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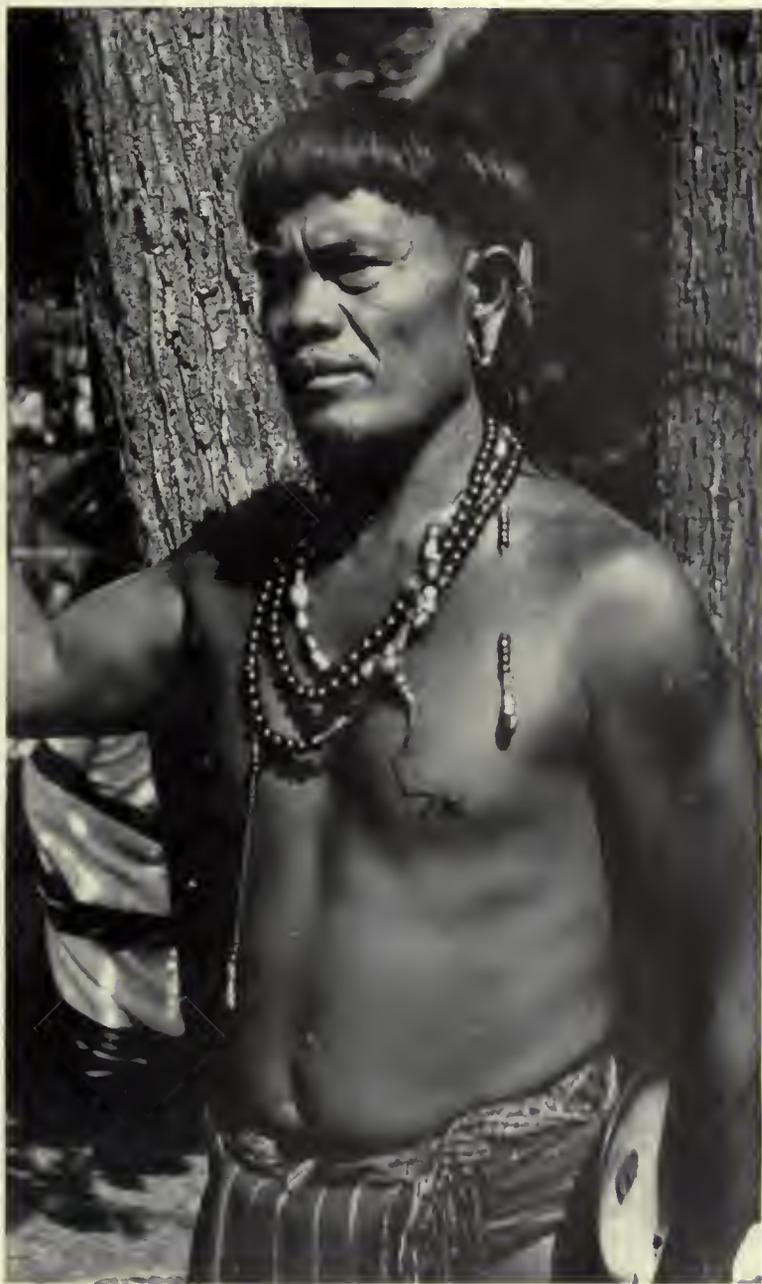


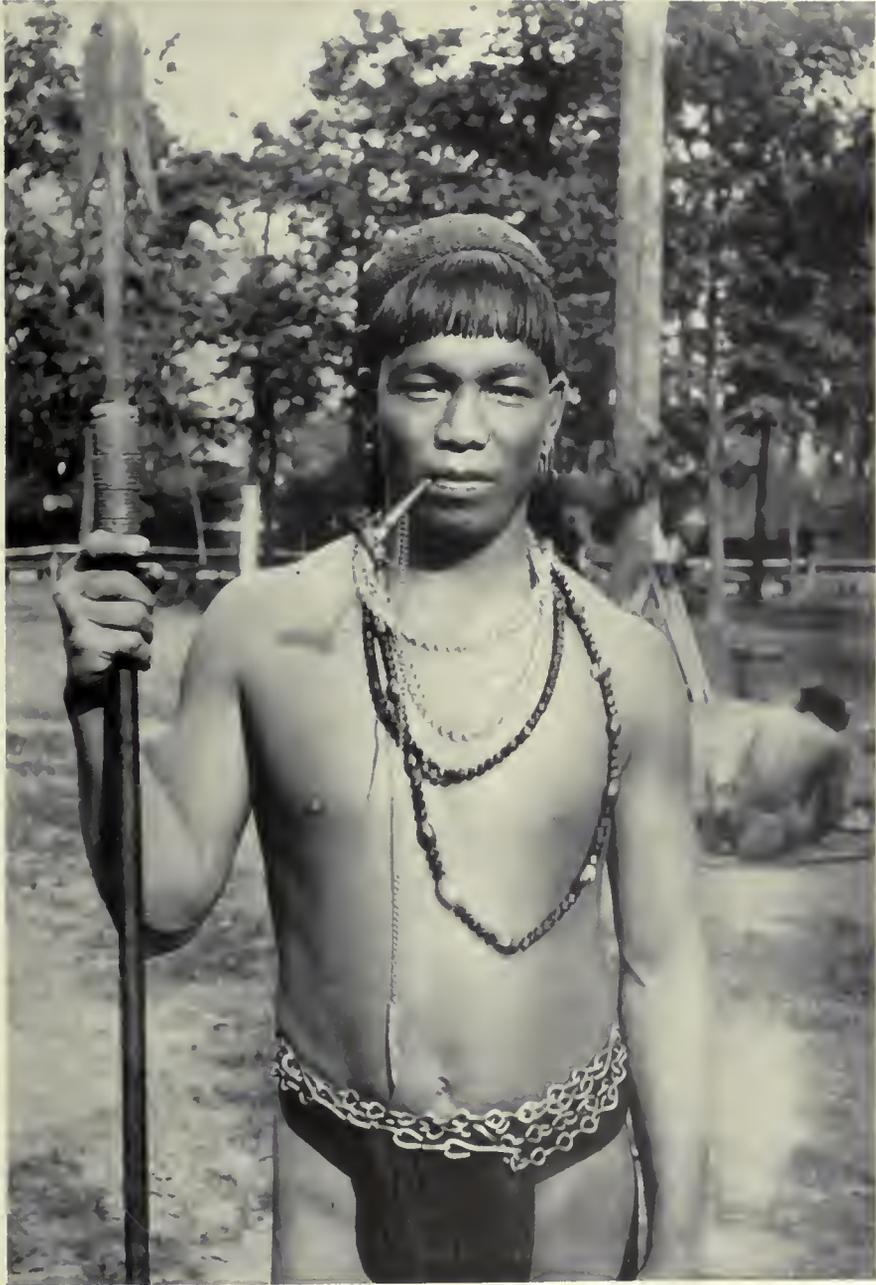
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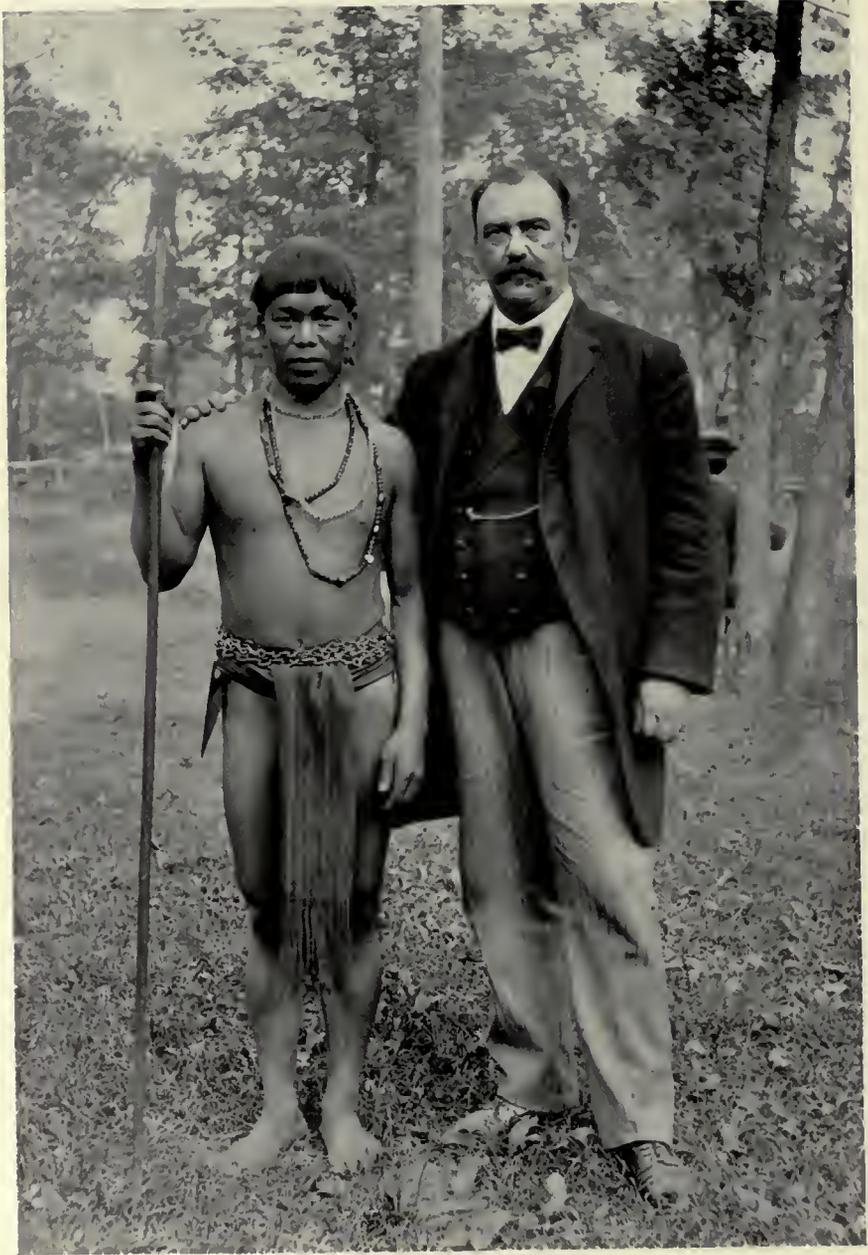








THE FIRST GRAMMAR
OF THE LANGUAGE SPOKEN
BY THE
BONTOC IGOROT
WITH A
VOCABULARY AND TEXTS



TO MY FRIEND ANAUWASAL OF TUCUCAN

THE FIRST GRAMMAR

OF THE LANGUAGE SPOKEN
BY THE

BONTOC IGOROT

WITH

A VOCABULARY AND TEXTS

MYTHOLOGY FOLK-LORE HISTORICAL EPISODES
SONGS

BY

DR. CARL WILHELM SEIDENADEL

CHICAGO

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PREFACE

This book, the first part of which contains the First Grammar of the hitherto unwritten and unexplored Language of the Bontoc Igórot, is based exclusively on the material which the Author has obtained personally from the lips of several groups of Igórot who were on exhibition in Chicago during the Summer and Autumn of 1906 till October 9, and in 1907 from May 28. to August 20. They were under the management of Messrs. Felder, Krider and Schneidewind, altogether some ninety men and women, having been conducted to the United States by Mr. Schneidewind from their homes at Bontoc in the very heart of North Luzon and from several other towns in the valley of the Rio Chico de Cagayán.

In the Autumn of 1906 the first group was joined by another contingent of about thirty men and women who had been scattered at different places over this country. By a decision of a Federal Court they were ordered to be reunited and transferred to Chicago, there to await the day for their return to Bontoc. On the spacious field at the Riverview Park this unfortunate second group found well built houses and humane treatment, after sad experience to the contrary; their intelligence and keen sense of justice persuaded them that the manifold wrongs had been inflicted upon them, at their first contact with our civilization, by one individual only, their former manager, and not by the Government. When these Igórot who were kept

away from their homes since their departure for the St. Louis World's Exposition had been permitted to return—penniless but rich in experience—to their country, five members of their group had to remain about two months in Riverview Park and several months longer in various cities and towns as witnesses in behalf of the United States in some apparently endless lawsuits against their unscrupulous former manager. Several of these natives also helped the Author greatly in collecting material from the spoken language. And so did Agpauwan, a young man from Alab, who remained in Chicago under the care of Mr. George E. Ellis, Civil Engineer of the Federal Signal Company, in order to attend school at different places.

Considerable difficulties were encountered during the first time which the Author spent with the Igórot at their campfire, their forge, under the roofs of their huts, observing them throwing spears, contesting in sham-battles, singing, dancing, thrashing, preparing their meals, constructing rice-terraces, making spears, plaiting hats, moulding pottery, forming pipes, weaving, etc. The difficulties seemed at first even unsurmountable, for none of those whom the Author met at first understood English sufficiently well to comprehend questions or to give explanations. (Nor do the Igórot employ any method or possess any knowledge of committing their language or thoughts to any kind of writing whatsoever). Thus it became necessary to force the way into their idiom by their idiom. But what had appeared, in the beginning, to be almost a misfortune, proved afterwards to be a blessing: the necessity of using in the research almost exclusively their vernacular, through which the investigator succeeded in gaining genuine and correct material, such as in many other Malayo-Polynesian idioms is collected from unreliable translations of the Bible, from prayerbooks, manuals for priests, reports of unphilological officials, traders, missionaries and similar sources. No book of this kind exists as yet in the Bontoc Igórot vernacular.

Only during the last four days of the Igórot's sojourn in 1906 a young Bontocman of surprising intelligence and a quickly acquired, remarkable knowledge of English, Falónglong, called "Antero Cabrera," returned from other states to Chicago and furthered essentially the revision of the material previously gained. Thus the Author became convinced that the treasure he had gathered, thanks to the assistance of Anauwasal, Bugti, Julio Balinag

(an Ilocano settler at Bontoc, knowing Spanish and Bontoc Igórot), Moleng, Liblib, Domingo, Agpauwan, Falengno, Fumnak, Taynan and many others, stood the test and could be relied upon.

His investigation, pioneer-work throughout, produced furthermore ample evidence that any attempt to apply to this idiom the rules of the much simpler constructions of the Malay Language would be futile. The truth of a passage in Prof. Dr. Renward Brandstetter's book "Malaio-polyne-sische Forschungen," 2. Reihe, III, p. 23, was thus virtually proven. As it is refreshing to see time-honored dogmas shattered by better knowledge, this passage from one of the excellent books of that great scholar shall be quoted here:

"Ein Hauptgrund, dass immer noch so viele schiefe Anschauungen über die malaio-polyne-sischen Spracherscheinungen im Umlauf sind, liegt darin, dass die betreffenden Forscher das Malaiische als Basis verwenden, um sich ihre Ansichten vom MP Sprachbau zu bilden, während dieses von allen MP Idiomen vielleicht am unfruchtbarsten für solche Studien ist."

While the material was taken down during the first few weeks without any definite plan, the fascinating success soon induced the Author to proceed systematically. Henceforth it was his aim to elicit from the Igórot as many examples as possible, illustrative of grammatical rules already sketched, and to collect an extensive Vocabulary of genuine Bontoc Igórot words. But, as a matter of no less importance, he never neglected to take down also from the Igórot's mutual conversation as many phrases as he could obtain, although the significance of most of them was quite obscure, at that first period of his research. This practice furnished excellent training for the ear; several months later the revision of this material, found by the wayside, but conscientiously committed to writing, proved it to be of greater value than had been expected.

When eight months later, on May 28. 1907, a large group of different Igórot came to Chicago (among them only Falonglong and a woman, Suyo from Basao, had been here before), the entire harvest of the former year was gone over, especially with Falonglong's clever assistance, and that of Matyu, Oloshan, Langagan, Tjumigyay, Kalangad, Abakid and Angay, Akunay, Tongay, Bumegda, Kodsoo, Fanged and others. Several chapters of the Grammar were completed, new sections were added, the Vocabulary

was increased, and the extremely important third part of this book, the Texts — the only Texts existing of that language — were dictated by Matyu, Fanged and Falonglong. As the Author had meanwhile memorized his Vocabulary and practiced his grammatical rules, he was able to converse without difficulty with these most sympathetic people, men of astonishing intelligence, inborn independence and frankness, strong principles of honesty, kind disposition, a vivid desire for learning, and blessed with the divine gift of healthy humor; men so different from the crowd that visited their village at the "White City." They readily comprehended the advantages of what we are accustomed to call civilization. Several Igórot were wise enough not to wish a great deal of it in exchange for their strenuous and poor life and their desirable qualities and simple but deep religious feelings. . .

And how kindly did they promise, on their own accord, to furnish still more information concerning their customs and ceremonies, their legends and traditions, prayers, songs, their "old language" (said to be preserved in one distant settlement), when the Author would come to their country to live among them! Thus confidence created confidence.

The use of their vernacular from the very outset did not only yield an enormous quantity of linguistic material, nearly twice as much as is contained in the Grammar and Vocabulary (thanks to the Igórot's far-going patience!), but it enabled the investigator also to gain a more intimate knowledge of the intellectual capacity and the mode of life of the Igórot. Many a statement of travelers in the Bontoc region that was held out to them for verification, met with an ironical smile, or with general shaking of their heads. It may also be said that the attempts at conversing of several visitors in their village at Chicago who claimed to have acquired a knowledge of their idiom at the Igórot's home in the Philippines, were a complete failure, in each single instance.

Students of the Bontoc Igórot Language who wish to read about this tribe and their home will find no little information in a number of articles and in books treating of the Philippines in general and of the Bontoc region in particular. Nothing of this kind should be sought in this work, written with the intention of furnishing material for further philological studies. A few sources for information shall be mentioned; but the Author by no means intends to give a complete bibliographical list, as, for instance, an extract

from Retana's "Biblioteca Filipina," or from the book with the same title by the eminent scholar T. H. Pardo de Tavera, published in 1903 at Washington, under the Direction of the Library of Congress and the Bureau of Insular Affairs.

The numerous articles and "Abhandlungen" by Prof. Dr. Ferd. Blumentritt, especially his "Versuch einer Ethnographie der Philippinen, mit einer Karte der Philippinen; Gotha, J. Perthes, 1882" (page 25-31), based on obsolete material, compiled with praiseworthy endurance from doubtful sources, will not give reliable information concerning our people, however interesting the various theories of the Author may be. Also Prof. Semper's article in Vol. 13 of the "Erdkunde," p. 90-96, contains peculiar errors. More reliable seems to be Dr. Hans Meyer's lecture on the Igórot in the "Zeitschrift für Ethnologie," Vol. 15, 1883, Pag. 377-390. (Dr. Meyer has visited the Igórot in their country).

The Eighth Volume of the "Publicationen aus dem Kgl. Ethnographischen Museum zu Dresden: Die Philippinen. I. Nord-Luzon, von A. B. Meyer und A. Schadenberg. 1890" shows on 18 tables with excellent illustrations some implements and arms of the Igórot among those of other tribes. In the introduction preceding these tables wherever the "Igórot"-names for several objects are given, they are almost unexceptionally wrong, i. e., they are not the names under which the Bontocmen know these objects.

In his report in the "Zeitschrift für Ethnologie," Vol. 20, 1888, p. 34 ff. Dr. Alexander Schadenberg gives a concise, interesting account of the Igórot. As the Igórot admitted, this report contains many correct statements; it appears to be more truthful than other articles published before. He describes their bodily and mental characteristics, family life, childbirth, couvade, naming, the "pabafungan" and "olog," trial-marriages and permanent marriages, tattoo, dress, ornaments, weapons, household utensils and implements, agriculture, domestic animals, hunting and fishing, food, dwellings, head-hunting, festivals and ceremonies, dances, continuous feuds, skill as iron-workers, forges, councils of old men, smoking pipes, superstitions, anitocult, medicines, burial, wood-carving, rattanwork, etc.

The latest popular book is the monograph of Dr. Albert Ernest Jenks on the Bontoc Igórot, published by the Ethnological Survey of the Philippine Islands (whose director Dr. Jenks was at that time), Manila, 1905. This

book treats at length, with various additions, in a pleasing style what Schadenberg and partially his predecessors had published in their concise contributions to ethnology. A great many photographs taken by Dr. Jenks, Ch. Martin and Hon. Dean C. Worcester, Secretary of the Interior, render the book particularly valuable. It is quite remarkable as the report of a five months' sojourn of its Author in the Bontoc area. Wherever Dr. Jenks draws from reliable sources — he mentions gratefully several collaborators in his preface — his book contains plausible statements. It is of course rather difficult to determine which parts have been obtained (through interpreters) directly from the Igórot, or from other persons. Dr. Jenks, traveling in different parts of the Islands during a comparatively short season, had evidently no time to become acquainted with the rudiments of the Bontoc vernacular. The few phrases interspersed in a few passages, in a rather strange language, are sufficient evidence of this fact. Only a few of these phrases were intelligible; most could not be recognized by the Igórot as their idiom, although now and then a word could be discerned or reconstructed. In the appendix to the book, a chapter with the proud title "Language," its Author has exerted himself *supra crepidam*; we find there on pp. 230 and 231 a few vague and rather misleading notes on a few pronouns and personal suffixes of the verb, quotations from Otto Scheerer's manuscript on a different idiom, on the Nabaloi Dialect, spoken by the Ibaloi in the province of Benguet, and also a passage borrowed from Maxwell's Manual of the Malay Language (p. 58). These two pages show clearly that Dr. Jenks devoted practically no time — and no sympathy — to even a superficial study of the structure of the Bontoc Language. Of considerably greater value is the Vocabulary of nearly 700 terms, which is published by Dr. Jenks as the main part of his chapter "Language," drawn from a good source or good sources. It is appreciated deservedly in the Preface to the Part II of this book.

As the reader observes, the Author has strictly refrained (with one exception) from quoting from grammars on other MP Languages and from entering into any comparative philological studies in the present book, although he is in possession of copious material — reliable and unreliable — for the study of comparative vocabularies and syntax of MP idioms. He considered it his task, as stated above, to furnish material for such studies, to contribute at least a certain amount of reliable material for comparative

research, which ought to be based upon the results of new, uninfluenced investigations — fieldwork — into the various idioms as spoken by the natives, and not upon religious books made by missionaries and their apprentices. It were best to consider the entire field of Philippine Languages as yet untouched and to begin anew to study (but not without personal sympathy with the natives!) “jene Prachtwerke des malaiischen Baustils, die philippinischen Sprachen, die ohnehin aus äusseren Gründen den meisten Forschern kaum erreichbar sind” (G. von der Gabelentz, Sprachwissenschaft, 2. Aufl. von Albrecht Graf von der Schulenburg).

It is indeed a pity to observe the squandering of time, energy and sagacity upon antiquated and questionable material that should be thoroughly weeded out before comparative studies are attempted.

While composing the Grammar several methods of arranging the material suggested themselves. The Author concluded — indeed not without hesitation — that it would be more convenient for students trained in the Grammars of Indogermanic Languages, if he would retain, with slight modifications, the customary order of the chapters in such grammars, if he would treat first the article, then the noun, pronoun, adjective, etc., just as if the Bontoc Language would distinguish the same grammatical categories as the Indogermanic Languages. This method seemed helpful for acquiring knowledge of the idiom. But for practice the student must absolutely abandon those former conceptions of etymology and syntax which he may have gained from his previous studies of the classical or modern Germanic or Romance Languages; the sooner he can free himself completely from clinging to his former notions of the structure of a language and adapt himself to new categories of linguistic elements, the earlier he will succeed in entering into the spirit of this admirable idiom. The Author endeavors to assist the students with all possible means, on each single page of the Grammar. Therefore in many passages literal translations — of course in recklessly mutilated English and sometimes in German, French, Spanish, Latin etc. — have been added to the free translation into our idiom. It is hoped that thereby the comprehension of many a construction in Igórot vernacular will be facilitated.

An abundance of examples accompany the rules of the Grammar. Most serve to illustrate the same rule from various viewpoints which only the stu-

dent who proceeds from chapter to chapter will understand. Some examples have been added with the intention of not leaving valuable material mould in the Author's desk. These apparently superfluous examples may further the advanced student's investigation beyond the scope of the rule to which they are attached.

A considerable amount of unpublished material is still at hand; parts of it will be communicated, upon request, to scholars and students who wish additional examples for rules established in this Grammar or for other scientific purposes.

Particularly in the first part of the Grammar the quantities of syllables are marked; to avoid errors as much as possible, the simple rule: any syllable that is not marked long is short, seemed hardly sufficient for English readers, as experience has shown.

Accents are placed on most words, as the stress does not always fall upon the long syllable. [Long syllables are scarcely longer than short syllables!] As all examples are recorded exactly as they were obtained from the Igórot, and as the men pronounced the same word in the same construction often with changed sounds and accents, it happens that some inconsistency prevails in orthography, accents and quantity. 'This is due to the natives' elocution, but not to the Author. He does not consider himself entitled to create a normal Igórot Language, but he is bound, in a work of this character, to write down each word as he heard it from the men who appeared to use the purest language. And thus it is hoped that this book comprises trustworthy material for further studies. Each word and phrase has been repeatedly verified by various single individuals, by small and larger groups of men and women, young and old, at different times and occasions, often employed unexpectedly in conversation, and special care was taken not to tire a man, as there is danger lest tired men answer so as to please the inquirer.

Words of the Ilocano and other idioms have been eliminated in so far as they seem not to be completely adopted by the Bontoc Igórot. In doubtful instances the supposed foreign origin is indicated by: (Iloc.?). When a phrase or word was unanimously declared (frequently even with a distinct disdain!) to be an Ilocanism, it was branded as such: (Iloc.) Words of Spanish origin are marked: (Sp.). Variants are sometimes added to the original; they are placed in brackets. The form in brackets is not meant to

be less correct or less usual, or to be the only variant. Nor shall the omission of variants indicate that none exists.

Numbers in [] denote sections of the Grammar. If a capital precedes the number, the example is selected from the Texts in Part III.

The capitals signify:

B	Battle of Caloocan	P	Palpalāma and Palpalaking
H	Headhunters' Return	R	The Rat and the Brothers
K	Kolling	S	The Stars
L	Lumāwig	T	Tilin
M	Monkey		

Most of the Illustrations have been chosen from more than a hundred and fifty similar photographs taken by Mr. P. C. Abbott, the Manager of Poole's Printing House in Chicago. Mr. Abbott manifested great interest in the Igórot and in their welfare. I am indebted to him for the permission of using his admirable collection of plates; for some pictures I am indebted to Mr. Felder, Mr. R. Earle, Mr. H. W. Fulton and others.

The student will take notice of a list of Addenda and Corrigenda at the end of the book.

DR. PHIL. CARL WILHELM SEIDENADEL.

Chicago, October eighteenth, 1907.

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PART I

GRAMMAR

GRAMMAR

1. The Language of the Bontoc Igorot belongs to the Malayo-Polynesian family. It is spoken by the Igorot inhabitants of the town of Bontoc, or *Fæntok*, the capital of the subprovince Bontoc, situated in the narrow valley of the Rio Chico, in the mountainous interior of North Luzon.

Practically the same language, but with dialectic variations, is spoken in certain towns of the Bontoc region. The exact number and location of these towns can not be determined, as the existing maps and sketches of the Bontoc region seem to be inadequate; nor is it possible to ascertain the number of the Igorot using this vernacular, since fiction, facts and phantasy seem to be mingled in the official reports of many years.

A list of the names of most of the towns, in Bontoc pronunciation, is given in an Appendix to the Grammar.

THE ALPHABET

2. The Alphabet of the Bontoc Igorot is expressed in this Grammar, Vocabulary and the Texts with these letters:

VOWELS

<i>a</i>	as in father; sometimes obscured as in draw.
<i>ä</i>	as in fair.
<i>e and ě</i>	as in men.
<i>ē</i>	as a in made.
<i>ë</i>	vowels fluctuating between e and i.
<i>i</i>	as in rib, machine.

<i>o</i>	as in no, pole.
<i>œ</i>	vowels fluctuating between o and u.
<i>ö</i>	as in G. König, or F. feu. Final <i>ö</i> is frequently followed by a scarcely audible <i>y</i> .
<i>u</i>	as in rule, pull.
<i>ü</i>	as in G. trüb, or F. mur; sometimes like Russian jerüi.

DIPHTHONGS

All Diphthongs are vocalic with a final consonantal sound *y* or *w*.

<i>ay</i>	nearly like ai in aisle.
<i>ey</i>	nearly like ey in eye, or ei in height.
<i>öy</i>	as in F. feuille.
<i>oy</i>	as in boy.
<i>uy</i>	as in F. fouille.
<i>üy</i>	as in F. tuyau.
<i>au, ao, aœ</i>	as in how; between <i>au, ao, aœ</i> and a following vowel a semi-vocalic glide, <i>w</i> is inserted; as in the name <i>Anaœwásal</i> .
<i>öu</i>	in this combination <i>ö</i> is a distinctly pronounced, very short glide.

CONSONANTS

<i>b</i>	as in bed.
<i>d</i>	as in door.
<i>f</i>	as in fine.
<i>g</i>	as in get.
<i>k</i>	as in kind.
<i>l</i>	as in live.
<i>m</i>	as in me.
<i>n</i>	as in now.
<i>p</i>	as in pin; but without the following spiritus asper and often near <i>b</i> .
<i>s</i>	as in see; always voiceless.
<i>t</i>	softer than English <i>t</i> , near <i>d</i> , without the following spiritus asper.
<i>w</i>	as in winter; a consonantal <i>u</i> .
<i>y</i>	as in yard; always consonantal.
<i>ng</i>	as in ring or song.

<i>sh</i>	as in shield.
<i>dj</i>	as in gem.
<i>tj</i>	as in check; <i>dj</i> and <i>tj</i> are dentals, not palatals; frequently they are near ds and ts. (d and t "mouillé.")

C, h, q, r, v, x, z, and the English fricative *th* are not in the Igorot Alphabet. (*C* and *h* are used here in the combination *sh* and in the dialectic guttural *ch*.)

INTERCHANGED SOUNDS

3. Dialectic variations and individual inconsistency in pronunciation caused some difficulties in writing down the words, as they were spoken by Igorot from these towns: Bontoc, Samoki, Alab, Tukuran, Basa~~æ~~, Sagada, Tagkong, Sabangan, Konogan. Often an Igorot pronounced a word differently at different times, being evidently unconscious of the variation.

INTERCHANGED VOWELS

A, which has usually a clear sound, is sometimes obscured, especially in unaccented syllables. In a few words initial *a* is interchanged with *i*, as in *ănôtji*, *îpăt*, the preposition *is* or *id*: *inôtji*, *ăpăt*, *as* or *ad*. *e* and *i* are always close and therefore constantly interchanged; often *ö* is pronounced instead. Thus "he makes" is: *kapěna*, *kapina*, *kapěna*, *kapşna*. Cold: *lăteng*, *lătîng*, *lăteng*. Also *ey* and *öy* are interchanged: *paděyek* and *padşyek*, "I kill."

Close *o* and *u* (as above: *e* and *i*) are interchanged; intermediate sounds, represented by *æ*, seem to be preferred: *kăyo*, *kăyæ*, *kăyu*: wood.

INTERCHANGED CONSONANTS

The following interchanges occur:

between *f* and *b*; *fafđyi* and *babđyi*: woman; *fătto* and *bătto*: stone.

between *p* and *b*; *bflak* and *pflak*: money.

between *k* and *g*; *kinwănik* and *ginwănik*: "I said."

between *t* and *d*; *tomđliak* and *domđliak*: I return.

between *dj* and *d*; *djfla* and *dfla*: tongue.

between *tj* and *ts* and *dj* and *d*; *tjäkäml̄*, *tsäkäml̄*, *djäkaml̄*, *däkaml̄*: we.
between *sh* and *s*; *šsæ*, *šshæ*: dog.

In a few particles *p* interchanges with *k*: *pay*, *kay*; *pan*, *kan*; *pin*, *kin*.
(In this book the forms with *f*, *p*, *k*, *t*, *dj*, *tj* are preferred, because Bontoc men used them mostly. Collateral forms are given occasionally in [].).

Very rarely the combinations *-kyu* and *-kõu* were interchanged with a guttural like *ch* in Scotch loch, or in G. wachen; *ch* was found but twice, in collateral forms: *ščhu* for *ščkyu*, day; and *mängščhũ* for *mängščkõũ*, thief.

REMARKS ON PHONOLOGY

After the dialectic and individual interchanges some phonetic changes shall now be considered.

VOWEL CHANGES

4. Vowel Assimilation takes place occasionally, as: *tõmöllak* for *tumõliak*, I return; *měäksägak* for *maäksagak*, I fall.

i of the prefix *in* changes to *e* or *é* before *k* and *tj* or *ts*, as *éngkäliak*, I speak; *éntsänõak*, I work.

5. Contraction is rare; even in a series of like vowels each is pronounced distinctly, as: *sumä-ä-ak*, I go home. But also these slurred forms occur in rapid conversation: *mänübläk* for *manubläak*, I smoke; *aktõna* for *aktõëna*, "he carries;" *iläntäko* for *iläëntäko*, "we see."

6. Synaeresis is found in: *mayd* (or *mīd*) for *mä/l̄d*, "not existing;" frequently the prefix *ma-* before an *i-* Verb is united into one syllable: *mälgto* (or: *m̄lgto*) for *ma/l̄gto*, being held.

7. Aphaeresis takes place after a preceding vowel: *nän läläkl̄' ntsäno*, the man works, for *éntsuno*; thus the ligature 'y for ay; 'n for the particle

en; 's or 'sh for the preposition *is*. Aphaeresis affects mostly *e*, *é* and *i*. (Notice: *Melicano* for *Sp. Americano*, *Ginaldo* for *Aguinaldo*.)

8. Syncope. In Verbal Roots a short vowel between two consonants is dropped, if prefixes or suffixes are agglutinated. Examples: Root: *afed*: *áptek*, "I meet;" R. *tjipab*: *nátpab*, having been caught; R. *tsūno*: *máđno* [*matno*], being worked; *póshong*, sea: *póshngek* [*pósnek*], "I inundate;" R. *piten*: *pítnek*, I break, *nápten*, broken; R. *sibfad*: *másfad*, being answered; so of *tólo* [*tóló*], three; *líma*, five; *katlóek*; *kalmáek*, "I divide into three, into five parts."

9. Apocope: *t'* for *ta*, that; *s'* [*sh'*] for the personal article *si*, before a vowel, if the preceding word ends in a vowel. Other instances are very rare.

10. Swarabhakti occurs regularly in loanwords, if a mute is separated from the following liquid, as: *Sp. tren*, *Ig. télén*; *Sp. tranvia*, *Ig. tálábia* [*talánfia*]; *Sp. cruz*, *Ig. kólosn* [*kálush*].

CONSONANT CHANGES

11. Assimilation. The nasal *ng* of the prefixes *mang-* and *pang-* changes:

before *b*, *f*, *p* to *m*, and the *b*, *f*, *p* disappear;

before *d*, *t*, *dj*, *tj*, *ds*, *ts*, and also before *s* to *n*, and these initial consonants disappear.

Before *g* and *k* the nasal *ng* remains unchanged, but *g* and *k* disappear.

Examples will be found in the sections treating of the Nomen agentis. But if *ng* is not the termination of *mang-* or *pang-*, the letters *s*, *k*, etc., do not disappear; as: *ángsăn*, much; *yángkay*, only.

12. In Bontoc the regular form *kétkek* is changed to: *kékkék*, "I know." Other similar assimilations seem not to occur.

13. Before a liquid the tenues *k, p, t* become frequently mediae *g, b, d*.

14. Before a tenuis a media changes sometimes into a tenuis.

15. *N* before labials is rarely assimilated to *m*. *N* before *g* and *k* becomes *ng*.

16. Intervocalic *l* is sometimes inserted, and *l* between two *a* is frequently dropped; also *l* between two other vowels is lost in certain words. (The ecthlypsis of intervocalic *l* seems to be one of the characteristics of the dialect of the town *Alab*, as: *iyAlabak*, I am an Alab-man, is usually pronounced: *iyAăbak*.)

Examples: *L* inserted; *patkėlek* [*patkőlek*], "I stop," from Root *t'kė* [*t'kő*]; *inakălantja*, their weeping, from R. *ăka*; from *făa*, a servant: *făălek*, "I send out;" *nalikălăyan* for *naikalayan*; written or scratched (G. *cingeritst*)

L lost: *umăăăk* for *umălăăk*, I get; *ăyka* for *ălika*, come! *pőđ* for *pőlő*, ten; the verb "to bring" has throughout double forms: *iyăik* and *iyălik*.

17. Final *l* becomes often a sonant liquid, similar to *l* in our word bottle.

18. Labdacismus is found in all loanwords with *r*; Ricardo becomes: *Licaldso*; insurrectos: *ėnsuliktoş*; oras: *őlas*; cargador: *kalgadsől*; libro: *lfblo*.

19. *F, p, k, t, dj, tj*, change respectively into *b, g, d*, when they become final consonants, especially in certain verbal forms.

Final *b, g, d* are often scarcely audible; they come then near a spiritus lenis. (In doubtful cases these sounds were elicited by inducing an Igórot to suffix the possessives, which are, after consonants: *ko* and *mo*, my and thy or your, but, after vowels: *k* and *m*.)

20. Before a consonant *f* changes into *b* (or *p*); and *dj*, *ds*, *tj*, *ts* into *d* or *t*.

DOUBLING OF CONSONANTS

21. Without any evident reason consonants are frequently doubled. One of them goes with the preceding, one with the following vowel: *ăm/ăm-mă*, old men; *tjěng-ngek*, "I hear."

22. *F*, *k*, *t* are usually not doubled (but in *kěkkek*, I know); the mediae are placed before these letters instead, as: *bf*, *gk*, *dt*. A momentary pause intervenes between *b* and *f*, *g* and *k*, *d* and *t*: *mămăg-křd*, girl; *föb-făl-lö*, young man; *Mălřg-köng*, name of a town; *năd-tjóngao*, lost.

SYLLABLES

23. A word has as many syllables as it has vowels or diphthongs. One intervocalic consonant goes with the next vowel; two intervocalic consonants are divided and distributed among two syllables. *Ng* and the combinations *dj*, *tj*, *ds*, *ts* are considered as one sound.

Examples: *ř-tö-lř-tă-kö*, "we give back;" *ěng-kă-lř-ak*, I speak; *lěy-tjěn-mi*, "we like;" *něn-tsü-nö-tjă*, they worked; *ř-tsao-tsăo-ko*, "I give;" *tăw-wřn*, year.

24. When dividing words into syllables (which several Igórot did as cleverly as if they had been schooled), the final consonant of some prefixes was often doubled: *mang-ngö-tö*, cooking.

25. Glottal Check. In certain uncompounded words a single consonant between vowels is pronounced with the preceding vowel and separated by a distinct pause, a Glottal Check, from the following vowel, similar to the hiatus between two vowels. The occurrence of the Glottal Check is strictly idiomatic; the words (mostly dissyllabic) in which it is employed can only be learned by observation. In these Examples the Glottal Check is marked by /:

<i>yǎn/ǎ</i>	an older brother	<i>tǐt/twa</i>	true
<i>sǎnǎg/ǐ</i>	several brothers and sisters	<i>ǎy/ǐb</i>	grapes
<i>tǒt/ǒ</i>	bull	<i>ǎl/ǒ</i>	pestle
<i>sǎk/ǎn</i>	I	<i>ǎd/ǐ</i>	not [<i>adǐ</i>]
<i>ǐb/ǎ</i>	companion	<i>Tǐtǐp/an</i>	a town
<i>kǎs/ǎn</i>	like unto	<i>Kǎn/ǎng</i>	a town
<i>pǎd/ǒ</i>	big stone hammer	<i>Pǎlǎp/ǒ</i>	a section of Bontoc
<i>ǐg/ǎ</i>	winnowing tray	<i>Lang/ǎgǎn</i>	a proper name
<i>ǎm/ǐn</i>	all		

QUANTITY OF SYLLABLES

26. Syllables are mostly short. Lengthening is usually caused by accent or construction; lengthened syllables are but little longer than short syllables.

ACCENT

27. Great inconstancy prevails in accentuation. In dissyllabic words the accent is usually on the paenultima. If in polysyllabic words the antepaenultima is accented, a lesser accent is placed on the ultima.

Sometimes words consisting of the same sounds but of different meaning are distinguished by different accentuation.

In composition with affixes the accent is sometimes shifted, as will be shown in subsequent chapters.

REDUPLICATION

28. Reduplication, expressing various ideas, as intensity, frequency, repetition, etc., is most common. The different forms of reduplication and their employment will be discussed later.

ELOCUTION

29. The Bontoc Igorot speaks his language in a "straightforward and harsh manner." "*intsatsǎowish ya inlilǐdek.*" He is not ashamed of betraying emotion in his intonation; yet any excess of emotion, especially if expressed by pathetic chanting intonation, a characteristic of some towns,

is imitated by the Bontoc Igórot not without humor.—At the time of creation or a little later his language and his manner of using it was so unfit for commercial persuasion, that his God, *Lumďwig*, deemed it wise to transfer the salt and clay (for pottery) to other towns and to more suave salesmen [see: *Lumďwig* 18 to 26]. Since those days the Bontoc Igórot prefers warring and making spears, shields and axes and tilling the soil to the pursuit of trade. He is proud of his idiom, which he speaks rapidly and as negligently as he chooses at times, with a manly and sympathetic voice.

THE ARTICLE

30. The Articles are *năn* or *săn*, *sĭ*, *tjă*.

31. *Nan* and *san* are used with appellatives denoting persons, animals and things, concrete and abstract, of all genders, in singular and plural. These articles correspond to our definite article "the;" they are also used in most cases where we use the indefinite article and, with generic force, where we omit the article.

(There is no indefinite article in Bontoc Igórot; *ĭsa*, one, is a numeral, but has not been weakened to an indefinite article. In the combination *năn: ĭsa* it means a certain one, or, if repeated as correlative, the one—the other. It is much more emphatic than our indefinite article. How an indefinite direct object of an English verb is expressed in Igórot, by the "personal verb" and the preposition *is*, but without any article, will be explained in [162].)

In Igórot the article denotes rather that a substantive is taken as a whole than that it is definite.

32. *Nan* and *san* are not inflected. They consist of the locative adverbs (which serve also as personal and as demonstrative pronouns) *na*, here, or *sa*, there, and the agglutinated "ligature" *n*.

Nan is always used in conversation with appellatives; it is also used exclusively with Nomina actionis and Nomina agentis of Verbs, and with names of towns after the preposition *is*, if the speaker is present at the town.

San is found in narrative, folklore, songs, etc. It is used with substantives which have been mentioned before in a story or which are supposed to be familiar to the listener. A number of examples in the Texts and its close relation to *sa*, there and that, permit sometimes to translate *san* by phrases like: that well known, that above mentioned, that familiar....

No definite rule for the use of *san* can be established. The Igórot interchanged it, in each case, without hesitation to *nan*.

Examples:

<i>nan lălăki</i>	the man	<i>nan kăyang</i>	the spear	
<i>nan făfăyi</i>	the woman	<i>nan pfnang</i>	the ax	
<i>nan ongŏnga</i>	the child	<i>nan kăłđsay</i>	the shield	
<i>nan đsě</i>	the dog	<i>is nan Făntok</i>	in Bontoc	} if the speaker is in B., T. M.
<i>nan fătük</i>	the pig	<i>is nan Tükükăn</i>	in Tucucan	
<i>nan đfong</i>	the house	<i>is nan Măntla</i>	in Manila	
	<i>san tăkŭ</i>	the (already mentioned) people.		

33. The Personal Article *si* consists of *s*, which represents probably the article element, and *i*, which possesses demonstrative force. *Si*, in its original form *s'* [or *sh'*], is often affixed to the final vowel of a preceding word.

34. *Si* is employed as a definite article with the nominative (and "accusative") of

1. Proper names of Persons.

2. Substantives denoting kinship, where *si* is interchangeable with *nan*.

Examples: *si Anaxwăsal*; *si Móləng*; *si Fămnag*; *si Fălónglong* (i. e. "Antéro"); *si Akúnay*; *si Ángay*; *si Tăkay*; *si Săyo*.

<i>si đmă</i>	the father	<i>si yăn/ă</i>	the older brother or sister
<i>si łnă</i>	the mother	<i>si ănđtji</i>	the younger brother or sister
<i>si ăđăwă</i>	the husband or wife	<i>si łkđ</i>	the grandfather

Si preceding a proper name with an initial vowel and following a word with a final vowel is changed to *s'* or *sh'* in these examples:

<i>łntđ s' Antéro?</i>	where is Antero?
<i>innăli sh' Olóshan</i>	Oloshan has come
<i>sumđă s' ămđnă</i>	his father comes home
<i>ăyđkanyu sh' łnă</i>	call mother!

S' [*sh'*] is also found sometimes with proper names beginning with a consonant: *tinnōli sh' Fānged*, Fanged has returned; *sīnu sh' Mātyæ?* who is Matyu? *mānāblā s' Bēgti*, Bugti smokes.

Si is closely connected with the proper name or term of kinship and can not be used, if a modifier precedes, as "the good father:" *nan* (not: *si*) *kāwōs ay āmā*; the three uncles: *nan tōlō'y ālītāæ*.

Nan seems also to be preferred, if *āmā* and *īnā* have the possessive suffixes of the first person singular, my; *nan āmāk*, my father; *nan īnāk*, my mother.

35. *Si* forms also compounds with some personal pronouns, as *sāk/ēn*, I; *sīkā*, thou; *sīyā*, he; *sītōdī*, that; *sīnū*, who? etc.

36. The personal article *si* must not be confounded with the inverted form of the locative preposition *is*; in phrases like: *ōlon si āsē*, dog's head; *pālēk si pīnang*, axe-handle; *tēngān si lāfī*, midnight; *soldātsōn si Melikāno*, American soldier—*si* is of course not the article; [see 76].

37. Pleonastic use of articles occurs also, but rarely, as: *īntō nan si Anawāsal?* where is Anauwasal? *nan si Lūmāwīg*, the Igorot's God Lumawig.

38. In a series of substantives the article is placed to each: *nan kīpan yā nan tāfay yā nan pīnāngāsh yā nan gāngsā*, the knife, spear (blade), ax (blade) and gong.

39. The Collective Personal Article. If some substantives — usually two — proper names or terms of kinship, are connected by "and" (in this case: *kēn*) the Collective Article *tjā* [*tsā*] is placed sometimes before the series, and no other article is employed with any of the following words:

tjā Olōshān kēn Langāgān wōdāytjā 'snā, Oloshan and Langagan are here.

tjā Pālpālāmā kēn Pālpālāking, Palpalama and Palpalaking.

tjā āmā kēn īnā, father and mother; *tjā yān/ā kēn ānōtjī*, the older and the younger brother; *tjā Bēmēgdā kēn Kōdsōō kēn Fōteng*, B., K. and F.

[also: *tjā B. kēn K. ya si F.*]

“The parents” is sometimes expressed by one substantive, father, mother, preceded by *tjă*: *tjă ămănă*, lit. they his father; *tjă ănănă*, lit. they his mother, [T. 9].

The use of the Collective Personal Article is not at all common; the construction: *si ămă yă si ănă*, father and mother, is preferred.

Tja is also found in combination with pronouns in dual and plural, as: *tjăttă*, we both (you and I); *tjăkămĭ*, we; *tjăttjă*, they; *tjă tönă*, these; *tjă tődĭ*, those, etc., and as suffix derived from pronouns. [88, 106, 195.]

Other remarks about the use of the Articles will be found in several following sections of this Grammar.

THE LIGATURES

40. Between words which are thought to be in close connection with each other some particles are placed which may be called Ligatures.

The origin of these Ligatures is as yet unknown; here it may suffice to say that they are used very extensively, according to distinct rules which are given in several subsequent chapters of this Grammar.

Here only a few remarks are made, such as are considered necessary for some knowledge of the function of the Ligatures.

41. *Ay* or *'y* serves as a connective between a substantive and its attributive adjective which can either precede or follow:

nan fănĭg ay ăfong the small house

nan kăyö ay ăntjo the high tree

or:

nan kăyö'y ăntjö

or between a substantive and its numeral: *ĭpăt ay fătug*, four pigs;

or between a substantive or pronoun and apposition: *nan Igölöt ay ĭFăntok*, the Igorot, Bontocmen; *sĭkă'y yĭn/ă*, you, as the older brother;

or between thing and material: *sĭngat ay fălĭdög*, an earring of gold;

or between demonstrative pronoun and substantive: *nannăy ay mōnok*, this chicken;

or between our "antecedent and a relative clause:" *ĩntõ nan lälákĩ ay nangälä is nan fälřę?* where is the man who took the spear?

or, in our grammatical conception, before a dependent infinitive: *lęytjęk ay ũmüy*, I want to go;

or before a "participle" modifying a verb: *kĩnwänĩnä'y mangwänĩ*, he said saying;

and in a number of other instances to be treated in various sections of this Grammar.

Ay is unaccented, often scarcely audible. If the preceding word ends in an open syllable, this Ligature is usually attached, in the form 'y, to the final vowel, especially to *a*, *o*, *æ*, sometimes to *u*, rarely to *é* or *i*, but never to a diphthong.

Ay has no equivalent in the Indo-Germanic languages; it cannot be translated. However, words like "namely," or the relative pronoun with the copula may facilitate, if necessary, the comprehension of *ay* in many cases where it is used. Thus *ay* will occasionally be rendered in this book by "who (which) is, are, was, were."

But it should always be kept in mind, that this is by no means a direct translation or equivalent of *ay*; it is only a means for explaining certain constructions in which *ay* occurs.

42. The Ligature *-n* attached to the final vowel of a substantive or Nomen actionis followed by an other substantive or pronoun, indicates that these words stand in a relation to each other, the English equivalent for which would be a possessive genitive or a subjective genitive. The word with the suffixed *-n* is the nomen regens, the next word names the possessor or agent.

nan fõbãngan nan lälákĩ the pipe of the man

ĩtõlĩn nan fõbfällõ the young man's giving back, or "the young man gives back."

43. *Ya*, which may be considered a Ligature, serves as copula between a substantive and the subsequent predicative substantive, adjective or active "participle" (i. e. verbal adjective of a "personal verb"); the coupla *ya* can only be used, if these predicative elements follow the subject. (Between subject and active participle, *ya* is frequently omitted.)

nan lälákĩ ya nan älwõdkõ the man is my friend;

nan káyæ ya äntjo the tree is high;

nan mämãgkĩd ya inmälĩ the girl "is having come," has come.

The copula *ya* must be employed between the subject and the following passive participle (of a "possessive verb"):

nan laláki ya nafálarad the man was bound (imprisoned).

This copulative *ya* must be distinguished from the conjunction *ya*, and, also from the affirmative particle *ya*. [423.]

THE SUBSTANTIVE

44. Primitive Substantives in Bontoc Igorot consist mostly of a dissyllabic root and are usually accented on the paenultima:

<i>ólō</i>	head	<i>tjápan</i>	foot	<i>ákyū</i>	sun, day
<i>fáán</i>	moon, month	<i>ógsā</i>	deer	<i>djálán</i>	way, road
<i>flī</i>	land, town	<i>káyang</i>	spear	<i>līmā</i>	hand
<i>mātā</i>	eye [<i>māta</i>]	<i>tjēnūm</i>	water	<i>fěsəl</i>	enemy
Trisyllabic:	<i>āyāwan</i>	water buffalo (wild)	<i>fālōgnīd</i>	battle	
	<i>āsāwā</i>	husband or wife	<i>kālāsay</i>	shield	
	<i>īpěkəo</i>	people, nation	<i>fōbāngā</i>	pipe	

Some appear in reduplicated form:

Persons:	<i>lālāki</i>	man	<i>fāfāyī</i>	woman	<i>ongōngā</i>	child
	<i>fōbfālō</i>	young man	<i>māmāgkīd</i>	young girl		
	<i>ām/āmā</i>	old man	<i>īn/īnā</i>	old woman		

Animals and Things:	<i>āyāyām</i>	bird	<i>tjōtjōn</i>	locust		
	<i>līlēng</i>	a fish	<i>fākfāk</i>	frog	<i>ōtōt</i>	rat
	<i>tjōtjō</i>	mouse	<i>fīnōlōfōlō</i>	butterfly	<i>pāgpāg</i>	public forest
	<i>sōsō</i>	breast	<i>kōkō</i>	finger nail	<i>pāpāt/tay</i>	grove

45. The derivation and meaning of proper names and of geographical names (of which a list is given in the Appendix to the Grammar) seems to be forgotten by the Igorot, nor is it possible to determine etymologically their signification.

46. Substantives in Bontoc Igorot have neither grammatical gender nor inflection to indicate case or number.

47. To distinguish sex of persons and animals the words *lalákĭ* or *făfăyĭ*, male or female, are placed after the substantive, connected by *ay*.

<i>ăsăwă'y lalăki</i>	husband	<i>yăn/ă'y lalăki</i>	older brother
<i>ăsăwă'y făfăyi</i>	wife	<i>yăn/ă'y făfăyi</i>	older sister
<i>ănăk ay lalăki</i>	son	<i>ĭkĭd ay lalăki</i>	grandfather
<i>ănăk ay făfăyi</i>	daughter	<i>ĭkĭd ay făfăyi</i>	grandmother
<i>ăsə'y lalăki</i>	male dog	<i>kĭtjing ay lalăki</i>	he-goat
<i>ăsə'y făfăyi</i>	female dog	<i>kĭtjing ay făfăyi</i>	she-goat

The distinction "male" or "female" is omitted, if the sex is unimportant or understood from the context.

Some (domestic) animals have, as in most languages, special names for the male and the female and also a name for the species, as:

<i>mōnōk</i> chicken	<i>kăwŭtan</i> cock	<i>mangălak</i> hen	(<i>ĭmpăs</i> chicklet)
<i>fătūk</i> hog	<i>făă</i> boar	<i>ōkō</i> sow	(<i>ămōk</i> young pig)
<i>nōang</i> tame water buffalo	<i>tôt/ō</i> bull	<i>kămfăkyan</i> cow	(of <i>nōang</i>).

48. With a few exceptions, there is no plural form. Frequently the context and also the suffixes of verbs are showing the number.

<i>nan kăyæ yă ănťjō</i>	the tree is high, or: the trees are high
<i>nan ăyăyăm tŭmăyăo</i>	the bird flies
<i>nan ăyăyăm tŭmăyăotja</i>	the birds fly.

49. These substantives have reduplicated plural forms:

<i>lalăki</i> man	<i>lălălăkĭ</i> men
<i>făfăyĭ</i> woman	<i>făfăfăyi</i> [<i>fōbfăfăyĭ</i>] women
<i>fōbfăllō</i> young man	<i>fōbfăfăllō</i> young men
<i>mămăgkĭd</i> girl	<i>mămămăgkĭd</i> girls
<i>ănăk</i> child (offspring)	<i>ănănăk</i> children

In various manners the following words form their plural:

<i>ongóngă</i> child (any young human being)	remains either unchanged, or has <i>ongăngă</i> , or borrows the form <i>ănănăk</i> , children.		
<i>ăm/ămă</i> old man	<i>ăm/ămmă</i> old men	<i>ĭn/ĭnă</i> old woman	<i>ĭnănnă</i> old women (but <i>ămă</i> father and <i>ĭnă</i> mother remain unchanged).

Notice the Dual and Plural: *sĭnăkĭ* two brothers or sisters, *sĭnăg/ĭ* several brothers or sisters, cf. [60].

In narrative these unusual forms were found: *ămōk* young pig: *ămōmok*, *mangălak* hen: *mangmangălak* and *kăwŭtan* cock: *kăkăwŭtăn* [L. 44].

50. There is no particle in Bontoc Igorot indicating the plural of nouns. Neither *ángsǎn* nor *ǎm/in* serve as such particles. They express much, many or all, as in English.

51. If numerals, or other expressions denoting more than one, precede the substantives which have plural forms, the singular forms are often used. *san tǒlǒ'y föbfállǒ* the three young men [L. 83].

FORMATION OF SUBSTANTIVES

By affixing certain particles to a root, sometimes with reduplication, groups of substantives are formed which possess each common characteristics.

Although many combinations formed thus are strictly idiomatic and cannot be classified, the general force of some formative particles can be defined as follows:

52. *Ka-* denotes sometimes that one object is meant in its entirety, or several together as a whole:

kǎälóngǎn the coffin (*alóngan*), hiding with all its parts the wife of Lumǎwig [L. 81]

kǎtäyǎän the large basket into which the girl crawled [T. 4] (*täyǎän*)

kǎtjěnum the river (*tjěnum*: water); G. Gewässer

kǎmǒnök hen with chicklets (*mǒnök*)

kǎtǎkǎ personality (*tǎkǎ*); G. das Wesen des Mannes [L. 34]

kǎsǒkǒlong receptacle, basket for an enemy's head [H. 4] cf. [56]

53. *Ka-* and gemination of a dissyllabic root, or reduplication of the first two syllables of a trisyllabic, produces Collectives; if a predicate follows, it is regularly in plural.

kǎlǎlǎlǎlǎkǎ all men, the whole crowd; G. die Mannschaft

kǎfǎfǎfǎfǎyǎ all women, or also: each woman of the assembly

kāmāmāmādgkǎd all the girls, each girl
kāongāongōngǎ all the children, each child
kābfǎnǎfǎndǎlyēn every married man
kātākētākē every person
kāāfongāfong each house, the whole group of houses
kāākēākūyū each day of a certain period
kāāśēāśē all the dogs, each dog of a pack
kālǐfōlǐfōō a mass of clouds; G. das Gewölke

54. *Ka-* and numerals denote companionship:

nan kādjūak my companion
nan kāpātmi our four companions (*ǎpāt*, four)
nan kānēm̄mi our six companions (*ēnēm*, *ǎnēm*, six)
nan kālmām̄i our five companions (*līm̄*, five)

55. *Ka-* and root (and *-na*, which is the possessive suffix of the third person singular: his, her, its, and without which such substantives were rarely obtained) forms abstract substantives:

nan kāāntjōnǎ its height; *kād nǎn kaantjōn nan kāyē?* how much (is) the height of the tree? how high is the tree?
nan kātǐt /fwāna its truth
nan kāāsēdjǎnǎ [*kāāsdjōnǎ*] its thickness
nan kāādsōwǎnǎ its distance
nan kāktēk knowledge (from the verbal root *k't'k*: know)
nan kāfǎbfǎyǎnǎ his sister, G. "das Weibliche."

56. *-An*, a locative suffix of most extensive use, denotes a place; frequently the prefix *ka-* is employed with the same root:

kāpāyēān place for ricefield
kākāyēān place for wood
kāāpūyān fireplace
kātjēnūmān waterplace
fālōgnǐdān battleplace
ōpōōpān forge (*ōpōōp*, bellows)
ōlēngān place for charcoal

kăpătătjġmăn place where iron is kept

păbăfăngăn a community house, where certain ceremonies are performed, and a sleeping place for old men and boys.

-an is the ending of many nouns denoting a vessel, receptacle; *tayđan* basket, *tăđnan* jar, *saktġan* water-vessel. With verbs denoting to fill, put into, these nouns have often prefix *ka-* and suffix *-an*.

57. *-An* is also the ending of many towns in Luzon; so we find in the Bontoc area: *Tġkġkăn*; *Săbăngăn*; *Dsăłġkăn* [Delican]; *Săkăsăkan*; *Fġġkăn*; *Fġlăkăn*; *Tġtġp/ăn*, etc. and some *Ată* (town sections) in Bontoc: *Fătăyăn*; *Lăowġngăn*; *Sġġtjăn*; *Păkġsăn*; *Lġwăkăn*; *Ungkăn*. And also some proper names of men end in *-an*, as *Lang/ăgăn*, *Olăshăn*, *Dăyăpăn*, *Otătăn*.

58. *-An* is suffixed to verbals which are formed into nouns denoting locality; these abound in Igórot Language. Like verbs, such nouns have even temporal forms, for the present and preterite.

măsġyġpăn sleeping place, *năsġyġpăn* a former sleeping place

tġktjġan or *kătuktjġan* sitting place, seat, "chair"

inătăan cooking place, pret. *ninătăan*

ănġtjġan warming place

malpăn, *nălpăn* place from which one comes, came

mătăkġan, *natăkġan* place where people live, lived

tătălġban dancing place

pălġtjan place where knives can be sharpened, whetstone.

59. *Pang-* denotes that a person or a thing belongs to a place or object.

pangătă belonging to a section of a town, being a member thereof, an *ătă* companion

pangăfong a member of a household, members of the same family.

pangătă front legs of animals, parts connected with the *ătă*, head (*pangătă* means in "old language:" the oldest brother, "head brother," now called *yġn/ă*)

pămlġgăn a section of the mountain range (*pang* + *fġlig*; Sandhi rules [11])

pangġgnăn a handle of a shield, etc. (*ġgnak* "I hold")

60. *Sin-* is the prefix of union; it is usually combined with *pang*:
sñpáng-, rarely with assimilation: *simpáng-*.

sñnǎg/i brothers and sisters together, G. die Geschwister
sñpǎngǎfónɡ one family
sñpǎmlǐɡan one whole section of a mountain
sñpǎngǐlǐ all inhabitants of a town or country
sñpǎngǎpo the parents and grandparents of one family
sñpǎngǎnǎk the children and grandchildren of one family
sñpǎngǎlǐwǐd all friends together
sñkǎsǎd the brothers-in-law [L. 71]
sñnǎsǎwǎ husband and wife; G. Ehepaar

Notice these terms in which only the parents are named:

sñdmǎ father with his child or children [M. 11]
sñtnǎ mother with her child or children

61. *I-* placed before the name of a town or region denotes the inhabitants:

nan iFǎntok the Bontocmen *iSǎmǎkǐ*; *iyAntǎdǎo*
nan iTǔkǔkan the man or men from T. *iMǎlǐɡkong* [*imMalǐɡkong*]
nan iAlǎb the Alabmen [*iyAab*] See: [B. 6; L. 13-18]

Here belongs the etymology of the name Igórot. *Igǎlǎt* [*Ikǎlǎt*], Span. Igorrotes and Ygorrotes, is said by Dr. T. H. Pardo de Tavera in his "Etimología de los Nombres de Razas de Filipinas (cf. M. Lillo, Distrito de Lepanto, p. 17) to consist of *i-* and the root *gǎlot*, which means in Tagálog, as Tavera says, a mountain chain; hence *Igǎlǎt* (or: *iGǎlot*) is equivalent to "mountaineer," in German "Bergsassen."—

If this be correct, the Igórot have adopted their name from a foreign tribe. They have no explanation to offer for their tribal appellative.

62. *Mñ-* and *nñ-* agglutinated to an object denotes its owner or possessor. *Min-* is the present, *nin-* the preterite prefix; the latter is in common use, without reference to time past. *Min-* expresses rather: attaining possession now, than: having possession.

nñdfong owner of a house *nñongǎngǎ* person to whom a child belongs
nñfǎlfeg owner of a spear *nñwǎnis* owner of a geestring, loincloth
nñsǎklong owner of a cap, hat *nñnǎang* owner of a buffalo
nñptǎng owner of an ax *nñtǎpǎy* owner of rice wine

63. *In-* prefixed to words indicates their connection with verbs of the "personal" class; they are verbal adjectives, similar to participles in active, used substantively, as *infðlæ*, a watchman, *infúyan*, a sorcerer, *inshúbök*, [*insúbök*], a conjurer of disease.

64. Substantives with the infix *-in-* are connected with the idea of the product of an accomplished action, as:

kñásil, *fñáli*, *kñúsid*, *tñóknö* kinds of plaited rattan

kñáyæ gathered wood

tñóod a married man's hat

(Also "equipped with:" *sinalawítan*, a spear with many barbs: *saláwit*.)

65. *In-* infixed into the reduplicated root denotes an accomplished imitation, as: *tinaktákæ* (from *tákæ*, person, man), a human figure carved in wood, such as on spoon handles, on the bowls of certain brass pipes, etc.

66. The names of toys show a reduplicated root, by which probably the stammering of children attempting to speak is imitated.

fafálfeg a toy spear

ábáfang a toy house

ásásæ a dog made of clay

käbkäfáyo a toy horse

nönóang a toy buffalo

pápáyö a model of a rice plantation

No other Diminutives seem to exist, except the names for toys, models, imitations; if "little," "small" shall be expressed, the adjective *fänŋ* is used; *nan fänŋ ay tófæn si káyæ*, the leaflet of a tree.

67. The animal or thing with which one walks, comes, goes, or which one carries is expressed by either *mang-* or *min-* prefixed to the reduplicated forms of substantives; the Sandhi rules for *mang-* are given in [II].

(These prefixes form also with verbal roots "participles of active" or Nomina agentis; the following examples are probably hybrids between nouns and verbal adjectives). They are connected with substantives or pronouns, like participles, by *ay*: *umáli nan laláki ay mamipñang*, the man comes with an ax, carrying an ax ("axing").

Examples with *mang-*

<i>mānosōklong</i> with a hat	<i>mānatafāgo</i> with tobacco
<i>mānētūfay</i> with a spear	<i>mānitūnāpay</i> with bread
<i>māmofōbāngǎ</i> with a pipe	<i>mangakālāsay</i> with a shield
<i>māmafāto</i> with a coat	<i>mamabāngæ</i> with a glass
<i>mangikīmāta</i> with the double basket called: <i>kimāta</i>	

Examples with *mīn-*:

<i>mīnkīkīmāta</i> [<i>mīngkīkimāta</i>] with the "kimata"	
<i>manālan sfy' y mīnkīkimāta</i> he walks carrying a "kimata"	
<i>mīnkākāyæ</i> with wood	<i>mīnkækælæn</i> with straw
<i>mīnādpuy</i> with fire	<i>mīnpāpātātjīm</i> with iron
<i>mīnādsæ</i> with a dog	<i>mīntjātjēnum</i> with water
<i>mīnkōkōkæd</i> with shoes	<i>mīnmōmōnōk</i> with a chicken
<i>mīnpāpādkūy</i> with rice	<i>mīnfūfūtuk</i> with a pig
<i>mīnōōleng</i> with coal	<i>mīnūsūsūlad</i> with a letter
<i>mīnkākāfāyo</i> with a horse	<i>mīntætūfay</i> with a spear
<i>mīnkākāpis</i> with cotton	<i>mīntōlōlfeg</i> with a key

Possessive suffixes are omitted in these combinations: he comes with his spear: *umāli sfy' y mīntætūfay*.

68. The part of the body which is wounded, hit, struck etc., is expressed by the infix *-in-* placed into the reduplication of substantives with initial consonants; to those with an initial vowel *in-* is prefixed and the initial vowel is doubled. Possessive suffixes which are otherwise commonly used with parts of the body must be omitted in these combinations.

Examples: I hit him with a spear in his arm. Arm: *līma*, redupl. *līlīma*, *li* with infix *-in-*: *līnīlīma*; form: *līnīlīma* Translation: *kīnāyāngkō sfy' y is nan līnīlīma*. Thus: wounded in the

thigh <i>dīnidīpay</i>	shoulder <i>bīnobōkā</i>
head <i>inōōlō</i>	eye <i>mīnāmātā</i>
upper part of the thigh <i>inōōpo</i>	ear <i>kīnokōweng</i>
belly <i>bīnōbōdō</i> [<i>fīnōfōtō</i>]	mouth <i>tīnotōpek</i>
leg <i>sīnīsīki</i>	knee <i>kīnokongkóngō</i>
foot <i>tjīnātjāpan</i>	heart <i>pīnōpōsō</i>

69. Persons skilled in trade or profession are denoted by the particle *um-* inserted into the reduplication of a substantive (or verbal root) begin-

ning with a consonant; words with an initial vowel double this vowel and take *um-* as prefix. By the reduplication the customary, repeated occupation, the trade is indicated.

Root: *kaëb*; *kumăkăëb*, a maker;

Root: *shafad*, plane; *shumăshăfad*, a carpenter, builder;

kumăkăëb is fângă, potter, or: *fumafângă*;

fatek, tattoo; *fumafătek*, a tattooer;

falôgnîd, battle; *fumabfalôgnîd*, warrior;

irreg.: *fűfűmsha*, smith;

ăşîn, salt; *umăăşîn*, salt vendor.

70. The most numerous class of Substantives consists of Verbals: Nomina agentis (concrete nouns) and Nomina actionis (abstract nouns). The extent of this class of nouns may be imagined, if we consider that—speaking here only in general terms—the English Transitive Verb (or what is named so) is not represented in Bontoc Igorot by a verb, but by a verbal noun, a Nomen actionis (with active, but not passive character!) with the suffixes *-en*, or *-an*, or the prefix *i-*, and, in addition, possessive endings. Thus e. g. does *kăpek* not say: I make, but: my making, G. mein Machen, Ital. il mio far; and *leytjëntăko*: our desire or desiring, G. unser Sehnen. And *ayăkantjă* means “they call” in English, but it says: their calling; the aim reached by their calling, etc.

(For this reason transitive verbal phrases are marked by “ ” in their translation, as this is far from being literal).

Only this much here about these nouns which will be treated fully in the chapters on the Verb, where also the characteristics of the Nomen agentis (as: the bringer, the killer, the finder) will be discussed. Being nouns and having frequently the article they ought to be mentioned in this chapter on the substantives.

CASE RELATIONS

71. Substantives and their articles are uninflected in Bontoc Igorot. There is absolutely no “Declension” to express cases; but in Bontoc Igorot

These Constructions:

Correspond to the English:

I

The appellatives with the article *nan* or *san*, and proper names and terms of kinship with the article *si* or *tja*.

Nominative and Accusative.

II

The appellation with its article following a *Nomen regens* (or "governor");

Proper names and terms of kinship following a *Nomen regens*, without article *si*; the collective article *tja* is however, retained [L. 20; 37];

The Substantive denoting the agent following the *Nomen actionis*.

Possessive or Subjective Genitive.

III

The locative Preposition *is* [*si*, 's *sh*] before appellatives with (or without) article;

The Preposition *kěn* before proper names and terms of kinship; the article *si* must be dropped, but *tja* is retained.

All other Case Relations, as, for instance: objective genitive, partitive genitive, dative, accusative after "personal" verbs, ablative, locative, instrumentalis, agent of passive verbs (i. e. verbal forms with prefix *ma-* or *na-*), etc. etc.

REMARKS

ad I. and II. The position of our subject and object in constructions with verbs which we consider customarily transitive, but which are of a totally different nature in Bontoc Igorot (and are called in this book briefly "possessive verbs"), will be explained in later chapters of this Grammar.

ad II. The *Nomen regens*, be it a substantive or a *Nomen actionis*, obtains the ligature *-n*, if it ends in a vowel [42].

Examples. The Nomen regens with final consonant:

nan áfong nan laláki the house of the man
nan tjápan nan ongóna the foot of the child
nan kalásay nan fumabfalógnid the shield of the warrior
nan okókæd Fånged the story of Fanged
nan kápan ámä the knife of father
kánan nan Igólot the saying of the Igórot; "the Igórot says" [*kanán*]
abfólútén nan fobfafáyi the believing of the women; "the women believe"

The Nomen regens with final vowel:

nan áseæn nan állwidko the dog of my friend
nan flin nan iFæntok the land (town) of the Bontocmen
nan ólon nan nõang the head of the buffalo
si áman Táynan Táynan's father
ítgton nan fobfálla the boy's holding; "the boy holds"
tsublin nan laláki the man's changing; "the man changes"
ngäg nan ítjun Bægti? what (is) the showing of Bugti? "what does Bugti show?"
ngäg nan íbfákan ina? what (is) the asking of mother? "what does mother ask?"

ad. III. Dative, etc.: *ítsaotsáona nan fobána is nan állwidna* "he gives the pipe to his friend"

ítjun nan íbit ken Mátyæ "show the earring to Matyu!"

ínyállina nan káyæ ken inána "he brought the wood to his mother"

inflämi angšan is nan állwidyæ "we saw many of your friends"

síya nan mäntbæ'sh nan káyæ "he (is) the cutter of the tree"

mangángkämí's nan mákan we are eating the food (Ex. of a "personal verb")

uminúmká's nan tjénum drink the water! (Ex. of a "personal verb")

Other examples are given in the chapter on "Prepositional Terms" [377-397; 408].

72. Sometimes pleonastic constructions are found, as: *is nan ken Antéro*, to Antero; *is nan ken amátja*, to their father [L. 39], to or at their father's house.

73. Since terms of kinship may have the article *si* as well as *nan*, the phrase: "the house of father" is either: *nan áfong ámä* here the article *si* must be omitted!), or: *nan áfong nan ámä*.

74. Exceptions. If emphasized, place, cause, instrument, time, the indirect object or dative, etc., can be made the subject (i. e. in our, but not the Igórot's conception!) of peculiar verbal forms; in this case the rules of the use of *is* and *ken* do not hold, but different constructions are employed. [258-264].

75. The Nomen regens of a possessive genitive obtains sometimes the possessive suffixes *-na*, his, her, its; and *tja*, their; *nan fútuknã nan ãm/ãma*, lit. "his pig of the old man," *nan kalãsaytjã nan fãsæl*, lit. "their shields of the enemy." This pleonastic construction was, however, rejected by some Igórot.

76. If a substantive stands in attributive relation to an other substantive (in which case some languages form compound nouns), the preposition *is*, in its inverted form *si* is placed between them. The attributive substantive which is to be taken in a generalizing sense follows the other; the ligature *-n* is used with the preceding noun if it ends in a vowel:

ðlon si ðgsã deer's head, G. Hirschkopf
nan áteþ si álang the granary roof
fãbãn si ásvæ dog's tooth
tãngan si ðlõ "headbone," skull
nan kãlín si Igólot the Igórot language
ãnak si kãak son of a monkey
tõfæn si pãküy rice leaf
ãnak si Lumãwig "Lumãwig-son" [L. 1]
tãngan si lãfí midnight
pãlek si þnuang ax handle
nan lablãbon si kãkðok si mðnõk the beginning of cock's crow [B. 24]

77. But if the attribute denotes material, origin, etc., the ligature *ay* is used: *ãfong ay bãtõ*, stone house; *kãþan ay gülllyã*, steel knife; *ístja'y fútuk*, pork.

78. A substantive in apposition with an other is connected with it by *ay*: *si Anãwãsal ay alfwidko ya inmüy* Anãwasal, my friend, has gone;

Aföa ay flin nan Ilókõ ad Fúntok Aföu, the settlement of the Ilocanos
in Bontoc;
nan laláki ay nan áman nan mamákid ya nadóy the man, the father
of the girl, has died.

79. The substantives "town," "mountain," "section or *áto*," are connected with the following name by *is, id, ad*: *nan flí'd Fě́ntok*, the town of Bontoc; *nan fflig ad Pókis*, the mountain Pokis; *nan áto'd Lóngfüy*, the town section called Longfüy.

LOAN WORDS

80. Besides some words and phrases with which the Ilocanos living in a section of Bontoc have infected the Bontoc idiom, a number of words have been urged upon the Igórot by inevitable civilization; these words are nearly all Spanish, with the phonetic changes, if necessary. See [10, 18].

While probably most of these Loan Words are given here, others can be found in the Vocabulary.

hammer	<i>mantílyo (martillo)</i>	Filipinos	<i>Filipínosh</i>
wagon	<i>kalimáto (carromato)</i>	town chief	<i>plesiděnte (presidente)</i>
horse	<i>kafáyo (caballo)</i>	picture	<i>taláto, litaláto (retrato)</i>
cow	<i>fáka (vaca)</i>	dollar	<i>pésosh, pěshosh (peso)</i>
hour	<i>óla, ólash, ólas (hora)</i>	Sunday, week	<i>domíngko (Domingo)</i>
book	<i>liblo (libro)</i>	watch	<i>lfləsh (reloj)</i>
flag	<i>bandéla (bandera)</i>	cross	<i>kěləsh, kálosh (cruz)</i>
tramway	<i>talábya, talánfya,</i> <i>talabfya (tranvía)</i>	pound	<i>lflbla (libra)</i>
street, highway	<i>kálsa (calzada)</i>	coal	<i>kalifón (carbón)</i>
school	<i>ěscuěla</i>	room	<i>kuáto (cuarto)</i>
hat	<i>somblélo (sombbrero)</i>	trousers	<i>pantalón</i>
socks	<i>mědiash (medias)</i>	shoes	<i>sabátosh (zapatos)</i>
soldier	<i>soldádo, soldsádo</i>	soap	<i>safán (jabón)</i>
cane, staff	<i>fáston, fastón (bastón)</i>	Some Proper Names:	
tobacco	<i>tafágo (tabaco)</i>	Ricardo	<i>Likáldso</i>
steamship	<i>bábúil, bábóll (vapor)</i>	Antéro	<i>Antélo, Antéro</i>
American	<i>Melikáno</i>	Maria	<i>Mályá</i>

PERSONAL PRONOUNS

81. The Personal Pronouns are:

	Singular	Dual	Plural
1.	<i>sākĕn</i> [<i>sāk/ĕn</i> , <i>sāk/ĕn</i>], I (me)	I. incl. <i>tjăĭtă</i> we two, i. e. you and I	I. incl. <i>tjătăko</i> we (us) I. excl. <i>tjăkămĭ</i> we (us)
2.	<i>sĭkă</i> thou (thee), you	(us two)	II. <i>tjăkăyă</i> you III. <i>tjăĭtjă</i> they (them)
3.	<i>sĭya</i> he (him), she (her), it		

82. The Personal Pronouns are combinations of the article *si* in singular, and of *tja* in dual and plural, with other particles.

83. *Sak/ĕn* consists of *si*, the pronominal particle *ak* and the suffix-*en*, which is also employed with a group of "possessive verbs" (Engl. "transitives"). *-en* indicates that the action named by the verbal root affects an object (in an active sense, not after the erroneous traditional doctrine as one of the "three Passives!"); thus in Bontoc Igórot the individual "I" is represented not merely as a personality, but as a personality of energy, being not idle or indifferent, or even passive and suffering.

Sĭkă, consisting of *si* and the pronominal element *ka*, is the pronoun used exclusively in addressing any single person.

Sĭyă, consisting of *si* and probably a combination of *i* and *ya*, is used mostly for persons; for things, "it," sometimes the locative adverbs *na*, denoting an object near the speaker, or *sa*, an object near the person addressed, are employed.

In *tjakămĭ* and *tjakayă* there is, besides the article *tjă* and the pronominal suffixes *-mi* and *-yă*, an element *ka* which is probably collective, like the prefix *ka* [52 f.].

The *i* in *tjaĭta* and *tjaĭtja* is probably the contracted ligature *ay*: *tjaĭtja* for *tjă ay tjă* (?) - or a demonstrative element.

84. Bontoc Igórot has, besides the three persons in singular and plural, a pronoun for the first person dual; this pronoun must be used, if the speaker

includes one person whom he addresses. It expresses: we two, you and I; ego et tu. The other missing dual forms must be circumscribed. We two, my companion and I (but not the person addressed), is: *tjakāmī ay djūā*; you two: *tjākāyā ay djūā*, etc.

The first person plural has two forms:

a. An inclusive form *tjātāko*, including person or person addressed; all persons included in "we" must be more than two: we all, you included; *ego et vos; nos et tu; nos et vos*.

b. An exclusive form *tjakāmī*, excluding the person or persons addressed: we alone but not you.

85. Case Relations. The form of the Personal Pronoun nominative and accusative is alike in Igorot.

The possessive genitive of the Personal Pronoun is expressed by possessive suffixes agglutinated to the object possessed. [101ff.].

All other or oblique case relations are indicated by *ken* (which is called in this book a preposition, and not an oblique case of the personal article!) Thus we may establish this paradigm (of the Singular):

Nomin. and Accus.	<i>sāk/ěn</i>	<i>sika</i>	<i>sīya</i>
Possessive Gen. Suffix	<i>-ko, -k</i> [101]	<i>-mo, -m</i>	<i>-na</i>
Object Gen. and other Oblique Cases	<i>kěn sāk/ěn</i>	<i>kěn sika</i>	<i>ken sīya</i> (not: <i>kenka</i>)

The paradigm of the Dual and Plural is formed analogically.

86. When it is considered necessary to distinguish sex, *lalāki*, man, or *fāfāyi*, woman, is placed with the ligature *ay* after the pronoun. (Used very rarely): *sīya'y lalāki*, he; *sīya'y fāfāyi*, she.

87. The personal pronouns, as subjects of verbs, are only used to emphasize the agent. They are placed before or after a "personal" verb; but they must precede a "possessive" verb.

88. The personal pronouns are used as suffixes of a certain category of verbal combinations, but in these shortened forms:

Singular	Dual	Plural
1. <i>-ak</i>	I. <i>-ta</i>	I. incl. <i>-tǎkæ, -tǎko</i>
2. <i>-ka</i>		I. excl. <i>-kǎmǐ</i>
3. (no suffix)		II. <i>-kǎyǔ, -kǎyě</i>
		III. <i>-tjǎ</i>

(Verbs with these suffixes are called in this book briefly: personal verbs; some of them correspond to our intransitives.)

89. The English accusatives him, her, it, them, referring to a substantive mentioned before are usually omitted. Likewise the datives of the pronouns are omitted after verbs of giving, showing, bringing, telling, if self-understood; the Igorot say: "give the iron," for: "give us the iron."

90. The locative particles *nǎ* and *sǎ*, standing for "it" or "them" (things only!), do not begin a sentence. They are used mostly, in this meaning, as accusatives. Their preposition for the oblique cases is: *is*, or by metathesis: *si* [*sh'*].

91. The modifiers of personal pronouns are connected by *ay*:

sǎk/én ay iFǎntok I, a Bontocman
tjǎkǎyě ay fobfáfáyǐ! ye women!
tjǎtǎko'y ǐpǎt umüytǎko we four are going
sǐkǎ'y tjüy you there
tjǎkǎmǐ ay nay we here
sǐně nan inmǎlǐ?—sǎk/én. tjǎkǎmǐ. who has come?—I. We.
sǐně nan ayǎkam? sǐ kǎ ya sǐyǎ "whom do you call?" you and him
tjǎtǎ admanǎlantǎ we two, you and I, shall go
inmǎy sǐyǎ he (she) has gone
itsaotsǎdomo sa ken tjǎkǎmǐ! "give it to us!"
ǐtjum nan fǎngǎ ken sǐyǎ! "show him the pot!"
tjǎtǎko kumaibtǎko is nan ǎfong we are going to build the house
intǎsh' ǐna? ǎdǐk inǐla where is mother? "I have not seen (her)"
ǎdǐk kekkén sǐ yǎ "I do not know him (her)"
sǐyǎ'y fáfáyǐ kekkéna sa "she, she knows it"
sǎk/én tinmǎliak adǔgkǎ I have returned yesterday

timmólĭkă sĭkă'y alĭwidkô you my friend have returned
tĭăkămiĭ păkăđnėnniĭ nan făszul we, "we expel the enemy"
kėkkėnyėĭ tĭăĭtĭă "you know them"
tĭăĭtĭă ya săk/ėn adumăĭĭkămiĭ they and I shall come
kăĭnėm sa!—măngangka sĭ să! "eat it!"
inăkă'sh să! give it (to me)
iyăĭk să kėn sĭkă "I bring it to you"
săk/ėn ya sĭkă intėđėĭtă'snă I and you stay here

DEMONSTRATIVE PRONOUNS

92. The Demonstrative Pronouns are compounds of articles, demonstrative particles and locative adverbs.

The articles used in these combinations are *si* and *tja* for persons, *nan* and (rarely) *san* for things.

93. The Demonstrative Pronouns are both, disjunctive and conjunctive; in the latter case the ligature *ay* is used; there are, however, a few examples where *nan* takes the place of *ay*.

94. The following pronouns are used in reference to persons:

Singular	Plural
<i>sĭtônă</i> this	<i>tĭăĭtônă</i> these
<i>sĭtôshă</i> that (near)	<i>tĭăĭtôshă</i> those (near)
<i>sĭtôđĭ</i> that (distant)	<i>tĭăĭtôđĭ</i> those (distant)

si: article; *to*: demonstrative particle; *na*, *sha* [for: *sa*], *di* [for: *tĭüy*]: locative adverbs.

If the preceding word ends in a vowel, *sĭtôđĭ*, etc., is often changed to the unaccented *s'tôđĭ* or *sh'tôđĭ*; as an enclitic it is pronounced with the preceding word, which is then accented on the ultima.

intô s'tôđĭ? where is this man? *intô s'tônă?* where is that man?
sĭtôđĭ paymô sh'tônă this or that person

95. Also the personal pronoun *sŷyă* is used as a demonstrative pronoun; in fact, no distinct line can be drawn between these two classes of pronouns.

96. When *sŷtōna*, *sŷtōsha*, *sŷtōdi* are placed in possessive or subjective genitive, *si* is dropped; in other case relations in singular *kěn* precedes *tōnă*, *tōshă*, *tōdŷ*; *ken* is accented.

nan ōlŷn tōdŷ the head of that *nan ănăk tōnă* the child of this

As these examples show, *tōdi*, *tōshă*, *tōnă* draw the accent on the ultima of the preceding word.

Examples:

alŷwidkŷ s'tōdŷ that (is) my friend

sŷtōdŷ ay lalăki that man

kĕkkĕm sŷtōnă? "do you know this person?"

ŷdjŷak nan tafăgo kĕn tōdŷ "I give the tobacco to that man"

ŷlăĕntăko tŷătōnă "we see these"

kŷnŷănŷnă kĕn tŷătōdŷ "he told those people"

97. These pronouns are used in reference to things, but also sometimes to persons: Singular and Plural: *năntōnă*, *năntōshă*, *năntōdŷ* (*săntōdi*).

They remain unchanged in possessive and subjective genitive; in oblique cases they are governed by the preposition *is*.

If disjunctive, they point to a thing already mentioned.

intŷăsănmi năntōdŷ "we have found this one"

adsŷbŷĕnă năntōdŷ ay kăyŷ "he will cut down that tree"

98. More frequently we find: *nannăy*, this, these, and *nantŷŷy* [*nantŷŷy*] that, those; they refer, if disjunctive, to distinctive things. (*nannăy* is probably: *nan na ay*.) Both are usually connected by *ay* with substantives; these substantives may denote persons and things. Instead of the form *nannay* we find often *nan.....ay nay* with the substantive interposed. (Also plural forms: *nannăytja*, *nantŷŷytja*, *nantŷsătja*, *nantŷdŷtja* occur.)

nannăy ay wănga; *nan wănga'y nay* this river

nantŷŷy ay fobănga that pipe

nannáy ay mamamáḡkid these girls

flaëm nan djáa'y fálfeg; léytjém nannáy paymǒ nantjáy? "you see the two spears; do you want this or that?" *ídjúam nannáy!* "give me this!"

99. The locative adverbs *na*, but more commonly *sa* and *tji* or *tjáy* [*tjǎy*] serve also as disjunctive pronouns, referring to indefinite objects, as Fr. *ceci* and *cela*. The oblique cases are: *is sa*, *si sa*; *is na*, *si na*; *is tjáy*; *is tji*; they are identical with local adverbs: hither or here; thither or there.

(There is no possessive or subjective genitive of *na*, *sa* and *tji*).

ngǎg sa? what is that?

iyǎim sa kén tǒdǐ! "bring that to him!"

lǐnǎḡǒantǎkǝ sa "we have bought that"

aykǎ laǝwǎ tji? is that bad? *kǎwǐs sa!* this is good; all right.

100. *Nay* and *tjáy* [*tjǎy*] placed at the beginning of a phrase mean: here is, there is, Fr. *voici*, *voilà*.

nay si anótji! there is the younger brother!

tjáy nan lámǎn! there is the wild hog!

(The gesture of pointing is usually executed by protruding the jaw).

POSSESSIVES

101. Possessive Suffixes — equivalent to the possessive genitive of the personal pronouns — are employed in Bontoc Igorot, instead of our possessive pronouns:

Possessor, Owner:—In Singular	In Dual	In Plural
1. <i>-ko</i> , but <i>-k</i> after pure vowels: my	I. <i>-ta</i> , our, i. e.	I. incl. <i>-tǎkǝ, -tǎko</i>
2. <i>-mo</i> , but <i>-m</i> after pure vowels: thy, your	of us two, or: your and	I. exclus. <i>-mi</i> , our
3. <i>-na</i> his, her, its.	mine.	II. <i>-yu, -yǝ</i> , your III. <i>-tja</i> , their

(For Dual and I. incl. and I. excl. Plural see [84])

102. Substantives with these suffixes are preceded by the article.

103. These suffixes, except *-k* and *-m*, have sometimes the tendency of drawing the accent of the substantive, or of any word combined with them, to its ultima. Sometimes the final vowel of a dissyllabic is lengthened.

104. The Possessives are used most extensively, not only with terms of kinship and parts of the body and in cases where they are indispensable, but also where they appear to be self-evident. Especially the frequent use of *-na* and *-tja* is in many instances strictly idiomatic. (For their pleonastic use with a consecutive possessive genitive see [75]).

Collectors of vocabularies will frequently obtain a concrete substantive with possessive suffixes, as: *ǒlok* or *ǒlom* or *ǒlönă*, my, your, his head, (instead of the form: *ǒlǒ*, head), if he points to another man's or his own head.

105. If the suffix *-k*, my, is used with "father" or "mother," it seems customary to employ the article *nan*; without this suffix to employ *si*:

my father: *nan ǎmak*, or: *si ǎmă*; my mother: *nan ǎnăk*, or: *si ǎnă*.

Examples:

nan soklóngko (*sóklong*, hat), *nan soklóngmo*, *nan soklóngna*, *nan soklóngta*,
nan soklóngtăkœ, *nan soklóngmi*, *nan soklóngyœ*, *nan soklóngtjă*:
my, thy, his, etc., hat or hats.

nan ǎfongko, *nan ǎfongmo*, *nan ǎfongnă*, *nan ǎfongta*, *nan ǎfongtăkœ*,
etc.: my, thy, his, etc., house or houses.

nan kipǎngko, *nan kipǎnmo*, *nan kipǎna* (for *kipǎn-na*): my, thy, etc.,
knife.

si (or: *nan*) *yǎn/ak*, *si* (or: *nan*) *yǎn/am*, *si* (or: *nan*) *yǎn/ǎna*: my, thy,
etc., older brother.

nan ǎsœk, *nan ǎsœm*, *nan ǎsœna*: my, thy, his dog

nan ǎlik, *nan ǎlim*, *nan ǎlǎnă*, *nan ǎlǎmi*: my, thy, his, our country or town.

nan ǎnăkko, *nan ǎnăkmo*: my, your child.

nan tǎfǎyko, *nan tǎfǎymo*: my, your spear.

nan inǎta: our mother (Dual); the mother of us two, you and me.

nan inǎtja'y djăa: the mother of the two.

nan inǎmi: our mother (the addressed person being not her child).

nan inatãko: our mother (if more than two children of her speak to one another).

nan tjõkãako, nan tjõkãamo, nan tjõkãana: my, your, his bag "*tjõkaæ*."
(Final diphthongs are consonantal [2]).

106. These possessive suffixes are combined with various Parts of Speech, not only substantives.

One of their most important functions consists in their denoting the pronominal subject of our "transitive" verbs; these are in Bontoc Igorot not verbs in our sense, but verbal nouns, Nomina actionis, as mentioned before [70], to which the possessive suffixes are agglutinated to distinguish the person of the agent. For this reason they are termed in this book "possessive" verbs, opposite to the "personal" verbs [153ff.].

Their use in these combinations will be treated in the chapters on the Verbs [195]; it shall be merely indicated here in a few examples:

Nom. act. *leytjën*, loving, liking, wishing; *lëytjëntãkæ*, our liking, wishing, "we love, like, wish;" Ger. unser Wünschen.

Nom. act. *itjasan*, finding (place of finding); *itjãsanyë*, your finding-place, "you find."

Nom. act. *ilabo*, beginning; *ilãböna*, his, her, its beginning, "he, she, it begins."

Nom. act. *isubli*, changing; *isublik*, my changing; Ger. mein Wechseln, "I change."

Nom. act. *ibfaka*, asking; *ibfãkam*, thy asking, "thou askest, you ask."

107. Disjunctive possessives are expressed by combinations with the root *kõã*, which denotes ownership, possession, property, but only material ownership, not of persons, parts of one's body, qualities, etc.

kõak is used often without the article *nan*.

nan kõak or *kõak*: my property, or: mine; *nan kõam*, thine, yours; *nan kõãnä*, his, hers, its; *nan kõãta*, ours (of us two); *nan kõatãkë*, ours; *nan kõãmí*, ours; *nan kõãyë*, yours; *nan kõãtjã*, theirs.

Examples:

nan ãfongko ya nan kõam my house and yours

nan nõãngtja ya nan kõãmí their buffaloes (Sp. "carabáo") and ours

nan kutlãamo ya nan kõãnä your nightcap and hers

With the copula *ya*, is, are, was, were, etc. [43] (the article *nan* is omitted):

nannáy ay áfong ya kóak this house is mine, belongs to me
ángsán ay káfáyo ya kóánă many horses are his
nan pátátjím ay tjáy ya kóátăko that iron is ours

Other phrases:

aykě kóam sa? is that yours? does that belong to you? (*aykě*: interrogative particle)

intó nan kóátsa [for: *kóátja*]? where is theirs?

nan kóan nan alwidyu the property of your friend, that of your friend
 (*kóa* with final *n*, see [42])

nan ásrək ya nan kóan yún/ak (or: *nan yún/ak*) my dog and that of my older brother

nan bílăkmo ya nan kóan Abăkíd your money and that of Abakíd

But with persons: *nan anótjik ya nan anótjim* my younger brother and yours; *si asáerwak ya si asáerwam* my wife and yours

And with parts of the body: *nan límam ya nan límăna* your hand and his; *nan mătak paymó nan mătăna* my eye or his

Observe these phrases:

nay nan falfégko; intó nan kóan Móléng? here is my spear; where is Moleng's?

ădlk finăsa nan sülădmo; fínăsak nan kóan Antéro I did not read your letter; I read Antero's.

108. Rarely we find *kóa* in attributive connection with nouns; if so, the possession is emphasized: *nan kóak ay áfong*, my property, namely: a house; or: my own house; *nan kóam ay fătuk*, your pig (not mine).

109. The sentence: "the house is mine" is also circumscribed by: I am the house-owner: *sak/én nan nináfong*; this construction is indeed preferred by the Igorot; cf. [62].

And so they say for: whose house is this? *sínə nan nináfong ay nay?* lit. who is the house-owner here (or: this).

It may be said here also that "owner" in general means: *minkóă* or *ninkóă*; these words are participles or Nom. agentis and require *is* or *si* before the following object. *Sak/én nan minkóă is nan áfong*: I (am) the owner of the house; the house is mine. (And: *inkóak is.....I own, possess*); *nan minkóă is nan ásln, is nan fána*, the owner of salt, of pottery [L. 20; 25].

110. Some substantives ending in *-en* or *-an* are akin to verbal nouns or really verbals. If the suffixes for "my" and "thy" shall be added to these, their final *n* is dropped, and as they end then in vowels, *-k* or *-m* is suffixed: as:

nan masšyěpăn, the sleeping place; *nan masšyěpak*, *nan mäsšyěpam*, my, thy sleeping place.

But others have the suffixes *-ko* and *-mo*: *nan kipángko*, *nan kipánmo*, my, thy knife.

REFLEXIVE AND RECIPROCAL

111. Instead of Reflexive Pronouns Igórot Language uses the word *ăwak*, body, with possessive suffixes, unless a verb contains the reflexive idea within itself.

kidfănă nan ăwăkna "he bites himself"

akăshak nan ăwăkko "I heal myself"

nan lalăki pñădšynă nan ăwăkna the man killed himself

But, e. g., *ămšak*, I wash myself, without object, as the verb is reflexive by its form as a "middle."

112. Reciprocity is not expressed by any pronoun, but by the verbal prefix *in -asi* [301].

THE INTENSIVE PRONOUN

113. The Intensive Pronoun *-self-* is *tsădlo*.

sak/ěn tsădlö I myself *štödš tsădlö* he himself

nan alšwidko tsădlo my friend himself

nan fafafašyi tsădlo the women themselves

kinwănna tsădlo "he said" (so) himself

Observe the idiomatic use of *tsădlo* in these passages from Texts:
intjănăna tsădlo nan mangăkŏu he found at last the thief [S. 2.]

adtsádlo fumǎngōnak I shall indeed (or: finally) awake [S. 12] (*ad-* is the prefix of future tense)

adtsádlo funítjang (To satisfy their mother complaining of the bad kindling wood, her two sons gather well-dried sticks, saying:) "this surely (or: at last) will burn!" [K. 3]

ǐpéngko tsádlo "I try it myself"

adtsádlo tsánōek "I myself shall work"

nan laláki tsádlo inmǎli'sná the man himself came here

sak/én tsádlo inǐlak "I myself saw" (it)

sak/én tsádlo nan nangǐla ken síya "I myself saw him" (I myself 'am' the observer of him).

THE ADJECTIVE

114. The number of primitive Adjectives is limited in Bontoc Igorot. Adjectives are not inflected to distinguish singular or plural or gender. They appear often in a reduplicated form, which serves to intensify the quality expressed by the Adjective. Not all Adjectives, however, admit reduplication, as e. g. *lǎtēng*, cold; and some are found only in the reduplicated form, as e. g. *tjaktjǎki*, big, large.

Examples:

	Simple Form	Reduplicated
good	} <i>kǎwǐs</i>	<i>kǎgǎwǐs</i>
beautiful		
honest, etc.)		
bad	<i>angǎlǔd</i>	<i>angangǎlǔd</i>
thoroughly bad	<i>ngāg</i>	
high	} <i>ǎntjō</i>	<i>anǎntjō</i> (or, by gemination: <i>antjōǎntjō</i>)
tall		
long		
small	} <i>fǎnǐg</i>	<i>fǎnfǎnǐg</i> (A doubtful plural form: <i>fǎnǎnǐg</i> is the only plural form obtained of an adjective.) In [L. 53, 54, 55] occurs: <i>fǎnabfǎnanǐg!</i>
little		
low		
short	<i>ǎsdǐk</i>	<i>asasdǐk</i>
big	} <i>tjaktjǎkǐ</i>	very big: <i>tjaktjagōa</i> [<i>tjaktagōag</i> , <i>tjaktjagōRa</i> : R is a sound between r and l in this word].
large		
cold	<i>lǎtēng</i>	(No redupl. form)

	Simple Form	Reduplicated
warm	<i>átong</i>	<i>atátong</i>
hot		<i>māmátong</i>
black	} <i>ngítíd</i> (<i>inngítíd</i> : painted or dyed black)	
blue		
dark brown		
red	<i>kílad</i> (<i>ingkílad</i>)	
white	<i>pókao</i> (<i>in-</i> or <i>impókao</i>)	
yellow	<i>fákíngǐ</i>	
green	<i>käg fákýæ</i> (lit. like moss)	
brown	<i>käg tílín</i> (lit. like a "rice bird")	

Some adjectives are identical with substantives, as *ámáma*, old (man), *ongóngǎ* young (child); for "old" and "new," of things, see the Vocabulary. Observe: an old house: *afǒǎfong adsángǎdum* (lit. a house "for a long time").

115. The attributive adjective either precedes or follows the substantive, apparently without distinction as to emphasis; good, bad, small, big usually precede. In either case the ligature *ay* is necessary.

nan kǎwís ay lalǎki the good man
nan kǎlǎsay ay inngítíd the black shield
si Tjümǐgyǎy ay ámámǎ old Tjumigyay
nan anántjǒ'y kǎyæ the very high tree
nan nǒang ay tjaktjagǒa the very big buffalo
nan kǎwís ay alǎwidko my good friend

116. Verbal adjectives or participles follow the substantive:

nan fángǎ'y nafǎkash the broken pot
nan kǎyæ ay madǎkad the falling tree

117. The predicative adjective either precedes the subject without copula:

kǎwís nan fǎlfeg the spear is good

fānġ si anākkō my child is little
mamādtong nan patatjġm the iron is hot
pūsġ nan lalalāki the men are poor

Or it follows the subject, connected by the copula *ya* :

nan fafāyi ya kāwġs ay tlaēn The woman is beautiful ("good to see")
nan mamamāgkid ya fānġ the girls are little
nan kātjēng ya adsāmēd the brass is heavy
nan fobfafāllo ya abāfġkas the young men are strong

118. If the subject of a predicative adjective is a personal pronoun, the adjective obtains the personal suffixes [88] and is thus verbalized :

- | | | |
|----------|-------------------|---------------------|
| 1. | <i>antjōak</i> | I am tall |
| 2. | <i>antjōka</i> | you are tall |
| 3. | <i>antjō sġya</i> | he, she, it is tall |
| D. | <i>antjōta</i> | we two are tall |
| I. incl. | <i>antjōtāko</i> | we are tall |
| I. excl. | <i>antjōkāmf</i> | we are tall |
| II. | <i>antjōkāyē</i> | you are tall |
| III. | <i>antjōtjā</i> | they are tall |

Also constructions like these occur: *sġka ya āntjo*, *tjākāyē ya kāwġs*; but the first persons are always suffixed. After the third singular, which has no suffix, a pronoun (or other subject, if it does not precede) as *sġya*, *sġtōdi*, *sa*, *na*, or *tji* must be placed: *kāwġs sġya*, he is good; *kāwġs sa*, that is good.

119. Progressive quality, or transition of a quality into a higher degree, is expressed by adding to these verbalized forms the particle *um* as prefix, before an initial vowel; but as infix, if the adjective begins with a consonant. As infix *um* is placed between the initial consonant and the first vowel.

umantjōak I am getting tall, or taller
umāsdikak I am getting short, or shorter
kumāwġsak I am getting good, or better
fumānġgak I become small, or smaller
pumūsġak I become poor, or poorer
gumadsāngyēnak I grow rich

To form the preterite the "augment" *in-* is combined with *um*, *u* being dropped: *iim-* (not: *imm-*); these forms designate a condition that has been attained: *inmantjǎk*, I have become, grown tall; *finmǎnigak*, I have become small; *pinmǎsiak*, I have become poor; *lumǎtǝng*, it is turning cold; *linmǎtǝng*, it has turned cold.

120. Certain adjectives with the prefix *in-* denote a quality or condition which has been attained; as *ngǐtid*, black, but *inngǐtid*, blackened; *ǎtong*, warm; *inǎtong*, having turned warm; *pǎkao*, white; *inpǎkao* (*impǎkao*), dyed white.

Only with the prefix *in-* are: *ǐnyǎmis*, soft; *inyǎpǝ*, light; *inlǎmsit*, sweet; *inpǎkǎshǎtǝng*, sour; *inaklǎd*, bitter, etc.

121. Some adjectives with the prefixes *ma-* and *na-* are really passive participles: *napǎlid*, sharp; *mǎfǐkod*, lean, emaciated; *malǎfosh*, naked; *nadǐgdǐgkǎ*, crooked. *Ma-* represents in participles of passive the present, *na-* the preterite; in these verbal adjectives *ma-* and *na-* are generally used without distinction of tense; *na-* is preferred.

If with adjectives of this combination the Progressive Quality shall be indicated [119], *ma-* or *na-* must be dropped, before *um-* is added; e. g. *mǎfǐkod* changes to *fumǐkod*: getting lean.

Adjectives denoting material are lacking; they must be circumscribed as follows: a wooden house, *nan ǎfong ay kǎyǝ*. [41]

122. Adjectives, in their simple form or reduplicated, may be modified by adverbs such as:

very, too	<i>tsǎtsǎmǎ</i>	<i>tsatsǎma ay lǎtǝng</i>	very cold, too cold
a little	<i>ǎkǐt</i>	<i>ǎkǐt ay ǎtong</i>	a little warm
less	<i>ǎkǎkǐt</i>	<i>akakǐt ay napǎlid</i>	less sharp

Observe the phrases:

akakǐt nan lǎtǝng adwǎnǐ mo adǔgkǎ lit. less the cold to-day than yesterday.

nan tǎfay akakǐt nan pǎlidna mo nan pǎnang lit. the spear, less its sharpness than (that of) the ax.

123. Comparative. For comparative the reduplicated (intensifying) forms are used.

“Than,” and in comparisons of equality “as,” is: *mo*. (*Mo* is also a conjunction meaning: if and: when; and an affirmative particle: verily [425])

anántjō nan kāyæ mo nan áfong the tree is higher than the house
nannáy ay patatjím ya kágáwís mo nan gūllíya this iron is better than steel

amámääk mo tjáftjã I am older than they; *ongóngääk mo...* I am younger than...

nan kīpángko ya napalídpáld mo nan pínángmo my knife is sharper than your ax

nan ísã ya asasdík mo nan ísã the one is shorter than the other

If an adjective has no reduplicated form, *tsatsámã* is employed:
tsatsámã'y láteng mo nan tjúlálu colder than hail (ice)

124. Comparison may also be circumscribed by two antithetic phrases in juxtaposition; as: for “the tree is higher than the house” say: “the tree is high; the house is small;” *ántjō nan kāyæ, fānīg nan áfong*

Or more emphatically: *anántjō nan kāyæ, fanfānīg nan áfong*

(This does, of course, not imply that the house is really small; it is only said to be small in comparison with the tree.)

125. The Superlative idea is expressed by adding to a Comparative phrase the words: *mo ämín*, “than all;” *nan tjáy ay fobfáallo ya abafikas mo nan ämín ay fobfafáallo*, this young man is the strongest; lit. “stronger than all young men.”

126. There are no negative or privative prefixes in Bontoc Igórot (as in English: *unhappy*, *intemperate*, *disconsolate*); the negatives *ädí*, *míd* or *mädí*, *igá* etc. are used instead.

127. In some constructions the abstract noun derived from the adjective [55] is used:

käd nan kääntjón nan kāyæ? “how much is the height of the tree” (“how high” can not be expressed literally)

kad nan käädsöwín nan wángă ya nan líl? how far is the river from the town?

kääđna nan kääntjón nannay ay lólö ya nantjüy "equal (is) the length of this stick and that"

nan káyæ ya kăg nannay nan kääsdjóna [16], the tree is equally as thick as that (pointing at another tree)

kad nan taxwína? how old is he? ("how many his years")

nannay ay ongóna naéngăn mo nan anăkko this boy is older ("more grown") than my son.

INDEFINITE PRONOUNS

128. Somebody, Anybody is expressed sometimes by *tákæ*, a person; *nay nan tákæ*, here is somebody; *aykê way tákæ 'sna?* is anybody here? *tákæ inmáli 'shna*, somebody has come.

Most frequently it is circumscribed by the idiomatic verb *wodă* [*wodăy*]: there is, there exists, Fr. *il y a*.

wodă nan inmáli ay tákæ "there is a person having come," somebody has come.

wodă nan pinadôyko "there is a killing-object of mine," I have killed someone.

wodă nan mamúkaæ ken sika "there is a caller of you," somebody calls you.

In phrases with the interrogative particle *aykê* we find *way* for *wodă*: *aykê way kékêm ad Fălig?* "is there a knowing-object of yours at Barlig?" do you know anybody at Barlig?

aykê way ilăêm? "is there an object of your seeing?" do you see anybody? *aykê way inŕlam is nan đsæk?* "did you see any dog of mine?"

129. Something, Anything is expressed by a similar circumscription: *wodăy nan idjăak ken tjăkăyě* "there is an object of my giving to you," I have something for you.

wodă nan insăkt ken sak/én "there is a hurting to me," something hurts me.

130. A certain: *nan ľsǎ'y...*

nan ľsǎ'y ongóngǎ adumǎli .ao/ǎont a certain child (whom you know—whom I shall not name) will come soon.

131. Nobody is expressed by the idiomatic *mǎ/ǎd*, the negative of *wodǎ*; it signifies non-existence: "there is no..." *Maǎd* [*mǎd*; *mayd*] requires special constructions which will be discussed in the chapters on Negatives.

maǎd tákǎ "there is no person," nobody.

maǎd inǎlak is tákǎ "there is not my seeing of persons," I see nobody.

ta maǎd mangǎkǎu si sa "that there be not any (stealer) thief of this," that nobody steals this.

132. Nothing: *maǎd ilǎek* "there is no seeing object of mine," I do not see anything

maǎd koǎna there is no property of his, he has nothing

admaǎd alǎem "there will not be any taking-object of you," you will not receive anything.

133. No, Not any is also circumscribed by *maǎd*:

nan fǎtǎwǎ maǎd fǎlig the world (had) no mountains [L.1]

maǎd kalǎsayna "there is no shield of his," he has no shield

maǎd kǎnek is tǎnǎpay "there is not my eating of bread," I do not eat any bread

maǎd iyǎǎna's patatǎm "there is no bringing of his of any iron," he does not bring any iron.

mǎd pay asǎwǎk "there is not any wife of mine," I have no wife [L. 85.]

maǎd intǎsanmǎ's sǎngsing we did not find any rings

Fǎkǎn [*fakǎn*] means "not this but something different;" observe the example: *fǎkǎn patatǎm nannǎy, kǎtǎjing nannǎy*, this is no iron, this is brass. [323]

134. All: *ǎmǎn*; takes frequently the article; it is connected with nouns by *ay*, if *ǎmǎn* is preceded by *nan*; in this case it means usually all, i. e. the whole.

136. Few: *ākīt ay...* *ākākīt ay...* Too few: *tsatsámǎ'y ākīt ay...*

ākīt ay alʹwidko few friends of mine; *ākīt nan alʹwidko* my friends are few; *ākītkāmī* we are few; *ākītkǎyǎ* you are few; *ākītjǎ nan tǎkǎ* there are few people (here); *ākākīt mo...* less than...

137. Some, Several, A Few is often expressed by the "personal" forms of the Verbs: *kumđibak* (instead of the "possessive" form *kǎpek*) is *ǎfong*, I build some houses.—Or circumscribed: *wōđǎ nan nabaldúkan is nan inǎđđpat, wōđǎ nan nabaldúkan is nan kitóngtja* some were shot in their hands, some in their foreheads. [B. 32]

nan tǎpǎna umǎytja's ǎlǎ, nan tǎpǎna umǎytja's pǎgpǎg some go into the town, some into the forest. (*nan tǎpǎna*: a "part")

Also: *nan ākīt ay... ǎlǎek nan ākīt ay lalalǎki* "I see a few men" (or: *wōđǎ nan lalalǎki ay ǎlǎek*).

kǎkke nan tǎpǎn nan tǎkǎ ad Alab [not: *tǎpǎna*]; or: *wōđǎ nan kǎkke ay iAlab* "I know" several people at Alab.

And: *nǎkǎfǎs ay... nan nakǎfǎs ay ǎsǎ* some dogs

pinadđytja nan nǎkǎfǎs ay fǎsǎl "they killed several enemies"

nan nǎkǎfǎs ay ayǎyam ya nǎtpǎb several birds were caught

nay nan ǎbǎfǎn. inǎka's nǎkǎfǎs! here are oranges. give me some !

138. An Other, a different one: *tǎkkǎn*; an other of the same kind: *ǎb/ǎ*.

nan tǎkkǎn ay tǎkǎ the other people; *nan tǎkkǎn ay ayǎyam* different birds; *fǎkǎn sǎya, tǎkkǎn* not he, but another

nan tǎkkǎn ay kalǎsay: a different shield; *nan ǎb/ǎn nan kalǎsay*: an other shield of the same kind, as a model. (*ǎb/ǎ* is also "a companion")

tǎkkǎn nan adumǎli an other one will come

If "an other" means "one more," it is expressed by *ǎkǎs*, or *kǎsǎn*, again. *inǎka's sin bǎngǎǎ is tjǎnǎm ǎkǎs*, or: *kǎsǎngka umǎa's sin bǎngǎǎ...* give me an other (one more) glass of water.

is kǎsǎn an other time, the next time

139. Every, Each: *washtjín*.—Also expressed by the prefix *ka-* and gemination (or reduplication) of the first two syllables [53].

washtjín mäsüyep! let every one sleep!

ämín ay lalaláki washtjín úmis! let each of the men wash himself!

washtjínγκămí éntsíno every one of us is working (*washtjin* takes the suffixes, either personal or possessive, from the verbal form!)

washtjintákæ makifälögnid! let us all fight! let every one fight!

washtjín ken tjätákæ every one of us

washtjín tjámpab si kóána every one catches his [L. 60]

washtjína yöy is abáfongna nan wadwádna every one takes to his home his portion of meat [L. 66]

washtjinmí every one of us *washtjintáko* every one of us (you included)

washtjinyæ iláén sa every one of you sees that; *washtjinkäyæ umfleng* every one of you is resting

washtjintja inmángmang every one of them performs a ceremony (sacrifices)

washtjínγκămí lumáyao every one of us is running

Sin ísa (numerals signifying "one") occurs sometimes designating "each:"

nay nan tölö'y laláki; sin ísá ken tjáftja wódá nan kalásayna ya nan djúá'y falfégná here are three men, each has a shield and two spears

And: *ämín; amín ay tákæ* (or: *katákærtákæ*) everybody

Each single one: *djúá'y pésosh nan itsaotsáoko is nan ísá'y tákæ* "I give" two pesos to each single man

nan amín ay kángnæn everything

140. Any, whatever: *éläy* [*óläy, éläi*] (which is also the equivalent for our "never mind") is used in combination with other pronouns thus:

éläy sínæ any person whatever; *ayákam éläy sínæ ken tjáftjä* call anyone of them you please; *fukáwányæ nan éläy sínæ* call anyone.

éläy ngäg anything at all, any whatever. *ángnényæ éläy ngäg*, "do anything you please." For "*éläy ngäg*" we hear often: "*élängäg*."

That thing: *nan sána; iyáim nan sána*, bring that thing!

141. The one—the other: *nan ísá—nan ísá; nan ísang—nan ísang*.

142. The generalizing "one," Ger. *man*, Fr. *on*, is usually expressed by the third person plural. *mo nāngantja, ūmistja* if one has eaten, one washes himself.

143. The same: *nan kǎǎgnǎ; (kǎg, like). kǎg tōsǎ,* the same as this; *kǎg kěn s̄tya* the same as he; *kǎg kěn tōd̄i* the same as that (person); *nan kǎǎgko* my equal, Ger. *meinesgleichen*; *nan kǎǎgmo ay lalǎki* the same man as you, one like you.

"The very same" is sometimes rendered by *ǎkis*, also; and by the "emphatic" construction: *(nan) kǎyæ nan in̄lak ǎk̄is* "the tree I saw also," I saw the same tree.

144. Strictly idiomatic seem to be *ǎn̄ka* and *ǎn̄n*. Like "deina" in Greek, *ǎn̄ka* denotes sometimes a person (or thing) which the speaker cannot or will not name, as in the exclamation: *dææ, ǎn̄kǎ nǎ, ǎl̄ikǎ!* ho! some one! come! Sometimes, however, it precedes a proper name, as: *dææ! ǎn̄kǎ na, Ant̄ero, pangǎl̄ikǎ'snǎ!* he! Antero come quickly here!

And with the character of a demonstrative: *si ǎn̄kǎ Mǎtyæ nan ninok̄okud* this man, Matyu, is the narrator.

Observe the similar use of *ǎn̄n*: *ǎn̄n na!* you here! (Thus the potters from Samoki announce their coming with their ware: *ǎn̄ntjǎ! nay si fǎngǎ ma!* Ye people, here are pots!)

INTERROGATIVE PRONOUNS

145. The Interrogatives require peculiar constructions which will be explained in later chapters. Here they are merely enumerated and illustrated by a few examples. As these show, the Interrogatives obtain in certain phrases the personal suffixes.

146. Who? Whom? *s̄n̄æ?* consists of the article *si* and the interrogative element *næ*. No copula is used after *s̄n̄æ*.

s̄n̄æ t̄j̄? who is there, who is that?

sínœ nan wöddä'shna? who is here?
sínœ nan wöddä'sh äfong? who is in the house?
sínœkkä? who are you? *sínœtja?* who are they?

147. What? *ngäg?*

ngäg sä? what is this? *ngäg tji* what is that? (but: *ngäg* means: bad)
ngägkă män kën Bœmëgtsä? lit. what are you to Bumegtsa? i. e. how are
 you related to him?

“What did you say?”, “what?” is expressed by the interjection: *nän?*
 pronounced with rising intonation.

148. How much? How many? *käd?*

käd nan fœsœl? how many are the enemies? *kad ay fœsœl?* how many
 enemies?

kadtäko? how many are we? *kadkäyœ?* how many are you?
kad ay täfay? how many spears?

149. Which? }
 What kind of? } *sínœ*...(persons); *ngäg ay*...(things)

sínœ ay fäfäyi? which woman? *sínœ ay fœbfäfäyi?* which women?

ngäg ay käyœ? which tree, or trees?

ngäg ay œlêng nannäy? what kind of coal is this?

ngäg ay kïpän nan kœam? which knife is yours?

ngäg ay künŷab nan kœäyœ'sna? which of these shields are yours?

Observe the two constructions: *ngäg ay fänga nan nafäkkash?* } which pot
ngäg nan fänga ay nafäkkash? } is broken?

ngäg ay fälŷeg nan lœytjêm? which spear “do you want?” or: *ngäg nan*
fälŷeg ay lœytjêm?

ngäg ay fœbänga nan lœytjên nan läläki? which pipe “does the man want?”

THE VERB

INTRODUCTORY REMARKS

150. "Verbs" of the Bontoc Igórot Language consist of Roots with Prefixes, Infixes or Suffixes. The root is employed either as verbal adjective (participle), or as verbal noun. (In certain constructions, the participles and verbal nouns approach the character of our Infinitives.)

151. The Roots are mostly dissyllabic. They are either primitive verbal roots, or substantives, adjectives, adverbs, numerals, pronouns; in short, nearly every Part of Speech may serve as Root and is verbalized in various ways.

Primitive Verbal Root:	<i>anab</i>	"ñnd"	<i>anãpek</i>	"I find" (my finding)
Substantive:	<i>fãlfëg</i>	spear	<i>fãlfëkek</i>	"I hit with a spear"
Adjective:	<i>asdëk</i>	short	<i>pããsdëkek</i>	"I shorten"
Negative:	<i>ãdë</i>	<i>adëk</i>	I "refuse;" I do not; I deny, etc.	
Numeral:	<i>ësa</i>	one	<i>pãësdëk</i>	"I leave alone"
Adverb:	<i>ësna</i>	here	<i>isnãak</i>	I stay here
Pronoun:	<i>sññ</i>	who?	<i>sinũka?</i>	who are you?

152. By combination with certain particles the roots can be verbalized into:

1). Verbals with the prefixes (infixes) *in-*, *um-*, *mang-*, *ma-*, etc.; these verbals obtain the personal suffixes ("endings") *-ak*, *-ka* etc. [88]. Without endings, the verbals of this category are most similar to our participles or verbal adjectives (especially of intransitives): going, having gone, sleeping, lost etc.

They emphasize the condition or state in which the subject is, or the action performed by the subject; the action is considered of greater importance than the object.

2). Verbals with the character of verbal nouns, *Nomina actionis*; the action named by these verbals affects a definite object of considerable importance. Such verbal formations correspond, in most instances, to our

transitive verbs. They are formed by adding two kinds of particles to a root:

- a) the transitive characteristics *-én* (suffix), or *-an* (suffix), or *i-* (prefix);
- b) possessive suffixes (“endings”). By these possessive endings [106] our subject of a transitive verb is represented, if the subject is a personal pronoun; if the subject is a substantive, see [205-210].

153. In this book the Verbals are classified according to their endings, as:

- a) Personal Verbs; ending in *-ak*, *-ka*, *-ta*, *-tako*, *-kami* etc. (The term “Intransitives” which would be quite appropriate for many verbs of this category would be misleading, as many of them are used also as transitives, though with less transitive force than the verbs of the class b.)

(By naming them “Actives” they would not be distinguished from those of class b, which are likewise Actives, although they are called by a time-honored wrong term, “Passives” in other M. P. Languages. Less incorrect is the term “Genus Relativum” for class b.)

- b) Possessive Verbs; these are all transitive (in our conception); in fact, they are nouns, Nomina actionis, with Possessive endings.

154. Practically most primitive verbal roots and many other roots can be transformed into both, Personal and Possessive verbs, by employing various particles, as:

- Verbal Root; *kaéb*; Personal Verb: 1) *inkáébak* I am making, building
 2) *kumáébak* I am going to make now
 Possessive Verb: *kápek* I make, I am making
- Adjective Root: *átong*;
 Personal Verb: 1) *inátongak* I am warm (*átongak*)
 2) *umátongak* I am getting warm
 Possessive Verb: *păátóngek* I make warm

155. Verbs are confined, in this Grammar, to the categories “Personal” and “Possessive” only according to their common use, i. e. in active declarative main sentences. Their common forms (such as given in the Vocabulary) will be treated first.

In certain constructions, discussed later at length, the verbs of one category are transplanted into the other category; when this takes place, their particles must be changed accordingly. (Some of these constructions are: Strong emphasis of the direct, the indirect object, the agent, place, time, instrument, cause, person for whom an action is performed; the Passive; Constructions corresponding, as it were, to our relative clauses; some interrogative sentences etc.)

VOICES TENSES MOODS

156. The Voices are the Active and the Passive.

The Personal Verbs are only found in the Active Voice.

The Possessive Verbs occur either in the Active or Passive Voice; the Active construction is much preferred to the Passive.

(The term "las tres pasivas" unfortunately invented some centuries ago by Spanish Grammarians for the three active conjugations in other Philippine languages (but not Bontoc Igórot!) must be rejected as erroneous. But since practically all Philippinists and Copyists of more or less obsolete Philippine Grammars are clinging to the wrong designation, it seems proper to give a few verbs here in their

	Active	and	Passive
Present			
1. and 2. Sing.	<i>léytjek, léytjem</i> ; my, thy liking		<i>maléyadak, maleyádka</i> I am, thou art liked
	<i>fukáawak, fukáawam</i> ; my, thy calling;		<i>mafukáawanak,</i> <i>mafukáawangka</i> I am, thou art called
	<i>ítafongko, itafonmo</i> ; my, thy hiding; (but <i>not</i> : being hid- den by me, thee!)		<i>máitáfonak, maitafóngka</i> I am, thou art hidden

157. The Tenses are: Present, Preterite, Future.

158. The Moods are: Indicative and Imperative.

159. Verbals are: Nomen actionis, Nomen agentis.

160. By reduplication, prefixes, auxiliaries, adverbs, particles many temporal and modal variations are expressed, as the immediate past, pluperfect, conjunctive, optative, conditional, causative, authoritative, frequentative, intensive, coöperative, potential, reciprocal, emphasis of the several elements of a sentence, etc.

PERSONAL VERBS

161. "Personal Verbs" is an abbreviated term for: Verbs with endings derived from the Personal Pronouns [88]. These verbs include both, intransitives and certain transitives; they have no Passive.

162. Personal verbs express:

The state or condition of a person or a thing; "to be."

lalákiak I am a man; *alʔwidak* I am a friend; *kāwʔsak* I am good;
tölókāmʔ we are three; *náyak* I am here, Fr. me voici;
intókāmʔ? where are we? *sinúka?* who are you?
kādkáyúʔ? how many are you? *si Móléngak* I am Moleng
Igölótkāmʔ we are Igórot; *fákéngka* it is not you, but another person;
iSamókʔkāmʔ we are Samokimen, from Samoki.

The change from one condition into another (with the particle *um*);
 "to become, get, grow."

umalʔwidak I am becoming a friend; *fumánigak* I am getting small;
umátongak I am getting warm; *fumulʔngat* it grows dark.

Intransitive action.

umáliak I come; *úmüyak* I go; *intáktakak* I run;
tumáktjikak I am sitting; *masúyepak* I sleep;
matatákkæak I am alive; *intedéčak* I remain at a place;
wödđak [*wödđyak*] I exist, am present.

Transitive action with more stress on the verb than on a definite object, the object being indefinite or general or taken in a partitive sense, as: I eat meat; I build houses; I smoke tobacco; I get some wood. Personal verbs

with transitive force, as these examples contain, are formed from the same root as their cognate, the possessive verbs; the latter, however, govern a definite object which is of no less importance than the verb, as: I build the mayor's house, I smoke this cigar, I eat the meat.

Thus in Bontoc Igorot the question "what are you doing?" would be answered by a personal verb in the sentence: "I am reading letters" (*infásaak is sálad*); but by a cognate possessive verb in the sentence: "I am reading my son's letter" (*fásáek nan sálad nan anácko*).

mángānak is nan tināpay I eat bread; *kānek nan tināpay* I eat the bread;
(both *manganak* and *kanek* have the root *kan*).

Sometimes the personal verb is intransitive or medial, while the cognate possessive verb is transitive: *fangōnek* I wake somebody up; *fumāngōnak* I wake up from my sleep.

THE PRESENT

163. Paradigms of the Personal Verb

S. 1	<i>masūyēpak</i>	I sleep	<i>entsūnoak</i>	I work
2	<i>masūyēpka</i>	thou sleepest	<i>entsunōka</i>	thou workest
3	<i>masūyēp (sīya)</i>	he, she, it sleeps	<i>entsūnō</i>	he, she, it works
D.	<i>masuyēptā</i>	we both sleep	<i>entsūnōta</i>	we both work
P. I. incl.	<i>masuyēptāko</i>	we sleep	<i>entsūnōtāko</i>	we work
I. excl.	<i>masuyēpkāmī</i>	we sleep	<i>entsunōkāmī</i>	we work
II.	<i>masuyēpkāyē</i>	you sleep	<i>entsunōkāyē</i>	you work
III.	<i>masuyēptja</i>	they sleep	<i>entsunōtja</i>	they work

164. The third person singular has no suffix; it represents the simplest verbal form of the personal verbs and is identical with the verbal adjective or participle; it corresponds also to our infinitive in certain constructions.

nan ongóngā ay masūyēp the sleeping child
lēytjek ay masūyēp adwānī I like to sleep now.

165. The personal pronouns he, she, it are placed after this third person form, while the other persons do not require any additional personal pronouns, unless the subject shall be emphasized:

umāli sīya he comes, or: she comes; *umāli sīya ay fafāyi* she comes

sika entsunōka you, you work; *tjatāko entsunotāko* it is you and we who are working; *sak/ēn ūmūyak* I for my part, I go.

As the examples show, the personal endings are also suffixed, if the personal pronouns precede the verb. But if the substantive to which "he, she, it" refers has been mentioned immediately before, *sīya* is omitted: *intō si Kalángad? masūyep*. where is Kalangad? he sleeps.

166. A singular substantive is sometimes connected by the copula *ya* with the following verbal form:

nan mamāgkid masūyep, or: *nan mamāgkid ya masūyep*, the girl sleeps.

(But if the subject is in plural and if *ya* is employed, the verb has the ending *-tjā*: *nan lalalāki ya entsunōtja*. This construction was used by the Igórot in but few examples.)

PRE- AND INFIXES OF PERSONAL VERBS

167. Personal Verbs from primitive verbal roots require, without any exception, the prefix *in-* or the prefix or infix *un-*, *-um-*.

Personal Verbs from other roots are sometimes combined with these particles.

The Prefix *In-*

168. The Prefix *in-* [*én-*, *en-*, *ön-*] indicates simply that a root is transformed into a verb. In this function, *in-* is never infix; it precedes both, vowels and consonants.

In some instances *in-* signifies rather a state or condition than an action, an action going on without climax, sometimes an action in a quiescent state, as it were: *infāsevlak*: I am hostile, continue to be hostile.

Personal verbs derived from substantives appear in two forms occasionally, with this prefix, or without it, while the meaning of the verb remains the same. The *n* of *in-* is very rarely assimilated to a subsequent consonant; but before *k* we find usually *ng* for *n*. Before *k* and *tj* or *ts* the prefix *in-* appears often as *éng-* or *én-*.

Verbs with *in-*:

inltpayak I play *inögiādak* I am afraid *inākāak* I weep
inanitjēak I keep warm *infāsaak* I read *inlagfōak* I work for wages

<i>inlaláyadak</i>	I rejoice	<i>ináföyak</i>	I weave	<i>insosóngetak</i>	I am angry
<i>infalognídak</i>	I fight	<i>intedéčak</i>	I remain	<i>inkáttíbak</i>	I bite
<i>entsúnöak</i>	I work	<i>engkáliak</i>	I speak	<i>engkótsongak</i>	I crawl
<i>engkáttjenak</i>	I flinch	<i>fěsəlak, infěsəlak</i>	I am an enemy		

169. The prefix *in-* [*én-, en-, ön-*] occurs only with personal verbs; in very few exceptions it is found with possessive verbs, as:

<i>éndjuadjjáek</i>	I doubt	<i>engkaslängek</i>	I mix	<i>engkakaowđek</i>	I place in the centre.
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If other possessive verbs begin with *in*, this is no prefix, but belongs to the root, as: *tnumek* I drink, *inťtek* I boil, *tnfak* I close.

The prefix *in-* shall not be confounded with the "augment" *in-* which is pre- or infix to verbs, as a temporal particle, indicating the preterite.

The Pre- or Infix *Um-*

170. *Um-* [*əm-, om-*] is used exclusively with Personal Verbs. *Um* is prefixed to initial vowels; if there is an initial consonant, *um* enters the root and takes its place between the initial consonant and the vowel of the first syllable.

Root *ali*: *umáliak* I come; Root *fangon*: *fuməngönak* I awake.

171. *Um* is employed to express various ideas in connection with personal verbs; in many cases it is used strictly idiomatically and indefinitely. It indicates sometimes that the action is performed by the subject upon himself or concerning himself (similar to a Greek Middle and certain German reflexive verbs).

<i>umiləngak</i>	I rest	<i>tumuktjűak</i>	I sit down
<i>súmidak</i>	I wait	<i>bumđdongak</i>	I sit in Igórot fashion
<i>űmisak</i>	I wash myself	<i>omódoak</i>	I vomit
<i>umtnumak</i>	I drink	<i>kumtnekak</i>	I am silent
<i>təmđktjikak</i>	I stand	<i>təmófoak</i>	I spit
<i>tumgőyak</i>	I stop		

172. Since motion concerns preëminently the subject ("I move myself"), *um-* is found with the verbs of coming, going, etc. Such are:

<i>ümüyak</i>	I go	<i>lumăyaoak</i>	I run away	<i>sumăăak</i>	I come home
<i>umăliak</i>	I come	<i>tumăyaoak</i>	I fly	<i>sămkəpak</i>	I enter
<i>kumăănak</i>	I go away	<i>fumăläak</i>	I go out	<i>sumăkônak</i>	I approach
<i>bumănădak</i>	I come down	<i>təmôliak</i>	I return	<i>fumôknagak</i>	I go to work
<i>kumălabak</i>	I climb	<i>kuntjăngak</i>	I cross	<i>umadsôwiyak</i>	I go far away

173. *Um* denotes also, especially with substantives and adjectives, to become, to be transformed, to pass from a condition into a more intense or higher phase of the condition (as: I am getting stronger):

<i>umalŭwidak</i>	I become a friend	<i>fumŭkasak</i>	I am getting stronger
<i>fumăsəlak</i>	I become an enemy	<i>umămăak</i>	I am growing old
<i>djumadjălăak</i>	I get bloody	<i>pumôkaoak</i>	I am turning white
<i>pumăsiak</i>	I become poor, poorer	<i>ngumătidak</i>	I am getting dark
<i>gumadsângyenak</i>	I get richer	<i>kumăladak</i>	I am getting red
<i>təmôfoak</i>	I grow	<i>ngumătjănak</i>	I transform myself, change
<i>kumăyvak</i>	I become wood, a tree	<i>bumătoak</i>	I am changed into stone
	<i>kumôllingak</i>		I become an eagle

174. *Um* indicates in certain compositions that an action will be performed in the near future; sometimes it makes a verb an inchoative. Its effect is seen by comparing the meaning of verbs of the *in-* category with those having *um*.

<i>kumăibak is âfong</i>	I am going to build houses
<i>inkăibak is âfong</i>	I am building houses
<i>umôgiăđak</i>	I shall fear, I begin to be afraid
<i>inôgiăđak</i>	I am afraid
<i>umasăwăak</i>	I shall soon marry
<i>inasăwăak</i>	I celebrate my wedding
<i>umôtoak</i>	I shall cook, I am starting to cook
<i>inôtoak</i>	I cook
<i>tuməngaoak</i>	I shall have a holiday
<i>intəngaoak</i>	I celebrate a holiday

(Thus the Bontocmen announce a holiday set down by certain men acting as priests by the call: *tuməngaotăko*—! or: *intəngaotăko*—!)
umăjtjăn it is going to rain; *inăjtjăn* it is raining

The Prefix *Ma-*

175. The Prefix *ma-*, which is the Passive Prefix of possessive verbs, denotes that the subject is being put or has been put into the condition named by the root. Frequently such verbs convey a passive idea, as: "I fall" conveys the idea of an outward cause of my falling, "I am thrown down;" or: "I sink," the idea "I am being drowned." Often the conception of a middle prevails in these verbs with *ma*. (*Mā-* before *i* becomes sometimes *mī* and *mī̃*.)

<i>masūyepak</i>	I sleep	<i>mādōyak</i>	I am dying
<i>malitjóngak</i>	I forget	<i>mīfūegak</i>	I go with, accompany
<i>masisiéngak</i>	I take leave	<i>ma/ūyādak</i>	I prosper
<i>maéngānak</i>	I grow	{ <i>mayāgyagak</i>	I fall down (without former contact with the ground) Synonyms:
<i>matākkarak</i>	I live		
		{ <i>madugángak</i>	I fall over (from standing on the ground) Synonym:
		{ <i>madukādak</i>	
		<i>misīptjagak</i>	I stumble and fall

The Prefix *Mang-*

176. The Prefix *Mang-* (*mam*, *man-*, see [11]) combined with substantives denotes an action connected with the thing mentioned, as these examples show:

<i>djālān</i>	road	<i>manālanak</i>	I walk on a road, travel
<i>kāpia</i>	prayer	<i>mangapiāak</i>	I pray
<i>āsæ</i>	dog	<i>mangāsæak</i>	I go hunting with dogs
<i>kāyæ</i>	wood	<i>mangāyæak</i>	I gather wood
<i>saktjūan</i>	water vessel	<i>manaktjūak</i>	I get water (suffix <i>-an</i> is dropped)
<i>kōyæg</i>	fish basket	<i>mangōyægak</i>	I catch fish with the <i>kōyæg</i>
<i>āyeng</i>	war song	<i>mangāyengak</i>	I sing a war song
<i>ayūweng</i>	industrial song	<i>mangayūwengak</i>	I sing while working
<i>tōki</i>	a kind of sweet potatoes	<i>manōkiak</i>	I dig <i>tōki</i>
<i>bāldæk</i> [<i>pāltæg</i>]	gun	<i>mamāltægak</i>	I shoot
<i>talífeng</i>	dance	<i>manalífengak</i>	I dance
<i>sāgni</i>	woman's dance	<i>manāgniak</i>	I dance
<i>tādjek</i>	a man's dance	<i>manādjekak</i>	I dance a <i>tādjek</i>
<i>tjēlao</i>	a pantomimic solodance	<i>manēlaoak</i>	I dance (with ax, shield, spear)

<i>gǎngsa</i>	gong	<i>mangǎngsǎak</i>	I dance striking the <i>gangs</i>
<i>falǎdong</i>	bean	<i>mamalǎdongak</i>	I gather beans
<i>kǎtjǒu</i>	a species of fish	<i>mangǎtjǒuak</i>	I catch fish

177. *Mang-* forms, in combination with possessive verbs, Nomina agentis (the "helper, giver, finder," etc.); these do not take the personal endings, as: the helper, *mamǎdjang*; I am the helper: *sak/ǎn (nan) mamǎdjang*. But the following Nomina agentis are treated as personal verbs, i. e. the personal endings are suffixed to them:

<i>kǎnek</i>	I eat	<i>mǎngǎnak</i>	I eat	<i>mangǎngka, mǎngǎn</i>	etc.
<i>tsǔblǎek</i>	I smoke	<i>mǎnǔblǎak</i>	I smoke	<i>manublǎka, manǔbla</i>	etc.
<i>fakǎkek</i>	I cut off heads	<i>mamǎkǎak</i>	(one <i>k</i> dropped)	I go headhunting	

178. Other Prefixes with personal verbal forms will be treated in [298ff.].

THE PRETERITE

179. The Preterite is formed by using the particle *in-*, which shall be called here "augment" to distinguish it, by a brief term, from the prefix *in-* of some personal verbs.

180. Augment *in-* is combined with the particle *um-* to: *inn-*. (*u* is elided; *n* is not assimilated).

The *i* of the augment *in* is dropped, if a verb has the prefix *in-*; we find in the Preterite: *in- + in = nin-*.

Verbs with the prefixes *ma-* or *mang-*, *mam-*, *man-* change these into *na-* or *nang-*, *nam-*, *nan-* in the Preterite.

<i>umǎnumak</i>	I drink	<i>innǎnumak</i>	I drank;	<i>umǎliak</i>	I come	<i>innǎliak</i>	I came	
<i>kumǎlabak</i>	I climb	<i>kinǎlabak</i>	I climbed;	<i>tǎmǎliak</i>	I return		<i>tinmǎliak</i>	I returned

But *u* of *um-* is not dropped, if *um-* is followed by a consonant:

súmkepák I enter *sinúmkepák* I entered
úmdjänak I arrive *inúmđjänak* I arrived (the position of *um-* in
umdjanak is irregular)

ingkyđtak I swim *ningkyđtak* I swam
inějtjän it rains *ninějtjän* it rained
inokokúđak I narrate *ninokokúđak* I narrated
inkáėbak I make *ninkáėbak* I made
insákítak I am sick *nínsákitak* I was sick
ěntsúnóak I work *něntsúnoak* I worked
ěngkáliak I speak *něngkáliak* I spoke
mángănak I eat *nănganak* I ate
masúyepak I sleep *nasúyepak* I slept
manđlanak I walk *nandłlanak* I walked
matákkəak I live *natákkəak* I lived

181. Personal verbs derived from substantives, adjectives, adverbs, etc., have the preterite augment only, if they have the particles *in-* or *um-*. Otherwise the past is expressed by adding adverbs of time, as *adsángăđum* "some time ago," to the present forms.

lumăteng it turns cold *linmăteng* it turned cold
infalognđak I fight *ninfalognđak* I fought
inongóngăak I am young, a child; *ninongóngăak* I was young, a child
umătongak I am getting warm *inmătongak* I was getting warm
alłwidak I am a friend *alłwidak adsángăđum* I was a friend formerly

182. The verbal endings of the preterite are the same as those of the present:

<i>inmăliak</i>	I came	<i>inmălita</i>	we two came	<i>inmălităko</i>	we came (incl.)
<i>inmălika</i>	thou camest			<i>inmălłkămł</i>	we came (excl.)
<i>inmăli</i> (<i>słya</i>)	he, she, it came			<i>inmălłkăyř</i>	you came
				<i>inmălitjă</i>	they came

THE FUTURE

183. In the Future Tense the prefix *ad-* [*at-*] precedes the forms of the Present without any phonetic or other changes; the endings are the same as in the Present.

adumǎliak I shall come; *adtɔmǎliak* I shall return; *adentsǎnoak* I shall work
adalʔwidak I shall be a friend; *adfumǎnigak* I shall become small
adinsǎkitak I shall be sick; *admángǎnak* I shall eat
adpumǎsiak I shall become poor
adlumǎteng it will be cold; *nan fúʔtuk adlumǎmʔshtja* the pigs will be fat;
adkumarwǎskǎyǎ you will be good; *adumǎykǎmʔ is áʔfong* we shall go home.

THE IMPERATIVE

184 The Imperative employs the same forms as the Present Indicative; they are shown in this example:

umǎyka! go!
ǎmüy! he may go! cf. [189]
umǎytǎ! let us two go! "go with me" (if but one person is addressed)
umüytǎko! let us (all) go!
umüykǎyǎ! go ye!
umǎytjá! they may go! let them go! cf. [189]

185. The particle *um* is sometimes dropped in the Imperative:

ǎlǎka! (and: *umǎlǎkǎ*) come!
sǎǎta! (and: *sumǎǎta*) let us two go home! [M. II.]
banǎtkǎ! (and: *bumanǎtkǎ*) come down!
kaángkǎyǎ! (and: *kumaangkǎyǎ*) go away!

186. Certain urging or entreating Particles, as: *mǎn*, *kǎyǎ*, *mǎ áʔdǎ* are often placed after an imperative:

ǎlǎkǎyǎ mǎn! come then! *manublakǎ kǎyǎ!* come, smoke! Ger. rauche nur einmal!
mangayǎwengka ma áʔdǎ! sing, do please! Ger. so singe doch! Fr. chante donc!

(In conversation these particles are closely connected with the preceding verb, as enclitics; unaccented *kǎyǎ* draws the accent of the verb to the ultima.)

187. In narration and songs the conjunction *tă*, that, in order that, (always expressing volition) is placed occasionally before imperatives, especially before the first persons: *ta lumalaytăko...* let us call hither...

ta umüytăko ẽna istjĩ let us first go there! [L. 69]

ta mangăyetta let us two get wood!

188. The particle *ed* [*et*, 'd, 't], used to express a "conjunctive" mood, follows sometimes an imperative; the command is thus softened to a request:

ălikă'd! you ought to come! [L. 75.]

umăfóngkăyě man ed! you ought to get married! [L. 47.]

săđta'd id fobfăy we two ought to go home; come, let us go home! [M. 11.]

săđka'd man! go, pray! *săđta'd ma ăđjĩ ay sinăma!* let us, pray, go together as father and son! [M. 11.]

189. The third persons of the imperative are usually circumscribed by sentences like: I want, tell, order him to come; *kănak ta umăli sŷya*, etc.

190. Observe the isolated imperative (no indicative form could be ascertained): *inăka, inăkăyě!* give! *inăka is kăyœ!* give (me) some wood! [*inăka's* or *inăka'sh* are the usual forms.]

And these forms are used in agitated conversation for *ălŷkă!* come!: *ăyka! fka! ikă kăyă! 'kă kăyă!* and in plural: *ŷkăyœ măn! ăkăyo măn!*

THE CONJUNCTIVE

191. The conjunctive is used very rarely; it is indicated by placing *ed* [*et*, 'd] after the verb: *umăliăk ed* I ought to come, I may come, *umălika'd*, *umăli'd* etc. Other modal forms of the verb or phrases with the force of conjunctive are given in the chapters on particles and auxiliary verbs (*ngin*, *nget*, *ek*, *tek*, *tsak* etc.) and adverbs.

THE NOMEN AGENTIS, PARTICIPLE, INFINITIVE OF THE PERSONAL VERB

192. The simple verbal form, without endings, as found in the third person singular of the present and preterite, serves in most constructions

where English employs participles or infinitives, as: *nan fěsæl ay ūmüy* the enemy "who is" [41] going, the going enemy; *si yŭn/ak ay inmāli* my brother who has arrived; *nan kǎyæ ay madūkad* the falling tree; *nan kǎyæ ay nadūkad* the fallen tree.

umögiǎdak ay tǎmōli I am afraid to return; *mabfǎlinak ay manǎlan* I am able to walk; *loldlōdko'y éngkǎli* I must speak.
sŭnæ nan umǎli? who "is the comer?" who comes? *sŭnæ nan nángan?*
 who is the one having eaten? who has eaten?

193. The Nomen agentis has sometimes the prefix *min-*, pret. *nin-*, which is employed with verbs that have the prefix *in-*, *én-*.

sŭnæ nan mǎngkǎli? who is the speaker? *sŭnæ nan ninsǎlad?* who is the one having written (from *insǎladak*).

THE VERBAL NOUN (NOMEN ACTIONIS) OF THE PERSONAL VERB

194. The Verbal Noun, expressing an action as a thing, i. e. by a substantive with or without article (the coming, das Kommen, τὸ εἰθεῖν, il venir, el venir etc.), is extensively employed in various constructions, when, for instance, place, time, cause etc. shall be emphasized. It is preceded by the article *nan*.

The Nomen actionis of Personal Verbs is formed by suffixing *-an* to the "Infinitive;" possessive endings are furthermore suffixed to *-an-*, in order to indicate the agent, as in: my coming, her singing, our fighting.

If the agent is expressed by a substantive, the possessive ending is dropped in singular, and the Nomen actionis ends in *-an*; in plural the possessive ending *-tja* is rarely dropped. The substantive follows, as a Subjective Genitive, in our conception.

195. In the first and second singular the *n* of *-an* is dropped and the endings are, because added to a vowel, *-k*, (for *-ko*) and *-m* (for *-mo*). [101]
 The third singular ends in *-ana* (for *an-na*).

196. *An-* refers to several adverbial relations: local, temporal, causal etc.; because it occurs mostly in locative phrases, and since it is the formative of substantives denoting place [56 f], it may be called a locative suffix.

197. Examples. The Nomen actionis of *umāli* is *umālīan*, of *ēngkālī*: *ēngkālīan*.

With possessive suffixes:

- S. I. *umāli + an + k(o)*: *umāliak, nan umāliak* my coming,
mein Kommen (to be distinguished grammatically from
the same form in the Indicative)
2. *umāli + an + m(o)*: *umāliam, nan umāliam* thy coming,
dein Kommen
3. *umāli + an + na*: *umālīana, nan umālīāna* his, her, its coming
- D. I. *umālīanta*: *nan umālīanta* the coming of us two
- P. I. incl. *umālīantāko*: *nan umālīantāko* our coming
- I. excl. *umālīanmī*: *nan umālīanmī* our coming
- II. *umālīanyē*: *nan umālīanyē* your coming
- III. *umālīantja*: *nan umālīantja* their coming

(The following examples are anticipated from later chapters!)

pāgpāg nan masuyepantāko the (public, communal) forest is our sleeping
place; in the forest we sleep

intō nan manganānyē? where is your eating place? where do you eat?

intō nan nanganānyē? where is your "past" eating place? where did you
eat?

kad nan adumāliam? at what time will you come?

(*nan*) *wānga nan ēntsūnōan nan lalāki* the river is the man's working
place; at the river the man is working

(*nan*) *falōgnid nan umaliantāko* "the battle is the reason, cause of our
coming; on account of the battle we come"

lī nan intedēantja nan lalalāki the town is the men's dwelling place; in
the town the men are dwelling

nan taēwīn ay inmāy nan nēntsundānmī last year "was our working
time," last year we worked

intō nan umāyantja nan Igōlot where is the going aim of the Igórot?
where do the Igórot go?

CONSTRUCTIONS

198. The subject of Personal Verbs (but not the agent of Nomina
actionis) is in the nominative.

199. The object of personal verbs requires the preposition *is*, or (if
a proper name, a personal pronoun, a term of kinship, a demonstrative pro-

noun with *si-*) the preposition *ken* [71ff. 85]: *umĩnumak is nan tjeñum* I drink the water; *mangántja is nan mákan* they eat the food; *punadđytja's fútug* they slaughter pigs; *kumăłbkămĩ si sa* we are going to make this; *sũmidak ken Agpăwăwăn* I wait for Agpauwan; *umđyakak ken sřka* I call you; *punadđytja kěn tōđĩ* they kill this one; *umđyaktja ken đnanăktja* they call their children.

200. Place of the subject in affirmative declarative sentences. The personal pronouns, used only if the subject shall be emphasized, precede the verb; only the pronoun of the third singular, *sřya*, usually follows the verb:

sak/ěn umđliak I come; *tjakămĩ ningkyătkămĩ* we were swimming; *tjařtja intaktăktja* they run; *inmăli sřya* he came; *sřka kumăłbka* you climb; *inđka sřtōđĩ* this one cries; *sak/ěn ya sřka ya sřya manublătăko* I, you and he are smoking; *sak/ěn ya sřya adumilėngkămĩ* I and he will rest.

201. The Substantives, demonstrative and indefinite Pronouns, Numerals, as subjects, either precede or follow the verb.

If these subjects precede, the copula *ya* (for singular and plural and all tenses) is often placed between subject and verb; but never if the subject follows.

nan ongóngă masřyep; nan ongóngă ya masřyep the child sleeps
nan alřwid ěngkălitja; nan alřwid ya ěngkălitja (rarely: *ya ěngkăłř*, which is declared to be incorrect) the friends speak

Or: *masřyep nan ongóngă; ěngkălitja nan alřwid.*

si Běgti tinmōli; or: si Běgti ya tinmōli; or: tinmōli si Běgti Bugti has returned.

sřtōđĩ sumđă; or: sumđă sřtōđĩ this one comes home, into the house.

entsřnotja amřn all are working; more idiomatic than: *amřn entsřnotja.*

malitjóngtja nan alřwid ken tjakăyě the friends forget you

kălălălăłăki ya linmăyăotja all the men, each, have fled.

nan amăma ya umilėngtja the old men are resting

nan đjũa'y fobfăłlo sũmidtja is nan păgpăg; nan řsa ya masřyep ya nan

řsa ya kinmălab is nan kăyě two young men are waiting in the forest; one sleeps and the other has climbed on a tree

nalřtjong nan mamăgkid ken sak/ěn the girl has forgotten me

adumđłř s' đma the father will come; *umōto s' řna is tōki* the mother is going to cook sweet potatoes.

202. The substantive subject in the first and second person follows the verb connected by *ay*:

manalífengkāmí ay Igólot we Igórot are dancing
éngkálika'y alfwidmi you speak as our friend
éntsūnōkăyě ay lalaláki you, men, work.

In this position the substantive is evidently (as the ligature indicates) considered as being in apposition with a pronominal subject: we, as Igórot; as has been expressed in the second example. So also in the imperative:

alkăyě ay alfwidko! come ye, my friends (*ay*: you "who are" my friends)
infalōgnŭdtáko ay Igólot! let us fight as Igórot!

Ay does not connect *ămín*; *tumŭktjutáko amín* let us all sit down!

POSSESSIVE VERBS

203. "Possessive Verbs" is an abbreviated term for: Verbalized Roots with Possessive Suffixes.

204. By verbalizing a root, i. e. attaching to it the particles *-an*, or: *-én*, or: *i-*, we obtain verbal nouns, Nomina actionis. If we translate these freely, we may use transitive verbs, which are their equivalent in English.

205. The subject of our transitive verbs is expressed, if it is a personal pronoun in English, by the possessive suffixes in Bontoc Igórot. [106]

anapéntáko our seeking; "we seek"
fayádjantja their paying; "they pay"
ŭgtok my holding; "I hold"
tjipápěna his (her, its) catching; "he (she, it) catches"

Without possessive endings: *anápén* or: *nan anápén*, seeking, Ger. das Suchen; *fayádján*, paying (as verbal noun, not participle, in English).

206. If the English subject of a transitive verb is a substantive, demonstrative or indefinite pronoun, it may precede the Igórot Nom. actionis, or follow it.

207. If the subject precedes the Nom. actionis, it is in the Nominative (Cas. rectus), i. e. a Nominative pendens; the Nom. actionis receives the suffix *-na* in singular, *-tja* in plural.

nan laláki sibééna nan káyæ the man, his cutting: the tree; "the man cuts the tree"

nan fobfáfáyi agtóéntja nan saktjáan the women, their carrying: the jars

nan ánanak kanéntja nan mákan the children, their eating: the rice.

208. If the "subject" follows the Nom. actionis (a construction employed often, particularly after subordinate conjunctions, or in sentences introduced by "then, thereupon" [436; 438]), it may be thought to be in the genitive. The Nomen actionis has usually no possessive ending; but see [280]. If the Nom. actionis ends in a vowel, the "genitive-indicator" *-n* [42] is attached to it.

kánèn nan ongónga nan móting the child's eating: the pounded rice (rice-meal)

isáed kanán nan fobfáfálo then the saying of the young men; "then the young men say." Or:

isátja'd kanán ay fobfáfálo [280] then their saying (of them, namely:) the young men.

íláèn nan ásræ nan ógsa the dog's seeing: the deer

fekáshéntja nan fobfáfálo nan fálfæg their throwing, the young men's: the spears (better: *fekáshèn*)

íbfakan tödí the asking of this (man); "he asks." (Or: *sítödi íbfakána*, with suffix, because the subject precedes the verb)

íbfakan: the Nom. act. *íbfaka* and ligat. *-n*

ísublin nan fáfáyi nan bílak the woman's changing: the money

ísublin: the Nom. act. *ísubli* and ligat. *-n*

íígtón nan laláki nan kaníyab the man's holding: the shield

íígtón: the Nom. act. *íígtó* and ligat. *-n*

209. The substantive subject following the Nomen actionis is evidently in a genitive relation to the verbal noun.

As proof thereof we must consider these facts:

1) The possessive endings of the Nom. act. represent the genitive of the personal pronouns; there the agent of our transitives is in the genitive, hence also the substantive following the Nom. act. is in genitive.

2) The ligature or "genitive indicator" *-n* points unmistakably to the following genitive.

3) The personal article *si* is omitted, if a proper name or term of kinship follows the Nom. act. cf. [71 II]

kětjéng kanǎn Palpaláma thereupon the saying of Palpalama; or: thereupon Palpalama says.

itōlin Antěro nan kipángko Antero's returning: my knife

itōlin: the Nom. act. *itōli* and ligat. *-n*

palťjén tōdǎ nan plnang the sharpening of this man; the ax

tōdǎ: subjective gen. of *sítōdǎ*.

210. What appears to our conception as a subjective genitive, is presumably a possessive genitive to the mind of the Igórot; to him an action is little different from a thing, "because it has a name;" the agent is then the "possessor" of this "thing." However, nouns in juxtaposition, as a Nomen regens and the following noun, may be conceived as a compound noun by the Igórot — and others.

211. If the agent is expressed in English by a personal pronoun and shall be emphasized, it precedes the Nom. act., as a nominative pendens [207], and the Nom. act. has the possessive ending:

tjākǎmť léytjénmť nan istjá We, our liking: the meat

sak/ěn isǎǎdko nan kalásayko I, my laying down: my shield

Before discussing the relation of our direct object to the Nomen actionis, it is necessary to explain the formation of the Nomen actionis of the Possessive Verbs.

212. If roots shall be formed into Nomina actionis, they receive (after certain phonetic changes [220]) one of these verbalizing particles:

I. the suffix *ěn* (but no prefix)

II. the suffix *-an* (but no prefix)

III. the prefix *i-* (but no suffix)

213. By combination with one of these particles the root is transformed into an Active Verbal Noun. The particles indicate that the action named by the root passes from the agent to an object. They give the Active Verbal Noun transitive force.

214. The direct object, if not emphasized, follows the verb; if the subject is placed after the verb, the direct object comes usually third.

215. It is impossible in Bontoc Igórot Language to determine — for common use! — by the meaning of the root, which of the three verbalizing particles must be employed in transforming a root into a Nomen actionis. (“Common use” means: a verb used in a simple affirmative declarative main sentence, in which no element is emphasized, and which is in the active voice.)

The Latin versus memoriales invented by Spanish grammarians for *Tagalog* — a rather scholastic than scholarly attempt of classifying verbs according to their meaning and form — prove to be a complete failure, if applied to Bontoc Igórot Language. — It will be necessary to memorize each verb as it occurs in common use with its proper suffixes *-én*, *-an*, or prefix *i-*, as given here and in the Vocabulary.

216. Since the Nomen actionis possesses active force — as has become evident through many various experiments with the spoken language — the relations of the direct object or accusative, in our conception, to the Nomen actionis with *-én* is:

a) Either the object of the Nom. act. is in the accusative; it is governed by the Nom. act. which has its transitive force in the suffix *-én*. If we represent this transitive force of *-én* by our verbs “to affect,” or “to concern” or “to influence,” we obtain this translation:

áptek nan alřwidko my meeting affects my friend; Ger. mein Begegnen
betrifft meinen Freund

leytjènmř tjăřtja: our liking concerns them

tokónèna nan ongónga: his advising influences the child

b) Or the object is in the predicative nominative; the transitive force of *-èn* may be indicated by words like "aim," "object:"

pitángényě nan káyæ your splitting-aim (is): the wood

alđéntăko nan tölfeg our taking-object (is): the key

kăpèn Antéro nan káyang Antero's making-aim (is): the spear

or: *si Antero kapéna nan káyang* Antero, his making-aim: the spear

anfěntja nan păküy their reaping-aim (is): the rice

217. The relation of the object to the Nomen actionis with suffix *-an* is analogous to the construction mentioned in [216], if we assume the possibility that *-an* is probably identical with *-aèn*, or merely a variation of *-èn*, in this combination with Nom. actionis. The following theory seems to be more plausible:

-An is the locative particle, as affixed to substantives in [56-58]. The object is the place where the action named by the Active Nom. act. "takes place," to which it tends; it is the end of the action. We can translate:

ayăkantăko nan alfwidťăko our calling-end (is): the man

fadjángantja nan fěsæl their helping-place (is): the enemies

nan fobfafăyi labfďantja nan lăfid the women, their washing-place (is):
the skirts.

(The enumeration of analogous instances, where we find a fusion of place with the direct object, in many languages, is beyond the scope of this book.)

218. The relation of the object to Nomina actionis with the prefix *i-* appears to be the same as that to Nom. act. with *-èn*; *i-* performs here a similar function as *-èn* does there; *i-* directs the action towards the aim, the object.

(*I-* may be compared with our prefix *be-* in bespeak, bstride, befall; or it may represent the preposition *is*; and may then be compared with: invade, offend, persuade, provide, and other prepositional compounds.)*

* However convenient for minds trained, to some extent, in Latin the Doctrine of the Three Passives has appeared, centuries ago, to its inventor, and however credulously his disciples clung to this perverse interpretation of the Active Verbal Noun (Nom. actionis) in Tagalog and in the dialects of several other tribes — in the Bontoc Igorot Language the Verbal Noun is certainly not passive, but active in its character.

If a Passive is wanted, there is one on hand, in all tenses and moods of Igorot [265-276]: prefix *ma-* + root + personal endings. Experiments with the Igorot by means of their own vernacular (but

In certain cases *i-* points to a person in whose behalf another acts, and to the tool which a person uses in performing or executing that which the Nom. act. names.

Itafóngko nan soklóngna my hiding affects his hat, my hiding-object: his hat.

itóliyě nan sálad ken Olóshan your giving back (is) the letter, to Oloshan.

itsaotsáoko nan ístja is nan áseě my giving-aim: the meat, to the dog

isibóna nan pínang is nan káyœ his cutting-tool: the ax, for the wood.

Ikabak síka is nan táfay my providing-aim (with the spear): you.

not through interpreters) proved indisputably their correct consciousness of an active and a passive idea.

The fact that the Three Passives Fallacy has been propagated in good faith for about two centuries and is still indefatigably copied and republished and taught, shows (as also other factors do) how necessary it is to revise and to compare the "Artes" of time-honored "authorities" and the entire material of sacred books, catechisms, confessionals, prayer books, with the living dialects spoken by the natives. The result of such future careful investigations into the people's vernacular, the collection of tales and songs in the unbiased dialects of the different tribes ought to be most welcome to Comparative Philologists who seem to rely only on the unreliable material at hand, faute de mieux, material collected by unphilological compilers, with a few admirable exceptions, such as Totanes, Minguella.

The unfelicitous term of the Three Passives (which may have sprung from its originator's inability to distinguish between the Gerundium and the Gerundivum) was employed unscrupulously in many grammars and learned articles and papers on various Philippine dialects; Bontoc Igorot excepted. The Three Passives and their alleged application occur, for instance, in:

Fr. Francisco Lopez, Gram. Ilocana (1628), corregida y aumentada por el P. Carro, 3. edic. Malabon 1896; p. 151. [aramiden: ser hecho, o lo que es hecho].

Fray Sebastian de Totanes, Arte de la Lengua Tagala, Sampaloc 1796, p. 31, reimpresso Manila 1850, p. 29, 30, 31 ff. Binondo 1865, p. 28, 29, 30 ff.

Toribio Minguella de las Mercedes, Ensayo de Gramatica Hisp.-Tagala,, Manila 1878, p. 37-41. Const. Lendoyro, The Tagalog Language, etc. Manila 1902, p. 83 ff.

P. Fr. Raymundo Lozano, Cursos de L. Panayana, Manila 1876, p. 36, 37, 41, 42.

P. Fr. José Naves, Gram. Hisp.-Ilocana (1876), 2. edic. Tambobong 1892. p. 217, 337.

Alonso Mentrída, Arte de la L. Bisaya-Hiligayna, de la Isla de Panay) Manila 1818, p. 45, 52, 60, 72. Corregido por el P. Jose Aparicio, Tambobong 1894, pp. 60-81.

Fr. Felix Guillén, Gram. Bisaya, Malabon 1898, p. 54 ff.

Fr. Ramon Zueco, Metodo del Dr. Ollendorff . . . adaptado al Visaya, Manila 1884, p. 18 ff.

Fr. Joaquin de Coria, Nueva Gram. Tagalog, Madrid 1872, p. 165, 169, 171-177 ff.

P. Jacinto Juanmarti, Gr. de la L. de Maguindanao, Manila 1892, p. 41-47.

P. Fr. Francisco de S. Josef, Arte y Reglas de la L. Tagala, 1832 (imprensa nueva de Don Jose Maria Dayot, por Tomas Oliva), p. 129 ff.

Fr. José Hevia Campomanes, Lecciones de Gram. Hispano-Tagala, Manila 1872, p. 70 ff. 3 ed. 1883, p. 76-91; 4 ed. 1888, p. 76 ff.

Fr. Diego Bergaño, Arte de la L. Pampanga, nuevam. añad. 1736, p. 44-65.

Fr. José Maria Fausto de Cuevas, Arte nuevo de la L. Ybanag, Manila 1854, 2 ed. p. 143 ff. (de los verbos pasivos de simple significacion).

R. P. Fr. Francisco Encina, Arte . . . L. Cebuana, 2 ed. Tambobong 1895, p. 77.

Mariano Cuartero, Arte del Idioma Bisaya-Hiligaino, Guadalupe 1896,, p. 42.

Julius Miles, Metodo teorico-practico . . . L. Tagalog, Barcelona 1887, p. 45.

Prof. Dr. Renward Brandstetter: Tagalen und Madagassen, Luzern 1902, p. 66; but cf. Brandstetter, Beziehungen des Malagasy zum Malaiischen, p. 35, Sect. 66.

Aristide Marre, Grammaire Tagalog, s'Gravenhage 1902, p. 35-37.

(Sentences like the last cannot be translated literally, not even by the most barbarous distortion of our idiom. They will be treated in other chapters, where it will be shown, how even the indirect object, the instrument and other elements can be made the subject, or the direct object of special forms of the *Nomen actionis*.)

The discussion of the constructions in the examples of *-én, -an, i-* Verbs given in [216-218] was attempted for the purpose of facilitating translation and retranslation and with the assumption that there were in Bontoc Igórot cases of the substantive, distinctions between nominative and accusative, which do, in fact, not exist; the Bontoc Igórot does not distinguish between *Casus rectus* and *obliquus*.

Prof. Dr. H. Kern, *Over de Taal der Philippijnsche Negrito's*. In: *Bijdragen tot de Taal-Land-en Volkenkunde van Neerlandsch Indie*, 1882, VI Deel, 2, p. 246.

Sprachvergl. *Bemerk. z. Negrito Vocabular*, IX. Bd. d. *Publicat. aus d. Kgl. Ethnographischen Museum zu Dresden*, fol. 49.

Georg von der Gabelentz, *Sprachwissenschaft*, 2 Aufl., p. 363.

Friedrich Müller, *Grundriss der Sprachwissenschaft*, II. Bd. II. Abth., p. 137. (The Passive in the Tagala). Müller adds to "this was eaten by you": "this be your eating; dies sei dein Essen" as being "more exact"!

James Byrne, in his excellent work, full of deep thoughts, *General Principles of the Structure of Language*, Vol. I, p. 272, on Tagala, shows better intuition when quoting sect. 58 of the Grammar by Francisco de S. Josef, where he distinguishes between "more" and "less" passive elements: p. 274, "the passive element prevails most in the *i-* conjugation" . . . ; p. 275, 1.3 "the *-in* and *-an* conjugations are less passive."

THE ACTIVE

PRESENT

THE *-EN* CONJUGATION

219. The root receives the suffix *-én* and the possessive endings which designate the agent.

In singular the *n* of *-én* is dropped (absorbed), when the endings are added. As the Nom. act. ends, after dropping *n*, in the vowel *é*, the singular endings are:

-k (for: *ko*), *-m* (for: *-mo*); the combinations are therefore: *-ek*, *-ém* [*-im*], *-éna* [*-öna*].

Root: *fekash* Nom. act. *fěkăshén* "to throw;" *fěkăshek*, *fěkăshém*, *fěkăshěna*.

220. Before taking the verbalizing affix *-én*, the root undergoes certain phonetic changes. If the last syllable of the root contains a short *é* (and in some cases an *ă*), it is syncopated.

The final media is changed to tenuis; final *b* preceded by *a*, *o*, *æ*, *u* changes into *f*. Final *d* changes in Bontoc Igórot into *dj* or *tj*; other towns retain *d*; but if final *d* is preceded by a consonant, after *é* has been syncopated, it changes to *t*. Between the final diphthong *ao* [*aæ*] and *-ek* the consonant *w* is often inserted.

Root:			Root:		
<i>kaéb</i>	<i>kăpek</i>	I make (lit. "my making")	<i>sibo</i>	<i>sibóek</i>	I cut (lit. "my cutting")
<i>afed</i>	<i>ăptek</i>	I meet	<i>tjatag</i>	<i>tjatăkek</i>	I divide
<i>kălab</i>	<i>kălăfek</i>	I climb	<i>angén</i>	<i>ăngnek</i>	I make
<i>leyăd</i>	<i>lěytjek</i>	I want, like	<i>kan</i>	<i>kănek</i>	I eat
<i>falæd</i>	<i>falótjek</i>	I bind	<i>ńnum</i>	<i>ńnumek</i>	I drink
<i>faèg</i>	<i>fayěkek</i>	I wipe	<i>anap</i>	<i>anăpek</i>	I seek
<i>singéd</i>	<i>singtek</i>	I sting	<i>tjongao</i>	<i>tjongăowek</i>	I lose
<i>oto</i>	<i>ótóek</i>	I cook	<i>teleg</i>	<i>tělkek</i>	I pierce
<i>k't'k</i> [<i>kětkek</i>]	<i>kěkkek</i>	I know	<i>kuyud</i>	<i>kuyătjek</i>	I pull
<i>fasa</i>	<i>fasăek</i>	I read	<i>apayao</i>	<i>apayăowek</i>	I pursue

<i>sikéb</i>	<i>síkpek</i>	I enter	<i>biski</i>	<i>biskfék</i>	I tear
<i>fayu</i>	<i>fäyáék</i>	I pound rice	<i>fekash</i>	<i>fekáshek</i>	I throw

221.

Paradigms

	Root <i>kan</i> eat	Root <i>ila</i> see	Root <i>fekash</i> throw
	Nom. act. <i>kánén</i>	Nom. act. <i>flaén</i>	Nom. act. <i>fekáshén</i>
I.	<i>káne</i> <i>k</i>	<i>iláek</i>	<i>fekáshek</i>
2.	<i>kánèm</i> [<i>kánim</i>]	<i>flaèm</i> [<i>flaim</i>]	<i>fekáshèm</i> [<i>fekáshim</i>]
3.	<i>káněna</i> [<i>kaněna</i>]	<i>iláěna</i>	<i>fekáshěna</i>
D.	<i>kaněntá</i>	<i>iláěntá</i>	<i>fekáshěntá</i>
I. incl.	<i>kanéntáko</i>	<i>iláéntáko</i>	<i>fekáshéntáko</i>
I. excl.	<i>kánénmí</i>	<i>iláénmí</i>	<i>fekáshénmí</i>
II.	<i>káněnyě</i>	<i>iláěnyě</i>	<i>fekáshěnyě</i>
III.	<i>kaněntja</i> [<i>kaněntsa</i>]	<i>iláéntja</i>	<i>fekáshéntja</i>

222. The accent is in 1. singular always on the paenultima. The accent of the 3. singular is on the antipaenultima, if the 1. singular has more than two syllables; but on the paenultima, if the 1. singular has only two syllables. The same rule holds for the dual and 3. plural. Lengthening occurs only in the 3. singular, if it is accented.

In the 1. excl. and 2. plural the ultima is short and accented; also the anti-paenultima is slightly accented.

The ending of the 1. incl. plural has a sharp accent: *-tákkǒ*; the second vowel before this ending has a slight accent.

THE *-AN* CONJUGATION

223. The root, changed as with the *-én* verbs [220], receives the (locative) suffix *-an* and the possessive endings; the *n* of the suffix *-an* is dropped (or absorbed) in the singular.

Root: *tangéb* Nom. act. *tángfan* to close *tángfak*, *tángfam*, *tángfána* etc. I close

Root:		Root:	
<i>fayad</i>	<i>fayátjak</i>	<i>fukaw</i>	<i>fúkawak</i> I call
<i>fadjang</i>	<i>fadjáŋgak</i>	<i>uash</i>	<i>uáshak</i> I wash
<i>ka/wəb</i>	<i>ka/wépak</i> [<i>ka/wépak</i>]	<i>pə</i>	<i>péak</i> I burn
<i>lago</i>	<i>lagóak</i>	<i>fatek</i>	<i>fáttak</i> I tattoo

224.

Paradigms

Root:	<i>tangéb</i> close	Root:	<i>ayág</i> call	Root:	<i>tekuab</i> open
Nom. act.	<i>tangfan</i>	Nom. act.	<i>ayákan</i>	Nom. act.	<i>tekuáfan</i>
1.	<i>tángfak</i>		<i>ayákak</i>		<i>tekuáfak</i>
2.	<i>tángfam</i>		<i>ayákam</i>		<i>tekuáfam</i>
3.	<i>tangfána</i>		<i>ayákána</i>		<i>tekuáfána</i>
D.	<i>tangfánta</i>		<i>ayákanta</i>		<i>tekuáfanta</i>
I. incl.	<i>tángfantáko</i>		<i>ayákantáko</i>		<i>tekuáfantáko</i>
I. excl.	<i>tángfanmí</i>		<i>ayákanmí</i>		<i>tekuáfanmí</i>
II.	<i>tángfanyě</i>		<i>ayákanyě</i>		<i>tekuáfanyě</i>
III.	<i>tangfántja</i>		<i>ayákantja</i>		<i>tekuáfantja</i>

For the accents see [222].

THE *I*- CONJUGATION

225. The unchanged root receives the prefix *i-*, which is sometimes contracted with an initial *i* of the root. *I-* before an initial vowel (except *i*) is often pronounced *iy-* or *y-*.

ígtok and *igtok* I hold. *iyáik* or *yáik* I bring

The possessive endings of the 1. and 2. singular are *-ko*, *-mo*, if the root terminates in a consonant or diphthong; but *-k*, *-m*, if in a vowel. The final media is sometimes changed into the tenuis.

226.

Paradigms

Root:	<i>djua</i> give	Root:	<i>toli</i> give back	Root:	<i>labo</i> begin
Nom. act.	<i>idjúa</i>	Nom. act.	<i>itóli</i>	Nom. act.	<i>ilábo</i>
1.	<i>idjúak</i>		<i>itólik</i>		<i>ilábok</i>
2.	<i>idjúam</i>		<i>itólim</i>		<i>ilábom</i>
3.	<i>idjúána</i>		<i>itólina</i>		<i>ilábona</i>
D.	<i>idjúata</i>		<i>itólita</i>		<i>ilábota</i>
I. incl.	<i>idjúatáko</i>		<i>itólitáko</i>		<i>ilábotáko</i>
I. excl.	<i>idjúamí</i>		<i>itólimí</i>		<i>ilábomí</i>
II.	<i>idjúayě</i>		<i>itóliyě</i>		<i>iláboyě</i>
III.	<i>idjúatja</i>		<i>itólitja</i>		<i>ilábotja</i>

Root:	<i>dju</i> show	Root:	<i>tonid</i> plant	Redupl. Root:	<i>tsaotsao</i> (<i>ao</i> : diphthong) give
Nom. act.	<i>ɨdju</i>	Nom. act.	<i>itɔnid</i>	Nom. act.	<i>itsɔotsao</i>
1.	<i>ɨdjuk</i>		<i>itonitko</i>		<i>itsaotsɔoko</i>
2.	<i>ɨdjum</i>		<i>itonitmo</i>		<i>itsaotsɔomo</i>
3.	<i>ɨdjána</i>		<i>itonitna</i>		<i>itsaotsɔona</i>
D.	<i>ɨdjúta</i>		<i>itonitda</i>		<i>itsaotsɔota</i>
I. incl.	<i>ɨdjutáko</i>		<i>itɔnidtáko</i>		<i>itsɔotsaotáko</i>
I. excl.	<i>ɨdjumí</i>		<i>itɔnitmí</i>		<i>itsɔotsaomí</i>
II.	<i>ɨdjuyě</i>		<i>itɔnityě</i>		<i>itsɔotsaoyě</i>
III.	<i>ɨdjútja</i>		<i>itonitdja</i>		<i>itsaotsɔotja</i>

For the accents see [222].

227. It must be distinguished whether an initial *i* is the prefix of the *i*-conjugation, or whether initial *i* belongs to the root; in the latter case the verb belongs to the *-én* or to the *-an* conjugation, as for instance:

iyápek I count; *ɨnumek* I drink; *ɨtjásak* I find; *ɨkak* I do;
ɨgnak I hold.

228. Observation.—Verbs ending in the 1. singular in *-ak* belong to one of the three different conjugations:

- a) to the personal verbs: *tumuktjúak* I sit; 2. sing. *tumuktjúka*; I. incl. *tumuktjútáko*
 b) to the *-an* verbs: *ɨtjasak* I find; I. incl. *ɨtjásantáko* (with *n!*)
 c) to the *i*- verbs: *ɨbfákak* I ask; I. incl. *ɨbfákatáko* (without *n!*)

Personal verbs can be recognized in many cases by the particles *um* and *in*, or by their intransitive meaning. In order to distinguish between the *-an* and the *i*- verbs, the *i*- verbs in common use are given here:

<i>ɨbfákak</i>	I ask	<i>ɨstjak</i>	I eat meat [<i>ɨstjak</i>]	<i>isapatáak</i>	I swear
<i>ɨdjúak</i>	I give	<i>ɨsáak</i>	I take home		an oath (Ilo-
<i>ɨpaɛwɛk</i>	I forbid	<i>ɨsákának</i>	I prepare		cano?)
<i>ɨpáɨlak</i>	I show	<i>ɨkɨsuak</i>	I stir with a spoon	<i>ɨyúyak</i>	I let

229. The Nomina actionis of *i*- verbs which end in a vowel, receive the ligature ("genitive indicator") *n*, if a singular subject follows them [42, 208 f.].

ketjéng idjǎan ina nan tinǎpay ken anǎkna and then the mother gives some bread to her child; (*idjǎa* + lig. -*n*)

ngǎg nan isǎan Fanged? "what (is) the bringing home of Fanged?" what does Fanged bring home? (*isǎa* + lig. *n*)

ilǎbon nan fafǎyi ay éntsǎno "the woman's beginning to work," the woman begins to work (*ilǎbo* + lig. *n*)

ngǎg nan iyǎin nan alǎwidna? what (is) the bringing of his friend? what does his friend bring? (*iyǎi* [*yǎi*] + lig. *n*)

(This lig. -*n* should not be mistaken for a final consonant of the Nom. act.)

THE ACTIVE

PRETERITE

230. The "Augment." The characteristic of the Preterite of the Possessive Verbs is the Particle *in*, the "Augment." [179]

231. *In-* is prefixed to verbs of the *-én* and *-an* class beginning with a vowel or diphthong; but *-in-* is infix, or placed between the initial consonant and the following vowel of verbs beginning with a consonant.

<i>alǎek</i>	<i>inǎlak</i>	I took	<i>fadjángak</i>	<i>finadjángak</i>	I helped
<i>inǎtek</i>	<i>inǎnitko</i>	I boiled	<i>tsublǎek</i>	<i>tsinǎblak</i>	I smoked
<i>otǎek</i>	<i>inǎtok</i>	I cooked	[<i>tju-</i> ; <i>tj</i> is taken as one consonant!]		
<i>ayǎkak</i>	<i>inayǎkak</i>	I called	<i>sibǎek</i>	<i>sinǎbok</i>	I cut
<i>ǎkak</i>	<i>inǎkak</i>	I did	<i>ǎgnak</i>	<i>inǎgnak</i>	I held
<i>ikǎtjak</i>	<i>inikǎtjak</i>	I rubbed	<i>ǎnfak</i>	<i>inǎnfak</i>	I covered

232. Verbs of the *i-* conjugation take *in-* as a prefix, but drop their *i-*:

<i>idjǎak</i>	<i>indjǎak</i>	I gave
<i>itsaotsǎoko</i>	<i>intsaotsǎoko</i>	I gave
<i>ǎbfǎkak</i>	<i>ǎnfǎkak</i>	I asked
<i>itǎlik</i>	<i>ǎntolik</i>	I returned

But if the augment, when prefixed, would cause the accumulation of consonants, *i-* is retained:

ǎgtok inǎgtok I held

itnok initnok I used as tool
istjak instjak I ate meat

233. Verbs with the causative prefix *pa-* [295] take regularly *in-* as a prefix:

papūsiek I make poor, *inpapūsik*
pāātóngek, inpaātongko I made warm
paögiddék, inpaögiddko I caused to fear, I frightened

Likewise those with the authoritative prefix *pa-*:

patekuáfek, inpatekuáfko I ordered to open
paállék, inpaállik I made go
pasíkpek, inpasképkó I ordered to go into

234. Verbs with prefixes with initial *m* change this into *n* in the preterite. (Such prefixes are: *ma-*, *mang-*, *min-*, *maka-*, *miki-* etc., the force of which will be treated later.)

235. Notice the changes of the Preterite forms of these Verbs:

The Verbs:	have in the Preterite:
<i>nīmnimék</i> I think	<i>ninimnīmko</i>
<i>éndjuadjuáfek</i> I doubt	<i>néndjuadjuáfek</i>
<i>éngkaslángék</i> I mix	<i>nénkaslángék</i>
<i>énkakaowáfek</i> I place in midst	<i>nénkakaowáfek</i>
<i>sesémkek</i> I remember	<i>sesinmékko</i>
<i>pítnek</i> I break	<i>pinténgko</i>
<i>púnek</i> I fill	<i>púnok</i>
<i>tjéng/ngek</i> I hear	<i>tjéng/ngek</i>
<i>síkpek</i> I enter	<i>sinképkó</i>
<i>kékkék</i> I know	<i>kintékkó</i>
<i>léytjek</i> I like	<i>lineyáfko</i>
<i>yáángekek</i> I do with energy	<i>inyaángekek</i>
<i>télkek</i> I pierce	<i>tinlékkó</i>
<i>tépnek</i> I measure	<i>tinpéngko</i>
<i>kának</i> I say	<i>kinwánik</i>
<i>síngtek</i> I sting	<i>siningétko</i>

<i>fékáshék</i>	I throw	<i>finkáshko</i>
<i>sádek</i>	I expect	<i>sinětko</i>
<i>ímsek</i>	I wash	<i>inmísko</i>
<i>tsunóek</i>	I work	<i>tsímok</i>

Other more or less anomalous preterite forms are given in the Vocabulary.

The Suffixes and Endings in the Preterite

236. Verbs of the *-an* conjugation keep *-an* in the preterite. [223]
 Verbs of the *-én* conjugation drop the suffix *-én*.
 Verbs of the *i-* conjugation drop the prefix *i-*. [232]

237. Since the Nomen actionis of the *-an* and *i-* verbs is not changed in its final sound, the preterite of the *-an* and *i-* conjugations has the same endings as the present: in the 1. singular *k* after final vowel, *ko* after final consonant. But *-én* verbs take the possessive endings directly to their roots. Hence they end, in 1. and 2. singular in *-ko*, *-mo*, if the root terminates in a consonant, but in *-k*, *-m*, if the root has a final vowel. (A few exceptions are given below.)

Paradigms

	<i>-An</i>	<i>I-</i>	<i>I-</i>
Root:	<i>fayad</i> pay	<i>-faka</i> ask	<i>-fueg</i> take along
Nom. act.	<i>fayátjan</i>	<i>ibfaka</i>	<i>ifúeg</i>
Present	<i>fayátjak</i>	<i>íbfákak</i>	<i>ifüéggko</i>
Preterite 1.	<i>finayátjak</i> I paid	<i>ínfákak</i> I asked	<i>infuéggko</i> I took along
2.	<i>finayátjam</i>	<i>ínfákam</i>	<i>infuéggmo</i>
3.	<i>finayátjäna</i>	<i>ínfákána</i>	<i>infuéggna</i>
D.	<i>finayátjanta</i>	<i>infakáta</i>	<i>infuéggta</i>
I. incl.	<i>finayátjantáko</i>	<i>infakatáko</i>	<i>infüegtáko</i>
I. excl.	<i>finayátjanmí</i>	<i>infákámí</i>	<i>infüegmí</i>
II.	<i>finayátjanyě</i>	<i>infákáyě</i>	<i>infüegyě</i>
III.	<i>finayátjantja</i>	<i>infákátja</i>	<i>infuéggtja</i>

-En

Root:	<i>ala</i> take	<i>kiwæ</i> move	<i>kalab</i> climb	<i>kan</i> eat
Nom. act.	<i>alæ̃n</i>	<i>kiwæ̃n</i>	<i>kalā̃fèn</i>	<i>kā̃nèn</i>
Present	<i>alā̃ek</i>	<i>kiwæ̃ek</i>	<i>kalā̃fek</i>	<i>kā̃nek</i>
Preterite I.	<i>inā̃lak</i>	<i>kin̄wæ̃k</i>	<i>kinalā̃bko</i>	<i>kinā̃ngko</i>
	I took	I moved	I climbed	I ate
2.	<i>inā̃lam</i>	<i>kin̄wæ̃m</i>	<i>kinalā̃bmo</i>	<i>kinā̃nmo</i>
3.	<i>inalā̃na</i>	<i>kin̄wæ̃na</i>	<i>kinalā̃bna</i>	<i>kinā̃na</i>
D.	<i>inā̃lata</i>	<i>kin̄wæ̃ta</i>	<i>kinalā̃bta</i>	<i>kinā̃nta</i>
I. incl.	<i>inā̃latā̃ko</i>	<i>kin̄iwæ̃tā̃ko</i>	<i>kinalā̃btā̃ko</i>	<i>kinā̃ntā̃ko</i>
I. excl.	<i>inā̃lam̄</i>	<i>kin̄wæ̃m̄</i>	<i>kinā̃labm̄</i>	<i>kinā̃nm̄</i>
II.	<i>inā̃lā̃yē̃</i>	<i>kin̄wæ̃yē̃</i>	<i>kinā̃labyē̃</i>	<i>kinā̃nyē̃</i>
III.	<i>inā̃latja</i>	<i>kin̄wæ̃tja</i>	<i>kinalā̃btja</i>	<i>kinā̃ntja</i>

So: *otō̃ek* I cook; *inō̃tok* *ilā̃ek* I see; *in̄flak*
fayā̃ek I pound; *finā̃yuk* *sibō̃ek* I cut; *sin̄bok*
an̄tek I reap; *inā̃nik* *kapiā̃ek* I pray; *kinā̃piak*
in̄tek I boil; *in̄nitko* *fæ̃ā̃shek* I finish; *fin̄æ̃ā̃shko*
anā̃pek I seek; *inā̃napko* *fal̄nek* I turn over; *final̄ngko*
ā̃ptek I meet; *inā̃fetko* *ukā̃yek* I let alone; *inukā̃yko*
ā̃ktsā̃kek I drop; *inā̃ktsā̃kko* *kā̃pek* I make; *kinãē̃pko*
iā̃pek [yā̃pek] I count; *inyā̃pko* *ip̄tek* I press; *in̄ip̄tko*
falō̃tjek I bind; *finalō̃tko* *atō̃nek* I remove; *inā̃tongko*
tjatā̃kek I divide; *tjinatā̃kko* *lonlō̃nek* I roll; *linonlō̃ngko*

See also [235], where some anomalous preterite forms are given.

238. A few verbs end in preterite in *-ek*; as the dual and plural show, they do not drop the suffix *-en*. Their preterite endings are the same as their endings in the present. Those found are:

ā̃ngnek I make; *inā̃ngnek*
tjé̃ng/ngek I hear; *tj̄ng/ngek*
ē̃ndjuādjuā̃dek I doubt; *nē̃ndjuādjuā̃dek* [235]
ē̃ngkaslā̃ngek I mix; *nē̃ngkaslā̃ngek* [235]
ē̃nkakaowā̃ek I put in midst; *nē̃nkakaowā̃ek* [235]
kā̃owek [kaowök] I caress; *kinā̃owek* [kinaowök]
yãā̃ngekek I do with energy; *inyā̃ā̃ngekek*
ip̄ād̄ngek [ip̄ād̄ngök] I insult; *in̄pad̄ngek* [in̄pad̄ngök], (probably an *i*-verb?)
itjū̃kek I tell, warn; *intjū̃kek*, (probably an *i*-verb: *itjū̃kök*)

239. The preterite of verbs with inserted *w* is:

tekkö'úwek I borrow; *ténkö'úko*
pitsiðwek I cross; *pinitsiðko*
tjongáowek I lose; *tjinongáoko*
paayéek I insult; *inpaayéko*
lushkáowek I pierce; *linushkáoko*
apayáowek I pursue; *inapayáoko*
palakdiðwek I ward off (a stroke); *inpalakdiðko* [233]
akö'úwek [*akö'úek*] I steal; *inakö'úko*

240. Intervocalic *l* in the present is dropped in the preterite of:

patkélek [*patkólek*] I stop; *inpátkék* [*inpátkök*]
fáðlek I send out; *fináak*

Thus *y* before the ending of *tapayáyek* [*tapayáek*] I carry in my hand is dropped in the preterite: *tinapáyak*.

totóyek I speak to; I address, has in the preterite: *tinótóyak*.

fayékek [*fáékkek*] I whip; *fináyko*

(See [235] and the Vocabulary.)

THE ACTIVE

FUTURE

241. In the Future the particle *ad-* [*at-*] is prefixed to the forms of the present; *ad-* is not assimilated.

adkánek I shall eat; *adfadjángak* I shall help; *adilábok* I shall begin; *adaláena* he will take; *adpítnényé* you will break; *adkápéntja* they will make.

THE CONJUNCTIVE

242. The particle *ed* [*et*], 'd [*'t*] indicates in some cases a "conjunctive" [191]; it follows the verb. (Various modal ideas, expressed by auxiliaries, adverbs etc., will be discussed in later chapters.)

kánèm ed you ought to, you should eat, you would eat.

sagfátek ed I should carry, I would carry.

ibfakatáko'd we ought to ask, we should ask.

THE IMPERATIVE

243. The Imperative has the same forms as the Present Indicative; the conjunction *ta*, that, (expressing the volitive or purpose) precedes sometimes the 1. person dual and plural, rarely singular. Also forms with following *ed* [242] serve to express a less exacting command or a request.

kamúem! kamúenyæ! hasten! *igtom! igtöyæ* hold fast!
ta padöyéntäko nan fæssæl! let us kill the enemies!
iläek ed nan päyo I ought to see the rice plantation, let me see...

THE NOMEN ACTIONIS (AND INFINITIVE)

244. The Nomen actionis corresponds to our "Infinitive." Its character and formation have been treated in [204, 212, 213 ff.] for the Present tense.

In the Preterite the possessive endings of the Indicative are dropped:
kinaépko I made: *kinäëb*; *inótok* I cooked: *inóto*; *inayákak* I called: *inayákan*; *lineyädko* I wanted, liked: *linéyad*; *infäkak* I asked: *infäka*; *intonítko* I planted: *intónid*.

(As *-an* verbs retain *-an* in the indicative of the preterite [236], *-an* is also kept in the Nom. act. of the preterite: *iníkan*, "the having made" (to have made).

finayädjan "the having paid," *linagðan* "having bought."

245. Observe the Nom. act. in the preterite of these verbs:

inángnek I made: *inángnèn*
tjín/ngek I heard: *tjín/ngö* [*tjín/ngöy*]
kinðowek I caressed, embraced: *kinðowö*
inyaängekek I did with energy: *inyaängekö*
inpädngek I insulted: *inpädngö* [*inpädngöy*]
inpädkek I stopped: *inpädkö*

246. The Nom. act. in the future is formed by prefixing *ad-* to the Nom. act. of the present: *adkápen*, "to be about to make," *adíbfäka* "to be about to ask." It is used rarely; regularly the present takes its place.

THE NOMEN AGENTIS (ACTIVE PARTICIPLE)

247. The Nomen agentis is formed by adding to the root the prefixes: *mang-* for the present; *nang-* for the preterite; *admang-* for the future. After the Sandhi rules given in [11] *mang-* changes to *mam-* or *man-*. The prefix of verbs with initial *l* is *min-*, *nin-*, *admin-*; the only possessive verb, which was found to begin with *n*, takes *min-*: *n̄mnimek*, I think; Nom. ag.: *minn̄mnim*, thinking or thinker. See [176; 192].

248. The Nomen agentis denotes the agent of the action indicated by the root; it corresponds frequently to our Nom. ag. as: writer, singer, reader, orator. If used attributively with a substantive, connected by *ay*, it can be translated by our participles in active.

nan fafāyi ay mangitōnid the woman as planter, the planting woman, the woman who plants.

249. The Nomen agentis is a concrete noun and takes as such regularly the article *nan*.

250. The Nomen agentis governs an object; this is invariably preceded by the preposition *is* [*'s, 'sh, si*]. Before nouns which take the personal article, *ken* is employed. — (Here the construction with *is*, respectively *ken*, represents, in our conception, an objective genitive.)

nan mangāyeb is nannāy ay tūfay the maker of this spear; he who makes this spear.

nan mangāyag ken Agpāwwan the caller of Agpauwan; the one calling Agpauwan.

nan nāngan si sa the one having eaten this

nan mamālūd kēn tōdī the one who fetters him

nan nangfla ken s̄ka the one who saw you

251. If a verb has the causative or authoritative prefix [295] *pa-*, this is changed to *ipa-* when *mang-* is prefixed.

pāātōngek I make warm; *nan mangipāātong*

pāal̄fek I cause to come; *nan mangipāāli*

252. *Mang-* changes sometimes to *ming-*, if the verb has an initial *i*.
ĩsublik I change; *nan mangisũbli* or *nan mingisũbli*

253. *i-* Verbs retain *i* after *mang-*; *-an* verbs drop *-an* in the Nom. ag. form.

itsavetsãæko I give; *nan mangitsãætsæ* the giver, giving
ĩgtok I hold; *nan mangĩgto* the holder
fukãæwak I call; *nan mamũkaæ* the caller
fadsãngak I help; *nan mamãdsang* the helper

But *an-* is retained in: *ĩkak*, I do; *mangĩkan. ãktak*, I give;
mangãktan; and in some others which are dissyllabic in 1. sing. present.

254. The Nomen agentis does not take the personal endings in phrases like: I am the writer, you are the helper, we are the makers. In such constructions the personal pronouns (or substantives) precede the unchanged Nom. ag.

sak/ẽn nan mangãeb is nan kalãsay I am the maker of the shield.
sĩka nan mangyãĩ's nan kãyæ you are the bringer of the wood.
sĩya nan nãngan is nan mãkan he is the one who ate the food (rice).
tjãtãko nan mamãdsang ken tjãtja we are the helpers of them; it is we
 who help them.

255. Only a limited number of Nomina agentis formed thus from verbal roots are treated as personal verbs; such are:

tsublãek I smoke; N. ag. *manũbla*; Pers. verb: *manublãak, manublãka, manũbla* etc.
kãnek I eat; N. ag. *mãngan*; Pers. verb: *mãngãnak, mãngãngka, mãngan, mãngantãko* etc.

Thus *mamãkaak* I go head-hunting, from *fakãkek*; *mamõknakak*
 I go to work, from *foknãkek*. See [176; 177].

256. Examples of Nomina agentis derived from the present indicative:

Verbs with initial vowel:

anãpek I seek *mangãnab(p)* *ĩtafõngko* I hide *mangitãfõn*

<i>aláek</i>	I take	<i>mangála</i>	<i>ígtok</i>	I hold	<i>mangítgo</i>
<i>iyáik</i>	I bring	<i>mangiyáí</i> [<i>mangyai</i>]	<i>ogpátek</i>	I pull away	<i>mangógpad(t)</i>
<i>inftek</i>	I boil	<i>mangínid(t)</i>	<i>otóek</i>	I boil	<i>mangóto</i>
<i>áföik</i>	I weave	<i>mangáföy</i>	<i>uáshak</i>	I wash	<i>mangúash</i>
<i>abfolátek</i>	I believe	<i>mangabfólæd</i>	<i>ukátjak</i>	I cut the neck	<i>mangúkat(d)</i>
<i>angangóek</i>	I love	<i>mangangángo</i>	<i>ukáyek</i>	I let alone	<i>mangúkay</i>
<i>egwátek</i>	I lift	<i>mangégwad(t)</i>	<i>ipáílak</i>	I show ("make see")	
<i>idjúnak</i>	I give	<i>mangidjúná</i>			<i>mangipaála</i>

Verbs with initial *b, f, p*, (but not causative *pa-*):

<i>biskfæk</i>	I tear	<i>mamáski</i>	<i>padóyek</i>	I slay, kill	<i>mamáddöy</i>
<i>fangónæk</i>	I awake	<i>mamángön</i>	<i>pikótek</i>	I curve	<i>mamákot[d]</i>
<i>fakáshek</i>	I dash, break	<i>mamákaš</i>	<i>potlóngek</i>	I cut off	<i>mamáotlong</i>
<i>fæáshek</i>	I finish	<i>mamááš</i>	<i>pilfæk</i>	I choose	<i>mamáli</i>
<i>fayátjak</i>	I pay	<i>mamáyat(d)</i>			

Verbs with the causative prefix *pa-*:

<i>papusfæk</i>	I make poor	<i>mangipapúsi</i>	<i>padjaláek</i>	I make bloody	
<i>pafitjángek</i>	I make burn				<i>mangipadjála</i>
		<i>mangipafítjang</i>	<i>patuktjúek</i>	I set	<i>mangipatúktju</i>
<i>palæákek</i>	I make boil	<i>mangipalæag</i>			
		<i>pangoyúshek</i>	I afflict	<i>mangipangóyush</i>	

Verbs with initial *d, t, s, ds, dj, ts, tj, sh*:

<i>dasióek</i>	I roast	<i>manáslo</i>	<i>tokónæk</i>	I advise, teach	<i>manókon</i>
<i>digkóek</i>	I bend	<i>manígko</i>	<i>sagfátek</i>	I carry	<i>manágfat[d]</i>
<i>tekuáfak</i>	I open	<i>manékuab</i>	<i>sibóek</i>	I cut	<i>maníbo</i>
<i>sunfæk</i>	I turn	<i>manáni</i>	<i>tjatákek</i>	I divide	<i>manátak</i>
<i>sis/fak</i>	I sweep	<i>manís/i</i>	<i>tjongáorwek</i>	I lose	<i>manóngaræ</i>
<i>suláek</i>	I learn	<i>manálu</i>	<i>tsiádek</i>	I open my eye	<i>manífad</i>
<i>songsóngek</i>	I smell	<i>manóngsong</i>	<i>tjénæmak</i>	I irrigate	<i>manénæm</i>
<i>subókak</i>	I blow	<i>manábok</i>			[<i>manánæm</i>]

Verbs with initial *g, k*:

<i>gatlóek</i> [<i>katlóek</i>]	I divide into three parts	<i>mangátlo</i>
<i>kiláyak</i>	I peal	<i>mangílay</i> <i>kagáek</i> I chew <i>mangága</i>
<i>kánek</i>	I eat	<i>mángan</i>

Verbs with initial *l*:

<i>lafákek</i>	I cut up (animals)	<i>langóek</i>	I dry	<i>minlángo</i>
		<i>lafóshak</i>	I undress	<i>minláfosh</i>
<i>labfáak</i>	I wash (cloth)	<i>minlábfá</i>	<i>lidódek</i>	I hurt by bending
<i>lagóak</i>	I buy	<i>minlágo</i>		<i>minlídod</i>

tsūnōek I work *mān/næ*
yǎāngēkek I do with energy *minyǎāngēkō*[ōy]

257. The Nomen agentis does not admit the personal endings, as has been stated [254]; but in certain constructions (such as "relative clauses" with our "relative" in dative; or in interrogative sentences with "to whom?" where? when? etc.) it takes the locative suffix *-an*, and, in addition, the possessive endings; the result are these untranslatable forms:

	<i>mangitsāotsao</i> "giver"	<i>mangidjǎa</i> "giver"	<i>mangǎēb</i> [p] "maker"
I.	<i>mangitsaotsāoak</i>	<i>mangidjǎak</i>	<i>mangǎēpak</i>
2.	<i>mangitsaotsāoam</i>	<i>mangidjǎaam</i>	<i>mangǎēpam</i>
3.	<i>mangitsaotsāoāna</i>	<i>mangidjǎāna</i>	<i>mangǎēpāna</i>
D.	<i>mangitsaotsāoanta</i>	<i>mangidjǎanta</i>	<i>mangǎēpanta</i>
I. incl.	<i>mangitsaotsaoantǎko</i>	<i>mangidjǎantǎko</i>	<i>mangǎēpantǎko</i>
I. excl.	<i>mangitsaotsāoānmǐ</i>	<i>mangidjǎānmǐ</i>	<i>mangǎēpānmǐ</i>
II.	<i>mangitsaotsāoanyǎ</i>	<i>mangidjǎanyǎ</i>	<i>mangǎēpānyǎ</i>
III.	<i>mangitsaotsāoantja</i>	<i>mangidjǎantja</i>	<i>mangǎēpǎntja</i>

A few examples anticipated from a later chapter will show the use of these forms:

nan lalǎki ay nangitsaotsāoantǎko is nan kanfyab "the man to whom we have given the shield."

intō nan nan/ngōlam is nan ayāyam? "where did you hear the bird?"

(the *l* in *nan/ngōlam* is euphonic; [16])

sfnu nan mangitsaotsāoan nan fafāyi is nan bilǎkna? "to whom does the woman give her money?" (since the subject follows, the ending *-na* is dropped.)

intō nan mangitafōnāna is nan tǎfay? "where does he hide the spear?"

intō nan admangǎēpan nan alǎwidmo is nan āfongna? "where will your friend build his house?"

kad nan mangǎēpanyǎ is nan fobǎngak? "when do you make my pipe?"

intō nan mangipāyak si'sa? "where shall I put this?"

(These examples are given here merely to show the forms of the Nom. ag., but not to illustrate the construction of these sentences!)

It becomes evident, from these examples, that the Nom. agentis has been transformed into a Nom. actionis.

It is necessary to use, in Active, the Nomen agentis (but not the verbal stem) of a possessive verb, when the locative suffix *-an* shall be added; e. g. if *-an* shall be suffixed to *anǎpek*, I seek, it cannot be suffixed directly to the stem *anap*, but must be suffixed to the Nomen agentis: *mangǎnapan*. See examples: [331, 333, 335].

SPECIAL VERBAL FORMS

258. The Verbal Forms treated in [205 to 257] are those commonly used. They are perfectly sufficient to connect in declarative main sentences the usual elements of a sentence: subject, predicate, direct and indirect object, place, instrument, time, manner, etc., with each other. We find, however, in this Language rarely more than two adverbial phrases (besides subject, predicate and object) in one sentence.

But by employing special verbal forms the person in whose behalf, for whom an action is performed, or the instrument used in the action, or the place, time, cause, where, when, why the action takes place, took, will take place, can be made the "subject" or "object," as we should say. If this construction is chosen by the Bontoc Igorot, the other elements are governed by the prepositions *is* and *ken*, as the examples will show.

(But these prepositions are omitted after Passive Verbal Nouns with the locative suffix *-an*; see the first four examples on page 105).

259. Thus for instance the equivalent for: "we kill the wild buffalo with the spears in the forest" is in common conversation:

padđyentăko nan äyăwan is nan păgpag is nan tăfay (our killing-aim: the buffalo, in the forest, with the spears)

But we shall find forms of the verb which enable us to say:

Our killing-place: the forest, for the buffalo, with spears; or

Our killing-tool: spears, for the buffalo, in the forest; or, if we kill the animal for a friend, for his wedding feast:

Our killing "benefits": the friend, (killing of) the buffalo in the forest.

All these sentences are constructed by means of certain verbal forms made from one and the same root. But not all roots seem to be capable of being thus transformed; while some can not be used thus on account of their meaning, others are not used thus for idiomatic reasons.

260. The rules for the special verbal forms, for their use and their corresponding combination with prefixes, suffixes and endings are firmly established; while no definite rules can be stated for the forms of the *-en*,

-*an* and *i-* verbs in their common use [215], i. e. no reason can be found, why a possessive verb made from a verbal root belongs, in its common use, to the -*an*, or to the -*en*, or to the *i-* Conjugation respectively.

261. The combination: *i* + Root + *an* + possessive endings is used, if the person for whom an action takes place shall be made the "object" of a transitive verb.

kăpek I make; Root *kaeb*: *i* + *kab* + *an* + *ko* becomes, after dropping *n* and adding *k* to the final *a*: *ikăbak* "I provide a man by making"
[*ikapak*]

ikabak sītōdđ is tūfay I make a spear for him

(In common discourse: *kăpek nan tūfay kēn tōdđ*.)

īotōak nan lalalăki is măkan I cook food for the men; or also: *īotōak is măkan nan lalalăki*; (In c. d.: *otōek nan măkan is nan lalalăki*)

īpădđyak nan tăkœ is fūtug I kill pigs for the people

iyăiak is sŋgsing nan alŋwidko I bring a ring to my friend

īotoantăko nan ongănga's măkan we cook food for the children

isibōak si ŋna is kăyo I cut down a tree for the mother (In c. d.: *sibōek nan kăyo ken ŋna*)

īdigkōak sŋka is nan lōlo I bend the stick for you

ītpăpak tjaŋtja is nan ayăyam I catch the birds for them (*tjipăpek*: I catch)

ialăanmi nan fobfafăyi is nan kătjōœ we catch the fish for the women
(In c. d.: *alăenmi nan kătjōœ is nan fobfafăyi*)

ilabfăantja nan fobfafăllo nan wănis they wash the breech-cloth for the boys

īpŋtăngăna sak/ŋn is nan kăyo he splits the wood for me

ŋnpŋtangana: he split... *adipităngăna*: he will split...

nan amăma ikăpăna sŋka is nan kăntŋyab the old man makes for you a shield

nan mamamăgkid iklăyantja tjaŋtja'sh tōki the girls peel "toki" for them

inlagōam si Antēro is kŋpan you bought a knife for Antero

adisagfătanmi sŋka is nan kăngnœumo we shall carry your baggage ("things") for you

itekuăfam nan āpo is nan pănguan! open the door for the master!

262. The combination: *i* + Root + possessive suffixes is used, if the instrument or tool used in making something shall be treated as the

“object” of a transitive verb. (In 1. and 2. singular *-ko* or *-mo* is added to roots ending in a consonant or diphthong, otherwise the endings are: *-k* or *-m*) *potlóngek* I cut off; Root *potlong*; *ipotlóngko* “I use as tool” or: my tool is....

ipotlóngko nan pñang is nan ólo I cut off the head with the ax
isfbom nan pñang is nan káyo you cut down the tree with the ax
ikökötmi nan kñpan is nan istjá we cut the meat with the knife
idtoyæ nan ápuý is nan mákan you cook the rice with the fire
idlgkok nan lñmak is nan lólo I bend the stick with my hand
itpápná nan língèn is nan ayáyam he catches the birds with the snare
iälátáko nan ókad is nan kátjõæ we catch the fish with the net
iláfátja nan sáfán is nan fáðson they wash the coat with soap
infáíngna nan lólo’sh nan áðæ he struck the dog with the stick
ipitángyæ nan wásay is nan káyo! split the wood with the ax!
adikaéþko nan káyo is nan áfong I shall make the house of wood (material, not instrument!)

ikláytja nan kñpan is nan tóki they peel the “toki” with the knives,
 (kilayak)

ilágomi nan falldog si nõang we buy the cattle with (for) gold
isáðfatmi nan pókami nan ágæb we carry the boxes on our shoulders
itangéþko nan tólfeg is nan pánguan I close the door with the key
itjatakáko nan kñpan is nan dinápay we divide the bread with the knife
 (tjatákek)

intekuáþko nan tálog is nan ágæb I opened the box with a chisel
ítmek nan lñmak is nan mõnok I press the chicken with my hand
 (temmek)

isfs/ik nan sfs/i’s nan tjñla I sweep the yard with the broom
ítnok nan káykay is nan páyæ I work, I till the rice field with the pole
 “kaykay” (itnok from: *tsünóek*, I work)

ípnom nan lñmam is nan toáñnan you fill the jar with your hand (*ípnok*:
 páñnek)

intangéþmi nan líg/o’sh nan tayáðn we covered the basket with the cover

Thus also: *ikálik nan fáloñnid ken síya* I speak of the war to him
ingkálitáko nan ánanaktáko we spoke about our children.

263. The Place can be made the subject by using verbal forms with the locative suffix: *-an*. This suffix is attached to verbal forms in the Active with the prefix *mang-*, if the verb belongs to the category of the “pos-

sessive verbs;" the sentence is always introduced by the substantive (or locative adverb) denoting the place:

nan păgpag nan manibóak is nan káyo "the forest is my cutting-place"
for wood (for: *sibóek nan káyo is nan păgpag* I cut the wood
in the forest)

nan tjíla nan mangotóanni is nan mákan the yard is our cooking-place
for rice (for: *otóenni nan mákan is nan tjíla*)

áfong nan manigkáanni is nan lólo in the house we bend the stick (for:
digkáenni nan lólo is nan áfong)

íli nan mamálotjak is nan fásvæl in the town I bind the enemy (for:
falótjek nan fásvæl is nan íli)

wánga nan mangaláantáko is nan lílèng in the river we caught the fish
(for: *inalatáko nan lílèng is nan wánga*)

nan wánga nan mènlabfáan nan mamamágkid is nan wánis in the river
the girls are washing the breech cloth (for: *nan mamamágkid
labfáantja nan wánis is nan wánga*)

nan áfong nan mamitángana is nan káyo he splits the wood in the house
(for: *pitángéna nan káyo is nan áfong*)

ístji nan manglayánmi is nan tóki yonder we peal the "toki" (for:
*kiláyanmi nan toki ístji; manglayanmi, syncop. from:
mangiláyanmi;*)

íli nan mangaptantáko ken Mólèng in the town we meet Moleng, the
town is our meeting-place for Moleng (for: *aptentáko si Mólèng
is nan íli*)

áfong nan mangaépányæ is nan fobánga in the house you make the pipes
tjíla nan inkaéptantáko is nan túfay in the yard we make spears (for:
inkaéptáko is nan túfay is nan tjíla; inkáébak: the personal vb.
instead of the possessive: *kápek*)

ágæb nan mangitafónanmi is nan bilákmi in the box we hide our money
ísna nan nasuyepantáko here was our sleeping-place (for: *nasuyeptáko
ísna*)

The same verbal forms with suffix *-an* are employed, if time or cause shall be expressed. See [288], first example.

264. While thus some stress is laid upon the elements treated as "subjects" or "objects," stronger emphasis is expressed by placing the important substantive or pronoun etc. at the beginning of a sentence, followed by *nan* and the Nomen actionis. This construction will be treated later.

THE PASSIVE

265. The Passive in Bontoc Igórot is formed by prefixing:

ma-, in present; *na-*, in preterite; *adma-* [*atma-*], in future; to the root of verbs. The endings are Personal.

266. *-én* Verbs drop *-én*; *-an* Verbs retain *-an*; *i-* Verbs retain *i-*.

In the Passive of *-an* Verbs the personal endings *-ak*, *-ka*, *-ta*, *-tǎko*, *-kǎmǐ*, *kǎyǎ*, *-tja* are added to *-an*, but the final *n* of *-an* is not dropped.

267. The prefixes *ma-*, *na-*, *adma-*, denote the passive state or condition, named by the root; these passive forms are to be considered verbal adjectives. They are often used as adjectives and connected with substantives by *ay*; they follow the substantive, with which they are connected attributively.

268. The verbal root undergoes the same phonetic changes as treated in preceding chapters.

269. The agent of the passive verb is governed by the preposition *is* or *ken*.

270. *Ma-* prefixed to *i-* Verbs is frequently contracted with *i-* into *mĩ-*.

Likewise *nĩ-* and *admĩ-*. Also *may-*, *nay-* and *admay-* is heard sometimes.

271. The causative prefix *pa-* is retained, if stress is laid upon the action; but *pa-* is dropped after *ma-*, if more stress is laid upon the state

or condition. Cf. Ger.: das Haus wird (*mapa-*) gebaut; das Haus ist (*ma*) gebaut. Sometimes *i* is inserted between *ma-* and *-pa-*: *măĩpă-*).

272. The Passive has also a Nom. actionis, with possessive suffixes, preceded by the locative suffix *-an*. Ex. *nan malipásantja* their being finished.

273. Examples of Passive forms ("present participles in passive" or "passive verbal adjectives": being held; being sent; being called etc.).

<i>aláek</i> I take	<i>măđla</i>	<i>sádek</i> I expect	<i>măséd</i>
<i>piltek</i> I choose	<i>mapfli</i>	<i>síkpek</i> I enter	<i>măskép</i>
<i>padóyek</i> I kill	<i>mapđdöy</i> (but <i>mădöy</i> : dead)	<i>télkek</i> I pierce	<i>mătlek</i>
<i>agtóek</i> I carry	<i>măđgto</i>	<i>púnnek</i> I fill	<i>măpno</i>
<i>otóek</i> I cook	<i>măđto</i>	<i>tsunóek</i> I work	<i>mătno</i>
<i>tokónek</i> I advise	<i>măđókəən</i>	<i>kăowek</i> I embrace, caress	<i>măkăowö</i> [öy]
<i>infttek</i> I boil	<i>măđnit</i> [d] [<i>măyfnit</i>]	<i>tjəng/ngək</i> I hear	<i>mătnğö</i> [öy]
<i>frăshek</i> I finish	<i>măfřash</i>	<i>patkélek</i> I stop	<i>măĩpătkö</i> [öy]
<i>fakăshek</i> I break	<i>măfăkash</i>	<i>sesəmkek</i> I remember	<i>măsmek</i>
<i>fekăshek</i> I throw	<i>măbkash</i> [<i>măpkash</i>]	<i>təmnek</i> I press	<i>mătmö</i> [<i>mătmöy</i>]
<i>kănek</i> I eat	<i>măkan</i> ("food")	<i>tfök</i> I make wet	<i>mătföy</i> (<i>năböy</i> : wet)
<i>fălótjek</i> I bind	<i>măfăləd</i>	<i>kədfak</i> I bite	<i>măkədfan</i>
<i>léytjek</i> I want	<i>maléyad</i>	<i>přak</i> I burn	<i>măpřan</i>
<i>tjongăowek</i> I lose	<i>matjóngao</i>	<i>ayăkak</i> I call	<i>măayăkan</i>
<i>ăptek</i> I meet	<i>măđfed</i>	<i>ukătjak</i> I cut the neck	<i>măukătjan</i>
<i>kăpek</i> I make	<i>măkăéb</i>	<i>fkak</i> I do	<i>măfkan</i>
<i>sibfătek</i> I answer	<i>măsfad</i>	<i>fgnak</i> I hold	<i>măfgnan</i>
<i>přtnek</i> I break	<i>măpřten</i>	<i>řtjăsak</i> I find	<i>măřtjasan</i>
<i>kėkkek</i> I know	<i>măktek</i>	<i>ăktak</i> I give	<i>măăktan</i>
<i>tjipăpek</i> I catch	<i>mătpab</i>	<i>făyătjak</i> I pay	<i>măfăyătjan</i>
<i>řtafóngko</i> I hide	<i>măřtăfon</i> [<i>măřtăfon</i>]	<i>křlayak</i> I peal	<i>măklăyan</i> (<i>i</i> dropped)
<i>řřgtok</i> I hold, keep	<i>măřgto</i> [<i>măřgto</i>]	<i>řsublik</i> I change	<i>măřsubli</i> [<i>măřsubli</i>]
<i>řsabfutko</i> I suspend	<i>măřsăbfud</i>	<i>iyăik</i> I bring	<i>măiyăi</i> [<i>măiyăli</i>]
<i>ilăbok</i> I begin	<i>măilăbo</i>	<i>ipăřlak</i> I show	<i>măipăřla</i>

<i>ishúnok</i> I burn	<i>māishúno</i>	<i>idjúnak</i> I give	<i>māidjúa</i> [<i>mídjúa</i>]
<i>ídjuk</i> I show	<i>mídju</i>	<i>isđak</i> I take home	<i>māisáa</i>
<i>āngnek</i> I do	<i>māāngnèn</i>	<i>íbfākak</i> I ask	<i>maíbfāka</i>

Other passive forms are given in the Vocabulary.

274.

Paradigms

PRESENT PASSIVE

	<i>falótjék</i> I bind	<i>ayákkak</i> I call	<i>īsúblik</i> I change
	<i>mafáled</i>	<i>maayákan</i>	<i>maísubli</i>
	being bound	being called	being changed
I.	<i>mafáledak</i>	<i>maayákanak</i>	<i>maisébliak</i>
	I am bound	I am called	I am changed
2.	<i>mafalédká</i>	<i>maayákangka</i>	<i>maisublíka</i>
3.	<i>mafáled (síya)</i>	<i>maayákan</i>	<i>maisébli (síya)</i>
D.	<i>mafáledta</i>	<i>maayákanta</i>	<i>maisublíta</i>
I. incl.	<i>mafáledtáko</i>	<i>maayákantáko</i>	<i>maisublítáko</i>
I. excl.	<i>mafalédkámí</i>	<i>maayákángkámí</i>	<i>maisublíkámí</i>
II.	<i>mafalédkáyě</i>	<i>maayákángkáyě</i>	<i>maisublíkáyě</i>
III.	<i>mafáledtja</i>	<i>maayákantja</i>	<i>maisublítja</i>

PRÉTERITE PASSIVE

nafáledak I was bound *naayákanak* I was called *naisúbliak*
I was changed (with Personal Suffixes).

FUTURE PASSIVE

admafáledak I shall be bound *admaayákának* I shall be called
admasúbliak I shall be changed (with Personal Suffixes).

The "Infinitive" has the same form as the "Participle:": *mafáled*; *nafáled*; *admafáled*.

The Imperative does not exist; any theoretical forms and any experimentative use of them in sentences were unexceptionally denied, "because you can not tell a man what shall be done to him".... (But the mis-named "Three Passives" (the "Genus Relativum," my Active "Possessive Verbs") were put in the Imperative without hesitation; this shows also that the *-én*, *-an* and *i-* verbs are conceived to be Active Nomina agentis.)—

The Nomen actionis of the Passive has (as is the case with all personal verbs [194]) the locative suffix *-an* and possessive endings: *nan mapadđyan* the condition of being killed.

nan mapadđyak my being killed; *nan mapadđyam* thy being killed;
nan mapadđyana his being killed; *nan mapadđyanmi* our being
 killed; *nan mapadđyanyě* your being killed etc.

These forms are employed in certain constructions, as "relative clauses" (as we say), interrogative sentences etc.

Although Passive constructions occur now and then, the Active is much preferred in common conversation.

275. Examples.

nan fálfeğ ya makđėb is nan alřwidko the spear is made by my friend
nan đfong ya nakđėb kėn tđđl the house has been built by him
nđtpab nan ayđyam is nan lalđki the bird has been caught by the man
nafukđėwanak ken đma I was called by the father
nan řsa'y lalđki ya napđđy is nan fėřsul one man was slain by the enemy
sřka maayđkđngka'sh nan fafđyi you are called by the woman
nan ongđngđ ya naikđykđy ken inđna the child was rocked to sleep by
 its mother
nan nđang ya nayđgyog ken sak/ėn the buffalo has been stabbed by me
admafalognđdkđmř's nan fėřsul we shall be attacked by the enemy
nafka/řp nan đřwak the body has been buried
nan pđngđan ya natđngfan is nan fđđdi the door has been locked with a
 lock
nađlatja nan sulđđmo your letters have been received
sřnđ nan napadđy is nan fėřsul? who is the one killed by the enemy?
 who was killed
nafđkash nan fđnga the pot is broken; *nan fđnga ay nafđkash* the
 broken pot
nan fđnga ya nafđkash the pot is broken
nan fđtug ya napadđytja is nan lalalđki the pigs have been killed by the
 men
mafadsđngan nan ongđngđ kėn tđkđmř the boy is being helped by us
mařgto nan đřđ is nan fafđyi the dog is kept by the woman
nan bilđktja ya naitđfon is nan tđkđ their money was hidden by the
 people
is đfong ya natđngfan nan pđngđan in the house the doors were closed
nan pđdsog ya maitđnid the rice is planted

276. Sometimes the context shows that the participle present of the passive expresses necessity, like a Latin gerundivum, or a participium necessitatis:

nan laláki ay mafáled can mean: the man who is being bound; or: the man who is to be bound. Thus: *nannáy ay áfong ya máilágo* this house is to be sold.

nan kafáyo ya mafáig ay mafáig the horse must be whipped (repetition of the participle; explained later!)

It expresses also ability in a passive sense: *mañnum*: drinkable; *mákan*: eatable; hence: "food, boiled rice."

EXPRESSION OF EMPHASIS

277. The construction of affirmative declarative sentences has been treated in several previous sections: [41; 43; 71; 89; 118; 165; 198-202; 205-211; 214-219; 254]; in only few of these constructions a certain element of a sentence was emphasized, as in [200; 211; 254]. The constructions explained in [258-263] express a moderate stress on the words denoting the indirect object, instrument, place, time etc.

But if strong emphasis shall be laid upon a certain element, special constructions are employed. Usually the word considered of preëminent importance is placed at the beginning of a sentence; verbal nouns of various forms and force follow it. These forms have been given in foregoing sections; occasionally allusions were made to their practical use. This latter shall now be discussed.

278. A P r o n o m i n a l S u b j e c t is emphasized by placing the personal pronouns to both, personal and possessive verbs. The verb retains its endings; the personal pronoun precedes or follows the personal verb; but it always precedes the possessive verb. (In the latter case it is a nominative pendens, as: We —, our finding the chain.)

sák/én umáliak I come; *síka umáyka* you go; *tinmólitja tjájtja* they returned; *tjákkámí kəməáŋgkəmi* we go away; *tjátáko umalíwidtáko* we shall become friends; *tjákkáyě admafalědkáyě* you will be bound (imprisoned).

säk/ën fekāshek nan fālfeg I throw the spear; *tjakāmī intōlimi nan tayāan* we returned the basket; *sīka iāpim nan bīlak* you count the money; *sītōdī atōnēna nan kāyo* he (that one) removes the wood; *tjātāko otōentāko nan īstja* we cook the meat; *tjākāyē sagfātēnyē nan fūgshong* you carry the bundle; *tjajtja padōyētja nan āsæ* they slaughter the dog; *sītodi iyāina nan fānga* he brings the pot.

279. The Substantive Subject either precedes or follows the predicate without being emphasized by its various position; yet it appears that the preceding substantive subject is slightly emphasizes sometimes.

nan lalāki inmāli'sna the man has come here; *nan mamamāgkid inmāytja* (or: *ya inmāytja*) the girls have gone; *si Antēro fasāēna nan sūlad* Antero reads the letter; *nan fēseel pinēantja āngsan ay āfong* the enemies burnt many houses; *si Tjumīgyai palītjēna nan pīnang* Tjumigyai sharpens the axe; *si Anawāsāl īnpawātna ken sak/ën nan kāwīs ay kālāsay* Anauwasal has sent me a fine shield.

280. If the Subject follows a possessive verb in the singular, it has been said above [208] that the verb is without ending, and the following subject may be thought to be in the "genitive."

ketjēng tjiapēn Bēgti nan sāfag then Bugti catches the wild chicken (or: *si Bēgti tjiapēna....*)

But sometimes, mostly in narrative, the verb retains its possessive ending and the substantive, thus emphasized, is connected with the preceding verb by *ay*; this construction is always employed if the possessive verb is in the singular with its full endings, and frequently if it is in the plural. The substantive is, as the ligature *ay* indicates, in apposition with the subject represented by the ending of the verb.

Thus we may say, instead of: *Ketjēng anāpēn nan fobfāllō nan tjokāēna* then the young man seeks his pocket (bag) - - : *Ketjēng anāpēna ay fobfāllō nan tjokāēna*, lit.: then the seeking-object of him (-na), as a youth, his pocket.—Here the subject is emphasized by being placed in apposition with the verbal ending -na. We may translate freely: then he, the young man, seeks his pocket.

As the example shows, the article *nan* is omitted after *ay* in this construction.

281. The Subject is much stronger emphasized, if it is followed by the Nom. agentis which takes the article *nan*; with personal verbs the "participle" is used. [192, 193; 247-257]

sāk/én nan mangǎéb is nan áfong I am the maker of the house; it is I who made the house

sǐka nan inmǎli you are the "comer;" it is you who came

nan ongónga nan nasǔyep isnǎ the child is the one who slept here

tjakamǐ nan nǎngan is nan mǒting We, we have eaten the pounded rice

tjakǎyě nan mafála you are those who are sent out (passive verbal forms belong to the personal verb category; hence the "participle" is used)

tjakayě nan namáa [namála] ken tjaǐtja you, you sent them out!

sǐtǒnǎ nan nangyǎi is nan pákiy this is the one who brought the rice

sak/én nan mǎnno'sna I, I am working here

sǐtǒnǎ'y fafáyí nan nángtek kén tǒdǐ this woman, she knew him

nan fěsǎel nan naméan is nan amǐn ay álang it was the enemy who burnt down all the granaries

si Angay nan nangǎéb is nan tjokǎrko Angay, she made my pocket

si Táynan nan nangwǎni si sa Taynan, he has said so ("he was the teller of it")

sǐka nan mǎn/ngö ken sak/én you, you hear me

nan mamamǎgkid nan mangǐlay is nan tǒki the girls, they are peeling the "toki"

nan alǐwidna nan nǎnfad ken sǐya his friend it was who answered him

nan amáma nan ninlá fak is nan fátag it was the old man who cut up the pig

nan lalalǎki nan minlǒnlon is nan báto the men, they roll the stones

nan ápo nan admamáyad is nan lalalǎki the master, he will pay the men

si áma nan namǐli Father, he has chosen

sak/én nan mamágon ken ináta I, I awake our mother.

(As in questions beginning with who? or what? as subject of the sentence, the subject is emphasized, the Nom. ag. is employed in such cases; see [345]; only two examples shall be given here:

sǐnǎ nan mangwǎni si sa who is "the sayer" of this? who says so?

ngǎ nan ínmad? what is it that happened?)

282. The Nom. agentis employed in the foregoing sentences which emphasizes the subject, lays also some stress on the verb; the verb, as Nom. ag., is certainly of greater importance in this construction than its object.

A verb may also be emphasized, i. e. the action may be represented of greater importance than the object, by employing the personal verbal forms instead of the possessive verbal forms.

kăpek nan áfong, means: I build the house; the house is of similar importance as my building it;

inkăébak is áfong, means: I am busy building, "houses" being of less importance than my occupation. See [162].

(The intensive forms of verbs by which their importance is raised will be treated later in the chapters on Reduplication, Modal Auxiliaries, Adverbs etc.)

283. The "Accusative Object," as we should say, is strongly emphasized by being placed at the beginning of a sentence, followed by the Nomen actionis with its endings; this Nom. act. must take the article. (The Copula *ya* is used sometimes. (In this construction the article of the substantive, at the beginning of the sentence is usually omitted; as these examples show:

áfong nan kăpek a house I make (lit. house is my making)

ásæ ya nan padôyéntăko the dog we kill

sîka nan léytjek "you are my liking," it is you whom I like

lalăki nan inayăkan nan ongóna it was a man that the child called

ôgsa ya nan inílami 's nan păgpag a deer we saw in the forest

fútug nan adpadôyéntja the pig they will slaughter

(*nan*) *áfong nan kăpên nan lalăki* a house it is the man builds

(*nan*) *ongóna nan fadsangan nan lalăki* it is a child that the man helps

kalăsay nan îgtok a shield I keep

kalăsay ya nan îgton nan fěsæl a shield the enemy keeps (*îgton, -n:* genit. indicator)

ananăktja nan ităfon nan fobfăfăyi mo umălitja nan fěsæl their children the women hide, if the enemies come

fobfăllo nan finălădyě is nan îli a young man it was you fettered in the town

bflak nan itôlina the money he returns

bflak nan itôlin nan lalăki it is money that the man returns (*itôlin, -n:* ligature, "genitive indicator")

(Since in questions with the accusatives whom? what? which? the direct object of transitive verbs is emphasized, the same construction is employed there [346]

sînæ nan ilăényě? whom do you see?

ngăg nan angnëntja? what are they doing?

ngăg ay táfay nan léytjèn nan alfwidmo? which spear does your friend like? (lit. which spear is "the liking of your friend?")

284. If the person for whom, the instrument with which, the place where, the time when, the reason why an action is performed shall be still more emphasized than by the special verbal forms given in [258-264], these elements are placed at the beginning of a sentence; verbal combinations (with *nan*) follow, that are derived from the special verbal forms.

285. Emphasis of the Person for whom an action takes place.

sftona ay laláki nan tkabak is nan sóklong for this man I make the hat
sftodi ay fobfálo nan ikaépđnyě is nan sókod [ikabđnyě] for that boy
you make the spear

tákræ nan iotđantákræ is nan mákan for the people it is that we cook the
food

si tna nan isiběam is nan káyo for the mother you cut the wood

Frequently the Nom. agentis form with *mang-*, *mam-*, *man-*, with the suffix *-an* and possessive endings is used:

đpomí nan mamalěttjanmí [mamalědsanmí] is nan mangákröu for our
master we bind the thief; or: *đpomí nan ifalědsanmí is nan
mangákröu*. The construction with the Nom. ag. is preferred. (It
is used exclusively in questions beginning with: to whom? for
whom? [347, 348])

sfnæ nan nangítsaotsáoom is nan súlad? to whom did you give the
letter?)

286. Emphasis of the Instrument with which an action is accomplished.

mantllyo nan itiktíkna is nan patatjfm with the hammer he strikes the iron
katjfná nan ifalædtáko is nan laláki with the chain we bind the man

lóló nan ifalğko ken sfya with a stick I strike him

fálfeğ nan ipadđyko is nan fěsæl with the spear I kill the enemy

pfnang nan ifakágmí is nan ólö with the axes we cut off the heads

fáti nan intangěbko is nan pńnguan with the lock I fastened the door

mantllyo nan inkáeb nan fufűmshak is nan táfay with a hammer the
smith made the spear

nannáy nan itekwápmo is nan ágæb! with this open the box!
nannáy nan ingkibõngna is nan lóllo with this he broke the stick
nannáy nan ifaǵmo is nan áseæ with this you strike the dog

(Questions beginning with "with what?" "with which tool?" have the same construction: *ngǵ nan ikökõtmõ is nan ístja?* with what do you cut the meat?)

287. Emphasis of the P l a c e where an action is performed. Cf. [263].

(The locative Nom. verbale has invariably the prefixes of the Nomen agentis.) With possessive verbs:

nan úma nan mangis/õgána is nan káyo the garden is his "planting-place" for the tree; in the garden he plants the tree

kǎ/õpõ/õpan nan maníktikána is nan patatjím the forge is the place where he hammers the iron

lǎkam nan mingitáfonam is nan shúka in the grass you conceal the "shuka" i. e. a pointed wooden stick placed in the ground and directed against the enemy.

sítjog nan ningipayántja is nan ólo into the "sitjog" (a basket used also as fish net) they placed the head

pǎgpag nan manibáak is nan káyæ in the forest I cut the wood; or also: *is nan pǎgpag nan manibáak is nan káyæ:* in the forest is my cutting-place for wood; or: *sibáek nan káyæ is nan pǎgpag*

áfang nan manigkǎanmi is nan lóllo in the house we bend the stick

lí nan namalótjantja is nan fáseæ in the town they imprisoned (bound) the enemy

wǎnga nan ménlabfáanyæ is nan wánis you wash the breech cloth in the river

tjfla nan mangaébantáko [or: *inkapantáko*] *is nan túfay* we make the spears in the yard

With personal verbs:

pǎgpag nan éntsúnoak, éntsúnoam, éntsúnoána, éntsúnoánta In the forest I work, you work, he works, we two work etc.

nannáy ay áfang nan nadóyana this house is the place where he died

nannáy ay lí nan nadóyan nan amána this town is the place where his father died

pǎgpag nan intedeeantáko the forest is our abode, (the "place where we stay")

káyo nan intedéean nan ayáyam the tree is the home of the bird

(Questions with where? whither? whence? [353] have the same construction:

intô nan mangitafônana is nan apóngna? where does he hide his necklace?)

288. The same Constructions are employed to emphasize adverbial phrases or terms referring to Time, Manner, Degree, etc. These terms are placed at the beginning of a sentence, followed by verbal nouns.

Time: *nâkship nan inumtsânami ad Fěntok* it was afternoon, when we arrived at Bontoc. [B. 56.]

Degree: *tsâtsâma nan umipađslam ken sak/ěn* very much you reproach me. [L. 51.]

Material: *nannây ay kâyœ nan kâpek is sôkod* from this wood I make a spear shaft. Constr. [283]

nântôna'y patatjlm nan kapëntâko is tûfay of this iron we make spear blades. Constr. [283]

Quantity: *đngsan nan inđlâna ay kâtjœu* great many were the fish he caught. [P. 2.]

Price: *salâpi nan nangilagoantâko is nan kayđng* for fifty cents we sold the spear.

289. Recapitulation. — Promiscuous Examples, illustrating various verbal forms in various cases of Emphasis.

Common construction: *padđyek nan đyăwan [ayăwan] is nan tûfay is nan pđgpag* I kill the buffalo with the spear in the forest

Subject emph. *sak/ěn nan mamadđy is nan đyăwan....*

Subject emph. and personal verb: *sak/ěn pumđdöyok is nan đyăwan is....*

Object. emph. *đyăwan nan padđyek is nan tûfay is nan pđgpag*
đyăwan nan padđyéntako we kill....; *nan pinadđymi* we killed; *nan adpadđyénmi* we shall kill....

Instrument emph. *tûfay nan ipadđyko is nan đyăwan*; preterite: *nan inpadđyko* fut.: *nan adipadđyko*

Place emph. *pđgpag nan papadđyan is nan đyăwan* (the redupl. *papad*—denotes "our customary hunting-ground")

Instr. emph. with passive: *tûfay nan naidpadđy is nan đyăwan is nan pđgpag* with the spear the buffalo was killed in the forest.

Common construction:

otōēnmi nan fīnāyæ is nan bāyæk is āfong we cook the (shelled) rice in the pot (kettle) in the house

(preterite: *inōtōmi nan mākan is nan bāyæk...*) (*mākan*: rice that is cooked)

Subject emph. *tjakāmī nan mangōto is nan fīnāyæ is nan bāyæk is...*

Person, for whom, emph. *tākæ nan iotōanmī is nan fīnāyæ is nan...*

Object emph. *fīnāyæ nan otōēntāko is nan bāyæk is āfong*

Place ("the pot") emph. *bāyæk nan mangotōantāko is nan fīnāyæ is āfong*

Place ("the house") emph. *āfong nan mangōtoantāko is nan mākan*

Common construction: -an verbs

kā/āfanmī nan lūta we dig the ground

Emphas. *lūta nan ka/āfanmī* the ground we dig

ūma nan ka/āfanmī the garden we dig

kāykay nan ikā/æpmi with the pole we dig

gadsāngyēn nan ēntsunoānmi for the rich man we work (but:

gadsāngyēn nan ikā/æpmi means: we bury the rich man)

Passive: Common constr. *nan pānguan ya natāngfan* the doors are closed

Emphas. *is āfong ya natāngfan nan pānguan* in the house the doors are closed

tōlfeg nan ma/itāngēb is nan pānguan with the key the doors are closed

tjātāko nan ma/itāngfānan nan pānguan (the agent emphasized!) by us the doors are closed

("For the father the door is closed" was changed by the Igorot into: the father says: let the door be closed; *si āma kanāna en: maitāngēp nan pānguan*)

Common construction: *i*- verbs

itōlitja nan bflak they return the money

Emphas. *tjajtja nan mangitōli is nan bilak* they are the persons who return....

bilak nan itōlitja the money it is that they return

āfong nan mangitōlantja is nan bilak in the house they return the money

fālfdog nan mangisublāntja is nan bilak for gold they change the "silver"

(For the women they change the money; the silver into gold: *fālfdog nan mangisublāntja is nan bilak ay kōan nan fobfāfāyi*; lit.: "as the women's property" [107ff.])

Passive: Common constr. *nan bilak ya maisūbli [mīsubli] ken tjakāmī* the money is changed by us

Emphasis:

tjatáko nan maisublán nan bílak by us the money is changed ("we (are)
the place for—the being changed—of the money)

áfong nan maisublán nan bílak in the house the money is changed

falfdog nan maisublán nan bílak for gold the silver is changed

nan bílak ya maisúbli ay kóan nan fobfáfáyí the silver is changed for the
women

Common constr. *nan laláki ilá góna nan áse* the man sells the dog

Emphas. *lalaki nan mangilágo is nan áse* it is the man who sells the dog
áse nan ilágon nan lalaki it is the dog that the man sells (n:
ligat.)

áfong nan mangilagóan nan lalaki is nan áse in the house the
man...

bílak nan mangilagóana is nan afong for silver he sells the
house

si amána nan ilagóana is nan páküy for his father he sells the
rice

Passive: Common constr. *nan áse ya mailágo* the dog is sold

Emphas. *lalaki nan mailagóan nan áse* by the man the dog is sold
afong nan nailagóan nan áse in the house the dog was sold
bílak nan nailagoan nan afong for silver the house was sold
si áma nan mailagóan nan páküy for the father the rice is sold

Common constr. *idjutáko nan káyé* we show the tree

Emphas. *tjatáko nan mangídjú is nan káyé* we, we show the tree
káyé nan idjutáko the tree it is we show

págpag nan mangidjuantáko is nan kayé in the forest we
show the tree

litjéngko nan mangídjúk is nan kayé with my finger I show the
tree

lalaláki nan mangidjuantáko is nan kayé to the men we show
the tree

Passive: Common constr. *nan káyé ya maídjú kén tjatáko* the tree is
shown by us

Emphas. *tjatáko nan maidjúan nan káyé* by us the tree is shown
págpag nan maidjúan nan káyé in the forest the tree is shown

Common constr. *itáfóngko nan kípan* I hide the knife

Emphas. *sak/én nan mangitáfón is nan kípan* it is I who hide the knife
kípan nan itáfóngko it is the knife I hide

āgæb nan mangitāfonak is nan kīpan in the box I hide the knife

āgæb nan mangitafōnantāko 's nan kīpan in the box we hide the knife

nan alīwidko nan mangitāfonak is nan kīpan for my friend I hide the knife

Passive: Common constr. *nan kīpan ya maitāfon* the knife is hidden

Emphas. *āgæb nan maitafōnan nan kīpan* in the box the knife is hidden

Common constr. *nan pādsog ya maitōmid is nan fobfāfāyi* the rice is planted by the women

Emphas. *tjatāko nan maitonītsan nan pādsog* by us the rice is planted
[s inserted: dental mouillé]

pāyo nan maitonītsan nan pādsog in the rice field the rice is planted

si ina nan maitonītsan nan pādsog for mother the rice is planted

Common construction: *-en* verbs

falētjényē nan lalāki you bind the man

Emphas. *tjakāyē nan mamālæd si nan lalāki* you, you bind the man

lalāki nan falētjényē the man it is that you bind

āfong nan mamalētjanyē is nan lalāki in the house you bind the man

katjīna nan ifālædyē is nan lalāki with a chain you bind the man

poliſta nan mamalādsanyē is nan lalāki for the constabler you bind the man

Passive: Common constr. *nan lalāki ya nafālæd* the man was bound

Emph. *tjakāyē nan mafalādsan [mafalādan] nan lalāki* by you the man is bound

āfong nan nafalādsan nan lalāki in the house the man was bound

katjīna nan maifālæd nan lalāki with a chain the man is bound

poliſta nan nafalādsan nan lalāki for the constabler the man was bound

Personal verbs. Common construction:

entsūnōkāmī is nan pāyo we work in the rice field

Emph. *nan pāyo nan entsūnōnmi* in the rice field we are working

nan pāyo nan entsūnōan nan lalāki in the r. the man works

kapāgpag nan tēmayāēan nan ayāyam in the forest the birds fly

kāykay nan itnotāko with a pole we work (*itno-* from *tsunōek*, possess. vb.)

páyak [*páyog*, *báyak*] *nan itayáætja* with wings they fly
páyak nan itáyææ nan ayáyam with wings the birds fly
gadsángyen nan éntsunoantáko for the rich man we work
góyad nan itayáæantja, ta iyáitja nan tjóo for the young birds
 they fly away, that they bring them food
Isna nan intedééänmi here we stay
Isna nan nintedeéäna here he stayed

REDUPLICATION

290. Bontoc Igórot Language makes extensive use of reduplicated verbal forms.

Reduplication is either partial, as *fangfangónek* I wake up, or gemination, as *mánnganmánngănak* I eat. Usually only the root is reduplicated and prefixes precede the reduplicated form; there are, however, some exceptions.

291. The reduplicated form of the verb represents, as it were, an image of the action: as the action is repeated, thus the root, or parts of it are repeated. Repeated or iterative action is identical with the frequentative; and the effect of repeated action is intensive. Continuative or durative action may be thought to consist of constantly repeated action. Thus reduplicated verbs express: repetition; intensity; continuation; duration; continued contemporaneous action; the repeated action may affect several objects and thus this verbal form can express the idea of plurality of objects (I make repeatedly a spear = I make some spears); intensity involves occasionally comparison (I like exceedingly = I prefer, I like better).—Thus many various meanings can be imparted to a verb by reduplicating its root; but in Bontoc Igórot reduplication does not express tense, as present or future.—The meaning must in many instances be determined from the context; but often we find reduplicated forms used idiomatically apparently without definable reason; sometimes the desire of an emotional speaker to depict most vividly must account for the reduplicated form.

(Besides this method of expressing repeated, intensive, continued action certain adverbs, auxiliaries and other verbs may be used for the same purpose.)

292. Examples.

- ibfākak*: *ibfākāfākak* I ask often; I ask many people; I inquire eagerly...
 Preterite: *infākāfākak*; Nom. ag. *mangibfākāfāka*
- iyāik* [*yāik*]: *yāiyāik* I bring frequently; I keep bringing
- ayākak*: *āyāyākak* I call often, I call several persons...
- umāliak*: *umāliāliak* I come often; *inmaliāliak* I used to come
 (*umalāliak* I come nearer)
- inākaak*: *inākāākāak* I cry loud; I continue crying...
- umīnumak*: *uminuīnumak* I drink again and again, I keep drinking
- mānganak*: *manganmānganak* I eat often; I am eating (at the same
 time, meanwhile)
- ūmūyak*: *ūmūmūyak* I go repeatedly; I walk on...
- kuyātjek*: *kuyukuyātjek* I pull strongly; "I pull and pull"...
- təməliak*: *təmotəməliak* I return several times, I continue returning...
- kībkiḥak*: *kībkiḥkībkiḥak* I rub hard, I keep rubbing...
- ilāek*: *ilāilāek* [*ililāek*] I see repeatedly; I observe, keep looking...
- kānak*: *kānakanak* I talk much; (preter.: *kinwākinwānik!*)
- ipaoḥtko*: *ipaoḥpaoḥtko* I send repeatedly, I continue to send...
- īdjuk*: *īdjuīdjuk* I show often, carefully...
- tumuktjūak*: *tūmuktjūuktjūak* I sit often, I am sitting, I continue to sit
- kogōngək*: *kōgokogōngək* I strike vigorously, I give many blows...
- alāek*: *alāilāek* I take again and again, I take several things...
- inlilīwisak*: *īnlilīwīwisak* I keep on walking; I walk around...
- kamūek*: *kakamūek* I hasten more; *kakamūek ay mandlan* I go faster
- alunāyek*: *alalunāyek* I retard; *alalunāyek ay engkālī* I speak more
 slowly
- lēytjek*: *leyleytjek* I like better, I prefer...
- masūyepak*: *masuyesūyepak* I continue to sleep, I sleep profoundly...
- ēngākliak*: *ēngkalikāliak* I keep talking...

293. Greater intensity is expressed by repetition of a verb, with the interposed ligature *ay*; the second time the verb is in the "infinitive."

- ēntsunōka ay ēntsāno* you must work; you work most strenuously...
- ībfakam ay ībfāka* you must ask
- mafukāwāngkāyē ay mafukāwāwan* you must be called
- nan lalalāki mafukāwāwantja ay mafukāwāwan* the men must be called
- nan kāyo masībo ay masībo* the tree must be cut down
- kāpēm ay kāpēm nan āfong* you must make the house

sagfátèm ay sagfátèn nan káyó you must carry the wood.
insuládká 'y insúlad aswákas you must write to-morrow
nan laláki fayádsána ay fáyádsan nan fáá the man must pay the servant
nan lalaláki fadjángantja'y fadjáingan nan fobfafáyi the men must help
 the women
nan fútug mápáddý ay mápáddý adwáni the pig must be killed now
nan ásx admápadý ay admápadý aswákas the dog must be killed
 tomorrow
nan mangákõu mafáled ay mafáled the thief must be bound (imprisoned)
nan kafáyo mafáig ay mafáig the horse must be whipped

(This construction is not used in the preterite).

PREFIXES

294. The character of some prefixes and their effect upon verbal roots have been treated in previous sections, as:

- um-* prefix or infix of Personal verbs [170-174]
- in- én-* prefix of Personal verbs [168]
- in-* the preterite "augment" [180, 230]
- mang- mam- man- min-* the prefixes for Nomina agentis [247; 193]
- i-* the prefix of a certain category of verbs [226-230]
- ma-* the passive prefix [265 ff cf. 175]
- ad-* the temporal prefix for the future tense [183, 241].

Of great importance are the following prefixes which modify the action expressed by the Nom. actionis:

295.

PA-

Pa- (and *ipa-*), prefixed to roots (primitive verbal roots or substantives, adjectives, adverbs etc. used as roots), produces causative or factitive verbs; sometimes they express that the subject orders or tells an other to perform an action (authoritative verbs: "I make you come").

If *um-* or *mang-* are prefixed to *pa-*, *i* is inserted between these prefixes: *umipa-* *mangipa-*.

If the passive particle *ma-* is used in combination with *pa-*: *mapa-* (preter. *napa-*), the resulting form conveys the verbal idea; if *pa-* is omitted, the form is rather an adjective, than a "passive participle" with verbal force. [271] [Frequently *i* is inserted between *ma-* and *pa-*: *maipa-*]

The causative verbs belong to the *-en* class in active; in passive they are personal verbs. [265]

- ántjo* tall; *paantjōek* I make tall, I lengthen; preter. *inpađntjok*;
 pass. *mapađntjo* or: *maĩpađntjo* being made tall
pũsi poor; *papustek* I make poor *inpapũsik*; *maĩpapũsi*
gadsangyēn rich; *pagadsangyenek* I enrich
asdik [đsdik] short; *paasdĩkek* I shorten
djāla blood; *padjalāek* I make bloody, I cause to bleed
sflī splendor, ray; *pasilfek* I cause to shine, I cast light, reflect light
umāliak I come; *pāđlfek* [pālfek] I order to come, I make come
masũyepak I sleep; *pasuyēpek* I put to sleep
intedēek I stay; *patedēek* I order to stay
tumuktjũak I sit; *patuktjũek* I set
umōgiđdak I am afraid; *paōgiđdek* I frighten; pret. *inpaōgiđtko*;
mapaōgiad frightened; *maōgiad* afraid
ĩsa one; *paisāek* I leave alone; *mapaĩsa*, left alone; *maĩsa* alone
lātēng cold; *palatēngek* I make cold
tōfo leaf; personal causative vb. *umipatōfoak* I cause to sprout forth,
 I make grow
tekuđfek I open; *patekuđfek* I order to open [L. 43-]
sĩkpek I enter; *pasĩkpek* I make enter
tjēnēm water; *patjēnēmek* [patjānēmek] I cause to melt
ngĩtid black, *kĩlad* red; *pangĩtĩdek*, *pakĩlādek* I make black, red
đtong warm; *pađtōngek* I make warm; *napađtong* (*naipađtong*)
 having been warmed; *mađtong* being warm
ilđek I see; *ĩpaflak* I make see i. e. I show
tumđyao/ak I fly; *patayđowēna ad tjāya* "she makes (him) fly to the
 sky" [S. 7.]
ēngkālĩak I speak; *pakalĩek* I cause to speak; I endow with speech:
 (*Lumāwig*) *san djũa*, *pakaliēna tjaĩtja is nan kalin si iSadsānga*:
 "Lumawig made the two speak the language of Sadanga-men."
 [L. 14]
inkyđtak I swim *pakyđtēntāko nan ānanāk* let us make the boys swim!
kēmđanak I go out; *pakāđnek* I expel, preter. *inpakāđngko*

(*pa-* in: *padđyek* [*patđyek*; in Bontoc not: *pătđyek*] I kill, slay, seems to have become an integral part of this verb as the position of the infixed augment indicates: *pinadđyko* I killed; *mapadđy* means: killed, slain; *măđöy*: dying, or: having just died; *năđöy*: dead)

Verbs with authoritative meaning govern the person which is ordered as direct object, but the object affected by the action is preceded by the preposition *is*:

papităngek nan lalăki is nan kăyo I order the man to split the wood
nan făfđyi paotđena nan anăkna is nan fňđyæ the woman makes her daughter cook the rice.

296.

PIN-

Pin- or *kin-* [*bön-, bën-, pën-*] with possessive, and *pang-* with personal verbs (before consonants sometimes *panga-* placed after the prefix in: *inpănga*) denotes quick, vivid action. *Pin-* is prefixed to the root and the verb has possessive endings. In the preterite *pin-* is replaced by *nin-*. (*Pin-* seems therefore to be used with preterite forms i. e. without suffix *-ên*, if prefixed to *-ên* verbs.)

pinkakăngko (root: *kan-*) I eat quickly; pret. *ningkăkăngko*
pinsikěpkö I enter quickly; pret. *nňnsikěpkö*
pangasűyepak or *inpăngasűyepak* I sleep quickly, fall asleep quickly;
ninpangasűyepak
 (*in*)*pangđyäk* [*pangűyäk; pangđüäk*] I go quickly; *ninpangđyäk*.—
pangűyaka! go quickly!
pangatsublđak I smoke forthwith
pangatedđeka'shna stay here immediately!
pinkađbmo nan đfong! make the house "just now!"
pinfăyădsak I pay immediately; pret. *ninfayădsak*
kinpěnok I fill at once
kinđlak or *pinđlak* I take quickly
kinkatėnak I step quickly, tread upon; pret. *ninkatėnak*
ėnpăngakalđak I speak fast
kinipaołtko or *pinipaołtko* I send quickly
pangatuktjăkăyě! sit down quickly
pinayăkam nan făfđyi! call the woman quickly, right now!
pinignăna nan đsæ he holds the dog quickly
pinistjăyæ nan łstja! eat the meat quickly

pinapúyam! make fire at once! (synon.: *kaméim ay mangápuy!* hasten to make fire!)

ninapuyána nan ápuy he built the fire quickly

kinpafitjángem nan káyo! light ("make burn") the wood at once!

pangálika! come quickly! *pangálikáyě man!* come ye then, at once!

inpangasikebak I enter quickly

inpangataáktakak I run immediately

pinfekáshko nan báto is nan fěsæl I throw quickly the stone against the enemy

pinpikíshma nan súlád he tears quickly the letter

pinpad/ongtáko nan gángsa! let us quickly strike the gong!

pintángfam nan pángüan! close the door quickly!

inpangafálaak I go out quickly (*fumálaak* I go out)

pinküyútko I pull fast

pinpadóymo nan fútug! kill the pig quickly!

nínpadóyna nan ásxæ he killed the dog at once

pintjípaptáko nan mónok! let us quickly catch the chickens!

pinátonmí nan fánga we remove the pots quickly (*atónek*)

pinkáángko I take away immediately (*kaánek*)

pinfálædmo sítödí! bind him quickly!

pinpakáánek I drive away quickly (notice the present form!)

The prefix *pin-* is also used in threatening:

mo adíka æmóbfad kén sak/én, pinpad/óak síka! if you do not untie me, I strike you (immediately)! [P. 10.]

yáim, yáim nan pínang ta pinpadóyta na! bring, bring the ax, that we (two) kill this one! [R. 11.]

mo adíkáyě lumáyao pinígnak tjákáyě! if you do not run, I shall hold you!

And in our temporal clauses with "as soon as" *pin-* is prefixed to the verb of the main sentence: *mo tjipapentáko nan ayáyam, pinpadóytáko tjáítja:* when we catch the birds, we kill them quickly; or: as soon as we catch the birds, we kill them.

Ka- prefixed to the reduplicated root denotes action completed in the immediate past: I have just now finished - -, I just did - -, I completed recently. *Ka-* combined with a root which has no endings denotes a condition that has been entered some time ago, as *kalángo* having become dry, dried.

- kalǎliak* I came just now; *kalalǎkǎmi is san fǎbikǎt* we came this very morning
- kainǎnumak* I just drank
- katsubtsublǎak* I just smoked
- kadkadǎlǎnak* I just walked
- kakakǎǎpko nan ǎfong* I made the house just now, a short while ago
- kabkabǎkǎshko nan fǎlfeg* I threw the spear just now (*fǎkǎshǎk*)
- kakalkǎlǎk* I have spoken a little while ago
- kaititǎjǎsmi nan sǎngsing* we just found the ring (*tǎjasak*)
- kaangǎngnek* I just did
- kabkabǎkashko nan bǎngao* I just broke the glass (*fakǎshǎk*)
- kafukfukǎǎko si ǎma* I just called the father (*fǎkǎǎwǎk*)
- kaayayǎgko si Bǎgti* I just called Bugti (*ayǎkak*)
- kaigǎgnak* I just held
- kakakǎwǎnik* I just told (*kǎnak*)
- kaanǎnapko nan soklǎngmo* I just sought your hat
- kakǎkǎkǎkǎko [kakekǎkǎkǎko] nan lǎmak* I just cut my hand (*kǎkǎtǎjek kǎkǎtǎjek*)
- kakakǎkǎngko nan mǎkan* I just ate the food, rice (*kǎnek*)
- kashupshuppǎkko [kashubshubpǎgko] nan lalǎki* I just hit the man (*shupǎkek*)
- kashubshubpǎgmǎ nan fǎsǎl is nan fǎlfeg* we hit the enemy with the spears just now
- kailǎlak nan alitǎǎko* I just saw my uncle
- katkatǎjǎngǎk [katkadǎngǎk]* I just heard
- kakakǎǎnak* I just went out (*kumǎǎnak*)
- kapkapuǎko nan kǎpan is nan shǎlong* I just put the knife into the basket
- kadǎoyak* I just went [*kǎǎǎiyak: umǎiyak* I go]
- kasusuyǎptǎ is nan ǎngǎn* they just slept in the "ǎngǎn" (low chamber in a house, like a large box)
- ka/otǎtok nan tǎstǎ* I just cooked the meat

In this negative sentence (*adǎkǎmi: we do not...*) *ka-* denotes "rarely:" *adǎkǎmi kalǎstǎjalǎstǎ is ǎsǎl* we eat rarely a dog (dogs).

In sentences with *igǎ [igǎy]* "not yet," "not," the passive prefix is *ka-*, instead of *ma-* or *na-*, attached to the unreduplicated root:

- | | | | |
|----------------------|----------------|-------------------|----------------|
| <i>iga kǎǎto</i> | not yet cooked | <i>iga kakǎǎb</i> | not yet made |
| <i>iga kakǎkǎkǎd</i> | not yet cut | <i>iga kǎpǎnǎ</i> | not yet filled |
| <i>iga kalǎstǎ</i> | not yet eaten | | |

iga kakãëb nan itjãtja "their bird (i. e. omen) was not accomplished,"
 their omen did not turn out favorably
naðto nan mãkan the rice is cooked; *iga kaðto nan mãkan* the rice is
 not yet cooked

Ka- prefixed to the reduplicated root which must take personal endings expresses pretended action ("I do as if I...):

kakãëbkkãëbak is nan ãfong I act as if I were building a house
katsũnotsũnoak I do as if I were working
kaĩnuminũmkãyæ is nan tjẽnæm you only act as if you were drinking the
 water
kashũyeshũyeptja they pretend to sleep
nan lalãki katsãlatsãlan [kadjãladjãlan] the man pretends to walk
kasakitsakĩttja nan soldãdso the soldiers pretend to be sick
kakarwikawĩska you pretend to be good

The preterite and future are expressed by adverbs of time, as:
adsãngãdæm "some time ago;" or: *awããni* "soon" etc.

298.

MAKA-

Mãka- preterite: *nãka-* future: *admãka-* expresses ability of acting; verbs combined with this prefix take personal endings.

makãtpabak is nan õgsa I am able to catch the deer
makakãëbkami is nan ãfong we can build the house
makakẽkẽdak [makakõkõdak] is nan ãstja I can cut the meat
makatsublãak is nan tafãgo I can smoke tobacco
makasuyẽpkãyæ you can sleep
makadjãlanak I am able to walk
makafalognidtãko mo wõdã nan pinangtãko ya nan falfegtãko we are
 able to fight, if we have our battle-axes and spears
makasibẽka 'sh nan kãyo ya makapitãngka you can cut down and split
 the wood
makatãyao nan ayãyam the bird can fly
makakyãtkami's nan wãnga we can swim in the river
makaðõyak I can go [*makaũũyak*]

(Ability is also expressed by the modal auxiliary: *mafãlĩn-*; *mafãlinak ay inkyat* I can swim; *mafãlĩngko ay kapẽn nan ãfong* I am able to build the house.) Cf. [317]

299.

NAKA-

Naka- prefixed to roots denotes accomplished action (I have finished doing). It is probably the preterite of *maka-* and means then: I have been able to do...and have done... The verb takes personal endings. [Personal verbs obtains the suffix *-an*]

nakasūladak is nan sūlad I have finished writing the letter

nakatuktjūanak I have been sitting

nakākanak is nan tināpay I have finished eating the bread

nakakaēpkami is nan kētlæ we have finished making the night cap

nakatōnidtja nan fobfāfāyi is nan pādsog is nan pāyo the women have finished planting the rice in the "sementēra."

nakaotōkami is nan mākan we have finished cooking the rice

nakapīdāk I have finished praying, performing a ceremony

nakalongshōtanak I have finished cutting (the big tree across, in the middle)

nakasuyēpanak I have finished sleeping (also: I had slept)

nakasangfūānak I have finished the "sangfu"-ceremony (sacrificing a pig)

nakatsublāanak I have finished smoking

nakatsunōanak I have finished working

nakakālānak I have finished speaking

300.

MAKI-

Maki-, or *miki-* prefixed to the root which takes personal endings denotes an action performed by coöperation or in companionship with others.

makikāēbak is nan ālang I build a granary with others assisting me

makiāliak I come together with others

admakitotōyak I shall converse with... *ken tjaŋtja* with them

mikionóngak I fight in company with my comrades

mikifalognīdak I go to battle with my friends

mikiyaiak is nan mōnok I bring with others the chickens

mikitsunōkami we work together, in coöperation

mikihlīwidak I play with others

mikikāngkāmi we eat together; *makīkan ken tjaŋtja* he eats with them

mikifāyātāko we pound rice together

mikikōyak I go with others, I accompany (synon. *mifālegak* I go with...);

nan fātug mikikōy kēn tōdī [*makikōyak, makiūyak, makiōōyak*] the pig goes with him

makikalitāko let us speak together

mikitsublåtja they are smoking together
makitotóyak ken Anawásal I speak with Anauwasal
makifalognidtáko amñ! let us all fight! (synon. *washtjintáko makifalóg-*
nid! [139])
makialñwidtáko we are mutual friends

301.

INASI-

The combination: *in* + *asi* + root with personal endings expresses reciprocal relations. *-asi-* has the collateral form: *-ösi-*. There is no reciprocal pronoun in Bontoc Igórot.

inasi/ilatáko; inasi/ilákami; inasi/ilákayě, inasi/ilåtja: we, you, they
 see each other
inasiktektáko we know each other preter. *ninasiktektáko*
inasikalákami we speak with each other
inasitokóngkami we teach each other, we advise each other
nan ásew inasikatébtja [inasikötóbtja] the dogs bite each other
inasiktéktja nan lalálaki the men know each other
inasíllata we two see each other
nan ánanak inasikogóngtja the children strike each other, preter.
ninasikogóngtja fut. *adinasikogóngtja*
inasitjengngókami we hear each other
inasiinanápkami we seek each other (from the personal vb. *inánapak* I
 am seeking)
nan fafáyi ay nay ya sak/én inasiktékkami this woman and I know each
 other
fúlálaw! *mangösímadöytáko!* forward! let us all kill each other (die
 together); (a battle cry-)
énasileyadtáko we like each other [*önasileyadtáko*]
et akít yangkay ay énasipadóykami ay Igólot and only little (was lacking
 that) we Igórot killed each other [B. 47.]

302.

MA + AN-

In order to express sudden action certain personal verbs take the prefixes *ma* followed by *an*; *ma/an* is prefixed to roots with an initial vowel, but if a root begins with a consonant, *ma* is prefixed and *an* is placed after the initial consonant. (*ma-* seems to indicate the passive, the agency of an outward force.)

(These combinations are nearly equivalent to those with the prefix *pin-* or *pang-*)

umögiǎdak I fear *ma/anögiǎdak* I fear suddenly: (*mapangögiǎdak*:
I am startled by fear)
tumǎktjikak I rise *matanǎktjikak* I rise suddenly
tumuktjǎak I sit down *matanuktjǎak* I sit down suddenly
tungǎyak I stop *matanügǎyak* (ü inserted) I stop at once
tumǎyaxak I fly *matanǎyaxak* I fly suddenly preter. *natanǎyaxak*

303.

NINGKA-

Ningka- or *ninka-* prefixed to roots forms verbal adjectives which denote a condition which has been completely attained. This prefix is evidently the combination of the preterite of *min*, used frequently with personal verbs (as Nom. ag. prefix also!), and of *ka-* signifying accomplished action. [193; 297]

It is possible that such combinations take personal endings, although only forms without endings have been collected:

ningkalángo nan kǎyo the wood is perfectly dried, dry
ninkǎǎto nan mákan the rice is ready cooked, has been cooked some time ago
nan kǎyo ya ninkasfbæ the tree is already cut down
ninkadǎy nan tákæ the persons are already dead
ninkafǎsa nan sūládmö your letter has been read before
ninkakǎéb nan táfay the spear is ready, has been made
nan łstja ya ninkakǎköd [*ninkakǎkét*] the meat is already cut
ninkatekuǎfan, ningkatǎngfan nan pánguan the door is already opened, closed

As the use of most prefixes, also the use of *ningka-* is idiomatically confined to certain verbs, while other verbs require a different construction.

MODIFIERS OF VERBS

304. As the Prefixes treated in the preceding chapters serve to express certain moods or tenses of the verb, so there exist in Bontoc Igorot also some modifying "auxiliaries" with similar functions.

Only the most common of these are mentioned here; others can be found in the chapter on Adverbs [409-416].

Some of these temporal and modal "auxiliaries" have the qualities of particles, others those of verbalized adverbs, others those of verbs.

Several of these "auxiliaries" are particles without endings, as: *ed*, *nget*, *ngin*; they follow the verb with its endings.

Several precede the verb (without ligature *ay*); they take to themselves the personal, respectively possessive endings from the verb. The verb appears as "Infinitive." Such are: *ek*, *tek*, *ʔssak*, *ʔfus*, *ʔptjas*, *tsa*, *kankanʔ*.

Several are connected by *ay* with the subsequent "Infinitive;" they have their own (uninfluenced) endings; as: *sʔna*, *tjitjʔtja*, *tjʔkasko*.

ED

305. *Ed* [*et*], 'd ['t] following the verb expresses usually an obligation (I ought; I should) and sometimes it indicates the irrealty of a condition or action, as is expressed by our conjunctive or conditional. (I should or would, might: be, become, act etc.). In a few instances "od" was used instead of *ed*. Cf. [188; 242].

If a verb modified by *ed* has to give up its endings to a preceding verbalized adverb, *ed* takes its place after the adverb.

Ed is also found after other categories of words, not only after verbs; it expresses also there the idea of irrealty or obligation, as a few examples will illustrate.

tumʔyazʔʔk ed I should fly; [pronounced as enclitic: *tumʔyazʔʔked*]
inʔtokʔʔd you ought to cook (*otʔek*: possess. vb.; *inʔtoak* personal vb.)
alikʔyuʔd man! you ought to come "now!" *ʔngkaʔd man!* you ought to go!
kʔpim ed nan ʔfong you ought to build the house
fukʔʔwantjaʔd nan ongʔnga they ought to call the child
umʔyʔk ed I should go; *umʔykaʔd*; *umʔy ed*; *umʔytʔkoʔd*; *umʔykʔyʔʔd*;
umʔytjaʔd etc.

nan fobfʔʔyi umʔlitjaʔd is ʔfong the women ought to come into the house
tjaʔtja inafʔytjaʔd is nan wʔnis they ought to weave the breech cloth
nan lalalʔki kapʔentjaʔd nan fʔngkaʔ the men ought to make the spears
intedeʔkayʔʔd isna you ought to stay here
potlongʔntʔkoʔd nan tʔkod we ought to cut off the post supporting the
 roof)

nan fobfʔʔllo infalognʔtjaʔd the young men ought to fight
amʔn inkakʔmutjaʔd all ought to hasten
inkakʔmuʔk ed ay ʔmiy I ought to hasten to go

mangantáko'd úna, isatáko'd éntsáno let us first eat, then work (*isa*, then, takes the ending from *éntsáno!*)

éngkaliák od [for: *ed*] I should speak

nan fanfanig ken tjakäyě aoní'd sŷya nan tsaktsáki the smallest among you may soon be (*aoni*: soon) the largest

ed tsatsáma nan leyádko ay mangíla ken sŷka "great would be my joy to see you"

éngka'd, áma you ought to go, father [M15.]

sááta'd id fobfáy let us two go to the town (home) [M11.]

nan maádjí tsam inpayái ay shengédko'd ya nafángösh that (meat) which you used to have brought to me (i. e. to send), that it should be my food, was rotten [M. 7] *shengédmó'd*: [M. 8]

padŷyéntáko'd na! let us kill this! [S. 5]

ta od aknálak na let me watch this [S. 1] *od* [ed] precedes here the verb!

těk öd ílaèn tsafŷta [tjafŷtja] I should like to go to see them [L. 27-]

tek ed ílaèn nan midláğna I ought to go to see "sonny" [M. 5]

tjáy kasím ed tjipápén that (pig) you should again (*kas-im*) catch; *kasim* took the ending from *tjipápén*; hence *ed* follows *kasim* [L. 64]

tjumnóta man ed! so let us celebrate our wedding! [L. 52] *ed* follows the particle.

kasŷnyě'd yđi, ta íflak od tjákäyě you ought to bring here again (the fire); let me watch you! [L. 10]

inabfuyákayě'd ya naóto san asŷn (God spoke:) you ought to boil (salt-water), and the salt was boiled. [L. 18]

inlagókayě'd you ought to sell it (the salt) [L. 18-]

isnáed [isná ed] *nan tóktsun nan asŷn ay nay* here be the "seat" of the salt [L. 20]

san kinatjómo'd igáaka inmaktan ken sak/én (of) your fish (which you had caught) you would not give me any [P. 13]

énta'd énlápis is úmáta let us two go to clear the soil for our garden [R. 1]

NGET; NGIN

306. The particles *nget* and *ngin* are employed to form the potential or dubitative mood; they are equivalent to our: possibly, probably, perhaps. *Ngin* is always post-positive. In declarative sentences *nget* is used, *ngin* occurs only in interrogative sentences, and sometimes in sentences declarative in form, but interrogative in sense.

Our sentences depending on such phrases like "I hope that . . . I expect that, I suppose that, I anticipate that," are rendered in Bontoc Igorot

usually by declarative sentences with *ngět*; the verbs "hope, expect, anticipate" etc. are omitted.

Ngět takes also the future prefix *ad-* from the verb: *ādngēt*.

The particle *awāy* often precedes *nget*. *awāy ngět sītodi* perhaps he
awāy nget mamasūyep he is perhaps sleeping; he may be sleeping; I think
he sleeps

adngēt umāli s'inōtji [*si anōtji*] my younger brother may come, will per-
haps come

adngēt kapēna [*kapōna*] *nan sēgfi* he will probably make the rain hat
aykē [*aykō*] *ngin umāli?* will he probably come? wird er wohl kommen?
(*aykē* is an interrogative particle)

awāy nget woda'sna he is perhaps here; he may be here

awāy nget is tōlō'y ōlas perhaps in three hours, ("at 3 o'clock"), in about
3 hours

adngēt tomōlitja nan tākæ is māksip the people will return, I think, in
the afternoon

awāy nget woda'tja is kaeskueldān we presume, they are in the school-
house

awāy nget nintedēeka'd Manīla you were probably living in Manila

awāy nget woda'stji nan fafāyi the woman may be here

admannblāka ngin you will probably smoke; will you?

aykēka ngin umāli? will you probably come?

adngēt umāliak I presume I shall come

awāy nget is nan tēkken ay āfong probably in the other house (without
verb)

awāy nget inmāli he may have come

awāy nget ēngak sha this is a lie, I presume. [*sha: sa*]

nay kay lēytjēm ngin ay ma'sa is nannay fakilulāta "here you like perhaps
to be left alone, on this earth" (ironical; sense interrogative) [S. 11]

EK, TEK

307. *Ek* and *Tek* are verbs of motion, expressing: I go, in order to
. . . They precede the verb which is in the "Infinitive" and take to them-
selves the verbal endings; no ligature is employed between these "auxil-
iaries" and the following verb.

Ek means I go; *tek* I should, ought to go, let me go! I have to go;
(*t* may stand for *ta*, a conjunction expressing volition or purpose: that I
go). These "auxiliaries" express real motion; not futurity alone as our
"I am going to write" for: I shall write. Fr. je vais écrire for: j'écrirai.

The forms of *ek* and *tek*, after having taken the endings from the verbs depending on them, are:

	Personal:		Possessive:	
1.	<i>ek</i>	<i>tek</i>	<i>ek</i>	<i>tek</i>
2.	<i>éngka</i>	<i>téngka</i>	<i>em</i> [ðm]	<i>tem</i> [töm]
3.	<i>en</i> [ön]	<i>ten</i>	<i>éna</i> [ðna]	<i>téna</i> [tðna]
D.	<i>énta</i>	<i>ténta</i>	<i>énta</i>	<i>ténta</i>
I. incl.	<i>entáko</i>	<i>tentáko</i>	<i>entáko</i>	<i>tentáko</i>
I. excl.	<i>engkámí</i>	<i>tengkámí</i>	<i>enmí</i> [ðnmí]	<i>tenmí</i> [tönmí]
II.	<i>engkáyě</i>	<i>tengkáyě</i>	<i>enyě</i>	<i>tenyě</i>
III.	<i>éntja</i>	<i>téntja</i>	<i>éntja</i> [öntja]	<i>téntja</i>

(Instead of the first sing. of the personal form usually the possessive form is employed; the correct form: *enak* is found in but few examples).

ek mángan I go to eat; *tek mangan* I ought to go to eat; I must go to eat now; also: *tek ed mangan* [306]

Tek followed by *ed* produces desiderative mood (but the notion of going is retained):

tek ed éntsáno I should like to go to work
téntáko'd infalógnid we should like to go to fight

But with second or third person it expresses obligation:

téngka'd umíleŋg you ought to go to rest
ten ed umáy he ought to go
entsa'd [entja'd] *masúyep* they ought to go to sleep
enmí aná pèn nan bílak we go to seek the money
engkámí manalífeng we go to dance
engkáyě inánab si sa you go to seek it (*inánapak*: personal verb)
engak kumálab is nan káyo I go to climb upon a tree (or: *ek kumálab*)
éna ayákan nan anákna he goes to call his child
en umáyak is nan anákna he goes to call his child (*umáyakak*: person. vb.)

ek flaèn I go to see; *nan fafáyí éna flaèn* the woman goes to see
em iyáí nan fánga you go to bring the pot
ketjéng en ayákan nan laláki then the man goes to call (ending omitted because the subject follows)
ketjéng éna ayákan nan laláki then he goes to call the man
enyě ilábo you go to begin
engkáyě lumáyax you go to flee
ennak [enak, engak] *úmis* I go to wash myself; or: *ek úmis*
engkami mangáyax we go to get wood

- ek umála si apŷy* I go to get fire, light
ek umáa [umála] 'sh patatjŷm I go to get iron
engkamŷ umáa 'sh laláláki is éntsŷno ken tjákámŷ we go to get some men
 to work for us
enmŷ aláèn nan patatjŷm we go to take the iron (*aláek*: poss. vb.;
umálaak: pers. vb.)
entáko mamáka we go to get heads
entja nasŷyep they went to sleep. The preterite is expressed by the pres-
 ent of *ek* combined with the preterite of the dependent verb.
entja nangáya ay sináki the two brother went to get wood [K. 1]
téngkámŷ mangáya si lipat let us go to get dry sticks, branches [K. 2]
enta mamálid is nan kámanta let us two go to sharpen our axes [K. 3]
ta énta aláèn san inŷlak ay nalángolángo let us get (the wood which) I
 saw, that is very dry [K. 3]
ek umáyak is fanfanáwi I go to call a hawk [K. 12]
tek od ŷlaèn tjaŷtja I should like to go to see them [L. 27]
ŷna ayákan san láláki she goes to call the man [L. 40]
ya ŷna ayákan san tólŷ'y fŷfállo and he goes to call three young men
 [L. 83]
tek saŷpèn nan pŷshong let me (I like to) dam off the water [P. 1]

Ek and *tek* are employed in affirmative declarative sentences only; in negative and interrogative sentences the verb *umŷyak*, I go, must be used. *Ek* is also found sometimes without any dependent verb: *engkáyŷ!* go ye! *éngka man!* go then! *énta'd ad Lánaŷ!* let us two go to Lanau! [L. 51] This use of *ek* is probably limited to imperative (and hortatory) forms.

ISSA

308. *Issak* precedes, as a future "auxiliary," the "Infinitive" of the present of verbs; it takes the personal or possessive endings to itself from the verb. Its forms are then:

Personal:	Possessive:
1. <i>issák [issák]</i>	<i>ŷssak</i>
2. <i>issáka</i>	<i>ŷssam</i>
3. <i>ŷssa</i>	<i>issána</i>
D. <i>issáta</i>	<i>issáta</i>
I. incl. <i>issatáko</i>	<i>issatáko</i>
I. excl. <i>issákámŷ</i>	<i>issámi</i>
II. <i>issakáyŷ</i>	<i>issáyŷ</i>
III. <i>issátja</i>	<i>issátja</i>

Besides expressing futurity, *issa* is used frequently to express a request, a mild Imperative: you will bring, please! — come to-morrow, will you?

- issákami umáy is fli* we shall go to town (soon, after a while etc.)
issámi kapén nan pabafárgan we shall then build the community house
issáka umáli then you will come
Issa umiý sítodi is nan úma then this one will go into the garden
issayá padóyén nan fátuk you will kill the pig
issam yáí nan súlad you will bring the letter
issákayá masúyep you will sleep
issam itgto nan ásræ you will hold the dog
issátja madóy they will die
issána itóli nan bílak he will then give back the money
Issam yáí nan kátjing aswákas? will you bring the brass to-morrow?
issakáyá umáli is nan ílimi is nan taæwín ay umáli? will you come into
 our country next year?
æææni issák umáy very soon I shall go
issam inának nan móting “you will have as child” the pounded rice [T. 7]
 (*inanákko*: there is a child of mine; *inanakmo* etc.)
issam inának nan tsam inpaiyáí ay sengédko there will be (henceforth)
 your son the food you caused to be brought to me [M. 6]
issam inának nan ának nan kinapidúam there will be your child the daughter
 of your second wife [M. 12]
issáka fumágon ken sak/én you will awake me [S. 10]
ta issák en lumágo's tabfágo'y Finalók nay that I shall go to buy tobacco
 of Finalok [Song: H. 13-]
mo kö man, tay finléyko úna, issam tjipápen! why, certainly, because I
 made it (the pig) first tired, you will catch it! [L. 63]
ta issáta mangædædjéji ay úminum that we two shall be the last to
 drink [L. 74]
issák unipatófo'sh tjénæm I shall create water [L. 69]
issákayá madóy amín you will all die
nan fásræi issátja umáli is nan mastjím the enemies will come in the night

AFUS, IPTJAS

309. *Afusak* or *áfusko* (rarely its synonym: *íptjasak* or *iptjásko*) preceding the Preterite “Infinitive” of verbs, denote an action already accomplished; this construction is about equivalent to our pluperfect or to phrases with the adverbs “already, before, formerly.” The forms, having taken the endings of the following verb, are:

	Personal:		Possessive:	
1.	<i>áfusak</i>	<i>íptjásak</i>	<i>áfusko</i>	<i>íptjásko</i>
2.	<i>áfuska</i>	<i>íptjáska</i>	<i>áfusmo</i>	<i>íptjásmo</i>
3.	<i>áfus</i>	<i>íptjas</i>	<i>áfusna</i>	<i>íptjásna</i>
D.	<i>áfusta</i>	<i>íptjasta</i>	<i>áfusta</i>	<i>íptjástá</i>
I. incl.	<i>áfustáko</i>	<i>íptjastáko</i>	<i>áfustáko</i>	<i>íptjastáko</i>
I. excl.	<i>áfuskamí</i>	<i>íptjaskamí</i>	<i>áfusmí</i>	<i>íptjasmí</i>
II.	<i>áfuskayé</i>	<i>íptjaskayé</i>	<i>áfusyé</i>	<i>íptjasyé</i>
III.	<i>áfustja</i>	<i>íptjástja</i>	<i>áfustja</i>	<i>íptjástja</i>

- áfusko finayátjan* I had paid, I paid already, I paid before
íptjásko finukáerwan I had called
áfusna inípit he had pressed
íptjásmi inparéit nan tólfeg we sent the keys before
áfus inmáy sítona this man had already gone
áfusmo kinwáni ken sak/én you told me before
afúskami nasúyep is nantjái ay áfong we slept before in yonder house
íptjaskáyé nêngkáli you had spoken
nan áser áfus inminum is nan tjénem the dog had drunk the water
nan lalaláki áfustja ninfalógnid is nan págpag the men had already fought
 in the forest
afúskayé naéngan [néngan] you have already grown
áfusak néntsáno I had worked
áfusko kináb nan singsing I had made the ring
afúskamí nanálan we had already walked
nan ongóna áfusna pinadóy nan káak is nan fáto the boy had killed the
 monkey with a stone
áfusmi íntjasan nan ísa'y étlog is nan kamónok we had found one egg in
 the chicken
nan fafáyi áfusna tinánfan nan pánguan the woman had closed the door
 before
si áma áfusna iníla síka the father had seen you
nan aláwidmo áfustja inífáka your friends had asked before
áfusmi inístja we had eaten meat
nan tjojé áfusna tjíng/ngö nan kósha the mouse had heard the cat
si Fúmnak áfusna insháno nan káyé Funnak had burned the wood
nan manáköu áfusna intáfon nan bílak the thief had hidden the money
si ina áfusna inídju ken síka nan tjókar the mother had shown you the
 bag
íptjáska inmáy id Féntok? have you been in Bontoc before? ("had you
 gone")

āfustja napadōy nan fāsēl the enemies had been slain
afūskāmī naayākan we have been called before
nan kāyæ āfus nasībo the tree has been cut down before (long ago)
nan ayāyam īptjas nātpab the bird had been caught
nan fāsēl īptjāstja napākān the enemies had been expelled.

TSA

310. *Tsā*, [tjǎ] a most extensively employed "auxiliary," precedes the verb, takes the endings from the verb and, in the future tense, also its prefix *ad-*; it is used in present, preterite and future. *Tsā* is connected with the following verb, as if it were a prefix, forming one word.

The basal meaning of *tsa* is: frequency; from this all other meanings are easily derived.

By *tsa* the verbal action is represented as frequent, repeated, customary, continued (i. e. "frequent" in uninterrupted succession; an action dissolved into its single moments succeeding rapidly), contemporaneous (i. e. continued parallel to an other action), affecting several different objects (i. e. repeated with each new object) or objects of the same kind (in plural).

Tsā can therefore be translated, for instance, by "often," "I use to," by our "progressive present or past or future," "I keep on . . .," "meanwhile," "at the same time;" its meaning becomes evident from the context. The Igorot are most conscientious in the use of *tsā*; they would never employ it to express a single unrepeatd or discontinued action.

Tsā is used also in connection with Nom. actionis if they are preceded by the article *nan*; it stands between the article and the Nom. actionis. (Some forms of *tsak* which resemble the personal pronouns should not be confounded with these!)

Personal:	Possessive:
1. <i>tsāak</i> [tsāk]	<i>tsāk</i> [tsāk]
2. <i>tsāka</i>	<i>tsām</i>
3. <i>tsā</i>	<i>tsāna</i> (without ending: <i>tsā</i>) [208]
D. <i>tsāta</i>	<i>tsāta</i>
I. incl. <i>tsātāko</i>	<i>tsātāko</i>
I. excl. <i>tsākāmī</i>	<i>tsāmi</i>
II. <i>tsākāyē</i>	<i>tsāyē</i>
III. <i>tsātja</i> [tsātsa]	<i>tsātja</i> [tsātsa]

As the following examples show, the verbs are sometimes in their reduplicated forms, which alone, even without *tsā-*, would suffice to denote repeated, continued etc. action [290-294].

- tsāak masūyep* I use to sleep; *tsaak masuyep isna* I "always" sleep here
tsāak nasūyep I used to sleep; I was sleeping meanwhile; I continued to sleep
adtsāak masūyep I shall often sleep; I shall sleep meanwhile
tsāk āngnèn I use to do; I frequently do; I do sometimes, I do at the same time
tsāk ināngnèn I used to do; I did often; I was doing; I continued to do
tsākāmi entsāno we work usually; but: *tjākami entsunōkāmi* we work, it is we who work [87]
tsāak umāliāli I come often
tsātja mangan they usually eat; but *tjājtja mangāntja* they eat [personal pron. *tjājtja*]
tsāmi angnēāngnèn we make often
tsāak manūbla I smoke usually; I often smoke; *manublāak* I smoke just now
tsātja ināla they took frequently; they used to take
tsāka mallngēt you are perspiring (continued)
tsatāko nalngēt we were perspiring (e. g. "while working"; contemporaneous)
tsāak manūblatsūbla I smoke often; (or: *manublatsublāak*)
nan lalalāki tsātsa manūblatsūbla the men smoke often, usually
masūyepak tsāka ākis entsāno I sleep, you (again) are working; or; I sleep while you are working (at the same time)
infāsaak tsakāyē ākis ēnstīlad I read while you are writing (*ākis*: again)
nan amāma tsā manūbla is nan kaapūyan the old man is used to smoke at the fire place
tsāk kāpèn, tsāk kinđēb nan tinōod I make, I made usually the cap (of Bontoc men)
tsāmi kinđēb adūgka nan tūfay we made yesterday the spears (several objects; our making was repeated with each spear)
adtsāmi padōyèn nan fūtug we shall kill the pigs, several pigs (our killing will be repeated with each single pig)
nay si tsāk tsānoèn there is work for me to do; "I am busy" lit.: there is for my "continuous" working (*si = is*)
tsāk flāèn I usually see *tsak inīla* I usually saw *ādtsak flāèn* I shall often see
tsā mamñgsan ay umāli he comes sometimes; lit. "frequently one time he comes" *mamñgsan*: once, one time
tsākamī manūbla is sinpamñgsan we smoke sometimes

Issan tsáyu inkáépan [inkapán] is áfong tsáak umtleng while you are building a house, I am resting.—*inkáépan*: from the pers. vb. *inkáébak [inkáepak]* is the Nom. actionis, with suffix *-an*; *tsa* takes *-yu*, i. e., your building. *Issan* requires the Nom. act.-Construction, as will be explained later.

tsám ángkay mangmangwanán you keep on talking only (in fun); you are only joking (Nom. act. with suffix *-an*; of vb. *kanak* I say)

Issan tsátsa éntsánoan during their working, while they are working, (Nom. act.)

ketjéng tsámi padóyén nan fátug nan iKándson then we kill the pigs of the inhabitants of Candon (several objects; repeated act) [B. 9]

ketjéng tsámi síkpén nan áfong si iTakútjing et tsámi pinála nan fádsotja then we entered the houses of the people of Takutjing and quickly took their coats away [B. 10]

*tsátja umaláli is tsogókmi et isátja kankánan...*they always come to our rear and keep saying...[B. 13]

ketjéng tsámi itsáotsao nan kóbkob si fátug ya nan akít ay mákan then we give (them) the pigskins and a little rice

Issam inának nan tsam inpaiyáí ay sengédko you will have as your son "your repeatedly sending, my food".—(*yáik* I bring; *ipayáik* I cause to bring, I order to bring; *inpaiyáí*: Nom act. in preterite.)

mabádabadangan is nan tsak anóban ay lámán ya nan ógsha meat (put into the rice) of what I often hunted, wild pig and deer [M. 8]

ketjéng nan laláki tsána tsawwádén nan shengédna, tsána iká/æp then the boy, as often as he received his food, he buried it [M. 4] (Histor. Present)

umáý ya tsa kókótjén alitá/óna nan ístja he goes (to his uncle's), and his uncle was just cutting meat (contemp. action) [R. 23]; *tsa*: ending omitted, because the "subject" follows (in genitive; nomin.: *si alitá/ona*) [208]

indidiñmko ya tsa kókótjén alitá/ok nan ístja I was peeping and just then my uncle cut the meat [R. 24]

nan móting ay kanakkanána tsák idjúadjúa the pounded rice she often asked for I always gave her (Histor. Present) [T. 8] ("whenever she asked—I gave")

tsá et maángkay nan ónash then always (each time) the sugar cane is eaten up [S. 1]

ta od aknálak na nan tsa mangánkay is nan ónash! let me watch here the "one frequently eating" the sugar cane! [S. 1]

ya ketjéng pay nan tsang ay kanának ay óko is tsámi tsuktsukánan and
 all there is, is that single sow with its young which we are raising
 (“for our often feeding”) [L. 45]
nan tsák ibfakáfaká kén tjakáyě “my telling you often,” what I told you
 so often [L. 22].

KANKANI

311. *Känkäní* expresses immediate future, and also an action or event that is almost completed or that would almost have taken place. *Känkäní* takes the endings from the verb which it precedes. Its forms are:

Personal:	Possessive:
1. <i>kankaníak</i>	<i>kankánik</i>
2. <i>kankaníka</i>	<i>kankaním</i>
3. <i>kankaní</i>	<i>kankanína</i>
D. <i>kankaníta</i>	<i>kankaníta</i>
I. incl. <i>kankanitáko</i>	<i>kankanitáko</i>
I. excl. <i>kankaníkamí</i>	<i>kankaními</i>
II. <i>kankaníkáyě</i>	<i>kankaníyě</i>
III. <i>kankanítja</i>	<i>kankanítja</i>

kankaníak mángan I shall soon eat *kankaníka éntsúno* you will soon
 work
känkäní éngkálí síodi he will soon speak
kankanítja kumálab is nan káyo tja Fúmnak ken Běgti Fumnak and
 Bugti will soon climb upon a tree
kankánik fekáshén nan fálfeg I shall immediately throw the spear
kankaním iyáí nan patatjím you will soon bring the iron
si yún/a kankanína padóyén nan fútug the older brother will soon kill the
 pig
känkánik fakáshén nan bángæ I shall soon break the glass; synon.:
fakáshek nan bángæ is æáæni (very soon)
kankáníak naáksag [neáksag] I came near falling, I almost fell
nan ánának kankanítja nayágyag the children almost fell
känkánim finákash nan bángæ you came near breaking the glass
kankaními fínúash nan tsunóenmi we have almost finished our working
nan fánga kankaní makáéb the pot is almost made
nan óngóna kankanína padóyén nan máton the boy almost hit the mark
nan kítjo kankanína pinadóy nan lalaláki lightning almost killed the men
nan lalaláki kankanítja napadóy is nan kítjo the men were almost killed
 by lightning

kankānī ay īsa'y ōlas almost (soon) one hour

KASIN

312. *Kāsīn* means: again, once more. It is sometimes followed by the unchangeable adverb *ākīs* = also, likewise, again, of which it seems to be a permutation.

Kāsīn precedes the verb, takes the endings from the verb, and in future tense also its prefix *ad-*. Its forms are:

	Personal:	Possessive:
	1. <i>kasīnak</i>	<i>kāsīk</i>
	2. <i>kasīngka</i>	<i>kasīm</i>
	3. <i>kasīn</i>	<i>kasīna</i>
	D. <i>kasīta</i> [<i>kasīnta</i>]	<i>kasīnta</i>
I. incl.	<i>kasitāko</i> [<i>kasintāko</i>]	<i>kasintāko</i>
I. excl.	<i>kasīngkamī</i>	<i>kasīnmi</i>
	II. <i>kasīngkāyæ</i>	<i>kasīnyæ</i>
	III. <i>kasītja</i> [<i>kasīntja</i>]	<i>kasīntja</i>

kasīnak ēntsūno I work again *adkasīta umāy* we two shall go again
kasīngkāyæ inmāli you have come again *kasīngka mangāyeng!* sing
 again!

kasintāko fekāshēn nan fālfeg! let us throw the spears once more! (Or:
fekashēntāko ākis nan fālfeg!)

kasīm kāpēn sa! make this again! repair this!

nan āsæ kasīna tjīnpab nan āyāyam the dog caught the bird again

adkasīntja umāli nan fobfāfāyi the women will come again

kasīngka umāa! take again!

kasīn ākis māwākas it is (was) again to-morrow, "on the following
 day" [M. 3]

kasīn ākis malāfī it is again night [S. 8]

kasītja ākis tomōli san djūan kāmpanya the two companies returned
 again [B. 34]

ketjēng māwākas ya kasīmi ībfākā then it is morning and we ask again
 [B. 44]

kasītja kānān they say again [B. 60]

ketjēng māwākas ākis nan tālon ya kasītja ākis umāy nan sināki then
 it is again to-morrow (i. e. "on the next day") "the time," and again
 the two brothers go out... [R. 4]

kasīnyæ'd yōi you ought to bring again [L. 10]

tjāi kasīm ed tjiāpēn that one you ought to catch again [L. 64]

ketjéng kasína ákis panlóngén then he drove (the pig) also again up stream [L. 64]

ya kasín ákis umának san nāamasángān and the widower became again father [L. 88]

kasintáko umtla let us again look for... [H. 16]

kasítja finmāngon; ketjéng kasítja padóyén tjaftja they had again come to life; then they killed them (i. e. Lumawig's sons) once more [L. 92]

Observe these phrases: *nan kasík ináma* my stepfather (my "again-father"); *nan kasím inína* your stepmother; *nan kasína inína* his stepmother.

is kāsín ya is kāsín again and again; *kāsín aswákas*, or: *kāsín iswákas*, or: *is kāsín wákas* day after to-morrow; *kāsín adúgka*, or: *is kāsín ugka* day before yesterday

kasín—*ya kasín tsáan*: one time—and an other time not; in these passages: *aykétáko kasín inögiaógiad ya kasín tsáan?* are we cowards at one time and at an other time not? [B. 27]

aykóka kasín inaáka ya kasín tsáan? do you cry at one time and at an other time not? (why do you cry sometimes?) [K. 14]

AUXILIARIES CONSTRUCTED WITH LIGATURE *AY*

The following "auxiliaries" are connected with the verb by *ay*; they do not take two kinds of endings; the "dependent" verb is in the "Infinitive," or sometimes in the form of the Nomen agentis. (Our copula "to be" is inherent to this category of Auxiliaries.) Some important "auxiliaries" of this class are given here; others will be enumerated in the chapters on the Adverbs.

SANA

313. *Sánă* means: very soon; in a moment; it refers to the immediate future and can not be employed with any past tense. Usually the verb is in the present tense, rarely in the future.

In connection with verbs *sánă* remains either unchanged, i. e. *sána* without endings and the main verb takes endings;

or *sána* takes the personal (never the possessive) endings, while the main verb has no endings.

In either case the ligature *ay* follows *sǎnǎ*.

The forms of *sǎna*: Sing.: *sǎnǎǎk*; *sǎnǎka*; *sǎna*; Dual: *sǎnata*; Plural: *sǎnǎtǎko*; *sǎnǎkǎmǎ*; *sǎnǎkǎyǎ*; *sǎnǎtja*.

(Possessive verbs retain their ending usually in the third singular, as *sǎna* has no ending in this person)

sǎnaak ay umǎli or *sǎna 'y umǎliak* I come "in a moment"

sǎnaka'y umǎli or *sǎna'y umǎlika* you come in a moment

sǎna'y umǎli he will come immediately

sǎnǎkǎmǎ ay umǎli or *sǎnǎ'y umǎlǎkǎmǎ* we shall come at once

sǎnaak ay mǎngan is nan mǎkan I come just now to eat the rice; I am going to eat now

sǎnaak ay anǎpǎn nan tǎlfeg or *sǎnaak ay mangǎnab is nan tǎlfeg* or *sǎna'y anǎpek nan tǎlfeg* I shall seek the key immediately

sǎna'y adumǎyak is tli I shall go to town at once

sǎnaak ay mantbǎ is nan kǎyǎ I shall cut the wood very soon

sǎna 'y sibǎǎntǎko nan kǎyǎ we shall cut the wood forthwith

nan lǎlǎki sǎna'y fekǎshǎna nan kǎyang the man will immediately throw the spear

nan fajǎyi sǎna'y umǎli the woman will come at once

sǎna'y kapǎnmi nan tǎfay; or: *sanǎkǎmi ay mangǎǎb is nan tǎfay*; or:

sanǎkami ay kapǎn nan tǎfay we shall make the spear immediately

sǎnaak ay mangǎla is nan ongǎnga I shall go to see the child at once

sǎnaak ay ayǎkan sǎka; or: *sǎnaak ay mangǎyak ken sǎka* I call you at once

(The participial form of the main verb (Nom. agentis) is preferred to the "Infinitive"; *sǎnaak ay mamǎdsang* "I shall immediately be a helper" is preferred to: *sǎnaak ay fadsǎngan* I help at once)

Observe the use of *sǎna!* as answer upon an order; as: *pangalǎkǎyǎ amǎn!* Ans. *sǎna!* come all quickly! Ans. "in a moment!" Ger. "gleich!"

If any object is thrown to someone, his attention is called by: "*sǎna kay!*" (*kay* is an affirmative particle); as: *isǎna'd kanǎn ken anǎtjǎna en "sǎnǎ kǎ...y!* then he called to his younger brother (while throwing down his legs to him): "now! here! here it comes!" [K. 7]

ketjǎng kǎnǎn amǎtja en "sǎna kay nan tjǎnǎm!" thereupon their father said: "here comes the water!" Ger. "gleich kommt das Wasser!"

[L. 41]

TJITJITJA

314. *Tjǎtjǎtja* means: still, yet; it has usually personal endings and is connected with the verb by *ay*; if *tjǎtjǎtja* has endings, the verb is without endings.

The verb is usually preceded by *tsa* [or *tja*], indicating the continuation of the condition or action [310].—Frequently the personal form is used instead of the possessive form of transitive verbs: *inkáëbak* instead of *kápek*, I make; *intsímidak* instead of *tsimídek*, I sew; these personal verbs appear in their participial forms: *inkáëb*, *intsímid*.

The forms are: Sing.: *tjitjítjääk*; *tjitjítjåka*; *tjitjítjå*; Dual: *tjitjítjåta*; Plural: *tjitjítjåtåko*; *tjitjítjåkkåmí*; *tjitjítjåkkåyë*; *tjitjítjåtja*.

tjitjítjåka'y tja mángan you are still eating

tjitjítjå ay tsáyæ kånèn nan mákan? are you still eating the rice?

tjitjítjå'y tsám kápèn nan áfong you are still building the house

tjitjítjå ken sak/én nan kipángko I have yet the knife (lit. "yet to me my knife")

tjitjítjåkkåmí ay tsa éntsáno we are yet working

tjitjítjåkkåyë ay tja manálífong? are you still dancing?

tjitjítjåka'y tsa manåbla you are still smoking

nan fobfafåyi ya tjitjítjåtja'sna the women are still here

tjitjítjåak ay tsa inkáëb is táfay or: *tjitjítjå ay kápek nan táfay* I am still making spears

nan ongóna tjitjítjå 'y insåkít the child is still sick

tjitjítjåak ay tsa mamótlong is nan káyæ I am still cutting wood; or:
tjitjítjå ay potlóngek nan káyæ

tjitjítjåkkåmi ay tsa mángan is nan tóki we are still eating the "toki"

tjitjítjåtja nan fobfafåyi ay tja intsímid is nan fådso the women are still sewing the coat

si Tóngay ya tjitjítjå is nan Chicago Tongay is still in Chicago

si Mólèng ya tjitjítjå id Fæntok adsångådum Moleng was still in Bontoc lately

ayké tjitjítjå sh'Antéro ísna? Is Antero still here?

nan yån/ak tjitjítjå'y tja inkáëb is nan áfongna my brother is still building his house

tjitjítjå 'y ígtok nan ásæ is nan áfongko I still keep the dog in my house

tjitjítjåak ay inkáëb is nan síngsing I am still making rings

TJAKASKO

315. *Tjåkasko* [*tsåkashko*, *tjångkasko*], always with the possessive endings, is connected with the participle or Nom. agentis of the following verb by the ligature *ay*; it expresses sudden, immediate action.

The forms are: Sing. *tjåkasko*; *tjåkasmo*; *tjåkasna*; Dual: *tjåkasta*; Plural: *tjakaståko*; *tjåkasní*; *tjåkasyë*; *tjakåstja*.

tsákaško 'y éntsáno I work forthwith preter. *tjákaško'y néntsáno;*
 fut. *adtjákaško 'y éntsáno*
tjákaško ay mángan I eat immediately
íssan inálán nan laláki, nan ayáwan tsákasna ay lumáyæ when the man
 came, the buffalo ran suddenly away;
issan tangfam nan pánguan, tjákasna'y fumolínget as soon as you close
 the door, it turns dark (at once)
tsákaštja 'y lumáyæ immediately they started running away [B. 35]
ketjéng tjángkasmi ay súmkép is nan págpag then we went at once into
 the forest [B. 49]
isáed tjákasna ay tumáyæ ya énkúkok and then he flew immediately
 away and cried: *kü/kü/í/ko!* [K. 16]
isáed úmínum nan kásúdna ya tsákašna ay mangitsókosh is nan katsépush
 then his brother-in-law drinks and He (i. e. *Lumáwig*) pushes him
 immediately into the rock. [L. 76]
tjákašna ay nangitóli is nan képan he returned the knife at once
tjákaštja'y námkaš is nan báto they suddenly hurled stones (*fekáshek*
 I throw)

SUMYAAK YANGKAY; APID- YANGKAY

316. *Sumyáak yáŋkay* [*áŋkay*] conveys the idea of doing something exclusively (as *yáŋkay* = only, in this phrase expresses); it has personal endings only and requires the ligature *ay*.

Its forms are: Singular: *sumyáak* [*shumyáak, sæmyáak*]; *sumyáka*; *súmya*; Dual: *sumyáta*; Plural: *sumyatáko*; *sumyákámi*; *sumyakáyě*; *sumyátja*.

Preter. *sinumyáak yáŋkay* Fut. *adsumyáak yangkay*

shumyáka yáŋkay ay tumúktju you do nothing but sit down; "you are not active"

sumyákáyě yáŋkay ay éngkáli you are only speaking

súmya yangkay ken síka ay wödá nan soklóŋgmo you alone have a hat ("it is only for you, that there is your hat")

súmya yáŋkay kén tödí ay wodá nan káwís ay fádsöna he alone has a good coat

sinumyáak yangkay ay inmáli I alone have come

sumyáka yáŋkay ay inkáéb is kánfyab you do nothing but make shields

sumyáka áŋkay ay káwís nan kóam you always "take the good thing for yourself"

sumyatáko yáŋkay ay manúbla we do nothing but smoke

In a similar way *ápid-* [*ábid-*, *ábüid-*] is used to express the same idea; but *ápüid-* takes either personal or possessive endings and *ay* is omitted; therefore it belongs to the "auxiliaries" enumerated in [307-312] but is treated here as being synonymous to *sumyáak*.

ápidak yáŋkay éntsáno I do nothing else but work
ábüid angkay mángan síya he is only eating
ábidko yáŋkay kápén nan fánga I do nothing but make the pots
ábüidna yáŋkay íbfáka he only asks
ábüidmi yáŋkay pitángén nan káyæ we only split the wood

MODIFYING VERBS

317. In Igorot there are numerous verbs which govern, as we should say, a Dependent Infinitive. Many of these verbs may be found in the Vocabulary; only the most important shall be given here. The "Dependent Infinitive" is preceded by the ligature *ay*.

yaáŋgekek I strive, I use energy, force, zeal
yaáŋgekek ay éntsáno I work hard
yaáŋgekém ay éngkáli you speak loud
yaangekéntáko ay mangógong let us box vigorously!
 (*kogóŋgek*)
inyaáŋgekek ay finukáæwan I called loud
nayaáŋgekó ay náfpid he was pressed hard
yaakítko, yaaluníko "I do a little" [*yaalunáyko*]
yaakítmi ay éngkáli we speak in a low tone
yaaluníko ay éntsáno I work a little
kamúek I hasten; Preter. *kínámæk*
kamúém ay umáy! go quickly
kamúéna ay mangáæb is nan áfongna he builds his house
 quickly
kínámæk ay inmáli I came in haste
kakamúek ay intáktak I run faster (Comparative expressed
 by reduplication)
kakamúényú ay manaltfeng dance faster!

- alunáyek* I do slowly; *alalunáyek* I do more slowly, very slowly
alalunáyem ay éngkál! speak more slowly
inalalunáyko ay tinmóli [tæmóli] I returned more slowly,
 very slowly
- léytjek* I want, like; *leyléytjek* I prefer
léytjek ay úmñnum I want to drink
léytjénmł ay tæmóli id Fǎntok we want to return to
 Bontoc
léytjénmł ay flaèn nan řli we like to see the city
leyléytjéntáko ay řstja nan mǎnok mo nan ášæ we prefer
 eating a chicken to eating a dog; we rather eat chicken
 than dog
léytjek řika ay tumǎktju I want you to sit down
léytjénmł tsatsáma 'y tjěng/ngén sa we like very much
 to hear this
lineyádtja ay řnmüy they wanted to go (or: *ay řmüy*; but
 the preterite follows usually the preterite of the govern-
 ing verb)
- ilábok* I begin
ilábom ay éntsúno! begin to work!
ilábotáko'y infälǒgnid let us begin to fight
inlábotja'y pitángén nan káyæ they began to split the
 wood (or: *ay pinítang nan kayæ*; or: *ay mamítang is*
nan kayæ)
adilábömi ay otóèn nan řnáyæ we shall begin to cook the
 rice (or: *ay mangǒto is nan řnáyæ*)
- tungǒyak* I stop [*dæmkǒyak*; *domgǒyak* etc.]
tungǒyak ay manálan I stop running
tinungǒytja [dinæmkǒtja] ay nanálan they stopped running
tungǒykámi ay éntsúno tay małd káyæ we cease from
 working, because there is no wood
- amkǒek*; *řæáshek* I finish, end; are used frequently in their passive:
nađmko and *nafǎash*, followed by an other passive. But also the
 active occurs sometimes:
amkǒek ay mángan I finish eating
inámkok ay nángan I finished eating
amkǒéntáko ay éntsúno let us end our working!
řæáshényǎ ay mangáéb is nan álang! finish your building
 the granary!
finæáshna'y pinálid [or: *ay palřtjén*; or: *ay namálid is...*]
nan řřnangna he finished sharpening his ax

- nan ʔstja ya naǎmko ay naǎto* the meat is cooked, has been cooked, is finished cooking
- nan tǔfay ya naǎmko ay nakǎǎb* the spear is already made, is finished
- naǎmko'y nasulǎdan nan sǔlad* the letter is already written
- nafǎash ay natsǔmid nan fǎdso* the coat is finished sewing
- iyakakyǔko [iagakǔǔko]* I continue (all day; day, sun = *ǎkyn*)
- iyakakyǔko ay ǎntsǔno* I work all day long; I continue working
- iyakakyǔna 'y inǎǎtjan* it rains all day long
("To continue" is also expressed by *kǎsǔn* [312]: *kǎsǔnka'y ǎntsǔno* go on working! continue working)
- ipǎngko* I try *ipǎngko ay mangwǎni* I try to say
- ipǎngko ay ǎpten sǔka* I try to meet you (or: *ay mangǎfed ken sǔka*)
- ipǎngtja ay umilǎgo si fǎnga* they try to sell pots
(*patsǎshek*, I try, is Ilocano, but used also in Bontoc)
- iyǔyak* I let, permit
- iyǔyami tjǎkayǎ ay sǔmkǎp is ǎfongmi* we let you enter our houses
- iyǔyam sak/ǎn ay ʔlaǎn sa!* let me see that!
- iyǔyatja nan lalǎki ay umǎli 'sna* they let the man come here
- panǎashak* I do immediately, directly; I do as the first thing
- panǎasham ay manǔbla* you smoke immediately
- panǎashak ay mangǎan is nan soklǎngko* I take off my hat immediately (vb. *kaǎnek*: I take off)
- sǔmkǎp san Lumǎwig ya panǎashana nan tjǎnǎm ay mangʔbfǎka* Lumawig enters and asks directly for water (His first act is asking...) [L. 41]
- panǎashantǎko'y mǎngan is nan mǎkan* let us eat the rice, as the first we do
- mabǎlǎn [mafǎlǎn]* "possible" or "able," is common to Bontoc Igórot and to Ilocano; with personal or possessive endings it means: I can, I am able, and expresses mostly physical ability; mental ability is chiefly expressed by *kǎkkek*, I know (cf. Fr. *pouvoir* and *savoir*).

The use of the endings seems to be uncertain; with personal verbs both *mabǎlǎnak [mafǎlǎnak]* and *mabǎlǎngko [mafǎlǎngko]* are employed; possessive verbs prefer *mǎfǎlǎngko [mabǎfǎlǎngko]*.—Some Igórot rejected the use of the personal endings.

mabfalngko ay kápèn nan áfong I can build the house
mafälñmo ay kánèn nan tinápáy you can eat the bread
mafälña 'y ígto nan kípan he can keep the knife
kekķéntja'y iápèn nan bílak they can (understand to) count the money
mabfälintja 'y palakdiówèn nan fálfeg they can ward off the spears
mafälñnyæ ay íflan stya you can watch him [*ííláèn; ííláek* I watch]
mabfalngko or *mabfälinak ay umáli* I am able to come
mafälinak ay masúyep I can sleep (or: *mabfalngko*)
nafälinak ay nasúyep I was able to sleep
nabfälina'y kinálab nan káyæ he was able to climb the tree
mafälñmo'y ígto sa you can keep this, hold this
mabfälñ ay umáli nan mamággkid it is possible that the girl comes (or:
adnget umáli nan mamagkid [306])
adí mabfälñ ay umñleng ísnä it is not possible to rest here
kekķéntja ay mangilágo is fánga they can (know to) sell jars [cf. L. 18]
aykðka adí mabfalñ ay tæmataáktjik? can you not remain standing?
ngagénmi adí mabfalñ ay sagfátèn nan káyæ ay nay? why can we not
carry this wood?
mabfälñ: it is possible, it may be; (Iloc. *bälñ*, power, ability)
ágnèm nan mabfalñmo do what is possible for you, do what you can
mabfälña ay ámñ he can do everything, everything is possible to him.

318. Combinations of possessive suffixes with roots, which are substantives, serve sometimes as "auxiliaries" or modifiers of verbs; as

íkad custom, habit, usage (but: *íkad* means: care)
íkádko ay mäsúyep it is my custom to sleep; I use to sleep
íkádmi ay mángan si ásxæ it is our custom to eat dogs; we are wont to eat
dogs; we use to eat dogs
naféash nan tsúno, ikádtja ay umñleng after (lit. "finished") the work they
use to rest
íkádmi ay bumádong is nan átáto we use to sit on the stones at the coun-
cil house
ínkadko ay umáli I used to come [*ínkadko*: my "former" custom].
ála the direct way; followed by the copula *ya*:
álak ya láyæ my direct way is "to flee;" I flee at once
álam ya shúmķep is nan ólog your direct way is entering the girl's dormi-
tory; you enter directly the girl's dormitory
ketjéng álan san anákna ya kumálab is káyø then his son immediately
climbed upon a tree [M. 12]

umñyka ad Kandsón ketjěng đlam ya ad Fěntok you go to Candon and from there directly to Bontoc
ketjěng đlami ya nan pǎgpag et loshfǔdmi ya ad Serwántes then we went directly into the forest and we came out ("our egress") at Cervantes [B. 54].

For similar phrases consult the Vocabulary.

NEGATIVES

319. The use of the different negatives in Bontoc Igórot is determined by strict rules.

The negatives are: *ǎđř; igǎ; ma/řd; fǎkěn; tsđan*. They are also employed, according to certain rules, as the particle of answer: "no".

As the following discussion will show, the negatives take to themselves the endings of verbal forms and are thus verbalized.

ADI

320. *Adř*, not, is used as simple negative with verbs, especially in the present and future, but rarely with past tenses. *Adř* is also the negative particle for prohibitive imperative; and with the conjunction *ta* it expresses negative purpose "that not; lest".

Adř affects a whole sentence or a single word. In the latter case it corresponds sometimes to our privative prefixes *un-*, *in-*, *dis-* etc.; there are no privative particles found in combination with any words in Bontoc Igórot.

Adř with the endings taken from the verb appears in these forms:

Personal:	Possessive:
1. <i>adřak</i>	<i>adřk</i>
2. <i>adřka</i>	<i>adřm</i>
3. <i>adř</i>	<i>adřna</i>
D. <i>adřta</i>	<i>adřta</i>
I. incl. <i>aditǎko</i>	<i>aditǎko</i>
I. excl. <i>adřkǎmř</i>	<i>adřmi</i>
II. <i>adřkǎyě</i>	<i>adřyě</i>
III. <i>adřtja</i>	<i>adřtja</i>

- aykēka insākīt?* are you sick? *ādī!* no! (*ādīak!*)
umāykāmī ad Manila ta engkāmī 'nkāēb is tilinsīla; ketjēng adī nan tākæ
 let us go to Manila that we make a moai; then the people "do not,"
 refuse to go [B. 41]
ketjēng kanāna en "umāykāmī'd man!" ketjēng adīna then he says: "let
 us go!" then he does not permit (us to go) [B. 48]
kanāna ay mangwāni en "banātka ta mangantāko!" isāed adī she says
 (saying): "come down, that we may eat!" then (her son) does not
 (come down) [K. 16]
kanāntsa ön [kanantja en] "ifālam nan sagnim!"; *ketjēng ādī* they say:
 "come out to dance! (lit.: take out your dancing;); then she does
 not [L. 87]
saāta'd fobfūy; ketjēng ādī let us two go home; then he does not, he
 refuses [M. 11]
admagēnta is nan fānfānīg ay āfōng let us two live alone in the little
 hut; *ādī san anākna* his son refuses. [M. 14 f.]
adī māfālīn sa! this is impossible
adīak māfālēd I am not bound, not a prisoner
adīkamī maayākan kēn tōdī we are not called by him
- Although *adī* is the negative for verbs in the present and future, it
 is also employed occasionally (instead of: *iga*) with the preterite:
adīk lināgo nan kāpis I did not buy the cotton
adīmi ūnpāēd nan kafāyo we did not send the horse
adīkamī inmāli we did not come.

IGA

321. *Igā* or *igāy*, not, not at all, is the negative for the preterite; employed sometimes with the present; it emphasizes the negation. *Igā* is not used with the imperative or the future. It takes from the verb the personal or possessive endings. Its forms are:

	Personal:		Possessive:	
1.	<i>igāak</i>	<i>igāyak</i>	<i>īgak</i>	<i>igāyko</i>
2.	<i>igāka</i>	<i>igāyka</i>	<i>īgam</i>	<i>igāymo</i>
3.	<i>igā</i>	<i>igāy</i>	<i>igāna</i>	<i>igāyna</i>
D.	<i>igāta</i>	<i>igāyta</i>	<i>igāta</i>	<i>igāyta</i>
I. incl.	<i>igatāko</i>	<i>igaytāko</i>	<i>igatāko</i>	<i>igaytāko</i>
I. excl.	<i>igākāmī</i>	<i>igāykāmī</i>	<i>igāmī</i>	<i>igāymi</i>
II.	<i>igākāyē</i>	<i>igāykāyē</i>	<i>igāyæ</i>	<i>igāyæ</i>
III.	<i>igātja</i>	<i>igāytja</i>	<i>igātja</i>	<i>igāytja</i>

(The forms *igáyo* and *igáymo* seem to be used very rarely).

The verb is in the preterite and sometimes in the present; but even in the latter case *igá* expresses a past tense:

igáak umüy I did not go, I never went
igáykami masúyep we did not sleep (or: *nasúyep*)
igána fakáshèn nan töðnan he did not break the small jar (or: *finákash*)
ígam ídju sa is nan alúwidmo you never showed this to your friends
igáyo [ígak] kánèn sa I have never before eaten this
ígá inmáli sýa he did not come
igáyo sináǵfad nan kimáta I did not carry the double-basket "kimáta"
igámí flaèn sa (infla) we did not see it
aykékáyæ nasúyep?—igákami! did you sleep? — no! (we did not)
ayké nakaóto sýa?—igá! did he finish cooking? — no! (he did not)

Passive forms have the prefix *ka-*, instead of *ma-* and *na-*, if connected with the negative *igá*:

igá kakóket [kakékét] nan ístja the meat was not cooked
igá kaóto nan fínáyæ the rice was not cooked (is not yet done)
nan fanga ya igá kapáyan the jar is not filled, was not filled completely
nan fálfeg ya igá kakáéb the spear was not made, is not yet ready
Pókis ya ketjéng si íga kalíneb Pokis alone was not inundated (by the Great Flood) [L. 5]
isátja'd ya mangáyæ ya ígá kakáéb nan itjútja; isátja'd tæmóli then they went to the woods ("made a ceremony") and the omens did not turn out favorably ("were not done, accomplished"); thereupon they returned [L. 68]
ígá kátóy not yet dead, almost dead
ígay kápno not yet full, not quite full

MA/ID

322. *Má/íd* is a Personal Verb, not a negative particle; it denotes non-existence and can be translated literally by: there is not; there is no; Ger. es ist nicht vorhanden; es gibt nicht.—This basal meaning of *ma/íd* must be kept in mind, if its various employment shall be understood; in fact, all its constructions become perspicuous, if we dissolve them into sentences with "there does (do) not exist."

ma/íd is often translated by its equivalent: not any, no, nothing; verbs in connection with this idiomatic negative must be in their Nomen actionis; as the Igórot say: "there is not any making-of-yours of jars:"

ma/ɪd kapɛnyɛ is *fãnga*; the Nom. act. appears without *nan*; the object of the Nom. act. can be considered to be an objective genitive, hence it is preceded by *is*. *ma/ɪd* has as personal verb these forms: *mã/ɪdak* I am not present; *ma/ɪdka*; *ma/ɪd* [*mɪd*]; *ma/ɪdta*; *ma/ɪdtãko*; *ma/ɪdkãmɪ*; *ma/ɪdkãyɛ*; *maɪdtjã*.

(As *ma/ɪd* means "there is not existing; there is not present," we shall find [362f.] a verb, the opposite of *ma/ɪd*, which expresses existence, "there is: *wõdã*.)

Ma/ɪd, being an independent verb, does not take the endings of other verbs (as *adɪ* and *igã* do); it has a future form: *adma/ɪd*; the following verb, Nom. act., does not take the future prefix.

ma/ɪd nõang there is no buffalo (here)
ma/ɪd tãkɛ'sna there is no person here; nobody is here
ma/ɪd kãnek there is no eating-of-mine; I eat nothing; I do not eat anything
ma/ɪd kanɛnyɛ you do not eat anything
ma/ɪd kinãngko I did not eat anything
adma/ɪd kãnɛn I shall not eat anything
ma/ɪd nafãkash nothing is broken

si Fãnged ya ma/ɪd isnã Fanged is not present here. The negative answer upon a question like: "is Fanged here?" is not *adɪ*, but: *ma/ɪd*.

ma/ɪd ãsɛ no dog; *ma/ɪd kãyɛ* no wood; *ma/ɪd fɛsɛl* no enemy
ma/ɪd ɪntjãsak I found nothing; "there is not my-having-found"
adma/ɪd ɪtjãsam you will not find anything
ma/ɪd ãsɛ is inɪlak or: *ma/ɪd inɪlak is ãsɛ* I did not see any dog

(Lit.: 1. there exists not (any) dog for my seeing; 2. there exists not my seeing of any dog.)

ma/ɪdak ɪsna adũgka I was not here yesterday
ma/ɪd stya ɪsna adwãni he is not here-to-day or: *stya ya ma/ɪd ɪsna adwãni*
ma/ɪd ɛntsãno nobody is working (there exists not any working man, any worker)
ma/ɪd tsũnoɛna he does not work anything
adma/ɪd ɛntsãno nobody will work
ma/ɪd mãngtek si sa nobody knows that ("there exists none knowing that")
ma/ɪd minlɛyad ay mangitsãotsao ken stya nobody wants to give to him
ma/ɪd masũyɛp nobody sleeps
ma/ɪd inkãɛb is tũfay nobody makes spears (pers. vb. *inkãɛbak is...*)

ma/íd nangígnan is nan áseæ nobody was holding the dog ("there was not any holder of the dog")

ma/íd mamáyad is nan laláláki nobody is paying the men

(As these examples show, *maid* in the meaning "nobody" requires not the Nomen actionis, but the Nomen agentis or "Participle;" the reason becomes evident by the literal translation.)

míd namadáy is nan laláláki nobody has killed the man (there was not any slayer of the man)

ma/íd inmáli nobody has come (there is none having come)

ma/íd tákæ is makapadáy kæn tödí nobody can slay this one ("there is none as to be able to slay")

ma/íd nimnímko is kának kæn síka I do not think of anything, which I might tell you ("there is not my-thinking for my-telling to you")

ma/íd anápeña he does not seek anything; *ma/íd mangánab si sa* nobody seeks it

sínæ nan fáisæl?—ma/íd! who is the enemy?—Nobody! (there is none)

ngäg nan kotók töshä?—ma/íd! what is the use of this?—nothing!

ma/íd kotókmo! ma/íd nongnóngmo! "there is no advantage for you; you are 'good for nothing!'"

itáfonommo amín nan bilákkmo ta ma/íd mangákõu hide all your money, lest anybody steal it!

ma/íd bilákkko there is no money of mine; I have no money

ma/íd inlak si tákæ I have seen no person, nobody

ma/íd kánek is tinápay I do not eat any bread

ma/íd yáña is patatjím adwáni he does not bring any iron to-day

ma/íd intjánanmi is síngsing we did not find any ring

adma/íd ilágöyæ is ángsan you will not at all sell many (*ma/id:* emphatic negat.)

ma/íd ínnumém is tjénnum you do not drink any water

ma/íd maíla'sna! there is nothing here to see! (lit.: to be seen)

ma/íd maínum ísna there is nothing here to drink (lit.: to be drunk)

ma/íd makáëb ísna is táfay there is nothing here to make (into) spears of *síya ya ma/íd ísna* he is not (not at all) here

ma/íd intedéé is tafágo is nan fobángak there is no tobacco in my pipe

ma/íd [míd] éngkákalí adwáni! let nobody talk now!

ma/íd kafáyo kæn tjátáko "there is no horse for us;" we have no horse; no one of us has a horse

ma/íd lineyádko I wanted nothing; *míd siádem* you like nothing, you are dissatisfied

adma/íd álam [áldém] you will get nothing; you will not get anything

- adma/íd fayátjantja ken tjakayæ* they will not pay you anything
ma/íd kanám! do not say anything! ("let there not be your saying!")
mo sínæ nan maææni ay umáli, ma/íd kóána if any one is coming late,
 he gets nothing. (*kóak*: [107ff])
adma/íd kóam there will not be anything for you; you will not have any-
 thing; ("there will not be your property")
ma/íd kalásay ken Tóngay there is no shield for Tongay; Tongay has no
 shield
míd léngagna there is no sense of his; he has no sense
míd kánkánená's ákfób there is no fruit for him to eat [P. 7]
tákén mo mid kánek is ákfób nevermind, if I do not eat any fruit! [P. 7]
et ma/íd intjánanmi is fátug; kánfing nan intjánanmi and we did not
 find any pigs; goats we found [B. 15-]
míd nongnóngna nan kayæényæ "nothing is its value, your gathered
 wood;" the wood which you gathered is worthless [K. 2]
tay míd siádém éngkãmi mangáyyæ because you are dissatisfied, we go to
 get wood [K. 13]
míd nongnóngmo you are "worthless" [L. 64] [L. 72]
nan fatáæwa ma/íd fílig the world, there were no mountains [L.1]; the
 earth was without mountains
ma/íd inflãmi is nan anãkmo we did not see anything of your daughter,
 we did not see her at all [T. 5]
si pay Palpalãking ma/íd inálãna is kãtjõu Palpalaking indeed did not
 catch any fish [P. 2]

FAKEN

323. *Fákén* [*fãkín; fãkõn*], an idiomatic negative without English equivalent, is used to indicate that an object or quality is not what one says or asks, but something else; as a man, pointing at a brass chain would say: "this is not gold" *nannay fákén fãlídog*; by the use of *fákén* he implies that the thing is something else, something different from gold; it is brass.

Fákén is employed only with nouns, and sometimes with adjectives and adverbs, but not with verbs in the "Indicative;" it takes from the nouns their possessive suffixes.—The phrases: not I but..., not you but..., not he but... etc. are expressed by the personal endings of *fákén*: *fãkõnak, fãkõngka, fãkén síya, fãkõnta, fãkõntãko, fãkõngkamí, fãkõngkãyyæ, fãkõntja*.

Fákén is also used as answer "no;" it means: not what you say, but something else or different ("you are mistaken").

nannay ay áfong fākénko kōa this house is not mine (my property)—but
it belongs to an other

nannay ay túfay fakéna [*fākéna*; *fakóna*] *kōa* this spear is not his own—
but...

fakónak si Fánged; *Olóshan sak/én* I am not Fanged; I am Oloshan

fākín fobfafáyi not any women (- - - but girls.. or men... or boys...)

fakín áseæ, kósha sa this is not a dog; it is a cat

fakénak, tékken ay laláki not I, but another man

fakénak is úmüy not I am going; (notice the use of the preposition *is*!)

fakón sa! this is not correct; it is not this, but —; “you are mistaken,”
(it is right, it is correct: *sá sa!*)

fakónak is nangwáni it was not I who said so, but —; (notice the use of
is and the Nom. agentis or “Participle!”)

fakénka is nangágnèn si sa it was not you who made this

fakónak is inmáli is nan táæwín ay inmáyi it was not I who came last year

fakón fafáyi nan nangáéb si sa not a woman has made this

fakónak! no, not I! (as answer upon questions like: was it you who did it?)

fakénkami! not we! also: *fakón tjakám!*

fakónmi nõang not our cattle; it is not our cattle

fakénko kōa, fakónmo kōa, fākénna kōa, fākénmi kōa... it does not belong
to me, you, him, us; it is not mine, yours, his, ours...

nan áfong ay nay fakéna kōa this house is not his.

nannay fakénta áma this is not the father of us (two boys)

nannay fakén kōan Táynan this is not ‘Taynan’s;’ does not belong to Tay-
nan—but to some other boy

fakén nan kanám what you say is not correct

æáyi nget fakén nan kinwánik I was perhaps mistaken in saying so

fakónkami Tagálog; *Igolótkám!* we are not Tagálog; we are Igórot

aykō tsaktsáki nan soklóngmo?—*fākén tsaktsáki* is your hat large?—not
large!

fakén adwáni not to-day (but some other day)

fakén sa’sh kipan this is no knife (*’sh*: prepos. *is*)

fakén sa is tjénum this is no water

fakónak kén sýa I am not he

fakónak si Mátyæ, si Antéloak I am not Matyu, but I am Antero

fakón sýa tékken not he but an other

na! nangkō fakén tji’s fafáyi! well! (surprise!); why, this is no woman!

laláki tji! this is a man

adfakénka is mangáéb is túfay not you will make the spear!

adfakénak is úmüy it is not I who will go

fakénkám! *is nangwáni ’sh sa* it was not we who said this

adfakēnka 's umāli! it is not you who will come!

fakōnak is mangāēb is nan āfong it is not I who will build the house

fakōnkami 's namadōy is nan lalāki it was not we who killed the man

(But if the subject is not emphasized: *igāmi pinadōy nan lalāki*)

aykō fakēn sa? is it not so? is it different?

fakēnkayē'sh umāli it is not you who shall come! [L. 59]

fakōn sa'sh tsālādōy tay fanabfanānig these are no logs (whole trunks of trees) because they are much too small [L. 53]

nangkō fakōn tjakāyē is inkāēb si fānga why! it is not you who make jars [L. 22]

kanān nan anōtjina en "nangkō—ēpom nāmō!" isā ed kanān nan yūn/a en "fakōn! līpad pay ay nalāngolāngo!" said the younger brother: "why! this is indeed your leg!" then said the older: "no! it is well dried wood!" [K. 8]

sak/ēn ngin ya fakōnak? "I am probably not I?" (Expression of indignant egoism; with these words Palpalāma refuses to give up a part of the fish he had caught; equivalent to: I have to look out for myself!). [P. 5]

fakōnak si mangāyak is nan ānanāktja it was (is) not I who called (call) their children

fakōn sīya is nangāla is nan bflak it was not he who received the money

fakōn sīya is nanfbē is nan kāyo it was not he who had cut the tree

TSĀAN

324. *Tsān* [dān], not yet, not, is employed as negative with verbs only.—*Tsān* is probably an Ilocano loan-word. Cf. "*saan*."—Its meaning is past, whether the verb is in the present or preterite tense; the verbal endings are shifted to *tsān* which appears then in these forms:

	Personal:	Possessive:
	1. <i>tsāānak</i> [tsāānak]	<i>tsāānko</i>
	2. <i>tsāānka</i>	<i>tsāānmo</i>
	3. <i>tsāan</i>	<i>tsāāna</i>
	D. <i>tsāānta</i>	<i>tsāānta</i>
I. incl.	<i>tsāāntāko</i>	<i>tsāāntāko</i>
I. excl.	<i>tsāānkāmī</i>	<i>tsāānmī</i>
	II. <i>tsāānkāyē</i>	<i>tsāānyē</i>
	III. <i>tsāāntja</i>	<i>tsāāntja</i>

(Certain forms of this negative must not be confounded with similar forms of *tsa*, "often, usually." [310])

Tsāan is frequently followed by the emphasizing particle *pay*: *tsāan pay*, not yet. There is no future form of *tsāan*, as it points always to the past.

("Not yet" with the present is expressed thus: *adīk fekāshèn nan batō adwāni* I do not (yet) throw the stone now. Or: *adfekāshek nan batō is āani* I shall soon throw the stone)

tsāānak pay inmāy I have not yet gone; *tsāānka pay inmāy; sīya tsāan pay inmāy* etc.

tsāānko fekāshèn nan fālfeg I did not (yet) throw the spear
tsāānak mabfālīn ay ēntsūno, tay nan litjēngko ya īnsākīt I can not yet work, because my finger is hurt

tsāānkāmī inmāli we did not (yet) come (synon.: *igākami inmāli*)

tsāānko īlaèn I did not yet see

tsāāna kāpēn nan kalāsay he did not yet make the shield

tsāānko kindēb nan pīnang I have not yet made the ax

inmāli nan alīwidmo ay?—tsāān pay! did your friend come? — not yet!

nadōy nan itādmo?—tsāān! did your brother die? — no! (he did not)

tsāan nafākash nan tōēnan the small jar is not yet broken

325. The phrases "nor," "nor did I," "nor was I," "nor do (am) I" are expressed in Bontoc Igorot thus:

kag kēn sak/ēn ākis lit.: "like unto me also;" (the negative being omitted); or: *kag kēn sa/kēn ākis īgak īlaèn* nor did I see him (a negative with a verb).

326. *Pāād*, an emphasizing particle, is used in connection with negatives:

igāak pāad lumāyax I did not at all run away

adīak pāad manūbla I do never smoke

līnumag nan tjēnaxm ya adīm pāad nongnōngēn nan fīnāyē the water is boiling and you do not at all care for the rice [L. 57] (or: *adīpāad nongnongēm*)

tāddo adīm pāad tjipāpēn nan kōam? how long (will it take until) you (not) catch your "pig?" (*tāddo*, how long time, requires a negative) [L. 61]

ketjěngka 's *ăđi păăd makătpap is nan kđam* then you alone can "absolutely" not catch yours [L. 61]
tay năŕŕ / ʔu nan tăkŕŕ ya adika păăd umipatofo is tjěnum because the people are thirsty and you do not "at all" create any water [L. 72]
fangofangŕnek sika ya adika păăd fumăngon I keep trying to awake you and you never wake up [S. 11]

KETJENG

327. *Ketjěng*, a word with various meanings, used mostly as conjunction "then," "thereupon," and also with the meaning: "it is all; it is finished," is mentioned here with the negatives, because *ketjěng* expresses sometimes the negative, exclusive idea: "not any other but you, but I, but he etc." or: only you; you exclusively; except you; none except you.

ketjěng takes the personal endings to express: none but I; none but you; none but he etc. Its forms are: Sing.: 1. *ketjěngak*; 2. *ketjěngka*; 3. *ketjěng (sŕya)*; Dual: *ketjěngta*; Plural: I. incl. *ketjěngtăko*; I. excl. *ketjěngkămŕ*; II. *ketjěngkăyŕŕ*; III. *ketjěngtja*.

The verb governed by *ketjěng* is connected with it by the preposition *is*; rarely by *ay*, and is frequently accompanied by a negative particle:

ŕlăek amŕn ay lalalăki, ketjěng si Mđlěng is ma/ŕđ sina I see all men, except Moling, (he) is not present here
lěytjěnni nan amŕn ay ayăyam, ketjěng nan tŕlin is adŕmi lěytjěnn we like all birds, except the "rice-bird" (we do not like)
amŕn ay fobfafăyi wodăttja'sna, ketjěng si Akănay is ma/ŕđ sina all the women are present, except Akunay (is not here)
ketjěngak is ŕnkaeb si tŕfay none but I, I alone make spears, just I make spears
ketjěng sŕya is manŕbla none but he is smoking
aykđ ketjěng na is kăyŕŕ? is this all wood?
ketjěng ay umŕnumak is tjěnum "ended is my drinking water," I do not drink any more water
ketjěngka's adŕ păăd makătpap is nan kđam none but you cannot catch yours, i. e. only you cannot... [L. 61]
aykđ ketjěng na'sh monđkyŕŕ? have you no more chickens than these; are these all your chickens? [L. 43]

EQUIVALENTS FOR RELATIVE SENTENCES

328. Bontoc Igórot employs the ligature *ay* to connect what we call "Relative Sentences" with the main sentence or the "antecedent." There is no "Relative Pronoun" in Bontoc Igórot, and there are, in fact, no "Relative Sentences." The phrase following *ay* might be considered [for convenience sake and for the easier understanding of many examples given here; but not as a translation!]: either in apposition with the antecedent, or in connection with its antecedent by a relative and the copula inherent to *ay*: who or which is, was, are, were etc.

(But it would not facilitate understanding to consider *ay* a relative, that governs "finite verbal forms," as in English!)

An inverted construction is found occasionally (some examples will follow [338]): the interchange between the "antecedent" and the predicate of the "relative sentence". Thus the sentence: Show us the letter which you bring, can be arranged:

Show us the letter which-is your-bringing-object

Or:

Show us your bringing-object which-is a letter

(The words connected by hyphens are expressed by one word in Bontoc Igórot.)

Various cases of equivalents for our relative constructions will now be treated.

329. NOMINATIVE OF THE RELATIVE. Construction: Antecedent — *ay* — "Participle" (of personal verbs) or Nom. agentis (of possessive verbs). The Nom. ag. requires *is* before its object [250].

léytjénmĭ nan kalásay ay kǎwĭs we like the shield which is good, (*ay*: which is)

nan laláki ay Igólot ya nan alŭwidko the man (who is) an Igórot is my friend

kumalábka 's kǎyo ay ántjo climb upon a tree which is high

intǒ nan ongǒnga ay masǎyep? where is the child that sleeps? (the child sleeping)

inŭlak nan ógsa ay linmáyaæ I saw the deer which was running

kĕkkek nan lalaláki ay éntsáno (éntsánotja) I know the men who are working

- nan tákæ ay ùmüy ad Malónosh* the people who go to Malólos [B. 4]
intó nan laláláki ay nasúyep ísna? where are the men who were sleeping
 here?
- nan fobfállo ay si yun/ak adfadsángená sak/én* the boy, as my older
 brother, will help me (ay: who is my.. or: as my..)
- igtóna nan fáka ay fákóna kóða* he keeps the cow which is not his own
nan fafáyi ay umáli the woman who comes
- nan ongónga ay masúyep (ya) adí ináka* the child that sleeps is not
 weeping
- kékkek nan laláki ay adumáli* I know the man who will come
nan áswæ ay kinmán ya kóak the dog that went out is mine
nan ongónga ay mafáa is íli the boy who is sent to town
nan fínáyæ ay maóto kén tjakámí the rice which is cooked by us
nan laláki ay ùmáli ya si íkídko the man who comes is my grandfather
nan fafáyi ay ninafóy is nan wánis intedéé ísna the woman who wove
 the breech cloth lives here (pers. vb. *ináföyák* I weave)
- síya nannay nan mónok ay admapadóy awáwani* this is the chicken which
 will soon be killed
- nan laláki ay tumúktju ísna ya nalpó is nan fflig* the man who is sitting
 here came from the mountain
- nannay nan laláláki ay manublátja is ángsan* these are the men who
 smoke so much
- nan bílak ay nakátlo* the money which has been divided into three parts
nan sóklong ay ma/ísabfud ya kóak the hat which is suspended is mine
nan laláki ay mangáéb is nan túfay the man who makes the spear..("the
 man who is the maker of the spear" but not: who makes!)
- nan ápok ay minlágo is nan patatjém* my master who buys the iron (is
 the buyer)
- nan fobfállo ay mangáyak kén sak/én* the young man who calls me (the
 caller of)
- nan fafáyi ay mángtek ken Fúmnak* the woman who knows Fumnak
tjái nan lalaki ay nangyái is nan mónok yonder is the man who brought
 the chicken (who was the bringer of the chicken)
- nan laláki ay nangála 's nan bílak ya mangákóu* the man who took the
 money is a thief
- kékkek nan fobfállo ay nangáéb is nan fángkæ* I know the boy who
 made the spear
- intó nan fafáyi ay nangwáni si sa?* where is the woman who said so?
ílaém nan ongónga ay nangálab is nan káyo? do you see the boy who
 climbed the tree?

nan laláki ay nangitsáotsao is nan kalásayna kén sak/én intedée id Tukúkan
the man who gave me his shield lives at Tucucan; the man, "the
giver of his shield to me..."

330. GENITIVE OF THE RELATIVE. Construction: Antecedent — *ay* —
— prefix *nin-* to the person or thing owned — *is nan* — Nomen actionis
(with possessive endings)

nin- see [62]; a literal translation is impossible.

nannay nan ongóna ay ninsóklong is nan inálan nan mamágkid this is
the boy whose hat the girl has taken ("this is the boy who is the hat-
owner-(the hat) for the girl's taking"). (*inála* and Genitive Indi-
cator *-n* suffixed)

nan fafáyi ay ninfobánga is nan linagóak the woman whose pipe I have
bought...*is nan linagóanyé*...you have bought

nan laláki ay ninasáwra is nan mamasáyep the man whose wife is sleep-
ing

nan laláki ay nináfong is nan napéan the man whose house is burnt

nan fafáyi ay ninának is nan ináka the woman whose child weeps

nay nan fálfeg ay napótlong nan padánengna here is the spear whose
shaft is broken; as the spear cannot be an "owner," the construction
is: the spear which is broken, its shaft.

331. DATIVE OF THE RELATIVE. Construction: Antecedent — *ay* —
Nomen agentis with suffix *-an* and possessive endings. Translation impos-
sible.

nan laláki ay nangitsaótsáoana (nangitsaótsáoan) nan yín/ak is nan
kípan ya gadsángyen the man to whom my brother gave the knife
is wealthy

nan laláki ay mangitsaótsaóanyé is nan kípan...the man to whom you give..
ay mangitsaótsáoam to whom you give (singular)

nan fafáyi ay mangiyálam is nan káyé the woman to whom you bring
the wood (*mangiyálam* or: *mangiyaiam*; inserted *l*, see [16])

nan ánának ay mangitjuánmi is nan fénnga the children to whom we show
the flowers

nan áse ay mangitsaótsáoan nan ongóna is nan ístja the dog to which
the child gives the meat

nan alíwidtáko ay nangípaoidantáko is nan ágæb our friends to whom
we sent the box

shoshõngettja nan fobfafáyi ay adfmi mangidjãan nan abõngöy angry are
the women to whom we do not show the agate
nan ib/atãko ay nangitsaotsaoantãko is nan mãkan our companions to
whom we gave the rice
(probably: "our companions who are our-giving-place for rice")

(Such complicated constructions as those in [330 and 331] are, of course, extremely rare. Simpler hypotactic constructions: the women are angry, because we do not show...; or paratactic constructions: we do not show the women the agate; they are angry, are used almost exclusively.)

332. ACCUSATIVE OF THE RELATIVE. Construction: Antecedent —
ay— Nomen actionis with possessive endings.

- nan lalãki ay kékkek wodã'sna* the man whom I know is here (the man
who is my-knowing-aim is here)
aykãm infla nan tjõkaæ ay innãfõn nan fafáyi? did you see the bag which
the woman has woven? (*inafõ* and ligat. -*n*, the "genitive indicator")
nan ongãnga ay inflami the children we saw (the children, our-seeing-aim)
nan kãyæ ay sibõenyæ the tree which you cut down (the tree which is
your-cutting-aim)
nan sõklong ay lagõan nan altwidko the hat which my friend buys (as my
friend's buying-object)
nan bflak ay isublina the money that he changes
nan ãstja ay iyãin nan ongõnga the meat which the boy brings (as the boy's
bringing-object; *iyãi* and ligat. -*n*)
nan kãyæ ay adtyæ sibõen et admaẽgan the tree which you do not cut
down will grow (*et*: idiomatic particle preceding a main sent.)
nan nõang ay padõyëntja the carabáo which they are killing (as their kill-
ing-aim)
nay nan sũlad ay inãlami here is the letter we have received
nan talãto nan Igõlot ay kinãèb Abbot ya kãwãs the pictures of the Igórot
which Mr. Abbot made are good (which were Mr. Abbot's making-
aim)
nan tĩnãpay ay kinãnmo the bread you ate (as your-eating-object)
wõdãý ken sřka nan sũlad ay sinulãdan nan anõtjik you have the letter
which my brother has written
intõ nan fobãnga 'y linagõak? where is the pipe I have bought?
nan ãfong ay flaem ya nan pabafãingan the house you see is the "paba-
fungan"

nan áseæ ay adtyææ ayákan adí umáli the dog which you do not call does not come
nan fafáyi ay kekkényææ ya éntsúno is nan páyo the woman whom you know is working in the rice patch
nan fafáyi inlágona nan sngsing ay intjasána the woman sold the ring she had found
wödáy ken sak/én nan kápan ay inidjám I have the knife you gave (me).

333. RELATIVE REFERRING TO PLACE OR TIME. Construction: Antecedent — *ay* — verb with locative suffix *-an* and possessive endings.

nan tli ay nīyánakak ya adsáæwí the country where I was born is far away (I bear: *fanakko*, Fr. j'enfante; *naiyánakak* I was born; [*nīyánakak*]; the locative form used here is contracted from *nīyanak-an-ak*, my-being-born-place; my birth-place; our birth place: *nīyánanakami*; but: we were born: *nīyánákkami*.)

nan tli ay ináyak ya tsaktsáki to country where I went is large

Observation: The verb *áyak*, I go, is never used in declarative main sentences or in commands; but only in interrogative and subordinate clauses! I go to the country: *umúyak is tli*, but not: *áyak is ili*:

As Nomen actionis: *nan áyak, nan áyam* etc. "my, your going," we find this peculiar "verb" in emphatic declarative sentences, as: *ad iLágod nan áyam*: to the North (the Lagod-Tribe) be your going! betake yourself to the North!

iptjüm nan áfong ay intedéæan Anææwásal show (me) the house where Anauwasal lives; (the house which is Anauwasal's living-place)

nay nan káæwad ay ninfalognítanmi adúgka here is the place where we fought yesterday (*káæwad*: the place, spot, that was our battlefield)

tdjum nan páyo ay néntsúnoan nan lalaláki show me the rice patch where the men worked

nay nan tli ay intedéæántja here is the town where they live

nan áfong ay mamayádsána is nan máнно the house in which he pays the working-men (*fayádsak* I pay; Nom. ag. *mamáyad*; from this Nom. ag. the locat. Nom. is made: *nan mamayádsak*, my paying-place; *nan mamayádsantako* our paying-pl.)

nan ágæb ay mangitafónana is nan sngat the box in which she hides the earrings (the box which is her-hiding-place for earrings)

nan ángan ay masuyepána the chamber where he sleeps (as his sleeping-place)

- nannay nan áfong ay nadöyána* here is the house in which he died
nannay nan áfong ay nadöyan amána the house in which his father died
nannay nan págpag ay manibéantáko is nan káyo the forest where we cut the trees (*sibóek*; Nom. ag. *manibæ*; locat. Nom. *manibæ-an*)
nannay nan págpag ay mamadóyanyæ is nan ógsa the forest in which you kill the deer
nannay nan áfong ay nangítjasantáko is nan bílak the house where we found the money [even a form “*nangítjasantáko*”, without *i*, exists]
nannay nan wánga ay mangálantja is nan kátjüu the river where they are catching the fish
nannay nan wánga ay inkyatántja the river where they swim
nannay nan íli ay umáyan nan lalaláki the town whither the men go
nannay nan íli ay nangipaoítan Olóshan is nan bilákna the town to which Olóshan sent his money
nannay nan djálan ay umáyantáko id Fæntok the road on which we go to Bontoc
nannay nan páyo ay mangitonítjan (tj: t mouillé) nannay nan fobfáfáyi is nan pádsog the rice field where the women plant the rice
nannay nan íli ay nalpoantáko ya ad Fæntok the town whence we came is Bontoc
nannay nan íli ay nálpán (for: *nalpóan*) *nannay nan Igólot* the country whence the Igorot have come
nannay nan laláki ay nináfong is nan intedéantáko the man in whose house we live (the man who is the owner-of-the house, the house for our living-place!)

“The place where...” is regularly expressed by one noun: *nannay nan masuyepantáko*: here is our sleeping-place, instead of: the place where we sleep; *nannay nan umilengántja*: their resting-place, or: the place where they rest; *nannay nan éntsūnoányæ* your working-place; *nannay nan néntsūnoányæ* your former working-place; *nannay nan manalibnántja* their dancing-place (syncopated from *manalifenantja*); *nannay nan intaktakánmi* our running-place.—Possessive Verbs take the locative suffix *-an* only in their form as Nomen Agentis: *ítonitko* I plant; *nannay nan mangitonítjan*: the planting-place; *fayátjak* I pay; *nannay nan mamayátjan* the paying-place.—

Also with passive forms:

- nannay nan áto ay napadóyan nan ásxæ* the council house where the dog was killed
nannay nan páyo ay maitóntsan nan pádsog (maitóntsan, with inserted s and elided i for maitonítan) the field where rice is planted
nannay nan káæwad ay nadánan nan síngsíng the place where the ring was found (*nadánan* for: *naitjánan*)
nannay nan nailagóan nan páküy here is the place where the rice was sold

Time: *nan ákyu ay inmaltak is nan tli ya têngax* the day on which I came to town was a holiday (*inmaltak* = *inmali* + *an* + *ak*)
nan taxwín ay nintedéanmi ad Maníla the year in which we lived at Manila.

334. RELATIVE REFERRING TO INSTRUMENT. Construction: Antecedent — *ay* — verb in its instrumental form [262] as Nom. actionis with possessive endings.

intó nan túfay ay inpadóymo is nan fésæl? where is the spear with which you hit the enemy? (the spear which was your-hitting-instrument for...)

nan mantílyo ay itiktíkkó is nan patatjím the hammer with which I strike the iron (my hitting-tool)

nan mantílyo ay tsána ikáéb is nan túfay ya nafákash the hammer with which he used to [*tsána*: 310] make the spear is broken

nan wásay ay ipotlóngmi is nan káyæ the ax with which we cut off the wood

nan tólfeg ay itángéb nan laláki is nan pánguan the key with which the man closes the door (which is the man's closing-instrument)

nan fángkax ay ipadóyna is nan ayáwan the spear with which he kills the buffalo

nan kápan ay ikókót [ikékét] nan fobfáfáyi is nan tóki the knife with which the women cut the "toki" i. e. "sweet potatoes"

nan pínang ay inpotlóngko is nan ólöna the ax with which I chopped off his head

nan mantílyo ay naikáéb nan túfay the hammer with which the spear was made

335. RELATIVE GOVERNED BY VARIOUS PREPOSITIONS. The constructions become evident from these examples:

nan laláki ay kadúak ay éntsúno the man with whom I work; (the man as my companion who works: *kadúak*: my partner, comrade, if there are but two persons; otherwise: *íb/a*, the companion)

nan ápo ay éntsúnoantáko the master for whom we work

nan áptáy ay naotóan nan ístja the fire with which the meat was cooked (the fire, the "passive"-cooking-place of the meat)

nan pánguan ay tumaktjikantáko the door at which we stand (our standing-place)

- nan áfong ay mintsógok is nan nangtjásanmi is nan falídog* the house behind which we found the gold
- nan djú'a'y káyæ ay tumuktjúanmi is nan ênkakawđéntja* the (two) trees between which we are sitting (which is our sitting place: their space between)
- nan áfong ay éntsūnoantáko is nan sasakǎngěna* or: ...*ay sasakǎngěna nan éntsunoantako* the house before which we work
- nan ípát ay lalaláki ay íb/ak ay éntsúno* the four men with whom I work (who are my comrades)
- nan lalaláki ay íb/am ay mangǎéb is nan áfong* the men with whom you build the house
- nan al'widyæ ay ikapányæ [ikaébányæ] is nan fál'feg* your friend for whom you make the spears
- nan fobfállo ay iyǎbfam is nan wǎnis* the young man for whom you weave the breech cloth; (*iyǎbfak*: I weave for somebody)
- nan gadsǎngyen ay ninlagóanmi is nan pákúy* the rich man from whom we bought the rice (who is our-buying-place for rice)
- nan laláki ay nangǎlányæ is nan láman* the man from whom you obtained the wild pig
- nan laláki ay tsáyæ mangǎlǎn is nan kǎpis* the man from whom you usually get the cotton
- nan amáma ay mapadóyan nan fútug* the old man by whom the pig is killed (who is the "being-killed-place" of the pig).

Observation. Although such passive constructions in relative clauses exist, the active is used almost exclusively: the man who killed the pig. —

336. RELATIVE REFERRING TO PERSONAL PRONOUNS AND TO AN INDEFINITE ANTECEDENT.

- sak/én nan inmāli* it is I who came; I (am) the "one-having-come"
- síka nan nangisǎd is nan sǎklong* it was you who laid down the hat
- síya nan nafǎlǎd* it was he who was bound, (imprisoned)
- tjakǎmí nan mángtek ken tjátja* we are those who know them
- ketjéng ilǎèn san tjátja ay nifúeg kén síya...* then those who were with him saw....

The indefinite antecedent "that," Fr. *ce qui*, *ce que*, is expressed by the Nom. actionis preceded by the article:

- tjeng/ngéntja nan kanǎnmi* they hear (that which) what we say; "our saying" [B. 58]

ipāflam nan intjasam show (me) what you have found, "your finding"
iilāēnmi nan kinaēpna we see what he made
adīk lēytjēn nan intsaotsāona I do not like what he gave (me)
adīmi mafalīn ay kāpēn nan kānān nan lalāki ay kāpēn we cannot make
 what the man tells us to make.
adīk kēkkēn nan kanāna I do not understand what he says ("his saying")
ifāāgmo ken sak/ēn nan iyāina tell me what he brings ("his bringing")
nan leytjēna ya kāwīs that which he wants is good
tjēng/ngēk āmīn nan kanāna I hear all he says ("all his saying")
ma/īd tsna nan lēytjēm here is nothing you like (but: *ma/īd lēytjēm*
 you like nothing)
kanām amīn ken sak/ēn nan kēkkēm tell me all you know

"The one who," "those who" is expressed by the "Participle" or Nom. agentis with the article:

intō nan nangisāad is nan kanīyābna? where is the one who laid down his
 shield
nay nan nangitōli is nan bīlak here is the one who returned the money
sītōnā nan nangfla ken tjakayē this is the one who saw you
sītōdī nan nangyāi is nan kātjing this is the one who brought the brass
 (the bringer of the brass)
ēlāy sīnu ay tsha mo mā/īd fikāshna, ādī makifalōgnid any one who is
 not strong, does not go to battle, with his comrades; "whosoever, if
 there exists no strength-his, does not..."
ēlāy sīnæ ay tsha mo addāsa nan bilākna ya gadsāngyen whosoever has
 more money is a "gadsangyen", a wealthy man
mo sīnu nan insakīt adī ēntsāno everyone who is sick does not work (*mo*
sīnæ...if any one is sick...)
mo sīnu nan nangāla is nan kipāngko isākongna kēn sak/ēn! he who has
 taken my knife, shall return it to, me! (*mo*: if; *sīnu*: who, anyone)

337. If the predicate of the "relative clause" denotes customary, frequent, continued, simultaneous or repeated action, *tsa* [310] is placed before the verbal form; *tja* stands often for *tsa* and is connected, in conversation, with *ay*: *āytja*. (In this grammar it is however separated.)

nan mantīlyo ay tsāna ikāēb is nan tāfay the hammer with which he used
 to make spears [334-]
nan mantīlyo ay tja ikāēb nan lalāki is nan tāfay the hammer with which
 the man usually makes spears

nay nan laláki ay tja [tsa] mingyáí is nan tinápay here is the man who brings (every day) the bread
nay nan fobfafáallo ay tjátja [tsátsa] mangfstja is nan fstja here are the young men who often eat the meat
wodá nan naamashárgan ay tsa mamálid is san flid nan wánga there was a widower who used to sharpen his ax at the banks of the river [L. 83]. Or: who was then sharpening; simultaneous action.

338. Interchange of the Nom. actionis with the Antecedent [328] takes place in these examples:

intó nan nangálan ámam ay fstja? where is the meat which your father has brought? (instead of *nan istja ay nangalan amam*); also: *into nan nangalan amam is nan istja?*
ta énta aláén san inflak ay nalángolángo ay lipáð let us two go to get the very dry wood which I have seen [L. 3]
engkáyé'd ilágo nan kinaépyé ay fánga you shall go to sell the jars which you have made [L. 24]
nan tsák anóban ay láman ya nan ógsa the wild pigs and deer which I used to hunt [M. 8]
ya nan tsam inpáiyáí ay shengédko and the food which you used to send (had her bring to me) [M. 12]
ángsan nan ináána [inálána] ay kátjōu many, plenty were the fish which he caught [P. 2]
ayáka nan inálak ay kátjōu great many are the fish which I caught [P. 8]
umáytja nan ninlápis ay sináki the brothers who had cleared the ground went [R. 8].

INTERROGATIVE SENTENCES

339. **Sentence-Questions**, i. e. questions which may be answered by "yes" or "no," have either the form of declarative sentences, the question being expressed by the rising intonation;

or they begin with the interrogative particle "*aykǝ*" (in its various forms) followed by the verb whose endings are transferred to *akyǝ*.

The personal verb is in its "Participle" (or "Infinitive") form; the possessive verb in the form of the Nomen actionis. —

Word-Questions are introduced by interrogative pronouns or adverbs; such as: *sǝnu*, *ngǎg*, *kad*, *into*, etc. who, what, when, where, etc.

To these pronouns or adverbs our copula (is, are, was, were etc.) is inherent; they require therefore constructions with *nan* and Verbal Nouns: Nom. actionis, respectively Nom. agentis. We must not construct: who comes? what do you think? where does he live? but: who is the "comer?" what is your thinking? where is his living-place?

340. **Sentence-Questions**. Without interrogative particle, but with the intonation rising and reaching its highest tone at the final vowel of the sentence:

adumǎlika ǎkis? will you come again?

tinmǎli sǝya? has he returned?

kawǝs nan mǎkan? is the rice good?

kawǝska? are you well?

abfolǎtǝm sa? do you believe that?

inǎnapyǎ nan ǎnǎnǎk? did you seek the children?

soklǎngmo nannǎy? is this your hat?

Frequently the particle *ay*, with interrogative force, is placed at the end of a question, similarly to the repetition of our auxiliary verb: did you find the letter, did you? (Or *ngin*; see [306])

inmǎyka ay? did you go, did you?

masuyǎptja ay? do they sleep?

This particle *ay* is employed with all forms of questions treated in the following sections, with both sentence-questions and word-questions.

341. Sentence-Questions are frequently introduced by the untranslatable particle *aykǝ* [*aikǝ*; *aykǝ*; *aykǝ*; *ākǝ*]; *aykǝ* consists probably of the interrogative *ay* and an element *kǝ* which is found also in other combinations treated later. [426; 427]

Aykǝ merely indicates that the character of the sentence at whose head it stands is interrogative. It takes to itself the endings from the following verb. (If a negation precedes the verb, *aykǝ* takes the ending from the negative, so that, in this case, both verb and negative appear without ending.)

Aykǝ or *aykǝ* appears in these forms, after taking the endings from the verb:

Personal:	Possessive:
1. <i>aykǝak</i> [<i>aykǝak</i> ; <i>akǝak</i> ; <i>aykǝak</i>]	<i>aykǝk</i> [<i>aykǝk</i> ; <i>akǝk</i> ; <i>aykǝk</i>]
2. <i>aykǝka</i>	<i>aykǝm</i>
3. <i>aykǝ</i>	<i>aykǝna</i>
D. <i>aykǝta</i>	<i>aykǝta</i>
I. incl. <i>aykǝtǝko</i>	<i>aykǝtǝko</i>
I. excl. <i>aykǝkǝmi</i>	<i>aykǝmi</i>
II. <i>aykǝkǝyǝ</i>	<i>aykǝyǝ</i>
III. <i>aykǝtǝja</i>	<i>aykǝtǝja</i>

aykǝka adumǝli`ǝkis? will you come again?

aykǝ tinmǝli sǝya ay? has he returned? Ger. kam er zurück, ja?

aykǝ kǝwǝs nan mǝkan ay? is the rice good?

aykǝm abfolǝtǝn sa? do you believe that?

aykǝm adǝ abfolǝtǝn sa? do you not believe that?

aykǝyǝ inǝnap nan ǝnǝnak? did you seek the children?

aykǝyǝ adǝ intǝjǝsan nan ǝnǝnǝk? did you not find the children?

aykǝ soklǝngmo nannay? is this your hat?

aykǝkǝyǝ nanǝbla? did you smoke?

aykǝka iTukǝkan? are you a man from Tucucan? are you from Tucucan?

aykǝkǝyǝ iFǝntok? are you Bontoc-men?

aykǝ nannay ay ǝfong ya kǝam? is this house yours?

aykǝ wǝday ken sǝka nan tafǝgo ay kǝak ay? have you any tobacco for me? ("is there with you tobacco which -will be- my property")

aykǝm kǝkkǝn sǝya ay fǝfǝyi ay? do you know her?

aykǝyǝ kǝntek nan alǝwidmi ay? did you know our friends?

aykǝm inǝla nan fǝsǝul ay? have you seen the enemy?

aykǝ inkǝǝb sǝya is nan ǝlang ay? is he building the granary?

aykǝna fǝnkash nan fǝlfeg ay? did he throw the spear?

- aykǝka áfus nanúbla?* have you smoked before?
aykím igá infla sa? did you not see this?
aykém igá áfus kinwáni sa ay? had you not said this before?
aykǝ natángfan nan pánguan? has the door been closed?
aykǝtja natekuáfan nan pánguan? have the doors been opened?
aykǝ ífgton nan laláki nan áswǝ ay? does the man hold the dog? (*ífgto*
 and *lig. -n*) (is the man's holding-aim the dog?)
aykǝ wǝday [aykíway] is nan ongóngá nan kipángko ay? has the boy
 my knife?
aykǝ inayákan nan laláki nan anákna? did the man call his child?
aykǝ kínan nan áswǝ nan ístja? did the dog eat the meat?
aykǝ kápén nan laláki nan túfay? does the man make the spear?
aykǝtja kápén nan túfay? do they make the spear?
aykǝ kápén nan lalaláki nan túfay? do the men make the spears?
aykǝ wǝdá'sna'sh'áma? is the father here? (*'sna=íсна; sh'=si*, person. art.)
aykǝka fakén is nangágnèn si sa? was it not you (but an other?) who
 did it?
aykǝ síka nan namákash is nan fǝngá ay? was it you that broke the pot?
fakénak! not I!
aykǝ fakǝn sa? is it not so? is this not right?
aykǝkáyǝ nasúyep? did you sleep? *igákámí!* we did not!
aykǝka umáli aswákas? will you come to-morrow? *adíak!* I shall not!
aykǝ nakaǝto síya? has he finished cooking? *tsáan pay!* not yet!
aykǝka ínsákít? are you sick? *no* [pronounce like our: *naw!*], *áđí!* no!
aykǝtáko ngan/ngáni ad Féntok? are we near Bontoc? *áđí, adsáwí*
kay man, tsáan! no, quite far away, not yet
akíway [for: *aykǝ wǝday, is there?*] *mákányǝ?* have you any rice? (is
 there your rice?)
aykǝ sak/én? *aykǝ síya?* is it I? is it he?
aykǝ wodá'sna? is he here? *ma/íd!* no! *ma/íd kay sína* he is indeed
 not here
aykǝ ánákmó sítǝdí? is this your child? *fakǝnko ának!* not mine!
aykǝkáyǝ inmáli? did you come? *fakǝn tjákámí!* or: *fakǝnkami!* not
 we (but others)!
aykǝ nadǝy nan yán/am? has your older brother died? *tsáan!* or: *igá!*
 no! (he has not)
aykǝkáyǝ igá nafálǝd? have you not been fettered? *igákámí!* no!
aykǝtja kǝwís nannáy ay túfay? are these spears good?

342. In interrogative sentences frequently the particle *ngin*, perhaps, probably, is employed, with or without *aykē*; particularly with the future: *adumālīka ngin?* will you probably come? *padōyéntja ngin nan fūtug?* will they perhaps kill the pig? *inmāli ngin si tna?* did mother perhaps come? Ger. ist die Mutter wohl gekommen? *Ngin* is always postpositive and employed only in interrogative sentences.

343. The affirmative answer "yes" is: *ōy!* or: *æĕn!* [*wĕn*]. Usually the verb of the interrogative sentence is repeated as answer, without and sometimes with "ōy!":

aykīm inĭla sĭya? did you see him? (*ōy!*) *inĭlak!* yes, I saw (him)!
aykĭyæ kĭntek sa? did you understand this? (*ōy*) *kĭntĕkmi!* yes, we understood!

(As these examples show, the object is not repeated in the answer.)

The adverb of reply: *æĕn* (probably an Ilocano loan-word) is used repeatedly by a person listening to another's words, to indicate the listener's attention; as Ger. so? ja? ja! etc.

The negative adverbs of reply have been treated before [319-324]. Some have been recapitulated in the examples given above. —

SINU

344. Word-Questions with *sĭnu* [*sĭnæ*]? who? *Sĭnu* takes the personal endings in questions like: who am I? who are you? etc. We may consider our copula to be inherent to *sĭnu*. If the subject of the question is a noun, *sĭnu* remains unchanged; the noun follows.

sĭnuak? who am I? *sinūka?* who art thou? *sĭnu sĭya?* who is he?
sinūkāmĭ? who are we? *sinūkăyĕ?* who are you? *sinūtji?*
 who is that? (*tji*: there)

sĭnu si Angay? who is Angay? *sĭnu si Abakĭd?* who is Abakid?

sĭnu nan mamăgkid ay nay? who is this girl?

sĭnu nan mamamăgkid ay nay? who are the girls here?

sĭnu nan āpom? who is your master?

sĭnu nan plesidĕnte? who is the village-chief? (president)

sĭnu nan āmăyĕ? who is your father?

345. *Sĭnu*, who?, as subject of a question, requires participial constructions. It is followed by the "Participle" of personal verbs (and of

passive verbs, as they belong to the category of personal verbs) and by the Nomen agentis of possessive verbs. The article precedes always the "Participle" or Nom. agentis.

- s̄nu nan umāli isna?* who comes there? (who is the one coming)
s̄nu nan inmāli? who has come? who came?
s̄nu nan adumāli? who will come? *s̄nu nan wōddā'sna?* who is here?
s̄nu nan nēnts̄no istj? who was working yonder?
s̄nu nan ūmüy ad Manīla? who is going to Manila?
s̄nu nan mifūeg ken s̄kā? who comes with you?
s̄nu nan nifūeg kēn tōdī? who came with him?
s̄nu nan napadōy is nan fēs̄al? who has been slain by the enemy?
s̄nu nan mafālōd kēn tjaŕtja? who is being bound by them?
s̄nu nan tinmōli? who has returned?
s̄nu nan mamasūyep is nan āfong? who is sleeping in the house?
s̄nu nan lumāyax? who is running away?
s̄nu nan mangwāni is nannāy? who says so (that)? (who is the sayer of that?)
s̄nu nan nangwāni is nannāy? who said so?
s̄nu nan mangānab kēn sak/ēn? who seeks me?
s̄nu nan mang/ngō [mang/ngōy; mang/nōy] is nan ayāyam? who hears the bird?
s̄nu nan mamāngon kēn tōdī? who wakes him up?
s̄nu nan nangāeb is nan āfong? who made the house?
s̄nu nan māngtek kēn tōdī? who knows him?
s̄nu nan nangōlad is nan kampīlam? who has taken (forcibly) your sword ("bolo")?
s̄nu nan nangāla is nan tolfēgko? who has taken my key?
s̄nu nan tsa mangyāi is nan istja? who brings the meat usually?
s̄nu nan nangtla's nan lalāki? who has seen the man?
s̄nu nan nangttjan is nan sings̄ngna? who has found his ring?
s̄nu nan nangidjūa is nan patatjīm ken s̄ka? who has given you the iron?
s̄nu nan nangwāni si sa ken tjakāyē? who has told you this?
s̄nu nan mangāyak ken sak/ēn? who is calling me?
s̄nu nan nangt̄b̄ax is nan kāyo? who cut down the tree?
s̄nu nan mangyāi is nan sabātoshko? who is bringing my shoes?
s̄nu nan nangipūy is nan fādsok is nan āfong? who put my coat into the house?
s̄nu nan māngan is nan mākan? who eats the rice?

346. *S̄nu* as direct object, whom? stands at the beginning of the question; it is followed by the Nomen actionis with possessive endings if the subject is a personal pronoun in English; the article precedes the Nom. actionis. If the subject is a noun, the Nomen actionis has no endings; if it ends in a vowel, the "Genitive Indicator" or Ligature *-n* is suffixed.

s̄nu nan k̄kk̄m? whom do you know?

s̄nu nan finuk̄awam? whom did you call?

s̄nu nan flām? whom do you see? (who is the seeing-aim-yours)

s̄nu nan tjetj̄ng/nḡm ay tsa mangaȳweng? whom do you hear singing?

s̄nu nan t̄mm̄m? whom do you press?

s̄nu nan aȳkantja? whom do they call?

s̄nu nan aȳkan (or: *aȳkantja*) *nan lalal̄ki?* whom do the men call?

s̄nu nan l̄ytj̄nȳ? whom do you like?

s̄nu nan ūgton nan mam̄gkid? whom does the girl hold? (*ūgton*: with Gen. Ind. *-n*)

s̄nu nan adpad̄yenȳ? whom will you kill?

s̄nu nan int̄fona? whom did he hide?

s̄nu nan in̄lat̄ko? whom did we see?

If "whom" shall be more emphasized, the Nom. agentis with locative suffix *-an* and possessive endings is employed; such cases seem to be very rare, as:

s̄nu nan mangayak̄anȳ? (usually: *s̄nu nan aȳkanȳ*) whom do you call?

s̄nu nan mamal̄ds̄nȳ? (*s* inserted) who is it that you bind?

s̄nu nan mangibf̄öldnȳ? (usually: *ibf̄öȳ*) who is it that you make wet?

Personal verbs are not used in this construction; only one (doubtful) example has been obtained: *s̄nu nan t̄mköldnȳ?* whom did you stop?; also in this case the suffix *-an* is attached to the verb: *t̄mköȳak* (intervocalic *l* inserted). (The possessive verb from the same root is: *pa-tk̄ölek*, with causative prefix *pa* [also: *patk̄élek*]).

347. *S̄nu* followed by a noun with prefix *nin-* [62], forms a phrase by which our possessive genitive "whose" is circumscribed:

s̄nu nan nin̄dfong? who is the house-owner? whose house is it?

s̄nu nan nin̄ds̄'shtji? whose dog is that? ('*shtji* = *istji*)

s̄nu nan ninonḡnga ay nay? whose child is this?

s̄nu nan nin̄dfong is nan in̄dyam? into whose house did you go (have you been)?

- s̄nu nan ninsōklong is nan inālanyē?* whose hat did you take? (who is the hat-owner, for your taking—the hat)
- s̄nu nan ninongōnga ay namadōy is nan monōkko?* whose boy killed my chicken?
- s̄nu nan nināfong ay kāpēn nan lālāki?* whose house does the man build? (nināfong, or: *nan ninkōa nan āfong*; *ninkōa* is said only of material property)
- s̄nu nan ninfālfeg ay kinaēpna?* whose spear has he made? (The particle *ay* refers in this and similar constructions to the preceding noun separated from its prefix *nin*—: *ninfalfeg ay...*, *ay* refers to *falfeg*, not to *ninfalfeg*.)

348. The dative “to whom?” is expressed by *s̄nu* and the Nom. agentis with the prefix *i-*, the suffix *-an* and with possessive endings [261]; the direct object of the Nomen agentis is governed by the preposition *is*. (The Nomen agentis has no suffix, if the subject is a noun.)

- s̄nu nan nangipaflam is nan sēgfi?* to whom did you show the rain hat?
- s̄nu nan mangipaflaānyē is nan s̄lad?* to whom do you show the letter?
- s̄nu nan nangitsaotsaoāntja is nan kalāpit?* to whom did they give the dinner-basket?
- s̄nu nan mangitsaotsāoan nan lālāki is nan bflak?* to whom does the man give the money? (who is the man’s giving-place for the money?)
- s̄nu nan mangiyalfam is nan kāyo?* to whom do you bring the wood? (*l* inserted)
- s̄nu nan mangiyalfantja’sh nan pākūy?* to whom did they bring the rice?
- s̄nu nan admangitsaotsāoan nan lālālāki is nan ās̄n?* to whom will the men give the salt?

349. Examples illustrating the constructions of the interrogative pronoun governed by various prepositions (similar to such constructions with the relative pronouns) cf. [335]:

- s̄nu nan iyābfam is nan wānis?* for whom do you weave the breech cloth? (*iyābfak*: I weave for someone)
- s̄nu nan ikapānyē is nan kūtlaē?* for whom are you making the night-cap? (*ikapānyē*, or: *ikaēbānyē*)
- s̄nu nan ēntsūnoam* (plur. *nan ētsundānyē*)? for whom do you work?
- s̄nu nan nang/angnēn/ānyē si sa?* for whom did you do it?

- sfnu nan nifuegkányǎ is fli?* with whom did you go to town? (who were your companions, those going with, to town)
- sfnu nan kaduána ay nangístja is nan ístja?* with whom did he eat the meat? (who was his companion? said of but two persons; *nan kaduak, kaduam, kaduána*; so: *katlǎmi* our companion of three persons; *kapátmi* of four persons)
- sfnu nan íb/an ay inmáli adǎgka?* with whom did you come yesterday? (who was your companion, *íb/a*, who came yesterday?)
- sfnu nan íb/atáko ay mangǎéb is nan katyǎfong?* with whom do we build the hut?
- sfnu nan íb/ána ay masáyep?* with whom does he sleep?
- sfnu nan íb/an nan laláki ay éntsáno?* with whom does the man work?
- sfnu nan íb/áyǎ ay manálan?* with whom do you walk?
- sfnu nan minlagóam is nan páküy?* from whom do you buy the rice?
- sfnu nan ninlagóantja is nan ásln?* from whom did they buy the salt?
- sfnu nan mangalányǎ is nan kátjing?* from whom do you get the brass?
- sfnu nan tsáyǎ mangálaan is nan fáyash?* from whom do you usually get your sugar cane-brandy?
- sfnu nan napadðyan is nan fáttug?* by whom was the pig killed?
- sfnu nan nilagóan is nan nóang?* by whom was the buffalo sold?

(The active construction is preferable to the passive.)

NGAG

350. The rules established for *sfnu* hold also for *ngǎg*? what? We may assume also that our copula is inherent to *ngǎg*.

Examples of constructions in which *ngǎg* is subject or direct object, or where it is governed by our prepositions:

- ngǎg sa?* what is this? *ngǎg tji?* what is yonder? what is that? (also angrily, as: Ger. was soll das heissen?)
- ngǎg nan ngátjána?* what is his name?
- ngǎg nan kotókkko ay insálad?* of what advantage is it for me to write? what is the use of my writing?
- ngǎg nan umáli istjǎ?* what comes there?
- ngǎg nan inmáli istjǎ?* what came there?
- ngǎg nan úmad; nan ínmad?* what happens; happened?
- ngǎg nan úmad ken síka?* what happens to you? how are you? how do you do?
- ngǎg nan úmad is nan tjápánmo?* how is your foot?

- ngäg nan ðmad is nan ðlom?* what "has happened" to your head? what is the matter with your head?
- ngäg nan tumäyæ istj?* what flies there?
- ngäg nan nangäëb is nan domöngék?* what made the noise?
- ngägka man ken Bägti?* what are you to Bugti?, i. e. how are you related to him?
- ngäg nan ðlaém?* what do you see?
- ngäg nan nümñmëm?* what do you think?
- ngäg nan ðsublin Antéro?* what does Antero change?
- ngäg nan ðgton nan lalaläki?* what do the men hold?
- ngäg nan ðfakätja ämñ?* what do all ask?
- ngäg nan ðdjun Olóshan is nan äfongna?* what is Oloshan showing in his house?
- ngäg nan leytjéna [leytjöna]?* what does he want?
- ngäg nan këndäm si sa?* what do you say to this? what do you call this?
- ngäg nan lineyädyyä?* what did you want?
- ngäg nan ängnën nan fajäyi?* what is the woman doing?
- ngäg nan ängnéna?* what is she doing?
- ngäg nan otöenyä ay lalaläki?* what are you cooking, you men?
- ngäg nan ðnfäkäm këñ tödt?* what did you ask of him?
- ngäg nan kinwänin ämam?* what did your father say?
- ngäg nan äfusna ðfäka?* what had he asked?
- ngäg nan ðkanyä?* what are you doing?
- ngäg nan mangötöanyä is nan ðnäyä?* in what do you cook the rice?
(what is your-cooking-place for the rice?)
- ngäg nan ðfakäkmo is nan këyo?* with what do you cut the wood? (what is your cutting-tool for the wood?)
- ngäg nan itangfbko'd is nan ägæb?* with what am I to cover the box?
- ngäg nan inkälím këñ sÿya?* of what did you speak to him? (*ikälík*: I speak of...)
- ngäg nan ðnfäig nan öngönga ken sika?* with what did the boy strike you?
- ngäg nan ðpäð/ong nan lalaläki is nan gänösa?* with what do the men strike the gong?

Observe the idiom: *aykð ngäg ta...* "why should I..." (indignantly)

aykð ngäg ta ümüyak? why should I go?

aykð ngäg ta itsaotsäomi nan bëlakmi ken sÿya? why should we give our money to him?

aykð ngäg ta aläém nan ðsa ay kätjöu? why should you get a single fish?

aykð ngäg ta alðem nan kórweng nan tjálid? why should you get the "ear"
of a fish: *tjalid?* [P. 5]

aykð ngäg ta ofátjek síka? why should I untie you? [P. 10]

aykð ngäg ta alðem nan gǎngsa? why should you obtain the gong? [P. 12]

aykð ngäg ta ǎlǎgöyǎ nan kafáyo? why should you sell the horse?

Nān = what? is never an element of a sentence; it is an interjection expressing curiosity, surprise, indignation; uttered with rising intonation.

351. *Sñnu ay...* and *ngäg ay...* which...?, used attributively with substantives, require the same constructions as *sñnu* and *ngäg*. *Sñnu ay...* is used with persons; *ngäg ay...* with animals and things, but also sometimes with persons.—*Ngäg ay...* has also the meaning: what kind of?..

sñnu ay ongóna nan nǎdðy? which boy has died?

ngäg ay kaníyab nan kðam? which shield is yours?

sñnu ay lalǎki nan finmǎla? which man went out? (or: *ngäg ay lalǎki...*)

sñnu ay fafáyi nan nangiyǎli's nan fushǎngan? which woman has brought the large jar? (or: *ngäg ay fafayi...*)

sñnu ay ongóna nan ǎmüy is iskuǎla? which boy goes to school?

sñnu ay inǎna nan nangwǎni si nannay? which old woman has said this?

sñnu ay mamǎgkid nan nǎmǎkash is nan ǎgan? which girl has broken the pot?

sñnu ay lalǎki nan ayǎkanyǎ? which man do you call?

ngäg ay báyok nan ishugítmo? which kettle do you put on the fire?

ngäg ay nðang nan ilǎgoyǎ? which buffalo do you sell?

ngäg ay kǎyǎ nan sinibóyǎ? which tree did you cut down?

ngäg ay ǎli nan intedǎǎntja nan Igólot? in which country do the Igorot live?

ngäg ay pñang nan léytjém? which ax do you like?

ngäg ay lalǎki nan inayǎkan Fǎmnak? which man did Fumnak call?

ngäg ay fobǎnga nan léytjén nan fobfǎllo? which pipe does the young man like?

ngäg ay ayáyam nannáy? what kind of a bird is this?

More frequently the Igorot employ the construction with a "relative cause," instead of the "*sñnu ay...* construction; it is more idiomatic to say: who is the man who came? instead of: which man came?

A few examples will suffice, as these constructions with relative and interrogative pronouns have been treated before and illustrated by many examples.

- s̄nu nan ongóna ay úmüy is iskutla?* which boy (who is the boy who...) goes to school?
- ngäg nan túfay ay kinaépmo?* which spear did you make? (which is the spear that you made?)
- s̄nu nan fafáyi ay inmáli?* which woman came? (who is the woman who came?)
- ngäg nan fánnga ay nafádash?* which pot is broken? (which is the pot that is broken?)
- ngäg nan káyang ay piltém?* which spear do you choose? (which is the spear that you choose?)
- s̄nu nan alkwidmo ay mangáktam is nan sáong si ásx̄ ay?* to which of your friends do you give (some of) the dogs teeth?
- s̄nu nan laláki ay éntsūnoányǎ?* for which man do you work?
- ngäg nan íli ay nalpányǎ [nalpóanyǎ]?* from which town did you start? (which was the town as your starting-place?)

NGAGEN

352. "Why" is expressed by *ngágén* (probably a compound of *ngäg* and the "auxiliary" *ek* [307]), which takes to itself the endings of the verb and appears in these forms:

Personal:

1. *ngágénak* [*ngagónak*]
 2. *ngágéngka* [*ngagónka*]
 3. *ngágén* [*ngagéng*; *ngagón*]
- I. incl. *ngágéntáko*
 I. excl. *ngágéngkámí*
 II. *ngágéngkáyǎ*
 III. *ngágéntja*

Possessive:

- ngágék* [*ngágék*]
ngágén
ngágéna [*ngagóna*]
ngágéntáko
ngágénmí
ngágényǎ
ngágéntja

The "endings" *ek*, *en*, etc., without *ngag-*, are used sometimes for "why;" they are followed in many cases by the emphasizing particle *man*. The particle *ay?* stands usually at the end of interrogative sentences of this kind.

- ngagéngka man madæniáæni ay fumágon?* why do you get up ("awake") so late? (*ngagéngka?* why, pray? Ger. ja warum denn? Fr. pourquoi donc?)
- ngágém yáí sa'y [sa ay]?* why do you bring that?
- ngágéngkáyǎ man tinmóli ay?* why, pray, did you come back?
- ngäg man éntja nëngkalí ay?* why did they speak? (*man* separates *ngágéntja*)

éntja man adí umáli'sna? why do they not come here?
ngägéntja man adí éntsúno ay? why — say! — do they not work?
ngägén ayákan nan laláki síka ay? why does the man call you?
ngägengkäyě inmáli'd Samōki ay? why did you come to Samōki?
ngägényě igá insúno nan kāyæ'y nay ay? why did you not burn this wood?
ngägéntja 'nasikōgong nan lalaláki ay? why do the men strike each other?

(*'nasikōgong*: [301])

ngäg man ém tinángfan nan ágæb ay? why did you cover the box?
ngägón man inmáli'sna? why has he come here?
ngäg en mabōy [mabō] nan fádsok ay? why is my coat wet?
ngägóna finákash nan ágěpko ay? why did he break my box?
ón adí ay? why not? [*én*]; *óna adí ay?* why (does he) not?
ngägényě inóto nan mákan ay? why did you cook the rice, why?
ngägéngka man ináka ay? why are you crying?
ngägém padōyén nan ásxæ ay? why do you kill the dog?
ngägéntja napéan nan áfong ay? why were the houses burnt?
ngägéngka man wōdā'shna ay? say! why are you here? (*'shna: ísna*)
ngägentáko man madæniáæni ay umfleng ay? why, pray, do we rest so long?
ngägón man píltén nan fobfafáyi nan síleng ay? why do the women select the beads?
ngägón aldén Isding nan wúe ay? why does Isding take the rattan?
ngägéngka fákón is nangáéb is nan kōlong ay? why did you not make the chicken coop?
ngägén mapadōy nan nōang ay? why is the buffalo killed?
ngägéntja maángo nan ámín ay fobfafáyi ay? why are all women laughing?
ényæ man totōyén síya ay? why do you speak to him? why do you address him?
ngägéngkäyě tsa ináka ay? why do you keep crying?
ón ma/íd ay? why is there nothing?
en ma/íd kalásayna ay? why has he no shield?
ngägéntáko adí úmüy ay? why do we not go?
ngägém adí kánán ay? why do you not tell (it)?
ngägéngka adí kumáéb is túfay ay? why do you not make any spears?
ngäg man éngkayě adí manūbla ay? why do you not smoke?
ngägéntja adí totōyén sítōdí ay? why do they not speak to that one?
ngägím igá yáí nan baldūgmo ay? why did you never bring your gun?
ngäg man éngka adí éntsúno ay? why are you not working?

- ngägén igá inayákan nan ongóngá sak/én ay?* why did the boy not call me?
ngägím adí ídju nan áfongmo kén tónǎ ay? why do you not show him your house?
ngägón adí íígtón Táynan nan áse ay? why does Taynan not hold the dog?
ngägón igá nafáled nan mangákõu ay? why has the thief not been bound?
ém igá payán na nan sokõngmo? why did you not fill there your bowl?
 [R. 24]
éngkáyě man lumáyæ ay? why do you flee? [B. 50]

INTO

353. *Intõ* [énto] where, whither and whence, requires the locative suffix *-an-* affixed to the Nomen actionis. It takes endings only if the subject of the question is a personal pronoun with the copula, as: where are you? (The copula may be thought to be inherent to *intõ*; thus we can probably more readily understand the various examples: *Intõ* = where is, are, was, were, etc.) *intõak?* where am I? *intõka?* where are you? *intõ síya?* where is he? *intõkamí?* where are we? *intõkáyě?* where are you? *intõtja?* where are they?
intõ sí Lang/ágan? where is Langágan? *intõ sh'áma?* where is father?
 [sh' = sí]
intõ nan kawódna [kawádna]? where is his place? where is he?
intõ man ákis nan kipángko? where is my knife again? (angrily; Ger. wo ist denn schon wieder mein Messer?)
intõ pay nan alfwidko? where is my friend? (*pay*: emphasizing particle)
intõ nan úmüyányě? where do you go? Or: *intõ nan ayányě?* [ayan-see: 333]
intõ nan intedéántja? where do they remain? (live)
intõ nan intedéan nan lalaláki? where do the men stay?
intõ nan úmüyam? *intõ nan áyam?* where do you go?
intõ nan nasüyepányě? where did you sleep? (where was your sleeping-place?)
intõ nan inlipáyan nan ánanak? where do the children play?
intõ nan nantjasányě is nannay ay kfyéd? where did you find this gourd?
intõ nan admanganána? where will he eat?
intõ nan nangipáyam is nan soklõngko ay? where did you put my hat?
intõ nan nangitafónan nan mamággid is nan kádpas? where did the girl hide the blanket?

- intō nan nangitjānana si sa?* where did he find this?
intō nan nangitsaotsāoam is nan bilak kēn tōdī? where did you give him the money?
intō nan namadōyan nan fālfeg is nan lalāki? where did the spear hit the man?
intō nan nakōgongānyē? where have you been hurt, struck?
intō nan nakedfānam? where have you been bitten?
intō pay nan nangipaīlānyē is nan sēlad kēn tōdī? where did you show him the letter?
intō nan nangwanān nan lalalāki is nannay? where did the men say that?
intō nan namadōyantja is nan lāman? where did they kill the wild pig?
intō nan mangisublāntja is nan bilāktja nan gadsāngyēn? where do the rich men change their money?
intō nan mangapāna [mangaēbāna] is nan āfongna? where does he build his house?
intō nan tsāyē mangigtōan is nan āsē? where do you usually keep the dog?
intō nan nangwaniānyē is nannay ay kālī? where did you say this word?
intō nan mangōlānyē is nan ayāyam? where do you hear the bird?
intō nan ināyan nan āmam? where did your father go?
intō nan nangika/ēfānyē is nan arwākna? where did you bury his body?
intō nan iptjāsmo naīpīdan? where had you been squeezed?
intō nan mangotōanyē is nan fīnāyē? where do they cook the rice?
intō nan nangāban nan yīm/am is nan ālangna? where did your brother build his granary? [*nangaban; nangapan; nangaēpan; nangaēban*]
intō nan napadōyan nan ayāwan? where has the buffalo been killed?
intō nan admapadōyan nan āsē? where will the dog be killed?
intō nan nangaptānyē ken tjāftja? where did you meet them?
intō nan kāēwad nan nēntsūnoānyē? where is your working place?

Motion from a place is expressed by the idiomatic verb: *malpo*, to come from, or: to start at a place; *malpo-* takes the personal endings, unless the locative suffix *-an* with the possessive endings are required by the construction; its forms are in the preterite (which is used almost exclusively and has the same endings as the present: *malpōak*, or the future: *admalpōak*) thus:

	Personal:	Possessive attached to suffix <i>-an-</i> :
1.	<i>nalpōak</i> I came from, (I was at a place)	<i>nalpōak [nālpak]</i>
2.	<i>nalpōka</i>	<i>nalpōam [nālpam]</i>
3.	<i>nalpō</i>	<i>nalpōana [nalpāna]</i>

D.	<i>nalpōta</i>	<i>nalpōanta</i> [<i>nalpānta</i>]
I. incl.	<i>nalpotāko</i>	<i>nalpōantāko</i> [<i>nalpantāko</i>]
I. excl.	<i>nalpōkamī</i>	<i>nalpōanmī</i> [<i>nalpanmī</i>]
II.	<i>nalpōkāyē</i>	<i>nalpōanyē</i> [<i>nalpanyē</i>]
III.	<i>nalpōtja</i>	<i>nalpōantja</i> [<i>nalpāntja</i>]

intō nan nalpōam, nan nalpōanyē? where did you come from? where have you been? "where did you start coming?" where are you from?

intō nan nalpōan nan lalāki? whence did the man come?

intō nan nalpōan nan fobfafālo? whence did the young men come?

intō nan malpōam? where are you starting from?

intō nan admalpāntja? whence will they start?

(*nalpōak id Fēntok* I come, I came from Bontoc.)

KAD

354. *Kād* means: when? and: how much, how many? Temporal *kād* requires the Nomen actionis with the locative (adverbial) suffix *-an* and possessive endings. The Nomen actionis is preceded by the article *nan*. Quantitative *kād* is followed by the Nom. actionis with possessive endings without *-an*.

Temporal *kād*:

kad nan manganāna? when does he eat?

kad nan ēntsūnōāna? when does he work? (also: how long does he work?)

kad nan ēntsūnōan nan lalalāki? when do the men work?

kad nan adumalāna? when will he come? (also: *ādkad nan umalāna*)

kad nan umāyantāko? when shall we go?

kad nan inmalāna? when did he come?

kad nan intedēānyē id Manīla? when will you stay at Manila? or: how long will you stay....; "how long" is expressed more distinctly by saying: how many hours, days, months etc.: *kad ay fūan nan intedēānyē?* how many months will you stay? cf. [357]

kad nan nangīlam ken sīya? when did you see him?

kad nan mangōtōanyē is nan fīnāyē? when will you cook the rice?

kad nan nalpōanyē id Tūkūkan? when did you come from Tucucan?

kad nan nalikoātantja? when did they start?

kad nan nangapānyē is nan āfong? when did you build the house?

kad nan napadōyāna? when was he killed?

kad nan nangwāntan nan alīwidmo si sa? when did your friend say that?

kad nan nangīlan nan fafāyi ken sīka? when did the woman see you?

kad nan mafadsāngantāko? when shall we be assisted?

- kad nan nafākashan nan fānga?* when has the pot been broken?
kad nan nakāpan nan sōklong? when has the cap been made? [*nakāēban*]
kad nan mangilabōantja ay ēngkāl? when will they begin to speak?
kad nan tinmuktjuantāko isna? when did we sit here?
kad nan kēmaānam ad Fēntok? when do you leave Bontoc?
kad nan namakāshana is nan fānga? when did he break the pot? (I break:
fakāshek; Nomen agentis, in present: *mamākash*, pret. *namākash*;
 with adverbial suffix *-an*: *namākashan*, and possessive *-na*, his:
namakāshana)
kad nan finmangōnāna? when did he awake?
kad nan nēngkālāna? when did he speak?
kad nan fumalāantja nan ānānak? when do the children go out?

355. Quantitative *kād*:

- kadtāko? kadmāi? kdkāyē? kadtjā?* how many are we; you; they?
kdkāyē ay inmāy? "how many were you going?"
kādtjā'y manāgfad is nan bātō? how many are they who carry the stone?
kad nan tjaḥn nan kafāyo? how many feet has a horse? (how many are
 the feet of a horse?)
kad nan bilākmo? how much is your money? how much money have you?
 (or: *kad nan kōam ay bflak?* or: *kad nan bflak ay wōdā kēn sīka?*)

Kād used with nouns: "how many trees"—is constructed like attributive *sīnu* or *ngāg*; we may say: how many trees did you cut down *kad ay kāyo nan sinḥboyē?* or: how many are the trees which you cut down: *kad nan kāyo ay sinḥboyē?* These constructions are found in the following examples:

- kad ay lalalāki nan flāem?* how many men do you see?
kad ay bflak nan ifāyadyē? how much money do you pay?
kad nan ōgsa ay inflan nan ongōnga? how many deer did the boy see?
kad ay fūan nan umūyantāko? how many months shall we travel?
kad nan kafāyo ay mangūyud is nan kalomāto? how many horses pulled
 the vehicle? (*mangūyud* from *kuyūtjek*; Nom. ag. as "the horses"
 is the subject)
kad nan lalalāki ay nangyāi is nan awāktja? how many men have brought
 their bodies?
kad nan fēsēl ay napadōy? how many enemies were killed?
kad nan ōlo ay napotōan? how many heads were cut off?
kad nan lalalāki ay wōdā 'sna? how many men are here?

And in the idioms: *kad nannáy?* how much does this cost? or:
kad nan lāgon nan sōklong? what is the price of the hat?

kad nan kāndām is nannay? how much do you want ("say") for this?

kad nan ānānākmo? how many children have you?

The following sentences illustrate the difference between the construction of temporal and of quantitative *kad*:

kad nan admangapānyæ is nan tūfay? when will you make the spears?

kad ay tūfay nan ādkāpēm? (*kad nan tūfay ay...*) how many spears will you make?

kad nan nangilagōan nan fafāyi is nan sīngsing? when did the woman sell the rings?

kad ay sīngsing nan inlāgon nan fafāyi? (*kad nan sīngsing ay...*) how many rings did the woman sell?

kad nan nangflanyæ is nan lalalāki? when did you see the men?

kad ay lalalāki nan inflayæ? (*kad nan lalalāki ay...*) how many men did you see?

kad nan mamadōyanyæ is nan āsæ? when will you kill the dog?

kad ay āsæ nan padōyenyæ? (*kad nan āsæ ay...*) how many dogs do you kill?

kad nan inmaltanyæ? when did you come?

kādkāyæ ay inmāli? how many are you that came?

HOW MANY TIMES?

356. "How many times" is expressed by *kad* and *tsa* [310] preceding the frequentative form of the verb with the suffix *-an*:

kad nan tsam inmaliātan īsna? how many times have you come here?

kad nan tsāyæ manalitalībnan [manalitalīfēnan]? how many times do you dance?

kad nan tsāna namotōan is ōlo? how many times did he cut off heads?

kad nan tsām inmāyan ad Mēlika? how many times did you go to America?

kad nan tsām nangflailādan ken sīya? how many times have you seen him?
[*nangfla/ilān*]

Without *tsam*: *kad nan nangflaflam ken sīya?* how many times have you seen him?

Only one example where *mang-* is prefixed to *kad* and personal endings are suffixed has been obtained: *mangādka ay mangāngnēn si sa?* how many times are you doing that? (and in the preterite: *nangāngnēn si sa?* how many times did you do that?)

TADDO

357. *Taddo*, often accompanied by a negative, means: "how long will it take until...?" or: "when finally..?"; it introduces an impatient question; the negative denotes unfulfilled expectation and is to be omitted in translation:

taddo man adftja umali? how long will it take until they come? when will they finally come?

taddo man adfna kãpèn nan ãfong? when will he finally build the house?

taddo adfta ũmtjan? when will we two finally arrive? [K. 5]

taddo nan mangapãnyë is nan ãfong? how long will you still be building the house?

(Without negative and with Article and Nomen actionis with *-an*)

taddo man adfna pãad yãi nan istja? when, indeed, will he bring the meat "at last?" "how long does he not bring the meat?"

taddo man adf pãad umali sītōdī? how long will it take until he comes?

kanãna en "taddo adftja umali?" (Lumãwig) says: how long will it take until they (the dog and the deer) arrive? [L. 8]

taddo adfm pãad tjpãpèn nan kõam? how long will it take until you catch your (pig)? [L. 61]

taddo nan mangilabõantja? when will they finally begin?

HOW?

358. "How?" in connection with a verb, as: how do they throw the spear? is circumscribed by the phrase: what are they doing (verbs: *ãngnek, ikak*) to throw the spear? (or: they who throw).

ngãg nan ãngnèm ay mangãëb is nan fobãnga? how do you make the pipes? (what are you doing as maker of pipes?)

ngãg nan angnëna ay insãlad? how does he write? [or Nom. ag.: *minsãlad*]

ngãg nan inangnëna ay nanãlan? how did he walk?

ngãg nan angnëntja ay minlãfa is nan fãdso? how do they wash the coats?

ngãg nan inãngnèm ay nangãëb is nannay? how did you do this?

ngãg nan ãngnèn nan fobfãfãyi ay mangõto is nan fñãnyë? how do the women cook the rice?

ngãg nan angnëntja ay mãmkash is nan fãlfeg? how do they throw the spears?

ngãg nan ãngnèn nan lalalãki ay mamãd/ong is nan gãngsa? how do the men strike the gong? (*pãd/õngëk*)

359. "How?" in connection with an adjective (or adverb) is expressed by the derived abstract substantive preceded by *kād?* how much?

kād nan kaántjon nan káyo? how high is the tree? ("how much" is the height of the tree?)

kad nan kaadsáym nan tjénwum? how deep is the water? ("how much" is the depth of the water?)

kad nan kaadsawwín nan fli? how far is the town?

kad nan kaasdík nan lólo? how short is the stick?

kad nan kaasedjíl nan káyo? [*kaadjón*] how thick is the tree?

kad nan tarwín nan mamáǵkid? how old is the girl? (how many are the years of the girl?)

kad ay ákyu nan intedécanmi 'sna? how long (how many days) will we remain here?

INDIRECT QUESTIONS

360. Indirect Questions are introduced by the particle *mo*. In many cases (especially if the question begins with "what") the Nomen actionis is used as the direct object of the main verb, as the first example given here illustrates.—*Mo*, meaning "if" and "whether," precedes interrogative pronouns and adverbs.

adík kékkén mo ngäg nan leytjéna I do not know, what he wants

Or:

adík kékkén nan leytjéna "I do not know his wanting"

aykfyé kékken mo ngäg nan kinwánin nan laláki? do you know what the man said? (*aykfyé kékken nan kinwánin laláki?*)

kinwánina mo intó nan kawwádna [*kawwódna*] he said where he was (where "his place")

kanányé mo kad nan alána tell (me), when he will come

ibfakána ken sak/én mo ngag nan wóda kén sak/én he asks me what I have

nalitjóngak mo ngag nan kinwánim adúgka I have forgotten what you said yesterday

kékkek mo ngag, nan maangóana I know why he laughs (*ngag* followed by the Nom. act. with the suffix *-an* expresses cause)

adími kékkén mo ngag nan kanántja we do not know what they say

kanám mo intó nan ayányé tell me, where you go

- kanām mo umālika* tell me whether you will come
kēkkek mo ngāgēngka umāli I understand why you come
nan amāma kanāna ken sak/ēn mo kad nan umüyānyē the old man tells me when you will go
īdjum mo intō nan nangipāyan nan alīwidko is nan fākat show (me), where my friend has put the nails
nan fāfāyi ibfākāna ken sak/ēn mo kad nan finayādjak the woman asks me how much I have paid
kanānyē ken amāyē mo makisāak ed is āfongyē tell (i. e. ask) your father if I shall go with you to your house [L. 39]
ibfakāmi ken tjakāyē mo imsēnyē nan awākyē we ask you if you wash your bodies
ībfākam ken sīya mo intō nan inayāna ask him where he went
ibfakātja mo ngāg nan īnmat they ask what has happened
aykēm kēkken mo sinu nan inmāli do you know who has come
ibfakāna mo intō nan nalpōanyē he asks where you came from (where you have been)
adīk kēkkēn nan kanāna I do not understand "his saying," what he says
ifaāgmo ken sak/ēn nan iyāna tell me what he brings (or: *mo ngag nan iyāna*)
ibfakāmi mo ngāg nan nalpōana id Sagādsa we ask why he came from Sagāda
kanām mo ngag nan ibfākāna tell (me) what he asks
kanām nan īnmat ken sīka tell (us) what has happened to you, what is the matter with you
ifaāgyē ken tjakamī mo ngag nan angnēnyē tell us what you are doing
ibfakāna mo sinūkayē he asks who you are; *mo intō nan īliyē* where you live; *mo kad nan adumāliānyē* when you will come
adīk kēkkēn mo intō nan kawādnā adūgka I do not know where he was yesterday
aykīyē tjēng/ngēn nan kanān nan fāfāyi? do you hear what the woman says?
aykēm kēkkēn nan kāpēn nan ongōnga or: *mo ngag nan kāpēn nan ongōnga?* do you know what the boy makes?
ta ilānmi sīka mo ket adī pinpaabōkēn nan kanyōn nan ōlom! let us see you, if not the cannon cracks your head! [B. 51]
ībfakam ken tjakamī mo wodāy lēytjēm tell us if there is anything you want
kanām ken sak/ēn nan kinwānin Mātyē! tell me what Matyu said!
 Idiom: *tak/ēn mo nafākash nan fānga* "I do not care" whether the pot is broken

tak/ĕn mo adĭna iyđi nan kđyæ I do not care ("nevermind") if
 he does not bring the wood
ĕlđi mo tomđli nevermind if he returns
ĕlđi mo umđytja I do not care whether they go.

TO BE

361. There is no auxiliary verb "to be" in Bontoc Igórot, which would correspond to our copula. The various ways of constructing equivalents for our use of the copula will be treated in the following sections.

If "to be" means: to exist, to be present, to be at a place (Fr. *il y a*; Ger. *vorhanden sein*; *sich befinden*), it has an equivalent in: *wđđ* [*wđđy*]; but *wđđ* cannot be used in certain cases stated below.

If "to be" serves as our copula between the subject and predicative elements, such as nouns or adjectives, it finds its equivalent in:

a certain order of words: the predicative element precedes the subject without ligature; or

the personal suffixes attached to words of nearly all categories (Igórot grammatical categories are, of course, different from ours); or

the ligature *ya*, placed between the preceding subject and the subsequent predicative element.

fđnĭg nan ongđnga or: *nan ongđnga ya fđnĭg* the child is small; *fđnĭgak*
 I am small.

362. *Wđđ* or *wodđy*, an idiomatic verb, denotes existence, presence at a place; as: there is, are, was, were etc.; I am somewhere; I am present.

bĭlay nan đtangtja.—*nan đtangtja wđđ 'd Papđt/tay*; *san tđkidtja ay wđka wđđ 'd Papđt/tay* a trunk of a tree is their carrying-beam (to carry corpses of slain men). Their beam is (still in existence) at Papatay; their rope made of a liana (*wđka*) is at Papatay. [L. 94]

Wödǎ can be used only in affirmative sentences which can be either declarative or interrogative. It can not be used in negative sentences; nor as copula between subject and predicative elements; nor in questions, beginning with *intǒ*; nor in commands (imperative).

WODA

363. *Wödǎ* or *wödǎy* takes none but personal endings:

1.	<i>wödǎak</i> [<i>wödǎk</i>]	<i>wödǎyak</i>	I am present; I am at a place.
2.	<i>wödǎka</i>	<i>wödǎyka</i>	
3.	<i>wödǎ</i>	<i>wödǎy</i>	
D.	<i>wödǎta</i>	<i>wödǎyta</i>	
I. incl.	<i>wödǎtǎko</i>	<i>wödǎytǎko</i>	
I. excl.	<i>wödǎkǎmǎ</i>	<i>wödǎykǎmǎ</i>	
II.	<i>wödǎkǎyǎ</i>	<i>wödǎykǎyǎ</i>	
III.	<i>wödǎtja</i>	<i>wödǎytja</i>	

Dialectic forms of *wödǎ* are: *ödǎ*; *uödǎ*; *wǎda*; *wǎdsa*, *wǎsǎ*; *wǎta*; also a sound similar to an English *r* was pronounced by some Igorot between the two vowels.

In the third person singular (rarely in plural) the ligature *ya* is often placed between the preceding subject and *wödǎ*.

The Future is expressed by *wödǎ* and adverbs or adverbial phrases denoting time: *aswǎkas*, to-morrow, *ǎwǎni*, soon etc. cf. [413]. Also the form: *adwödǎ* is used sometimes.

The Preterite is expressed by adverbs or adverbial phrases of time: *adǎgka*, yesterday; *adsǎngǎdum*, some time ago etc. Or the Preterite "I was" is circumscribed by other verbs, especially *nalpǒ*, I have come from, I am here from, hence = I was there; I have been there. [353] Or by *immǎliak*, I came; *nintedǎeak*, I stayed, remained, sojourned at a place.

nan fǎfǎyi ya nǎlpǒ'd Fǎintok the woman was in Bontoc
nalpǒkǎmi is nan ǎlimǎ we were in our country (town)
intǒ nan nalpǒam [nǎlpam]? where have you been?
intǒ nan nintedǎeam adǎgka? where have you been yesterday?

Wödǎ is also found in a frequentative form: *wodwödǎkǎmǎ*, we were (there) often, many times. This reduplication expresses also sometimes the comparative "more," as:

wodwödǎymo there is morethan
adwödwödǎymo there will be morethan [185].

Instead of *wōdā* the substantive: *nan kawādna*, the place where he is (his place); *nan kawādko*, my place (Ger. mein Aufenthaltsort) is sometimes used. (*Kāwad* or *kāwod* is probably the abstract noun derived from root *wod*.)

Wōdā and *aykē?* are sometimes combined into: *aykēway? aykōway? ākēway?* is there? is....present?

wōdā, there is, there are, corresponds sometimes to our "some," "several" "any."

Wōdā (in singular!) at the beginning of tales (also with "*adsāngadum*, some time ago") is our: "Once upon a time there was (were);" Ger. Es was einmal.

Wodā—wōdā can be translated: some—others; at some times—at other times.

Nay! "here is" (but rarely "*wōdā!*"); Fr. voici, accompanies frequently the gesture of pointing at an object.

The negative: there is no..., there does not exist, it is not present, is: *mātd*; see [322].

wodā nan kāyē there is a tree; *ma/īd kāyē* there is no tree

wodāyak is nan āfong I am in the house

sīya ya wodāy īsna he is here (*wodā'sna sīya*)

wodākāyē is nan īlimi you are in our country, town

nan alīwidko (ya) wodā is nan āfongna my friend is in his house

nan fafāyi ya wodā is Sagādsa the woman is in Sagāda

nan lalalāki wodātja id Tukūkan the men are in Tucucan

wodā'sna s'īna mother is here (*si īna ya wodāy īsna*)

wodāy nan kāwīs ay tākē ya wōdāy nan ngāg ay tākē is nan āmīn ay fatāwra there are good and bad people "in the whole world," everywhere

wodāy nan fīnālyēn ya wōdāy nan fobfāllo some are married men, some are unmarried young men

wodākāmi is nan īlī'd Fēntok adūgkā we were in the town of Bontoc yesterday

adwōdāykamī is nan djālan we shall be on the road

adwōdātja'sna they will be here

awāy nget wōdā is ka/iskuēlān he may be at the schoolhouse

awāy nget nintedēe sīya ad Manīla he was probably at Manila ("he stayed")

awāy nget wōdā'stjī he may be there

sīnu nan wōdā'sna? who is here?

sīnu nan wōdā'sh āfong? who is at home? who is in the house?

- intō nan kawōdna?* where is he? (*intō sʔya?*); *ma/īd sʔna sʔtōdī* he is not here (not: *wōdā!*)
- wōdāak istjʔ adsāngādum* I was there some time ago; *ma/idāk istjʔ* I was not there
- adwōdākāmī id Dsagūpan is āwani* we shall soon be at Dagūpān;
adma/īdkami we shall not be...
- nan pākūy ya wōdā is nan ālang* the rice is in the granary
nan fākat ya wōdātja is nan āgəb the nails are in the box
- intō nan ināyam?* where have you been? (where did you go?)
- intō nan kawōdmo adūgka?* where were you yesterday? *wōdāak īsna*
I was here
- adīk kēkkēn nan kawōdātja* I do not know where they are ("their abode")
ngāg ay īli nan nalpōanyē? in which town have you been? [*nalpōanyē*]
nalpō sʔya 'd Fēntok he was at Bontoc
- nalpōak is nan āfongko* I was in my house; *adiāk nalpo* I was not (did not come from it)
- adīkami nālpo is nan pāgpag* we were not in the forest
- intō nan nālpa?* [*nalpōam*]; *intō nan nalpōanyē?* [*nalpōanyē*] where have you been? (*nan nalpōak* means also: my birth place)
- nan fobfafāyi nalpōtja is nan pāyo* the women were in the rice fields
adumāykami is nan pagpag we shall be ("go") in the forest
- aykēka adumālī'sna?* will you be ("come") here?
- lēytjek ay intedēe is nan īliyē* I like to be ("stay") in your country
aykēway inflam is nan āsē? have you seen any dog? [*aykēway inflam*: is, or: was there your seeing of a dog]
- aykēway mamangwāni en ngəmədsan anākkō is tīlin?* would anybody say that my child was transformed into a rice bird? ("is there any saying, any imagining") [T. 8]
- aykēway adīk itānoy..?* did I ever refuse anything...? ("was there my not granting") [T. 8]
- aykēway asāwam?...mīd pay asāwam!* are you married?...I am certainly not! (it there any wife-yours? there is no wife-mine, indeed) [L. 85]
- wōdā nan mamūkaē ken sʔka!* somebody calls you! (there is one calling you)
- wōdā nan īsākēt ken sak/ēn* something hurts ("sickens") me
aykēway kēkkēm ad Fāllig? do you know anybody at Barlig?
- mo wōdāy admangwāni ken Tōngay* if anyone will tell it to Tongay
mo way mangībfāka ken Falōnglong if anybody asks Falonglong
- aykēway īlam?* do you see anyone?
- aykē wōdā ay kintēkmo?* is there anything that you knew? did you know anything?

- wodǎ sh' [si] Mólèng!* here is Molèng!
wǒdǎ'sh lalǎki ay inkǎéb is nan áfong there is a man who builds houses
 ('sh: preposit. is or si)
wodǎ nan kafáyo; inflak there are some horses; I saw them, or: I saw horses
wodǎ kǎg nannǎy! there were some (cannon balls) like this! [B 38]
wodǎ nan madǎy ay ínim, wodǎ nan lǎma; wodǎ nan nabaldúkan is nan inaǎdpa.... there were dead (killed) at one time six, at an other five; some were shot in their hands.... [B. 32]
wodǎ nan djǎa'y fobǎllo there were two young men [K. 1]
wodǎ nan sinǎki ay mánganǎb there were two brothers who went hunting [L. 1]
wodǎ nan sinǎki ay fafáyi there were two sisters [L. 26]
wodǎ nan sinǎki ay natǎkǎ ad Pókis there was a brother and his sister living on mountain Pokis [L. 4]
wodǎ nan sinǎki ay infǎlǎ is tǎlin there were two brothers who watched the rice birds [M. 1]
wodǎ nan ónash id Falǎdfid there was a sugar cane plantation at Falidfid [S. 1]
wodǎ nan ísa'y ongóna ay fafáyi there was one girl [T. 1]

364. EXAMPLES OF EQUIVALENTS FOR OUR COPULA "TO BE."

(Many similar examples have been given in various preceding sections; they are recapitulated here and augmented by other examples.)

Predicative Substantives:

- alǎwidko si Anǎwǎsal* Anauwasal is a friend of mine; or: *si Anǎwǎsal ya nan alǎwidko*
fǎsǎlak I am an enemy *alǎwidak* I am a friend *sak/én nan alǎwidmo*
 I am your friend
si Mólèngak I am Molèng *si Fǎngedak* I am Fanged *si Antéloak* I am Antero
lalǎkǎk I am a man *iFǎntokak* I am from Bontoc *iyAǎbak* I am from Alab
Igólotak I am an Igórot *ayké Igólot síya?* is he an Igórot?
ongónǎǎk I am a child, I am young *amǎmǎk* I am an old man, I am old
fakónak si Olóshan I am not Oloshan *aykéka sh' Mátya?* are you Matyu?

sīnu nan katakēn tōshā? who is that person ("the personality of this")?
sīnu nan katakēntjā tōnā? who are these persons? (*ka-takē*: abstract
 noun: the personality)

tjajtja nan soldadsotāko they are our soldiers

tjatāko nan fēisēultja or: *fēisēultja tjātāko* we are their enemies [*fēisēultja*]

isāed madōy si Palpalāking; nan sangadjīlna falīda, nan toktjūana gāngsa,
nan tākīdna kātjing then died Palpalaking; his death-chair was
 (made of) iron posts, his seat were gongs, "his rope was a brass
 chain" i. e. he had a chain instead of a rope. [P. 8]

ya! patofēēm man nan tjēnum....mo Lumāwigka! well then! so create
 ("make grow") the water, if you are Lumāwig!. [L. 70]

Predicative Adjectives (and "Participles"):

antjōak I am tall *nablēyak* I am tired (passive of *felēyek*)

kāwīska you are good *kāwīs sīya* he is good

sīa sa! that is right! (all right!) *ngāag sa!* this is bad! (pron. *ngāg*;
 ā drawn)

nan tjēnēm ya ātong or: *ātong nan tjēnēm* the water is warm

nan fobfāfāyi ya kāwīs or: *kāwīstja nan fobfāfāyi* the women are good

insākīt nan lalāki paymō ya nablēy the man is sick or tired

nan asāwāna ya inmāy his wife has gone, is absent or: *inmāy nan*
asāwāna

nan lāngtay ya nafākash or: *nafākash nan lāngtay* the bridge is broken

adī kāwīs nan mamamāgkid or: *nan mamamāgkid ya adītja kāwīs* (but
 not: *adītja* at the beginning of the sentence!) The girls are not
 good

kāwīs nannāy this is good *kāwīs nantjūy* that is good

āntjo nan āfongna his house is high *āntjo nan kōak* mine is high or:
nan kōak ya āntjō

kāwīska'y lalāki! be a good man!

amīnkāmi ay Igōlot we are all Igórot *akītkami* we are few

lāteng adwāni! it is cold to-day *ātong adūgka* (*nan tālon*: the weather)
 it was warm yesterday

tjaktjākiak mo sīka I am taller than you

Predicative Pronouns:

Possessive: *nan pīnang ya kōak* the headax is mine; *fakēnko*
kōa: is not mine

Personal: *moshāya sak/ēn ya sīka* if I were you
moshāya tjakāmī ya kagkāmī ken tjakāyē if we were you ("like unto
 you")

sak/én nan nangwáni is sa it is I who said so ("it")
fakónak ken síya I am not he
sinúkayé? who are you?
aykó sak/én? is it I?

Numerals:

djuákami we are two; *tólókáyé* you are three; *limátja* they are five;
mamánsangak I am the first; (*mangudjídjiak* I am the last)
mangánimak I am the sixth

Adverbs (and Prepositional Terms):

kadkayé how many are you? *isnáak* I am here *isnáka* you are here,
 you stay here! *istjáyak* I am there, I remain there (usually:
wóddák istjé)
intókami? where are we? *intó síya?* where is he?
aykóka tllin? are you a rice bird? Cf. *aykéak*, *adlak*, *má/idak*, *igáak*,
fakénak etc., in the preceding sections!

Observe the ironical questions:

asún tóná'sh?! what? this shall be a dog?!
tjenúm tóná'sh?! you say that this is water?! (—far from it, it's mud—)
kipán tóná'sh?! and that you call a knife?!
kaniyáb tóná'sh?! that thing you call a shield?
lafín tóná'sh?! is that indeed midnight? [M. 17]

(Observe the ligature *-n* in this construction, suffixed to substantives with final vowel!)

Our phrase "I was on the point of..." is expressed by the preterite and *angkay*, or: *yangkay*, only, just:

finmálaak angkay, ya ket wodá nan fafáyi I was on the point of going
 out, when the woman came ("and, lo! there was the woman!")

sinúmkébak angkay is áfong ya ket inpángakédfan nan áseu I was on the
 point of entering the house, when the dog bit me ("and then quickly,
 suddenly: *-pang-*, the dog bit me"). Also with the present:

súmkébak angkay...

finkáshna yangkay nan sókod ya ket wóddá nan fató ay mamáok ken síya
 he was on the point of throwing the spear when there "came flying"
 a stone which hit him; ("and then there was a stone..."); *mamáok*
 from *fáókek* I hit with a stone

The preterite of the copula in sentences such as given above is usually indicated by adverbs of time. Sometimes, if a word has been verbalized

by the personal endings (and by prefixes as stated in [167-177]), the verbal "augment" is employed to express past.

Certain adverbs of time indicate the future, in sentences in which we use the future of the copula; and in some cases the prefix *ad-* is used. (Also the prefix, respectively infix *-um-* is employed to denote transition from one condition into another and to express future, as has been explained in [173, 174].)

The "Infinitive": to be a soldier, to be strong etc. is usually expressed by forms with verbal prefixes or infixes, as these examples show:

soldādsoak I am a soldier; *léytjek ay insoldādso* I like to be a soldier
léytjek ay inlgólot I like to be an Igorot
inongóngga [*énongóngga*] to be a child
kūmāwís to be good; *ínsākkt* to be sick; *leytjéna ay fumtkas* he likes
to be, to become strong
adítja mabfálln ay kumāwís they can not be good

TO BECOME

365. "To Become," transition from a state or condition into another, is expressed regularly by the prefix or infix *-um-*. Sometimes the future (with prefix *ad-*, or indicated by an adverb of time) conveys the idea of "becoming." [173f]

fumtkasak I am getting strong I become strong
gumadsángyen sítōdǐ he becomes rich
lumáteng it is turning cold *fumulínget* it grows dark
nan yán/ak ya insoldādso is áani my brother will be (soon) a soldier
tjumaktjáki nan ongóngga the boy is getting big
fatō a stone; *fumátōak* I am transformed into a stone [*bumátoak*]
ngátjan a name *ngəumátjanak* I change my name, i. e. I am transformed (as a girl becomes a rice bird; a boy changes to a monkey; Lumawig's brother-in-law is transformed into a rock, etc.)
káak a monkey; *kumáakak* I become a monkey
umátong non tálon the weather is turning warm
pumōkaxak, ngumtítak, kumíladak I am getting white, black, red
fumánigak I am getting little preter. *finmáñigak*
umalítvidak I am becoming a friend

TO HAVE

366. "To Have" is expressed by these constructions:

Wodǎ [*wodǎy*]; our direct object of "have" becomes subject; our subject is governed by the preposition *is*, respectively *kĕn*. "I have a house" changes, in this construction, to: "there is to me a house."

Or:—*Wodǎ* [*wodǎy*] is followed by the object of our "have," with possessive suffixes: *wōdǎ ǎfongko*: there is a house of mine. If a substantive is the subject of "have" it is placed at the beginning of the sentence, as nominative pendens, and the phrase with *wodǎ* follows; the object has the suffixes *-na* or *-tja*. Ex. there is a house-mine; the man, there is a house-his. Sometimes the verbs: *ǎgtok* I hold, keep; *ǎgnak* I hold; *aldĕk* I take (in the preterite: *inǎlak* I took, i. e. I have); *padǎnek* I receive etc. are substituted for "to have."

Phrases with *kōa*, denoting property (*kōak*: my own;), or with substantives that have the prefix *min-* or *nin-* [62] are frequently employed to express our "to have."

Personal pronouns as our subject of "to have:"

wodǎy ken sak/ĕn nan ǎfong or: *wodǎy nan ǎfongko* I have a house
wodǎy ken sĭka nan sōklong or: *wodǎy nan soklōngmo* you have a hat
wodǎy kĕn tōdĭ nan ǎsĕ or: *wodǎy nan ǎsĕna* he has a dog
wodǎ ken tjǎtja nan kĭpan or: *wodǎ nan kĭpǎntja* they have (the) knives
wōdǎy nan anǎkko I have a son *wodǎy nan anǎkko ay fafǎyi* I have a daughter
wodǎ nan ǎnǎndkna he (or she) has children
wōdǎy nan tōlō'y nōangmi we have three carabaos
wodǎy ken tjǎkǎyĕ nan kalǎsaymi you have our shields
adwodǎy nan bilǎkna he will have money (or: *adalǎĕna nan bilǎkna*)
lĕytjek ay kōa nannay ay ǎfong I should like to have this house
lĕytjek ay minkōa nan kafǎyo or: *lĕytjek ay wōdǎy kafǎyok* I like to have a horse
adĭka mabfǎlĭn ay kōa nan kafǎyok you can not have my horse
ǎgtom [*ǎgtom*] *nan fafǎĕgko* you have (keep) my spear
wodǎy ken sak/ĕn nannay ay fǎlfeg I have this spear
nannay ay fǎlfeg ya kōak (this spear is mine) I have this spear
sak/ĕn nan ninkōa nannay ay fǎlfeg or: *sak/ĕn nan ninfǎlfeg ay nay* I have this spear (I am the "spear-owner")

- wodá nan falfégko* I have a spear *ítgok nan fálfeg* I keep the spear
inálak nan fálfeg I took the spear (and I have it)
léytjèm ay aláèn sa you want to have this
maadádsa nan kóak mo nan kóam I have more than you (more my prop-
erty than yours)
wodwödáy nan bilákmo mo nan bilákko you have more money than I
léytjényè ay maadádsa nan kóayè mo nan kóána you want to have more
than he
wodá ken sak/én nan sóklong adsángädum I had a hat (some time ago)
wodáy kèn tönä nan bílak adídána he had some money day-before-yester-
day
wodá nan tufáyko adúgka I had a spear yesterday
wodá nan kafáyok ya nan ásxek I have a horse and a dog
wodáy nan ísa ay kafáyöna he has one horse
ípát nan kóak I have four *ípát nan kóátja* they have four
adaláènyè nan pínang ya nan kálásay you will have (get) the ax and the
shield
líma nan aláek I shall have five; I get five
mosháya wodáy ángsan nan biláktja if they had much money
nan wodáy ken síka that which you have; cf. *nan kóam* [107].
Substantive as our subject of ‘to have’:
nan laláki wodá nan líma ay ánánákna the man has five children or:
nan lalaki líma nan ananáka
nan laláki ya nan fafáyí wodá nan anáktja ay djúá ay lalaláki a man and
a woman had two sons (observe the negligent use of plural forms!)
nannay ay laláki wodá nan tufáyna this man has a spear
nannay ay laláki adwodáy nan tufáyna this man will have a spear
(*adaláèna*)
wodá adsángädum nan laláki ay wodá nan djúá’y anákna there has been
a man (or: Once upon a time there was a man) who had two children
nannay ay fobfállo inálana nan tinöódko this boy has (taken) my hat
nan mamággkid leytjéna ay aláèn sa the girl wants to have this
nan alkwidko ya wodáy tékken ay kápèn (ay kapéna) my friend has other
things to do
wodáy kafáyö si nan laláki the man has a horse (or: *lalaki wodá nan*
kafáyöna)
wodáy nan fákat is nan ongóna the boy has a nail

Negative sentences: I have not; I have no; I have not any; are constructed with *ma/íd*. It is preferable to use the possessive suffixes with the substantive:

ma/íd káyæk I have no wood (there is no wood-mine)
ma/íd biláktja they have not any money
ma/íd āfǒng tǒdǐ he has no house (there is no house of his)
nan fafáyi ma/íd anákna the woman has no child

Interrogative sentences:

aykǎ wodáý āmǐn wanistáko? has everyone of us his breech-cloth?
aykǎ wodáý nan bilákmo? have you any money?
aykǎ ma/íd āfongna? has he not any house?
aykǎna inála nan tjokáæko? has he (did he take) my bag?
sǐnu nan wodá áfongna ken tjakayǎ? who of you has a house? (*kǎn:* of)
sǐnu nan nangála is nan singsǐngko? who has (taken) my ring?
sǐnu nan mangǐgto is nan kayǎngko? who has (is the keeper) my spear?
ngǎg nan wǒdá ken sǐka? what have you?
ngǎg nan wodáý ken sǐya? what has he?
ngag nan wodá is nan fafáyi? what has the woman?
kad nan ananákyǎ? how many children have you?
kad nan bilákna? how much money has he? (*kad nan inálašna is bilákna?*)
kad nan adaláem? how much will you have? (take, obtain)

NUMERALS

367. As the Igorot use the finger count, their numeral system is decimal. If ever a different system has been employed, no trace of it has been ascertained from the several groups of Igorot that were consulted.

The Numerals are used in counting all imaginable objects, such as persons, animals, things etc. There are no "numeral affixes" (such as: person, head, seed, tail, piece, stem, fruit etc.) in Bontoc Igorot.

The Numerals are adjectives or abstract nouns, as our "unity," "trinity." The fact that they are frequently preceded by the article *nan*, and that those ending in a vowel take the "genitive indicator," the ligature *-n*, seems to point to their quality of being nouns.

Numerals usually precede, rarely follow, the substantive; they are connected with it by *ay*, sometimes by *-n*. This suffix *-n* is only used if the

numerals end in a vowel; but *ay* is often employed instead of *-n*. If, however, several tens or hundreds are counted by units ending in a vowel, *-n* is employed exclusively: *līmān pōlo* "five tens" or 50; *tōlōn lāshōt* "three hundreds" or 300; thousands prefer *ay*: *tōlo'y līfo* (or: *tōlōn līfo*).

Nouns with special plural forms are sometimes found in their singular form after numerals. Cf. [49].

The Numerals are:

Cardinals:	Ordinals, preceded by <i>nan</i> :
1 <i>īsā</i> (as unit of measure: <i>sīn</i>)	the first <i>mamīnsang</i> [<i>mamīngsang</i>] (means also: once)
2 <i>djūa</i> [<i>dūa</i> ; <i>djūa</i> ; <i>djūwa</i>]	the second <i>mamidūa</i> [<i>maygadūa</i>]
3 <i>tōlo</i> [<i>tōlō</i> ; <i>t'ōlō</i> ; <i>tōtlo</i>]	the third <i>mamit'lo</i> [<i>maygat'lō</i>]
4 <i>īpāt</i> [<i>āpāt</i>]	the fourth <i>mangipāt</i> [<i>migapāt</i>]
5 <i>līma</i> [<i>līma</i>]	the 5th <i>mangalīma</i> [<i>maygalīma</i>]
6 <i>ēnem</i> [<i>īnim</i> ; <i>ēnim</i>]	the 6th <i>mangānim</i> [<i>maygānim</i>]
7 <i>pītō</i>	the 7th <i>mangapitō</i> [<i>maygapitō</i>]
8 <i>wālo</i> [<i>uālo</i>]	the 8th <i>mangawālo</i> [<i>maygawālo</i>]
9 <i>sīam</i> [<i>sīyam</i>]	the 9th <i>mangasīam</i> [<i>maigasīam</i>]
10 <i>pōlo</i> [<i>pō'o</i> ; <i>pō!o</i> ;! stands for a vocalic <i>l</i> , nearly: <i>r</i>] or: <i>sīn pō'o</i> : "one decade"	the 10th <i>mangapō'o</i> [<i>maigapō'o</i>]
11 <i>sīn pōlo ya isa</i>	the 11th <i>mangapōo ya isa</i>
12 <i>sīn pōlo ya djūa</i>	the 12th <i>mangapōo ya djūa</i>
13 <i>sīn pō'o ya tōlō</i>	the 13th <i>mangapō'o ya tōlō</i>
14 <i>sīn pō'o ya īpāt</i>	
15 <i>sīn pō'o ya līma</i>	
20 <i>djuān pō'o</i>	the 20th <i>mamidjūa'y pō'o</i> (lig. <i>ay</i> !)
30 <i>tōlōn pō'o</i>	the 30th <i>mamit'lō'y pō'o</i>
40 <i>īpāt pō'o</i>	
50 <i>līmān pō'o</i>	
60 <i>inīm pō'o</i>	
70 <i>pītōn pō'o</i>	
80 <i>wālōn pō'o</i>	
90 <i>sīam ay pō'o</i>	
100 <i>lāshōt</i> [<i>sīn lāshōt</i> ; <i>lasōt</i> ; <i>kāshēt</i>]	the 100th <i>mangapō'o ay pō'o</i>
200 <i>djuān lāshōt</i>	the 200th <i>mamidjūa'y lāshōt</i>
300 <i>tōlōn lāshōt</i>	
400 <i>īpāt lāshōt</i>	

500	<i>limăn lăshđt</i>	Observation:
900	<i>sĭam ay lashđt</i>	Ordinals with the prefix <i>mayga</i>
1000	<i>lĭfo</i> [<i>sin lĭfo</i> ; <i>lĭbo</i>]	[<i>meika</i>] are not used in Bontoc Igorot
2000	<i>djĭa ay lĭfo</i> [<i>djĭa'y lĭfo</i>]	to denote "the first, second, third etc.
3000	<i>tđlo'y lĭfo</i>	decade" (as in Tagalog and in Pam-
4000	<i>ipăt ay lĭfo</i>	panga).
9000	<i>sĭam ay lĭfo</i>	
10000	<i>sin pđ'o'y lĭfo</i>	

the last *mangædjđjĭ*

nan tđlo'y lalaldki three men; *djĭan fafđyi* or: *djĭa'y fafđyi* two women
nan lĭma'y kafđyo 5 horses; *nan ĩsa'y laldki* one man; *nan wđlo'y*
pđsosh 8 pesos

nan mamĭnsang ay đkyu the first day; *nan maygalĭma'y fĭan* the 5th
 month

nan tđlo'y ay đnănăk ay fănĭg three little children

nan đntjo ay kăyæ ay ipăt four high trees

tjakămĭ ay lĭma we five (men); *tjăĭtja'y sĭam* they, nine persons

nan sinpđ'o ken tjakăyæ ten of you; *nan tđlđ is nan mamamđgkid* ten
 of the girls

sĭn tjipă one "tjipă," i. e. the distance between the tips of the middle
 fingers of the outstretched arms; about five feet

sĭn tsăngan [*tjđngan*] one span, the distance between the tips of the middle
 finger and that of the thumb, both extended

sin fêngĕ ay păküy one handful of unthrashed rice

sin ĩting one measure containing 5 handfuls; *sin kĭtad* 25 handfuls; *sin*
pĕak 50 handfuls; *sin fĭtek* 100 handfuls; *sin đpo* 1000 handfuls

sin băngæ one glass; *sin lĭbla* one "libra" Span. pound

(Cf. *sin-* as prefix: *sinpđngăfong* one family, one household [59, 60])

entsĭnota ay djĭa we are working, two of us

entsunđkami ay tolđ we are working, three of us, three men; we three

nay nan djĭa'y fănga; *păyam si tjĕnæm nan ĩsa ya păyam nan ĩsa'sh*
fĭnđyu! here are two pots; fill the one with water and the other with
 rice

umĭytăko ay tolđ, ay ipăt, paymđ ay lĭma let us go, 3, 4 or 5 men

nannay ipăt ay đnănăk these 4 children; *nannay lĭma'y fafđyi* these 5
 women

nan falfĕgmi ay pitđ our 7 spears; *nan ananđktja 'y tolđ* their 3 children

am/ĭn nan djĭa'y mĭta both eyes; *am/ĭn nan djĭa'y sĭki* both legs

(lit. "all two legs")

am/ĭn nan djĭa'y lĭma both hands (hand: *lĭma*; *lĭma*: five "fingers")

tjinpáptja nan lnim ay fátug they caught six pigs [H. 16]
ya óna ayákan san toló'y fobfálla he goes to call three young men [L. 83]

Numerals take the personal endings in phrases like: we are three; you are five etc.

Cardinals:

ipátkámí we are four; *tolótja* they are (were) three; *aykókayé líma ay?*
 are you five men?

néntsúnókami ay lnim or: *inímkámí ay néntsúno* we, 6 men, were working

umüytáko ay toló or: *tolókami ay úmüy* we, 3 men, are going

issan kinmaánanmi ad Manfla limanpó'ókami when we left Manila, we were fifty

limákamí ay iFéntok, walókámí ay iSamóki we were 5 Bontoc-men, 8 Samoki-men

tolókamí ísna we are three men here

kasintáko umfla ta mawálo let us see again, that there be 8 (pigs) [H. 16]

Ordinals with personal endings:

mamínsangak ay umáli I come first, I am the first to come

mamítlótja ay mámkash is nan falfégtja they were the third (group) throwing their spears

mangædjídjíkámi ay inmáli we came last

nan laláki ay mangædjídjí ay linmáyaæ the man was the last who fled

368. Distributive Numerals have the prefix *sin-*:

nan sínísa ay pésosh one dollar to each

nan sintsidáa two to each

nan sintólo [*sintótlo*] three to each

nan sinipát four to each

itsaotsaotáko nan sintótlo ay pésosh ken tjáftja let us give \$3 to each

(Also without distributive form: *djúá'y pésosh nan itsaotsáoko is nan ísa'y tákæ* I gave \$2 to each single man)

nay nan toló'y lalaláki; sin ísa ken tjáftja wodá nan kalásayna ya nan djúá'y fálfegna here are three men, they have each a shield and two spears

amín ken tjatáko wodáy sóklong or: *amintáko ay lalaláki woday soklong-táko* each of us has a hat

áktam tjáftja is sinipát ay féngé present them each with four handfuls (of rice)

369. Multiplicatives.

is mam̄nsang, is mam̄idj̄aa, is mam̄t'lo, is māngip̄ād once; twice; three, four times (preterite: *is nam̄nsang, nam̄idj̄aa* etc.)

in̄flak s̄tōd̄l is nam̄nsang I saw him once

inayākanm̄ nan faf̄ayi is nam̄t'lo we called the woman three times

mam̄t'lo nan k̄ōak, mam̄nsang nan k̄ōam I have thrice as much as you (thrice my property, once yours)

(More idiomatically: *wodwod̄ ken sak/ēn mo nan k̄ōam* I have more [Redupl. for comparative!] than your property; or: *ad̄dsa nan k̄ōak mo nan k̄ōam*)

The following multiplicative verbs illustrate the formation of derivatives similar to our "to double," "to treble:"

mamidud̄ek (preter. *namidud̄ek*) I double; *mam̄t'lōek* I treble; *mamip̄atek* I make it four times as large; *mamilim̄dek* etc.

370. Fractional Numerals. *djuw̄ana [tj̄wan]* one half; *tj̄wan si m̄nok* half a chicken; *tj̄wan si f̄ūtug* half a pig. *kat'l̄ō* a third; *kat'l̄ōn si f̄ūtug* a third of a pig; *kap̄āt (ka-ip̄āt)* the fourth part; *kalm̄an (ka-lima) si n̄ōang* the fifth part of a buffalo.

Isa'y f̄ūtug is̄ded nan tj̄w̄ana one pig and half (*is̄ded*: and then)

dj̄aa ay f̄ūtug is̄ded nan tj̄wan nan isa'y f̄ūtug two pigs and a half

These verbs denote "dividing into 2, 3, 4 etc. parts:"

kadud̄ek I divide into 2 parts; *kat'lōek* into 3; *kap̄atek* into 4; *kal'm̄dek* into 5; *kan̄mek* into 6; *kapit̄dek* into 7; *kawāl̄ēek* into 8; *kasid̄mek* into 9; *kap̄oek* into 10 parts.—I divide into many parts: *tjat̄deek [tsad̄deek] is āngs̄an* or: *āngs̄anek ay man̄ad̄ak*

371. Ordinal Adverbs. *lablab̄ōna* for the first time

lablab̄ōna 'sh mangan̄gn̄nak or: *āngnek sa is nan lablab̄ōna* I do it for the first time *lablab̄ōna sa!* this is for the first time!

pidūana [bidūana] for the second time *pidūana is mangan̄gn̄n̄anȳæ* you do it for the second time; or: *kapidūdek*

pit'lōna for the third time *pit'lōna is umall̄ana* he comes for the third time; *kumapit'lōak* I shall do it for the third time

ikap̄atna for the fourth time *ikap̄atna's manḡflak ken s̄t̄ya* I see him for the fourth time

372. **Companionship.** Prefix *ka-*, with collective force, and possessive suffixes combined with numerals produce nouns denoting companionship:

nan kadūak my other companion, my partner

nan kat'lōmi our third companion

nan kapātmi, kalmāmi, kanñēm̄mi [känēm̄mi] our 4th, 5th, 6th companion

tōlōkami isna ya nan kapātmi ya umāli is āñni we three are here, and our fourth comrade will soon come

373. Miscellaneous numeral Phrases.

The number of persons or things forming a group is expressed by:

sintjīdua [*sintsīdua*] a pair; *sintōtlō* a group of three; *sin-* denotes in this combination: united.

finadlāna tjaftja ay sintsīdua he sent them out in groups of two; two by two

sinisīsatako we move one behind the other (The reduplication, *is isa*, denotes plurality, several single persons)

sintsīsīduākami we go in groups of two

sintotōr'lotja ay māifādfad we march three abreast (*ifadfadko* I arrange in a line or column)

sinipipātja ay māifādfad they are placed (or: move, walk etc.) four abreast

sinlilimākami we are in several groups, five men in each group

Similar terms are formed by prefixing *ma-*, preter. *na-* (passive prefixes, with the force of a "middle" here!):

māīsaisātja they "come" one by one

naduaduākāmī we came two by two

admatolotolōtja they will come three by three

Transitive verbs are derived from these forms:

sinisādek I "treat" one by one; *sinisāēnyē tjaftja ay manglāp* you count them one by one

sintsiduādek nan lalalāki ay mangāyak I call the men two by two

The adverb "first" is *ūna*: *mangantāko'd ūna!*, *isatāko'd entsūno*
let us first eat, then work!

mangāñēnādkāmi ay manālīfeng we will first dance

nan áman nan laláki kinmapídüa; kapiduáëna nan ínan nan fafáyí the father of the son married for the second time; he married the mother of the girl [M. 1]

kapiduáëk [*kabiduáëk*] I marry for the second time, *kapít'lóëk* for the third time; or with person. vbs.: *kumabiduáëk* I am going to marry for the second, *kumapít'lóak* for the third time

énduadúæk I doubt, is derived from *dua*, two (as in many other languages, cf. dubitare, endoiazio, zweifeln etc.)

In the game *lípay* (played with round fruits, which are rolled at others placed at some distance on the ground; a children's game) the number of points made by a player are indicated:

naka/ísaak I got one; *nakadjúæk* I got two; *nakat'lóak*; *naka/ípatak*; *nakalímaak*; *nakaánimak* I got 3, 4, 5, 6.

maisáak or *isángak* I am alone; *isángak ay úmüy* I go alone
nan fafáyí mayísa ay malpó is nan págpag the woman comes alone from the forest. (*mayisáak* or: *ma/isáak* "I am isolated," passive prefix *ma-*)

nan áseítja'y djúá the dog of the two (men)

nan lágon nan túfay ya nan toló'y pésosh the spear costs three pesos; (the price of the spear is 3 pesos)

Examples of the four species:

nan ipát ya nan líma: sítam 4 and 5 are 9

sinpó'o makáan pitó: toló 10 minus 7 are 3 (*káánek* I take off, diminish); or: *tolo nan makáyad: 3* are left (*kayátjek* I leave)

ipát ay líma: djuán pó'o 4 times 5 are 20

sítam makát'lo is nan toló: tóló 9 divided by 3 are 3

PREPOSITIONS

374. Prepositions are:

a.) The "true" or "simple" preposition, *is* = in, at, to, from etc. Instead of *is* the "personal" preposition *kěn* must be used with words that take in nominative the personal article.

and:

b.) Words with the qualities of nouns or verbal nouns (Nom. acti-onis), often preceded by the preposition *is* and sometimes by the article *nan*. These words form "compound prepositions;" they take the possessive suffixes, and, if treated as verbs, the personal respectively the possessive endings.

The examples will show the different meanings of these "compound prepositions."

(In English "in, at, from, by" etc. correspond to the "true" or "simple" prepositions mentioned above; while "on account of, at the top of, by means of" would be classified here among the "compound prepositions.")

375. The substantive governed by the "compound prepositions" may be thought to be in the genitive (if it be permitted to transfer our conception of cases or declension to the Bontoc vernacular, for convenience sake!); the prepositional noun ("top," "account," means" in the examples given below) takes the suffixed "genitive indicator" or ligature *-n*, if it ends in a vowel.

Personal pronouns governed by "compound prepositions" are represented by the possessive suffixes, as in English: "on my account" (on account of me), "for their sake" (for the sake of them). Prepositional nouns ending in *-én* take the suffixes of 1st and 2nd sing. after dropping final *n*, like the verbs of the *-én* class: 1. *-ek* 2. *-ém* (not "*enko, enmo*"); it is most likely that they are verbal nouns.

376. There are no compounds of prepositions combined with words of other categories (such as: invade, undergo, perforate, translucent, contradiction) in Bontoc Igorot. It seems, however, not impossible that the

prefix *i-* placed to names of towns (*iSamóki*, *iFě́ntok*, *iTukúkan*) represents the preposition *is*; as also the prefix of the *i-* verbs, which gives directive force to the verb.

Bontoc Igórot possesses a considerable number of (uncompounded) verbs conveying a prepositional notion, as our transitive verbs (uncompounded): climb [upon]; follow [after]; enter [into]. If such verbs have the possessive endings, i. e. if they are used transitively, they do not require any preposition. Nor do the verbal forms explained in [258-264] require prepositions to govern the indirect object, place, instrument, cause etc. depending upon the "special" verbal form.

(It has been observed that the Igórot preferred the simple verbs to these complicated forms; they say rather: *kápek nan táfay is nan mantílyo*, than: *ikaépkó nan mantílyo is nan táfay* I make the spear with the hammer.)

In the following sections the preposition *is* (*ken*) will be treated first; then "compound prepositions" will be discussed, and finally a list of our prepositions with their Igórot equivalents will be given.

IS

377. The locative Preposition *is* appears in these various forms: *is*; *id*; *as*; *ad*; *si*; *'s*; *'sh*; *'d*. There are no definite rules for the use of these forms. The change between *i* and *a* seems to be rather dialectic than phonetic (affected by the first vowel of the following word). *Is* stands before vowels, *id* (or *is*) before consonants; *'s* or *'sh* is used after the preceding final vowel. *Is* and its metathetic form *si* are always interchanged without hesitation; their use depends merely upon euphony. There is no difference in the signification of the various forms. *Ken* appears occasionally shortened to *'n*, in negligent pronunciation.

378. The basal signification of *is* conveys a locative notion: rest, sojourn at a place; motion toward or to a place; motion from a place. In the last case the place is thought as the starting point of the motion.

All other meanings of *is* are tropical, derived from its locative signification.

The governing verb or the context determine the meaning of *is*; in most cases one of these prepositions can be used in translating an Igórot phrase in which *is* occurs:

in; into; at; to; toward; of; from; out of; among; for; with; upon; against; by; near; concerning; on account of; until; through; about etc.

An example which illustrates the principal signification of *is* referring to place at, to, or from which..., and in which the verb determines the meaning of this universal preposition, is:

kayátjem nan křpan is nan katuktjűan leave the knife on the chair!
ipuűmo nan křpan is nan katuktjűan place the knife upon the chair!
alděm nan křpan is nan katuktjűan take the knife from the chair!

The preposition *is* governs words of nearly all categories, as: substantives, adjectives, adverbs, numerals, verbals nouns and verbal adjectives etc. But *ken* must be used instead of *is* with personal pronouns, proper names of persons and terms of kinship requiring the personal article *si* in the nominative. This article *si* is dropped after the "personal preposition" *ken*. (In this book *ken* is not viewed as "Dative" of the personal article.)

379. *Is*: rest at (in, on) a place.

nan lalalđki ěntsűnotja is nan pđyo the men work in the rice patch
 (or: *nan pđyo nan ěntsűnoan nan lalalđki* [287])
insěgna nan kđyo'sh nan ũma he planted the tree in the garden
wodđykđmi is nan flimi we are in our country (town)
si Domingo inteděc ad Alab Domingo stays at Alab [Alap]
tumuktjűkđyę is nan fđnko sit down on the bench

Names of towns, and some terms such as *fli*, town, country; *đfong*, house, home; *fobfűy*, region where one lives, etc. are usually preceded by *nan*, if the speaker is there; if he is absent from the place which he mentions, *nan* is omitted:

uműytđko'd Fěntok! let us go to Bontoc! *wodđkđmi's nan Fěntok* we are in Bontoc
umđyka'sh đfong! go home! go into the house!
inteděctako is nan đfong we are in the house
wodđkđmi is ken tja Mđlěng we are at Moleng's house
űműyak ad fli I go to town; *wodđak is nan fli* I am in the town
si Anaűwđsal inteděc id Tukűkan Anauwasal lives in Tucucan
intedečkđmi is nan Chicogo we stay in Chicago
is nan fkid at the left side; *is nan ikđdko* at my left side
is nan đűwan at the right side; *is nan aűwđngko* at my right side;
is nan đűwan nan djđlan at the right side of the road

nan fafáyi wodá aedý nget is nan tékken ay áfong the woman is perhaps in the other house

Observe the use of *is* in the phrases: *nan íli'd Fěntok*, the town of Bontoc; *nan áto'd Læwíngän*, the town section Lauwingän; *nan kapáyæan ad Kádsæg* the rice fields at Kadsug; *nan fílig ad Pókis* the mountain Pokis; *nan fílig ad Káman Ilèng* etc.

naamoamõngtsa ad Servantes nan amñn kákačkáíli in Cervantes all the countrymen were assembled [B. 7]

umilřwíłřwis nan mástico ken tjakamř id Kandsõn the music band marched around with us in (the streets of) Candon [B. 8]

umtsángkãmi ad Santo Tomas we arrived at St. Tomas [B. 49]

ketjěng kanán nan Ilóko ad Fãngal then said the Ilocanos at Fangal [B. 50]

ěntsa mamaládong ad Lánaæ they went to get beans at Lanau [L. 26]

et admăgěnta is nan fanfánig ay áfong and we live in the little hut [M. 14]

is áfong nan managnřam, ketjěng manăgni's áfong in the house is your dancing place; then she danced in the house [L. 86]

ika/ěptja tjăttja ad Fěntok ad Tsřpesh they bury them at Bontoc at Tsipesh [L. 94]

isăadtja nan ólo ay finăkatja [finăkagtja] is nan kanñnitjúan is nan áto they put down the heads they had chopped off at the fire place in the "ato" (council-house) [H. 4]

nay kay léytjěm ngin ay mařsa is nannay fakílulúta? you like perhaps to be left alone in this world? [S. 11]

isăed makăyad nan anăkna is áfongtja then her daughter was left in their house [T. 3]

san ílitjă'sh Tjülyă-a their town in the region "Tjülyă", i. e. Bontoc [Love Song]

pashuyepěnyæ'd is nan řföyk you ought to make them sleep on the board [H. 24]

380. *Is*: motion to a place.

umüytăko is (nan) pägpag! let us go to the forest!

inmăli řřya'd Samõki he came to Samõki

umăted ta tinmolřkayæ is nan ílităko we are glad that you have returned into our country [B. 61]

isătja'd tomõli is nan äpõtja then they return to their commander [B. 31]

ketjěng sinótěna 'sh asáwăna is nan káalóngăn; ketjěng alăna san áswă ya ipayóna's katjapána; ketjěng alăna san kawítan ya ipayóna is kaólóna then he places his wife ('sh: person. art.) into the coffin; then he takes the dog and puts it at her feet, then he takes the cock and puts it at her head [L. 81]

itáketja nan sakólang is nan bóshă; ipuítja nan ólo is nan kasakólang they tie the receptacle for heads to the pole (boshă); they put the head into the receptacle [H. 4]

míd úmüy is nan páyo, tay læglæg nobody goes to the fields, because it is "head-burying-festival" [H. 10]

ta'd sumátja nan fafáyi is nan áto that the women come to the council house [H. 18-]

ta umalíkăyă is nan flimi ad Kensátjan come ye into our town in the region "Kensatjan," i. e. Bontoc [H. 21]

subókak sġka is nan sŷyag nan ákyu! I blow you (pains!) away into the Sun's morning rays [Conjuration of headache]

ináktjaáktjang is nan fádang he jumped from tree to tree [M. 13]

umálġka kġn sak/ġn! come to me! *umáykă ken sġya!* go to him!

381. Motion to a place, expressed by *is*, may be the reason for constructing Personal Verbs, Nom. agentis and Phrases in which our objective genitive occurs, with *is* governing the object.

mănganak is nan măkan I eat the rice; I eat rice; "I am eating at, from-aiming at the rice;" my action passes over to the object through *is!*

adtsádlo fumăngónak, mo fumangóngka ken sak/ġn I shall certainly awake, if you wake me up [S. 12]

ináka's mótġng, ġna give me some pounded rice, mother! [T. 1]

tġngkămi mangăyă si ġpat! let us go to gather dry branches! [K. 2]

ġngkăyă umála is fáyash! go and bring rice-whisky [H. 23]

nan áman nan lalăki mangănub si ógsa ya nan lámăn the boy's father hunted deer and wild pigs [M. 2]

ġngkălġăk is nan kălġn si Igólot I speak the Igórot-Language (*si I.:* [76])

ġnta'd ġnlăpis is umáta tay adġtja umăktan is píki! let us two clear the ground for a garden, because they do not give us any corn! [R. 1]

adġkăyă pumadđy ken sak/ġn! do not kill me! [R. 12]

sġnu nan măngtek is nan fafáyi? who knows the woman!

382. The idea of motion prevails also in the construction of these verbs:

ngəmətsanta ay sinākī is kōlling we two brothers transform ourselves into eagles [K. 11]

shumāa san nginmātjan si kōlling is āfongtja the one changed into an eagle comes home into their house [K. 14]

san anākna ay nginmātsan is kāak his son transformed into a monkey [M. 18]

isāna'd itāpek nan fākkong ya ket nginmātjan is mākan then he put the spoon into (the boiling water) and it changed to rice [R. 27]

kāsīn shumākong san nginmātjan si tīlin (the girl) transformed into a ricebird came again home [T. 9]

ngāg nan kanām si sa? what do you call this? (what do you say to this?)

pasemsēmkek sīka is nan tūfay I remind you of the spear

inpashmēkna sak/ēn ken tjaītja he reminded me of them

kāpek nan pātātjīm is tūfay I make spear blades of iron (I make the iron into spear blades)

ma/td makāēb Isna is tūfay there is nothing here to make spears of Cf. [276]

ēngkāyē'd umāla ay iSamōki is bīdā ta kapēnyæ is fānga! go, ye Samo-
kians, get clay that you make pots of it! [L. 23]

tsāæshēm is āfongmo; tsāæshēk is āfongko go directly into your house; I go into mine [R. 20]

ketjēng tsæætsææsentja is āfongtja then they go quickly into their houses

ketjēng tsææsenmī [tsææshēnmi] ad Afōu then we go directly to Afōu [B. 56]

383. *Is*, expressing "motion to a place," or direction, is the preposition used for our dative relation (indirect object):

itsaotsāoko nan sōklong is nan fōbfālo I give the hat to the boy

ipāllam nannay kēn sīya! show this to him!

tdjum nan kānīyab is nan lalāki show the man the shield

nan tākæ intōlitja nan bīlak is nan alīwīdtja the people had returned the money to their friends

idjāam sa ken sak/ēn! give it to me!

kinwānik kēn tōdī I told him; *kinwānik ken āma* I told father

ipāllāna nan kalāsayna ken Mātyæ he shows Matyu his shield

isāna'd kanān is nan āsæna ya nan ōgsa then he says to his dog and his deer [L. 8]

- isāam nan wānis, nan kātjing....ken ināta* take the breech cloth, the brass chain to our mother (of us two) [K. 10]
- isāed kanān Palpalāma ken Palpalāking* then said Palpalama to Palpalaking [P. 4]
- nan nafāngōsh ay mākan yōina is nan lalāki; nan kāwīs ay mākan yōina is nan anākna 'y fafāyi* the rotten rice she brings to the boy, the good to her daughter [M. 3]
- tay nay tjāmi īsmek ay māngapuy ken tjakāyē īsna'd Wakālan* because we often think of sacrificing to you here at Wakalan [Labad Ceremony]
- amōngēna is san ānakna'y fafāyi* she takes it all for her daughter [M. 2]
- nan tjēnem ya kāwīs ken sika* water is good for you
- kanāna ken anōtjina* he says to his younger brother [K. 7]
- kanām ken ināta'n "ālam nannay ta inanākmo!"* tell our mother: "Take this that it be your child!" [K. 10] *ināta'n: 'n = en* introduces the discourse
- itsaotsāoko'n Antero* I give (it) to Antero (*'n: ken*)
- tjakāyē ay Igōlot mīfuégkāyē'n sak/ēn* you Igórot, accompany me! [B. 1] (*'n: ken*)

A number of verbs (show, give, promise, bring etc.) have an object with *is* or *ken* besides a "direct object."

A few of those verbs which differ in construction from our verbs are given here:

- ībfākak ken sika nan kipānmo* I ask you for your knife
- kānak ken sīya nan tināpay* I ask him for bread
- nan fafāyi kinwānina's nan lalāki nan bīlak* the woman asked the man for money
- kanāntja ken sak/ēn nan mōnok* they ask me for chickens
- fayātjak nan lalalāki is nan fālīdog* I pay the gold to the men; I pay the men with gold
- finayātjantja nan lalalāki is nan sinpō'o ay pēsosh* they paid ten dollars to the men
- āktak nan ongōnga is nan mākan* I give the child some rice
- aktāna sak/ēn is nan tināpay* he gives me bread (Recipient in "Accus.," thing with *is*)

Compare also the constructions with the idiomatic verbal forms in [258 ff], where the indirect object, place, instrument, time, cause etc. depend directly upon the verb, while the other elements are governed by *is*.

384. *Is*: motion from a place. *Is* in constructions with verbs which signify "to go away from, come from" denotes the starting place. The verb used mostly to express motion from a place is: *malpo*, I come from, I start coming from. [353]

- nalpōak id Fěntok* I came from Bontoc
fumālaak is nan āfongko I go out from my house
nalpōak is nan fli I came from the town
nalpōkāmi ad Alab we came from Alab (we were in Alab)
nalpōtja id Fěntok ya inmāytja id Dakūpān they went from Bontoc to Dagūpān
inālak nan sūlad ay nalpō'd Tukūkān I received a letter from Tucucan (that came from Tucucan)
nalpōkāmi's nan fllig we came from the mountain (*ngāg ay fli nan nalpānyē?* from which town did you come?)
 (*intō nan nalpōan nan alkwidko?* from where is your friend?)
kumāanak is nan fli I return from, I leave the town (but: *tēmōliak is nan fli* I return to the town)
kinmāanak id Fěntok I left Bontoc
nalpōak istjī I came from there
tōlō'y ōlas nan mālpō'd Fěntok ya ūmūy ad Tukūkān it is three hours' walk from Bontoc to Tucucan
lagōak nan wūe ken Agpāwāwan I buy the rattan from Agpauwan
alaentāko nan blak ken Likāldso we get the money from Ricardo
kāānēm sa ken sak/ēn take this away from me
inālāna nan sngsing is nan fafāyi he took the ring from the woman
inpādangko nan sūlad ay nalpō is nan tsaktsākē ay lalāki I received the letter from the big man
nan ongōnga inālāna nan ngātjāna ken ikīdna the child got its name from its grandfather
iyāpok nan ālid ad Fāllig I bring the wax from Barlig
tsaowādek nan kāpis is nan lalāki I get the cotton from the man
linagōanmi nan patatjīm is nannay ay lalāki we bought the iron from this man
kad nan kaadsōwin nan ad Fěntok ya ad Manfla? "what is the distance from B. to M.?" how far is it from B. to M.?
lssan adfīja adsāwēwi is nan āfongtja when they were not far from their house
sīnu nan nangyāi is nannay ay fādso ay inālāna ad Fěntok? who brought this coat from Bontoc? (...coat which he took from B.)
mābu'd Kānōu he came from Kanōu (*mābu'd* dialect for *malpo ad..*)

malpōak id Sagádsa ya ūmüyak id Máyinid [Mīnit] I go from Sagada to Mayinit
ilāènmi nan āpuy ay intatáyax̄ ay māpo'sh [malpo is] pōshong [pōsong]
 we see the fire (the exploding shells) flying from the sea [B. 23]
san anākna ay inyāpona'd Fēntok her children whom she had brought from Bontoc [L. 88]
uminiūmkami is nan bāngax̄ we drink from the glass
mangāngkami is nan kēyag we eat from a plate
ēngka 'ntēkōu is ken alitāom go and get (something) at your uncle's, from your uncle's house [R. 23]; likewise: *yōiyōña is ken alitāona* he often takes it to his uncle's [*is ken* pronounce: *īskən*]

385. In certain phrases we find *is* used in a partitive sense; this use of the preposition may be traced to "separative *is*," i. e. *is* with the notion of "from," "a few taken from a number."

kēkkek nan līma'sh nan lalalāki I know five of the men
kad nan insakīt ken tjaftja how many of them are sick?
sēnu nan wodā falidōgna ken tjakāyē? who of you has gold?
nan kāgāwēis ay lalalāki is nan āmīn ay Igōlot the best men among all Igorot
djūa nan nadōy is nan fobfafāyi two of the women have died
djūa nan nabaldūkan is nan soldādso si Filipīno two were shot among (of) the Filipino-soldiers [B. 28]; *is*: among (from the context only)
wodāy ken tjaftja si Abākīd there is Abakid among them, one of them
nay nan īsa ken tjaftja here is one of them

386. "Partitive *is*" may be found also in these phrases:

nay si āsōn! here is salt! (the call of the salt vendors from Mayinit) [*asōn* for *āsōn*]
anīntja! nay si fānga ma! lumagōkāyē is fānga! ye people! here are pots! buy pots! (partitive: *si fanga*)
tay nay si fīlad ay kinēpnan ay minlālaymi ken tjakayē because here is thick bacon for which we call you (invite you) [H. 21]
sāna kay si līpad ay nalāngolāngo! there comes now "some" very dry wood! [K. 8]
aykō sa na is pānga? is this wood? [K. 9]
sāna kay si nalāngolāngo 'y fanānig ay pānga! there come now "some" dry small branches! [K. 9]

mōshāya wōdā āngsan is bilākko if I had much money (partit. probably after: *wōdā*; *āngsan* would require: *ay*)

387. *Ma/īd—*is**. If *mā/īd* is connected with a verb which governs a direct object, this object is preceded by *is*, respectively by *ken*. If *mā/īd* is connected with a personal verb, the subject of this verb is preceded by *is*, respectively by *ken*. (*Ma/īd* not at all, not any, no; see [322]).

ma/īd kānek is tināpay I do not eat any bread

ma/īd yāina'sh patatjīm he does not bring any iron

ma/īd intjānanmī is sīngsing we did not find any ring

aykō mīd īllaēm is ayāyam ay? do you not observe any bird?

ma/īd inīlak si tākē I did not see any persons

ma/īd inīlak is āsē or: *ma/īd āsē is inīlak* I did not see any dog

ma/īd īnūmēm is tjēnēm you do not drink any water

mīd intedēe is tafāgo is nan fobāngak there is no more tobacco in my pipe

(in this example *is*, with the subject, follows an intransitive verb, a personal vb.!)

si pay Palpalāking ma/īd ināāna [inālāna] is kātjōu Palpalaking did not catch any fish [P. 2]

mīd kankānēnā's akfōb he does not eat any fruit [P. 7] (trochaic verse)

takēn mo mīd kānek is ākfob I do not care if I have no fruit to eat [P. 7]

ma/īd intjānanmī is fātug we did not find any pigs [B. 15]

ma/īd inīlami is nan anākmo we have not seen your daughter [T. 5]

ma/īd finayādjantja ken tjaŋtja they did not pay them at all

388. *Is*, in constructions with the negatives: *fakēn* and *ketjēng* (probably in a partitive sense), occurs in phrases like these:

na! nangkō fakēn tji's fafāyi! well! why, this is no woman!

fakēn sa 's kīpan this is no knife

fakēn sa is tjalikānan this is not the fire place (in the house)

fakōnak is nasūyep it was not I who slept

fakēntja is mangwāni it is not they who say...

fakēnkami is inmāy is Mēlika it was not we who went to America

fakōn sa 'sh tsalādöy this is no tree trunk [L. 54]

fakōnkayū 'sh umāli do not you come (but others) [L. 59]

ketjēng sīya is manūbla none but he is smoking

ketjěngak is inkăëb si táfay it is just myself who make spears
ngăgen, aykš ketjěng na 'sh monđkyæ? why, is that all you have of
 chickens?

ketjěng pay sa 'sh pasiksikpěnmi this is all we raise ("we make go into
 the chicken basket")

amĭn ay fobfafăyi ya wodătja 'sna, ketjěng si Akăĭnay is ma/id sina all
 women are here, "except Akunay is not here"

Cf. [327].

One example with *si* (i. e. *is*) after the negative *adĭ* was obtained:
t'adĭ alăĕn si đsæ nan đlo: lest any dogs take the head [H. 6]

389. *Is* with adverbs (frequently pronounced like a prefix to the
 adverb) is found in these terms: *is na*, or *ĭsna*; *is sa*; *istjĭ* (for: *is tjĭy*)
 here, there, yonder. *iswăkas* or *aswăkas*: to-morrow; *idŭgka* or *adŭgka*
 yesterday; *is kasĭn wăkas* day after tomorrow (also: *kasĭn aswăkas*); *is*
ăĕni soon; *idkăomi* or *ad kăĕni* a little while ago; *is kăĕn* again, an
 other time; *is ĭkid*, *is đĕwan* at the left, right side; *is nan aæwănko*
 at my right side; *adwăni* (also: *idwăni*) now; today.

And, as has been already mentioned, the preposition *is* forms, governing
 nouns, verbal nouns etc., the "compound prepositions" (as e. g. our preposi-
 tion "on" does in the "compound preposition:" on account of).

390. *Is* (*kĕn*) corresponds to our "by" preceding the agent of
 passive verbs:

naayăkantja nan đnanak is nan amătja (or: *kĕn amătja*) the sons were
 called by their father

nannay ay đfong ya nakăĕb ken Jălio this house was built by Julio

nan lalalăki ya mafayătjan is nan apđtja the men are being paid by their
 master

nan ayđwan ya napadđy ken sak/ĕn the buffalo was killed by me

maayăkanak ken sĭya I am called by him

nan fafăyi ya nafadsăngan is nan lalăki the woman was helped by the
 man

nan đsæ ya naĭgto ken tjaĭtja the dog was kept by them

nan bĭlak ya naităfon is nan tăkæ the money was hidden by the persons

admafadsangănkăyĕ ken tjakămĭ you will be assisted by us

391. "By means of" or instrumental "with" is expressed by *is*, unless the instrumental form of the verb is employed. [262; 286]

kāpek nan tūfay is nan mantllyo I make the spear with the hammer
(Or with the instr. verbal form: *ikāēbko* [*ikāēpko*] *nan mantllyo is nan tūfay*)

padōyek nan āpuy is nan tjēnum I extinguish ("kill") the fire by water
igtok nan patatjīm ay mamātong is nan sībīd hold the hot iron with the tongs

nan ongōnga pinadōyna nan kāak is nan fātō the boy killed a monkey with a stone

sīya tiktikōna nan patatjīm is nan mantllyo is nan ka/opōōpan he strikes the iron with the hammer in the forge; (or: *mantllyo nan tiktikōna is nan patatjīm*)

nan lalāki ya nafālēd is nan kāgod the man was bound with the rope

nan fānga ya nāpno is tjēnum the pot is filled with water

pāyak nan bāngæ is tjēnum I fill the glass with water

(Or: *tjēnum nan pāyek is nan bāngæ*)

payānyæ 'd san kākwān is āngō ta ek talūan fill the pail with camote-vines that I go to feed (the pigs) [L. 46]

392. *Is* before Adjectives denotes the m a n n e r in which an action takes place (adverbial *is*):

ēntsunōtja is kawīs nan fufūmshak the smiths are working well

sīya ēngkālī 's kāgawīs is nan kālīmi he speaks our language well

ikāna 's kāwīs he acts well, honestly

kāpēm is kawīs do it well! *kinaēpna is ngāg* he did it badly

tjaktjaktjāki 's akīt somewhat large

fanfanīg si ākīt a little small, rather small

393. *Is*, like our "in," "at" etc. is used with expressions of time:

is kasīn tēngæ on the next holiday; *si wōīd* in the morning (at dawn)

is nan lāfī in the evening; *is nan mastjīm* in the night; *is sinakītan*
in a short while, for a short while

īgak inīla si Fūmnag is nan sinpōlo 'y ākyu I have not seen Fumnag for
10 days

is nan magākyu inkāna's sidsidsīmna from noon till evening

is nan sin ākyu a whole day
is nan maygāt'lo [maikātlo] *ay ākyu* on the third day
intedeēkāmī is nan tjaktjāki ay āfong is nan līma ay ākyu we remain in
 the large house five days [B. 9]
mangāngkāmī is nan mastjīm we eat during the night [B. 23]
ketjēng sumāā s'amāna is nan lāfī ad fobfāy then his father went home,
 to his "homestead," during the night (midnight)

394. Many other relations, which we express by various prepositional phrases, show the most extensive application of the preposition *is*. They cannot be treated here exhaustively; a few examples must suffice:

intedeēak īsna kēn tōdī I remain here with this one
wodāka kēn sak/ēn you are with me (in my home) [*wodāka 'n sak/ēn*;
 'n = ken]
ēnkaslāngēk nan kāpi is nan sināsho I mix coffee with milk
nan lalāki ya nadōy is nan paytgpūg the man died of fever (*is nan kiwātsay*
 of poison; *is nan fākak* of a wound, a cut)
ta lumālaytāko way—lalaki's wagsīllayan—fabfayi's dinfpay-ay... let us
 call a man of strength—a woman with strong thighs [Wedding
 Song]
matotoyākami is nan falōgnid we are speaking about the battle (or:
falōgnid nan tsāmi matotoyāan, battle is our topic)
totōyēnmi si Anglōy is nan fīndyæ we speak to Angloy concerning the rice
 en (for: ngāg en) *man kēkkēn tōdī nan ad Manfla ay?* why does this one
 know "so much about" Manila? (the affairs at Manila)
maāngo is nan ēngkaliāna he laughs while speaking (during his speaking)
 (or: *maāngo ay ēngkalī*)
angnēna is nan kinwānina ken tjakayū he does according to his saying, as
 he told you
ēngkālīkālī is nan iitāona he talks while dreaming (in his dreaming)
ēngkālī is ngāg ken sak/ēn he speaks insultingly about me; slanders me
inlagfōak is nan limānpōlo 'y pēsosh is nan īsa 'y fūan I work for \$50 per
 month
inlāgok nan tūfay is sālāpi I sold the spear for 50 cents (or: *salāpi nan*
nangilagfōak is nan tūfay)
lagfōak nan wūe kēn Agpāæwan I buy the rattan from Agpauwan
nan ongōnga inālana nan ngātjāna is nan ikīdna (kēn ikīdna) the boy
 got his name from his grandfather

is nan nalpásan nan nêngkallana at the end of his speech, after he had spoken

mabfíkod si lagfóa getting thin, emaciated on account of working for wages [Song]

tay nan kafibfák ya ifálædtja is nan adík kagalfan because my sister, they imprisoned her for my not going (i. e. with them, the Insurrectos) [B. 3]

et akít yáŋgkay ay énasipadðykámí ay Igólot is nan mangwanfan nan plesidénte ad Malónosh and we Igórot almost had killed each other on account of the talk of the "presidente" at Malolos [B. 47]

ngág si alíwoid: he is a bad friend (pretending friendship: "as if he were;" "essential" is)

kapénmi sfya is plesidénte we make him president

395. Sometimes *is* introduces a purpose clause or a clause containing an obligation; or any kind of substantive clause.

si ina aktána nan ának is inúmèna, is kanéna the mother gives the child to drink, to eat

(*aktak* governs the "Accusative" of the recipient, but the gift takes prepos. *is*; as: I present him with a knife.)

falánka sa is mangipáyam put this anywhere! (*falánka*: everywhere; this sentence is strictly idiomatic!)

manákas si mángan mo nan úminum it is better to eat than to drink

manákash si intedécaak isna it is better for me to remain here

manákas si ngæmátjanta ay sinákè is kólling it is better to transform ourselves into eagles [K. 11]

wodá is nan nimmímmo it is as you think; "you ought to know it"

nan pay inótji's inasáæwak the younger sister shall be my wife [L. 47]

sak/én ya is inumála 'sh tsaládöy indeed, I must bring the beams [L. 54]

sak/én nan is ikad I am to care for it (to procure it) [L. 58]

nantjáy tsaktsáki's tjipápém this big one you ought to catch [L. 60]

adlyæ wántsín nan naliléngánan; nan naakífu is wántsínyæ do not follow the clear water; the muddy you must follow [L. 89]

ta kikádak is kanéntáko let me care for (prepare) our eating [R. 15]

ta kay sak/én ya is mánpab I indeed am to catch it [L. 61]

ta nan tákæ's úminum the people shall drink!

396. *Is*, repeated, replacing *ay*. If *is* precedes a word that would be connected with a following word by the ligature *ay*, the ligature *ay* is changed often into *is*. (Especially if *nan* does not precede the first!)

So with ligature *ay*: *ilǎgoyæ angsan ay tǎfay* you sell many spears; but: *ma/ǎd ilǎgoyæ is ǎngsan si (is) tǎfay* you do not at all sell many spears.

mǎnganak is djǎa 'sh fǎlad I am eating two bananas (Or: *mǎnganak is nan djǎa ay fǎlad*; with *nan* before the first)
ta ǎngka umǎla 'sh tǎlo 'sh tayǎan that you go to bring three baskets [L. 32]; *umǎlaak is tǎlo 'sh tayǎan* I get three baskets [L. 32-]
inǎka is ǎsa 'sh kǎtjǎu give me one fish [P. 3]

COMPOUND PREPOSITIONS

397. There are in Bontoc Igórot some words — nouns, or adverbs, or verbal roots—which are applied to express more definitely certain prepositional relations, than the primitive preposition *is*. As the examples will show, the form in which these “prepositional terms” appear is either their simple root, or the root with personal or possessive endings, sometimes appearing to us as “verbs,” sometimes as nouns with possessive suffixes. In many cases they are governed by *is*; such combinations of preposition and “prepositional terms” are called “compound prepositions.”

The most important are treated in the following sections, to illustrate similar application of similar terms which are given among the Igórot idiomatic prepositional expressions compiled in section [408] and in the Vocabulary.

398. Root: *sakang*, *shakang*, redupl. *sasǎkang*, denotes “in front;” “before” (locative, not temporal). *Sasakang* obtains sometimes the verbal suffix *-ǎn*, with which the possessive suffixes are combined: *sasakǎngek*; *sasakǎngǎm*; *sasakǎngǎna* etc. Preceded by *is* and the article this compound preposition is employed in these phrases:

is nan sasakǎngek before me
is nan sashakǎngǎm before you
is nan sashakǎngǎna before him, in front of him

is nan sashakǎngénmi in front of us
is nan sashakǎngén nan laláki in front of the man
wodáka is nan sashakǎngék you are in front of me
nan ongóna tumáktju is nan sasakǎngényæ the child sits before you
nan fafáyi ya tinnáktjik is nan sashakǎngén nan mamáǎgkid the woman
 stood in front of the girl
wodákami is nan sasakǎngén nan káyo we are in front of the tree
nalpótja is nan sasakǎngén nan áfong they came from "before" the house;
 from their place in front of the house
umáyka is nan sasakǎngén nan pabafǎngan! go to the front of the coun-
 cil-house!

As personal verb :

sumashákangak ken síka I am before you, I stand before you
sumashakǎngka ken sak/én you are in front of me
síya ya sumashákang ken tódí he is in front of that one
 Also: *insákangak ken síya* I am in front of him
insákangta we two are in front of each other: we are opposite, facing each
 other

As possessive verb :

sasakǎngék síka I am before you, I face you
sashakǎngém sak/én you are in front of me (or: *wodáka is nan
 sasakǎngék*)
sasakǎngénmi tjáttja we are in front of them
sinasákangko stodi I was in front of him
sasakǎngék síka ay manálan I walk before you (or: *manálanak is nan
 sasakǎngém*)
sakǎngém sak/én! walk before me! precede me!

399. Root: *saköng, shaköng, sasakön, sasaköng*, denotes "vicinity," "near."

wodá síya is nan sakön he is near (or: *insákön síya*)
nan saköngko my neighbor
ipuimo nan tjénæm is nan sakön nan ápuy put the water near the fire
intedéetáko is nan sakön nan wánga we stay (live) near the river
is nan sasakönek; is nan sasaköném; is nan sasakönëna near me; you; him
malpókami is nan sasaköntja we come from near them, from their vicinity

As personal verb :

sumashákönak [*sumasháköngak*] I am near
sumashaköngkämi is nan fliḡ we are near the mountain (we are "getting"
 near)
insáköntja nan áñanak ken inátja the children are near their mother
sinmashákönak si nan álang I was near the granary

As possessive verb :

sashakönek síka I approach you
sinasháköna sak/én he approached me

Observe the combination of "compound prepositions":

sumashákangak is nan sakönyæ I am near you and in front of you
sumashakängka is nan sakönko you are near in front of me
tjaítja sumashákangtja is nan sakönmi they are near in front of us
síya sumashákang is nan saköntáko he is near before us

400. Root: *tsógok*, denotes "the rear," "the place behind."

wodák is nan tsógok nan káyo I am behind the tree
nan fafáyi tinnáktju is nan tsógok nan laláki the woman sat behind the
 man
nan tsogókko [*tsogókko*] the place behind me
wodák is nan tsogókmo I am behind you
wodáka is nan tsogókko you are behind me
nan áklang wodá 'sh nan tsogógna the coat is behind him
nan djúá ay lalaláki wodátja is nan tsógok two men are in the rear
tjakámí wodákámí is nan tsogókkyæ we are behind you
íntjásak nan fákat is nan tsógok nan áfong I found the rail behind the
 house
nan lalaláki éntsánotja is nan tsógok nan álang the men are working
 behind the granary
umáykayæ is nan tsógok nan tákæ! go behind the people!
íflak nan fášæil is nan tsógok nan tsaktsáki ay bátó I watch (observe)
 the enemy behind the big rock
nan soklöngmo ya mísabfúð is nan tsogókmo your hat is hanging behind
 you
éngka's nan tsógok! go behind, to the rear!

As personal verb (only two examples are at hand):

intsogōgkăyě ken tjăkămĭ you are behind us
intsogōgkămĭ ken sĭka we are behind you

As possessive verb:

tsogōkek sĭka ay manđlan I walk behind you
tsogōgkěnyě tjăkămĭ! keep behind us! be behind us!
tsogōkōna nan djănan ongănga he walks behind the two children

401. Root: *fūeg*, denotes accompaniment; "with," and forms usually the verbs: *ifuěgko* I take as my companion; *mifűegak* I am with, I accompany (the passive form of *ifuěgko*: *ma-ifueg-ak*.) Rarely used as simple root: *nan fűeg*: the companion:

tjăjtja nan fűeg Antěro they are the companions of Antero, with Antero
ma/ĭd fuěgko, isisăngak đngkay nobody is with me, I am quite alone

As personal verb:

infűegak ken tjăjtja I am with them
ninfűěgtja ken tjăkamĭ they were with us
mifűegak ken tjăjtja I am, go with them
nifűěgtja ken tjăkamĭ they were, went with us
lěytjek ay mifűeg ken sĭka I like to be, to go with you
nan ongōnga ya maĭfűeg [mifűeg] is nan amăna (or: ken amăna) the child is taken along by its father
sĭnu nan nifűeg kěn tōđĭ? who was with him?
si Anaxwăsal nifűeg is nan Igōlot ad Chicago Anauwăsal went with the Igórot to Chicago
maifűegka ken sak/ěn! come with me! go with me!
nifuěgkămĭ is nan alkwidmi is ĩli we go to town with our friends
nan yăn/ak nifűeg is nan yăn/ak ay fafăyi ay inmăy is nan păyo my older brother went with my older sister to the rice-field
sĭtōnă ay lalăki nan fuěgko ay inmăy ad Manĭla this man went with me to Manila
inmăli sĭtōđĭ nifűeg ken sak/ěn this one came with me
sĭnu nan nifuěgkam is ĩli? with whom did you go to town? [*nibfuěgkam*]
si Antero mifűeg ken Břgti id Făntok Antero is going with Bugti to Bontoc
nan alkwid ya nifűeg ken sak/ěn my friend went with me

As possessive verb :

ifuǔgko sika is áfong I take you with me to the house; you are my companion....

ifuǔgmo nan ongóna! take the child with you!

infuǔgna nan mamǎgkid she took the girl with her

ifuǔgyæ sak/én is nan íliyæ! take me with you into your country!

si áma ifuǔgna nan anákna is págpag the father took his boy with him to the forest

si áma infuǔgna si ina ay inmáytja'd Dagúpan Father went with mother to Dagupan; lit. Father took mother with him.....to Dagupan

Promiscuous examples:

áfusak nifúeg kén tónă I had already gone with this man

intedéek ísna kén tódí I stay here with him (not: *nifúeg*; this "verb" expresses present, past or future motion, not rest at a place)

sínu nan nifúeg kén tódí? who was with him? who went with him?

inálak ay nangifúeg I took with me

aláem nan ongóna ay mangifúeg! take the child with you!

léytjek ay mangifúek I like to have with me (*is nan ongóna* the child)

Accompaniment expressed by the prefix: *maki-* see [300]; "I come with a shield, an ax, a spear," see [67]; and see the following section: Idiomatic prepositional expressions. Instrumental "with:." see [391]; cf. [394].

The following "compound prepositions" occur only in constructions like those given below.

402. *Tsáim* or *tsáimna* [*tjáim dáim*] "inside, within," always with *is*:

is tsáimna nan awákkó within my body

is tjáim nan líta within the earth

wodátja is tsáim nan tjénæm they are within the water, under the water

(*inkyátja is nan katjénæm* they swim on the water, on the surface)

ngäg nan wödáy is tsáimna? what is inside?

403. *Ampön*, u n t i l (with or without *is*):

entsúnoak is ámpön aswákas I work until to-morrow

intedéek ísna ámpön is sidsidsímna I remain here until evening

āmpōn lāfl, āmpōn fībikāt, āmpōn domīngko, āmpōn is kasīn tazwīn until
midnight, morning, Sunday, next year

404. Root: *kawā, kāwāwa*, "the space between."

wōdā is nan kakawēnta it is between you and me (two persons)

is nan kakawēnyē between you

inkawwak is nan fflig ya nan wānga I am between the mountain and the
river

sak/ēn nan kakawēnyē I am between you

kawwādek: I go through the centre, the middle; *kawwādek nan īli* I cross
the town

405. *Tsāo* under, *nan kōāpna* the space beneath

is nan tsāo nan bātō under the stone

īgnak nan kispōlo is tsāo nan kāyē I hold the match under the wood

intaktākkāmī is tsāo nan fādang we run under the big tree

*isabfūdmo nannay ay litalāto is nan kōāpna [is nan kokoafōna] nantjāy ay
litalāto!* hang this picture beneath that picture!

patsāoek [patsāwēk] I place under, put beneath; *patsāwēk nan āgēb
is nan ātep* I put the box under the roof

406. *Oshon, ōson, ēsēn* "the top of," "the surface of" (only
found in the status constructus with ligat. -n).

is nan ēsēn nan ōlom upon your head, on top of your head

is nan ōshon nan kāyē upon the tree, on the top of the tree

is nan ōson nan tēktjūan upon the chair

is nan ēshon nan lūta upon the ground

407. Root: *Tōngtju* "the space above."

is tongtjūna nan tjāya above the sky

totongtjūen nan ōlok above my head

fekāshēm nan fālfeg is tōngtsu! throw the spear high up!

IDIOMATIC PREPOSITIONAL PHRASES

408. In the following sections our prepositions in their various applications and their Igórot equivalents are enumerated, frequently with reference to preceding parts of this Grammar.

(For the expression of some of our prepositional phrases by special verbal forms of Bontoc Igorot see: [261-264; and 285-290].)

Above — [43]

About — *Is. matotoyákami is nan falǒgnid* or: *falǒgnid nan tsámi matotoyáan* [matototyāan] we are speaking about the battle [394]
kekǔntja nan úmad si nan fafáyi they know about the woman;
 (“the matter, the happenings to the woman”)

on Account of — [394] Frequently the conjunction *tay*, because, is employed: *adiák inmáli tay falǒgnid* I did not come on account of the fight; *tay (mo kǔ tay) nan bilákna* on account of his money

Across — Cf. Vocabulary sub “across;” expressed by verbs, such as: *kitjáńgek nan pǔshong* I cross the sea; *kumtjáńgak is nan wǎńga* I cross a river; *patjáńgek nan batǔ is nan wǎńga* I throw a stone across...Verbs: *kæwǎdek* I go through the middle; *pitsiǔwek* I cross diagonally

After — Frequently a phrase like our Nom. (or Accus.) absolutus, preceding the main sentence is used, with the passive *maféash* and *naféash* (of: *fæǔshek* I finish): *naféash nan falǒgnid ketjǔng sumǎǎkǎmǔ*, “the fight having been ended, “then” we return home” or: after the fight we return home

maféash nan talǔfeng isatǎko’t mangǎyeng “the dance being finished then we sing” or: after the dance we sing

maféash nan tsúno isǎkami’t umíleng after the work we rest

naféash nan áni inlislistǎko after the harvest we play (celebrate “*lisis*,” in the Rio Chico)

Or with “*nǎńgakay*” “there being no more, no longer” (*angkáyek*: I bring to an end, finish, I use up everything etc.)

nǎńgakay nan falǒgnid pumusitǎko after the war we are getting poor

Or: *inmalitǎko ’sna is nan nabfæǎshan nan falǒgnid* we came here “upon the ending of the war” (is with Nomen actionis); after the war we came here

Or by a temporal clause: *mo nangǎngkǎmǐ issǎkami masúyep* when (if) we have eaten, we shall sleep

Or by verbal forms with prefix *naka-*: *nakakapiǎak et nǎnganak* I finished praying, then I ate: after my prayer I ate [299]

And by phrases with *ǎna* at first: *nangǎnǎna ay inmǎli nan lalǎki isǎ't finmǎngon nan fǎfǎyi* first the man came, then the woman awoke; after the man's arrival the woman awoke

sumkǎpka ǎna isǎak sumkǎp I enter after you; lit.: you enter first, then I enter

binmǎnad nan tǎkken ay tǎkǎ nangǎnǎna mo sak/ǎn an other man went down earlier than I; i. e. before me, or: I went down after him

ikǎdmi ay umfleng is nan nalipǎsan nan tsúno it is our custom (*ǎkad; ǎkad*) to rest "upon having been finished our work;" after our work (*lipǎshek* I finish)

Or by *is san (nan) anǎngosh [anǎngǎs]*: at the end of...

is san anǎngosh nan fǎlǎgnid after the battle

is san anǎngosh nan tǎlo 'y ǎkyu after three days

is nan anǎngǎsh san ǎpǎt ay ǎkyu after four days; four days later

Against — *Is. fekǎshǎnmi nan fǎlfegmi is nan fǎsǎl* we throw our spears against the enemy

Ago — The expression of time past is followed by "ay inmǎy" or "ay nǎlosh" (*lǎ/ǎshak*: I pass by):

sǎtam ay ǎkyu ay inmǎy (or: nan inmǎy) nine days ago

tǎlon fǎan ay nǎlosh three months ago

ayǎka 'y tǎwǎn ay nǎlosh many years ago

Alongside — *is nan flid*: on the edge, boundary line, shore etc.

manǎlantǎko is nan flid wǎnga let us walk alongside the river

is nan flid nan kakǎyǎǎn on the edge of the grove

ilǎdek nan flid I pass on the boundary line of the country

wǎntjek [ǎǎntjek] nan wǎnga I follow the river, I walk alongside the river

ketjǎng manadǎlǎngkǎmǐ is nan flid nan kǎlsa then we walk along the street [B. 48]

Among — [385]

At — [379]

Between — [404] *ngăg nan katėkken nannay ay fobănga is nan tinak-tăkœ ay fobănga?* what is the difference between this pipe and the pipe ornamented with a human figure?

Before — Locative: [398]. Temporal: usually circumscribed by a temporal clause. Expressed by *mangœnœna* "earlier" *mo:* than; *inmăli nan lalăki (ay) mangœnœna mo nan fobfăđllo* the man came before the boys

Behind — [400]

Beneath — [405]

Concerning — *Is*; see: "about."

During — Expressed by *issan* with Nomen actionis; as: during their fighting; the contemporaneous action is indicated by "tsa" [310] *issan (or: is san) tsătsa infalognėdan wodđak id Făntok* during their battle I was at Bontoc
issan tjaťja 'ntsănœan during their working

(Constructions with *issan* will be treated in the chapter on Conjunctions.)

Except — *ketjěng. amėn wodăťja isna ketjěng si Fămnak* All are here except Fumnak. See [327]

For — [383] [261; 285-] [394]

potlœngem ta inkđak nan potlœngna cut off a piece for me! ("that I have")

nay nan bflak ay kđan Băgti here is the money for Bugti (*ay kđan:* as the property of)

yăina nan istja ay kđan nan Igđlot he brings meat for the Igórot
nay nan fălfeg ay kđan nan tolđ 'y lalalăki here are the spears for the three men

nannay ay fălfeg fakėna kđa this spear is not for him (not-his property)

nan fălfeg ya kđayœ the spear is for you; *fakėnyœ kđa* is not for you

iyđik nan patatjėm ay kđan nan lalăki I bring the spear for the man
nay nan bflak ay kđami here is the money for us

wđđy ken sak/ėn ay idjűak ken tjaťja I have something (to give) for them

nay nan pinang ay kōam or: *nay nan pināngmo* here is an ax for you

aykē nan tolfēgko ay? is there a key for me?

nannay kāwīs ken sīya this is good for him

kad nan kanām is sa? how much do you want for this?

ibfākak (or: *kānak*) *ken sīka nan kīpan* I ask you for the knife

in Front of — [398]

From — [384-] [353-]

Notice the verbs: *kumāanak is nan ili* I return from the town;

but: *tamōliak is nan ili (is ili)* I return to the town

īssan aditja adsāwī is nan āfongtja when they were not far from their home

alāéntāko nan bīlak ken Likāldso we receive the money from Richard

tsawwādek nan kātjing is nan lalāki I receive the brass from the man

adadsāwī nan nalpōantja they come from afar

From—To: *malpōak ad Chicago ya ūmūyak ad Fēntok* I go from Chicago to Bontoc

ilabotāko ay ēntsūno is nan sinpō'o ay ōlas inkāna's nan magākyu we work from 10 o'clock till noon ("we begin to work...")

tōlo'y ōlas nan malpō'd Tukūkan ya ūmūy ad Fēntok it is three hours (walk) from Tucucan to Bontoc

nasūyepak is nan magākyu inkāna's sidsidsīmna I slept from noon till evening *māilābo adwāni* from now on; "begun now"

iFēntokak I am from Bontoc ("a Bontoc man"); *intō nan ilim?* where are you from? (where is your town)

inkānas san ka/ongōngana from his boyhood on, since his boyhood

In midst — *is nan tēnga* (in the centre)

is nan tēngan nan katuktjūan in the middle of the chair

is tēngāna in its centre; *is nan tēngan nan ili* in the middle of the country

Also with *kāwīwa* [404] "between": *is nan kāwīwādentja* in their midst

is nan kāwīwāna nan pōshong in midst the sea

Instead — *itsaotsāona kēn tōdī fakōn tināpay, bātō nan intsaotsāona* he gives him a stone instead of bread (he gives him no bread; stone is his giving)

inmāli nan lalāki, fakēn fafāyi the man came instead of a woman
[323]

In; Into — [379, 380, 381, 389, 393,] [286, 287, 288].

Near by — [399] Also: *ngan/ngāni ad Fāntok* near Bontoc

Of — [71, 381, 385, 394] [41]

On — [379, 393, 406]

Opposite — [398]

Out of — See: from. The prepositional notion is inherent to the verb:
fumālaak I go out; *fāālek* I send out; *kāānek* I take out etc.

At the side — *tsāpat, tsīpat*

manālanak is nan tsapātmo I walk at your side

intsitsīpatāko we are (go) side by side

sak/ēn wodāak is apīdna 's na I am on this side

sīka wodāka 's apīdna 's sa you are on that side

is apīdna 'stjāy ay fīlig, is apīdna 'sna ay fīlig on this, that side
of the mountain

īssan ināfettja istji is apīd nan pōshong when they met on the other
side of the sea

Since — [393]

Through — “Through” is expressed by verbs, such as the intransitive *lumfūtak*, in combination with the locative *is*: *lumfūtak ay intāktak is nan īli* I run through the town (or: *intāktākak ay lūmfut is nan īli*)

palfūtek nan batō is nan ālad I throw the stone through the fence

tetēngck' I go through the center; *sīlkek nan pagpag* I go through
the forest

nan lōshfūdmī our “getting through,” place of exit

To — *Is*: [380, 381; 393]

Toward — [380] Into the vicinity of: [399].

umūykāmī is nan mā/yōy ad Tukūkan we go in the direction of,
toward Tucucan

“The direct way toward” is expressed by the word: *āla*, with possessive suffixes: *umūyka ad San Fransisco, ketjēng ālam ya 'd Chicago* you go to San Francisco and (from there) you go in straight direction toward Chicago

(*đlak ya lđyao*: “my straight direction is running: I run forthwith)
ketjěng đlan san anđkna ya kđlab si nan fđđang then his son
 climbed directly upon the big trees [M. 12]

ketjěng đlami ya nan pagpag then we go directly toward (and into)
 the woods

ketjěng nan engmđ ya 'd Fđđđdong then we go directly toward
 Fuladong [B. 54]

Under — [405]

Until — [393] [403] Also: *inkđna* is: *inkđna's nan đsa 'y tazwđn*
 till one (i. e. next) year; for one year

Upon — [406]

With — [391, 394, 401] I have, carry with me: [67] Coöperation:
 [300]

Idiom: *ngđg nan mangipđyam is sa?* what are you doing with this?
 for what do you use it?

ngđg nan inđngnđm is nan bilđkko? what have you done with my
 money?

ngđg nan ifalđmo is nan đsđ? with what do you strike the dog?
 [262] (what is your “striking-tool” for the dog)

The inclusive Dual and Plural forms of verbs are employed often to
 express companionship; e. g. go with me: *umđytđko* let us go, you and I,
 you and we. *umđyta*: let us (two only) go; go with me.

Instead of “with” the conjunction *ya*, and, is used most frequently, or
 the “Collective Article” *tja*, followed by *ken* [39]: *tja đma ken đna*
 Father with (and) mother; *tja Anađwđsal ken Fđđmnak inmđlitja 'sna*
 Anauwasal came here with Fumnak. Or: *si Fđđmnak ya nikiđđli ken*
Anađwđsal

The substantive: *ib/đ*, companion, is found instead of the preposition
 “with” in many phrases, as: *sđnu nan ib/đm ay inmđy?* who was your
 companion in going, i. e. who went with you? (Or: *sđnu nan nifđđeg ken*
sđka?—*sđnu nan fuđđmo?*—*sđnu nan kadđđam?* [372])

sđnu nan ib/đm ay nangđđđb is nan đfong? with whom did you build the
 house?

nannay nan ib/atđko ay manđbđđ is nan kđyo with these men we cut the
 tree

Idioms: *nan sinđma, nan sinđna*: the father with his child, the mother
 with her child.

sđnu nan lalđki ay đntjo nan fđđkna? who is the man with the long
 hair?

nan fafāyi ay tjaktjāki nan ōlōna the woman with the big head
nan ongōnga ay tjaktjāki nan ūpōna the boy with the big thigh
lēytjēntāko ay totōyēn nan lalāki ay nākōlud nan fōōkna we want
 to speak to the man with the curly hair (i. e. to the "Negrito")
intō nan lalāki ay antjoāntjo nan kowēngna? where is the man
 with the big ears

nan fobfālo ay abafkash nan līmāna the young man with the
 strong arms

nan fafāyi ay nalīmno nan kāmīna the woman with the round face

Ken signifies "with" in this example: *sumādkami ken Antero is āfongko*: we go with Antero into my house

ma/īd inpaskl̄pna is nifūeg ken sfya he let nobody enter with him
mikitedēetja ken sak/ēn they stay with me, they are with me [300]

Within — [402]

Without — Expressed by phrases with: *ma/īd*, "there is no--":

immāliak ay ma/īd soklōngko I came without hat

immāy sfya ma/īdak he went without me

ma/īd blak ken sak/ēn I am, without money

The constructions of Prepositions governing Interrogatives or Relatives have been explained in [348-351; 331-335]:

ADVERBIAL EXPRESSIONS

409. Adverbial Expressions consist of simple adverbs, or of substantives with prepositions, of adjectives with prepositions etc.

Adverbial phrases are sometimes formed by means of auxiliary verbs [308-317], or of verbs conveying an adverbial notion [317-], or of verbs to which the adverbial notion is inherent (*təmōliak*: I come back; *bumānadak*: I come down; *kəmāānak*: I go away etc.). In many instances a prefix conveys an adverbial notion [296-303], or reduplication is used instead of certain adverbs [291-294].

The adverbs of negation have been treated as "Negatives" in [319-327]; Numerical adverbs in [369, 371, 373].

410. Some simple adverbs take verbal endings as the "auxiliary verbs" (which are indeed verbalized "adverbs").

Compound adverbs, consisting of the preposition *is* and substantives, appear most commonly with the possessive suffix *-na*, his, her, its; as: *is tsáim* or: *is tsáimna*, inside, or: "in its interior."

411. There are no forms for adverbs formed of adjectives. The adjective with *is* follows the verb; or the adjective (without preposition) precedes the Nomen actionis.

ikána is káwís he acts well [392]; or: *káwís nan ikána* "good is his acting"

síya éngkáll's káwís he speaks well; or: *káwís nan éngkállána*

síya nëngkáll's kagawís he spoke very well; (*mo...better than*)

itsaotsáotja is akít; or: *akít nan itsaotsáotja* they give but little

akít nan nimmíntja they think little

ngāg nan kapéntja ay sókod they work badly making spear shafts

éntsúno síya is (or: *ay*) *káwís* he works well

kápém is káwís! do it well! *kakawísém ay mangáéb!* do it better!

kapényæ is káwís! do it well! *kakawisényæ ay mangáéb!* do it better!

Cf. verbs conveying the adverbial notions: with energy, quickly, slowly, gladly, etc. in [317].

ADVERBS OF PLACE

412. The locative particles *na*, *sa*, *tjáy* [*tjáy*, *tjíl*] which serve also as demonstrative pronouns [99], are adverbs if preceded by *is*: *is na* or: *ísna* [*isná*, *sindá*, *'sna*, *'shna*]: here (near the speaker), hither.

is sa: there (near the person addressed), thither

istjíl [*is tjáy*, *sidi*, *is tjáy*] yonder, thither, at or to the place yonder

nay here is.,. *tjáy* there is

nalpóak istjíl I came from yonder, thence

sínu tji? *ngäg tji?* who, what is that?

isnáka! stay here! [L. 76ff.]; *isnáak* I am here, I stay here; *istjáyak*

I am yonder

- is amñn ay fatáæwa* everywhere (lit. in the whole world)
is kabfatáfatáæwa everywhere; or: *is nan láwák, kalawaláwák is nan fatáæwa* everywhere in the world
faláŋka any where you please; *æläy intð na* "any where here"
adsæwí [*adsówi, adsówiyan, adsówiyeñ; adadsówi*] afar; *adsæwí is nan áfong* far from the house; *adadsówiyeñak* I am far away.—
nan käädsówína: the distance
umadsówiak I go far away Ger. *ich entferne mich*
kad nan kaadsowéñ nan ad Fæntok ya ad Manfla? how far is Bontoc from Manila?
adsæwí nan tjegáŋgtja they are far apart ("far their interval, space between")
adsæwí nan tjegáŋgtáko we are far apart
kinmáan or: *kabkafála* he is away, gone out; from: *kæmáanak* I go out, away; and *fumálaak* I go away
is tóngtjæ, ad tóngtjæ, is tongtjúna upwards, aloft; *is tongtjúna* above
nan ayáyam tumáyæ ad tóngtsæ the bird flies high
is tjáya, ad tjáya skywards
is kðápná down, below
ngan/ngáni, as sasakðn near (*sumákönak* I go near)
is ænænána forward, to the front; *umüytáko!* "let us go" forward!
is tsógok back, behind, in the rear; vb.: *sakðngek* I turn, Person. *sumákongak; sakðngek ay flaèn* I look back
sumákongak ay intáktak I run back; *pashakðngek* I throw back
 Cf. [400]
is udjðji at the rear (the last of a column)
amñn together (or: all); *maðmong:* assembled, together; cf. prefix *maki-* [300]; and prefix *sin-* [60]; *madjidjtáko* we are close together
is íkid, is áæwan at the left, at the right side; *is ikídko* at my left side;
is áæwan nan áfong at the right side of the house
inlíkid around vb.: *inlíkidak* I go around; or: *inlíwisak; líwis* around
is óshöna "on its surface;" on the outside (of a box etc.); *is tjíla* outside of a house, "in the yard"
is tsa/ímna inside [*istjáim, adsáyim*]; *inlídebak adsáim* I dive into the water [402]
is ténga, is tengána; is káæwa, is kærwána in midst; *is nan kakaæwáentja* in their midst

is apɪdna'sna, is apɪdna 's sa on this, that side; *is nan tsapɪtko* on my side. Cf. *ɔla*, in straight direction [318]

The interrogative adverbs: where? whence? whither? cf. [353].

ADVERBS OF TIME

413. Most "Adverbs of Time" are compound phrases: Substantives with the preposition *is*; others are probably adjectives preceded by *is*, or adverbs with *is*. Several of the "adverbs" and their constructions have been treated before, such as: *ɪssak* [308], *ɔfus* and *ɪptjas* [309], *tsa* [310], *kankanɪ* [311], *kasɪn* [312], *sɔna* [313], *tjitjɪtja* [314], *tjɔkasko* [315], etc.

Also reduplication expresses sometimes a temporal relation: frequently, repeatedly etc.

And various temporal adverbs are contained in the prefixes: *pin-* and *ɸang-* [296] *ka-* [297], *ma-* *an-* [302].

adwɔni, idwɔni now, to-day

adsɔngɔdum formerly, some time ago, then

tsa mamɪngsan ay... sometimes Ger. oft einmal. *tsa:* [310]

tsɔak mamɪngsan [mamɪnsang] ay umɔli I come sometimes

tsɔkɔmɪ manɔbla is sinɸamɪngsan we smoke now and then

sinɔɔkyu — sinɔɔkyu one day — the other day

idkɔɔni some time ago; *idkɔɔkɔɔni* a short while ago; *adsɔngɔdum* a long time ago

idtaɔwɪn a year ago *ayɔka'y taɔwɪn ay inmɔy* great many years ago

ɔfus, ɪptjas [349] "already," "before"

is kaɔwɔkaɔwɔkas very often, every day, or: always; *ininkɔna:* for all future

sissisɪssya always; *sissisɪssya ay inaltwidta* we two will be friends for ever

is kataɔwɪtaɔwɪn for ever, for many years

is nan sin ɔkyu all day long; *iyakakyɔko* I continue working all day

is lablabɔna [is laplapɔna] for the first time

is mamɪngsan once [371]; *tsa:* many times, often: [310]

ɔlik up to a certain time, after some time; afterwards; see conjunction: until

is ɔɔni, is aɔɔni soon; *ɪssak* henceforth [308]; immediately: *tjɔkasko* [315]; very soon, in a moment: *sɔna* [313]; very soon: *kankanɪ* [311]; suddenly: *ma — an —* [302]; quickly, soon: *pin-* [296]

aani kãyã! in a moment! *sãna!* yes, sir; immediately! Ger. ja gleich!

ãnin kay si akãt ya! "wait a little!"

is sinakãtan in a very short while; forthwith

tsãan pay not yet [324]; *tjitjãtja* yet, still: [314]

ãngkay.....ya ket.. on the point of:

finmãlããk ãngkay ya ket wodd nan fafãyi I was on the point of going out, when the woman stood there (*ya ket:* to my surprise)

ãna, onõna; vb. *mangãnããnak* first, at first

mangantãko 'd ãna, isatãko'd entsuno let us first eat, then work!

mangudjãdjiak I am the last (*ay.... to ...*)

misõngkopak, sumõngkopak I am the next (*ay... to...*)

pãad with negative: never [326]

kasãn again; cf. [312]; *is kasãn ya is kasãn* again and again, repeatedly

is kasãn an other time, or: *is kasãn ãkyu* on an other (following) day

nan lablabõna manalifẽngkayã, isãkayã 'd mangãyeng, isã et

mangananõngosh nan patpadõy at first you dance, then you sing, "finally comes" the spear throwing [pron.: *mang an a nõ ngosh;*

see voc.: "end"]

ma/ãniããniak I am late; *ma/ãniããnika ay entsãno* you work late

"Early" is usually expressed by the time: in the morning, at noon etc., also by partial reduplication of the verb.

inmalitãko is ãli djãa 'y fãan ay inmãy ya adintedẽetãko isã is djãa 'sh

fãan we came to town two months ago and we shall stay two months longer [396]

sanguyãn pan! how quickly! *sanguyãn nan inmalãam!* how quickly you came!

sanguyãn pan nan ningyããam si sa! how soon you brought it!

sanguyãn pan si naotãan nan kanẽntãko! how soon, how quickly was our food cooked! [R16]

sanguyãn pan is mangãẽpam is nan tãfay! how quickly you made the spears!

adwãni, idwãni

to-day (or: now)

adũgka, idũgka

yesterday

adkãsãn ãgka, aditõna [adidãna]

day before yesterday

aswãkas, iswãkas

to-morrow

kãsãn aswãkas, is kasãn wãkas

day after to-morrow

is kasãn ãkyu

the following, next day

is san tjãy ay ãkyu

on the same day

is nan djãa, tãlo..ay ãkyu

in two three...days

is nan wirwãid

very early in the morning

<i>is nan w'id</i>	early in the morning
<i>is nan fibif'ibik'at</i>	early in the morning
<i>is nan f'ibikat</i>	early in the morning
<i>is labl'abon si f'adlan si d'kyu</i>	at (the beginning of) sunrise
<i>is ma'd'kyu</i>	early in forenoon (8-11 o'clock)
<i>is nan mag'd'kyu</i>	at about 11-2 o'clock
<i>is nan t'engan si mag'd'kyu</i>	at noon
<i>is nan ma'ksip</i>	in the afternoon (2-4 o'clock)
<i>is nan mis'uyax</i>	late in afternoon (4-6 o'clock)
<i>is nan sidsids'imna</i>	at the time of sunset (sunset: <i>nal'd'kmæd</i>)
<i>is nan mast'jim</i>	in the night
<i>is nan laf'i</i>	in the night (11-2 o'clock)
<i>is nan t'engan si laf'i</i>	at midnight
<i>is tal'ano</i>	at about 2-4 A. M. (<i>en'koko'dok nan ka'æw'itan ya mapat/a</i> : the cock crows and it dawns)
<i>ma'æw'akas</i>	"it is getting to-morrow," "it is getting an other day"
<i>mal'af'i</i>	it is getting midnight
<i>is nan mast'jim si d'ænin</i>	to-night
<i>asw'akas si mast'jim</i>	to-morrow night
<i>idk'æfab, idka/ðfab, adk'ak'afab</i>	last night (or: <i>nan mast'jim ay na'losh, ay inm'ay</i>)
<i>asw'akas si f'ibik'at, si laf'i</i>	to-morrow morning, night
<i>nan fibik'at ay nay</i>	this morning (or: <i>is nan f'ibik'at</i>)
<i>nan f'ibik'at ay na'losh</i>	yesterday morning
<i>nan t'engax ay na'losh, ay inm'ay</i>	last holiday
<i>nan ta'æw'in ay na'losh</i>	last year (or: <i>tinma'æw'in</i> ; preterite of "t-um-æw'in;" or: <i>idta'æw'in</i>)
<i>nan ta'æw'in ay um'ali</i>	next year
<i>nan f'uan, nan dom'ingko ay na'losh</i>	last month, week (Domingo: Sunday)
<i>nan f'uan, nan dom'ingko ay um'ali</i>	next month, week
<i>ad isan ta'æw'in</i>	year before last
<i>is kas'in t'engax</i>	next holiday ("holiday again")
<i>is kas'in d'kyu</i>	on the following day
<i>asw'akas is nan nis'uyax</i>	to-morrow afternoon
<i>lab'ona adw'ani</i>	from to-day on, henceforth; <i>lab'ona adw'ani is inka'epant'ako is t'afay y'angkay</i> from now on we make only spears; <i>lab'ona 'd'w'ani mana-lant'ako</i> from now on let us walk
	Or: <i>ma'il'abo adw'ani</i> from now on.

<i>adĭ kasĭn</i>	not any more; <i>adĭ kasĭn insăkĭt</i> he is no longer ill
<i>ăfoăfong adsăngădum</i>	"the house is old;" lit.: it was a house long ago, for a long time
<i>mangəwəna mo</i>	earlier than... <i>binmănad nan tĕkken ay tăkə nangəwəna mo sak/ĕn</i> an other person came down earlier than I
<i>adumăliak is maigadăa ay đkyu</i>	I shall come in two days from now ("on the second day")
<i>is maigăt'lo ay đkyu</i>	in three days from now ("on the third day")
<i>admamĭngsanak, admangudjđđjak ay umăy</i>	I shall go first, last
<i>məwəhid nan tălon</i>	it is getting morning; <i>tălon</i> : time, weather etc.

Observe these verbs, formed by prefixing *mang-* or *ma-* to the reduplicated substantive signifying time:

<i>mamibifĭbikătak</i>	I come, go, work etc. in the morning; <i>mamibifĭbikatak ay umăli</i> I come in the morning, early
<i>mastjimastjĭmak</i>	I come in night, during the night; <i>nastjimastimăkamĭ ay nĕntsăno</i> we were working during the night
<i>magamagăkyuak</i>	"I do... at noon"— <i>magamagăkyuak ay təməli</i> I return at noon
<i>malafĭlafĭak</i>	I come at "midnight;" <i>ĕngka man malafĭlafĭ ay?</i> why do you come so late at night? [M. 16]

The interrogative adverb: when? how long? see [354, 356, 357]. Consult the Vocabulary s. v. "Seasons" and "Moon." —

ADVERBS OF QUALITY AND MANNER

414. Verbal prefixes express frequently adverbial notions for which we employ adverbs, as: *pin-*, "quickly" [296]; *ka-* "completely" and *ka-* "under pretense" [297]; *naka-* "completely" [299]; *inasi* "mutually" [301]. Cf. the "auxiliaries:" *tša*, "customarily, usually" [310]; *kankanĭ* "almost" [311]; *sumyăak yăngkay* etc. "only" [316]; the substantives *đla* and *ĭkad* "straight direction" and "custom" [318]; and the verbs enumerated in [317]

<i>kăg; kăăg</i>	as, like, likewise, thus. Cf. [143]
<i>kăăgna</i>	likewise, like it; ("its likeness")
<i>kag Igđlot</i>	like an Igorot
<i>kăăgna nan đkyu</i>	like the sun.

adika kãg fajãyi ay inãka do not cry like a woman! ("be not like a woman who cries")

ãngnèm sidě! do it like this!

ãngnèm is kãg nannãyi! do it like this! *adĩ kãg nannãyi!* not like this!

kããg nan kõam nan kõak your possession is like mine; yours is just as much as mine; you have as much as I

kããgna nan kaněna is nan kãnek he eats as much as I

kãg is sometimes equivalent to "it seems to be": *kãg gulĩlya sa* this seems to be steel; this is like steel

nannay ya nantjãy kããgna this and that are alike; this is like that

akĩt yãngkay et kaãgna it is similar (lit. "but little, then it were alike")

nannay ay kĩpan kããg nan lãgon nan fãnga this knife costs as much as the pot ("this knife, equal the price of the pot")

kããgna nan angněna ay inkãėb si sa he did it in the same fashion

kãg kěn sak/ěn sĩa he is like myself; *kãg kěn sak/ěn sĩa ay flaěn* he looks like me; *kãg tõnã* thus, like that

nan kãyœ ya kag nannay nan kaantjõna the tree was as high as that

kãg sĩa like here, like this

nan kããgko like myself (meinesgleichen); *nan kããgko ay tãkœ* a person like me

nan kããgmo like you; *kãgak kěn tõdĩ* I am like him

kãg with verbal endings (personal, respectively possessive) and a following "infinitive" means "almost," "I came near:":

kãgak madũkang I almost fell *kãgkamĩ intãktak* we almost ran

kagmĩ sagfãtèn nan fãtõ we almost carried the stone

kãgmo kalãfèn nan kãyœ you almost climbed the tree

kagkãyœ nasũyep you almost slept; *kãgyœ inĩla sak/ěn* you almost saw me

kãgak tinmõli I almost returned

kashõn like, similar: *lalãki kashõn lãon* a man like a lion (loan word: *lẽon, lãon*)

kasõngka kãak you look like a monkey

kashõn madõb nan tjãya as if the sky would break down [B. 38]

tsatsãma very, in a high degree; too much; *tsatsãma ay lãteng* very cold, too cold; *tsatsãma ay angangãlũd* too bad

is kãwĩs well; *is kagãwĩs* better; *tsãdlos* exceedingly; (Iloc.?) with suffixes: *tsãdlosak umõgiad* I fear exceedingly, beyond measure;

tsãdlosyu ãngnen sa you do this exceedingly well

- manákas* better (loaned probably from Ilocano)
manákas is mángan mo nan úminum it is better to eat than to drink
manákas nan mángan is nan mákan it is better to eat rice
manákkash si (or: nan) umáyka it is better that you go
manákas nan intedé is nan Féntok it is better to stay at Bontoc
manákas amín nan manálan it is better that all walk
manákkash si totæmgóyka [or: kagawís nan totæmgóyka] it is better that you keep quiet
manákkash si inpátpadóy mo nan inkáéb si síngsing it is better to throw (spears) than to make rings
manákas si ngæmátsanta is kólling it is better we two change ourselves into eagles [K. 11]
is ngág ill, badly; *láæwa* it is wrong, bad, improper: *láæwa nan masuyé pantja* it is improper, bad that they sleep
láæwa; adíkayæ éngkáli 'sna! it is wrong; do not speak here!
olóläy it is very bad, "a crime"
uget, ngin [306, 342] perhaps
tit/twa certainly, truly, surely, really
is adí káktek secretly (lit. "for not any knowledge")
is nan ababáway "in the light," i. e. openly
umátet ta it is well that... "we are glad that...;" *umátet ta inmálika* "we are glad that you have come!" ("we thank you for coming")
mo than (with comparisons)
pásig throughout of one substance: *pásig bángæ sa* this is all glass
pásig papél all paper
pásig mónok nan ístja the meat is all chicken (not mixed with other meat)
pásig falldog it is all gold, purely gold, unmixed gold
éläy [óläy] "it matters not," "nevermind," "whatever you please" "I do not care"
éläy kökótjek nan límak! nevermind, if I cut my hand!
óläy umáyka I do not care if you go, it is of no consequence...
aykó éläy éntsūnotáko? do you (we) not care if we work? is it of no importance that we work? does it not matter?
éläy! when receiving a gift, means: "this was not expected, you need not to reward me"
éläy sínu: any one you please; *éläy ngág:* whatever; *éläy intó:* wherever you like, any place whatsoever
éläy intó nan tímæktjuána: wherever he sat down; *éläy intó nan tæmoliántja:* wherever they return
tak/ón "it matters not;" *tak/én mo inmálika* "I do not care if you have come"
sía correct, right; *sía sa* this is correct, "all right"

sġa ma ngin [*man ngin*] this might be all right, but... [L. 12]
siġmġġadjġsa [*sġa ma adjġ sa*] this is the right one! *siġmaadjġsa nan fġlfeg!*
 this is the right kind of a spear!
aykġ sġa tġi? is that right?
kaġġsya [*kaġġsia*]! this looks well!
kaġġsia nan ġngkaliġnyġ your language is quite good, "all right" [L. 20]

kġnġ is a loan-word, used in several Philippine Languages to designate a statement as that of an other; hence *kġnġ* is frequently interpolated in indirect discourse, like our "he said, she said, they said," or: "it was said." It is used in the same sense in Bontoc Igórot.

The interrogative adverbs: how? why? see [352, 358, 359].

ADVERBS OF QUANTITY

415. The Adjectives denoting quantity, Indefinite Pronouns, certain classes of Numerals [136-136; 369, 371, 373-] are also used as adverbs, as the first of these examples show:

ġngsan much; *ġntsġnotja is ġngsan* they work much; *ġngsġnek*: see
ayġka very much, great many [370]
akġt little; *nasuyġtġko is akġt* we slept little
mġl/an copious, in great mass; *mġl/an* seems not to be used attributively:
mġl/an nan ilġgok ayġfġnga I sell great many pots
mġl/an nan kġtġju plenty are the fish
mġl/an nan tġjtġn in great mass (come) the grasshoppers, locusts
tsatsġma 'y kaġwġs very, too good (or: *kġgaġwġs*); but *ġngsan* and *ayġka*
 can not be applied adverbially with adjectives.—*tsatsamġkami ay*
fanġnġg we are too small
adġdsa more; *wodġ ken sak/ġn adġdsa 'y pġkġy mo nan kġam* I have
 more rice than you
mo kekġntġko is adadġdsa, umġyongtġko if we know more, we get worse;
 the more we know, the worse we become
mo ġntsunġkġyu is amamġmid, tsakayġ mablġy is amamġmid the more
 you work, the more tired you get
adġk lġytġn ay kaġn mġngan I do not like to eat more (lit. "again")
adġdsa nan kġak mo nan kġam I have more than you
adġdsa nan kanġna mo nan kġnek he eats more than I
inġka 's ġdġdsġ! give (me) more!
is akġt little, a little; *nimnġmtja is akġt* they think little
inġka 's akġt yġngkay! give (me) but a little!

akít nan sakítko I am a little sick
akít nan látèng it is a little cold
sumědka is sinakítan! wait a little!
akakít nan látèng adwáni mo adúgka it is less cold to-day than yesterday
nan túfay akakít nan palítna mo nan pínang the spear is less sharp than
 the ax (the spear, less its sharpness...)
tsatsáma ay akít nan éntsúnoam you are working too little

kólang (a loan word) too little; "there are missing..." *Kolang* denotes that a person selling goods or offering his service is not contented with the amount offered by the purchaser or employer, or, if a sum is paid, that it is not sufficient:

kólang sin pėsosh! it lacks one peso; it is one peso too little!

kasín, again, means also: one more, some more:
ináka kasín! give (me) one (some) more! give me an other!
ángkay, yáńgkay only; *sak/én yáńgkay* only I; *djúa yáńgkay* but two, only two
tsám áńgkay mangmangwánlan! you are speaking in fun only! you are only talking!

(Cf. *sumyđak yáńgkay, ápidak* or: *đbíudak yáńgkay* in [316]: I do only one thing; so, in song-dialect, "*pitkam*" (only this form, 2nd person sing. was given): (iambic verse)

pitkám ay ínyakyáking you do nothing but loiter
si ínam nán mamáding your mother gathers the wood [H. II]
đálána "it suffices;" *adú, adě!* enough! (Interjection); *adí wmánäy*
 it is not sufficient

đálána nan katsaktsákna its size is sufficient, it is large enough

đálána nan káántjotáko we are tall enough

wöđá nan đálána ken sak/én I have enough

đálána nan kináńgko I have eaten sufficiently ("my eating suffices")

đálána nan bilákna he has enough money (his money suffices)

adí wmánäy nan bilákmo you have not enough money

adú sa! this is enough!

wááy nget (ngin) about, perhaps; *nan wöđá ken sak/én wááy nget tólo*
 'y *pėsosh* I have about three pesos

wááy nget djúa ay fúan about two months

wááy nget is tólo 'y ólas in about three hours. Cf. [306; 342]

The interrogative adverbs: how much? how many? see [355]; how many times? [356]

PARTICLES

416. Bontoc Igórot Language makes most extensive use of a number of particles which, together with impressive intonation of sentences, color either an entire sentence or certain parts of a sentence. The application of these particles is highly idiomatic; no more definite rules can be established than in other languages that possess such particles.

Most of them are postpositive, if they refer to a single word; usually they are enclitic and have sometimes an influence upon the accent of the preceding word; this accent is inclined to move toward the final syllable.

The various meanings of these particles can best be seen from examples.

417. *Măn*, sometimes *mān*, is an intensive particle; it is employed particularly in commands and questions.

bumanădka man! come down, then! descends donc! so steige doch herab!

[M. 14]

saăka 'd man! go home now! [M. 11]

engkăyě man lumăyæ ay? why, pray, do you flee? [B. 50]

intô măn lâ nan nangalăna 'sh ăstja? where should he get meat? (*la:* ironical, incredulous,) [R. 25] and again:

intô man la nan nangălan ămam is nan ăstja? where would your father get meat, pray? [R. 26]

intô man la mangălanyæ 'sh tji? where did you get (so many beans) that? [L. 33]

intô man la nan umălam si ădnom? where will you take your wedding-feast? [L. 50]

tjăy man si fobălexan ay alăena nan sinlăi there indeed is a handsome young man who takes the pods [L. 33]

tsumnôta man ed! so let us then get married! [L. 52; cf. 49]

intô man la nan kăæwad? where, pray, should the place be?

êngka man! go! go! *alikäyæ man!* come on, forward! (battle cry)

ngăg êngka man ămüy? why is it that you go?

ngăg engkăyě man tinmôli ay? why did you return, indeed?

ngăg man engtja êngkăl ăy? why do they speak?

ngăg êngka man maăæniăæni ay fumăngon? why do you get up so late, pray?

éngka man adí éntsúno? why do you not work?

ngäg man sa? what is that? (surprise; indignation)

ón man nađeñniđeñni tji nasúyep ay? why, pray, did he sleep so late?
(*tji*: instead of *síya*)

éna man kápén nan áfong is fánġ ay? why does he make the house so small?

entáko man manáyæ! let us go then to get wood!

intó man si Mátyæ ay? where is Matyu, say? Wo ist denn eigentlich M.?

káđnkayġ man! get away! "packt euch!"

kadkáyġ man? how many are you indeed?

tit/íwa man, ya inmáy! it is certainly true, he is gone!

adí man katsákkub surely it does not suffice [L. 28]

umáykámi 'd man we ought really to go [B. 48]

ayáka man tji! that (singing) lasts certainly too long! [H. 15]

kóak man, fakómmo kóá! it is mine, not yours!

Also a form *mána* occurs, which is probably a contraction of *man* and the locative participle *na*, here:

tjakámġ máňá ay mamalátong we who are gathering beans [L. 28]

aykóka éntsúno ay? éntsúnoak máňá! are you working? certainly, I do work!

418. *Kay* or *Pay* (the latter is said to be the Ilocano form) is used for emphasis; it usually follows the word upon which special stress shall be laid. Sometimes *kay* or *pay* is placed between the article and the noun, or between the preposition and the noun. It may also take the future prefix *ad-* from the verb, but it does not take any verbal endings.

nay kay léytjém ngin ay ma/ísa at this spot you like perchance to be left alone [S. 11]

nay pay nađto nan ib/ána there indeed was cooked the other (pig) [L. 66]

nan pay fobólan nan kanyón the projectiles of the guns [B. 53]

ya nan pay fobólan nan báldug [B. 58] and the bullets of the rifles

nan pay inótji the younger brother

sána kay nan tjénæm! here comes the water! [L. 42]

sána kay si lípad ay nalángolángo here! here comes perfectly dry wood [K. 8]

adpaywánin now indeed (*ad wáni* with *pay* inserted) [L. 80]

intó pay? intó kay? [R. 24] where, pray? wo denn? wohin denn?

- intõ kay si Běgti?* where, pray, is Bugti?
si pay Fũkan nan ninãnak ken tjakãml̃ Fukan, she has born us [L. 92]
si pay Palpalãking ma/id inãana is kãtjõu Palpalaking did not catch any
 fish [P. 3] (*inaana*, for: *inalana*, from *alãek*)
aœnĩ kãyã! very soon! yes, soon!
ketjěng ngãg pay? what then? (impatient question of a person listening
 to a narration, to urge on the speaker)
ẽlãiy pay mo gadsãngyèn, s̃ya tsatsãma na/ĩmœd however rich he may
 be (though he be rich), he is very stingy
intõ pay ãkis nan mantĩlyo? where is the hammer, say! "wo ist denn
 wieder der Hammer?"
kãd pay nan lalalãki? how many are the men?
kãnim pay nan tinãpay? do you really eat the bread?
kinmãan pay he has gone, indeed
ma/id pay s̃na! he is surely not here any more!
tjakayẽ pay ay iKãnõu you, people of Kanõu [L. 92]
pãsig pay nafãngõsh nan shengẽdko my food is all rotten (*pãsig*: thor-
 oughly) [M. 9]
ketjěng kay mastjĩm ãkis and then it turns again night [H. 10]
ketjěng naõto pay and then it was cooked [H. 18; cf. L. 66]
lĩpad pay ay nalãngolãngo dry wood! [K. g.]
aykõak pay shumãa? shall I really go home? [K. 11]
adĩm pay patãnen nan pãshek, tay nãyak s̃na! do not drive in the wedge,
 because I am here! [L. 84]
mĩd pay asãœwak I am surely not married [L. 85]
ãdpay ãkish [akĩs] madõy nan iniĩgnan nan ãsu 'y tjãy (the fire) which
 the dog brings there will surely also be extinguished ("die") [L. 10]
ãdpay umãliak I shall certainly come
tay ãdpay angkãyem nan fĩnãyœ because you will surely eat up all the
 pounded rice [T. 2]

At the end of a sentence *pay* and *kay* appear often as *paya* and *kaya*:

- ketjěng maœwĩd paya* then morning came
flaem kayã! come and see! "sieh doch einmal!" "just look at this!"
alikäyẽ kayã (like one word: *alikäyẽkayã!*)! come! "kommt doch
 einmal, rasch!"
ketjěng sumãobtja pãyã then they arrive (at home); "dann kamen sie
 also heim"
iyãim kayã! so bring it! "so bringe es doch!"

It is uncertain whether the final *a* is a paragogic vowel, or whether *pay* has been combined with a particle *ya* [423] which appears uncombined with *pay* in these sentences:

itsaotsāomo kay ken sfya ya! so give it to him!

aænñn kay si akñt ya! "soon, in a short while!" "in a moment!;" "wait a little!"

Preceded by *ā*, the particle *pay* expresses reproach, as in this question:
āpay adñm kinwāni is nan tākæ? and why, sir, did you not tell the men?
[B. 46]

419. *Mam pay*, or *mam pay man*, which is a combination of the particles *man* and *pay*, expresses a strong assertion:

aykð umāli? nay umāli mān pay man! is he coming? there he comes, surely!

sfa mam pay! certainly! it is correct, without any doubt! it is evident!
pindyanmi, tay tjāy mam pay si lalāki ay fumājtjang ken tjakamñ we have filled (our bean-baskets), because, lo! there was a man who helped us [L. 37]

420. *Ann/ð* denotes certainty in these examples:

ann/ð ya umāli adwāni he will certainly come to-day

ann/ð linmāyærtja they have undoubtedly run away

ann/ð umāytja they will surely go; I am sure that they will go

nintēngan nan sikāa—ēntāko 'd man nitsāa—ann/ð patsōng na shāa the sun has reached the middle; let us go to eat dinner; surely it is time for it [Industrial Song]

421. *Adji*, usually in combination: *man ādji* or: *ma ādji* expresses sometimes a request; in statements *ādji* has affirmative force: indeed; certainly.

ēngkālñkāyæ man ādji! speak, pray!

ālika man ādji come, please!

ñkayæ man ādji! come then! (why do you not come; come now!)

intð ma ādji nan ināyam? where did you go, say?

ēntsunðka man ādji! so work then!

Emphatic: *kádtja man ádji?* how many are there indeed?
sfa ma adjf sa! this is the right thing, to be sure! [L. 55]
nan ma ádji tsam inpayái ay shengédko 'd ya nafángösh that food which
 you used to send me was rotten [M. 7]
sáata 'd ma ádji ay sináma! so let us go together, father and son! [M. 11]
ya, intö ma ádji nan fíndýæ? well, where then is the pounded rice? [L. 57]
nong/nöngem ma ádji nan idnotáko! you arrange our wedding feast,
 please! [L. 58]

422. *Kan* or *pan* (*pan* is the Ilocano form) expresses astonishment, surprise:

sínu kan sa? who, pray, is that? Ger. "ja, wer ist denn das?"

With verbal endings: *sínu kantja sa?* who are these?

sanguyán pan si na/ötóán nan kanéntáko! how quickly our food has been
 cooked [R. 16]

sanguyán pan is nángtjásam is nan tólfeg how quickly you found the key
sanguyán kan nan níngyátam how quickly you brought it!

ngäg kan aykð ketjéng na 'sh monðkyæ? why, are these all your chickens?
 [L. 43]

ngäg kan aykðka umoðshtsong? say, why do you watch me from above?
 [L. 29]

intö pan, nangkð mamátþab ya adíka þáad makátþab; where then? it is
 easy to catch, and you can never (not at all) catch it? [L. 62]

The phrase: *kanáy pan*, sometimes with endings, expresses disgust and surprise:

kanáy pan! amfuyáka 'sh si nafkodka! why, is that so! this is the reason
 why you are so lean! [M. 10]

kanáyka pan si fafáyí! how miserable you are, woman! [M. 17]

kanáyka pan si alíwid! what a bad friend you are!

kanáykayæ kan is fumabfalðgnid! what poor fighters you are!

kanáftja pan! how bad they are!

kanátkamí pan! how wretched we are!

423. *Ya*, introducing a question, expresses surprise or indignation; it designates also a cause as self-evident (not to be confounded with the copula *ya*, or with *ya*: and):

ya ngāg tōndā? what is that? Ger. ja was ist denn das?
ya intō pay si Akūnay? why, where is Akunay? Ger. ja, wo ist denn die
 Akunay?
ayēkēd ya! go on! go ahead! Ger. also vorwärts! continue then!
ya ngag nan Inmad is nan tjapānmo? well, what has happened to your foot?
 what is the matter with your foot?
aykō sikāya [sika—ya]? “how about you?”
adī man katsākub tay sika 'y yūn/a ya ēngka intūmitmish it is not enough
 (in your bean-basket), because you, the older sister, always go bath-
 ing (instead of working) Ger. weil du ja immer... [L. 28]
ya kad nan fūtugyæ 'sna? why, how many pigs have you here? [L. 45]

424. *Yāka* expresses “then at least;” the speaker can not obtain what he wishes and asks for something inferior instead:

yāka ināka ma ādji is nan mākan! well then (..if you do not give me any
 meat...), so give me at least some rice (instead)!
alīkā'sna!—adīak.—yāka intedēeka istj! come here!—I shall not!—
 well then, stay there! Ger. nun, so bleibe dort!
itsaotsāomo nan tūfay ay nay! adī; iŋtok sa. yāka man nan kīpan ādji!
 give me this spear! No; I keep it. Well, so give me at least the
 knife!
yāka yāim nan kōweng nan kātjōu so give me at least the ear of a fish!
 [P. 4]
yāka yāim man nan kōweng nan tjālīd! so give me at least the ear of a
 small fish! [P. 5]
yāka yāim man nan apāngoy si ākkāmā! so give me at least the leg of a
 crab. Ger. so gib mir doch wenigstens eine Krebs scheere! [P. 6]
yāka yāim man nan isa 'y falīda! so give me at least one iron post! [P. 14]

425. *Mo*, an affirmative particle: “certainly,” is also used for emphasis; it must be distinguished from *mo*: if, and from *mo*, than.

umālikā'sna mo you certainly come here
kōak sa mo [kōak sāmo] this is certainly mine! *kōam sāmo* this is
 yours, surely
intō pay sak/ēn mo? where am I (in a picture of a group of Igorot)?
kō si Fānged nāmo! this is Fanged, indeed! this is Fanged, I am sure!
nōang nāmō! this is indeed a buffalo!

ōgsa shāmo! that is a deer, to be sure

In combination with *ya* [423]: *yāmmo alāēm nan tōlo 'y taydan!* certainly get the three baskets [L. 34]!

nangkō ōpom nāmo! why, this is your leg! [K. 8]

nangkō lāmam nāmo! why, these are your arms! [K. 9]

soklōngmo nāmo (na mo) this is surely your hat

Observe the phrase: *mo kō man tay...* "no wonder; because...," certainly because. —

mo kō man tay finlēyko āna, lssam tjiḗpēn no wonder; because I have tired it first, you will catch (the pig) [L. 63]

mo kō man tay inniḗpa/l̄sig ken sak/ēn why, certainly; because he made me angry [L. 79]

426. *Kō* expresses surprise; thus it is used in sudden recognition, introducing a phrase:

kō si Angay nāmō! why, this is certainly Angay!

kō sika sa! why, this is you!

kō tjakāyē man na! why, this is indeed you (here)!

kō tjaḗtja sa ay? why, is it they? Ger. die sind es also!

427. *Nāngkō*, a particle with verbal endings, introduces sentences to express surprise and sometimes reproach in an exclamation or question; its forms are: *nangkōak; nangkōka; nangkō; nangkōtāko; nangkōkamē; nangkōkayē;* etc. — *nangkōk; nāngkōm; nangkōna* etc.

Nāngkō is often followed by: *bōd* [*pōd, bēd*].

nāngkōm [nāngkēm] alāēm nan kāyo! so it is you who take the wood!

nangkōak wodā'sna! why, here I am! Ger. also da wäre ich!

nangkō wodā'sna! so he is here! (or: *wodā'snā ya!*)

nangkō pōd si Matyu sa? ah, is that so, is this Matyu?

nāngkōm bōd inḗa [inḗla] nan soklōngko! so it was you who took my hat!

nangkōna bōd inḗla nan fafāyi! so it was he who saw the woman!

nangkōka pōd masūyep? so you are sleeping?

dā! ngag nan ōpōn tōdī nangkō [mankōy] tsaktsakgōa! see! what big legs he has!

nāngkō pōd ol/ōley nan ikḗk/an nan kasim in/nina how wretched is your stepmother's acting! [M. 10]

- nangkötäko ööshdén nan shengédtja 's amín nan anäkta* why, have we not procured food for all our children? [M. 17]
- nangkéka mangtsu is fafáyi!* why, you are a miserable woman! [M. 17]
- náńgkőy nan pótlong tji?* how did it break off here (a spear-blade)?
- nangkö ma/íd makákan!* why, there is nothing to eat ("eatable")
- náńgkő böt tsátona nan mangangkayáńgkay is nan ónashko!* well! here are those who always eat up my sugar-cane! [S. 3] [cf. 3. 4: *böd* without *nangkö*]
- náńgkőm kanán en "mo umalitáko is nan fli....* why, you say: "when we come to the town... (reproaching their leader) [B. 16]
- nangkö — pispishtash áńgkay!* why, only twenty cents! [B. 20]
- nangkö böd, falógnid nan ingyáyak tóná!* why, this man called us out for battle! (surprise and indignation of the Igorot called by the leader of the insurgents "to a dance") [B. 26]
- náńgkő tékken ay talífeng!* why, this is a different dance! [B. 26]
- náńgkő ma/íd madđy ken tjátáko ay Igólot; nangkö ketjéńg nan insullktosh is áńgsan nan madđy* and see! none of us Igorot had fallen; only of the insurrectos many had fallen [B. 42]
- náńgkő sítóná nan ónóónőy* why, this one is a lucky fellow! [R. 29]
- nangkö akiakít!* why, it is very little!
- náńgkő míd nong/nóńgna nan kayéńnyæ!* why, your "getting wood" is worthless! [K. 2]
- nangkö manákas si ngæmátsanta ay síńđki is kólling* it is surely better if we two brothers change ourselves into eagles [K. 11]
- nangkóka tsatsáma æmipáđshé ay ken sak/én!* why, you make me ashamed [L. 71]
- náńgkőm inlútak san kashúdmó ay?* why have you pushed your brother-in-law into the rock? [L. 79]
- nangkókayé tjemóńgao is fáđlén is apúy?* why did you tarry bringing fire? [L. 8]

428. *La*, often combined with *man* [see examples in 417], serves to color a sentence, particularly a question, with some irony, incredulity:

intó man la nan nangólam si sa? where did you hear that? Ger. wo willst du das gehört haben?

kad man la nan wodá ken sfya? how much does he claim to have?

429. Observe the use of *la* in the scornful phrase:

tsáka la 'sh sa? what can you do, — nonsense!

tsáka la 'sh sa, intó nan umálam si ídnom? (you want to marry?!)— nonsense! where will you get your wedding feast? [L. 49]

ngăg tji? umonóngka ken sak/én? tsákălasă! what is that? you want to fight with me? nonsense!

430. *En* ['*n*], after verbs of saying, introduces both direct and indirect discourse; it can never be omitted:

ketjěng kasín kanán nan Lumáwig en "ináka'sh ísha 's tayđan! then Lumawig said again: "give me one basket!" [L. 31]

isáed kanán ináti ja en "nangkö míd... then says their mother: "why... [K. 2]

ketjěng kánanmi en "lumayáakami!" then we say: "we run away!" [B. 21]

nan laláki kinwánina 'n "adík léytjén sa" the man said: "I do not want this"

isána'd kinwáni'n... then he said...

kanána ay mangwáni en "sáka'd man!" he said: "go home!" ("he said saying")

The particles *ay*, *paad*, have been treated in preceding sections [340; 326]; *ay* emphasizes a question, *paad* a negation.

The particle *et*, forming the conjunctive of verbs: see [188, 191, 242]. (Some words enumerated among "Adverbs" may also be classified among the "Particles.")

CONJUNCTIONS

431. Conjunctions in Bontoc Igorot Language are either "true" conjunctions (as: *ya, ta, mo, tay* etc.) or adverbial conjunctions, which are really adverbs and are treated in this chapter only because they may be considered Conjunctions in that they indicate the logical connection between sentences (as: *ākis, ketjěng, ət* etc.). Sometimes prepositional phrases, i. e. the preposition *is* governing verbal nouns, are employed instead of conjunctions.

Certain conjunctions take the endings from the verb.

After most conjunctions the "inverted order" is observed, i. e. the conjunction is followed by the verb, the verb by its subject, object, adverbial adjuncts etc.

The coördinate conjunctions are almost exclusively used in common conversation. Also in narrative, parataxis is preferred to hypotaxis.

COÖRDINATE CONJUNCTIONS

432. COPULATIVE: *ya*, and, connects single words with each other, and sentences.

nan āpuy ya nan tjěnəm fire and water; *sak/ěn ya sika* I and you

si āma ya si ina father and mother

nan kafūtufūtug ya kađshuđshu the pigs and dogs

si Olóshan ya si Lang/āgan Oloshan and Langagan (or: *tja Olóshan ken Lang/āgan*)

ketjěng umāli ākis nan sinkumpānya ya mabaldūkan ket ākis nan isa ay soldādso thereupon comes again the company and then again one soldier is shot [B. 29]

sītōdī ay lalāki ya sītōdī ay fafāyi he and she

For the construction: *tja Agpāwwan ken Tóngay* A. and T.; *tja āma ken ina* father and mother; see "Collective Article" [39]. Cf. *sināma* the father and his child [60]. For: *sumađkāmi ken Antero* I and Antero go home: [408 "with"]

(Copulative conjunction *ya* must be distinguished from the copula *ya* ("is, are, was, were") and from the particle *ya* [423])

The negative copulative is seen in these examples [325]:

kag ken sak/én ákis ígak ílaèn nor did I see it

Or even with omission of the negative: *adák úmñum is tjénum; kag ken síya ákis* I do not drink any water; nor does he.

Neither — nor is also expressed by *adí—paymǒ*.

Polysyndetic construction is frequently employed in enumeration; also *isáed*: “and then” is often found as connective in a series. (*Isáed* designates usually temporal succession: “one after an other.”)

isáed féléádjín nan yun/ána nan wánisna isáed nan dikámna ya nan sangkitána ya nan soklóngna ya nan fobangána ya nan kátjingna ya nan tjokáwána then his older brother took off his breech-cloth, then his shell and his belt and his hat and his pipe and his brass-chain and his bag [K. 6]

ígnam nan tjokáwako ya nan wánísko, nan katjínko, nan soklóngko ya nan fobángak hold (keep) my bag, breech-cloth, chain, hat and pipe [K. 6]

ketjéng inpafálan nan ótot nan gángsa ya nan ítjush, isáed nan tóðnan, isáed nan fá/kong then the rat brought out the gong and the spoon, then the jar, then the pestle [R. 18]

ayáka nan inálak ay kátjǒu, nan tjálíd, nan akkamá, isáed nan ílèng I have caught plenty of fish: *k.*, *tj.*, crabs and “*ílèng*.” [P. 7]

433. ADVERSATIVE: *siádnay* but. The conjunction “but” is in most cases omitted, asyndetic antithesis producing a stronger, more impressive contrast than any conjunction. Also *ya*, and, is sometimes used instead of the more forceful *siádnay*; or the phrase *nay möd ádji* introduces adversative clauses.—

inmáy si Mólèng, inmáli si Olóshan Moleng has gone, but Oloshan has come

wodá nan túfaymi, pinángmi ya nan kalásaymi; ma/íd báldugmi we had spears, axes and shields, but no guns [B. 25]

ipawítmo ken sak/én nan ístja; fakén tindrpay! send me some meat, but no bread!

ketjéng áfus naóto nan mákan, siádnay ma/íd ístja then the rice had been cooked, but no meat [B. 11]

ígtok nan ásu ísna, siádnay adákis fumála I keep the dog here, but it will again run out

léytjénmi ay manábla, siádnay míd [ma/íd] apúy we want to smoke, but there is no light

adl inōtjan adwāni, siādnay adinōtjan aswākas it does not rain to-day,
but it will rain to-morrow
inānāpko nan kīpan, siādnay igāak nakādash I searched for the knife,
but I could not find it
sak/ēn ongōngāak, siādnay sīka amam/āka I am young, but you are old
adīna yāi nan īstja, siādnay nan mākan yaīna [iyaīna] he does not bring
any meat, but he brings rice

Ketjěng "that is all," "except," "thereupon;" see [326, 327, 388, 408
etc.] serves as adversative conjunction:

ilāek amīn ay fobfāyī, ketjěng si Akūnay is ma/īd īsna I see all women,
but Akunay is not present

434. DISJUNCTIVE: *paymō*, or:

lalāki paymō fāfāyī a man or a woman
si Angay paymō si Isding Angay or Isding
sīka paymō sīya you or he
ināka 's kīpan paymō fakōn nan pīnang hand (me) a knife or, if there is
none, an ax!
adumālīāk aswākas paymō is kasīn wākas I shall come to-morrow or day
after to-morrow

435. "Adverbial" Conjunctions are:

ākis [ākīs] also, too. (*ākis* means also "again")
sak/ēn ākis I also; *nan fāfāyī ākis* the woman too
kāg kēn sak/ēn ākis I also (lit. "like me, too")

436. *Ketjěng*, introducing a sentence, serves as temporal conjunction:
thereupon, then. [In negligent pronunciation usually: *k'tjěng*; or scarcely
audibly: *'tjěng*; also "*kītjāng*" occurs.]—As the original meaning of
ketjeng seems to refer to something accomplished, "that is all," "it is ended,"
it may be nearly equivalent to the Latin connective phrase "quo facto,"
while "therefore" would be a free translation. In narrative the Igórot will
never get tired beginning each new sentence with this *ketjěng*.

The common construction after *ketjeng* is the order: verb—subject.

nan laláki inmáli 's áfongna, ketjěng aldén (nan) asáæwănă ay fafáyí nan soklǒngna; or: ketjěng si (nan) asáæwana alděna nan soklǒngna
the man comes home; then his wife takes his hat... (the second order is employed rarely after *ketjěng*)

ketjěng tja maángsan nan tákæ, ketjěng tjăttja nan umlí is nan fatáæwa
then the people became a great many, thereupon they became the inhabitants of the earth (world). [L. 15]

Ketjěng followed by the ligature *ay*: *ketjěng ay isătja'd inflak*
thereupon they feasted [L. 66] (*Ketjěng ay* means also sometimes: therefore.)

ketjěng ay umtnumak is nan tjěnum thereupon I drink the water
ketjěng ay fumăngon thereupon (or: "then finally") he awoke [P. 12]

437. *Et, ed, 't, 'd* is an enclitic conjunction: "then," "then without delay," "immediately then;" it signifies that the succession of deeds or events takes place rapidly, immediately, invariably, regularly. Thus it is used also often at the beginning of the apodosis of conditional clauses, if the protasis precedes. (It must be distinguished from the particle *ed* or *et* which forms the "conjunctive mood" of verbs!). — It is used as conjunction alone and also in combination with other conjunctions, as always with the following:

438. *Isăed*, thereupon, then, then immediately. This "compound" is considered one word, the first element of which, *isa*, takes the endings from the verb. If the verbal ending attached to *isa* has a final vowel, *e* is elided: *'d*. [For *isăed* or *isa'd* the forms: *'săd, 'shăed, 'shăd*, due to negligent pronunciation, are used frequently.]

Isăed is probably a combination of the preposition *is* and the locative adverb *sa*, as "upon there" or "thereupon," followed by *ed* = "then." The forms of this conjunction are:

	Personal:	Possessive:
	1. <i>isăked</i>	<i>isăked</i>
	2. <i>isăka'd</i>	<i>isămed</i>
	3. <i>isăed [isă'd]</i>	<i>isăna'd</i>
	D. <i>isăta'd</i>	<i>isăta'd</i>
I. incl.	<i>isatăko'd</i>	<i>isatăko'd</i>
I. excl.	<i>isăkămi'd</i>	<i>isămi'd</i>
	II. <i>isăkăyě'd</i>	<i>isăyœ'd</i>
	III. <i>isătja'd</i>	<i>isătja'd</i>

The Constructions are:

a) with personal verbs; in the 3. person sing. or plur. The subject is:

- 1) a substantive: *isǎed umǎli nan lalǎki* then the man comes
isǎtja'd umǎli nan lalalǎki then the men come
- 2) a proper name: *isǎed umǎli si Fǎnged* then Fanged comes
- 3) personal pronoun, 3rd person: *isǎed umǎli sǎya* then he comes
isǎtja'd umǎli (tjǎtja) then they come

The subject is a pronoun of 1st or 2nd pers.:

isǎkamǎ'd umǎli then we come
isakǎyǎ'd umǎli then you come
isǎked umǎli then I come

b) with possessive verbs; in the 3rd person singular or plural. The subject is:

- 1) a substantive *isǎed kanǎn nan lalǎki* then the man says (not: *isǎna'd*)
isǎtja'd kanǎn nan lalalǎki then the men say (also: *isǎed*; but the plural ending suffixed to *isa-* is used regularly with plural nouns)
- 2) a proper name *isǎed kanǎn Fǎnged* then Fanged says
- 3) a pers. pronoun *isǎna'd kanǎn* then he says
isǎtja'd kanǎn then they say

If a substantive as subject shall be emphasized, *isǎna'd* respectively *isǎtja'd* is used, but the substantive is preceded by the ligature *ay*:

isǎna'd kanǎn ay alǎwidko then he says, my friend
isǎtja'd kanǎn ay alǎwidko then they say, my friends.

If the subject is a pronoun of the 1st or 2nd person:

isǎmed kanǎn then you say
isatǎko'd kanǎn then we say
isǎyǎ'd kanǎn then you say
isǎmǎ'd kanǎn ay Igǎlot then we Igorot say

(The reasons for these various constructions have been explained in preceding chapters; as [200, 201, 208, 209] etc.)

umǎytǎko isatǎko'd masǎyep we go and then we sleep
nan lalǎki inmǎli isǎed nentsǎno isǎed nasǎyep the man came, then he worked, then he slept
inmǎy sǎya, isǎna'd fǎnkash nan fǎtǎ he went, then he hurled the stone

- nintǎktākak isǎkid* [for: *isǎked*] *tjǎnpap nan ǎsæ* I ran, then I caught
the dog
- inmǎyka ya isǎmed inǎla nan kipǎngko* you went and then you took my
knife
- isǎ'd kinwǎnin ǎma* then Father said (*ǎma* is without article, as the
article in the Nomin. would be: *si*; notice the ligat. *-n* suffixed to
kinwǎni: "the speaking of Father")
- nan lablabǎna manalifǎngkǎyǎ, isǎkǎyǎ'd mangǎyeng, isǎed mangananǎn-
gosh nan patpadǎy* at first you dance, then you sing and finally
comes spearthrowing.
- isǎtja'd ǎmǎy nan soldǎdson si Melikǎno ad Tǎfǎng* then the American
soldiers march to Tulubin [B. 64]
- isǎtja'd mamǎgnak ay sinǎki; isǎtja'd inǎmtjan is nan kakǎyǎan; isǎed
kanǎn nan inǎtjǎn....* then the two brothers went to work, then they
arrived in the forest, then the younger said..... [K. 2]
- isǎtja'd en pǎshngen ad Mabǎdbodǎbud* then they went to inundate (the
land) at Mabudbodǎbud [L. 2]
- isǎtja'd mafǎteng amǎn nan inasǎæwan ya isǎtja'd ǎn mintjǎpap is nan
fǎtug (ǎn: [307])* then all are drunk, all married men, and then
they go to catch pigs [H. 15]
- isǎtja'd falǎtjǎn nan fǎtug, isǎtja'd sagfǎtǎn...* then they bind the pig,
then they carry it (on their shoulders) [L. 17]
- isǎkamǎ'd ǎn mǎngan* then we go to eat (*ǎn*: [307]).

If several verbs follow this conjunction, it takes the endings from the
nearest verb only:

- isǎtja'd mangǎyǎyeng ya kanǎntsa ay mangwǎni* then they sing and say
[H. 9]
- isǎtja'd inumǎla ya kapǎntja...* then they get (clay) and make (pots)
[L. 23]
- ishǎna'd sibǎǎn nan pǎnga ya kanǎna'n...*then he cuts the branches and
says... [K. 7]

439. *Ketjǎng* and *isǎed* combined occur in these examples:

- ketjǎng isǎed kanǎn san fǎfǎyi..* thereupon "then" the woman says..
[L. 85]
- ketjǎng isǎtja'd insǎngfu* thereupon they performed the "sangfu" cere-
mony [L. 67]
- ketjǎng isǎna'd patǎfǎǎn san asǎn ad Lakǎngæ* thereupon Lumawig
created the salt at Lakangau [L. 18]

440. *Kět, yǎ kět*, "and then" is used similarly to *isǎed*, as these examples illustrate. Sometimes *kět* serves as the simple connective without particular temporal notion.

ninsakít ya ket nadǒy he was sick and died

kinmǎan si ǎna yǎ kět tinmǒli the mother had gone away and returned

ya ket fáfǔy ay tsaktsagóag ya ket nan fái ay óko ay tsaktsǎki and then the boar (is) big and the sow (is) big [L. 46]

ketjǎng ólik ya ket inmǎnak and "some time passed" as she bore children [L. 88]

mo madǒyak ket mo umǎykǎyǎ ǎlaèn nan nalpǒak [nǎlpak] when I die, then if you go to see my birth-place [L. 89]

ketjǎng ya ket inangǎngo san inǒtji thereupon the younger sister laughs [L. 30]

Ket is probably identical in many cases with the following particle:

441. *Kö-* or *köy-* with the endings taken from the following verb, and with subsequent *et* or *ed* (like *isǎked*). This "verbal conjunction" means also "and then;" it seems to be used particularly to introduce a sudden event or an unexpected event, a miracle, surprise etc. Its forms are:

Personal:	Possessive:
1. <i>köyǎked</i>	<i>kǒked</i> [<i>kǒyked, kǒket</i>]
2. <i>kǒyka'd</i>	<i>kǒmed</i>
3. <i>kǒ'd</i> [<i>ke'd, ket-</i>]	<i>kǒna'd</i>
D. <i>kǒta'd</i> [<i>kǒyta'd</i>]	<i>kǒta'd</i> [<i>kǒyta'd</i>]
I. incl. <i>kǒtǎko'd</i>	<i>kǒtǎko'd</i> [<i>kǒytǎko'd</i>]
I. excl. <i>kǒykǎmǎ'd</i>	<i>kǒymǎ'd</i>
II. <i>kǒykǎyǎ'd</i>	<i>kǒyyǎ'd</i>
III. <i>kǒytja'd</i>	<i>kǒytja'd</i>

köyǎked umǎli; inmǎli then I come; came *kǒked kǎpèn; kinǎéb* then I make; made

kǒked kinǎéb nan tufǎyna and then he made his spear

köyǎked [also: *kǒket*, irreg.] *inmǎli is áfongna* and then I came into his house

ketjǎng ǔmtjan nan ǎsa'y fáan kǒytsa'd inpǎpangǎli nan soldǎdson si Melikano and then one month passed, and at once there came the American soldiers [B. 62]

ketjěng mignikāna nan ĩmpash; kōytja'd mangmangālak ya kakawwitan
then he (Lumāwig) fed the little chicken; then, behold! they grew
suddenly to hens and cocks [L. 44]

ketjěng talūanna san amōmok ya kōytsa'd ākis mashangōyen ay nasīken
nan fūtug and he fed the little pigs and then forthwith also they
grew rapidly, the pigs [L. 46]

(*kō tjakayē sha!* why, you are there! [L. 6] Cf. [426])

isāed ūmtjan ya kanāna'n "kō tjākāyē sha ay!?" then he arrived and
said: "then you are these women!?" (surprised) [L. 27] (without
ed)

isāna'd ikīsua nan ĩtsush is nan fānga ya kō'd [ket] ĩstja; isānad ākis
ikīsua nan fāk/kong is nan ĩsa 'y fānga ya kō'd [ket] mākan and
then (the rat) stirred with the spoon in the pot and behold! there
was meat; then it stirred with the pestle in the other pot and there
was rice! [R. 21, cf. 28, 27, 30]

kō'd nay adwāni ya ma/īd! (you had promised us food:) and now there
is not a thing! [B. 16]

[*Kō-* is undoubtedly the same particle as in [426] and probably also
found in the interrogative: *aykō*, and in the particle *nangkō*, expressing sur-
prise.]

442. The equivalent for our inferential "therefore, for this reason, on
that account" is commonly *sīya* followed by the Nom. actionis with suffix
-*an*; this suffix, which has usually locative force, is decidedly causal in this
construction; *sīya*, or *sīya tsi* [*tji*] means: this or that. The construction is
illustrated by examples:

sīya tji nan umālīantja this is "their coming-reason;" therefore they come
siyādsi [for: *sīya tji*] *nan adīk ūmūyan* therefore I do not go
insakīt nan litjěngko; siānan [sīya nan] adīk ěntsūnoan I have a sore
finger; therefore I do not work

insākītak; sīya nan umīnumak is nan tjěnum I am sick; for this reason I
am drinking water

sīyādsi nan inakālantja therefore they weep (from: *inākaak*, with inserted *l*)
sīya tji nan igāna nangasāwān therefore he did not marry
antjōka; sīya nan mangawātsam is nan kāyē you are tall, therefore you
can reach the wood (beam under a roof)

nablēyak; sīyādsi nan adīk kumāēban is nan fālfcg I am tired, for this
reason I do not make any spears

siādsi nan intafōnantja is nan pāḡpag therefore they hide in the forest

This construction is also used for our result clauses, as: it is so heavy that...; the Igorot would say: it is very heavy; therefore...

nan fātō [fātō] ya tsatsāma ay adadsāmet; siyā nan adīk makasagfātan
the stone is very heavy; therefore I can not carry it; or: is so heavy
that I can not carry it (or: I cannot carry the stone, because—*tay*
[451]—it is heavy)

nan kafāyo ya tsatsāma ay abafīkash; siānan manguyūtjāna is nan kalomāto
the horse is so strong that it pulls the wagon [*siānan* for: *sīya nan..*]

nan djālan ya tsatsāma 'y adadsāæwian; sīa nan mablēyam the way is so
far (long), that you are tired

nan tjēnæm ya tsatsāma 'y lāteng; siānan adīk umīsan the water is so
cold, that I do not bathe

nan āsu tsatsāma nan taktākna; sīya nan adīk makaapayāæwan the dog
runs so quickly, that I can not follow it (Lit.: the dog; its running
too fast; this my-not following-reason)

A rather doubtful phrase: "*amfuyākash*" followed by *is* may be used, if surprise shall be expressed; as in:

amfuyākash si nafīkodka! ah! therefore you are so lean! [M. 10]

amfuyākash is ma/īdka 'sna! this was the reason that you were not here!

amfuyākash si nafālhud sīya! therefore he is bound, imprisoned!

amfuyākash si ma/īd is nan āfongna! oh! that is the reason that he is
not at home!

(*Amfuyākash* can never be used with 1st person, as: "that is the reason that I," but only with 2nd and 3rd person: this is the reason that you, he etc.)

Sīdsi and *is*: *sīdsi's ēnta umāla is æwīdta* therefore let us two go
to get our burden (wood) [K. 4]

Also *ketjēng ay* is used to express "therefore." [436]

SUBORDINATE CONJUNCTIONS

443. *When*. "When" is expressed by the conditional conjunction: *mō*, ("if") or by *īssān*. *Mō* requires the finite verb; *mō* must be used if the verb is in the future tense; and it may be used if the verb is in the present; *īssan* is found with the present and especially with the preterite.

Issan consists of the preposition *is* and the article *san* [32]; *san* precedes the Nomen actionis of the verb. The Igórot does, for instance, not construct: when she came, we saw her, but: at her coming, we saw her.

mo adlak éntsúno, inlípaya when (if) I do not work, I play

mo uminumtáko is nan kápi, aditáko kapén nan táfay when (if) we drink coffee, we do not make any spear

Issan inmaliána, amín ay tákæ nangántja when he came, all people were eating

Issan inalán nan áma, nan ánanak ya kinmántja amín when the father came, the children had all gone away

Issan nintedéak ad Maníla, wodá nan djúá ay áasuk when I lived at Manila, I had two dogs

Issan ninfukáæwan nan laláki, nan ongóna (ya) inmáli or: *mo infúkaæ nan laláki, nan....* when the man called, the boy came

Issan nan/ngólak is nan okókud, naángoak when I heard the story, I laughed

Issan nanæwáðak is nan sálad, finásak when I had received the letter, I read it (vb.: *tsæwáðek*)

Issan inmaliántáko 'd Chicago, kinaéptáko nan áfongtáko when (after) we had come to Chicago, we made our houses (lit. "upon our coming")

Issan inmaliám adúgka, ya ninéðjan when you came yesterday, it was raining

Issan inayántáko is nan póshong, ninkiyatáko is nan katjénæm when we were (lit.: had gone) at the lake, we swam (in the water)

Issan kinmáánanmí ad Maníla, limanpo'ókámí when we left Manila, we were fifty persons

Issan ináfédjtja istjé is apíd nan póshong, ninlaleyádtja when they met across the sea, they rejoiced

Issan kapúsik; kaongóngaak; kaamámaak; ninsákitak; kagadsangyéngko; kafikáshko: when I was poor; little; old; sick; rich; strong (healthy)

Issan ninaliwidsánta when we two were friends (*s* inserted).

444. While. "While" is expressed by *issan*, when; frequently the verb or verbs are reduplicated to indicate that one action continues simultaneously with the other. This contemporaneous action is also designated by the auxiliary *tsa*:

Issan mamasuyepántja, éntsúnókami while they (continue to) sleep, we work ("during their sleeping")

Issan káærwad nan altwidko id Tukúkan: while my friend was in Tucucan
is tsák èntsúnoan during my working, while I am at work
is tsátsa 'ntsúnoan while they are working

(The article *san* is sometimes omitted before *tsa*.)

Issan umñnumam is nan tjénæm, tsáak manúbla while you drink water, I
 smoke

Issan éngkaltam (éngkaltanyæ) mamasúyep stya ay fafáyi while you talk,
 she is sleeping

Issan tsátja mangáyan while they are eating (better: *is nan*, because *san*
 indicates past action)

Issan éngkalianáko, tsána kimítèn nan áklang while we are speaking,
 she is sewing the coat

Issan nangilántja kén tödí: while (when) they saw him

Issan inlagóantja is nan stngsing nan fobfafáyi, mangayéngkamí while
 the women sell rings, we are singing (without redupl.)

Issan sinumkepántja while they came in (when they came in)

Issan kapényæ nan áfong, umiléngkamí while you are building the house,
 we rest

Issan tsátja 'nfalognúdan, wodáak id Fæntok while they were fighting, I
 was at Bontoc

Issan káærwad Fänged is nan áfong ya Issan tsána mangílän ken Mátyæ
 while Fanged was in the house and while he saw Matyu

is nan tsák mangánan while I am eating

is san tsána nangánan while he was eating

Issan tjátja nëngkaltan while they were still speaking

By Circumlocution:

infásaak, tsáka ákis insúlad I read; "meanwhile" you write: I read while
 you write

masúyepak, tsáka ákis èntsúno I sleep while you work

Participial Construction:

nan laláki manálan ay mangayúweng or: *nan laláki mangayúweng ay tsa*
manálan the man walks while singing

maángo is nan éngkaliána he laughs while speaking ("in his speaking")
 or: *maángo ay éngkalí*

éngkalí is nan iitáæna he speaks while dreaming

nan kállang inmáli ay ináka the little boy came crying, or: cried while
 coming

nan laláki umtleng ay manúbla the man rests while he smokes

445. After. Temporal clauses with "after" are frequently introduced by *Issan*, when [443]; the subsequent main sentence begins sometimes with *ketjěng* (or: *isǎed*), whereby it is expressed that the action of the main sentence is not simultaneous with that of the subordinate clause, but follows it. (Notice the present, instead of the preterite, in the main sentence!)

Issan kinwǎnina na, ketjěng ifukǎwǎna after he had said this, he shouted
Issan tjengngǎna na, ketjěng ibfakǎna after he had heard this, he asked
Issan nadǎyan nan lalǎki, ketjěng inka/ǔptja after the man had died, they buried him

Issan tinmǎktjuǎna after he had sat down
mo inangnǎnyǎ amǎn nan nakwǎni ken tjakǎyǎ, ketjěng tomolǎkǎyǎ'd
 after you have executed all orders ("have done all told you"), you ought to return

Issan inilǎǎntja nan inmad, ketjěng linmǎyǎǎtja after they had seen what had happened ("the happening"), they fled

Issan inmalǎn nan ǎpo, isǎed onǎtjǎn nan lalǎki sǎya after the master had come, the man followed him

Issan nanngǎlan nan ǎmam si sa after your father had heard this
Issan adsǎngǎdum ay finmǎla nan lalalǎki, ketjěng iniskǎpna si Julio is ǎfong after the men had gone out, he led Julio into the house

Issan nan/ngǎlan nan lalǎki si sa, ketjěng itǎfǎna nan pinǎngna after the man had heard this, he hid his battle ax. (*nan/ngǎlan*: Nom. act. from the Nom. agentis [257]. Thus in the following example:)

Issan nangǎlana ken tǎǎtjǎ, tǎmǎli nan fǎfǎyi after seeing them the woman returned

Issan sinumkǎpana is nan ǎfong, alǎǎna nan sǎklong nan anǎtjik after he had entered the house, he took the hat of my younger brother

Issan napadǎyana inkǎ/ǎptja nan arwǎkna after he had been killed, they buried his body.

"After" circumscribed by: *fǎǎshek*, I finish, accomplish:

finǎash nan fobfǎfǎyi ay nangǎfǎy is nan wǎnis, ketjěng tsinimǎdtja nan fǎdsǎna after the women had woven the breech-cloth, they mended his coat (lit.: the women having finished weaving..., thereupon they mended...)

nafǎash ay nakaimǎǎngka, ipuǎmo nan wanǎsmo! after you have washed yourself, put on your "wanis!" [naka- 299]

Or by the auxiliary *ǎfus*: *ǎfus nadǎyan nan amǎma, isǎtja'd inkǎ/up sǎya* after the man had died, they buried him

Or by the preposition *is*: *inmāliak isna is nan nabfæāsan nan kakāntja* I came here, after they had eaten
is nan finmangōnantja after they had awakened
 Or by the prefix *naka-* [299]: *nakakānan nan lalalāki, ketjěng inmāytja'sh kapāyæ*, or: *isātja'd inmāy 'sh kapāyæ* after the men had eaten, they went into the rice-fields
isātja'd nakākan, isātja'd maāmōng nan mamāgkid then they had eaten, then the girls assembled [H. 21] or: after they had eaten, the girls...
intsīmid is bayākna; isāed nakatsimīdan is bayākna; isāna'd itsāotsao nan bayākna she sewed his wings; then she had finished sewing, then she gave... [S. 6]
ketjěng mangāntja; ketjěng nakakanāntja, isātja'd kanān ay sināki then they dined; then they had dined, then said the brothers.. [R. 16f.]
 Or: after they had dined...
ketjěng nakatsublāantja; ketjěng kanān nan ōtot... then they finished smoking, then the rat said... Or: after they had smoked.. [R. 17]
isātja'd insāngfu; isātja'd nakasāngfūwan ya foknākēna; isāed nakafoknākan ya isāed kanān san si Lumāwig then they sacrificed; then they had sacrificed, and he went up, then he had gone up and Lumāwig said.... [L. 67] Cf. [L. 80]
ketjěng mangāntja ya nakakāntja, ketjěng masisāntja then they eat, then they finished eating, then they separated [H. 19] Or: after eating they separated Cf. [H. 22]

(The construction: the Present followed by the same verb with *naka-* is found frequently in narrative.)

Our clauses with "after" are also circumscribed by *ūna* [*ēna*] first: *mānganak ēna, isāaked ēntsūno* I eat first, then I work; after I have eaten I shall work
mangantāko'd ūna, isatāko'd ēntsūno after eating let us work ("let us first eat, then work")

446. B e f o r e. "Before" is circumscribed by *ēna*, followed by a sentence introduced by *isāed*:

umīskami ēna isākami'd tumāktju we wash ourselves before we sit down
 (lit.: we wash first, then we sit down)

Or, *ēna* being omitted: *admakitotōyak ken sīya, issa umāy (issa: auxiliary of future tense [308])* I shall speak with him, before he goes away; "I shall speak with him; he will go away."

inīlami nan lalalāki, issātja madōy we saw the men before they died

umiskāmī, issākami māngan we wash ourselves before we eat
insulādka ken sak/én, issāka umāli write to me, before you come

447. Until. "Until" is expressed by *ōlik* or *inkāna's*; both require a construction with Nom. actionis. Sometimes *ōlik* is followed by *ya*, and; it seems that in this case *ōlik* means: "some time passed" and...

Ta, "in order that," often precedes *ōlik*, if the action governed by *ōlik* is expected or intended.

intedēetāko isna ōlik mabfæāshan nan taæwīn we remain here until the year is ended

opōōpak nannay, ta ōlik fūmitjāngan nan āpuy I work the bellows until the fire burns

nintedēcak istjī ōlik inalīan nan alīwidko I stayed there, until my friend came

īgnam nannay ay tāfay ōlik alīak hold this spear until I come

īgnak ōlik alīam ya alāēm I hold it, until you come and take it

ēntsūnoak ōlik masūyepam I work until you sleep

adinalīwidta inkāna is adīta madōyan we two shall be friends until we die
 (Observe the negative: *adīta*; "as long as we do not die")

ketjēng ōlik ya ākis tomōli si āma then "some time passed" and the father returns also

ketjēng ōlik ya ket inmānak then "some time passed" and she bore children [L. 88]

ketjēng ōlik ya kasīn ākis umānak san naamasāngan then "some time passed" and the widower again became father [L. 88]

intedēcak isna inkāna's umalīam I stay here until you come

ēntsūnōkamī inkāna is umalīan nan lalāki we work until the man comes
 (or: *ta ōlik*)

nan mamamāgkid masuyēptja inkāna is ēntsūnōantja the girls sleep, until they work

intedeēkayu'sna inkāna's sumkepānyu is nan fāwi remain here, until you go into the "councilhouse"

adadīak umāy inkāna's kanām I shall not go, until you say (so)

sæsemētika'sna; adtomōliak wait here! I shall return. (asyndetic constr.)

(In song dialect *kīkad* is used like *ōlik*: *ta kīkad na'sh mapāæ ay* let it continue until morning [H. 13]; *kīkad alīan alīwid* until the friend comes.)

448. "As often as, whenever:" *ketjěng nan laláki tsána tsaowáđén nan shengědna, tsána iká/up* then, as often as the boy received food, he buried it in the ground [M. 4]. (Repeated action expressed by *tša*; [310]).

449. "As long as" is expressed by *íssan*, while, followed by *tša* [444]; also by *inkána is* with a negative: *inkána is adíta madóyan* as as we two do not die; as long as we live.

450. "As soon as:" *mo* or *íssan*; the verb of the main sentence takes the prefix *pin-* (*pang-*); cf. [296]:

mo inílak nan laláki, pinpadóyko as soon as I saw the man, I killed him (immediately)

mo tjiápápéntáko nan ayáyam, pinpadóytáko as soon as we catch the birds, we kill them

mo maóto nan ístja, pinistjatáko as soon as the meat is cooked, let us eat
íssan inalfana nan laláki, nan ayáwan tsákasna ay lumáyao as soon as the man came, the buffalo ran away [tjakas-: 315]

íssan tángfam nan pánguán, tjakasna 'y fuməlínget nan ángan as soon as you close the door, the sleeping chamber becomes dark

451. Because: *tay*, is a "true" conjunction; the verb of a causal clause introduced by *tay* is in the "Indicative." The particles *mo*, *kö*, preceding *tay*, emphasize the causal clause: because indeed, certainly because. [425]

igđak inmáli, tay ninsákitak I did not come, because I was sick

adík mabfálin ay aláén nan káyə, tay na/ifákat I can not take the wood because it is nailed on

kasím kanán, tay adík kńntek nan kanám tell it again, because I did not understand what you said ("your saying")

ítgtomí nannáy, tay léytjěmni we keep this, because we like it

aditáko éntsúno, tay intengawətáko adwáni we do not work, because we have a holiday to-day

adí inmáli síya, tay antjoántjo nan nasuyěpána he did not come, because he slept so long

ta mangantáko'd ay tákə, tay naéwəwəwadtáko we people ought to eat, because we are hungry [R. 30]

CONDITIONAL SENTENCES

452. *Mo*, if, and *mosháya*, suppose that, introduce conditional clauses; *mosháya* introduces hypothetical or "contrary-to-fact" conditions. *Et* introduces frequently the apodosis, if the protasis precedes; it means "then;" Ger. "so." [437].

mo tjtásak nan kĭpan, et adĭgtok if I find the knife, I shall keep it
mo adĭkayæ èntsĭno is kăwĭs, et adalĕnyæ nan sĭki nan fĭtug ya nan ásu
 if you do not work well, you will get food for pigs and dogs

mo ĭntjásam nan tjokáæko, yáim ken sak/én! if you find ("have found")
 my bag, give it to me!

mosháya ayáyamak, et adtumáyæak if I were a bird, I should fly

mo mabfálinak ay fumála, et adfumáläak if I can go out, I shall go out

mosháya wodáý ken sak/én bĭlak, et lagóak nan áfong if I had any
 money, I should buy the house

adumáliak, mo mabfalĭn ay umáliak I shall come, if it is possible that I
 come

ángsan nan inlákok, mo ángsan nan linagóak I should have sold much, if
 I had bought much

ngág nan ángnem, mosháya gadsangyěngka? what would you do, if you
 were rich?

mo umálika, et ŭmüyak if you come, I go

mo way nan mangwáni si sa if anybody says so (*way* = *woday*)

mosháya umálika, et ŭmüyak suppose that you would come, I should go

mo sĭnu nan nangála is nan kipángo, isákongna ken sak/én if any one
 has taken my knife, he shall give it back to me

mosháya káyæ nannay! assume that this were wood!

mosháya kóak nannay, et kăwĭs if this were mine (if I had this), it would
 be well

mosháya nan laláki ya inótot, et inlóklok is nan láta suppose the man
 were a rat, then he would crawl into the ground

mosháya gumadsángyenak, et lumagóak is ipát ay kafáyo if I should get
 very rich, I should buy four horses

mosháya ilĕk nan fĕsæĭ, et padóyek if I should see the enemy, I should
 kill him

mo kápek nan sĭngsing, ilákok is nan Melikáno if I make the rings, I sell
 them to the Americans

mosháway [for: *mosháya wodáý*] *bilákkko, et lumagóak is áfong* if I had
 any money, I should buy a house

mosháya láteng, et mangiwĭsak if it were cold, I should wrap myself in a
 blanket

- mo kékkek sítödl̄, et makitötóyak kën s̄ya* if I knew this man, I should converse with him
- mosháya nan ongón̄ga ya kólling, et makatæmáyaæ* if the boy were an eagle, he could fly
- mosháya nan laláki ya láon, et kanfna nan tákæ* if the man were a lion, he would eat men
- mosháya wödáy djáa 'sh noángko, et itsaotsáoko nan ísa ken síka* if I had two buffaloes, I should give you one
- mosháya adfak insákít adwáni, et éntsánoak* if I were not sick to-day, I should work
- mosháya inanáp̄mo nan tólfeg, et íntjasam* if you had sought the key, you would have found it
- ngág nan ángnèn nan fobfáfálo, mosháya wödáy baldúgtja?* what would the young men do, if they had guns?
- mosháya kintékko ay wodáka 'sná, et inmáliak* if I had known that you were here, I should have come
- mosháya wodáy áfongko, et mashúyepak is sa* if I had a house, I should sleep in it
- mosháya anántjo sítödl̄, et mafáline ay isabfút nan fátsona* if he were taller, he could suspend his coat
- mo kekentáko is adadádsa, umüyongtáko* if we know more, we become worse (the more we know, the worse we become)
- mosháya inálam nan kiwátsey, et nadóyka* if you had taken the poison, you would have died
- mosháya sak/én síka* if I were you [*mo sak/én ya síka*]
- mosháya tjákkám̄ ya kágkam̄ ken tjákkáyé* if we were like you
- mosháya wodatáko id Féntok adwáni, et anientáko nan páküy; isatáko'd umfleng* if we were now in Bontoc, we would reap the rice, then we would rest
- mosháya wodatáko adsángädum ad Manfla, et ilaéntáko nan falógnid* if we had been at Manila, we should have seen the battle
- mosháya umálitja 'sna nan Melikáno, et pinfákash nan kányon nan áfongyæ* if the Americans would come here, the cannon would quickly dash to pieces your houses [B. 53]

453. Concessive clauses are introduced by *éläy pay mo*, although:

éläy pay mo gadsángyen, s̄ya tsatsána ay nañmud although he is a rich man, he is very stingy

əlāy pay mo sīya ya amāma, entsūno ay karwīs although he is old, he works well

454. ‘‘Just as if’’ is expressed by *kashōn*:

kinigsāntja nan kānyon; ketjēng kashōn mad/ōb nan tjāya they fired the guns; then it was just as if the sky would fall [B. 38]

455. Final clauses. *Ta*, that, expresses purpose; the verb is in the ‘‘Indicative.’’ Lest: *ta adī* [*t’adī*].

kānak sa ta kekkēnyæ I tell this that you know it

tāngfak nan fānga ta nan īstja ya umādtong I cover the pot that the meat stays warm

pāyem nan aklāngmo ta umādongka put on your coat that you be warm
nan lalāki idjūana nan patātjīm ta kāpēm si tūfay the man gives you the iron that you make spears of it

īnfak nan pānguan ta adī fumāla nan āsæ I close the door lest the dog run out

umātet ta inyāim nan bīlak it is well that you brought the money
nan lalāki itsaotsāona nan sūlad ken sīka ta fasāēm the man gives you the letter that you read it

kanānmi ken tjaŋtja ta umālitja we tell them to come; we order them to come

ālika ta mangāngka! come and eat!

inmāliak īsna ta īpaŋlam nan āfongmo I have come here that you show (me) your house

inlīkushka ta ūlāem! turn around that you see!

kānam ta kumāan! tell him to go away!

kānam ta sagfātēna nan āgæb! tell him, he shall carry the box!

umūyānta’d ta ilāēnta nan mangipatōfu is nan ūmaēnta’y nay let us go to see him who makes our garden ‘‘grow with weeds’’ [R. 9]

lalāyam si asāæwam ta umāli’sna ta mikiīli is nan ūlimi call your wife that she shall come here and that she live here in our land [H. 8]

ek umāyak is fanfanāwi ta ifuēgna sīka id fobfāy I go to call the hawk that it takes you home [K. 12]

ālika’d ta uminūmka! come and drink! [L. 75]

ībfākak ken sīka ta adīm kanān is nan tākæ I tell it to you that you do not tell it to the people

itaŋōnmo nan bilākmo ta ma/īd mangākōu! hide your money lest anybody steal it!

aykǝ ngǎg ta ǔmüyak? why ought I to go? (for this idiom see: 350)
ya aykǝ ngǎg ta adǝ makisǎa? well, why should he not come home with
 you? [L. 40]
umǎtet ta igǎak nadǝy? is it well that ("are you glad that") I did not
 die?
inlaléyǎdak ta inǝlak sǝka ǎkis (or: *ay ǝlaèn sǝka ǎkis*; or: *ay mangǝla*
ǎkis ken sǝka) I am glad that I see you again
umǎtet ta tinmolǝkǎyǝ is nan ǝlitǎko "we are glad" that you have returned
 to our country [B. 61]

Ta is used sometimes with imperative, and particularly with the cohortative [187] and optative:

ta ǔmüyak! I ought to go! may I go!
ta alǎényǝ nan pinǎngyǝ.... ta umüytǎko ad Malónosh, ta ǝngkǎyǝ
manalǝfeng take your axes, let us go to Malolos, go to dance [B. 1]
ta issǎka'd kasǝn umǎktan is sinǝlí then give me again a bean-pod [L. 31]
ta umüytǎko ǔna istjǝ! let us first go yonder [L. 69]!
ta intotoyǎta, ta sumǎata ad fobǝyǝ! let us talk together, let us go home!
 [M. 14]
yǝöyǝ nan ǎpuy ad Pókis; ta ǝflak tjǎkayǝ! bring the fire to Pokis; let
 me watch you! [L. 8; cf. B. 51]
ta adǝ komǎan nan ǝlǝktosh! let the insurrectos not get away! [B. 60]

456. Result Clauses with "that" see [442]. Also paratactic construction is used, such as:

tsatsǎma ay lǎteng ya na mashkǎǝkami it is very cold and we are freezing here; it is so cold that we freeze here

457. "That" introducing Object Clauses after verbs of "saying" is represented by the particle *en* [430] which introduces both, indirect and direct discourse. Examples of indirect discourse:

nan lalǎki kinwǎnǝna ken sak/ǝn en inǝstjan nan ǎsǝ nan ǝstja the man
 told me that the dog had eaten the meat
kinwǎnǝna ken tjatǎko en umǎli nan ǝǝsǝl he informed us that the enemy
 would come; or: *kinwǎnǝna ken tjatǎko nan ǝǝsǝl ay umǎli* (without *en!*)
si ǝnak kanǎna ken sak/ǝn en si ǎma ya inmǎy ad Manǝla mother tells me
 that father has gone to Manila; or: *..kanǎna si ǎma ay inmǎy ad M.*

nan fafáyi kinwánina ken sak/én en kindéb nan asáwána nan áfong the woman told me that her husband had built the house
si Olóshan kanána'n umáli 's sinakltan Oloshan says that he will come soon
kanána en nintedéeka 'd Fántok he says you were at Bontoc
nan alkwidko kinwánina'n nan anakna ya insaklt my friend told me that his child was ill
nan ísa'y ongóna ay laláki kinwánina ken amána en nan yun/ána ya tinmáyaæ ad tjáya the one son told his father that his older brother had flown to the sky
nan nafáa kanána en amán nan ipókaæ léytjéntja ay infalógnit the messenger says that all the people wish to fight
si Běgti kinwánina en linmágo is ísa 'y nđang Bugti said that he had bought one buffalo
kanána kén tódř en si yun/ána ya wödá'sna he tells him that his older brother is here
nan fafáyi kinwánina is nan tákæ en nadđy nan anakna the woman told the people that her child had died
et kanám en adř fumítjang nan kayěénmi then you say that our wood does not burn [K. 13]

With the verb "to write" (which is, however, used most sparingly, for evident reasons):

si Likáldso ninsúlád nan tálon ya káwfs Ricardo wrote that the weather was fine
si Julio ninsúlád ay ángsan nan lalaláki ay minléyad ay umáli is axáæni
 Julio wrote that there were many men who would like to come soon
insuládtja en ísa 'y laláki ya napadđy they wrote that one man was killed

458. Examples of O b j e c t C l a u s e s depending upon various other verbs:

iyúyak sřka ay úmiy I allow that you go

(Idiom: it is not allowed to smoke in this house: *adřtja manúbla is nan áfong ay nay*; or: *laæwa! adikáyř manúbla!* it is wrong (bad)! do not smoke!)

insosóngetak (inlilřketak) tay adřtja umáli I am angry that (because) they do not come

abfolútek nan laláki adumáli I believe that the man will come
ăykém abfolútén ay umáli s'tódř? do you believe that he comes?

abfolútek ay tinmóli síya I believe that he has returned

Also the particle *ann/ó* expresses certainty, "I believe:" *ann/ó ya umáli adwáni* he will certainly come to-day; I believe that he will come..

éndjuadjúæk is nan alhána I doubt that he will come

éndjuadjúæk is nan tæmolfan nan fafáyi I doubt that the woman will come back

umögiáddak is nan alhána I fear that he will come

umögiáddak tay naæniáænika ay umáli I fear that you come too late
(*tay*: because; or: *is nan naæniáæniyam ay umáli*)

nan ongóna umögiad tay kédfan nan áseu síya the boy fears lest the dog bite him; or: *umögiad is nan mangedfánan nan áseu ken síya*

nan fobfafáyi umögiádtja tay adumálitja nan fæseu ya adpæantja nan amén ay íli the women fear that the enemy will come and burn the whole town

fpææk nan alhána I forbid him to come (I forbid his coming); I prevent him from coming; or: *adík léytjén síya 'y umáli* I do not want him to come

tjéng/ngek tjáttja ay mangádyeng I hear them singing

tjínngömi ay nan yán/am ya linmágo is nan nõang we have heard that your brother has bought the buffalo

tjéng/ngek nan fafáyi ay infákaæ I hear that the woman shouts

aykóm tjéng/ngén sak/én ay engkáli ay? do you hear me speak?

tjéng/ngek tay inmálitja nan mamamágkid I hear that the girls have come

(*Tay*, "because," is said to be used sometimes after verbs of hearing, saying, knowing; but *en* and *ay* seem to be preferable.)

adnget umáli si ína is áæni "I hope" that the mother will soon come
(Idiom: *adnget*, probably)

sak/én kékkek ay itatáfonmo nan áasuk ísna I know that you are hiding my dog here

síya kékkena ay nan súlad ya nálpó ad Fæntok he knows that a letter has come from Bontoc

síka kékkém ay falógnid nan kinwánitja ken síka you know that they meant battle, when they told you [B. 46]

kánám nan fafáyi ta yána nan káyeu tell the woman that she shall bring the wood

kanána nan ongóna ta labfána nan áklang he tells the child to wash the coat

kanák ken síya ta umáli I tell him to come, I order him... (with dative prepos.)

kanám ta kəmədan tell him to go away

kanám ta sagfátəna nan káyə order (him) to carry the wood [455]

áfushna kinwáni ken sak/én en itsaotsáona nan kalásay ya nan pínang;
adwáni ma/íd he had promised me to give (me) a shield and an
 ax, "and now there is nothing," i. e. but he did not keep his promise
nan fafáyí kanána en iyáina nan tjókə the woman promises to bring the
 bag

kanánmi ken tjákayə en fatjənganmi we promise you to help you
səsənməkko ay nan ámak ya inmáiy ad Manila íssan kaongóngək I remem-
 ber (think) that my father went to Manila when I was child (during
 my childhood)

sesəmkek ay pinadəytja ángsan ay tákə is nan ílimi I remember that they
 killed many men in our town

aykəm sesəmkən nan kanám ay? do you remember your promise?

iláénmi tjaítja ay ínkyat is nan tjənrəm we see that they are swimming in
 the water

inflatja nan laláláki ay énfaləgnid they saw that the men were fighting
inflan nan fafáyí ay inpufmo nan falldog is nan ángan the woman saw
 that you put the gold in the sleeping-chamber

íláək nan laláki ay umáli I see that the man is coming

inflami tjaítja ay nisítjag we saw them fall

inflatja nan ongóngə ay nitókəng they saw that the child fell

ketjəng iláénmi nan ápuy ay intatáyə ay malpə'sh pəshong then we see
 the fire (exploding shells) fly from the sea [B. 23]

isápatak tay tit/twa I swear that it is true (*isápatak*: Ilocano)

nan nimnəmko kəwəls nan laláki "as to my thinking" the man is good; I
 think that the man is good

nan nimnəmko kəwəstja ay fufəmsə I think that they are good smiths

nan nimnimtáko adí tit/twa nan kanántja we think that they do not tell
 the truth

nan nimnimtja tjaítja adí insakít they think that they are not ill

nimnəmek ay adumáli sýa I think that he will come

léytjek síka ay tumúktju I wish that you sit down

adík léytjən sýa ay umfleng I do not wish him to rest

léytjənmí nan lalaláki ay kapəntja nan túfay (ay inkáəb si túfay) we wish
 that the men make spears

leytjəntáko amín nan lalaláki ay komáan (or: ta komántja) we want all
 men to go away

léytjek nan fafáyí ay mangóto is nan ístja (or: ta otóəna nan ístja) I
 want the woman to cook the meat

léytjek ay makitotóya ken síka I like to speak to you

adŭk lěytjèn sŭka 'y ŭmüy I do not want you to go away
intŏ nan lěytjèm ay umüyănmi? where do you want us to go? ("our going-
 place")
lěytjentja nan anăkna ay ŭmüy is nan äfong they wish that her child goes
 into the house
lěytjënmi tjakăyě ay umăli (or: *ta umalŭkăyě*) we wish that you come
ngăg nan leytjěnyŭ ay ängnek? what do you want me to do?

459. As has been stated in [414], the word *kănŏ*, "it was said," "he said" etc. is often inserted in indirect or direct discourse to designate a quotation. Following the explanation of the construction in indirect discourse in [428] a few examples shall be given to illustrate the use of *kanŏ*: "*karŭs!*" *kanŏ* "well!" was said; *kăyæ nannay, kanŏ* this is wood, was said Ger. das soll Holz sein.

naăŕniăŕni ŭssayě padŏy nan fătug, kanŏ he said you will kill the pig
 very late. Cf. [308]
inmăyka ya isămed inăla nan kipănko, kanŏ it was said you had come
 and taken my knife.
aykěka manotăfay ay, kanŏ do you come with a spear, was asked

(The plural: *kanŏtsa* is doubtful, as in: *entsunŏkayě, kanŏtsa* you work, they said.)

isăna'd kanŏ kanăn cn.... then he is said to have spoken... [L. 26]

460. Equivalents for our Dependent Infinitive. Our Infinitive as subject or object is expressed in Bontoc Igórot in various ways, such as: the Nom. actionis with the article; the "Infinitive" connected by *ay*, sometimes by *is*, etc. [41]

The "Infinitive" of Possessive Verbs connected by *ay* with Verbs or Adjectives is interchangeable with the form of the Nomen agentis. Thus the usual construction: *lěytjek ay kěkken sŭtŏdi*, I wish to know this man, may be changed to: *lěytjek ay măngtek kěn tŏdŭ*, I wish to be a "knower" of this man; *mafăln ay palŭtjèn nan kŭpan*, it is possible to sharpen the knife, or: *mafăln ay mamălid is nan kŭpan*, it is possible to be a sharper of the knife.

Dependent upon Nouns:

ŭkadmi ay umŭleng is malpăsan nan mătno [madno] it is our custom to rest after working

ikádtja ay mángan is ásrø it is their custom to eat dogs [318]
ngäg kotókko 'y éntsáno mo ma/íd lágfo? what advantage is there for
 me to work, if there is no pay?
ngäg kotókmo ay mangáéb is nan áfong mo mapéan? what is the use
 (for you) of building a house, if it is burned down?
mífd nongnóngmo ay mangóto is nan ístja you are of no use, worthless, in
 cooking meat

Dependent upon Verbal Nouns :

et tsatsáma nan leyádko ay mangíla ken síya I should be very glad to see
 him; "my wishing" would be...
 (*nan nimnímko*: "as to my judging," "in my consideration"; see
 [458])

Dependent upon Adjectives. (Sometimes the Passive is used
 instead of the Active):

ngäg nan káwís ay kanán? which is correct to say?
wodáy tékken ay kápén I have other things to do
malmalánoy ay aláén nan bílak it is easy to get the money
kawís ay ílaén good to see: beautiful (or passive: *ay maíla*)
malánoy ay maágnén it is easy to do (to be done)
síkáp ay mátno it is difficult to work (to be worked)
kagawís nan umáyantáko mo nan intedeéantáko 'sna it is better that we
 go than remain here (*manádash*: see [395])
kawís nan mafadsángan síya it is right to help him (passive)
adí mafálln ay umítleng it is impossible to rest
imngo/ngóyusak is nan ma/íd alíwidko it is sad for me (I am sorry) to
 have no friend
kaka/igéd nan maisaköntáko is nan ayáwan it is dangerous for us to go
 near a buffalo
nannáy ya kawís ay (or: is) kánén this is good to eat
nan laláki ya infífkas ay éntsáno the man is strong so as to work
 (*abafkas*, strong, does not govern any infin.)

Dependent upon Verbs :

Authoritative and causative verbs ("I make him come, order him to
 come") with the prefix *pa-* see [295]

Verbs with adverbial notion, governing other verbs, see [317]; *ngäg
 nan ángém ay...., ngäg nan íkam ay....* see [358 "How"]

See also Final Clauses: [455-] and the Auxiliaries: [307 ff.]

- umāliak ay flaèn sika* I come to see you
inmāli ay nangiyāi is nan pākūy he came to bring the rice
ūmūyak ay entsāno I go to work
mamōgnagak [mamōknakak] ay entsāno I go to the field, forest, river
 etc. to work
ūmūyak ilāèn tjāttja ay manalfeng I go to see them dance (without *ay*!)
ūmūyak tjěng/ngèn nan tākē ay mangayūrweng I go to hear the people
 sing
umāykāmī flaèn nan lalalāki ay enfalōgnit we go to see the men fight
umāykami ay umāla is kafūtufūtug we go to get pigs [B. 12]
ēntja kuyūtjēn ay manāgni they go to pull her out to dance [L. 87]
ipěngko ay mangwāni I try to say
adītja kēkkèn ay mangilāgo they do not understand to sell (selling);
 [L. 18]
ketjěng ilōdlod nan ongōnga ay mangwāni then the boy must tell (R. 25)
isācēd sūmkēp san Lumāwig ya panāwshana san tjěnum ay mangībfākā
 then Lumawig enters and directly asks for water [L. 41]
kōytsa'd ākis masangēyen ay nasīkèn nan fūtug and behold! the pigs
 "hasten" to grow [L. 46]

461. Participles are connected with substantives or pronouns etc. by *ay*:

- nan fafāyi ay mangayūrweng* the singing woman, the woman who sings
nan lalāki ay inmāli the man having come
nan ongōnga ay adtomōli the child being about to return
nan lalāki ay mangwāni si sa the man saying this
nan fafāyi ay minlēyad is nan anākna the woman loving her child
nan fānga ay nafākash the broken pot

The participle present of the passive expresses not only a passive action in progress, but it may also convey the notion of an action to be performed, like a gerundive or partic. necessitatis: *nan āfong ay mailāgo [mīlāgo]* the house that must be sold, that is for sale. It expresses also, as the context will show, the possibility of performing the action on an object, as: *mākan*, eatable; *masāgfad*, able to be carried, portable; *maīnum*, drinkable.

See [115, 116]: the attributive participle; and "while": [444]: *inmāli ay nangāngo* he came laughing.

INTERJECTIONS

462. Interjections are numerous in Bontoc Igorot; many consist, as in other languages, of inarticulate sounds; others are identical with some of the particles enumerated in [416-430], as for instance *kö!* [426].

Several "interjections" seem to be shortened forms of verbs, as: *akäyæ man!* or *ikäyæ man!* come all! "let us attack them!," a battle cry, probably for: *alikäyæ man!* *inäka's...* give! *flaem!* look out! (*iläek*, I see).

The Igorot call somebody sometimes by: *ändka!* *anokäyæ!* *anokäna!* he, you there! or: *anin!* *anintja!* hear ye! ye people! halloh! [144]

They attract someone's attention by: *däæ!* *däæ!* or: *däo!* *däu!* *döu!* and they express their own attention to some speaker's words by: *ææn!* *wæn!* and their approval by the affirmative: *öy!* yes!; but their disapproval by *no!* (pron. with an obscured *a*, as English: *naw!*)

An interrogative interjection what? is: *nän?* *nään?*

Joyful surprise: *wi!* *ui!* *hwü!* or: *kö!* [426]

Surprise: *näæ!* *näæ!* As: *näæ!* *näæ!* *nan äpuy si anito!* see! see! the "anito-fire"! (i. e. the burning of a house without evident cause, hence the work of an "anito" or ghost.)

The call: *fulälææ!* urges warriors to attack. (Also: *umüytäko!* and: *entäko!* let us advance!)

At an attack the enemy is provoked by: "tětětětětětět!" repeated rapidly.

Urging calls are: *äyed!* *äyed män!* *ayëked ya!* go ahead! go on! get ready! *äyed!* *entsunöka!* go on, work!

Sadness, rarely bodily pain, is expressed by: *anäna!* *anäna!* anger by: *ngäkän!*

Regret: *äyöu pay na!* how sad! "wie schade! *äyöu pay na!* *napiski nan äklang!* how bad! the coat is torn! wie schade, dass der Rock zer-rissen ist!

All right: *säya sa!* *käwüs sa!* *äla!*

You poor fellow! *kasisikängka!* (you are to be pitied!)

Most frequently we hear the interjection *ä!* colored by an interrogative, affirmative, reproachful etc. tone.

APPENDIX

TRIBAL APPELLATIVES. PROPER NAMES. GEOGRAPHICAL NAMES.

The term: Bontoc Igórot is in the vernacular: *nan Igólot ay iFě́ntok* or: *nan iFě́ntok ay Igólot*. Variants: *Igólot—Igólod—Ikólot—Ikólod*.

(The substantive: *ipě́kaæ* [*ifě́kaæ*] does not signify the Igórot, but means "nation" or "tribe" and "people." It is not any national appellation, but is used of the neighboring tribes as well as of the Igórot themselves.)

Other terms are: *nan iLágod*: the people living in the North; *nan iAplay*: the people living south of the Bontoc area.

nan Melikáno the American; *nan Kastilya* [*Kastilyano*] the Spaniard (or any white man); *nan Filipínos* the Tagála; *nan kólæd* the Negrito of the Philippine Islands (lit.: the men with kinky hair). *Tjño* [*Tsño*]; or: *Sánglay*: Chinaman.

Proper Names are changed for various reasons and at different periods of life; as for instance *Anawwásal*, the "presidente" of Tucucan, was called formerly: *Lumfáyo*, then *Tjagóag*, and may assume the name *Kilóong* in time to come.

Thus the names enumerated here (whose meanings could not be ascertained) are such as some Igórot from Bontoc and other towns in the vicinity bore about 1906. As an individual pronounced his own name differently at different occasions, and as his comrades varied it frequently, several forms of the same name are given here in several instances. The names of women are marked: w.

<i>Anawwásal</i> [<i>Anowásal</i> ; <i>Anauásal</i>]	<i>Fámnag</i>
<i>Móléng</i>	<i>Anglóy</i>
<i>Domíngko</i> [<i>Domíngo</i>]	<i>Ugoy</i>
<i>Antéro</i> [<i>Antélo</i> ; his Igorot name: <i>Falónglong</i>]	<i>Máyo</i> [<i>Faléngno</i>]
<i>Bě́gtí</i> [<i>Fě́gti</i> ; <i>Bőgtí</i>]	<i>Ugawg</i>
<i>Líplip</i>	"Pilar Gódyá" (assumed name) w.
<i>Atúliææ</i>	<i>Sáyo</i> w.
<i>Mána</i>	<i>Liwónan</i> w.
<i>Agpáæwan</i> [<i>Agpáuan</i> ; <i>Agpáwan</i>]	<i>Olóshan</i> [<i>Olósan</i>]
<i>Fánakan</i> w.	<i>Tjumígyai</i> [<i>Tæmígyai</i>]
<i>Gawáni</i> w.	<i>Fftja</i> [<i>Fftsa</i> ; <i>Bfda</i> ; <i>Béda</i>]

<i>Malékdon</i>	<i>Mátya</i>
<i>Gitáno</i> w.	<i>Fángéd</i>
<i>Pakíki</i> [<i>Bakíki</i>]	<i>Kódsóo</i> ; [<i>Godsóo</i> ; <i>Godjóo</i> ; <i>Kodóo</i>]
<i>Ampáka</i>	<i>Bæmégda</i> [<i>Bæmégtsa</i>]
<i>Kóay</i> w.	<i>Langágan</i>
<i>Tjápas</i> [<i>Dápas</i> ; <i>Dábas</i>]	<i>Abakíd</i>
<i>Angay</i> w.	<i>Akínay</i> w.
<i>Tóngay</i> [<i>Dongay</i> ; or: "Ellis"]	<i>Iyápèng</i> [<i>Yápèng</i>] w.
<i>Kalángad</i>	" <i>Paolína</i> " w.
<i>Isding</i> [<i>Tákay</i>] w.	<i>Fótèng</i> [<i>Bótèng</i>]
<i>Diwáken</i> [<i>Tiwáken</i>]	<i>Pakídaæ</i> [<i>Bakítau</i>]
<i>Pinnáning</i>	<i>Páglao</i>
<i>Páng/od</i>	<i>Dágomay</i> w.
<i>Saínek</i> w.	<i>Ongfus</i> w.
<i>Dáyápan</i>	<i>Ládis</i>
<i>Tjálasan</i>	<i>Otótan</i>
<i>Pátarwig</i>	<i>Papátöu</i>
<i>Using</i>	<i>Kósmi</i>
<i>Bágyan</i>	<i>Mán/kad</i>
<i>Fanglála</i>	<i>Abákan</i>
<i>Lakáyen</i>	<i>Fíngkan</i>
<i>Ki/bong</i>	<i>Faliáæ</i>
<i>Balóyan</i>	<i>Ngálngal</i>
<i>Fanáshan</i>	<i>Ayódsog</i>
<i>Okángkang</i>	<i>Fángkaæ</i> [<i>Bángkaæ</i>]
<i>Fodsádsa</i>	<i>Labáan</i>
<i>Angtyab</i> w.	<i>Ma/ód</i> w.
<i>Abfánay</i> w.	<i>Lángsa</i> w.
<i>Soklínin</i>	<i>Pittápit</i>
<i>Otjaæ</i> w. [<i>Odsææ</i>]	<i>Falág/öy</i>
<i>Ta/óli</i>	<i>Tsánga</i>
<i>Lumtúwish</i>	<i>Léngway</i> w.
<i>Sómkad</i>	<i>Fanáang</i>
<i>Finámdé</i>	<i>Lígaæ</i> w.
<i>Kæmáyen</i> w.	<i>Olán</i>
<i>Yád/tjaæ</i> w.	<i>Wad/íg</i> w.
<i>Fa/kéwén</i>	<i>Maklíéng</i>
<i>Lomófo</i>	<i>Alígöy</i>
<i>Felóá</i>	<i>Fángka</i> w.
<i>Kádd/á</i> w.	<i>Mólay</i> w.
<i>Táynan</i>	<i>Sabáten</i>

Tsa/ókas
Sáyan
Sakyáfen

Egwáshén
Máting
Tsúl/lag

Some of the following Names of Towns in the Bontoc area differ more or less from their official names; the official names, as written by the Spaniards and retained by the Americans, are therefore included in (); variants in Igórot language are added in [].

Fě́ntok (Bontoc)
Samóki
Tukúkän [*Tokókan*]
Kin/áang (*Genang*)
Mallg/kong (*Malikong*)
Má/iníđ [*Mínid*] (*Mayinit*)
Fíwang (*Baliwang*)
Tingláyan
Ságádsa [*Sakádsa*] (*Sagada*)
Fulákan (*Bulagan*)
Amkíleng (*Ankiling*)
Tá/kong (*Takong*)
Tsálikän (*Delikan*)
Kán^o [*Kányæ*]
Fáy/yæ (*Ambawan*)
Lfas

Sákáshákan [*Sakasákan*]
Sadsánga [*Sadánga*]
Saklíđ
Figfkä́n (*Bikigan*)
Fútfut [*Butbut*] (*Putput*)
Fásæ (*Básao*)
Dsáæ (*Danao*)
Titíp/än
Amdátsæ [*Antedæ*] (*Antedao*)
Fáflí (*Balili*)
Alab [*Alap*]
Bidlísan [*Fidélísän*]
Akáwä (*Agawa*)
Táfèng (*Tulubin*)
Fá/lí (*Barlig*)

(The names given above contain the most important towns; but they are by no means thought to form a complete list. The pronunciation is that of the Bontoc people, not of the inhabitants of the several towns!)

The geographical districts of Bontoc are, from South to North: *Af^o*—*Mág/óu*—*Dsáæ/öy*—*Umfeg*. In these districts the various “*dto*,” precincts, are settled, small clans whose confederation forms the town of Bontoc. They are situated in the districts as follows:

In <i>Af^o</i> :	In <i>Mág/óu</i> :	In <i>Dsáæ/öy</i> :	In <i>Umfeg</i> :
<i>Fuyáyeng</i>	<i>Fílig</i>	<i>Læwíngän</i>	<i>Lóngfuy</i>
<i>Amkáæa</i>	<i>Mág^o</i>	<i>Páđ/pádsög</i>	<i>Pokísän</i>
<i>Pálúp/ó</i>	<i>Tjákkong</i>	<i>Sípáat</i>	<i>Læwádkän</i>
<i>Fatáyan</i>		<i>Sigítjän</i>	<i>Ungkä́n</i>
		<i>Shongówän</i>	<i>Tjóko</i>

Other localities in Bontoc are: *Tjáklän*, *Lókkong*, *Sókok*; the Bontoc region is called *Tjállya* [see: “Industrial Song”] or *Kensátjän* [H. 21].

PART II

VOCABULARY

PREFACE

As the examples and Texts, from which the "First Grammar of the Bontoc Igórot Language" was constructed, were obtained from the spoken language of the Igorot, whom the Author visited daily during their stay in Chicago, in the summer and fall of 1906 and in the summer of 1907, thus also this vocabulary was collected from the first to the last word from the lips of these intelligent, responsive and humorous people.

But the collection of words given in the following pages had to be greatly reduced, inasmuch as a considerable number of words, obtained from a man more conversant with Ilocano than with the pure Bontoc dialect, had been rejected as loan words by native Bontocmen. This task of selecting the pure Bontoc words was by no means easy; but it is believed, after several careful revisions of the vocabulary, that the foreign element has been weeded out, or has been marked as such, when it appeared that a word had been adopted from the Ilocanos, a more world-wise and less ferocious people, endowed with a strong commercial spirit, who have invaded many a town in Luzon. More pliable and easily approachable to missionaries, many of them have become more or less Christian; their language, different from the Bontoc Igórot, is to a large extent mingled with loan words and with expressions which a higher culture requires. As many of them have acquired some knowledge of Spanish, they were employed in certain official positions (even in towns situated beyond the boundaries of their own province) and as interpreters; sometimes they also served as translators of ecclesiastical literature etc.

Thus their language has been influenced by a culture foreign to them, in word and spirit, and there is some immediate danger that also the vernaculars of the tribes visited by them be infected by foreign elements. For, according to experience and to the words of the learned R. H. Codrington, D.D., ["The Melanesian Languages," p. 100]: "Missionary translations, sermons, and speaking are the ruin of native languages." . . .

Comparative Philologists who are prevented from making their studies with the Igorot of different regions, or with representatives from various

towns, cannot be warned enough against using Vocabularies collected by unphilological and incompetent compilers, whatever their titles or official positions may be. This warning is not at all unnecessary, as the past has proven.

Only words considered common to Bontoc Igórot and to Ilocano have been placed into the Vocabulary; if the Author has not succeeded completely in banishing Ilocano, he asks the spirit of the Bontoc Language for forgiveness, likewise if he has omitted one or the other pure Igórot word that seemed suspicious to him.

Of great value, in collecting the Vocabulary, was the fact that the natives had brought with them a considerable amount of weapons, household utensils, building materials, tools; that they were busied with building their forges, houses, a model of a rice terrace with irrigation channels, with weaving, cooking, spear-throwing, battling, forging spearblades, making pottery and brass-pipes, pleating hats, dancing, singing, performing sacrifices and ceremonies, nursing several babies, and other occupations not enumerated here.

Of equal value were the objects in the ethnographical collection of the "Field Museum," brought thither from the Bontoc Area by Mr. S. C. Simms and placed on exhibition; at several visits with a group of Igórot this excellent collection, a lasting monument to the ability and energy of Mr. Simms, furnished a mass of information, of course not only the names of the exhibited objects, but also many verbs in connection with their use, and ample material for conversation.

A most welcome aid were also the splendid illustrations in the VIII. Vol. of the "Publicationen aus dem Kgl. Ethnographischen Museum zu Dresden," edited by Dr. A. B. Meyer and A. Schadenberg, 1. Nord Luzon (Dresden 1890, Stengel u. Markert), their "Album von Philippinen-Typen (1891)" and Meyer's "Album von Philippinen-Typen (1885);" and when, during the second visit of the Igórot, a copy of Dr. Jenks' book had arrived, the many illustrations, which increase essentially the value of this pleasant publication of the Philippine Government, were eloquently explained to the Author by the Igórot. It was indeed surprising to notice how quickly and unfailingly the intelligent people comprehended the scenery, the persons and their occupations, the implements represented on these photographs.

As it appeared convenient, the Author has referred several times in his Vocabulary to illustrations in the works just mentioned. Meyer und Schadenberg's "Nord Luzon" is quoted: M. Sch.; while J. stands for Dr. Jenks' "The Bontoc Igorot."

Although this Vocabulary has been elicited throughout from the living language, it can not claim to be the first, but only to be the first of its kind. A list of "Bontoc" words — fortunately a very small list — is printed by Fred H. Sawyer in his "The Inhabitants of the Philippines; London, Sampson Low, Marston and Co. 1900." p. 263 to 267. The scanty material must have been collected in other regions, but not in the Bontoc Area, (e. g. ax: *ligua*; headman's hat: *tacoco*; sashes: *barique* or *canes*; nose-flutes: *cong-gala* etc.) Sawyer's list is harmlessly incorrect.

H. Schadenberg, who has collected excellent ethnological material on his journeys through the various tribes of North Luzon for the "Zeitschrift für Ethnologie," has published there in 1889, Vol. 21, p. 682 to 700, extensive vocabularies in five parallel columns: German, Bontoc, Banaue, Lepanto and Ilocano. While Schadenberg's reports on the life, manners and customs of the Igorot contain indubitably many a correct statement, the column of his "Bontoc" words is teeming with blunt errors. In scarcely seven words out of a hundred in his "Bontoc-Vocabulary" the Bontoc origin can be recognized. It is deplorable that the otherwise keen observer has lost himself in a province closed to him by seven seals, that of linguistic, and that now and then his more than incorrect statements have really been taken serious. It seems almost necessary to show the negative value of the eighteen columns, gathered by Schadenberg in Bontoc, by some samples taken at random from his list:

kindle fire	<i>totugam</i>	work	<i>limma</i>
bite	<i>comtel</i>	blue	<i>cagtinaltal</i>
brother	<i>ptadco</i>	he	<i>itschi</i>
honest	<i>oaday nan tschaptschunuen</i>	window	<i>selshag</i>
stranger	<i>incamanlomol-lo-lol-lol</i>	for	<i>dusdus</i>
go	<i>meyac</i>	business	<i>ngagna inalim sina</i>
taste	<i>ayaca nan layadko</i>	believe	<i>isaquescimo</i>
large	<i>damag</i>	good	<i>cag gosit</i>
call	<i>oandal</i>	wood	<i>caco</i>

you two	<i>dacayosa</i>	in	<i>atschi</i>
always	<i>entetedcama</i>	fly	<i>oasoas ayan</i>
low	<i>pumanattaco</i>	proceed	<i>ayem nasasaga ngem</i>
what	<i>ya</i>	I can	<i>mesmes</i>
life	<i>minumac</i>	nothing	<i>ti ansa</i>
ax	<i>pmangas</i>	take	<i>jamsina</i>
voice	<i>omeyac</i>	slave(!)	<i>ipatokmo</i>
no	<i>nabaquen</i>	tooth	<i>cebay</i>
understand	<i>naagmo</i>	fine	<i>cabanuan</i>
stay behind	<i>matayuan casud si sian</i>	shoot arrows	<i>peganam nan poltecmo</i>
tattoo	<i>licayam as inan alasug</i>	body	<i>avai</i>
clean	<i>queгна asam</i>	animal	<i>inkikioi</i>
pull	<i>saouamo</i>	assembly	<i>ijap</i>

And thus this real treasure of misinformation goes on, as if there existed no avenging anito in the world!

Of infinitely greater value is the collection of about seven hundred nouns, twelve adjectives and four adverbs published by Dr. Jenks in his "Bontoc Igorot;" less reliable are the verbs, almost twenty in number, given there in their basal form. This has been ascertained by a comparison with the same words in my vocabulary when the latter was revised in 1907 with the Igórot's assistance. Discrepancies occurred, of course, frequently, not only in orthography but also in form and sometimes in signification; but they were not of so serious a character as to detract much from the reliability of Dr. Jenks' collection made in the town of Bontoc. Dr. Jenks was quite fortunate not to incorporate any Ilocano words into a Bontoc Vocabulary. Although evidently not a linguist at all, he knew to draw his concrete nouns from clear sources; whenever he could point at an object and when his question was understood, he obtained the correct term and wrote it down as conscientiously as he could, during a stay of five months in the Bontoc Region, unless his vocabulary was presented to him in Bontoc.

During the summer of 1907 I learned in the "Igórot Village" at Chicago, from a missionary, Father Walter C. Clapp, (who had been about four years with the Bontoc people and had there several converts with him so that he had acquired several phrases of various idioms) that he in collaboration with some Igórot and Ilocano and several American ladies teaching school in

Bontoc had begun to compile a Vocabulary, which was continued during his absence from the Islands by others. This Vocabulary, Igorot-English and English-Igorot, is expected to be of some importance, especially as one of the collaborators, a Chaplain of the Army, is said to have made similar studies formerly among some Indians and possesses some knowledge of their grammar. — And knowledge of the structure of a language is indispensable for collecting the material for a Vocabulary that shall be of scientific value.

Is it necessary to warn against using my Vocabulary any one who would, without having studied and practiced the Grammar, attempt to derive any benefit from the Vocabulary? Intentionally I have omitted colloquial phrases almost completely; in an idiom so totally different from our own (and in its structure also so much more complicated than Malay) it would scarcely satisfy a parrot to know a few phrases; and so the tradesman, the engineer, the teacher, the missionary, the official will not and shall not be satisfied with my Vocabulary, unless he has previously comprehended and learned at least the verbal forms and the most necessary rules of the construction of declarative and interrogative sentences.

In the Vocabulary many words have been repeated in brackets in slightly changed form; the Igórot's inconstancy in pronunciation necessitated these additions of variants.

Verbs are given first in the Present Active in their most common form (not special form); the other "principal parts" follow: Preterite — Passive Participle in Present — Nomen agentis. Personal Verbs are found in Present and Preterite only. The Infinitive of Possessive Verbs is only needed with *i*-Verbs whose roots end in *a*; the Infinitive of all other Verbs the student must be able to form. Reciprocal Verbs are usually recorded in their theoretical Singular form.

Whenever one or more "Principal Parts" of a Verb, or either the Possessive form or the Personal form of the same Root is not given, it has been omitted only on account of deficient information; this omission shall not express that the Verb in question lacks other forms. The student of the Bontoc Grammar can easily construct and supply the missing forms. The Author thinks he could do the same; but he does not intend to depart from his principle: to write down only what he has heard and as he has heard it.

If a Verb is followed by a synonymous translation in parenthesis, its parts are given with that synonym; e. g. "*léytjek* I want (love)" means: find the Preterite — Passive Participle — Nomen agentis under: "love."

Numbers in brackets refer to sections of the Grammar.

The Author requests and will receive most gratefully for investigation and selection any addition or correction sent to him by those who know and also by those who believe to know. Ample space has been provided for additions or corrections in the Vocabulary; this vacant space shall convince the student that the Author is far from considering his Vocabulary to be "exhaustive."

VOCABULARY

A

- a, an** (Indefinite Article). See: [31]
- abandon** *kayätjek* (leave); *paisdek—inpaisak—ma/ipaisa—mangipaisa* I leave alone (*pa + isa*: one); *ukäyek—inukäyko—ma/ükay—mangükay*
- able** *mafalın* [*mabfalın*]; *mafälinak* [*mabfälinak*]*—nafälinak* (Personal endings doubtful!); *mafalıngko—nafalıngko* [317] I am able; Cf. [298]
- about** *axäy ngët*; about ten men: *axäy ngët sinpö'o'y lalaldki*; *axäy ngët stya*: probably he.
- above** *is tōngtjæ* [*tongtsæ*]; *totongtjæen*; high above, in the sky: *ad tjäya* [*as tjäya*; *is tjäya*]
- absent** See: *ma/id* "not existing" [322]; *kabkafäla*: just gone out (from: *fumälaak*); *maläsınak* I am absent (from battle etc. Song Dialect)
- abundant** *angängsan*; *ayäka*; *tsatsäma* [135]
- accept** *itanuıko* [*itanötko*]*—intanuıko—ma/itänui—mangitänui*: I agree, accept, nod assent; *tsaowädek—tsinaæwädko—matsäæwad—mandæwad*: I accept an object offered, receive

- accompany** *mifǎegak—nifǎegak; infǎegak ay ǎmüy*: I go with [401];
kadǎāk—kinadǎāk I go as companion. Cf. [372];
mikiǎliak [makǎliak] I go with
- accomplish** *amkǎek—inǎmkok—maǎmko—mangǎmko.*
fǎǎshək—finǎǎshko—mafǎǎash—mamǎǎash.
lipǎshək—linipǎshko—malǎpash—minlǎpash (Iloc.?)
- account, on** *tay; mo kö tay* (because)
- ache** *sakǎt; sakǎt nan ǎlo* headache; *inǎpǎtǎg nan fob/ǎ* the
tooth aches
- acquainted** *mǎngtek*: knowing, from *kǎkkək*; *sǎnu nan mǎngtek ken*
sǎya? who is acquainted with him?
- across** *is apǎd; is apǎd nan pǎshong* across the sea; *is apǎdna*
istǎjǎ across yonder
- across, I go** *kitǎngək; kumtǎngək* (cross)
- act** *ǎkak; ǎngnek* (do)
- Adam's apple** *alokǎok*
- add** *tabtǎbiak—tinabtǎbiak* "I give more" *itǎbik*: I add, I
go on, continue
- address** *totǎyək* (speak to)
- admonish** *pǎtak—pinǎtak—mapǎtan*. Pers.: *ǎnpatak—nǎnpatak* I
warn, I reprimand. *tokǎnek* (advise)
- adopt a child** *anǎkek—inanǎkko—maǎnak—mangǎnak.*
(But: *mǎnganak*, I eat)

- advance *ũmüyak* (go)
- advantage *kõtok. ngăg nan kotõk tõshă?* of what advantage is this? what does this mean? for what is this good? what is the reason of it? *ngăg kotõkko?* what will it benefit me? *ngăg kotõkko ay êntsáno ay?* why should I work? *mtd kotõkko* it is of no use for me; it is in vain.
- advice *tõkæn*
- advise *tokõnek—tinokõngko—matõkæn—manõkæn* warn, teach.
Pers.: *intoktõkænak—nintoktõkænak*
- afflict *pangoyăshek—inpangoyăshko—mapangõyush—mangipangõyush*
- afflicted, I am *in/ngongõyusak—nin/ngongõyusak*
inãmædak—ninãmædak I appear afflicted, gloomy,
sumasãngaak—sinmasãngaak
- afire *is ãpuy; mapæan*, from *pæak*: I burn down, destroy by fire; *mafjtjang*: blazing
- afraid *õgiad [õgiad, tgiad]*; I am afraid: *umõgiãdak* (fear)
- after *nafæash* (from: *fæash*, I finish); [408]. Or: *is nan nalpãsan*: upon, after accomplishing (from: *lipãshek*); *is san anõngæsh*: at the end of; cf. Fr. "au bout d' une heure." Conjunction: [445]
- afternoon early afternoon: *is nan magãkyu*; from about 2-4 o'clock: *is nan mãksip*; from about 4-6 o'clock: *is nan misũyææ*; at the time of sunset: *is nan sidsidsĩmna*
- afterwards *ketjẽng*, thereupon. [436]; *is san anõngæsh nãntõnã*: "at the end of this"—

- again *kāsín; ákis [akís] [312] (ákis = also)*
- against *is, ken*
- agate *abón gö [apón göy] used for necklaces*
- age *taæwína; kataæwína. See: year*
- ago *ay inmáy, ay nálosh [ay náläosh], from laóshak I pass by; tólo 'y ákyu ay inmáy three days ago; idkaækáæni a little while ago; idkáæni some time ago; adsángädum some months ago; idtaæwín or: ísa 'y taæwín ay nálosh one year ago; ayáka'y taæwín ay inmáy many years ago*
- agree *ítanuúko (accept)*
- agreement *pákyææ (oral agreement, not a written contract; Iloc.)*
- aid, I *fadjángak (help)*
- air *sáysuy (breath, blowing etc.)*
- alike *káá gna [ká gna]*
- alive *atatá kææ [adadá kææ]; matatá kææak I am alive. (tá kææ: living being, person)*
- all *ámín; amín ay tá kææ all people; this is all: ketjéng tji. [388]*
- all (pure) *pásig; pásig falídog all gold, pure gold, without admixture*
- allow *iyá yak (let)*

- almost *kānkānt* [311]; *ak̄t yāngkay et nayāgyagak* I had almost fallen (*ak̄t yangkay et*: "but little, then")
- alone *īsang*; I am alone: *isāngak*; durative: *isisāngak*—*inisisāngak*: I remain alone. I alone (only I): *sak/ēn āngkay*; I am alone, I am separated from, (in Plur.: we are together and separated from others): *makēketjēngak*—*nakēketjēngak*; *ma/isāak* [*mayisāak*], see "abandon". I leave alone: *ukāyek*—*inukāyko*—*ma/ūkay*—*mangūkay*. *isāngak ay ēntsuno*: I am working alone
- already *āfus, īptjas* [309]
- also *ākis* [*ak̄s*] (postpositive); *sak/ēn ākis* I also, *kag ken sak/ēn ākis* I also ("like myself, also")
- although *āläy* [453]
- altitude *kaantjōna* "its altitude," *nan kaantjōn nan kāyo* the height of the tree (*kaantjō* was always given in the construct state)
- always *sisisīssya*; *kaawakawākas* (every day); *kātaawītaawīn* (every year); *is kātaawītaawīn*: forever
- American *Melikāno, Melikānos, [Melikānosh]*
- among *is, ken*;
- and *ya; et*: and then
- anglehook *fēngwid*; line of the angle: *lūfid*; worm: *kīllang*. *fēngwīdak*, Person. *mamēngwītak* I angle

- angry *shoshǒnget* [*sosǒnget*]; *sinmǒnget*: having become angry; *inshoshǒngetak*: I am angry; *shǝmǒngetak—sinmǒngetak* I am getting angry; *inasisosǒngettǎko* we are angry at each other; *pashǒngtek* I make angry—*inpashongǝtko—maipashǒnget—mangipashǒnget*; *pa/isǝkek* I make angry, provoke; Person.: *umipaǝsikak,—inmipaǝsikak*
- “anito-post” *bǝshǎ* [*pǝsǝ*]; (a wooden post with a head carved on its top and placed in the yard of the councilhouse of each “*ato*”)
- ankle *kingkingi*; joint: *ǎnget*
- annoy (by talk) *umipaǎyoak—inmipaǎyoak*; *anǝkek* (trouble)
- another *tǝkken*; another or “one more”: *ǎkis*; *nan ǝb/a* the other, the companion
- answer, the *sǝmfad*
- answer, I *sibǎǎtek—sinǎǎdko—mǎǎfad—mǎǎfad*. Pers.: *sumǎǎdak—sinumǎǎdak* (*sibǎǎtek sǝka*: I answer you; Pers. in “Accus.”)
- ant *kǝyim* or *kǝsim*, large red ant; *fǝwis*, small dark brown; *alǎlasǎng*, large, red; *kǝngǎn*, biting ant
- anus *kolǎngad* [*golǎngad*]; *pana/ǝyan* (for: *pang + ta/i + an*)
- any [128, 129, 131, 133-]
- anybody *ǝlǎy sǝnu*
- anything *ǝlǎy ngǎg* [*ǝlǎngag*]
- anywhere *ǝlǎy mǝ intǝ*; any place whatsoever: *ǝlǎy ǝntǝna*

- apart we are apart: *makéketjěngkămi*. See: alone
- ape *kđag*
- apiece *is nan ĩsa* ("for one")
- approach *sumđkōnak—sinmđkōnak* [*sumđgōnak*].
umalđliak I come nearer
- approve *ĭtanuĭko* (accept)
- area *ĭli*; *fabfăy* [*fobfăy*]: homestead, place near home, near
the town
- arise *fumđngōnak—finmđngonak* I arise from sleep.
təməktjikak—tinmđktjikak I stand up. *itaktjĭgko* I rise
- arm *ĭma* (i. e. hand); upper arm *tđklay*; upper arm near the
elbow *pōngo*. See: measure
- armlet *pangōnab*; *abkĭl* for men: boar tusks with cock feathers;
fđkua: red rattan with pigs teeth
- armpit *yěkyek*
- around *inĭtkid*. I go around: *liwtshek* (go), *inĭlĭtwĭsak*. I go
around the tree: *ĭmüyak inĭtkid is nan kăyo* placed all
around, made, put, tied around: *malĭwish*; around me:
is nan ĭwisko
- arrival *pđdsong*: a person's arrival at a place, town, on his jour-
ney; a halting place (not the end of the journey); "étape."
- arrive *ĭmđjänak* [*ĭmtsănak*]*—inĭmđjanak*
sumđobăk—sinmđobak I arrive at home

- artery** *ōdd* [*wādd*, *uādd*]
- as** *as* = when: *mo*, *īssan* [443]; *as* = like: *kāg.*; *as* = because: *tay*
- as if** *kāshōn* [454]
- ascend** *digītjek—dinigītko—nadīgid—mantīgid* [*mantīgéd*];
digītjek nan fīlig I ascend the mountain
mantīgédak—nantīgédak; *mantīgédak is nan fīlig* I ascend the mountain
- ashamed, I am** *umāsiak—inmāsiak*. I make ashamed: *āshek—ināshko*
“*umāsika mān ay engkāll is kāg tōna!* be ashamed to talk like that!”—“*ma/īd āshim* [*āshēm*; *āshōm*] you are not ashamed.”
- ashes** *tjāpō*
- ashore** *is nan flid nan wānga* (at the bank of the river);
tjumākāak—tjinmākaak [*tjumākakal*]; *umflidak—inmflidak* I go ashore; *alawāshek—inawāshko—maalāwash—mangalāwash* I pull ashore; *patsakālek—inpatsākak—ma/ipatsāka—mangipatsāka* I put on the shore (after pulling ashore); [*patjakālek*] [Cf. 240]
- ask** *ībfakak—īnfākak—ma/ībfaka—mangībfaka* (Construction: person with *is* or *ken*; thing in “Accusative.”)—
ībfākak ken sīya mo intō nan flina I ask him where his home is.—*ībfākak ken sīka nan kipānmo* I ask you for your knife.—Frequent.: *ībfakāfakak* I ask many questions, or: I ask eagerly, I ask many persons, I ask around; Infinitive: *ībfaka*. See Grammar [228].
Person.: *umībfakāak—inmībfakāak*; *kōtsāwewek* [*kētjāwewek*]
—*kinōtsāweweko—mangōtsawewek* [*māngtsawewek*]
—*māktsawewek* I ask for; Person.: *kumtjāwewak* or: *inkōtsāwewak*; *inkōtsāwewak ken sīka is tināpay* I ask you for

- ask bread; *kumtjæwək kěn tōdì is lǎgfo* I ask him for wages.
Or: *kǎnak*, I say; *kǎnak ken sĭka nan bĭlak* I ask you for money
kinwǎnitja ken sak/ĕn nan mōnok they asked me for chickens
- assemble *amōngək—indāmongko—mađmong—mangđmong* I call together
mađmongtǎko—nađmongtǎko we assemble, come together
- assent *ĭtanuĭko* (accept)
- assist *fadjǎngak* (help)
- at *is; ken; is ken Anawwǎsal:* at Anauwasal's house
- "ato" *ǎto* = a section of a town, a "precinct." See: "council house;" the people of one ato: *pangǎto*; the whole ato: *sinpǎngato*
- attack *falognĭdek—finalognĭdko—mafalōgnid—mamalōgnid.*
Person.: *infalognĭdak—ninfalognĭdak:* I battle, fight
- aunt *alitǎæ ay fafǎyi* father's sister; *yǎn/an ĩna* mother's older sister; *anōtjin ĩna* mother's younger sister; *inǎek* my father's brother's wife; (as transitive verb *inǎek* means: I have as my aunt; *inǎem* you have as your aunt, or foster mother etc.)
- autumn See: "season."
- avenge *falĭshak [falĭsak]; falisantǎko nan awaktǎko!* let us take revenge for our slain ("bodies")!

- awake** *fumǎngǎnak* (arise); *fumafǎngǎnak*: I am, keep awake; to arouse from sleep: *fangǎnek—finanǎngko—mafǎngon—mamǎngon*.
inlǎblibak: I keep awake, I watch during the night
- away** *adadsǎwɨ* [*adsawɨ*; *adsǎwɨ*] far away; *adadsǎwɨak* I am far away; *kumǎanak—kinmǎanak* I go away. I go away, i. e. out of my house: *fumǎlaak—finmǎlaak*
- awhile** *sinakítan*; *is akít*
- ax** *pínang*; Tucucan: *káman* = battle-ax (Iloc.: *lɨwa*, *alɨwa*; an ax with very long "beak:" *inotǎkan ay pínang*)
pínangash ax blade; *ǎtok* the pointed fore end of the blade, "beak."
paɨ/ít the (rear) thorn; *tǎpek* (i. e. "mouth") edge
pǎlek [*bǎlek*] ax handle
kalǎlot the iron cap on the handle near the blade
tǎngfa [*dǎngba*], or *signǎlan* the iron cap on the other end of the handle
kasíl; *kinǎsil*; *sineluǎkan* rings of bejuco serving as caps
pínang si iLǎkod the battle ax of tribes in the North;
nan pǎlik ay nasosǎan (*sǎso*: "breast"); or: *linǎkod ay nasosǎan* the handle with a "nose"
- ax and adze** *wǎsay* (a working tool with changeable blade); *sǎka*
blade; *pakǎtja* handle

B

- baby** *atinfúyang* (very young); *kállang* boy; *ngđan* girl;
ongđnga child
- back** of the body: *ttjig*, [*đtsög*]. *tjállig* backbone
- back** *is tsógok* [*tsógog*]: to the rear [401; 412]
kumđgedak—kinmđgedak I go back (of fear)
tæmđliak I come back (come)
pashakôngek I throw back (throw)
sumákongak ay intáktak I run back
pataolfek ay fađlén I send back (send)
insákongak I look back, turn around
- bacon** *fłlad*
- bad** *đngälúđ, angđngälúđ* (bad, but improvable; ugly)
ngđg [*ngāg*] thoroughly bad; physically and morally
bad; Tucucan: *lăwéng*
ngæmđăgak: I become bad
olđläy very bad, very wicked. *lăwəwa* bad, improper,
indecent, wrong [*đăkəs*, Iloc. is used also]
mangtsæ bad, malicious, dirty (particularly of a woman)
- bag** of cloth: *tjókæ*; of deerskin: *kătat*; of a bladder:
fttjong; *fttjong si fătug*, or: *sógab*. in the bag: *is nan*
katjókæ
- bald** *natoltólan nan ólo, nan fđok*; *pđklang* (Iloc.)

- ball** *minōkan* a ball of thread, string etc.
- bamboo** *karwāyyan* [*karwāyan*]; *tinānong*, used for tubes; *ānis*, for baskets; *fika*, *fōlo*, [*fūlē*] used for the spearblades of "*fāngkæ*"; *māngnæ*, bamboo as "hard as iron." See: tube
- banana** *fālad*; small green: *sāking*; large, yellow: *mināyèng*
- bank of river** *flid*; *nan flid nan wānga*; *pāna*: seashore
- barb** *sālāwīd*; a spear with many barbs: *sinalawftan*
- bark** *sīpsip*; inner bark: *kōblid* [*kōbnid*]
- bark** *in/ngōngoak*—*nin/ngōngoak*; *in/ngōngo nan āsæ* the dog barks
- barn** *ālang*
- barter** *sokādek*—*sinokādko*—*masōkad*—*manōkad*. Person.: *sumōkadak*—*sinmōkadak*. *idjūak is nan sōkad*: I give in exchange. See: change.
fshugādko—*fnshugādko*—*ma/ishūgad*—*mangishūgad*.
[*isækátko*; *isokátko*]
- basket** *akæwīn* small basket, of graceful form, broad round rim, the other part conical with four "ribs."—Also: woman's small basket carried on the back.
akīd medium size, flat, no rim in front, for gathering shells
atōfang woman's basket, for vegetables
fākkèng si kātjōu small fish basket M. Sch. IX, 11
falōko basket for camote
falōang bottleshaped basket M. Sch. IX, 9
falōlang large receptacle for skulls

basket

fāngax man's basket, to be carried on the back, like a knapsack, with shoulder straps; the cover, *tāngēb*, is made of rattan leaves: *tōfon si wāe* M. Sch. XIII, 7 and 8

fanīt basket for salt

fīki si mōnok chicken basket (for ceremonies)

gōlax high basket (about 6 inches) M. Sch. IX, 10

twas si tjōtjon bottle-shaped basket for grasshoppers

kalāpit man's dinner basket, consisting of several partitions, with a string for carrying it on the shoulder

kāttēng fish basket

kimāta large transportation baskets at either end of a long pole, *pātang*, to be balanced on a shoulder

kīax round flat basket, diam. about 8 inches, serving as dinner-plate

kōllax large receptacle for rice, made of bamboo M. Sch. XIII, 4

kōlong chicken coop J. LXXVIII

kotsōkod earth basket

kōyax basket, used in fishing

lāgshan large flat basket, no rim in front; used for *āngō*, boiled camote leaves. (Similar to the *akīd*.) [The largest basket in J. XCIV; the smaller within the *lagshan* is the *akīd*; on top of these two is the *falōko*; then there are several *kīax* and the high, bottle-shaped behind the dinner-plates is the *kōllax*, for *fīndāyax*, pounded rice.—]

lāa a large low basket, for women, to be carried on the head

ōkad a fish basket

sakōlong funnel-shaped basket, the temporary receptacle for the heads brought home from a successful expedition M. Sch. XVI, 13

sāngi man's basket, similar to the *fāngax*, but without cover M. Sch. XIII, 5

shōlong basket suspended beneath the roof, for knife and spoons; basket in the *fāwi* (see: buildings), containing skulls: *sholóngan*

takōtsog [*takōtjag*] dirt scoop

taydān woman's large transportation basket, carried on the head and usually placed into the *lāa*. The large basket: J. XCIII and CXXI

tōpil dinner basket

- basket** *toktōpil* children's food basket
 tāfong receptacle for thrashed rice
- bat** *fātay*
- bathe** *ūmisak*; See: wash
- battle** *falōgnid* (battle with modern arms: *kūfad*);
- battle cry** *ēn/ngā/ōak* I shout a battle cry, challenge
- be, to** [361—365]
- beads** *apōng*; of black seed: *gēsax*; of gray seed: *atlākūy*;
 red stone: *apōngō*, or: *sīleng*; large white agate: *fōkash*
 of brown berries: *palīdbēd*
- beak** *tōpkay*
- beam** vertical: *tōkod*; horizontal: *fatānglay*; inclined: *tōklod*;
 a beam to carry a burden: *dtang*; I carry: *iatāngko*;
fatāwīl: beam at the end of which I carry.... See: pole,
 post, basket *kimāta*
- bean** *faldtong* [*balādong*]; *ītab* black and gray beans; *kālab*
 small green beans;
oākek—inoāgko—maāg, Person.: *inoākak* I gather beans
mamalādtong—namalādtong I go to get beans
- bear** See: birth; carry
- beard** *sāpki* near the ears; *sūbok* at the chin; *sīmsim* any
 hair in the face, whiskers etc.

- beat** *kogŏngek* (strike); *fayŕkek* (whip); *patŏyek* (kill)
pat/ŏngek (strike) I beat the gong, the "gŏngsa." See:
strike; knock; rap
- beautiful** *kŏwŕs ay ŕlaèn* "good to see;" *shayŕkek—shinayŕgko—*
mashŏyŕg—mandŏyŕg: I shape beautifully (pots, spears,
utensils)
- because** *tay*; *mo kŏ man tay*: certainly because; because indeed
- beckon** *kawŏtsak—kinawŏtsak* I make a sign to come near, I call
by signs
- bed** *kŏtèn* (Igorot?). sleeping board in the "ŏngan," the
sleeping chamber: *ŕlek*; *ŕfŏyk* a mat
- bedbug** *kŕtŕb*
- bee** *yŕkan*; bumblebee: *fŕlŕngan*
- beef** *fŕka* (i. e. cow) *ŕstja 'y nŏang* (meat of the buffalo)
- beetle** *ŕfib*; *fŏkfŏktŏd*; *kimkŕmi* cockroach
- before** *sasŕkang* [398]; *ŕfus*, *ŕptjas* [309; 413; 446]
mangŕnŕna mo...: "earlier than" before the house: *is*
tjŕla ("in the court")
day before yesterday *kasŕn adŕgka*, or: *is kasŕn ŕgka*
- beggar** *inŕimosh*; *inlimŏshak* I go begging
- begin** *ilŕbok—inlŕbok—mailŕbo [mŕlŕbo]—mangilŕbo.*
he begins to speak: *ilŕbŏna 'y ɛngkŕlŕ*

- beginning, the** *lablabóna*; (the first); *is nan lablabóna*: beforehand;
kǎ/ilabóan the beginning
- behind** *tsógok* [*tsógog*]; *is tsógok* [400; 412]; I go behind,
follow: *umónódak*; *tsogókek*: I have behind; I put behind;
(hence: I am in front;) *tsogókek síka*: you are behind me;
éngka is tsogógko! go behind me!
- believe** *abfolútek—inabfólutko—maabfólud—mangabfólud*. Per-
son.: *umabfóludak*.
- bellow** (of the carabao, water-buffalo) *in/ngǎek nan nóang*, the
b. bellows
- bellows** *opóop*; I work with the bellows: *opóópak*. feathers at
the piston: *tsǎdtsǎd*; tubes leading to the fire: *tófbong*
[*tófbong*]; the blast, air: *súysuy* or: *tjáklím* (wind)
Cf. Ling Roth, Natives of Sarawak etc. II, 236 f.; Jenks,
B. I. 126 f.; Meyer u. Schadenberg, Album v. Phil.-Typen
(1891) Taf. 30; Leo Frobenius, Geograph. Kulturkunde,
IV. Teil (1904) p. 200, Asien Taf. IV.
- belly** *fóto* [*bodo*]
- belong** [107] *kóá*: property. *kóan tódí*: it belongs to that one
...*ya kóak*....is my property, belongs to me.
- below** *is koápná*
- bench** *fǎngko* (Sp. banco); *tuktjúan*: sitting place
- bend** *digkóek—díníggok—madíggko—maníggko*. [*tikóek, digúek*]
bent: *nadígdigkó*; *lidódek—linidódko—malíddod—*
minlíddod I bend and hurt thereby (a finger etc.)
tjapóshak—tjinapóshak—matjapóshan—manáposh I bend
by laying a heavy mass upon; *mabfákog nan awádkna*:
his body is bent.

- bend** *pikódek—pinikódko—mapítkod—mamítkod* I bend to a loop
- beneath** *is kóǎpna; is kokoǎfōna* (beneath it); *is nan tsáŋo; is nan tsáŋo nan tukťjūan*: beneath the chair, seat. [405]
- berry** *pókong; pínéd*
- beside** *is nan tsápat; at my side: is nan tsapátko [ťjapátko]*
- best** *kǎgǎwís; kǎgǎwís mo amín*: better than all
- betray** *éngakak* (lie)
- better** *kǎgǎwís mo...* better than; *makǎan*: better in health (from *kaǎnek* I take away, e. g. sickness).
manǎkas it is better [414] (probably Ilocano? vb. *akǎshek*, to improve, heal).
manǎkas is umaliantǎko it is better that we go
kumarwís nan sakítko: I am getting better (my sickness gets better); or: *makǎanak*, see: take away, heal
- between** *kǎǎwa* [404]
- beverages** *tǎpuy*: rice wine; *fáyash* [*basi*: Ilocano, not Igorot], alcoholic beverage made of sugar cane; fermented by means of *tǎbfig*. *sǎfeng*: a fermented drink made of meat, vegetables, grasshoppers, bones etc.
- big** *ťjaktǎđki*; very big: *ťjaktǎgǎa* [*ťjaktǎgǎag; ťjaktǎgǎora*; r is a rough sound between r and l]—*patǎktǎkǎlék*: I make big, enlarge.
- bind** *fǎlótjek—finalótko—mafǎlǎed—mamǎlǎed*. *fǎlǎed*: string, wire.
mamǎlǎedak I am bound, a prisoner, fettered. See: tie.

- bird *ayáyām*; young bird: *góyad ay ayáyam*; *ának si ayáyam*
- bird's nest *ákam*; *áfong si ayáyam* ("house")
- birth *pafaldék—inpafálak—maipafála—mangipafála* I give birth
or: *í/anákkó—inanákkó—ma/iának* [*mának, mayiának*]
Person.: *umánakak. insátjǎak.* "birthday:" *ákyu ay*
finmaláána.—See: born
- bit, a *akít* (a little)
- bite *kédǎk* [*kíǎk*]*—kinédǎk—makédǎn—mǎngdéb* Person.:
inkáǎbak; kumdébak. kagǎk (chew); I bite off:
angǎitek—inangǎitko—mangǎngǎd—maǎngǎd
- bitter *inaklǎd*
- black *ngítid* [*ngítit, inngítit*]; *ingitatáo* very black; *kumdébak*
is inngítit I make black, paint black; or: *pangíttek—*
inpangítitko—ma/ipangítit—mangipangítit
- blacksmith *fufǎmsha*
- bladder *fítjong*
- blade of spear: *táfay* (*táfay*, as part for the whole: the spear);
blade of ax: *pinǎngash*; blade of adze: *sáka*; of knife:
kǎpan
- blanket *íwis*; *pítay*; *pítay ay pinakpákan*: a "*pítay*" of best material
and make; M. Sch. VIII, 4, 5, 6.; *pítay ay báku si*
falátong: made of "fiber of bean stalks"
káǎpas: a girl's blanket
fayǎong dark blue blanket with white stripes;
a stripe: *fálid*

- blanket** *fantjåla*: white blanket with blue stripes, also: *fantjåla ay dinåpi* [*tinåpi*], if the stripes are broad. M. Sch. VII, 5 *ifån si ongõnga* a blanket for wrapping and carrying a child
- bleed** *djumålaak*; *fumåla nan djåla*: the blood flows out
- blind** *nakimid*, from: *kimitek nan matak*, I close my eyes
one-eyed *nabtshek*; *fåltsing*; *båldok*
blind with open eyelids *fålag*; *nakållao*
(*nabældingan*: with white pupil, albino)
- blistered** *malofåbtjong*
- blond** *fuyångyang*
- blood** *djåla* [*dåla*, *tsåla*]; *djumadjåldak*—*djinmadjåldak* I am bloody
padjådek—*inpadjålak*—*måpadjåla*—*mangipadjåla* I make bloody
- blossom** *fånga*
- blow, I** *subåkak* [*shubåkak*]—*sinubåkak*—*masubåkan*—*manåbok* [*manåbog*]; *pashubåkek*: I cause to blow, i. e. I call the conjurer, the "*insåbok*," to blow away sickness and pains; *ångka pashåbok!* go and call the conjurer!
Person.: *insåbokak*—*ninsåbokak*
fitjåkek—*finitjågko*—*måftjog*—*mamåftjog*: I blow, inflate
- blue** *asåil* (Sp. azur); *tåna*, *tinåna* (Sp. Iloc.); usually: *ngåtit*, i. e. black
- blunt** *na/åpåd*; *opåtjek* [*obåytjek*, *obådek*, *opåtjek*]—*inopåtko*—*maåpåd*—*mangåpåd* I make blunt, dull

- boar** *fáa* [*béa*]; *láman*: wild boar
- board** *léshab*
- boat** *fángka* (Sp., Iloc.) (unknown to most Igórot); *babéil*, steamboat (Sp. vapor) *lákid* "a Span. bamboo canoe;" raft
- bobbin** *mogónan*; (*podónan* in Lepanto)
- body** *áwak* (living or dead; men or animals)
- boil, I** *inítek*—*inínítko*—*ma/ínid*—*mangínid*; (boil water); *abfuyáek* boil down sugar, salt; *paluákek* [*paloákek*]—*inpaluágko*—*malúag*—*mangipalúag*. Person.: *inlulúag* it is boiling, bubbling; *lumúag* it begins to boil
Person.: *lumákek*—*linumákek*. *linúmag nan tjénum*: the water boiled
tsa [*tja*] *luméag*: it is boiling, continues to boil.
See: cook
- boil, a** *féyüy* (furuncle etc.); a scar from a boil: *náyáman*
- bold** *máléngag*; I am brave, bold: *maléngagak*
- bone** *ténga* [*tóngá*; Samōki: *tóngal* and: *tóngar*]; *íngid*
- Bontoc** *Féntok* [*Fóntok*]; *iFéntok* an inhabitant of Bontoc; *iFéntokak* I am from Bontoc; *iFéntok ay Igólot* a Bontoc Igórot. Bontoc region: *Tjúllyá*, or: *Kénsátjan*. (in Songs.)
- bony** *nafkód* (lean, thin, skinny)
- book** *líblo* (Sp. libro)

- border** *āmas* (part, dividing line, frontier); *flid*
- bore through** *lushkāwək—linushkāwək—nalūshkāwək—minlūshkāwək. tēlkek—tinlēkko—nātlek—mānlek* pierce the ear lobe
- born** *finmāla* ("come out" from *fumālaak*); *ma/iānak* ("enfanté").
I am born as... *mabfōluak*; *mabfōluak is kāag* I am born as a monkey, I became by birth a monkey; I make by birth, I create as: *fəlōūwək—finəlōūko—nafəlōu* [*mabfōlu*] *maiānakak—naiānakak* (ad *Fēntok*) I am born (at Bontoc)
nan ongóngā ya finmāla adūgka: the child was born yesterday
- borrow** *teḡkōūwək—tinkōūko—mātkōu* (to borrow any object)
inpakawātak is nan bīlak I borrow money (*kaawātek*)
- bosom** *sōso* [*shōsho*]
- both** *amīn nan djūa*: ("all two"); *amīn nan djūa'y mātam* both of your eyes
- bottle** *bāngawək* ("glass"); *fotīlya* (Sp.)
- bottom of a pot, jar etc.** *koldngad* [*goldngad*]
- bough** *pānga* small bough, twig: *pīngi*
- boundary** *āmas* (border, part)
- bow** *bandolay* (Iloc.): bow and arrows (scorned and never used by genuine Igorot)

- bow down *inl̄pedak—ninl̄pedak*
- bowels *fə̌ang*
- bowl *sōkong* (used also as cover for jars); *tjūyo*: wooden bowl.
See: pot, dish, jar etc.
- box *āgəb* [*ākop, ākub*], also “trunk” little box, to keep
utensils: *təktə̌kno*
- box, I *kogōngək* (strike)
- boy *ongōnga* 'y *lalāki* (“male child”); baby: *kllang*; older
than about twelve years: *fobfālo*. Plural: *ongānga*;
fobfafālo
- bracelet *sōngab*; see “armlet”
- braid *ap̄itjek—inap̄itko—māāpit—mangāpit*. Person.: *umāpitak*
- brain *ə̌tek* [*ūtek*]
- branch *pānga*; dry branch: *l̄pat*
- brass *kātjing* (also: brass chain)
- brave *mālēngag*; *abafūngēt*
- bread *tināpay* [*dināpay*; a loan word, as the Igorot do not make
any bread; Malay: *tināpay*: kneaded]
- break *p̄itnek—pintēngko—māptēn—māmitēn* [*māmten*]
fakāshek—finakāshko [*finēkāshko*] —*mafākash—*
mamākash I break and destroy (by violence)

- break** Person.: *fumākashak; infākashak*. But: *fekāshek* I throw
potlōngek—pinotlōngko—mapōtlong—mamōtlong I break off; *potlōngek nan potlōngna*: I break off a piece here
kibōngek—kinibōngko—makībong—mangībong break to pieces; or: *pitapitāngek*
pa/abōkek—inpa/abōgko break completely, smash to pieces
ma/ikābkab: the last pieces broken off one after the other, in small sections, as e. g. a stick is gradually shortened
pekpēgkek—pinekpēgko—mapēkpeg—mamēkpeg I break an arm; leg; also a stick etc.—*napēkpeg nan līmak*: my arm is broken.
sokpōtek: I break a string.
- breakfast** *māngan* (*mang* and root: *kan*)
- breast** *sōso* [*shōsho*] (of man and woman)
- breastbone** *palāgpag*
- breath** *ngāys; ngāsa*
- breathe** *lalāyak nan tjakīm*: I draw in the air; *inngāsaak* I breathe; *insiyōkak* I breathe heavily with a whistling sound; I pant, breathe after carrying a burden: *inīsūysuyak*
- breechcloth** *wānis*, for men; *fāla* and *wākis*, for women. Different kinds: *sōbut*, or: *tināngag*: yellowish, made of tree fiber, (*sōbut* [*sōfut*] means also a large bag of rice) *tināngag*, made in Tucucan and Biduakan
winangtsan [*winantsan*]: red and blue (black)
finalongfōngan: very fine and elaborated, "all string"
tjina/ōkan: with red ends, tassels
tjināngta: white, for men
linānlan: for men, similar to *tjināngta*
fā/a: for men, all blue
pinōshlan: blue with small stripes
fāla: a little apron, also worn by men

- bride** *umǎfong ay fafáyi*; bridegroom: *umǎfong ay laláki*
- bridge** *lǎngtay*
- bridle** *fugádo* (Iloc.)
- bright** *s̄tli*; *sumtli nan ákyu*: the sun is shining bright; [*somtli*]; *pasilték* I cause to shine; I reflect light from polished metal
infítftjang nan ápuy: the fire burns with a bright flame;
or: *kæmálang*
- bring** *iyáik* [*yáik*]—*inyáik*—*ma/iyáí* [*mayáí, mayáli*]—*mangiyáí* [*mangyáí, mangyáli, mingyáí*]. Frequentat. *yáiyáik*. Person.: *inyáiak* [*inyáliak*]; *umyáiak* [*umyáliak*]. *umyáiak* means often: I go and bring
Causat. *payáik*, I order to bring, I send to somebody.
iyápok—*inyápok*—*maiypó*—*mangiyápo* [*mingiyápo*] I bring from; *iyápok ad Fǎntok*: I bring from Bontoc
isáak—*insáak*—*ma/isáa*—*mangisáa* I bring, carry home
pasíkpek—*inpasképkó*—*ma/ipáskép*—*mangipáskép*:
I bring into the house, (a pot, box etc.) Also: I order to enter
itólik I bring back (return)
- broad** *anandæwa*
- broil** *tjastwék; tjæwísek*. See: roast
- broken-
hearted** *mafákash*, figurat. from *fakáshék* I break, destroy
- brook** *tabtabákaæ* (in rainy season); bed of a brook: *kinnáæan*; several tributaries to the river Rio Chico, which are passing through Bontoc are called: *kínnææ*
- broom** *sis/t*; use a broom: *sis/tak*, Person.: *insts/iak*

- broth** *lftang*
- brother** The same terms, only distinguished by adding: *ay laláki*, or: *ay fafáyi*, serve for both brother and sister:
ítad [*étad*]: brother, sister, is the general term for younger as well as older brother or sister.
yán/a: the older brother or sister; plural sometimes: *yunína*; the oldest brother or sister was called in "old language:" *pangólo* "headbrother."
anótji [*inótji*]: the younger brother or sister; plural sometimes: *ánánótji*.
 (the second brother: *súmnid ay laláki*; the third: *kaerwáan ay laláki*; "there is no term for the fourth etc. brother.")
 brothers and sisters, "Geschwister:" *áki*; usually: *sináki*, two brothers or sisters; *sinäg/i*, more than two brothers or sisters.
 the brother is to his sister: "*kalalakfána*," she calls him: "*kalalakfak*," my brother.
 to a brother his sister is "*kafabfäytána*," he calls her: *kafibfak*, my sister, when speaking of her to others. Or: *ítadko ay fafáyi*, *yán/ak ay fafáyi*, *anótjik* [*inótjik*] *ay fafáyi*.
pangólok ay fafáyi: my oldest sister (if she is the oldest child); *sinakfkami*: we are brothers and sisters, we are children of the same parents.
- brother-in-law** *kássud ay laláki*; sister-in-law: *kássud ay fafáyi*. The wife's (or husband's) sister's husband: *abflad ay laláki*. The relationship of brothers (or of sisters-) -in-law to each other: *sinínget*.
- brow** *kftong*
- brown** *käg tflin*, "like a ricebird;" darkbrown: *ngftit* "black;" redbrown: *inkflad*, "red;" light brown: *faklngi* "yellow."
- bubbles, it** *inföbfoð* (*nan tjénæm*, *nan íb/ib*: the water, the spring, well). See: boil

- buck** of deer: *ǒgsa 'y lalǎki*
- bud** *fǎǎ*
- buffalo** Bubalus buffelus L. (Report of the Phil. Comm. IV, p. 13f.) "water-buffalo;" (J. p. 107f.) tame buffalo: *nǎang* [*nǎang*]
wild: *ayǎwan* [*ǎyǎwan*]
cow: *kamfǎkyan*; bull: *tǒt/ǒ*; calf: *ǎnanak ay ayǎwan*, *ay nǎang*. See: wedding
- bug** *ǎfib, fokfoktǒd, kǎteb*
- build** *kǎpek* (make)
- buildings:** *ǎfong*, house; *fǎ/ǒy* [*fǎ/ǒü*] large house; *katyǎfong* small house, hut; houses of an "ǎto:" *fǎwi*: councilhouse of the "ǎto," place where the men assemble in the evening to discuss affairs and where the old men and single boys sleep; see: "councilhouse;" the stone wall around the court: *tǎǎpay*; the flat stones on top of this wall: *tǎngfǒu*; *abafǎngan*, [*pabafǎngan*]: house like the "fǎwi," but with a larger court in front, where ceremonies are frequently performed, with slaughtering of pigs, dogs, chickens. Also dormitory for old and unmarried young men and boys.
ǒlog: dormitory for the girls of an "ǎto." [*ǒlag*]
ǎllang: granary
- bull** *tǒt/ǒ*
- bullet** *fǒbǎlǎ*
- bunch** one handful of rice ears: *sinfǎngé* [367]
- bundle** *fǎǎgshong*; *fugshǒngék—finugshǒngko—mabfǎǎgshong—mamǎǎgshong* I pack into a bundle. bundle, i. e. one load: *ǎǎwǎd*

- burden** *aæwid*; see: "bundle."
- burn** *pafitjǎngək—inpafittjangko—ma/ipafittjang—mangipafittjang* I cause to burn, kindle. Person.: *fumitjǎngək—finmitjǎngək* to burn (intransitive) *infitfitjǎngək* to burn brightly, to be ablaze *ishǎnok [isǎnok]—inshǎnok—ma/ishǎno—mangishǎno* I put into the fire; I burn wood etc. Synonym: *igtǎngok nan kǎyo* (wood) *pǎak [pǎak, pǎak]—pinǎak—mapǎan—[mapǎan, mapǎan]—mǎmæ* I burn down, destroy by fire (houses, granaries etc.) *napǎan nan ǎfong*: the house is afire *tǎdngək—tinǎdngək—matǎdngan*: I burn my hand, finger etc.
Also: *naǎtongan nan lǎmak*, my hand is burned (*ǎtong*: warm); *atǎngək* I burn *kǎfek (kǎfek)—kinǎk—makfa—mangǎfa*: I burn pots; Person.: *inkǎfaak is fǎnga*
- burn, a** *malafǎbtjong*
- bury** *ika/ǎpkko—inka/ǎpkko—ma/ikǎ/æp—mangikǎ/æp [ika/ǎpkko]*; I hide in the ground, I dig a hole; *fekǎfek*: I bury (at midnight) an enemy's head.
- busy** I am busy: *nay si tsak tsǎnoèn* ("here is to work for me"). See "work."
- but** *siǎdnay [sǎdnay] [433]*; *ya* (and)
- butterfly** *fǎnǎlǎfǎlo*; a small b.: *akǎkob*
- buttock** *ǎpo [ǎpo, ǎpo]*
- button** *fǎdi, fatǎnis* (Sp. Iloc.)

- buy** *lagóak—linagóak—malagóan—minlágo*. [Pret.: *nilagóak*, by metathesis.] Person.: *lumagóak—linmagóak*. place for buying: *kalăgóan*.
- by** governing the agent of passive verbs: *is, ken* [390]. by and by: *is aedæni*.

C

- cage** *kólong*: chicken-basket.
- calf** *ínănak ay ayăwan* (or: *si* for *ay*); calf of the leg: *fítkin*.
- call, I** *ayăkak—ínayăkak—maayăkan—mangăyak* [*mangăyag*]. Person.: *umăyakak—inmăyakak*: I call to come. call; name: *kănak* (say). *ngă nan kanăm si sa?* what do you call this?
fúkaæwak—finăkaæwak—mafukăæwan—mamăkaæ I call loud, shout to one; Person.: *infúkaæwak—ninfúkaæwak*.
lalăyak—linalăyak—malalăyan—minlălay to call to come, to call near; Person.: *lumălăyak—linmalăyak*.
yishtjăek—yinishtjak—mayishtja to call animals.
 The call: *yishtja!*
- “camote”** (sweet potato) *tôki*. Varieties: *fitôklo*, brown, “the best;” *akufăngfang*, brown, inferior; *shôshog*, light brown; *patôki*, white, “better than *shôshog*,” *linôko*, brown; *lôkmug*, brown; *kîweng*; *tangtănglag*; camote-settings: *finaltling*; leaves: *ăngö* (boiled as food for pigs); camote-stick: *săwan* (implement for digging up); *faăngan*: camote patch.

- can, I** *mabfálinak—nabfálinak; mabfalíngko* [mafálinak: 317]
See [298]
- canal** *álak:* dug out for irrigation of fields. See: irrigation,
trough, water. a trench: *talákan*
- carabao** see: buffalo
- care** *íkad;* I take care, I care for: *íkadak, ikádká* etc.
ikádkáyæ! care, or: help yourselves! *adák íkad ken síka:*
I do not care for you. *sak/én nan íkad:* I shall care for
it, do it, arrange it. Also: *kíkad; kíkadak is kanéntáko:*
I shall care for, prepare our dinner. *íkadak [kíkadak] ay*
mangála: I take care to take: I help myself to it.
éläy! I do not care! *éläy umáyka!* I do not care if
you go! Or: *éläy mo umáyka. tak/én mo ma/íd kánëk!*
I do not care if I have nothing to eat!
I care for: *ínongnóngko. míd nongnóngmo:* you care
for nothing, you are negligent, worthless.
I take good care (of children), provide with food:
ö/óshdek or: *nongnóngek—ninongnóngko*
I take care of the sick: *tokóngak—tinokóngak—*
matokóngan—manókong (nurse)
- carpenter** *shumasháfad* (skilled in house building); see: plane
- carriage** *kalimáto [kalomáto]* (Sp. carromato)
- carrier** *kangkadsól [kalikadsól]* (Sp. cargador)
- carry** *sagfátek—sinagfátko—maságfat—manágfat [manágfad]:*
a burden on the shoulder
agtóek—inágtok—ma/ágtó—mangágtó: on the head (as
women do)
karáwlik—kinaráwlik—makaráwli—mangaráwli I carry
the double basket "kimáta." Also: *ikáráwlik*
ibfataráwliko—infataráwliko—maibfatáráwil I carry on a

- carry** beam on the shoulder, (*fatáæwil*: the beam, pole, at the ends of which the burden is fastened.)
iatángko: I carry on a beam, a burden being suspended at the middle of the beam
saklúyek—sinaklúyko—masákluy—mandákluy I carry a child on my arm
abfðik—inabfðik—maabfði [*ábfaæk—ináfak—maáfa—mangáfa*] I carry a child on my back, in the wrap *ifán isáak* carry home (bring home); or: *isklþko labðnek* I carry with both arms (a box, table etc. before my body)
alëbfdek I carry under the arm
isángik (is nan itjgko) I carry on my back in a basket
tapaydek I carry in my hand
pasþkpek I carry into... (bring into)
ifálak I carry out; Infinit.: *ifála*
igaðngko I carry away to an other place
ofðek I carry to an other place in several trips
idðngko I carry away from a place *indðngko—ma/tdan ita/ðlik* I carry to the rear, carry back [*itðlik*]
 See also: "to take, to bring"
- cast away** *fwasðko, [ðuwasðko]* (throw)
- castrate** *fitlþak—finitlþak—mafittlan—mamittli*
- cat** *kósha* (loanword); wildcat: *ínyææ; släy* (coon?)
- catch** *tjipápek—tjinþáþko—máþpab [máðþap]—mánþab.* Person. *tjünþáþak; aláek*: I (take) catch, get fish; or: *katjöúwek*. See: angle, net, trap, fish etc.
adikðek—inadþkok—maadþko—mangadþko I catch in running, pursuing; or: *apayáæwek* (pursue)
kén/nek—kinnak—nákna I catch in a trap or net; *nákna*: the prey. (*aláem sak/én!* catch me! *siktam sak/én!* catch my leg! in games)
- caterpillar** *kétjèng; atdtjæ*

- cease** *tumgôyak* (stop)
- celebrate** *intêngaræak—nintêngaræak. tumengarætåko aswåkas!* we keep holiday to-morrow! (thus announce the boys, calling from *ato* to *ato*, a holiday proclaimed by some sacred men.)
See: feast
- ceremonies** *mångmang* (sacrifice a chicken; prayer etc.); Verb: *inmångmangak*
mangåpuy ceremony with fire in the field (or house)
sångfæ (sacrificing a pig) Verb: *insangfækåmi*, we sacrifice...
manæwîsak or: *tsæwîsak* I perform a less important ceremony or sacrifice. See: roast.
inanîtöak I perform a ceremony for the soul of the deceased, the *anîto*
õtong burial ceremony;
påt/tay: performed in the sacred grove *papat/tay* by the priests *pumapåt/tay*; Verb: *mamåt/tayak*
(And great many other ceremonies connected with agriculture, wedding, burial, sickness, headhunting, wind and weather etc.)
- certain** *tit/twa* true; a certain: *nan tsa ay...* or: *wodå nan...*
there is one
- chain** *kayåkay*; brass chain *kayåkay ay kåtjing*; *katéna* (Sp. cadena)
- chair** Igorot: *tuktjåan, katuktjåan* (a seat); Alab: *sakåban*;
Iloc. *palångka; fångko*
- chair for a corpse** *sangåtjil* (The body, tied upon the *sangåtjil*, is kept before the house several days, until it is buried)
- chamber** *ångan*, see: house

- change** *sokáđak—sinokáđak—masokáđan—manókad*: I change anything, money, name, cloth, work, etc.
 Person.: *insókáđak* [*sáđnak*; *sokáđnak*]. See: barter *ísublik—ínsublik—ma/ísubli—mangísubli*, I change money;
 Person.: *insábliak—ninsábliak*. The passive or middle: *ma/isúbliak* [*misúbliak*] means also: I change my place, my order with an other person; I come in turn; I take his place.
ngəməťjanak [*ngomáťsənak*]*—nginməťjənak* I change my name (*ngáťjan*), I transform myself (in fables, tales etc.), I become.
náťken (from *tėken*, other, different) changed.
- charcoal** *əling*
- charm** *amáya* (a piece of bamboo, 3 inches long, in which an herb or other charm is kept; it “wins love, keeps off mad dogs, prevents defeat”); *sáknib* a similar charm, wards off evil spirits (“*anťto*”), misfortune, sickness. *Sáknib*: resembles a piece of coal; “the people in the North make it; it must not be opened.” Especially strong as *sáknib* is a “Thunder’s tooth: *řobá nan kťťjo*. Considered most precious and bought at a high price.”
- chase off** *pakaánek*; *ibi/ibóyko* (drive); *pashakóňgek* I chase back
- cheap** *akťť nan lágona* (little its price); *nālagá* (Iloc.)
- cheat** *lokóek* [*logóek*]*—linókok—malóko—minlóko*; Ilocano; Igorot use besides this loanword: *əngākak*, to lie.
- cheek** *támong*; near the temples: *ťping*.
- chest** *tákėb* (breast). See box, trunk.
- chew** *tamťkek—tinamťgko* [*tinamťtko*]*—matámid*.
kagáđek—kináđgak—makáđga—mangáđga.

- chicken** *mõnok* [*mõnog, mãnok*]; young chicken: *ĩmpash* [*ĩmpas*]; *tjfsak*; wild chicken: *sãfag kõlong*; chicken coop.
- chief** of a town, appointed by the Spaniards: *plesidẽnte*; not "chief," but a rich man of great influence: *gadsãngyen* [*katjãngyẽn*], "primus inter pares." *nangãto*: a man of high rank (Iloc.)
- child** *ongõnga*, Plur.: *ongãnga* [or: *ongõnga*]; *ãnak*, Plur.: *ãñanak*: son or daughter
ongõngaak: I am young.
ongõnga 'y lalãki,—'y fafãyi: a boy, a girl;
ãnak ay lalãki,—ay fafãyi: a son, a daughter.
the only child of a family: *fũktong* [Or: *nan ĩsang*, the only]. See: baby, boy, girl, youth.
sinpãnganak: all the children of a family.
umãnakak—inmãnakak: I have, I had children.
- childish** *naõngong*
- chin** *pãnga*; (jawbone, used often as handle for the gong)
- Chinese** *Tjĩno* [*Tsĩno*]; *Sãnglay*.
- chips** *sãpsap*
- chisel** *tãlog*; to use a chisel: *talõkek—tinalõgko—matãlog—manãlog* (Iloc.?)
- choke** *sẽktek—sinkẽtko—mãskèt—mãnkèt*. See: strangle, suffocate
- choose** *piltek—pinflik—mapfli—mamfli*
- chop off** *fakãkek*, Person. *mamãkaak*; *potlõngak* See: cut

- church *simfān* (loanword)
- cigar *pināltjis* (from Iloc. *paltjisek*, I roll); *afāno* (Sp. "Habana?")
- circular *nalimlīmo*. I make round: *fowādek—finōwak—mafōa—mamōa*
- circumcise *sigyātak—sinigyātak—masigyātan—manīgyat*
- city *fli*; *nan fli'd Fāntok* the town of Bontoc
- clay *bīda*: (*pītek*: mud)
- clean *apapōkax* (*pōkax*: white); I clean: *papokāwewek*;
I am clean: *pamōkaxwak*; *lulūtek—linulūtko—malūlud—minlūlud*: I clean a water channel, pipe. clean, clear water: *nalilēngan*. clean, washed: *namīs* (from *īmsek*: wash)
- climb *kalāfek—kinalābko—makālab—mangālab*. Person.: *kumālabak—kinmālabak*. climb a mountain; see: "ascend." (I start to climb a mountain in order to work: *foknākek—finoknāgko*. Person. *mamōgnakak* [*mamōknakak*]. See: go out.)
- cling *intāyūnak*; *insābfūdak*: I am hanging and hold fast to a branch
- clock *līlaxh* (Sp. reloj); *ōlas*: "hours" (Sp.)
- close, I *īnfak—inīnfak—maīnfan—mangīnfan*.
tāngfak—tināngfak—matāngfan.
ītangēbko—ītangēbko—ma/itāngēb—mangitāngēb
kinītek—kininītko—makīmit I close (my eyes) (*nakīmit*:

- close, I blind) *kimftek nan mātak*: I close my eyes
amōmek—inamōmko—maāmom I close my mouth:
amōmek nan topēkko
- close together *madjidjitāko*: we are close together, we stand in one group
- cloud *lifōo*; *kalifōlifōo*: a mass of clouds. (G. Gewōlk)
- club *lōlo*, a stick
- coal *kalifōn* (Sp. carbon) charcoal: *āling*
- coast *nan ilid nan pōshong* (*pōshong*: sea)
- coat *āklang*; *lāmma* woman's coat; a man's: *fādo* [*fādso*;
bādo] (Iloc.) *mamādsoak*: I put on a coat (Or: I put on:
ipuṭko; I take off: *kāānek*)
- cock *kaṛwātan*
- cocoanut *ṭnyug* [*nṭyog*]; cocoanut-oil: *lāna* (Iloc.);
milk of c.: *tjēnum si ṭnyug*
- coffee *kāpi*; *kāpiak*: I drink coffee
- coffin *alōngan* (probably: "shady place," from *ālong*)
- cohabit *iyōtek—iniyōtko*. Person.: *inyōtak*.
- cold *lāteng*. *mashkāṛwak* [*mashkāṛak*] I am cold, freeze
inlakṭweng it is very cold
lumāteng—linmāteng it turns cold
palakitwēnggek—inpalakitwēngko I make cold

- cold, a** *dǝykak* in the throat; *mǝtig* in the nose; *mamǝtigak*: I have a cold.
- collarbone** *piŋpǝgok*
- collect** (taxes) *obǝfek*—*inobǝbko*—*maǝbob*—*mangǝbob*.
salǝbek I collect provisions measured by the “salub” (Iloc.)
alubǝfek; Person.: *inpasǝlubak*; *inpaǝbobak*: I order to collect. See: assemble.
- colt** *ǝnǝnak ay kafǝyo*
- comb** *sǝkud* [*sǝkod*; *shǝkud*; Iloc.: *sakǝysay*]; *sokǝtjek*—*sinokǝtko*—*masǝkod*—*manǝkod*: I comb.
- comb of cock** *ʔfalǝngafǝŋ*
- combat** *ʔalǝgnit*
- come** *umǝliak*—*inmǝliak*. Frequentat.: *umǝliǝliak*.
makǝlak I come with others.
paalǝtek [*pǝlǝtek*]—*inpǝlik*—*mipǝli* I cause to come.
come!: *ǝlika!* *alǝkǝyǝ!* [*ǝyka!* *aykǝyǝ!*] [Or: *ikǝ kayǝ!*
ʔka kayǝ!]
tomǝliak [*tǝmǝliak*]—*tinmǝliak* I come back
pumǝnadak [*bǝmǝnǝdak*]—*pinmǝnǝdak* I come down;
inǝsigak—*ninǝsigak* I come down
fumǝlaak—*finmǝlaak* [*finmǝlak*] I come out;
lumushǝfǝdak: come out of a hole, a narrow pass, a forest...
sumǝǝak—*sinmǝǝak* I come home (to the house).
ǝmdjanak [*ǝmtsǝnak*]—*inǝmdjanak* I come, arrive.
sǝmkǝpak—*sinǝmkǝpak* I come in; *paskǝpek*: I order to come in; *kalǝliak* I came just now [297]
lumǝsǝnak—*linmǝsǝnak* I come over, across
malǝǝak I come from; [*mapǝǝak*, *mabǝǝak*; for *malǝǝanyǝ*
the forms: *malǝǝanyǝ*, *mabǝǝanyǝ* etc. are found] *nalǝǝak*:
[353] [384]. Or: *umǝliak ay nǝlǝpo is...* [*ay nǝlǝpoʔsh...*]

- come** *makiǎliak; mangifǎegak*: I come with (*kĕn*). *sĕnu nan nangifǎeg ken sĭka?* who came with you? See: to go, to approach etc.
- command** *filĭnek*. (Alabdial.; Ilocano?); *filĭnek ta...* I order that.... See: order.
- commander** *ǎpo* (loan-word), master, lord, leader, employer etc.; *mamĭlin* (Nom. agentis of Ilocano *filinek* I order).
- community** *sinpangĭli* the united town, land.
- companion** *ĭb/ǎ* (*ĭb/ǎ* means also: an other piece of the same kind: as, *nan ĭb/an nan kalǎsay*: an other shield of the same kind, shape etc.)
nan mangifǎeg: the one accompanying, *nan mangifǎeg ken sak/ĕn* he who walks with me, my companion;
nan kadjuwǎna [372]
nan kadǎak my companion (of two persons;)
nan kat'łomi our companion (of three persons;) see [372.]
- compassion** *sĭgang* [*sǎgang*] See: I pity
- comprehend** *kĕkkkek* (know)
- conceal** *ĭtafǎngko* (hide)
- concerning** *is, ken*
- cone** *fǎlĭfǎg* cone of pine
- confide** *abfolǎtek* (believe)
- conquer** *ǎmisak* (*nan fǎsǎel*)—*inǎmisak*—*maǎmisan*—*mangǎmis*
(*nan fǎsǎel*: the enemy)
afǎkek—*inafǎgko*—*maǎfǎg*—*mangǎfǎg*

- conquer *ibabǎltotko*—[*fpapǎltotko*]—*inbabǎltotko*—*maibabǎltod*:
kill by shooting (from: *bǎldug*, *pǎltok*, *pǎldog*, a gun)
- consider *nǎmnimek* (think)
- continue *kǎsǎn* with endings [312;] *kasǎngka ay ǎntsǎno!* con-
tinue to work! see: *tsa* [310]; continuation expressed by
reduplication [290-294.]; continually, all day long:
iyagakyǎko; *iyagakyǎko ay ǎntsǎno* I work continually,
all day long; *iyagakyǎna ay inǎttjan* it is raining contin-
ually, all day long
- contract *bǎsis*, *contratta* (Sp., Iloc.) *kumǎibak is bǎsis*: I make a
contract.—See: agreement
- converse with *makitotǎyak* [*mikitotǎyak*]—*nakitotǎyak*. (with: *is*, *ken*)
- cook *otǎek*—*inǎtok*—*maǎto*—*mangǎto*.
Person.: *umǎtoak*—*inmǎtoak*; *inǎtoak*—*ninǎtoak*.
luylǎyek—*linuylǎyko*—*malǎyluy*—*minlǎyluy*: I cook too
much, too long
- cool *akǎt ay lǎteng* (“a little cold”)
- cool, I *palakitwǎngkek* (cold); *padengnǎnek* (*nan tjǎnum*: the water)
- copious *mǎl/an*; *mǎl/an nan kǎtjǎu* copious, plenty are the fish
- copper *kǎnfang* [*kǎmbang*]
- corn *pǎki* (maize)
- corpse *ǎwak*

- corpulent** *alalāmēsh*
- cost** *kad nan lāgōna?* how much does it cost? (how much is its price?; *lāgo*, price)
nan lāgōna ya līma'y pēsosh it costs 5 pesos
kad sa? "how much is this?"
- cotton** *kāpis* [*kāpis*]
- cough** *inōkokak—ninōkokak*
- councilhouse** *fāwi*. Also sleeping house for unmarried and old men and for young boys. Similarly constructed is the "*pabafēngan*" [*abafōngan*,] which has however in front a spacious, long court, called: *tjīla* (its stone wall: *tjāpay*), while the court of the *fāwi* is semi-circular and small.
 At the *fāwi* the men of an *āto*, town-section, assemble in the evening to discuss matters of interest to their *āto*; these two public structures form the "*āto*," a name given first to the public property of a town section, and transferred from the buildings to the whole town section and its inhabitants, as the Igorot assured.—Strangers go first to the "*āto*" and send from there for the man they want to deal with. Most sacrifices are performed in the court of the *pabafēngan*, a few also in the court of the *fāwi*. At the *āto* there are:
āfong the house, with a fireplace: *anitjūan*;
tjīla the court,
tāngfōu or: *tjāpay* flat stones on top of the enclosing wall, on which the men sit
bōshā [*bōshe*] a post with a roughly carved head; "*anīto*-post"
kaninitjūan a fireplace in the court
falōlang a basket with human skulls, trophies of feuds
- count, I** *iāpek* [*iyāpek*]*—iniāpko—māyab* [*ma/īab, mīyap*]*—mangīap*. Person.: *inyāpak*

- counting stick *kídab*; *kidáfak*—*kinidáfak* I cut notches into a counting stick; the notches denote days of work etc.
- country *fli*; fellow countryman: *sinpangfli*
- courageous *málléngag*
- court *tjlla*; *is tjlla* outside of the house
- cousin *káyæng* (*káyæng* is also the familiar address of intimate male friends of equal age)
- cover *tǎngé̄b*; *lig/ǎ*: cover of a basket (or a winnowing tray); *tótjong*: woman's head cover
- cover, I *ínfak*; *tǎngfak*; *itangé̄bko* (close.)
kafónak: I cover with earth, sand etc.
inkólǣbak I cover the eyes with my hand, so as not to see
- cow *fáka* (Sp. vaca); of the buffalo: *kamfákyan*
- coward *ögiádan* [*ügiádan*, *égiádan*]; *ögiadǎngka!* you are a coward!
- crab *ákkamá*; claw of a crab: *apǎngoy*; crabs in the irrigated rice field: *sǎngan*
- crawfish *pasháyan*
- crawl *lǎmnekak*—*linǎmnekak*; *inlokólokak*—*ninlokólokak* I crawl into a hole; *éngkótsongak* [*ingkótjongak*]—*néngkótsongak*
- crazy *nālǎlǎlǎ* [*nǎlyǎlyǎ*]

- create** *patofǎek—inpatǎfæk—maipatǎfæ—mangipatǎfæ*: I make grow; I create salt, trees, water...
- creek** *kǐnnaæ; tabtabǎkaæ* (brook)
- crocodile** *fuǎya [buǎya]* (loanword)
- crooked** *nadigdigkǎ; digkǎek*: I bend
- cross water** *kitjǎngék—kintjǎngko—maktjjang—mangjtjang*;
Person.: *kumtjǎngak—kinumtjǎngak*
- crow** *kǎyang*
- crow, to** *ingkokǎkák [éngkokǎkák]—ningkokǎkák*
néngkokǎkák nan kaæwítan the cock crowed
- crush** *tǎktékek* (forge; hammer)
- cry** *fúkaæwak* (call); Person.: *infúkaæwak*
inákaak—ninákaak I cry, weep
én/ngǎoak; inkolǎluak I cry to the enemy, challenge
- cultivate** *inlǎpisak—ninlǎpisak*: I clear the ground for a field, I weed; I dig: *inkǎykayak*
- cup** *sǎkong [sǎgong]*
- cure, to** *bǎksak (bǎkesh: medicine); akǎshak* (Iloc.) See: blow
- curly** *kǎlod; nakǎlod*: a Negrito
- custom** *ǎkad [ǎkad]*; *sǎya nan ǎkǎdmi* this is our custom

cut, a

fákag, a wound

cut, I

fakákek—finakágko—mafákag—mamákag I cut off a part of the body (head etc.) *mamákaak* I go headhunting*pætóak* [*putóak; podóak*]*—pinætóak—mapætóan—mamáto* I cut off a part of the body*sibóek—sintbok—masíbxæ—maníbxæ* I cut down (a tree, wood) Person. *insíboak**tiblák—tiníblak—matíbla—maníbla* I cut down (a tree)*kökótjek* [*kékétjek*]*—kinökótko* [*kinékétko*]*—makóköd* [*makékéd*] I cut (wood, meat, camote, my finger etc.)*máködak* I cut myself by accident*lúkidak—linúkidak—malukídan—minlúkid* I cut up the body*lángshæk—linangéshko—malángesh—minlángesh* I cut big logs across in the middle*longshótak—linongshótak—malongshótan* Synonym for *lángshæk**potlóngæk—pinotlóngko—mapótlong—mamótlong* I cut out a piece from the middle, I cut across*potlóngak—pinotlóngak—mapotlóngan—mamotlongan* I cut off a piece at an end; (Nom. ag. form uncertain)*ukádjak* [*ækátsak*]*—inukádjak—ma/ukádján—mangúkak* I cut off an animal's neck*lafákkek—linafágko—maláfag—minláfag* I cut up the body, or a limb; cut into larger sections; carve.*takíbek—tinakíbkko—matákib—mandákib* I cut to small pieces; Person.: *tumákibak—tinmákibak**sengpádek—sinengpádko—maséngpad—manéngpad* I cut off weed, high grass; I cut down, fell a tree*kóltak—kinóltak—makóltan—mánglöt* I cut the hair (*nan fók*)*pinángæk—pininángko—mapínang* I cut with the ax *pínang**wasáyek—inwinasáyko* (!) *—marwásay* I cut with the working ax *wásay**kipánek—kinipángko* I cut with the knife *kípan*

D

- daily** *kaǎkǎkyu; kaɔwakaɔwǎkas*
- dam** *lǎnged* (in the river)
- dam off** *saǎpek* [*saǎpek; saǎbek; sa/tpek*]—*sinaǎbko*—*masǎib*
[*masǎöb*]—*manǎib*; Person.: *insǎibak*—*ninsǎibak*: I
dam off a part of a pond or river, to catch fish, to irrigate
etc.
- dance** *talǎfeng* men's dance (to the sounds of gongs; one man
behind the other, in a circle, whose center is at the dancers'
left side)
Verb: *intalǎfengak*; or: *manalǎfengak*
tjǎlǎɔ man's dance, performed by a single (rarely two)
dancer who executes, with ax, spear and shield, pantomimic
gestures suggestive of attacking and beheading an enemy;
thus he moves about the dancers of the *talǎfeng*.
Verb: *manǎlǎɔak* [*manǎlǎoak*]; the solodancer: *nan*
manǎlǎɔ
tǎdjek man's dance upon one spot, to the slow spondaic
sounds of the gongs; a solemn religious dance.
Verb: *manǎdjekak*
sǎgni women's dance, performed with outstretched arms;
the women are marking time by stepping upon one spot,
holding tobacco leaves in their hands.
Verb: *manǎgniak*
mangǎngsaak I beat the "gangsá" (gong) to the dance
nan mamanpǎngo the dance-leader, whose various steps
and motions the others imitate while following him
tatalǎbnan the place where the dance is executed

- danger** *kaká/ǵǵét*
- dark** *abafulǵnet; angǵnetǵǵ*. it grows dark: *fumulǵnet; ǵngǵeb* dark caused by clouds. See: black.
- dash** *fakǵshek* (I dash to pieces; break) See: throw
- daughter** *ǵnak ay fafǵyi* (child)
- daughter-in-law** *inǵpo ay fafǵyi*
- dawn** *wǵid; si wǵid [is wǵid]* at dawn; *marwǵid* it dawns
- day** *ǵkyu [ǵchu; rarely; ch like the German guttural spirant] adwǵni, idwǵni* to-day; *id kawaksǵna* on the same day *is kǵsǵn wǵkas, kǵsǵn aswǵkas* day after to-morrow *id kǵsǵn ǵgka, adidǵna* day before yesterday *is nan sin ǵkyu* a whole day, all day long *kǵkǵǵkyu; kawakawǵkas* every day *iakakyǵko [iyakakyǵko]—ǵiakakyǵko; I continue all day long* *mapǵtǵ, marwǵid* it is getting day *marwǵkas [marwǵkas]* an other day is breaking *is kǵsǵn ǵkyu* on the next day, or: an other day *tǵngǵǵ* a day of rest, a holiday
See: [413]
- dead** *nadǵy [nadǵy]; mapadǵy* killed; *mamadǵy* dying; *ǵǵy kadǵy* not yet dead, not quite dead
- deaf** *tǵwǵng; matǵwǵng* deafened
- dear** *ayǵka nan lǵgǵna; tsatsǵma nan lǵgǵna* "its price is very much, very high;" *malǵyad* beloved; *leyǵdko* my dear.

death	<i>ǐdöy</i> [<i>ǐtöy</i> , <i>ǐdöy</i> ; <i>ǐdöy</i>]; <i>kadǔyan</i> : time, place of death; death
death-chair	<i>sangǎdjil</i> . See: chair.
debt	<i>ǔtang</i> ; I am indebted, I owe: <i>wodǎy nan otǎngko</i> (Iloc.)
deceive	<i>ǎngakak</i> (lie); <i>lokǔek</i> (cheat)
declare	<i>kǎnak</i> (say)
decorated	<i>na/ikalǎyan</i> with ornaments, figures carved or burned into wood <i>ikǎlayak</i> I carve, scratch, burn, cut into wood [<i>likǎyak</i>]
deep	<i>adadsǎyim</i>
deer	<i>ǔgsa</i>
defeat	<i>ipapǎltotko</i> ; <i>ǎmisak</i> ; (I conquer); <i>ǎfǎkek</i> I win a battle, a contest
defile	<i>tjitjingǎdek</i> ; <i>patjingǎdek</i> (make dirty)
deity	<i>Lumǎwig</i> [or: <i>Kamfǎnyen</i> , also <i>Fǎni</i>]
delay	<i>tjumǔngawak</i> — <i>tjinmǔngawak</i>
deny	<i>adǐk</i> I do not; I refuse to do
depart	<i>kǎmǎanak</i> (go away); <i>kayǎtjek</i> (abandon)
deride	<i>angangǔek</i> — <i>inangǎnok</i> — <i>maangǎngo</i> — <i>mangangǎngo</i>

descend	<i>pumánadak</i> [<i>bumánadak</i>]; <i>inǝsigak</i> (go down)
desire, I	<i>léytjek</i> (like)
destroy	<i>lufúkek</i> — <i>linufúgko</i> — <i>malúfug</i> — <i>minlúfug</i> (destroy people, animals, by water, fire, battles, earthquake); <i>fakáshek</i> (break);— <i>pǝak</i> (burn); <i>pakǝwáshék</i> — <i>inpakǝwáshko</i> <i>mapakǝwash</i> I destroy, spoil (a knife, watch, hat etc.)
dew	<i>olmǝ</i> (<i>is nan fibikǝt</i> , in the morning)
dialect	<i>kǝlǝ</i>
diarrhea	<i>ogyǝk</i> ; vb.: <i>inǝgyokak</i>
die, I	<i>inidǝyak</i> [<i>inǝdǝyak</i>]: I am on the point of death, I die; <i>mamadǝyak</i> : I am dying; <i>mapadǝy</i> : killed; <i>madǝyak</i> [<i>madǝyak</i>] <i>—nadǝyak</i> : I am dead
difference	<i>katǝkken</i> ; <i>ngǝg nan katǝkken nannǝy is nantjǝy?</i> what is the difference between this and that?
different	<i>tǝkken</i> (other)
difficult	<i>sǝkap</i> ; <i>nalǝkad</i> (Iloc.) <i>sǝkap nan kasuluǝna</i> [<i>kasuluǝna</i>] it is difficult to learn it
dig	<i>kǝ/ǝpak</i> [<i>ka/ǝpak</i>] <i>—kina/ǝpak</i> — <i>maka/ǝpan</i> [<i>makaǝfan</i>] "dig a hole" (<i>ǝka/ǝpko</i> : I inter, bury the dead) <i>kaykǝyek</i> — <i>kinaykǝyko</i> — <i>makǝykay</i> ; or: <i>abkǝek</i> — <i>inǝbkak</i> I dig in the field with the implement, a stick: <i>kǝykay</i> <i>fekwǝlek</i> — <i>finekwǝlko</i> — <i>mafǝkǝal</i> I turn the soil of a field
diminish	<i>kaǝnek</i> (take off)

- din** *dǒngeg; dǒmǒngeg*: it makes a din, noise
I make noise: *dǒmǒngekak*
- dine** *mǎnganak*. See: eat
- dinner** *mǎngan*
- dip into water** *itapǎkko—intapǎkko—maitǎpek—mangitǎpek*
- dipper** *ka/ǒd*
- direction** *mǎ/yöy*. “*intǒ nan mǎ/yöy ad Tukǎkan?* where is the way to Tucucan?” (Root *üy*, or *öy*: to go; prefix *ma-*: passable; gangbar)
ǎla: the direct way [318]; *nan ǎngko* my going, my direction
- directly** Verb: *tsaotsǎoshek* I go, do directly, *panǎǎshak* [317]
- dirty** *tjǎngud; pǎtek* (mud)
- dirty** *matjǎngud, matjitjǎngud; patjǎngǎdek* I make dirty; dirty, slovenly, wicked, vulgar: *kakaǎsu*
- disease** *sakǎt; nǎyǎ nan ǎwak*; I am diseased by the influence of an evil spirit: *nayǎǎk. insǎkitak* I am ill
- dish** *kǎg [kǎg]* of wickerwork; *tjǎyǎ* a wooden dish; *bangǎnan* a wooden dish: M. Sch. XIV, 4, 5.
- dislike, scorn** *ongǎsak—inongǎsak—maongǎsan*
- distance** *kaadsǎwǎna [kaadsowǎna]* = its distance; a short distance: *kǎkkǎkǎdna*; the distance, space between, interval: *nan tjǎgang*

- distant *adsarwí* [*adsowí*]
- distribute *iwaldásko—inwaldásko—maiwálas—mangiwálas*: I distribute men to different places
igaktjéngko—inigaktjéngko—maigáktjeng I hand around
 Also: I pay out wages to a group of men
iwadwádko—iniwadwádko—ma/iwáddwad—mangiwáddwad
 I distribute meat, his portion to each
- dive *inldebak adsáyim* I dive “inside” the water; *lúmnekak*
- divide *tjatákek—tjinatásko—matjátak—mandtak*
kadjuádek; katlóek; kapátek; kalimáek [*kalmáek*] [370]
 I divide into 2, 3, 4, 5 parts
tjatákek is ángsan, or: *angánek ay mandtak* [*mandák*]
 I divide into many parts, or: *amásek—inamásko—madmas—mangámas*
- divorced *kattjang; initjángkámí* we are divorced
- dizzy *aliwéngkek—inaliwéngko—maaltweng* I make dizzy
maaltwengak—naaltwengak I am dizzy
- do *tkak—intkak—maíkan—mangíkan*. Durative and Frequent.: *tkakak* (I act, behave)
ángnek—inángnek (Infinitive: *inángnén*)—*maángnén—mangángnén*. *makaángnénak* I can do
ngág nan tkanyæ? what are you doing? “what is the matter with you?”
ngág nan únad ken síka? how do you do? (“what happens to you?”)
nan ikákan the acting; the action; the behaviour;
ngág nan tkanyæ ay inltpay? or: *ngág nan angnényæ ay inltpay?* how do you play? [358]
- dodge *ikisyáko—inikisyáko—maikísyæg—mangikísyæg*: I dodge spears, stones etc.

- dog *āsæ* [*āshæ*; *āsu*]; young dog: *ōkēn*; male, female dog: *āsæ ay lalāki, ay fafāyi*.
mikiāāsuak [*makiāāsuak*] I eat dog (in company with others) [300]
padsōngan si āsu a stick to lead a dog M. Sch. XIV, 7.
nafangkīlan dog collar.—Names for dogs: *Pōkaæ*, a dog with white hair; *Lāfang*, with a white mark around the body between fore- and hindlegs; *Tīlin*, “ricebird” (“*tay inkīlad nan tsædtsædna kag tīlin*: because its fur is red-brown like the ricebird”).
- door *pānguan* [*pāngæwan, bangoan*]; *is kapāngæwan* at the door; (*padsīpad*: stalks placed before the door as sign “entrance forbidden;” *ipadsēgko—inpadsēgko—maipādseg—mangipādseg*: I set up warning sticks)
- “dormitory” for young men, boys, old men: *pabafēngan* [*abafængan*]. See: council-house. for girls: *ōlog*.
- double, I *mamiduādek*
- doubt, I *ēndjuadjūæk—nēndjuadjūæk* [169] (Iloc.)
- down *is kōāpna*. See: go, fall, descend etc.
- draw *kuyūtjek* (pull); draw away by force: *ogpātek* (pull)
- dream *īftao; iitāowek* [*iitāæek*]*—initāæko* I dream of; Person.: *inftææwak*.
- dread *umōgiādak is...* (fear)
- dress, I *ipuīko* (put on); undress: *kaānek* (take off); *fadsōak nan awākko* I put on my coat; or: *mamādsōak; inwānisak*: I tie around the breechcloth; *mangīwisak* I put around my blanket etc. See: blanket; breechcloth; coat; girdle; hat; jacket; skirt.

- drill holes *lushkãæwek* (pierce)
- drink *innumek—inĩnũmko—maĩnum—mangĩnum*.
 Person. *umĩnumak—inmĩnumak*
 drink empty: *angkãyek*; a babe drinks, nurses: *insõso nan ongõnga*
- drip *indẽd/dẽd nan tĩẽnum* the water drips; *inĩsi/ĩsig* it is dripping
- drive *pakaãnek—inpakaãngko—maipakãan—mangipakãan* I drive away
pashakõnggek—inpashãkongko—maipashãkong—mangipashãkong I drive back, or: *ipalayãæko* I put to flight
pangæshãæwek I drive down stream (on the banks)
panlõnek [panlõnggek] I drive up stream (on the banks)
tokãkek I drive back
ibibõyko—inbibõyko—maibĩböy I drive, chase animals
isatjẽtko—insatjẽtko—maisãtjed I drive (game) into a narrow place without egress: *ka/isãtan*
pangudjidjĩek I drive to the rear, back
- drop, I *yakyãkek—inyakyãgko—mayãgyag—mangyãgyag*
ãktsãkek—inãktsãgko—maãktsag [ma/ẽktsak]
- drown *anõtjek—inanõtko—maãnod [maãnud]—mangãnod [mangãnud]; maãnodak [maãnudak]* I am drowned
- drug *bõkesh [põgis; bõgõs; põkesh etc.]*
- drunk *mafõteng; infõtengak* I am drunk; *fotẽngək*: I intoxicate, make drunk
- drunkard *umiĩnum is fãyash* a drinker of "fãyash"
 (See "beverages")

drum	see: gong
dry	<i>malǎngo, nalǎngo</i> ; dry, withered <i>namǎkan</i> ; dry wood: <i>lǎpad, bǎding</i>
dry, I	<i>langǎek—linǎngok—malǎngo</i> ; <i>malǎngoak</i> I am dry, lean, feeble; <i>mamǎkanak</i> I am dry (after rain, bathing etc.)
dumb	<i>ngǎngak</i> ; <i>mangǎngǎkak</i> I am dumb
dust	<i>tǎpǎg</i>
dwell	<i>intedǎek—nintedǎek</i> ; I dwell alone <i>mǎdgǎnak</i>
dwelling	See: building; council house; house; dormitory
dye	<i>kumǎibak is inngǎtit</i> "I make black;" <i>kumǎibak is impǎkǎæ</i> "I make white" etc. <i>pangitǎtek</i> I dye black (dark) <i>tindǎek</i> I dye blue <i>pakilǎdek</i> I dye red

E

each	<i>washtǎn</i> ; <i>amǎn</i> (all) [139] <i>washtǎn sin ǎsa</i> ; or: <i>sintǎsǎsang</i> each single
eagle	<i>kǎlling</i>
ear	<i>kǎweng</i> ;

- ear of rice *sinlái*; or: pod of beans, peas, an ear of grain etc.
- early *is aæðæni* (soon); I come early: *umaldliak is fibifibikat* (early in the morning); earlier than.... *mangænána* [*mangonóna*] *mo*..... See: morning
- earring *síngat* (collective term); *pinangpǎnga*: of gold; kidney shaped: *síngsing. íbit*, long, see M. Sch. pag. 14, fig. 4. slit in the lobe: *telek*; enlarged by an earplug: *súép*
- earth *lúta*
- earthquake *yðka*
- east *fálään si ákyæ* (sunrise). People living east from the Bontoc region: *iKakayán* ("Cagayan")
- easy *malmalánöy*; or: *máktek*, easy to do, lit.: known, passive of *kékkek*
- eat *kánek—kinǎngko—mákan—mǎngan*. (to eat rice, vegetables, fish.)
 Person. *mǎnganak—nánganak* and: *kúmǎnak—kínmǎnak*
 Frequent. *manganmǎnganak*;
málikanak [*míkikának*] I eat with others
 Person. *inófangak; inófangak ken síka* I eat with you, I share your meal
manétsáak [*manötjáak.*]: eat at noon; lunch: *tétja*.
angkáyek [*angkóyek*]*—inangkáyko—maǎngkay*
 [*mǎngkay*] I eat all up; *nǎngkay*: "nothing is left."
ístjak—inístjak—maístja—mangístja. [226-228] I eat meat
fushúkek—finshúgko—mǎbshug I eat my fill
nǎbshugak: I am well satisfied eating; I have enough
mikiáðsuak eat dog (in company) (or: *ístjak nan ásvæ*)
ikatákok—inkatákok—maikatáko—mangikatáko I eat, live on

- eat *infilagtáko*: we are eating at a feast, a wedding, funeral etc. *shubshúbak* I eat secretly and greedily; *angó fak* I eat greedily
- edge of an ax, knife: *tópek* ("mouth"); edge, border: *flid* (banks of river)
- eel *tjállid*
- effort I make an effort: *yaǎngekek—inyaǎngekek—mayaaǎngekǎy* [238; 317]
- egg *ǎtlog* [*ǎtlog*]
- eight *wǎlo*; eighth: *mangawǎlo* [*maygawǎlo*]; 18: *sin pǎ'o ya wǎlo*; the 18th: *mangapǎ'o ya wǎlo*; 80: *wǎlǎn pǎ'o*; the 80th: *mamitwǎlo'y pǎ'o*
- elbow *sǎko*
- eleven *sinpǎlo ya ǎsa*; the 11th: *mangapǎ'o ya ǎsa*
- emerge *tjumǎkaak—tjinmǎkaak*
- empty eaten up, used up: *nǎngkay* (*angkáyek*) [*nǎǎngkay*]; I empty: *atǎnek* (remove); *kǎǎnek amǎn nan intedǎe is nan fǎnga* I take out all that is contained in the jar, I empty the jar; not quite empty: *igay kǎpno* not full.
- embrace *kǎǎwek—kinǎǎwek—makǎǎwǎ* [*makǎǎwǎy*] [*makǎǎwǎy*]
—*mangǎǎwǎy*
- end pointed end: *ǎdso*; blunt end: *ngamngǎmna* (-*na*: its end); end at the lower part: *nan koǎpna*; end of a story, of a ceremony, of an action, of an event: *anǎngosh*; *is nan*

- end** *anōngosh*, followed by genitive of noun or Nomen actionis, is used as prepositional idiom, like "after," temporal.
Idiom: "here is the end; that is all:" *kětjěng tji*.
- end, I** *amkōek; fəāshek; lipāshek*. (accomplish).
- enemy** *fěsəul* [*fūsul; fōshol; fěshəul; būsol; běshol*]—final *l* of *fěsəul* is a slight bilateral lingual stop; possessives are suffixed to *fěsə*: *fěsək; fěsəm. infěsəlak* I am hostile; *fuměsəlak* I am becoming an enemy.
- enough** *adě; adě sa!* this is enough! "stop!" "this will do;"
ăălāna, əmănäy it is enough; *ăălāna nan katsaktsākna*: he is tall enough ("his size suffices"); it is not enough, something is lacking: *kōlang*, or: *adĭ əmănäy*;
kūmtjeng: there is enough for all.
- enrich** *pagadsāngyənek—inpagadsangyěngko*.
- enter** *sĭkpek—sinkĕpko—măskĕp—mănkĕp; sĭkpek nan ăfong* I enter the house
Person.: *sŭmkĕpak—sinŭmkĕpak*; or: *inpangasĭkĕpak. paskĕpek—inpaskĕpko* I make enter, lead into (the house)
pasisĭkpek nan mōnok: I make enter frequently chicken into the coop: I hatch, raise chicken; *pasisĭkpek nan fŭtug* I raise pigs (I cause them to go into the pigpen).
- entice** the enemy into an ambush: *ibangbăngok*. (I mislead)
- entire** *nan amĭn ay...*
- entrails** *fěang* [*fōang*].
- equal** *kăđgna* (its equal); *kăđgna mo...* equal to...; *nannay ya nantjăi kăđgna*: this and that are equal. *minĭsu* of equal length, size.

- equal *kḏāg nan kḏam nan kḏak*: you have equally much, just as much, as I.
make equal: *isṭiek—inṭisuk—maṭsu*.
- escape *lumḏayaḗak—linmḏayaḗak*; *palayḏḗwek*: I let escape, let go out of a cage, stable
- evaporated *māstjok*; *nāstjok nan tjénəm*: the water has evaporated
- evening *misṭiyaḗ* (late afternoon) [*nisṭiyaḗ*]; *sidsidsimna* at sunset; till evening: *inkāna's sidsidsimna*; this evening: *mastjīm si ḏḗnin*. (*mastjīm*: early part of night)
- ever (for ever) *kaḗwḏkaḗwḏkas*
- every *washtjīm, amīn*; [53; 139]; everybody: *amīn ay tākḗ*; everything (all utensils, cloth etc. in a house) *amīn ay kāngnḗin*; everything: *ḗlāy ngāg* [*ḗlēngāg*] or: *nan āmīn*; everywhere: *ḗlāy intḓ*; or: *kabfatḏfatḗwa*, or: *is amīn ay fatḗwa* "in the whole world."
- evil *ngāg*; *lḗwa*: evil, wrong, forbidden.
- except *ketjéng* [327; 408]; *ketjéng—adī ḏngkay*; *mo adī ḏngkay*
- exchange *sḓkad (shúgad)*; *idjṭak is nan sḓkad nan tṭfay*: I give in exchange for the spear. See: barter, change
- exclaim *fṭkaḗwak* (call); *yaḏngekek ay éngkālī* (effort)
- excrements *tḏe* [*tḏ/i*]; place: *kataitṭyan*; Verb: *tumḏiyak*
- expect *sḏdek* Person. *sosḓmedak* [*shoshḓmedak*; *shḗshḗmḓmedak*] (wait); *ilīḏek* I keep looking out for (see)

expel	<i>pakãdnek</i> (drive away)
expensive	<i>ãngsan nan lãgõna, tsatsãma nan lãgõna</i> : "much; too much is its price"
explain	<i>ikwãnik—inikwãnik—ma/ikwãni</i> ("to tell about") See: show: <i>ftjuk</i>
extinguish	<i>padõyek</i> (kill) <i>nan ãpuy</i> I kill the fire
eye	<i>mãtã</i> [<i>mãta</i>] his eye: <i>mãtãna</i> ; sore eyes: <i>kamãta</i> ; cross-eyed: <i>nãlid</i> ; I am cross-eyed: <i>nafãlyak nan mãtak</i> ; short-sighted: <i>makãlab</i>
eyebrow	<i>kftjõy</i>
eyelid	<i>tangtãngẽb si mãta</i> ; the white of the eye: <i>õki</i> [<i>õkã</i>]. See: close, open

F

face	<i>kãmis; ãngash</i> [<i>ãngash</i>]
face, I	<i>sasakãngek</i> : I stand in front of
fair	<i>kãwãs</i> (good)
fall	<i>misãptjagak</i> I fall in walking, I stumble and fall <i>misãkawak</i> I fall from a tree, a roof, a ladder, the top

- fall** *mađktsagak* [*međktsagak*]; *inđktsagak* I fall from a tree, roof etc. (persons only)! *äktsákek* I make fall
mayđgyagak [*ma/iđgiagak*] I fall from top;
măđđöbak I fall, of things; tumble in. (the sky, a stone, a house etc.)
madægăngak [*matokăngak*] I fall over; stand and fall; (persons, being feeble); *tokăngək* I cause to fall
madukădukăngak [*madugadugăngak*] I almost fall
madăkădak I stand and fall over: a tree, a chair; (things)
intöytoy nan tjênæm: water falls over rocks. See: drop
- false** *adĭ tit/iwa* (not true); unreliable; fickle
- family** *sinpăngăñăk* parents and children [59; 60]
sinpăngăpŏ parents and grandparents, ancestors
sinpăngăfŏng the family in one house;
sinpăngăfŏng ay Igŏlot an Igŏrot family
- fan** *yăbyab*; I fan: *iyăbyabak*
- far** *adsæwĭ*, *adadsăwĭ* [*adadsŏwi*];
a very distant place: *adadsowĭan*
umadsăwĭak I go far; *umadadsăwĭak* I go farther;
paadsæwĭək I send far away; *maadsăwĭak*: I am far
- fast** expressed by *kamŭək*, I hasten. *kamŭək ay umăli* I come fast [317]
faster: *kakamŭək ay...* I hasten more to.... [*pin-*: 296.]
Person.: *inkămuak*, *inkakămuak*
- fasten** *ĭsaŏngko* (fix) See tie, nail, bind
- fat** thick, corpulent: *alalămësh*; *lumămisak* I am getting fat
- fat meat** *lăněb*: bacon: *fĭlad*

- father** *āma*; old man: *āmāma*; plural: *amām/ma*; *amāmaak*
I am old; father and child: *sināma*; I am father of many
children: *makānakak*; *umānakak* I am the father of a
child; *amādek*: I have as stepfather, guardian
- father-in-law** *kadukāngan ay lalāki*
- fatten** *palāmīsek*
- fear** *umōgiādak* [*umūgiyādak*; *umēgiādak*]—*inmōgiādak*. Or:
inōgiādak—*ninōgiādak*.
maangōgiādak [*mānōgiādak*] I am suddenly frightened
- feast** *tjūmno*; I make a feast: *ītnok*;
I celebrate a feast: *tjumnōak*
- feather** *kātæd* [*gātod*], tailfeather; *tsódtšöd* [*tsēdtšæd*], feathers
(or fur of animals)
payāk [*payōk*] wingfeathers; *kātod si kærwītan* cock's
tailfeather
- feeble** *nasākyyu*; *lupūyan*; *masasākyyuak* I walk with feeble steps,
carelessly
- feed** *pasosōdek*—*inpasōsok*—*maipasōso* I nurse a child
pakānek I cause to eat
pangānek—*pinangāngko*—*mapāngan*—*mamāngan* I feed
an animal; (also: I entertain a guest; have at dinner)
talūak—*tinalūak*—*matalūan*—*mandlu* I feed a child or
animal; Pers. *mandluak*
mikmīkak—*minikmīkak*—*mamikmīkan* I feed chickens
tsukānak—*tsinukānak*—*matsukānan* I feed and raise pigs
- feel** by touching: *aponāshek*—*inaponāshko*—*maapōnash*—
mangapōnash

- fell a tree: *sibōek*; *tiblāek* (cut down), Person.: *maniblāak*.
- female *fafāyi* [*fā/i*]
- fence *ālad*; *anīfad*; *anifātek*—*inanifātko*—*maanīfad*—*manganīfad* I fence in; *inanīfatak*: I make a fence
- fertile *mamīkas* (from *fīkas*, strength, fruit etc.)
mamīkasak; or: *māmkasak*: I produce fruit
nabkāsān: produced; ripe
- fertilize *lāmēngak*—*lināmēngak*—*malāmēngan*—*minlāmēng*
- fever *impōos nan āwak*: the body is feverish;
I have fever: *impōosak nan āwākkō*
- few *akīt*; too few: *tsatsāma ay akīt*; *akītkāmī*: we are but few; *nan tapīn*: a part, some, a few
- field rice patch: *pāyo* [*pāy/yō*]; collective: *kapāy/yōan*, rice fields (a small rice field, made by children: *papāyō*)
pāyo ay kāētjan rice field to be irrigated by rain (*ētjan*),
or by carrying water to it
fēag a sloping rice field, garden
patsēkan seedbed [*pad/tjōkan*]
ūma: garden
tālon: fields in the vicinity of a town and belonging to its inhabitants; (also: weather)
- fifth *mangalīma* [*maygalīma*]; one-fifth: *kālma*;
kalmān si fūtuk: one-fifth part of a pig
- fifty *līmān pō'o*; the 50th: *mangalīma 'y pō'o*
- fight, I *inīfalognīdak*—*ninīfalognīdak*; *makīfalognīdak*: I fight in company with others (in plural only).
ōnōngēk—*inōnōngko*—*maōnong*—*mangōnong*;

- fight, I** Person.: *inōnōngak—ninōnōngak* I fight with the fist, box; also: *mikionōngak* (in dual and plural only); (I strike: *kōgōngek*); *makifogfogtotāko*: we (boys) fight a sham battle at the river between Samoki and Bontoc. See: battle; war; strike, box.
- file** *kalūkād* (Iloc.); I file: *kalukātjek—kinalukātko—makalūkād—mangalūkād*
- fill** *pūnek* [*pūn/nek*]*—pīnok* [*pīn/nok*]*—māpno* [*māpnæ*]*—māmno* [*māmnuæ, māmnu*]
pāyak: I put into
suādak—sinuādak—masuādan: I fill a pipe; I fill a pot with water: *tjēnumak—tjinēnumak—matjēnuman—manēnum*
- filthy** *mātjitjīngud; kākātsu*
- finally** *mangananōngosh*: it ends with, it comes last;
mangananōngosh nan falōgnid at last comes the fight
- find** *ītjāsak—īntjāsak—maitjāsan* [*madāsan*]*—mangītjas* [*māngtjas*]; or: *ītjānak—īntjanak—maitjānan—mangītjan*
makātjasak [*makādasak*] I can find
- fine** *kāwīs ay ūlāen* (good to see)
- finger** *lītjeng* [*līdeng*]; thumb: *pangamāma*; index: *mēsneđ*
is nan pangamāma; middle finger: *kāwāan* (*kāwāwa*: middle, between); ring finger: *mēsneđ is nan kāwāan*;
little finger: *ikīgking*. See: measure
- fingernail** *kōko* (also: toenail); I scratch with the nail: *kokōak—kinokōak—makokōan*
- finish** *amkōek; fūāshek; lipāshek* (accomplish); *angkāyek* I finish eating, taking etc.; I use up

- fire** *ápuy* [ápúy]. *apúyak—inapúyak—maapúyan—mangápuy*: I make fire; I build a fire: *idnétko—inidnétko—maídnéd* [mídnéd]; or: *tjántak—tjinántak—matjántan*.
 Person.: *intsínédak*.
idnétko nan ápuy I build a fire; *tjántak nan tjálíkan is ápuy* "I provide the fireplace with fire."
nan ápuy kanéna nan káyæ fire destroys ("eats") the wood, or: *nan ápuy pĕána nan káyæ* (burns)
ápuy si anfto: a mysterious fire, without evident cause, destroying houses, ascribed to an evil "anfto," ghost.
ishugítko—ínshugítko—maishúgit I put (a vessel) on fire to cook; *ishúnok* I feed a fire, put wood into it; *padóyek nan ápuy* I extinguish; *pafitjángék*: I cause to burn, make burn; *shubókak* I blow air into fire.
- fire, I** *kigsánek—kinigsángko—makígsan* (Iloc.?) I fire a gun
- firemachine** *koltli* (a piece of bamboo is sawed across with an other)
ipaltíngko nan ápuy I strike fire with steel: *pálting*, and with flint: *tjumókan*. bag for steel and flint: *pamaltíngan* (*pang + palting + an*)
ámek: cotton in a firemachine (also name for the entire implement), which is ignited by pushing a piston into a cylinder; see: M. Sch. XVII, 18, 19.
- fireplace** *anitjítan* (place for "warming"); *ka/apúyan; tjálíkánan* hearth in a house
- firewood** *káyæ; tjápong; látíng*: twigs, kindling wood; *lfpad, báding* dry wood; *mishúno* [ma/ishúno] "burnable."
- first** *mamínsang* [mamíngsan]; at first; *éna* [óna; onóna; ænéna]; *mamíngsanak, mangænénaak*, or *mamangpángoak ay úmüy*: I go first; *mangænénaáka ay sümkep*: go in first; at first: *is lablabóna* [laplapóna]; this is for the first time: *lablabóna sa. lablabóna angkay is mangflak*: I see it for the first time.
 I do directly, as the first thing: *pandæshak ay...*

- fish** *ʃkan* ("about 12 inches long, flat, scaly, very broad")
tjǎlid ("about 3-4 feet long") eel
lǐlèng ("about 6-10 in. long")
kǎtjǒu ("very small, like a finger") [*kǎtjǿu*; *kǎtjyǿ*]
- fish, I** *mangǎtjǒuak—nangǎtjǒuak. ʔk umǎla 's kǎtjǒu* I go to
get *kǎtjǒu*
mamǎngwidak—namǎngwidak I fish with a hook (hook:
fǎngwid)
mangǎyukak [mangǎyugak] I fish with a basket-net
" *kǎyug* "
manǎtjǿkak I fish with a net " *sǎtjǿg* "
manalǎkongak I drive fish into a trap of baskets
" *salǎkong* "
mangǎsaak I catch fish in a trap
- fist** I make a fist: *kimkǎmek nan lǐmak—kinimkǎmko*
- fitting** of wearing apparel: *kasǎsia* (this is fitting, all right);
ill fitting: *adǎ mǎbket nan sǎklong ken sǎka*: the hat does
not fit you
- five** *lǐma* (hand; five fingers)
- fix** *ʃsaǎngko—ʃnsaǎngko—ma/ʃsaǎng—mangisaǎng*
itakǎdko. See: tie, fasten.
- flag** *bandǎla* (Sp. bandera)
- flame** *fǎtjang*
- flash** *tangkǎwak—tinangkǎwak—natangkǎwan* (of fire; gun-
shots; it means also: I conduct with a light: *tangkǎwak*
sǎka; Person.: *tumangkǎwak [tumangkǎuwak]*)
- flat** flat ground, level: *tjǎdǎ; natjaptjǎpig*
tjaptǎkek—tjinaptǎgko—matjǎpig—manǎpig I make flat

- flax *pü/üg* (fiber, hemp?); with rough leaves: *āpash*
- flea *tflang*
- flee *lumāyæak—linmāyæak*
- flesh *fʔkash*, [*fʔkas*]
- finch *ēngkātʔjenak—nēngkātʔjenak* (shake suddenly; quiver)
- flint *tjumōkan*. See: fire machine
- float *intabtāfūgak—nintabtāfūgak*
- flog *fayēkek* [*fayʔkek*] (whip)
- floor covered with stones: *tjāpay* (court) (also the stone wall in *ato*-court)
- flour *alʔna* (Sp. harina)
- flow *ūmūyak* (go). *matsadyōōnak*; *fūyeng nan wānga*: the river flows slowly; *lumʔfas*, or: *ināyas nan tjēnem*: the water flows over, is spilled. flow out: *fumālaak*. See: go out
- flower *fēnga*
- fly *lālig*
- fly, I *tumāyaoak—tinmāyaoak* [*tumāyæak*]; *intatāyæak*: I fly to and fro, flit about
lumāyukak—linmāyukak: I fly down [*lumāyokak*];
patayāwewek I make fly

- foam** *ósab; inósab*: it foams
- fodder** *síki*; food for birds: *tjǒo*
- fog** *alingásyæ*, mist, steam; *lifǒo* (cloud)
- fold** *topíek—tinǒpik—matǒpi—manǒpi*
- folk** *tákkæ*
- follow** *onǒtjek—inǒnotko—ma/ǒnod—mangǒnod*;
 Person.: *æmǒnodak* [*omǒnodak*]—*inmǒnodak* I walk
 behind. Frequent. and Durative: *umonǒnǒdak* I keep
 walking behind
apayǎæk (pursue); *adikǒek* (pursue)
íguak—iníguak—maíguǎn (*nan djǎlan*) I follow (a path;
 a direction)
- food** *mákan* "edible," meal, dinner, supper, rice or vegetables;
ístja meat
shǎngét [*sǎnged*] food for people working in the field
nan kǎnén [*kǎnin*] the "eating," food; *nan kǎnek, nan*
kǎném etc. See: eat
tsǒæm green, unripe rice boiled with sugar: food for little
 boys taken to the field
sibfǎn any food eaten with rice: meat placed on the rice;
 also: *kǎtan*, or: *tjǐpan*
lansún rations for soldiers (Sp. ración)
kinítköy: camote and rice *kinítkit* (in Tucucan-dialect)
pinǎlat (Tucucan): locusts and rice
íttag preserved meat, bacon
bǎdang meat boiled in rice, or boiled meat put into boiled
 rice
- The fare of the Igorot, arranged as to their taste, is
 said to be:
 brown, small grasshoppers: *tjǒtjon*; or large green
 locusts: *abagkǔ ay tjǒtjon*
 deer: *ǒgsa*

- food** wild hog: *lámán*
 wild chicken: *sáfag*
 domestic chicken: *mónok*
 eel: *tjálid*
 coon (?) or wild cat (?): *sflái* [*sfléi*]
 buffalo: *néang*
 pork: *fátug*
 small fish: *kátjöu*; or "flat" fish: *fkan*
 crabs: *ákkámá* [*ág/kamá*]
 boiled rice: *mákan*, with all viands, instead of bread
 dog: *ásu*, (is a ceremonial dish, for men and boys only!)
- foolish** *na/ónong* (childish); *nālōúllōu*; *inlōkolōkoak*: I act foolishly; *ónong*: nonsense! foolish!
- foot** *tjapán* [*dabán*], of men and animals; of animals and birds: *kómot* (claw)
- for** [261; 383; 285; 394; 408;] *is*; *ken*; Conjunction: *tay*
- forbid** *fpæwák—ínfpæwák* [*ínfpæwák*]*—ma/páæwan* [*mífpæwan*]*—mangfpæw* See: deny; door; Constr. *fpæwák nan umüýányu*: I forbid your going, that you go; *láæwa*: forbidden, wrong
- forehead** *kftong*; See: hair
- forenoon** *maákyu*; *magákyu* (about 11-2 o'clock) [413]
- forepart** of animals: *pangólo* [*pangúlo*]
- foreskin** praeputium: *gōyup si óti*;
 [draw back the praeputium *lustek—linúsik—malúsi*]
- forest** *págpäg*: public forest; *papát/tay* sacred grove
 I go to the forest in order to work: *mamōgnākak* [*mamōgnāgak*]. See: wood

- for ever *is katawítawin*
- forge *ðpððpan* (“place for bellows”);
- forge, I *pad/ðak* (hammer); *fšshek—finšshko*—I forge axes, spearblades
těktěkek [těktðkek]—*tinektðgko*—*matðktek*—*manðktek*: I forge, hammer (with many light strokes: *těk—těk—těk...*), I crush with a hammer or stone.
 Person.: *fšmshaak* I am working at a forge; I am a smith
opððpek; ènopððpak I forge
- forget *litjðngak—limitjðngak—malitjðngan—minlítjong*.
 Person.: *malitjðngak—nalitjðngak*.
 (The Passive: *malitjðngänak* I am forgotten)
- fork *těfek*: a stick used as fork; *těbkek—tinfěgko—mătfeke—mănfeke*; Person.: *tšmfekak*: I pierce with a fork
- formerly *adsängädum*
- forty *łpăt pð'o*; the 40th: *mangłpăt ay pð'o*
- forward *is pangpangěna; is ənənána; mamangpąngoak* I go forward from the rear, I advance to the front,
 Interjection “forward!”: *fulálaw!* Or:
umüytđko amłn! (let us all go, advance!)
- four *łpăt [ăpăt]*; the 4th: *mangłpăt [młgăpăt]*
- fowl *ayáyam* (bird). *mðnok* (chicken); *sáfag* (wild chicken)
- fragrant *insängö/ű*
- freeze *mashkđwak—nashkđwak. shekđwak [sėkđwak]*—
sinėkđwak—mashkđwan I make freeze, expose to cold

- fresh** *älälängtä* (fresh meat, green grass, fruit etc.);
inlélēngan: place for clear, fresh water.
- friend** *alŕwid*; *găyŕm* (Iloc.?) *kagăyŕm*: befriended woman
makialŕwidak I am together with friends
- frighten** *paögiădek—inpaögiădko—maipaögiăd—mangipaögiăd*;
also: *ögögiădek*
- frog** big: *ngăkngăkan*; small: *făkfak*
- from** [353; 384; 408]
- front** *pangpangôna*: the first, battle line. *săkang*: See [398]
mamangpăngoak: I advance from the rear to the front.
- fruit** *fŕkash* [*fŕkas*]; *fŕkas nan fălad* fruit of the bananatree;
fŕkas: fruit, flesh, muscle, strength etc.
mamkăsan: time, season of fruit.
- fry** *sisŕkek—sinisŕgko—mastsig—manŕsig*.
- full** *năpno* (fill); *năpno nan lŕmam*: your arm is beaten "blue"
(filled with blood); not quite full: *igay kăpno*.
- fun** *angăngo*; *ababfăng*. *inababfăngak* I have fun, I play,
joke.

G

- gain** *aldək* (take); *insilfiak* (I profit: Iloc.)
- gall** *ǎgko*
- gamble** (Verbs and vice introduced by Ilocano): *infǎngkingak* (play at bank?); *padfek nan sfping*: I "spin" coins, "head or eagle." gambling: *fǎngking*
- games** *lipay*: a round fruit (orange?) is rolled from a distance at others set up; Verb: *inlipayak*.
fogfogtǎ: a shambattle, with rocks as missiles; Verb: *infogfǎgtoak*; *abǎbabyaæ* "run and catch," tag. (Iloc.?)
kagkagtén kicking-game
- garden** vegetable garden near the house: *fǎǎngan*; on the side of a hill: *úma* [*ǎma*]; *fǎag*: a patch on a mountainside, planted with rice etc.
- gather** *amǎngək* (assemble) Person.: *maǎmongtǎko*, we gather, come together. See: collect.
tjakǎpek—*tjinakǎpko*—*matjǎkob*—*manǎkob*: I pick up, gather.
- get** *aldək* (take); *tsaæwǎdek* (receive); *padǎnek* (receive);
umǎlǎak [*umǎǎǎk*; *umǎak*]—*inmǎlǎak* I go and get;
Freq.: *umǎlǎlǎak*.
intǎkǎuak I get, borrow something; *ek intǎkǎu* I go to get
fumǎngǎnak I get up (awake);
úmdjǎnak I get to a place (arrive)
kumǎgedak I get out of the way (of approaching danger)

- get** *mamăkăak—namăkăak* I get heads
I get wood (*kăyæ*): *mangăyæak*; beans (*falătong*):
mamalătongak; camotes (*tôki*): *manôkiak*; pots
(*fănga*): *mamăngăak*; water in a pot: (*saktjúan*):
manaktjűak etc.
- ghost** *anŭto*
- girdle** *sangkŭtan*; man's brass chain: *sangkŭtan ay kătjing*
sangkŭtan ay kăkot man's girdle made of rattan
ŭkit man's or woman's girdle: strings of rattan; M. Sch.
IX, 14-17; X, 1, 2.
agôshan [akôsan] woman's girdle with big shells J. CXL.
See: "brechcloth."
- girl** *mamăgkid*, Plur. *mamamăgkid* (from her 6th or 7th
year to marriage); girl, as baby; *ngăăn*; daughter:
ănak ay fajăyi
- give** *itsaotsăoko—intsaotsăoko—maitśotsao—mangitsăotsao.*
itsaowădiko—intsaowădiko—maitśowad—mangitsăowad.
I hand
idjűak—indjűak—ma/idjűa [mŭdjűa]—mangidjűa.
Infin. *idjűa.*
itôlik—intôlik—maitôli [mŭtôli]—mangitôli: I give back,
return,
ŭsakôngko — ŭnsakôngko — maisăkong — mangisăkong: I
give back,
ăktak—inăktak—maăktan—mangăktan;
Person.: *umăktănak* I give a part of what I have, a piece
of my meat, some of my wood etc.
Construction: *ăktak sika is nan ŭstjak* I give you some of
my meat; but:
itsaotsăoko ken sŭka nan ŭstja I give you all the meat.
inăka! [ennăka!] inăkăyă! (isolated imperatives) give! ;
the object is preceded by *si* or *is*: *inăka's nan fěnga!*
give me the flower!
isikăngko; [*isögăngko*]—*insikăngko—maisŭkang—*
mangisŭkang: I give as a present, alms. See: pity.

- glad** *inlaléyadak* [*inlaláyadak*]—*ninlaléyadak*: I am glad.
Idiom: *sak/én umátet ta inmálika!* "I am glad that you have come!"
ilayádko: I am glad, happy on account of...
is kalaláyad: gladly
paleyátjek [*palayátjek*]—*inpaleyátko*—*ma/ipaléyad*—*mangipaléyad*: I make glad, I delight someone
- glass** *bǎngæ* (bottle or glass)
- glide down** *inadlolóshak*—*ninadlolóshak* (as e. g. a stone glides down a mountain side).
- glitters, it** *inlǎnglang*—*ninlǎnglang*
- glow** *kumálangak*—*kinmálangak* (as red-hot iron)
- glue** *nǎkid* (made of pitch)
- glutton** *oklǒngǎn*
- gnaw, I** *ngotngótak*—*nginotngótak*—*mangotngótan*;
Person.: *ngumotngótak*
- go** *úmüyak* [*úmöyak*; *úmuyak*; *úniyak*]—*ínmüyak*
manálanak—*nalánanak* (*mang-* and: *dǎlan*, way, path, road): I go, walk; I go: *ék*, as auxiliary [307]
As Nomen actionis (with suffixes) is used: *nan áyak* "my going," *áyam*, *ayána*, *ayánta*, *ayantáko*, *ayanmí*, *ayányæ*, *ayántja*; Preterite: *ináyak*, *ináyam*... *intó nan áyam?* where do you go?
- go after** *æmǒnodak* [*omǒnodak*]—*inmǒnodak* I walk behind (follow: *onótjek*). See: pursue.

- go across *kumtjǎngak—kinumtjǎngak* (cross) "water only." Posses.: *taktǎkek* or *kitjǎngek* I cross, ford.
- go against *tokǎkek—tinokǎgko—matǎkag—manǎkag* (in a hostile sense)
- go alongside *ilǎdek—inflidko—maǎlid—mangǎlid*; Person.: *umǎlidak*: I go along the boundaries, the edge, a dividing line
wǎntjek—winanǎtko—mawǎnéd—mangwǎnéd: I go along the banks of a river; I follow the course of a river
- go apart *ǎntjǎgangtǎko, ǎntjǎngkǎmǎ*, etc. (dual and plural only): we go to different directions; we separate; we take leave from each other
Synonym: *masisiǎngkǎmi—nasisiǎngkǎmi*: we part, separate and we go into our houses
- go around *liǎshek—liniǎshko [liniwǎshko]—malǎwish [malǎwish; malǎwis]—minǎwish*; Person.: *inǎlǎwisak—ninǎlǎwisak*
Synonym: *likǎtjek—linikǎtko—malǎkid*. Person.: *inǎkǎidak*
- go ashore *umǎlidak—inǎmǎlidak* I land;
tjumǎkaak—tjinǎkaak I emerge from diving
- go away *kumǎǎnak [komǎǎnak]—kinǎmǎǎnak*
- go away, far *umǎdsǎwiak [umǎdsǎwiak]*; I keep going far, I go farther: *umǎdǎdsǎwiak*
- go away, not far *mǎǎdanak—nǎǎdanak; mǎdmǎǎdanak* I go a little farther
- go back *tǎmǎliak—tinǎmǎliak [tomǎliak]* (return);
sumǎkongak—sinǎmǎkongak to the rear;
kumǎgedak [kǎmǎgǎdak]—kinǎmǎgedak I go back, and: I go to the side, out of one's way, I let one pass.

- go between *kaæwǎdek—kinǎæwak—makǎæwa*; also: I go through the middle
- go directly *intsatsǎæwisak—nintsatsǎæwisak*: I go in straight direction to my aim
- go down *bumǎnadak [pumǎnadak]—binmǎnadak. lǎmnekak—linǎmnekak* I go down into a hole, underground; to set (sun) *inǎsigak—ninǎsigak; umisnǎdak—inmisnǎdak* (from a mountain); *kumwǎðbak—kǎnumwǎðbak; malǎkmudak—nalǎkmudak*
- go first *mamangpǎngoak—namangpǎngoak; mangænǎnǎak—nangænǎnǎak*
- go forth *lastak—linastak—malastan—minlǎsi*: I pass a crowd to go to the front; Person.: *lumǎsiak—linmǎsiak; lumǎsi*: it stands out, projects
- go home *sumǎǎak—sinmǎǎak*; I make go home: *pasǎdek [pasǎðlek]—inpasǎak—maipasǎa—mangipasǎa*
- go into *sǎkpek—sinkǎpko—mǎskǎp—mǎnkǎp* (enter); Person.: *sǎmkǎbak—sinǎmkǎbak; inpangasǎkǎbak—ninpangasǎkǎbak; paskǎpek* I make enter, I take into, bring into *insǎnǎtak—ninsǎnǎtak* I go into a box, a vessel, a basket
- go near *sumǎkǎnak [sumǎgǎnak]—sinmǎkǎnak; maisǎkǎnak—naisǎkǎnak. sumakǎngka!* come to me!
- go in a single file *ma/ifadǎðkǎmǎ* we go one behind the other
- go on *itǎpik—initapik—maitapi* I go on, proceed *itǎpik ay ǎntsǎno* I go on working

go out *fumālaak—finmālaak*; (just gone out, absent, not at home: *kabkafāla*; also: new born)
pabfalāek I tell to go out, cause to go out, expel
mamōknagak [*mamōgnagak*]*—namōknagak* I go out to work in the forest or field;
fumōknagak—finmōknagak I start to go out to work;
ifoknāgko nan ongōnga I go to work in the field and take a child with me

go quickly *inṗangāyak* [*inṗangōüak*; *inṗangōyak*]; or: *kamēek ay āmüy*

go up *manṡgēkad—nanṡgēdak*; *digṡtjek*: I ascend (a mountain)
manlōngak—nanlōngak I go up stream
sumākyadak—sinmākyādak I go up, step up, get up a ladder, a wagon
lumāmagak—linumāmagak I go up a hill

go through *tetēngək* through the center, *kaṡwāek* through the middle (equally distant from two parallel boundary lines).
lumṡūtək—linumṡūtək; *lumṡshṡūtək—linmushṡūtək*;
pitsiōwək [*pitsiāwək*] I go through on a diagonal

go with *inṡūgak—ninṡūgak*; *mifṡūgak—nifṡūgak*; *makāliak—nakāliak* I come or go with

go astray *masāngutək—nasāngutək*; I lose the way

See also the Prepositions used in phrases such as:
sakāngək ay manālan: I go before, precede;
tsogōgək ay manālan: I go behind etc.

go on! *ayēed man!* go and get ready! *ēngka! ēngkāyē!* go on!
 Interjection: *āla!* go on!
 go on telling your story: *ketjēng ṗay!*

- goat *kŭtjing; kǎnfing* (loan-words)
- God *Lumǎwig*
- goiter *fŭkek; fintŭkel*
- gold *falfdog* [*balftog; balŭtok*]
- gong *gǎngsa* (collective name); very large: *koŭngǎn*;
large: *makǎngesh*; small: *kǎlosh* [*kǎlos*].
handle: *pangignǎn*; (man's jaw, serving as handle:
pǎngan si tǎkŭ);
stick for striking the gong: *pǎtong*; I strike: *patŭngŭk*
—*pinatŭngko*—*mapǎtong*. Or: *mangǎngsaak* (also: I
dance to the sounds of the gong)
- good *kǎwŭs*; very good: *kǎgǎwŭs*; *kawŭsek* I make good;
kakawŭsek I improve; *kumǎwŭsak* I am getting good,
I am improving; *pakawŭsek* I do good, benefit.
- gourd *fǎlay*; *kŭŭd* serving as water vessel; *lŭtjin*: for pre-
served salted meat; *tǎgking*: for water
- grain *ŭta*: of rice, brown, unshelled
- granary *ǎlang*
- grand, great *tsaktsagŭŭa*; *tjaktjakgŭŭag*; *tjaktjakgŭŭora*. See: big.
- grandchildren *sinpǎngǎnǎk*; *sinpǎngǎpŭ*: grandparents and grandchil-
dren
- grandfather *ŭkid* [*ŭkit*] *ay lalǎki*; *apŭ* [*ǎpo*]: the lord, denoting also
the second, third etc. older generation; collectively: grand-
parents, great grandparents, ancestors (loanword)

- grandmother *tkid* [*tkit*] *ay fafáyi*
- grapes *áy/ib*
- grasp *ipákodko* (hold fast); *témmek* (press)
- grass *lúkam; ákkam*; high grass: *fulólong; sákádi* (Iloc.)
See: straw.
- grasshopper and locust: *tjótjon*, brown, small, *abagkú ay tjótjon*, green, large gr., *pasingáyan*, "beautiful, of medium size, yellow, with marks on various parts of the body"
ónon, young grasshopper; other kinds: *angasdó; tótok; ísdik; ládwid; pakúid; pasteng*. See: basket.
- grassland, pasture *búntsag* [*púntjag*], (Iloc.?) uncultivated soil
- grave *kaka/ápan* [*kakaópan; kakaófan*] burial-place
- gravel *lákan*
- grease *lánib; inlánibak* I grease myself
- green *kăgfákyu* [*kăg fákyu*: like moss on stones in the river]
- greet *padánek*: I receive as a guest, welcome a visitor (receive),
- groin *lípjak*; (the inner side of the thigh)
- ground *lúta*, earth; the whole ground: *fakílulúta*; I put into the ground: *ilutásko*. *is nan áshon nan lúta*: on the ground; *is tjáim nan lúta*: in the ground.

- grove** *papāt/tay; kakāyuan*
- grow** I make grow: *sīknek—sinēkēngko—masīkēn—manīkēn*
 (men, animals, plants). Or: *engānek—inengāngko—*
maēngan. Or: *patōfōek—inpatōfok—maipatōfo*.
 Person.: *inpatōfoak—ninpatōfoak*. Or: *palenglēngkek—*
inpalenglēngko—ma/ipalēngleng.
 I grow: *ma/ēngānak—na/ēngānak [mēnganak]*
tsāk maēngan I am growing; *nēngan*: grown, tall, adult;
tumōfoak [təmōfoak; tumēfōak]—*tinmōfoak*.
 (*tōfo*: leaf): only said of plants: sprouting.
 I become tall: *tjumaktjākiak*. we are growing in num-
 ber: *umangsāngkāmī* (*angsan*: much). See: stretch.
- grumble** *inagkötjōōdak—ninagkötjōōdak*.
 an angry grumbling: *ag/kötjōōd*
- guide, I** *mifāegak* (I go with); *ībangbāngok [ipangpāngok]*;
pa/apayāvek, I cause to follow.
- gun** *bāldug [pāldug, pāltok, bāldok etc.]*
 (a cannon: *kanyōn* (Sp.); bullet: *fōbōla*)
- gunpowder** *lēnga* (Iloc.)
- gush forth** *infutfūtōk nan tjēnum* the water gushes forth

H

- hail** *tjulálu* (ice); Verb: *manulálu* it hails
- hair** *fóok*, on the head; *fóok is nan fáyong*, or: *kóled* [*kéled*], the short cut hair over the forehead; *fóok is nan ténged* the long hair, usually tucked under the headgear; *toktokó* hair on top of the head; *símsim* hair in the face; *kllim* hair on the body; *tsódotsod* [*tjúdtjud*] hair (and short feathers) of animals (birds). See: tail, beard
- half** *djurwána* [*djuána*, *dyurwána*, *tjéwan*]; Half a pig: *djúwán* [*tjéwan*] *si fátug*; one and a half pig: *ísa'y fátug isáed nan djurwána* [*tjiwána*: its half]; two and a half: *djúa 'y fátug isáed nan tjéwan nan ísa'y fátug*. See: split
- halt!** *tumgóyka!* *tumgókäyč!* *adú!* stop, it is enough!
- halt, I** *isádko* (stop); Person.: *tumgóyak*—*tinumgóyak*.
- ham** *típay* [*díbay*] *nan fátug*
- hammer** *pád/ó* (heavy stonehammer); *téktek* [*tiktik*] smaller hammer of iron; *maltílyo* (Sp. martillo)
- hammer, I** *pad/óak*; *téktekek* [*téktökek*] — *tinektékkö* — *matéktek* — *manéktek* (forge), also: I wound, crush by throwing stones

- hand** *l̄ma* (also: arm); *ǎdpa*: palm; *tǎlad*: the line in the hand dividing off the thumb.
- hand around, I** *izwalǎsko*; *igaktjǎngko*; *t̄jaǎwǎtko* (distribute)
- handful, rice** as measure: One handful of unthreshed rice: *sin fǎngǎ ay pǎkiiy*
 Five handfuls: *sin t̄ting*
 Twentyfive handfuls: *sin pǎǎk*; *sin kǔtad*
 One hundred handfuls: *sin f̄ttek*
 One thousand handfuls: *sin ǎpo*
- handle** *pangignǎnan* (of a shield, jar, gong); See: ax
- handle, I** *kiwǎtek* (move)
- hang** *isabfǔtko—insabfǔtko—ma/isǎbfud—mangisǎbfud*. I hang on a peg; I hang into smoke: *sǎkǎshokak*.
- happens, it** *ǎmǎd [ǎmat]—ǎnmǎd*. *ngǎg nan ǎmad ken s̄ka?* what happens to you? "how are you?" *ngag nan ǎmad istj̄?* what happened there? "what is the matter?" *ngǎg nan ǎmad is nan t̄japǎnmo?* what is the matter with your foot?
nan ǎmad; *nan ǎnmǎd*: the happening, the accident, occurrence, matter.
- happy** I am happy: *inlalǎyadak* (glad); causative: *paleyǎtjek [palayǎdek]* I make happy; *ileyǎdko*: I am happy on account of....
- hard** *inkǎtsö*; *akak̄t̄jöy [akak̄t̄jö, akak̄tsi]*; *pakötj̄lek* I make hard
- harvest** *ǎni, inǎni* (reaping); harvest season: *ǎan̄an*; first harvest season: *lǎtab*; main harvest: *t̄jök*

- harvest, I *anʔek—inʔnik—maʔni—mangʔni* I pluck off, reap rice:
 pʔlay
manʔkiak, I harvest, get “*tʔki*,” camote or sweet potatoes
mamalʔtongak or: *inʔagak* [*inʔakak*] I reap beans.
- hasten *kamʔek* [*kamʔek*]*—kinʔmuk* [*kinʔmuk*]*—makʔmu*
 [*makʔmæ*]*—mangʔmæ*. *kʔkamʔek*: I hasten more
 Person.: *inkʔmæk*; *inkakʔmæk*: I keep hastening; I
 hasten more
kamʔek ay manʔlan I walk fast, quickly; *kakamʔek ay*
 manʔlan I walk faster, more quickly.
mashangʔyeyak—nashangʔyeyak I do very quickly and
 zealously; I do suddenly.
- hat *sʔklong*: collective name for the small caps made of rattan
 and worn on the back of the head, to contain the long hair
 and various utensils, as pipes, money etc.; fastened by a
 string: *sʔluy* or: *sʔnluy*.
sʔklong si fobʔallo: unmarried man’s and boy’s hat; dec-
 orated with *fanʔnga*, red rattan; *fʔdʔnis*, a brass button
 on top; *kʔtod*, feathers; *sʔkap*, a little white shell on each
 side; *sʔong si ʔsæ*, long dog’s teeth.
tinʔod: married man’s hat; little decorated, with a brass
 ring on each side: *lʔtek*. The kind of basket work is: *finʔli*.
kʔtlæ: a sleeping hat for men and women, fitting the head
 closely, with a round hole on top; worn during the night;
 without decoration and string.
sʔgfi: a large flat rainproof hat for men
tʔguy [*tugwüy*]: woman’s rain protector, a long oval
 basket, covering the head and back.
 I put on my hat: *manoklʔngak*; I put something (pipe
 etc.) into my hat: *soklʔngak—sinoklʔngak—masoklʔngan*.
somblʔlo (Sp. sombrero): our strawhat or hat
tʔtjong: a head-cloth, worn by women
 See: head band.
- hate *sosʔngtek—sinosongʔtko—masosʔnget—manosʔnget* (I am
 angry at)

- haughty** *tjayč̣an*
- have** [366]
- hawk** *laf̣ān* [*labf̣ān*]; *fanfanč̣wi* (size and color of a crow)
- hay** *lūkam ay nalāngo*; *ākkam ay nalāngo* (dry grass)
- he** *ṣya, ṣya ay lalāki*; *ṣtōḍi, ṣtōnā* [81-84] this one, that one
- head** *ōlo*; *tēnged* back of the head; *toktokō* [*tuktukō*] top of head
- headache** *inōd/ōd nan ōlo* the head aches ("throbs"); *insaḳt nan ōlo*: "the head is sick;" *pōteg si ōlo*: headache.
- headax** See: ax
- headband** *ap̣ōngot* [*abōngod*], wound around the head like a turban, the top being not covered
inap̣ōngotak I wear a headband
- headgear** See: hat, beads, cover
- headhunter** *mamāka* (Verb: *mamākaak*—*namākaak*: I go head-hunting; cf. *fakākek*, I cut off; or: *p̣ētōak* [*podōak*] *nan ōlo*). See: ax
pālāyək ceremony after successful headhunting
mamalākay [*mangalākay*] ceremonial songs after head-hunting
sitsākak—*sinitsākak*—*masitsākan* I consecrate the gained head by a ceremony (prayers and sacrificing a pig)
mangatōlingak I wash the gained head in the river
ēnsāḅək I address the head and pray over it

- headhunter** *lǎglug* [*lǎglǎg*]: holiday of burying the head
fekǎfek—finkabko—mǎbkab: I bury a head
sakǎlong the basket into which the head is placed for a short while after returning from fight (Suspended on the "anitopost")
falǎlang head-basket, into which the head that had been buried is placed; it is kept in the *ǎto* (*fǎwi*)
- heal** *akǎshak* [*akǎsak*]*—inakǎshak—maakǎshan*. (Iloc.?)
 See: blow; stroke
nakǎan: healed, relieved (*kaǎnek*: I relieve, take away pain)
- healthy** *abafkas* (strong, muscular);
kǎwǎs nan ǎwak (in good condition as to the body)
- hear** *tjǎng/ngek* [*tjǎng/nek; tjǎng/ngek; tjǎngek; dǎngek; dǎngek*]*—tjǎn/ngek—mǎtngǎ* [*madngǎy*]*—mǎn/ngǎ* [*man/ngǎy*]. I hear; I listen; I hear of
tjetjǎng/ngek I keep listening
- heart** *pǎso*
- hearth** *tjalǎkan*; place for the hearth in a house: *tjalikǎnan*
- heat** *pǎ/ǎtǎngek—inpaǎtongko—ma/ipaǎtong* [*maǎtong*]
 Person.: *umǎtongak* I am getting warm, heated
pakalǎngek—inpakǎlangko—ma/ipakǎlang: to heat iron (red hot). See: fire, cook, boil
- heavy** *adadsǎmet* [*adadsǎmid*]
- heel** *pagpagǎda* [*pagpagǎdsa*]
- height** *ka/antjǎ(na*: its height; *nan kaǎntjon nan kǎyǎ* the height of the tree

- heighten** *pa/antjǒek—inpa/ántjok—maipaántjo*
- help** *fadjǎngak [fadsǎngak; badǎngak]—finadjǎngak—
mafadjǎngan—mamǎdjang.*
íkadak ay mángan: I help myself at meals. (*íkadak:* I
care); *ikǎdkǎyǎ ya tsakayǎ umǎa!* help yourselves!
See: *umǎlaak*, I take
- hen** *mangǎlak;* hen and chicklets: *kamǒnok*
- her** [Possessive: 101 ff.; Pers. pron.: 81 ff.]
- herd** *sinpangǎpǒ ay nǒang* or: *sinpamǎwek ay nǒang* a herd
of buffaloes
- here** *ísna [isná; 'snǎ; sǎna; 'shná]*
here is, Fr. voici: *nay*.
- hers** *nan kǒǎna:* [107-110]
- herself** *sǎya tsǎdlo (ay fafǎyi)* [113]
- hide, I** *ítafǒngko—íntafǒngko—ma/itǎfon—mangitǎfon* (hide
completely) Person. *intǎfonak.*
isanǎbko—insanǎbko—mǎsǎnib—mangisǎnib: I await (the
enemy) in ambush.
insǎnibak—ninsǎnibak I hide myself, seek shelter behind
a tree, in a bush (kneeling);
- hide** *kǒtjil* skin, leather.
- high** *ántjo;* intens.: *anántjo; antjoántjo; antjǒak* I am tall;
pa/antjǒek I make tall, long; *tǎmongtjǎak* I go high up.
Cf. [407].

- hill** *tjəntog; tigʃtjan* [*digʃtjan*] See: mountain.
- him** [81 ff.] *sʃya; sʃtödl̩*.
- hindmost** *udʃɰdʒi* (rear quarter of animal); *mangudʃɰdʒiak* I am the hindmost, the last
- hip** *kʃtang* loin, waist; *tʃpay* [*dʃbay*] rear of hip;
kingkʃngi hip bone
- his** [101 ff.; 107 ff.]
- hiss** *inwʃwisak* (whistle, of bullets)
- hit** *kogʃngək* (strike); *padʃyek* (kill); *inpadpʃdöyak*: I strike, hit repeatedly; I try to hit a target with spears; I throw spears
fayʃkek (whip); *falfʃkek* (spear); *tufʃyek* (spear);
shupʃkek—*shinupʃgko*—*mashʃpak*—*manʃpak*: I hit with a spear
fa/ʃkek—*fina/ʃgko*—*mafʃdog*—*mamʃdog* I hit with a stone thrown
idnʃngko—*inidnʃngko*—*mafʃdneng* I hit the target, the mark; (*igsʃvko*: I miss)
- hither** see: here
- hoarse, I am** *makʃlekak*—*nakʃlekak*
- hog** *fʃtug*; young pig: *amʃk* [*amʃk*]; wild hog: *lʃman*;
fʃango.
boar: *fʃaa* [*bʃaa*]; *fʃafyü*; sow: *ʃko*; *fʃai ay ʃko* [L. 46];
castrated hog: *nafitʃlan*.

- hold** *ifgnak* [*fgnak*]*—inifgnak—ma/fgnan—mangifgnan*: I take hold of, take someone by the hand, hold fast
ifgtok [*fgtok*]*—inifgtok—ma/fgto—mangifgto*: I hold, to keep
ipákotko—inpákotko—ma/ipákot—mangipákot: I hold tight, press
óltek and *öóltek—inlötko—manlöt—manglöt*; or: *témme*
 I hold fast (press); *káæwek*: I hold in my arms (embrace)
padsángék—inpadsángko—mapádsang: I hold, prevent from falling; I hold by the arm, by the hand (walking hand in hand)
patongtsóek [*patongtjæék*]*—inpatóngtso—mapatóngtso* I hold up my arm, foot, hand
- hole** *ka/ófan* [*kaæban, ka/úpan*]; *kétæab*: a hole dug in the ground; Vb.: *ká/ófak; ká/úpak*
lékaæ, tégaæ, líshkaæ: a hole in wood, iron; I make a hole: *lushkáæwek* (pierce); hole in the earlobe: *télek*
nalekaælekææan: perforated, with many holes
- holiday** *téngaæ*; I celebrate a holiday: *inténgaæak*. we shall have a holiday: *tuméngaæatáko*.
- home** *áfong* (house); *líi* (town, country); *fobfáy* (homestead, vicinity of the house or town)
úmüyak is áfongko, is líik, ad fobfáy I go home
sumdáak—sinmdáak I go home
sumáobak—sinmáobak I arrive at home
makisdáak—nakisdáak I go home in company with others, to my, your home: *kæn sak/æn; kæn síka*. (chez moi, toi)
- honey** *tjénæm si yákan*
- hoof** *kókod*
- hook** *dígó*; anglehook: *féngwid*

hope	<i>shoshǒmǎdak; sǔmǎdak; sǎdek</i> (wait)
horn	<i>sǎkod</i>
horse	<i>kafǎyo</i> (Sp.: caballo); a toy horse: <i>kabkafǎyo</i>
horseback	<i>inkafǎyo/ak—ninkafǎyo/ak</i> I am on h.
hot	<i>mamǎtong</i> getting hot; see: heat; warm. <i>indǎtong</i> it is hot (weather); <i>inkakǎlang</i> red hot; <i>impǎos</i> hot (of fever)
hour	<i>ǒlas</i> (Sp. horas)

house *ǎfong*; large house: *fǎǒy*; hut: *katyǎfong*; toy house: *abǎfong*

The principal parts of the Bontoc Igórot's house are enumerated here; see also: door; beam; roof; court; etc.— (The house is built most primitively upon the uncovered ground, but not raised on posts. It consists of a rectangular space (about 12 x 15 feet), is fenced in on three sides by boards, and in the rear by a stonewall. This enclosure is about three feet high; it is under a high roof covered with straw; the roof extends down to about three feet from the ground. The rear of this space is taken by a chamber, not higher than three feet, without windows or airholes, except a narrow door. By wooden partitions the space is divided into small sections.) See: J. XXXIV, XXXVI, XXXVIII, LXXIII. M. Sch. XI, 2, (*Sabǎngan*)

ǎlad: wooden enclosure;

bǎlud: stone wall in the rear;

sǎdjǒy: front enclosure (with door: *pǎnguan*);

tǎkod: four posts, supporting the roof: *ǎtep*;

fǎgso: rafters;

dǎpǎn: section at the front enclosure; there is the mortar: *lǎshon* [*lǎson*];

tǎalikǎnan: section for the fireplace, "kitchen;"

tǎkso [*tǎǒksho*]: wooden platform, raised about 1 foot

- house** above the ground, forming a spacious bench or shelf;
āngan: sleeping chamber, covered with boards: *ānglib*;
kōbkob: partitions on both ends of the "angan," for utensils, ornaments, valuables;
īlek: inclined bare boards, serving as "beds;" *īfōyk*
 [*āfök*]: mat;
fālig; *fāōy* a second "story" (5 x 6 feet) raised about 7 feet from the ground in the centre of the 1st floor;
awwīdjan: place beneath the roof outside of the house, where burdens are laid down (*āawid*: burden);
īfeng: small shelves, inside beneath the roof;
faāngan: yard in which a house stands.
- how** [355; 356; 358; 359]
- hundred** *sin lashōt* [*lasōt*; *kashōt*; *gasūd*]; the tooth: *mangapō'o ay pō'o*
- hungry** *māawwat*; *inōkang*; *mawwātak*: I am hungry.
- hunt** *anābek*—*inānēbko*—*maānēb*—*mangānēb*.
 Person.: *mangānēbak*.
mangāsēak—*nangāsēak*: I hunt, chase with dogs (*āsē*)
- hurl** *fekāshek* (throw); *fa/ōkek*: I hurl a stone (hit)
- hurry** *kamūek* (hasten); *mashangēyenak*—*nashangēyenak* I do in great haste, suddenly.
 Person.: *inkakāmēak*—*ninkakāmēak* I am in a hurry
- hurt** *kogōngēk* (strike); *digdīkek*—*dinigdīgko*—*nadīgdig*: I hurt by dropping a stone (on my foot etc.)
lidōdek I hurt by bending (finger, foot etc.)
pa/ayūek [*pa/ayūwek*]—*inpa/ayūko*—*ma/ipaāyu*—*mangipaāyu*: I hurt one's feelings; I insult
inpētēg [*inpōteg*]: it hurts

husband *asáwa ay laláki* [*asáwa; asáoa*]

hut *katyáfong; abáfong.*

I

I *sak/én* [*sak/ón*]

ice *tjulálu* (known only as hailstones)

idle *sangáan; sumángaak, intjongtjôngawak* I am idle, lazy;
ínyakiyakíngak I walk around idle

if *mo; mosháya* [*mosáya*]; [452; 454; 460]

Igorot *Igólot* [*Ikólot*]; *iFántok ay Igólot*: Bontoc Igórot; [61]
kalln si Igólot: Igórot Language

ill *insákít* (sick); *ngāg; angangalūd* (with prepos. *is*;
badly)

image *litaláto* [*taláto*] (Sp. retráto); *tinaktákæ* an image,
drawn or carved, usually of a man (*tákæ*); a wooden
carved figure or statue representing a man: M. Sch. I.
But also: *tinaktákæ ay fantas*: a lizard carved on the sur-
face of a shield.

imitate *ígtek* (no preterite!); *ígtek nan kallna* I imitate his way
of speaking

- immediately [296; 313; 315] *awawni kãya; sinakitan.*
- improper *lãwa; lãwa ay inãka:* it is improper to weep, it is wrong, bad, unfit, forbidden
- in, into *is; [si]* [377 ff.]
- increase in number: *ma/angsãngkami* we increase in number, multiply
tsãomak — tsinãomak — matsãõman — manãom: I make larger (in number)
matsakomãngkami we produce many children, populate a land, (also of animals that have many young). See: grow; high; big; stretch.
- indeed *mãñ [417]; ãdji.*
- inform *tsudsũdko — insudsũdko — maisũdsud.* Person.: *insũdsudak* I bring tidings, I bring an order, a challenge;
- inhabitants *sinpangli:* of one town or country; *iSamõki, iTukũkan, iAlab [iAab]:* inhabitant of Samoki, Tucucan, Alab [61]
- inherit *alãek* (take); *tawwtjek* (Iloc.)
- inn *iilngan* (lodging house for strangers) (Iloc.?)
- inquire *ibfãkak* (ask)
- insane *malõlõũ*
- inside *istsatm(na; [istjãim; isdãim; adsãyim;* in towns south of Bontoc: *islãim,* with the interchange of L, D, R. in various dialects]

- instruct** *tokónek* (advise). See: teach.
- insult** *pa/ayéek* [*pa/ayéwek*] (hurt); *éngkáliak is ngāg is...* (*ken...*) "I speak bad (words) to one;" *pasóngetek*: I cause anger; *ipádngek—inpádngek—ma/ipádnög* [*ma/ipádnögöy*]*—mangipádnögö*: I insult with words.
- intelligent** *kāwís nan étek*, "good as to the brain;" *kāwís nan ólo*, "good as to the head;" *inyámis nan ólo* (*inyámis*: soft)
- intend** *léytjek* (like): I want; or: *ek, tek*: I go to... [307]
- interpreter** *intilípiti* [*intélépléti*] (Sp. interpret)
- intestine** *féang*
- intoxicated** *mafóteng* [*mabúdenng*]
- inundate** *poshóngek is tjénum* (with water), [*póshngék*]*—pinoshóngko* *—mápsHong*. (*póshong*: big water, lake, ocean.) See: irrigate.
- iron** *patatjím*; best kind, steel: *gállyä*. (Cf. *tæmatjím*: "it is sharp, it cuts")
- irrigate** *tjénumak'* [*dānomak*]*—tjinénumak—matjénumän—manénum*: I water the ricefields. See: canal.
- it** *síya, sa, na, nántönä, nántödí* [81-84]
- itch** *kálid*; it itches: *inkátöy*.
- its** [101-104; 107-109]

J

- jacket for women: *áklang* (Igórot); *lám/ma* (a short "bolero" of white material, with blue and red border stripes, used also to clothe the dead) (Iloc.)
- jail *fabfaláitjan*. See: bind, fetter.
- jar *fánga* (collective name, a pot);
fushánga: very large jar, for dry rice, i. e. for *páküy*.
fúyofay: "bottleshaped, large, of hard clay"
teáinan [*tu/áinan*]; or: *kámeng*: about 6 inches high; glazed; for the alcoholic beverage *fáyash* (Iloc.: *bási*); the parts of this jug are: *ngangábna*, its top; *áwak*, the body; *kolángad*, the foot; *sílüná*, a bejuco string around the neck (top) of this jug, with a loop for carrying. The *teáinan* is made in these qualities: (beginning with the best): 1) *teáinan ay padéngdeng*; 2) *t. ay göwákköu*; 3) *t. ay kináman*; 4) *t. ay liblífan*; 5) *t. ay fókúsid*.
táking: small vessel, made of "squash" (a gourd).
 See: pot.
- jaw *pánga*
- Jew's harp *abáfyu*
- joint *úngét* (in the body and in stalks)
- joke, jest *angángo*; *abábfang*; *liltwid*.
- joy *kalaláyad* [*kalaláyad*]

- joyful *inlaléyadak* I am joyful.
- jump *aktjáŋgek — inaktjáŋko — maáktjang — mangáktjang* I
cross by jumping
Person. (Frequent. and Durative): *inaktjááktjáŋgak—
ninaktjaáktjáŋgak* I jump across, (from tree to tree,
across a brook), I keep jumping etc.
inláp̄tokak—ninláp̄tokak I jump on level ground;
bumáld̄xkak—binmáld̄xkak: I jump (like a grasshopper,
a flea) (shoot?)
tæmá/odak—tinmá/odak, or: *intá/odak—nintá/odak*: I
jump up. See: leap
- juice *tjěnx̄m*; juice of rice: *l̄da*; of sugar cane: *áséd*;
thick juice, like rosin: *n̄kid* (pitch)
- just *kǎw̄s* (good, right)
- just as if *kash̄n* [454]

K

- keep *l̄gtok* [*l̄gtok*] (hold) I keep safe; *ikákok*: I keep, pre-
serve; Person. *umikákoak*
- kernel *l̄ta* (of rice)
- kettle *páyok* [*báyog*]
- key *tól̄feg*

- kick** *sikiđtak* [*sikiyđtjak*]*—sinikiđtak—masikiđtan* (*siki*: leg)
tjaytjđyak—tjinaytjđyak—matjaytjđyan
katđnak—kinatđnak—makatđnan—mangđtin. (step upon)
 Person. *inkatđnak—ninkatđnak.*
- kidney** *fđdin* [*bđdin*]
- kill** *padđyek* [*padđyek; badđyek; patđyek*]*—pinadđyko—*
mapadđy—mamadđy. Person.: *pumadđyak* [*pumadđyak;*
bumadđyak; pumatđyak]*—pinmadđyak.* (The form used
 mostly in Bontoc has *d* and *öy*). It signifies also: to
 hit, to extinguish, to slaughter animals.
ukđđjak: I kill an animal by cutting its neck; synonym.:
kadukđtjek—kinadukđdko—makadđkad. *ipadđyko*: I use
 for killing, I kill with....
- kind to..** *kđwđs is....* (*ken....*)
- kind** what kind of.... *ngđg ay....*, [149]
- kindle fire** *apđyak.* See: fire
- king** *đli* (loan-word; Malay: *hari*; Iloc. *đri*)
- knee** *kongkđngo; kongkđngo ay pangđlo;—ay udjđđji* knee of
 the frontleg;—of the hindleg. *sđkyæp* kneepan.
kđyat: part of the leg back of the knee
- knife** *kđpan*
- knife: "bōlo"** *kampđla*; Parts: *pđlđk*: handle; *tđpek*, edge; *tjđlik*,
 back; *đdso*, point; *sangkđtan*, belt on which the *kampđla*
 hangs; this belt is ornamented with white pieces of a shell
 i. e. *kolđngad si đpud*. The knife is kept upon a half sheath
 made of wood; this sheath: *fđ/i*. (*Fđ/i*, here "vagina," is
 also a bag for the gong: *fđ/i si gđngsa*; and cf. *fđi ay đko*,

- knife: "bōlo" a sow; *fāi* reduplicated is *fafāi*, *fafāyi*: woman). M. Sch. XVI, 1, 9. The *kampīla* is of various size; the largest serves as hatchet or as weapon.
- knock against *kogōkek* I knock upon, rap at a door.
itognōgko—intognōgko—maitōgnog—mangitōgnog
- knot, tie a *salibōdek—sinalibōdko—masalībod*. *salībod*: a knot (at the end of a thread) (Iloc.?)
- knot in wood *bīngi; bīngin si kāyæ*
- know *kēk/kek* [*kēkkek* for: *ketkek*; the first *k* guttural!]
kintēkko — māktek [*mākteg*] — *māngtek* [*māngteg*]; I know, I understand, I am acquainted with one, I comprehend. The verb: *āmmok*, *ināmmok*: I know, is not Bontoc-Igorot, but strictly Ilocano.
- knowledge acquaintance: *kaktēk*
- knuckles *ūngēt*

L

- ladder *téytey* [*táytäy*]
- ladle *fánöæ*, big, flat, like a shovel; *fanöúek nan mákan*: I take the boiled rice from the kettle and distribute it; Person.: *infánöuak*.
kăótjek—kīna/ótko—maká/od, I ladle out with the *káæd*, a large dipper. *kīæd*, a ladle made of a gourd.
ítjush [*itsush; itjus*] a small ladle, a spoon. See: spoon.
- lake *póshong* (*ay fānīg*): a (small) sea; or: *táblak*, a pond
- lame *kfl/od; mapflay*; I am lame: *inpflayak* [*impflayak*]
- land *fli*; public land: *păgpag*; *fobfüy*: the home land
tálon, collective: *katalónan*; the cultivated land, the fields near a town. Ger. Gefilde, Gelände.
- landslide *kftjay*
- language *kălf*; *nan kălfín si Igólot*: the Igórot Language
- lard, fat *lămb*
- large *tsaktsăki* [*tjaktjăki; tjaktjăkö*]; very large: *tjaktjagđa* [*tjaktjagđag; tjaktjagđora*; see: big]
- last *mangudjđji* the last in a line; *anđngosh* the last or end of a story, of events, of actions. *mangudjđjiak* I am the last. *mangananđngosh* it takes place as the last event;

- last "finally;" *mangananōngosh nan patpatöy*: at last spears are thrown
last month: *nan fūan ay nālosh, nan fūan ay inmāy*.
- late *nāēni* [*nāēni*]; *ma/āēniāēniak* I am late;
ma/āēniāēniak ay ūmūy: I am going late.
is nan anōngōsh nan ipāt ay ākyu: four days later.
- laugh *maāngōak*—*naāngōak*; *otyōgak*; *angangōek*: I laugh at one, I deride; *kakaāngo* ridiculous
- lay down *īsāādko*—*insāādko*—*ma/isāad* [*ma/isād*]—*mangisāad pāyek* (put); *ipuīko* (put).
- lay eggs *mangētlog*: (the hen) lays eggs.
- lazy *sangāan*; *sumāngāak*: I am getting lazy, weary
- lead *ipangpāngōk* (guide); *mifūegak* (go with);
iskēpko—*iniskēpko*—*ma/iskēp*: I lead into a house;
ikaāngko—*inikaāngko*—*mikāan* I lead away.
- leaf *tōfo*; mostly in the stat. constr.: *tōfon*; *tōfon si lūkam*: a grass leaf
- leak *intōtjoak*—*nintōtjoak*; *pokātak* I stop a leak, with a stopper: *sūwat*
- lean *fikōdek*—*fīmikōdko*—*mafīkod*: I make lean, wear out by work; *mafīkod*: lean, emaciated; *fīkas*: lean meat, muscle.
- lean, I *insātjagak*—*ninsātjagak*
- leap *aktjāngək* (jump across); *inaktjāngək*; *intatā/odak* (or: *inbalbāldokak*) I leap while advancing against an enemy, I leap in a battle to dodge the spears thrown.

- learn *suláek* — *sináluk* — *masálu* — *manálu*. Person.: *insáluak*
and *sumáluak*. (loan-word)
- least *akákít mo ámín* ("less than all")
- leather *kótjil* (skin)
- leave *kayádjek* — *kinayátko* — *makáyad* — *mangáyad* I leave
behind, leave a remainder, abandon
pa/isáek — *inpaásak* — *ma/ipáisa*;
ukáyek — *inukáyko* — *ma/úkay* — *mangúkay* I leave alone
(means also: to let alone, to let go)
- leave *kumáñak* (go away)
masisiáñgkámí; *intjegáñgkámí* we take leave, we part, we
go to different directions.
pasisiáñek: I cause to part, separate
- leech *mátek*
- left side *íkid*; to the left: *is íkídjín*; at my left: *is nan íkídko*
- lefthanded *in/níkid* [*iníkid*]
- leg *síki*; calf of the leg: *fítkin*; upper leg: *ápo* [*úpo*]
(thigh); part between knee and ankle: *kólo*, *baláwash*;
bones of the leg: *tóngan si ápo*; leg at the back of the
knee: *kóyat*.
síkíak I seize by the leg; leg of chicken: *páyong*;
foreleg: *pangólo*; hindleg: *udjídji*
- lend *itsaowátko* — *intsaowátko* — *maitśáowat* — *mangitsáowat*;
pakaáwátek — *inpakaáwátko*, — *maipakááwat* —
mangipakaáwat I cause, tell to lend
- length *ka/antjóna*: its length

- lengthen *paantjōek* (heighten). See: increase.
- less *akakīt* (than: *mo*); lessen: *kaānek* (take away)
- lest *ta adī*
- let let us (hortatory): *ta*; e. g. let us rest: *ta umilengtāko!*
(or, with Conjunct. Part. *et* [188]: *umilengtāko't* we
ought to rest)
iyūyak [*yūyak*]*—iniyūyak—maiyyūya* [*miyyūya*]*—*
mangiyūya: I allow. (Infinit. *iyūya*) *ukāyek*: I let alone
- letter *sūlad* (loan-word)
- level *tjāda* [*tsāda, tjāta*]. I level: *tjatāek*; *liblīfan*: a level
trail on the side of a mountain
- lick *djildjīlak—djīnildjīlak—madjildjīlan*. See: tongue.
- lid, cover *sōkong*: cover of a pot; a small pot placed upon the open-
ing of an other pot.
- lie *inēngakak—ninēngakak*. *ēngakak*: I belie, deceive.
ēngak: a lie, a ruse, a trick; *ēngākan* a liar
- lie down *intjaōlagak—nintjaōlagak*; I lie down on my back:
intjīpakak—nintjīpakak. Also: *masūyepak* (sleep);
umilēngak (rest); *inpfīngak* I lie on my side;
inlōgfæbak: I lie on my face
- life *lēngag* (soul)
- lift *egwātek—inegwātko—maēgwat—mangēgwat*: I lift a bur-
den, weight
suwātek—sinuwātko—masūwat—manūwat: I lift a burden
isiblēyko—insiblēyko—maisfbley: I lift with one hand (an
animal by the hindleg), I lift from the ground

- lift** *săđfek—sinađbko—masăđb—mandăđb*: I lift on my shoulder
lekuăđfek—linekwăbko—malăkwab—minləkwab I lift a
 cover, lid
patongtsăek: I lift, hold high up (arm, hand, foot)
- light** *ăpuy [apăy]* (fire); *sli nan đkyu*: sunlight
- light** *ababăwöy [ababăway]* light, (of the sun);
bumăway (pumăway) it turns light
- light, I** *pafitjăngek* I cause to burn brightly
tăđngak—tinăđngak—matăđngan I light my pipe
apăyak: I make fire.
iapăyak: I put light, fire to. See: fire.
tangkăwak [tangkăwak] (flash): I conduct with light
- light** *enyăpəu* (not heavy)
- lightning** *yăpyap*; it is lightning: *inyăpyap*; lightning strikes:
kăman—kinman nan kătjo: "thunder" strikes (*kămanak*:
 Person. from root: *kan* "eat").
kolyăpyep: lightning without thunder.
- like, I** *lăytjek [lăytjek]*—*lineyădko—malăyad—minləyad*: I like,
 wish, want, intend, love, desire etc. *lăytjek ay mănğan*
 I like to eat. See: prefer.
 Person.: *inlalăyadak*, I am glad, cheerful, joyous.
siădek I like, love; *măd (ma/đd) siădek* "I am dissatisfied."
leyădko: my liking, my pleasure, my love, my wish, need.
- like** *kăăg [kăg]*. Usually with possess. suffix: *kăăgna*.
kăg tăshă, like this; *kăg sidě [sđđ]*: like this, thus;
kăg ken sŷya, like him, her, it; or: *kăg kěn tăđđ*. *kăăgak* I
 am like; *kăăgko*, like myself; *kăăgko ay flăen*: looking
 like myself, resembling me. *kăgka kăak*: you are like a
 monkey. *ikam kăg sđđđ!*: do (it) like this!
kash/ôn, like, resembling; *kashônak*, I am like, resemble

- like *kash/ŏn madŏb nan tjăya*, just as if the sky would fall
sŷya đkis: likewise; or: *kăg năntŏna đkis* (like that also)
- limb, branch *pănga*
- limp *inpiłayak—ninpiłayak* (I am lame); *inpiłayak*.
- line *łlid*, boundary line; *đmas*, dividing line, a part;
ifadđdko — ĩnfadđdko — maifđđfad — mangifđđfad I
arrange in a straight line
- lip *sofil* [*sŏbil*]
- liquid *tjinmănum*; *nalănak* (molten metal)
- listen *tjetjěng/ngek* (hear)
- little *fănłg* (*banłg*) (small)
- little (in quantity) *akłt*; very little: *đkakłt*; too little:
tsatsăma 'y akłt; too little (i. e. lacking): *kŏlang*; one
peso too little: *kŏlang sin pėsosh*.
little by little: *sinakiakłt*; a little: *is akłt*.
- live to be alive: *matăkœak—natăkœak*; or: *matatăkœak*
(*tăkœ*: a man, a living being, a person) and: *katăkœak*.
intedđeak — nintedđeak I stay, remain, dwell, sojourn;
makiłliak [*mikiłliak*] I live among a tribe in its country
(*łli*) or: *umłliak—inmłliak*, I live in a town, country, I
settle at a place
- liver *đdŏy* [*đtŏy*; *đdŷy*]
- lizard *fănfas*

- load, cargo *áawid* (as much as a man can carry); *áawídtjan*: the place under the roof outside of the house, where the load, burden may be laid down; *umáawidak*: I am carrying a load.
- lock at a door *fúti* (Iloc.) (The Igórot need no locks; see: door)
- lock, I *futák*; [*fudák*]; *ifúdik* (Iloc.); or: *tángfak is nan tólfeg*: I "close" with a key.
- locust and grasshopper; see: grasshopper.
- loin *kítang*
- lonesome *isángak* [*ösángak*] I am lonesome, alone; or: *makáyadak*, I am left alone, from *kayátjek* (leave), or: *máisáak*, from *isáek* (I leave alone); (*ísa*: one) *makáyadká'sna*: you are left here! ("good bye")
- long *ántjo*. "adí kasín insakít: he is no longer ill."
- look *iláek* (see); *itlak* (watch, observe). look out! *flaém!*
Plur. *iláenyé!* Person.: *umfláak—inmfláak* [*umflāk*] I look out for, I try to find, to catch etc.;
ililáek I spy, look out for, wait for
oshtjǝngak—inoshjtǝngak—maoshtjǝngan I look down, observe from a high place; *intángadak* I look up
insákongak—ninsákongak I look back, I turn around
káágak kén tódí I look like him (like);
káágná ay fláen looking like; resembling
fkadak I look for, care, provide (care). See: seek.
- lookingglass *lúpa* (Iloc.); *sálmíng* (Iloc.)

- loom** *ăđbfan*, (*inafđyak*, I am weaving). The utensils are (M. Sch. XV):
- | | Fig. above | Fig. below |
|--|------------|------------|
| <i>tsokđban</i> , leather belt, going around the weaver's back | — | a |
| <i>ibđdan</i> | a | b; g |
| <i>sig/wăn</i> , shuttle | c | c |
| <i>falfka</i> | d | d |
| <i>lilđdan</i> | g | e |
| <i>lidkđngan</i> or: <i>labđfnan</i> | e | f |
| <i>fălfeg</i> ("spear") | — | h |
| <i>tđfong</i> | f | — |
| <i>sagwđtjan</i> | h | — |
| <i>lđlo</i> ("stick") | b? | — |
- loose** *mashđkto* (as a spearblade from its shaft, an ax from its handle)
inkiskisăng: wide (of garments etc.), not tight
ipđgănak—*inipđgănak*—*maipđgănan*: I let loose, set free (e. g. an animal that was caught). Person.: *umipđgănanak*.
fadfătjek; *obfătjek*: I let loose (untie)
- lose, I** *tjđngaxwek*—*tjinongđaxko*—*matjđngax*—*mandđngax*;
lost: *natjđngax*; *masăngutak is nan păgpag*: I am lost in the forest.
- loud** *yăđngekek ay êngkălđ* I make efforts to speak, I speak loud;
yăđngekek ay mamăkax I call loud (*făkaxwak*, I call)
[317] (effort)
- louse** *kđto*; *kđmeng*; nit: *đlit*; small louse: *kđmay*; I catch lice: *ikotđak nan đlo* (the head)—*ingkotđak*—*maikotđan*—*mangikđto*.
- love** *lěytjek*; "sweetheart:" *kagăyim*, or: *salđwa* [*salyđwa*]: in Song-Dialect. my beloved: *nan leyăđko*.

low, humble	<i>asdík</i> ("short")
low, not loud	<i>yaäluníko ay éngkälí</i> I speak low. <i>intibtífiak</i> , I whisper. [317] <i>yaäluníko ay manálan</i> I walk noiselessly, I sneak.
lucky	<i>ónö/ónöy; nakásat</i> (Iloc.)
lull to sleep	<i>iköykóyko—inköykóyko—maikóyköy—mangikóyköy.</i>
lunch	<i>tétja</i> [<i>tótsa</i>]; <i>tetétjan</i> place or time for lunch
lung	<i>fälá.</i>

M

macerate	<i>infáyæshak</i> (clay for pottery, pounding it with a pestle: <i>ál/lö</i>)
mad, I am	<i>inlilíketak—ninlilíketak</i>
maiden	<i>mamágkid</i> ; plur. <i>mamamágkid</i>
maize, corn	<i>píki</i> [<i>bíki</i>]; <i>mamíkiak</i> , I gather maize; <i>ngólad</i> corncob
make	<i>kápek—kinaépkö—makáéb</i> [<i>makáib</i>] [<i>mangáib</i>] I make, build, manufacture. Person.: <i>kumáibak</i> [<i>kumáébak</i>] — <i>kinmáibak</i> I am going to make

- make** *inkāibak* [*inkāēbak*]*—ninkāibak* I am at work, making.
īkābak—īngkābak I make for somebody; e. g. *īkābak nan lalāki is nan fālfeg*: I make a spear for the man [261]
īkaēpko I make with a tool; e. g. *īkaēpko nan kīpan is nan kalāsay*: I make the shield with the knife [262]
āfong nan mangaēbānmi [*mangaānmi*] *is nan sōklong*: we make the hat in the house [263] See: do, accomplish.
- maker** *kumakāib* [*kumakāēp*]; *kumakāib si fānga* a maker of pots, potter
kumakāēb is āsīn a saltmaker.
- male** *lalāki*
- man** *lalāki*; Plural: *lālālāki*; person: *tākæ*; image of a man, toy, statue etc.: *tinaktākæ*. man of prominence, wealth: *gadsāngyen* [*katjāngyen*]; man of high rank: *nangāto* (Iloc.)
- manner** *īkad* [*ēkad*; *ēkad*] (but: *īkad*: care); *nan īkadmi*: our manner, custom, usage, fashion, law.
- manure** *lēmeng*; *tākki*; *lēmēngak—linēmēngak—malēmēngan—minlēmeng* I fertilize Person.: *inlēmēngak*
- many** *āngsan*; too many: *tsatsāma 'y āngsan*; great many: *angāngsan*; or: *ayāka. kad?* how many? *umangsāngkāmi*: we are becoming many, multiply; *ayāka nan māngtek ken sīya*: many know him.
- mark** *māton* (a sign on a tree, house, the road etc.; target)
- mark, I** *matōnak—minatōnak—mamatōnan. likāyak—linikāyak—malikāyan—minlīkay* I mark by cutting, scratching, carving, writing

- mark, I** Synonym: *kaláyak—kinaláyak—makaláyan—mangálay*.
(I mark, decorate, "write")
- marriage** *inpðkô; kabádfong* (keeping house) ("Trial-marriages" do not exist!)
- married** man: *finályen*; I am married: *finályenak*; married woman: *asáwwa ay fafáyi*. unmarried man: *fobfál/lo*; unmarried woman: *mamágkid* (girl and spinster).
See: husband; wife.
- marriage-ceremony** *pðkô; inpðkôak [inpðkèak]*: I perform the marriage ceremony. See: wedding.
- marry** *asáwwaák*; Person.: *inasáwwaak—ninasáwwaak* I am marrying, celebrating my marriage
umasáwwaák I am going to marry, shall soon marry.
umádfongak I am going to marry, to establish my own household; Construct: *umádfongak ken Tá kay*, I am going to marry Tá kay.
paafðngek—inpáafðngko—maipádfong—mangipádfong I give in marriage, I make marry
iafðngko—iniafðngko—maidfong—mangiádfong: I marry.
kabidjuádek; kabit'lóek I marry for the second, the third time Person.: *kumabidjuáak; kumabit'lóak*.
- master** *ápo* (Iloc.); *mástlo; mistolo* (Sp. maestro); also: school-master, teacher.
- mat** *kínmed; áföyk; kámin* (Iloc.)
- match** *kisðlo; ikisðlok* I light a match (Sp. fosforo)
- matter** Idioms: *ngäg nan ímad? ngäg nan ínmad?* what happens, happened? "what is the matter?" Or: *ngäg nan inángnen nan ongóngá?* what did the child do? "what is

- matter** the matter with the child?" *ǎläy!* it does not matter! nevermind! Synonym: *tǎk/ǎn*.
ngǎg nan ǎnmad is nan mǎtam? what happened to your eye? "what is the matter with your eye?"
- me** *sak/ǎn* [*sak/ǎn*]; Dative: *kǎn sak/ǎn*.
- meagre, lean** *nafǎkod*; *fǎkas* lean meat, muscle.
- meal** *mǎngan*. See: eat, dinner, lunch.
- measure, I** *tjipǎdek*: with outstretched arms;
sin tjipǎ: one "tjipǎ," 5-6 feet
tjangǎnek: from point of thumb to that of the middle-finger; one span: *sin tjǎngan*
tǎpngek—tinpǎngko—mǎtpeng—mǎnpeng: I measure with a stick, a string etc. See: handful.
- meat** *ǎstja* [*ǎstjǎ*]: any meat; *ǎttǎg*: only pork and beef;
kǎlne (Sp. carne)
a piece, share of meat: *wǎdward*;
roasted meat: *tsinǎwǎwǎs*
I give a share of meat: *iwadwǎdko*
a piece of meat on boiled rice: *bǎdang*. See: food, bacon, lean, fat.
ǎstjǎ 'y ǎsǎ; *ǎstjǎ 'y fǎtug*; *ǎstjǎ ay nǎang* meat of dog; pork; beef (i. e. buffalo)
- medicine** *bǎkǎs* [*pǎkis*; *bǎgǎsh* etc.]; *ǎkas* (Iloc.) See: cure.
- meet** *ǎptek—ǎnafǎtko—mǎǎfed—mangǎfed*.
Person.: *umǎfetak—ǎnmǎfetak*
ek ǎptǎn: I go to meet; *umǎptadak*: I come to meet
umǎliak ay umǎfed ken... I come to meet.
- meeting place** *ǎnǎptan* (also: place where two rivers meet: *ǎnǎptan si tjǎnum*)

- melody** *ǎyug* (a standard melody, as sung in one town, for a certain song)
- melt** *patjěnumak—impatjěnumak—maipatjěnuman* I melt metal, "make liquid."
malǎnakak—nalǎnakak melt, become liquid.
anǎtek—inǎnuk—maǎnu—mangǎnu: I dissolve salt, sugar.
- mend** *tagǎbak — tinagǎbak — matagǎban*: I mend by placing a piece upon a hole; See: sew.
- menstruation** *fǎla*; Verb: *mamǎlǎak—namǎlǎak*
- merchant** *inilǎgo*. See: sell.
- message** *sǎdsud*.
- messenger** *fǎa*.
- midday** *těngan si ǎkyu; magǎkyu*;
- middle** *těnga*; in its middle: *is tengǎna; is nan kaǎwǎna*.
(těnga: the point in the center; *kaǎwǎ*: the space between; the place around the center).
is nan kaǎwǎentja into their midst, in the middle of a crowd
ěnkakaǎwǎǎck I place into the middle (Transit., but prefix *in-*); *inkakaǎwǎǎk* I am in the middle
- midnight** *těngan si lafǎ*
- milk** *sinǎsho* [*sinǎsho; sinǎso*]
- mill** for sugarcane: *falǎwis* [*falǎwish*]; *infalǎwisak* I work the sugar mill; *tsǎwǎyǎk*: the long beam of the mill

- millet** *pitŋgan* (black); *dŋyba*; *pŋned* (white); *sǎfæg*.
- mind** *nŋmnim*; *nimmŋmek*: I think.
- mine** my own: *nan kŋak* [107-110]
- mirror** *lǎpa* ("face," Iloc.); *sǎlming* (Iloc.)
- mistaken** I am mistaken: *fakŋn nan kǎnak*; you are mistaken: *fakŋn nan kǎnam* (not my, not your saying [323]); *fakŋn nan kinwǎnik*: I was mistaken. *fakŋn sa! fakŋn tjüy!* this is a mistake *adŋ ŋmüy nan kanǎm*: "your saying does not go."
- mix** *kaslǎngak*; *engkaslǎngək*; or: *ikaslǎngko—inkaslǎngko—maikǎslang*. cf. [169].
- molar tooth** *wŋwŋ*
- mold** *pipŋek—pinŋpik—mapŋpi—mamŋpi*: I shape pottery by beating with the *pŋpi*
- mole** *sŋtjing*; mole on the skin, like a lentil: *fŋtig*.
- moment, a** *sin akŋtan*; *awawŋnŋ kaya!* "wait a moment!" *sǎna!* "yes, in a moment." (as answer upon an order; Ger. "ja, gleich!")
- money** *bŋlak* [*pŋlak*]. Loan words: *sŋping*: one centavo; *sikǎpad* or *seis*: 10 cents; *pisŋtash* [*pesŋtas*]: 20 cents; *fŋntin*: 25 cents; *salǎpi*: 50 cents; *pŋso* [*pŋshosh*]: dollar.
- monkey** *kǎag* [*kǎak*]

month
moon

} *fúan* [*búan*]

full moon: *fitfitákena*; (See: open the eye)

new moon: *límeng*; *maaámas*: dark, the moon being not visible

waxing:

1. quarter: *fikasána nan fúan*

2. quarters: *mánaxa, malókmud nan fúan*

3. quarters: *kápnóána nan fúan*

waning:

3. quarters: *matolpákána* [*matolpíkána*]

2. quarters: *kisulfikána*

1. quarter: *kafanigána*

more

adádsa [*adádda*]; *kasín* (again);

tabtábiak I give still more (I add); See: increase.

wodwodá: there is more; *kekéntáko is adadádsa*: we know more.

morning

wítá (daybreak); *fíbiakát*; *mawítá* it is getting morning

nannay ay fibikát: this morning

aswákas si fíbiakát: to-morrow morning

nan fibikát ay nálosh: yesterday morning [413]

ma/ákyu: "about 8 o'clock A. M."

mamíbi fíbiakátak: I come early in the morning

morrow, to-

aswákas [*iswákas*; *aswácash*; *'shwácash*];

marwákas [*marwácash*]: "it is getting to-morrow," "the following day;" e. g. *ketjéng marwákas ya undjángkámí 's nan íli...* "then it turns to-morrow (the day breaks), and we arrive in the town;" on the next day we arrived in the town.

mortar

lúson [*lúsong*] (for pounding rice); long mortar, like a trough: *líbkan*.

mosquito

kámará

- moss** *fǎkyu* (on stones in the river); *kǎg fǎkyu*: like moss, i. e. green.
- most** *adǎdsa mo amǎn*; *angǎngsan mo amǎn*: more than all.
- mother** *ǎna*; grandmother: *ǎkid ay fafǎyi*; mother and child: *sinǎna*; old woman: *inǎna*.
- mother-in-law** *kadukǎngan ay fafǎyi*
- mount** a horse: *inkafǎyoak—ninkafǎyoak*
- mountain** *fllig*; mountain range: *kaflligan*; *kaflliflligan*; *sinpamfligan*: a section of a mountain; *togtogǎna* (its top), summit of a mountain; mountain side: *digǎtjan* [*tigǎtjan*]
- mouse** *tjotjǎ* [*tsotsǎ*]
- mouth** *tǎpek*
- move** *kiwǎtek—kinǎwuk—makǎwu—mangǎwu*: I move, touch, handle; also: *kǎwek—kinǎwak—makǎwa—mangǎwa*. *atǎnek*: I remove; Person.: *inkǎwuak—ninkǎwuak*: I move myself, my hand, body, etc. *kumǎgǎdak* [*kumǎgedak*] I move out of the way, make room for one (being afraid of danger)
- much** *ǎngsan*; *angǎngsan*; *tsatsǎma 'y ǎngsan*: too much; *ayǎka*: very much; *mǎl/an*: plenty, much (not attributively); *kǎǎgna mo...* even as much, just as much as... *kǎd?* how much? [148]. *adadsǎnan* [*adadjǎwan*]: a large quantity; much.
- mud** *pǎtek*

muddy, I make	<i>kifǎek — kinǎfǎk — makǎfǎ — mangǎfǎ.</i> (I make water muddy)
mumble	<i>inagkǎtjǎdak — ninagkǎtjǎdak</i>
murderer	<i>ǎpǎdǎy; inǎpǎdǎyak:</i> I murder
muscle	<i>fǎkas [fǎkash].</i> See: fruit.
must, I	<i>ilotlǎtko — inlotlǎtko.</i> (doubtful; means also: I desire very much). Or: <i>ipǎlitko</i> (also doubtful; Ilocano: <i>pilǎtek</i> , I compel). Use the Passive of the Authoritative Verbal Form: <i>maipǎ-</i> . Cf. [187; 188]
mute, I am	<i>mangǎngakak — nangǎngakak</i>
my	[101-106; 107-111]

N

nail	<i>fǎkat</i>
nail, I	<i>ifǎkǎdko — infakǎdko — maifǎkad — mangifǎkad</i> (<i>ogpǎtek nan fǎkat</i> I pull the nail out)
nail	<i>kǎko</i> (on hand or foot); <i>kokǎak:</i> I scratch with my nails
naked	<i>nalǎfosh; lafǎshak:</i> I undress; (Iloc.?) <i>ninǎflad:</i> having undressed, from <i>inǎfladak</i>
name	<i>ngǎtjan [ngǎdan]; ngǎyak [ngǎyag]</i>

- name, I** *ngătjănak—nginătjănak—mangatjănân.*
nakwăni: called, named. See: say, *kănak.*
- narration** *okôkœd [ogôkœd]*
- narrate** *ogokœtjek—inogôkœtko—maogôkœd—mangogôkœd.*
 Person.: *inogôkœdak—ninogôkœdak.*
ninôkœd: the narrator of tales
- narrow** *fanfanġg* (very small)
- nation** *ipukăœ [ipôkœœ; ifûkao]:* folk; *sinpăngili:* the inhabitants of one town, district
- navel** *bœsig [pœsig]* (also the protruding corner of anything angular)
- near** *sakôn, sasakôn; asasakôn [ashăshakôn]; insakôn sġya:* it is near; *ngan/ngăni ad Făntok* near Bontoc, almost in Bontoc. [399]
kôkkôkœdna the place near by; a little distance off.
 See: approach; come; almost.
- neck** *făkang;* back of the neck: *tănged*
- necklace** *apôngö* (of beads); *fuyăya ay saông si fûtug:* necklace made of large pig teeth; *făngküy:* of metal.
fangkġlak—finangkġlak—mafangkġlan I put on a necklace;
nafangkġlan: provided with a necklace.
- need, I** *lěytjek* (like); See: seek: *anăpek.*
- needle** *tjakăyœm [katjăyœm]* (Iloc.?)
- neglect** *tjumôngœœak—tjinmôngœœak.* Cf. forget; rotten.

Negrito	<i>kðlæd</i> [<i>nakðlud</i>] (i. e. curly-haired)
neighbor	<i>sakðn</i> ; <i>kasakðnak</i> I am a neighbor; <i>nan sakðngko</i> my neighbor
neither—nor	<i>adĩ—pəymð</i>
nest	<i>akám</i> ; <i>áfong si ayáyam</i> (house of birds)
net	<i>sítjug</i> ; I catch fish: <i>sitjúkek</i> ; <i>kóyæg</i> fish-basket, used as net; <i>mangóyækak</i> I use the <i>kóyæg</i> ; J. XLIX
never	<i>igá</i> [321]; (<i>igá</i> : an emphatic negative corresponds often to “never,” “never before,” “not yet.”)
never mind!	<i>éläi!</i> [<i>óläy</i>]
new	<i>kakakðéb</i> : newly made, from <i>kápek</i> ; <i>kabkafála</i> : new-born. <i>kalkaláka</i> a new, recently made object (Iloc.: <i>lakek</i> , or <i>lagek</i> : I make); <i>kaalála</i> newly obtained. Cf. [297]
newspaper	<i>bilyétiko</i> (loanword); <i>súlad</i> (any written or printed paper, letter, document etc.)
next	<i>misðngkob</i> ; <i>misðngkðbak</i> I am the next; <i>sumðngkobak</i> I am going to be the next <i>síka nan sumðngkob</i> : you are the next. on the next day: <i>is kásín ákyu</i> ; <i>is san naræwakásána</i> ; next holiday: <i>nan ísang ay téngææ</i> , or: <i>is kásín téngææ</i> ; the next time: <i>is kásín</i> .
night	<i>mastjím</i> : late evening; <i>lafí</i> : about midnight; <i>taláno</i> : about 2-4 o'clock A. M. last night: <i>idkáfab</i> ; to-night: <i>mastjím si ðənin</i> ; <i>sinlafán</i> : one night, the other night.

- night to-morrow night: *aswǎkas si mastjím*;
malafí: it is getting midnight.
mastjimastjímak; *malafílafíak*: I come late in night.
- nightmare *límam*
- nine *stám*; the ninth: *mangastám*, or: *mǎygasstám*; 19: *sin pǒ'o ya stám*; the 19th: *mangapǒ'o ya stám*. [367]
- ninety *stám ay pǒ'o*; the 90th: *mangastám ay pǒ'o*
- nipple *sǒso*
- no *adí*; *igǎ*; *mǎ/íd* [*míd*]; *fakén* [319-324]
- no, not any [322; 323]
- nobody *ma/íd tákæ* [131]; *ma/íd éläy sínæ*: nobody whosoever; none at all.
- nod, I *inyǎngédak*—*ninyǎngédak*. (I nod assent)
- noise *dæmǒngæg* [*tæmǒngæk*]: it makes noise. I make a great noise: *dongǎkek*—*dinongǎkko* [*dinongǎgko*].
 Person.: *dæmǒngækak*. *madǒngækak*: I am annoyed by noise. I make a slight noise: *éngkalotǒkodak*—*néngkalokǒdokak*. *kalkkong*: a noise; *éngkalíkkong* it makes some noise.
- noon *téngan si ákyu*; *téngan si magákyu*. See: middle
ninténga nan ákyu: it is noon.
magamagákyuak I come at noon
- nor *paymǒ* (= or)

north	<i>lǎgod; apǎd lǎgod. nan iLǎgod:</i> the people living north of Bontoc.
nose	<i>ǎlǎng;</i> I blow my nose: <i>insǎngetak.</i>
nostril	<i>panǎngetǎn</i>
not	<i>adǎ; igǎ; mǎ/ǎd; fakǎn; tsǎn;</i> [319-327]
no more	<i>adǎ kasǎn,</i> not any longer
nothing	<i>ma/ǎd</i> [322]
not yet	<i>tsǎn pay [tǎn pay]; igǎ (igǎy)</i> and partic. passive with prefix <i>ka-</i> instead of the prefix <i>ma:</i> <i>igǎ kakǎéb:</i> not yet made.
now	<i>adwǎni; idwǎni;</i> just now: <i>sǎna</i> [313]
nurse, I	<i>tokǎngak (nan ǎsǎkǎt: the sick)—tinokǎngak—matokǎngan—manǎkong.</i> I nurse a baby: <i>pasosǎek—inpasǎsok—maǎpasǎso—mangǎpasǎso.</i>

O

- obey, I periphrastic: *ǎngnek amǎn nan kǎnan nan ǎpok*: I do all that my master says, orders; or: *abfolǎtek*: I believe, I heed (an order)..
- observe
 closely *iilǎek—imiǎlak—maiǎla—mangiǎla*
- obtain *alǎek* (take); *padǎnek* (receive); *tsaxwǎdek*
 See: get, receive.
- offer *itsaotsǎoko* (give)
- often [290 ff.; 310] *ǎngsan ay ǎkyu* (= many days)
- oil *lǎna*: oil of cocoanut (Iloc.)
- old *naǎngan*: grown, adult;
 maengǎngan mo...; *nengnǎngan mo...*: older than...
 amǎma, old man; *iniǎna*, old woman; Plural: *am/ǎmma*;
 inǎnna. *tsatsǎma'y amǎma*: very old, too old.
 amǎmaak I am old; *umamǎmǎak* I am growing old;
 nalǎkayak, I am very old. (Iloc.?)
 sin pǎ'o nan taxwǎnko I am ten years old (ten are my years). *kǎd nan taxwǎna?* how old is he, she? (The Igórot do however not care to count their age by years.)
 yǎn/a: the older brother or sister
 natsǎkma: worn out, old; said of things: old hat, coat etc.; *natsǎnod* [*natjǎnod*]: old, (rotten)

- omen** *ttju*: omen-bird ("all red; black under the neck")
mangǎyɛak—nangǎyɛak: I go to the woods [*kǎyɛan*]
to consult the omen-bird.
ttjɛak—inittjɛak: I succeed hunting (catching) in accord-
ance with an omen.
lǎfüy: omen; *minlǎfüyak* I consult, try to obtain an
omen in the forest, at a *fǎwü*; J. CXXVII.
- on** *is, si* [377 ff.]
- once** *mamŋsan*
- one** *isa*; one, single: *isang* [*ɔsang*]; *isǎngak*: I am alone;
sinŋsaŋsang one by one; *isŋsang*: only one, single
sŋn: one, with measures: *sin tjiǎ*: one *tjiǎ*; see: meas-
ure; *sin fəngǎ*: one handful (of rice); *sin pəsosi*: one
peso.
- onion** *fǎyash* (Iloc.); *bǎwang*: garlic.
- only** *ǎngkay*; *yǎngkay*; *apǎd yǎngkay*. Postpositive; e. g.
sak/én yǎngkay, only I; *isa yǎngkay* only one.
I do nothing but... or: I only...: *pǎtkak—pinǎtkak ay...*, or:
ǎbiidak yǎngkay ay... (*abǎdko yǎngkay*); [*ǎpidak*;
ǎbidak]. See [316].
sumyǎak yǎngkay—sinumyǎak yǎngkay: I do only....
- open, I** *tegkuǎfak* [tekkuǎfak] — *tinegkuǎfak* — *mategkuǎfan* —
manǎgkwab.
lekuǎfek — *linekwǎbko* — *malǎkwab* — *minlǎkwab* I open,
uncover
luǎtak: Alab dialect.
fitfǎtek—finitfǎtko—mafǎtfit—mamǎtfit: I open, unfold
anything rolled up.
tsiǎdek—tsiniǎdko—matsǎad (nan mǎtak): I open my eye
fitǎkek—finitǎgko—mafǎtag (nan mǎtak): I open my eye
wide, I stare.
takǎngək—tinakǎngko—matǎkang (nan topǎkko): I open
my mouth

- opinion *n̄m̄nim; n̄m̄n̄m̄nko* my opinion; *nan n̄m̄n̄m̄nko* "as to my opinion."
- opposite *is nan t̄j̄m̄ang; I am opposite: ins̄ākangak; see: side*
- or *paym̄o*
- orange *l̄ūbfan [l̄ūfan; l̄ūban]; tab̄ōngax* a kind of grapefruit
- ordeal *t̄j̄ādn̄axg*
- order, I *k̄ānak* (say); *ot̄j̄ōkek—inot̄j̄ōgko—ma/ōt̄jok*. I bring an order, I tell.
pol̄ōngex — pinol̄ōngko — map̄ōlong — mam̄ōlong: I command. *fil̄n̄ek*: I command (Iloc.)
- orphan *nan ḡōso*
- other *t̄ēk/ken* (different); *tek/ken ay t̄ākax* an other man
tekk̄ēnak ay t̄ākax: I am another person. *m̄ātken*: altered, changed (to another)
īb/a: an other (of the same kind), a companion; *nan ib/ānax ay kal̄āsax*: the other shield (of the same kind).
an other, one more: *ākis*. *nan tap̄in*: the other group of... (in opposition to a group mentioned; or as: Fr. "nous autres Parisiens")
- out *kum̄ānak* I go out, away; [376]
fum̄ālaak I come out; *inf̄ālaak* I am outside
pakađnek I drive out (expel)
ogp̄ātek I pull out
ogf̄āshek I tear out
t̄was̄dko I pour, throw out
fađlek I send out (a messenger)

- out *kađnek* I take out
 flaem! look out!
 malpđak I come out of, from [384]
- outrage, crime *kakařsu*; *kakařsu nannđy*: this is outrageous, criminal,
 wicked. *olđláy*: very bad.
- outside *is tđfla* (not in the house, "in the yard"); *is flid* out of
 town.
 infđlaak I am outside; *fumđlaak* I go, come outside;
 falđek I take outside.
- outside, the *đngănă* (as eggshell, wrap, outside of a box, pot etc.) its
 outside; *is đngăna*: on the, to the other side
- over *is tđngtju* [407]
- overthrow *itokđngko—imitokđngko—maitđkang—mangitđkang*.
- owe, I *wđđáy otđngko*; you owe: *wodđáy otđngmo*; *wđđáy nan*
 otđngna ay řnim ay pđsosh ken sak/đn he owes me six
 pesos. *đtang*: debt. (Iloc.?)
- owl *kđđp*; *kođkan*
- own, I *inkđak—ninkđak*. [62]
- owner *minkđa*; *ninkđa*

P

- pack *fugshǒngék—finugshǒngko—mafǔgshong—mamǔgshong*
I pack in a bundle. See: wrap, tie
- pad *kǎkan* (a ring of grass placed on the head when carrying a burden)
- pail *kǎkuan*
- pain *bédég [pǎdög]; inpédég [inpötög]* it causes pain, it hurts.
- pair *sintsǎdúa*
- palm of hand *tǎlad* (particularly a line in the palm; see: hand); *ǎdpa*.
- pant, I *insǎkák [insǎyukák]—ninsǎkák; inisǎysuyák.*
- paper *sǎlad* (letter); *papel* (Sp.)
- pardon *pakarwǎnek.*
- parents *pangǎfong; tja tna ken ǎma [39]; si tna ya si ǎma*
- part *ǎmas; part, share in work (allotment): tǎngo;*
portion: *tǎtwa; nan tapǎn:* a part, some, several.
- part, we See: leave

- pass, I *la/óshak—linaóshak—nalaóshan—minláosh.*
 Person.: *lumaóshak—linmaóshak.*
intedéëak nan ísa 'y ákyu ad Maníla: I pass a day at M.
- past *nálosh [nálaosh]; naféëash.* past years: *nan taæwín ay nálosh (ay inmüy)*
- paste *ipakpǎgko—inpakpǎgko—maipǎkpag—mangipǎkpag.*
- pasture *bántzag [péintjag]* (grassland, uncultivated ground)
- path *djálan.* See: street.
- pay, I *fayátjak [bayádak]—finayátjak—mafayátjan—mamáyad*
 Constr. *fayátjak nan láláláki is nan bílak:* I pay money to the men.
lagfóak—linagfóak—malagfóan—minlágfo I pay wages;
 Person.: *inlagfóag—ninlagfóak.* (*sildúak:* I pay many workmen; Iloc.) See: reward.
- peace *pitjén [petjén]; inpitjénkāmi* we have peace, live in peace (Iloc.?); *kapéntáko nan petjén* we are making peace; *makibfayáæak* I make peace with. Person.: *ínfáyayæak.*
 Possess.: *fayáæek—finayáæeko—mafáyayæ—mamáyayæ:* I appease, reconcile.
- peel *ógfs* (peel of oranges, bananas, cornhusk etc.)
- peel, I *kiláyak—kinflayak—makiláyan—mangflay* (peel camote etc.) Person.: *inkflayak—ninkflayak; ogfsak* I peel the skin of fruit (oranges etc.)
- peep through *inkikíngayæak—ninkikíngayæak*
- penis *óti;* glans penis: *kílli;* praeputium: *góyup.*

- people** *ipé̄kaæ* [*ipukáæ*; *ipókaæ*; *ifúkao*]; (as nation, tribe)
tákaæ (persons; men); *katákæutákaæ*: a crowd.
- perforate** *lushkáæwek—linushkáæko—malúshkaæ—minlúshkaæ*
(pierce); *lekáæak*: I make holes; *nalekalekáæan*: with many holes;
telkek: I pierce the earlobe (with the “*té̄lek*,” awl) (bore)
- perhaps** *nget*; *ngin* (in questions only) [306]. With Future Prefix: *ádnget*; *ádngin* (in questions only); [Alab: *mólang*]
- perish** *malúfukak—nalúfukak*. See: destroy.
- permit** *iyúyak* [*yúyak*] (let)
- person** *tákaæ* [*táku*]; “*nan katákón tóshá*: the personality of that one.”
- perspire** *malíngetak—nalíngetak*; perspiration: *línget*.
- pestle** *ál/ó* [*áll/ó*]; small pestle, rice masher: *fákgong* [*fákgong*]
- photograph** *litaláto* (Sp. retrato)
- physician** *medsfgo* (Sp.); conjuror of sickness: *insábok*; See: blow
- pick up** *pitjidek—pinitjídko—mapítjid—mamítjid* (pick up an object from the ground)
féláshek—finé̄láshko—mafé̄lash—mamé̄lash I pick, gather fruit
- picture** *litaláto* [*taláto*] (Sp. retrato). See: image.
- piece** *ámas* (part); *bíski*: a piece broken off; *akít ay...* (a little); *wádwad*: a piece, share of meat.

- piece** *potlõngna*: a piece cut or broken off ("from it");
tolpřkak I break off a piece. See: break
- pierce** *lushkãæwek* (perforate); pierce the earlobe: *tělkek* (bore)
- pig** *fãtug*; *ãmæg*: young pig. See: hog, ceremonies.
- pigpen** *kafutãkan*; pigstay: *kõngõan*
- pigeon** *kolupãti*; *pasãka* (loanwords)
- pillow** *olẽian* (headrest); *přangan* (Iloc.)
- pin** *kadsãyum* [*kadsãyæm*; *kadsayĩm*; *tsakãyæm*] (Iloc.)
- pinch** *kitĩngæk—kinitĩngko—makřting—mangřting.*
- pine** *kãyæ* [*kãõẽ*]; *fãtang*: pinetree; *sãeng* pitch pine;
fãlfug pine cone.
- pipe** *fobãnga*. of clay: *fobãnga ay břda* (*ay přtek*)
M. Sch. p. 22 and tab. XVIII. J. CV-CX.
tinaktãkæ ay fobãnga: brass pipe with the image of a sit-
ting man on the bowl
tinambõyong, or: *pinopõyong*, or: *pinõyong*: brasspipe,
with smooth bowl
songyõpan: pipestem; *sõklid si fobãnga*: pipe cleaner
agãkay: chain of the pipe cleaner.
sẽãdak: I fill a pipe; *tõdngak*: I light a pipe
tsublãck; *manublãak*: I smoke
- pitch** *nřkid*
- pitcher** See: jar; pot.

- pitfall** for wild hogs: *f̄ttu* ("very large"); *iltib*.
- pitted face** (from smallpox) *kaláka*
- pity, I** *sigǎngak* [*sikǎngak*; *sögǎngak*]*—sinigǎngak—masigǎngan—manǎngang*. Person.: *insisigǎngak—ninsisigǎngak*. *isigǎngko—iniligǎngko—maistǎngang—mangisǎngang*; *kasisigǎngka!* you poor, pitiable man!
- place** *káawad*; Place is expressed regularly by suffix *-an*: *taktákean*: place where people live; *malpéan*: place from which one comes etc.; *kakáépan*: place for making something; *intedéan*: place where an object is kept.
I place: see: put.
- plain, level** *tjáďď*
- plait** kinds of plaiting: (made of rattan): *finǎkwa*; *kinǎsil*; *kinǎsid*; *tinǎkno*; *tinoklálo*.
- plane** i. e. I make smooth a board with an adze: *shǎfǎdak* [*sabǎdak*]*—sinafǎdak—mashafǎdan—manǎfad*.
shumashǎfad: "carpenter;" *tsushtsúshek* I make smooth, rub smooth, (smooth).
- plank** *lǎshab* [*lǎshab*]
- plant** *tshek* [*tssek*] = seed; *ngǎg ay tshek nannǎy?* what kind of a plant is this?
- plant, I** *itonǎtko—intonǎtko—maitǎnid—mangitǎnid* (rice: *patjǎg*).
Person.: *inǎnidak*. *insǎmaak*: I transplant.
itanǎmko—intanǎmko—maitǎnim—mangitǎnim (I plant sweet potatoes, camote: *tǎki*, or seedling of camote: *ǎngö*)
isǎgko—insǎgko—maǎseg—mangǎseg I sow seed.
Person.: *inǎsegkak*.

- plate** *kʃog* [*kʃag*; *kʃyag*], made of braided bamboo; see: dish.
- play** *inlɪpayak*; *inlɪwɪdak*. See games and [66];
infutʃɪtkəmɪ: we play with a toy pig (of clay).
insúkalak: I play cards; *inababʃangak*: I make fun, play.
- please** *paleyáttjek* ("I cause to like"). *ipɛngko ay paleyáttjɛn tjakayú*: I try to please you; *léyttjek sa*: I like this; this pleases me. (*pangáásim ta iyálim nan apúy*: please, bring the fire. Or: *sumigáangka!* please! See: pity.)
- plenty** *angáangsan*; *mál/án* [415]; *mál/an nan tjótjon*: the locusts are plenty, copious. (*mal/an* used predicatively only!).
- pluck** *tsudtsúdak* I pluck feathers, hair.
- pluck off** *anfɛk*, I reap rice (harvest); *kafótek* I pluck, tear out root and all (weed).
- pocket, bag** *tjókæ* [*tséigao*]; *fólsha* [*fólsa*] (Sp. bolsa) pocket in trousers, purse.
- pod** *sinlúú* [*sinlúwi*]: one pod; *toló 'y lúú*: three pods.
- point** *ódso*: pointed end of any implement, knife, ax, spear etc. or of a tree, pole, stick. Sharp point of an axblade also: *ótok*.
- point, I** *ɪdjuk* [*ɪdsok*] (show); *ɪdjum nan ongónga!* point at the child!
- poison** *kiwáttay* [*kyæwáttay*; *kɪwáttsay*] poison as drug or of venomous snakes
- poison, I** *kiwáttayak* [*kyuwáttseyak*]—*kiniwáttayak*—*makiwatáyan*—*mangikiwáttay*.

- pole** *fatáawil* (for carrying). See: post.
- polish** *pakolyaayáawek—inpakolyaayáawko—mapakolyáawyaaw.*
it is polished, it shines: *enkolyáawyaaw.*
pasiltek—inpasflik [pinasflik!]—*maipasfli* I make light
reflect from a polished surface, ax, mirror etc.
- pond** *táblak*
- poor** *pási; [pusí]; pásiak:* I am poor; *pumásiak:* I become
poor; *papusítek:* I make poor.
- pork** *istjá ay fátug; itag.* See: hog, pig, meat, bacon, fat.
- post** *bóshä:* post with a head carved of wood, erected in the
“áto,” an “anito-post,” at which the basket “*sakólong*” with
a head gained in a feud is suspended during a ceremony.
tókod (vertical); *fatánglad* (horizontal); *tóklod* (inclined)
posts of a house. See: beam, pole.
- pot** *fánga. mamángaak* I go to get pots. See: jar.
saktjáan: large clay pot, for water; *manaktjáak* I carry
a *saktjáan*; “I get water.”
báyok [páyok] very large pot or kettle, for boiling rice.
díngab: a pitcher with a handle.
ágan a small clay pot (about four inches high)
sagáiban: the rim; *áwak:* the “belly;” *kolángad:* the
bottom; *pangignánan:* the handle.
- potatoes** *patátas* (Sp.)
- potter** *fumafánga; kumakáib [kumakáib] si fánga* (maker of pots)
- pound** *libla* (Sp. libra); one pound: *sin libla.*

- pound, I** *fayǎek—finǎyuk—mafǎyu—mamǎyu*: I pound rice, *pǎkiy*, to *mǎting*, ricemeal. Person.: *infǎyuak—ninfǎyuak*.
(pestle: *ǎll/ǎ*)
inpǎgpagak: I pound rice at a ceremony, at a wedding.
totǎek: I pound bark of trees to gain fiber.
infayǎshak is nan bǎda: I pound the clay to prepare it for making pottery. J. LXXXIX, a.
See: beat, strike, hammer.
- pour** *atǎnek* (remove): I pour from one pot into another.
ǎwasǎdko [*ǎurwasǎdko*]: I pour away (throw away), as useless. See: put.
- pray, I** *kapiǎek — kinǎpiak — makapiǎa — mangǎpia*; *kapiǎek si Lumǎwig*: I pray to Lumawig.
mangapiǎak—nangapiǎak I pray, say prayers.
Or: *inkapiǎak—ninkapiǎak*.
- prayer** *kǎpia*
- prefer** *leylǎytjek* (like better); *leylǎytjek nannǎy mo nantjǎy*: I prefer this to that. Or: *lǎytjek tsatsǎma nannǎy mo nantjǎy*.
- pregnant** *malǎdon*
- prepare** *ǎkadak*: I care; see: care.
imangmǎngko—inmangmǎngko—maimǎngmang—mangimǎngmang I prepare a sacrifice
isasakǎnak—insasakǎnak—maisasakǎna—mangisasakǎna
I prepare, get ready.
- present, I am** *wǎddǎk; wǎddǎyak*. [362]
- present, gift** *sǎkang; isigǎngko*: I present somebody with... (I grant, I please, I oblige; I pity) (probably Ilocano). See: pity.

- president** "mayor," headman in a town: *plesidēnte; fiādjæl*;
I make president: *fodōsak is fiādjæl*; used in Plural
only: *fodōsanmi—finodōsanmi—mabfodōsan*.
(Ilocano?) *fiādjæl*: from Sp. gobernador. [*gofénadjól*]
- press** *ipítek—inipítko—mafpid—mangfpid* I squeeze the body.
tēmnek—tinmēgko—mātmö [mātmöy]—mānmö
[*mānmöy*] I press in the closed hand.
itagmítko—intagmítko—maitāgmid—manitāgmid: I press
down, stuff; *sidsítjek—sinidsítko—masídsit—manídsit*:
I pack together, press together, press into a mass.
- prevent** *ípaæwak* (forbid)
- price** *lāgo* (from the purchaser's view). *pātek* (price made by
the seller). *kād nan lāgōna?* what is its price? how
much does it cost? *nan lāgon nan patatjím*: the price of
the iron.
- priest** *pumapāt/tay*. (Sp. padre = *pātjé*).
- prisoner** *nafālæd* (from: *falōtjek*, I bind, fetter, take prisoner).
See: jail.
- privy** *katatayfan; ka/ísfōan*.
- probably** *ann/ō* [420]; *æāy* [415-]; *æāy si yūn/am*: probably
your brother; *nget; ngin*: [306; 342]; *mōlang* (Alab
dialect etc.)
- prohibit** *ípaæwak* (forbid); *adtek* I deny; *malāsínak* I am pro-
hibited, prevented, kept away.
- promise** *kānak* (say)
- property** *kōa* [107]

- prostitute** *pōta* (Iloc.). (Introduced by the Spanish soldiery.)
- protect** *īkad*, care; *īkadak ken sīya*, I protect (care for) him;
isālakak; *tokōngak*; See: nurse, help.
- provide** *īkadak*; *nongnōngak* (care)
- pull** *kuyūtjek* — *kinuyūtiko* — *makūyud* — *mangūyud*. I draw
(horses: a wagon);
pabjalāek: I cause to go out, I pull out (one from a house)
ogpātek—*inogpātiko*—*maōgpad*—*mangōgpad*: I pull off,
out;
oktōek—*inōktok*—*maōkto*—*mangōkto*: I pull off.
kafōtek—*kinafōtiko*—*makāfod* I pull out hair (beard)
See: pluck.
- pulse** *inleklēkwap nan vād*: the vein throbs.
- punish** *fayēkek* [*fayīkek*] (whip)
- pupil (eye)** *kalinmatāku* [*kalimmatāku*]
- purchase, I** *lagōak* (buy); the purchase: *laglāgo*
- pursue** *apayāvek* [*apayāvek*]—*inapayāviko*—*maapāyav*—
mangapāyav (follow)
adikōek—*inadīkok*—*maadīko* [*maadīgko*]: I pursue the
enemy. See: drive; follow.
- pus** *tjēnəm*
- push** *itolūdiko*—*intolūdiko*—*maitōlud*—*mangitōlud*
īdugūshko [*ītsokōshko*]—*indugūshko*—*maidūgush*
itognōgko—*intognōgko*—*maitōgnog* I push against, cause
to bump against
ilutāgko—*inlutāgko*—*mailūttag* I push into the mud

- put** *ipuŭko—inputko—maŭpui—mangŭpui*
ŭsaŭddko: I put down (lay); *atŕnek*: I put elsewhere (remove)
patjŭŭek [*patsa/ŕek*]: I put under, beneath;
ŭshugŕtko: I put on (into) fire; *isŕnok*: I put fuel into fire;
sinŕtek—sininŕtko—masŭnod: I put inside (a box, a vessel
 etc.); *pangudjidjŭek* I put behind; *ekŕngek* I put apart,
 separate; *pŕŭyek*; *ŭpayek—pinŕŭyak—mapŕŭyan*: (or use
 forms of *ipuŭko*): I put, pour into.
 put on: see: dress, coat, hat, girdle, sheet, blanket: *ipuŭko*.
 Or form verbs: *i* + name of garment + possess. endings

Q

- quarrel, I** *inasisŭfadak—ninasisŭfadak* (from *sibŭŭtek*, answer; “to
 answer much to one another”)
onŕngek—inonŕngko—mŕŕnong—mangŕnong: I annoy,
 scold, cause trouble
inŕnongak—ninŕnongak: I cause trouble by quarreling
- quickly** [296; 302; 311; 315]; *mashangŕŭyenak*: I do quickly,
 busily, suddenly [L. 46]
kamŭtek ay ŭmŭy: I go quickly: [317]. Or: *inkŕmuak*
ay....; more quickly: *inkakŕmuak*.
- quiet** *kŕnŕg* [*kŭneg*]; *kumikŕnegak—kinmikŕnegak*: I keep
 quiet; *pakŕnegek*: I make quiet, I order to keep quiet
ikŕkŕnŕgko—inkŕkŕnŕgko—maikŕkŕneg I keep silent
 about; “ich verschweige;”
kŕneg! silence! keep quiet!
- quiver** *ŕngkŕŭtjenak—nŕngkŕŭtjenak* I flinch; throb; “zucken”

R

- rain** *ētjan* [*ōtjan*; *ūdan*]; the rain is over: *ma/iköu nan ōtjan*
- rains, it** *inētjan* [*inōtjan*]*—ninētjan*; *adinētjan*: it will rain;
 (also: *ya inētjan*, Preter. *ya ninētjan*) See: stop.
intsikísh: it rains very hard; it rains in torrents.
- rainbow** *fængákan*; (Alab: *bulalákaŕ*).
- rainhat** man's: *séghi*. See *Tjumígyay* with his rainhat: J. LXXX.
- rainprotector** woman's: *tógüy* [*tógwi*]
- rainy season** *kasíp* [*kisíp*]
- raise** *egwátek* (lift); *takáŋgek*; raise, lift a fishtrap: *fengáek*.
patongtjűek: I raise high up.
tsuksukának: I raise animals, especially pigs. See: feed
- rap** *kogkókek—kinogkógko—makógkok—mangógkok*: I rap,
 knock upon.
- rat** *ōtot*; (but: *otōt*: breaking wind)
- rattan** *wűe*; *fanánga* (red); *gónig* (yellow); (calamus; rotang,
 Sp. bejuco)

- rattle *inkitkítægak—ninkitkítægak*
- raw raw meat: *igá kaóto*: “not cooked;” *tsáan naóto*: “not yet cooked”
- reach *kaæwítjek—kinaæwítko—makáæwid—mangáæwid*: I can reach (by stretching)
layáæwek—linayáæko—maláyæ: I reach a place by running. Person.: *lumáyæak—linmáyæak*: I flee, run away. See: arrive.
linéfcak—lininébkko—malíneb—minlíneb I reach (said of water, rising and reaching places)
 Person.: *lumínebak—linmínebak*
- read *fasádek—finásak—mafása—mamása*. Person.: *infásák* [*infásák*] (loanword)
- ready *naámko* (accomplish: *amkóek*); *naféash* (finish: *fæáshek*).
ayéed man! get ready! [*ayed!*]
imangmängko; isasakának I make ready (prepare);
kikádak: I make ready (a meal, work etc.)
- real *tit/twa* (true)
- reap *anfék*; see: harvest; beans; rice; pick.
- rear *udjídji; pangudjidjék* I drive to the rear;
mangududjídjiak I go to the rear, back.
- reason *léngag*; sound reason, good sense; life; soul.
 See: advantage.
- receive *aláek* (take); *tsaæwádek—tsinaæwádko—matsáæwad—manáæwad*

- receive** *padánek* [*patjángek*]—*inpá dangko*—*maipá dang*—*mangipá dang*: I receive as my guest; also: I receive a letter, a present etc., I take by the hand
- recognize** *kékkék* (know); Tucucan: *kotókek*
- red** *inkflad*; I dye red: *pakiládek*—*inpakiládko*—*mapakflad*.; *kumálang* getting red hot.
- reed** *tánæb* (any hollow stalks)
- refuse** *adfek* (deny)
- rejoice** *inlaléyadak* (glad)
- relate** *ogokúdjek*; Person.: *inogókudak*—*ninogókudak*
- relatives** *pangáfong* (in the same house); *sinpángăpô* of the same ancestors.
- release** *ipögának*—*inpögának*—*maipögánan* (let loose an animal caught)
- rely** *abfolútek* (believe)
- remain** *intedéek*—*nintedéek* [*intötöök*]
súmidak: I am left, I remain behind and wait
- remember** *sesémkek*—*sesimékkko*—*másmek*—*mánmek*.
Person.: *insésémekak*—*ninsésémekak*
imátonak — *inmátonak* — *maimatónan*.— *mangimáton*: I remember by a mark, I recognize by a sign. See: mark.
- remedy** *bókes* (medicine); *ákash* (Iloc.)
- remind** *pasesémkek* — *inpashmékkko* — *mapáshmek* [*maipáshmek*].
Constr.: *is* governs the object called to mind.

- remnant *makáyad*: what is left. See: leave.
- remove *atónék—inátongko—maáton—mangáton*: put to an other place.
káánek (take away);
kalkálek—kinalkálko—makálkal I remove objects, so as to find beneath them the thing which I seek.
- repair *kasík kapén* I make again [312]; *kawísek* (I make good).
ikaténgko: I repair, put together the pieces. See: mend
- repeat *kasík kánan* I say again [312] Or: *kának ákís*;
kasínak: I do again
- resemble *kashónak*; *kaágak* (like)
- rest *umiléngak—inmiléngak. pailéngék—inpailéngko—maipafleng—mangipafleng*: I make rest, I order to rest.
sumasákébak—sinmasákébak: I sit down to rest.
- return *təmóliak—tinmóliak.*
sumákongak—sinmákongak: I go back.
pasaálek—inpasáak—maipasáa—mangipasáa: I order to return home
Construct.: *təmóliak is nan íli*: I return into the town;
but: *kumáanak is nan íli*: I return from the town.
See: go; go home
- return *itólik—intólik—maitóli—mangitóli*: I give back, return
isákongko—insákongko—maisákong: I give back.
- revenge *falsak*. See: avenge.
- reward, I *tangtjának—tinangtjának—matangtjánan—mandngtjan*
- reward *tángtjan [tángtsan]* wages, pay.

- rib** *tǎdlang*
- rice** *pálay*: unthreshed rice; ears and stalks (which is also the "currency" in trade among the Igorot; see: "handful.")
pǎküy: rice threshed; *itǎ*: a kernel, grain of rice
fínáyǎ [*fínǎyǎ*]: shelled or pounded grains;
tǎǐb, or: *kíki*: shells of the grain; *ópek* chaff
móting: pounded rice; ricemeal
mákan: "eatible" (Root: *kan*), boiled rice;
inílis: roasted rice.
patjǎk: seedling, young shoot [*patsǒg*]
tjákmí: ricestalk; *lǎi*; *sinlǎi* ear, head;
fóok ("hair") beard *fóókan*: bearded rice
 Varieties: *tsayǎkit* [*tjayǎkit*]; *kumtki*; *tǐpa*; *kásang*;
tǎpǎng; *püyǎpüy*.
 See: field; harvest; granary; plant; irrigate; food; pound; seasons.
- "rice-bird"** *tǐlin*. (*kǎlib*: an implement like a broom, used to strike and catch the *tǐlin*). See: scarecrow
- rich** *gadsǎngyen* [*katjǎngyén*]; *ingadsǎngyenak*: I am rich;
gumadsǎngyenak: I am getting rich;
pagadsǎngyenek: I make rich.
- ride** *inkafǎyoak—ninkafǎyoak*. *kafǎyo* (Sp.): horse;
insǎkayak—ninsǎkayak (Iloc.) I ride horseback, or in a vehicle, I drive.
- ridiculous** *kaǎǎngo*. *otyógak* I ridicule.
- right, correct** *sǎa*; *sǎa sa!* *kǎwǎs sa!* (good); *sǎa tjǎ!* *sǎa man pay!* this is right, correct; "all right!" (Or: *tit/twa sa*: this is true)
aykǎ sǎa sa ay? is this right? am I right?
sǎa ma adjǎ sa! [pronounce: *sǎamaǎdjǎsa!*] this is the right thing, the right kind; "this is all right" (pointing to an object that a person handed to another).
- right side** *ǎwwan* [*ǎoan*; *ǎwan*] to the right: *is ǎwwanǎn*

- righteous,
honest *nimánman; nimánman ay laláki:* a righteous, upright,
honest man
- rim (of pots) *sagában*
- ring *síngsing;* (earring and fingerring; a loanword)
- ripe *nalóm; náom;* unripe: *igay káom; maómek:* I cause
to ripen, make ripe.
- rise *fumálaak—finmálaak* (come out); *fumála nan ákyu* the
sun is rising. *faldan si ákyu:* sunrise.
patongtjúek I cause to rise, I lift high up
- river *wánga [uánga, wánga];* “meeting” of two rivers:
ináptan si tjénæm; riverdam: *línged [lénged];* ripples
in a river: *palápo* (quick flowing water); *fáyeng:* part
of a river flowing slowly; *póshong:* a stagnant part;
(see: sea); clear river: *náflengánan* (see: fish; *líng*).
muddy river: *nakífu.* small river, tributary, brook:
kínnæ
- road *djálan.* Government road: *kálsa* (Sp. calza).
intó nan má/yóï ad Féintok? where is the road (“direc-
tion”) to Bontoc?
ála: the direct, straight road; *álak,* my road. *álak ya ad*
Samoki: “I go directly to Samoki.”
- roast *dasíwek [dasíwek]—dínásiuk [dínásiuk]—madásiæ.*
sangákek—sinanángo—masángak—manángak I roast,
dry, pop; *tsæwíshak—tsinæwíshko—matsæwísh* I roast
meat on the spit; roasted meat: *tsinæwísh.*
(*tsaowíshak:* I perform a ceremony, at which meat is
roasted). *kafáek:* I roast within the fire.
- rob *ogpátek* (pull away); Tucucan: *kolátjek:* I take away
by violence.

- rock** *báto* [*fáto*; *bātō*; *fatō*]; rock in a mountain side, *tsīpash*;
rocky place: *kōtong*.
- roll** *alīnek—inalīngko—maālin—mangālin*: I roll horizontally,
on the level ground (a stone, a log, a ball etc.)
kōōshek—kinoōshko—makōosh: I roll down, on an inclined
plane from a hill. Intransitive: *makōoshak—nakōoshak*:
“I fell and rolled down.”
tjapīkek—tjinapīgko—matjāpik—manāpig: I roll out, flat.
lonlōnek—linonlōngko—malōnlon—minlōnlon I roll up
(tobacco leaves, blankets, paper)
- roof** *ātep*; *tabfōngan*: top of the roof, ridge.
anglīb: “roof” or cover of the sleeping-chamber *angan*;
see: house.
aawīdtjan: place beneath the overhanging part of the
roof, outside the house.
- room** See: house; *āngan*: sleeping-chamber. *kwālto*; (Sp. cuarto,
a room in our houses). “Room” or loft on posts (“second
story”) in a house of the Igorot: *fālig*; *isfōy* [*is fāōy*]
room or place for something, space where a thing is kept:
indōyan [*intedēean*, place for staying];
ma/td indōyan nan āgub: there is no room for the trunk,
box.
- rooster** *kaawītan*
- root** *lamōt*
- rope** *kāgod*; I tie with a rope: *kagōdek—kinagōdko—*
makāgod—mangāgod. See: vine (used instead of ropes).
- rosin** *līfo*

- rot** *matsónodak*; I let rot: *tsonódek*—*tsinonódko*—*matsónod manónod*.
nafǎngösh ay mákan: rotten, spoiled food or rice.
- rough** *nakakálad* (rough surface) [*nakak/álad*]; *insǎpéd*: unpolished.
- round, I make** *lǐmmóek*—*linǐmmok*—*malǐmmo*. circular: *malǐsliskeng*; spherical, round: *nalǐmmo*; *nalǐmmlǐmmo*;
fowádek—*finówak*—*mafówa*—*mamówa*: I make a round stick, spearshaft etc.
- rouse** *fangónék* (wake); *pakǎánek*: I rouse and drive out (drive)
pashǒngtek: I rouse to anger (angry)
- rub** *kǐbkifak*—*kinǐbkifak*—*makǐbktfan*—*mangǐbkib*.
ikátjak (Iloc.)
ikibkǐbko: I rub with an other thing
ilítjek—*inilúdko*—*maflud* (*nan awácko*): I rub my body, arm etc.
apáshek—*inápashko*—*maápash*: I rub iron: I rub wood; with a rough leaf, called *ápash*
- rule, I** *inápoak*—*ninápoak*: I am “*ápo*,” master, lord, employer, commander.
- rump** *áfid*; *kolǎngad* or: *fulǎngag*, thigh, podex.
(*kolǎngad*: also the bottom of a pot, jar etc.)
- run** *taktákek*—*tinaktácko*—*mätáktag*—*manáktag*: I cross, pass running; *taktákek nan wǎnga*: I run through the river.
intáktakak [*intágtagak*]—*nintáktakak*: I run.
lumáyayak—*linmáyayak*: I run away, flee;
palayáyek: I let run away, out;
intágtakak is tjǐla: I run out (to the court, out of the house)
tæmóliak ay intágtak: I run back (I return running)
læmfás: it runs over (water etc.)

run	<i>lumfūtak ay intāgtak</i> : I run through (I pass through running) <i>adikōēk; apayāēk</i> (pursue); <i>umapāyayak</i> : I run after one
rust	<i>lādi</i>
rusty	<i>naladfan</i>

S

sacrifice, I	<i>inmāngmangak; mangāpuyak; insāngfatak</i> ; in the sacred grove: <i>mamāt/tayak</i> . See: ceremonies.
sad	<i>in/ngongōyūsak [in/ngongōyushak]</i> — <i>nin/ngongōyusak</i> : I am sad <i>pangoyūsek [pāngoyūshek]</i> : I make sad (afflict) sad: <i>in/ngōyush; nafākash</i> : heartbroken <i>sumasāngak—sinmasāngak</i> ; Causat.: <i>pasasāngek</i> : I make sad, afflict <i>insisigāngak—ninsisigāngak</i> : I am sad, sympathize, pity <i>inādmədak—ninādmədak</i> : I am sad, gloomy.
saddle	<i>montūla</i> (Sp.)
sale, for	<i>mailāgo [milāgo]</i>
saliva	<i>tēbfa</i>
salt	<i>āsīn; sīmut</i> ("old word;" in Lias); saltcake (for trade, made in Mainit): <i>nileksa</i> ; saltbasket: <i>fanfan</i> saltmaker: <i>umaāsīn [umāāsīn]</i>

- salt, I *iasínko; ásinak*. Person : *inásínák—ninásínak*
- same, the *nan kǎǎgna* (like); *síya tsǎdlo*: the very same thing.
- sand *éífud* [*óbud*]
- satiated *nǎbshug*. I satiate: *fushúkek—finshúgko—mǎbshug*;
migsának: I have eaten my fill.
- save *tobókek—tinobógko—matóbog—manóbog*: I spare, economize. Or: *íftok*: I keep.
- saw *lakátji* (Iloc.);
- saw, I *lakatjék—linakátjik—malakátji—minlakátji* (Iloc.)
- say *kǎnak—kinwǎnik—makwǎni* [*makuǎni*]*—mangwǎni*
[*manguǎni*]: I say, tell, name, order, demand, ask for, promise, beg etc.
kǎnǎ (*kanǎtja*, plur.) “it is said;” “people say;” “there is a saying.” (a loanword, found in several dialects)
- scale of fish *sípsip* (bark)
- scar I cause a scar: *kiplákak—kiniplákak—makiplákan—mangíplag*; a scar: *kíplak*.
a scar from a boil: *nǎyǎman*
- scare, I *paögiǎdek—inpaögiǎddko—mapaǎgiad* [*maiapaǎgiad*]*—mangipaǎgiad*: I cause to fear.
patayǎwewek—inpatayǎwewko—maipatáyawæ: I scare birds, “make fly;” *pakaǎnek*: drive away; *tjokǎngék*: I scare birds by drumming on a piece of bamboo: *tjókang*, the sticks being moved by the current of the river.

- scarecrow** *kflaæ*, made of rattan, resembling a bird with outspread wings, suspended on the rod: *påtjek*.
fakěd: a bambootube, struck now and then by wood moved by the river; *tsókang*: a scarecrow, sticks beating bamboo, moved by the river.
- school** *iskuěla* (Sp. escuela); schoolhouse: *kaěskuěláan*
- scissors** *kándib* (Iloc.)
- scold** *iyängyǎngak*; *inpayǎngyangak*.
- scrape** *ka/ósak—kina/ósak—maka/ósan*: I scrape smooth
kokóshék—kinokóshko—makókosh: I scrape off
kitkítjak: I scrape off the skin of potatoes etc.
- scratch** *kokóak—kinokóak—makokóan—mangóko*: I scratch with the nails
kabfútak — kinabfútak — makabfútan — mangǎbfud: I scratch (said of a dog or cat etc.)
- screw** *tělek*; (Iloc.: *kolókol*)
- sea** *póshong* [*pósong*]; *póshong* means also a part of the river without current, a stagnant part.
táyak; *katáyak*: sea; (Loanword)
- search** *anápek—inanápkó—maánap* [*mǎánap*]—*mangánap* [*mangánap*]
- seasons** *innáanna*: begins middle of February; “*is nan innáanna maféashtja ay insáma*.” in the “*immanna*” they finish working in the field, i. e. digging, irrigating, planting, weeding, clearing the ground; time of rest.
insámaak I work in the field, transplanting;

- seasons** *låtáb*: begins in the first days of May; “*is nan låtab ilabótja ay ináni*.” in the *låtáb* they begin reaping rice
tsóok: begins about June 1st; “*is nan tsóok kindæwan si áni*.” in the *tsóok* (is) the middle of harvesting. [*tjóok*]
lþash: begins about July 1st; “*is nan lþash mángkay nan áni*.” in the *lþash* “there is no more” harvesting.
falfling: begins middle of July; “*is nan falfling, paymó talfling, itanlmtsa nan ángöy*.” in the *falfling* or *talfling* they set the camote-vines in the ground.
sákammá: begins about September 4th.; “*is nan sákammá sakammátja ’sh nan páy/yó*.” in the *sákammá* they “clear and weed” the ricefields (and turn the soil).
patsók [*padjék*]: begins middle of November; “*is nan patsók patsóktja, ya tæimófo nan patsók. ipón nan fafafáyi nan patsók is nan sámmá. kaykáyéntja nan lúta is nan káykay*.” in the *patsók* they “plant seedlings” and the seedlings grow. The women put (*ipón*, for: *ipuín*; with genitive -*n*) the seedling into the cleared and weeded soil. They turn the soil with the pole called “*kaykay*.”
The periods from *innánna* to *falfling* have the collective name *tjáköñ*; the periods from *falfling* to *innánna* are the season *kaslþ* [*kislþ*].
- seat** *tuktjéan*
- second** *mamidúa* [*mamiddjúa*]; *maygadúa. méšned* (Iloc.)
- secretly** “*is adl káktek*.” “for no knowledge,” lest anyone know;
ishúdko: I conceal, keep secret.
- section** *ámas*.
- section “ato”** section of a town, a “ward:” *áto*; originally the name of the group of “public buildings:” *fáwi* and *pabaféngan*, but extended later to signify the section of the town.
See: Appendix to the Grammar: names of the *ato* in Bontoc. See: buildings.
pangáto: the people belonging to the same *ato*;
sinpángató: all men of an *ato* taken as a whole.

- see** *ilǎek—inflak—mǎfla—mangfla.*
iilǎek [iflak]: I observe, look carefully, spy, watch.
umflaak—inmflaak: I look out for; I see to find. See: peep
- seed** *ǐshek [ǐssek];* seed of orange, lemon: *fǔa.* red seed, used as ornament: *fatǎka;* white seed: *atlǎküy;* semen virile: *kisǐd;* seed beds: *kapatsǔgan*
- seedling** *padjǔk [patsǔk, patjuk].* See: transplant; seasons
- seize** *alǎek* (take); *ogpǎtek* (pull out); *kolǎtjek* (Tucucan): I take forcibly; *ipǎkotko* (hold fast)
- select** *piltek* (choose)
- self** *tsǎdlo* [113]; used most frequently as intensive: "the very." *sak/ǔn tsǎdlo:* myself
- sell** *ilǎgok—inlǎgok—mailǎgo—mangilǎgo.*
 Person.: *umilagǔak; inilagǔak*
- send** *ǐpaǔitko [ǐpaowitko]—inpaǔitko—maǐpaǔid—mangǐpaǔid:* I send an object, a thing.
fǎǎlek—finǎak [finǎlak]—mafǎa [mafǎla]—mamǎa [mamǎla]: I send a person, servant, messenger etc.
 also: I keep as servant.
pabfalǎek: I cause to go out, send out.
palǎek—inpalǎik—maipǎli—mangipǎli: I send back, order to return.
pataǔlǎek ay fǎǎlǎn: I send back; *paiyǎik:* I send out to take food, cloth to somebody ("I make bring")
pasaǎlek: I send home; see: return.
- sense** *lǔngag:* good judgment, reason. *mǎd lengǎgmo:* you are unreasonable, you have no sense.

- separate** *ekǎngək—inekǎngko—maĕkang—mangĕkang*
- servant** *fǎa*; I serve: *fǎāk*; I keep as servant: *fǎālek* (See: send)
- set** *lǎmnekak—linǎmnekak*; *linumnek nan ākyu*: the sun was setting.
patæktjĕk—inpatĕktjuk—maipatĕktju—mangipatĕktju: I set down; I order to sit down (persons only!)
fsaǎdko—insǎdko—maisǎad—mangisǎad: I set down a thing, a burden, a vessel etc.
- set up** *tōđtjek—tinođdko—matōdod—manōdod*: I erect, place vertically. See: stand
- settle** *umġliak—inmġliak*: I settle, live at a place.
makiġliak—nakiġliak: I settle, live with others, in company, among a tribe
- seven** *pġtōđ*; the 7th: *mangapġtōđ*; *maygapġtōđ*.
- seventy** *pġtōn pō'o*; the 70th: *mangapitō'y pō'o*
- several** [137] *wōđāy.....ay*: there are (several).....who...
akġt ay.. "a few." *nakafġs ay...*: several. *nan tāpġn nan tākæ*: several people, some people. *kĕkkek nan tāpġn ay iFĕntok*: I know several persons at Bontoc ("Bontocmen"), a part of the Bontocmen.
- sew** *tsimġdek—tsinimġtko—matsġmid—manġmid*.
Person.: *intsġmidak*. *patsimġtko*: I order to sew
- shade** *mapǎpǎġngan*: a shady place. *inpǎġngak—ninpǎġngak*: I am in the shade; "inpǎġngka tay ātong nan ākyu: go into the shade, because the sun is hot"

- shadow** *alñdǝ*
- shake** *ikíwǝǝǝgko* [*ikiwǝǝǝgko*]—*inkíwǝǝǝgko* [*inkíwǝǝǝgko*]—*maikíwǝǝ* [*maikíwǝǝ*]: I shake (a box, a bottle etc.)
See: *kiwítek*, I move.
tatákek—*tinatágko*—*matátag*—*manátag*: I shake intentionally.
kitjúek—*kinítjuk*—*maktju*—*mangítju*: I shake by touching, as a balancing stick, I shake someone by seizing his arm.
inwǝǝgwügak: I shake my head.
- shallow** *adǎbǝu*; *adǎbǝu nan tjǝnǝm*: the water is shallow;
kétjǎngan a shallow place in a river, passable on foot
- shame** *ǎshǝ* [*ǎsǝ*]; *kǎǎǎsǝ!* it is a shame! (expression of pity and anger)
ǎshǝm: "shame on you!"
paǎshek: I expose, put to shame; Person.: *umipaǎsiak*: I put to shame
- shape, I** *shayúkek*—*shinayúgko*—*masháyug*—*mandáyug*: I shape, form pots.
- share** *tjǝwa*: one-half as a share; *ǎmas*: part; *tǝngo*: share in work to be done, task; *wǎdwad*: a share, portion of meat; *ikaktjǝngko*: I give a share, a part. See: give.
- sharp** *napǎlǎdpalǎd*. *atátátjǝm*. *tǝmatjǝm*: it is sharp (of blades)
- sharpen** *palítjek*—*pinalítko*—*mapǎlid*—*mamǎlid*. (a knife, ax)
sangyúak — *sinangyúak* — *masangyúan* — *manǎngyu*: I sharpen to a point.
- shavings, chips** *sǎpsap*; I cut off chips: *sǎpsapak*.

- she** *stya 'y fafáyi; sttödi ay fafáyi*
- sheath** *fã/i si kampíla* (of the *kampíla*, i. e. a bolo, used as weapon and hatchet; see: knife)
- shelf** *tjökso [tjáksxo]*: large platform extending from front of a house to the "*árgan*" (sleeping-box), on one side of the passage.
lfeng: small shelves under the roof.
- shell, I** *tpagpãgko — inpagpãgko — maipãpag — mangipãgpag*: I shell rice, beans etc. by pounding, threshing;
Person.: *inpãgpagak*; see: "pound," as ceremony.
- shell** *dřkam, dikãgan*: a large flat shell, mother of pearl, worn sometimes by men on their breechcloth as an ornament.
kötř: a small spiral shell, found near the river;
řkid; řřpsop: shell of snail.
kolãngad si řpud: the "hindpart" of certain shells with which the string holding the knife "*kampíla*" is decorated.
- shelter** *řang*: a big projecting stone in the wall of a sementera, protecting against rain; *abãřong*: a hut in the rice-field.
- shield** *kanřyab; kalãsay*. (*kalãsay* is Iloc.) M. Sch. V, 10, 11, 12. J. XCVI, XCVII.
Parts: *sakřngax*: the three protruding ends on the upper part
longãlong si kanřyab: the center, navel of the shield
fakřlong or: *lãpad si kanřyab*: the rattan ties across the shield, giving the shield more endurance
sakřngyad: the semicircular cut at the lower end, fitting a man's neck; thus he is pressed to the ground while being beheaded.
tongãlon: the hole for the hand, which holds the shield by the *pangignãnan*: the handle. See: ward off.

- shine** *inlǎnglangak*.—*ninlǎnglangak*; *sumfliak* [*somfliak*]—*sinmfliak*. *sumfli nan ákyu*: the sun is shining; or: *mangákyu*. *pasiltek*: I make shine, reflect light in a mirror. *éngkolyáayæ*: it is shining (polished metal etc.)
- ship** *babæil* [*bäböll*; *pabæll*] (Sp. vapor, steamer)
- shirt** *fádsö* [*fádo*, *fátjo*, *bádo*] (coat); *kamisfta* (Sp. camiseta)
- shoes** *kókod*; *sabátosh* [*sapátosh*] (Sp. zapatos). *inkokódak*: I put on shoes; *inkokókodak*: I wear shoes.
- shoot** *baldækkak* [*paltókak*; *baldúgak*]—*binaldækkak*—*mabaldækan*—*mamáldæg*. Person.: *mamáldukak*—*namáldukak*: I shoot with a gun, rifle. (Iloc.?)
bandoláyak: I shoot with bow and arrow. (Not practiced by the Igorot, who despise the use of bow and arrow.)
- shore** *flid*; *nan flid nan pòshong*: seashore. *ítjakak*—*inítjakak*—*maftjaka*—*mangítjaka*: I bring to the shore.
alawáshek: I pull to the shore, I rescue.
umflidak: I go to the shore, banks
tjumákaak I come to the shore, out of the water.
- short** *asdík*; very short, shorter: *asasdík*; too short: *tsatsáma* 'y *asdík*; I am short: *ásdikak*; I am getting short: *umásdikak*; I make short: *paasdíkek*. a short while: *sinakítan*
- shoulder** *pókö* [*bóké*]. *sagfátek*: I carry on my shoulder. (carry)
- shoulderblade** *kangkángsa*
- shout** *fúkaæwak* (call); *yaángekek ay fukáæwan* or: *ay mamúkaæ*: I shout, call loud
én/ngáæwak—*nén/ngáæwak*: I shout to the enemy while attacking him, I challenge.

- show *tdjuk—infđjuk—matđju—mangđđju; ipđđjuk [ipđtsok]—
inpđđjuk—mipđđju—mangipđđju.* See: advise, teach.
ipăflak—inpaflak—maipafla—mangipafla. "I cause to see;"
inpaflaak I show myself.
- shower *intsikłsh:* it showers. See: rain.
- shrike *tđla; alđmi:* "a bird coming from the north, "Loko,"
into Igorotland; after some time it becomes *tđla*, and
chases away the ricebirds, *tłlin.*"
- shroud *loshđdsan:* man's burial shroud; the same, but with red
and yellow threads: *intmis.* For women: *kđin,* and
lđmma, a short jacket.
- shut *tđngfak; łnfak; itangėbko* (close); *kimłtek* (close the
eyes); *amđmek* (close the mouth)
- sick *łnsakłt. insăkitak—ninsăkitak:* I am sick; *insăkłt:* hurt,
aching, wounded;
insăkłt nan tjadđngko: my foot is hurt, wounded, aches.
- sickness *săkłt; năy/ů; pđđėg* (pain); *iyůwek [öyöwek]:* I cause
sickness (said of the ghost of a deceased, of an *anłto* caus-
ing sickness)
- side *apđdna'sna:* this side; *apđdna's sa:* that side, the other side;
is nan tjadđtko: at my side. *digłtjan:* mountain side
łtsig(na), fđtđ(na): (its) outside, of a pot, jar, box.
(*fđtđ:* belly) *is đngăna:* at, to the other side.
intsitsipatđko: we are sitting side by side
- sieve *ăkđag; akăđkek:* I use a sieve, I sift.
- silent, I am *kumłnekak [kumđnegak]—kinmłnekak. kumikłnekak:* I
keep silent, continue to be silent. *kłneg [köneğ]* silent.

- silent, I am** *ikīnēgko*: I keep as a secret; Intens. and Durative: *ikīkinēgko* [*ikökönēgko*]. *kinēgka!* keep silent! “*kăgawls nan totōmgöy nan topēkmo!*” you had better keep quiet. (“stop” your mouth). Or: *patkēlim nan kalīm!* stop your words!
- silver** *bīlak* [*pīlak*]
- sing** *mangayēngak*: I sing *āyeng*, a man’s war song.
mangayūwengak: I sing *ayūweng*, a man’s and woman’s industrial song.
mamalūkayak: I sing *falūkay*, a song after a head has been brought to the *āto* (see: councilhouse).
 Also: *mangalūkayak*.
mangiāgak [*mangyāgak*]: I sing without words, hum, drone, sing syllables without meaning (?).
- singe** *lakīmak—linakīmak—malakīman*: I singe bristles, feathers
- single** *īsang*. *isāngak*: I am alone, lonesome. *makāyadak*: I am left alone. See [368], Distributives.
- sink** *palnīngək—inpalnīngko—mapālning*: I cause to sink (in water)
lumnēngak—linumnēngak: I sink (in water), I drown. (men, animals);
malūlugak—nalūlugak, or: *malīnebak*: I sink (of men, animals, things)
mailūtak—nailūtak: I sink (in mud)
- sister** *yūn/a’y fafāyi*: elder sister; *anōtji* [*inōtji*]*ay fafāyi*: younger sister; *sinag/ī ay fafāyi*: sisters. See: brother. *āki*: sister (and brother). *kafabfayāna*: the sister (as called by her brother)
- sister-in-law** *kāssud ay fafāyi*. The wife of my wife’s (resp. husband’s) brother: *abfīlad ay fafāyi*.

- sit** *tumuktjűak—tinmuktjűak*: I sit down on a chair, bench etc.
tumuktuktjűak: I am seated;
bæmădongak—binmădongak: I sit, cower in Igórot fashion.
 (Also said of birds)
patæktjűek: I make sit down, cause, order to sit, I set.
- six** *ĩnim* [*ěnem; ěnim*]; the 6th: *mangănim; maygănim*.
 One sixth of a pig: *kănim si fűtug*
- sixty** *inĩm* [*ěnĩm*] *pŕ'o*. the 60th: *maygănim pŕ'o*.
- size** *kaantjŕona*: its height; *katsaktsakŕna*: its "bigness;"
kaasdĩkna: its shortness; *kafanĩgna*: its smallness.
- skin** *kŕbkbob*: of man, pig, dog, chicken.
kŕtjil: of buffalo, cow, deer; leather. See: snake.
- skinny** *nafĩkod*: lean, emaciated
- skirt** *kădpas*: woman's cotton skirt, white and blue. Blanket:
pĩtay; made of *băkŕu si falătong*: fiber of beanstalks.
lűfid: a short skirt (*lűfid*: thread, twine)
- skull** *mŕking. tŕngan si ŕlo*: "bones of the head."
- sky** *tjăya; is tjăya*: skywards, high up, aloft, on high.
- slap, I** *tambăkek—tinambăgko—matămbag*: I strike with the flat
 hand
- slaughter** *padŕyek* (kill); *ukădjak* [*ukătsak*]: I cut an animal's neck,
 throat; (*lafăkek*: I cut an animal's body, cut up)
- slander, I** *ěngkăliak is ngăg*

- slay** *padđyek* (kill); with a spear: *falfěkek*; *fakđkek*: I cut off the neck with the ax, *ptnang* (Tucucan: *káman*). See: kill, strike, cut.
- sleep** *masűyepak* [*mashűyipak*]—*nasűyepak*.
pasűyepək: I make sleep, order to sleep.
fköykđyko: I lull, rock a child to sleep.
- sleeping chamber** *đngan*; *kasűyepan*: sleeping place; *flek*: sleeping-board. See: dormitory.
- sleepy** *mětumflak* [*mitəmđak*; *mitəmđyak*] — *nětumflak*: I am sleepy.
(nafűgfűg nan tjadđngko: my foot has fallen asleep)
- slice, a** *potlđngna*; *wăđwad*: a slice of meat, a portion
- slippery** *intjđngöy* (smooth); I make slippery, smooth: *patjangđlek* — *inpatjđngek* — *maipatjđngöy* — *mangipatjđngöy*.
- slope** *digftjan* (hillside)
- slow** *alunđyek*; *alalunđyek*—*inalalunđyko*: I make slowly, do slowly [317];
alunđyek ay ũmüy: I go slowly; *alalunđyim ay ęngkăl!* speak more slowly! See: river.
- small** *fănŕg*; very small, smaller: *fanfanŕg* [*fanifanŕg*]; too small: *tsatsăma ay fănŕg*; Plural(?): *fănđnig* and *fanabfănănig*.
- smallpox** *fěltong* (Iloc.); pitted face: *kalăka* (Iloc.)
- smart** *kăwŕs nan vĭtek* (good as to the brain);
kăwŕs nan đlo (head)

- smash** *fakáshek—finakáshko—mafádkash—mamádkash*: I throw hard, dash. (*fakáshek*: I break, ruin)
lupápek—linupágko—malápog—minlápog: I hammer, strike to pieces
- smell, I** *songsongek—sinongsongko—masongsong—manongsong*.
- smell, a** *songsong. ákæb*: stench; *inákæb*: it stinks. See: fragrant.
- smile, I** *inangangoak. inangöak is akít*: I laugh a little.
mañgoak.
- smith** *fufúmsha; fufumsháak*: I am a smith.
- smithy** *opöðpan; kaöpoðpan*. See: bellows; forge.
- smoke** *ashök [asök]*: *sokáshokak [sukáshokak]*: I hang (meat) in the smoke.
- smoke, I** *tjubláek [tsubláek]—tjinúblak—matjúbla—manúbla*.
Person.: *manubláak—nanubláak [manublāk]*
susúbak: I draw in the smoke while smoking.
- smooth** *intjängö [intjängöy]*; I make smooth: *patjangólek—inpatjängök—maipatjängö(y)*;
tsushtsúshek—tsinushtsúshko—matsúshstush;
apáshek—inapáshko—maápash—mangápash: I make smooth: wood, by rubbing with *ápash*, the rough leaves of a shrub; *tjuwfnek, idjifdjek*: I make smooth a pot (as potter); I polish the pot, make it perfectly smooth.
- snail** *táyæ; songan; fnga; lístjig; kítan*; shell of a snail:
söpsop, ökid.
- snake** *æwüg*; skin: *köbkob*; the old skin: *lökshæn*; poison
tooth: *sáong*; poison: *kiwátay [kiwátsay]*.

- snare *sŕay*: for wild chicken; *sŕsim, lŕngen*: for birds; *fáwang, kokólong*: for wild cats.
- snatch *aláek* (take); *ogpátek* (take)
- sneeze, I *inakisŕak—ninakisŕak*; a sneeze: *akŕsi*.
- snow *tjulálu* (hailstones; "ice," "snow," unknown to the Igorot)
- so *sidé* (thus); *kanáipán?* "is that so? is that the reason?"
- soak *opélek—inópek [inópök]—mangópyöy—maópyöy*.
- soap *safón* (Sp. *jabón*)
- socks *médiash* (Sp.)
- soft *lŕnyámŕs*; I make soft: *payámisek*.
matóntsán: soft ground, prepared for planting.
malŕyluy [malóylöy]: soft meat, boiled too long.
- soil, I *tjitjingádek—tjinitjingúdko—matjitjŕngud*: I make dirty.
Or: *patjingádek*.
- soil, earth *lúta*. muddy ground: *pŕtek*; stone ground: *kótong*.
- sojourn *káwawad*; *nan káwawádko*: the place where I am, was, sojourned
- soldier *soldádo [soldádo]* (Sp.)
- sole of foot *tjapán [dapán]* (No term for "sole," but "foot")
- some See: several. some—some: *nan tapéna—nan tapéna*.

- somebody, [128; 129ff. 137]. something whatsoever: *ǎläi ngäg*;
 something [pron.: *ulǎngag*]. sometimes: *tsāk mamǎngsan ay...*
 sometimes I do sometimes....; *tsākǎmǎ manǎbla is sinǎǎkyu*: we
 smoke sometimes.
- son *ǎnak*, plur. *ǎnǎnǎk*. *ǎnak ay lalǎki*. See: child. The
 firstborn: *pangǎlo*. The second born: *kaǎwǎan ay lalǎki*.
 The third: *mǎsnǎd is nan kaǎwǎan*. The fourth: *mǎsnǎd*
is nan maygǎt'lo (next to the third). "sonny!:" *midlǎgna!*
- son-in-law *inǎpo ay lalǎki*
- song *atǎǎwi*: boys' song in the forest, mountain, "to which the
 girls listen;" a kind of a love-song. Other songs see: sing,
 melody.
- soon *ǎǎni* [*ǎoni*]; *ǎǎǎǎni*; *ǎǎni kǎya!* soon! in a moment!
sǎna kay! very soon, just now! *sinakǎtan*: very soon, in
 a short while. *ǎssak*: [308]. how soon? *tǎddo?* [357].
is ǎǎni: after a while.
- soot *fǎyuk*
- sorcerer *inǎǎyun*; *inshǎbok* [*insǎbok*]: conjurer of sickness (blow)
- sorrow *ǎmǎd*; *inǎǎmǎdak*: I am gloomy, afflicted
- sorry, I am *insisigǎngak* (I pity)
minǎfǎǎwiak: I repent (Alab-dialect)
- soul *lǎngag*: reason, sense.
- sound *gumǎngǎsak*; *gumǎngsaak*: sound like a gong.
- sour *impakashǎeng*

- south *ǎplay; apǎd ǎplay;*
iǎplay [iyǎplay; iyǎpay]: people living south and southwest
- sow *ǎko. fǎ/i ay ǎko*: mother sow
- sow, I *isǎgko*. See: plant
- space *fataǎwa* (world); *kǎǎwad* (place of sojourn, where someone is, lives); *tjǎgang* (space between; interval)
- span *tjǎngan [tsǎngan]*: distance between tips of outstretched thumb and middlefinger
tjipǎ: distance between tips of middlefingers of outstretched arms and hands.
- spark *ǎsang si apǎy*
- speak *ǎngkǎǎlak—nǎngkǎǎlak. ǎngkǎǎliak is Igǎlot*: I speak Igórot Language.
ǎkǎǎlik—ǎnkǎǎlik—maikǎǎli: I speak of.. I treat as topic
makitotǎyak—nakitotǎyak: I speak with others; I converse, talk. (*totǎyek*: I address, speak to)
(nan ayǎyam ǎngkalǎ: a bird chirps, sings)
ǎkalǎfek: I order to speak, make one speak.
- spear *tǎfay*: collective name, and: spearblade.
Parts: *salawǎd*: barb
ǎdso: point. thorn (inserted into the shaft): *ǎteng*.
sǎkod: shaft, made of *kashǎtan*, a kind of wood. (also the entire spear)
shǎshok [sǎsǎg]: the lower end of the shaft, with an iron ferrule;
kinalolǎtan: equipped with an iron ferrule at the end.
kalǎlot: iron ring, to fix the thorn of the spearblade in the shaft.

- spear** *kinásil*: bejuco (rattan) plaited around the upper end, to hold the thorn. (*kinásil* means a peculiar kind of plaiting; see: plait.)
 Varieties: Collective names: *táfay*; *sókod*.
fálfeg: short blade, two barbs, thorn with four faces.
 M. Sch. III. 11, 12. J. Plate C. and CXXVI.
pinilípo: like *fálfeg*, but with round thorn.
fángkaræ: no barbs; the blade of iron or hard bamboo.
 M. Sch. IV, 6, 7. J. CI. [but: *fángaræ*: headbasket]
káyang: of elegant shape; long blade, two gracefully curved barbs; M. Sch. III, 6, 7, 8, 9. J. CI.
sinalawídan; *sinákkad*; *tinalántan*: spears with many barbs.
 M. Sch. III, 1, 2, 3, 4, 5.
shípak: [*shípak*]: one long, one short barb; or one set higher, one lower.
- spear, I** *fálfékek*—*finalfégko*—*mafálfeg*—*mamálfeg*: I hit with a spear. *tufáyek*—*tinufáyko*—*matáfay*—*manáfay*: I hit with a spear, throw a spear. *inpadpadóyak*: I keep throwing spears, I try to hit a mark, practice spearthrowing.
ifálfégko; *itáfáyko*: I use a spear.
- speech** *kálí* (words, language)
- spider** *káæwa*; *fakfáked*: spider web.
- spike** *shúka*: pointed sticks stuck into the ground, hidden under grass and directed against an approaching enemy.
- spilled** *ma/iwásid*. See: throw away. *lumífas*: it runs over
- spine** *käungúnget* (*ka*: collect. *únget*: joints); marrow: *ótek*.
- spirit** See: ghost: *anító*, the surviving soul of the dead, kind or malicious, protecting or destroying, influencing the living, invoked, propitiated by sacrifices and prayers.

- spirit** *inanŋtoak—ninanŋtoak*: I perform a ceremony for the soul, the *anŋto*. An evil *anŋto*: *futŋtao*. The *anŋto* of a warrior fallen in battle and beheaded: *pŋnteng*. See: sense, soul. *ŋmam*: a spirit, in human form, disturbing sleepers, like "nightmare" or "Alb" ("Alpdrücken").
- spit** *tumŋfaak—tinmŋfaak*. Or: *intŋbfaak—nintŋbfaak*.
- splendor, light** *sŋli*; *nan sŋlin nan ŋkyu*: the splendor of the sun.
- split, I** *pitŋngkek — pinitŋngko — mapŋtang — mamŋtang*: I split (with an ax) in two; also: *tipŋngkek*.
pitapitŋngkek: I split into many pieces.
tŋmŋkek—tinmŋgko—mŋtmag—mŋnmag: I split with an ax or knife
pŋshkek—pinashŋgko—mapŋshek—mamŋshek: I split by wedges driven into the stem of a tree.
patŋnek: I drive wedges deep into the wood that is to be split
- spoil** *pakaowŋshek — inpakaowŋshko — mapakŋowash*: I spoil, ruin, break, make useless.
nafŋngŋsh: spoiled food; *nafŋngŋsh nan mŋkan*: the rice is spoiled. See: rot, smash, break.
- spoon** *tŋkong* (large); *ŋtsush* [*ŋtjus*] small, eating spoon, with figures carved on the handle: *tinaktŋkŋ ay ŋtjush*.
 See: ladle.
- spouse** *asŋŋwa*. The husband calls his wife, and the wife her husband: *asŋŋwak* [*asŋŋwak*; *asŋŋoak*], "my spouse."
- spread, I** *itsablŋgko — intsablŋgko — maitŋŋblag — mangitsŋblak*: I spread out cloth, wool, plants to dry etc.
ma/ŋyadak I am "stretched," I grow abundantly, spread out by growing.

- spring, I *aktjǎngək*: I cross by springing; Person.: *inaktjǎngək* (jump)
- spring, well *ǐb/ib*; *infobfobǝ nan ǐb/ib*: the spring bubbles; *inlulǎag*: it boils, it is a hot spring.
- sprinkle *iwakiwǎgko—inwakiwǎgko—miwǎkiwag—mangiwǎkiwag*
- sprout forth *lumoshkǝdak—linmoshkǝdak*: break through the ground. See: grow
tumǝfoak: sprout, grow leaflets.
- spur of cock *pakǎngi*
- squat *bunǎtongak* (sit)
- squeeze, I *ipǎtek*; *tǝmmek*; *itagmǎtko* (press). *ipǎkodko*: I hold tight
- stab *yogyǝgak—yinogyǝgak—mayogyǝgan—mangyǝgyog*.
fadyǝgak—finadyǝgak—mafadyǝgan—mamǎdyog: I kill by stabbing
- staff *fastǝn* (Sp. baston) walking stick; *lǝlo*: stick; *sǝkod*: shaft of spear, used as staff.
- stair *tǝytey* [*tǝytǝy*] See: ladder.
- stallion *kafǎyo ay lalǎki*
- stammer *matǝliak—natǝliak*. *matǝli nan kǎlǎna*: "his speech stammers."
- stamp,
with foot *tsaytsǎyak—tsinaytsǎyak—matsaytsǎyan*. *katǎnak*. See: step.

- stand** *təmăktjikak* [*domăkdigak*] — *tinmăktjikak*: I stand up.
tumatăktjikak: I am standing; *intaktăktjikak*: I keep standing.
natandăktjikak: I stand up suddenly [302]
itaktjĭgko—*intaktjĭgko*—*maităktjig*; I stand up, set up an object. See: beam; set up
pataktjĭkek: I cause to stand, I order to stand up.
manaĭngkămi: we stand in one line; stand ready for a dance, song.
malikoătak—*nalikoătak*: I stand up to go, I rise and start.
matôtôôdak—*natôtôôdak*: I am standing straight.
- star** *təkfffi*; *tălaæ*; *fatakăkan* (large star);
- stare, I** *fităkek nan mătak*: I open my eyes wide (open)
- start** *ilăbok* (begin)
malikoădak—*nalikoădak*: I start to go, to march; I set out.
mamôgnagak [*mamôknakak*]: I start to go to work, I start for work in the field, forest (at a distance)
fognăkek—*finognăgko*—*mafôgnag*—*mamôgnak*: I start someone to go to work.
ifognăgko — *infognăgko* — *maifôgnag* — *mangifôgnag*: I start for work and take with me (a companion, child)
- starve** *æwătek* — *inæwătko* — *maæwăt* — *mangæwăt*: I starve someone, give nothing to eat.
naæwătak: I am hungry; *ênokăngak*: I am starving.
- stay** *inteděčak* (remain); *makăyadak*: I am left behind, alone, I stay
intedeteděčak: I stay a long while.
makiĭliak: I stay in a town among a tribe. [300]
pateděčak: I make stay, I order to stay
- steal** *akôăwek* [*akôăček*]—*inakôăko*—*maăkôău*—*mangăkôău*. Person.: *mangăkôăuak*—*nanăkôăuak*. [*mangăčuak*: *ch* guttural as in Ger. nach.]

- steam *alingāsya*: fog, mist.
- steel *gulllya* [*gollya*]; *pāsliḥ* (Iloc.)
- stem *āteng*
- step, I *katḥnak* [*katḥnak*; *gadḥnak*]*—kinatḥnak—makatḥnan*: I tread upon
Person.: *inkātḥnak—ninkātḥnak*; a step: *yāḥkang*.
- stepfather *nan kāsḥk ināma, nan kasḥm ināma, nan kasḥna ināma*: my, your, his stepfather; *nan kāsḥk inḥna*: my stepmother, *nan kasḥn inḥna* the stepmother. *amāḥek, ināḥek*: I have as stepfather, stepmother (or as a guardian)
- sternum *palāḡpag*; lower end of sternum: *loslōsid*
- stick, I *ipātoyko—inpātoyko—maipātoy—mangipātoy*: I stick into, put into
- stick *lōlo*; See: staff, spike. *kāykay*: stick for turning the soil. *sāwan*: for digging out sweet potatoes. *fāig*: whip, or stick used for striking. *tēfek*: pointed stick used as fork in cooking. See: door, gong, pole
- still *tjitjḥtja* (yet) [314]; *tsāan pay*: not yet. See: silent, quiet.
- sting *sḥngtek—sḥningētko—masḥngēt*: sting, of an insect.
Person.: *sumḥngetak—sinmḥngetak*.
- stingy *kolḥdan*; *kipḥdan*; *na/ḥmud*.
- stinking *ināḥkəb*; *nināḥkəb*

- stir** *ikʹtsuak—inkʹtsuak—maikʹtsua—mangikʹtsua*: I stir with a spoon. See: move
kifʹʉek: I stir up water, make it muddy.
- stomach** *fǎang*; sickness of stomach: *fǎshag*; I have eaten my fill and suffer: *mǎngitak*
- stone** *batǒ*; [*bǎtǒ*; *fatǒ*; accent usually on the ultima].
palʹtjan [*balʹdan*] or: *ǎsaan*: whetstone.
- stop** *isʹdko—insʹdko—maʹsid—mangʹsid*. Or:
patkʹlek—inpǎtkök—maipǎtkö [*maipǎtköy*];
Person.: *tungǒyak* [*tomgǒak*; *tomkǒak*]*—tinungǒyak*: I stop, cease from; I stop on my way;
tǎungǒyak ay tǎmǎktjik: I remain standing, halt.
tungǒyka! stop! (Or: *adǎ sa!* stop! this is enough!)
pǎkǎtak: I stop a leak, with a stopper: *sǎwat*
ikʹwek: I stop rain (said of Lumawig only!)
nan Lumǎwig ikʹwǎna nan ǎtjan: God stops the rain.
naʹkyu: stopped, i. e.: the rain has ceased: *naʹkyu nan ǎtjan*. [*naʹtkǒu*]
maisalǎak—naisalǎak: I stop floating, swimming.
- storm** *tjǎkǎm* (wind); *lǎmlim* (strong storm)
- story, tale** *ǒkǎd*; *ogǒkǎd*. [*okǒkǎd*]. *ogokǎtjek—inogokǎdko—maogǒkǎd—mangogǒkǎd*: I relate a story
Person.: *inogǒkǎdak—ninogǒkǎdak. nan ninogǒkǎd* [*ninǒkǎd*]: the narrator.
- stout** *alalǎmesh* (corpulent)
- straight** *inlilʹdeg*; *intetǎnga*: straight through the centre.
tetǎngek: I pass straight through the centre. See: directly
- straighten, I** *ǎnlʹttek—nǎnlʹttek—mǎltek—mǎnlʹtken* (and: *illʹttek*): I make straight.
nyǎtjek—inuyǎdko—maʹuyad [*maʹǒyad*] I straighten, erect, unroll, set aright, make prosperous, stretch out (my bent leg).

- straight-forward** *intsawtsáwwish; intsawtsáwwish nan kalín nan iFéántok:* the Bontocmen's speech is straightforward (honest, rough, impolite, imperative, unflattering, manly). It is also called: *inlilídek*, i. e. straight to the point.
straightway, immediately: *sinakítan*
- stranger** *infáad; mangíli:* "one who sojourns in a town."
- strangle** *apénggek—inápengko—maápeng—mangápeng.* See: choke.
- straw** *káulun [kěulun]; éłud:* rice straw.
- stream** *wánga;* small stream: *tabtabákaw; kinnaw.* See: river.
- street** *djálan; kálsa* ("highway;" Sp. calza)
- strength** *fíkas; kódsö.*
- stretch, I** *uyáttjek* (straighten); I stretch out my arm, hand etc.;
ilíttek (straighten); *maíyadak:* I grow straight, I grow abundantly. *inúyadak:* I lie outstretched.
- strike, I** *kogónggek—kinogóngko—makógong—mangógong:* I strike with the fist; box; hit with the arm.
kogókkek: I strike upon, rap.
pad/óak—pinad/óak—mapad/óan—mamád/o: I strike with a club, hammer, stick, ax. *fayíkek:* I whip, punish.
yaángekek ay fayíken: I strike with force, I whip violently.
toklángak—tinoklángak—matoklángan—manóklang: I strike the head or parts of it; I box the ears.
kínan nan kítjo: thunder ("lightning") struck; (*kánek:* I eat, devour). Or: *kinídab nan kítjo.*
tampákek—tinampágko—matámpag—manámpag: I hit, strike with my flat hand.
pat/ónggek—pinat/óngko—mapát/ong—mamát/ong: I strike the gong with the *pat/ong*, "drumstick."

- strike, I** *siḗakek* — *sinḗagko* — *máshpag*: I strike off (as bullets strike off branches from trees).
faḗékek [*faḗkek*] *nan mōnok*: I strike a chicken, kill by striking (whip).
tēktekek: I strike, hammer the iron; I crush by striking;
 See: forge.
luḗakek: I strike, hammer into small pieces (a stone etc.)
ipalḗngko: I strike fire, sparks from flint. See: firemachine.
itognōgko: I strike against (knock);
 Intrans.: *ma/itōgnogak*.
- string** *láfíd*; *láfḗtjek*: I make a string; *fálæd*: strong string, wire
- stroke** *okokāyek* — *inokokāyko* — *maokōkay* — *mangokōkay* (pass with the hand over fur, over a sick limb etc.)
- strong** *fīkas*; *abafīkas*; (healthy, muscular), *mafifīkas* stronger;
fumīkasak: I am getting strong, I recover.
kumōdsōak: I gain strength, grow strong.
alalāéd: strong (of a thing) as wood, rope.
infifīkas ay éntsūno: strong for working.
- stump of tree** *tōnged*
- subside** *máštjok nan tjēnum*: the waters subside (after the great flood); they evaporate.
- such** *kǎg tōnǎ* (like this); *kǎg nannǎy*. *tsatsáma nan angnēntja kǎg nannǎy*: they do too many such things.
- suffices, it** *āalǎna*, Preter. *inǎalǎna*. Or: *æmǎnǎi*, Preter.: *inmǎnǎi*.
kūmtjeng: there is sufficient (for all present). See: enough.
- suffocate** *maāpengak*. See: strangle.
- sugar** *īndi*: Igor.; *tīnfa*; [*dīnba*] [loanword; Iloc.: *asōkal*];

- sugarcane *ónash; ásed*: juice of sugarcane.
- sugarpress *faltwis* [*faltwish*]. See: mill.
- summit *toktókon nan fflig*: the top of the mountain [*toqtógo*]
- sun *ákyu* [*áchu*; ch guttural]; *mangákyu*: the sun is shining.
nangákyu: the sun was shining; or: *sumlí nan ákyu*.
minkáæwa nan ákyu: the sun "is in the middle;" it is noon.
maakyáan: a sunny place.
- Sunday *Domíngo* [*Djomíngko*]; *téngæ*: the Igórot holiday, proclaimed by men performing priestly functions, about three times in a month.
- sunrise *faláan si ákyu; lablábon si faláan si ákyu*: beginning of sunrise. *nan ákyu fumála, finmála*: the sun is rising, has risen. (*mangákyu*: the sun is shining, it is getting day)
- sunset *sinfatáangan; nalókmud. lúmnek nan ákyu*: the sun is setting; *linúmnek nan ákyu*: the sun has set;
lúmnekan si ákyu: place (or time) of sunset; west.
- supper *máangan* (meal, eating).
- support *fadjángak* (help)
- suppose that *mosháya* [452]; I suppose: *nimnímkko*.
- sure *tit/twa*.
- surface *óshon* [*éshæn*]: top of. *is nan éshæn nan láta*: on the ground; but: *is nan katjénum*: on the surface of the water.
- surprise, I *pangögédék—inpangögédko—mapangógéd*.
mapangógédak [*mapangégedak*]: I am surprised. [296]

- surround** *likítjek—linikítko—malíkid—minlíkid*: I put around (I put a fence around a house; I surround a town with warriors etc.); Person.: *inlíkidak—ninlíkidak*: I go around; *malítwisan*: surroundings, the place around
likófek—linikóbbko—malíkob—minlíkob: I surround, shut in, press.
- swallow, I** *ogmónek—inogmóngko—maógmon—mangógmon*.
- swear an oath** *isapatáak—insapatáak—ma/isapáta—mangisapáta* (Igorot and Iloc.); *isapatáak tay tit/twa*: I take an oath that it is true. (*tay*: because)
- sweat** *línget*
- sweat, I** *malíngetak—nalíngetak. tsák malínget*: I am sweating
[310]
- sweep, I** *pokpókak* (wipe); *sis/fak—sinis/fak—masis/fan*: I sweep with a broom. Person.: *insis/fak*.
- sweet** *inlámsit*
- sweet potatoes** See: "camote."
- swell** *kumáyong*: it swells; *kinmáyong*: it has, is swollen.
kinmáyong nan límak: my arm is swollen.
mafótetak: I am swollen (in all limbs).
- swim** *inkyátak—ninkyátak. inkyátak is nan tjénum*: I swim "in the water." *pakyátek*: I order to, make swim.
inkyátak ay ámyü is... I swim to... (a place)
(intabáfugak: I float)
- swine** *fátug*. See: hog, pig.

T

- tail** *ɨpush* [*ɨpus*]; *ɨpay* (short tail; also: tassel or fringe);
kātɔəd tailfeather
- take** *alǎek—inǎlak—maǎla—mangǎla*: I take, get, obtain,
receive, take a thing with me, seize, grasp, catch (fish) etc.
Person.; *umǎlǎak* [*umǎǎak*]*—inmǎlaak*: I am going to
take
- take, accept** *tsawwǎdek* (accept)
- take away** *kǎǎnek—kinaǎngko—makǎan—mangǎan*.
atǎnek; kalkǎlek, (remove)
fǎnshek—finanǎshko—mabfǎnesh—mamǎnesh: I take
from one what he brings to me; take, accept from the hand,
okǎdek—inokǎdko—maǎkad—mangǎkad: I take as booty,
by force, I plunder
itsǎkak—intsǎkak—maitǎka: I take away and into the
“*ǎto*” (Song dialect)
idǎngko; igaǎngko (carry): I take to a place; I lead off
yö/ǎyko [*yǎyko; yö/ǎko*]*—inyöǎyko* [*inyǎyko; inyö/ǎko*]
—ma/yǎy—mangyǎy: I take to an other place
Person.: *inyǎyak—ninyǎyak*
- take back** *isǎkongko; itǎlik* (return)
- take down** from under the roof, from a tree, a peg: *pabanǎdjek—*
inpabanǎdko—mapabǎnad—mangipabǎnad; fbanǎtko;
(Cf. *pumǎnǎdak* I come down.)
- take by force** *ogpǎtek; kolǎtjek* (pull, rob); *okǎdek* (take as booty)

- take home *isǎak* (bring home); Person.: *umisǎak*
- take into *pasǐkpek* (carry into); *iskǐpko* (lead into a house);
idǎngko: I take, carry to a place;
- take off hat, breechcloth, coat: *kǎǎnek* (take away)
filǎdjek (untie); *lafóshak*: I undress
- take out of a box, vessel: *pafalǎek—inpafǎlak—mapafǎla*
[*mapafǎda*]*—mangipafǎla*. (Cf. *fumǎlaak*, I go out)
ifǎlaak: I take out for somebody
- take a road *ǐguak* (follow): *ǐguak nan djǎlan*.
- take together *amǎngkek* (assemble)
- take up *egwǎtek, suwǎtek, isiblǐyko, sa/ófek, lekuǎfek*: (lift)
pitǐǐdek (pick up from the ground)
- take with I take as companion or I conduct: *ifuǐgko—infuǐgko—*
maifǐueg [*mifueg*]*—mangifǐueg*; or: *alǎek ay mangifǐueg*;
(I take money with me: *alǎek nan bilǎkko*)
iskǐpko: take with me into the house.
itakǐngko: I take with me an object: *itakǐntǎko nan*
kalasaytǎko: we take our shields with us.
- tale *ókǎud, ogókǎud* [*okókǎud*]
- talk *ǐngkalikǎliak—nǐngkalikǎliak. makitotǎyak* [*mikitotǎyak*]
—nakitotǎyak: I converse with others. (in Dual and
Plural only)
matotǎtyak—natotǎtyak: I tell a long story; talk long.
“*ma/ǐd ǎngsan is kalǐkalǐ.*” without much talking! (do
not talk so much!)
“*ngǎg nan totǎyǐnyǐ?*” “what are you talking about?”

- tall *ántjo; anántjo; ántjoántjo*. too tall: *tsatsáma 'y ántjo. kad nan kaantjóna?* how tall is it? (how much is its height?)
masíkenak—nasíkenak: I am tall, I am grown. See: grow.
- tame *ā/mǒ*; tame, domesticated buffalo: *nǎang*;
I tame: *paamǒek—inpaámok—maipáámo—mangipaámio*.
- tamtam See: gong.
- taste, I *tamtámak—tinamtámak—matamtáman—manámtam.*
ipéngko ay mángan: I try by taste.
támtam: the taste. *kǎg támtam si asín*: it tastes like salt
- tattoo, I *fátkak—finátkak—mafátkan—mamátek*;
tjaklákkak—tjinaklákkak—matjaklákan—manákkag I tattoo
the breast.
- tattoo *fátek [fáteg]* collect. name; *tjákkag*: tattoo on breast.
- tattooer *fúmafátek*
- taxes *fáys* (Iloc.)
- taxcollector *ifáysan. [ifurwásan]*
- tea *tja [tja]* (loanword)
- teach *tokónék* (advise). *sulúak [sulúwak; sulúok]—sinulúak—*
masulúan—manálu.
- teacher *mástlo [mástlo; mistolo]* (Sp. maestro)
- tear, a *lúa; áka*; I weep: *inákaak*.

- tear, I *pikíshék—pinikíshko—mapíkísh—mamíkísh.*
biskítek [piskítek]—binískík—mabíski—mamíski;
biskibiskítek I tear into small pieces.
sogbódek—sinogbódko—masógbod—mamógbod: I tear off
 a string
pinkáǎngko (from: *kaǎnek*, I take off: I tear off quickly
 [296])
 (“*pínkáǎngko nan kowéngmo!*” (menacing:) “I tear off
 your ears!”)
- tease *abafǎngék—inabǎfangko—maabǎfang—mangabǎfang.*
otyógak—inotyógak—maotyógan—mangótyog: I ridicule,
 deride.
- tell *kǎnak* (say); *ífaǎgko—infaǎgko—maífaǎg—mangífaǎg*
ibfafaǎgko: I tell it to many, to all, I announce
 (*totóyek:* I tell (address); *makitotóyak:* I converse)
inogokǎdak—ninogokǎdak: I tell a story, relate a tale.
itjákek [otjókek]—intjákek—maítjug [maítjuk]: I tell,
 give an order, command, instruct.
 (Also: *íbfakak*, I ask, is used for: I tell)
- temper, I *idnípkó—inidnípkó—maídnib—mangídnib:* I temper iron.
- tempest *límlim* (storm), *intsikísh* (rain, showers), *tjulálu* (hail),
kítjo (thunder), *yǎpyap* (lightning) etc.
- temples *íping*
- ten *pólo* (I like I in: roll) [*pó'o*], *sinpó'o*;
 the 10th: *mangapó'o*, *mǎygapó'o*
- testicles *laglálgong*; scrotum: *fítli*; *fítlak*: I castrate.
- than *mo*
- thank, I expressed sometimes by: “*umátet*,” “it is well, I am glad,”
 a term of joyous approval. *umátet ta iyǎdim nannǎy ken*

- thank, I *sak/én*: it is well, I am glad that you give this to me.
umáttet ta inmálika: it is a cause of joy that you have
 come. Often *káwts!* good, well! is used to express thanks.
- that *sa, nantjái, nán tödt*, [92-99]; in order that: *ta* [455;
 456; 457]
- the *nan; san. si* (Personal article); *tja* (Collective article)
 [30-40]
- thee *síka*
- their, theirs [101-111]
- them *tjáttja* [*tsaítsa*]
- then,
 thereupon *ét; 't; ya ket; isáed; ketjéng*: [436-442]
- there *is sa* [*si sa*]; *istjé* [*ístji; ísdi; sídi*], *is tjáy, istjáy, [istjáy]*.
 there is: *tjáy. tjáy nan fánga*: there is the pot.
 there exists, is, was, are, were: *wodá; wódáy* [362 ff.];
 also reduplicated with comparative or intensive meaning:
wodwodá there is more...; there is not: *ma/íd*.
- therefore *sťadsi nan...* or: *sťya tji nan...* and Nom. actionis with suffix
 -an and possessive endings. [442] (*sťa nan; amfuyákkash*
si...; ketjéng ay)
- these See: this
- they *tjáttja* [*tsaítsa; dańda*]
- thick *ásásedjíl* [*asasedjíl*] (*l* as in: roll)

- thicket** *fulúlóng; kafululónḡan.* (dense wood)
- thief** *ak^öéwan; mangákk^öu.*
- thigh** *épo [ápo]; ttpay [dtpay, dtbay];*
thigh near scrotum: *ltpyak*
- thin** *ayayábid; thin, emaciated: nafkkod; inyábit* it is thin
- thine** [IOI-III]
- thing** *káḡnuæn [káḡnun]* i. e. household-utensils, dishes, tools, etc.
- think** *nimnímek—nininimnímko—manímnim—minnímnim.*
Frequ. and intens.: *nímninímnímek.*
“*ma/íd nimnímmo:* you do not think at all; you have no sense.”
“*wodá is nan nimnímko:* you can imagine it; I need not tell you.” See: thought.
Sometimes *káḡnak*, I say, means: I think (like our: I should say).
ismékkko—inismekko—ma/ísmek—mangísmek: I always think of, I always remember. (Cf. *sesémkek*, I remember).
“I think” expressing uncertainty is rendered idiomatically by *nget*, and *ngin* [306; 342] and *awáy nget:* perhaps.
- third** *mamít’lo; maygátlo [maygat’lǒ];* one third: *kát’lǒ;*
kat’lǒn si fátuk: a third of a pig.
- thirst** *öüöu [öüöu]*
- thirsty** *naæ^öüüu [nao/öüöu]* I am thirsty: *naæ/öüák*
- thirty** *tǒlǒn pǒ’o* the 30th: *mamít’lǒ’y pǒ’o*

this, these	<i>nann̄dy; na</i> [92-99]; <i>s̄tōn̄ă; n̄ăn tōn̄ă</i>
thorn	<i>sif̄t̄</i> [<i>sib̄t̄</i>]; <i>sif̄t̄ si l̄ăbf̄an̄</i> : thorn of orangetree; thornbush: <i>sibs̄f̄it</i>
those	See: that
thou	<i>s̄k̄a</i>
thought	<i>n̄im̄nim̄</i> : idea, intention, plan etc. “ <i>n̄an n̄im̄n̄im̄ko</i> : according to my judgment, as I believe; <i>n̄an n̄im̄n̄im̄ko kaw̄is̄ s̄t̄ya</i> : in my judgment he is good.”
thousand	<i>l̄ifo; sin l̄ifo; [l̄ibo]</i>
trash	<i>faȳŭek</i> (pound)
thread	<i>l̄ūfid</i> [<i>l̄ūb̄ed</i>] (of fiber; beanstalks); <i>inl̄ūfidak</i> : I twist, make thread (roll fiber on the knee: J. LXXXIII.)
three	<i>t̄ōlo</i> [<i>t̄ōl̄ō; t̄l̄ō; t̄ōtlo</i>]
thrive	<i>ma/ŭyadak—na/ŭyadak</i> (grow straight; see: straighten, <i>uȳăt̄jek</i>)
throat	<i>al̄ōgoōg</i>
throb	<i>inleklekuab nan ŭăd</i> : the vein is throbbing. Or: <i>inȳŭpyup</i>
through	<i>lumf̄ūt̄ak</i> (go, pass through); <i>lushk̄ăŭwek</i> (pierce, bore, stab through) <i>leḡăŭwak — lineḡăŭwak — maleḡăŭwan</i> : I bore holes through wood.

- throw** *fekášhek—finkášhko—mábkash—mámkash*: I smite, dash to pieces.
- throw across** *paktjáńgek—inpaktjáńgko—maipáktjang—mangipáktjang*
- throw away** *twasídko [ðɯwasídko; tyuasídko]—inwasídko—mairwásid—mangirwásid*
- throw back** *pashakóngek—inpasháńgko—maipasháńgong—mangipasháńgong*
- throw beyond** *pafasáńgek—inpafásangko—maipafásang—mangipafásang* (over a hedge, a fence)
- throw down** *íbabak—inbabak—maibában—mangibában* (make fall)
See: drop.
isiptjáńgko—insiptjáńgko—maisíptjag—mangisíptjag.
tokátjek—tinokádko—matókad—manókad (overturn)
- throw over** *ibkáshko—inibkáshko—maíbkash—mangíbkash* (make tumble over); *tokáńgek*, or *idugáńgko [itokáńgko]*: I throw over, upset.
- throw through** *palfútek—inpalfútko—maipálfud—mangipálfud.*
- throw spears** *falfékek; tufáyek; kayáńgek; fangkáńwek.* See: spear.
inpadpadóyak—ininpadpadóyak: I practice throwing spears
- throw stones** *faókek—finaóńgko—mafáog—mamáog*
- thumb** *pangamáma*

- thunder *kitjǝ; kǝlib* [*kǝlib*]. See: strike.
- thunders, it *ǝngkǝlib* [*ǝngkǝlib*]*—nǝngkǝlib*
- thus *kǝg tǝnǝ* (like this); *kǝg nannǝy; sidǝ*; “*ǝngnǝm sidǝ! ikam sidǝ!* do it thus!”
- thy, thine [101-111]
- tickle *tjakǝyek—tjinakǝyko—matjakay—mandǝkay*
- tie *falǝtjek—finalǝdko—mafǝlǝd—mamǝlǝd*: I tie, fetter, “imprison”
- tie with ropes *kagǝdak—kinagǝdak—makagǝdan—mangǝgod*
- tie together separate strings: *tǝǝpek—tinǝǝpko—matǝǝp—manǝǝp*; or: *tǝktjek—tinakǝtko—matǝket—manǝket*
fǝtkek—fintǝgko—mǝptek—mǝmtek
- tie fast together (bundles): *itakǝtko—intakǝtko—maitǝkǝd—mangitǝkǝd*; (also: I tie an animal to a pole).
- tight *sǝmlǝd*
- till *inkǝna is... ǝlik* [447]
- time is expressed by the words: day, month, year etc. (Sometimes by: *tǝlon*, the region near a town, or “weather”) *malafǝ nan tǝlon*: “the time became night.”
kǝwǝd, place, is also used for extent of time, space.
the next time: *is kǝsǝn; is kǝsǝn ǝkyu*: next day, an other time

- time** *ma/íd kaxmatána ken sak/én*: I have no time.
ma/íd kaxmatána is umüyantáko: we have no time to go.
(kaxmatána: occasion, chance). at the same time: *inkásan*.
 times: see "Multiplicatives" [369]
- tin can** *láta* (Sp.) Preserves in tin cans.
- tire, I** *feléyek—finléyko—mábley—mámley*: I make tired.
 Person. *fumléyak—finumléyak*: I am getting tired.
- tired** *nábley. nabléyak*: I am tired.
- to** *is, si, id, ad, as, ken* [71-75; 377-395]; *inkána, ólik*: to [447]
- tobacco** *tafágo*
- to-day** *adwáni; idwáni; is nan ákyu ay nádý* (on this day)
- toe** *pangamáma is nan tjápán* (thumb on the foot): big toe;
 the other toes have the same names as the fingers, with
 added: *is nan tjápán* (or: *si tjápán*).
 Collect. name: *kómæt. fáwing*: the deformity of the big
 toe being separated from the others, turning inside.
- together** *maámong; amín* (all); *maamǒngkáyǎ!* come together!
 (assemble). See [300]
infuégta (Dual), *infuegtáko* (Plur.): let us go together!
- toil** *tsáno*: work
- toil, I** *inlagfóak—ninlagfóak*: I work for wages.
- tomatoes** *kámádis* (loanword)
- to-morrow** *aswákas; iswákas*. See: day.

- tongs *síbid* [sěbid]; *síbídek—siníbídko—masíbid*: I hold, take iron with the tongs, pinchers.
- tongue *djfla* [dfla]; *ipadjflak*: I cause to lick, i. e. I feed a child.
- to-night *is mastjím si dáwnin; is nannáy ay mastjím.*
- too *tsatsáma; tsatsáma 'y fǎnǎg*: too small; *tsatsáma ay ángsan*: too much; *tsatsáma ay akít*: too little, not enough. [too little money, not enough pay: *kólang!* (loanword)]
tsatsámaak: I "am too much," i. e.: I am too severe, too exacting, too violent. "*tsatsámaka ken tjákámǎ*: you are too harsh with us; you treat us too severely."
tsatsámaka ay fanǎg: you are too small.
- tooth *föbǎ* [fob/ǎ]; the tooth aches: *inpídek* [inpódeg] *nan fobǎ*. molar: *wówö*. tusk, long tooth: *sáong*; small tooth (dog, boar etc.): *tangófu*.
- top *óshon* [ǎsən]; on its top: *is óshöna*.
tafóngan [tabfóngan]: top of house, of roof;
togtogó: top of head.
togtógon [toktókon] *si fflig*: top of mountain;
tǎngfóu: top of a low stonewall; see: councilhouse.
fánéng: top of a wall forming a terrace of ricefields
- torch,
firebrand *síl/lǎ*, made of *sǎéng*, pinewood, used instead of candles.
- touch, I *aponáshek—inaponáshko—maapónash—mangapónash*: I touch, feel, wipe; *ígnak* (hold); *kiwǎék* (move).
línefek—lininébkko—malíneb: water touches, reaches.
Person.: *lumínebak—linmínebak; nan tjénum lumíneb ken síya*: the water touches him.
- toward *is, si, ad, id, as, ken* [377-395]; *is nan má/yöy*: in the direction.

- town *fli*; *sinpangfli*: the whole town. *kailfan*: a man of the same town as an other.
- track *djǎlan* (way); footprint: *tjapǎn* (*is nan lǔta, is nan pítek*: on the ground, in the mud).
- trade, I *ishækkǎdko* (barter); *sokǎdak* (change);
Person.: *sumǎkadak*—*sinmǎkadak*.
- trail *djǎlan* (way)
- train railroad train: *tlin* (from Sp. *tren*: [80];)
- tramway *tǎlǎnfia*; *talǎbia* (Sp. *tranvia*)
- transform *ngæmǎtjanak*—*nginmǎtjanak* (I transform myself, as in fables, tales)
- translate *kǎnak is Igólot, is Melikǎno*: I say in Igórot, English.
- transplant *insǎmaak*—*ninsǎmaak*
- trap *obǎfyü*: fish trap; *ǎkat*: large fish trap, funnelshaped; *ǎtéb*: rat trap; *sǎtjok*: kind of a basket, net; *kǎyæg*: a basket for catching fish (*mangǎyukak*)
See: snare; pitfall.
pǎ/ǎtjek: I set a trap.
fengǎek—*finǎngak*—*mafǎnga*: I raise a trap.
kǎnnek—*kǎnnak*—*nǎkna*: I catch in a trap.
- travel *manǎlanak*—*nanǎlanak* (*djǎlan*, way); *inliklǎkedak*;
inlilǎwisak: I travel, walk around
- tread upon *katǎnak* (step); *inkatǎnak is nan pítek ay nǎpshong*: I knead the watered soil by treading, stamping.

- treat well *öðshdek* (care): I provide with food etc.
- treat ill *umilaláyoshak*: I neglect; *anǎ́kek*: I annoy, trouble;
tsatsámaak: I treat beyond measure. See: too.
- tree *káyæ* (pine tree); *fáðang*: tall pine tree; *tjápong*;
tsaláðöy: trunk of a tree; *tóngéd*: treestump;
papát/tay: a group of trees, a sacred grove [*papat/táyan*];
pággpag: forest; *bílay*: stems of trees, on which Luma-
wig's slain sons were carried to Bontoc for burial; the *bílay*,
planted in the sacred *papát/tay ad Sókók*, have grown to
large and fine trees.
- tremble *intayéntenak—nintayéntenak*: I shiver;
durative: *intatayéntenak*. a shiver: *wágwüg*.
- tribe *ipǎ́káo* [*ipukáæ; ipókáo; ifúkáo*]
- tributary
brook *kínnææ*
- trouble *onónong*. I am troubled: *inonónongak—ninonónongak*.
- trouble, I *onóngek—inonóngek—maónong—mangónong*;
Person.: *umónongak*;
anǎ́kek—inǎ́nekak—maǎ́næka. (Iloc.?)
- trough used in irrigation: *talákan* (supported by the beams:
táklod); *líbkan*: a trough or long mortar for pounding
rice.
- trousers *pantalón* (Sp.); *mamantálonak*: I put on trousers;
inpantálonak: I wear trousers.

- true** *tit/ṭwa* [*tét/ḍwa*]; *titit/ṭwa*
- trunk** *ḍgab* (wooden box)
- trust, I** *abfolútek* (believe)
- truth** *katitiwána*
- try, I** *ipěngko—inipěngko (inpěngko)—maṭpeng—mangṭpeng.*
patsáshek—pinatsásshko—mapátsash (Iloc.)
těbkek—tiněgko—máṭfek—mánfek: I try potatoes etc.
 while boiling, with a stick.
- tube** *fáash* (for liquor); see: beverages, *fáyash*; J. CXIV.
 short tube for meat: *lótjin*; long tube: *táfong*
- turn, I** *likúshək—linikúshko—malṭkush—minṭkush*: I turn an
 object around a vertical axis.
inṭkushak—ninṭkushak: I turn myself around (to the
 right, left or half a turn. while standing); I turn my head
 or back to someone; I look away.
sunṭek—sinúnik—masúni—manúni: I turn an object
 around, upside down; *masúni*: upside down.
falṭnek—finalṭngko—mafálin—mamálin: I turn over (as
 the pages of books) Person.: *infálinak*: I turn to the
 other side, while resting on the ground, I roll from the right
 to the left side of my body.
inlikúetak—ninlikúetak; inpalikúetak: I make a turn in
 walking, change my direction, go to the left or right.
sumákongak: I turn completely, I come back on my path.
kəliwásek: I turn a wheel, a top etc.
- turtle** *pák/ong*
- tusk** *sáong; sáong si fútug*: tusk of boar; *sáong si ḍəu*:
 canine tooth of dog.

twelve	<i>sin p̄lo</i> [p̄'o]ya <i>dj̄a</i> ; the 12th: <i>mangap̄'o ya dj̄a</i> ; or: <i>maygap̄'o ya dj̄a</i> .
twenty	<i>djuān p̄'o</i> ; the 20th: <i>mamidj̄a'y p̄'o</i>
twice	<i>mamidj̄a</i> ; <i>maygadj̄a</i> .
twig	<i>p̄ngi</i> ; <i>lúting</i> (fir twigs for kindling fire)
twins	<i>āpik</i>
two	<i>dj̄a</i> [<i>d̄a</i> ; <i>dj̄wa</i>]

U

udder	<i>s̄so</i> ; <i>s̄son si f̄ka</i> : udder of a cow.
ugly	<i>angāngalūd</i> (<i>ay flān</i>): bad (to see)
ulcers	<i>lanḡngi</i>
umbrella	<i>t̄tsōng</i> ; <i>p̄yong</i> (Iloc.)
uncle	<i>alit̄o ay lal̄ki</i> : father's brother. <i>ȳn/an ina</i> ; or: <i>an̄tjin ina</i> : mother's brother (older than she; younger than she)
uncover	<i>lekw̄fek</i> (lift)

- under *is tsáŋ* [*tsáŋ*] [405; 408]
- understand *kékkek* (know)
- undress *kaánek* (take away: hat, breechcloth etc.)
lafóshak: undress (a child); *inláfoshak*; *infladak*
[infóladak]: I undress myself
- united prefix *sin-* [60]; *amín* [all]; *maámong* (assembled)
- unmarried man: *fobfáŋlo*; woman: *mamáŋkid* (girl)
- unripe *tga ká/om* "not ripened"
- untie, I *fadfatjek—finadfatko—mafádfad—mamádfad*
filáftjek—finilátko—mafílad—mamílad (the breechcloth,
headgear)
obfatjek—inobfatko—maóbfad—mangóbfad.
Person.: *umobfaták*
- until *inkána is... ólik..*; until morning: *is ikádna's fíŋbikat*
[403, 447]; *kíka'd aláŋana*: until he comes.
- up *is tóŋgtjæ. ad tjáya* [409; 410; 412]
- upon *is, si, id, ad, as*; *is nan ášæŋ* [*óshon*] [406; 408]
- upwards *is tóŋgtjæ; ad tjáya* [409; 410; 412]
- urge *lætláŋtak; ilætláŋtko*: I beseech, request.
- urinate *umisfóak—inmisfóak*. urinal: *ka/isfóan*;
Possess.: *isfóak*: I urinate upon.

- urine *ʔsfo* [*ʔsibǝ*]
- us *tjǎʔta* (dual, inclus.); *tjǎʔdʔko* (plur. inclus.); *tjǎʔkǎmʔ*
(plur. exclus.) [39 b; 81-84]
- use I use as a tool, instrument: Special Verbal Forms: [258-
260; 262; 286] [391]
ʔtnok [*ʔdnok*]*—inʔtnok—maʔtno—mangʔtno*: I use as
working tool (from: *tsunǝʔek*, I work); “only said of hard
tools, metal instruments.” I use material: *ʔpayak* (I put
somewhere): *ngǎg nan mangʔpayam is nan kǎyo?* for
what do you use the wood?
ngǎg nan mangʔpayam si sa? for what do you use this?
angkǎyek: I use all up (eat all up).
I use to: *ʔkǎdʔko* (custom); *ʔkǎdʔko ay manǎlan*: I use
to walk; or: *umʔngsaak—inmʔngsaak*.
umʔngsaak ay manǎbla: I use to smoke.
ngǎg nan kotǝʔk tǝshǎ? “what is this good for?” of what
use is it? what does this mean?
ngǎg nan kotǝʔkmo ay mangǎʔeb is nan ǎʔfong? what is the
use that you build a house?
ma/ʔd nongnǝngmo! you are of no use, worthless!
(*nongnǝnggek*: I care for)
- uvula *ǝklong*. See: glutton.

V

vain, in	<i>ma/ɪd kotɔkna nan ɛntsɪnoam</i> : "there is no use of your working;" you work in vain
valley	<i>tjalɪlug</i>
value, price	<i>pɔtek; lɔgo</i>
vein	<i>ɔɔd</i> [<i>wɔd, uɔd</i>]
vendor	<i>inilɔgo</i>
venom	<i>kiwɔtay</i> [<i>kyuwɔtay; kiwɔtsay</i>]
vertebrae	<i>ɪnget si ttjig</i> [<i>ɪdsig</i>]
very	<i>tsatsɔma</i> . Expressed usually by Reduplication: [122-126]
vessel	See: jar, pot, glass, cup, bottle, gourd, tube, bowl, basket.
village	<i>fli</i>
vine	<i>ɔngö</i> : leaves and shoots of sweet potato (camote); <i>uɔka</i> [<i>wɔka</i>]: a liane, a vine "as strong as a rope."
vinegar	<i>kɪlim</i>

visible	<i>ma/fla</i> ; indistinctly visible, dim: <i>măăđmas</i> .
visit	<i>ek flæn</i> : I go to see; <i>ilđek</i> (see).
voice	<i>kăłł</i> : of man, of bird; <i>in/ngđek</i> : of buffalo; <i>ngđngo</i> : of dog; <i>ing/ngđo</i> : of cat; <i>inlłklik</i> : of horse; <i>enkđa</i> : of crow.
vomit	<i>inđtaak</i>
vulva	<i>tłli</i> ; <i>wăđwad</i> (flesh); <i>słpid, lăwid</i> : clitoris.

W

wade	<i>kumtjđngak</i> : I cross a river; I wade through the water.
wages	<i>lăgfo</i> ; <i>tăngtsan</i> [<i>tăngtjan</i>]
wagon	<i>kalomăto</i> [<i>kalimăto</i>] (Sp. <i>carrromata</i> , a cab used in Manila)
wail, howl	<i>inanđkoak</i> — <i>ninanđkoak</i> .
waist	<i>kłtang</i>
waistcoat	<i>salłgo</i> (Sp. <i>Iloc.</i>); <i>đklang</i> . See: coat.
wait	<i>săđek</i> — <i>sinđdko</i> — <i>măséd</i> — <i>măned</i> : I wait for, await, expect. <i>sasăđek</i> — <i>sisinđdko</i> : I wait anxiously, a long time. Person.: <i>sůmidak</i> — <i>sinđmidak</i> ; <i>susđmidak</i> ; [<i>shoshđmédak</i>] <i>insăđek</i> : I wait; <i>ililđek</i> : I wait, keep watch.

- wake** *fangǝnek* (awake); *fumǎngonak—finmǎngonak*: I wake up, rise, get up. *fumafǎngonak*: I keep awake.
inlǐblibak—ninlǐblibak: I keep awake, watch through the night
- walk** *ǔmüyak* (go); *manǎlanak—nanǎlanak*: I walk on the road; *ilǐdek*: I walk at the borderline, frontier; Pers.: *umǐlidak*
umǎnodak: I walk behind; durative: *umonǎnodak*
tetǔngek: I walk through the center (of a town, region)
umǐliwǐlǐwisak — inmǐliwǐlǐwǐsak: I walk "everywhere"
around; also: *inlǐlǐwǐsak—ninlǐlǐwǐsak*.
iliwǐshak—liniwǐshko—malǐwish—minlǐwish: transit.: I walk through, I pass a town, region; and: I surround, encircle.
madmadǎnak—nadmǎdnak: I take a short walk, walk a little. See: go.
- wall** *bǐlud*: stone wall at the rear of a house.
(*ǎlad*: the wooden enclosure of a house and its partitions, a fence; its front enclosure: *sǎdjöy*.)
tǎǎpay: stone wall around the *fǎwi* or *pabafǎngan*
(also the court is called sometimes *tǎǎpay*). The top of this wall: *tǎngfǎu*. See: councilhouse.
tǎping: wall of a rice-terrace; its cope: *fǎnǎng*; its inner side: *tsalǐshtǐsh*. A niche in this wall with a large stone as roof, where boys guarding the fields may find shelter: *lǐang*.
- wander** *manǎlanak*; See: walk, go.
- want** *lǎytjek* (like)
- war** *falǎgnit* [*falǎknid*]; *namǎka*: headhunting.
makifalǎgnǐdak: I go to war with my comrades.
See: song (warsong).
- ward off** *palakdiǎwek—inpalǎkdiǎko—mapalakdiǎ*: I ward off (a spear or stone thrown at me) with the shield.

- warm** *đtong. inđtongak*: I am warm; *unđtongak*: I am getting warm; *anitjđek* [*initjđek*]—*inanđtjok*—*maantđjo*: I warm, make warm; *umađtongak*: I remain warm; *paatđngek*: I make warm, I heat; *inanitjđak* [*initjđak*]: I warm myself at the *initjđan*, fireplace.
- warrior** *fumabfalđgnid* [69]
- wart** *palđdan*
- wash** *đmse* [*đmshek*] — *inmđsko* — *mđmis* — *mangđmis*: I wash face, hands; Person.: *đmisak*—*đnmđsak*: I wash myself, bathe. (without “*đwak*,” body)
fulđak—*finulđak*—*mafulđan*—*mamđlu*: I wash my hands (*nan lđmak*);
uđshak [*wđshak*]—*inuđshak*—*ma/uđshan*: I wash (parts of my body, wood, stone, dishes)
liklđkak—*liniklđkak*—*maliklđkan*: I wash my head (*nan đlok*)
tsă/đpak—*tsină/đpak*—*matsă/đpan*: I wash my eye (*nan mđtak*)
saksđkak—*sinaksđkak*—*masaksđkan*: I wash the privy parts (*wadwđdko*)
labfđak—*linabfđak*—*malabfđan*: I wash cloth, a coat, shirt etc.
- wasp** *atđnfayđkan*
- watch clock** *lđlđsh* (Sp. reloj)
- watch, guard** *inđđlu*; *inđknal* (a guard in the rice plantation)
- watch, I** Possess.: *fđlđek*; *aknđlak*.
Person.: *inđđluak*—*ninđđluak*. *inaknđlak*—*ninaknđlak*.
totokđngak—*tinotokđngak*—*matotokđngan*—*manotđkong*: I watch (“a head, lest any dog get it”)
inđđshtjongak—*ninđđshtjongak*: I watch looking down

- watch** from above; (or: *umödshtjongak*.)
iiläek: I watch, see close.
idiimko — *indiimko* — *maidiim* — *mangidiim*: I watch, observe (the enemy)
inliblibak: I keep awake watching during night
- water** *tjénum* [*tjánæm*; *dænum*; *dænom*]; *katjénæm*: a body of water, river, pond; Gewässer. *tjénumak*: I water (irrigate); *manaktjáak*: I get water. See: pot.
- waterfall** *matoytóyok*; *tjipash* (the rock over which, or out of which water flows)
- wave** *kaböngææ si tjénum*; current, ripples in a river: *palápo*
- wax** *alid*; *længash*: black wax
- way** *djálan*; *kálsa* (highway, made by the government);
ála: direction, as: “*álak ya Alab*: my direct way is to Alab.”
is nan kadjálan: on the way (while walking)
intö nan má/yöy id Féntok? where is the way to Bontoc?
isélátko: I obstruct the way; *insélatak*: I stand in the way.
- we** *tjajta* (we two; you and I); *tjatáko* (we, inclus.);
tjákkämí (we, exclus.) [81-84]
- weak** *lupáyan*; *nasákyu*: a small and weak man;
- wealthy** *gadsängyen* [*katjángyén*]. See: rich.
- weather** *láwag*; *tálæn*: the fields surrounding a town;
tálæn: is used in some idioms for “weather” or “time”
- weave** *afðik* [*afðyek*; *abðik*; *ábfök*]—*inafðik*—*maafði*—*mangafði*.
 Person.: *ináföyak*—*nináföyak*. See: loom.

- wedding *tsimno*: wedding feast; *finulñas*: rich man's wedding feast
 káakang: connected with the wedding-ceremony; the head of a buffalo, kept several weeks in the house under the roof, is put outside together with the heads of other recently killed buffaloes.
 tsumnóak: I celebrate wedding, make a feast;
 sáangfu: ceremony on the second day (eating a pig).
 fushúg: rest day after wedding.
- wedge *páshek. páshkek*: I split by a wedge (split)
- weed *laládkin; lúkam* (grass);
 sakámmaak—sinakámmaak—masakammáan; lúkamak: I weed.
 intjálosak—nintjálosak: I weed the wall of a rice terrace;
 fbabak: I weed, clear the ground from trees, hedges; I throw over after cutting into it.
 kafótek—kinafótko—makáfot—mangáfot: I tear out, pluck out grass, herbs.
- week *domñngko* (Sp. Domingo, Sunday)
- weep *inákaak—ninákaak.*
- weigh *libláek* (Sp. libra)
- well spring: *fb/ib*; small well: *fúdfud.*
- well *is káwñs* [411]
- west *lámnekan si ákyu*: "sunset."
- wet, I *ibfóik* [*ibfök*]*—ñfök—mábö* [*máböy; máföy*]. See: water; soak.

- wet** *nǎböy*; I am wet: *nabđyak* [*nařđyak*].
- what** *ngǎg* [147; 350 f.; 358]; as interjection: *nān?* “what did you say?” or as interj. of surprise: *ngǎg kǎn*.
- whatsoever** *ǎläi ngǎg* [*ulěngǎg*]
- wheel** *kangkǎngö* (Iloc.)
- when** *kǎd?* [354]; when, conjunction: [443; 444; 445]
- whence,**
where,
whither *intǎ* [*ěntǎ*]: [353].
- whereabouts** *kǎwǎd* (place; also period, space).
- whet** *palťjek* [*balťdek*] (sharpen)
- whether** *mo*
- whetstone** *palťjan* [*balťdan*]; *asđan* [*đsān*]
- which?** *sñnu ay.. ngǎg..* [149]; Relat. pronoun [328-338]
- while** conjunction: [444]; a little while: *sin akťtan*.
- whip** *řđ/ig*
- whip, I** *fayěkek* [*fayťkek*]—*finđiko*—*mafđig*—*mamđig*: whip a horse, punish a man by whipping. Person.: *fumđigak*.

whirl	<i>inliltwin nan tjɛnɛm</i> : water whirls.
whisky	" <i>fáyash</i> " (an alcoholic beverage made of sugarcane)
whisper	<i>intibtɬfiak—nintibtɬfiak</i>
whistle	<i>instukak</i> [<i>insɬyukak; insɬyokak</i>] — <i>ninstukak</i> : I pant, I breathe whistling, after hard work.
white	<i>impókææ</i> . I dye white: <i>papokáæwek—inpapokáæko—maipapókææ</i> , or: <i>kumáibak is impókææ</i> . <i>áfan</i> : white hair.
who, whom?	<i>sɬnu?</i> [146; 344-350]. As Relative Pronouns: [328-338]
whose?	[347]
whosoever	<i>éilái sɬnu</i>
whole	<i>amɬn</i> ; <i>amɬn nan ɬsa'y mɔnok</i> : the whole chicken; <i>is nan sin ákyu</i> : the whole day; <i>nan amɬn ay ɬli</i> : the whole country.
why?	[352]. why not? <i>en adɬ ay?</i>
wicked	<i>ngāg. mangɬsu. láæwa</i> : a wicked action (not person), "it is bad, wrong, forbidden."
wide	<i>anáæwa; ananáæwa</i> (wide shoes, trousers); I make wide: <i>ananáæwáek</i> .
widow	<i>ilɬkas</i> [<i>ilɬkash</i>]
widower	<i>ámásǎng</i> [<i>ámáshǎng</i>]; <i>naámásǎngan</i> .

wife	<i>asáæwa ay fafáyi</i>
wild	<i>átab</i> (of animals)
wild buffalo	<i>áyáwan</i> [<i>áyáwan</i>]
“wild cat”	<i>ínyao</i>
wild chicken	<i>sáfag</i> ; wild (and domesticated) cock: <i>kaæwítan</i>
wild hog	<i>láman</i> ; <i>fángo</i>
will, I	<i>léytjek</i> (like); <i>ek, tek</i> : I go to... [307]; <i>íssak</i> [308]
win, I	<i>afákek—inafágko—maáfag</i> : I win in games; I lose: <i>mááfakak</i> .
wind	<i>tjakím</i> ; storm: <i>límlim</i> ; whirlwind, typhoon: <i>alipóspos</i> ; <i>kalifédfæd</i> .
wind, I	<i>ililítko</i> : I wind around, a thread around the finger etc.
window	<i>féntána</i> (Sp.: ventana); <i>táwa</i> (Iloc.)
wine	“ <i>tápuy</i> .” rice-wine.
wing	<i>páyak</i> [<i>báyog</i>]
wink	<i>inkinkímak</i>
winnow, I	<i>táp/ak—tináp/ak—matáp/an</i> .

- winnowing tray *lʔg/ʔ*; [Samoki: *li/kǎ*]
- wipe off *popókak—pinopókak—mapopókan* (a table, floor, bench)
aponáshék—inaponáshko—maapónash—mangapónash: I
wipe my face, my hand, body, I touch.
- wire *fǎlʔəd* [*fǎlod*]. *fǎlod ay patatjím*; *ay kǎtjing*: an iron;
brass wire
falǎtjek: I bind, tie, fetter, imprison.
- wise *manimníman* (*nimnímek*: I think); “thoughtful;”
- wish, I *léytjek* (like). my wish: *nan léytjek*. a wish: *kaléyad*
- with *mifǎegak*: I am, go with... *ifuéǔgko*: I take with me..
[300; 391; 401];
- without *ma/íd* [408]; “*inmǎli ay ma/íd soklǒngna*: he has come
without hat”
- woman *fǎfǎyi*; Plural: *fǎfǎfǎyi*; old woman: *inína*;
Plur.: *inín/na*. See: girl.
mikifafǎyiak: I visit the girls’ dormitory, the *ólog*
- womb *fǎ/i* [*fǎö*; *fǎöy*] *si ongóna*
- wonder, I *madödóǔgédak—nadödóǔgédak*; *matáaak—natáaak*.
- wood *kǎyʔ* (generic and specific: pinewood);
mangǎyʔak: I get wood, and: I go into the woods to con-
sult the omen-bird.
tjápong (spec.); *alalási* (spec.); *baláyin ay tjápong*: wood
for handles, spears etc.
kayóek [*kayǎek*; *kayúek*]*—kináyok—makáyó—mangáyó*: I
get wood

- wood** *l̄pat*: dry wood, fire wood. *p̄āgp̄ag*, *kak̄āȳuan*: grove, forest. See: grove.
m̄āish̄āno: fire wood.
minl̄patak: I get dry wood, break it off from a tree
mam̄ādingak: I gather dry wood from the ground.
b̄āding: any dry firewood.
- wool** *ts̄ūdtsud* [*ts̄ōdtsod*]: short hair, fur of sheep, buffalo, dog and short feathers of fowl.
- word** *k̄āl̄* (speech, language)
- work** *ts̄ūno* [*tj̄ūno*]
- work, I** *tsun̄ōek* [*tsun̄ēek*; *tjun̄ōek*; *ts̄ūnek*; *ts̄ūn/nek*]—*ts̄ūn/nok*—*m̄ātno*—*m̄ān/no*.
 Person.: *ēnts̄ūn̄ōak* [*intj̄ūnoak*]—*nēnts̄ūn̄ōak*
 “*ma/īd ēnts̄ūno is nan katal̄ōnan!* no work in the fields! (on holiday)”
 Causat.: *patn̄ōek*—*inp̄āt̄nok*—*maip̄āt̄no*—*mangip̄āt̄no*: I order to work.
inlagf̄ōak—*ninlagf̄ōak*: I work for wages.
mam̄ōgnakak: I go out to work. (*f̄ōgnak*: work day)
ins̄āmaak—*nins̄āmaak*: I work in the field: weeding, digging, clearing the ground, preparing it for planting, especially transplanting.
- workman** *tsum̄əts̄ūno*
- world** *fat̄āw̄wa*; *nan l̄w̄w̄g*.
- worm** *k̄illang* (also: little boy, baby); *f̄k̄is*: vermin, maggot.
- worse** *am̄ām̄ēd*; *umam̄ām̄ēdak*: I am getting worse.
- wound** *f̄ākag* (caused by cutting, hitting, striking)

- wound, I See: cut; hit; stab; strike; throw etc. Cf. [68]
- wrap, I *iwɨsək—iniwɨsək—maiwɨsan—mangɨwis*: I wrap into a blanket: *ɨwis* [*ɨwish*]
mangɨwɨsək—nangɨwɨsək: I wrap myself (in a blanket)
komɔnak—kinomɔnak—makomɔnan—mangɔmon: I wrap into linen, paper, a mat etc.
 I unwrap: *kaɔnek nan ɨwis, nan komɔna*.
- wrapper *komɔna*; wrapper of cloth, paper, linen.
- wrestle *intjɨpabək—nintjɨpabək*: Person. of *tjɨpɔpek*: I catch.
- wring, I *sidsɨdak—sinidsɨdak—masidsɨdan—manɨdsid*: I wring wet cloth.
- wrist *pangatsɨngan* [*pangatɨngan*]
- write *kalɨyak* (mark by scratching, branding, cutting, carving).
sulɨdak—sinulɨdak—masulɨdan—manɨlad. (Iloc. etc.)
 Person.: *inkɨlayək—ninkɨlayək. insɨladək—ninsɨladək.*
pasulɨdek — inpasulɨdko — maipasɨlad: I make write, I order to write.
- wrong *ngāg* (bad); *lɨɨwa* (morally bad, forbidden, wrong, indecent); *olɔlɨy* (very bad; wicked; still worse than *lɨɨwa*);
 Tucucan: *lɨwɨng*.
 this is wrong, not correct: *fakɨn sa!* [323].

Y

- yard** *tjlla* (court); *faḏngan*: yard around a house;
aæwttjan: place outside the house but under its overhang-
ing roof. (See: burden)
- yarn** *lūfid*
- yawn** *in/ūābak—nin/ūābak*
- year** *taæwŋ* [*tawŋ*; *taoŋ*]; last year: *nan taæwŋ ay inmāy*,
ay nālosh; *tŋmæwŋ*; *idtaæwŋ*.
next year: *nan taæwŋ ay umāli*; *is kasŋ taæwŋ*.
- yell, I** *en/ngāoak—nēn/ngāoak*: I yell before battle, shout to the
enemy, challenge them; or: *enkolūluak*.
en/ngaowāak: I shout, yell while returning from success-
ful headhunting.
- yellow** *fākŋgi* (probably the yellow blossom of a plant called
fākŋgi)
- yes** *ŋy! wēn! [æŋ]* (*wēn*: expresses the listener's attention;
he utters it now and then while an other speaks to him).
- yesterday** *adūgka* [*idūgka*]; day before yesterday: *kasŋ adūgka*;
is kasŋ ūgka; *adidūna* [*aditōna*].
- yet** *tjitjtja*: [314]; not yet: *tsāan* [324]; *tsāan pay*.
Cf. *tsā* [310].

- yonder** *istji* [*istjǎy, istjǎi, sidǎ*]; *anǎka!* you yonder! *anǎn!* you yonder! [144].
- you** *sǎka* (singular.); *tjǎkǎyǎ* [*dakayǎ*] (plural)
- young** young man: *fobfǎllo*; young woman, girl: *mamǎgkid*; *fobalǎan*: handsome young man.
anǎtji [*inǎtji*]: younger brother or sister.
ongǎngaak: I am young.
ǎnǎnak: young of animals (or: *fumǎlo ay...*).
young dog: *ǎkǎn*; young chicken: *ǎmpas* [*ǎmpash*]; young bird: *ǎnak si ayǎyam*, or: *gǎyad ay ayǎyam*. *ǎmǎg*: young pig. *fumǎlo ay kǎsha*: young cat. *ǎnǎnak ay nǎang*: young buffalo. *ǎnǎnak ay kafǎyo, fumǎlo ay kafǎyo*: young horse. *inǎngleng*: young, fresh plant.
- your, yours** [101-111].
- youth** *kǎ/ongǎnga*: childhood. *inkǎna 's san kǎ/ongǎnga*: from childhood on. *is nan kǎ/ongǎnga*: in childhood.

PART III

TEXTS

PREFACE

The following Texts — the only Bontoc Igórot Texts in existence — have been dictated to the Author, during the summer of 1907, by Matyu from Bontoc, Fanged from Samoki (Bontoc's sister-town) and Falonglong ("Antero") from Bontoc, assisted occasionally by Kalangad, Tjumigyay, Oloshan, Kodsoo, Angay and others.

TO THE MEMORY OF



MATYU FROM BONTOC

The one who possessed the most comprehensive knowledge of folk-lore was Matyu, a true Bontocman of high intelligence, great modesty, happy humor and good will. Most stories and songs were obtained from him, the indefatigable narrator. Had time allowed it, he would have added many another story to the present Texts.

Matyu had left in Bontoc a family of whom he often thought with longing. Fate did not permit him to see his wife and sons and home again. Sad tidings came the other day, that Matyu had died at Detroit, in Michigan, on September third, in 1908.

And as no stone bearing his name marks the place where his soul left the body, this book shall preserve his likeness and his name.

His is the merit to have been the first to hand over to memory, in his own idiom, the legends of his tribe contained in this book. It will never be forgotten with what piety he recited the tales of the world's creation and of the deeds of God, known to the Bontoc Igórot as Lumāwig. On the day before the Igórot's departure we sat together till late in the night in his hut around the fire, while a thunderstorm raged and torrents of rain rushed down, reminding him of his far home; there and then it was that he recited, as his last farewell, the Work-Song.

His stories and songs may thus be taken by his widow and sons as Matyu's last greeting.

And if some one should read to them the tales recorded here as they came from Matyu's lips, then may their remembrance of their kind and wise father become strong and not too bitter!

Nor shall I ever forget you, my good friend and patient teacher, Matyu!

* * * *

When consigning the Texts to writing, the Author observed his principle of taking down precisely what he heard and as he heard it; he has not corrected a single sound or word or phrase, even when he met unmistakably with irregularities; however, this occurred rarely. The flow of narration was not interrupted by questions or interference when a passage seemed obscure, except by the occasional request of repeating a phrase or of speaking more slowly.

The orthography of the Texts differs in many passages considerably from that in the Grammar and Vocabulary; the orthography sometimes varies even in the same sentence, exactly as the spoken language varied. The interlinear version, some notes and his knowledge gained from the pre-

ceding Grammar and Vocabulary will enable the Student to reduce unusual variants to the standard forms.

Thankworthy assistance in the translation of the Texts was rendered by Falonglong; also to others the Author is indebted for the explanation of certain difficult passages.

The Texts are divided into small sections, in order to make it possible to locate quotations in the Grammar; also in the explanatory notes reference is made to these sections. In the translation the aoristic or historical Present which prevails throughout the Texts has frequently been changed into our Preterite. Possessive Verbs and those Personal Verbs which govern an object have been rendered into their equivalents, our finite transitive Verbs.

About the importance of genuine Texts R. H. Codrington, D. D., writes in his "The Melanesians, Studies in Anthropology and Folk-Lore, Oxford, 1891," p. 356: The value of truly native stories is beyond all question; they exhibit native life in the particular details which come in the course of a narrative; they are full of the conceptions which the native people entertain about the world around them, they show the native mind active in fancy and imagination and they form a rich store of subjects for comparison with the folk tales of other parts of the world.

The Contents of this Part III are:

- | | |
|-----------------------------|------------------------------|
| 1. Lumāwig | 7. Kolling |
| 2. Headhunters' Return | 8. The Monkey |
| 3. The Battle of Calōōcan | 9. Palpalāma and Palpalaking |
| 4. The Rat and the Brothers | 10. Varia |
| 5. The Stars | 11. Songs. |
| 6. Tilin | |

LUMAWIG

Wöddä nan sinäki ay mängänub ay änak si Lumäwig. nan fatäæwa L.1
 There two who hunted, sons of Lumawig. the world
 were brothers

ma/ïd fflig; tsäddä nan fatäæwa, et mo mangänubtsa, ya ma/ïd ka=
 there are moun- flat the world so when they hunt, there is no catch-
 no tains;

ÿsädtan nan läman ya nan ögsa. — isäëd kanän nan yün/a en 2
 ing-place of the wild pigs and the deer. then says the older brother

“poshngënta'd nan fatäæwa, ta makölud nan fflig.” isätja'd
 let us inundate the world that become rough the moun- Then they
 (“arise’)

en pöshngën ad Mabædbodöbæd. ketjæng näpshong nan fatäæwa.
 go to inundate at Mabudbodobud. Then was watered the world.

— isäëd kanän nan yün/a en “ënta'd manalükong.” isätja'd 3
 then says the older let us two go to put a trap. Then they
 brother

en isalükong nan sängi ad Mabædbodöbæd. isätja'd fengäën nan
 go to use as trap the head-basket at Mabudbodobud. Then they raise the

sängi ya ängsan nan näkna ay läman ya nan ögsa ya nan täkæ.
 basket and much is the booty: wild pigs and deer and people.

— ketjæng nalüfug amin nan täkæ. wöddä nan sinäki ay natäkæ 4
 then had perished all the people. There are a brother who alive
 and sister were

- 4.5 *ad Pókis. – ketjéng inóstjong si Lumáwig ya ostjóngána'd Pókis ya*
 at Pokis. Then looks down Lumawig and he looks down to Pokis and

ketjéng is igá kalneb; et s'ya nan natakéan nan sináki.
 it is the only not reached (by water); then it (is) the abode of the brother
 (place) and sister.

- 6 – *isáed lumáyuk si Lumáwig ya kanána en "ket tjakáyó shá!" isáed*
 Then descends Lumawig and says Oh, you are this! Then

kanán san laláki en "tsákámí na ya nay nashkáwákámí!"
 says the man we are here and here we freeze.

- 7 – *isáed fáälén Lumáwig nan ásu na ad Kalawítan ya nan ógsa.*
 Then sends out Lumawig his dog to Kalauwitan and the deer.

isáed ínkyat nan ógsa ya nan ásu ay úmiy ad Kalawítan
 Then swims the deer and the dog, going to Kalauwitan

ya umáatsa is nan ápuy. isáed isigtsán nan Lumáwig tjáttja.
 and they get the fire. Then awaits Lumawig them.

- 8 – *kanána en "táddo adttja umáli!" isáed umáy si Lumáwig id*
 He says how long they do not come! Then goes Lumawig to

Kalawítan. isána'd kanán is nan ásu na ya nan ógsa en
 Kalauwitan. Then he says to his dog and the deer

"nangkókáyú tjámóngæ is fáälén is ápúy." isána'd kanán en
 why! you delay the sending for fire. Then he says

"áyed! yödy/yæ nan ápuy ad Pókis; ta íflak tjákáyú!"
 get ready! bring the fire to Pokis; let me watch you!

- 9 – *ketjéng umáyttja 'sh san kawána nan póshong ya maddý san ápuy*
 Then they go into the middle of the flood and dead is the fire

ay ināatja ad Kalawwitan. -- isāna'd kanān en "nangkōkāyū" L.10
 which they had at Kalauwitan. Then he says why! you
 taken

tjæmōngæ si fādlen. kasnyu'd yōi; ta iilāk od tjākāyū!" ketjēng
 delay the Again you bring; let me you! Then
 sending. must watch

iildēna ya nadōy san kōan nan ōgsa. isāed kanān Lumāwig en
 he and was that of the deer. Then says Lumawig
 observes extinguished

"ādpay ākish madōy nan inīgnan nan āsu 'y tjūi."
 it will surely also be extinguished the holding of the dog yonder

— isāed inkyat nan Lumāwig, ūmtsān ya pinfānishna nan āpuy ay 11
 Then swims Lumawig, he arrives and takes quickly the fire that

inīgnan san āsūna. isāna'd id/ān ad Pōkis. isāna'd idnēt nan āpuy
 had his dog. Then he takes(it)to Pokis. Then he builds a fire
 brought

ya inītjēēna nan sināki. — ketjēng māstjok nan tjēmum. isāed 12
 and warms the brother and Then evaporates the water Then
 sister.

kanān Lumāwig en "tjākāyū ay sināki inasāwākāyū!" isāed
 says Lumawig you, brother and marry! Then
 sister

kānan nan fafāyi en "sfa ma ngēn; siādnay nāngkō kakātsu, tay
 says the woman: this may perhaps but, why! abominable be-
 be right (it is), cause

sinaktkāmi." ketjēng si Lumāwig inasāwōna tjāttja. ket māldon
 we are brother Then Lumawig united (married) them. Lo! pregnant (is)
 and sister

nan fafāyi. ketjēng makānaktja. — isāed potlōngēn Lumāwig nan 13
 the woman. Then they had many Then cut off Lumawig
 children

āngsan ay tānæb. isāna'd kanān is nan tānæb, is nan djūwa 'n
 much reed. Then he says to the reed, to two (of them)

L.13 "éngkálkáyú'd ay djúwa ay tánæb," ya néngkálltja 's kálín si
 you must speak, you two reeds. and they spoke the dialect of

14 *iKindang.* – *inpakaliéna tjáttja ay djúá is kálín si imMalíggkǒng.*
 Kinaangmen. He bids to speak them two (other), the dialect of Maligkong-men

san djúá pakaliéna tjáttja is kálín si iSadsánga. isána'd tsa
 two (other) he bids to speak them the dialect of Sadanga-men. Then he continues

inasáæwén tjáttja. San djúá ay imMalíggkǒng nakánaktja 'd
 marrying them. The two Maligkong-people had offspring at
 uuiting

Malíggkong; san djúá ay iKindang nakánaktja ad Kindang.
 Maligkong; the two Kinaang-people had offspring at Kinaang.

15 – *ketjéng tja maángsan nan tákæ. ketjéng tjáttja nan umlí is nan*
 Then they multiplying the people. Then they are inhabitants of the
 kept

16 *fatáæwa. – ketjéng pakaliéna san djúá ay tánæb ákis is kálín si*
 earth then he bids to speak two reeds again the
 (other) dialect

iMínid. ketjéng makánaktja. ketjéng tjáttja nan umlí is nan
 of the then they had offspring. Then they are inhabitants
 Mayinit-men,

fatáæwatja. isáed wodá nan iniFíwáng, iniTukúkan,
 of their region. Moreover there are the Baliwang-men, the Tncucan-men,

17 *iniKánóú, iniTúfeng, iniFálig. – ketjéng mawalásan nan*
 the Kanöu-men, Tulubin-men, Barlig-men. Then is distributed the

fatáæwa is nan tákæ. ketjéng tsáma'y ángsan nan tákæ.
 world to the people. Then very many the people.

18 – *ketjéng isána'd patæféén san ásin ad Lakángao. isána'd kanán en*
 Then, then he makes grow the salt at Lakangao. Then he says

"inafüyükäyü'd!" ya năoto san äšn. isăna'd kanăn en 1.18
 you must boil down (salt); and boiled was the salt. Then he says

"inilagökäyü'd!" ya adıtja kėkken ay mangilăgo is san äšn, tay
 you must sell (it) and not they know (how) to sell the salt, because

intsatsăwwish nan kalităko. – isăna'd atônèn ad Mînid et tumôfo 19
 straightforward our speech. Then he removes(it) to Mayinit, then grows

nan äšn. isăna'd kanăn en "inilagökäyü'd!" – isăna'd kanăn en 20
 (there) salt. Then he says you must sell (it) then he says

"năngkö, kasısă nan êngkaliănyu; et isnă ed nan tőktsun nan äšn
 why! nice and (is) your speech so here be the seat of the salt,
 kind

ay nay. tjakăyü nan minkôa is nan äšn, tay nannăytja 'y iFěntok
 here. You (are) the owners of the salt, b cause (of) these, the Bontocmen,

ya intsatsăwwish nan kăłftja. laglăgo nget nan kôan tjátônă."
 is harsh their speech. Purchase may be the property of these.

– ketjěng isăna'd kănăn äkis ön "êngkăyü'd umăla, ay iFěntok, 21
 Then, then he says again you must go to get, Bontocmen,

is bġda, ta kapěnyü is fănga." ketjěng kapěntsa ya adġ mashăyug.
 clay that you make pots. Then they make, but not wellshaped.

– isăna'd kanăn en "năngkö, fakěn tjakăyü is inkăib si fănga. laglăgo 22
 Then he says why? not you (are fit making pots. Purchase
 for)

nget nan koăyu, tay adġyu kekkěn nan tsak ibfakăfakă ken
 may be your because you not know my often telling (it) to
 property,

tjakăyü." – *isăna'd atônèn ad Samôki nan fănga. isăna'd kanăn* 23
 you. Then he removes to Samoki the pottery. Then he says

L.23 *en "ëngkäyü'd umäla, ay iSamöki, is bïda, ta kapënyü is fänga."*
 you must go to get, Samokimen, clay that you make pots.

isätja'd ën umäla ya kapëntja ya mashäyug nan fänga.
 then they to get (it) and make and wellshaped (are) the pots.

24 – *isätja'd kinäëb, ya kanän san Lumäwig en "ëngkäyü'd ilägo nan*
 Then they had made and says , Lumawig you must go to sell

25 *kinaëpyu ay fänga."* *ëntsa pay ilägo ya mä/än. – isäna'd kanän*
 your which pots. They go, indeed, to sell, and great many. Then he says
 making, are

is nan iSamöki 'n "tjäkäyü 'sh minköa is nan fänga" *isäna'd kanän*
 to the Samokimen you (are fit owners of the pottery. Then he says
 for
 being)

en "tjäkäyü ay iFëntok! nan lägon nan köäyu, tay natsarwïsh nan
 you Bontocmen: purchase your because straight-
 property forward (is)

källyü." *ketjeng tji's okökud. — si Mälkod nan ninokökud. —*
 your speech. Ended here the tale. — Malkod (is) the narrator. —
 (this is all)

26 *Wöddä san sinäki ay fäfäfyi 'y ëntsa mamalädong ad Länao; ya*
 There are two sisters who went gathering beans at Lanao and

27 *wöddä sh' Lumäwig ay inöshtjong ad Patongälu. – isäna'd, kanö,*
 there is Lumawig who looks down at Patongalu. Then he, it is said,

kanän en "tëk od flaën tsäftsa." *isäed ümtsan ya kanäna 'n*
 says let me go to see them. Then he arrives and says

28 *"kö tsakäyö sha ay?."* – *"tsäkämï män na ay mamalädong ya nay adï*
 why! you (are) that? It is we indeed gathering beans and here not

katsäkræb nan falatöngënmi." – *"adï man katsäkræb tay sïka 'y yün/ä*
 is sufficient our getting beans not sufficient because you older sister
 (picking) (picking)

ya éngka ámiáimish." – *isáed kanán san yán/á ay mangángo ön* L.29
 go always bathing. Then says the older laughing

"ngäg kan aykðka umðoshtjong?" *isáed kanán Lumáwig ön "ináka'd*
 why do you look down? then says Lumawig hand (me)

si íshang is sinláii is nan falátong!" – *ketjéng áktan san inótji;* 30
 a single pod of the beans. Then gives one the younger sister

ketjéng ipágpag san Lumáwig san sinláii ay falátong is nan tayáan.
 then shells Lumawig the pod of beans into the basket.

ketjéng ya mápno. ketjéng yáket inangángo san inótji. – ketjéng 31
 Then (it) is full. Then indeed laughs the younger sister

kasín kanán nan Lumáwig en "ináka 'sh ísha 's tayáan; ta issáka'd
 again says Lumawig hand (me) the other basket; you will

kasín umáktan is sinláii." *ketjéng ipagpáгна is nan katayyáan ya*
 again give (me) a pod Then he shells (it) into the basket and

mápno ákis. isátja'd éntotóya san sináki ya kanántja en "nángkö
 it is full also. Then they converse, the two and they say why!
 sisters

nay ninkápno nan djúwa 'y tayáan." – *ketjéng kanán nan Lumáwig* 32
 here were filled the two baskets. Then says Lumawig

en "sumdáka 'y inótji ta éngka umála 'sh tóló 'sh tayáan." *ketjéng*
 go home you younger that you go to get three baskets. Then
 sister

sumáa san inótji ay umáa 's tayáan. ketjéng kanán san inótji ken
 goes home the younger to get baskets. Then says the younger to
 sister

inána 'n "umálaak is t'ló 'sh tayáan." – *isáed kanán inána 'n "intó* 33
 her I shall get three baskets. Then says her mother where
 mother

L.33 *man la mangalanyu 'sh tji? nangkö akiakkt san falätong.*" *ishäed*
 then do you get that? why! very few (are there) beans. Then

kanän san inötji en "tjöi man si fobälëan ay aläena nan sinläi;
 says the younger There is indeed a young man who takes the pods
 sister

34 *ipagpägna is nan tayäan ya inkakäpno.*" – *isäed kanän inäna en "aykö*
 he shells (them) in the basket and it was filled. Then says her is
 mother

lawätji? yäm/mo aläem nan tölö'y tayäan!" isä'd kanän amäna 'n
 this wrong? well then, take the three baskets Then says her father

35 *"snu nan katakëin töshä?" – ketjäng id/än nan änotji san tölö'y*
 who (is) the person there Then carries the younger the three
 sister

tayäan. ketjäng aläem äkis nan Lumäwig nan tölö'y läi ya tsäna
 baskets. Then takes again Lumawig three pods and he

pinigäktjeng ay mangipägpag is san tölö 'y tayäan. ketjäng
 distributes shelling (them) into the three baskets. Then
 quickly

36 *ninkapnötja äkis – isäed kanän nan Lumäwig is nan sinäki en*
 they (are) filled also Then says Lumawig to the sisters

"isäyü'd nan djüwa 'y tayäan ay nay." ketjäng isäan nan sinäki
 take home the two baskets here. Then take home the sisters

37 *san djüwa'y tayäan – isäed kanän tja amätsa ken inätsa en "ayköyu*
 the two baskets. Then say they their father and mother, did you

pinäyan amin?" kanäntja en "pinäyanmi tay tjüi mam pay si laläki
 fill all they say we filled (them) because there verily a man
 was

38 *ay fumätjang ken tjäkäm' ay sinäki ay inöak.*" – *isäed kanän nan*
 who helped us sisters to get Then says
 beans.

amátja en "ay! *engkäyú'd ta aláenyu nan ib/ána, ta issákayu'd* I.38
 their father ab! you should go that you get the other, that you will
 companion

sumáa ay tölö." *ketjéng umáytja ya mafubwágtja ay sumáa.*
 come (all) three. Then they go and walk together going
 home home.

ketjéng sumáobtja paya. isáad san laláki nan aæwídna ad Ip/íppit.
 Then they arrive, surely. He puts the man his burden at Ippit.
 down

– *isáed kanán nan Lumáwig en* "éngkäyú'd ta kanányu k'en amáyu, 39
 Then says Lumawig you should go that you ask your
 father,

mo makisáadk et is áfongyu." *isátja'd íbfaka is nan ken amátsa en*
 if I ought to go into your house. Then they ask their
 along father

"*aykǝ makisáa 't nan fobfálo 'y tjáí?"* – *isáed kanán amátja* 40
 shall come the young man yonder Then says their father
 with us

en "ya *aykǝ ngăg ta adí makisáa?"* *isáed sumákong san inótji*
 "why should not come with you?" Then returns the younger
 he sister

ya óna ayákan san laláki ya énfúegtja ya sumá/ubtsa is
 and goes to call the man and they go together and arrive at

áfongtsa. isáed tæmæktæ san fobfálo ya énisúysuy is
 their house. Then sits down the young man and (breathes under
 (cools himself)

nan aæwídsan. – isá'd kanán nan áman nantódítja 'y sináki en 41
 the roof (outside). Then says the father of those sisters

"*sumképka!"* *isáed sümkep san Lumáwig ya panáæshána san tjénnum*
 come in! Then enters Lumawig and "directly" water

ay mangíbfáká. ketjéng kanán amátsa en "sána kay nan tjénnum!"
 he asks for. Then says their father here is the water.

- L.42 – *ʔshá'd umáa san Lumáwig is nan tjénum ya sonsóngéna ya kanána*
 Then gets Lumawig the water and smells and says
- 'n “*mo makíliak ʔsna, ed kumítsiak ya makánakak.*”
 if I dwell with you here then I shall become and father of many
 strong children.
- 43 – *ketjéng maæwíid páyá. patekwábna san kólong. ketjéng*
 Then it is morning. -- he bids to open the chickencoop. Then
- fumálatja pay nan mónok ya san ʔmpas ya kanána 'n “ngággkan, aykǝ*
 come out indeed the chicken and the chicklets and he says why,
 these
- ketjéng na 'sh monókyu?” isáed kanán san amátsa en “ketjéng pay*
 all of your chickens? Then says their father it's all, indeed,
- 44 *sa 'sh pasiksíkpénmi.” – isáed kanán nan Lumáwig en “inyáikáyú'd si*
 this of “our raising Then says Lumawig you shall bring
 (in coops)”
- móting ay, ta mikmíkkak tsáftja.” ketjéng mikmikána nan ʔmpash;*
 rice-meal that I feed them then he feeds the young
 chickens
- 45 *kóytsa'd mangmangálak ya kakáæwíitan. – isána'd ákis kanán*
 lo! they grow to be hens quickly and cocks Then he again says
- en “ya kad nan futúgyü 'shna?” isáed kanán san amátsa en “ya*
 and how your pigs here Then says their father well,
 many
- ketjéng pay nan ʔsang ay kánának ay óko is tsámi tsuksukánan.”*
 all is indeed the single (with young) sow for our raising.
 (having just born)
- 46 – *isá'd kanán san Lumáwig en “payányu'd san kákwán is ángö,*
 Then says Lumawig you shall fill the pail with sweet-
 potato-
 leaves,
- ta ek talúan.” ketjéng talúana san amómok ya kóitsa'd ákis*
 that I go to feed. Then he feeds the young pigs and lo! they also

mashangäyén ay nastken nan fütug yaket fáfüy ay tsaktsagóag 1.46
 hasten to grow the pigs and boar, so as to be big

yaket nan fáí ay óko ya tsaktsáki. – isáed kanán san amátsa en 47
 and the mother-sow is large. Then says their father

“ya! umafóngkäyu man ed is nan yún/ǎ.” isáed kanán san Lumáwig
 well! you should marry the older sister Then says Lumawig

en “nan pay inótji ’s inasáæwak.” – isáed kanán amátsa en “nangkö 48
 the younger is to be my wife. Then says their father why?

káwís mo asaæwáim nan yún/a; tay nangkö káwís nan maikábbak
 it is good if you marry the older because why good it is to “take off first”

is nan yún/a.” isáed kanán san Lumáwig ön “nan inótji ’s inasáæwak.
 the older. Then says Lumawig the younger is to be my wife;

ket ketjéng!” – isáed kanán san Lumáwig en “tsumnotáko mán ed.” 49
 and that’s all! Then says Lumawig we should have a feast

isáed kanán san kashúdna en “tsákälǎ’sh sa! intó nan umálam si
 Then says his his brother-in-law “you?! – nonsense!” where do you get

ídnom? nángkö pákü ed ma/íd; nǎang ed ma/íd; fütug ed
 your why? rice there none; beef there none; pork
 wedding- would be would be
 feast?

ma/íd; mónok ed ma/íd.” – ya isháed kanán Lumáwig en 50
 there chicken there none. and then says Lumawig
 would be would be

“adfkadak si idnotáko.” isáed kanán san kashúdna en “intó man
 I shall provide for our wedding- Then says his where pray
 feast brother-in-law

la nan umálaam si ídnom? míd áshíáshim ay mangwáni en
 will you get your not are you ashamed to say
 wedding-feast

Lánao. isána'd kanán is nan tákæ'n "sta ma adjí sa nan tsaláddöy L.55
 Lanao. Then he says to the people the right indeed, these, the trunks
 kind

ay nay kay! engkäyü' umála ya fanabfánaníng" – isána'd kanán en 56
 here for- you went to get those very small ones. then he says
 sooth

"ikaibyü'd sa nan tsaláddöy; ta engkäyü'd umála 'sh báyog." isátja'd
 use these tree-trunks; go ye to get kettles Then they
 (make ready)

inyáí nan sinpó'o 'y báyog, ya ketjéng isugftja ya tjanumántja
 brought ten kettles, and then they put on and filled with water
 fire

nan báyog. – isáed kanán nan kashúdna 'n "ya! intó ma ádji 57
 the kettles. then says his brother-in-law well! where, indeed,
 (is)

nan fínáyæ? nángkö lñumag nan tjénum ya adímpáad nongnóngén
 the rice? why, there boils the water and you not at all care for

nan fínáyæ!" ketjéng kanán san Lumáwig en "sak/én nan mangfkad
 the rice then says Lumawig I (am) the one caring

ay umála 's fínáyæ." isána'd tsa italóntön san ísa 'y kólug ay
 to get rice Then he "often" passes the one basket

fínáyæ is san líma ay báyog. – ketjéng ya ninkápno san líma ay
 with rice to five kettles. Then they are full, the five

báyog. – isáed kanán nan kashúdna en "ya, nongnóngim ma ádji nan 58
 kettles. Then says his well! you provide indeed
 brother-in-law

Idnotáko." isáed kanán san Lumáwig en "sak/én man is íkad."
 our Then says Lumawig I (am to) care
 wedding-feast.

isána'd yishtëjáén ya mangonóna'd san ógsa. – isána'd kanán en 59
 Then he calls: and first come some deer Then he says
 "yishtjau!"

1.59 "fakönkäyü 'sh umäli tay fimultas na." isäed kasin ényishtja ya
 not you (ought) to come; because a pig this Then again he calls and
 wedding-
 feast

60 umäli nan fätug. — isäna'd kanän is nan tákæ en "wäshtjin tjümpap
 come pigs. Then he says to the people each of you catch

si köäna!" isäna'd kanän is san käsüdna en "nantjüi tsaktsäki 's
 his own! Then he says to his that big one shall
 brother-in-law be

tjipäpëm!" tjünpab nan tákæ nan köätja ya igä makätpap san
 your catching. Had caught the people theirs, but not could catch

käsüdna. inbünböyna ad Pabalid; isäna'd äkis panlöngén ad Kätsuk.
 his He chased (it) to Pabalid; then he again drove back to Katsuk.
 brother-in-law

isäed ya nalinglínget. isäed angangöén san käsüdna 'y Lumäwig.
 then he is sweating much. Then laughs (at him) his Lumawig.
 brother-in-law

61 — kanän nan Lumäwig en "taddö adim päad tjipäpën nan köam?
 says Lumawig how long do you at all catch yours?
 not

nängkö nakatpäban nan tákæ ya ketjénka's adl päad makätpap is nan
 why! could catch the people, and alone you not at all can catch

köam; nängköm ämpon inpätnosh! ta kay sak/én ya is mänpap!"
 yours why, until it gets thin! "let me he (he) who shall
 (you chase) catch"

62 — isäed tjipäpën san Lumäwig ya pinsikyána nan udjídji ya
 Then catches Lumawig and quickly grasps the hindlegs and

pinisiblëyna. isäna'd kanän en "intö pan; nängkö mamätpap ya
 lifts it up quickly. Then he says where pray; why, it's easy to and
 (is it) catch,

adika päad makätpap; nängkö, nakatpäban nan tákæ ya adim päad
 you not at all can catch why, they could catch, the people, and you at all
 do not

tjipāpēn nan kōam. – *isāed kanān nan kasūdna 'n* “*mo kö man tay*” L.63
 catch yours Then says his Of course because
 brother-in-law.

finlēyko ēna, issam tjipāpēn.” *ishāed kanān nan Lumāwig en* “*nay*;
 I tired (it) first, then you catch. Then says Lumawig here it is,
 will

sagfātīm!” *ketjēng sagfātēn san kasūdna ya impolīgwed ya kasīn*
 carry (it)! Then carries (on his his and it struggles and again
 shoulder) brother-in-law

lumāyao. – *ketjēng kanān Lumāwig ken kasūdna 'n* “*nāngkö, mīd*” 64
 it runs off Then says Lumawig to his why! nothing
 brother-in-law

nongnōngmo! *tjāi kasīm ed tjipāpēn!*” *isāna'd tjipāpēn ya*
 you care! there again you shall catch it! Then he catches and

pangushaēwōna ākis. *ketjēng kasīna ākis panlōngēn.* – *isāed kanān* 65
 “drives it down again Then he again drives up stream Then says
 stream” (on bank)

san kashūdna ay Lumāwig en “*intō man, mo makatpāpka?*”
 his Lumawig where then, if you can catch it?
 brother-in-law, (is it)

nālŋgilŋget san kashūdna. *isāed kasīn ūmüy san kashūdna 'y*
 much perspires his Then again goes his
 brother-in-law, brother-in-law,

Lumāwig ya pinsikyāna. *isāna'd kanān en* “*alāēm ed na, ta*
 Lumawig, and grasps a leg. Then he says you ought it that
 to take

yō/ōita, tay tjōi nākship nan tālon.” – *isātja'd ūd/ān ya kanān san* 66
 we two be- there afternoon the “time.” Then they carry it to and says
 carry it cause the place

Lumāwig en “*nay pay na/ōto nan ib/āna.*” *ketjēng pay infilagtja.*
 Lumawig here indeed are its Then they feast.
 cooked “companions.”
 (the other pigs)

ketjēng washtjīna yō/ōy is abāfongna nan wadwādna. – *isātsa'd* 67
 Then each one takes to his hut his meat (portion) Then they

I.67 *kasĭn mǎdmong is san tjinũmno ay mǎngan. ketjĕng isǎtja'd*
 again assemble at the feast to eat. Then then they

insǎngfu. isǎtja'd mangayǎyeng nan amǎm/ma. isǎtja'd
 sacrifice. Then sing the old men. Then they

nakasangfuan ya foknǎkǎna. isǎed nakafoknǎkan ya isǎed
 finished sacrificing and he starts ("for work," to a hill) Then he had started and then
 (Lumawig)

kanǎn san si Lumǎwig is san pangǎtǎna 'n "mangayutǎko'd!"
 says Lumawig to his ato-comrades let us go (consult)
 to the forest (the omen)

68 – *isǎtja'd mangǎyu ya kayũwentsa nan Ilǎkod. isǎtja'd*
 Then they go to the forest and consult "concerning the Northern Then they
 tribes."

ya mangǎyu ya igǎ kakǎib nan itjũtja. isǎtja'd
 "wait for omen" and not "perfected" their auspices. then they
 (favorable)

69 *tǎmǎli, tay ngǎāg nan itjũtja. – isǎed kanǎn nan kasũdna en*
 return because evil their auspices. Then says his
 brother-in-law

"umipatǎfoka 's tjĕnum, tay tsatsǎma nan ǎkyu ya nǎe/ǎũ amĭn nan
 make grow (create) water be- too much the sun and thirsty all the
 cause

tǎkǎe!" ketjĕng kanǎn Lumǎwig en "nǎngkǎ, nan tjĕnum nan
 people Then says Lumawig why water
 (is it that)

ĭbfǎkǎbfǎkǎyũ ay?" ketjĕng kanǎna 'n "ta umiũytǎko ǎna 'stjĭ!
 you ask so much for? Then he says let us go first there

70 *ĭssǎk umipatǎfo 'sh tjĕnum." – ketjĕng madmadǎntja, ya kasĭn kanǎn*
 I shall create water Then they walk a little and again says
 soon

san kashũdna 'n "ya; patofǎĕm man nan tjĕnum, ya ngǎg man, mo
 his brother-in-law well create water what indeed, if
 is it,

Lumáwigka?" – *ketjéng kanán nan si Lumáwig en "nangkóka* L.71
 you are Lumawig? Then says Lumawig why do you

umipááshi ay ken sak/én?" *ketjéng inongaongátsa ay sñnkáshúð.*
 make ashamed me Then quarrelled they the
 (publicly) brothers-in-law.

ketjéng umáytja 'd tóngtsæ. – *isáed kanán ákis nan kásúdna 'n* 72
 Then they go upwards. Then says again his
 brother, in-law

"nángkö, míd nongnóngmo, tay náæ/ðú nan tákæ ya adíka páad
 why; nothing you care because thirsty the people and you not at all
 (are)

umipatófo is tjénum ay." – *isáed kanán san Lumáwig en* 73
 create water Then says Lumawig

"intæksætáko ay tákæ, ta umilengtáko!" *isána'd tufáyén nan*
 let us sit down, people, that we rest Then he struck with the
 his spear

tsípash ya infutfútok nan tjénum. isána'd kanán is nan tákæ
 rock and out springs the water Then he says to the people

'n "fkäyü'd ta uminúmkäyë!" *lumási san kásúdna ay úmñnum;*
 you shall that you drink! steps forth the brother-in-law to drink
 come

– *isáed kanán san Lumáwig ön "adíka úmñnum; ta issáta* 74
 Then says Lumawig do not drink that we shall
 (let us)

mangædædjfdji ay úmñnum; ta nan tákæ 's úmñnum." *ketjéng*
 be the last to drink let the people drink. Then

naféash nan tákæ ay inmñnum. isáed úmñnum san Lumáwig.
 had ended the people drinking. Then drinks Lumawig.

– *isána'd kanán is nan kásúdna ön "álíkä'd, ta uminúmkä!"* – *isáed* 75
 Then he says to his brother-in-law come that you drink Then

L.76 *ámñum nan kasádna ya tsádashna ay mangitsókosk is nan*
 drinks his and "he forthwith" is pushing (him) into the
 brother-in-law

77 *katsípash. — ketjéng fumála nan tjénum is nan fulangádna.*
 rock. Then comes out the water from his "body."

78 — *ketjéng kanán Lumáwig ön "isnáka! tay innipaáyoka ken sak/én."*
 Then says Lumawig here you stay be- you annoyed me
 cause

79 *isátja'd éngádnén tjúi "ad Isik." — ketjéng sumdatja san táka.*
 Then they name yonder "ad Isik." Then go home the people
 spot

ketjéng kanán san kafabfáyáná 'n "nángkóm inlátak san kashúdmo
 Then says his sister why, you pushed your
 into rock brother-in-law

ay?" ketjéng kanán san Lumáwig ön "mo kö man tay innipa/Isik
 Then says Lumawig surely, verily be- he angered
 cause

80 *ken sak/én." — ketjéng inanantotja. ketjéng insangfátja.*
 me Then they "performed anito-rites" Then they sacrificed

ketjéng nakasangfúantja.
 Then they finished sacrificing

81 — *isátja'd intotóya ay sinasáwa; kanána 'n "inkáibak ed si alóngan."*
 Then they talked as husband and he says I shall make a coffin
 wife

ketjéng sinóténa sh' asáwána is nan káálóngan. ketjéng aláéna san
 Then he puts his wife into the coffin. Then he takes a

ásu ya ipüyóna 's katjapána Fúkan; Fúkan nan ngádjan nan asáwan
 dog and places (it) to the foot of Fukan; Fukan: the name of the wife
 end

Lumáwig. ketjéng alána san karwítan ya ipüyóna is káálon Fúkan;
 of Lumawig Then he takes a cock and places (it) at (the) head of Fukan.
 end

tay léytjèn Lumáwig ay úmüy ad tjáya. malldon pay si asáæwána. L.81
 be- wants Lumawig to go to the sky. pregnant his wife
 cause

– *isána'd anótjèn san alóngan. isá'd kandn Lumáwig en* “mo” 82
 Then he puts into the coffin Then says Lumawig if
 water

mitðknog nan sikiatsénim, én/ngõngo nan ásu; mo mitðknog is
 strikes the footend shall bark the dog; if it strikes with

käölödna, inkokðokka 'y kaæwítan! adlka pay ma/isáldalá mo!
 headend crow you, you cock! do not stop indeed!

ka/isáldam ad Tèngláyan.” ketjéng naisdla ad Tèngláyan.
 your final is at Tinglayan. Then it stopped at Tinglayan.
 stopping place

– *wöddá et san naamashángan ay tsa mamálid is san flid nan wánga.* 83
 There is then a widower who was sharpening at the bank of the river.
 (his ax)

ketjéng alææwáshèn san am/áma nan kaalóngan. ketjéng alínðna.
 Then fishes out the old man the coffin Then he (tries)
 to roll it,

adl ed makáálin. isáded sumáa ya ðna ayákan san told 'y fobfállo.
 not can he roll (it) then he goes and goes to call three young men
 home .

isátja'd alinèn ya patsakálèntja. – ketjéng pashkðna ya ketjéng 84
 Then they roll (it) and put it ashore. Then he drives a and then
 wedge

èngkálí si Fúkan ya kandna 'n “adlm pay patánèn nan páshek, tay
 speaks Fúkan and says do not drive deep the wedge because

náyak sína!” ketjéng infúegtsa ay sumáa ad fobfáy. ketjéng
 this I am here Then they together go home to the town. Then

tsæætsáæshèntja is áfongtja. – ketjéng isáded kandn san fáfáyí en 85
 they directly go to their house. Then, then says the woman

L.85 "aykŭ way asáwram?" isáed kanán san naamasángan en "mŭd pay
is there a wife of yours? Then says the widower There
is no

asáwram; naamasánganak pay." ketjěng inasáwratja.
wife of mine; I am a widower, indeed. Then they married.

86 – ketjěng mamákatja san pangáton san asáwána. ketjěng kanán
Then go headhunting the ato-comrades of her husband. Then says

san asáwána 'n "ta nay adika fumála ay manágni; is áfong nan
her husband here do not go out to dance in the house
(be)

managnŭam." ketjěng manágni's áfong ya. ketjěng matking nan
your dancingplace. Then she dances at home, indeed. Then inclines the

87 lŭta. – ketjěng umáy san mamamágkid ya éntsa kəyŷtjen ay
ground Then go the girls and start to pull (her) out to

manágni. kanántsa ön "ifálám nan sagnŭm." ketjěng adŭ.
dance They say take out your dance. Then "she
(outside) refuses."

ketjěng kəyŷkəyŷtjentja. ifálána nan sagnŭna. ketjěng matking
Then they pull by force (her) she takes out her dance. Then inclines

88 nan fatáwra. – ketjěng ólik ya ket inmának. ketjěng
the world. Then "time passed then she bore sons. Then
until"

naéngantja nan ánanákna ay inyápona 'd Fəntok. ketjeng ólik
had grown her sons whom she had brought from Bontoc. Then... from
this
time on

89 ya kásŭn ákis nmának san naamasángan. – ketjěng kanán san
again also begets children the widower. Then says

inátsa ön "mo madđyak ket mo umáykəy iláen nan nálpak,
their mother when I die, then when you go to see my
birthplace,

et adfyu wãntsin nan nalilêngãnan; nan nãkřfu is wantsényu!" L.89
 you not to follow the clear water the dirty water must you follow
 ought

ketjěng nakřfu nan mãbœ 'd Kãnõu; nalilêngãnan nan mãbœ 'd
 Then was dirty the (water) Kanõu; clear that coming
 coming from from

Fěntok. – ketjěng san nakikřfu nan wantjěntja. ketjěng paddnentsa 90
 Bontoc. Then the dirty water "is their Then they receive
 following." them

ad Kãnõu. kanãntja 'n "sinãkãyu?" – adřtja sũmfad; ya paddýentsa 91
 at Kanõu. They say who are you? They not answer; and they kill
 (the Kanõu-men)

tjãřtja. ketjěng nadđytja. kœmãn san iKãnõu. – ketjěng ilãentja'd 92
 them then they are dead. they go the Kanõu-men. Then they see
 (the sons) away,

ya kasttja finmãngon. ketjěng kasttja paddýen tjãřtja. ketjěng
 and they again had resurrected. Then they again slay them Then

õnpayangyãngtja ay mangwãni en "si pay Fũkan nan ninãnak kěn
 they reprove (them) saying indeed, Fukan (is she who has
 born)

tjãkãmř." isãřtja'd kanãn õn "tsãkãyũ pay, ay iKãnõu, et adřkãyũ
 us Then they say you, Kanõu- you shall
 people, not

matsakě man, tay pinmadđykãyũ ken tsãkãmř." – isãed mãřtad 93
 become because you have slain us Then come to meet
 populous

nan iFěntok ya ěntsa ãlaen tjãřtja; et iyatãngtja nan břlay;
 the Bontocmen and go to take them then they use as the "bilay"-
 carrying poles trees;

břlay nan ãtangtja. – yđ/õitja tsařtja ad Fěntok. ketjěng 94
 b. trees their "litter." they take them to Bontoc. Then
 are

ika/ũřtja tjãřtja ad Fěntok ad Tsřpesh. nan ãtangtja
 they bury them at Bontoc at Tsřpesh. their poles

1.94 *wöddä 'd Papät/tay; san tåkitja ay wåka wöddä 'd Papät/tay.*
 are at Papat-tay; their ropes, made of are at Papat-tay.
 (still) lianes,

Ketjæng pay tjåi. si Måtyæ nan ninðkæd.
 "This is all." Matyu was the narrator.

EXPLANATORY NOTES

The meaning of *Lumåwig* is not known; probably (?) from *låwåg*: world ("Weltwalter"); with pre-infix *um?* (*um* occurs in several proper names). Articles used with *Lumåwig*: *nan, san* and person. art. *si* (*si* is dropped in Genitive). The various articles show that *Lumåwig* is both, an appellative and a proper name. (No root "*lawig*" could be ascertained.)

1. *anak si L.* "Lumawigsons" [76]. *kaisådtan*: "a place from which game can not escape; the foot of a rocky mountain; vb. *isadjëtko*: I "corner."

2. *makðlud*: rough, "kinky, like negrito hair," uneven, undulating, mountainous.

3. *en isalåkong*: [317]; *Mabædbodðbæd*: "near Bontoc, north." *salukðngæk*: I put a "*salåkong*" into the river at the end of a dam. *nåkna*: *kænnek*, I catch.

4. *fålig ad Pðkis*: mountain north of Bontoc.

5. *inðstjong*: Person. vb., *ostjðngåna*: Possess. vb. *ketjæng is iga...*: synonym. "*nannay låsa'y fålig si iga kalineb.*"

6. "*këtjåkjåyðsha!*" (as one word)

7. *Kalæwåtån*: mountain east of Bontoc.

12. *såmangæn* (as one word), uttered hesitatingly, with disapproval. *malðdon*: not by her brother-husband, but through Lumawig's influence (as all Igorot asserted).

13. *tānæb*: a shrub, or: rush; "wood with pith," reed.

In addition to these men, the offspring of the two survivors of the Great Flood, Lumawig deemed it necessary to create men from reed, because "*adġ umānāi nan tāku is nan fatāwra*: there were not enough people in the world."

14. *isāna'd tsa...* [310].

15. *tjajtja nan umġli*: "they are the inhabitants of.."

16. *iniFġwang*: *in-*: preter. augment: they have settled and are now settlers.

18. *Lakāngao*: near Bontoc. *nan kalitāko*: our speech, i. e. of us Bontocmen.

19. Mayinit, which produces salt from hot springs; J. 145. See Voc.: boil.

20. *lagġago nget...*: they must, I presume, purchase all they need, as they do not manufacture and are rather warriors and tillers of the soil than eloquent and suave tradesmen.

23. Samoki: renowned for its pottery. J. 117.

25. *si Mālkod...*: a standard closing formula. Here ended the Igórot's first narration of Lumawig. (Malkod: an imaginary [?] narrator, to whom most tales are ascribed.) "If this formula is omitted, the narrator is haunted by heavy dreams." Matyu recited this and the following parts of the Lumawig-Myth.

27. *tġkod*: *tġk ed* [307; 242]; *od = ed*.

33. *intġ mǎn lǎ*: surprise, incredulity. *akiākġt*: "we have but little beans in our garden."

38. *Ip/lġpit*: at the town limit of Bontoc.

39. *is nan ken...*: pleonast. use of art. [37]. (Sometimes: at the house of N. N.)

40. *aykō ngag ta...*: "what is the reason that he should..." *énisáysuy*: get air, "because it is very hot."

41. *panáashak*: I do as the first thing; I do directly. *kanán amátsa*: dropped *si*: the speaking of their father; also: *kanán nan amátsa*.

42. *kumátsiak*, *synon.*: *fumkāsak*: "I get strong, healthy; I feel well."

43. *pasiksíkpek*: I make frequently go into, i. e. I put (chickens) every evening into the coop: I raise, keep. *ngāgen*; or *ngāg kan*, expressing surprise, sometimes indignation or anger.

45. *is tsámi..* for our "regular" feeding. [310]

48. *maikábkab*: "I break off at the end, the first piece of a stick, then the next." *ketketjěng*: "and it is ended; no more talk."

53. *tsaláďdöy*: two whole trunks of big trees, laid parallel upon the ground, to support vessels hanging above fire.

54. *ta kay sak/én...*: "let it be I who must get." *ya*: emphatic.

55. *siamáďdjtsá* (one word); *synon.*: *sfa sa!* this is right! The distance between Kadkad and Lanao is "several miles."

59. *finulťas*: wedding of poor people, with some pork; but *tsámno*: wedding of the rich, prominent, "gadsángyén," with meat of *něang* (buffalo), many pigs etc.

60. *Pabáľid*: "two miles from Bontoc." *panlőngək*: I drive back "on the riverbank:" "is nan kawáńga," at other places: *pashakőngək*. *Káťsuk*: "very near Lanao."

62. *pinsikyána* [*bönsikiána*]: *pin-* [296]; *siki*: leg. *mamáťpap*: "catchable," *synon.*: *maláńoy is máťpap*: easy to be caught. (to catch)

63. *mo*: certainly! *kő man*: "a wonder indeed!" *tay*: because.

64. *mid nongnőngmo* [*nonőngmo*]: "you are of no use, worthless, good for nothing."

65. *tálon*: weather, time of the day, the fields of a community (gardens, ricefields etc.)

66. *ib/ána*: the pig's companions, the other pigs.

67. *insangfákami*: "we have a little ceremony, at different occasions; also on the day after the wedding. A pig is killed at the "sangfu," a chicken at the "mangmang." *foknákek*: I start to work, take friends from the house to go to the mountains, forest, fields, "far from town."

mangáyuak (*káyæ*: wood): "I begin a ceremony in the *ato* (my town section) by going to the woods, where I observe the tokens, particularly the bird 'tju' (all red, with a black mark under the neck); I observe its flight and count its call."

68. *kayáwentsa nan Ilákod [iLágod]*: they consult whether they shall go to fight with the tribes living north of the Bontoc area. *igá kakáib* (from *kápek*, I make, accomplish): not made, not done, turned out not well.

69. *íssak* [308].

74. *issáta* [308].

76. *tsákkashna* [315].

81. *alána san kawáwtan*: for *aldéna*. *ad tjáya*: to "Heaven."

82. *ma/ísalák*: I cease from floating in a river at a shallow place, or held up by rocks etc. *ka/ísalám ad T.*: "your stopping place shall be at T."

83. *mamálid*: sharpening his ax or knife on a stone. *alawáshék is nan katjénun*: I fish out from the water; *alinóna*: Pres. conatús. *alínek*: I roll "like a log;" *patsakálek*: I put on the land from water.

86. *mamákatja*: hunting heads; "they had hunted and taken home the heads; they performed the headhunters' rites." *matfking nan líta*: "the ground sank to that side, where Fukan leaned over while dancing and holding leaves of tobacco in her hands."

89. *nan nāl̄pak* (for: *nal̄p̄ōak*): "my birthplace," lit. my-coming-from-place. *ketjěng nak̄ifu nan māb̄æ 'd F̄ěntok*: "the river coming from (*māb̄æ* = *mal̄po*) Bontoc (which is usually muddy) happened at that time to be clearer than the Kanöu stream, that had been made muddy by a rain-storm. Thus Lumawig's sons went astray.

90. *pad̄ān̄entsa*: subject: the people of Kanöu.

91. The resurrection takes place while the Kanöu-people had turned; *il̄āēntja*: "the people looked back."

92. *pinmad̄ōyk̄äȳě*: preter. of the Person. Vb. *pumad̄ōyak*.

93. *ātang*: a long pole to which the body of a man slain in battle (resting on his shield) is tied to be carried home. J. CXXXV.

b̄flay: species? "The bilay planted in the grove '*patpat/tay ad S̄ōkok*' near Bontoc have now grown to big trees."

HEADHUNTERS' RETURN AND CEREMONIES

H.1. *Sumāatsa nan mamāka. tsātsa mamalūkay ya tsātsa mangāyeng*
 Home come the headhunters. They singing and they singing "ayeng"
 keep "falukay," keep

ya tsātja enāēwii.
 and they shouting
 keep exultingly.

Falūkay: sinūka 'sh ay nasāysiü? [sinūka 'sh ay nashōdjüy] H.2
 who are you that were absent
 (away from fighting; "prevented i. e. hiding yourself")

wansānyu 'sh kamuyōköy!
 give him a old and worn!
 breechcloth,

Falūkay: sinūka 'sh ay nalāsin? 3
 who are you who were absent

minsimsimūdka 'sh āsin!
 you shall "salt-eat" salt

adwāni inumdjāntja id fofūy; isāadtja nan ōlo ay finākatja; 4
 now they have arrived at home they put down the head which they had cut off,

isāadtja is nan kanfinitjūan is nan āto. isātja'd alāen nan
 they put (it) at the fireplace in the ato. Then they take the
 down (councilhouse).

fātuk ya shitsākantja; ya māngantja nan amām/ma, ketjēng
 pigs and kill (them) and feast the old men then

inkāibtja is sakōlang; et itākētja nan sakōlang is nan bōshā.
 they make a headbasket then they tie the basket to the pole in
 the ato.

ipūtja nan ōlo is nan kasakōlang. - ketjēng maāmong nan 5
 they put the head into the basket Then assemble the

fobfālo. isātja'd manālīfeng. isāed kanān nan fobfāfāyi ay inānna
 young men. then they dance Then say the women, the old,

en "pabanādjenyu nan ōlo, ta isāadyu is nan tatalbnan
 take down the head that you lay (it) at the dance-place
 down

ta ēnkakawādentāko ya ta siksikiātjan nan fobfāfāyi ay mandgni."
 that we place it in the center and that they kick (it), the women, who dance

H.6 *ketjěng mastjím; ya aláentsa nan ólo; səkasəkantja is nan áśək*
 Then it is night and they take the head; they smoke (it) in the smoke

is nan ato. isáed totok/kóngan nan fobfálo ya nan íb/an nan
 in the ato. Then keep watch the young men and the other

7 *inasáəwan t'ádi aláen si áśək nan ólo. — ketjěng fibikát; isátja'd*
 married men lest take dogs the head. Then morning then they

aláen ya páyéntja 'sh nan sǎngi. isátja'd yǒ/i ad wǎnga.
 take (it) and put it into the basket. Then they take (it) to the river

isátja'd mangatǒling is nan ílid nan wǎnga. isátja'd úmish nan
 then they cleanse (it) on the bank of the river. Then they wash the
 while praying themselves,

fobfálo; isátja'd uáshan nan ólo. ketjěng patsakáléntja ya
 young men; then they wash the head Then they put it on the and
 river-bank

8 *inuáshantja ay kagǎwís nan ólo. — isáed ənsábə nan amáma ya*
 they have washed well the head. Then says prayers an old man and

kanána 'n "laláyam si asáəwan, ta mikíli is nan ílimi." sumáatja
 he says call your wife that she lives in our town. They go
 with us

9 *is nan fobfáy et mangfagtja. — alántja nan fútug; padǒyéntja*
 to the town then they sing. They take a pig kill (it)
 (home)

isátja'd lakíman; isátja'd otǒen; 'sátja'd mangǎdyəng ya kanántsa
 then they sing (it), then they cook (it) then they sing and say

'y mangwáni ön "anápenadnókáni ta wǎshtjin umíla is itsáəwishna.
 speaking "it is time right now" that everyone looks for his roast meat

10 *ketjěng kay mastjím ákis. isátja'd iká/əp nan ólo.*
 Then it is night again. Then they bury the head

isátja'd infúkaæ nan fobfállo "tumengaotáko! tumengaotáko!" H.10
 Then they cry, the young men, we'll have a holiday! we'll have a holiday!

ketjéng fibikát, ya infúkaæ nan amám/ma "intengaotáko!" ya míd
 Then it is and cry the old men we have a holiday and nobody
 morning

ímüy is nan páyyo, tay læglæg. ketjéng inténgao 11
 goes to the fields, because it is "head-burying-day." Then keeps
 holiday

nan umitli; ma/íd fumóknak. isátja'd mamalúkay nan fobfállo
 the whole town; nobody goes out to work. Then they "sing a falukay" the young
 men

ya nan mamádkid. kandán nan mamádkid:
 and the girls. Say the girls:

Falúkay: pitkám ay inyakyáking
 you spend all time loitering

si ínam nan mamáding.
 (while) your mother is gathering the dry wood

– *kandán ákis nan fobfállo:* 12
 Say in turn the young men

Falúkay: mamádkidka 'sh binákid
 a girl you are -- ? --

pitkám ay inyakyáking
 you spend all time loitering

æmám ay tsatsakkískis
 your garden is sloping

tinmófan nan laddákin.
 the growing place of weed.

H.13 – *kanān ākis nan mamāgkid:*
 Say again the girls

Falākay: payéntāko 'sh shoshōshlay
 let us "put down" reply

ta kika'd na 'sh mapāway
 nntil here is morning.

ta ĩssak en lumāgo
 I will go to buy

tabfāgo 'y Finalōk nay,
 tobacco, of Finalok

ta itsakam is tjāpay.
 that you take (it) to the court of
 the ato.

14 – *kanān ākis nan fobfālo:*
 Say again the young men:

Falākay: mamāgkidka 'sh binākid
 a girl you are -- ? --

kamāngakōng ya kētan
 greedy of meat;

adīm aktan si ĩnam
 you do not give any to your mother

īdkōgmo ya shushūbam.
 you turn your and feast secretly.
 back

15 *ketjēng makitotōyatja nan amām/ma: "ayāka man tji!*
 Then converse (and say) the old men very long (lasts) this!

palayokéntáko'd!" isátja'd mafóteng amiñ nan inasáæwan ya isátja'd H.15
 let us end it. Then they get all the married men and then they
 intoxicated

en mintjípap is nan fátug. - tjinpáptja nan ñnim. kanñ ãkis nan 16
 go catching pigs. They caught six say again

tã/pén nan inasáæwan en "adña áálan is sibfantáko. kasintáko
 several of the married men it does not suffice for our meal. let us again

umfla, - kanántja nan djáa 'y laláki - "ta marwálo."
 look for, say two men let there be eight (pigs)

- isátja'd falótjèn nan fátug; isátja'd sagfátèn ya yóitja 's nan 17
 Then they bind the pigs then they carry and take into the

kaáfoádfong ya lakñmantja 's nan ápuy. isátja'd kasñ yóitja 's nan
 houses. and they sing in the fire. Then they again take to the
 them

áto. kókójtjéntja ya otóéntja. - ketjéng naóto pay. isáed 18
 ato. They cut and cook them. Then (is) cooked. Then

kanñ nan amám/ma 'n "éngkáyú'd amóngén nan fobfafáyi ta 'd
 says the old men you shall go to assemble the women that

sumáatja nan fafáyi is nan áto. - ketjéng mángantja ya nakakántja; 19
 they enter the women, into the ato. Then they eat and finish eating

ketjéng masisítangtja; ketjéng washtjñ inmángmang is nan
 then they go single (to their homes). Then everyone sacrifices (chicken) in

afobóngtja. ketjéng ifálatja nan fãnga ya isugídtja is nan
 "his" house. Then they take out the pots and put on fire at the
 (them)

pãngæan. isátja'd aldèn nan mónok ya fayfkéntja.
 door. Then they take a chicken and beat it

H.20 *ketjěng naddŷ nan mōnok. — kanāntja en “nay pay tāklay si*
 then is dead the chicken. They say this the arm
 (represents)

fobfallo na; et kumtdshi nan fobfallo. manangilkāmi is kōdsö.”
 of the may grow the young man! we pray for strength.
 young man strong

21 — *isātja'd makākan; isātja'd maāmmong nan mamāgkid ya nan*
 Then they end eating Then they assemble, the girls and the

fobfallo is nan āto. isātja'd kanān en “mannaingtāko 'd!”
 young men at the ato. Then they say: let us stand in (two
 opposite) lines!”

isāed kanān nan fobfallo 'n “engkāyŷ umāa is tōōnan ta
 Then says a young man go ye to bring a jar that

22 *engkawwāentāko is nan tatalībnan. — isāed kanān nan mamāgkid:*
 we place it in the at the dancingplace. Then say the girls
 center of

Tsāeng: initsāwāntāko si Finmōshao ay gadsāngyen ad Fāllig;
 - ? - “we have caught hunting Finmoshao, the rich man at Barlig;

ya ayākam nan pangāfongmo! ta umalkāyŷ is nan flimi ad
 and call you, your family come ye into our town, to
 (Finmoshao!)

Kensātjan; tay nay si fflad ay kinēpnan ay minlālaymi ken tjakāyŷ.
 Kensatjan; be- here bacon, thick, to we invite you
 cause is which

ya inmālitja tit/twa is nan flimi, ya ikōkōtsam si Fānged
 and they came really into our town and you cut, Fanged,

tjāitja is nan istjātja ta mangāntja. ya nakakāntja.
 for them their meat that they eat and they finish
 eating.

23 — *isātja'd kanān en “engkāyŷ umāla is fāyash, ta painuminumtāko ya*
 Then they say go ye to get brandy that we make them and
 drink

6. *nan ib/an nan...* and the "other," i. e. and besides the married men.
7. *sangi*: see Voc. baskets. *mangatōlingak*: I wash the head while praying, invoking the soul of the slain. *uāshak*: unceremonial cleaning, washing, bathing.
8. The old man addresses the head: "call your wife:" that we kill her also! *mangfagak*: I hum, drone songs without words.
9. *anapēnadnōkăni*: probably *anāpēna 'd*: "he shall search" [*kani*, cf. 311]; but any attempt of eliciting the meaning of this phrase was unsuccessful; "it means: now is the right time, just now." *itsāwīsh*: roast chicken, dog, pork.
10. They bury the head in the *āto*. *tumengaotăko (tēngao)*: we shall (*um*) celebrate a holiday, but: *intengaotăko*: we are celebrating.
11. *umiŕli*: the whole town celebrates this day; the other ceremonies were performed only by that *ato* ("ward") to which the victor belongs.
Those who are defeated in the "carmen amoebaeum," the *mamalăkay*, must work for the other party, get wood etc. If the girls win but fail to get their prize, they take the boys' hats, pipes etc. Girls who have lost give bags, breechcloth etc., otherwise the boys will tear down the *ōlog* (girl's dormitory).
pitkak: I waste my time; or: I do nothing, but... *pitkăna ay mănğan*: he spends all his time eating. *mamăding*: I gather *băding*, dry wood; fire-wood.
12. *binăkid*: this was asserted to have no meaning. Probably: maiden? *tinmōfan*, for: *tinmofōan*.
13. "Let us not cease from answering their challenging songs (*shoshōshlay*: "contest of words"); let us reply until the sun rises." *ĭssak*: [308]. *Finalok*: "a place where good tobacco is sold; North of Bontoc."
14. *sĭbfan, kĕtan, tjĭpan*: meat eaten to the rice occasionally.
ăktak: I give some of my own; constr.: person in cas. rectus, thing given with prepos. *is*.

15. *ayǎka*... "This singing lasts too long." Old men are the umpires of the teasing contest. *palayokentǎko*: celebrate the last day of the festival; perform the final rites; finish.

16. An episode from a headhunters' festival; in the following description recollections of real events and explanation of customs are intermingled.

17. *sagǎtek*: I lift (and carry) upon my shoulder. *kaǎfoǎfong*: Collective form.

18. Women enter the ato only if permitted to do so.

19. *nakakǎntja*: here without suffix *-an*, see: R. 16, R. 17 and [299]. *masisiangtǎko*: we part and go, each by himself, to our homes. *afobǎngtja* (only here!) plural form. *fayǎkek* [*faǎkek*]: I whip, beat to death with many blows, "which makes the chicken more palatable."

20. "Feasting to the hero's health;" *tǎklay* [*tǎkay*]: the strong arm that killed the enemy and chopped off the head; represented by a part of the chicken. *manangǎlkami*: we pray for and hope, expect.

21. *mannaingtǎko'd*: we stand in two lines, one formed by the men, facing the other, that of the women, in order to sing.

22. The "*tsǎeng*" consists of several verses; the melody of the greater part of each verse is chanted monotonously, but passes over into a phrase of astonishing musical beauty and pathos.

Fimmǎshao of Barlig: evidently a reminiscence of an old feud with Barlig. The "anito" of slain *Fimmǎshao* is invoked; more victims are wanted. In the following the narrator has confounded facts and phantasy.

23. *ifǎik*: the bare board in the Igórot's sleeping chamber (or: mat), by euphemy (tragic irony); in reality the board on which the dead body is tied to be carried home. *inatjǎshan*: "made wide" for you. *pingsan*: "long time ago." (only here!)

THE IGOROT IN THE BATTLE OF CALO/OCAN

B.1 *Insulíktosh si Don Bilong umáli 'd Fě́ntok ya éngéngak ad Fě́ntok;*
 The insurrecto Don Bilong comes to Bontoc and tells lies at Bontoc.

kanána ay mangwáni en "tjakayú ay Igólot mifuéḡkayú 'n sak/én;
 he says speaking you Igorot, go with me

ta aláényu nan pinángyu, nan kaníyabyu, nan túfayyu ya nan kángsa,
 take ye your battle-axes, your shields, your spears and the gongs

ta umüytáko ad Malónosh, ta éngkáyú manalífeng et adángsan nan
 let us go to Malolos, go ye to dance then much (will be)

² *sfpingyu."* – *ketjéng tjéngnén nan tákæ. nan fofafálo ya lumáyætja*
 your money. Then hear the people the young men run

et umáyætja id páḡpag, tay am/in ay fofálo ya éndjúa nan
 and go to the forest because all young men are unsteady
 (as to)

nimmímtja. kanántja 'y mangwáni en "awáy nget éngak sa."
 their thoughts They say speaking perhaps a lie this!

³ *sak/én, (si Fánged ay iSamóki) adfk léytjén ay úmüy, tay nan*
 I Fanged from Samoki, do not like to go because

kafibfak ya ifáludtja is nan adik kagaltan. ketjěng makalfak, B.3
 my sister they imprison for my not "coming along" Then I go with them

tay ibfáludtja 'sh kafibfak. — ketjěng ūmüy nan tákæ; ifúeg Ngáwid 4
 be- they bind my sister. Then go the men; takes Ngawid
 cause with him

nan tákæ; et síya nan ápon nan Igólot. ketjěng malikoádkamí
 the men; then he is the chieftain of the Igorot. Then we start

et umalíkamí 'd Fångnén ya ketjěng umálatja ákis is nan
 and come to Fangnin and then they take also some

iFångnén. (Fångnén id sakón ad Fántok.) ketjěng aláénmí nan
 men of Fangnin (is) near Bontoc. Then we take
 Fangnin.

ísa 'y fátug et padóyénmi is ístjan nan tákæ ay ūmüy ad Malónosh.
 one pig and kill it for food of the men who go to Malolos.

ketjěng malikoádkamí is nan fíbikat et umalíkāmi ad Gáy/ang. 5
 Then we start in the morning and come to Gayang,

ketjěng nisasakána nan kánénmi et binadóytsa nan nēang ay ístjámi.
 Then had been our food and they had killed a buffalo as our meat.
 prepared

ketjěng mangáŋkāmi is nan magáchu et umalíkāmi 'd Serwantés.
 Then we eat at noon and we come to Cervantes.

— ketjěng tomoktjókāmi et inotókāmi is kánénmi. limākāmi ay iFántok, 6
 Then we sit down and cook our meal we are five Bontocmen,

walókamí ay iSamóki; isáed nan iMañnit, iTukákan, imMalíg/kong,
 eight men from then those from Tucucan, Malikong,
 Samoki; Mayinit,

iKindang, iSakádsa, iTitípan, iTáfeng, iKán'u, iAgkádo. amín ay
 Genugan, Sagada, Titipan, Tulubin, Kanön, Agawa, all the

B.6 *kañlitli inmáytja ad Malónosh. ketjéng nakakángkãmi 'd Serwantés*
 townsmen had gone to Malolos. Then we had eaten at Cervantes

7 *ya umalíkami ad Ankãkĩ. – nisasakãna amñ nan kãnenmi. pinadóytja*
 and we come to Ankaki. prepared was all our food. they had killed

nan fãka ay istjãmi. naamoamóngtsa ad Serwantés nan amñ ay
 a cow for our meat. Assembled were at Cervantes all

8 *kãkãkãfli. – ketjéng mawñid ya malikoãdkami ya umalíkami 'd*
 townsmen. Then it is morning and we start and come to

Konseptsyén. ketjéng malikoãdkami 'd Konseptsyén et umalíkami 'd
 Concepcion. Then we start from Concepcion and come to

Kãndson ya umafédtsa nan mūsiko ken tjãkãmĩ. ketjéng umalíkami
 Candon and (there) meets the music band us. Then we come

'd Kãndson ya umlñwiltwis nan mūsiko ken tjãkãmĩ id Kãndson.
 to Candon and marches around the band with us at Candon.

9 *ketjéng intedeékami is nan tjaktjãkũ ay áfong is nan lĩma 'y ákyu, 'ya*
 Then we stay in a large house five days and

istjaistjãmi nan lĩma 'y fãtug, tay sinmongétkami ay Ikólot.
 we eat five pigs, because we were angry, we Igorot,

ketjéng tsãmi padóyén nan fãtug si iKãndson. ketjéng malikoãdkami
 Then we kill the pigs of Candon-people. Then we start

10 *et umalíkami 'd Tãkútjing. – ketjéng tsãmi sãkpén nan áfong si*
 and come to Takutjing. Then we enter the houses

iTakútjing et tsãmi pinãla nan fãdsotja; umögiãdtja nan iTãkútjing.
 of Takutjing- and take their coats; afraid are the Tak.-people
 people (quickly, plunder)

(*djuwānkāmī lasūt ya liman pōo ay Ikōlot.*)—*ketjěng malikoādkami is* B.11
 we are two hundred and fifty Igorot, Then we start

nan wīwīd et umāykami ad Namagpākan. ketjěng āfus naōto nan
 very early and go to Namagpakan. Then had been the
 cooked

mākan, siādnay ma/īd īstja. ketjěng umāykami et okāđenmi nan
 rice, but no meat. Then we go and take (by force)

isā ay kafāyo et yāimi 's lubfōnmi. ketjěng kōkōtjēnmi et otōēnmi
 one horse and bring it to our quarter. Then we cut it and cook

nan kafāyo. ketjěng igāmi īstja, tay kāg fīkas si tākæ nan
 the horse. Then we do not eat, because like flesh of men is the

īlan nan īstjan si kafāyo. — ketjěng malikoādkami et umāykami 12
 sight of the meat of horse. Then we start and go

ad Faknōtan. umtsānkami id mastjīm. ma/īd ninōto is kānēnmi.
 to Faknotan we arrive in night none had cooked our food.

isāed amīnkāmi ay Ikōlot ya umāykami ay umāla is nan kafūtufūtug
 Then we all, we Igorot, go to take some pigs

ya kaāshuāshu. ketjěng oto/otōēnmi et mangānkami is nan mastjīm.
 and dogs. Then we keep cooking and we eat during the night.

— *ketjěng umāli nan soldādso ay insulīktosh ya inkōtsāotja is* 13
 Then come the soldiers, who insurrectos, and ask for
 are

kanēntja et tsātja umalāli is tsogōkmi et tsātja kankānan en
 food then they keep coming to our rear and they keep saying

“inākāyæ 'sh kānēnmi.” ketjěng tsāmi itsāotsao nan kōbkob si fūtug
 give (us) our food. Then we often give (them) the skins of pigs

- B.14 *ya nan akít ay mákan. – ketjěng malikoádkämi et umáykämi is*
 and a little rice. Then we start then we go to

nan ísa 'y fli; adík kěkkén nan ngátsan nan íli ay inumtsánanmi
 a certain town I do not know the name of the town where we arrived.
 (one)

ketjěng áfus naóto nan mákan ya ístja ay něang. ketjěng
 Then had been cooked rice and meat of buffalo. Then

- 15 *masuyěpkami; malikoádkämi as nan wífid. – umáfkämi 'd Santo Tomas.*
 we sleep we start in the morning. we come to Santo Tomas.

ketjěng ma/íd naóto is kánénmi. ketjěng éngkämi 'nánap is fútug
 Then (is) not cooked our food. Then we go to seek pigs

ya is kánfing; et ma/íd intjánaumi is fútug, kánfing nan intjánaumi.
 and goats then not any we find pigs; goats (is) our finding.

- 16 *ketjěng yáitja nan fínáyæ. – ketjěng kánanmi is nan ápomí 'n*
 Then they bring rice. Then we say to our master,

“nángkóm kanán én 'mó umálitáko is nan íli, et misashsakána
 why! you say if we come into the town, then would be ready

- 17 *nan lánseén nan takæ'; kót nay adwáni ya ma/íd! – ketjěng*
 the food of the men; and here now there is Then
 nothing!

sibfátén Don Bílong nan kalími ya kanána 'n “íkádkáyú ya
 answers Don Bilong our words and he says care for and
 yourselves,

- 18 *tsákäyu tjúmpap is fútug ya's nan fínáyæ.” – ketjěng ikíkiádek*
 you keep catching pigs and rice! Then I frighten
 (take)

nan sinpángáfong ay Filipíno. ketjěng kanántja en “adíka
 a family of Filipinos. Then they say do not

pumadōy ken tjākāmi; ta umotōkāmi is kānim. ketjěng mašto nan B.18
 kill us let us cook your meal. Then is cooked the

mākan ya nan āgkāmā. ketjěng ilābok ay māngan ya ketjěng
 rice and crabs. Then I begin eating and then

umāli nan kāduak. ketjěng inōfōngkami, tay naæwææwāt kami.
 comes my companion. Then we eat together, as we are very hungry.

– *ketjěng malikoādkami et umāykami ad Dsakuāpan. tjaktjāki ay fli.* 19
 Then we start then we go to Dagupan. (it is a) large town

ya ketjěng umilalayōshtja ken tjākāmī. ibfakāmi nan kānēnmi, ya akīt
 and then they "do not provide for" us we ask for our food and little

nan itsaotsāotsa. ketjěng tsātja 'd kānan en "umalīkāmi ad Malōnosh."
 is their giving. Then they keep saying we shall come to Malolos.

– *ketjěng umtjāngkāmi ad Malōnosh is nan sidsidjīmna. ketjěng* 20
 Then we arrive at Malolos in the evening. Then

igāktjeng Agināldo nan pispisftash. – ketjěng kānanmi en "nangkō!" 21
 distributes Aguinaldo the "20 cents." Then we say why!

pispsiftash āngkay? nan kānēnmi ad ēmānāi!" ketjěng kānanmi
 one peseta only our food does not suffice then we say

en "lumayāokāmi!" ketjěng kānantsa 'n "baldāikanmi tjākāyū!"
 we shall run away Then they say we shoot you

– *ketjěng malikōad nan tlin. ketjěng umāykami et balokānkami* 22
 Then starts the train Then we go and ride (railroad).

is nan tlin. – ketjěng umalīkāmi 'd Kālā/ōkan. pāgpag yāngkay. 23
 in the train. Then we come to Caloocan forestland only.

- B.23 *mangǎngkãmi is nan mastjĩm; et adĩ inmãñai nan kãñenmi.*
 we eat in the night then not sufficed our food.

tsãkãmi mangmãngan ay tãkœ, ketjẽng ildãenmi nan apũy ay intatãyao
 (while) we are eating, we men then we see the fire flying

- 24 *ay mãpo 'sh põshong. Tãmãnkõu nan apũy ken tjãkãmi. – ketjẽng*
 that comes from sea. Dazzles the fire us. Then

talãñõ ay lablãbon si kokõok si mõnok. ketjẽng kanãn Gõlash ay
 it is time of beginning of crowing of cocks. Then says Golash,

intelepletĩmi en "ẽntãko inlĩkid ad Fãnged tsõgok nan Manfla."
 our interpreter let us go around to Fanged behind Manila.

ketjẽng malikoãdkãmi ay ãmũy ad Fãnged ya ãngsan nan soldãdso.
 Then we start to go to Fanged and many (are) the soldiers.

- 25 – *ketjẽng madãngkãmi id Fãnged. – kãg tõnã nan kaadsaœwĩna*
 Then we go "a little" to Fanged. like this was the distance,

is nantjãi. – – namangpangõkãmi; wodã nan tũfaymi, pinãngmi,
 as far yonder. we had gone to the front; we had spears, battleaxes,
 as

- 26 *ya nan kãlãsaymi; ma/ĩd bãldœgmi. – ketjẽng mabaldãkan nan ĩsa 'y*
 and shields no rifles. Then was shot one
 (with us),

soldãdso is nan finifitli; pinaldãkan nan Melikãno. ketjẽng
 soldier in the scrotum had shot (him) the Americans. Then

inangangãkãmi; kanãnmi en "nãngkõ bõd falõgnit nan inyãyak tõnã;
 we fret we say why! a battle the calling of that
 (is) (man)

- 27 *nãngkõ tẽkken ay talffeng sa!." – ketjẽng kanãnmi õn "aykõtãko kasĩn*
 why! a different dance is this. Then we say "are we some-
 times

inōgiaōgiad ya kasn tsāan? – *ketjēng itāolin san sinkumpānya* B.28
 afraid and again not Then transports the company
 (afraid)?” back

nan nabaldēkan ay is sa. yōitja 'sh katlin. ketjēng umāykami
 the men shot who (were) They take to the train. Then we go
 there. (them)

is katilinsila. ketjēng insānib nan soldādso; yaket āngsan nan
 to railroad. Then hide the soldiers, and many (are) the
 the (embankment?) themselves

fōbōla ay umāli ay mālpō 's kapōshong ay paltēn nan soldādson si
 projec- coming from the sea which send the soldiers,
 tiles

Melikāno. djūa nan nabaldēkan is nan soldādson si Filipīno.
 Americans. Two were shot of the soldiers, Filipinos.

– *ketjēng umāli ākis nan sinkumpānya ya mabaldēkan ākis nan isa'y* 29
 Then comes again one company and is shot again one

soldādso. tjakāmi ninka/ūpkāmi is nan lūta, tjakāmi ay Igōlot,
 soldier we had dug into the ground, we Igorot,

ta itāfonmi nan āwakmi, tay ma/īd baldəgmi; ketjēng āngkay nan
 that we hide our bodies, be- no guns-ours “except only”
 (ourselves) cause

sōkodmi ya nan pināngmi. – ketjēng umāli ākis nan sinkumpānya is 30
 our spears and battleaxes. Then comes again one company at

nan magāchu ya mabaldēkan ākis nan tōlo ay soldādson si Filipīno.
 noon and are shot again three soldiers, Filipinos.

ketjēng kumđantsa nan sinkumpānya ya mīsubli ākis nan djūwan
 Then retreats the one company and “exchanged” again two

kumpānya. – ketjēng aldēntsa nan fayomitātja; ka/ūfantja nan lūta; 31
 companies. Then they take their bayonets they dig up the ground

B.31 *ikā/āptja amñn nan fobolātja. isātja'd tomōli is nan apōtja;*
 they bury all their cartridges Then they return to their
 (bullets) commander

32 *kanāntja en "nāngkay nan fobolāmi!" – ketjēng umāli nan djūan*
 they say: used up our bullets. Then come two
 (-no more-)

kumpānya. wōdā nan madōy ay īnim, wōdā nan līma; wōdā nan
 companies. there are dead six, there are five some are

nabaldākan is nan inādpa; wōdā nan lsa ay kōlud ay nabaldākan is
 shot into the hand there is one "negrito" shot into

nan kitōngna. ketjēng kumāan nan sinkumpānya ya mīsubli nan tōlo
 his forehead. Then retreats the one company and "exchanged" three

33 *ay kumpānya. – āngsan nan nadōy ken tjāttja. āngsan nan tjāla is*
 companies. many(are) the dead among them much(is) the blood upon

nan lāta. ketjēng kumāan nan tōlo 'y kumpānya. igāntsa nan
 the ground. Then retreat the three companies. They remove the

āngsan ay nadōy; yōttja 's katīlin. ketjēng mīsublī ākis nan djūa 'y
 many dead they carry to the train. Then "exchanged" again two
 (them)

34 *kumpānya. ketjēng mabaldākan nan ipāt ay soldādso. – kasītja ākis*
 companies Then are shot four soldiers. they again

tomōli san djūwan kumpānya. ketjēng misūyao nan ākyu ya ketjēng
 return the two companies. Then turns dark the day and then

35 *kīgsanñtja nan kānyōn; kīgsānñn nan soldādson si Melikāno. – ketjēng*
 they fire the cannon; fire (them) the soldiers, Americans. Then

inwētwis nan fōbolan si kānyōn et tsāna pōnsīpak nan pāgpag. ketjēng
 whistles the shell of cannon then often it hits the forest. Then

umōgiad nan Ikołot, et tsákashtja ay lumáyax. — ketjéng B.36
 get afraid the Igorot and immediately they run away. Then

lumayáxkămi et umalíkămi is katlîn. — ángsan nan nadđy ay tákx 37
 we run away and come to the train many are the dead men

is nan katlîn ay tsa inyđi nan soldáđso. nabaldékan nan ísa ay
 in the train whom kept carrying the soldiers. was shot one
 (station?) man

iAmtádăx; ma/íd nabaldékan is nan iFăntok — intedéčkămi is 38
 from Amtadao nobody was shot of the Bontocmen. we remain at

katlîn; tsátja ket yđi nan nadđy ay nabaldékan. kinigsántja nan
 the train they then bring the dead who had been shot they fire the
 often

kănyôn; ketjéng kashôn mad/đb nan tjăya. kăg nannăy — — — nan
 guns, then as if tumbled the sky. like this (were): — the
 (it was) down

fobđlan nan kănyôn; wđđă nan kăg nannăy — — —
 shells of the cannon some like this:—

— ketjéng tjumăka nan soldáđson si Melikăno is nan kaláta; ketjéng 39
 Then landed the soldiers, Americans, on the land then

lumáyax amîn nan 'silíktosh; umáyjtja 'sh nan katlîn. Tsăkamř
 flee all the insurrectos they go to the train. We keep

lumáyax ya ilăenmi nan fobđlan si kănyôn ay patatsókăna nan lúta.
 running and we see the shell of cannon that throws up the earth.
 away

— wđđă nan fobđlan si kănyôn ay pinadđna amîn nan sinkumpđnya ay 40
 some shells of cannon kill a whole crowd that

mamăb/on. tsatsăma nan madđy is nan 'silíktosh. adadăđsa nan
 stood close many the dead among the insurrectos; more the
 together.

B.41 *madðy mo is nan falðgnit si Ikðlot is nan flin nan Ikðlot. – ketjěng*
 dead than in the fights of Igorot in the country of the Igorot. Then

lumayðækami et umåykami 'd Malónosh; ketjěng kanån Gðlash ay
 we flee and go to Malolos then says Golash, our

inteliplitimi en "umåykami ad Manfla ta engkåmi 'nkðib is tilinsfla."
 interpreter let us go to Manila, let us go to make "railroad"
 (moat?)

42 *ketjěng adf nan tåkæ. – ketjěng kanån Gðlash en "nångkø ma/ld*
 Then "refuse" the men. Then says Golash why! nobody

madðy ken tjatðko ay Igðlot; nångkø ketjěng nan insullktosh is ångsan
 is dead among us Igorot; why! only the insurrectos many

nan madðy." ketjěng tomðlitja si Sðyan ay iSamðki ya isæd si Mðding
 (are) dead. then they return: Sayan from and further Moding
 the Samoki,

ay iFæntok isæd si Påtte/king ay iFæntok ad Manfla. ketjěng
 from Bontoc, then Patte/king from Bontoc, to Manila. Then

43 *umåytja is nan katflin ya aptěntja nan fobðlan si kånnyøn. – ketjěng*
 they go to the train and encounter the shells of cannon. Then

mimidneng is nan kakaæwåěntja. ketjěng kasftja sumðkong ad
 they hit into their midst. Then they again go back to

Malónosh et umtsåntja ken tjakamf. ketjěng kanåntsa ken tjakamf 'n
 Malolos then they arrive with us. Then they say to us
 (among)

"inmåli nan Melikåno ad Kalå/ðkan et finðkashtja nan kaðfoðfong;
 they came, the Americans, to Caloocan and destroyed the buildings

44 *pinæantsa amfn nan sinfðan ya nafðkash amfn ay kampåna." – ketjěng*
 they burned all the churches and broken are all churchbells. Then

ibfākāmi is nan plesidēnte ad Malōnosh; kanānmi en "umāykamī 'd ad B.44
 we ask the "presidente" at Malolos; we say we ought to go to

Fēntok!" ketjēng maewākas ya kasmi ibfaka ya adīna. — kanāna 'n 45
 Bontoc then it is to-morrow and again we ask and he He says
 refuses.

"nāngkō ma/īd nadōy ken tjākāyū, ya kanānyu en umāykāyū?"
 why! none is dead of you and you say you will go?

ketjēng kanānmi ken Kōsmi ay iFēntok en "tjākami ed—kanām— en
 Then we say to Kosmi from Bontoc we should— tell (him)!— go

talfeng, nan kinwānim; ketjēng ilodlōdmi ay tākæ ay umüy."
 to dance; so you had said; then we must, we men, go;
 (as to your saying)

— ketjēng inōnong tja Mākwish ay iFēntok ken Ngāwid ay iSamōki. 46
 Then quarrelled they, Makwish from Bontoc and Ngawid from Samoki.

kanān Mākwish ay iFēntok ken Ngāwid en "sīk/ā kēkkēm ay fālōgnit
 says Makwish from Bontoc to Ngawid you know that "battle"

nan kinwānitja ken sīk/ā. āpay adīm kinwāni is nan tākæ? sīk/ā
 was their to you why did you tell (so) to the men? You
 saying not

ma/īd nimnīmmo! moshāya sak/ēn si nāngtek ay fālōgnit nan
 have no reason! suppose I had known that "battle"

kanāntja, et kānak onōna is nan tākæ mo lōytjēntja ay mākfālōgnit."
 was their I would first to the men if they wished to go to war.
 saying, have told

— et akīt yāngkay ay enasipadōykami ay Igōlot is nan mangwānian 47
 then little only (failed), that we would have killed we Igorot for the saying of
 each other

nan plesidēnte ad Malōnosh en mabaldukānkami amīn ay Ikōlot.
 the presidente at Malolos that we would be shot, all Igorot.

- B.47 *ketjěng maæwākash ya ilōdlod Kōsmi ay iFāntok mangibfaka.*
 Then (it is) to-morrow, and must Kosmi of Bontoc ask.
- 48 – *ketjěng kanāna en “umāykāmī ’d man!” ketjěng adīna. ketjěng*
 Then he says let us go then! then he does not Then
 (permit).
- lumayāækāmi ay Igōlot; ketjěng manadālānkāmī is nan ilid nan kālsa.*
 we run off we Igorot then we walk on the side of the street.
- 49 – *ketjěng umtjāngkami ad Santo Tomas; ketjěng tjangkāsmi ay*
 Then we arrive at Santo Tomas then we immediately
- sūmkēp is nan pāgpag. ketjěng lushfūdmi ya ad Falāoang. ketjěng*
 enter the forest. Then our coming out is at Falaoang. Then
- inanāpkāmi is kānenmi tay naæwawāædkāmī. ketjěng lumagōkami*
 we seek our food because we are very hungry; then we buy
- is nan kankānēn; nan kankānēn nan inkatākāmi. (nakāib nan*
 food (cakes) “cakes” we lived on. made are the
- 50 *kankanīn is fināyæ ya nan dīn/fa.) – ketjěng umalīkami ad Fāngal.*
 “cakes” from rice and sugar. Then we come to Fangal.
- ketjěng kanān nan Ilōko ad Fāngal en “ēngkayu man lumāyæ ay?*
 Then says an Ilocano at Fangal why do you run away?
- 51 *ōgiadāngkāyæ ay Igōlot?” – ketjěng kanānmi ay mānfat en “ēngka*
 are you cowards, you as Igorot? Then we say answering you go,
- man, ta ilāēnmi sīk/ā, mo ket adī pinpaabōkēn nan kānyōn nan ōlom.’*
 let’s see you if then not quickly smash the cannon your head.
- 52 – *ketjěng umalīkāmi ’d Takūtjing. kanāntsa ākis en “ēngkāyū man*
 Then we come to Takutjing. They say also why do you

lumáyaæ ay?" ketjěng kanántsá en "ngăg nan angnítja 'sh sa?" B.52
 run away? Then they say what did they do there

– *ketjěng ifađgmi ken tjăttja en "nan pay fobólan nan kănyōn ya* 53
 Then we tell them the shells of the cannon are

tsaktsagđag." *ketjěng kanánmi en "mosháya umálitja 'sna nan*
 very big. Then we say suppose they would here the
 come

Melikáno, et pinfákash nan kănyōn nan áfongyu." – *ketjěng áлами* 54
 Americans, then would quickly the cannon your houses. Then our
 ruin direction

ya nan págpag, et loshfúđmi ya ad Serwantés. ketjěng nánengmi ya
 is the forest then our coming is at Cervantes. Then our going is
 out (aim)

ad Fúladong. ketjěng álanmi nan mōnok ya karwítan. – ketjěng 55
 to Fnladong. Then we take chickens and cocks. Then

umalíkami ad Alab. ketjěng álanmi nan tsaktsáki ay fátug;
 we come to Alab. Then we take a big pig

padđyénmi ya istjámi. finayádsanmi is lťma 'y pėsosh is nan
 we kill and eat it. we had paid five pesos to the

ninfátug. ketjěng inpasalúbkămi is nan iAlab is mákan. isátja'd
 pig-owner. Then we told to collect, to the Alabmen, rice. Then they

mandlubub. igămi fayádsan nan mákan; nan ipăkăæ ad Alab
 collected. we did not pay the rice the people at Alab

itsaotsáotja đngkay ken tjăkămi. – ketjěng malikoádkămi ay umáli 56
 gave it "gratis." to us. Then we start to come

ad Făntok. ketjěng tsăoshénmi ad Aföu ay flin nan Ilóko ad
 to Bontoc. Then we go directly to Aföu, the of Ilocanos at
 settlement

B.57 *Fě̃ntok. năkshíp nan inumtsănanmi ad Fě̃ntok. – ketjěng kanăn nan*
 Bontoc. in the after- our arrival time at Bontoc. Then say the
 noon (was)

tăkœ ay iFě̃ntok ya iSamôki, kanăntja en “umăted ta inmalîkăyu;
 people of Bontoc and Samoki, they say “we are that you came
 glad”

aykôkăyu natăkœ amîn?” kanăn nan tăkœ en “ngăg nan inangněnyu
 are you alive all say the people how did you manage

58 *ay immăy?” – inămoămongmi amîn nan tăkœ. tjěngněntja nan*
 to go (there) we had assembled all the people they listen

kanănmi. ketjěng kănanmî ken tjăjtja en “tsatsăma nan fobôlan nan
 to our speaking Then we say to them too many the shells of the
 (were)

Melikăno, tsatsăma ay tsaksagôak nan kănyôn.” ketjěng kanăntja
 Americans; too enormous the cannon. Then they say

en “ya nan pay fobôlan nan băldœg?” kanănmi en “tsatsămăđ ay
 and the bullets of the rifles we say fearful,

59 *kăg vătjan nan fobôlan si băldœg.” – ketjěng kanăntja ’n “aykôitja adî*
 like rain the bullets of rifles. Then they say do they not
 (were)

umăli ’sna?” ketjěng sibfătěnmi ya kanănmi en “adumălitja ’sna tay
 come here Then we answer and say they will come here as

60 *pădsongtja ad Malônos. – ketjěng kasătja kanăn en “kad nan*
 they stop at Malolos. Then they again say when
 (at the limit)

aliăntja?” ketjěng adîmi îbfaka, tay kanănmi en “ta adî kœmăđan
 will they come Then we do not tell because we say let not escape

61 *nan ’lîktosh.” – ketjěng ay sumăđkami is îli. ketjěng kanăn nan*
 the insurrectos Then we enter town. Then say

paŋāfongmi en "umāted ta tinmolīkāyu is nan ilitāko." B.61
 our relatives "we are glad" that you returned to our town.

– *ketjěng ūm̄tsan nan ūsa ay fūan: kōytsa'd inpapangāli nan* 62
 Then "passed" one month then they come suddenly the

soldādson si Melikāno. ketjěng inumtsāntsa is nan wīwīwid.
 soldiers, Americans. Then they arrived early in the morning.

ketjěng isāad nan Melikāno nan āngsan ay kafāyotja ad Kamānuang.
 Then "put the Americans many their horses at Kamanuang.
 down"

ketjěng fumālatja am̄n nan iFěntok et pangānēntja nan kafāyotja.
 Then go out all Bontoc- and feed their horses.
 people

– *adikēēn nan soldādson si Melikāno nan 'līktosh; inđatja nan ūsa* 63
 (Then) the soldiers, Americans, the insurrectos. They one
 pursue capture

ay tenēnte ya nan tōlo 'y soldādso, isāed nan ūsa ay nabaldēikan.
 lieutenant and three soldiers, then one who was shot.

am̄n ay tēkkēn ay soldādson si Filipīno et linmāyāwtja is nan fīlig.
 all other soldiers, Filipinos, then had fled to the mountains.

et layāwēntja ad Tūfeng. -- ketjěng ibfākan nan iFěntok ya 64
 then they reached Tulubin. Then tell the Bontocmen and
 running

nan iSamōki nan djālan is nan soldādson si Melikāno ad Tūfeng.
 the Samokimen the trail to the soldiers, Americans, to Tulubin.

umāytja ad Fāy/yu et alāēntja nan asāwēwan Agināldo ya nan
 they go to Fayu and capture the wife of Aguinaldo and

anōtjina 'y fafāyi. – ūsa 'y soldādson si Filipīno binaldēikan nan 65
 his younger sister. one soldier, Filipino, they shot, the

B.65 *Melikáno; nan soldádon si Melikáno pinotéantja nan ólon nan*
 Americans; the soldiers, Americans, cut off the head of the

'líktosh; inká/uptja is nan líta is Kámpo Santo, ay kaka/éfan.
 insurrecto; they buried him in the ground at Campo Santo, the burial place.

66 — *ketjéng isákongtja nan asáawan Gináldo ad Fántok ya nan*
 Then they conducted the wife of Aguinaldo to Bontoc and

anótjna 'y fafáyi, isáed nan isa 'y Melikáno ay findáed Gináldo.
 his younger sister then also one American whom had fettered (imprisoned) Aguinaldo.

Fánged.

EXPLANATORY NOTES

The "Battle of Calööcan," described by the combatant (if passive resistance and wise withdrawal of primitively armed forces who had to be mere spectators justify the word "combatant") Fanged from Samoki, Bontoc's sister-town, was fought early in February, 1899. (Names of persons and of towns are given in Fanged's pronunciation.)

1. *'n sak/én: ken sak/én.—kángsa: gángsa.—Malölos in Bulacan.—*
sfbing [sfping]: copper coin; 80 *sfbing* are considered equivalent to 1 peso (50 cents American).

5. *magáchu; ch:* guttural; interchanged here with *ky*.

10. *tsámi:* "we "often," repeatedly, as many houses were plundered.

11. *käg...nan flan:* "it looked like..." *flan* for: *flaèn*.

14. *as nan wíid: is nan wíid.*

15. *findáyæ:* shelled and pounded rice, uncooked. *mákan:* cooked rice, "eatable." [461]

16. *köy nay adwǎni*: cf. the Greek "eita indignantis."
17. *íkadak*: I care, provide; I help myself. *íkadam ay mángan*: help yourself to eat!
18. *íkikiǎdek*: ögögiǎdek. *pumadǎyak*: personal vb. *ǎgkǎmǎ*: see Voc. food.
19. "we shall come to Malōlos," where we shall find plenty provisions.
21. Or: *mabaldǎkǎnkami*: we will be shot.
22. *balokǎnkami*: Ilocano verb: ride on horseback; *tilin*: Span. tren; [18].
25. *kǎg tǎnǎ*: Fanged showed the distance to be about 200 paces.
26. *finifftli*: [68]. *nǎngkö böd*: [427].
27. *kasǎn—ya kasǎn*: Explan. "we can not help it if we are afraid;" or: "why shall we, being no cowards at other times, become cowards now."
28. *katilinsila*? "place where soldiers hide, kneeling down and shooting." Probably a railroad embankment. *soldǎdson si Filipino*: a "compound noun:" Filipino-soldiers; so: *soldǎdson si Melikǎno*: American-soldiers, but not: soldiers of the Americans. [76].
30. *ísublik*: I exchange; passive *maisubliak*: I am exchanged, or, as middle: I change myself with another; I take the place of an other; I replace in turn. (Said also of the movement of the stars).
31. *fayonitǎtsa*: Sp. bayoneta. *ka/ǎfantja*: make holes in the ground; *ikǎuptja*: they bury in these holes. *fobolǎtsa*: their bullets; or: cartridges with bullets.
- 33; 34. *djúǎ 'y*, or *djúǎ ay*, or *djúǎwan*: two. *tsakǎshko* [315].
38. *kǎg nannǎy*: Fanged illustrating this passage showed his leg at the ankle; then his fists held together.

40. *pinadǝna: pinadǝyna.*
41. and in other passages: *Ikǝlot* for *Igǝlot*.
41. Golash, a half-breed, Igórot and Tagalog; lives in Bontoc as tailor, "saltol." *adǝ:* not.
42. *ketǝng nan:* "exclusively."
45. *en:* to go [307].
46. *tja.....ken.....:* [39]. *ā pay:* Igórot and Ilocano particles.
48. *umǝykami'd:* words of Kosmi after an other refusal of the "presidente," i. e. the "mayor" of Malōlos. *is nan flid nan kalsa:* may also mean: along the road.
50. *engkayǝ: ngǝgǝngkǝyu?* why? [352]
51. *pinpaabǝkek:* I break all to pieces, smash completely. (Pref. *pin-*, "quickly;" or: *kin-*) [296].
52. *ngǝg nan angnǝntja:* lit. what do they do there? "how did you fare there?"
54. *nǝnengmi:* our going-aim; (probably: *nan en-mi*). *ǝlami:* our direction, direct way [318], but *ǝlanmi:* our taking, "we take," for: *aldǝnmi*.
55. *pasǝlubak:* I order to collect (provisions etc.) from house to house, with the Ilocano rice-measure: *sǝlub*.
56. *Afǝu,* a district of Bontoc where mostly intruders, Ilocanos, have settled. *nǝkship nan....* Time emphasized by Nom. actionis with suffix *-an*. Cf. [263; 264].
57. *umǝted:* adverb. idiom: it is well, pleasant; "we are glad;" also: "I thank you." *sak/ǝn umǝted ta....* (that...)
ngǝg nan inǝngnǝnyu... [358]
58. *tǝngnǝntja* for: *tǝng/ngǝntja*.

60. *ibfakak*: 1) I ask, inquire; 2) I ask for; 3) I answer if asked, answer a question, I tell. Infinitive: *ibfaka*; *ibfakan*, in 62, see: [229].

61. *ketjěng ay..* finally.. then at last... (Sometimes: therefore).

62. *isađdko*: I put down, unsaddle, stable.

63. *inđatja* for: *inđalatja*. *layáəwentja*, transitive: "reach by running." Person.: *lumđyayəak*.

64. The guides were: *Kamđdon* of Bontoc and *Fíteng* of Samoki.

THE RAT AND THE TWO BROTHERS

Wöđđ nan sinđki. ěntsa 'nkđtsəə is pđki ya adđ đktan R.1
 There are two brothers. They go hegging for corn and not give any
 maize

nan təkə tjađtja. isđtja'd intotđya ay sinđki ya kanđntsa ay
 the people them. Then they converse the brothers and say

mangwđni en "ěnta 'd ěnlđpis is əmđta, tay adđtja umđktan is pđki.
 saying let us to "make" a garden- as they not give corn.
 two go our,

- isđtja'd en minlđpis ay sinđki. ketjěng umđytja'd, lapđsantja 2
 Then they go to weed, the brothers. Then they go, they weed

nan đmas nan sinpamđlikan. isđtja'd sumđa, tay mastjđm.
 a part of a mountain-section. Then they go home, as it is night.

R.3 – *maɁwǎkas akís ya kǎsǎntja umǎy ay sinǎki. léytjéntja*
 it became again and they again go, the brothers. They want
 to-morrow

ay ananawǎðen nan Ɂmatja. sinéngpǎdséngpǎdtja nan tjǎpong ya
 to make wider their garden. They cut down the "wood" and

4 *nan lólo, amǎn nan fulúlong ya nan fátang. – ketjéng nastjím*
 the sticks, all the "high grass" and the "high trees." Then it was night

ǎkis ya sumǎatsa ay sinǎki akís. ketjéng maɁwǎkas akís nan tǎlon
 again and they go home, the again. Then "next day" was the time
 brothers, again (region)

5 *ya kasttja ǎkis umǎy nan sinǎki. – umǎytja 'd ya ilǎntja nan*
 and they again go the brothers. They go and see

6 *Ɂmǎtja ya tinmǒfo nan fulúlong ya nan wǎka. – ketjéng kasttja*
 their and had grown the grass and the vines. Then they again
 garden

lapǎsan ǎkis et íbǎbǎbǎtja nan fulúlong. ketjéng nastjím ya
 weed again and mow down the grass. Then it was night and

7 *sumǎatja ay sinǎki. – ketjéng mǎsǔbli nan ó/tot ya*
 they go home, the brothers. Then "exchanged" the rat and
 (came in its turn)

kankanǎna en "kìbkibàong – – – mǎlmalwǎdka ày tjapòng!
 says grow again, you wood!

kìbkib/biid – – – mǎlmalwǎdka ày sifid!"
 grow again, ye thorns!

8 – *ketjéng maɁwǎkash nan fatǎɁwa, ya umǎytja san ninlǎpis ay*
 Then became to-morrow the world, and they go, the "having
 weeded"

9 *sinǎki, ya ilǎntja 'd ya tinmǒfo akís nan fulúlong. – isǎed kanǎn*
 brothers, and they see and grown had again the grass. Then say

nan sinǎki en "umǎyanta 'd ta ilǎenta nan mangipatǒfæ is nan R.9
the brothers let's two go that we two see the "maker-grow" of

ǎmǎenta 'y nay!" - ketjǎng mastjǐm ya padǎnǎntja san ǒ/tot 10
our garden here Then it is night and they perceive the rat

ya inkibkibǎong. tjetjǎng/ngén nan inǒtji nan ǒ/tot ay inkibkibǎong.
and it said: "kib, kib" Hears the younger the rat that said: "kib, kib"
brother

- isǎed pintjǐpap nan inǒtji ya kanǎna is nan yun/ǎna 'n "yǎim, 11
Then catches quickly the younger and says to his older brother bring

yǎim nan pǐnang, ta pinpadǒyta na! sǐtǒnǎ nan finǎmley ken
bring the ax that we kill quickly this! this is the "one having
tired"

tjaǐta ay sinǎki." - ketjǎng kanǎn san ǒ/tot en "adǐkayæ pumadǒy 12
us brothers. Then says the rat do ye not kill

ken sak/én; ta umüytǎko is ǎfongko!" isǎed lumǎyæ ya pinǒnot
me let us go into my house then it runs and quickly
runs after

ǎkis nan inǒtji. - ketjǎng kanǎna ǎkis en "adǐkǎyæ! adǐkǎyæ 13
also the younger Then it says again do not! do not
brother

pumadǒy, ta umüytǎko is ǎfongko!" ǒǒ/ǒǒgnan nan inǒtji.
kill let us go into my house holds fast the younger
brother

- isǎed kanǎn nan ǒ/tot en "ümipǒgǎnǎngkǎyǎ, ta umüytǎko is 14
Then says the rat set me free let us go into

ǎfongko!" ketjǎng inumtsǎntsa is ǎfongna.
my house. Then they arrived in its house.

- isǎna'd kanǎn en "énkolǎbkǎyǎ ay sinǎki, ta kǐkǎdak is 15
then says (the rat) cover your eyes, ye brothers, that I prepare

R.15 *kanéntáko!*" *isátja'd énkólub ay sináki. ketjéng iktsuan nan ó/tot*
 our food Then they cover their the Then stirs the rat
 eyes, brothers.

16 *nan fágkong: ya mákan. ikisuána nan ítjush: ya ístjá. — ketjéng*
 the pestle: and rice it stirs the spoon: and (it turns Then
 (it becomes); to) meat.

inkikíngao nan inótji; öóltén nan yún/a nan límána. isáed kanán nan
 peeps through the younger; holds tight the older his hand. Then says the
 (his fingers)

ó/tot en "álikäyü 'd ta mangantáko, tay nay naóto nan kanéntáko."
 rat come let us eat, because here is cooked our food.

ketjéng kanán san yún/a ön "sanguyán pan si na/otóan nan
 Then says the older "How quickly the being
 cooked

17 *kanéntáko!" ketjéng mangántja. ketjéng nakakanántja — isátja'd*
 our food Then they eat Then they finished eating. Then they

kanán ay sináki en "manubláta 'd ay sináki!" ketjéng nakatsublántja.
 say the let us two smoke, us brothers. Then they finished smoking.
 brothers,

ketjéng kanán nan ó/tot en "álikäyü 'd sína!" isátja 'd úmüy ay sináki.
 Then says the rat come here then they go the
 brothers.

18 *— ketjéng inpafálan nan ó/tot nan gángsa ya nan ítjush, isáed nan*
 Then took out the rat a gong and a spoon, then a

tóánan ay padéngdeng, isáed nan fág/kong. isáed kanán nan yún/a 'n
 jar then a pestle. then says the older

19 *"énkinaslángénta! ngäg nan kotók tóshä?" — ketjéng kanán nan inótji*
 let us exchange what is the use of this then says the younger

en "kóak man nannáy ay ítjush ya nan fág/kong." isáed inkóan nan
 mine indeed this spoon and the pestle. then is the of the
 are property

yǎn/a nan gǎngsa ya nan tǒǎnan ay padǎngdeng. isǎtja'd ibfatǎwǎwil R.19
 older the gong and the jar. Then they carry on a
 brother pole,

ay sinǎki nan gǎngsa ya nan tǒǎnan ay padǎngdeng. isǎed sǎya nan
 the the gong and the jar then it is the
 brothers

inkǎan nan yǎn/a. - isǎed kanǎn nan ǒ/tot en "ǎngkǎyǎ 'd!" isǎtja'd 20
 property the older Then says the rat You ought Then they
 of to go

sumǎa is nan flitja nan sinǎki. ketjǎng intotoyǎtja ay sinǎki. isǎed
 go to their the brothers. Then they converse, the Then
 town, brothers.

kanǎn nan yǎn/a 'n "tsǎǎshim is ǎfongmo; tsǎǎshek is ǎfongko."
 says the older go directly to your house, I go directly to my house.

- isǎed kanǎn san inǎtji is nan asǎwǎna en "isugǎdmo 'd nan fǎnga!" 21
 Then says the younger to his wife put on fire the pots

ketjǎng lǎnumak nan tjǎnum. isǎnad ikǎsua nan ǎtjush is nan fǎnga
 Then boils the water. Then he stirs the spoon in one pot

ya ket ǎstja. isǎna'd ǎkis ikǎsua nan fǎg/kong is nan ǎsa 'y fǎnga ya
 and see! it's Then he again stirs the pestle in the other pot and
 meat.

ket mǎkan. - kǎnan nan asǎwǎna en "nǎngkǎ, ǎstja nan 22
 see! it's rice. Says his wife why! meat (is) the

nginmadsǎnan nan ǎtjush!" isǎtja'd mǎngan. - isǎed fǎǎlǎn nan 23
 changing of the spoon Then they eat. Then sends out the

yǎn/a nan anǎkna: ǎngka intǎkǎu is ken alitǎ/om!" ketjǎng
 older his son go to borrow at your uncle's. Then
 something

ǎmǎy ya tsa kǎkǎtjǎn alitǎ/ǎna nan ǎstjǎ. isǎed tomǎli san ongǎnga
 he goes and he was cutting his uncle the meat. Then returns the boy

R.24 – *ketjěng kanđn amána 'n* “*intō kay; ngăgim igă payđn nan*
 Then says his father where (was it); why did you not fill

sokōngmo?” isăed kanđn nan ongōnga en “*indidiđmko ya tsa*
 your bowl Then says the boy I was watching and he

kōkētjěn alită/ok nan istjă. ketjěng kumđanak, tay umăshiak.”
 just was my uncle, the meat. Then I go away because I am bashful.
 cutting,

25 – *isăed kanđn amána en* “*intō man la nan nangalăna 'sh ĩstja?”*
 Then says his father where then, pray, did he get meat

ketjěng ilōđlod nan ongōnga ay mangwăđni en “*istjă! tit/fwa ay istjă*
 Then must the boy say meat! real meat
 (is)

26 *nan tsătja ſibfăn.” – ketjěng istjaistjătja nan ſibfăntja. ibfălafălaen*
 their eating Then they eat their meat. Often takes out
 (usual) (to rice)

nan đnak nan inōtji nan istjă; yđiyđina is ken alită/đna ya
 the son of the younger some meat; he carries it to his uncle's and

kanđn alită/đna en “*intō man la nan nangălan đmam is nan ĩstja?”*
 says his uncle where there, pray, did get your father the meat?

27 “*tsa otōen đmak nan ĩstja.” – isătja'd manăwăwish.*
 Often cooks my father meat. Then they performed a ceremony
 (roasted meat).

isătja'd ũmüy nan pangătōna; ma/amōngtsa is nan đfong nan inōtji.
 Then they go the ato-companions. they assemble in the house of the younger.

isăna'd isŭgəd nan fănga. isăna'd tjănăiman nan fănga. isăed
 Then he puts on fire the pot then he fills with water the pot. Then

nflumak nan tjěnum. isăna'd ităpek nan făg/kong ya kōt nginmătjan
 was boiling the water then he stirs the pestle and lo! it changed
 then,

is mākan. – *isāna'd isāgöd nan İsa ay fānga.* *isāna'd tĵenāman.* R.28
 into rice. then he puts on fire an other pot. then he puts water in.

isāed lĵnumak nan fānga. *isāna'd itāpek nan tĵush;* *köt istjā.*
 Then boils the pot. Then he dips the spoon, then lo! it is
 meat.

– *ketĵeng itlan nan tākæ ya kanāntja en “nangkø! sĵtönā nan* 29
 Then observe the people and say why! this man

– *onöönöy, tay itapĕkna nan tĵush ya ket İstja, – itapĕkna nan* 30
 is lucky because he dips the spoon and it is meat he stirs the

fāg/kong ya ket mākan.” *isātja'd māngan ya kanāntja en*
 pestle and it is “rice.” Then they eat and they say

“*kökøtĵenyu 'd nan İstja, ta mangantāko'd ay tākæ, tay*
 you ought to cut the meat that we eat, we people, because

naææwadtāko.” – *isāed mangayāyeng san lalāki ya kankanāna en:* 31
 we are very hungry. Then sings the man and says

asāwak si Ketyāköu
 my wife, Ketyakyn

intaktāksik na'y minfānöu.
 stands there, distributing with
 the rice-shovel.

Ketĵeng tji.
 This is all.

Si Mālkod nan ninokøkkæd.
 “Malkod” is the narrator.

Matyæ ya Antero.
 Matyn and Antero.

EXPLANATORY NOTES

1. *Pfki*: maize. *enlǎp̄s̄ak*: I clear the ground, cut grass and shrubs away. *mangæmđak*: I am making a "garden."
2. *sinpamflikan*: one section of the entire mountain range. (*f̄flig*: a mountain.)
3. *siangpǎdek* [*sengpǎdek*]: I cut down a tree, "by chopping the stem obliquely." *tjāpong*: a tree (but not pine); "it makes much smoke." *lōlo*: stick, shrub. *fātang*: "high and big tree, pine."
5. *wđka* [*uđka*]: a strong vine, "like a rope," a liane.
6. *fbabak*: I throw over; cut down and throw over.
7. *m̄subli*: see B. 30. The metre is trochaic, with strong ictus.
10. *padđnek*: I perceive; and: I receive; I receive hospitably; obtain; h. l. = *tjeng/ugěntja*, they hear.
12. *pumadđy*: L. 92. B. 18. *onótjek*: I run after one to catch him; *pin-*: quickly [296].
13. *đđ/đđgnan*: Frequent. of *fgnak*. (Intensivum: *liifgnak*).
15. *enkōlubak*: I cover my eyes, hold my hands before my eyes. *kfkadak*, see Voc. "care." The spoon and pestle changed to food, or rather: meat and rice dropped from them into the pot. pestle: a small "potato-masher."
16. *inkik̄ngaoak*: I peep through my fingers, held before my eyes. *sanguyǎn pan*: how quickly! *minsangūyanak*: I hasten, I do something busily; synon.: *kamūek*, I hasten. "*sanguyǎn pan is mangāēbam is nan tūfay!*" "how quickly you are making the spear!"
17. *đlikayū'd*: accent! *sina* = *isna*.

18. *pa(b)falđek*: I make go out, I take out of a box, a cover.

ay paděngdeng: see Voc. "jars, kinds of."

The rat divides: gong and spoon—jar and pestle; this seems to the older brother too partial, the spoon being much more valuable than the pestle. He intends to give the spoon to the younger for the pestle; but he is persuaded by his shrewd brother (who had observed the rat's tricks) to take the jar instead. It seems that the younger hides carefully his magic gifts, while the older carries his presents openly on a "*fatđəwil*," a pole balanced on the shoulder.

kotđk: advantage; meaning; use.

22. *kānan*: accent!

23. *is ken*: = into the home of... *tsa kōkětjèn*: and just then continued to cut, was cutting. [310, *tsa*].

24. *intđ kay*: for *intđ pay*.

25. *intđ măn lă*: [428]. *nan nangalđna* [*nangalđana*]: his getting-place, his taking. *nan tsătja sĭbfan*: their "usual," "frequent," "customary" meat eaten with rice. Voc. food.

27. *mandəwisak* [*mandəwishak*]: I perform a lesser ceremony; *tsəwĭshek*: I broil meat. *nilumak*: *linumak* in 28.

28. *tjanĕman*, and later: *tjenĕman*.

31. "She stands there to take out rice from the pot and to distribute it to the guests, using a shovel, a flat spoon."

THE STARS

S.1 *Wöddä nan önash id Falidfid. ümüy san ninköa ay mangila. tsa ed*
 There is sugar-cane at Falidfid. goes the owner to inspect. often then

maňgkay nan önash. isána'd kanán en "ta od aknálak na nan tsa
 is eaten up the cane. Then he says let me watch here the

2 *mangáňkay is nan önashko ay nay."* – *isáed maláfi ya aknáläna;*
 eater up of my here. Then it was and he watches.
 sugar-cane night

ma/id intjasána. kasn maŵwákaš; isáed kasn maláfi ya itjanána
 nothing he found again to-morrow; then again night and he finds
 (it is) (it is)

3 *tsádlo san mangáňkayáňkay is san önashna. – ketjéng kanána en*
 really the eaters of his sugar-cane. Then he says

"nangkö böt tsátöná nan mangáňkayáňkay is nan önashko!"
 why! - these are the eaters of my sugar-cane!

ketjéng adikóena tjaftja. isána'd ipákot nan isang ay tukfífi.
 then he pursues them. then he catches a single star.

4 – *isána'd kanán en "innákäyu 'sh ápuy is sa, ta ilantáko tja na,*
 Then he says bring light here that we see them

tay tjátõnä bõt nan mangãngkayãngkay is nan õnashko." – *isãna'd* S.5
 he- these (are) the eaters of my sugar-cane. Then he
 cause

kanãn en "padðyentãko ed na!" – *isãna'd kanãn en "adkãyu*
 says we ought to kill this Then she says do ye not
 (the Star)

pumadðy!" isãtja'd ninfũeg is san ninkõa is nan õnash. et umãytja
 kill (me) then they went with the owner of the sugar-cane; then they go

's ãfongna. isãna'd asãwãen nan ninkõa is nan õnash. isãtja'd
 to his house. Then marries (her) the owner of the sugar-cane. Then they

makãnaktja 'sh lĩmãtja. – ketjẽng en nangãyu si asãwãna ya 6
 have children, five. Then had to get wood her husband and
 gone

intsimitsĩmid nan tukfĩfi is bayãkna. kaãwakaãwãkash intsĩmid is
 she sews, the star, her wings every day she sews

bayãkna. isãed nakatsimĩdan is bayãkna. isãed malafĩ nan tãlon.
 her wings. Then she finished sewing her wings then is night the time.

– *isãna'd itsãotsao nan bãyak is nan ãnak ay yãn/a; et patayãwãna* 7
 Then she gives the wings to the son, the oldest; then she makes him fly

ad tjãya. isãed kanãn san inõtji ken amãna 'n "tjũy pay tinmãyaã
 to the Then says the youngest to his father yonder has flown
 sky

nan yãn/ãmi." – *kasĩn ãkis malafĩ nan tãlon. masũyesũyep* 8
 our oldest Again becomes the time. Fast asleep is
 brother. night

ãkis si asãwãna. ketjẽng aldãna ãkis nan tsa ay anãkna ya
 again her husband. Then she takes again one her son and

patayãwãna; patayãwãen pay san fãfãyi. – ketjẽng maãwãkas ya 9
 makes him fly, makes him fly, she the woman. Then (it becomes) and
 morning

5.9 *insũdsud san inõtji ken amána ya kanána en "tjáy pay ákis*
 informs the younger his father and says yonder again

10 *inpatáyax ina kawwáanmi!" - isáed kanán amátja en "issáka*
 made fly mother our middle brother. Then says their father you will

fumángoŋ ken sak/én, mo aláena nan isa ákis ay kawwáanyu; et
 awake me if she takes the one also who is 'middle then
 (now) brother'

11 *fumangõŋka ken sak/én." - ketjéŋ kanán nan inõtji en "dáw!*
 awake me! Then says the younger well!

fangofangõnek sika ya adika páad fumángoŋ. nay kay léytjém ngin
 I try to awake you but you do at all wake up here, indeed, you want perhaps
 not

12 *ay maísa is nannay faklulúta?" - isáed kanán nan amána en*
 to be alone on this earth Then says his father

"adtsádlo fumángoŋak, mo fumangõŋka ken sak/én!" ketjéŋ
 I (certainly) shall wake up if you awake me Then

malafí ákis ya patayáwena nan ísang ay ongõnga; ya adí makatáyax.
 it is again and she makes fly the one child but not he can fly.
 night

13 *- isáed kanán san inátja en "ketjéŋ makáyadkayú 'd sina ay tóló,*
 Then says their Then you are left here three
 mother

tjakáyú ay sinák/í ay nay, tay adí kayu makatáyax, et adtsakáyu
 you brothers here, as you not can fly then you will
 "remain"

ay sinák/í, et ad/ikapántja tjákayú is báldækyu et adtsakáyu
 brothers, then they'll make for you guns then you will be

nan ifuwisan nan tákæ. ketjéŋ tumáyax nan inátja ad tjáya.
 tax-collectors of men. Then flies their to the sky.
 mother

– *ketjěng tjaŕtja nan nginmáđjan is Ilóko; ketjěng tjaŕtja nan* S.14
 Then they were changed to Ilocanos, then they were the

ifuwŕsantja nan tákæ.
 tax-collectors of the people.

ketjěng pay tji 's okókæd. Si "Málkod" nan ninókæd. Mátyæ.
 Finished here the tale. "Malkod" was the narrator.

EXPLANATORY NOTES

1. *angkáyek*: I use up all, I eat all. *ta od: od for: ed. aknálak*: I watch day and night. *itjasána = itjanána*, he finds.

2. *tsáđlo*: himself, means also: certainly; really; finally. Cf. 12. (strongly affirmative.)

3. *tsátona: tjađtona*, these. (plur. of *sŕtona*.)

6. *mangáyuak [mangáyæak]*: I get wood in the forest; also: I go to the woods to get auspices, to hear the omen-bird.

8. *masúyesúyep*: intensive and durative.

9. *yán/a*: the oldest; *inótji*: the youngest; *kaæwđan*: those between. See Voc. brother.

11. *fangofangónek*: conative and durative: I keep trying to awake you; *adŕka páad*: you never.. you not at all.. *nay kay: kay*, for *pay*, emphasizes *nay*.

12. *fumáŕgonak* here in two meanings: 1) intransitive; 2) transitive (but as a personal verb).

13. *kayáťjek*: I abandon, leave. *makáyadak*: I am abandoned, I

nakabfayáan si inána. — isáed aláen inána nan saktjúan ya én T.3
 had finished her mother. Then takes her mother the waterjar and goes
 pounding

mandáktjæ. isháed makáyad nan anákna is áfongtja. isáed én
 to get water. Then is left her daughter in their house. Then has
 gone

nandáktjæ si inána. — isáed aláen nan ongóna nan tayáan ya insínót 4
 to get water her mother. Then takes the child the basket and goes

is nan katayáan. isána'd aláen nan lig/ó ya itangébna is nan
 into the basket. Then she takes the cover and puts it on upon the
 (winnowing-tray)

katayáan. ketjéng úmtsán si inána ya pasikpóna nan saktjúan.
 basket. Then arrives her mother and carries in the water jar.

ketjéng isáadna nan saktjúan, anápéna nan anákna. — ketjéng 5
 Then she sets down the jar she seeks her daughter. Then

ibfakábfakána is nan tákæ; ya kanántsa 'n "ma/íd inílami is nan
 she asks everywhere the people and they say nothing did we see of

anákmó." — isáed kasín sámkép is áfongtja. ketjéng tjeng/ngóna 6
 your daughter. Then again she enters their house. Then she hears

nan éngkálotókod is nan katayáan. isána'd lekuáfén nan lig/ó ya
 the noise in the basket. Then she takes off the cover and

ketjéng kasíntja ki-kíng-king. — kanántja en "kíng — kíng — issám 7
 then they again chirped. They say - - you will

inánàk nán mòtíng! ketjéng iláen inána nan tayáan ya nakáyad
 have as the riceneal! Then sees her mother the basket and left were
 your
 daughter:

nan tóngan nan anákna. — ketjéng ináka sh' inána ya kanána en 8
 the bones of her daughter. Then cries her mother and says

T.8 "aykǝ way mamangwǎni en ngǝmǎdsan san anǎkko is tǝlin? aykǝ
 would say that changed was my into a did
 anyone daughter ricebird?"

way adǝk itǎnoy; mo nan mǝting ay kanakanǎna, et tsak idjǝadǝǎ."
 ever I not grant when rice (was) her asking then I gave (her)
 (her wish) always

9 – isǎtja'd inmǎngmang tja inǎna. isǎed sumǎkong san nginmǎdsan
 Then they sacrificed, "her Then returns the one changed
 parents."

si tǝlin. ketjǝng kasǝtja kikǝngking; kanǎntsa ay inkǝngking en:
 into ricebirds. Then again they chirped they say, chirping

"kǝng – kǝng – inanǎkmo nǎn moting!"
 – – have as your child the pounded rice!

Ketjǝng tji is okǝkǝd.
 Ended here the tale.

Si Mǎlkod nan ninokǝkǝd.
 "Malkod" is the narrator.

Falǝnglong (Antero).

EXPLANATORY NOTES

1. nan ǝsa 'y: a certain (not: a girl). finǎyǝ: hulled rice, which is pounded to mǝting, rice-meal.

2. mid nongnǝngmo: "you are good for nothing" ("Taugenichts; vautreien"); adpay: ad taken from the verb angkǎyim. nakabfayǝan: [299].

3. manǎktjǝ: with the water-jar; mang + saktjǝan. nanǎktjǝ: preterite. ǝn nanǎktjǝ, pronounced: innanǎktjǝ; the verb ǝn: goes, must not be mistaken for the Augment in such combinations!

4. ǝmtsǎn: she arrived at home, "she returns."

4. pasikpǝna for: pa/sikpǝna, lit.: she causes to enter; she carries into the house.

5. Reduplication: she asks eagerly and frequently, "everywhere," many persons; she keeps asking.

6. *kasintja*: they again; the child is transformed into several birds!

7. *Issam*, which takes here the possessive ending from *inanak(mo)*, as auxil. of future. See [308].

"If you like better to keep your rice, than your child, you shall have the rice as your child henceforth." (This phrase occurs frequently after metaphoses: K. 10, M. 6, 12.)

8. *aykōway* or: *aykō way*; *way*, syncop. form of *woday*. "is there any one saying that" Or: "who would say that... who would believe that... would any one imagine that..." *itānoy*: agree, grant a wish, "say yes!" *mo kanakanāna*: whenever; as many times as: Redupl. *tsak*: often, "each time," I used to...

9. *tja*: collective article [39 ff.] they, whom her mother represents; the family. *māngmang*: ceremony, invocation and sacrificing of a chicken. The metre is trochaic; the natural accent yields to the rhythmical ictus! *Ketjěng tji*: as synon. was given: *nafāash*, from *fāāshek*, I finish, end.

KOLLING

Wodā nan djūrwa 'y fobfāllo, nan isa 'y yūn/a ya nan anōtji. K.1
 There are ' two boys the one the older and the younger.

ěntja nangāyē ay sināki. isātja'd isā nan kinayōtja.
 they go to get wood, the brothers. Then they take home their "wood gotten."

- K.1 *isǎed isúnon inátja ya adí fumítjang. isǎed kanán inátja en*
 Then put into their but not it burns. Then says their
 fire mother,
- 2 *“ngāāg nan kinayóyu!” – nan yún/a kanána en “ténkāmí mangáyæ*
 bad (is) your “wood the older says let us go to get wood,
 brought”
- si lípat!” isátja’d umáy et isǎadtja nan kinayótja ya adí fumítjang.*
 dry Then they go then they take their “wood but not it burns.
 branches home gotten”
- isǎed kanán inátja en “nangkǒ; mǐd nongnǒng nan nangayéanyu*
 Then says their why! nothing the value of your wood-
 mother gathering
- 3 *tay adí fumítjang; nan yǎngkay áshokna nan ángsan.” – isǎed*
 because it does burn only its smoke (is) very much. Then
 not
- payyáen nan yún/a nan kalín inátja. isána’d kanán is nan*
 hurts the older the word of their Then he says to
 mother.
- anótjina ’n “énta mamálid is nan kamánta ta énta aláen san*
 his younger let us two to sharpen our axes that we two to get
 brother go go
- inílak ay nalángolángo ay lípat, et adtsáddlo fumítjang.”*
 which I saw very dry wood and this surely will burn.
- 4 *– isátja’d mamóknak ay sináki. isátja’d inúmtjan is nan kakáyæan.*
 Then they go out to work the Then they arrived at the woodland.
 brothers.
- isǎed kanán nan anótji en “mangayóta ’d ísna!” isǎed kanán*
 Then says the younger let us two get wood here Then says
 brother
- nan yun/ána ’n “énta ’sh nan tjái ’y káæwad nan ántjoántjo ay*
 his older brother let us go to yonder place of the very high
- 5 *fáddang. sfa tji ’s énta umála is aæwídda.” – isǎed kanán nan*
 trees. right there we must go to get our load. Then says the

inótji en "taddō adfta ūmtjan, mo intō nan kanām en umālanta K.5
 younger how long, we not arrive, where you say (is) our "getting"
 place

is aæwīdta." isāed kanān nan yūn/a en "ēnta 'sh nan kōkkōkōdnā!"
 for our load. Then says the older let us go to the nearer place
 (a shorter distance).

isātja'd ūmtjan is nan kāæwad nan āntjoāntjo ay fādang.
 Then they arrive at the place of the very high trees.

– *isāed fōlādjin nan yūn/āna nan wānisna, isāed nan dikāmna* 6
 Then unties the older his breechcloth, then his shell

ya nan sangkitāna ya nan soklōngna ya nan fobangāna ya nan
 and his girdle and his hat and his pipe and

kātjingna ya nan tjokāæna. isāna'd kanān is nan anōtjina en
 his brass-chain and his pouch. Then he says to his younger
 brother

"īgnam nan tjokāæko, nan wanīsko, nan katjīngko, nan soklōngko,
 hold my pouch, my breechcloth, my chain, my hat,

nan dikāmko ya nan fobāngak." isāed kumālab nan yūn/a ad tōngtjæ.
 my shell and my pipe. Then climbs the older high up.

– *'shānad sibōen nan pānga ya kanāna 'n "ngāk! ngāk!" ya isāna'd* 7
 Then he cuts off a branch and says – – and then he

kanān ken anōtjina en "sānā kāy!" isāed padānen nan anōtjina 'sh
 says to his younger "right Then receives his younger
 brother now!" (catches) brother

koāpna. – isāed kanān nan anōtjina en "nāngkō; ēpōm nā mo!" 'sāed
 below. Then says the younger why! your leg this, truly! Then
 brother

kanān nan yūn/a en "fakōn! līpat pay ay nalāngolāngo!" kasīna
 says the older "not so!;" wood, indeed, very dry again he
 brother

K.8 *kanán en "ngák! ngák! sánă kăy si lípat ay nalángolángo!"* --
 he says - - "right wood very dry (I throw down)
 now!"

"nánkô; kadúan nan épom ná mo!" "fakón! kadúan nan
 why! the other your leg (is) this "not so!" another

pánga sha 'y nalánglángo!" - "oh!" *isáed kanán nan inótji,*
 branch, this, very dry. oh, then says the younger,

"aykí siya na 'sh pánga? nánkô; épom tja ná mo!" -
 is this here (to be) a branch? why! your legs, these verily!

"ngák! ngák! sána kay; si nalángolángo 'y fánánig ay pánga!"
 - - "right very dry small twigs
 now!"

'sáed kanán nan inótji en "nánkô; límam ná mo!" "fakón!" isáed
 Then says the younger why! your arm this verily! no; then

10 *kanán nan yán/a; "pánga sha 'y ningkalángo!"* - *isháed inkúfkok*
 says the older twigs these, very dry Then shrieked

nan yán/a; kanána 'y inkúfkok en "kúkúfko! kúkúfko!" isána'd
 the older he says, shrieking - - - - - Then he

kanán is nan inótjina en "isám nan wánis, nan kátjing, nan sóklong,
 says to his younger take home the breech- the brass-chain, the hat,
 brother cloth,

nan sangkítan ya nan fobángak ken ináta; kanám ken ináta 'n "álaem
 the belt and my pipe to our tell to our take
 mother mother

11 *nannáy ta inanákmó!"* - *'sháed ináka nan anótjina; kanána en*
 these that they be your Then cries the younger he says
 son

"aykóak pay shumáa? ya ngăg kotókkó ay makáyad ken ináta?"
 shall I really go home and what "is my use" being left alone with our
 mother

nāngkō; manākas si ngamātsanta'd ay sināki is kōlling." K.12
 why, it is better we transform ourselves we brothers into serpent-eagles(?).

– *isāed kanān nan yūn/a en "ek umāyak is fanfanāw̄wi, ta ifuēgna*
 Then says the older I go to call a hawk that he takes
 along

sīka id fobfāy." *isāed sumāa nan anōtji ya kanāna ken inātja*
 you home Then goes home the younger and he says to their mother

– *en "ālaēm nannāy wānis ya sōklong ya sangkītan ya nan fobāngan* 13
 take this breech- and hat and girdle and the pipe of
 cloth

yūn/ak, ta inandkmo, tay tsatsāmaka ken tjakamī ay sināki;
 my older that you have (them) as too-severe-you-are to us brothers.
 brother as your son,

tay mīd siādēm. ēngkami mangāyo et kanām en "adī fumtjjang
 for nothing you like. we go to get wood, then you say it does not burn

nan kayēēnmi." – *isā'd ināka nan si inātja; kanāna 'y mangwāni en* 14
 our wood. Then cries their she says saying
 mother

"ngāg kotōk tōshā!" isāed kanān nan inōtji en "sīa sha nan
 "bad use (thing) this" Then says the younger right this (is)

kinānapmo; aykōka kasīn ināka ya kasīn tsāan is tomoltan yūn/ak
 "your desert" do you again weep and again not for the return of my
 brother

istji? nginmātjan is kōlling!" – ketjēng inmangmāngtja. 15
 yonder he is transformed to an eagle. Then they sacrifice a chicken.

isāed shumāa san nginmātjan si kōlling is āfongtja. isāed bumātong
 Then comes home the "transformed into an eagle" to their house. Then he sits

is nan tabfōngan nan āfongtja. isātja'd māngan ya itsaotsāotja
 upon the top of their house Then they eat and they give (him)

K.15 *nan wadwādna ya adfna tsaowādèn; apīd yāngkay ènkokuīkok is*
 his meat (share) and he does take; he only shrieks on
 not

16 *tafōngan nan āfongtja. – isāed ināka si inātja; kanāna ay mangwāni*
 top of their house. Then weeps their she says speaking
 mother;

en “banādkka ta mangantāko!” isāed adī; isāed tjakasna ay
 come down that we eat Then he does then he immediatly
 not;

tumāyax ya ènkuīkok.
 flies off and shrieks.

Ketjéng tji is okōkæd. Si “Malkod” nan ninokōkæd. Mātyæ
 Ended here the tale. “Malkod” has told it.

EXPLANATORY NOTES

1. *fobfālo*: sing. for plur., as often! *anōtji*, or: *inōtji*.
kinayōtja: *kāyæ*, wood, with preterite infix: their wood which they had gathered.
isūnon: Nom. actionis: *isūno* and “genitive-indicator” -*n*.
ngāāg: *āā*, drawn and spoken with disgust!
2. *lfpad* [*lfpāt*]: dry branches on trees. (*bāding*: dry wood fallen from trees.) *nan kayæenyu* or: *kaōwinyu*.
3. *payyūen* or: *pa/ayūèn*; *pa/ayūek*: I hurt, insult by words.
kāman, Tucucan word for: *pīnang*, an ax. *adtsādlo*: “this very wood,” or: “surely;” *tsādlo* means: self, the same, the very same. Cf. S. 2 and 12.
4. *anōtji* was constantly interchanged with *inōtji*.
sīa tji 's, or *sīyadsis*: therefore.
5. *taddo*.... how long will it take to get there.... [357]
umālanta: our getting-place, of us two: *um-ala-an-ta*.

6. *dfkam*: a large, flat, iridescent shell worn as ornament on the "wanis," i. e. breech-cloth.

7. *sibðèn*: i. e. he cut or broke off his limbs, imitating the sound of cracking wood. "*sána káy!*" calling one's attention to an object thrown to him: look out, it comes now! [313].

8. *ná mo*: pron.: *námo*; *mo*: affirmative particle, emphasizing *na*: here; so: *sámo*. *fakón!* no! not any limb but... [323]. *kadúa* [*kádwa*]: second companion.

9. *fandnig*: the only plural form of an adjective obtained.

10. *ta inanákmo*: Cf. T. 7 and Note.

13. *tsatsámaak*: lit. I am too much; too exacting. *ma/íd siádek*: I like nothing, I am discontented with everything.

14. *nan kinánapmo*: "your seeking," what you sought, brought about; i. e. it is your fault; you deserve it. *anápek*: I seek, search.

kasín... kasín... the one time you cry, the other time "not any more;" "you cannot help crying now;" idiomat. cf. B.27.

16. *tjákasna* [315].

Si Malkod: the narrator must be named; if he is unknown, "Malkod" must be named as the imaginary inventor of the tale; for: "*mo nan ninokókæd si Malkod, et adím iitáæwén*: if "Malkod" is the narrator, you do not dream (of the story). [In Otto Scheerer's "The Nabaloi Dialect" (Idiom of the Ibaloi in Benguet), Ethnol. Survey Publications, Vol. II, Part 2, Manila, 1905, p. 167, the word *malkut* is said to mean: the specters of dead people.]

THE MONKEY

M.1 *Wödd nan sindäki ay infölu is tlin; nan laläki*
 There are a brother and a sister who watch ricebirds, the boy

infölu is äma, nan fafäyi infölu is kapäyoan. nan äman nan
 guards a garden, the girl guards a ricefield. the father of the

laläki kimmabidüa; kabiduäna nan änan nan fafäyi.
 boy had married a second time; he married the mother of the girl.

2 — *marwäkas ya i/änräd inätsa nan shengedtsa. nan äman*
 It was to-morrow and carried out their mother their meal. The father

nan laläki mangänab si ögsa ya nan läman. nan bädang nan
 of the boy hunts deer and wild pigs. The meat of the

yün/a is nan shengädna ay läman ya amöngäna is san andäna
 older (boy) in his meal, which is pork, is "her gathering" for her

3 'y *fafäyi. mäkan yängkay nan yötäna is nan laläki. — kasin*
 daughter. Rice only (is) her bringing to the boy. Again

äkis marwäkas; isäed i/änräd inätsa nan shengädtsa ay sindäki.
 it is to-morrow then carries out their mother their meal, of the children.

nan nafǎngösh ay mákan yóina is nan laláki ya nan kawís ay mákan M.3
 the rotten rice she to the boy and the good rice
 brings

is nan anákna 'y fafáyi. — ketjéng nan laláki ay ának nan kinabiduána 4
 to her daughter. Then the boy, as son of the man with second
 wife,

tsána tsaowáden nan shengédna, tsána iká/up; shúmya yangkay
 as often receives his meal, so often buries it; only (it is)
 as he he

nan ának nan fafáyi ay tsáma 'y mangamángan.
 the daughter of the woman who much eats.

— mafkód san laláki, tay nafǎngösh nan tsa yóöy nan kasna 5
 emaciated the boy, because rotten is "the usual bringing" of his
 (is)

innína. isáed kanán amána en "tek ed flaén nan midlágná!"
 stepmother. Then says his father I must to see "sonny"
 go

ketjéng úmüy si amána; umáy et ya ibfakán san laláki ken
 Then goes his father, he goes then, and tells the boy to

amána nan shengédna ay nafǎngösh. — ketjéng kanána en "fssam 6
 his father of his meal that is rotten. Then (the boy)says you will

inának nan tsam inpayáí ay shengédko." ketjéng kanán amána en
 have your sending which my meal Then says his father
 as son usual is

"ngäg nan ínmad is nan shengédmo?" — ketjéng kanán nan anákna 7
 what happened to your meal Then says his son

en "nan máadjí tsam inpayáí ken ínák ay shengédko'd ya
 forsooth, you often made bring my mother, that my meal was
 (should be)

nafǎngösh." — ketjéng kanán amána en "ya nan pay tsak inpayáí 8
 rotten. Then says his father well, that I used to send

- M.8 *ay shēngédmo'd mākan et mabādabadāngan is nan tsak anāiban ay*
 as your meal, rice and meat added to it from (that) I often hunted
 (should be)
- 9 *lāman ya nan ōgsa.* – *ketjěng kanān san anākna 'n "pāsīg pay*
 wild pig and deer. Then says his son thoroughly
- 10 *nafāngōsh nan shengédko ay tsam payāi.* – *ketjěng kanān amāna*
 rotten was my meal which you often have sent. Then says his father
- 'n "kanāipan! amfuyā'kash si nafkodka! nāngkō pōt olōlāy nan*
 "Why! is that so?" therefore you are thin why! evil (is) the
- 11 *ikākan nan kasīm innīna!* – *isāed kanān nan amāna en "sāāta 'd*
 acting of your step-mother. Then says his father let us two
 go
- id fobfāy!* – *ketjěng adf; kanāna ay mangwāni en "sāāka 'd*
 home Then (the son) does not he says, speaking you may go
 (consent) home,
- man.* – *ketjěng kanān amāna 'n "sāāta'd maadjī ay sināma.*
 indeed. Then says his father let us go home, forsooth, as father and
 son.
- 12 – *ketjěng ālan san anākna ya kumālab is nan fādang. ketjěng*
 Then "the direct of his son is climbing on high trees. Then
 way"
- inīkak; kanāna ay onīkak: "hāg! hāg!" "īssam inānak nan*
 he screams, he says screaming – – you will have as child the
- ānak nan kinabīduam ya nan tsam inpayāi ay shengédko 'y*
 child of your second wife and your usual sending, my meal that
- 13 *nafāngōsh.* – *ketjěng ināka si amāna ya ketjěng ōnoōnōtjīna san*
 was rotten. Then weeps his father and then he follows
- 14 *anākna. ināktsāāksang is nan fādang. – ketjěng tsā kanān nan*
 his son he jumps "always" on the trees. Then keeps saying

amāna 'n "bumanādkka man, ta intotoyāta, ta sumādata ad fobfāy et M.14
his father come down let us two talk, let us two return home then

admadgēnta is nan fānfanŋg ay āfong." – *adī san anādkna; kanāna* 15
we two shall live in a little house. (he does) his son he says
alone not,

ay mangwāni en "ēngka 'd, āma, tay sak/ēn ngamādsanak is
speaking you should go! father, because I am transformed into

kā/ak." *ketjēng sumāda s' amāna is nan lafī ad fobfāy.*
a monkey. Then returns his father in the night home.

– *ketjēng kānan asāwāna 'n "ēngka man malafīlafī ay?"* 16
Then says his wife why do you, pray, come in the night

– *ketjēng kanān san asāwāna ay lalāki en "lafīn tōndā 'sh! kanafkapān* 17
Then says the husband night this "miserable" you
(you say?)

si fafāyi! nangkōka mangtsu is fafāyi. nangkōtāko ḍḍshden
woman why! you are a wicked woman. why! we do provide enough

nan shengēdtja 's amīn nan anākta!" – *ketjēng tsāna pintjaytjāyan* 18
meal for all our children Then he many kicks
times

san asāwāna ay fafāyi. ketjēng inītsangtsa. san anādkna ay
his wife. Then they are divorced. His son who

nginmādsan is kā/ak et ḍna amōngēn nan kā/ak ay
was transformed into a monkey then goes to assemble the monkeys,

angāngsan is nan ēmātja.
great many into their garden.

Ketjēng tji 's okōkōd.
This is all of the tale.

Si Malkod nan ninōkōd.
"Malkod" is the narrator.

Mātyæ ya Falōnglong.
and

EXPLANATORY NOTES

1. *infōlu* or: *infōylu*.
2. "shēnged," carried to the field in the basket "tōpil," consists of rice with "bādang," a piece of meat placed on the rice. *lāman* and *ōgsa* [*ōgsha*]: see Voc. food.
amōngēna: lit. "she assembles," i. e. she takes all the meat out of her stepson's share, "she picks it all together out," for her own child.
3. *ay sināki*: in apposition with *-tja*. their, namely of the...
The boy has no meat at all and gets besides only rotten rice.
4. *sūmya* [*shūmya yāngkay*]: Ex. *sumyāka yāngkay ay manūbla*: you alone are smoking; *sumyāka yāngkay ay kāwīs nan kōam*: you alone take the good things for yourself. *sumyātja yāngkay ay inkāēb is fānga*: only they are making pottery. *tsāma*: much (unreduplicated only here).
5. *ībfakak*: I ask, and: I answer a question, I tell. (Person. in cas. obliq.)
6. Formula: *īssam inanak...* see: T.7; K.10; infra. 12. *yāik*: I bring; *pa/yāik*: authoritatively: I order to bring, I send out. *ngāg nan īmad?* "what is the matter with.." from *ūmad*, it happens.
8. *mabādabadāngan*: "richly" provided with meat; much meat placed on rice.
9. *pāsīg*: pure, without any admixture; *pāsīg falfdog*: it is all gold, pure gold.
10. *kanāipan*: an exclamation of angry surprise when discovering the cause of some evil. See 17, where *kanai* has a personal suffix.
amfuyākash.. is: for this reason; therefore. *amfuyākash is ma/īdka 'sna*: "for this reason you were not here!" (used mostly in exclamations).
olōlāy: still stronger than *ngāāg*, bad, mean.
11. *sāāta'd*: hortatory mood, with infix *-um-* omitted; dual.
mā ādji: "donc," "gehen wir also;" *sināma*: [60].

12. *ála*: the direct way; the immediately following action [318].
 "há'g!" interjection of the monkey language. *issam...* see Note to 6.
13. *inaktsaá'ktsang*: he jumped from tree to tree; frequent. form.
14. *tsā kanaan*: he says often, several times, keeps saying. (*tsa*, not *tsána*, because the "subject" follows the verb.)
mādgēnak: I live without wife, in celibacy.
16. *kānan*: accent! but in 17: *kanān*. *malafilaf'ak*: [413].
17. *laf'ntōnāsh*: this (you call) night? *tjenūmtonāsh?* this you claim to be water? *asūntonāsh?* you call this a dog? (ironically)
ö/ōshdek: I keep well, give enough and never miss to give; I provide with plenty; I treat well, care for.
kanā'kapān: "how miserable, wicked you are!" Ex.: *kanā'tjapan*: how bad they are! *kanā'kayupan*: how bad you are! [*kanā'kāyu pan*].
18. *pintjaytjāyan*, or: *bōntjaytjāyan*: "kick quickly." *ōna*: from *ek*, I go; *ēna* or: *ōna*.

PALPALAMA AND PALPALAKING

P.1 *Tja Palpalāma ken Palpalāking ēntja insāib. si Palpalāma*
 (They,) Palpalama and Palpalaking go to dam off a river. Palpalama

sāp'pēna nan palupō. si Palpalāking kanāna ken Palpalāma en
 dams off the fast running water. Palpalaking says to Palpalama

- P.1 *“saḍpenta sa ay djūa!” isāed kanān Palpalāma en “saḍpek na ay*
 let us two that “together” Then says Palpalama I dam off this
 dam off
- ṭsang.” isāed kanān Palpalāking en “tek saḍpēn nan pōshong.”*
 alone. Then says Palpalaking let me dam off the stagnant
 go to water.
- 2 *– isāed sindib Palpalāma nan palūpo. āngsan nan inḍāna ay kātjōu.*
 Then dams off Palpalama the current. many he catches small fish.
- 3 *si pay Palpalāking ma/īd inḍāna is kātjōu. – isāed kanān Palpalāking*
 Palpalaking nothing catches, fish. Then says Palpalaking
- en “inḍka ’s ṭsa ’sh kātjōu!” isāed kanān Palpalāma en “ngāg*
 give (me) one fish Then says Palpalama what is
- kotōkko ay mangitsāotsao ken sīka? aykḍ ngāg ta alḍēm nan ṭsa ay*
 my to give (one) to you why ought you to one
 “advantage” get
- 4 *kātjōu?” – isāed kanān Palpalāking ken Palpalāma en “yāka;*
 fish Then says Palpalaking to Palpalama well then;
- yāim nan kōweng nan katjōó mo!” isāed kanān Palpalāma en*
 give (me) the ear of a fish Then says Palpalama
- 5 *“ngāg kotōkko ta alḍēm nan kōweng nan kātjōu?” – isāed kanān*
 what is my use that you get the ear of a fish Then says
- Palpalāking en “yāka; yāim man nan kōweng nan tjālīd.” isā’d*
 Palpalaking well then; so give (me) the ear of a “tjalid.” Then
 (of a fish:)
- kanān Palpalāma ’n “aykḍ ngāg ta alḍēm nan kōweng nan tjālīd?*
 says Palpalama why ought you to get the ear of a tjalid
- 6 *sak/én ngin ya fakénak?” – “yāka; yāim man nan apāngoy si*
 I (am) perhaps “not myself?” well then; give (me) the leg

ǎgkǎmǎ! *isǎed kanǎn Palpalǎma en "aykǒ ngǎg ta alǎem nan* P.6
 of a crab Then says Palpalama why ought you to get the

apǎngoy si ǎgkǎmǎ?" – *isǎed ǎmüy si Palpalǎking is nan atǎto.* 7
 leg of a crab Then goes Palpalaking to the ato-resting-place.

isǎna'd ildǎen nan akfǒb; isǎna'd kǎnǎn nan akfǒb. isǎna'd kanǎn en
 Then he sees a fruit then he eats the fruit. Then he says

"fǒb! – fǒb! – mǐd kankǎnǎnǎ 's akfǒb!" isǎed kanǎn Palpalǎma
 fob! fob! nothing he eats (of) fruit! Then says Palpalama

en "tak/ǎn mo mǐd kǎnek is akfǒb; ayǎka nan indlak ay kǎtjǒu,
 nevermind, if nothing I eat (of) fruit Plenty I have caught fish,

nan tjalǎd, nan ǎgkǎmǎ isǎed nan lǎlǎng." – *isǎtja'd sumǎa id fobfǎy.* 8
 "tjalid" crab then also "lileng." Then they go home.

isǎed madǒy si Palpalǎking; nan sangadjǎlǎna falǎda; nan
 Then dies Palpalaking his death-chair (is of) iron rods

tǎktjǎǎna gǎngsa; nan takǎdna kǎtjing. – isǎed kanǎn nan 9
 his seat (were) gongs; his rope: brass chains. Then say the

tǎkǎ is nan inǎna en "susumǎdka 'sna, ta ǎngkǎmi umǎa is kǎwǎtan
 people to the old woman wait here let us go to get a cock

is otǒngna ad Kalǎwǎtan." *isǎtja'd kǎmǎan. – isǎed kanǎn* 10
 for death-ceremony at Kalaowitan. Than they went away. Then says

nan nadǒy is san inǎna en "ofǎtjim sak/ǎn!" isǎed kanǎn nan
 the dead man to the woman untie me Then says the

inǎna en "aykǒ ngǎg ta ofǎtjek sǎka?" isǎna'd kanǎn en "ofǎtjim
 woman why should I untie you Then he says untie

P.10 *sak/én pay; mo adika umóbfat ken sak/én, pinpadéak síka!*
 me if you do not untie me, I quickly strike you

11 – *isána'd ofátsen san nadóy. isáed lumáyayá san inína. isáed úm̄tsan*
 Then she unties the dead. Then runs away the woman. Then arrive

nan ipækáay ay en inmála is kaæwítan is nan otóngna ad
 the people who went getting a cock for his death-ceremony at

12 *Kalaæwítan. isátja'd tjiápén san nadóy. – isátja'd kanán en*
 Kalaowitan. Then they catch the dead. Then they say

“tjerkóna! tolnokantáko 'd nan kowéngna, mo adí engká/tjén.”
 – – – let us drive a wedge his ear if he does flinch.
 into not

ketjéng tolnókantja nan kowéngna ya ká/tjén ay engká/tjén.
 Then they “pierced” his ear and he flinched “very much.”

13 *Ketjéng fumángon. – isáed kanán Palpaláma en “yáim nan ísa 'y*
 Then he revives. Then says Palpalama give (me) one

gángsa!” isáed kanán Palpaláking en “aykð ngäg ta aláem nan
 gangsa (gong) Then says Palpalaking why ought you to get

14 *gángsa? san kinatjémo 'd igáaka inmáktan ken sak/én.” – “yáka;*
 a gong your “fishing” you did not share with me well then

yáim man nan ísa 'y faláda!” “no! aykð ngäg ta aláem? – –
 so give me one iron rod no! why ought you to get it?

san kóweng si tjalíd et adím itsáotsao ken sak/én ya.”
 the ear of “tjalid” you would not give to me

Ketjéng tji is okókæd.
 Ended here the tale.

Si Malkod nan ninokókæd.
 Malkod is the narrator.

Mátyæ and Falónglong.

EXPLANATORY NOTES

1. *tja* [tsa], coll. art. [39]. *saŕpek* [saŕpek], Person. vb. *insãibak*: I dam off a part of a river to catch fish. *palupŕ*: the waves, rippling, caused by a stony bed, the current. *pŕshong*: a stagnant part of a river (and: the sea).

2. *inãana* for: *inãlãna*. *ãngsan...* lit.: much was his catching, namely *kãtjŕu*.

3. *is ũsa'sh*: [396]. *aykŕ ngãg ta...* Idiom: what is it that.. "why should I, you, he etc.?" *ngãg kotŕkko*: of what advantage, use, is it for me?

5. *kãtjŕu*, *tjalŕd*, *lŕleng*: see Voc. fish.
sak/ẽn ngin fakẽnak? "I have to look out for myself; why should not I myself come first?" "am I perhaps not I?"

7. *atãto*: flat stones, as resting place for people coming to an ato.
akfŕb? fob: a sound imitating swallowing. The metre of this verse is trochaic. *tak/ẽn*: "I do not care; it matters not; synonym.: *ẽlãi*."

8. *sangãdjil*: J. XLI, Somkad's death-chair.

9. *inãna*: an old woman guarding the dead.

11. *tjipãpẽn*: the dead is supposed to have regained life and to have run away.

12. "*tjerkŕna!*" an exclamation, "not in Igórot language," as was claimed. *tolnŕkak*: I drive a wedge, a pointed piece of wood, a spike into the ear of a person to convince myself of his death. *kãtjen ay..* [293].

13. *kinatjŕẽmo*: *kãtjŕu*, fish, with preterite infix *-in-*. "Your former catching fish."

14. *no!* pron. as Engl.: naw. *kŕweng*: "ears" i. e. gills.

VARIA

V.1 — — *Mo infalognídtja, én/ngáætja nan tákæ ya nan fě́sæl. nan*
 When they go to battle, shout the men and the enemies. The

lalaláki fakákéntja nan láta, (ya infúkaætja) ta umalían
 men strike (with battle-axes) the ground and call that shall come on

nan fě́sæl. nan fafafáyi umögiádtja is nan alían nan fě́sæl ya
 the enemy the women are afraid of the coming of the enemies and

is nan mamə́wántsa is nan fli. siádsi nan intafónantja is nan
 of their burning the town. Therefore their hiding in the

págpag; ifuéggtja nan ánanáktja. nan lalaláki fukáəwantja ay
 woods they take (along) their children. the men exclaim

mangwáni en "íkăyu man! míd lumăyáə! fulálaw! sinúka'sh ay
 saying come on, then! nobody shall flee! forward! who are you,

umögiad? — mangösímadöytáko! adikóéntáko tja na!" —
 coward? let us all die together! let us pursue these here

intatá/otja ya fekáshéntja nan fálfeg is nan fě́sæl.
 they spring and throw the spears at the enemies.

Notes: *ta umalfan*: a Nomen actionis? that "it is coming-time" or: "coming-place?" *fakākēntja*: they hit the earth and stroke it with the blades of their axes, their blades being held flat on the ground; the warriors pretend to sharpen them. *mamæwāntsa*: Nomen agentis of *pæāk*, I burn, destroy by fire.

fulālaw! battle cry of attack; "hurrah!" *mangösomadöytāko*: "let us all kill each other [112]." *adikōek*: pursue, or: catch running after. *intatā/oak*: I leap continually, on the same spot, a little forward or to the sides to dodge spears, stones, and to keep my body ever ready for attack and defense.

-- *Mo inōd/ōd nan ōlom, et ēngka pashābok nan awākmo* V.2
 If aches your head, then go to have "blown" your body,
 (throbs)

tay insakft. umāli nan insābok ya subōkāna nan ōlom, et makđan
 as it is ill. comes the "conjurer" and blows at your head then removed is

nan inōd/ōd is nan ōlom. nan insābok kanđna 'y mangwāni en
 the aching in your head. The "conjurer" says saying

"sfnu nan nāngyu ken sīkā?" [paymō: si Wānnak nan nāngyu
 who is the one making ill you or Wannak has made ill

ken sīkā. - paymō: si Kidkftjāy nan nāngyu ken sīkā!] đēni 'd
 you or Kikitjāy has made ill you soon

makđan. - "subōkak sīka is nan sēyag nan ākyu!" đēni 'd makđan.
 it is removed. I blow you into the rays of the Sun! soon then it is removed
 (i. e. healed.)

Notes: The "healing blower," the conjuror, removes an evil spirit that has caused illness, an "*anfto*," as those of "*Wānnak*" and "*Kidkftjāy*." I cause sickness: *ōy/yōwek*, or: *iyūwek*; with the Nom. agentis: *māngyu* [*māngōü; māngōyü*]. Observe: *sīkā* and *sīka*. *sēyag* and *sāyag*: the "morning-rays." *sīka*: I blow you, *anfto*, into...

- V.3 -- *Nan lřmam řmřy is nan mřstřřm. nan lřmam ya tsaktsřki*
 The "night-mare" goes in the night. The "řmam" is a big

ay třkř. řlekwřbko ya adřak makailřkwab. anřto tři.
 person. I "try to" move and I not can move an anito (is) that.

Notes: *řmam*, a ghost in human form, sitting on the sleeper, night-mare. *řlekwřbko*: I move, try to breathe; *řleklekwřbna nan řřd*: the pulse beats; *anřto*: soul of dead; ghost.

- 4 -- *Ayřwan ad Okřki! sumakřngkřyu tsřdlo řsna, tay nay tsřmi*
 Wild buffalo at Okiki, come together hither, as here we often

řsmek ay mřngřpřy ken třkřyř, řsna 'd Wakřlan; tay řyam
 think of making sacrifice to you here at Wakalan; because at wedding

si řnanřk nan třřmi mangisřngan ken třkřyř, et
 of children we always take one of you then

madsa/omřngkayř řdřř!
 multiply, surely!

Notes: "Labad-Ceremony:" Upon the rock: *řřto ad Wakřlan*, "far distant from Bontoc," the rich men (*gadsřngyen*) perform a fire-sacrifice (*mřngřpřy*) and call their choicest game to come "to this very (*tsřdlo*) spot from their home at *Okřki*." *řsmřkko*: I remember, "do never neglect, always think of."

- 5 -- *Nan ongřnga adřna řstřř nan adřy si mřnok, tay mo řstřřna*
 The young people do not eat the liver of chicken, because if one eats

nan adřy si mřnok, mo řntřktak, et řnsakřř nan adřyna ya
 the liver of chicken, when he runs then sick his own liver and

umōgiad. nan āngkay amām/ma ya nan inān/na nan mangīstja V.5
 he is cowardly. Only old men and old women are the eaters

is nan ādōy si monok, tay lāēwa is nan ongōnga.
 of the liver of chicken, because it is wrong for the young.

Notes: *ādōy* and *ādōy* [*ādūy*]: liver; it is forbidden also to eat the heart of chicken. old men: married men who are not affected by the spell.

-- *Mo iitāxim nan āsu ay tsa umōn/ōnod ken sīka, tit/twa* 6
 If you dream of a dog always following you, it is a true sign

ay adumanākka.
 that you will have children.

-- *Infagfagtōtja nan ānānak si iFēntok ya nan ānānak si* 7
 They have sham-battles, the boys of Bontoc and the boys of inhabitants

iSamōki is nan līshlish. alāēntja nan fatō ya fakāshēntja. wodā
 Samoki during the "lishlish." They take rocks and throw them. Some inhabitants

nan matoklāngan is nan ōlo paymō is nan āwak.
 are hit on the heads or on the bodies.

Notes: *ānānak si..* "Bontocboys" [76]. *līshlish*: festival after the rice-harvest. *fatō* and: *fāto*, *bāto*: stone. *toklāngak*: I hit the head; by zeugma, here also with: *āwak*, the body.

-- *Dax! sīka tumgōyka! lēytjek ay makitotōya ken sīka! adīk* 8
 He! you stop! I want to speak to you I do not

kēkkēn nan djālan; masāngutak is nan pāgpag. ipītjum nan
 know the trail I have lost my way in the forest. show the

ma/yōi ad Fě̃ntok paymō mifuǒgka ken sak/ě̃n! kad nan umtsānanmi
 direction to Bontoc or accompany me when shall we arrive

istjī? intō nan mabfālñ ay umālak is kǎnak?
 there where is it possible that I get something to eat?

mo umālika ad Fě̃ntok, et umāykami amñ ay umāfed ken sika is
 if you come to Bontoc, we go all to meet you

nan sakōn nan wānga.
 near by the river.

aykē way tākē 'sna? intō pay si āmam adwāni? aēāy nget
 Is anybody here? where your father now? probably
 (at home) (is)

wodā's āfong. kāmāanak aswākas; adadik flaēn sika aswākas.
 he is in the house. I shall leave to-morrow, I shall not see you to-morrow.

adika engkākāl is ēlāi ngāg si sa kēn tōdī. sīnu nan nangwāni si
 do not tell anything of this to him (her). who said

sa? nan nimmīmko aēāy ngēt stya 'y fafāyi.
 so? as to my thinking perhaps she.

lēytjēnmi nan flīmi ya padōyēnmi nan fēshēlmī!
 we love our country and we kill our enemy!

SONGS

The following Songs have been collected with extreme difficulty. Many words and phrases of these belong to a "Song-Dialect;" their exact meaning could sometimes not be ascertained and frequently different Igórot differed greatly as to their meaning; and yet this "Song-Dialect," with its "words of the old folks," must be of greatest interest to Ethnologists and Philologists! The following Songs have been revised carefully. When they are sung, it requires much practice to recognize the single words in their often repeated, disconnected single syllables, or in their connection with syllables of subsequent words, or separation by meaningless sounds and words. The structure of the verses is strictly rhythmical; the ictus falls usually on the 2, 4, 6 syllable, sometimes on the 1, 3, 5; so we may call the metre either iambic or trochaic. Rhymes occur usually at the ends of two consecutive verses; most lines end in *-ǎ*, attached to the last word, even if it ends in *a*. In reciting (not singing or chanting) the natural accent of words is completely superseded by the rhythmical ictus.

INDUSTRIAL SONGS (*Ayǎweng*)

(Sung when working in the rice-fields)

Tjǔwǎ -ǎ: *Nintǎngan* *nan sikǎ -ǎ*
 He has reached the the Sun,
 middle,

entǎko 'd mǎnitsǎ -ǎ
 let us go to eat

ann/ǒ *patsǒngna* *shǎ -ǎ.*
 certainly this is "stopping time" for it.

Tjishǎ -a: *ta fǎyfayǎn* *takǎ -ǎ*
 let dig the people

lutà 'y ninǎkishfǎ -ǎ
 the ground, "hard and tough:"

pabfǎyfay *Kǎstilǎ -ǎ*
 he makes (us) the Spaniard,
 dig,

Kǎstila 'd Mǎnilǎ -ǎ
 the Spaniard at Manila

kǎsì *tay pilangkǒ -ǎ*
 it is pitiable to be scorched
 (dried),

mabfikod *sì lagfǒ -ǎ*
 to be lean by working
 for wages

mo *kǒna* *iniseǎ -ǎ*
 if (Lumawig) had made equal

nan tónod nán loló -ǎ
 the shafts of the working-
 poles,

(ta wáshtjin mìnlagfó -ǎ
 that everyone could earn

nan sónog sì 'ngongá -ǎ)
 the food for his children

ta wáshtjin tæmæktjé -ǎ
 that everyone might sit down
 (rest)

's san ìlitjà 'sh Tjulyá -ǎ
 in their town at Tjulya
 (Bontoc-region)

tay sìgang pày siná -ǎ
 as it is pitiable, indeed, here

ay mìntjuàtjuá -ǎ
 to travel seeking work

fatáæwa 'y ànæwá -ǎ
 (through) the world, wide;

sumyà ken sǎlõurwá -ǎ
 it is lucky (?) for my beloved

ay mìngitòtæktjé -ǎ
 (that she) sits idle with others

's san flitjà 'sh Tjulyá -ǎ
 in their town in Tjulya

nay pày sigàng siná -ǎ
 here, indeed, it's pitiable, here

nabõnga 'sh òngongǎ -ǎ
to have become a child

kāsì tay lòngyaiyǎ -ǎ
it is pitiable because -----

longyǎiya 'y tàküaǎ -ǎ
----- people.

kanò ay sùmangǎ -ǎ
it is said that (we are) lazy,

sumàng ay mìntsunǎ -ǎ
(too) lazy to earn by work

tētsàn si òngangǎ -ǎ
the afternoo-meal for children,

Notes: *tjuwǎ -ǎ* and *tjishǎ -a*: words preceding the songs, like invitations to join a singer. *intěngan*: to be in the middle (*tenga*); "it is noon." *sika*: Sun, song-dialect. *manitsǎak*: I eat, lunch.

mo kõna: i. e. *Lumǎwig*, the God of the Igorot; *mo kõna* was asserted most emphatically to be understood to refer to divinity. If He had made equal the working-poles, i. e. the "*kaykay*," the primitive agricultural implement of the Igorot; the pole is said metaphorically of mankind; "if all men had been created equal."

The lines in () are a variante. *Tjǎlyǎ*: the region of Bontoc.

mintjuatjua: "wander about to seek work." *sumya*: "it is lucky" (?); but cf.: M.4 and Notes: *sumyǎak yangkay*. "I only; probably: she, my sweetheart only sits idle, does nothing but sit idle. *mingitotǎktjǎa*: prefix *mingi-*; see [300; *miki-*]. *nabõnga 'sh*: "to be born as a human being" ("ein Menschenkind"); after this verse the (doubtful) line was inserted: *nabfǎlyu si ongǎ -a*: "to be carried as a baby." *longyaiyaa*: a word (or phrase) said to be "without meaning."

A LOVE-SONG

Tsarlònká shàshangá -ǎ;
 You are very weary

shuy ngìn shangàn síkǎ -ǎ?
 for whom are you longing, you?

si ngèt ek sùl^òuwà -ǎ,
 for (perhaps) my beloved,

si sùl^òuwà 'sh Tjulyà -ǎ.
 beloved in Tjulya
 (i. e. Bontoc)

shuy ngàyag pǎn tosh sà -ǎ?
 whose name is that

si Pǎli wà'sh Tjulyà -ǎ!
 Pali, who is in Tjulya

siya nàn ninshàngan. síka
 she is the longing you

engkà ay èk ts^òuwà -ǎ
 go! my mind

ta èngka 'nkàkaxwá -ǎ
 go thou to the midst
 (of the maidens in the olog)

ibkàntja 'y dìnablà -ǎ
 of their resting-place the sleeping-board,

tay òlkoshkò wadsá -ǎ
 for a sad desire I have,

ay nàtatàkæ 'shnà -ǎ

(I) living here,

's san fàtæwà 'sh Tjulyà -ǎ.

for the region at Tjulya.

Notes: *tsadlonka*: "you are very" (*tsǎdlo*: intensive and elative).
shashangǎa: weary, lazy, love-sick, longing; cf. *sumǎngaak*: I am lazy.
shuy: song-dialect for *sinu*. *ek?* "Pali." suggested by *Falǎnglong*.

"The beloved lies down on a sleeping-board in the *ǎlog*, the girl's dormitory; there go to find her, my heart, in midst the other girls!"

natatakæ 'shna: "I must live far away, while she is in an "*ǎlog*" at Bontoc.

fatǎwæwa: world, or: region, country.

WEDDING-SONG

While performing the ceremony of pounding rice (*inpǎgpag*) at a wedding, men and women sing alternately:

The women: *tà lumàlaytako wày* — — *ǎě* — — *ǎě*
 let us go to call some

làlaki's wagsǎllayàn — — *ǎě* — — *ǎě*
 man of strength

tà way màngikàæwili — — *ǎě* — — *ǎě*
 that some-body carry

pàküytjà 'sh tongtsèn ili — *ǎě* — — *ǎě*
 their rice from above the town

The men: *tà lumàlaytàko wày* — — *ǎǎ* — — *ǎǎ*
 let us go to call some

fàbfayì 's dinìpayày — — *ǎǎ* — — *ǎǎ*
 woman with strong thigh

tà way mǎngakàyukyù — — *ǎǎ* — — *ǎǎ*
 that some- shall weed
 body

pàyyotjà 'sh tongtsǎn ilì — *ǎǎ* — — *ǎǎ*
 their above the town
 rice-fields

Notes: The metre is trochaic. Labor and rhythm coincide also in this song with its interesting melody, called *ǎyug*. The men sing their part in a standard melody, then the women in a different melody. The same syllables are often repeated, the words torn into syllables; these are sharply scanned and so connected with the syllables of subsequent words that the words become almost indistinguishable. Each line stops sharply, with a strong accent on the last syllable; the pauses are strictly observed by all singers, who stop and rebegin without fail, unisono.

wagsillayan: song-dialect. *ikaǎwǎlik*: I carry a double-basket, a "kimǎta." *is tongtsǎn*: the town is in the valley, most rice-patches are on the mountain sides above the town.

tǎpay: thigh; upper leg. *kayukyǎek*: I weed a field, tear out the grass. Their rice, their rice-fields: i. e. those of the young couple.

KETJENG TJI

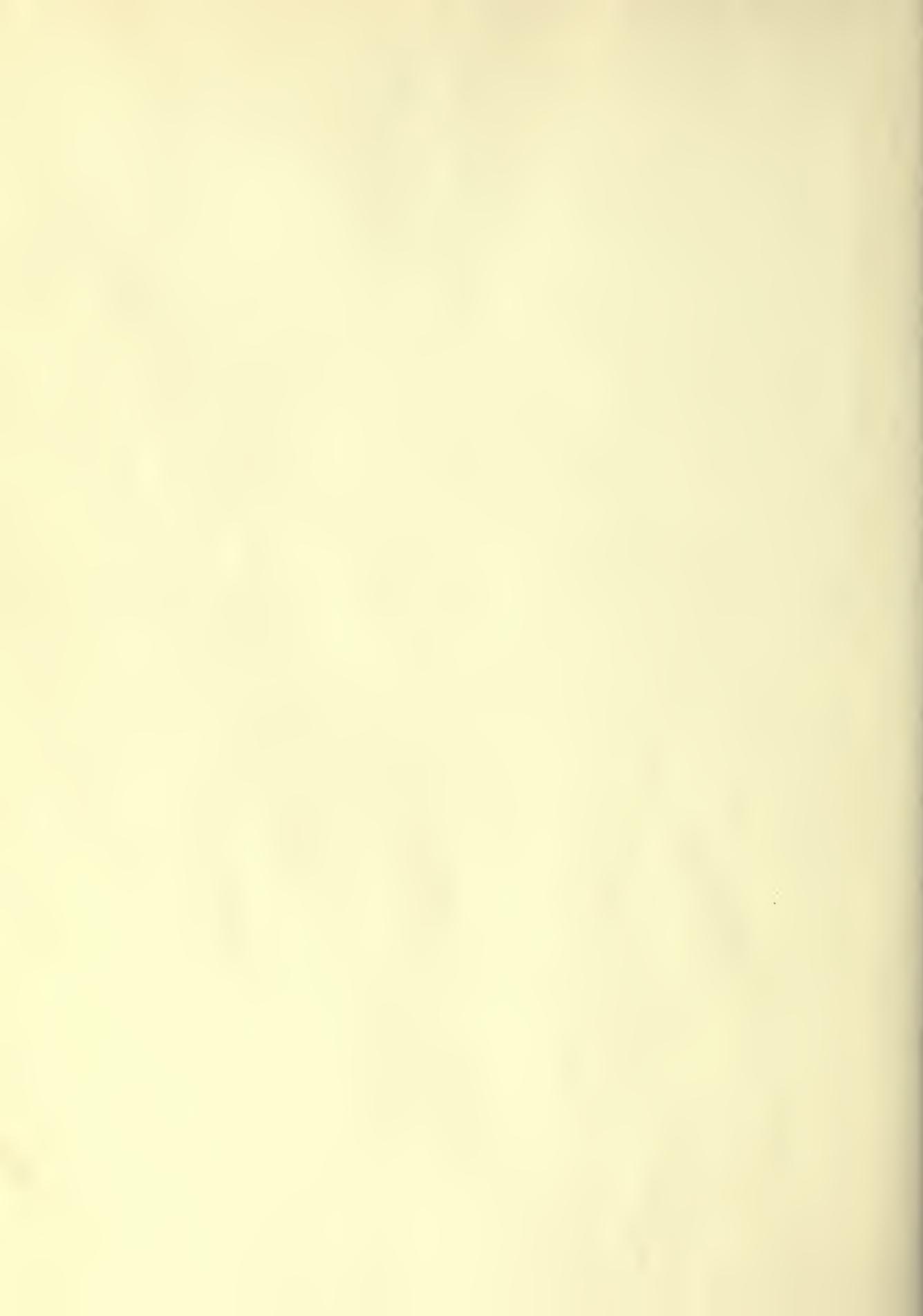
ADDENDA CORRIGENDA

PART I

The numbers denote sections, unless preceded by p. (page). Ex. means: example.

- | | |
|---|---|
| 7. <i>Melikano</i> , for <i>Melicano</i> | 192. I must speak, add: I desire greatly to speak |
| 10. <i>kōlosh</i> , for <i>kōlosn</i> | 193. <i>min-</i> seems to be Lepanto-Dialect |
| 18. <i>Likaldso</i> , for <i>Licaldso</i> | 197. S. 1: <i>umaltak</i> , S. 2: <i>umaltam</i> add S. 1 negative: <i>adtk umaltan</i> [320] |
| 32. <i>āsē</i> , for <i>āsē</i> | 199. Ex. 5. Or with possess. Vb.: <i>sisēdek si Agp.</i> |
| 43. copula, for <i>coupla</i> | 231. <i>tsublāek</i> or: <i>tjublāek</i> ; <i>ts</i> , as <i>t mouillé</i> , counts for one consonant |
| 56. <i>saktjēan</i> , for <i>saktūan</i> | 257. <i>-an</i> can be added to <i>i-</i> Verbs without prefixing <i>mang-</i> |
| 67. <i>minsusūlad</i> , for <i>minususūlad</i> | 258. last line: three, for four |
| 67. <i>mintotōlfeg</i> , for <i>mintolōlfeg</i> | 262. Ex. 4. better: <i>otōēnyæ nan findyæ is nan apuy</i> |
| 71, II. appellative, for <i>appellative</i> | |
| 73. put (before "here the article" | |
| 84. a. persons addressed | |
| 89. place colon after "before" | |
| 139. last Ex. <i>kāngnæn</i> means: thing in the house, household utensil | |
| 151. <i>anab</i> "seek," <i>andpek</i> "I seek" (not: find) | |
| 180. <i>ninsākitak</i> , for <i>nīnsākitak</i> | |

262. Ex. 14. place *is* before *nan*
ǎgǎb
279. Ex. 4. let *nan* precede
angsan
283. Before "In this" put)
289. p. 103. Place *emphas.*, add:
Or: *nan mamadǎyanmi*
292. the last verb: *ǎngǎliak*, for
ǎngǎkliak
296. prefix *in*, for *in*
297. p. 114. Pretended action: The
root is geminated; the gem-
ination is sometimes incom-
plete, as the final consonant
is omitted in the gemination
299. Observe inconsistent forms in
H.21; H.22; H.19
300. I go with others: the forms in
[] must be placed after
mikiköyak
301. In this Construction *in-* is the
Prefix for Pers. Verbs; also
mang- may be prefixed to
-asi-
307. p. 122, Ex. 7. the two broth-
ers, for brother
310. p. 124, Ex. 3. from below:
mangǎkǎu, thief
317. p. 136. I continue, add: See
[310]
321. Ex. 11. the meat was not cut
331. The Nom. Agentis with pref.
i-, cf. [348]
336. p. 157, Ex. 6. belongs to [360]
338. First Ex. into *nan nangǎlǎn*;
nangǎlǎn is contracted from
nangala and *an*
353. p. 171, Ex. 11. *nangtjasǎnyǎ*,
for *nantj.*
353. p. 172, line 7 from below:
present
360. p. 178, Ex. 10. Put ? after
the sentence
- p. 181, line 11. Read: *Es war einmal*,
for *was*
- p. 182, Ex. 8, from below: Read *is*,
for *it*
- p. 184, Ex. 2. Separate: *katǎkǎn*
tjǎtǎna
- p. 190, the 9th, 10th. *mayga-*, for
maiga
367. last Ex. put *who* between *man*
and *was*
391. Ex. 3. Put *I* before *hold*
- p. 227, Ex. 4. sunrise: *faldǎn*
- p. 230. In the Ex. 2 to 8, that were
obtained and verified in this
form, the Nom. actionis
(with suffix *-an*) [194 ff.]
seems logically preferable,
as used in Ex. 9
- p. 233, Ex. 2, from below: *ǎntja*, for
ǎngtja
- p. 252, Ex. 6. *mangǎnan*, for
mangǎyan
449. insert long between *as*—*as*
- p. 263, Ex. 6. *sǎsǎnmǎkko*: I re-
membered (thought).



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