



3 1761 04018 8906



PURCHASED FOR THE
UNIVERSITY OF TORONTO LIBRARY

FROM THE
CANADA COUNCIL SPECIAL GRANT

FOR
LINGUISTICS

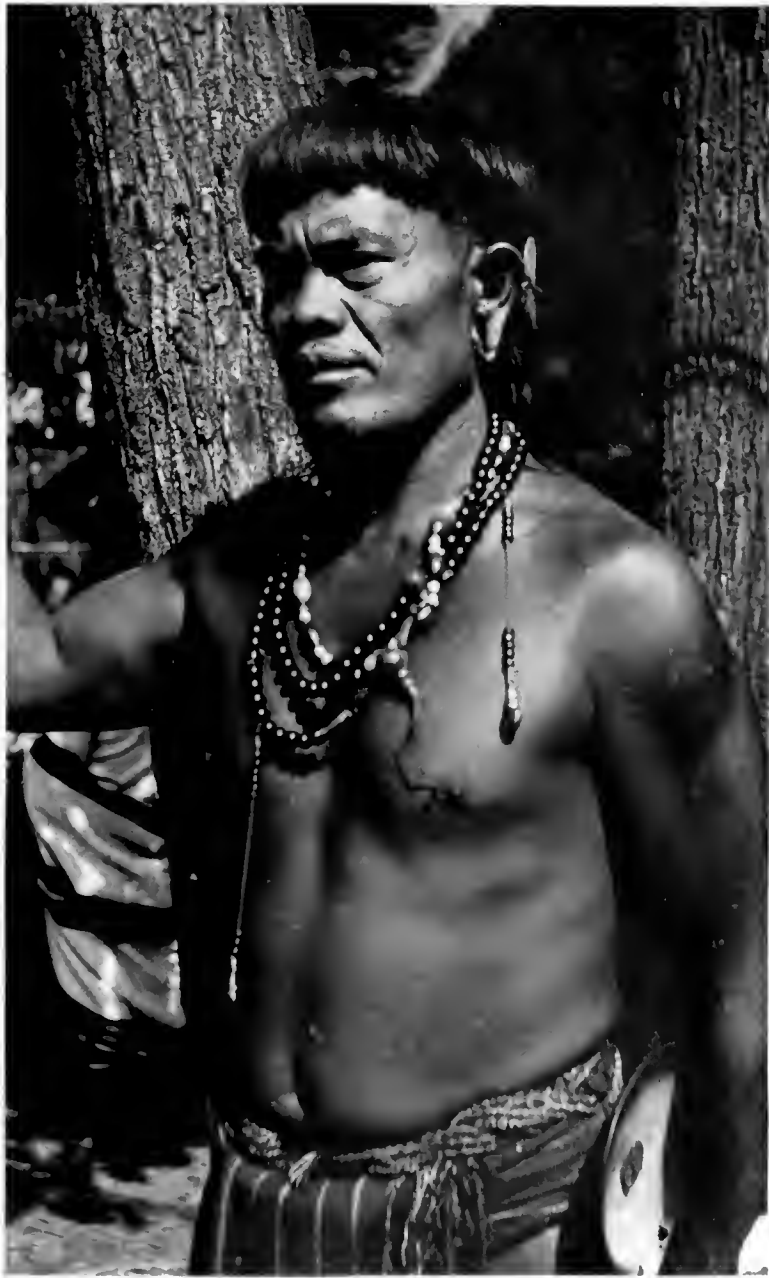
Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

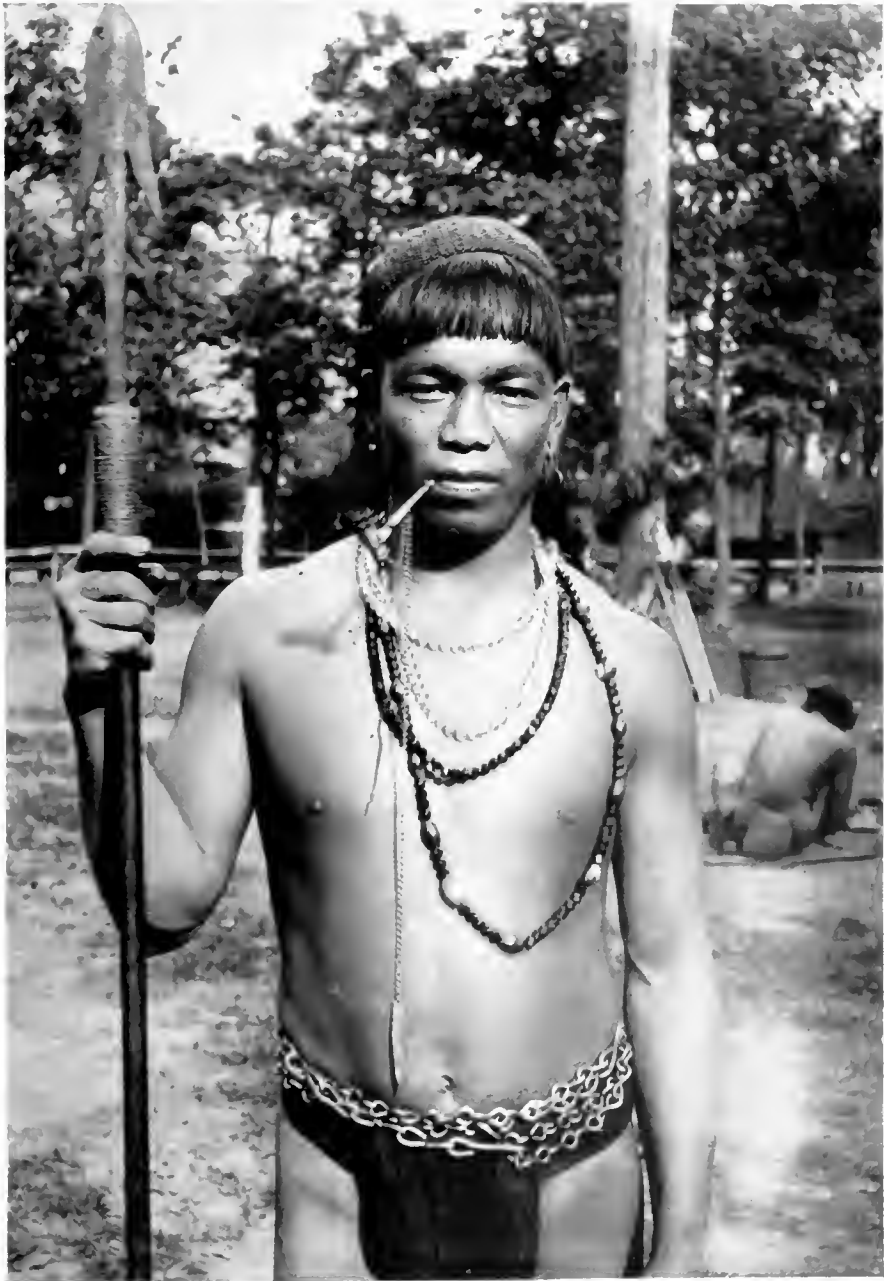
<http://www.archive.org/details/firstgrammarofla00seiduoft>

3

72

7

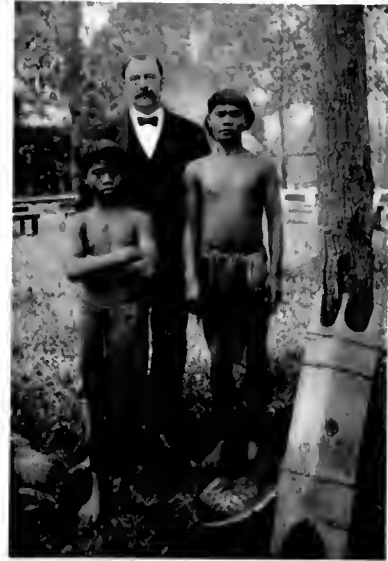




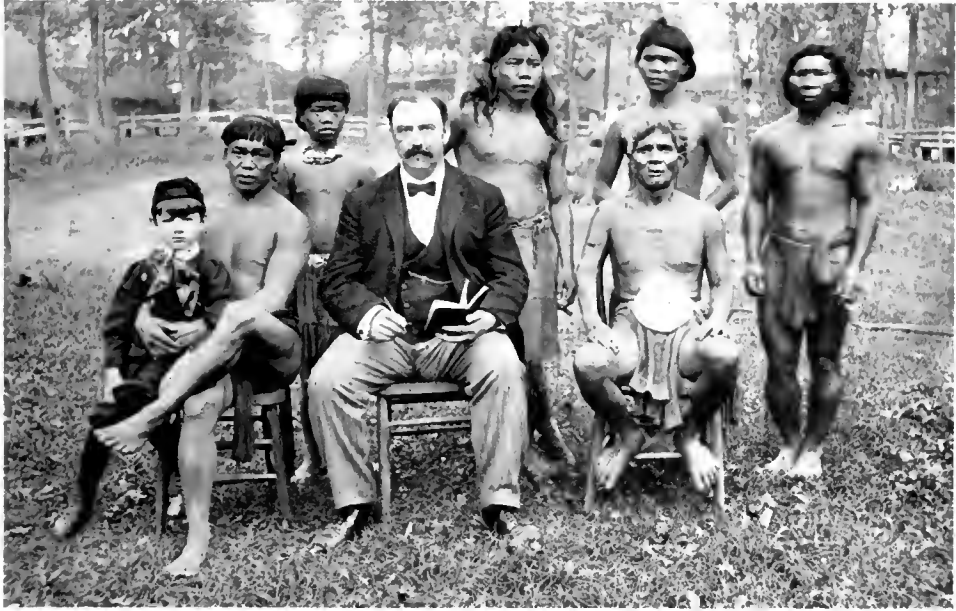












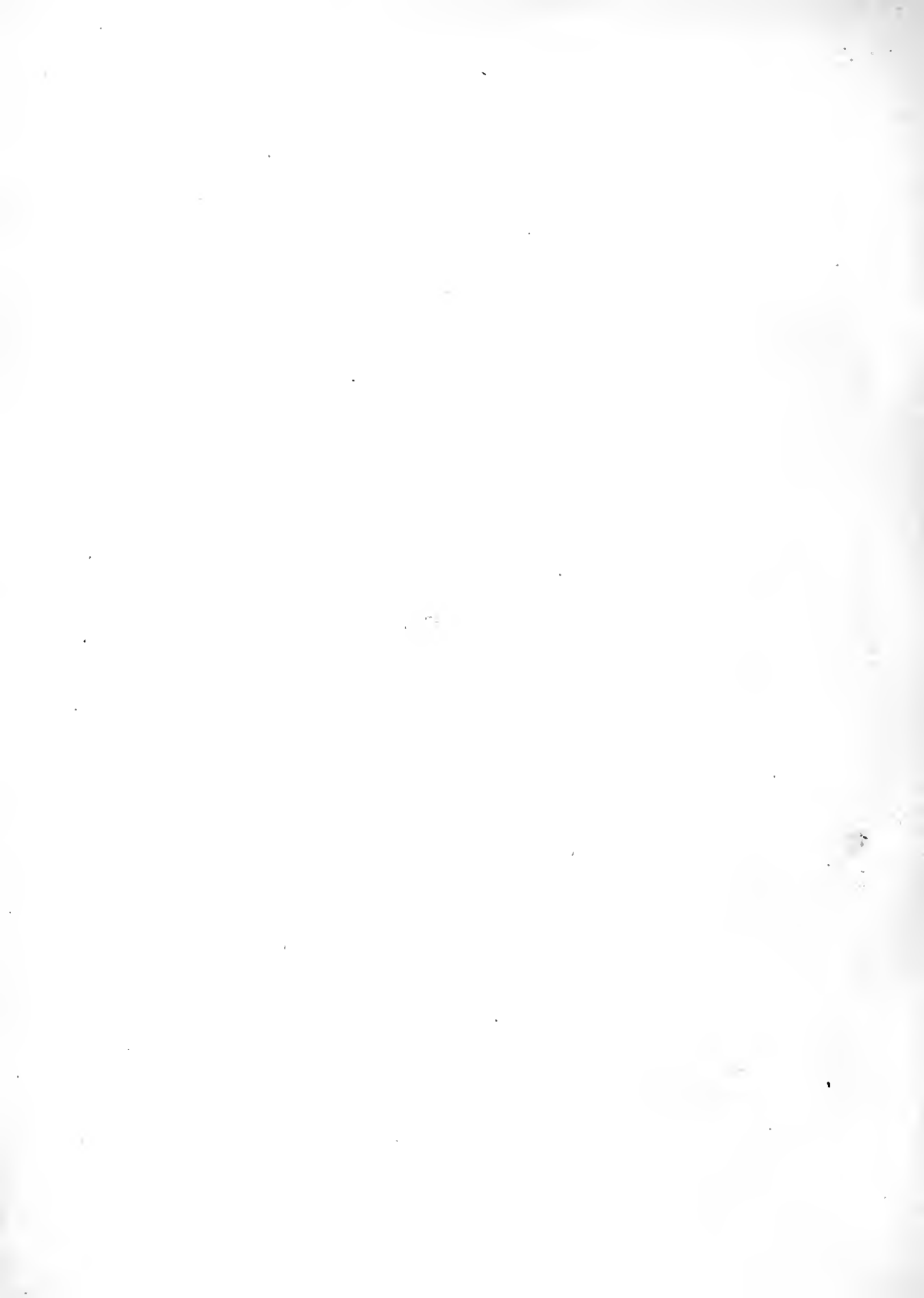


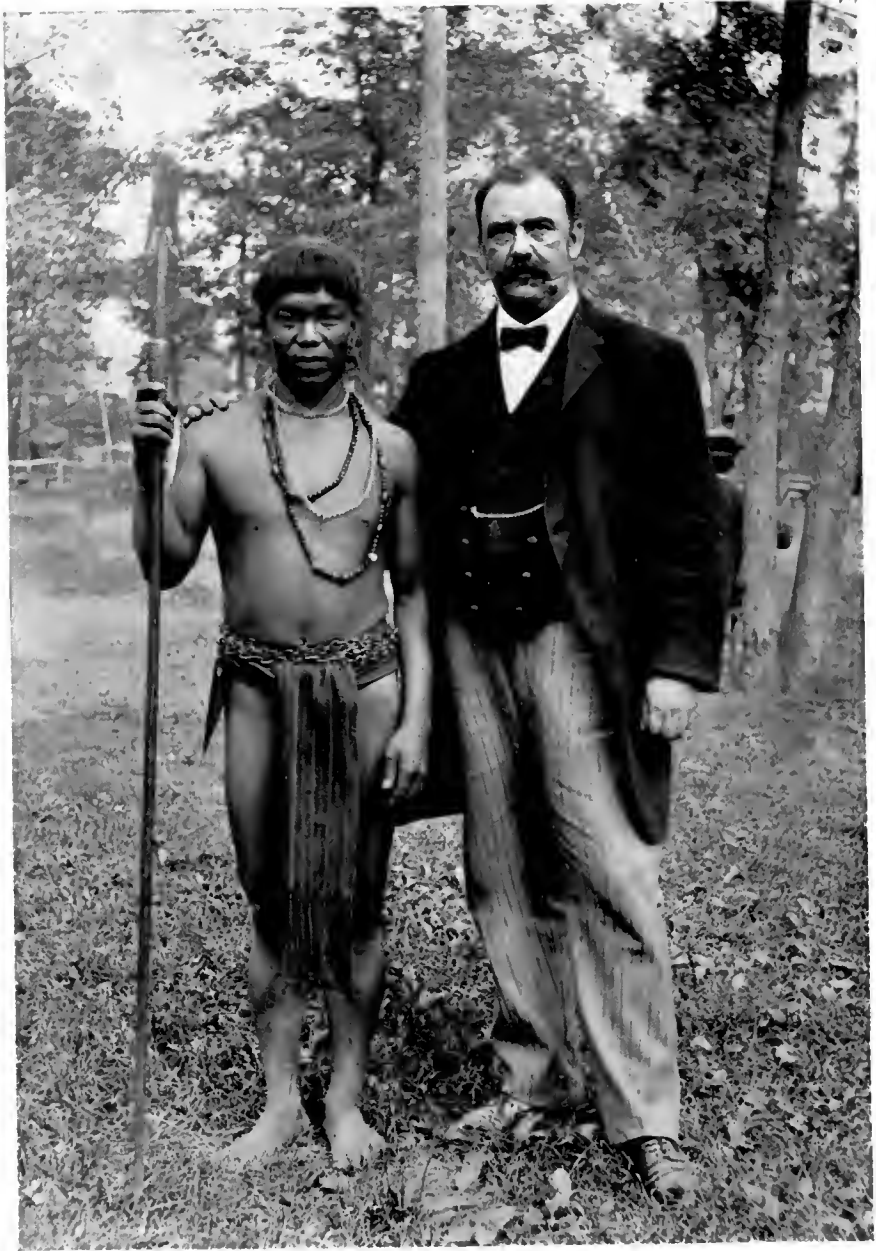






THE FIRST GRAMMAR
OF THE LANGUAGE SPOKEN
BY THE
BONTOC IGOROT
WITH A
VOCABULARY AND TEXTS





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

THE OPEN COURT PUBLISHING COMPANY

LONDON AGENTS

KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.

1909

COPYRIGHT OCTOBER 1907

BY C. W. SEIDENADEL

THE AUTHOR RESERVES THE RIGHT OF
TRANSLATION FOR HIMSELF



PL
5732
SS

THE PUBLICATION OF THIS WORK IS DUE TO THE CONFIDENCE, THE UNTIRING ACTIVITY AND LIBERALITY OF MR. SIDNEY LOEWENSTEIN OF CHICAGO. THROUGH HIS INFLUENTIAL SOLICITATION THE FOLLOWING CONTRIBUTORS HAVE OBLIGED THE AUTHOR AND THE APPRECIATIVE STUDENT AND INVESTIGATOR OF MALAYO-POLYNESIAN LANGUAGES TO EVERLASTING GRATITUDE:

MRS. LEVY MAYER

DR. OTTO L. SCHMIDT

MRS. AUGUSTA MANNHEIMER

MRS. CATHERINE SEIPP

MR. SIDNEY LOEWENSTEIN

MISS ALMA SEIPP

TO THESE CONTRIBUTORS THIS WORK IS INSCRIBED

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 malaischen 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.



CONTENTS

PART I GRAMMAR

1. Introduction
2. Alphabet
3. Interchanged Sounds
4. Vowel-Assimilation
5. Contraction
6. Synaeresis
7. Aphaeresis
8. Syncope
9. Apocope
10. Swarabhakti in Loan-Words
11. Consonant-Assimilation
12. *kěkkek* for *ketkek*
13. Tenuis changes to Media before Liquida
14. Media changes to Tenuis before Tenuis
15. *N* changes to *M* before Labials
16. Intervocalic *l*
17. Final *l*
18. Labdacismus
19. Final Mediae
20. *F* changes to *B* or *P*, before a consonant
21. Doubling of Consonants
22. *Bf, gk, dt* for *ff, kk, tt*
- 23; 24. Syllables
25. Glottal Check
26. Quantity of Syllables
27. Accent
28. Reduplication
29. Elocution
- 30, 21, 32. Articles *nan, san*
- 33-36. Personal Article *si*
37. Pleonastic Article
38. Article repeated
39. Collective Article *tja*
- 39b. *tjăkamŕ, tjaŕtja*
40. Ligatures
41. *ay*
42. Genitive Indicator *-n*
43. Copula *ya*
44. Substantive; form
45. Proper Names, Geograph. terms
46. No Gender or Inflection
47. Male, female
- 48, 49, 50, 51. Plural
- 52, 53, 54, 55. Prefix *Ka-*
56. Suffix *-an*

- 56, 57. Suffix *-an*
 57. *-an* with names of persons and towns
 58. *-an* suffixed to Verbals
 59. *Pang-*
 60. *Sin-*
 61. *iFě̃ntok; Igórot*
 62. *Min-, Nin-*: owner
 63. *In-*: profession
 64. *In-* accomplished result; concrete noun
 65. *In-* (Infix): imitation, image
 66. Toys, with redupl. root
 67. "With a dog, a cane"
 68. Part of the body affected
 69. Infix *um*: trade, skill
 70. Verbal Nouns
 71-75. Case Relations
 76. "Compound Nouns:" *si*
 77. Material with *ay*
 78. Apposition with *ay*
 79. *lí'd Fě̃ntok, áto'd Lóngfuy*
 80. Loan Words
 81-84. Personal Pronouns
 85. Case relations of the Personal Pronouns
 86. *síya ay laláki, fafáyi*
 87. Pronouns as Subject
 88. Personal Endings of Verbs
 89. Omission of Object
 90. Locative particles *na* and *sa*
 91. Apposition to Personal Pronouns
 92-98. Demonstrative Pronouns
 99. *Na, sa, tǎ̃y* as Pronouns
 100. *Nay, tǎ̃y*: "here is, are"
 101. Possessive Suffixes
 102. *Nan* preceding nouns with Possess. Suffixes
 103. Accent shifting caused by the Suffix
 104. Use of the Possessive Suffixes
 105. *nan ámak—si áma*
 106. Possessives as verbal Suffixes
 107. *kó̃a*, "property"
 108. "*kó̃a*" with nouns
 109. "mine"
 110. Possessives with nouns in *-an, -én*
 111. Reflexive: *áwak*, body
 112. Reciprocity
 113. Intensive: *tsadlo*
 114. Primitive Adjectives
 115, 116. Place of the attributive Adjective
 117. Predicative Adjective
 118. Verbalized Adjective
 119. Adjectives with *um*
 120. Adjectives with *in*
 121. Adjectives with *ma-, na-* and Adjectives of Material
 122. Redupl. Adjectives
 123. Comparative
 124. Perephrastic Comparisons
 125. Superlative
 126. Lack of privative prefixes
 127. "height, length" etc.
 128. Indefin. Pronoun. Somebody
 129. Something
 130. "a certain"
 131. Nobody
 132. Nothing
 133. No, not any
 134. All
 135. Much, many, more, most
 136. Few
 137. Some, several, a few

138. Other, different
139. Every, each
140. Any whatever
140. "That (thing)"
141. The one — the other
142. Generalizing "one"
143. The same
144. *anǝka; anǝn*
145. Interrogatives
146. Who? *sǝnu?*
147. What? *ngǝg?*
148. How much? *kad?*
149. which? *ngag ay..* what kind of...
150. Introduction to the Verb
151. Roots
152. Verbalization of Roots
153. Personal and Possessive Verbs
154. Personal and Possessive Verbs from one root
155. Personal and Possessive Verbs in their Common Use
- 156-158. Voices, Tenses, Moods
159. Verbals: Nomen actionis and Nomen agentis
160. Various Modifiers
161. Personal Verbs: Definition
162. Meaning of Personal Verbs
163. Paradigm of a Personal Verb
164. Third person singular
165. Pronoun with 3rd singular
166. Copula *ya* between subject and personal verb
167. Pre- and Infixes
168. *In-*
169. *In-* with a few Possess. Verbs
- 170-172. *Um-*
173. *Um-*: to become
174. *Um-*: pointing to future
175. *Ma-* (Deponentia)
176. *Mang-* combined with Substantives and verbal endings
177. *Mang-* with certain verbal roots forming personal verbs
179. The Preterite
180. "Augment:" *in*
181. Preterite of adverbs of time
182. Endings of the Preterite
183. Future Prefix *ad-* and Endings
184. Imperative
185. *Um-* omitted in Imperative
186. Urging Particles with Imperative.
187. *Ta*: cohortative
188. *Ed, et*: Conjunctive Particle
189. Periphrasis of 3rd person imperative
190. *inǝka; ǝyka* etc.
191. Conjunctive
192. Nom. agentis; Participle, Infinitive
193. Nomen agentis with *min-*
194. Nomen actionis
195. Possessive Endings to Nomen actionis
196. *-an*: adverbial signification; mostly locative
197. Examples of Nomina actionis
198. Constructions with Personal Verbs
199. Object of Personal Verbs
200. Place of Subject
201. Subject of *ya*

202. Apposition to 1st or 2nd person
203. Possessive Verbs. Definition
204. Nomen Actionis; Nouns
205. Subject
206. Place of the "Subject"
207. "Subject" precedes; verb has ending.
208. "Subject" follows (in Genitive), verb no ending; but sometimes *-tja* in plural
209. "Subject" in Genitive; proof
210. Our subjective Genitive changes to possessive Gen.
211. Personal Pronoun preceding Nomen actionis
212. Roots with *-én*, *-an*, *i-*
213. Verbalization of Root
214. The "direct object"
215. Employment of the various verbalizing Particles in 212
216. Relation of the "direct Object" to the *-én*- Verb
217. The Object of the *-an*- Verbs
218. The Object of the *i-* Verbs (Foot-Note concerning the erroneous doctrine of "the Three Passives" in other Philippine Languages)
219. The *-én* Conjugation
220. Phonetic changes of the root when verbalized
221. Paradigms for *-én* Verbs
222. Accent
223. The *-an* Conjugation
224. Paradigms for *-an* Verbs
225. The *i-* Conjugation
226. Paradigms for *i-* Verbs
227. Prefix *i-* and radical *i*
228. Verbs with ending *-ak*: Personal Verbs or: *-an* Verbs or: *i-* Verbs
229. Nomen actionis of *i-* Verbs with Genitive Indicator: *-n*
230. Preterite: *in-*
231. *In-* as prefix and as infix
232. *In-* as prefix to *i-* Verbs which drop *i-*, Exceptions
233. Prefix *Pa*: *inpa*
234. *M* changes to *N* in the Preterite
- 236 and 237. Suffixes and Endings in the Preterite
238. Verbs with *-ek* in the Preterite
239. Preterite of verbs in *-wck*
240. *Patkék* and *fadlek*, *totóyek*, *fayékck*, *tapayáyek*
241. Future of Possessive Verbs
242. Conjunctive
243. Imperative
244. Nomen actionis (and "Infinitive")
245. Infinitive of the Preterite of certain Verbs in *-én*: *ö* [*öy*]
246. Nomen actionis in Future
247. Nomen agentis
248. Meaning of the Nomen agentis
249. Nomen agentis as noun
250. Nomen agentis governing an object (Genitive Object.)

251. *Mang-i-pa*
252. *Mang-*; *ming-*
253. *-an* dropped. Exceptions
254. Nomen agentis does not take personal endings
255. Exceptions: Nomina agentis as personal Verbs
256. Paradigms of Nomina agentis
Regular and anomalous forms
257. Nomen agentis with possessive endings
- 258-260. Special Verbal Forms
261. "For whom", "to whom":
Root *-an*; possessive endings
262. Instrument: *i-*, Root, possess. endings
263. Place: *mang*, Root, *-an*, possessive endings
264. Stronger Emphasis
264. The Passive
266. Formation
- 267, 268. Prefixes *ma-*, *na-*, *adma-*
269. Agent with Passive Verbs
270. *Ma* and *i*: *mī*
271. *Ma* and *pa-*: *mapa-*; or: *pa* dropped; or: *maīpa*
272. Nomen actionis in the Passive
273. Examples for Passive
274. Paradigms for Passive; the Passive Nomen actionis
275. Examples for Passive Constructions
276. Partic. Pres. Pass. as Partic. necessitatis
277. Emphasis. Introduction
278. Subject emphasized
279. The preceding Subject slightly emphasized
280. Verb has endings and Subject follows with ligature *ay* ("Apposition")
281. Subject with Nom. agentis
282. Nomen Agentis emphasizing the Verb
283. Object emphasized
284. Various other elements emphasized
285. Person "for whom" emphasized
287. Place emphasized
288. Time, Manner, Degree emphasized
289. Promiscuous Examples
- 290, 291, 292. Reduplication of Verbs
293. Idiom: "*kapēm ay kapēm*"
294. Prefixes
295. *Pa-*
296. *Pin- pang-*
297. *Ka-*
298. *Maka-*
299. *Naka-*
300. *Maki-*
301. *Inasi-*
302. *Ma-an-*
303. *Ningka-*
304. Modifiers of Verbs
305. *Ed*; "Conjunctive"
306. *Nget*; *ngin*
307. *Ēk*; *tek*
308. *Issak*
309. *Afus*; *iptjas*
310. *Tsa*
311. *Kankani*
312. *Kasin*
313. *Sana*

314. *Tjitjitja*
 315. *Tjakasko*
 316. *Sumyaak yangkay; Apid-
 yangkay*
 317. Modifying Verbs
 318. *Ikad; āla*
 319. Negatives
 320. *Adi*
 321. *Iga*
 322. *Ma/īd*
 323. *Fakēn*
 324. *Tsaan*
 325. Nor, neither
 326. *Paad*
 327. *Ketjeng*
 328. "Relative Clauses"
 329. Relat. Nominative
 330. Relat. Genitive
 331. Relat. Dative
 332. Relat. Accusative
 333. Relat. Time, Place
 334. Relat. Instrument
 335. Prepositions with Relatives;
 Examples
 336. Personal Pronouns as ante-
 cedent; indefinite anteced-
 ent
 337. *Tsa* in Rel. Clauses
 338. Nomen actionis as anteced-
 ent
 339. Interrogative Sentences
 340. Question by intonation
 341. *Aykō*
 342. *Ngin* in Questions
 343. Yes! *æen*
 344. *Sinu* with copula
 345. *Sinu* with Verb, as subject
 346. *Sinu* as Accusative subject
 347. Whose?
 348. *Sinu* as Dative
 349. Prepositions governing *sinu*
 350. *Ngāg?*
 351. *Sinu ay.. ngāg ay..*
 352. Why?
 353. *Intō? nalpōak: I come
 from*
 354. *Kad?* when?
 355. *Kad?* how much?
 356. How many times?
 357. *Tāddo?*
 358. How?
 359. How long? How small? etc.
 360. Indirect Questions
 361. To Be
 362-363. *Woda; (ayktway?)*
 364. Idiomatic phrases for our
 copula
 365. To Become: *um-*
 366. To Have
 367. Numerals: Cardinals and
 Ordinals
 368. Distributives
 369. Multiplicatives
 370. Fractions
 371. Ordinal Adverbs
 372. Companionship
 373. Numerical Idioms
 374. Prepositions
 375. Compound Prepositions;
 possessive suffixes of
 Prepositions
 376. Verbs with prepositional no-
 tion
 377. Locative Preposition: *is*
 378. *Is*: rest at, motion to; motion
 from
 379. *Is*: rest at...
 380. *Is*: motion toward
 381. *Is*: preceding the object of
 Personal Verbs

382. *Is* after certain Verbs
383. *Is*: Dative
384. *Is*: motion from..
385. *Is*: Partitive (Separation)
386. *Is*: Examples for "partitive"
387. *Is*, after *ma/ʔd*
388. *Is*, after *fakěn* and *ketjěng*
389. *Is*, with adverbs
390. *Is*: by, with passive Verbs
391. *Is*: instrumental
392. *Is*, with adjectives for ad-
verbs
393. *Is*: temporal
394. Other idiomatic uses of *is*.
395. *Is*: introducing clauses of
purpose or obligation
396. *Is* repeated, by attraction
397. Prepositional Phrases
398. *Sakǎng-* in front of
399. *Sakǎng-* near by
400. *Tsǒgok-* behind
401. *Fűeg* with
402. *Tsaim* within
403. *Ampon* until
404. *Kǎwra* between
405. *Tsao* under
406. *Oshon* on top
407. *Tongtju* above
408. Idiomatic prepositional
phrases
409. Adverbial Expressions
410. Simple and compound Ad-
verbs
411. Adjectives as Adverbs
412. Adverbs of Place
413. Adverbs of Time
414. Adverbs of Quality and
Manner
415. Adverbs of Quantity
416. Particles
417. *Man*
418. *Kay* or *Pay*
419. *Mam pay*
426. *Ann/o*
421. *Adji; ma adji*
422. *Kan* or *Pan*
423. *Ya*
424. *Yāka*
425. *Mo*
426. *Kö*
427. *Nangkö*
428. *La*
429. *Tsǎka la sa*
430. *En, 'n*
431. Conjunctions
432. Copulative
433. Adversative
434. Disjunctive
435. "Adverbial Conjunctions:"
also, too
436. *Ketjeng*, thereupon
437. *Et, ed*: then
438. *Isǎed*
439. *Ketjěng* with *isǎed*
440. *Ket, ya ket* and then
441. *Köyǎked* etc. and then
442. Inferential: "therefore"
443. Subordinate Conjunctions:
When
444. While
445. After
446. Before
447. Until
448. As often as
449. As long as
450. As soon as
451. Because, *tay*
452. Conditional Sentences
453. Concessive Clauses
454. Just as if

455. Final Clauses
 456. Result Clauses
 457. Declarative "that"
 458. Object Clauses dependent
 upon various Verbs
 459. *kanō* [414]
 460. Equivalentents for our Depend-
 ent Infinitive
 461. Participles, used with nouns
 expressing fitness: eat-
 able etc.
 462. Interjections

PART II: VOCABULARY

Preface — Vocabulary

PART III: TEXTS

Preface — Texts

Lumāwig

The Headhunters' Return

The Battle of Calōōcan

The Rat and the Brothers

The Stars

*Tilin**Kolling*

The Monkey

Palpalāma and Palpalāking

Varia

Songs

APPENDIX

National Appellatives
 Proper Names
 Geographical Names

Addenda. Corrigenda.

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 *Fəntok*, 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>ø</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, aø</i>	as in how; between <i>au, ao, aø</i> and a following vowel a semi-vocalic glide, <i>w</i> is inserted; as in the name <i>Anaøwásal</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 b.
<i>s</i>	as in see; always voiceless.
<i>t</i>	softer than English t, near d, without the following spiritus asper.
<i>w</i>	as in winter; a consonantal u.
<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~~u~~, 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*, *îpât*, the preposition *is* or *id*: *inôtji*, *âpât*, *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*, *kapšna*. Cold: *lăteng*, *lătîng*, *lăteng*. Also *ey* and *öy* are interchanged: *paděyek* and *padšyek*, "I kill."

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

INTERCHANGED CONSONANTS

The following interchanges occur:

between *f* and *b*; *fafđyi* and *babđyi*: woman; *făto* and *băto*: stone.

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

between *k* and *g*; *kinwđnik* and *ginwđnik*: "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*, *djäkam̄l̄*, *däkaml̄*: we.
between *sh* and *s*; *ḏsœ*, *ḏshœ*: 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: *ḏchu* for *ḏkyu*, day; and *mängḏchũ* for *mängḏkõũ*, 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; *měḏktsägak* for *maäktsagak*, I fall.

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

5. Contraction is rare; even in a series of like vowels each is pronounced distinctly, as: *sumḏ-ḏ-ak*, I go home. But also these slurred forms occur in rapid conversation: *mḏnũblḏk* for *manublḏak*, I smoke; *aktõna* for *aktõēna*, "he carries;" *ilḏntḏko* for *ilḏéntḏko*, "we see."

6. Synaeresis is found in: *mayd* (or *mīd*) for *mḏ/lḏ*, "not existing;" frequently the prefix *ma-* before an *i-* Verb is united into one syllable: *mḏḏgto* (or: *mḏḏgto*) for *ma/lḏgto*, being held.

7. Aphaeresis takes place after a preceding vowel: *nḏn lḏlḏkḏ' ntsḏno*, 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 ecthipsis 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; *patkélek* [*patkǝlek*], "I stop," from Root *t'ké* [*t'kö*]; *inakălantja*, their weeping, from R. *ăka*; from *făa*, a servant: *făălek*, "I send out;" *nalikălăyan* for *naikalayan*; written or scratched (G. *cingeritzt*)

L lost: *umăăăk* for *umălăăk*, I get; *ăyka* for *ălika*, come! *pǝǝ* for *pǝlǝ*, 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: *ěnsuliktoš*; oras: *őlas*; cargador: *kalgadsǝl*; libro: *lăblo*.

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 Igorot 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-kĩd*, girl; *föb-făl-lö*, young man; *Mălłg-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: *ĩ-tö-lł-tă-kö*, "we give back;" *ěng-kă-lł-ak*, I speak; *lěy-tjěn-mi*, "we like;" *něn-tsũ-nđ-tjă*, they worked; *ĩ-tsao-tsăo-ko*, "I give;" *tăw-włn*, 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-ngđ-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/ǐwa</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 inlǐlǐdek.*" 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, *Lumđwig*, deemed it wise to transfer the salt and clay (for pottery) to other towns and to more suave salesmen [see: *Lumđwig* 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 läläki</i>	the man	<i>nan käyang</i>	the spear	
<i>nan fäfäyi</i>	the woman	<i>nan pñang</i>	the ax	
<i>nan ongõnga</i>	the child	<i>nan käläsay</i>	the shield	
<i>nan äsë</i>	the dog	<i>is nan Fäntok</i>	in Bontoc	} if the speaker is in B., T. M.
<i>nan fütük</i>	the pig	<i>is nan Tükükän</i>	in Tucucan	
<i>nan äfong</i>	the house	<i>is nan Mänfla</i>	in Manila	
	<i>san täkũ</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 Anæwäsal*; *si Mólèng*; *si Fümñag*; *si Fälónglong* (i. e. "Antéro"); *si Akünay*; *si Ängay*; *si Täkay*; *si Säyo*.

<i>si ämä</i>	the father	<i>si yän/ä</i>	the older brother or sister
<i>si ñnä</i>	the mother	<i>si äñötji</i>	the younger brother or sister
<i>si äsäwä</i>	the husband or wife	<i>si ñkäd</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>Intö s' Antéro?</i>	where is Antero?
<i>innäli sh' Olóshan</i>	Oloshan has come
<i>sumäa s' ämänä</i>	his father comes home
<i>äyäkanyu sh' ñnä</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' Bēgiti*, 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 Anawwāsal?* 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 ămăňă*, lit. they his father; *tjă ńňăňă*, lit. they his mother, [T. 9].

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

Tja is also found in combination with pronouns in dual and plural, as: *tjăťtă*, we both (you and I); *tjăkămŕ*, we; *tjăťtjă*, they; *tjă tönă*, these; *tjă tődŕ*, 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 fănŕg ay ăřong the small house

nan kăyŕ ay ăntjo the high tree

or:

nan kăyŕ'y ăntjŕ

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

or between a substantive or pronoun and apposition: *nan Igŕlŕt ay řFăntok*, the Igŕrot, Bontocmen; *sřkă'y yŕn/ă*, you, as the older brother;

or between thing and material: *sŕngat ay fălđdŕg*, an earring of gold;

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

or between our "antecedent and a relative clause:" *ĩntõ nan lãlãkĩ ay nangãlã is nan fãlfẽg?* where is the man who took the spear?
 or, in our grammatical conception, before a dependent infinitive: *lẽytjẽk ay ĩmũy*, I want to go;
 or before a "participle" modifying a verb: *kĩnwãñnã'y mangwãñĩ*, 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 lãlãkĩ the pipe of the man
ĩtõlĩn nan fõbfãllõ 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 lãlãkĩ ya nan ãlĩwĩdkõ the man is my friend;
nan kãyæ ya ãntjo the tree is high;
nan mãmãgkĩd ya inmãlĩ 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 nafálæd 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 Igórot consist mostly of a dissyllabic root and are usually accented on the paenultima:

<i>ólõ</i>	head	<i>tjápan</i>	foot	<i>ákyü</i>	sun, day
<i>fúän</i>	moon, month	<i>õgsä</i>	deer	<i>djálan</i>	way, road
<i>flí</i>	land, town	<i>káyang</i>	spear	<i>límä</i>	hand
<i>mätä</i>	eye [<i>mäta</i>]	<i>tjénüm</i>	water	<i>fěsæl</i>	enemy
Trisyllabic:	<i>äyáwan</i>	water buffalo (wild)	<i>fälõgníd</i>	battle	
	<i>äsáæwä</i>	husband or wife	<i>kälásay</i>	shield	
	<i>ípäckao</i>	people, nation	<i>fõbängä</i>	pipe	

Some appear in reduplicated form:

Persons:	<i>läláki</i>	man	<i>fäfáyí</i>	woman	<i>ongõngä</i>	child
	<i>fõbfállõ</i>	young man	<i>mämägkíd</i>	young girl		
	<i>äm/ámä</i>	old man	<i>ín/ínä</i>	old woman		

Animals and Things:	<i>äyáyäm</i>	bird	<i>tjõtjõn</i>	locust		
	<i>líleng</i>	a fish	<i>fäckfäk</i>	frog	<i>õtõt</i>	rat
	<i>tjõtjõ</i>	mouse	<i>fñölõfõlõ</i>	butterfly	<i>pågpåg</i>	public forest
	<i>sõsõ</i>	breast	<i>kõkõ</i>	finger nail	<i>pápåt/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 Igórot, nor is it possible to determine etymologically their signification.

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

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

<i>āsāwä'y lālāki</i>	husband	<i>yūn/ä'y lālāki</i>	older brother
<i>āsāwä'y fāfāyi</i>	wife	<i>yūn/ä'y fāfāyi</i>	older sister
<i>ānāk ay lālāki</i>	son	<i>īkīd ay lālāki</i>	grandfather
<i>ānāk ay fāfāyi</i>	daughter	<i>īkīd ay fāfāyi</i>	grandmother
<i>āsē'y lālāki</i>	male dog	<i>kītjing ay lālāki</i>	he-goat
<i>āsē'y fāfāyi</i>	female dog	<i>kītjing ay fāfāyi</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>kāwītān</i> cock	<i>mangālāk</i> hen (<i>īmpās</i> chicklet)
<i>fūtūk</i> hog	<i>fūā</i> boar	<i>ōkō</i> sow (<i>āmōk</i> young pig)
<i>nōang</i> tame water buffalo	<i>tōt/ō</i> bull	<i>kāmākyan</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 kāyē yā āntjō</i>	the tree is high, or: the trees are high
<i>nan āyāyām tūmāyāo</i>	the bird flies
<i>nan āyāyām tūmāyāotja</i>	the birds fly.

49. These substantives have reduplicated plural forms:

<i>lālāki</i> man	<i>lālālākī</i> men
<i>fāfāyī</i> woman	<i>fāfāfāyi</i> [<i>fōbfāfāyī</i>] women
<i>fōbfāllō</i> young man	<i>fōbfāfāllō</i> young men
<i>māmāgkīd</i> girl	<i>māmāmāgkīd</i> girls
<i>ānāk</i> child (offspring)	<i>ānānāk</i> children

In various manners the following words form their plural:

<i>ongóngā</i> child (any young human being) remains either unchanged, or has <i>ongāngā</i> , or borrows the form <i>ānānāk</i> , children.
<i>ām/āmā</i> old man <i>ām/āmmā</i> old men <i>īn/īnā</i> old woman <i>īnānnā</i> old women (but <i>āmā</i> father and <i>īnā</i> mother remain unchanged).

Notice the Dual and Plural: *sīnākī* two brothers or sisters, *sīnāg/ī* several brothers or sisters, cf. [60].

In narrative these unusual forms were found: *āmōk* young pig: *āmōmok*, *mangālāk* hen: *mangmangālāk* and *kāwītān* cock: *kākāwītān* [L. 44].

50. There is no particle in Bontoc Igorot indicating the plural of nouns. Neither *ángsǎn* nor *ǎm/ǎn* 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 tǎlǎ'y föbfǎllǎ* 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*)

kǎtjǎnüm the river (*tjǎnum*: water); G. Gewässer

kǎmǎnǎk hen with chicklets (*mǎnǎk*)

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

kǎsǎkǎlong 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

kāmāmāmāđgkʻd all the girls, each girl
kāongāongōngǎ all the children, each child
kābfīnāfīnālyēn every married man
kātāktātākæ every person
kāāfongāāfong each house, the whole group of houses
kāākēākyū each day of a certain period
kādsæādsæ all the dogs, each dog of a pack
kālīfōlīfōō a mass of clouds; G. das Gewölke

54. *Ka-* and numerals denote companionship:

nan kādjūak my companion
nan kāpātmi our four companions (*īpāt*, four)
nan kānēm̄mi our six companions (*ēnēm*, *īnīm*, six)
nan kālmām̄i our five companions (*līmā*, 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 nān kaantjōn nan kāyæ?* how much (is) the height of the tree? how high is the tree?
nan kātīt /fwāna its truth
nan kāāsēdjīlnǎ [*kāāsdjōnǎ*] its thickness
nan kāādsōwīnǎ its distance
nan kāktēk knowledge (from the verbal root *k'tk*: know)
nan kāfābfāyīānǎ 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:

kāpāyæān place for ricefield
kākāyæān place for wood
kāāpūyān fireplace
kātjēnūmān waterplace
fālōgnīdān 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, *saktđan* 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: *Tăkăkăn*; *Săbăngăn*; *Dsălġkăn* [Delican]; *Săkăsăkan*; *Fġġkăn*; *Fălđkăn*; *Tġtġp/ăn*, etc. and some *Ată* (town sections) in Bontoc: *Fătđyăn*; *Lăowġngăn*; *Sġġtġjăn*; *Păkġsăn*; *Lăwăkăn*; *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.

măsăyġpăn sleeping place, *năsăyġpăn* a former sleeping place

tăktġđan or *kătăktġđan* sitting place, seat, "chair"

inătđăn cooking place, pret. *ninătđăn*

ănġtġđan warming place

malpăan, *nălpăan* place from which one comes, came

mătăkġđan, *natăkġđan* place where people live, lived

tătălġbnan dancing place

pălġtġjan place where knives can be sharpened, whetstone.

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

pangăto belonging to a section of a town, being a member thereof, an *đto* companion

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

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

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

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

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

sñnǎg/i brothers and sisters together, G. die Geschwister
sñnpǎngǎfón one family
sinpǎmǐlǐgan one whole section of a mountain
sinpǎngǐlǐ all inhabitants of a town or country
sñnpǎngǎpo the parents and grandparents of one family
sñnpǎngǎnǎk the children and grandchildren of one family
sinpangǎlǐwǐd all friends together
sñnkǎsǔd the brothers-in-law [L. 71]
sñnǎsǎwǎ husband and wife; G. Ehepaar

Notice these terms in which only the parents are named:

sinǎmǎ father with his child or children [M. 11]
sinǐnǎ 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 iTǔkǐkan the man or men from T. *iMǎlǐgkong* [*imMalǐgkong*]
nan iǎlǎb the Alabmen [*iyǎab*] 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. *Mñn-* and *nñn-* 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.

ninǎfong owner of a house *ninongǎngǎ* person to whom a child belongs
ninǎlfeg owner of a spear *ninwǎnis* owner of a geestring, loincloth
ninsǎklong owner of a cap, hat *ninnǎang* owner of a buffalo
ninǎtnang owner of an ax *ninǎpiiy* 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, *infáyan*, 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*, *kñísid*, *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 *fänŋg* is used; *nan fänŋg 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 sīyǎ'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>mīnpāpākūy</i> with rice	<i>mīnfūfūtuk</i> with a pig
<i>mīnōōlēng</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 sīyǎ'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-*: *līnī-*; form: *līnīlīma* Translation: *kīnāyāngkō sīyǎ 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>inōōpō</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*; *kumākāëb*, a maker;

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

kumākāëb is fāngǎ, potter, or: *fumafāngǎ*;

fatek, tattoo; *fumafātek*, a tattooer;

falōgnǎd, battle; *fumabfalōgnid*, warrior;

irreg.: *fūfūmsha*, smith;

āsin, salt; *umāāsin*, 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 *kāpek* not say: I make, but: my making, G. mein Machen, Ital. il mio far; and *leytjēntāko*: our desire or desiring, G. unser Sehnen. And *ayākantjā* 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*]
abfólútèn 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 ílin nan iFántok the land (town) of the Bontocmen
nan ólon nan nõang the head of the buffalo
si áman Táynan Táynan's father
ítgton nan fobfállo the boy's holding; "the boy holds"
ítsublin nan laláki the man's changing; "the man changes"
ngäg nan ítjun Bägti? what (is) the showing of Bugti? "what does Bugti show?"
ngäg nan íbfákan ína? what (is) the asking of mother? "what does mother ask?"

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

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

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

inílami angsan is nan állwidyæ "we saw many of your friends"

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

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

uminúmka'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
föbãñ si áseu dog's tooth
tãngan si ðlö "headbone," skull
nan kãlln si Igólot the Igórot language
ãnak si kãak son of a monkey
töfæn si päküy rice leaf
ãnak si Lumãwig "Lumãwig-son" [L. 1]
tãngan si läfí midnight
pãlek si þtnang ax handle
nan lablãbon si kököök si mõnöök the beginning of cock's crow [B. 24]

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

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

Afö 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 Fúntok*, the town of Bontoc; *nan flig 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 Igorot 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>plesidēnte (presidente)</i>
horse	<i>kafáyo (caballo)</i>	picture	<i>taláto, litaláto (retrato)</i>
cow	<i>fáka (vaca)</i>	dollar	<i>pésosh, pëshosh (peso)</i>
hour	<i>óla, ólash, ólas (hora)</i>	Sunday, week	<i>domíngko (Domingo)</i>
book	<i>liblo (libro)</i>	watch	<i>lflásh (reloj)</i>
flag	<i>bandéla (bandera)</i>	cross	<i>kálash, 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>éscuēla</i>	room	<i>kuálto (cuarto)</i>
hat	<i>somblélo (sombbrero)</i>	trousers	<i>pantalón</i>
socks	<i>médiash (medias)</i>	shoes	<i>sabátosh (zapatos)</i>
soldier	<i>soldádsó, soldsádsó</i>	soap	<i>safún (jabón)</i>
cane, staff	<i>fáston, fastón (bastón)</i>		
tobacco	<i>tafágo (tabaco)</i>	Some Proper Names:	
steamship	<i>bábáil, bábóll (vapor)</i>	Ricardo	<i>Likáldso</i>
American	<i>Melikáno</i>	Antéro	<i>Antélo, Antéro</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>tjăftă</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>tjăftjă</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: *tjakāmŋ ay djūă*; you two: *tjākăyă ay djūă*, etc.

The first person plural has two forms:

a. An inclusive form *tjätăko*, 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 *tjākāmŋ*, 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>săk/ĕn</i>	<i>sĭka</i>	<i>sĭya</i>
Possessive Gen. Suffix	<i>-ko, -k</i> [101]	<i>-mo, -m</i>	<i>-na</i>
Object Gen. and other Oblique Cases	<i>kĕn săk/ĕn</i>	<i>kĕn sĭka</i>	<i>ken sĭya</i> (not: <i>kenka</i>)

The paradigm of the Dual and Plural is formed analogically.

86. When it is considered necessary to distinguish sex, *lalăki*, man, or *făfăyi*, woman, is placed with the ligature *ay* after the pronoun. (Used very rarely): *sĭya'y lalăki*, he; *sĭya'y făfăyi*, 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>-kǎyǐ, -kǎyǎ</i>
		III. <i>-tǎ</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/ǎn ay iFǎntok I, a Bontocman
tǎkǎyǎ ay fobfǎdyǎ! ye women!
tǎtǎko'y tǎpǎt umüytǎko we four are going
sǎkǎ'y tǎjüy you there
tǎkǎmǐ ay nay we here
sǎnǎ nan inmǎlǐ?—sǎk/ǎn. tǎkǎmǐ. who has come?—I. We.
sǎnǎ nan ayǎkam? sǎ kǎ ya sǎyǎ "whom do you call?" you and him
tǎtǎtǎ admanǎlantǎ we two, you and I, shall go
inmǎy sǎyǎ he (she) has gone
itsaotsǎdomo sa ken tǎkǎmǐ! "give it to us!"
tǎtum nan fǎngǎ ken sǎyǎ! "show him the pot!"
tǎtǎko kumaibtǎko is nan ǎfong we are going to build the house
intǎsh' ǎna? ǎdǎk inǎla where is mother? "I have not seen (her)"
ǎdǎk kekkǎn sǎ yǎ "I do not know him (her)"
sǎyǎ'y fǎfǎyi kekkǎna sa "she, she knows it"
sǎk/ǎn tinmǎliak adǎgkǎ I have returned yesterday

timmōlĭkă sĭkă'y alĭwidkō you my friend have returned
tĭăkămĭ păkăănenmĭ nan făsœl we, "we expel the enemy"
kĕkkĕnyĕ tĭăĭtĭă "you know them"
tĭăĭtĭă ya săk/ĕn adumăĭĭkămĭ they and I shall come
kăněm sa!—măngangka sĭ să! "eat it!"
inăkă'sh să! give it (to me)
iyăĭk să kĕn sĭkă "I bring it to you"
săk/ĕn ya sĭkă intĕdĕĕtă'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>sĭtōnă</i> this	<i>tĭăĭtōnă</i> these
<i>sĭtōshă</i> that (near)	<i>tĭăĭtōshă</i> those (near)
<i>sĭtōdĭ</i> that (distant)	<i>tĭăĭtōdĭ</i> those (distant)

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

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

intō s'tōdĭ? where is this man? *intō s'tōnă?* where is that man?
sĭtōdĭ paymō sh'tōnă 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

kėkkėm sŷtōnă? "do you know this person?"

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

ŷlăentăko tŷătōnă "we see these"

kŷnŷănŷă kěn 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"

adsŷbŷenă năntōdŷ ay kăyœ "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*, *nantŷdđtja* occur.)

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

nantŷŷy ay fobănga that pipe

nannáy ay mamamáḡkid these girls

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

99. The locative adverbs *na*, but more commonly *sa* and *tji* or *tjáy* [*tjáy*] 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?

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

lǐnǎḡǒantǎkǎ sa "we have bought that"

aykǎ laǎwǎ tji? is that bad? *kǎwǎs sa!* this is good; all right.

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

nay si anǒtji! 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>-tǎkǎ, -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, -yǎ</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: *ólók* or *ólom* or *ólönă*, my, your, his head, (instead of the form: *ólö*, 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 ámak*, or: *si ámä*; my mother: *nan ínăk*, or: *si ínă*.

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 áfongko, *nan áfongmo*, *nan áfongnă*, *nan áfongta*, *nan áfongtăkœ*,
etc.: my, thy, his, etc., house or houses.

nan kípăngko, *nan kípănmo*, *nan kípăna* (for *kípăn-na*): my, thy, etc.,
knife.

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

nan ásœk, *nan ásœm*, *nan ásœna*: my, thy, his dog

nan ílik, *nan ílim*, *nan ílŭnă*, *nan ílŭmi*: my, thy, his, our country or town.

nan ănăkko, *nan ănăkmo*: my, your child.

nan tŭfăyko, *nan tŭfăymo*: my, your spear.

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

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

nan inămi: 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; *léytjëntãkæ*, 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; *ĩsublik*, my changing; Ger. mein Wechseln, “I change.”

Nom. act. *ibfaka*, asking; *ĩbfãkam*, 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 kõãmĩ*, ours; *nan kõãyë*, yours; *nan kõãtjã*, theirs.

Examples:

nan ãfongko ya nan kõam my house and yours

nan nõãngtja ya nan kõãmĩ their buffaloes (Sp. “carabáo”) and ours

nan kutlãmo 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 kódnă many horses are his
nan pátátjím ay tjáy ya kóátáko that iron is ours

Other phrases:

ayké kóam sa? is that yours? does that belong to you? (*ayké*: interrogative particle)
intó nan kóátsa [for: kóátja]? where is theirs?
nan kóan nan alíwidyu 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 bílákmo ya nan kóan Abákíd 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 límäna* your hand and his; *nan máttak paymó nan máttána* my eye or his

Observe these phrases:

nay nan falfégko; intó nan kóan Mólèng? here is my spear; where is Moleng's?
ádík finásá nan süládmó; fínásak 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 fátuk*, 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? *sínæ 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 ástn, is nan fánnga*, 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 pňădšynă 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 *sštödř tsădlö* he himself

nan alřwidko tsădlo my friend himself

nan fajafăyi tsădlo the women themselves

kinwăňna tsădlo “he said” (so) himself

Observe the idiomatic use of *tsădlo* in these passages from Texts:
intjănăna tsădlo nan mangăkŭu 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 fumítjang (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 tsínōek "I myself shall work"

nan laláki tsádlo inmǎli'sná the man himself came here

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

sak/én tsádlo nan nangǎla ken sǎya "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. *láténg*, cold; and some are found only in the reduplicated form, as e. g. *tjaktjáki*, big, large.

Examples:

Simple Form		Reduplicated
good	} <i>kǎwǎs</i>	<i>kǎgǎwǎs</i>
beautiful		
honest, etc.		
bad	<i>angǎlǎd</i>	<i>angangǎlǎd</i>
thoroughly bad	<i>ngǎg</i>	
high	} <i>ǎntjǎ</i>	<i>anǎntjǎ</i> (or, by gemination: <i>antjǎǎntjǎ</i>)
tall		
long		
small	} <i>fǎnǎg</i>	<i>fǎnfǎnǎg</i> (A doubtful plural form: <i>fǎnǎnǎg</i> is the only plural form obtained of an adjective.) In [L. 53, 54, 55] occurs: <i>fǎnabfǎnanǎg</i> !
little		
low		
short	<i>ǎsdǎk</i>	<i>asasdǎk</i>
big	} <i>tjaktjáki</i>	very big: <i>tjaktjagǎa</i> [<i>tjaktagǎag</i> , <i>tjaktjagǎRa</i> : R is a sound between r and l in this word].
large		
cold	<i>láténg</i>	(No redupl. form)

	Simple Form	Reduplicated
warm	<i>átong</i>	<i>atátong</i>
hot		<i>mámátong</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>fákíngí</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 Tjümígyǎy 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 flaēn The woman is beautiful ("good to see")
nan mamamāgkid ya fānġ the girls are little
nan kātjēng ya adsāmēd the brass is heavy
nan fobfafāġlo 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:

- | | | |
|----------|-------------------|---------------------|
| I. | <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: *inm-* (not: *imm-*); these forms designate a condition that has been attained: *inmantjōak*, I have become, grown tall; *finmānigak*, I have become small; *pinmāsiak*, I have become poor; *lumātēng*, it is turning cold; *linmātēng*, it has turned cold.

120. Certain adjectives with the prefix *in-* denote a quality or condition which has been attained; as *ngītīd*, black, but *innngītīd*, blackened; *ātong*, warm; *inātong*, having turned warm; *pōkao*, white; *inpōkao* (*impōkao*), dyed white.

Only with the prefix *in-* are: *inyāmis*, soft; *inyāpēæ*, light; *inlāmsit*, sweet; *inpākāshūēng*, sour; *inaklīd*, bitter, etc.

121. Some adjectives with the prefixes *ma-* and *na-* are really passive participles: *napālīd*, sharp; *māfīkod*, lean, emaciated; *malāfosh*, naked; *nadīgdīgkō*, 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. *māfīkod* changes to *fumīkod*: getting lean.

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

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

very, too	<i>tsātsāmā</i>	<i>tsātsāma ay lātēng</i>	very cold, too cold
a little	<i>ākīt</i>	<i>ākīt ay ātong</i>	a little warm
less	<i>ākākīt</i>	<i>akākīt ay napālīd</i>	less sharp

Observe the phrases:

akākīt nan lātēng adwānī mo adūgkă lit. less the cold to-day than yesterday.

nan tūfay akākīt nan pālīdna mo nan pīnang 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 napalídpálid 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 tjüldlu 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, fäníng nan áfong*

Or more emphatically: *anántjō nan kāyæ, fanfäníng 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 käädsöwfn nan wángă ya nan flî? how far is the river from the town?

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

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

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

nannay ay ongônga naêngăn mo nan anđkko this boy is older ("more grown") than my son.

INDEFINITE PRONOUNS

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

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

wodđ nan inmáli ay tákœ "there is a person having come," somebody has come.

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

wodđ nan mamúkaœ ken sŕka "there is a caller of you," somebody calls you.

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

aykê way ilđêm? "is there an object of your seeing?" do you see anybody? *aykê way inflam is nan đsœk?* "did you see any dog of mine?"

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

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

130. A certain: *nan ľsă'y...*

nan ľsă'y ongóngă adumăli .ao/ăont a certain child (whom you know—whom I shall not name) will come soon.

131. Nobody is expressed by the idiomatic *mă/ľd*, the negative of *wodă*; it signifies non-existence: "there is no..." *Maľd* [*mľd*; *mayd*] requires special constructions which will be discussed in the chapters on Negatives.

maľd tăkă "there is no person," nobody.

maľd inľlak is tăkă "there is not my seeing of persons," I see nobody.

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

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

maľd koăna there is no property of his, he has nothing

admaľd alăem "there will not be any taking-object of you," you will not receive anything.

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

nan ľătăwă maľd ľlig the world (had) no mountains [L.1]

maľd kalăsayna "there is no shield of his," he has no shield

maľd kănek is tľnăpay "there is not my eating of bread," I do not eat any bread

maľd iyăľna's patatľm "there is no bringing of his of any iron," he does not bring any iron.

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

maľd intjăsanmľ's sľngsľng we did not find any rings

Făkăň [*fakăň*] means "not this but something different;" observe the example: *făkăň patatľm nannăy, kătjľng nannăy*, this is no iron, this is brass. [323]

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

amín nan kóak all my property *amín nan ananákkó* all my children
amín ay tákæ all people (in the world) *nan amín ay tákæ* all (those)
 people
nan amín ay áfong the whole house
amín ay tákæ ay angángälüd all bad people
amín nan ísa'y mónok one whole chicken
nan amín ay fatáæwa the whole world
nan amín ay flí the whole town *amín nan flí* all towns
nan amín ay fútuk the whole pig
amín nannáy ay fanánig ay áfong all these little houses
amín nan djúa'y mátam both of your eyes
entsunókämí amín we all are working; we work together
iyáim amín nan bilákmo bring all your money
inmínnumak is nan amín ay tjénæm I drank all the water
adiláena amín he will see all (persons or things)
mákí'fálógnidtákó amín! let us all fight!
amínγκämí ay Igólot umáykämí ay umála is nan kafútúfútuk ya kááshæáshæ
 we all, we Igórot, went to take all pigs and each dog. [B. 12.]
amíntákó ay laláláki wodáy soklongtákó we all have, each man, our hats.
 Idiom: *kétjéng tjí* this is all; this is the end
is nan sin (one single) *ákýu* during the whole day, all day long

135. Much, Many: *ángsän*; *áyákä*; with the ligature *ay*.

ángsän ay tákæ many persons; *angsan ay tjénæm* much water; *angsan*
nan ayáyäm the birds are many
angsänkämí [*angsangkämí*] we are many; so: *angsäntákó*, *ängsänkäyæ*
 [*angsangkäyæ*], *ángsantjá*; *áyákä ay féngä* many flowers;
áyákä'y býlak much money

Too much, too many: *tsatsáma ay ángsän*.

Very much, great many: *angángsän*.

angángsän nan tákæ ay napæan is nan tazæwín ay inmáy great many people were burnt to death last year.

More: } *angángsän*; *adádsä*. *angángsän nän laláláki mo nan fáfáfáyí*

Most: } See also: [363] there are more men than women

ítsaotsáomo adádsä give (me, us) more!

káágnä just as much; *wödáy ken sak/én ay káágnä* I have just as much

136. Few: *ākīt ay...* *akākīt ay...* Too few: *tsatsámă'y ākīt ay...*

ākīt ay alŕwidko few friends of mine; *akīt nan alŕwidko* my friends are few; *ākītkāmī* we are few; *akītkăyě* you are few; *akītjă nan tăkœ* there are few people (here); *akakīt mo...* less than...

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

nan tăpěna umăytja's ilĭ, nan tăpěna umăytja's păg păg some go into the town, some into the forest. (*nan tăpěna*: a "part")

Also: *nan ākīt ay... ilđek nan akīt ay lalalăki* "I see a few men" (or: *wōđđ nan lalalăki ay ilđek*).

kėkkek nan tăpĕn nan tăkœ ad Alab [not: *tăpěna*]; or: *wōđđ nan kėkkek ay iAlab* "I know" several people at Alab.

And: *năkăfĭs ay... nan nakăfĭs ay đsœ* some dogs

pinadđytja nan năkăfĭs ay fěsœl "they killed several enemies"

nan năkăfĭs ay ayđyam ya nătpăb several birds were caught

nay nan lŭbfăn. inăka's năkăfĭs! here are oranges. give me some !

138. An Other, a different one: *tėkkėn*; an other of the same kind: *ib/ă*.

nan tėkkėn ay tăkœ the other people; *nan tėkkėn ay ayđyam* different birds; *făkėn sĭya, tėkkėn* not he, but another

nan tėkkėn ay kalăsay: a different shield; *nan ĭb/ăn nan kalăsay*: an other shield of the same kind, as a model. (*ĭb/ă* is also "a companion")

tėkkėn nan adumđli an other one will come

If "an other" means "one more," it is expressed by *ăkĭs*, or *kăśĭn*, again. *inăka's sin bângœœ is tjėnœœm ăkĭs*, or: *kăśĭngka umđa's sin bângœœ...* give me an other (one more) glass of water.

is kăśĭn 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!

washtjínkämí éntsúno 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 tjímpab 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)

washtjínyæ 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)

washtjínkämí 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: *katákættákæ*) 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 sīya* the same as he; *kǎg kěn tōdī* 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 inlǎk ǎkis* "the tree I saw also," I saw the same tree.

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

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

Observe the similar use of *ǎnǎn*: *ǎnǎn na!* you here! (Thus the potters from Samoki announce their coming with their ware: *ǎnǎntjǎ! 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? *sǎnǎ?* consists of the article *si* and the interrogative element *næ*. No copula is used after *sǎnǎ*.

sǎnǎ tjl? who is there, who is that?

sínœ nan wõdǎ'shna? who is here?
sínœ nan wõdǎ'sh áfong? who is in the house?
sínœká? who are you? *sínœtja?* who are they?

147. What? *ngǎg?*

ngǎg sǎ? what is this? *ngǎg tji* what is that? (but: *ngāg* means: bad)
ngǎgkǎ mǎn kěn Bœmǎgtsǎ? lit. what are you to Bumegtsa? i. e. how are
 you related to him?

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

148. How much? How many? *kǎd?*

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

kadtǎko? how many are we? *kadkǎyœ?* how many are you?
kad ay túfay? how many spears?

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

sínœ ay fáfǎyi? which woman? *sínœ ay fobfǎfǎyi?* which women?

ngǎg ay kǎyœ? which tree, or trees?

ngǎg ay œlǎng nannǎy? what kind of coal is this?

ngǎg ay kǎpǎn nan kóam? which knife is yours?

ngǎg ay kǎntýab nan kǎyœ'sna? which of these shields are yours?

Observe the two constructions: *ngǎg ay fǎnga nan nafǎkash?* } which pot
ngǎg nan fǎnga ay nafǎkash? } is broken?

ngǎg ay fǎlfeg nan léytjém? which spear “do you want?” or: *ngǎg nan*
fǎlfeg ay léytjém?

ngǎg ay fobánga nan léytjén nan lalǎki? which pipe “does the man want?”

THE VERB

INTRODUCTORY REMARKS

150. "Verbs" of the Bontoc Igorot 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>	"find"	<i>anãpek</i>	"I find" (my finding)
Substantive:	<i>fãlfëg</i>	spear	<i>fãlfëkek</i>	"I hit with a spear"
Adjective:	<i>asdïk</i>	short	<i>pããsdïkek</i>	"I shorten"
Negative:	<i>ãdï</i>	<i>adïk</i>	I "refuse;" I do not; I deny, etc.	
Numeral:	<i>ïsa</i>	one	<i>pãïsdëk</i>	"I leave alone"
Adverb:	<i>ïsna</i>	here	<i>isnãak</i>	I stay here
Pronoun:	<i>sñũ</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: *páátóngek* 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."

lalākiak I am a man; *alʔwidak* I am a friend; *kāwʔsak* I am good;
tōlōkāmʔ we are three; *nāyak* I am here, Fr. me voici;
intōkāmʔ? where are we? *sinūka?* who are you?
kādkaŷū? how many are you? *si Mōlēngak* I am Moleng
Igōlōtkāmʔ we are Igórot; *fākēngka* it is not you, but another person;
iSamōkʔkāmʔ 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; *fumānigak* I am getting small;
umāʔongak I am getting warm; *fumulʔngak* it grows dark.

Intransitive action.

umāliak I come; *ūmūyak* I go; *intāktakak* I run;
tunāktjikak I am sitting; *masūyepak* I sleep;
matatākkak I am alive; *intedēčak* I remain at a place;
wōdđak [*wōdđayak*] 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 *um-*, *-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 infixed; 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-*:

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

<i>inlaláyadək</i>	I rejoice	<i>inǎföyək</i>	I weave	<i>insosóngětək</i>	I am angry
<i>infalognǐdak</i>	I fight	<i>intedéčək</i>	I remain	<i>inkǎtǐbak</i>	I bite
<i>entsúnōək</i>	I work	<i>engkǎliək</i>	I speak	<i>engkōtsongək</i>	I crawl
<i>engkǎttjenək</i>	I flinch	<i>fěsəlak, infěsəlak</i>	I am an enemy		

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

<i>əndjuadjǎək</i>	I doubt	<i>engkaslǎngek</i>	I mix	<i>engkakaowđək</i>	I place in the centre.
--------------------	---------	---------------------	-------	---------------------	------------------------

If other possessive verbs begin with *in*, this is no prefix, but belongs to the root, as: *ǐnumək* I drink, *inǐtek* I boil, *ǐnfək* 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*: *umǎliək* I come; Root *fangon*: *fumǎngönək* 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>umiləngək</i>	I rest	<i>tumuktǐǎək</i>	I sit down
<i>sǎmidək</i>	I wait	<i>bumǎdongək</i>	I sit in Igórot fashion
<i>ǎmisək</i>	I wash myself	<i>omōdoək</i>	I vomit
<i>umǐnumək</i>	I drink	<i>kumǐnekək</i>	I am silent
<i>təmǎktjikək</i>	I stand	<i>təmōfoək</i>	I spit
<i>tumgōyək</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>lumäyaoak</i>	I run away	<i>sumääak</i>	I come home
<i>umäliak</i>	I come	<i>tumäyaoak</i>	I fly	<i>sümkepæk</i>	I enter
<i>kumäänak</i>	I go away	<i>fumäläak</i>	I go out	<i>sumäkönak</i>	I approach
<i>bumänädak</i>	I come down	<i>tæmöliak</i>	I return	<i>fumökknagak</i>	I go to work
<i>kumälabak</i>	I climb	<i>kuntjängak</i>	I cross	<i>umadsöwiyak</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>umalʔwidak</i>	I become a friend	<i>fumʔkasak</i>	I am getting stronger
<i>fumëisælak</i>	I become an enemy	<i>umämäak</i>	I am growing old
<i>djumadjäläak</i>	I get bloody	<i>pumökaoak</i>	I am turning white
<i>pumüsiak</i>	I become poor, poorer	<i>ngumʔtidak</i>	I am getting dark
<i>gumadsángyenak</i>	I get richer	<i>kumʔladak</i>	I am getting red
<i>tæmöfoak</i>	I grow	<i>ngumätjänak</i>	I transform myself, change
<i>kumäyæak</i>	I become wood, a tree	<i>bumättoak</i>	I am changed into stone
	<i>kumöllingak</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>kumäibak is äfong</i>	I am going to build houses
<i>inkäibak is äfong</i>	I am building houses
<i>umögiädak</i>	I shall fear, I begin to be afraid
<i>inögiädak</i>	I am afraid
<i>umasäwäak</i>	I shall soon marry
<i>inasäwäak</i>	I celebrate my wedding
<i>umötoak</i>	I shall cook, I am starting to cook
<i>inötoak</i>	I cook
<i>tuméngaoak</i>	I shall have a holiday
<i>inténgaoak</i>	I celebrate a holiday

(Thus the Bontocmen announce a holiday set down by certain men acting as priests by the call: *tuméngaotäko*—! or: *inténgaotäko*—!)
umëttjän it is going to rain; *inëttjän* 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 *mī̄*.)

<i>masúyepak</i>	I sleep	<i>măđđyak</i>	I am dying
<i>malitjóngak</i>	I forget	<i>mīfűegak</i>	I go with, accompany
<i>masisiéngak</i>	I take leave	<i>ma/űyăđak</i>	I prosper
<i>maěngănak</i>	I grow	{ <i>mayăgyagak</i>	I fall down (without former contact with the ground) Synonyms:
<i>matăkəkək</i>	I live		
		{ <i>madugăngak</i>	I fall over (from standing on the ground) Synonym:
		<i>misűptjagak</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>djălăn</i>	road	<i>manăđlanak</i>	I walk on a road, travel
<i>kăpia</i>	prayer	<i>mangapiăđak</i>	I pray
<i>ăsxă</i>	dog	<i>mangăsxăk</i>	I go hunting with dogs
<i>kăyă</i>	wood	<i>mangăyăk</i>	I gather wood
<i>saktjűan</i>	water vessel	<i>manaktjűak</i>	I get water (suffix <i>-an</i> is dropped)
<i>kőyăg</i>	fish basket	<i>mangőyăgak</i>	I catch fish with the <i>kőyăg</i>
<i>ăyeng</i>	war song	<i>mangăyengak</i>	I sing a war song
<i>ayűweng</i>	industrial song	<i>mangayűwengak</i>	I sing while working
<i>tőki</i>	a kind of sweet potatoes	<i>manőkiak</i>	I dig <i>tőki</i>
<i>ăldăk</i> [<i>păłtăg</i>]	gun	<i>mamăłtăgak</i>	I shoot
<i>tăłfeng</i>	dance	<i>manăłfengak</i>	I dance
<i>săgmi</i>	woman's dance	<i>manăgmiak</i>	I dance
<i>tăđjek</i>	a man's dance	<i>manăđjekak</i>	I dance a <i>tăđjek</i>
<i>tjűlao</i>	a pantomimic solodance	<i>manűlaoak</i>	I dance (with ax, shield, spear)

<i>gǎngsa</i>	gong	<i>mangǎngsǎak</i>	I dance striking the <i>gangs</i> a
<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>manǔblǎka, 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: *inm-*. (*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>inmǎnumak</i>	I drank;	<i>umǎliak</i>	I come	<i>inmǎliak</i>	I came
<i>kumǎlabak</i>	I climb	<i>kinmǎlabak</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:

sũmkėpak I enter *sinũmkėpak* I entered
ũmdjānak I arrive *inũmdjānak* I arrived (the position of *um-* in
umdjanak is irregular)

ingkyātak I swim *ningkyātak* I swam
inẽtjān it rains *ninẽtjān* it rained
inokokũdak I narrate *ninokokũdak* I narrated
inkāėbak I make *ninkāėbak* I made
insákĩtak I am sick *nĩnsákĩtak* I was sick
entsũnoak I work *nentsũnoak* I worked
ėngkālĩak I speak *nėngkālĩak* I spoke
māngānak I eat *nāngānak* I ate
masũyepak I sleep *nasũyepak* I slept
manālanak I walk *nanālanak* I walked
matākėak I live *natākėak* 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 *adsāngādum* "some time ago," to the present forms.

lumāteng it turns cold *linmāteng* it turned cold
infalōgnĩdak I fight *ninfalōgnĩdak* I fought
inongōngāak I am young, a child; *ninongōngāak* I was young, a child
umātongak I am getting warm *inmātongak* I was getting warm
alĩwidak I am a friend *alĩwidak adsāngādum* I was a friend formerly

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

<i>inmālĩak</i>	I came	<i>inmālĩta</i>	we two came	<i>inmālĩtāko</i>	we came (incl.)
<i>inmālĩka</i>	thou camest			<i>inmālĩkāmĩ</i>	we came (excl.)
<i>inmālĩ</i> (<i>sĩya</i>)	he, she, it came			<i>inmālĩkāyẽ</i>	you came
				<i>inmālĩtjā</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
adalǎwidak 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; *uan fǎtuk adlumǎmǎshtja* the pigs will be fat;
adkumawǎskǎyǎ you will be good; *adumǎykǎmǎ is ǎfong* 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!
ǎmǎy! he may go! cf. [189]
umǎytǎ! let us two go! "go with me" (if but one person is addressed)
umǎyǎtko! let us (all) go!
umǎyǎkǎyǎ! go ye!
umǎyǎtǎ! 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.]
banǎtk! (and: *bumanǎtk!*) come down!
kaángkǎyǎ! (and: *kumaangkǎyǎ!*) go away!

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

ǎlǎkǎyǎ mǎn! come then! *manublakǎ kǎyǎ!* come, smoke! Ger. rauche nur einmal!
mangayǎwengka ma ǎdǎj! 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 mangáyeta 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 sťya*, 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 *ălĩkă!* come!: *ăyka! fka! ikă kăyă! 'kă kăyă!* and in plural: *ĩkăyœ 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 fěsɛl ay úmüy* the enemy "who is" [41] going, the going enemy; *si yún/ak ay inmáli* my brother who has arrived; *nan káyɛ ay madúkad* the falling tree; *nan káyɛ ay nadúkad* the fallen tree.

umögiádak ay tɛmóli I am afraid to return; *mabfálinak ay manálan* I am able to walk; *ɪlodlódko'y éngkáli* I must speak.
sínɛ nan umáli? who "is the comer?" who comes? *sínɛ 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-*.

sínɛ nan mɛngkáli? who is the speaker? *sínɛ nan ninsúlad?* who is the one having written (from *insúladak*).

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"

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

nan taxwīn ay inmāy nan nēntsūnōanmī 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]: *umñnumak is nan tjěnum* I drink the water; *mangántja is nan mákan* they eat the food; *pumadđytja's fátug* they slaughter pigs; *kumăłbkămĭ si sa* we are going to make this; *sĭmidak ken Agpăwăwăn* I wait for Agpauwan; *umăyakak ken sĭka* I call you; *pumadđytja kěn tōđĭ* they kill this one; *umăyaktja ken ánanăktja* 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, *sĭya*, usually follows the verb:

sak/ěn umăliak I come; *tjakămĭ ningkyătkămĭ* we were swimming; *tjaĭtja intaktăktja* they run; *inmăli sĭya* he came; *sĭka kumălăbka* you climb; *inăka sĭtōđĭ* this one cries; *sak/ěn ya sĭka ya sĭya manublătăko* I, you and he are smoking; *sak/ěn ya sĭya adumilėngkămĭ* 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 masĭyep; nan ongóngă ya masĭyep the child sleeps
nan alĭwid ěngkălitja; nan alĭwid ya ěngkălitja (rarely: *ya ěngkălĭ*, which is declared to be incorrect) the friends speak

Or: *masĭyep nan ongóngă; ěngkălitja nan alĭwid.*

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

sĭtōđĭ sumăa; or: sumăa sĭtōđĭ this one comes home, into the house.

entsĭnotja amĭn all are working; more idiomatic than: *amĭn entsĭnotja.*

malitjóngtja nan alĭwid 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 djăa'y fobfăfăllo sĭmidtja is nan păgpăg; nan ĭsa ya masĭyep ya nan ĭsa ya kinmălab is nan kăyě two young men are waiting in the forest; one sleeps and the other has climbed on a tree

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

adumălĭ s' amă the father will come; *umōto s' ĩna 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*:

manalíféngkāmí 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:

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

Ay does not connect *ămín*; *tumúktjutáko 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"
íígtok 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 saktjúan 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 ongóngá nan móting the child's eating: the pounded rice (rice-meal)
isáed kanán nan fobfáfáлло then the saying of the young men; "then the young men say." Or:
isátja'd kanán ay fobfáfáлло [280] then their saying (of them, namely:) the young men.
íláèn nan ásvæ nan ógsa the dog's seeing: the deer
fekáshéntja nan fobfáfáлло nan fálfěg their throwing, the young men's: the spears (better: *fekáshèn*)
íbfakan tódí the asking of this (man); "he asks." (Or: *sítódi íbfakána*, with suffix, because the subject precedes the verb)
íbfakan: the Nom. act. *íbfaka* and ligat. *-n*
ísublín nan fáfáyi nan bílak the woman's changing: the money
ísublín: the Nom. act. *ísublí* and ligat. *-n*
ífgton nan laláki nan kaníyab the man's holding: the shield
ífgton: the Nom. act. *ífgto* 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 Antéro nan kipángko Antero's returning: my knife

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

palftjén tōdǎ nan pfnang the sharpening of this man; the ax

tōdǎ: subjective gen. of *sītōdǎ*.

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:

tjākāmǎ léytjénmǎ nan istjá We, our liking: the meat

sak/én 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 *én* (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 *Tagálog* — 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 tjàřtja: our liking concerns them

tokónèna nan ongóna: his advising influences the child

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

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

alďéntăko nan tólfeġ our taking-object (is): the key

kăpĕn Antĕro nan kăyang Antero's making-aim (is): the spear

or: *si Antero kapĕna nan kăyang* Antero, his making-aim: the spear

anfĕntja 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 *-aĕn*, or merely a variation of *-ĕn*, 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

fadjăngantja nan fĕsæł their helping-place (is): the enemies

nan fobfăfăyi 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 *-ĕn*; *i-* performs here a similar function as *-ĕn* 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.

íkabak síka is nan túfay 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 Juanmartí, 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 *-èn, -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- 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; *dics 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>ŋnum</i>	<i>ŋnumek</i>	I drink
<i>faég</i>	<i>fayěkek</i>	I wipe	<i>anap</i>	<i>anăpek</i>	I seek
<i>singéd</i>	<i>singték</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>bisktek</i>	I tear
<i>fayu</i>	<i>fäyátek</i>	I pound rice	<i>fekash</i>	<i>fekášhek</i>	I throw

221.

Paradigms

	Root <i>kan</i> eat	Root <i>ila</i> see	Root <i>fekash</i> throw
	Nom. act. <i>kánèn</i>	Nom. act. <i>flaèn</i>	Nom. act. <i>fekášhèn</i>
I.	<i>káne</i>	<i>iláek</i>	<i>fekášhek</i>
2.	<i>kánèm</i> [<i>kánim</i>]	<i>flaèm</i> [<i>flaim</i>]	<i>fekášhèm</i> [<i>fekášhim</i>]
3.	<i>káněna</i> [<i>kaněna</i>]	<i>iláěna</i>	<i>fekášhěna</i>
D.	<i>kaněnta</i>	<i>iláěnta</i>	<i>fekášhěnta</i>
I. incl.	<i>kanéntáko</i>	<i>iláéntáko</i>	<i>fekášhéntáko</i>
I. excl.	<i>kánénmí</i>	<i>iláénmí</i>	<i>fekášhénmí</i>
II.	<i>kánényě</i>	<i>iláényě</i>	<i>fekášhényě</i>
III.	<i>kaněntja</i> [<i>kaněntsa</i>]	<i>iláéntja</i>	<i>fekášhéntja</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: *-tákö*; 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>fayáttjak</i>	I pay	<i>fukæ</i>	<i>fúkæwæwæ</i>	I call
<i>fadjang</i>	<i>fadjáŋgak</i>	I help	<i>uash</i>	<i>uáshak</i>	I wash
<i>ka/æb</i>	<i>ka/éifak</i> [<i>ka/éipak</i>]	I dig	<i>pæ</i>	<i>péiak</i>	I burn
<i>lago</i>	<i>lagóak</i>	I buy	<i>fatek</i>	<i>fáttkak</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 /- 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 *ígtok* 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>itsaotsao</i>
1.	<i>ɨdjuk</i>		<i>itonitko</i>		<i>itsaotsaoko</i>
2.	<i>ɨdjum</i>		<i>itonitmo</i>		<i>itsaotsaomo</i>
3.	<i>ɨdjuna</i>		<i>itonitna</i>		<i>itsaotsaona</i>
D.	<i>idjuta</i>		<i>itonitda</i>		<i>itsaotsaota</i>
I. incl.	<i>ɨdjutako</i>		<i>itɔnidtako</i>		<i>itsaotsaotako</i>
I. excl.	<i>ɨdjumɨ</i>		<i>itɔnitmɨ</i>		<i>itsaotsaomɨ</i>
II.	<i>ɨdjuyɨ</i>		<i>itɔnityɨ</i>		<i>itsaotsaoyɨ</i>
III.	<i>ɨdjutja</i>		<i>itonitdja</i>		<i>itsaotsaotja</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 *-en* or to the *-an* conjugation, as for instance:

iyapek I count; *inunek* I drink; *itjasak* I find; *ikak* I do;
ignak 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: *tumuktjajak* I sit; 2. sing. *tumuktjaka*; I. incl. *tumuktjutako*
 b) to the *-an* verbs: *itjasak* I find; I. incl. *itjasantako* (with *n!*)
 c) to the *i*- verbs: *ibfakak* I ask; I. incl. *ibfakatako* (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>ibfakak</i>	I ask	<i>istjak</i>	I eat meat [<i>istjak</i>]	<i>isapatak</i>	I swear
<i>idjajak</i>	I give	<i>isak</i>	I take home		an oath (Ilo-
<i>ipaerwak</i>	I forbid	<i>isakanak</i>	I prepare		cano?)
<i>ipalalak</i>	I show	<i>ikisuak</i>	I stir with a spoon	<i>iyayak</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 tinápay ken anákná and then the mother gives some bread to her child; (*idjǎa* + lig. -*n*)

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

ilábon nan fafáyi ay éntsáno "the woman's beginning to work," the woman begins to work (*ilábo* + lig. *n*)

ngǎg nan iyáin nan alíwidna? what (is) the bringing of his friend? what does his friend bring? (*iyáin* [*yáin*] + 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>aláek</i>	<i>inálak</i>	I took	<i>fadjángak</i>	<i>finadjángak</i>	I helped
<i>inítek</i>	<i>inínitko</i>	I boiled	<i>tsubláek</i>	<i>tsinúblak</i>	I smoked
<i>otóek</i>	<i>inótok</i>	I cooked	[<i>tju-</i> ; <i>tj</i>	is taken as one consonant!]	
<i>ayákkak</i>	<i>inayákkak</i>	I called	<i>sibóek</i>	<i>siníbok</i>	I cut
<i>íkak</i>	<i>iníkkak</i>	I did	<i>ígnak</i>	<i>inígnak</i>	I held
<i>ikátjak</i>	<i>inikátjak</i>	I rubbed	<i>ínfak</i>	<i>inínfak</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>itsaotsáoko</i>	<i>intsáotsáoko</i>	I gave
<i>íbfákkak</i>	<i>ínfákkak</i>	I asked
<i>itólik</i>	<i>íntolik</i>	I returned

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

ígtok inígtok I held

itnok initnok I used as tool
istjak inistjak I ate meat

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

papüstek I make poor, *inpapüstik*
päätóngek, inpaätongko 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, inpasíkpeko 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>nimnimek</i> I think	<i>ninimnimko</i>
<i>éndjuadjuádek</i> I doubt	<i>néndjuadjuádek</i>
<i>éngkaslángék</i> I mix	<i>nénkaslángék</i>
<i>énkakaowádek</i> I place in midst	<i>nénkakaowádek</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>sinképeko</i>
<i>kékkék</i> I know	<i>kintékkko</i>
<i>léytjek</i> I like	<i>lineyádko</i>
<i>yááńgekek</i> I do with energy	<i>inyaáńgekek</i>
<i>télkek</i> I pierce	<i>tinlékkko</i>
<i>tépngek</i> I measure	<i>tinpéngko</i>
<i>káńak</i> I say	<i>kinwáńik</i>
<i>síńgtek</i> I sting	<i>siningétko</i>

<i>fekášhek</i>	I throw	<i>finkášhko</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>íbřakak</i>	<i>ifúegko</i>
Preterite I.	<i>finayátjak</i> I paid	<i>ínřakak</i> I asked	<i>infuěgko</i> I took along
2.	<i>finayátjam</i>	<i>ínřakam</i>	<i>infuěgmo</i>
3.	<i>finayátjana</i>	<i>ínřakána</i>	<i>infuěgna</i>
D.	<i>finayátjanta</i>	<i>infakáta</i>	<i>infuěgta</i>
I. incl.	<i>finayátjantáko</i>	<i>infakatáko</i>	<i>infúegtáko</i>
I. excl.	<i>finayátjanmř</i>	<i>ínřakámř</i>	<i>infúegmř</i>
II.	<i>finayátjanyě</i>	<i>ínřakáyě</i>	<i>infúegyě</i>
III.	<i>finayátjantja</i>	<i>ínřakátja</i>	<i>infuěgtja</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>kinīwæ̃k</i>	<i>kinalā̃bko</i>	<i>kinā̃ngko</i>
	I took	I moved	I climbed	I ate
2.	<i>inā̃lam</i>	<i>kinīwæ̃m</i>	<i>kinalā̃bmo</i>	<i>kinā̃nmo</i>
3.	<i>inalā̃na</i>	<i>kinīwæ̃na</i>	<i>kinalā̃bna</i>	<i>kinā̃na</i>
D.	<i>inā̃lata</i>	<i>kinīwæ̃ta</i>	<i>kinalā̃bta</i>	<i>kinā̃nta</i>
I. incl.	<i>inā̃latā̃ko</i>	<i>kinīwæ̃tā̃ko</i>	<i>kinalā̃btā̃ko</i>	<i>kinā̃ntā̃ko</i>
I. excl.	<i>inā̃lamī̃</i>	<i>kinīwæ̃mī̃</i>	<i>kinā̃labmī̃</i>	<i>kinā̃nmī̃</i>
II.	<i>inā̃lā̃yē̃</i>	<i>kinīwæ̃yē̃</i>	<i>kinā̃labyē̃</i>	<i>kinā̃nyē̃</i>
III.	<i>inā̃latja</i>	<i>kinīwæ̃tja</i>	<i>kinalā̃btja</i>	<i>kinā̃ntja</i>

So: *otō̃ek* I cook; *inō̃tok* *ilā̃ek* I see; *inī̃lak*
fayū̃ek I pound; *finā̃yuk* *sibō̃ek* I cut; *sinī̃bok*
anī̃ek I reap; *inā̃nik* *kapiā̃ek* I pray; *kinā̃piak*
inī̃tek I boil; *inī̃nitko* *fãā̃shek* I finish; *finfãā̃shko*
anā̃pek I seek; *inā̃napko* *fālī̃nek* I turn over; *finalī̃ngko*
ā̃ptek I meet; *inā̃fetko* *ukā̃yek* I let alone; *inukā̃yko*
ā̃ktsā̃kek I drop; *inā̃ktsā̃kko* *kā̃pek* I make; *kinãē̃pko*
iā̃pek [*yā̃pek*] I count; *inyā̃pko* *ipī̃tek* I press; *inī̃pī̃tko*
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; *tjī̃ng/ngek*
ē̃ndjuādjuā̃dek I doubt; *nē̃ndjuādjuā̃dek* [235]
ē̃ngkaslā̃ngnek I mix; *nē̃ngkaslā̃ngnek* [235]
ē̃nkakaowā̃ek I put in midst; *nē̃nkakaowā̃ek* [235]
kā̃owek [*kaowök*] I caress; *kinā̃owek* [*kinaowök*]
yãā̃ngekek I do with energy; *inyãā̃ngekek*
ipā̃dngnek [*ipā̃dngök*] I insult; *ī̃npadngnek* [*ī̃npadngök*], (probably an *i*-verb?)
itjū̃kek I tell, warn; *intjū̃kek*, (probably an *i*-verb: *itjū̃kök*)

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

tekk^oúwek I borrow; *ténk^oúko*
pitsi^owek I cross; *pinit^oko*
tjongáowek I lose; *tjinongáoko*
paayéek I insult; *inpaayéko*
lushkáowek I pierce; *linushkáoko*
apayáowek I pursue; *inapayáoko*
palakdi^owek I ward off (a stroke); *inpalakdi^oko* [233]
ak^oúwek [*ak^oúek*] I steal; *inak^oúko*

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

patkélek [*patk^olek*] I stop; *inpátkék* [*inpátkök*]
fádek I send out; *finák*

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 [*fáékék*] 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; *adpít^onényé* 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.

kamûëm! kamûënyæ! hasten! *igtom! igtöyæ* hold fast!
ta padöyëntäko 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:
kinaëpko I made: *kinäëb*; *inötok* I cooked: *inöto*; *inayäckak* I called: *inayäckan*; *lineyäckko* I wanted, liked: *linéyad*; *infäckak* I asked: *infäka*; *intonitko* I planted: *intönid*.

(As *-an* verbs retain *-an* in the indicative of the preterite [236], *-an* is also kept in the Nom. act. of the preterite: *inäckan*, "the having made" (to have made).

finayäckjan "the having paid," *linagöan* "having bought."

245. Observe the Nom. act. in the preterite of these verbs:

inángnek I made: *inángnën*
tjینگ/نگek I heard: *tjینگ/ngö* [*tjینگ/ngöy*]
kinöwëk I caressed, embraced: *kinöwö*
inyaängekek I did with energy: *inyaängekö*
inpädngëk 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: *adkäpën*, "to be about to make," *adibfäka* "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 faf̄āyi ay mangit̄ōnid 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 nann̄āy 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 n̄ngan si sa the one having eaten this

nan mamāl̄l̄ud k̄n tōd̄l̄ the one who fetters him

nan nanḡla 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.

p̄āt̄ōngek I make warm; *nan mangip̄āt̄ong*

p̄āl̄fek I cause to come; *nan mangip̄āl̄li*

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.

itsawtsãwko I give; *nan mangitsãwtsaw* the giver, giving

ĩgtok I hold; *nan mangĩgto* the holder

fukãwawak I call; *nan mamũkãw* 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 mangyãi's nan kãyã 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*, *mangãngka*, *mãngan*, *mangantãko* 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>mangfnid(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>abfolútek</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>biskftek</i>	I tear	<i>mamíski</i>	<i>padóyek</i>	I slay, kill	<i>mamáddöy</i>
<i>fangónek</i>	I awake	<i>mamángön</i>	<i>pikótek</i>	I curve	<i>mamíkot[d]</i>
<i>fakáshak</i>	I dash, break	<i>mamákaš</i>	<i>potlóngek</i>	I cut off	<i>mamótlong</i>
<i>fæáshak</i>	I finish	<i>maméash</i>	<i>pilftek</i>	I choose	<i>mamíli</i>
<i>fayátjak</i>	I pay	<i>mamáyat(d)</i>			

Verbs with the causative prefix *pa-*:

<i>papustek</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>mangipangóyush</i>		

Verbs with initial *d, t, s, ds, dj, ts, tj, sh*:

<i>dasióek</i>	I roast	<i>manasíto</i>	<i>tokónek</i>	I advise, teach	<i>manókon</i>
<i>digkóek</i>	I bend	<i>maníngko</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>sunftek</i>	I turn	<i>maníni</i>	<i>tjatákek</i>	I divide	<i>manátak</i>
<i>sis/fak</i>	I sweep	<i>manísi/i</i>	<i>tjongáorwek</i>	I lose	<i>manóngaræ</i>
<i>sulúek</i>	I learn	<i>manílu</i>	<i>tsiádek</i>	I open my eye	<i>maníad</i>
<i>songsóngek</i>	I smell	<i>manóngsong</i>	<i>tjénæmak</i>	I irrigate	<i>manénæm</i>
<i>subókak</i>	I blow	<i>maníbok</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>

lakatjtek I saw *lonlōnek* I roll *minlōnlon*
minlākātji (Ilocano) *likūshek* I turn *minlškush*

Verbs with *n, ng*:

nīmnmek I think *minnīmnim* *ngotngōtak* I gnaw *minngōtngot*

The following list (to be supplemented from the Vocabulary) contains some verbs with more or less anomalous Nomina agentis. In many of these forms we recognize the root which has been transformed to make the present and which appears again in the Nom. agentis:

āktak I give *mangāktan* [253]
āngnek I make *mangāngnèn*
āptek I meet *mangāfed*
fāālek I send out *mamāā*
fayēkek I whip *mamāig*
fekāshek I throw *māmkas* [mām^hcash]
felēyek I tire *māmley*
īgnak I hold *mangīgnan*
īkak I do *mangīkan*
kānak I speak *mangwāni*
kāpek I make *mangāēb*[p]
kēdfak I bite *mangēdfan*
kēkkekek I know *māngtek*
liāshek I surround *minlšwish* [minlš^hush]
pītnek I break *māmten* [mām^hēten]
pōak [pō^hak] I destroy by fire *māmmæ*
pānek I fill *māmmæ*
sādek I expect *manēd*
sesēmkek I remember *mānmek* [mamānmek]
sibfātek I answer *mānfad*[t]
sīkpek I enter *mānkep* [māngkep]
sīngtek I sting *manīnged*[t]
sulūok [sulū^hak] I teach *sumūlæ* (the partic. of the personal verb, not the N. ag., probably to distinguish from *manūlæ*, of: *sulūek* learn)
tāngfak I close *manāngēb*
télkek I pierce (ears) *mānlek*
tēmnek I press *mānmöy*
tēpngek I measure *mānpeng*
tjēng/ngek I hear *mān/ngö* [mān/ngöy]
tjipāpek I catch *mānpab*[p]
totōyek I address, speak to *manotōya*

tsūnōek I work *mān/næ*
yǎǎngēkek I do with energy *minyǎǎngēkō[öy]*

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>mangitsǎotsao</i> "giver"	<i>mangidjǎa</i> "giver"	<i>mangǎéb[p]</i> "maker"
I.	<i>mangitsaotsǎoak</i>	<i>mangidjǎak</i>	<i>mangǎépak</i>
2.	<i>mangitsaotsǎoam</i>	<i>mangidjǎaam</i>	<i>mangǎépam</i>
3.	<i>mangitsaotsǎoǎna</i>	<i>mangidjuǎǎna</i>	<i>mangǎépǎna</i>
D.	<i>mangitsaotsǎoanta</i>	<i>mangidjuǎanta</i>	<i>mangǎépanta</i>
I. incl.	<i>mangitsaotsaoantǎko</i>	<i>mangidjuǎantǎko</i>	<i>mangǎépantǎko</i>
I. excl.	<i>mangitsaotsǎoǎnmǐ</i>	<i>mangidjuǎanmǐ</i>	<i>mangǎépǎnmǐ</i>
II.	<i>mangitsaotsǎoanyǎ</i>	<i>mangidjuǎanyǎ</i>	<i>mangǎépǎnyǎ</i>
III.	<i>mangitsaotsǎoantja</i>	<i>mangidjuǎantja</i>	<i>mangǎépǎntja</i>

A few examples anticipated from a later chapter will show the use of these forms:

nan lalǎki ay nangitsaotsǎoantǎko is nan kanfyaḅ "the man to whom we have given the shield."

intǎ nan nan/ngǎlam is nan ayǎyam? "where did you hear the bird?"

(the *l* in *nan/ngǎlam* is euphonic; [16])

sfnu nan mangitsaotsǎoan nan fafǎyi is nan bilǎkna? "to whom does the woman give her money?" (since the subject follows, the ending *-na* is dropped.)

intǎ nan mangitafǎnǎna is nan tǎfay? "where does he hide the spear?"

intǎ nan admangǎépan nan alfwidmo is nan áfongna? "where will your friend build his house?"

kad nan mangǎépanyǎ is nan fǎǎngak? "when do you make my pipe?"

intǎ nan mangipǎyak 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 tufay (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 -*én*, 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.

kápek I make; Root *kaéb*: *i* + *kab* + *an* + *ko* becomes, after dropping *n* and adding *k* to the final *a*: *íkăbak* "I provide a man by making"
[*íkăpak*]

íkăbak sítödđ is táfay I make a spear for him

(In common discourse: *kápek nan táfay kén tödđ*.)

totôak nan lalalăki is măkan I cook food for the men; or also: *totôak is măkan nan lalalăki*; (In c. d.: *otôek nan măkan is nan lalalăki*)

ipăđđyak nan tăkœ is fătug I kill pigs for the people

iyăiak is sŋsing nan alŋwidko I bring a ring to my friend

totoantăko nan ongănga's măkan we cook food for the children

isibôak si ŋna is kăyo I cut down a tree for the mother (In c. d.: *sibôek nan kăyo ken ŋna*)

đdigkôak sŋka is nan lŋlo I bend the stick for you

itpăpak tjaŋtja is nan ayăyam I catch the birds for them (*tjipăpek*: I catch)

ialăanmi nan fobfăđyi is nan kătjŋœ we catch the fish for the women
(In c. d.: *alăenmŋ nan kătjŋœ is nan fobfăđyi*)

ilabfăantja nan fobfăăllo nan wănis they wash the breech-cloth for the boys

ipŋtăngăna sak/ŋn is nan kăyo he splits the wood for me

ŋpŋtangana: 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 tŋki the girls peel "toki" for them

inlagŋam si Antéro is kŋpan you bought a knife for Antero

adisagfătanmŋ sŋka is nan kăngnœnmo we shall carry your baggage ("things") for you

itekuăfam nan ŋpo 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
iótoyæ nan ápuy is nan mákan you cook the rice with the fire
idlgkok nan límak is nan lólo I bend the stick with my hand
itpápná nan língén 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 sáfæn is nan fádson they wash the coat with soap
infáíngna nan lólo'sh nan ásvæ he struck the dog with the stick
ipitángyæ nan wásay is nan káyo! split the wood with the ax!
adikaépkó 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 nóang we buy the cattle with (for) gold
iságfatmi nan pókami nan ágvæb we carry the boxes on our shoulders
itangépkó 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)

intekuápkó nan tálog is nan ágvæb I opened the box with a chisel
ítmek nan límak is nan mónok I press the chicken with my hand
 (temmek)

isís/ik nan sís/i's nan tjíla I sweep the yard with the broom
ítmok nan káykay is nan páyæ I work, I till the rice field with the pole
 “kaykay” (itmok from: *tsünóek*, I work)

ípnom nan límam is nan toáñnan you fill the jar with your hand (*ípnok*:
 páñnek)

intangépmi nan líg/o'sh nan tayáðn we covered the basket with the cover

Thus also: *ikálik nan fálógnid 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 pǎgpag nan manibóak is nan kǎyo "the forest is my cutting-place"
for wood (for: *sibóek nan kǎyo is nan pǎgpag* I cut the wood
in the forest)

nan tjǐla nan mangotóanmi is nan mákan the yard is our cooking-place
for rice (for: *otóenmi nan mákan is nan tjǐla*)

ǎfong nan manigkǎanmi is nan lólo in the house we bend the stick (for:
digkǎenmi nan lólo is nan ǎfong)

ǐli nan mamǎlotjak is nan fášǝl in the town I bind the enemy (for:
falótjek nan fášǝl is nan ǐli)

wǎnga nan mangalǎantǎko is nan ǐlǝng in the river we caught the fish
(for: *inalatǎko nan ǐlǝng is nan wǎnga*)

nan wǎnga nan ménlabfǎan nan mamamǎgkid is nan wǎnis in the river
the girls are washing the breech cloth (for: *nan mamamǎgkid
labfǎantja nan wǎnis is nan wǎnga*)

nan ǎfong nan mamitǎngana is nan kǎyo he splits the wood in the house
(for: *pitǎngéna nan kǎyo is nan ǎfong*)

ǐstji nan manglayǎnmi is nan tóki yonder we peal the "toki" (for:
*kilǎyanmi nan toki ǐstji; manglayanmi, syncop. from:
mangilǎyanmi;*)

ǐli nan mangaptantǎko ken Mólǝng in the town we meet Moleng, the
town is our meeting-place for Moleng (for: *aptentǎko si Mólǝng
is nan ǐli*)

ǎfong nan mangaépǎnyǝ is nan fobǎnga in the house you make the pipes
tjǐla nan inkaéptantǎko is nan tǎfay in the yard we make spears (for:
inkaéptǎko is nan tǎfay is nan tjǐla; inkǎébak: the personal vb.
instead of the possessive: *kǎpek*)

ǎgǝb nan mangitafónanmi is nan bilǎkmi in the box we hide our money
ǐsna nan nasuyepantǎko here was our sleeping-place (for: *nasuyeptǎko
ǐsna*)

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*, *-kǎmǎ*, *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 *mǎ-*.

Likewise *nǎ-* and *admǎ-*. 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-*: *măĭpă-*).

272. The Passive has also a Nom. actionis, with possessive suffixes, preceded by the locative suffix *-an*. Ex. *nan malipăasantja* their being finished.

273. Examples of Passive forms ("present participles in passive" or "passive verbal adjectives": being held; being sent; being called etc.).

<i>aldĕk</i> I take	<i>măđla</i>	<i>sădek</i> I expect	<i>măśĕd</i>
<i>pilĕk</i> I choose	<i>mapĭli</i>	<i>sĭkpek</i> I enter	<i>măskĕp</i>
<i>padŏyek</i> I kill	<i>mapăđdŏy</i> (but <i>măđdŏy</i> : dead)	<i>tĕlkek</i> I pierce	<i>mătlek</i>
<i>agtŏek</i> I carry	<i>măđgto</i>	<i>pănnek</i> I fill	<i>măpno</i>
<i>otŏek</i> I cook	<i>măŏto</i>	<i>tsunŏek</i> I work	<i>mătno</i>
<i>tokŏnek</i> I advise	<i>mătŏkæn</i>	<i>kăŏwek</i> I embrace, caress	<i>măkăŏwŏ</i> [ŏy]
<i>infĕk</i> I boil	<i>măĭnit</i> [d] [măyĭnit]	<i>tjĕng/ngĕk</i> I hear	<i>mătnĕgŏ</i> [ŏy]
<i>frăśhek</i> I finish	<i>măfăśh</i>	<i>patkĕlek</i> I stop	<i>măĭpătkŏ</i> [ŏy]
<i>fakăśhek</i> I break	<i>măfăkash</i>	<i>sesĕmkek</i> I remember	<i>măsmek</i>
<i>fekăśhek</i> I throw	<i>măbkash</i> [măpkash]	<i>tĕmmek</i> I press	<i>mătmŏ</i> [mătmŏy]
<i>kănek</i> I eat	<i>măkan</i> ("food")	<i>ĭfŏk</i> I make wet	<i>măĭfŏy</i> (<i>năbŏy</i> : wet)
<i>făłŏtjek</i> I bind	<i>măfăłŏd</i>	<i>kĕdfak</i> I bite	<i>măkĕdfan</i>
<i>lĕytjek</i> I want	<i>malĕyad</i>	<i>păak</i> I burn	<i>măpăan</i>
<i>tjongăŏwek</i> I lose	<i>matjŏngao</i>	<i>ayăkak</i> I call	<i>măayăkan</i>
<i>ăptek</i> I meet	<i>măđfed</i>	<i>ukăttjak</i> I cut the neck	<i>măukăttjan</i>
<i>kăpek</i> I make	<i>măkăĕb</i>	<i>ĭkak</i> I do	<i>măĭkan</i>
<i>sĭbfătek</i> I answer	<i>măśfad</i>	<i>ĭgnak</i> I hold	<i>măĭgnan</i>
<i>pĭtnek</i> I break	<i>măpten</i>	<i>ĭtjăsak</i> I find	<i>măĭttjan</i>
<i>kĕkkek</i> I know	<i>măktek</i>	<i>ăktak</i> I give	<i>măăktan</i>
<i>tjĭpăpek</i> I catch	<i>mătpab</i>	<i>făyăttjak</i> I pay	<i>măfăyăttjan</i>
<i>ĭtafŏngko</i> I hide	<i>măĭttăfon</i> [măttăfon]	<i>kĭlayak</i> I peal	<i>măklăyan</i> (<i>i</i> dropped)
<i>ĭgtok</i> I hold, keep	<i>măĭgto</i> [măĭgto]	<i>ĭsublik</i> I change	<i>măĭsubli</i> [măsubli]
<i>ĭsabfutko</i> I suspend	<i>măĭsăbfud</i>	<i>iyăĭk</i> I bring	<i>măĭyăĭ</i> [măĭyăĭli]
<i>ilăbok</i> I begin	<i>măĭlăbo</i>	<i>ĭpaĭlak</i> I show	<i>măĭpaĭla</i>

<i>ishínok</i> I burn	<i>mäishíno</i>	<i>idjűak</i> I give	<i>mäidjűa</i> [<i>mfdjűa</i>]
<i>ídjuk</i> I show	<i>mídju</i>	<i>isđak</i> I take home	<i>máisđa</i>
<i>đngnek</i> I do	<i>máđngnèn</i>	<i>íbfăkak</i> I ask	<i>maíbfăka</i>

Other passive forms are given in the Vocabulary.

274.

Paradigms

PRESENT PASSIVE

	<i>falđtjék</i> I bind	<i>ayđkak</i> I call	<i>īsűblik</i> I change
	<i>mafđlœd</i>	<i>maayđkan</i>	<i>maísubli</i>
	being bound	being called	being changed
I.	<i>mafđlœdak</i>	<i>maayđkanak</i>	<i>maísűbliak</i>
	I am bound	I am called	I am changed
2.	<i>mafalœđka</i>	<i>maayăkangka</i>	<i>maísublĭka</i>
3.	<i>mafđlœd (sĭya)</i>	<i>maayđkan</i>	<i>maísűbli (sĭya)</i>
D.	<i>mafđlœdta</i>	<i>maayđkanta</i>	<i>maísublĭta</i>
I. incl.	<i>mafalœdtăko</i>	<i>maayđkantăko</i>	<i>maísublĭtăko</i>
I. excl.	<i>mafalœđkămi</i>	<i>maayăkangkămi</i>	<i>maísublĭkămi</i>
II.	<i>mafalœđkăyě</i>	<i>maayăkangkăyě</i>	<i>maísublĭkăyě</i>
III.	<i>mafđlœdtja</i>	<i>maayđkantja</i>	<i>maísublĭtja</i>

PRÉTERITE PASSIVE

nafđlœdak I was bound *naayđkanak* I was called *naisűbliak*
I was changed (with Personal Suffixes).

FUTURE PASSIVE

admafđlœdak I shall be bound *admaayđkănak* I shall be called
admasűbliak I shall be changed (with Personal Suffixes).

The "Infinitive" has the same form as the "Participle:": *mafđlœd*; *nafđlœd*; *admafđlœd*.

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 *-ên*, *-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 mapadðyan* the condition of being killed.

nan mapadðyak my being killed; *nan mapadðyam* thy being killed;
nan mapadðyana his being killed; *nan mapadðyanmi* our being
 killed; *nan mapadðyanyẽ* 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 fãlfeg ya makãéb is nan alfwidko the spear is made by my friend
nan ãfong ya nakãéb kën tõdĩ the house has been built by him
nãtpab nan ayãyam is nan lalãki the bird has been caught by the man
nafukãwãwanak ken ãma I was called by the father
nan ãsa'y lalãki ya napãdðy is nan fãssul one man was slain by the enemy
sĩka maayãkãngka'sh nan fafãyi you are called by the woman
nan ongóngã ya naikðyköy ken inãna the child was rocked to sleep by
 its mother
nan nõang ya nayðgyog ken sak/ën the buffalo has been stabbed by me
admafalognĩdkãmĩ's nan fãssul we shall be attacked by the enemy
nafka/wãp nan ãwãk the body has been buried
nan pãngwan ya natãngfan is nan fũdi the door has been locked with a
 lock
naãlatja nan sulãdmo your letters have been received
sĩnẽ nan napadðy is nan fãssul? who is the one killed by the enemy?
 who was killed
nafãkash nan fãnga the pot is broken; *nan fãnga ay nafãkash* the
 broken pot
nan fãnga ya nafãkash the pot is broken
nan fũtug ya napadðytja is nan lalãlãki the pigs have been killed by the
 men
mafadsãngan nan ongóngã kën tjãkãmĩ the boy is being helped by us
maĩgto nan ãsẽ is nan fafãyi the dog is kept by the woman
nan bilãktja ya naitãfon is nan tãkẽ their money was hidden by the
 people
is ãfong ya natãngfan nan pãngwan in the house the doors were closed
nan pãdsog ya maitõnid 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 mafálæd 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: *matnum*: 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 tjáttja* they returned; *tjákkámí kəməāngkəmi* we go away; *tjátáko umalíwidtáko* we shall become friends; *tjákkáyě admafalědkáyě* you will be bound (imprisoned).

säk/én fekáshek nan fálleg I throw the spear; *tjakämł intólimi nan tayáan* we returned the basket; *síka iápin nan bílak* you count the money; *sítódi atónèna nan káyo* he (that one) removes the wood; *tjátáko otóentáko nan ístja* we cook the meat; *tjákáyě sagfátényě nan fúgshong* you carry the bundle; *tjaftja padóyéntja nan áse* they slaughter the dog; *sítodi iyáina nan fánnga* 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 laláki inmáli'sna the man has come here; *nan mamamágkid inmáytja* (or: *ya inmáytja*) the girls have gone; *si Antéro fasáena nan sílad* Antero reads the letter; *nan fěseel piněantja ángsan ay áfong* the enemies burnt many houses; *si Tjumígyai palftjěna nan pínang* Tjumigyai sharpens the axe; *si Anawásal ínpawíttna ken sak/én nan káwís ay kálásay* 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:"

ketjěng tjiápèn Běgti nan sáfag then Bugti catches the wild chicken (or: *si Běgti tjiápěna....*)

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: *Ketjěng anápèn nan fobfállo nan tjokáena* then the young man seeks his pocket (bag) - - : *Ketjěng anápěna ay fobfállo nan tjokáena*, 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 ongóngá nan nasǔyep isnǎ the child is the one who slept here

tjakamǐ nan nǎngan is nan mǒting We, we have eaten the pounded rice

tjakǎyǎ nan mafála you are those who are sent out (passive verbal forms belong to the personal verb category; hence the "participle" is used)

tjakayǎ nan namáa [namála] ken tjaǐtja you, you sent them out!

sǐtǒnǎ nan nangyǎi is nan pǎkǔy this is the one who brought the rice

sak/én nan mǎnno'sna I, I am working here

sǐtǒnǎ'y fafáyi nan nǎngtek kén tǒdǐ this woman, she knew him

nan fǎsǎel nan namǎan is nan amǎn ay álang it was the enemy who burnt down all the granaries

si Angay nan nangǎéb is nan tjokǎǎko 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 mamamáǎkid 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 ninláǎak 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 mamángon 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?

ngǎg 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.

kāpek nan āfong, means: I build the house; the house is of similar importance as my building it;

inkāēbak is āfong, 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:

āfong nan kāpek a house I make (lit. house is my making)

āsæ ya nan padōyentāko the dog we kill

sika nan léytjek "you are my liking," it is you whom I like

lalāki nan inayākan nan ongonga it was a man that the child called

ōgsa ya nan inlami's nan pāgpag a deer we saw in the forest

fūtug nan adpadōyentja the pig they will slaughter

(*nan*) *āfong nan kāpēn nan lalāki* a house it is the man builds

(*nan*) *ongonga nan fadsangan nan lalāki* it is a child that the man helps

kalāsay nan t̄gtok a shield I keep

kalāsay ya nan t̄gton nan fēsæl a shield the enemy keeps (*t̄gton, -n:* genit. indicator)

anandāktja nan itāfon nan fobfafaḏyi mo umālitja nan fēsæl their children the women hide, if the enemies come

fobfāllo nan findlædyē is nan t̄li a young man it was you fettered in the town

bflak nan itōlina the money he returns

bflak nan itōlin nan lalāki it is money that the man returns (*itōlin, -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]

s̄næ nan ilāēnyē? whom do you see?

ngăg nan angněntja? 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.
słtona ay lalăki nan tkabak is nan sŏklong for this man I make the hat
słtodi ay fobfăllo nan ikaėpănyě is nan sŏkod [ikabănyě] for that boy
 you make the spear
tăkœ nan iotŏantăkœ is nan măkan for the people it is that we cook the
 food
si łna nan isiběam is nan kăyo 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:

ăpomi nan mamalěttjanmi [mamalědsanmł] is *nan mangăkœu* for our
 master we bind the thief; or: *ăpomi nan ifalădsanmi is nan
 mangăkœu*. The construction with the Nom. ag. is preferred. (It
 is used exclusively in questions beginning with: to whom? for
 whom? [347, 348])

słnœ nan nangitsaotsăoam is nan sŏlad? to whom did you give the
 letter?)

286. Emphasis of the Instrument with which an action is accomplished.

mantłyo nan itiktıkna is nan patatjfm with the hammer he strikes the iron
katjłna nan ifalœdtăko is nan lalăki with the chain we bind the man
łŏlo nan ifalğko ken słya with a stick I strike him
făłfeg nan ipadŏyko is nan fěsœł with the spear I kill the enemy
płnang nan ifakăgmı is nan ŏłŏ with the axes we cut off the heads
făłti nan intangěbko is nan pănguan with the lock I fastened the door
mantłyo nan inkăėb nan fufămshak 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 lólo with this he broke the stick
nannáy nan ifaǵmo is nan ásxæ with this you strike the dog

(Questions beginning with “with what?” “with which tool?” have the same construction: *ngäg nan ikökõtmó 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/ögána is nan káyo the garden is his “planting-place” for the tree; in the garden he plants the tree

kä/õpõ/õpan nan maníktikána is nan patatjím the forge is the place where he hammers the iron

lákam 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.

sttjog nan ningipayántja is nan ólo into the “sitjog” (a basket used also as fish net) they placed the head

págpag nan manibák is nan káyæ in the forest I cut the wood; or also: *is nan págpag nan manibák is nan káyæ:* in the forest is my cutting-place for wood; or: *sibák nan káyæ is nan págpag*

áfong nan manigkèanni is nan lólo in the house we bend the stick

lí nan namalótjantja is nan fásxæl in the town they imprisoned (bound) the enemy

wána 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:

págpag nan éntsúnoak, éntsúnoam, éntsúnoána, éntsúnoánta In the forest I work, you work, he works, we two work etc.

nannáy ay áfong 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

págpag nan intedecantáko 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 inumtsânanmi 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 kâyæ nan kâpek is sôkod* from this wood I make a spear shaft. Constr. [283]

nântôna'y patatjîm nan kapëntâko is tûfay of this iron we make spear blades. Constr. [283]

Quantity: *ângsan nan inđlâna ay kâtjôu* great many were the fish he caught. [P. 2.]

Price: *salâpi nan nangilagoantâko is nan kayăng* for fifty cents we sold the spear.

289. Recapitulation. — Promiscuous Examples, illustrating various verbal forms in various cases of Emphasis.

Common construction: *padđyek nan âyăwan [ayăwan] is nan tûfay is nan pâđpag* I kill the buffalo with the spear in the forest

Subject emph. *sak/ěn nan mamadđy is nan âyăwan....*

Subject emph. and personal verb: *sak/ěn pumđdöyak is nan âyăwan is....*

Object. emph. *âyăwan nan padđyek is nan tûfay is nan pâđpag*
âyăwan nan padđyéntako we kill....; *nan pinadđymi* we killed; *nan adpadđyénmi* we shall kill....

Instrument emph. *tûfay nan ipadđyko is nan âyăwan*; preterite: *nan inpadđyko* fut.: *nan adipadđyko*

Place emph. *pâđpag nan papadđyan is nan âyăwan* (the redupl. *papad*—denotes "our customary hunting-ground")

Instr. emph. with passive: *tûfay nan nâipadđy is nan âyăwan is nan pâđpag* 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/itangfānan 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. *tjaftja 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 altwidko 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 maitōnid 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: *-ēn* 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 mamalētjanýē 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:

ēntsūnōkāmī is nan pāyo we work in the rice field

Emph. *nan pāyo nan ētsunoānmi* in the rice field we are working

nan pāyo nan ētsūnōan nan lalāki in the r. the man works

kapāgpag nan tēmayāxan 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 itayáetja* with wings they fly
páyak nan itáyæ 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 *mánanganmángänak* 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*: *inākāākaak* I cry loud; I continue crying...
- uminumak*: *uminuūnumak* I drink again and again, I keep drinking
- mānganak*: *manganmānganak* I eat often; I am eating (at the same
 time, meanwhile)
- ūmüyak*: *ūmūmüyak* I go repeatedly; I walk on...
- kuyūtjek*: *kuyukuyūtjek* I pull strongly; "I pull and pull"...
- təməliak*: *təmotəməliak* I return several times, I continue returning...
- kībkiřak*: *kībkiřkībkiřak* I rub hard, I keep rubbing...
- ilāek*: *ilāilāek* [*ililāek*] I see repeatedly; I observe, keep looking...
- kānak*: *kānakanak* I talk much; (preter.: *kinwākinwānik!*)
- ipaořtko*: *řpaořpaořtko* I send repeatedly, I continue to send...
- řdjuk*: *řdjuřdjuk* I show often, carefully...
- tumuktjāak*: *tūmuktjūtuktjāak* I sit often, I am sitting, I continue to sit
- kogōngek*: *kōgokogōngek* I strike vigorously, I give many blows...
- alāek*: *alāalāek* I take again and again, I take several things...
- inlilřwisak*: *inlilřwřwisak* I keep on walking; I walk around...
- kamūek*: *kakamūek* I hasten more; *kakamūek ay mandlan* I go faster
- alunāyek*: *alalunāyek* I retard; *alalunāyek ay engkālř* 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 ēntsūno* you must work; you work most strenuously...
- řbfakam ay řbfāka* you must ask
- māfukawāngkāyē ay māfukāwāwan* you must be called
- nan lalalāki māfukāwāwantja ay māfukāwāwan* the men must be called
- nan kāyo masřbo ay masřbo* the tree must be cut down
- kāpēm ay kāpēm nan āřong* you must make the house

sagfátém ay sagfátén nan káyo 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 fadjángan nan fobfafáyi the men must help
the women
nan fútug mápádóy ay mápádóy adwáni the pig must be killed now
nan ásx admápadóy ay admápadóy aswákas the dog must be killed
tomorrow
nan mangákóu 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- man- 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; *paantjǒek* I make tall, I lengthen; preter. *inpaǎntjok*;
 pass. *mapaǎntjo* or: *maĩpaǎntjo* being made tall
pǔsi poor; *papustek* I make poor *inpapǔsik*; *maĩpapǔsi*
gadsǎngyèn rich; *pagadsǎngyenek* I enrich
asdík [ǎsdik] short; *paasdíkkek* I shorten
djála blood; *padjalǎek* I make bloody, I cause to bleed
sflí splendor, ray; *pasilfek* I cause to shine, I cast light, reflect light
umǎliak I come; *pǎǎlfek* [pǎlfek] I order to come, I make come
masǔyepak I sleep; *pasuyěpek* I put to sleep
inteděeak I stay; *pateděek* I order to stay
tumuktjǔak I sit; *patuktjǔek* I set
umögiǎdak I am afraid; *paögiǎdek* I frighten; pret. *inpaögiǎtko*;
mapaögiad frightened; *maögiad* afraid
tsa one; *paisǎek* I leave alone; *mapatsa*, left alone; *maĩsa* alone
lǎtèng cold; *palatěngkek* I make cold
tófo leaf; personal causative vb. *umipatófoak* I cause to sprout forth,
 I make grow
tekuǎfek I open; *patekuǎfek* I order to open [L. 43-]
síkpek I enter; *pasíkpek* I make enter
tjěnxem water; *patjěnxemek* [patjǎnxemek] I cause to melt
ngítid black, *kǎlad* red; *pangítídek*, *pakǎlǎdek* I make black, red
ǎtong warm; *paǎtǎngkek* I make warm; *napaǎtong* (*naĩpaǎtong*)
 having been warmed; *maǎtong* being warm
ilǎek I see; *ĩpaflak* I make see i. e. I show
tumǎyao/ak I fly; *patayǎowěna ad tjǎya* "she makes (him) fly to the
 sky" [S. 7.]
ěngkǎliak I speak; *pakǎlfek* I cause to speak; I endow with speech:
 (*Lumǎwig*) *san djǔa*, *pakǎliěna tjǎftja is nan kalin si iSadsǎnga*:
 "Lumawig made the two speak the language of Sadanga-men."
 [L. 14]
inkyǎtak I swim *pakyǎténtǎko nan ǎnanǎk* let us make the boys swim!
kěmǎanak I go out; *pakǎǎnek* I expel, preter. *inpakǎangko*

(*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 făfăyi 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 *-ën*, if prefixed to *-ën* verbs.)

pinkakăngko (root: *kan-*) I eat quickly; pret. *ningkăkăngko*
pinsikěpko I enter quickly; pret. *nňnsikěpko*
pangasűyepak or *inpăngasűyepak* I sleep quickly, fall asleep quickly;
ninpangasűyepak
 (in)*pangđyak* [*pangűyak*; *pangđüak*] I go quickly; *ninpangđyak*.—
pangűyka! go quickly!
pangatsublđak I smoke forthwith
pangateděeka'shma 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 făfăyi! 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

kinpafitjǎngem nan káyo! light ("make burn") the wood at once!

pangálika! come quickly! *pangálikáyǎ man!* come ye then, at once!

inpangasíkebak I enter quickly

inpangatáktakak I run immediately

pinfekáshko nan báto is nan fǎsǎl I throw quickly the stone against the enemy

pinpikíshna nan sǎlad he tears quickly the letter

pinpad/ongtáko nan gángsa! let us quickly strike the gong!

pintǎngfam nan pángúan! close the door quickly!

inpangafálaak I go out quickly (*fumálaak* I go out)

pinküyǎtko I pull fast

pinpadóymo nan fúttug! kill the pig quickly!

nǎnpadóyna nan ássǎ he killed the dog at once

pintjǎpaptáko nan mónok! let us quickly catch the chickens!

pinátonmǎ nan fánga we remove the pots quickly (*atónék*)

pinkáǎngko I take away immediately (*kaǎnek*)

pinfálǎdmo sǎtódǎ! bind him quickly!

pinpakáǎnek I drive away quickly (notice the present form!)

The prefix *pin-* is also used in threatening:

mo adíka ǎmóbfad kǎn sak/ǎn, 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 adíkǎyǎ lumáyao pinǎgnak tjǎkǎyǎ! 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 tjǎpǎpentáko nan ayáyam, pinpadóytáko tjǎítja:* when we catch the birds, we kill them quickly; or: as soon as we catch the birds, we kill them.

297.

Ka-

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 *kalǎngo* having become dry, dried.

- kalāliak* I came just now; *kalalīkāmi is san fībikāť* we came this very morning
- kainfnumak* I just drank
- katsubtsublāak* I just smoked
- kadkadjālānak* I just walked
- kakakāēpko nan āfong* I made the house just now, a short while ago
- kabkabēkāshko nan fālfeḡ* I threw the spear just now (*fēkāshēk*)
- kakalkalīak* I have spoken a little while ago
- kaititjāsmi nan sīngsīng* we just found the ring (*ītjasak*)
- kaangāngnek* I just did
- kabkabākashko nan bāngao* I just broke the glass (*fakāshēk*)
- kafukfukāēko si āma* I just called the father (*fūkaēwak*)
- kaayayāḡko si Bēḡti* I just called Bugti (*ayākak*)
- kaigīgnak* I just held
- kakakwānik* I just told (*kānak*)
- kaanānapko nan soklōngmo* I just sought your hat
- kakēkēkēdko [kakekēkōtko] nan līmak* I just cut my hand (*kōkōťjek kēkēťjek*)
- kakakākangko nan mākan* I just ate the food, rice (*kānek*)
- kashupshuppāḡko [kashubshubpāḡko] nan lalāki* I just hit the man (*shupākek*)
- kashubshubpāḡmi nan fēśæl is nan fālfeḡ* we hit the enemy with the spears just now
- kailīlak nan alitāēko* I just saw my uncle
- katkatjēngeḡ [katkadēngeḡ]* I just heard
- kakakāānak* I just went out (*kumāanak*)
- kapkapuīko nan kīpan is nan shōlong* I just put the knife into the basket
- kašōyak* I just went [*kaēūyak: umūyak* I go]
- kasusuyēptja is nan āngan* they just slept in the “angān” (low chamber in a house, like a large box)
- ka/otōtok nan īstja* I just cooked the meat

In this negative sentence (*adlīkāmi: we do not...*) *ka-* denotes “rarely:” *adlīkami kałstjałstja is āśæl* we eat rarely a dog (dogs).

In sentences with *igā [igāy]* “not yet,” “not,” the passive prefix is *ka-*, instead of *ma-* or *na-*, attached to the unreduplicated root:

- | | | | |
|--------------------|----------------|-------------------|----------------|
| <i>iga kāōto</i> | not yet cooked | <i>iga kakāēb</i> | not yet made |
| <i>iga kakōkōd</i> | not yet cut | <i>iga kāpnō</i> | not yet filled |
| <i>iga kałstja</i> | not yet eaten | | |

iga kakǎēb nan itjǎttja "their bird (i. e. omen) was not accomplished,"
 their omen did not turn out favorably
naǎto nan mǎkan the rice is cooked; *iga kaǎto nan mǎkan* 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.."):

kakǎēbkaǎēbak is nan ǎfong I act as if I were building a house
katsūnotsūnoak I do as if I were working
kañnuminūmkǎyǎ is nan tjǎñm you only act as if you were drinking the
 water
kashūyeshūyeptja they pretend to sleep
nan lalǎki katsǎlatsǎlan [kadjǎladjǎlan] the man pretends to walk
kasakitsakǎttja nan soldǎdso the soldiers pretend to be sick
kakarwikawǎska you pretend to be good

The preterite and future are expressed by adverbs of time, as:
adsǎngǎdǎm "some time ago;" or: *awǎñni* "soon" etc.

298.

MAKA-

Māka- preterite: *nāka-* future: *admāka-* expresses ability of acting; verbs combined with this prefix take personal endings.

makǎtpabak is nan ǎgsa I am able to catch the deer
makakǎēbkami is nan ǎfong we can build the house
makakǎkǎdak [makakǎkǎdak] is nan ǎstja I can cut the meat
makatsublǎak is nan tafǎgo I can smoke tobacco
makasuyǎpkǎyǎ you can sleep
makadjǎlanak I am able to walk
makafalognidtǎko mo wǎdǎ nan pinangtǎko ya nan falfegtǎko we are
 able to fight, if we have our battle-axes and spears
makasibǎka 'sh nan kǎyo ya makapitǎngka you can cut down and split
 the wood
makatǎyao nan ayǎyam the bird can fly
makakyǎtkami's nan wǎnga we can swim in the river
makaǎǎyǎk I can go [*makaǎǎyǎk*]

(Ability is also expressed by the modal auxiliary: *mafǎlñ-*; *mafǎlinak ay inkyat* I can swim; *mafalñgko ay kapǎn nan ǎfong* 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 fobfajāyi 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

nakakapjāak 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)

nakasangfjāanak I have finished the "sangfu"-ceremony (sacrificing a pig)

nakatsublāanak I have finished smoking

nakatsunōanak I have finished working

nakakalfanak 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

mikililfwidak I play with others

mikikāngkāmi we eat together; *makīkan ken tjaŋtja* he eats with them

mikifāyētāko we pound rice together

mikikōyak I go with others, I accompany (synon. *mifāegak* I go with...);

nan fūtug mikikōy kēn tōdī [*makīōyak, makiāyak, makiōōyak*] the pig goes with him

makikalitāko let us speak together

mikitsublåtja they are smoking together
makitotóyak ken Anawásal I speak with Anauwasal
makifalognidtáko amñn! let us all fight! (synon. *washtjintáko makifalóg-uid!* [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 Igorot.

inasi/ilatáko; inasi/ilákami; inasi/ilákayé, 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 áse inasikatébtja [*inasikötóbtja*] the dogs bite each other

inasiktéktja nan lalálaki the men know each other

inasíflata 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

fulálaz! *mangösomadöytáko!* 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 Igorot 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-*)

tumögiäddak I fear *ma/anögiäddak* I fear suddenly: (*mapangögiäddak*:
I am startled by fear)
tumäktjikak I rise *matanäktjikak* I rise suddenly
tumuktjüak I sit down *matanuktjüak* I sit down suddenly
tungöyäk I stop *matanügöyäk* (ü inserted) I stop at once
tumäyayak I fly *matanäyayak* I fly suddenly preter. *natanäyayak*

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 káyo the wood is perfectly dried, dry
ninkäóto nan mákan the rice is ready cooked, has been cooked some time ago
nan káyo ya ninkasfbæ the tree is already cut down
ninkadöy nan tákæ the persons are already dead
ninkafása nan süládmö your letter has been read before
ninkakäéb nan táfay the spear is ready, has been made
nan ístja ya ninkakököd [*ninkakékét*] the meat is already cut
ninkatekuáfan, ningkatángfan 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*, *áʔus*, *ʔptjas*, *tsa*, *kankanʔ*.

Several are connected by *ay* with the subsequent "Infinitive;" they have their own (uninfluenced) endings; as: *sána*, *tjitjítja*, *tjákasko*.

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.

tumáyaæðk ed I should fly; [pronounced as enclitic: *tumáyaæðked*]
inótoká'd you ought to cook (*otóek*: possess. vb.; *inótoak* personal vb.)
alikáyu'd man! you ought to come "now!" *éngka'd man!* you ought to go!
káþim ed nan áʔong you ought to build the house
fukáæwantja'd nan ongóna they ought to call the child
umüyáðk ed I should go; *umáyka'd*; *umáy ed*; *umüytáko'd*; *umüykáyaæ'd*;
umáyta'd etc.

nan fobfajáyi unálitja'd is áʔong the women ought to come into the house
tjaítja inafóytja'd is nan wánis they ought to weave the breech cloth
nan lalaláki kapéntja'd nan fángkaæ the men ought to make the spears
intedeékayæ'd isna you ought to stay here
potlongéntáko'd nan tókod we ought to cut off the post supporting the
 roof)

nan fobfajáillo infalogníttja'd the young men ought to fight
amán inkakámutjá'd all ought to hasten
inkakámuðk ed ay úmüy I ought to hasten to go

mangantáko'd úna, isatáko'd éntsúno let us first eat, then work (*isa*, then, takes the ending from *éntsúno!*)

éngkaliák od [for: *ed*] I should speak

nan fanfanig ken tjakäyě aoní'd síya nan tsaktsáki the smallest among you may soon be (*aoni*: soon) the largest

ed tsatsáma nan leyádko ay mangíla ken síka "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 maáji 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] *shengédko'd*: [M. 8]

padýéntáko'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 tsafsa [tjáfsta] I should like to go to see them [L. 27-]

tek ed ílaèn nan midlájna I ought to go to see "sonny" [M. 5]

tjáy kasím ed tjípápén that (pig) you should again (*kas-im*) catch; *kasim* took the ending from *tjípápén*; hence *ed* follows *kasim* [L. 64]

tjumnóta man ed! so let us celebrate our wedding! [L. 52] *ed* follows the particle.

kasínyě'd yóí, ta íflak od tjákäyě you ought to bring here again (the fire); let me watch you! [L. 10]

inabfuyákayě'd ya naóto san asín (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 asín 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 *ngēt*. *awāy ngět sītodi* perhaps he
awāy ngēt 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 ngēt wodā'sna he is perhaps here; he may be here

awāy ngēt 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 ngēt wodātja is kaeskueldān we presume, they are in the school-
house

awāy ngēt nintedēeka'd Manfla you were probably living in Manila

awāy ngēt wodā'stji nan fajāyi the woman may be here

admanublāka ngin you will probably smoke; will you?

aykēka ngin umāli? will you probably come?

adngēt umāliak I presume I shall come

awāy ngēt is nan tēkken ay ājong probably in the other house (without
verb)

awāy ngēt inmāli he may have come

awāy ngēt ēngak sha this is a lie, I presume. [*sha: sa*]

nay kay lēytjēm ngin ay mařsa 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 "auxili-
aries" 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> [əm]	<i>tem</i> [töm]
3.	<i>en</i> [ön]	<i>ten</i>	<i>éna</i> [əna]	<i>téna</i> [təna]
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> [ənmí]	<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 éntsúno I should like to go to work
téntáko'd infalǒgnid we should like to go to fight

But with second or third person it expresses obligation:

téngka'd umíleng you ought to go to rest
ten ed umáy he ought to go
entsa'd [éntja'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 iyádi nan fánnga 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 apúy* I go to get fire, light
ek umáa [umála] 'sh patatjím I go to get iron
engkamí umáa 'sh laláláki is éntsúno ken tjákámí we go to get some men
 to work for us
enmí aláèn nan patatjím we go to take the iron (*aláek*: poss. vb.;
umálaak: pers. vb.)
entáko mamáka we go to get heads
entja nasúyep they went to sleep. The preterite is expressed by the pres-
 ent of *ek* combined with the preterite of the dependent verb.
entja nangáyæ ay sináki the two brother went to get wood [K. 1]
téngkámí mangáyæ 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 inflak 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 ílaèn tjaftja I should like to go to see them [L. 27]
óna ayákan san laláki she goes to call the man [L. 40]
ya óna ayákan san tóló'y fófálla and he goes to call three young men
 [L. 83]
tek safpén nan póshong 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 *umüyak*, I go, must be used. *Ek* is also found sometimes without any dependent verb: *engkáyá!* go ye! *éngka man!* go then! *énta'd ad Lánaæ!* 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>íssak</i>
2. <i>issáka</i>	<i>íssam</i>
3. <i>íssa</i>	<i>issána</i>
D. <i>issáta</i>	<i>issáta</i>
I. incl. <i>issatáko</i>	<i>issatáko</i>
I. excl. <i>issákámí</i>	<i>issámi</i>
II. <i>issakáyá</i>	<i>issáyæ</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?

- issākami umāy is fli* we shall go to town (soon, after a while etc.)
issāmi kapēn nan pabafāngan we shall then build the community house
issāka umāli then you will come
Issa umiūy sītodi is nan ūma then this one will go into the garden
issayā padōyēn nan fātuk you will kill the pig
issam yāi nan sūlad you will bring the letter
issākayā masūyep you will sleep
issam iŕgto nan āsæ you will hold the dog
issātja madōy they will die
issāna itōli nan bflak he will then give back the money
Issam yāi nan kātjing aswākas? will you bring the brass to-morrow?
issakāyā umāli is nan flimi is nan taæwīn ay umāli? will you come into
 our country next year?
æææni issāk umāy very soon I shall go
issam inānak nan mōting “you will have as child” the pounded rice [T. 7]
 (*inanakko*: there is a child of mine; *inanakmo* etc.)
issam inānak nan tsam inpaiyāi ay sengēdko there will be (henceforth)
 your son the food you caused to be brought to me [M. 6]
issam inānak nan ānak nan kinapiduam there will be your child the daughter
 of your second wife [M. 12]
issāka fumāngon ken sak/ēn you will awake me [S. 10]
ta issāk en lumāgo’s tabfāgo’y Finalōk nay that I shall go to buy tobacco
 of Finalok [Song: H. 13-]
mo kō man, tay finlēyko ūna, issam tjpāpēn! why, certainly, because I
 made it (the pig) first tired, you will catch it! [L. 63]
ta issāta mangædædjī ay ūminum that we two shall be the last to
 drink [L. 74]
issāk umipatōfo’sh tjēnæm I shall create water [L. 69]
issākayā madōy amīn you will all die
nan fāsæli issātja umāli is nan mastjīm the enemies will come in the night

AFUS, IPTJAS

309. *Afusak* or *āfusko* (rarely its synonym: *iptjasak* or *iptjāsko*) 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 iptjásak</i>	<i>áfusko iptjásko</i>
2.	<i>áfuska iptjáska</i>	<i>áfusmo iptjásmo</i>
3.	<i>áfus iptjas</i>	<i>áfusna iptjásna</i>
D.	<i>áfusta iptjasta</i>	<i>áfusta iptjasta</i>
I. incl.	<i>áfustáko iptjastáko</i>	<i>áfustáko iptjastáko</i>
I. excl.	<i>áfuskamí iptjaskamí</i>	<i>áfusmí iptjasmí</i>
II.	<i>áfuskayéé iptjaskayéé</i>	<i>áfusyéé iptjasyéé</i>
III.	<i>áfustja iptjástja</i>	<i>áfustja iptjástja</i>

- áfusko finayátjan* I had paid, I paid already, I paid before
iptjásko finukáæwan I had called
áfusna inípit he had pressed
iptjásmi inpaæit uan tólæg we sent the keys before
áfus innáy sítõna this man had already gone
áfusmo kinwáni ken sak/én you told me before
afúskami uasúyep is uantjái ay áfong we slept before in yonder house
iptjaskáyéé nëngkálí you had spoken
uan áææ áfus innum is uan tjénæm the dog had drunk the water
nan lalaláki áfustja ninfalógnid is uan págpag the men had already fought
 in the forest
afúskayéé naéngan [nèngan] you have already grown
áfusak uentsúno I had worked
áfusko kináéb nan singsiug I had made the ring
afúskamí uandlan we had already walked
nan ongóna áfusna piuadóy nan káak is uan fáto the boy had killed the
 monkey with a stone
áfusni íntjasan uan ísa'y étlog is uan kamónok we had found one egg in
 the chicken
uan fafáyi áfusna tinánfan uan pánguan the woman had closed the door
 before
si áma áfusna iníla síka the father had seen you
uan aláwidmo áfustja inífaka your friends had asked before
afusmi inístja we had eaten meat
uan tjojó áfusna tjing/ugö nau kósha the mouse had heard the cat
si Fúmnak áfusna iusháno uan káyæ Funnak had burned the wood
nan manákön áfusna intáfon uan bílak the thief had hidden the money
si ína áfusna inídjú ken síka nau tjókææ the mother had shown you the
 bag
iptjáska innáy id Fæntok? have you been in Bontoc before? ("had you
 gone")

áfustja napadóy nan fášsel the enemies had been slain
afúškämł naayákan we have been called before
nan káyæ áfus nasíbo the tree has been cut down before (long ago)
nan ayáyam íptjas nátpab the bird had been caught
nan fášsel íptjástja napákān the enemies had been expelled.

TSA

310. *Tsă*, [tjă] 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. *Tsă* 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).

Tsă 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 *tsă*; they would never employ it to express a single unrepeatd or discontinued action.

Tsă 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>tsăak</i> [tsăk]	<i>tsăk</i> [tsăk]
2. <i>tsăka</i>	<i>tsăm</i>
3. <i>tsă</i>	<i>tsăna</i> (without ending: <i>tsă</i>) [208]
D. <i>tsăta</i>	<i>tsăta</i>
I. incl. <i>tsătăko</i>	<i>tsătăko</i>
I. excl. <i>tsăkämł</i>	<i>tsămi</i>
II. <i>tsăkáyæ</i>	<i>tsăyæ</i>
III. <i>tsătja</i> [tsătja]	<i>tsătja</i> [tsătja]

As the following examples show, the verbs are sometimes in their reduplicated forms, which alone, even without *tsă-*, would suffice to denote repeated, continued etc. action [290-294].

- tsáak masúyep* I use to sleep; *tsaak masuyep isna* I "always" sleep here
tsáak nasúyep I used to sleep; I was sleeping meanwhile; I continued to sleep
adtsáak masúyep I shall often sleep; I shall sleep meanwhile
tsák ángnèn I use to do; I frequently do; I do sometimes, I do at the same time
tsák inángnèn I used to do; I did often; I was doing; I continued to do
tsákami éntsáno we work usually; but: *tjákami éntsunókami* we work, it is we who work [87]
tsáak umáliáli I come often
tsátja mangan they usually eat; but *tjátja mangántja* they eat [personal pron. *tjátja*]
tsámi angnéángnèn we make often
tsáak manúbla I smoke usually; I often smoke; *manubláak* I smoke just now
tsátja inála they took frequently; they used to take
tsáka malínget you are perspiring (continued)
tsatáko nalínget we were perspiring (e. g. "while working"; contemporaneous)
tsáak manúblatsúbla I smoke often; (or: *manublatsubláak*)
nan laláláki tsátsa manúblatsúbla the men smoke often, usually
masúyepak tsáka ákis éntsáno I sleep, you (again) are working; or; I sleep while you are working (at the same time)
infásaak tsakáyě ákis énsúlad I read while you are writing (*ákis*: again)
nan amáma tsá manúbla is nan kaapúyan the old man is used to smoke at the fire place
tsák kápèn, tsák kináèb nan tinóod I make, I made usually the cap (of Bontoc men)
tsámi kináèb adúgka nan túfay we made yesterday the spears (several objects; our making was repeated with each spear)
adtsámi padáyèn nan fútug we shall kill the pigs, several pigs (our killing will be repeated with each single pig)
nay si tsák tsánoèn there is work for me to do; "I am busy" lit.: there is for my "continuous" working (*si = is*)
tsák flàèn I usually see *tsák iníla* I usually saw *ádt sak flàèn* I shall often see
tsá mamíngsan ay umáli he comes sometimes; lit. "frequently one time he comes" *mamíngsan*: once, one time
tsákamí manúbla is sinpamíngsan we smoke sometimes

Issan tsáyu inkáépan [inkapán] is áfong tsáak umíleng 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 inpaiyái áy sengédko you will have as your son "your repeatedly sending, my food".—(*yáik* I bring; *ipayáik* I cause to bring, I order to bring; *inpaiyái*: Nom act. in preterite.)

mabádabadangán 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/ep then the boy, as often as he received his food, he buried it [M. 4] (Histor. Present)

umáya 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]

indidiímko 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>kankaníkami</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 éntsáno* 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 yán/a kankanína padóyén nan fútug the older brother will soon kill the pig
kankánik fakáshén nan bángæ I shall soon break the glass; synon.: *fakáshek nan bángæ is æææni* (very soon)
kankáníak naáksag [neáksag] I came near falling, I almost fell
nan ánának kankanítja nayágyag the children almost fell
känkänim finákash nan bángæ you came near breaking the glass
kankaními fínúash nan tsundénni we have almost finished our working
nan fánga kankaní makáéb the pot is almost made
nan ongóna 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

kankānt ay lsa'y ólas almost (soon) one hour

KASIN

312. *Kāsín* means: again, once more. It is sometimes followed by the unchangeable adverb *ákis* = also, likewise, again, of which it seems to be a permutation.

Kāsín precedes the verb, takes the endings from the verb, and in future tense also its prefix *ad-*. Its forms are:

Personal:	Possessive:
1. <i>kasínak</i>	<i>kāsík</i>
2. <i>kasíngka</i>	<i>kasím</i>
3. <i>kasín</i>	<i>kasína</i>
D. <i>kasíta</i> [<i>kasínta</i>]	<i>kasínta</i>
I. incl. <i>kasitáko</i> [<i>kasintáko</i>]	<i>kasintáko</i>
I. excl. <i>kasíngkamí</i>	<i>kasínmi</i>
II. <i>kasíngkáyæ</i>	<i>kasínyæ</i>
III. <i>kasítja</i> [<i>kasíntja</i>]	<i>kasíntja</i>

kasínak éntsáno I work again *adkasíta umáy* we two shall go again
kasíngkáyæ inndli you have come again *kasíngka mangáyeng!* sing
 again!

kasintáko fekáshén nan fálfeg! let us throw the spears once more! (Or:
fekashéntáko ákis nan fálfeg!)

kasím kápén sa! make this again! repair this!

nan ásew kasína tjínþab nan áyáyam the dog caught the bird again

adkasíntja umáli nan fobfádyi the women will come again

kasíngka umáa! take again!

kasín ákis marwákas it is (was) again to-morrow, "on the following
 day" [M. 3]

kasín ákis maláfí it is again night [S. 8]

kasítja ákis tomóli san djúan kæmpánnya the two companies returned
 again [B. 34]

ketjéng marwákas ya kasími íbfáká then it is morning and we ask again
 [B. 44]

kasítja kánán they say again [B. 60]

ketjéng marwákas ákis nan tálon ya kasítja ákis umáy nan sínáki then
 it is again to-morrow (i. e. "on the next day") "the time," and again
 the two brothers go out... [R. 4]

kasínyæ'd yóí you ought to bring again [L. 10]

tjáí kasím ed tjipápén 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 nāamasángán and the widower became again father [L. 88]

kasintáko umíla let us again look for... [H. 16]

kasítja finmángon; 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 käsín ya is käsín again and again; *kāsín aswákas*, or: *kāsín iswákas*, or: *is käsín wákas* day after to-morrow; *kāsín adúgka*, or: *is käsín 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. *Sánã* 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 *sánã* 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*; *sǎnǎkǎmǐ*; *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

sǎnǎkǎmǐ ay umǎli or *sǎnǎ'y umǎlǎkǎmǐ* 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: *pangǎlǎkǎyǎ 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 anǎtǎjǎna 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]

ketǎǎng 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 manálífeng? are you still dancing?
tjitjítjåka'y tsa manábla you are still smoking
nan fobfafáyí ya tjitjítjåljå'sna the women are still here
tjitjítjåak ay tsa inkáëb is túfay or: *tjitjítjå ay kápek nan túfay* 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"
tjitjítjåljå nan fobfafáyí ay tja intsímid is nan fádsó 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 yún/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*; *tjåkasmí*; *tjåkasyë*; *tjakåstja*.

tsá'kashko 'y éntsúno I work forthwith preter. *tjá'kashko'y néntsúno;*
 fut. *adtjá'kasko 'y éntsúno*
tjá'kashko ay mángan I eat immediately
Issan ináltan nan laláki, nan ayáwan tsá'kasna ay lumáyaæ when the man
 came, the buffalo ran suddenly away;
issan tangfam nan pánguan, tjá'kasna'y fumolínget as soon as you close
 the door, it turns dark (at once)
tsá'kashtja 'y lumáyaæ immediately they started running away [B. 35]
ketjéng tjá'ngkasmí ay súmkép is nan pá'gpag then we went at once into
 the forest [B. 49]
isáed tjá'kasna ay tumáyaæ ya énkutkok and then he flew immediately
 away and cried: *kü/kü/í/ko!* [K. 16]
isáed úmñnum nan kásúdna ya tsá'kashna ay mangitsó'kosh is nan katsé'pash
 then his brother-in-law drinks and He (i. e. *Lumáwig*) pushes him
 immediately into the rock. [L. 76]
tjá'kashna ay nangitóli is nan képan he returned the knife at once
tjá'kash'tja'y nám'kash is nan báto they suddenly hurled stones (*fekásh'ek*
 I throw)

SUMYAAK YANGKAY; APID- YANGKAY

316. *Sumyáak yá'ngkay* [*á'ngkay*] conveys the idea of doing something exclusively (as *yá'ngkay* = 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*; *sumyakáyé*; *sumyá'tja*.

Preter. *sinumyáak yá'ngkay* Fut. *adsumyáak yangkay*

shumyáka yá'ngkay ay tumúktju you do nothing but sit down; "you are not active"

sumyákáyé yá'ngkay ay éngkálí you are only speaking

súmya yangkay ken síka ay wó'dá nan sokló'ngmo you alone have a hat ("it is only for you, that there is your hat")

súmya yá'ngkay kén tódí ay wó'dá nan káw'ís ay fá'dsóna he alone has a good coat

sinumyáak yangkay ay inmá'li I alone have come

sumyáka yá'ngkay ay inká'eb is kán'nyab you do nothing but make shields

sumyáka á'ngkay ay káw'ís nan kó'am you always "take the good thing for yourself"

sumyatáko yá'ngkay ay manú'bla we do nothing but smoke

In a similar way *āpid-* [*ābid-*, *ābüd-*] is used to express the same idea; but *āpiüd-* 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 *sumyāak*.

āpidak yāngkay entsūno I do nothing else but work
ābüd angkay māngan sīya he is only eating
ābidko yāngkay kāpən nan fānga I do nothing but make the pots
ābüdna yāngkay ībfāka he only asks
ābüdmi yāngkay pitāngən nan kāyæ we only split the wood

MODIFYING VERBS

317. In Igórot 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*.

yaāngekek I strive, I use energy, force, zeal
yaāngekek ay entsūno I work hard
yaāngekəm ay ēngkālī you speak loud
yaangekəntāko ay mangōgong let us box vigorously!
 (*kogōngek*)
inyaāngekek ay finukāæwan I called loud
nayaāngekō ay nāfpid he was pressed hard
yaakītko, yaalunīko “I do a little” [*yaalunāyko*]
yaakītmi ay ēngkālī we speak in a low tone
yaalunīko ay entsūno I work a little
kamūek I hasten; Preter. *kīnāmæk*
kamūēm ay umāy! go quickly
kamūēna ay mangāæb is nan āfongna he builds his house
 quickly
kīnāmæk ay inmāli I came in haste
kakamūek ay intāktak I run faster (Comparative expressed
 by reduplication)
kakamūēnyū ay manālīfeng 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
léytjénmí ay tæmóli id Fæntok we want to return to
 Bontoc
léytjénmí ay flaén nan íli we like to see the city
leyléytjéntáko ay ístja nan mōnok mo nan ászæ we prefer
 eating a chicken to eating a dog; we rather eat chicken
 than dog
léytjek síka ay tumúktju I want you to sit down
léytjénmí tsatsáma 'y tjéng/ngén sa we like very much
 to hear this
lineyádtja ay ínmüy they wanted to go (or: *ay úmüy*; but
 the preterite follows usually the preterite of the govern-
 ing verb)
- ilábok* I begin
ilábom ay éntsáno! begin to work!
ilábotáko'y infälógnid 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 fínáyæ we shall begin to cook the
 rice (or: *ay mangóto is nan fínáyæ*)
- tungóyak* I stop [*dæmkóyak*; *domgóyak* etc.]
tungóyak ay mandlan I stop running
tinungóytja [dinæmkótja] ay nanálan they stopped running
tungóykāmi ay éntsáno tay maíd káyæ we cease from
 working, because there is no wood
- amkóek; fæáshek* I finish, end; are used frequently in their passive:
naámko and *nafæash*, followed by an other passive. But also the
 active occurs sometimes:
amkóek ay mángan I finish eating
inámkok ay nángan I finished eating
amkóéntáko ay éntsáno let us end our working!
fæáshényæ ay mangáéb is nan álang! finish your building
 the granary!
finæáshna'y pinálid [or: *ay palítjén*; or: *ay namálid is...*]
nan pñangna he finished sharpening his ax

- nan ʔstja ya naǎmko ay naǎto* the meat is cooked, has been cooked, is finished cooking
- nan tǎfay ya naǎmko ay nakǎǎb* the spear is already made, is finished
- naǎmko'y nasulǎdan nan sǎlad* the letter is already written
- nafǎash ay natsǎmid nan fǎdso* the coat is finished sewing
- iyakakyǎko [iagakǎǎko]* I continue (all day; day, sun = *ǎkyn*)
- iyakakyǎko ay ǎntsǎno* I work all day long; I continue working
- iyakakyǎna 'y inǎǎtjan* it rains all day long
 ("To continue" is also expressed by *kǎsǎn* [312]: *kǎsǎnka'y ǎntsǎno* go on working! continue working)
- ipǎngko* I try *ipǎngko ay mangǎǎni* I try to say
ipǎngko ay ǎpten sǎka I try to meet you (or: *ay mangǎǎfed ken sǎka*)
- ipǎngtja ay umilǎgo si fǎnga* they try to sell pots
 (*patsǎshek*, I try, is Ilocano, but used also in Bontoc)
- iyǎyak* I let, permit
iyǎyami tjǎkayǎ ay sǎmkǎp is ǎfongmi we let you enter our houses
iyǎyam sak/ǎn ay ʔlaǎn sa! let me see that!
iyǎyatja nan lalǎki ay umǎli 'sna they let the man come here
- panǎǎshak* I do immediately, directly; I do as the first thing
panǎǎsham ay manǎbla you smoke immediately
panǎǎshak ay mangǎǎn is nan soklǎngko I take off my hat immediately (vb. *kaǎnek*: I take off)
sǎmkǎp san Lumǎwig ya panǎǎshana nan tjǎnǎm ay mangǎǎbfǎka Lumawig enters and asks directly for water (His first act is asking...) [L. 41]
panǎǎshantǎko'y mǎngan is nan mǎkan let us eat the rice, as the first we do
- mabǎǎlǎn [mafǎǎlǎn]* "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 *mabǎǎlǎnak [mafǎǎlǎnak]* and *mabǎǎlǎngko [mafǎǎlǎngko]* are employed; possessive verbs prefer *mǎfǎǎlǎngko [mabǎǎlǎngko]*.—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 bflak they can (understand to) count the money
mabfälintja 'y palakdiówèn nan fälleg they can ward off the spears
mafälñnyæ ay íflan sfya you can watch him [*ílläèn; ílläek* I watch]
mabfalngko or *mabfälinak ay umäli* I am able to come
mafälinak ay masüyep I can sleep (or: *mabfalngko*)
nafälinak ay nasüyep I was able to sleep
nabfälina'y kinälab nan käyæ he was able to climb the tree
mafälñmo'y ígto sa you can keep this, hold this
mabfälñ ay umäli nan mamägkid it is possible that the girl comes (or:
adnet umäli nan mamagkid [306])
adí mabfälñ ay umfleng ísnä it is not possible to rest here
kekķéntja ay mangilägo is fänga they can (know to) sell jars [cf. L. 18]
aykðka adí mabfalñ ay tæmataktjik? can you not remain standing?
ngagēnmi adí mabfalñ ay sagfätèn nan käyæ ay nay? why can we not
 carry this wood?
mabfälñ: it is possible, it may be; (Iloc. *bälñ*, power, ability)
ängnèm nan mabfalñmo do what is possible for you, do what you can
mabfälña ay ämñ 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

fkad custom, habit, usage (but: *fkad* means: care)
íkädko ay mäsüyep it is my custom to sleep; I use to sleep
íkädmi ay mangan si äsæ it is our custom to eat dogs; we are wont to eat
 dogs; we use to eat dogs
nafäash nan tsüno, ikädjtja ay umfleng after (lit. "finished") the work they
 use to rest
íkädmi ay bumädong is nan ätáto we use to sit on the stones at the coun-
 cil house
ínkadko ay umäli I used to come [*inkadko*: my "former" custom].
äla the direct way; followed by the copula *ya*:
älak ya läyæ my direct way is "to flee;" I flee at once
älam ya shümķep is nan ölog your direct way is entering the girl's dormi-
 tory; you enter directly the girl's dormitory
ketjéng älan san anäkna ya kumälab is käyo then his son immediately
 climbed upon a tree [M. 12]

umáyka 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: *ǎđł; igǎ; ma/đd; fǎkěn; tsáan*. 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. *Adł*, not, is used as simple negative with verbs, especially in the present and future, but rarely with past tenses. *Adł* is also the negative particle for prohibitive imperative; and with the conjunction *ta* it expresses negative purpose "that not; lest".

Adł 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.

Adł with the endings taken from the verb appears in these forms:

Personal:	Possessive:
1. <i>adłak</i>	<i>adłk</i>
2. <i>adłka</i>	<i>adłm</i>
3. <i>adł</i>	<i>adłna</i>
D. <i>adłta</i>	<i>adłta</i>
I. incl. <i>aditǎko</i>	<i>aditǎko</i>
I. excl. <i>adłkǎmł</i>	<i>adłmi</i>
II. <i>adłkǎyě</i>	<i>adłyě</i>
III. <i>adłtja</i>	<i>adłtja</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 māfālæd 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 inpaēd 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>igākāyæ</i>	<i>igāykāyæ</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 fakáshên nan tōōnan he did not break the small jar (or: *finákash*)
ígam ídju sa is nan alúwidmo you never showed this to your friends
igáyo [ígak] kánên 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 flaên 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. *Mă/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/íd kapényæ is *fǎnga*; 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/íd* has as personal verb these forms: *mǎ/idak* I am not present; *ma/ídka*; *ma/íd* [*míd*]; *ma/ídta*; *ma/ídtǎko*; *ma/ídkǎmǎ*; *ma/ídkǎyǎ*; *maǐdtjǎ*.

(As *ma/íd* means "there is not existing; there is not present," we shall find [362f.] a verb, the opposite of *ma/íd*, which expresses existence, "there is: *wǒddǎ*.)

Ma/íd, being an independent verb, does not take the endings of other verbs (as *adǎ* and *igǎ* do); it has a future form: *adma/íd*; the following verb, Nom. act., does not take the future prefix.

ma/íd nǒang there is no buffalo (here)

ma/íd tǎkæ'sna there is no person here; nobody is here

ma/íd kǎnek there is no eating-of-mine; I eat nothing; I do not eat anything

ma/íd kanényæ you do not eat anything

ma/íd kinǎngko I did not eat anything

adma/íd kǎnén I shall not eat anything

ma/íd nafǎkash nothing is broken

si Fǎnged ya ma/íd isnǎ Fanged is not present here. The negative answer upon a question like: "is Fanged here?" is not *adǎ*, but: *ma/íd*.

ma/íd ásxæ no dog; *ma/íd kǎyæ* no wood; *ma/íd fǎsxæ* no enemy

ma/íd íntjǎsak I found nothing; "there is not my-having-found"

adma/íd ítjǎsam you will not find anything

ma/íd ásxæ is inǎlak or: *ma/íd inǎlak is ásxæ* 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/idak ísna adǎgka I was not here yesterday

ma/íd sǎya ísna adwǎni he is not here-to-day or: *sǎya ya ma/íd ísna adwǎni*

ma/íd éntsǎno nobody is working (there exists not any working man, any worker)

ma/íd tsūnoéna he does not work anything

adma/íd éntsǎno nobody will work

ma/íd mángtek si sa nobody knows that ("there exists none knowing that")

ma/íd minléyad ay mangitsǎotsao ken sǎya nobody wants to give to him

ma/íd masǎyep nobody sleeps

ma/íd inkǎéb is tǎfay nobody makes spears (pers. vb. *inkǎébak 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 tódí nobody can slay this one ("there is none as to be able to slay")

ma/íd nimnímkó 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 fáseæl?—ma/íd! who is the enemy?—Nobody! (there is none)

ngäg nan kotók tóshä?—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!'"

itáfonomo amín nan bilákkmo ta ma/íd mangákõu hide all your money, lest anybody steal it!

ma/íd bilákkó there is no money of mine; I have no money

ma/íd inílak 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 ínnumëm is tjénum you do not drink any water

ma/íd mafla'sna! there is nothing here to see! (lit.: to be seen)

ma/íd mañnum 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 intedéë 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 siáðëm* you like nothing, you are dissatisfied

adma/íd álam [áðëm] you will get nothing; you will not get anything

- adma/íd fayátjantja ken tjakayě* they will not pay you anything
ma/íd kanám! do not say anything! ("let there not be your saying!")
mo sínə nan mađəni ay umáli, ma/íd kōđna if any one is coming late,
 he gets nothing. (*kōak*: [107ff])
adma/íd kōam there will not be anything for you; you will not have any-
 thing; ("there will not be your property")
ma/íd kalásay ken Tōngay there is no shield for Tongay; Tongay has no
 shield
míd ləngagna there is no sense of his; he has no sense
míd kánkənəđ's əkfōb there is no fruit for him to eat [P. 7]
təkən mo mid kənek is əkfōb nevermind, if I do not eat any fruit! [P. 7]
ət ma/íd intjānanmi is fūtug; kənfing nan intjānanmi and we did not
 find any pigs; goats we found [B. 15-]
míd nongnōngna nan kayěənyə "nothing is its value, your gathered
 wood;" the wood which you gathered is worthless [K. 2]
tay míd siđdəm əngkəmi mangəyə because you are dissatisfied, we go to
 get wood [K. 13]
míd nongnōngmo you are "worthless" [L. 64] [L. 72]
nan fatəəwa ma/íd fliig the world, there were no mountains [L.1]; the
 earth was without mountains
ma/íd infləmi is nan anəkmō we did not see anything of your daughter,
 we did not see her at all [T. 5]
si pay Palpaləking ma/íd inđləna is kətjəu Palpalaking indeed did not
 catch any fish [P. 2]

FAKEN

323. *Fəkən* [fəkín; fəkōn], 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 fəkən fəlđog*; by the use of *fəkən* he implies that the thing is something else, something different from gold; it is brass.

Fəkən 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 *fəkən*: *fəkōnak, fəkōngka, fəkən sīya, fəkōnta, fəkōntəko, fəkōngkamł, fəkōngkəyə, fəkōntja*.

Fəkən is also used as answer "no;" it means: not what you say, but something else or different ("you are mistaken").

nannay ay áfong fākēnko kōa this house is not mine (my property)—but
it belongs to an other

nannay ay táfay fakēna [fākēna; fakōna] kōa this spear is not his own—
but...

fakōnak si Fánged; Olōshan sak/ēn I am not Fanged; I am Oloshan

fākēn fobfafāyi not any women (- - - but girls.. or men... or boys...)

fākēn āsæ, kōsha sa this is not a dog; it is a cat

fakēnak, tēkken ay lalāki not I, but another man

fakēnak is ūmüy not I am going; (notice the use of the preposition *is*!)

fakōn sa! this is not correct; it is not this, but —; “you are mistaken,”
(it is right, it is correct: *sā sa!*)

fakōnak is nangwāni it was not I who said so, but —; (notice the use of
is and the Nom. agentis or “Participle!”)

fakēnka is nangāngnēn si sa it was not you who made this

fakōnak is inmāli is nan tæwēn ay inmāy it was not I who came last year

fakōn fafāyi nan nangdēb si sa not a woman has made this

fakōnak! no, not I! (as answer upon questions like: was it you who did it?)

fakēnkami! not we! also: *fakōn tjakām!*

fakōnmi nōang not our cattle; it is not our cattle

fakēnko kōa, fakōnmo kōa, fākēnna kōa, fākēnmi kōa... it does not belong
to me, you, him, us; it is not mine, yours, his, ours...

nan áfong ay nay fakēna kōa this house is not his.

nannay fakēnta āma this is not the father of us (two boys)

nannay fakēn kōan Tāynan this is not Taynan’s; does not belong to Tay-
nan—but to some other boy

fakēn nan kanām what you say is not correct

æāy nget fakēn nan kinwānik I was perhaps mistaken in saying so

fakōnkami Tagálog; Igolōtkām! we are not Tagálog; we are Igórot

aykō tsaktsāki nan soklōngmo?—fākēn tsaktsāki is your hat large?—not
large!

fakēn adwāni not to-day (but some other day)

fakēn sa’sh kipan this is no knife (*’sh*: prepos. *is*)

fakēn sa is tjēnum this is no water

fakōnak kēn sīya I am not he

fakōnak si Mātyæ, si Antēloak I am not Matyu, but I am Antero

fakōn sīya tēkken not he but an other

na! nangkō fakēn tji’s fafāyi! well! (surprise!); why, this is no woman!

lalāki tji! this is a man

adfakēnka is mangdēb is táfay not you will make the spear!

adfakēnak is ūmüy it is not I who will go

fakēnkām! is nangwāni *’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 anōtjīna 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 *nanībē* 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> [<i>tsāānak</i>]	<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 fekāshēn 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 fekāshēn 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 īlaēn 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 īlaēn* 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 tjēnēm 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 năă / ʔu nan tăkă ya adika păăd umipatófo is tjěnum because the people are thirsty and you do not "at all" create any water [L. 72]
fangofangóněk 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 (sıya)*; Dual: *ketjěngta*; Plural: I. incl. *ketjěngtăko*; I. excl. *ketjěngkămĭ*; II. *ketjěngkăyă*; 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:

ĭlăěk amĭn ay lalalăki, ketjěng si Mólěng is ma/ĭd sina I see all men, except Moling, (he) is not present here
lěytjěnni nan amĭn ay ayăyam, ketjěng nan tĭlin is adĭmi lěytjěnn we like all birds, except the "rice-bird" (we do not like)
amĭn ay fobfăyăyi wodătja'sna, ketjěng si Akănay is ma/ĭd sina all the women are present, except Akunay (is not here)
ketjěngak is ĭnkaėb si tŭfay none but I, I alone make spears, just I make spears
ketjěng sıya is manĭbla none but he is smoking
aykđ ketjěng na is kăyă? is this all wood?
ketjěng ay umĭnumak is tjěnum "ended is my drinking water," I do not drink any more water
ketjěngka's adĭ păăd makătpap is nan kđam none but you cannot catch yours, i. e. only you cannot... [L. 61]
aykđ ketjěng na'sh monđkyă? 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].

léytjénmí nan kalásay ay káwís we like the shield which is good, (*ay*: which is)

nan laláki ay Igólot ya nan alíwidko the man (who is) an Igórot is my friend

kumalábka 's káyo ay ántjo climb upon a tree which is high

intó nan ongóngay ay masúyep? where is the child that sleeps? (the child sleeping)

iníflak nan ógsa ay linnáyayæ I saw the deer which was running

kékkék 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 lalaláki ay nasúyep ísna? where are the men who were sleeping
 here?
- nan fobfállo ay si yun/ak adfadsángèna 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 kinmáan 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 aááani* 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 lalaláki 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 ongónga 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 ninasáéwa is nan mamasúyep 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 yún/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 mangiyálfam is nan káyé the woman to whom you bring
the wood (*mangiyálfam* or: *mangiyaiam*; inserted *l*, see [16])

nan ánának ay mangitjuánni is nan fěnga the children to whom we show
the flowers

nan áse ay mangitsaótsáoan nan ongónga is nan ístja the dog to which
the child gives the meat

nan alfwidáko ay nangípaoidantáko is nan águb our friends to whom
we sent the box

shoshõngettja nan fobfafáyi ay adími mangidjúan nan abõngöy angry are
the women to whom we do not show the agate
nan ib/atáko ay nangitsaotsaoantáko is nan mákan 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 laláki ay kékkek wodá'sna the man whom I know is here (the man
who is my-knowing-aim is here)
aykím infla nan tjókaæ ay innáfön nan fafáyi? did you see the bag which
the woman has woven? (*inafö* and *ligat. -n*, the "genitive indicator")
nan ongánga ay inílami the children we saw (the children, our-seeing-aim)
nan káyæ ay sibóenyæ the tree which you cut down (the tree which is
your-cutting-aim)
nan sóklong ay lagóan nan alíwidko the hat which my friend buys (as my
friend's buying-object)
nan bílak ay isublína the money that he changes
nan ístja ay iyáin nan ongóngga the meat which the boy brings (as the boy's
bringing-object; *iyái* and *ligat. -n*)
nan káyæ ay adítyæ sibóen et admaéngan the tree which you do not cut
down will grow (*et*: idiomatic particle preceding a main sent.)
nan nõang ay padóyéntja the carabáo which they are killing (as their kill-
ing-aim)
nay nan súlاد ay inálami here is the letter we have received
nan taláto nan Igólot ay kináèb Abbot ya káwís the pictures of the Igórot
which Mr. Abbot made are good (which were Mr. Abbot's making-
aim)
nan tínápay ay kinánmo the bread you ate (as your-eating-object)
wödáy ken síka nan súlاد ay sinuládan nan anótjik you have the letter
which my brother has written
intó nan fobánga 'y linagóak? where is the pipe I have bought?
nan áfong ay flaém ya nan pabaféngan the house you see is the "paba-
fangan"

nan áseu ay adtyeu ayákan adí umáli the dog which you do not call does not come
nan fafáyi ay kekkényeu ya éntsáno 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
wódáy 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 nýánakak ya adsáewí the country where I was born is far away (I bear: *fanakko*, Fr. *j'enfante*; *naiýánakak* I was born; [*nýánakak*]; the locative form used here is contracted from *níyanak-an-ak*, my-being-born-place; my birth-place; our birth place: *níýánakanmi*; but: we were born: *níýánákkami*.)

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!

iptjum nan áfong ay intedéean Anawásal show (me) the house where Anauwasal lives; (the house which is Anauwasal's living-place)

nay nan káewad ay ninfalognítanmi adúgka here is the place where we fought yesterday (*káewad*: the place, spot, that was our battlefield)

tdjum nan páyo ay néntsánoan nan lalaláki show me the rice patch where the men worked

nay nan tli ay intedéántja 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 ágeb 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 (*sibdek*; 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 “*nangtjasantáko*”, 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 laláláki the town whither the men go
nannay nan íli ay nangipaoítan Olóshan is nan bílákná 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 nálpan (for: nalpóan) nannay nan Igólot the country whence the Igorot have come
nannay nan laláki ay nináfong is nan intedééantáko 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 nannay nan pádsog (maitóntsan, with inserted s and elided i for maitonítan) the field where rice is planted
nannay nan káæwad ay nadánan nannay nan síngsíng the place where the ring was found (*nadánan* for: *naitjánan*)
nannay nan nailagóan nannay nan páküü here is the place where the rice was sold

Time: *nan ðkyu ay inmaltak is nan tli ya têngæ* the day on which I came to town was a holiday (*inmaltak* = *inmali* + *an* + *ak*)
nan taæwîn ay nintedëeanmi ad Manîla 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.

intð nan táfay ay inpadðymo is nan fæseæl? where is the spear with which you hit the enemy? (the spear which was your-hitting-instrument for...)

nan mantlýo ay itiktíkko is nan patatjím the hammer with which I strike the iron (my hitting-tool)

nan mantlýo ay tsána ikðéb is nan táfay ya nafákash the hammer with which he used to [*tsána*: 310] make the spear is broken

nan wásay ay ipotlôngmi is nan káyæ the ax with which we cut off the wood

nan tðlfeg ay itángèb nan laláki is nan pánguan the key with which the man closes the door (which is the man's closing-instrument)

nan fángkæ ay ipadðyna is nan ayáwan the spear with which he kills the buffalo

nan kípán ay ikðköt [ikékét] nan fobfafáyi is nan tóki the knife with which the women cut the "toki" i. e. "sweet potatoes"

nan pínang ay inpotlôngko is nan ðlöna the ax with which I chopped off his head

nan mantlýo ay naikðéb nan táfay 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 entsúno 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 entsúnoantáko the master for whom we work

nan áptýy ay naotðan 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 djáa'y káyæ ay tumuktjúanmi is nan énkakawdéntja* the (two) trees between which we are sitting (which is our sitting place: their space between)
- nan áfong ay éntsūnoantáko is nan sasakángëna* or: ...*ay sasakángëna nan éntsunoantako* the house before which we work
- nan ípát ay lalaláki ay íb/ak ay éntsūno* the four men with whom I work (who are my comrades)
- nan lalaláki ay íb/am ay mangáëb is nan áfong* the men with whom you build the house
- nan alíwidyæ ay ikapányæ [ikaëbányæ] is nan fálfeg* your friend for whom you make the spears
- nan fobfállo ay iyábfam is nan wánis* the young man for whom you weave the breech cloth; (*iyábfak*: I weave for somebody)
- nan gadsángyen ay ninlagóanmi is nan pákúy* the rich man from whom we bought the rice (who is our-buying-place for rice)
- nan laláki ay nangálanýæ is nan láman* the man from whom you obtained the wild pig
- nan laláki ay tsáyæ mangálan is nan kápis* 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 nangisáad is nan sóklong* it was you who laid down the hat
- síya nan nafálad* it was he who was bound, (imprisoned)
- tjakámí nan mángtek ken tjáttja* we are those who know them
- ketjéng iláèn san tjáttja 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 kanánmi* they hear (that which) what we say; "our saying" [B. 58]

ipāflam nan tntjasam show (me) what you have found, "your finding"
ilāēnmi nan kinaēpna we see what he made
adik lēytjēn nan intsaotsāona I do not like what he gave (me)
admi mafalīn ay kāpēn nan kānān nan lalāki ay kāpēn we cannot make
 what the man tells us to make.
adik kēkkēn nan kanāna I do not understand what he says ("his saying")
ifādgmo ken sak/ēn nan iyafna tell me what he brings ("his bringing")
nan leytjēna ya kāwīś that which he wants is good
tjēng/ngēk āmīn nan kanāna I hear all he says ("all his saying")
ma/īd īsna 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 nangīla 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 īsha 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 sīnē ay īsha mo addāsa nan bilākna ya gadsāngyen whosoever has
 more money is a "gadsāngyen", a wealthy man
mo sīnu nan insakīt adī ēntsīno everyone who is sick does not work (*mo*
sīnē...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 tūfay the hammer with which he used
 to make spears [334-]
nan mantīlyo ay tja ikāēb nan lalāki is nan tūfay the hammer with which
 the man usually makes spears

nay nan laláki ay tja [tsa] mingyáí is nan tindápay here is the man who brings (every day) the bread
nay nan fobfáfáillo ay tjátja [tsátsa] mangtstja is nan tstja here are the young men who often eat the meat
wodá nan naamasháŋgan 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 tstja? 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 naláŋgolángo ay lipáá 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 inpaiyáí ay shengédko and the food which you used to send (had her bring to me) [M. 12]
áŋsan 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:

adumǎlǝka ǎkis? will you come again?

tinnǎli 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*; *aykǐ*; *aykǿ*; *ākǐ*]; *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.)

Aykǿ or *aykǝ* appears in these forms, after taking the endings from the verb:

Personal:	Possessive:
1. <i>aykǿak</i> [<i>aykǝak</i> ; <i>akǐak</i> ; <i>aykǐak</i>]	<i>aykǿk</i> [<i>aykǝk</i> ; <i>akǐk</i> ; <i>aykǐk</i>]
2. <i>aykǿka</i>	<i>aykǐm</i>
3. <i>aykǿ</i>	<i>aykǿna</i>
D. <i>aykǿta</i>	<i>aykǐta</i>
I. incl. <i>aykǿtǎko</i>	<i>aykǿtǎko</i>
I. excl. <i>aykǿkǎmǐ</i>	<i>aykǐmi</i>
II. <i>aykǿkǎyǿ</i>	<i>aykǿyǿ</i>
III. <i>aykǿtja</i>	<i>aykǿtja</i>

aykǝka adumǎli`ǎkis? will you come again?

aykǝ tinmǎli sǐya ay? has he returned? Ger. kam er zurück, ja?

aykǝ kǎwǐs nan mǎkan ay? is the rice good?

aykǿm abfolǎtǎn sa? do you believe that?

aykǿm adǐ abfolǎtǎn sa? do you not believe that?

aykǿyǿ inǎnap nan ǎnǎnak? did you seek the children?

aykǿyǿ adǐ intjǎsan nan ǎnǎnǎk? did you not find the children?

aykǝ soklǎngmo nannay? is this your hat?

aykǿkǎyǿ naniǎbla? did you smoke?

aykǿka iTukǎkan? are you a man from Tucucan? are you from Tucucan?

aykǿkǎyǿ iFǎntok? are you Bontoc-men?

aykǝ nannay ay ǎfong ya kǎam? is this house yours?

aykǿ wǎday ken sǐka nan tafǎgo ay kǎak ay? have you any tobacco for me? ("is there with you tobacco which -will be- my property")

aykǐm kǎkkǎn sǐya ay fǎfǎyi ay? do you know her?

aykǿyǿ kǐntek nan alǎwidmi ay? did you know our friends?

aykǿm inǎla nan fǎsǎl ay? have you seen the enemy?

aykǝ inkǎǎb sǐya is nan ǎlang ay? is he building the granary?

aykǿna fǐnkash nan fǎlfeg ay? did he throw the spear?

- aykǝka áfus nanúbla?* have you smoked before?
aykǝm igá infla sa? did you not see this?
aykǝm 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 áswé ay? does the man hold the dog? (*ífgto*
 and *lig. -n*) (is the man's holding-aim the dog?)
aykǝ wóday [aykǝway] is nan ongóna nan kipángko ay? has the boy
 my knife?
aykǝ inayákan nan laláki nan anákna? did the man call his child?
aykǝ kǝnan nan áswé nan ístja? did the dog eat the meat?
aykǝ kǝpén nan laláki nan túfay? does the man make the spear?
aykǝtja kǝpén nan túfay? do they make the spear?
aykǝ kǝpén nan lalaláki nan túfay? do the men make the spears?
aykǝ wóddá'sna'sh'áma? is the father here? (*'sna=ísna; 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 fánga ay? was it you that broke the pot?
fakénak! not I!
aykǝ fakón 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 nakaóto 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, adsáwéwi*
kay man, tsáan! no, quite far away, not yet
akǝway [for: *aykǝ wóday*, is there?] *mákányǝ?* have you any rice? (is
 there your rice?)
aykǝ sak/én? *aykǝ síya?* is it I? is it he?
aykǝ wóddá'sna? is he here? *ma/íd!* no! *ma/íd kay sína* he is indeed
 not here
aykǝ ándkmo sítódí? is this your child? *fakónko ának!* not mine!
aykǝkáyǝ inmáli? did you come? *fakón tjákámí!* or: *fakónkami!* not
 we (but others)!
aykǝ nadóy nan yún/am? has your older brother died? *tsáan!* or: *igá!*
 no! (he has not)
aykǝkáyǝ igá nafáléd? have you not been fettered? *igákámí!* no!
aykǝtja kǝwís nannáy ay túfay? are these spears good?

342. In interrogative sentences frequently the particle *ngñn*, perhaps, probably, is employed, with or without *aykǽ*; particularly with the future: *adumǎlika ngin?* will you probably come? *padǽyéntja ngin nan fátug?* will they perhaps kill the pig? *inmǎli ngin si tna?* did mother perhaps come? Ger. ist die Mutter wohl gekommen? *Ngñn* is always postpositive and employed only in interrogative sentences.

343. The affirmative answer "yes" is: *ǽy!* or: *ǽčn!* [*wǽn*]. Usually the verb of the interrogative sentence is repeated as answer, without and sometimes with "ǽy!":

aykǽm inǎla sǽya? did you see him? (*ǽy!*) *inǎlak!* yes, I saw (him)!
aykǽyǽ kǽntck sa? did you understand this? (*ǽy*) *kǽntǽkmi!* yes, we understood!

(As these examples show, the object is not repeated in the answer.)

The adverb of reply: *ǽčn* (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 *sǽnu* [*sǽnǽ*]? who? *Sǽnu* takes the personal endings in questions like: who am I? who are you? etc. We may consider our copula to be inherent to *sǽnu*. If the subject of the question is a noun, *sǽnu* remains unchanged; the noun follows.

sǽnuak? who am I? *sinǔka?* who art thou? *sǽnu sǽya?* who is he?
sinǔkǎmǐ? who are we? *sinǔkǎyǽ?* who are you? *sinǔtji?*
 who is that? (*tji*: there)

sǽnu si Angay? who is Angay? *sǽnu si Abakǐd?* who is Abakid?

sǽnu nan mamǎgkid ay nay? who is this girl?

sǽnu nan mamamǎgkid ay nay? who are the girls here?

sǽnu nan ǎpom? who is your master?

sǽnu nan plesidǽnte? who is the village-chief? (president)

sǽnu nan ǎmǎyǽ? who is your father?

345. *Sǽnu*, 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 nents̄no 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 fēs̄æl? who has been slain by the enemy?
s̄nu nan mafālæd kēn tjaītja? 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 lumāyæ? 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/ngöy; mang/nöy] 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 nangīla's nan lalāki? who has seen the man?
s̄nu nan nangtjan 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 nangībæ 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 finukāwam? whom did you call?
s̄nu nan flaēm? whom do you see? (who is the seeing-aim-yours)
s̄nu nan tjetj̄ng/nḡem ay tsa mangayāweng? whom do you hear singing?
s̄nu nan t̄mm̄m? whom do you press?
s̄nu nan ayākantja? whom do they call?
s̄nu nan ayākan (or: *ayākantja*) *nan lalalāki?* whom do the men call?
s̄nu nan l̄yjt̄j̄nȳ? whom do you like?
s̄nu nan ūgton nan mamāgkid? whom does the girl hold? (*Ūgton*: with Gen. Ind. *-n*)
s̄nu nan adpad̄ȳnȳ? whom will you kill?
s̄nu nan intāfona? whom did he hide?
s̄nu nan in̄latāko? 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 mangayakānȳ?* (usually: *s̄nu nan ayākanȳ*) whom do you call?
s̄nu nan mamal̄dsānȳ? (*s* inserted) who is it that you bind?
s̄nu nan mangibfōlānȳ? (usually: *ibfōȳ*) who is it that you make wet?

Personal verbs are not used in this construction; only one (doubtful) example has been obtained: *s̄nu nan t̄mkōlānȳ?* whom did you stop?; also in this case the suffix *-an* is attached to the verb: *t̄mkōyak* (intervocalic *l* inserted). (The possessive verb from the same root is: *pa-tk̄ōlek*, with causative prefix *pa* [also: *patk̄ēlek*]).

347. *S̄nu* followed by a noun with prefix *nin-* [62], forms a phrase by which our possessive genitive "whose" is circumscribed:

- s̄nu nan nināfong?* who is the house-owner? whose house is it?
s̄nu nan nināsw̄ shtji? whose dog is that? (*'shtji = ūstji*)
s̄nu nan ninongōnga ay nay? whose child is this?
s̄nu nan nināfong is nan ināyam? into whose house did you go (have you been)?

- s̄nu nan ninsōklong is nan inđlanyæ?* 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 ninđfong ay kăpên nan lalāki?* whose house does the man build? (ninđfong, or: *nan ninkōa nan đfong*; *ninkōa* is said only of material property)
- s̄nu nan ninfalfeg ay kinađpna?* 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 nangipaŋlam is nan s̄gfi?* to whom did you show the rain hat?
- s̄nu nan mangipaŋlađnyæ is nan s̄tlad?* to whom do you show the letter?
- s̄nu nan nangitsaotsaođntja is nan kalūpit?* to whom did they give the dinner-basket?
- s̄nu nan mangitsaotsāoan nan lalāki is nan b̄flak?* to whom does the man give the money? (who is the man’s giving-place for the money?)
- s̄nu nan mangiyalŋam is nan kăyo?* to whom do you bring the wood? (*l* inserted)
- s̄nu nan nangiyalŋantja’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 iyđb̄fam is nan w̄ānis?* for whom do you weave the breech cloth? (*iyđb̄fak*: I weave for someone)
- s̄nu nan ikapānyæ is nan kūtlaæ?* for whom are you making the night-cap? (*ikapānyæ*, or: *ikaēb̄đnyæ*)
- s̄nu nan ents̄noam* (plur. *nan ents̄undānyæ*)? for whom do you work?
- s̄nu nan nang/angn̄n/đnyæ si sa?* for whom did you do it?

- sfnu nan nifuegkányǽ is fli?* with whom did you go to town? (who were your companions, those going with, to town)
- sfnu nan kaduána ay nangtstja is nan tstja?* with whom did he eat the meat? (who was his companion? said of but two persons; *nan kaduak, kaduam, kaduána*; so: *katlǽmi* our companion of three persons; *kapǽtmi* of four persons)
- sfnu nan ib/am ay inmǽli adǽgka?* with whom did you come yesterday? (who was your companion, *ib/a*, who came yesterday?)
- sfnu nan ib/atǽko ay mangǽb is nan katyǽfong?* with whom do we build the hut?
- sfnu nan ib/ǽna ay masǽyep?* with whom does he sleep?
- sfnu nan ib/an nan lalǽki ay entsǽno?* with whom does the man work?
- sfnu nan ib/ǽyǽ ay manǽlan?* with whom do you walk?
- sfnu nan minlagǽam is nan pǽkǽy?* from whom do you buy the rice?
- sfnu nan ninlagǽantja is nan ǽsn?* from whom did they buy the salt?
- sfnu nan mangalǽnyǽ is nan kǽtjing?* from whom do you get the brass?
- sfnu nan tsǽyǽ mangǽlaan is nan fǽyash?* from whom do you usually get your sugar cane-brandy?
- sfnu nan napadǽyan is nan fǽtug?* by whom was the pig killed?
- sfnu nan nilagǽan is nan nǽang?* by whom was the buffalo sold?

(The active construction is preferable to the passive.)

NGAG

350. The rules established for *sfnu* hold also for *ngǽg?* what? We may assume also that our copula is inherent to *ngǽg*.

Examples of constructions in which *ngǽg* is subject or direct object, or where it is governed by our prepositions:

- ngǽg sa?* what is this? *ngǽg tji?* what is yonder? what is that? (also angrily, as: Ger. was soll das heissen?)
- ngǽg nan ngǽtjǽna?* what is his name?
- ngǽg nan kotǽkko ay insǽlad?* of what advantage is it for me to write? what is the use of my writing?
- ngǽg nan umǽli istjǽ?* what comes there?
- ngǽg nan inmǽli istjǽ?* what came there?
- ngǽg nan ǽmad; nan inmad?* what happens; happened?
- ngǽg nan ǽmad ken sǽka?* what happens to you? how are you? how do you do?
- ngǽg nan ǽmad is nan tjǽpǽnmo?* 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 domönggek?* 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 ñmñmëm?* 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 Olöshan 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 otöényä ay lalaläki?* what are you cooking, you men?
- ngäg nan ðnfäkäm këñ tödt?* what did you ask of him?
- ngäg nan kinwänin änam?* 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 itangfäbko'd is nan ägæb?* with what am I to cover the box?
- ngäg nan inkälim këñ stya?* of what did you speak to him? (*ikälik*: I speak of...)
- ngäg nan ðfäig nan ongóngä ken sika?* with what did the boy strike you?
- ngäg nan ðpäd/ong nan lalaläki is nan gännga?* 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 stya? why should we give our money to him?

aykð ngäg ta aläém nan ðsa ay kätjöu? why should you get a single fish?

aykð ngăg ta alđem nan kôweng nan tjălid? why should you get the "ear"
of a fish: *tjalid?* [P. 5]

aykð ngăg ta ofătjek sîka? why should I untie you? [P. 10]

aykð ngag ta alđem nan găngsa? why should you obtain the gong? [P. 12]

aykð ngăg ta ỉlăgôyă nan kafđyo? why should you sell the horse?

Năn = what? is never an element of a sentence; it is an interjection expressing curiosity, surprise, indignation; uttered with rising intonation.

351. *Sînu ay...* and *ngăg ay...* which...?, used attributively with substantives, require the same constructions as *sînu* and *ngăg*. *Sînu ay...* is used with persons; *ngăg ay...* with animals and things, but also sometimes with persons.—*Ngăg ay...* has also the meaning: what kind of?..

sînu ay ongônga nan nădđy? which boy has died?

ngăg ay kanfıyab nan kôam? which shield is yours?

sînu ay lalăki nan finmăla? which man went out? (or: *ngăg ay lalăki...*)

sînu ay fafđyi nan nangiyăli's nan fushăngan? which woman has brought the large jar? (or: *ngăg ay fafayi...*)

sînu ay ongônga nan ỉmüy is iskufla? which boy goes to school?

sînu ay infna nan nangwđni si nannay? which old woman has said this?

sînu ay mamăgkid nan nămăkash is nan ăgan? which girl has broken the pot?

sînu ay lalăki nan ayăkanyă? which man do you call?

ngăg ay bđyok nan ishugłtmo? which kettle do you put on the fire?

ngăg ay nđang nan ỉlăgoyă? which buffalo do you sell?

ngăg ay kăyă nan sinibđyă? which tree did you cut down?

ngăg ay ỉli nan intedđeăntja nan Igđlot? in which country do the Igorot live?

ngăg ay pfnang nan ỉtytjêm? which ax do you like?

ngăg ay lalăki nan inayăkan Fűmnak? which man did Fumnak call?

ngăg ay fobănga nan ỉtytjên nan fobfăllo? which pipe does the young man like?

ngăg ay ayđyam nannđy? what kind of a bird is this?

More frequently the Igorot employ the construction with a "relative cause," instead of the "*sînu 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 ongónga ay úmüy is iskuṭla?* which boy (who is the boy who...) goes to school?
- ngäg nan túfay ay kinaēpmo?* which spear did you make? (which is the spear that you made?)
- s̄nu nan fafāyi ay inmāli?* which woman came? (who is the woman who came?)
- ngäg nan fānga ay nafākash?* which pot is broken? (which is the pot that is broken?)
- ngäg nan kāyang ay piltēm?* which spear do you choose? (which is the spear that you choose?)
- s̄nu nan alfwidmo ay mangāktam is nan s̄ong si āsæ ay?* to which of your friends do you give (some of) the dogs teeth?
- s̄nu nan lalāki ay entsūnoānyē?* for which man do you work?
- ngäg nan ili ay nalpānyē [nalpōanyē]?* from which town did you start? (which was the town as your starting-place?)

NGAGEN

352. "Why" is expressed by *ngägēn* (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. *ngägēnak* [*ngagōnak*]
 2. *ngägēngka* [*ngagōngka*]
 3. *ngägēn* [*ngagēng*; *ngagōn*]
- I. incl. *ngägēntāko*
 I. excl. *ngägēngkāmi*
 II. *ngägēngkāyē*
 III. *ngägēntja*

Possessive:

- ngāgek* [*ngägēk*]
ngägēm
ngägēna [*ngagōna*]
ngägēntāko
ngägēnmī
ngägēnyē
ngägēntja

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.

- ngägēngka man maðæniðæni ay fumāngon?* why do you get up ("awake") so late? (*ngagengka?* why, pray? Ger. ja warum denn? Fr. pourquoi donc?)
- ngägēm ydi sa'y [sa ay]?* why do you bring that?
- ngägēngkāyē man tinmōli ay?* why, pray, did you come back?
- ngäg man entja nēngkalī ay?* why did they speak? (*man* separates *ngägēntja*)

éntja man adl' imáli'sna? why do they not come here?
ngägéntja man adl' éntsúno ay? why — say! — do they not work?
ngägén ayákan nan laláki sika ay? why does the man call you?
ngägengkáyě inmáli'd Samōki ay? why did you come to Samōki?
ngägényě igá insúno nan káyě'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 finádash nan ágěpko ay? why did he break my box?
ón adl' ay? why not? [*én*]; *óna adl' 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 ása 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*)
ngägéntáko man madéniáni 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 ámin ay fobfafáyi ay? why are all women laughing?
ényæ man totōyén sía ay? why do you speak to him? why do you address him?
ngägéngkáyě 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 adl' úmüy ay? why do we not go?
ngägém adl' kánán ay? why do you not tell (it)?
ngägéngka adl' kumáéb is túfay ay? why do you not make any spears?
ngäg man éngkáyě adl' manūbla ay? why do you not smoke?
ngägéntja adl' totōyén sítōdí ay? why do they not speak to that one?
ngägím igá yáí nan baldúgmo ay? why did you never bring your gun?
ngäg man éngka adl' 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 tónă ay? why do you not show him your house?
ngägón adí íígtón Táynan nan áşæ ay? why does Taynan not hold the dog?
ngägón igá nafáled nan mangáköu ay? why has the thief not been bound?
ém igá payán na nan sokóngmo? why did you not fill there your bowl?
 [R. 24]
éngkäyě man lumáyæ ay? why do you flee? [B. 50]

INTO

353. *Intó* [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 *intó*; thus we can probably more readily understand the various examples: *Intó* = where is, are, was, were, etc.) *intóak?* where am I? *intóka?* where are you? *intó síya?* where is he? *intókamí?* where are we? *intókäyě?* where are you? *intótja?* where are they?
intó si Lang/ágan? where is Langāgan? *intó sh'áma?* where is father?
 [*sh' = si*]
intó nan kaæwódna [kaæwádna]? where is his place? where is he?
intó man ákis nan kípángko? where is my knife again? (angrily; Ger. wo ist denn schon wieder mein Messer?)
intó pay nan alíwidko? where is my friend? (*pay*: emphasizing particle)
intó nan úmüyányě? where do you go? Or: *intó nan ayányě?* [*ayan-* see: 333]
intó nan intedéántja? where do they remain? (live)
intó nan intedéean nan lalaláki? where do the men stay?
intó nan úmüyam? *intó nan áyam?* where do you go?
intó nan nasüyepányě? where did you sleep? (where was your sleeping-place?)
intó nan inlipáyan nan ánānak? where do the children play?
intó nan nantjasányæ is nannay ay kíyæd? where did you find this gourd?
intó nan admanganána? where will he eat?
intó nan nangipáyam is nan soklóngko ay? where did you put my hat?
intó 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 nangwanfan 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 mangisublantja 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 awākna? 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</i> [<i>nālpak</i>]
2.	<i>nalpōka</i>	<i>nalpōam</i> [<i>nālpam</i>]
3.	<i>nalpō</i>	<i>nalpōana</i> [<i>nālpāna</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 entsūnōāna? when does he work? (also: how long does he work?)

kad nan entsūnōan 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 īsna? 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 nēngkālīāna? when did he speak?
kad nan fumalāāntja nan ānānak? when do the children go out?

355. Quantitative *kād*:

- kadtāko?* *kadkāmī?* *kadkāyē?* *kadtjā?* how many are we; you; they?
kadkāyē 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 flāēm?* 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 fāan nan umāyantāko? 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 kănām 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 admangapānyē 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 nangflanyē is nan lalalāki? when did you see the men?

kad ay lalalāki nan inflayē? (*kad nan lalalāki ay...*) how many men did you see?

kad nan mamadōyanyē is nan āsē? when will you kill the dog?

kad ay āsē nan padōyenyē? (*kad nan āsē ay...*) how many dogs do you kill?

kad nan inmaltanyē? when did you come?

kādkāyē 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 immalialtan tsna? how many times have you come here?

kad nan tsāyē manalitalbnan [*manalitalfēnan*]? 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 nangflailān 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 umāli? how long will it take until they come? when will they finally come?

taddo man adfna kāpən nan āfong? when will he finally build the house?

taddo adfta ūmtjan? when will we two finally arrive? [K. 5]

taddo nan mangapānyē is nan āfong? how long will you still be building the house?

(Without negative and with Article and Nomen actionis with *-an*)

taddo man adfna pād yāi nan istja? when, indeed, will he bring the meat "at last?" "how long does he not bring the meat?"

taddo man adf pād umāli sītōd? how long will it take until he comes?

kanāna en "taddo adftja umāli?" (Lumāwig) says: how long will it take until they (the dog and the deer) arrive? [L. 8]

taddo adfm pād tjpāpən nan kōam? how long will it take until you catch your (pig)? [L. 61]

taddo nan mangilabōantja? 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: *āngnek*, *īkak*) to throw the spear? (or: they who throw).

ngāg nan āngnēm ay mangāēb is nan fobānga? how do you make the pipes? (what are you doing as maker of pipes?)

ngāg nan angnēna ay insālad? how does he write? [or Nom. ag.: *minsālad*]

ngāg nan inangnēna ay nanālan? how did he walk?

ngāg nan angnētja ay minlāfa is nan fādso? how do they wash the coats?

ngāg nan ināngnēm ay nangāēb is nannay? how did you do this?

ngāg nan āngnèn nan fobafāyi ay mangōto is nan fūndyē? how do the women cook the rice?

ngāg nan angnētja ay māmkash is nan fālfeg? how do they throw the spears?

ngāg nan āngnèn nan lalalāki ay mamād/ong is nan gāngsa? how do the men strike the gong? (*pād/ōngēk*)

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? [*kaasdjón*] 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 umūyānyæ the old man tells
 me when you will go
īdjum mo intō nan nangipāyan nan alṭwidko 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
kanānyæ ken amānyæ mo makisāak ed is āfongyæ tell (i. e. ask) your
 father if I shall go with you to your house [L. 39]
ibfakāmi ken tjakāyæ mo imsēnyæ nan awākyæ we ask you if you wash
 your bodies
ībfākam ken sŷya 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 nalpōanyæ 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 iyāfna tell me what he brings (or: *mo ngag nan*
iyāfna)
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
ifaāgyæ ken tjakamī mo ngag nan angnēnyæ tell us what you are doing
ibfakāna mo sinūkayæ he asks who you are; *mo intō nan īliyæ* where
 you live; *mo kad nan adumāliānyæ* when you will come
adīk kēkkēn mo intō nan kawādna adūgka I do not know where he was
 yesterday
aykīyæ 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*
ongonga? 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 Mātyæ! 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 iyĕi nan kĕyĕ I do not care ("nevermind") if
 he does not bring the wood
ĕlĕi mo tomĕli nevermind if he returns
ĕlĕi mo umĕytja I do not care whether they go.

TO BE

361. There is no auxiliary verb "to be" in Bontoc Igorot, 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: *wĕdĕ* [*wĕdĕy*]; but *wĕdĕ* 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 (Igorot grammatical categories are, of course, different from ours); or

the ligature *ya*, placed between the preceding subject and the subsequent predicative element.

fĕnĕg nan ongĕnga or: *nan ongĕnga ya fĕnĕg* the child is small; *fĕnĕg*
 I am small.

362. *Wĕdĕ* or *wĕdĕy*, an idiomatic verb, denotes existence, presence at a place; as: there is, are, was, were etc.; I am somewhere; I am present.

bĕlay nan ĕtangtja.—*nan ĕtangtja wĕdĕ 'd Papĕt/tay*; *san tĕkidtja ay wĕka wĕdĕ 'd Papĕt/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 (*wĕka*) is at Papatay. [L. 94]

Wödä 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 *intö*; nor in commands (imperative).

WODA

363. *Wödä* or *wödäy* takes none but personal endings:

1.	<i>wödäak</i> [<i>wödäk</i>]	<i>wödäyak</i>	I am present; I am at a place.
2.	<i>wödäka</i>	<i>wödäyka</i>	
3.	<i>wödä</i>	<i>wödäy</i>	
D.	<i>wödäta</i>	<i>wödäyta</i>	
I. incl.	<i>wödätäko</i>	<i>wödäytäko</i>	
I. excl.	<i>wödäkämĭ</i>	<i>wödäykämĭ</i>	
II.	<i>wödäkäyĕ</i>	<i>wödäykäyĕ</i>	
III.	<i>wödätja</i>	<i>wödäytja</i>	

Dialectic forms of *wödä* are: *öäda*; *uöda*; *wäda*; *wädsa*, *wädsæ*; *wäta*; 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 *wödä*.

The Future is expressed by *wödä* and adverbs or adverbial phrases denoting time: *aswäkas*, to-morrow, *äwani*, soon etc. cf. [413]. Also the form: *adwödä* is used sometimes.

The Preterite is expressed by adverbs or adverbial phrases of time: *adügka*, yesterday; *adsängädum*, some time ago etc. Or the Preterite "I was" is circumscribed by other verbs, especially *nalpö*, I have come from, I am here from, hence = I was there; I have been there. [353] Or by *immäliak*, I came; *nintedĕeak*, I stayed, remained, sojourned at a place.

nan fajäyi ya nälpo'd Fĕintok the woman was in Bontoc
nalpökämi is nan flimĭ we were in our country (town)
intö nan nalpöam [nälpam]? where have you been?
intö nan nintedĕeam adügka? where have you been yesterday?

Wödä is also found in a frequentative form: *wodwödäkämĭ*, we were (there) often, many times. This reduplication expresses also sometimes the comparative "more," as:

wodwödäymo there is morethan
adwödäwödäymo there will be morethan [185].

Instead of *wōdā* the substantive: *nan kawwādna*, the place where he is (his place); *nan kawwādsko*, my place (Ger. mein Aufenthaltsort) is sometimes used. (*Kāwād* or *kāwōd* 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.

Wōdā—*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: *māfd*; see [322].

wōdā nan kāyē there is a tree; *ma/īd kāyē* there is no tree

wōdāyak is nan āfong I am in the house

sīya ya wōdāy īsna he is here (*wōdā'sna sīya*)

wōdākāyē is nan īlimi you are in our country, town

nan alīwidko (ya) wōdā is nan āfongna my friend is in his house

nan fafāyi ya wōdā is Sagādsa the woman is in Sagāda

nan lalalāki wōdātja id Tukūkan the men are in Tucucan

wōdā'sna s'īna mother is here (*si īna ya wōdāy īsna*)

wōdāy nan kāwōs ay tākē ya wōdāy nan ngāg ay tākē is nan āmīn ay fatāwēwa there are good and bad people "in the whole world," everywhere

wōdāy nan fīnālyēn ya wōdāy nan fobfāllo some are married men, some are unmarried young men

wōdākāmi is nan īli'd Fēntok adūgkā we were in the town of Bontoc yesterday

adwōdāykami 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 kawwōdna?* where is he? (*intō sŷya?*); *ma/īd sŷna s'tōdī* he is not here (not: *wōdā!*)
- wōdāak istjī adsāngādum* I was there some time ago; *ma/idāk istjī* 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 kawwādmō adūgka?* where were you yesterday? *wōdāak īsna* I was here
- adīk kēkkēn nan kawwādtja* I do not know where they are ("their abode")
ngāg ay īli nan nalpōanyē? in which town have you been? [*nalpānyē*]
nalpō sŷya '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 nalpānyē?* [*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
aykŷway inŷlam is nan āsē? have you seen any dog? [*aykŷway inŷlam*: is, or: was there your seeing of a dog]
- aykŷway mamangwāni en ngəmədsan anākkō is tŷlin?* would anybody say that my child was transformed into a rice bird? ("is there any saying, any imagining") [T. 8]
- aykŷway adīk itānoy..?* did I ever refuse anything...? ("was there my not granting") [T. 8]
- aykōway asāwəwam?...mīd pay asāwəwak!* are you married?...I am certainly not! (it there any wife-yours? there is no wife-mine, indeed) [L. 85]
- wōdā nan mamūkaə ken sŷka!* somebody calls you! (there is one calling you)
- wōdā nan īnsākēt 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 mangŷbfāka ken Falōnglong if anybody asks Falonglong
aykŷway ŷlam? do you see anyone?
- aykō 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 líma; 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 fobfǎllo there were two young men [K. 1]
wodǎ nan sinǎkǐ ay mánganǎb there were two brothers who went hunting [L. 1]
wodǎ nan sinǎki ay fafafáyi 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 sinǎkǐ ay infǎlǎ is tǐlin 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 ongónga 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?
ongóngǎǎk I am a child, I am young *amǎmǎǎk* I am an old man, I am old
fakónak si Olóshan I am not Oloshan *aykéka sh' Mátyu?* are you Matyu?

sīnu nan katakēn tōshā? who is that person ("the personality of this")?
sīnu nan katākēntjā tōnā? who are these persons? (*ka-takē*: abstract
 noun: the personality)

tjaŋtja nan soldadsotāko they are our soldiers

tjatāko nan fēsēultja or: *fēsēultja tjtāko* we are their enemies [*fēsēultja*]
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 nantjāy* that is good

āntjo nan āfongna his house is high *āntjo nan kōak* mine is high or:
nan kōak ya āntjo

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
sinúkkayé? 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; (*mangudjfdjiak* 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 áse 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; *lěytjek ay insoldādso* I like to be a soldier
lěytjek ay inlgōlot I like to be an Igorot
inongōnga [*ēnongōnga*] to be a child
kūmāwīs to be good; *īnsākīt* to be sick; *lcytjēna ay fumīkas* he likes
to be, to become strong
adītja mabfālīn ay kumāwīs 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]

fumīkasak I am getting strong I become strong
gumadsāngyen sītōdī he becomes rich
lumāteng it is turning cold *fumulīngēt* it grows dark
nan yān/ak ya insoldādso is āni my brother will be (soon) a soldier
tjumaktjāki nan ongōnga the boy is getting big
fatō a stone; *fumātōak* I am transformed into a stone [*bumātoak*]
ngātjan a name *ngēmātjanak* 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.)
kāak a monkey; *kumākak* I become a monkey
umātong non tālon the weather is turning warm
pumōkaak, ngumītita, kumīladak I am getting white, black, red
fumānigak I am getting little preter. *finmānigak*
umalīwidak 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: *ǐgtok* I hold, keep; *ǐgnak* 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 ǎnǎnǎkna 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 mabfǎln ay kōa nan kafǎyok you can not have my horse
ǐgtom [*ǐgtom*] *nan falǎĕgko* 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 falfégo* I have a spear *ígtok nan fálfeq* I keep the spear
inálak nan fálfeq I took the spear (and I have it)
léytjém 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)
wodwóddy 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 kén tóná nan bílak adídúna he had some money day-before-yester-
day
wodá nan tufáyo adúgka I had a spear yesterday
wodá nan kafáyok ya nan ásek I have a horse and a dog
wodáy nan ísa ay kafáyóna he has one horse
ípát nan kóak I have four *ípát nan kóátja* they have four
adaláènyè nan pínanng 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 ánanákna 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 tufáyina this man has a spear
nannay ay laláki adwodáy nan tufáyina 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 tinóðdko this boy has (taken) my hat
nan mamággkid leytjéna ay aláèn sa the girl wants to have this
nan aléwidko ya wodáy tékken ay kápén (ay kapéna) my friend has other
things to do
wodáy kafáyó si nan laláki the man has a horse (or: *lalaki wodá nan*
kafáyóna)
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 tǒdǎ he has no house (there is no house of his)
nan fafǎyi ma/íd anǎkna the woman has no child

Interrogative sentences:

aykǎ wodǎy āmǎn wanistǎko? has everyone of us his breech-cloth?
aykǎ wodǎy nan bilǎkmo? have you any money?
aykǎ ma/íd āfongna? has he not any house?
aykǎna inǎla nan tjokǎæko? has he (did he take) my bag?
sǎnu nan wodǎ āfongna ken tjakayǎ? who of you has a house? (*kǎn:* of)
sǎnu nan nangǎla is nan singsǎngko? who has (taken) my ring?
sǎnu nan mangǎgto is nan kayǎngko? who has (is the keeper) my spear?
ngǎg nan wǒdǎ ken sǎka? what have you?
ngǎg nan wodǎy ken sǎya? what has he?
ngag nan wodǎ is nan fafǎyi? what has the woman?
kad nan ananǎkyǎ? how many children have you?
kad nan bilǎkna? how much money has he? (*kad nan inǎlǎna is bilǎkna?*)
kad nan adalǎm? 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: *līmǎn pǒlo* "five tens" or 50; *tǒlǒn lǎshǒt* "three hundreds" or 300; thousands prefer *ay*: *tǒlo'y lǐfo* (or: *tǒlǒn lǐfo*).

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>ĩsǎ</i> (as unit of measure: <i>sǐn</i>)	the first <i>mamĩnsang</i> [<i>mamĩngsang</i>] (means also: once)
2 <i>djǔa</i> [<i>dǔa</i> ; <i>djǔa</i> ; <i>djǔwa</i>]	the second <i>mamidǔa</i> [<i>maygadǔa</i>]
3 <i>tǒlo</i> [<i>tǒlǒ</i> ; <i>tǒlǒ</i> ; <i>tǒtlo</i>]	the third <i>mamĩt'lo</i> [<i>maygat'lǒ</i>]
4 <i>ĩpǎt</i> [<i>ǎpǎt</i>]	the fourth <i>mangipǎt</i> [<i>migapǎt</i>]
5 <i>lĩma</i> [<i>lĩma</i>]	the 5th <i>mangalĩma</i> [<i>maygalĩma</i>]
6 <i>ėnim</i> [<i>ĩnim</i> ; <i>ėnim</i>]	the 6th <i>mangǎnim</i> [<i>maygǎnim</i>]
7 <i>pĩtǒ</i>	the 7th <i>mangapitǒ</i> [<i>maygapitǒ</i>]
8 <i>wǎlo</i> [<i>ǎǎlo</i>]	the 8th <i>mangawǎlo</i> [<i>maygawǎlo</i>]
9 <i>sĩam</i> [<i>sĩyam</i>]	the 9th <i>mangasĩam</i> [<i>maigasĩam</i>]
10 <i>pǒlo</i> [<i>pǒ'o</i> ; <i>pǒ'lo</i> ; ! stands for a vocalic <i>l</i> , nearly: <i>r</i>] or: <i>sĩn pǒ'o</i> : "one decade"	the 10th <i>mangapǒ'o</i> [<i>maigapǒ'o</i>]
11 <i>sĩn pǒlo ya isa</i>	the 11th <i>mangapǒo ya isa</i>
12 <i>sĩn pǒlo ya djǔa</i>	the 12th <i>mangapǒo ya djǔa</i>
13 <i>sĩn pǒ'o ya tǒlǒ</i>	the 13th <i>mangapǒ'o ya tǒlǒ</i>
14 <i>sĩn pǒ'o ya ĩpǎt</i>	
15 <i>sĩn pǒ'o ya lĩma</i>	
20 <i>djuǎn pǒ'o</i>	the 20th <i>mamidjǔa'y pǒ'o</i> (lig. <i>ay</i> !)
30 <i>tǒlǒn pǒ'o</i>	the 30th <i>mamit'lǒ'y pǒ'o</i>
40 <i>ĩpǎt pǒ'o</i>	
50 <i>lĩmǎn pǒ'o</i>	
60 <i>ĩnĩm pǒ'o</i>	
70 <i>pĩtǒn pǒ'o</i>	
80 <i>wǎlǒn pǒ'o</i>	
90 <i>sĩam ay pǒ'o</i>	
100 <i>lǎshǒt</i> [<i>sĩn lǎshǒt</i> ; <i>lasǒt</i> ; <i>kǎshǒt</i>]	the 100th <i>mangapǒ'o ay pǒ'o</i>
200 <i>djuǎn lǎshǒt</i>	the 200th <i>mamidjǔa'y lǎshǒt</i>
300 <i>tǒlǒn lǎshǒt</i>	
400 <i>ĩpǎt lǎshǒt</i>	

500	<i>limăn lăshôt</i>	Observation:
900	<i>sĭam ay lashôt</i>	Ordinals with the prefix <i>mayga</i>
1000	<i>lĭfo</i> [<i>sin lĭfo; 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>tôlo'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 pŏ'o'y lĭfo</i>	

the last *mangædjĭdjĭ*

nan tôlo'y lalalăki three men; *djĭan fafăyi* or: *djĭa'y fafăyi* two women
nan lĭma'y kafăyo 5 horses; *nan ĩsa'y lalăki* one man; *nan wălo'y*
pĕsosh 8 pesos

nan mamĭnsang ay âkyu the first day; *nan maygalĭma'y fĭan* the 5th
 month

nan tôlo'y ay ânănăk ay fănĭg three little children

nan ântjo ay kăyæ ay ipăt four high trees

tjakămĭ ay lĭma we five (men); *tjăĭtja'y sĭam* they, nine persons

nan sinpŏ'o ken tjakăyæ ten of you; *nan tôlô is nan mamamăgkid* 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 [*tjăngan*] 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 kĭttad* 25 handfuls; *sin*
pĕak 50 handfuls; *sin fĭtek* 100 handfuls; *sin ôpo* 1000 handfuls

sin băngæ one glass; *sin lĭbla* one "libra" Span. pound

(Cf. *sin-* as prefix: *sinpăngăfong* one family, one household [59, 60])

entsănota ay djĭa we are working, two of us

entsunôkami ay tolô 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
fĭndăyu! here are two pots; fill the one with water and the other with
 rice

umĭytăko ay tolô, ay ipăt, paymô ay lĭma let us go, 3, 4 or 5 men

nannay ipăt ay ânănăk these 4 children; *nannay lĭma'y fafăyi* these 5
 women

nan falfĕgmi ay pitô our 7 spears; *nan ananăktja 'y tolô* their 3 children

am/ĭn nan djĭa'y măta 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 ínim ay fátug they caught six pigs [H. 16]
ya óna ayákan san toló'y fobfállo 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 ínim 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

mangædjídjíkkámí 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 tjáttja 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 tjáttja wodá nan kalásayna ya nan djúá'y fálvegna 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 tjáttja is sinipát ay fèngé present them each with four handfuls (of rice)

369. Multiplicatives.

is mamñsang, is mamidjúa, is mamít'lo, is mǎngipád once; twice; three, four times (preterite: *is namñsang, namidjúa* etc.)

inflak sítödl is namñsang I saw him once

inayákanmí nan fafáyí is namít'lo we called the woman three times

mamít'lo nan kóak, mamñsang nan kóam I have thrice as much as you (thrice my property, once yours)

(More idiomatically: *wodwodá ken sak/én mo nan kóam* I have more [Redupl. for comparative!] than your property; or: *adádsa nan kóak mo nan kóam*)

The following multiplicative verbs illustrate the formation of derivatives similar to our "to double," "to treble:"

mamiduáek (preter. *namiduáek*) I double; *mamít'lóek* I treble; *mamipátek* I make it four times as large; *mamilimáek* etc.

370. Fractional Numerals. *djuwána [tjéwan]* one half; *tjéwan si mónok* half a chicken; *tjéwan si fútug* half a pig. *kat'ló* a third; *kat'lón si fútug* a third of a pig; *kapát (ka-ipát)* the fourth part; *kalmán (ka-lima) si nóang* the fifth part of a buffalo.

ísa'y fútug isáed nan tjéwana one pig and half (*isáed*: and then)

djúá ay fútug isáed nan tjéwan nan ísa'y fútug two pigs and a half

These verbs denote "dividing into 2, 3, 4 etc. parts:"

kaduáek I divide into 2 parts; *kat'lóek* into 3; *kapátek* into 4; *kal'máek* into 5; *kanímek* into 6; *kapitóek* into 7; *kawáléek* into 8; *kasiámek* into 9; *kapóoek* into 10 parts.—I divide into many parts: *tjatákek [tsadákek]* *is ángsǎn* or: *angskáek ay manádak*

371. Ordinal Adverbs. *lablabóna* for the first time

lablabóna 'sh manganénak or: *ángnek sa is nan lablabóna* I do it for the first time *lablabóna sa!* this is for the first time!

piduána [biduána] for the second time *piduána is manganónányæ* you do it for the second time; or: *kapiduáek*

pit'lóna for the third time *pit'lóna is umallána* he comes for the third time; *kumapit'lóak* I shall do it for the third time

íkapátna for the fourth time *íkapátna's mangílak ken síya* 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, kanñēmmi [känēmmi] our 4th, 5th, 6th companion
tōlōkami isna ya nan kapātmi ya umāli is āvni 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

sinisīsataāko 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 (*ifadfādko* 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

sintsīduādek nan lalalāki ay mangāyak I call the men two by two

The adverb "first" is *ūna*: *mangantāko'd ūna!*, *isatāko'd ēntsūno*
 let us first eat, then work!

mangānēnākāmī ay manālīfeng we will first dance

nan áman nan laláki kinmapí'düa; 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, *kapit'lóëk* for the third time; or with person. vbs.: *kumabiduáëk* I am going to marry for the second, *kumapit'lóak* for the third time

énduadúáëk 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/lísaak I got one; *nakadjúáak* I got two; *nakat'lóak*; *naka/lípatak*; *nakalímaak*; *nakaánimak* I got 3, 4, 5, 6.

maisáak or *isángak* I am alone; *isángak ay ímüy* 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 péssosh 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 makáayad: 3* are left (*kayáitjek* 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:

kayátjèm nan kǝpan is nan katuktjǝan leave the knife on the chair!
ipũmo nan kǝpan is nan katuktjǝan place the knife upon the chair!
alǝèm nan kǝpan is nan katuktjǝan 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 lalalǎki èntsǝnotja is nan pǎyo the men work in the rice patch
 (or: *nan pǎyo nan èntsǝnoan nan lalalǎki* [287])
insǝgna nan kǎyo'sh nan ũma he planted the tree in the garden
wodǎykǎmi is nan fli we are in our country (town)
si Domingo intedǝc ad Alab Domingo stays at Alab [Alap]
tumuktjǎkǎyǝ is nan fǎnko sit down on the bench

Names of towns, and some terms such as *fli*, town, country; *ǎfong*, house, home; *fobfǎy*, 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:

umũytǎko'd Fǎntok! let us go to Bontoc! *wodǎkǎmi's nan Fǎntok* we are in Bontoc
umǎyka'sh ǎfong! go home! go into the house!
intedǝctako is nan ǎfong we are in the house
wodǎkǎmi is ken tja Mǎlǝng we are at Moleng's house
ũmũyak ad fli I go to town; *wodǎk is nan fli* I am in the town
si Anawǎsal intedǝc id Tukǎkan Anauwasal lives in Tucucan
intedǝckami is nan Chicigo we stay in Chicago
is nan fkid at the left side; *is nan ikǎdko* at my left side
is nan ǎwǎn at the right side; *is nan awǎngko* at my right side;
is nan ǎwǎn nan djǎlan at the right side of the road

nan fafáyi wodá aedý nget is nan tékkeu ay áfong the woman is perhaps in the other house

Observe the use of *is* in the phrases: *nan flí'd Fěntok*, the town of Bontoc; *nan áto'd Læwíngän*, the town section Lauwingän; *nan kapáyæan ad Kádsæg* the rice fields at Kadsug; *nan flílig ad Pókis* the mountain Pokis; *nan flílig ad Káman Iléng* etc.

naamoamóngtsa ad Servantes nan amñu kákačkáíli in Cervantes all the countrymen were assembled [B. 7]

umilřwillřwis nan mřsico keu tjakamř id Kandsřu the music band marched around with us in (the streets of) Candon [B. 8]

umtsángkămi ad Santo Tomas we arrived at St. Tomas [B. 49]

ketjěng kauđu nan Ilóko ad Făngal then said the Ilocanos at Fangal [B. 50]

ěntsa mamalădong ad Lănaæ they went to get beans at Lanau [L. 26]

et admăgěnta is nan fanfăuig 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 tjăítja ad Fěntok ad Tsřpesh they bury them at Bontoc at Tsipesh [L. 94]

isăadtja nan ólo ay finăkatja [finăkagtja] is nan kanřnitjăan 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 naunay fakřlulřta? 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 řlitjă'sh Tjălyă-a their town in the region "Tjălyă", 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!

inumăli řřya'd Samăki he came to Samăki

umăted ta tinnollkayæ is nan řlităko we are glad that you have returned into our country [B. 61]

isătja'd tomăli is nan äpótja then they return to their commander [B. 31]

- ketjěng sinótěna 'sh asáwăna is nan káalǒngăn; ketjěng alăna san áswă ya ipayđna's katjapđna; ketjěng alăna san kawđtan ya ipayđna is kađlǒna* 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]
- itđketja nan sakǒlang is nan bǒshă; ipuđtja nan ólo is nan kasakǒlang* they tie the receptacle for heads to the pole (boshă); they put the head into the receptacle [H. 4]
- mđđ ũmüy is nan páyo, tay lěglěg* nobody goes to the fields, because it is "head-burying-festival" [H. 10]
- ta'd sumđatja nan fafđyi is nan áto* that the women come to the council house [H. 18-]
- ta umalčkăyă is nan flimi ad Kensátjan* come ye into our town in the region "Kensatjan," i. e. Bontoc [H. 21]
- subǒkak sřka is nan sřyag nan đkyu!* I blow you (pains!) away into the Sun's morning rays [Conjuration of headache]
- inđktjađktjang is nan fđdang* he jumped from tree to tree [M. 13]
- umălika kěn sak/ěn!* come to me! *umăyka ken sřya!* 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!*
- adtsădlo fumăngǒnak, mo fumangǒngka ken sak/ěn* I shall certainly awake, if you wake me up [S. 12]
- inđka's mǒting, ũna* give me some pounded rice, mother! [T. 1]
- těngkămi mangđyă si lřpat!* let us go to gather dry branches! [K. 2]
- ěngkăyă umăla is făyash!* go and bring rice-whisky [H. 23]
- nan áman nan lalđki mangănub si ógsa ya nan lámăn* the boy's father hunted deer and wild pigs [M. 2]
- ěngkălđăk is nan kălřn si Igǒlot* I speak the Igórot-Language (*si I.:* [76])
- ěnta'd ẻnlăpis is umăta tay adđtja umăktan is přki!* let us two clear the ground for a garden, because they do not give us any corn! [R. 1]
- adřkăyă pumadđy ken sak/ěn!* do not kill me! [R. 12]
- sřnu nan măngtěk is nan fafđyi?* 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 tllin (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/īd makāēb lsna 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 Samokians, get clay that you make pots of it! [L. 23]

tsāæshēm is āfongmo; tsāæshek 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 fobfāllō I give the hat to the boy

ipaflam nannay kēn sīya! show this to him!

īdjum nan kāntiyab is nan lalāki show the man the shield

nan tākæ intōhitja nan bīlak is nan alrēvidtja 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

ipāilāna 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]

- isđam nan wđnis, nan kđtjing....ken inđta* take the breech cloth, the brass chain to our mother (of us two) [K. 10]
- isđed kanđn Palpalđma ken Palpalđking* then said Palpalama to Palpalaking [P. 4]
- nan nafđngösh ay mđkan yđna is nan lalđki; nan kđwłs ay mđkan yđna is nan anđkna 'y fafđyi* the rotten rice she brings to the boy, the good to her daughter [M. 3]
- tay nay tđmi řsmek ay mđngapuy ken tjakđyě řsna'd Wakđlan* because we often think of sacrificing to you here at Wakalan [Labad Ceremony]
- amđngena is san đnakna'y fafđyi* she takes it all for her daughter [M. 2]
- nan tđnem ya kđwłs ken řka* water is good for you
- kanđna ken anđtđna* he says to his younger brother [K. 7]
- kanđm ken inđta'n "đlam nannay ta inanđkmo!"* tell our mother: "Take this that it be your child!" [K. 10] *inđta'n: 'n = en* introduces the discourse
- itsaotsđoko'n Antero* I give (it) to Antero ('n: ken)
- tjakđyě ay Igđlot mifnégkđyě'n sak/ěn* you Igđrot, 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:

- řbfđkak ken řka nan kipđnmo* I ask you for your knife
- kđnak ken řya nan tinđpay* I ask him for bread
- nan fafđyi kinwđnina's nan lalđki nan břlak* the woman asked the man for money
- kanđntja ken sak/ěn nan mđnok* they ask me for chickens
- fayđtjak nan lalalđki is nan fđldog* I pay the gold to the men; I pay the men with gold
- finayđtjantja nan lalalđki is nan sinpđ'o ay pēsosh* they paid ten dollars to the men
- đktak nan ongđnga is nan mđkan* I give the child some rice
- aktđna sak/ěn is nan tinđpay* 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]

- nalpóak id Fě́ntok* I came from Bontoc
fumálaak is nan áfongko I go out from my house
nalpóak is nan fli I came from the town
nalpókámí ad Alab we came from Alab (we were in Alab)
nalpótja id Fě́ntok ya inmáytja id Dakápan they went from Bontoc to Dagupán
inálak nan sálad ay nalpó'd Tukákán I received a letter from Tucucan (that came from Tucucan)
nalpókámí's nan fllig we came from the mountain (*ngäg ay fli nan nalpányě?* from which town did you come?)
 (*intó nan nalpóan nan alfwidko?* from where is your friend?)
kumáanak is nan fli I return from, I leave the town (but: *təmóliak is nan fli* I return to the town)
kinmáanak id Fě́ntok I left Bontoc
nalpóak istjé I came from there
tóló'y ólas nan málpó'd Fě́ntok ya úmüy ad Tukákan it is three hours' walk from Bontoc to Tucucan
lagóak nan wúe ken Agpáawan I buy the rattan from Agpauwan
alaéntáko nan bílak ken Likáldso we get the money from Ricardo
káánem sa ken sak/én take this away from me
inálána nan sngsing is nan fafáyi he took the ring from the woman
inpá dangko nan sálad ay nalpó is nan tsaktsáké ay laláki I received the letter from the big man
nan ongóna inálána nan ngátjana ken ikídna the child got its name from its grandfather
iyápok nan álid ad Fállig I bring the wax from Barlig
tsaowádek nan kápis is nan laláki I get the cotton from the man
linagóanmi nan patatjém is nannay ay laláki we bought the iron from this man
kad nan kaadsówin nan ad Fě́ntok ya ad Manfla? "what is the distance from B. to M.?" how far is it from B. to M.?
íssan adítja adsáwí is nan áfongtja when they were not far from their house
sfnu nan nangyádi is nannay ay fádso ay inálána ad Fě́ntok? who brought this coat from Bontoc? (...coat which he took from B.)
mábu'd Kánóu he came from Kanóu (*mábu'd* dialect for *malpo ad..*)

malpōak id Sagādsa ya ūmüyak id Māyiniid [Mñit] I go from Sagada to Mayinit
ilāènmi nan āpuy ay intatāyaz̄ 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]
uminiāmkami is nan bāngaz̄ 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: *īskēn*]

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 insakēt ken tjaftja how many of them are sick?
sñnu nan wodā falidōgna ken tjakāyē? who of you has gold?
nan kāgāwēis ay lalalāki is nan āmñ ay Igōlot the best men among all Igorot
djūa nan nadōy is nan fobfafađyi two of the women have died
djūa nan nabaldākan 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 āsñ! here is salt! (the call of the salt vendors from Mayinit) [*asñ* for *āsñ*]
anñtja! nay si fānga ma! lumagōkāyē is fānga! ye people! here are pots! buy pots! (partitive: *si fānga*)
tay nay si flad 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—īs*. 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 intedēc is tafāgo is nan fōbāngak 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 ākfōb 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 tjaṭtja 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

ketjəngak is inkǎəb si tǎfay it is just myself who make spears
ngǎgen, aykǎ ketjəng na 'sh monǎkyə? why, is that all you have of
 chickens?

ketjəng pay sa 'sh pasiksǎkpenmi this is all we raise ("we make go into
 the chicken basket")

amǎn ay fobfǎfǎyi ya wodǎtja 'sna, ketjəng si Akǎnay 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 *adǎ* was obtained:
t'adǎ alǎən si ǎsə nan ǎlo: 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 *ǎsna*; *is sa*; *istjǎ* (for: *is tjǎy*)
 here, there, yonder. *iswǎkas* or *aswǎkas*: to-morrow; *idǎgka* or *adǎgka*
 yesterday; *is kasǎn wǎkas* day after tomorrow (also: *kasǎn aswǎkas*); *is*
ǎəni soon; *idkǎoni* or *ad kǎəni* a little while ago; *is kǎsǎn* again, an
 other time; *is ǎkid*, *is ǎəwan* at the left, right side; *is nan ǎəwǎnko*
 at my right side; *adwǎni* (also: *idwǎni*) 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* (*kǎn*) corresponds to our "by" preceding the agent of
 passive verbs:

naayǎkantja nan ǎnanak is nan amǎtja (or: *kǎn amǎtja*) the sons were
 called by their father

nannay ay ǎfong ya nakǎəb ken Jǎlio this house was built by Julio

nan lalalǎki ya mafayǎtjan is nan apǎtja the men are being paid by their
 master

nan ayǎwan ya napadǎy ken sak/ǎn the buffalo was killed by me

maayǎkanak ken sǎya I am called by him

nan fǎfǎyi ya nafadsǎngan is nan lalǎki the woman was helped by the
 man

nan ǎsə ya naǎgto ken tjǎtja the dog was kept by them

nan bǎlak ya naitǎfon is nan tǎkə the money was hidden by the persons

admafadsangǎnkǎyǎ ken tjakǎmǎ 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*)

padđyek nan āpuy is nan tjěnum I extinguish (‘‘kill’’) the fire by water
tgtok nan patatjīm ay mamātong is nan sībđd hold the hot iron with the tongs

nan ongōnga pinadđyna nan kāak is nan fātđ the boy killed a monkey with a stone

sīya tiktikđna nan patatjīm is nan mantllyo is nan ka/opđđpan he strikes the iron with the hammer in the forge; (or: *mantllyo nan ttiktikna is nan patatjīm*)

nan lalāki ya nafālēd is nan kāgod the man was bound with the rope

nan fānga ya nāpno is tjěnum the pot is filled with water

pāyak nan bāngæ is tjěnum I fill the glass with water

(Or: *tjěnum nan pāyek is nan bāngæ*)

payānyæ ’d san kākwān is āngō ta ek talāan 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*):

ēntsunđtja 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 wīđd* 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

tgak inīla si Fūmnag is nan sinpōlo ’y ākyu I have not seen Funnag for
10 days

is nan magđkyu inkāna’s sidsidsīmna from noon till evening

is nan sin ákyu a whole day
is nan maygát'lo [maikátlo] *ay ákyu* on the third day
intedeékami is nan tjaktjáki ay áfong is nan líma ay ákyu we remain in
 the large house five days [B. 9]
mangǎngkãmi is nan mastjím we eat during the night [B. 23]
ketjǎng sumǎã s'amána is nan láfǎ ad fobfáy 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:

intedeék isna kǎn tǒdǎ I remain here with this one
wodáka kǎn sak/ǎn you are with me (in my home) [*wodáka 'n sak/ǎn*;
 'n = ken]
énkaslángék nan kǎpi is nan sinásho I mix coffee with milk
nan laláki ya nadóy is nan payǎgpüg the man died of fever (*is nan kiwátsay*
 of poison; *is nan fákak* of a wound, a cut)
ta humálaytáko way—lalaki 's wagsíllayan—fabfayi 's dinfpay-ay... let us
 call a man of strength—a woman with strong thighs [Wedding
 Song]
matotoyákami is nan falǒgnid we are speaking about the battle (or:
falǒgnid nan tsámi matotoyáan, battle is our topic)
totóyǎnmi si Anglóy is nan fínáyæ we speak to Angloy concerning the rice
en (for: *ngǎg en*) *man kékkǎn tǒdǎ nan ad Maníla ay?* why does this one
 know "so much about" Manila? (the affairs at Manila)
maǎngo is nan éngkaliána he laughs while speaking (during his speaking)
 (or: *maǎngo ay éngkalǎ*)
angnéna is nan kinwánina ken tjakayǎ he does according to his saying, as
 he told you
éngkálikǎlǎ is nan iitána he talks while dreaming (in his dreaming)
éngkállǎ is ngǎg ken sak/ǎn he speaks insultingly about me; slanders me
inlagfóak is nan limánpólo 'y pésosh is nan ísa 'y fáan I work for \$50 per
 month
inlágok nan túfay is sǎlǎpi I sold the spear for 50 cents (or: *salápi nan*
nangilagfóak is nan túfay)
lagfóak nan wáe kǎn Agpáæwan I buy the rattan from Agpauwan
nan ongóna inálaná nan ngátjána is nan ikídna (kǎn ikídna) the boy
 got his name from his grandfather

is nan nalpásan nan nëngkalfana 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 kagalán 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 mangwanán 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 alfwid: 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 inúmëna, is kanëna 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.)

falángka sa is mangipáyam put this anywhere! (*falángka*: everywhere; this sentence is strictly idiomatic!)

manákas si mángan mo nan úminum it is better to eat than to drink

manácash si intedéek isna it is better for me to remain here

manákas si ngæmátjanta ay sinákì is kólling it is better to transform ourselves into eagles [K. 11]

wodá is nan nimnmmo 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 tkad I am to care for it (to procure it) [L. 58]

nantjáy tsaktsáki 's tjiápépem this big one you ought to catch [L. 60]

adfyæ wántsín nan nalilëngánan; nan naakfu 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 túfay* you sell many spears; but: *ma/ǎd ilǎgoyæ is ǎngsan si (is) túfay* you do not at all sell many spears.

mǎnganak is djǎa 'sh fálad I am eating two bananas (Or: *mǎnganak is nan djǎa ay fálad*; 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 tumúktju is nan sasakǎngényæ the child sits before you
nan fafáyi ya tinmáktjik 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 tódì 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 tjaftja we are in front of them
sinasákangko sítodì 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 wǎnga 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 fflig we are near the mountain (we are "getting"
 near)
insáköntja nan äñanak ken inätja the children are near their mother
sinmashákönak si nan älang I was near the granary

As possessive verb :

sashakönek sika 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
tjajtja sumashákangtja is nan sakönmi they are near in front of us
sÿya sumashákang is nan saköntäko he is near before us

400. Root: *tsögok*, denotes "the rear," "the place behind."

wodák is nan tsögok nan käyo I am behind the tree
nan fafäyi tinnüktju is nan tsögok nan laláki the woman sat behind the
 man
nan tsogökko [*tsogökko*] the place behind me
wodák is nan tsogökmo I am behind you
wodáka is nan tsogökko you are behind me
nan äklang wodá 'sh nan tsogögna the coat is behind him
nan djüa ay lalaláki wodátja is nan tsögok two men are in the rear
tjakämí wodákämí is nan tsögökkyæ we are behind you
íntjäsak nan fákat is nan tsögok nan äfong I found the rail behind the
 house
nan lalaláki èntsünötja is nan tsögok nan älang the men are working
 behind the granary
umäykayæ is nan tsögok nan tákæ! go behind the people!
íflak nan fæsäel is nan tsögok nan tsaktsáki ay bātō I watch (observe)
 the enemy behind the big rock
nan soklöngmo ya mīsabfūd is nan tsogökmo your hat is hanging behind
 you
éngka's nan tsögok! 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 djăan 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/id 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 ongóngă 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 Anawăsal nifűeg is nan Igōlot ad Chicago Anawăsal went with the Igórot to Chicago
maifűegka ken sak/ěn! come with me! go with me!
mifuěgkămĭ 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 Běgti id Făntok Antero is going with Bugti to Bontoc
nan alkwid ya nifűeg ken sak/ěn my friend went with me

As possessive verb :

ifuĕgko sĭka is Āfong I take you with me to the house; you are my companion....

ifuĕgmo nan ongóngga! take the child with you!

infuĕgna nan mamăgkid she took the girl with her

ifuĕgyæ sak/ĕn is nan İliyæ! take me with you into your country!

si Āma ifuĕgna nan anăkna is păgpag the father took his boy with him to the forest

si Āma infuĕgna si İna ay inmăytja'd Dagúpan Father went with mother to Dagupan; lit. Father took mother with him.....to Dagupan

Promiscuous examples:

Āfusak nifúĕg kĕn tōnă I had already gone with this man

intedĕeak İsna kĕn tōdĭ I stay here with him (not: *mifúĕg*; this "verb" expresses present, past or future motion, not rest at a place)

sĭnu nan nifúĕg kĕn tōdĭ? who was with him? who went with him?

indĭlak ay nangifúĕg I took with me

alăĕm nan ongóngga ay mangifúĕg! take the child with you!

lĕytjek ay mangifúĕk I like to have with me (*is nan ongóngga* 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. *Tsăim* or *tsăimna* [*tjăim dăim*] "inside, within," always with *is*:

is tsăimna nan arwăkko within my body

is tjăim nan lŭta within the earth

wodătja is tsăim nan tjĕnæm they are within the water, under the water

(*inkyătja is nan katjĕnæm* they swim on the water, on the surface)

ngăg nan wödăy is tsăimna? what is inside?

403. *Ampön*, u n t i l (with or without *is*):

ĕntsănoak is Āmpön aswăkas I work until to-morrow

intedĕeak İsna Āmpön is sidsidsămna I remain here until evening

ãmpõn læfl, ãmpõn flbikãt, ãmpõn domingko, ãmpõn is kasin tarawin until
midnight, morning, Sunday, next year

404. Root: *kawã, kãwã*, "the space between."

wõdã is nan kakawenta it is between you and me (two persons)

is nan kakawenyẽ between you

inkawak is nan flig ya nan wãnga I am between the mountain and the
river

sak/en nan kakawenyẽ I am between you

kawãdek: I go through the centre, the middle; *kawãdek nan flì* I cross
the town

405. *Tsão* under, *nan kõãpna* the space beneath

is nan tsão nan bãtõ under the stone

ifgnak nan kispõlo is tsão nan kãye I hold the match under the wood

intaktãkkãml is tsão nan fãdang we run under the big tree

isabfũdmo nannay ay litalãto is nan kõãpna [is nan kokoafõna] nantjãy ay
litalãto! hang this picture beneath that picture!

patsãoek [patsãwewek] I place under, put beneath; *patsãwewek nan ãgãb*
is nan ãtep I put the box under the roof

406. *Oshon, õson, õsæn* "the top of," "the surface of" (only
found in the status constructus with ligat. -n).

is nan õsæn nan õlom upon your head, on top of your head

is nan õshon nan kãye upon the tree, on the top of the tree

is nan õson nan tãktjãan upon the chair

is nan õshon nan lãta upon the ground

407. Root: *Tõngtju* "the space above."

is tongtjãna nan tjãya above the sky

totongtjãen nan õlok above my head

fekãshẽm nan fãlfeg is tõngtsu! 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] *kekkeñtja 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 kǒ tay) nan bilákna* on account of his money

Across — Cf. Vocabulary sub “across;” expressed by verbs, such as: *kitjáńgek nan pǒshong* I cross the sea; *kumtjáńgak is nan wǎńga* I cross a river; *patjáńgek nan batǒ is nan wǎńga* I throw a stone across...Verbs: *kawwádek* I go through the middle; *pitsiǒwek* 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: *fæáshek* I finish): *naféash nan falǒgnid ketjéńg sumáákami*, “the fight having been ended, “then” we return home” or: after the fight we return home

maféash nan talífeng isatáko’t mangáyeng “the dance being finished then we sing” or: after the dance we sing

maféash nan tsáno isákami’t umíleng after the work we rest

naféash nan áni inlislistáko after the harvest we play (celebrate “*lislis*,” 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 pumusitáko after the war we are getting poor

Or: *inmalitáko ’sna is nan nabfæáshan 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 nangangkāmī issākami masūyep* when (if) we have eaten, we shall sleep

Or by verbal forms with prefix *naka-*: *nakakapiđak et nānganak* I finished praying, then I ate: after my prayer I ate [299]

And by phrases with *ēna* at first: *nangēnēna ay inmāli nan lalāki isā't finmāngon nan fafāyi* first the man came, then the woman awoke; after the man's arrival the woman awoke

sumkēpka ēna isđak sumkēp I enter after you; lit.: you enter first, then I enter

binmānad nan tēkken ay tākē nangēnēna mo sak/ēn an other man went down earlier than I; i. e. before me, or: I went down after him

ikāđmi ay umfleng is nan nalipāsan nan tsūno it is our custom (*ikad; ēkad*) to rest "upon having been finished our work;" after our work (*lipāshek* I finish)

Or by *is san (nan) anōngosh [anōngəs]*: at the end of...

is san anōngosh nan falōgnid after the battle

is san anōngosh nan tōlo 'y ākyu after three days

is nan anōngəs san ipāt ay ākyu after four days; four days later

Against — *Is. fekāshēnmi nan fālfegmi is nan fēsəl* we throw our spears against the enemy

Ago — The expression of time past is followed by "ay inmāy" or "ay nālosh" (*lā/ōshak*: I pass by):

sām ay ākyu ay inmāy (or: nan inmāy) nine days ago

tōlon fūan ay nālosh three months ago

ayāka 'y taēwēn ay nālosh many years ago

Alongside — *is nan flid*: on the edge, boundary line, shore etc.

manālantāko is nan flid wānga let us walk alongside the river

is nan flid nan kakāyēān on the edge of the grove

ilfdek nan fli I pass on the boundary line of the country

wāntjek [āntjek] nan wānga I follow the river, I walk alongside the river

ketjēng manadālāngkāmī is nan flid nan kālsa 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 fobafăllo* 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 infalognădan wodăak id Făntok* during their battle I was at Bontoc
issan tjătja 'ntsănœan during their working

(Constructions with *issan* will be treated in the chapter on Conjunctions.)

Except — *ketjěng. amăn wodătja isna ketjěng si Fămnak* All are here except Fumnak. See [327]

For — [383] [261; 285-] [394]

potlœngem ta inkăak nan potlœngna cut off a piece for me! ("that I have")

nay nan bflak ay kăan Băgti here is the money for Bugti (*ay kăan:* as the property of)

yăina nan istja ay kăan nan Igălot he brings meat for the Igorot
nay nan fălfeg ay kăan nan tolă 'y lalalăki here are the spears for the three men

nannay ay fălfeg fakăna kăa this spear is not for him (not-his property)

nan fălfeg ya kăayœ the spear is for you; *fakănyœ kăa* is not for you

iyădik nan patatjăm ay kăan nan lalăki I bring the spear for the man
nay nan bflak ay kăami here is the money for us

wădăy ken sak/ěn ay idjăak ken tjăttja I have something (to give) for them

nay nan p̄tnang ay kōam or: *nay nan pināngmo* here is an ax for you

aykē nan tolfēgko ay? is there a key for me?

nannay k̄w̄s ken s̄ya this is good for him

kad nan kanām is sa? how much do you want for this?

ībfākak (or: *kānak*) *ken s̄ka nan k̄pan* I ask you for the knife

in Front of — [398]

From — [384-] [353-]

Notice the verbs: *kumāanak is nan īli* I return from the town; but: *t̄amōliak is nan īli (is īli)* I return to the town

īssan adItja ads̄aw̄wi is nan āfongtja when they were not far from their home

alāēntāko nan b̄flak ken Likāldso we receive the money from Richard

tsaw̄wādek nan k̄atjing is nan lalāki I receive the brass from the man

adads̄aw̄wi nan nalp̄ōantja they come from afar

From—To: *malp̄ōak ad Chicago ya ūm̄ȳyak ad F̄ēntok* I go from Chicago to Bontoc

ilabotāko ay ēnts̄ūno is nan sinp̄ō ay ōlas inkāna's nan magākyu we work from 10 o'clock till noon ("we begin to work...")

t̄ōlo'y ōlas nan malpo'd Tukūkan ya ūm̄ȳ ad F̄ēntok it is three hours (walk) from Tucucan to Bontoc

nasūyepak is nan magākyu inkāna's sidsids̄m̄na I slept from noon till evening *m̄ilābo adw̄āni* from now on; "begun now"

iF̄ēntokak I am from Bontoc ("a Bontoc man"); *int̄ō nan flim?* 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 katuktj̄an in the middle of the chair

is tēngāna in its centre; *is nan tēngan nan īli* in the middle of the country

Also with *k̄aw̄wa* [404] "between": *is nan kaw̄wādentja* in their midst

is nan kaw̄wāna nan p̄ōshong in midst the sea

Instead— *itsaotsāona k̄en t̄ōdī fak̄ōn tināpay, bāt̄ō 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 'stjūy ay fflig, is apīdna 'sna ay fflig on this, that side
of the mountain

Issan 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 *lum-
fūtak*, in combination with the locative *is*: *lumfūtak ay intāktak is
nan fli* I run through the town (or: *intāktākak ay lumfut is nan
fli*)

palfūtck 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 löshfūdmī our “getting through,” place of exit

To — *Is*: [380, 381; 393]

Toward — [380] Into the vicinity of: [399].

umūykāmī is nan mā/yöy ad Tukūkan we go in the direction of,
toward Tucucan

“The direct way toward” is expressed by the word: *āla*, with posses-
sive 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 Fđđdong then we go directly toward
 Fuladong [B. 54]

Under — [405]

Until — [393] [403] Also: *inkđna* is: *inkđna's nan đsa 'y tađđwđn*
 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 ifađgmo 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 Anađđwđsal ken Fđđmnak inmđlitja 'sna*
 Anauwasal came here with Fumnak. Or: *si Fđđmnak ya nikiđđli ken*
Anađđwđsal

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 nifđđg ken*
sđka?—*sđnu nan fuđgmo?*—*sđnu nan kadđđam?* [372])

sđnu nan ib/đm ay nangđđb is nan đfong? with whom did you build the
 house?

nannay nan ib/atđko ay manđbđ 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 fajāyi ay tjaktjāki nan ōlōna the woman with the big head
nan ongōnga ay tjaktjāki nan ūpōna the boy with the big thigh
lēytjéntāko ay totōyēn nan lalāki ay nākōlud nan fōđkna 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 fobfāllo ay abafkash nan līmāna the young man with the
 strong arms

nan fajāyi ay nalīmno nan kāmīna the woman with the round face

Ken signifies "with" in this example: *sumadkami ken Antero is
 āfongko:* we go with Antero into my house

ma/īd inpaskl̄pna is nifūeg ken sfya he let nobody enter with him
mikitedčetja ken sak/ēn they stay with me, they are with me [300]

Within — [402]

Without — Expressed by phrases with: *ma/īd*, "there is no--":

inmāliak ay ma/īd soklōngko I came without hat

inmāy sfya ma/īdak he went without me

ma/īd bflak 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 nèngkáll's kagawís he spoke very well; (*mo...better than*)

itsaotsáotja is akít; or: *akít nan itsaotsáotja* they give but little

akít nan nimnímtja 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*, *siná*, *'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

sfnu tji? *ngäg tji?* who, what is that?

isnáka! stay here! [L. 76ff.]; *isnáak* I am here, I stay here; *istjáyak*

I am yonder

- is amĭn ay fatǎwra* everywhere (lit. in the whole world)
is kabfatǎfatǎwra everywhere; or: *is nan lǎwak, kalawalǎwak is nan fatǎwra* everywhere in the world
falǎngka any where you please; *ǎlǎy intǎ na* "any where here"
adsawwĭ [*adsǎwi, adsǎwiyān, adsǎwiyĕn; adadsǎwi*] afar; *adsawwĭ is nan ǎfong* far from the house; *adadsǎwiyĕnak* I am far away.—
nan kǎǎdsǎwĭna: the distance
umadsǎwĭak I go far away Ger. *ich entferne mich*
kad nan kaadsowĕn nan ad Fǎntok ya ad Manĭla? how far is Bontoc from Manila?
adsawwĭ nan tjegǎngtja they are far apart ("far their interval, space between")
adsawwĭ nan tjegǎngtǎko we are far apart
kinmǎan or: *kabkafǎla* he is away, gone out; from: *kǎmǎanak* I go out, away; and *fumǎlaak* I go away
is tǎngtjǎ, ad tǎngtjǎ, is tǎngtjǎna upwards, aloft; *is tǎngtjǎna* above
nan ayǎyam tumǎyǎw ad tǎngtsǎ the bird flies high
is tjǎya, ad tjǎya skywards
is kǎǎpna down, below
ngan/ngǎni, as sasakǎn near (*sumǎkǎnak* I go near)
is ǎnǎnǎna forward, to the front; *umĭytǎko!* "let us go" forward!
is tsǎgok back, behind, in the rear; vb.: *sakǎngĕk* I turn, Person. *sumǎkongak; sakǎngĕk ay ĭlaĕn* I look back
sumǎkongak ay intǎktak I run back; *pashakǎngĕk* I throw back
 Cf. [400]
is udjǎdji at the rear (the last of a column)
amĭn together (or: all); *maǎmong:* assembled, together; cf. prefix *maki-* [300]; and prefix *sin-* [60]; *madjidjĭtǎko* we are close together
is ĭkid, is ǎwran at the left, at the right side; *is ikǎdko* at my left side;
is ǎwran nan ǎfong at the right side of the house
inĭĭkid around vb.: *inĭĭkidak* I go around; or: *inĭĭwisak; ĭwis* around
is ǎshǎna "on its surface;" on the outside (of a box etc.); *is tjĭla* outside of a house, "in the yard"
is tsa/ĭmna inside [*istjǎim, adsǎyim*]; *inĭĭdebak adsǎim* I dive into the water [402]
is tĕnga, is tĕngǎna; is kǎwra, is kawwǎna in midst; *is nan kakaawwǎdentja* in their midst

is apɫdna'sna, is apɫdna 's sa on this, that side; *is nan tsapɫtko* 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: *ɫssak* [308], *ɔfus* and *ɫptjas* [309], *tsa* [310], *kankanɫ* [311], *kasɫn* [312], *sɔna* [313], *tjitjɫtja* [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 *ɫang-* [296] *ka-* [297], *ma-* *an-* [302].

adwɔni, idwɔni now, to-day

adsɔngɔdum formerly, some time ago, then

tsa mamɫngsan ay... sometimes Ger. oft einmal. *tsa:* [310]

tsɔak mamɫngsan [mamɫnsang] ay umɔli I come sometimes

tsɔkɔmɫ manɔbla is sinɫmamɫngsan 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

idtaɔwɫn a year ago *ayɔka'y taɔwɫn ay inmɔy* great many years ago

ɔfus, ɫptjas [349] "already," "before"

is kaɔwɔkaɔwɔkas very often, every day, or: always; *ininkɔna:* for all future

sissisɫssya always; *sissisɫssya ay inaltwidta* we two will be friends for ever

is kataɔwɫtaɔwɫn 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 mamɫngsan 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; *ɫssak* henceforth [308]; immediately: *tjɔkasko* [315]; very soon, in a moment: *sɔna* [313]; very soon: *kankanɫ* [311]; suddenly: *ma — an —* [302]; quickly, soon: *pin-* [296]

aən! *käyă!* in a moment! *săna!* yes, sir; immediately! Ger. ja gleich!

ăənin kay si akăt ya! "wait a little!"

is sinakătan in a very short while; forthwith

tsăan pay not yet [324]; *tjitjătja* yet, still: [314]

ăngkay....ya ket.. on the point of:

finmălăăk ăngkay ya ket wodd nan fafăyi I was on the point of going out, when the woman stood there (*ya ket:* to my surprise)

ăna, onăna; vb. *mangəənăăk* first, at first

mangantăko 'd ăna, isatăko'd ăntsuno let us first eat, then work!

mangudjătjak I am the last (*ay.... to ...*)

misăngkopak, sumăngkopak I am the next (*ay... to...*)

păad with negative: never [326]

kasın again; cf. [312]; *is kasın ya is kasın* again and again, repeatedly

is kasın an other time, or: *is kasın ăkyu* on an other (following) day

nan lablabăna manaliġəngkayə, isăkayə 'd mangăyeng, isă et

mangananăngosh nan patpadăy at first you dance, then you sing, "finally comes" the spear throwing [pron.: *mang an a nă ngosh;*

see voc.: "end"]

ma/ăəniăăniak I am late; *ma/ăəniăănika ay ăntsăno* you work late

"Early" is usually expressed by the time: in the morning, at noon etc., also by partial reduplication of the verb.

inmalităko is ăli djăa 'y făan ay inmăy ya adintedăetăko isă is djăa 'sh

făan we came to town two months ago and we shall stay two months longer [396]

sanguyăn pan! how quickly! *sanguyăn nan inmalăam!* how quickly you came!

sanguyăn pan nan ningyăam si sa! how soon you brought it!

sanguyăn pan si naotăan nan kanăntăko! how soon, how quickly was our food cooked! [R16]

sanguyăn pan is mangăăpam is nan tăfay! how quickly you made the spears!

adwăni, idwăni

to-day (or: now)

adăgka, idăgka

yesterday

adkăsın ăgka, adităna [adidăna]

day before yesterday

aswăkas, iswăkas

to-morrow

kăsın aswăkas, is kasın wăkas

day after to-morrow

is kasın ăkyu

the following, next day

is san tjăy ay ăkyu

on the same day

is nan djăa, tălo..ay ăkyu

in two three...days

is nan wirwăid

very early in the morning

<i>is nan w'id</i>	early in the morning
<i>is nan fibiflibikát</i>	early in the morning
<i>is nan fl'biakat</i>	early in the morning
<i>is lablábbon si fáálan si ákyu</i>	at (the beginning of) sunrise
<i>is maákyu</i>	early in forenoon (8-11 o'clock)
<i>is nan magákyu</i>	at about 11-2 o'clock
<i>is nan téngan si magákyu</i>	at noon
<i>is nan máksip</i>	in the afternoon (2-4 o'clock)
<i>is nan misúyæ</i>	late in afternoon (4-6 o'clock)
<i>is nan sidsidsímna</i>	at the time of sunset (sunset: <i>nalókmæd</i>)
<i>is nan mastjím</i>	in the night
<i>is nan lafí</i>	in the night (11-2 o'clock)
<i>is nan téngan si lafí</i>	at midnight
<i>is taláno</i>	at about 2-4 A. M. (<i>énkókóok nan kaæwítan ya mapat/a</i> : the cock crows and it dawns)
<i>maæwákas</i>	"it is getting to-morrow," "it is getting an other day"
<i>maláfí</i>	it is getting midnight
<i>is nan mastjím si áænin</i>	to-night
<i>aswákas si mastjím</i>	to-morrow night
<i>idkæfab, idka/ófab, adkákáfab</i>	last night (or: <i>nan mastjim ay nálosh, ay inmáý</i>)
<i>aswákas si fl'biakát, si lafí</i>	to-morrow morning, night
<i>nan fibikát ay nay</i>	this morning (or: <i>is nan fl'biakát</i>)
<i>nan fl'biakát ay nálosh</i>	yesterday morning
<i>nan téngæ ay nálosh, ay inmáý</i>	last holiday
<i>nan taæwín ay nálosh</i>	last year (or: <i>tinmaæwín</i> ; preterite of "t-um-aæwín;" or: <i>idtaæwín</i>)
<i>nan taæwín ay umáli</i>	next year
<i>nan fúan, nan domíngko ay nálosh</i>	last month, week (Domingo: Sunday)
<i>nan fúan, nan domíngko ay umáli</i>	next month, week
<i>ad ísan taæwín</i>	year before last
<i>is kasín téngæ</i>	next holiday ("holiday again")
<i>is kasín ákyu</i>	on the following day
<i>aswákas is nan nisúyæ</i>	to-morrow afternoon
<i>labóna adwáni</i>	from to-day on, henceforth; <i>labóna adwáni is inkaépantáko is túfay yángkay</i> from now on we make only spears; <i>labóna 'dwáni manalantáko</i> from now on let us walk
	Or: <i>máilábo adwáni</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>mangœnœna mo</i>	earlier than... <i>binmănad nan tĕkken ay tăkœ nangœnœna 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>maœwĭid 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>nastjimmastimăkamĭ ay nĕntsăno</i> we were working during the night
<i>magamagăkyuak</i>	"I do... at noon"— <i>magamagăkyuak ay tœmĭli</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]; *sumyđak 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 Igŏlot</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 nannãy! do it like this! *adĩ kãg nannãy!* 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 křpan 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 sřya he is like myself; *kãg kěn sak/ěn sřya ay řlaěn* he looks like me; *kãg tõnã* thus, like that

nan kãyœ ya kag nannay nan kaantjõna the tree was as high as that

kãg sřna like here, like this

nan kããgko like myself (meinesgleichen); *nan kããgko ay tãkœ* a person like me

nan kããgmo like you; *kãgak kěn tõiđ* 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 inřla 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 úminuum it is better to eat than to drink

manákas nan mángan is nan mákan it is better to eat rice

manákash si (or: nan) umáyka it is better that you go

manákas nan intedé is nan Féntok it is better to stay at Bontoc

manákas amán nan maúlan it is better that all walk

manákash si totæmgóyka [or: kagawís nan totæmgóyka] it is better that you keep quiet

manákash 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 éngkáíl 'sua! it is wrong; do not speak here!

olóläy it is very bad, "a crime"

ugét, ugin [306, 342] perhaps

tit/íwa 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 kókótjek nan límak! nevermind, if I cut my hand!

óläy umáyka I do not care if you go, it is of no consequence...

aykó éläy éntsūotáko? 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 ugäg:* whatever; *éläy intó:* wherever you like, any place whatsoever

éläy intó nan tiunæktjuána: 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"

sá correct, right; *sá sa* this is correct, "all right"

sġa ma ngin [*man ngin*] this might be all right, but... [L. 12]
siġmġġdjfsa [*sġa ma adjġ sa*] this is the right one! *siamaadjfsa nan fġlfeg!*
 this is the right kind of a spear!
aykġ sġa tji? is that right?
kasġsya [*kasġsia*]! this looks well!
kasġsia 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; *angġġnek*: see
ayġka very much, great many [370]
akġt little; *nasuyġptġko 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 kġtjġu plenty are the fish
mġl/an nan tjġtjon in great mass (come) the grasshoppers, locusts
tsatsġma 'y karġġs very, too good (or: *kġgarġġs*); but *ġngsan* and *ayġka*
 can not be applied adverbially with adjectives. — *tsatsamġkami ay*
fġnġnġg 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 entsunġkġyu is amamġmid, tsakayġ mablġy is amamġmid the more
 you work, the more tired you get
adġk lġytjġn ay kasġn 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 táfay 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 pēsosh! it lacks one peso; it is one peso too little!

kasín, again, means also: one more, some more:
inđka kasín! give (me) one (some) more! give me an other!
ńgkay, yńgkay only; *sak/én yńgkay* only I; *djúa yńgkay* but two, only two
tsám ńgkay mangmangwánlan! you are speaking in fun only! you are only talking!

(Cf. *sumyđak yńgkay, ápidak* or: *đbíudak yńgkay* in [316]: I do only one thing; so, in song-dialect, "*pitkam*" (only this form, 2nd person sing. was given): (iambic verse)

pitkám ay ńnyakyđking you do nothing but loiter
si ńnam nán mamáding your mother gathers the wood [H. II]
đálána "it suffices;" *adú, adě!* enough! (Interjection); *adí ńmánáy*
 it is not sufficient

đálána nan katsaktsákna its size is sufficient, it is large enough

đálána nan káđntjotáko we are tall enough

wóđđ nan đálána ken sak/én I have enough

đálána nan kinńgko I have eaten sufficiently ("my eating suffices")

đálána nan bilákna he has enough money (his money suffices)

adí ńmánáy nan bilákmo you have not enough money

adú sa! this is enough!

ńńđy nget (ngin) about, perhaps; *nan wóđđ ken sak/én ńńđy nget tólo*
 'y *pēsosh* I have about three pesos

ńńđy nget djúa ay fúan about two months

ńńđy 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.

bumanādka man! come down, then! descends donc! so steige doch herab!

[M. 14]

sađka 'd man! go home now! [M. 11]

engkāyē man lumāyæ ay? why, pray, do you flee? [B. 50]

intō măn lă nan nangalāna 'sh ʔstja? where should he get meat? (*la:* ironical, incredulous,) [R. 25] and again:

intō man la nan nangālan āmam is nan ʔstja? where would your father get meat, pray? [R. 26]

intō man la mangālanyæ 'sh tji? where did you get (so many beans) that? [L. 33]

intō man la nan umālam si ʔdnom? where will you take your wedding-feast? [L. 50]

tjāy man si fobālexan ay alāena nan sinlūi there indeed is a handsome young man who takes the pods [L. 33]

tsumnōta man ed! so let us then get married! [L. 52; cf. 49]

intō man la nan kāerwad? where, pray, should the place be?

ēngka man! go! go! *alikäyæ man!* come on, forward! (battle cry)

ngăg ēngka man ūmüy? why is it that you go?

ngăg engkāyē man tinmōli ay? why did you return, indeed?

ngăg man engtja ēngkālʔ ay? why do they speak?

ngăg ēngka man mađæniđæni ay fumāngon? why do you get up so late, pray?

éngka man adí éntsúno? why do you not work?
ngăg man sa? what is that? (surprise; indignation)
ôn man nađəniđəni tji nasúyep ay? why, pray, did he sleep so late?
 (*tji*: instead of *síya*)
ēna man kăpən nan áfong is fănŋg ay? why does he make the house so
 small?
entăko man manđyæ! let us go then to get wood!
intô man si Mătyæ ay? where is Matyu, say? Wo ist denn eigentlich M.?
kăđnkayě man! get away! "packt euch!"
kadkăyě man? how many are you indeed?
tit/ŋwa man, ya inmăy! it is certainly true, he is gone!
adí man katsăkub surely it does not suffice [L. 28]
umăykămi 'd man we ought really to go [B. 48]
ayăka man tji! that (singing) lasts certainly too long! [H. 15]
kôak man, fakônmo kôa! it is mine, not yours!

Also a form *măna* occurs, which is probably a contraction of *man* and the locative participle *na*, here:

tjakămĭ mănă ay mamalătong we who are gathering beans [L. 28]
aykôka éntsúno ay? éntsúnoak mănă! 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 léytjəm ngin ay ma/ŋsa at this spot you like perchance to be left
 alone [S. 11]
nay pay nađto nan ib/ăna there indeed was cooked the other (pig) [L. 66]
nan pay fobôlan nan kanyôn the projectiles of the guns [B. 53]
ya nan pay fobôlan nan băldug [B. 58] and the bullets of the rifles
nan pay inđtji the younger brother
săna kay nan tjěnæm! here comes the water! [L. 42]
săna kay si lĭpad ay nalăngoldăngo here! here comes perfectly dry wood
 [K. 8]
adpaywănin now indeed (*ad wăni* with *pay* inserted) [L. 80]
intô pay? intô kay? [R. 24] where, pray? wo denn? wohin denn?

- intō kay si Bǝgti?* where, pray, is Bugti?
si pay Fǝkan nan ninǎnak ken tjakǎmǝ Fukan, she has born us [L. 92]
si pay Palpalǎking ma/ǝd inǎǎna is kǎtjǝu Palpalaking did not catch any
 fish [P. 3] (*inaana*, for: *inalana*, from *alǎek*)
aǝnǝ kǎyǎ! very soon! yes, soon!
ketjǝng ngǎg pay? what then? (impatient question of a person listening
 to a narration, to urge on the speaker)
ǝlǎy pay mo gadsǎngyǝn, sǝya tsatsǎma na/ǝmǝd however rich he may
 be (though he be rich), he is very stingy
intō pay ǎkis nan mantǝlyo? where is the hammer, say! "wo ist denn
 wieder der Hammer?"
kǎd pay nan lalalǎki? how many are the men?
kǎnim pay nan tinǎpay? do you really eat the bread?
kinmǎan pay he has gone, indeed
ma/ǝd pay sǝna! he is surely not here any more!
tjakayǝ pay ay iKǎnǝu you, people of Kanǝu [L. 92]
pǎsig pay nafǎngǝsh nan shengǝdko my food is all rotten (*pǎsig*: thor-
 oughly) [M. 9]
ketjǝng kay mastjǝm ǎkis and then it turns again night [H. 10]
ketjǝng naǝto pay and then it was cooked [H. 18; cf. L. 66]
ǝpǎd pay ay nalǎngolǎngo dry wood! [K. g.]
aykǝak pay shumǎa? shall I really go home? [K. 11]
adǝm pay patǎnǝn nan pǎshek, tay nǎyak sǝna! do not drive in the wedge,
 because I am here! [L. 84]
mǝd pay asǎǝwak I am surely not married [L. 85]
ǎdpay ǎkish [akǝs] madǝy nan iniǝgnan nan ǎsu 'y tjǎy (the fire) which
 the dog brings there will surely also be extinguished ("die") [L. 10]
ǎdpay umǎliak I shall certainly come
tay ǎdpay angkǎyǝm nan fǝnǎyǝ 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*:

- ketjǝng maǝwǝid paya* then morning came
ǝlǎem kayǎ! come and see! "sieh doch einmal!" "just look at this!"
alikayǝ kayǎ (like one word: *alikayǝkayǎ!*)! come! "kommt doch
 einmal, rasch!"
ketjǝng sumǎobtja pǎyǎ then they arrive (at home); "dann kamen sie
 also heim"
iyǎim kayǎ! 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 sŷya ya! so give it to him!

æŋn̄n kay si ak̄t 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 ad̄m kinwāni is nan tāk̄æ? 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:

ayk̄ð umāli? nay umāli mām pay man! is he coming? there he comes, surely!

sŷa mam pay! certainly! it is correct, without any doubt! it is evident!
pināyanmi, tay tŷāy mam pay si lalāki ay fumātjang ken tjakam̄ we have filled (our bean-baskets), because, lo! there was a man who helped us [L. 37]

420. *Ann/ō* denotes certainty in these examples:

ann/ō ya umāli adwāni he will certainly come to-day

ann/ō linnāyættja they have undoubtedly run away

ann/ō umāytja they will surely go; I am sure that they will go

nintēngan nan sikāa—ēntāko 'd man nitsāa—ann/ō 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.

ēngkāl̄k̄äyæ man ādji! speak, pray!

ālika man ādji come, please!

ŷkayæ man ādji! come then! (why do you not come; come now!)

intō ma ādji nan ināyam? where did you go, say?

ēntsunōka 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/ötöän nan kanéntáko! how quickly our food has been
 cooked [R. 16]

sanguyán pan is nángtjäsam is nan tölfeg 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 fafáyi! how miserable you are, woman! [M. 17]

kanáyka pan si alrwid! what a bad friend you are!

kanáykayæ kan is fumabfalðgnid! what poor fighters you are!

kanáttja 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 tjaḡānmo? 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 inūmiāmish 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 fātugyæ '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; itgtok 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 tjiāpēn no wonder; because I have tired it first, you will catch (the pig) [L. 63]

mo kō man tay inmīpa/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 sīka sa! why, this is you!

kō tjakāyē man na! why, this is indeed you (here)!

kō tjaftja 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; nangkōkamī; nangkōkayē;* etc. — *nangkōk; nāngkōm; nangkōna* etc.

Nāngkō is often followed by: *bōd* [*pōd, bēd*].

nāngkōm [nāngkēm] alāen 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 Mātyu sa? ah, is that so, is this Matyu?

nāngkōm bōd inā [ināla] nan soklōngko! so it was you who took my hat!

nangkōna bōd ināla 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 ikāk/an nan kasīm in/nfna how wretched is your stepmother's acting! [M. 10]

- nangkötäko öðshdén nan shengédtja 's amín nan anäkta* why, have we not procured food for all our children? [M. 17]
- nangkéka mangfsu is fafäyi!* why, you are a miserable woman! [M. 17]
- nängköy nan pötlong tji?* how did it break off here (a spear-blade)?
- nangkö ma/íd makákan!* why, there is nothing to eat ("eatable")
- nängkö böt tsátona nan mangangkayáangkay is nan ónashko!* well! here are those who always eat up my sugar-cane! [S. 3] [cf. 3. 4: *böd* without *nangkö*]
- nängköm kanán en "mo umalitäko is nan fli....* why, you say: "when we come to the town... (reproaching their leader) [B. 16]
- nangkö — pispishtash ángkay!* why, only twenty cents! [B. 20]
- nangkö böd, falógnid nan ingyáyak tónä!* 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]
- nängkö tékken ay talífeng!* why, this is a different dance! [B. 26]
- nängkö ma/íd madóy ken tjátäko ay Igólot; nangkö ketjéng nan insulktosh is ángsan nan madóy* and see! none of us Igorot had fallen; only of the insurrectos many had fallen [B. 42]
- nängkö sítönä nan ónöðnöy* why, this one is a lucky fellow! [R. 29]
- nangkö akiakít!* why, it is very little!
- nängkö mfd nong/nóngna nan kayéényæ!* why, your "getting wood" is worthless! [K. 2]
- nangkö manäkas si ngæmátsanta ay sinäki is kölling* it is surely better if we two brothers change ourselves into eagles [K. 11]
- nangköka tsatsäma æmipäáshé ay ken sak/én!* why, you make me ashamed [L. 71]
- nängköm inlütak san kashúdmó ay?* why have you pushed your brother-in-law into the rock? [L. 79]
- nangkökayé tjemóngao is fádlén 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]

ngäg tji? umonóngka ken sak/én? tsákálasá! 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:

ketjéng kasín kanán nan Lumáwig en "ináka'sh ísha 's tayđan! then Lumawig said again: "give me one basket!" [L. 31]

isáed kanán ináija en "nangkö míd... then says their mother: "why... [K. 2]

ketjéng 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 kašhuāshu 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 Tōngay* A. and T.; *tja āma ken ina* father and mother; see "Collective Article" [39]. Cf. *sināma* the father and his child [60]. For: *sumaākāmi 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: *adlak úmñnum is tjénnum; 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 soklǒngna 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 wáníska, nan katjǐngko, nan soklǒngko ya nan fobángak hold (keep) my bag, breech-cloth, chain, hat and pipe [K. 6]

ketjǐng ínpafálan nan ótot nan gǎngsa ya nan ítjush, isáed nan tóónan, 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 ílǐng I have caught plenty of fish: *k.*, *tj.*, crabs and “*ílǐng*.” [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.—

ínmáy si Mólǐng, ínmáli si Olóshan Moleng has gone, but Oloshan has come

wodá nan táfaymi, píngngmi ya nan kalásaymi; ma/íd báldugmi we had spears, axes and shields, but no guns [B. 25]

íparítmo ken sak/én nan ístja; fakén tindrpay! send me some meat, but no bread!

ketjǐng 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 mǐd [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

Ketjēng "that is all," "except," "thereupon;" see [326, 327, 388, 408
etc.] serves as adversative conjunction:

ilāek amīn ay fobfāyī, ketjēng si Akūnay is ma/īd īsna I see all women,
but Akunay is not present

434. DISJUNCTIVE: *paymō*, or:

lalāki paymō fafāyī 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 fafāyī ākis* the woman too
kāg kēn sak/ēn ākis I also (lit. "like me, too")

436. *Ketjēng*, introducing a sentence, serves as temporal conjunction:
thereupon, then. [In negligent pronunciation usually: *k'tjēng*; or scarcely
audibly: *'tjēng*; also "*k'jtjāng*" occurs.]—As the original meaning of
ketjēng 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 Igorot will
never get tired beginning each new sentence with this *ketjēng*.

The common construction after *ketjēng* is the order: verb—subject.

nan laláki inmáli 's áfongna, ketjěng aláen (nan) asáewănă ay fafáyi nan soklǒngna; or: ketjěng si (nan) asáewana aláena 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 tjáttja nan umlí is nan fatáewa
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 isátja'd inflak*
thereupon they feasted [L. 66] (*Ketjěng ay* means also sometimes: therefore.)

ketjěng ay umt̄numak is nan tjěnum thereupon I drink the water
ketjěng ay fumángon 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. *Isáed*, 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 *isáed* or *isa'd* the forms: *'sād, 'sháed, 'shād*, due to negligent pronunciation, are used frequently.]

Isáed 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>isáked</i>	<i>isáked</i>
	2. <i>isáka'd</i>	<i>isámed</i>
	3. <i>isáed [isá'd]</i>	<i>isána'd</i>
	D. <i>isáta'd</i>	<i>isáta'd</i>
I. incl.	<i>isatáko'd</i>	<i>isatáko'd</i>
I. excl.	<i>isákám'đ</i>	<i>isámi'd</i>
	II. <i>isákáyě'd</i>	<i>isáyə'd</i>
	III. <i>isátja'd</i>	<i>isátja'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 (tjaǎtja) 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 masǎyǎp we go and then we sleep
nan lalǎki inmǎli isǎed nǎntsǎno isǎed nasǎyǎp the man came, then he worked, then he slept
inmǎy sǎya, isǎna'd fǎnkash nan fǎtǎ he went, then he hurled the stone

- nintáktákak isákid* [for: *isáked*] *tjínpap nan áswæ* I ran, then I caught the dog
- inmúyka ya isámed inála nan kipángo* you went and then you took my knife
- isá'd kinwánnin áma* then Father said (*áma* is without article, as the article in the Nomin. would be: *si*; notice the ligat. *-n* suffixed to *kinwánni*: "the speaking of Father")
- nan lablabóna manaliféngkáyæ, isákáyæ'd mangáyeng, isáed mangananón-gosh nan patpadóy* at first you dance, then you sing and finally comes spearthrowing.
- isátja'd úmüy nan soldádson si Melikáno ad Táféng* then the American soldiers march to Tulubin [B. 64]
- isátja'd mamógnak ay sináki; isátja'd inúmtjan is nan kakáyæan; isáed kanán nan inótj'n...* then the two brothers went to work, then they arrived in the forest, then the younger said..... [K. 2]
- isátja'd en póshngen ad Mabúdbodóbud* then they went to inundate (the land) at Mabudbodóbud [L. 2]
- isátja'd mafóteng amín nan inasáæwan ya isátja'd én mintj'pap is nan fútug (én: [307])* then all are drunk, all married men, and then they go to catch pigs [H. 15]
- isátja'd falótjèn nan fútug, isátja'd sagfátèn...* then they bind the pig, then they carry it (on their shoulders) [L. 17]
- isákamí'd ön mángan* then we go to eat (*ön*: [307]).

If several verbs follow this conjunction, it takes the endings from the nearest verb only:

- isátja'd mangáyáyeng ya kanántsa ay mangwánni* then they sing and say [H. 9]
- isátja'd inumála ya kapéntja...* then they get (clay) and make (pots) [L. 23]
- ishána'd sibóèn nan pánga ya kanána'n...* then he cuts the branches and says... [K. 7]

439. *Ketjéng* and *isáed* combined occur in these examples:

- ketjéng isáed kanán san fafáyi..* thereupon "then" the woman says.. [L. 85]
- ketjéng isátja'd insángfu* thereupon they performed the "sangfu" ceremony [L. 67]
- ketjéng isána'd patæfæèn san asín ad Lakángææ* 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 nadđy he was sick and died

kinmǎan si ñna yǎ kět tinmǒli the mother had gone away and returned

ya ket fáfüy ay tsaktsagóag ya ket nan fái ay óko ay tsaktsáki and then the boar (is) big and the sow (is) big [L. 46]

ketjěng ólik ya ket inmǎnak and "some time passed" as she bore children [L. 88]

mo madđyak ket mo umǎykǎyǎ ñlaèn nan nalpóak [nalpak] when I die, then if you go to see my birth-place [L. 89]

ketjěng ya ket inangǎngo san inóti 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; kinǎèb* then I make; made

kǒked kinǎèb nan tufǎyna and then he made his spear

köyǎked [also: *kǒket*, irreg.] *inmǎli is áfongna* and then I came into his house

ketjěng úmtjan nan ñsa'y fáan kǒytsa'd inpapangǎli nan soldǎdson si Melikano and then one month passed, and at once there came the American soldiers [B. 62]

ketjěng mignikána nan ímpash; kđytja'd mangmangálak ya kakawítan
then he (Lumāwig) fed the little chicken; then, behold! they grew
suddenly to hens and cocks [L. 44]

ketjěng taláanna san amđmok ya kđytsa'd ákis mashangóyen ay nasken
nan fútug and he fed the little pigs and then forthwith also they
grew rapidly, the pigs [L. 46]

(*kö tjakayě sha!* why, you are there! [L. 6] Cf. [426])

isáed úmtjan ya kanána'n "kö tjákáyě sha ay!?" then he arrived and
said: "then you are these women!?" (surprised) [L. 27] (without
ed)

isána'd ikísua nan ítsush is nan fǎnga ya kö'd [ket] ístja; isánad ákis
ikísua nan fǎk/kong is nan ísa 'y fǎnga ya kđ'd [ket] mákan 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]

kö'd nay adwáni ya ma/íd! (you had promised us food:) and now there
is not a thing! [B. 16]

[*Kö-* is undoubtedly the same particle as in [426] and probably also
found in the interrogative: *aykö*, and in the particle *nangkö*, expressing sur-
prise.]

442. The equivalent for our inferential "therefore, for this reason, on
that account" is commonly *síya* followed by the Nom. actionis with suffix
-*an*; this suffix, which has usually locative force, is decidedly causal in this
construction; *síya*, or *síya tsi* [*tji*] means: this or that. The construction is
illustrated by examples:

síya tji nan umáfantja this is "their coming-reason;" therefore they come
siyádsi [for: *síya tji*] *nan adík úmüyan* therefore I do not go

insakít nan litjěngko; siánan [síya nan] adík éntsánoan I have a sore
finger; therefore I do not work

insákitak; síya nan umínumak is nan tjěnum I am sick; for this reason I
am drinking water

síyadsi nan inakálantja therefore they weep (from: *inákkaak*, with inserted *l*)

síya tji nan igána nangasáwán therefore he did not marry

antjoka; síya nan mangawátsam is nan káyě you are tall, therefore you
can reach the wood (beam under a roof)

nabléyak; síyadsi nan adík kumáeban is nan fǎlfeg I am tired, for this
reason I do not make any spears

siādsi nan intafōnantja is nan pāgpag 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 mangnyūtjāna is nan kalomāto
the horse is so strong that it pulls the wagon [*siānan* for: *sīya nan..*]

nan djālan ya tsatsāma 'y adadsāwian; sīa nan mablēyam the way is so
far (long), that you are tired

nan tjēnem 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 makaapayāwian 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 nafālud 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 awīdta therefore let us two go
to get our burden (wood) [K. 4]

Also *ketjēng ay* is used to express "therefore." [436]

SUBORDINATE CONJUNCTIONS

443. W h e n . "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 éntsáno, inlípajak 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 djúa ay áruk 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 kinmaánamí ad Maníla, limanpo'ókämí 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, éntsünókami while they (continue to) sleep, we work ("during their sleeping")

Issan káewwad nan altwidko id Tukúkan: while my friend was in Tucucan
is tsák éntsúnoan during my working, while I am at work
is tsátsa 'ntsúnoau while they are working

(The article *san* is sometimes omitted before *tsa*.)

Issan umñnuanam is nan tjénævn, tsák manúbla while you drink water, I
 smoke

Issan éngkalfam (éngkalfanyæ) 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 kimítén nan áklang while we are speaking,
 she is sewing the coat

Issan nangilántja kén tödí: while (when) they saw him

Issan inlagóantja is nan stúgsing 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 'nfalognídan, wodák id Fántok while they were fighting, I
 was at Bontoc

Issan káewwad Fánged is nan áfong ya Issan tsána maugílau ken Mátyæ
 while Fanged was in the house and while he saw Matyu

is nan tsák mangánan while I am eating

is san tsána nangáungan while he was eating

Issan tjátja nèngkalfau while they were still speaking

By Circumlocution:

iufásaak, tsáka ákis insúlad I read; "meanwhile" you write: I read while
 you write

masúyepak, tsáka ákis éntsúno 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 kíllang inmáli ay ináka the little boy came crying, or: cried while
 coming

nan laláki umfleng 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 *ketjəng* (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, ketjəng ifukǎwǎna after he had said this, he shouted
Issan tjəngngǎna na, ketjəng ibfakǎna after he had heard this, he asked
Issan nadǎyan nan lalǎki, ketjəng inka/ǔptja after the man had died, they buried him

Issan tinmǎktjuǎna after he had sat down
mo inangnǎnyǎ amǎn nan nakwǎni ken tjakǎyǎ, ketjəng tomolǎkǎyǎ'd
 after you have executed all orders ("have done all told you"), you ought to return

Issan inilǎǎntja nan inmad, ketjəng 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, ketjəng iniskǎpna si Jǎlio is ǎfong after the men had gone out, he led Julio into the house

Issan nan/ngǎlan nan lalǎki si sa, ketjəng 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, ketjəng 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 nakaimǎsǎngka, 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 nabfæāsān 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 nakasangfūwan 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. Before. "Before" is circumscribed by *ēna*, followed by a sentence introduced by *isāed*:

umīskami ēna isākami'd tumūktju 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

umĩskãmĩ, issákami mǎngan we wash ourselves before we eat
insulǎdka ken sak/én, issákka umǎli write to me, before you come

447. Until. "Until" is expressed by *ǒlik* or *inkǎna's*; both require a construction with Nom. actionis. Sometimes *ǒlik* is followed by *ya*, and; it seems that in this case *ǒlik* means: "some time passed" and...

Ta, "in order that," often precedes *ǒlik*, if the action governed by *ǒlik* is expected or intended.

intedéetǎko ĩsna ǒlik mabfǎǎshan nan taǎwǎn we remain here until the year is ended

opǒǒpak nannay, ta ǒlik fǎmitjǎngan nan ǎpuy I work the bellows until the fire burns

nintedéek istjǎ ǒlik inalǎn nan alǎwidko I stayed there, until my friend came

ĩgnam nannay ay tǎfay ǒlik alǎk hold this spear until I come

ĩgnak ǒlik alǎm ya alǎém I hold it, until you come and take it

éntsǎnoak ǒlik masǎyepam I work until you sleep

adinalǎwidta inkǎna is adǎta madǎyan we two shall be friends until we die
 (Observe the negative: *adǎta*; "as long as we do not die")

ketjǎng ǒlik ya ǎkis tomǒli si ǎma then "some time passed" and the father returns also

ketjǎng ǒlik ya ket inmǎnak then "some time passed" and she bore children [L. 88]

ketjǎng ǒlik ya kasǎn ǎkis umǎnak san naamasǎngan then "some time passed" and the widower again became father [L. 88]

intedéek ĩsna inkǎna's umalǎm I stay here until you come

éntsǎnǒkamĩ inkǎna is umalǎn nan lalǎki we work until the man comes
 (or: *ta ǒlik*)

nan mamamǎgkid masuyéptja inkǎna is éntsunǒantja the girls sleep, until they work

intedeékayu 'sna inkǎna's sumkepǎnyu is nan fǎwi remain here, until you go into the "councilhouse"

adadǎk umǎy inkǎna's kanǎm I shall not go, until you say (so)

sǎsǎmǎtka'sna; adtomǒliak wait here! I shall return. (asyndetic constr.)

(In song dialect *kĩkad* is used like *ǒlik*: *ta kĩkad na'sh mapǎǎ ay* let it continue until morning [H. 13]; *kĩkad alǎn alǎwid* until the friend comes.)

448. "As often as, whenever:" *ketjěng nan laláki tsána tsaowáden 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 *tsa*; [310]).

449. "As long as" is expressed by *íssan*, while, followed by *tsa* [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 tjpápěntáko 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 inalšana nan laláki, nan ayáwan tsákasna ay lumáyao as soon as the man came, the buffalo ran away [tjakas-: 315]

íssan tángfam nan pǎnguan, tjákasna 'y fumǎlínget nan ángan as soon as you close the door, the sleeping chamber becomes dark

451. B e c a u s e: *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]

igáak inmáli, tay ninsákitak I did not come, because I was sick

adík mabfálin ay aláen nan káyǎ, tay na/ifákat I can not take the wood because it is nailed on

kasím kanán, tay adík kǎntek nan kanám tell it again, because I did not understand what you said ("your saying")

ítgtomǎ nannáy, tay léytjěnni we keep this, because we like it

aditáko éntsúno, tay intengawátáko adwáni we do not work, because we have a holiday to-day

adí inmáli sǎya, tay antjoántjo nan nasuyěpána he did not come, because he slept so long

ta mangantáko'd ay tákǎ, tay naéwawéwadtáko 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 kápan, et adágtok* if I find the knife, I shall keep it
mo adtkayæ éntsúno is káwís, et adaldényæ nan síki nan fútug ya nan ásu
 if you do not work well, you will get food for pigs and dogs
mo íntjásam 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 adfumáláak if I can go out, I shall go out
mosháya wodáy ken sak/én bflak, et lagóak nan áfong if I had any
 money, I should buy the house
adumáliak, mo mabfalín ay umáliak I shall come, if it is possible that I
 come
ángsan nan inlágok, mo ángsan nan linagóak I should have sold much, if
 I had bought much
ngág nan ángnèm, mosháya gadsangyéngka? what would you do, if you
 were rich?
mo umálika, et úmüyak if you come, I go
mo way nan mangwáni si sa if anybody says so (*way* = *woday*)
mosháya umálika, et úmüyak suppose that you would come, I should go
mo sínu 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 káwís if this were mine (if I had this), it would
 be well
mosháya nan láláki ya inótot, et inlóklok is nau lúta 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 iláek nan fæsaæl, et padóyek if I should see the enemy, I should
 kill him
mo kápek nan síngsing, ilágok is nan Melikáno if I make the rings, I sell
 them to the Americans
mosháway [for: *mosháya wodáy*] *bilácko, et lumagóak is áfong* if I had
 any money, I should buy a house
mosháya láteng, et mangiwísak if it were cold, I should wrap myself in a
 blanket

- mo kékkek sítödl̄, et makitötötyak kën s̄ya* if I knew this man, I should converse with him
- mosháya nan ongõnga ya kólling, et makatæmáyaæ* if the boy were an eagle, he could fly
- mosháya nan laláki ya láon, et kanfina nan tákæ* if the man were a lion, he would eat men
- mosháya wödáy djáa 'sh noãngko, et itsaotsáoko nan ísa ken síka* if I had two buffaloes, I should give you one
- mosháya adfak insákít adwáni, et èntsánoak* if I were not sick to-day, I should work
- mosháya inanápmo nan tólfeg, et íntjasam* if you had sought the key, you would have found it
- ngäg nan ángnén nan fobfafálla, 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, unüyongtáko* 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 tjákkáyæ* if we were like you .
- mosháya wodatáko id Fëintok adwáni, et aientáko nan páküy; isatáko'd umfleng* if we were now in Bontoc, we would reap the rice, then we would rest
- mosháya wodatáko adsãngädum ad Maníla, et ílaéntáko nan falõgnid* 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 *élay pay mo*, although:

élay pay mo gadsãngyen, s̄ya tsatsáma ay nañmud although he is a rich man, he is very stingy

əläy pay mo sŷya ya amāma, entsāno ay karwīs although he is old, he works well

454. ‘‘Just as if’’ is expressed by *kashōn*:

kinigsāntja nan kānyon; ketjěng 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 ŷstja ya umađtong I cover the pot that the meat stays warm

pāyem nan aklāngmo ta umađtongka 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

ŷnfak 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 tjaŷtja ta umālitja we tell them to come; we order them to come

ālika ta mangāngka! come and eat!

inmāliak ŷsna ta iŷpaŷlam nan āfongmo I have come here that you show (me) your house

inlīkushka ta ŷlaēm! 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 ŷmaēnta’y nay let us go to see him who makes our garden ‘‘grow with weeds’’ [R. 9]

lalāyam si asāæwam ta umāli’sna ta mikiŷli is nan flimi 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]

ŷbfākak ken sīka ta adīm kanān is nan tākæ I tell it to you that you do not tell it to the people

itaŷōnmo nan bilākmō ta ma/īd mangākōu! hide your money lest anybody steal it!

- aykð ngǎg ta ðmüyak?* why ought I to go? (for this idiom see: 350)
ya aykð ngǎg ta adl makisáa? well, why should he not come home with you? [L. 40]
umátet ta igáak nadðy? is it well that ("are you glad that") I did not die?
inlaléyáðak ta inflak síka ákis (or: *ay ðlaèn síka ákis*; or: *ay mangfla ákis ken síka*) I am glad that I see you again
umátet ta tinmolíkáyæ is nan ðlitáko "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 ðmüyak!* I ought to go! may I go!
ta alðényæ nan pinángyæ.... ta umüytáko ad Malónosh, ta éngkáyæ manalífeng take your axes, let us go to Malolos, go to dance [B. 1]
ta issáka'd kasín umáktan is sinlíi then give me again a bean-pod [L. 31]
ta umüytáko úna istj! let us first go yonder [L. 69]!
ta intotoyáta, ta sumáata ad fobfáy! let us talk together, let us go home! [M. 14]
yðöyæ nan ápuý ad Pókis; ta iflak tjákyæ! bring the fire to Pokis; let me watch you! [L. 8; cf. B. 51]
ta adl komáan nan 'lktosh! let the insurrectos not get away! [B. 60]

456. Result Clauses with "that" see [442]. Also paratactic construction is used, such as:

- tsatsáma ay láteng ya na mashkáækami* 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 laláki kinwáñna ken sak/én en inlístjan nan ásæ nan ístja* the man told me that the dog had eaten the meat
kinwáñna ken tjatáko en umáli nan fæisæl he informed us that the enemy would come; or: *kinwáñna ken tjatáko nan fæisæl ay umáli* (without *en!*)
si ínak kanána ken sak/én en si áma ya inmáý ad Manfla mother tells me that father has gone to Manila; or: *..kanána si áma ay inmáý ad M.*

nan fafáyi kinwánina ken sak/én en kináéb nan asáæwána 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 Fwántok he says you were at Bontoc
nan alfwidko kinwánina'n nan anákna ya insáklt 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 Bægti kinwánina en linnágo is ísa 'y nóang Bugti said that he had bought one buffalo
kanána kén tódí en si yun/ána ya wödá'sna he tells him that his older brother is here
nan fafáyi kinwánina is nan tákæ en nadóy nan anákna the woman told the people that her child had died
et kanám en adl fumtjang nan kayéénmi 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 káwæls Ricardo wrote that the weather was fine
si Julio ninsúlád ay ángsan nan lalaláki ay minléyad ay umáli is awáæni
 Julio wrote that there were many men who would like to come soon
insuládtja en ísa 'y laláki ya napadóy 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:

iyáyak síka ay úmüy I allow that you go

(Idiom: it is not allowed to smoke in this house: *adftja manúbla is nan áfong ay nay*; or: *lawæwa! adikáyú manúbla!* it is wrong (bad)! do not smoke!)

insosóngetak (inlilketak) tay adftja umáli I am angry that (because) they do not come

abfolútek nan laláki adumáli I believe that the man will come
áykém abfolútèn ay umáli s'tódí? 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 ongóngá umögiad tay kédfan nan áse síya the boy fears lest the dog bite him; or: *umögiad is nan mangedfánan nan áse ken síya*

nan fobfafáyi umögiádtja tay adumálitja nan féseel ya adpéantja nan amín ay lí the women fear that the enemy will come and burn the whole town

fpæak 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/ngék tjáttja ay mangáyeng I hear them singing

tjinnömi ay nan yán/am ya linnágo is nan nõang we have heard that your brother has bought the buffalo

tjéng/ngék nan fafáyi ay infúkaæ I hear that the woman shouts

aykóm tjéng/ngén sak/én ay engkáli ay? do you hear me speak?

tjéng/ngék tay innálitja 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.)

adngét umáli si ína is áæni "I hope" that the mother will soon come
(Idiom: *adngét*, probably)

sak/én kékkék ay itatáfonmo nan áasuk ísna I know that you are hiding my dog here

síya kékkéna ay nan súlad ya nálpó ad Féntok 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 yáina nan káyæ tell the woman that she shall bring the wood

kanána nan ongóngá 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 itsaotsəona nan kalásay ya nan pñang;
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 fatjənganni we promise you to help you
səsənməkko ay nan ámak ya inmáiy ad Maníla íssan kaongóngək I remem-
 ber (think) that my father went to Manila when I was child (during
 my childhood)

sesəmkek ay pinadəytja əngsan ay tákə is nan flimi 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 tjénəm we see that they are swimming in
 the water

inflatja nan lalaláki ay énfalógnid they saw that the men were fighting
inflan nan fafáyí ay inpufmo nan falídog is nan ángan the woman saw
 that you put the gold in the sleeping-chamber

ílæk 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 malpó'sh pəshong then we see
 the fire (exploding shells) fly from the sea [B. 23]

isápatak tay tit/íwa I swear that it is true (*isápatak*: Ilocano)

nan nimnímkə kəwís nan laláki "as to my thinking" the man is good; I
 think that the man is good

nan nimnímkə kəwístja ay fufúmsə I think that they are good smiths

nan nimnímtáko adí tit/íwa nan kanántja we think that they do not tell
 the truth

nan nimnímtja tjaítja adí insakít they think that they are not ill

nimnímek ay adumáli sýa I think that he will come

léytjek síka ay tumúktju I wish that you sit down

adík léytjén sýa ay umfleng I do not wish him to rest

léytjénmí nan lalaláki ay kapéntja nan túfay (ay inkáéb si túfay) we wish
 that the men make spears

leytjéntáko 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

adŕk lěytjèn sŕka 'y ũmüy I do not want you to go away
intŕ nan lěytjèm ay umüyǎnmi? where do you want us to go? ("our going-
 place")
lěytjentja nan anǎkna ay ũmüy is nan ǎfong they wish that her child goes
 into the house
lěytjènni tjakǎyě ay umǎli (or: *ta umalŕkǎyě*) we wish that you come
ngǎg nan leytjènyŭ ay ǎngnek? what do you want me to do?

459. As has been stated in [414], the word *kǎnŕ*, "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 *kanŕ*: "*karŭs!*" *kanŕ* "well!" was said; *kǎyœ nannay, kanŕ* this is wood, was said Ger. das soll Holz sein.

naǎœniǎœni ũssayě padŕy nan fǎtug, kanŕ he said you will kill the pig
 very late. Cf. [308]
inumǎyka ya isǎmed inǎla nan kipǎnko, kanŕ it was said you had come
 and taken my knife.
aykěka manotǎfay ay, kanŕ do you come with a spear, was asked

(The plural: *kanŕtsa* is doubtful, as in: *entsunŕkayě, kanŕtsa* you work, they said.)

isǎna'd kanŕ kanǎn en.... 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 Igorot 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 sŕtŕdi*, I wish to know this man, may be changed to: *lěytjek ay mǎngtek kěn tŕdŕ*, I wish to be a "knower" of this man; *mafǎln ay palŕtjèn nan kŕpan*, it is possible to sharpen the knife, or: *mafǎln ay mamǎlid is nan kŕpan*, it is possible to be a sharper of the knife.

Dependent upon Nouns:

ŕkadmi ay umŕleng is malpǎsan nan mǎtno [madno] it is our custom to rest after working

ikádtja ay mángan is ásvæ it is their custom to eat dogs [318]
ngäg kotókko 'y éntsúno 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?
míd 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 nimnímkó*: "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
karwís ay ílaén good to see: beautiful (or passive: *ay maíla*)
malánoy ay maágnèn it is easy to do (to be done)
síkáp ay mátno it is difficult to work (to be worked)
kagarwís nan umáyantáko mo nan intedečantáko 'sna it is better that we
 go than remain here (*manádash*: see [395])
karwís nan mafadsángan síya it is right to help him (passive)
adí mafálin ay umíleng it is impossible to rest
inngo/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 karwís ay (or: is) kánèn this is good to eat
nan laláki ya infífkas ay éntsúno the man is strong so as to work
 (*abafkas*, strong, does not govern any infn.)

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.]

- umǎliak ay flaèn sǐka* I come to see you
inmǎli ay nangiyái is nan pǎküy he came to bring the rice
ímüyak ay éntsáno I go to work
mamógnagak [mamóknaakak] ay éntsáno I go to the field, forest, river
 etc. to work
ímüyak ildén tjǎttja ay manalfeng I go to see them dance (without *ay!*)
ímüyak tjéng/ngèn nan tákæ ay mangayúrweng I go to hear the people
 sing
umǎykǎmǐ flaèn nan lalálaki ay énfalógnit we go to see the men fight
umǎykami ay umála is kafútnfútug we go to get pigs [B. 12]
éntja kuyútjén ay manágni they go to pull her out to dance [L. 87]
ipéngko ay mangwǎni I try to say
adtja kékkèn ay mangilágo they do not understand to sell (selling);
 [L. 18]
ketjéng ilódlod nan ongóna ay mangwǎni then the boy must tell (R. 25)
isáed súmkép san Lumáwig ya panáshana san tjénum ay mangǐbfáká
 then Lumawig enters and directly asks for water [L. 41]
kóytsa'd ákis masangéyen ay nasíkèn nan fútug and behold! the pigs
 "hasten" to grow [L. 46]

461. Participles are connected with substantives or pronouns etc. by *ay*:

- nan fafáyí ay mangayúrweng* the singing woman, the woman who sings
nan laláki ay inmǎli the man having come
nan ongóna ay adtomóli the child being about to return
nan laláki ay mangwǎni si sa the man saying this
nan fafáyí ay minléyad is nan anákna the woman loving her child
nan fǎnga ay nafákash 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 áfong ay mailágo [mǐlágo]* 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: *mákan*, eatable; *maságfad*, able to be carried, portable; *maínnum*, drinkable.

See [115, 116]: the attributive participle; and "while": [444]: *inmǎli ay nangángo* 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! *flæm!* 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: *wæn!* *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!* *u!* *hw!* 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: *fulälæ!* 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: *sīya sa!* *käwls 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 iFé̃ntok* or: *nan iFé̃ntok ay Igólot*. Variants: *Igólot—Igólod—Ikólot—Ikólod*.

(The substantive: *ipé̃kaæ* [*ifé̃kaæ*] 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 *Anawásal*, the "presidente" of Tucucan, was called formerly: *Lumfáyo*, then *Tjagógag*, 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>Anawásal</i> [<i>Anowásal</i> ; <i>Anauásal</i>]	<i>Fúmnag</i>
<i>Móléng</i>	<i>Anglôy</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>Bé̃gtí</i> [<i>Fé̃gti</i> ; <i>Bógtí</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>Malëkdon</i>	<i>Máttyæ</i>
<i>Gitáno</i> w.	<i>Fángéd</i>
<i>Pakíki</i> [<i>Bakíki</i>]	<i>Kōdsōo</i> ; [<i>Godsōo</i> ; <i>Godjōo</i> ; <i>Kodōo</i>]
<i>Ampákaō</i>	<i>Bæmëgda</i> [<i>Bæmëgtsa</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>Iyápéng</i> [<i>Yápéng</i>] w.
<i>Kalángad</i>	" <i>Paolína</i> " w.
<i>Isding</i> [<i>Tákay</i>] w.	<i>Fóténg</i> [<i>Bóténg</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>Papátōu</i>
<i>Using</i>	<i>Kōsmi</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>Okáŋkang</i>	<i>Fáŋkææ</i> [<i>Báŋkææ</i>]
<i>Fodsádsa</i>	<i>Labáan</i>
<i>Angtyab</i> w.	<i>Ma/ód</i> w.
<i>Abfánay</i> w.	<i>Láŋsa</i> w.
<i>Soklínin</i>	<i>Pittápit</i>
<i>Otjææ</i> w. [<i>Odsææ</i>]	<i>Falág/öy</i>
<i>Ta/óli</i>	<i>Tsánga</i>
<i>Lumtáwish</i>	<i>Léngway</i> w.
<i>Sómkad</i>	<i>Fanáang</i>
<i>Finámdé</i>	<i>Lígææ</i> w.
<i>Kæmáyen</i> w.	<i>Olán</i>
<i>Yád/tjææ</i> w.	<i>Wad/íg</i> w.
<i>Fa/kfwen</i>	<i>Maklíéng</i>
<i>Lomófo</i>	<i>Alígöy</i>
<i>Felóa</i>	<i>Fáŋka</i> w.
<i>Kádd/á</i> w.	<i>Mólay</i> w.
<i>Táynan</i>	<i>Sabáten</i>

Tsa/ðkas
Sáyan
Sakyáfen

Egwáshèn
Máting
Tsál/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 [*Tokðkan*]
Kin/áang (*Genang*)
Malíg/kong (*Malikong*)
Má/iníð [*Mínid*] (*Mayinit*)
Fě́wang (*Baliwang*)
Tingláyan
Săgádsa [*Sakádsa*] (*Sagada*)
Fulđkan (*Bulagan*)
Amklèng (*Ankiling*)
Tá/kong (*Takong*)
Tsálikän (*Delikan*)
Kán'öu [*Kányæ*]
Fáy/yæ (*Ambarwan*)
Lías

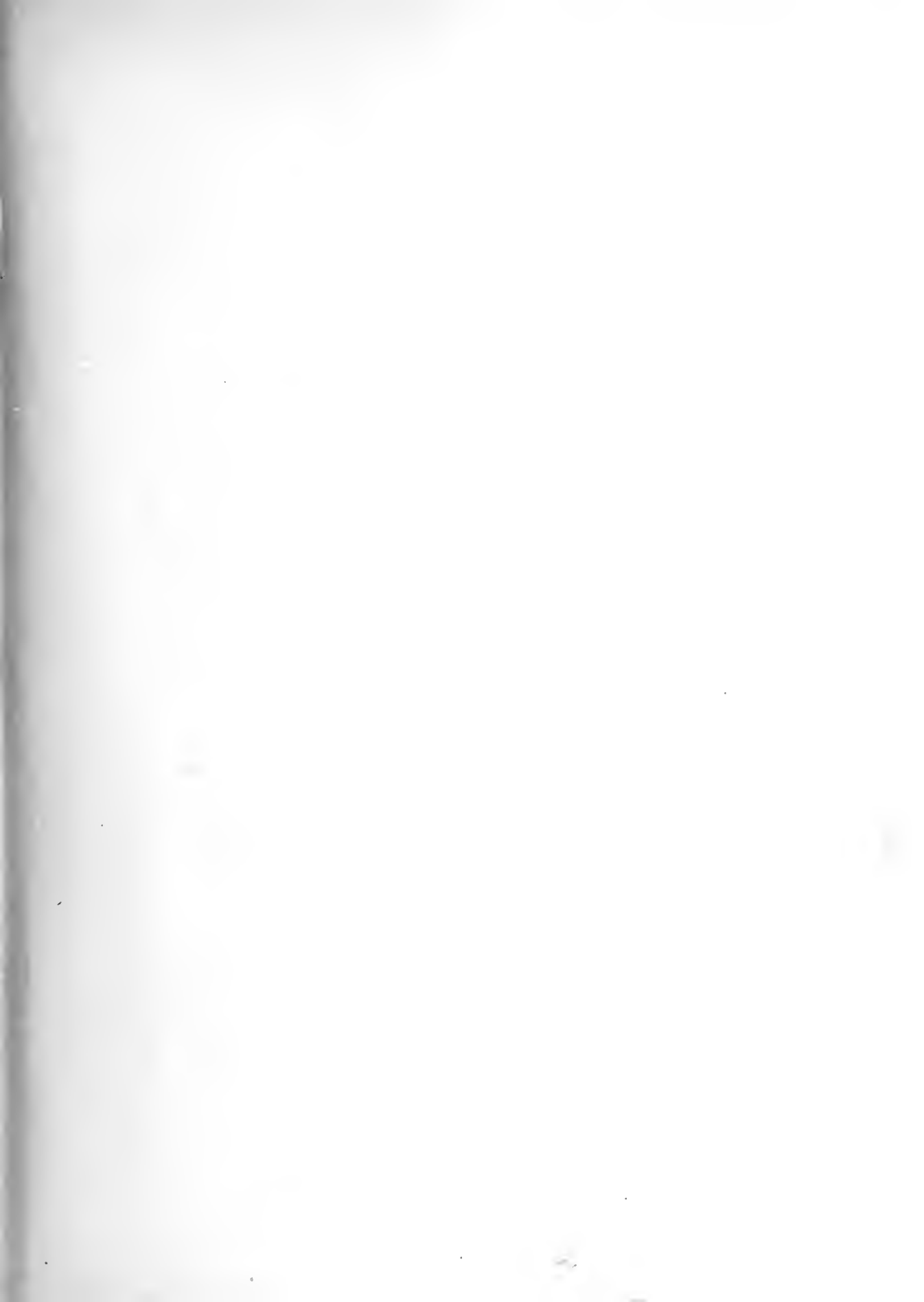
Săkăshăkan [*Sakasăkan*]
Sadsănga [*Sadănga*]
Saklíd
Figfăkän (*Bikigan*)
Fătput [*Butbut*] (*Putput*)
Fásæ (*Básao*)
Dsănyæ (*Danao*)
Titíp/ăn
Amdătsæ [*Antedæ*] (*Antedao*)
Fălflí (*Balili*)
Alab [*Alap*]
Bidlisan [*Fidělsăn*]
Akăwă (*Agawa*)
Táfèng (*Tulubin*)
Făl/lig (*Barlig*)

(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: *Aföu*—*Măg/öu*—*Dsănyæ/öy*—*Umfeg*. In these districts the various “*đto*,” precincts, are settled, small clans whose confederation forms the town of Bontoc. They are situated in the districts as follows:

In <i>Aföu</i> :	In <i>Măg/öu</i> :	In <i>Dsănyæ/öy</i> :	In <i>Umfeg</i> :
<i>Fuyáyeng</i>	<i>Fflig</i>	<i>Læwíngăn</i>	<i>Lǒngfuy</i>
<i>Amkáæa</i>	<i>Măg'öu</i>	<i>Păd/pădsǒg</i>	<i>Poklsăn</i>
<i>Păláp/ð</i>	<i>Tjăkong</i>	<i>Sípăat</i>	<i>Læwăkăn</i>
<i>Fatáyan</i>		<i>Sigítjăn</i>	<i>Ungkăn</i>
		<i>Shongđwăn</i>	<i>Tjǒko</i>

Other localities in Bontoc are: *Tjăkălăn*, *Lǒkkong*, *Sǒkok*; the Bontoc region is called *Tjălyä* [see: “Industrial Song”] or *Kensătjăn* [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); *paissäek—inpaissäek—ma/ipaïssa—mangipäïssa* I leave alone (*pa + isa*: one); *ukäyek—inukäyko—ma/ükay—mangükay*
- able** *mafalïn [mabfalïn]; mafälinak [mabfälinak]—nafälinak* (Personal endings doubtful!); *mafalïngko—nafalïngko* [317] I am able; Cf. [298]
- about** *axäy ngët*; about ten men: *axäy ngët sinpø'o'y lalaldäki*; *axäy ngët sfya*: probably he.
- above** *is tōngtjæ [tongtsæ]; totōngtjæen*; high above, in the sky: *ad tjäya [as tjäya; is tjäya]*
- absent** See: *ma/id* "not existing" [322]; *kabkafäla*: just gone out (from: *fumälaak*); *maläsinak* I am absent (from battle etc. Song Dialect)
- abundant** *angängsan; ayäka; tsatsäma* [135]
- accept** *itanuïko [itanötko]—intanuïko—ma/itännui—mangitännui*: I agree, accept, nod assent; *tsaowäddek—tsinaæwädko—matsäæwad—mandæwad*: I accept an object offered, receive

- accompany** *mifűegak—nifűegak; infűegak ay ũmüy*: I go with [401];
kadűāk—kinadűāk I go as companion. Cf. [372];
mikiđliak [makđliak] I go with
- accomplish** *amkđek—inđmkok—mađmko—mangđmko.*
fűaşshek—finűaşshko—mafűaşsh—maműaşsh.
lipđshek—linipđshko—mallpash—minlűpash (Iloc.?)
- account, on** *tay; mo kö tay* (because)
- ache** *sakűt; sakűt nan őlo* headache; *inpűtűg nan fob/đ* the
tooth aches
- acquainted** *mđngtek*: knowing, from *kűkkek*; *sűnu nan mđngtek ken*
sűya? who is acquainted with him?
- across** *is apűđ; is apűđ nan pűshong* across the sea; *is apűđna*
istjű across yonder
- across, I go** *kitjđngək; kumtjđngək* (cross)
- act** *űkak; đngnek* (do)
- Adam's apple** *alokđok*
- add** *tabtđbiak—tinabtđbiak* "I give more" *itđbik*: I add, I
go on, continue
- address** *totűyek* (speak to)
- admonish** *pűtak—pinűtak—mapűtan*. Pers.: *űnpatak—nűnpatak* I
warn, I reprimand. *tokűnek* (advise)
- adopt a child** *anűkek—inanűkko—mađnak—mangđnak.*
(But: *mđnganak*, 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? *mfd*
kotõkko it is of no use for me; it is in vain.
- advice** *tõkœn*
- advise** *tokõnek—tinokõngko—matõkœn—manõkœn* warn, teach.
Pers.: *intoktõkœnak—nintoktõkœnak*
- afflict** *pangoyũshek—inpangoyũshko—mapangõyush—*
mangipangõyush
- afflicted, I am** *in/ngongõyusak—nin/ngongõyusak*
inãmœdak—ninãmœdak I appear afflicted, gloomy,
sumasãngaak—sinmasãngaak
- afire** *is ãpuy; mapœan, from pœak: I burn down, destroy by*
fire; mafjtjang: blazing
- afraid** *õgiad [ẽgiad, tgiad]; I am afraid: umõgiãdak (fear)*
- after** *nafœash (from: fœãshek, I finish); [408]. Or: is nan*
nalpãsan: upon, after accomplishing (from: lipãshek);
is san anõngœsh: 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 misũyœ;
at the time of sunset: *is nan sidsidsĩmna*
- afterwards** *ketjẽng, thereupon. [436]; is san anõngœsh nãntõnã:*
"at the end of this"—

- again** *kāsīn; ākis [akīs] [312] (ākis = also)*
- against** *is, ken*
- agate** *abōngö [apōngöy] used for necklaces*
- age** *taawīna; kataawīna. See: year*
- ago** *ay inmāy, ay nālosh [ay nālāosh], from laōshak I pass by; tōlo 'y ākyu ay inmāy three days ago; idkaakāani a little while ago; idkāani some time ago; adsāngādum some months ago; idtaawīn or: isa 'y taawīn ay nālosh one year ago; ayāka'y taawīn ay inmāy many years ago*
- agree** *itanuŋko (accept)*
- agreement** *pākya (oral agreement, not a written contract; Iloc.)*
- aid, I** *fadjāngak (help)*
- air** *sāysuy (breath, blowing etc.)*
- alike** *kāāgna [kāgna]*
- alive** *atatāk (adadāk); matatākak I am alive. (tāk: living being, person)*
- all** *āmīn; amīn ay tāk all people; this is all: ketjēng tji. [388]*
- all (pure)** *pāsīg; pāsīg falīdog all gold, pure gold, without admixture*
- allow** *iyāyak (let)*

- almost** *kānkānŭ* [311]; *akŭt yāngkay et nayāgyagak* I had almost fallen (*akŭt yangkay et*: "but little, then")
- alone** *ŭsang*; I am alone: *iŭŭngak*; 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*. *iŭŭngak ay ēntsuno*: I am working alone
- already** *āfus, ŭptjas* [309]
- also** *ākis* [*akŭs*] (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** *sisŭsŭsya*; *kaawakawākas* (every day); *kātaawitawŭn* (every year); *is kātawitawŭn*: forever
- American** *Melikāno, Melikānos, [Melikānosh]*
- among** *is, ken*;
- and** *ya; et*: and then
- anglehook** *fēngwid*; line of the angle: *lūfid*; worm: *kŭllang*. *fēngwŭdak*, Person. *mamēngwitak* I angle

- angry *shoshǒnget* [*sosǒnget*]; *sinmǒnget*: having become angry; *inshoshǒngetak*: I am angry; *shæmǒngetak—sinmǒngetak* I am getting angry; *inasisosǒngettǎko* we are angry at each other; *pashǒngtek* I make angry—*inpashongǎtko—maipashǒnget—mangipashǒnget*; *pa/isǐkek* I make angry, provoke; Person.: *umipaǐsikak,—inmipaǐsikak*
- “anito-post” *bǒshä* [*pǒsǎ*]; (a wooden post with a head carved on its top and placed in the yard of the councilhouse of each “ato”)
- ankle *kingkǐngi*; joint: *ǎnget*
- annoy (by talk) *umipaǎyoak—inmipaǎyoak*; *anǎkek* (trouble)
- another *tǎkken*; another or “one more”: *ǎkis*; *nan ïb/a* the other, the companion
- answer, the *sǔmfad*
- answer, I *sibǎǎtek—sinǎǎdko—mǎǎfad—mǎǎfad*. Pers.: *sumǎǎdak—sinumǎǎdak* (*sibǎǎtek sǐka*: I answer you; Pers. in “Accus.”)
- ant *kǎyim* or *kǎsim*, large red ant; *fǎwis*, small dark brown; *alǎlasǎng*, large, red; *kǎngǎn*, biting ant
- anus *kolǎngad* [*golǎngad*]; *pana/tyan* (for: *pang + ta/i + an*)
- any [128, 129, 131, 133-]
- anybody *ǎläy sǐnu*
- anything *ǎläy ngǎg* [*ǎlǎngag*]
- anywhere *ǎläy mö intǎ*; any place whatsoever: *ǎläy ïntǎna*

- apart** we are apart: *makëketjěngkămi*. See: alone
- ape** *kđag*
- apiece** *is nan ĩsa* ("for one")
- approach** *sumđkōnak—sinmđkōnak* [*sumđgōnak*].
umalđliak I come nearer
- approve** *ĩtanuĩko* (accept)
- area** *ĩli*; *fəbfăy* [*fəbfăy*]: homestead, place near home, near
the town
- arise** *fumđngōnak—finmđngonak* I arise from sleep.
təməđktjikak—tinmđktjikak I stand up. *itaktjĭgko* I rise
- arm** *ĩma* (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** *inĩtkid*. I go around: *liwtshek* (go), *inĩlĩwtsak*. I go
around the tree: *ĩmüyak inĩtkid is nan kăyo* placed all
around, made, put, tied around: *malĩwish*; around me:
is nan ĩwisko
- 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** *ĩmđjänak* [*ĩmĩtsănak*]*—inĩmđjanak*
sumđobak—sinmđobak I arrive at home

- artery** *ōdd* [*wdd*, *uđd*]
- as** as = when: *mo*, *łssan* [443]; as = like: *kăg.*; as = because: *tay*
- as if** *kăshōn* [454]
- ascend** *digłttjek*—*dinigłtko*—*nadłgid*—*manłgid* [*manłged*];
digłttjek nan fłlig I ascend the mountain
manłgedak—*nanłgedak*; *manłgedak is nan fłlig* I ascend the mountain
- ashamed, I am** *umđsiak*—*inmđsiak*. I make ashamed: *đshek*—*inđshko*
 “*umđsika măn ay engkălł is kăg tōna!* be ashamed to talk like that!”—“*ma/łđ đshim* [*đshēm*; *đshōm*] you are not ashamed.”
- ashes** *tjăpō*
- ashore** *is nan flid nan wănga* (at the bank of the river);
tjumăkăak—*tjinmăkaak* [*tjumăkalak*]; *umłlidak*—*inmłlidak* I go ashore; *alawăshek*—*inalawăshko*—*maalđwash*—*mangalđwash* I pull ashore; *patsakălek*—*inpatsăkak*—*ma/ipatsăka*—*mangipatsăka* I put on the shore (after pulling ashore); [*patjakălek*] [Cf. 240]
- ask** *łbfakak*—*łnfăkak*—*ma/łbfaka*—*mangłbfaka* (Construction: person with *is* or *ken*; thing in “Accusative.”)—*łbfăkak ken słya mo intō nan flina* I ask him where his home is.—*łbfăkak ken słka nan kipănmo* I ask you for your knife.—Frequent.: *ıbfakăfakak* I ask many questions, or: I ask eagerly, I ask many persons, I ask around; Infinitive: *łbfaka*. See Grammar [228].
 Person.: *umıbfakăak*—*inmıbfakăak*; *kōtsăwewek* [*kětjăwewek*]—*kinōtsăweko*—*mangōtsaw* [*măngtsaw*]—*măktsaw* I ask for; Person.: *kumtjăwewak* or: *inkōtsăwewak*; *inkōtsăwewak ken słka is tinăpay* I ask you for

- ask** bread; *kumtjæwək kən tōdì is lǎgfo* I ask him for wages.
Or: *kǎnak*, I say; *kǎnak ken sika nan bflak* I ask you for money
kinwǎnitja ken sak/én nan mōnok they asked me for chickens
- assemble** *amōngək—indāmongko—mađmong—mangāmong* I call together
mađmongtǎko—nađmongtǎko we assemble, come together
- assent** *itanufko* (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** *falognǎdek—finalognǎdko—mafalōgnid—mamalōgnid.*
Person.: *infalognǎdak—ninfalognǎdak:* I battle, fight
- aunt** *alitǎæ ay fafǎyi* father's sister; *yǎn/an ina* mother's older sister; *anōtjin ina* 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** *falfshak [falǎsak]; falisantǎko nan awaktǎko!* let us take revenge for our slain ("bodies")!

- awake** *fumǎngōnak* (arise); *fumafǎngōnak*: I am, keep awake; to arouse from sleep: *fangōnek—finanōngko—mafǎngon—mamǎngon*.
inlǐblibak: I keep awake, I watch during the night
- away** *adadsǎw̄wi* [*adsaw̄wi*; *adsōw̄i*] far away; *adadsǎw̄wiak* 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.: *l̄twa*, *al̄twa*; an ax with very long "beak:" *inotók̄an ay pínang*)
pínǎngash ax blade; *ótok* the pointed fore end of the blade, "beak."
paʷ/ít the (rear) thorn; *tōpek* (i. e. "mouth") edge
pǎlek [*bǎl̄lek*] ax handle
kalólot the iron cap on the handle near the blade
téngfa [*déngba*], or *signǎlan* the iron cap on the other end of the handle
kas̄l; *kinǎsil*; *sineluékan* 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; *pakátja* 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)
pashakđngek I throw back (throw)
sumđkongak ay intaktak I run back
pataoltek ay fađlén I send back (send)
insđkongak I look back, turn around
- bacon** *fłlad*
- bad** *đngälúđ, angđngälúđ* (bad, but improvable; ugly)
ngđg [*ngāg*] thoroughly bad; physically and morally
bad; Tucucan: *lāwəng*
ngæmđägak: I become bad
olđläy very bad, very wicked. *lāwəwa* bad, improper,
indecent, wrong [*đđkəs*, Iloc. is used also]
mangtsæ bad, malicious, dirty (particularly of a woman)
- bag** of cloth: *tjđkæ*; of deerskin: *kātat*; of a bladder:
fłtjong; *fłtjong si fātug*, or: *sógab*. in the bag: *is nan*
katjđkæ
- bald** *natoltólan nan ólo, nan fđok*; *pđklang* (Iloc.)

- ball** *minókan* a ball of thread, string etc.
- bamboo** *karwáyyan* [*karwáyan*]; *tinánong*, used for tubes; *ánis*, for baskets; *fíka, fóló, [fólə]* used for the spearblades of "*fángkax*"; *mángnə*, bamboo as "hard as iron." See: tube
- banana** *fálad*; small green: *sáking*; large, yellow: *mindáyəng*
- bank of river** *flid*; *nan flid nan wǎnga*; *pána*: seashore
- barb** *sǎlǎwíd*; a spear with many barbs: *sinalawítan*
- bark** *sípsip*; inner bark: *kóblid* [*kóbnid*]
- bark** *in/ngóngoak—nin/ngóngoak*; *in/ngóngo nan ásxə* the dog barks
- barn** *álang*
- barter** *sokádek—sinokádko—masókad—manókad*. Person.: *sumókadak—sinmókadak*. *idjǎak is nan sókad*: I give in exchange. See: change.
íshugádko—ínshugádko—ma/ishúgad—mangishúgad.
[*isəkátko; isokátko*]
- basket** *akaxwín* small basket, of graceful form, broad round rim, the other part conical with four "ribs."—Also: woman's small basket carried on the back.
akíd medium size, flat, no rim in front, for gathering shells
atófang woman's basket, for vegetables
fákkəng si kátjəu small fish basket M. Sch. IX, 11
falóko basket for camote
falóang bottleshaped basket M. Sch. IX, 9
falólang large receptacle for skulls

basket

fāngaw man's basket, to be carried on the back, like a knapsack, with shoulder straps; the cover, *tāngéb*, is made of rattan leaves: *tōfon si wāc* M. Sch. XIII, 7 and 8

fanít basket for salt

fíki si mōnok chicken basket (for ceremonies)

gōlæg high basket (about 6 inches) M. Sch. IX, 10

twas si tjótjon bottle-shaped basket for grasshoppers

kalápít man's dinner basket, consisting of several partitions, with a string for carrying it on the shoulder

kätténg fish basket

kimāta large transportation baskets at either end of a long pole, *pātang*, to be balanced on a shoulder

kŕæg round flat basket, diam. about 8 inches, serving as dinner-plate

kōllæg large receptacle for rice, made of bamboo M. Sch. XIII, 4

kōlong chicken coop J. LXXVIII

kotsōkod earth basket

kōyæk basket, used in fishing

lāgshan large flat basket, no rim in front; used for *āngö*, boiled camote leaves. (Similar to the *akŕd*.) [The largest basket in J. XCIV; the smaller within the *lagshan* is the *akŕd*; on top of these two is the *falōko*; then there are several *kŕæg* and the high, bottle-shaped behind the dinner-plates is the *kōllæg*, for *fīndyæ*, pounded rice.—]

lŕæa 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 *fangaw*, 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 *lŕæa*. 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** *én/ngā/ōak* I shout a battle cry, challenge
- be, to** [361—365]
- beads** *apōng*; of black seed: *gāsaw*; of gray seed: *atlāküy*;
 red stone: *apōngö*, or: *sfleng*; large white agate: *fōkash*
 of brown berries: *palādbed*
- beak** *tōpkay*
- beam** vertical: *tōkod*; horizontal: *fatānglay*; inclined: *tōklod*;
 a beam to carry a burden: *ātang*; I carry: *iatāngko*;
fatāwil: beam at the end of which I carry.... See: pole,
 post, basket *kimāta*
- bean** *faldtong* [*balādong*]; *itab* black and gray beans; *kālab*
 small green beans;
oākek—inoāgko—maāg, Person.: *inoākak* I gather beans
mamalādong—namalādong 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** *kogðngek* (strike); *fayðkek* (whip); *patðyek* (kill)
pat/ðngek (strike) I beat the gong, the "gðngsa." See:
strike; knock; rap
- beautiful** *käwls ay flaèn* "good to see;" *shayðkek—shinayðgko—*
mashðyag—mandyag: I shape beautifully (pots, spears,
utensils)
- because** *tay*; *mo kö man tay*: certainly because; because indeed
- beckon** *karwðtsak—kinawðtsak* I make a sign to come near, I call
by signs
- bed** *kätèn* (Igorot?). sleeping board in the "ðngan," the
sleeping chamber: *ilek*; *iföyk* a mat
- bedbug** *kftëb*
- bee** *yðkan*; bumblebee: *fælëngan*
- beef** *fðka* (i. e. cow) *lstja 'y nõang* (meat of the buffalo)
- beetle** *ðfib*; *fokfoktöd*; *kimklmi* cockroach
- before** *sasðkang* [398]; *ðfus*, *lptjas* [309; 413; 446]
mangænëna mo...: "earlier than" before the house: *is*
tjila ("in the court")
day before yesterday *kasln adðgka*, or: *is kasln ðgka*
- beggar** *inlmosh*; *inlimðshak* I go begging
- begin** *ilðbok—inlðbok—mailðbo* [*milðbo*]—*mangilðbo*.
he begins to speak: *ilðböna 'y engkäl*

- 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*
[*tóbong*]; 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 kóápna*
- bench** *fǎngko* (Sp. banco); *tuktjúan*: sitting place
- bend** *dígkóek—díníggok—madíggko—maníggko*. [*tikóek, digúek*]
bent: *nadígdíggó*; *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** *pikōdek—pinikōdko—mapīkod—mamīkod* I bend to a loop
- beneath** *is kōāpna; is kokoāfōna* (beneath it); *is nan tsāo; is nan tsāo nan tuktijān*: beneath the chair, seat. [405]
- berry** *pōkong; pīnēd*
- beside** *is nan tsāpat*; at my side: *is nan tsapātko [tjapātko]*
- best** *kāgāwīs; kāgāwīs mo amīn*: better than all
- betray** *ēngakak* (lie)
- better** *kāgāwīs mo...* better than; *makāan*: better in health (from *kaānek* I take away, e. g. sickness).
manākas it is better [414] (probably Ilocano? vb. *akāshek*, to improve, heal).
manākas is umaliantāko it is better that we go
kumawīs nan sakītiko: I am getting better (my sickness gets better); or: *makāanak*, see: take away, heal
- between** *kāwāwa* [404]
- beverages** *tāpuy*: rice wine; *fāyash* [*basi*: Ilocano, not Igorot], alcoholic beverage made of sugar cane; fermented by means of *tābfig*. *sāfēng*: a fermented drink made of meat, vegetables, grasshoppers, bones etc.
- big** *tjaktjāki*; very big: *tjaktjagōa [tjaktjagōag; tjaktjagōra*; r is a rough sound between r and l]—*patjaktjakēlek*: I make big, enlarge.
- bind** *fālōtjek—finalōtko—mafālēd—mamālēd*. *fālēd*: string, wire.
mamālēdak 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* [*míanak, mayiának*]
Person.: *umánakak. insátjǎak.* "birthday:" *ákyu ay*
finmaláána.—See: born
- bit, a *akít* (a little)
- bite *kédǎk* [*kídfak*]*—kinédǎk—makédǎn—mǎngdéb* Person.:
inkádebak; kumdébak. kagáek (chew); I bite off:
angǎitek—inangǎitko—mangǎngǎd—maǎngǎd
- bitter *inaklíd*
- black *ngítid* [*ngítit, inngítit*]; *ingitatáo* very black; *kumdébak*
is inngítit I make black, paint black; or: *pangíttek—*
inpangítitko—ma/ipangítit—mangipangítit
- blacksmith *fufǎmsha*
- bladder *fttjong*
- 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"
kádpas: a girl's blanket
fayǎong dark blue blanket with white stripes;
a stripe: *fálid*

- blanket** *fantjāla*: white blanket with blue stripes, also: *fantjāla ay dināpi* [*tināpi*], if the stripes are broad. M. Sch. VII, 5
ifān si ongōnga a blanket for wrapping and carrying a child
- bleed** *djumālaak*; *fumāla nan djāla*: the blood flows out
- blind** *nakīmid*, from: *kimītek nan mātak*, I close my eyes
one-eyed *nabīshek*; *fūltsing*; *bēldok*
blind with open eyelids *fūlag*; *nakūllao*
(*nabēldīngan*: with white pupil, albino)
- blistered** *malofūbtjong*
- blond** *fuyāngyang*
- blood** *djāla* [*dāla*, *tsāla*]; *djumadjālāak—djimadjālāak* I am bloody
padjalādek—inpadjalak—mīpadjāla—mangipadjāla I make bloody
- blossom** *fēnga*
- blow, I** *subōkak* [*shubōkak*]—*sinubōkak*—*masubōkan*—*manūbok* [*manūbog*]; *pashubōkek*: I cause to blow, i. e. I call the conjurer, the “*insūbok*,” to blow away sickness and pains; *ēngka pashūbok!* go and call the conjurer!
Person.: *insūbokak—ninsūbokak*
fitjōkek—finitjōgko—mafītjog—mamītjog: I blow, inflate
- blue** *asūl* (Sp. azur); *tīna*, *tinīna* (Sp. Iloc.); usually: *ngtīt*, i. e. black
- blunt** *na/ōpēd*; *opētjek* [*obōytjek*, *obīdek*, *opōtjek*]—*inopētiko*—*maōpēd—mangōpēd* I make blunt, dull

- boar** *fúa* [*búa*]; *láman*: wild boar
- board** *lěshab*
- boat** *fáŋka* (Sp., Iloc.) (unknown to most Igórot); *baběł*, steamboat (Sp. vapor) *lăkid* "a Span. bamboo canoe;" raft
- bobbin** *mogónan*; (*podónan* in Lepanto)
- body** *đwak* (living or dead; men or animals)
- boil, I** *inttek*—*inĩnĩtko*—*ma/tnid*—*mangtnid*; (boil water); *abfuyűek* boil down sugar, salt; *paluďkek* [*paloďkek*]—*inpaluďgko*—*malűag*—*mangipalűag*. Person.: *inlulűag* it is boiling, bubbling; *luműag* it begins to boil
Person.: *lumďkak*—*linumďkak*. *linűmag nan tjęnum*: the water boiled
tsa [*tja*] *luműag*: it is boiling, continues to boil.
See: cook
- boil, a** *fěyűy* (furuncle etc.); a scar from a boil: *năyăman*
- bold** *mălěngag*; I am brave, bold: *malěngagak*
- bone** *těnga* [*tōnga*; Samōki: *tōngal* and: *tōngar*]; *įngid*
- Bontoc** *Fěntok* [*Fōntok*]; *iFěntok* an inhabitant of Bontoc; *iFěntokak* I am from Bontoc; *iFěntok ay Igólot* a Bontoc Igórot. Bontoc region: *Tjűlyă*, or: *Kěnsătjan*. (in Songs.)
- bony** *nafťkod* (lean, thin, skinny)
- book** *łblo* (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 kādag* 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 ongōnga 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 *māləngag*; *abafūngət*
- bread *tināpay* [*dināpay*; a loan word, as the Igorot do not make
any bread; Malay: *tināpay*: kneaded]
- break *p̄itnek—pintēngko—māptēn—māmitēn* [*māmten*]
fakāshək—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; [*som̄tli*]; *pasiltek* 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/ipásképkó—mangipásképkó:
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 *fakáshek* I break, destroy
- brook** *tabtabákæw* (in rainy season); bed of a brook: *kinnæwan*; several tributaries to the river Rio Chico, which are passing through Bontoc are called: *kínnæw*
- broom** *sis/t*; use a broom: *sis/tak*, Person.: *insts/iak*

- broth** *lítang*
- 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.
yún/a: the older brother or sister; plural sometimes: *yunúna*; 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/l*, 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 "*kafabfäyfána*," he calls her: *kafibfak*, my sister, when speaking of her to others. Or: *ítadko ay fafáyi*, *yún/ak ay fafáyi*, *anótjik* [*inótjik*] *ay fafáyi*.
pangólok ay fafáyi: my oldest sister (if she is the oldest child); *sinakíkami*: 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** *kítong*
- brown** *käg tlin*, "like a ricebird;" darkbrown: *ngftit* "black;" redbrown: *inkflad*, "red;" light brown: *faklngi* "yellow."
- bubbles, it** *inföbfobö* (*nan tjénæm*, *nan íb/ib*: the water, the spring, well). See: boil

- buck** of deer: *ǝgsa 'y laldki*
- bud** *fɛǎ*
- 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: *tǝt/ǝ*; calf: *ǎmanak ay ayǎwan*, *ay nǎang*. See: wedding
- bug** *ǎfib, fǝkfǝktǝd, kǎteb*
- build** *kǎpek* (make)
- buildings:** *ǎfong*, house; *fǎ/ǝy* [*fǎ/ǝü*] 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: *tǎngfǝu*; *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.
ǝlog: dormitory for the girls of an "ǎto." [*ǝlag*]
ǎllang: granary
- bull** *tǝt/ǝ*
- bullet** *fǝbbǎlǎ*
- bunch** one handful of rice ears: *sinfǎngǎ* [367]
- bundle** *fǎǎgshong*; *fugshǝngk*—*finugshǝngko*—*mabfǎǎgshong*—*mamǎǎgshong* I pack into a bundle. bundle, i. e. one load: *ǎwǎd*

- burden** *aæwɪd*; see: "bundle."
- burn** *pafitjǎngək—inpafɪttjanko—ma/ipafɪttjang—*
mangipafɪttjang 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)
pǎæk [pǎæk, pǎæk]—pinǎæk—mapǎæn—[mapǎæn,
mapǎæn]—mǎmæ I burn down, destroy by fire (houses,
 granaries etc.) *napǎæn nan ǎfong*: the house is afire
tǎdngək—tinǎdngək—matǎdngan: I burn my hand, fin-
 ger etc.
 Also: *naǎtongan nan lǎmak*, my hand is burned (*ǎtong*:
 warm); *atǎngək* I burn
kǎfek (kǎfek)—kinfak—makfa—mangǎfa: I burn pots;
 Person.: *inkǎfaak is fǎnga*
- burn, a** *malafǎbtjong*
- bury** *ɪka/ǎpko—inka/ǎpko—ma/ikǎ/æp—mangikǎ/æp*
[ika/ǎpko]; 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 [stǎdnay] [433]; ya* (and)
- butterfly** *fɪnǎlǎfǎlo*; 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: *kalágoan*.
- by** governing the agent of passive verbs: *is, ken* [390]. by and by: *is aúáani*.

C

- cage** *kólong*: chicken-basket.
- calf** *ínanak ay ayáwan* (or: *si* for *ay*); calf of the leg: *fitkin*.
- call, I** *ayákak—ínayákak—maayákan—mangáyak* [*mangáyag*]. Person.: *umáyakak—inmáyakak*: I call to come. call; name: *kának* (say). *ngä nan kanám si sa?* what do you call this?
fúkaawak—finúkaawak—mafukáawan—mamúkaaw I call loud, shout to one; Person.: *infúkaawak—ninfúkaawak*. *laláyak—linaláyak—malaláyan—minlálay* to call to come, to call near; Person.: *lumáláyak—linmaláyak*. *yishtjdek—yinishtjak—mayishtja* to call animals. The call: *yishtja!*
- “camote”** (sweet potato) *tóki*. Varieties: *fitóklo*, brown, “the best;” *akufángfang*, brown, inferior; *shóshog*, light brown; *patóki*, white, “better than *shóshog*,” *linóko*, brown; *lók mug*, brown; *kíweng*; *tangtánglag*; camote-settings: *finalíling*; leaves: *ángö* (boiled as food for pigs); camote-stick: *súwan* (implement for digging up); *fańgan*: 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, (*fatáewil*: 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 [*ábfaék—ináfak—maáfa—mangáfa*] I carry a child on my back, in the wrap *ifán isáak* carry home (bring home); or: *isklþko labdfnek* I carry with both arms (a box, table etc. before my body)
alëbfdek I carry under the arm
isángik (is nan itjfgko) I carry on my back in a basket
tapaydek I carry in my hand
paslkpek I carry into... (bring into)
ifálak I carry out; Infinit.: *ifála*
igaángko I carry away to an other place
ofðek I carry to an other place in several trips
iddángko I carry away from a place *inddángko—ma/tdan ita/ðlik* I carry to the rear, carry back [*itðlik*]
 See also: "to take, to bring"
- cast away** *twasfdko, [ðuwastdko]* (throw)
- castrate** *fitltak—finitltak—mafiltlan—mamftli*
- cat** *kósha* (loanword); wildcat: *inyax*; *sflay* (coon?)
- catch** *tjipápek—tjinpáþko—mátpab [máðpap]—mánþab*. Person. *tjinþápak*; *aláek*: I (take) catch, get fish; or: *katjöúwek*. See: angle, net, trap, fish etc.
adikðek—inadikok—maadiko—mangadiko I catch in running, pursuing; or: *apayáúwek* (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** *kétjeng; atdtjæ*

- cease** *tumgôyak* (stop)
- celebrate** *intêngararak—nintêngararak. tumengaratako aswâkas!* we keep holiday to-morrow! (thus announce the boys, calling from *ato* to *ato*, a holiday proclaimed by some sacred men.) See: feast
- ceremonies** *măngmang* (sacrifice a chicken; prayer etc.); Verb: *inmăngmangak*
mangăpuy ceremony with fire in the field (or house)
săngfa (sacrificing a pig) Verb: *insangfăkămi*, we sacrifice...
manawăsak or: *tsawăsak* I perform a less important ceremony or sacrifice. See: roast.
inanătăak I perform a ceremony for the soul of the deceased, the *anăto*
ôtong burial ceremony;
păt/tay: performed in the sacred grove *papat/tay* by the priests *pumapăt/tay*; Verb: *mamăt/tayak*
 (And great many other ceremonies connected with agriculture, wedding, burial, sickness, headhunting, wind and weather etc.)
- certain** *tit/twa* true; a certain: *nan İsa ay...* or: *wodă nan...* there is one
- chain** *kayăkay*; brass chain *kayăkay ay kătjing*; *katăna* (Sp. cadena)
- chair** Igorot: *tuktjăan, katuktjăan* (a seat); Alab: *sakăban*; Iloc. *palăngka; făngko*
- chair for a corpse** *sangătjil* (The body, tied upon the *sangătjil*, is kept before the house several days, until it is buried)
- chamber** *ăngan*, see: house

- change** *sokádak—sinokádak—masokádan—manókad*: I change anything, money, name, cloth, work, etc.
 Person.: *insókádak* [*sándak*; *sokándak*]. See: barter *ísublik—ínsublik—ma/ísubli—mangísubli*, I change money;
 Person.: *insúbliak—ninsúbliak*. 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.
ngəmətjanak [*ngomətsənak*]*—nginmətjanak* I change my name (*ngətjan*), I transform myself (in fables, tales etc.), I become.
nətken (from *təken*, other, different) changed.
- charcoal** *əling*
- charm** *aməya* (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”); *səkniβ* a similar charm, wards off evil spirits (“*anəto*”), misfortune, sickness. *Səkniβ*: resembles a piece of coal; “the people in the North make it; it must not be opened.” Especially strong as *səkniβ* is a “Thunder’s tooth: *foβə nan kətjo*. Considered most precious and bought at a high price.”
- chase off** *pakaənek*; *ibi/ibəyko* (drive); *pashakəngək* I chase back
- cheap** *akət nan ləgona* (little its price); *nəlagə* (Iloc.)
- cheat** *lokəək* [*logəək*]*—linəkok—maləko—minləko*; Ilocano; Igorot use besides this loanword: *əngəkək*, to lie.
- cheek** *təmong*; near the temples: *íping*.
- chest** *təkəβ* (breast). See box, trunk.
- chew** *taməkək—tinaməkko* [*tinamətto*]*—matəmid*.
kagəək—kinəgak—makəga—mangəga.

- chicken** *mónok* [*mónog, mánok*]; young chicken: *ímpash* [*ímpas*]; *tjtsak*; wild chicken: *sáfag kólong*; chicken coop.
- chief** of a town, appointed by the Spaniards: *plesidēnte*; not "chief," but a rich man of great influence: *gadsángyen* [*katjángyèn*], "primus inter pares." *nangáto*: a man of high rank (Iloc.)
- child** *ongóngga*, Plur.: *ongángga* [or: *ongóngga*]; *ának*, Plur.: *ánanak*: son or daughter
ongónggaak: I am young.
ongóngga 'y laláki,—'y fafáyí: a boy, a girl;
ának ay laláki,—ay fafáyí: a son, a daughter.
the only child of a family: *fúktong* [Or: *nan ísang*, the only]. See: baby, boy, girl, youth.
sinpánganak: all the children of a family.
umánakak—inmánakak: I have, I had children.
- childish** *naóngong*
- chin** *pánga*; (jawbone, used often as handle for the gong)
- Chinese** *Tjtno* [*Tstno*]; *Sánglay*.
- chips** *sápsap*
- chisel** *tálog*; to use a chisel: *talókek—tinalógko—matálog—manálog* (Iloc.?)
- choke** *séktek—sinkétko—máskèt—mánkèt*. See: strangle, suffocate
- choose** *piltek—pinflik—mapfli—mamfli*
- chop off** *fakákek*, Person. *mamákaak*; *potlóngak* 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: *papokāwēk*; 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* *kimītek—kinimītko—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:
iputko; I take off: *kāānek*)
- cock *kaawitan*
- cocoanut *inyug* [*ntyog*]; cocoanut-oil: *lāna* (Iloc.);
milk of c.: *tjēnum si inyug*
- coffee *kāpi*; *kāpiak*: I drink coffee
- coffin *alōngan* (probably: "shady place," from *ālong*)
- cohabit *iyōtek—iniyōtko*. Person.: *inyōtak*.
- cold *lāteng*. *mashkāwak* [*mashkāwak*] I am cold, freeze
inlakitweng it is very cold
lumāteng—linmāteng it turns cold
palakitwēngēk—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** *ǝfalǝngafǝng*
- combat** *ǝfalǝgnit*
- come** *umǝliak*—*inmǝliak*. Frequentat.: *umǝliǝliak*.
makǝlak I come with others.
paǝlǝk [*pǝlǝk*]—*inpǝlik*—*mipǝli* I cause to come.
come!: *ǝlǝka!* *ǝlǝkǝyǝ!* [*ǝyka!* *aykǝyǝ!*] [Or: *ikǝ kayǝ!*
'ka 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...
sumǝlak—*sinmǝlak* 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; [*mapǝlak*, *mabǝlak*; for *malǝǝanyǝ* the forms: *malǝǝanyǝ*, *mabǝanyǝ* etc. are found] *nalǝǝak*: [353] [384]. Or: *umǝliak ay nǝlǝpo is...* [*ay nǝlǝpo'sh...*]

- come** *makiãliak; mangifãegak*: I come with (*kën*). *sñu nan nangifãeg ken sãka?* who came with you? See: to go, to approach etc.
- command** *filñek*. (Alabdial.; Ilocano?); *filñek ta...* I order that...
See: order.
- commander** *ãpo* (loan-word), master, lord, leader, employer etc.;
mamñin (Nom. agentis of Ilocano *filñek* I order).
- community** *sinpangñli* the united town, land.
- companion** *ñb/ã* (*ñb/ã* means also: an other piece of the same kind: as, *nan ñb/an nan kalãsay*: an other shield of the same kind, shape etc.)
nan mangifãeg: the one accompanying, *nan mangifãeg ken sak/ën* he who walks with me, my companion;
nan kadjuwãna [372]
nan kadñak my companion (of two persons);
nan kat'łomi our companion (of three persons;) see [372.]
- compassion** *sñgang* [*sñgang*] See: I pity.
- comprehend** *këkkëk* (know)
- conceal** *itafñngko* (hide)
- concerning** *is, ken*
- cone** *fãlffæg* cone of pine
- confide** *abfolñtek* (believe)
- conquer** *ãmisak* (*nan fãsæl*)—*inãmisak*—*maãmisan*—*mangãmis*
(*nan fãsæl*: the enemy)
afãkek—*inafãgko*—*maãfag*—*mangãfag*

- conquer** *ibabǎltotko*—[*t̄papǎltotko*]—*inbabǎltotko*—*maibabǎltod*:
kill by shooting (from: *bǎldug*, *pǎltok*, *pǎldog*, a gun)
- consider** *n̄mnimek* (think)
- continue** *kǎs̄n* with endings [312;] *kas̄ngka ay ents̄no!* con-
tinue to work! see: *tsa* [310]; continuation expressed by
reduplication [290-294.]; continually, all day long:
iyagakyǎko; *iyagakyǎko ay ents̄no* I work continually,
all day long; *iyagakyǎna ay in̄t̄tjan* 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** *ak̄t̄ ay lǎteng* (“a little cold”)
- cool, I** *palakitwǎngkek* (cold); *padengn̄nek* (*nan t̄j̄num*: the water)
- copious** *mǎl/an*; *mǎl/an nan k̄t̄j̄öu* copious, plenty are the fish
- copper** *kǎnfang* [*kǎmbang*]
- corn** *p̄ki* (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: *tjlla* (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*;
tjlla the court,
tāngfōu or: *tjāpay* flat stones on top of the enclosing wall, on which the men sit
bōshā [*bōshē*] 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*]*—inidpko—māyab* [*ma/fab, mtyap*]*—mangtāp*. 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 *máléngag*
- court *tjlla; is tjlla* outside of the house
- cousin *káyæng* (*káyæng* is also the familiar address of intimate male friends of equal age)
- cover *tǎngéb; lig/ǎ: cover of a basket (or a winnowing tray); tótjong: woman's head cover*
- cover, I *ínfak; tǎngfak; itangébkko* (close.)
kafónak: I cover with earth, sand etc.
inkólǎbak 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: súngan*
- crawfish *pasháyan*
- crawl *lǎmnekak—linǎmnekak; inlokólokak—ninlokólokak* I crawl into a hole; *éngkótsongak [ingkótjongak]—nénkótsongak*
- crazy *nǎlöǎlǎ [nǎlyǎlyǎ]*

- create** *patofǎek—inpatǒfǎk—maipatǒfǎ—mangipatǒfǎ*: I make grow; I create salt, trees, water...
- creek** *kǐnnaɯ; tabtabǎkaɯ* (brook)
- crocodile** *fuǎya [buǎya]* (loanword)
- crooked** *nadigdigkǒ; digkǒek*: I bend
- cross water** *kitjǎngék—kintjǎngko—makttjang—mangttjang*;
Person.: *kumtjǎngak—kinumtjǎngak*
- crow** *kǎyang*
- crow, to** *ingkokǒǒkak [éngkokǒǒkak]—ningkokǒǒkak*
néngkokǒǒk nan kaɯwǎtan the cock crowed
- crush** *tǎktǎkek* (forge; hammer)
- cry** *fǎkaɯwak* (call); Person.: *infǎkaɯwak*
inǎkaak—ninǎkaak 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: *inkǎy kayak*
- cup** *sǎkong [sǒgong]*
- cure, to** *bǒksak (bǒkesh: medicine); akǎshak* (Iloc.) See: blow
- curly** *kǒlod; nakǒlod*: 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*pətók* [*putók*; *podók*]—*pinətók*—*mapətók*—*maməto* I cut off a part of the body*sibók*—*sintbok*—*masibə*—*manibə* I cut down (a tree, wood) Person. *insibok**tiblək*—*tinblak*—*matibla*—*manibla* I cut down (a tree)*kökətjek* [*kékətjek*]—*kinökətko* [*kinékətko*]—*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*lǎngshek*—*linangéshko*—*malǎngesh*—*minlǎngesh* I cut big logs across in the middle*longshótak*—*linongshótak*—*malongshótan* Synonym for *lǎngshek**potlǎngək*—*pinotlǎngko*—*mapótlong*—*mamótlong* I cut out a piece from the middle, I cut across*potlǎngak*—*pinotlǎngak*—*mapotlǎngan*—*mamotlongan* I cut off a piece at an end; (Nom. ag. form uncertain)*ukádjak* [*əkátsak*]—*inukádjak*—*ma/ukádján*—*mangúkad* I cut off an animal's neck*lafákek*—*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**sengpǎdek*—*sinengpǎdko*—*masəngpad*—*manəngpad* I cut off weed, high grass; I cut down, fell a tree*kóltak*—*kinóltak*—*makóltan*—*mánglöt* I cut the hair (*nan fók*)*pinǎngək*—*pininǎngko*—*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** *kađkěđkyu; kaɤwakɤwđkas*
- dam** *lŋged* (in the river)
- dam off** *sađpek* [*sađpek; sađbek; sa/tpek*]—*sinađbko—masđib*
[*masđöb*]—*manđib*; Person.: *insđibak—ninsđibak*: I
dam off a part of a pond or river, to catch fish, to irrigate
etc.
- dance** *talfeng* 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: *intalfengak*; or: *manalfengak*
tjölax 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 *talfeng*.
Verb: *manđlaxak* [*manđlaoak*]; the solodancer: *nan*
manđlax
tđdjek man's dance upon one spot, to the slow spondaic
sounds of the gongs; a solemn religious dance.
Verb: *manđdjekak*
sđgni women's dance, performed with outstretched arms;
the women are marking time by stepping upon one spot,
holding tobacco leaves in their hands.
Verb: *manđgniak*
mangđnsaak I beat the "gangsa" (gong) to the dance
nan mamanpango the dance-leader, whose various steps
and motions the others imitate while following him
tatalbnan the place where the dance is executed

- danger** *kaká/ǵǵét*
- dark** *abafulǵnet; angǵnetǵǵ*. it grows dark: *fumulǵnet; ǵngǵéb* 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; *maǵwǵid* it dawns
- day** *ǵkyu [ǵchu; rarely; ch like the German guttural spirant]*
adwǵni, idwǵni to-day; *id karwaksǵna* on the same day
is kǵsǵn wǵkas, kǵsǵn aswǵkas day after to-morrow
id kǵsǵn ǵǵka, adidǵna day before yesterday
is nan sin ǵkyu a whole day, all day long
kaǵkǵǵkyu; kaǵwakaǵwǵkas every day
iakakyyǵko [iyakakyyǵko]—ǵniakakyyǵko; I continue all day long
maǵpǵtǵ, maǵwǵid it is getting day
maǵwǵkas [maǵwǵkas] 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]; maǵpadǵy* killed; *maǵmadǵy* dying;
ǵǵy kadǵy not yet dead, not quite dead
- deaf** *tǵwǵng; maǵtǵwǵng* deafened
- dear** *ayǵka nan lǵǵǵna; tsatsǵma nan lǵǵǵna* "its price is very much, very high;" *maǵlǵyad* 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>tjumǔngaxak</i> — <i>tjinmǔngaxak</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>inangǎngok</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>páak</i> (burn); <i>pakaawáshek</i> — <i>inpakaawáshko</i> <i>mapakáawash</i> I destroy, spoil (a knife, watch, hat etc.)
dew	<i>olmǝ</i> (<i>is nan fibikádt</i> , in the morning)
dialect	<i>káll</i>
diarrhea	<i>ogyǝk</i> ; vb.: <i>inǝgyokak</i>
die, I	<i>inidǝyak</i> [<i>inödǝyak</i>]: I am on the point of death, I die; <i>mamadǝyak</i> : I am dying; <i>mapadǝy</i> : killed; <i>madǝyak</i> [<i>madáyak</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>kasuluána</i>] it is difficult to learn it
dig	<i>kǝ/ǝpak</i> [<i>ka/ǝfak</i>] <i>—kina/ǝpak</i> — <i>maka/ǝpan</i> [<i>makaǝfan</i>] “dig a hole” (<i>fka/ǝpko</i> : I inter, bury the dead) <i>kaykáyeyk</i> — <i>kinaykáyko</i> — <i>makáykay</i> ; or: <i>abkáek</i> — <i>inǝbkak</i> I dig in the field with the implement, a stick: <i>káykay</i> <i>fekwǝlek</i> — <i>finekwǝlko</i> — <i>mafǝkǝal</i> I turn the soil of a field
diminish	<i>kaánek</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]
- dirt** *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** *kǎǎg [kǎtag]* of wickerwork; *tjǎyǎ* a wooden dish; *bangǎnan* a wooden dish: M. Sch. XIV, 4, 5.
- dislike, scorn** *ongǎsak—inongǎsak—maongǎsan*
- distance** *kaadsǎǎwǎna [kaadsowǎna]* = its distance; a short distance: *kökkökǎdna*; the distance, space between, interval: *nan tjǎgang*

- distant *adsaʔwɪ* [*adsowɪ*]
- distribute *iwaldʌsko—inwaldʌsko—maiwʌlas—mangiʌdʌlas*: I distribute men to different places
igaktjɛngko—inigaktjɛngko—maigʌktjɛng I hand around
 Also: I pay out wages to a group of men
iwadwʌdko—iniwadwʌdko—ma/iwʌdʌwad—mangiʌdʌwad
 I distribute meat, his portion to each
- dive *inlɛdebak adsɔyɪm* I dive “inside” the water; *lɪmnekak*
- divide *tjatʌkek—tjinatʌgko—matjʌtak—mandʌtak*
kadjuʌdek; katʌlɔek; kapʌtek; kalimʌdek [*kalmʌdek*] [370]
 I divide into 2, 3, 4, 5 parts
tjatʌkek is ʌngsan, or: *angsanek ay mandʌtak* [*mandʌdak*]
 I divide into many parts, or: *amʌsek—inamʌsko—maʌmas—mangʌmas*
- divorced *kattjang; initjʌngkʌmɪ* we are divorced
- dizzy *aliwɛngɛk—inaliwɛngɛko—maaltʌwɛng* I make dizzy
maaltʌwɛngak—naaltʌwɛngak I am dizzy
- do *ɪkak—inɪkak—maɪkan—mangɪkan*. Durative and Frequent.: *ɪkakak* (I act, behave)
ʌngnek—inʌngnek (Infinitive: *inʌngnɛn*)—*maʌngnɛn—mangʌngnɛn*. *makaʌngnɛnak* I can do
ngʌg nan ɪkanyʌ? what are you doing? “what is the matter with you?”
ngʌg nan ʌmad ken sɪka? how do you do? (“what happens to you?”)
nan ikʌkan the acting; the action; the behaviour;
ngʌg nan ɪkanyʌ ay inlɪpay? or: *ngʌg nan angnɛnyʌ ay inlɪpay?* how do you play? [358]
- dodge *ikisyʌko—inikisyʌko—maikɪsyʌg—mangikɪsyʌg*: I dodge spears, stones etc.

- dog *āsæ* [*āshæ*; *āsu*]; young dog: *ōkén*; 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 kapāngæan* 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: *pabafāngan* [*abafāngan*].
 See: council-house. for girls: *ōlog*.
- double, I *mamidudæk*
- doubt, I *ëndjuadjūæk—nëndjuadjūæk* [169] (Iloc.)
- down *is kōāpna*. See: go, fall, descend etc.
- draw *kuyātjek* (pull); draw away by force: *ogpātek* (pull)
- dream *iftao; iitāowek* [*iitāæek*]—*initāæko* I dream of;
 Person.: *iftaæwak*.
- dread *umōgiādak is...* (fear)
- dress, I *ipuŋko* (put on); undress: *kaānek* (take off); *fadsōak nan awākko* I put on my coat; or: *mamādsōak; inwānisak*: I tie around the breechcloth; *mangfwisak* I put around my blanket etc. See: blanket; breechcloth; coat; girdle; hat; jacket; skirt.

- drill holes *lushkãwewek* (pierce)
- drink *inunek—inĩnũmko—maĩnum—mangĩnum.*
 Person. *umĩnumak—inmĩnumak*
 drink empty: *angkãyek*; a babe drinks, nurses: *insõso nan ongõnga*
- drip *indẽd/dẽd nan tĩẽnum* the water drips; *intsĩ/ĩsig* it is dripping
- drive *pakaãnek—inpakaãngko—maipakãan—mangipakãan* I drive away
pashakõnggek—inpashãkongko—maipashãkong—mangipashãkong I drive back, or: *ipalayãwako* I put to flight
pangãshãwewek 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—innyakyãgko—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>lǐpad, 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>tjǎpɤg</i>
dwell	<i>intedǎek—nintedǎek</i> ; I dwell alone <i>mǎdgǎnak</i>
dwelling	See: building; council house; house; dormitory
dye	<i>kumǎibak is inngǐtit</i> "I make black;" <i>kumǎibak is impǎkɤ</i> "I make white" etc. <i>pangitǐtek</i> I dye black (dark) <i>tindǎek</i> I dye blue <i>pakilǎdek</i> I dye red

E

each	<i>washtjǐn</i> ; <i>amǐn</i> (all) [139] <i>washtjǐn sin ǐsa</i> ; or: <i>sintǎsǎsang</i> each single
eagle	<i>kǎlling</i>
ear	<i>kǎweng</i> ;

- ear of rice *sinliti*; or: pod of beans, peas, an ear of grain etc.
- early *is aetani* (soon); I come early: *umaldiak is fibifbikat* (early in the morning); earlier than.... *manganina* [*mangonona*] *mo*..... See: morning
- earring *singat* (collective term); *pinangpanga*: of gold; kidney shaped: *singsing. tbit*, long, see M. Sch. pag. 14, fig. 4. slit in the lobe: *telek*; enlarged by an earplug: *stiep*
- earth *luta*
- earthquake *yoka*
- east *falāan si akya* (sunrise). People living east from the Bontoc region: *iKakayan* ("Cagayan")
- easy *malmalnöy*; or: *maktek*, easy to do, lit.: known, passive of *kekkek*
- eat *kānek—kināngko—mākan—māngan*. (to eat rice, vegetables, fish.)
 Person. *mānganak—nānganak* and: *kūmānak—kīnmānak*
 Frequent. *manganmānganak*;
mākikanak [*mīkikānak*] I eat with others
 Person. *inōfongak*; *inōfongak ken sika* I eat with you, I share your meal
manetsdak [*manötjadak.*]: eat at noon; lunch: *tētja*.
angkāyek [*angkōyek*]*—inangkāyko—maāngkay* [*māngkay*] I eat all up; *nāngkay*: "nothing is left."
īstjak—inīstjak—maīstja—mangīstja. [226-228] I eat meat
fushūkek—finshūgko—mābshug I eat my fill
nābshugak: I am well satisfied eating; I have enough
mikiādsuak eat dog (in company) (or: *īstjak nan āsə*)
ikatākok—inkatākok—maikatāko—mangikatāko 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** *tjálid*
- effort** I make an effort: *yaǎngekek—ínyaǎngěkek—mayaǎngekǎy* [238; 317]
- egg** *étlog* [*ítlog*]
- eight** *wálo*; eighth: *mangarwálo* [*maygarwálo*]; 18: *sin pǎ'o ya wálo*; the 18th: *mangapǎ'o ya wálo*; 80: *wálon pǎ'o*; the 80th: *mamitwálo'y pǎ'o*
- elbow** *síko*
- eleven** *sinpǎlo ya ísa*; the 11th: *mangapǎ'o ya ísa*
- emerge** *tjumákaak—tjinmákaak*
- empty** eaten up, used up: *nǎngkay* (*angkáyek*) [*nǎǎngkay*]; I empty: *atǎnek* (remove); *kǎǎnek amín nan intedéé is nan fánga* I take out all that is contained in the jar, I empty the jar; not quite empty: *igay kǎpno* not full.
- embrace** *kǎǎwek—kinǎǎwek—makǎǎwö* [*makǎǎwöy*] [*makǎǎwüy*]
—*mangǎǎwöy*
- end** pointed end: *ódso*; blunt end: *ngamngámna* (-*na*: its end); end at the lower part: *nan kodpna*; end of a story, of a ceremony, of an action, of an event: *andngosh*; *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; fədshek; lipāshek*. (accomplish).
- enemy** *fə̌səl* [*fūsul; fōshol; fə̌shəl; būsol; bə̌shol*]—final *l* of *fə̌səl* is a slight bilateral lingual stop; possessives are suffixed to *fə̌sə*: *fə̌sək; fə̌səm. infə̌səlak* I am hostile; *fumə̌səlak* I am becoming an enemy.
- enough** *adē; adē sa!* this is enough! "stop!" "this will do;"
ā̌lāna, əmānāy it is enough; *ā̌lāna nan katsaktsākna*: he is tall enough ("his size suffices"); it is not enough, something is lacking: *kōlang*, or: *adī əmānāy*;
kūmtjeng: there is enough for all.
- enrich** *pagadsāngyēnek—inpagadsangyěngko*.
- enter** *sīkpek—sinkēpkō—māskēp—mānkēp; sīkpek nan āfong* I enter the house
Person.: *sūmkēpak—sinūmkēpak*; or: *inpangasīkēpak. paskēpek—inpaskēpkō* I make enter, lead into (the house)
pasisīkpek nan mōnok: I make enter frequently chicken into the coop: I hatch, raise chicken; *pasisīkpek nan fūtug* I raise pigs (I cause them to go into the pigpen).
- entice** the enemy into an ambush: *ibangbāngok*. (I mislead)
- entire** *nan amīn ay....*
- entrails** *fə̌ang* [*fōang*].
- equal** *kā̌gna* (its equal); *kā̌gna mo...* equal to...; *nannay ya nantjāi kā̌gna*: this and that are equal. *minīsu* of equal length, size.

- equal** *kḏāg nan kḏam nan kḏak*: you have equally much, just as much, as I.
make equal: *istūek—inītsuk—mātsu*.
- escape** *lumḏyaxak—linmḏyaxak*; *palayḏaxwek*: I let escape, let go out of a cage, stable
- evaporated** *māstjok*; *nāstjok nan tjénæm*: the water has evaporated
- evening** *mistūyax* (late afternoon) [*nistūyax*]; *sidsidsimna* at sunset; till evening: *inkāna's sidsidsimna*; this evening: *mastjīm si ḏænin*. (*mastjīm*: early part of night)
- ever** (for ever) *kaæwḏkaæwḏkas*
- every** *washtjīn, amīn*; [53; 139]; everybody: *amīn ay tḏkæ*; everything (all utensils, cloth etc. in a house) *amīn ay kḏngnæn*; everything: *ḗlāy ngāg* [*ælēngäg*] or: *nan ḗmīn*; everywhere: *ḗlāy intḏ*; or: *kabfatḏfatḏæwa*, or: *is amīn ay fatḏæwa* "in the whole world."
- evil** *ngāg*; *lḏæwa*: evil, wrong, forbidden.
- except** *ketjéng* [327; 408]; *ketjéng—adī ḏngkay*; *mo adī ḏngkay*
- exchange** *sḏkad (shúgad)*; *idjūak is nan sḏkad nan tūfay*: I give in exchange for the spear. See: barter, change
- exclaim** *fūkaæwak* (call); *yaḏngekek ay éngkālī* (effort)
- excrements** *tḏe* [*tḏ/i*]; place: *kataitāyan*; Verb: *tumḏiyak*
- expect** *sḏdek* Person. *sosḏmedak* [*shoshḏmedak*; *shæshḗmédak*] (wait); *ililḏek* I keep looking out for (see)

expel	<i>pakāđnek</i> (drive away)
expensive	<i>āngsan nan lāgōna, tsatsāma nan lāgōna</i> : "much; too much is its price"
explain	<i>ikwānik—inikwānik—ma/ikwāni</i> ("to tell about") See: show: <i>ftjuk</i>
extinguish	<i>padōyek</i> (kill) <i>nan āpuy</i> I kill the fire
eye	<i>mātdā</i> [<i>māta</i>] his eye: <i>mātāna</i> ; sore eyes: <i>kamāta</i> ; cross-eyed: <i>nalfid</i> ; I am cross-eyed: <i>nafālyak nan mātak</i> ; short-sighted: <i>makālab</i>
eyebrow	<i>kftjōy</i>
eyelid	<i>tangtāngēb si māta</i> ; the white of the eye: <i>ōki</i> [<i>ōkā</i>]. See: close, open

F

face	<i>kāmis</i> ; <i>āngash</i> [<i>āngash</i>]
face, I	<i>sasakāngēk</i> : I stand in front of
fair	<i>kāwīs</i> (good)
fall	<i>misīptjagak</i> I fall in walking, I stumble and fall <i>misākaak</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); *tokăngek* I cause to fall
madukădukăngak [*madugadugăngak*] I almost fall
madăkădak I stand and fall over: a tree, a chair; (things)
intöytoy nan tjeñæm: 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;
paadsæwĭek I send far away; *maadsăwĭak*: I am far
- fast** expressed by *kamŭek*, I hasten. *kamŭek ay umăli* I come fast [317]
faster: *kakamŭek 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** *lăneb*: 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)
payōk [*payōk*] wingfeathers; *kātod si kærwītan* cock's
tailfeather
- feeble** *nasākyu*; *lupūyan*; *masasākyuak* I walk with feeble steps,
carelessly
- feed** *pasosōek*—*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: *māmīkasak*: 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 fātuk: 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*); *makifogfototāko*: 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* [*māmnræ, 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 īlaēn* (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; fædshek; 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 aníto: a mysterious fire, without evident cause, destroying houses, ascribed to an evil "aníto," 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** *kolíli* (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** *anitjáan* (place for "warming"); *ka/apúyan; tjálíkánan* hearth in a house
- firewood** *káyæ; tjápong; láting*: twigs, kindling wood; *lĕpad, báding* dry wood; *mishúno* [ma/ishúno] "burnable."
- first** *mamńsang* [mamńgsan]; at first; *éna* [óna; onóna; ænéna]; *mamńgsanak, mangænénaak*, or *mamangpángoak ay úmüy*: I go first; *mangænénaaka ay sımkep*: 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: *panđæshak ay...*

- fish** *ʃkan* ("about 12 inches long, flat, scaly, very broad")
tjǎlid ("about 3-4 feet long") eel
lǎlɛng ("about 6-10 in. long")
kǎtjǒu ("very small, like a finger") [*kǎtjǿu*; *kǎtjyǿ*]
- fish, I** *mangǎtjǒuak*—*nangǎtjǒuak*. *ǎk 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 lǎmak*—*kinimkǎmko*
- fitting** of wearing apparel: *kasǎsia* (this is fitting, all right);
ill fitting: *adǎ mǎbket nan sǎklɔng ken sǎka*: the hat does
not fit you
- five** *lǎma* (hand; five fingers)
- fix** *ʃsaǎngko*—*ʃnsaǎngko*—*ma/ʃsaǎng*—*mangʃsaǎng*
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—*tjinapǎgko*—*matjǎpig*—*manǎpig* I make flat

- flax** *pü/üg* (fiber, hemp?); with rough leaves: *āpash*
- flea** *tflang*
- flee** *lumāyæak—linmāyæak*
- flesh** *fʔkash*, [*fʔkas*]
- finch** *ēngkātjenak—nēngkātjenak* (shake suddenly; quiver)
- flint** *tjumōkan*. See: fire machine
- float** *intabtāfugak—nintabtāfugak*
- flog** *fayēkek* [*fayʔkek*] (whip)
- floor** covered with stones: *tjāpay* (court) (also the stone wall in *ato*-court)
- flour** *alʔna* (Sp. harina)
- flow** *ūmüyak* (go). *matsadyōōnak*; *fūyeng nan wānga*: the river flows slowly; *lumʔfas*, or: *ināyas nan tjēnæm*: 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*];
patayāæwek I make fly

- foam** *ōsab*; *inōsab*: it foams
- fodder** *sīki*; food for birds: *tjōo*
- fog** *alingāsya*, mist, steam; *lifōo* (cloud)
- fold** *topīek*—*tinōpik*—*matōpi*—*manōpi*
- folk** *tāka*
- follow** *onōtjek*—*inōnotko*—*ma/ōnod*—*mangōnod*;
 Person.: *umōnodak* [*omōnodak*]—*inmōnodak* I walk
 behind. Frequent. and Durative: *umonōnōdak* I keep
 walking behind
apayāek (pursue); *adikōek* (pursue)
tguak—*inīguak*—*maīgūan* (*nan djālan*) I follow (a path;
 a direction)
- food** *mākan* "edible," meal, dinner, supper, rice or vegetables;
īstja meat
shēngēt [*sēnged*] food for people working in the field
nan kānēn [*kānin*] the "eating," food; *nan kānek*, *nan*
kānēm etc. See: eat
tsōam green, unripe rice boiled with sugar: food for little
 boys taken to the field
sibfān any food eaten with rice: meat placed on the rice;
 also: *kētān*, or: *tjīpan*
lansūn rations for soldiers (Sp. ración)
kinīgkōy: camote and rice *kinītkit* (in Tucucan-dialect)
pinālat (Tucucan): locusts and rice
īttag preserved meat, bacon
bādang 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: *tjōtjon*; or large green
 locusts: *abagkū ay tjōtjon*
 deer: *ōgsa*

- food** wild hog: *láman*
 wild chicken: *sáfag*
 domestic chicken: *mónok*
 eel: *tjálid*
 coon (?) or wild cat (?): *sfläi* [*sflai*]
 buffalo: *néang*
 pork: *fítug*
 small fish: *kátjöu*; or "flat" fish: *flan*
 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/óngong* (childish); *nälöülöu*; *inlökolökoak*: I act foolishly; *óngong*: 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** *fpæwək—ín pæwək* [*infpæwək*]*—ma/pæwan* [*mīpæwan*]*—mangfpæw* See: deny; door;
 Constr. *fpæwək nan umüyányu*: I forbid your going, that you go; *læwa*: forbidden, wrong
- forehead** *kftong*; See: hair
- forenoon** *maákyu*; *magákyu* (about 11-2 o'clock) [413]
- forepart** of animals: *pangólo* [*pangúlo*]
- foreskin** praeputium: *góyup 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: *mamógnākak* [*mamógnāgak*]. See: wood

- for ever *is kataw̄w̄taw̄win*
- forge *ḍpḍḍpan* (“place for bellows”);
- forge, I *pad/ḍak* (hammer); *f̄f̄shek — f̄in̄shko*—I forge axes, spearblades
t̄ḗkt̄ḗkek [t̄ḗkt̄ḍkek]—*t̄inekt̄ḍgko*—*mat̄ḍktek*—*man̄ḗktek*: I forge, hammer (with many light strokes: *t̄ḗk—t̄ḗk—t̄ḗk...*), I crush with a hammer or stone.
 Person.: *f̄ūm̄shaak* I am working at a forge; I am a smith
op̄ḍḍpek; ḗnop̄ḍḍpak I forge
- forget *lit̄jḍngak—limit̄jḍngak—malit̄jḍngan—min̄l̄t̄jong*.
 Person.: *malit̄jḍngak—nalit̄jḍngak*.
 (The Passive: *malit̄jḍngānak* I am forgotten)
- fork *t̄ḗfek*: a stick used as fork; *t̄ḗbkek—tin̄f̄ḗgko—m̄āt̄fek—m̄ān̄fek*; Person.: *t̄ūm̄fekak*: I pierce with a fork
- formerly *ads̄ānḡādum*
- forty *ḗp̄āt̄ p̄ḍ'o*; the 40th: *manḡḗp̄āt̄ ay p̄ḍ'o*
- forward *is panḡpanḡḗna; is an̄an̄āna; mamanḡp̄āngoak* I go forward from the rear, I advance to the front,
 Interjection “forward!”: *ful̄āl̄az̄!* Or:
um̄üyt̄āko am̄n̄! (let us all go, advance!)
- four *ḗp̄āt̄ [āp̄āt̄]*; the 4th: *manḡḗp̄āt̄ [m̄īḡāp̄āt̄]*
- fowl *aȳāyam* (bird). *m̄ḍnok* (chicken); *s̄āfag* (wild chicken)
- fragrant *ins̄ānḡö/ū*
- freeze *mashk̄āḗak—nashk̄āḗak. shek̄āḗak [s̄ḗk̄āḗak]—sin̄ḗk̄āḗak—mashk̄āḗan* I make freeze, expose to cold

- fresh** *älälängtä* (fresh meat, green grass, fruit etc.);
inléléngan: place for clear, fresh water.
- friend** *alíwíd*; *găyím* (Iloc.?) *kagăyím*: befriended woman
makialíwídak I am together with friends
- frighten** *paögiádek—inpaögiádko—maipaögiád—mangipaögiád*;
also: *ögögiádek*
- frog** big: *ngăkngăkan*; small: *făkfak*
- from** [353; 384; 408]
- front** *pangpangóna*: the first, battle line. *săkang*: See [398]
mamangpăngoak: I advance from the rear to the front.
- fruit** *fíkash* [*fíkas*]; *fíkas nan fălad* fruit of the bananatree;
fíkas: fruit, flesh, muscle, strength etc.
mamkăsan: time, season of fruit.
- fry** *sisíkek—sinisígko—masísig—manísig*.
- full** *năpno* (fill); *năpno nan límam*: 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** *alđek* (take); *insilfiak* (I profit: Iloc.)
- gall** *đgko*
- gamble** (Verbs and vice introduced by Ilocano): *infđngkingak* (play at bank?); *padđek nan sđping*: I "spin" coins, "head or eagle." gambling: *fđngking*
- games** *lđpay*: a round fruit (orange?) is rolled from a distance at others set up; Verb: *inlđpayak*.
fogfogtđ: a shambattle, with rocks as missiles; Verb: *infogfđgtoak*; *abđbabyaæ* "run and catch," tag. (Iloc.?)
kagkagtěn kicking-game
- garden** vegetable garden near the house: *fđđngan*; on the side of a hill: *úma* [*ěma*]; *fěag*: a patch on a mountainside, planted with rice etc.
- gather** *amđngək* (assemble) Person.: *mađmongtđko*, we gather, come together. See: collect.
tjakđpek—*tjinakđpko*—*matjđkob*—*mandđkob*: I pick up, gather.
- get** *alđek* (take); *tsaæwđdek* (receive); *padđnek* (receive);
umđlāak [*umđāđk*; *umđak*]—*inmđlāak* I go and get;
Freq.: *umđlđlāđk*.
intěkōuak I get, borrow something; *ek intěkōu* I go to get
fumđngōnak I get up (awake);
úmdjānak I get to a place (arrive)
kumđgedak 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: (*saktjűan*):
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: "breechcloth."
- girl** *mamăgkid*, Plur. *mamamăgkid* (from her 6th or 7th
year to marriage); girl, as baby; *ngăăn*; daughter:
ănak ay fajăyi
- give** *itsaotsăoko—intsaotsăoko—maităotsao—mangitsăotsao.*
itsaowădiko—intsaowădiko—maităowad—mangitsăowad.
I hand
idjűak—indjűak—ma/idjűa [mădjűa]—mangidjűa.
Infin. *idjűa.*
itôlik—intôlik—maitôli [mătôli]—mangitôli: I give back,
return,
ŭsakôngko — ỉnsakôngko — 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 ỉstjak* I give you some of
my meat; but:
itsaotsăoko ken sŭka nan ỉstja 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—maisăkang—
mangisăkang: 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; úmiyak*]*—ínmüyak manálanak—nalánanak* (*mang-* and: *djálan*, 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, ayanmi, ayányæ, ayántja*; Preterite: *ináyak, ináyam... intó nan áyam?* where do you go?
- go after** *æmónodak* [*omónodak*]*—inmónodak* 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** *Intjǎgangtǎko, intjǎngkǎmǎ*, 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** *liǎshkek—liniǎshko [liniwǎshko]—malǎwish [malǎwish; malǎwis]—minǎwish*; Person.: *inǎlǎwisak—ninǎlǎwisak*
Synonym: *likǎttjek—linikǎtko—malǎkid*. Person.: *inǎkǎidak*
- go ashore** *umǎlidak—inǎmǎlidak* I land;
tjumǎkaak—tjinmǎkaak I emerge from diving
- go away** *kumǎǎnak [komǎǎnak]—kinmǎǎnak*
- go away, far** *umadsǎǎwiak [umadsǎwiak]*; I keep going far, I go farther: *umadadsǎǎwiak*
- go away, not far** *mǎǎdanak—nǎǎdanak; madmǎǎdanak* I go a little farther
- go back** *tǎmǎliak—tinmǎliak [tomǎliak]* (return);
sumǎkongak—sinmǎkongak to the rear;
kumǎgedak [kǎmǎgǎdak]—kinmǎgedak I go back, and: I go to the side, out of one's way, I let one pass.

- go between *kaæwðek—kinðæwak—makðæwa*; also: I go through the middle
- go directly *intsatsðæwisak—nintsatsðæwisak*: I go in straight direction to my aim
- go down *bumðnadak [pumðnadak]—binmðnadak. lümnekak—linümnekak* I go down into a hole, underground; to set (sun) *inðsigak—ninðsigak; umisnðdak—inmisnðdak* (from a mountain); *kumwðbak—kñnumwðbak; malðkmudak—nalðkmudak*
- go first *mamangpångoak—namangpångoak; mangænñnãak—nangænñnãak*
- go forth *lastak—linastak—malastan—minlãsi*: I pass a crowd to go to the front; Person.: *lumãsiak—linmãsiak; lumãsi*: it stands out, projects
- go home *sumðãak—sinmðãak*; I make go home: *pasãdek [pasãðlek]—inpasãak—maipasãa—mangipasãa*
- go into *síkpek—sinkèpko—mãskèp—mãnkèp* (enter); Person.: *sümkebãk—sinümkebãk; in pangasfkebãk—nin pangasfkebãk; paskèpek* I make enter, I take into, bring into *insfnõtãk—ninsfnõtãk* I go into a box, a vessel, a basket
- go near *sumðkõnak [sumðgõnak]—sinmðkõnak; maisðkõnak—naisðkõnak. sumakõngka!* come to me!
- go in a single file *ma/ifadfãdkãmí* we go one behind the other
- go on *itãpik—initãpik—maitãpi* I go on, proceed *itãpik ay entsãno* 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 *inpangāyak* [*inpangōüak*; *inpangōyak*]; or: *kamēek ay imüy*

go up *manfgekad—nanfgedak*; *digftjek*: 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, *kawwāek* through the middle (equally distant from two parallel boundary lines).
lumfūtak—linumfūtak; *lumwshfūtak—linmushfētak*;
pitsiōwek [*pitsiāwwek*] I go through on a diagonal

go with *infūegak—ninfūegak*; *mifūegak—nifūegak*; *makāliak—nakāliak* I come or go with

go astray *masāngutak—nasāngutak*; I lose the way

See also the Prepositions used in phrases such as:
sakāngək ay manālan: I go before, precede;
tsogōgek 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 pay!*

- goat *kítjing; kánfing* (loan-words)
- God *Lumáwig*
- goiter *fíkek; fintókel*
- gold *fáldog* [*balftog; balítok*]
- gong *gáŋsa* (collective name); very large: *koóŋgán*;
large: *makáŋgesh*; small: *kálosh* [*kálos*].
handle: *pangignáan*; (man's jaw, serving as handle:
páŋgan si tákel);
stick for striking the gong: *pátong*; I strike: *patóŋgek*
—*pinatóŋko*—*mapátong*. Or: *mangáŋsaak* (also: I
dance to the sounds of the gong) .
- good *káwís*; very good: *káŋgáwís*; *kawísek* I make good;
kakawísek I improve; *kumáwísak* I am getting good,
I am improving; *pakawísek* I do good, benefit.
- gourd *fálay*; *kíed* serving as water vessel; *lótjin*: for pre-
served salted meat; *táŋking*: for water
- grain *íta*: of rice, brown, unshelled
- granary *álang*
- grand, great *tsaktsagóa*; *tjaktjakgóag*; *tjaktjakgóra*. See: big.
- grandchildren *sinpáŋgánák*; *sinpáŋgápó*: grandparents and grandchil-
dren
- grandfather *íkíd* [*íkit*] *ay laláki*; *apó* [*ápo*]: the lord, denoting also
the second, third etc. older generation; collectively: grand-
parents, great grandparents, ancestors (loanword)

- grandmother** *tʃkid* [tʃkit] *ay fafáyi*
- grapes** *áy/ib*
- grasp** *ipákkodko* (hold fast); *těmmek* (press)
- grass** *lákam; 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*; *pasfeng*. See: basket.
- grassland, pasture** *búntsag* [púntjag], (Iloc.?) uncultivated soil
- grave** *kaka/ěpan* [kakaópan; kakaófan] burial-place
- gravel** *lákán*
- 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** *lěpyak*; (the inner side of the thigh)
- ground** *lúta*, earth; the whole ground: *fakílulúta*; I put into the ground: *ilutágko*. *is nan éshon nan lúta*: on the ground; *is tjáim nan lúta*: in the ground.

- grove** *papāt/tay; kakāyān*
- 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 number: *umangsāngkāmī* (*angsan*: much). See: stretch.
- grumble** *inagkötjōdak—ninagkötjōdak*.
 an angry grumbling: *ag/kötjōed*
- guide, I** *mifāegak* (I go with); *fbangbāngok [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** *tjulǎlu* (ice); Verb: *manulǎlu* it hails
- hair** *fǒok*, on the head; *fǒok is nan fáyong*, or: *kǒled* [*kéled*], the short cut hair over the forehead; *fǒok is nan tǎnged* the long hair, usually tucked under the headgear; *toktokǒ* hair on top of the head; *sǐmsim* hair in the face; *kǐlim* hair on the body; *tsǒdtsod* [*tjǔdtjud*] hair (and short feathers) of animals (birds). See: tail, beard
- half** *djurwǎna* [*djuǎna*, *dyurwǎna*, *tjǔwan*]; Half a pig: *djǔwǎn* [*tjǔwan*] *si fǔtug*; one and a half pig: *ǐsa'y fǔtug isǎed nan djurwǎna* [*tjiwǎna*: its half]; two and a half: *djǔa 'y fǔtug isǎed nan tjǔwan nan ǐsa'y fǔtug*. See: split
- halt!** *tumgǒyka!* *tumgǒyväskylä!* *adǔ!* stop, it is enough!
- halt, I** *isǐdko* (stop); Person.: *tumgǒyak—tinumgǒyak*.
- ham** *tǐpay* [*dǐbay*] *nan fǔtug*
- hammer** *pǎd/ǒ* (heavy stonehammer); *tǎktek* [*tiktik*] smaller hammer of iron; *maltǐlyo* (Sp. martillo)
- hammer, I** *pad/ǒak*; *tǎktekek* [*téktökek*] — *tinektǎkko* — *matǎktek* — *manǎktek* (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*; *t̄jaæwǎtko* (distribute)
- handful, rice** as measure: One handful of unthrashed rice: *sin fǎngǎ ay pǎküy*
 Five handfuls: *sin t̄ting*
 Twentyfive handfuls: *sin pǎak*; *sin kǎttad*
 One hundred handfuls: *sin f̄itek*
 One thousand handfuls: *sin ǣpo*
- handle** *pangignǎnan* (of a shield, jar, gong); See: ax
- handle, I** *kiwǎek* (move)
- hang** *isabfǎtko—insabfǎtko—ma/isǎbfud—mangisǎbfud*. I hang on a peg; I hang into smoke: *sækǎshokak*.
- happens, it** *ǎmǎd [ǣmat]—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 ǣmad*; *nan ǎnmǎd*: the happening, the accident, occurrence, matter.
- happy** I am happy: *inlaléyadak* (glad); causative: *paleyǎtjek [palayǎdek]* I make happy; *ileyǎdko*: I am happy on account of....
- hard** *inkǎtsö*; *akak̄tjöy [akak̄tjö, akak̄tsi]*; *pakötjélek* I make hard
- harvest** *ǎni, inǎni* (reaping); harvest season: *ǎanǎn*; first harvest season: *lǎtab*; main harvest: *tjök*

- 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*
 [*makʔmʔ*]*—mangʔmʔ*. *kʔkamʔek*: I hasten more
 Person.: *inkʔmʔak*; *inkakʔmʔak*: I keep hastening; I
 hasten more
kamʔek ay manʔlan I walk fast, quickly; *kakamʔek ay*
 manʔlan I walk faster, more quickly.
mashangʔeyenak—nashangʔeyenak 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 ʔsʔ*, 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*.
kʔtlʔ: 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 [*tugwʔy*]: 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—sinosʔngʔtko—masosʔngʔet—manosʔngʔet* (I am
 angry at)

- haughty** *tjayǎan*
- have** [366]
- hawk** *lafǎan* [*labfǎan*]; *fanfanǎwi* (size and color of a crow)
- hay** *lǎkam ay nalǎngo*; *ǎkkam ay nalǎngo* (dry grass)
- he** *sǎya, sǎya ay lalǎki*; *sǎtǎdǎ, sǎtǎnǎ* [81-84] this one, that one
- head** *ǎlo*; *tǎnged* back of the head; *toktokǎ* [*tuktukǎ*] top of head
- headache** *inǎd/ǎd nan ǎlo* the head aches ("throbs"); *insakǎt nan ǎlo*: "the head is sick;" *pǎteg si ǎlo*: headache.
- headax** See: ax
- headband** *apǎngot* [*abǎngod*], wound around the head like a turban, the top being not covered
inapǎngotak I wear a headband
- headgear** See: hat, beads, cover
- headhunter** *mamǎka* (Verb: *mamǎkaak*—*namǎkaak*: I go head-hunting; cf. *fakǎkek*, I cut off; or: *pǎtǎǎk* [*podǎǎk*] *nan ǎlo*). See: ax
paldǎyǎk ceremony after successful headhunting
mamalǎkay [*mangalǎkay*] ceremonial songs after head-hunting
sitsǎkak—*sinitsǎkak*—*masitsǎkan* I consecrate the gained head by a ceremony (prayers and sacrificing a pig)
mangatǎlingak I wash the gained head in the river
ǎnsǎbǎak 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** *síya tsǎdlo (ay fafǎyi)* [113]
- hide, I** *ítafǒngko—íntafǒngko—ma/itǎfon—mangitǎfon* (hide
completely) Person. *intǎfonak.*
isanǎbko—insanǎbko—mísǎnib—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** *tjěntog; tigťjan [digťjan]* See: mountain.
- him** [81 ff.] *sfya; stödř.*
- hindmost** *udjđji* (rear quarter of animal); *mangudjđjiak* I am the hindmost, the last
- hip** *křtang* loin, waist; *třpay [dřbay]* rear of hip; *kingkřngi* hip bone
- his** [101 ff.; 107 ff.]
- hiss** *inwřwisak* (whistle, of bullets)
- hit** *kogřngkek* (strike); *padřyek* (kill); *inpadpřđđöyak*: I strike, hit repeatedly; I try to hit a target with spears; I throw spears
fayřkek (whip); *falfřkek* (spear); *tufřyek* (spear); *shupřkek—shinupřgko—mashřpak—manřpak*: I hit with a spear
fa/řkek—fina/řgko—mafřog—mamřog I hit with a stone thrown
idnřngko—inidnřngko—mařdneng I hit the target, the mark; (*igsřřko*: I miss)
- hither** see: here
- hoarse, I am** *makřlekak—nakřlekak*
- hog** *fřřtug*; young pig: *amřk [amřk]*; wild hog: *lřman*; *fřřngo*.
 boar: *fřřa [břřa]*; *fřřřy*; sow: *řko*; *fřři ay řko* [L. 46]; castrated hog: *nařitřřan*.

- 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: *témmek* I hold fast (press); *káæwek*: I hold in my arms (embrace)
padsángk—inpadsángko—mapádsang: I hold, prevent from falling; I hold by the arm, by the hand (walking hand in hand)
patongtsóek [*patongtjéek*]*—inpatóngtso—mapatóngtso*. I hold up my arm, foot, hand
- hole** *ka/ófan* [*kaéban, ka/úpan*]; *kétéab*: a hole dug in the ground; Vb.: *ká/ófak; ká/úpak*
lékææ, tégaræ, líshkææ: a hole in wood, iron; I make a hole: *lushkáæwek* (pierce); hole in the earlobe: *télek nalekæælekáæan*: perforated, with many holes
- holiday** *téngææ*; I celebrate a holiday: *inténgææak*. we shall have a holiday: *tuméngææatáko*.
- home** *áfong* (house); *líi* (town, country); *fobfáy* (homestead, vicinity of the house or town)
úmüyak is áfongko, is líik, ad fobfáy I go home
sumááak—sinmááak I go home
sumáobak—sinmáobak I arrive at home
makisááak—nakisááak I go home in company with others, to my, your home: *kén sak/én; kén síka*. (chez moi, toi)
- honey** *tjénæm si yákan*
- hoof** *kókod*
- hook** *dígó*; anglehook: *féngwid*

hope	<i>shoshǒmǎdak; sǎmǎdak; 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>ǎlas</i> (Sp. horas)

house *ǎfong*; large house: *fǎǎy*; 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;

sǎdjǎy: 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;"

tǎjǎkso [*tǎjǎksho*]: wooden platform, raised about 1 foot

- house · above the ground, forming a spacious bench or shelf;
āngan: sleeping chamber, covered with boards: *ānglib*;
kōbbkob: 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 (*āwid*: burden);
īfenng: 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 100th: *mangapō'o ay pō'o*
- hungry *māwat*; *inōkang*; *mawwātak*: I am hungry.
- hunt *anēbek*—*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 *kogōngek* (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]
kalín 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 fanfas*: a lizard carved on the sur-
face of a shield.

imitate *ígtek* (no preterite!); *ígtek nan kalína* I imitate his way
of speaking

- immediately [296; 313; 315] *aɔaɔni kãyã; sinakitan.*
- improper *lãɔwa; lãɔwa 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)
matsakomãngkãmi we produce many children, populate a land, (also of animals that have many young). See: grow; high; big; stretch.
- indeed *mãndã* [417]; *ãdji.*
- inform *tsudsũdko — insudsũdko — maisũdsud.* Person.: *insũdsudak* I bring tidings, I bring an order, a challenge;
- inhabitants *sinpangfli:* of one town or country; *iSamõki, iTukãkan, iAlab [iAab]:* inhabitant of Samoki, Tucucan, Alab [61]
- inherit *alãek* (take); *taɔwõtjek* (Iloc.)
- inn *iilngan* (lodging house for strangers) (Iloc.?)
- inquire *ibfãkak* (ask)
- insane *malõũlõũ*
- inside *istsaĩm(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/ipádn gö* [*ma/ipádn göy*]*—mangipádn gö*: 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* [*mabúden g*]
- inundate** *poshóngek is tjěnum* (with water), [*póshngék*]*—pinoshóngko* *—máphong*. (*póshong*: big water, lake, ocean.) See: irrigate.
- iron** *patatjím*; best kind, steel: *gállyä*. (Cf. *təmatjím*: "it is sharp, it cuts")
- irrigate** *tjěnumak'* [*dānomak*]*—tjiněnumak—matjěnumăn—maněnum*: I water the ricefields. See: canal.
- it** *sýa, 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 *fabfaléitjan*. See: bind, fetter.
- jar *fánga* (collective name, a pot);
fushángan: very large jar, for dry rice, i. e. for *páküy*.
fúyofay: "bottleshaped, large, of hard clay"
teéñan [*tu/únan*]; 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; *sílünă*, a bejuco string around the neck (top) of this jug, with a loop for carrying. The *teéñan* is made in these qualities: (beginning with the best): 1) *teéñan ay padéngdeng*; 2) *t. ay göwákköu*; 3) *t. ay kináman*; 4) *t. ay liblífan*; 5) *t. ay fókšid*.
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 *kalaléyad* [*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;
bumáldǣkak—binmáldǣkak: I jump (like a grasshopper,
a flea) (shoot?)
tǣmá/odak—tinmá/odak, or: *intá/odak—nintá/odak*: I
jump up. See: leap
- juice** *tjénǣm*; juice of rice: *lída*; of sugar cane: *áséd*;
thick juice, like rosin: *nfkid* (pitch)
- just** *kǎw̄s* (good, right)
- just as if** *kash̄n* [454]

K

- keep** *ígtok* [ígtok] (hold) I keep safe; *ikákok*: I keep, pre-
serve; Person. *umikákoak*
- kernel** *íta* (of rice)
- kettle** *páyok* [báyog]
- key** *tólfeg*

- kick** *sikiđtak* [*sikiyătjak*]—*sinikiđtak*—*masikiđtan* (*siki*: leg)
tjaytjđyak—*tjinaytjđyak*—*matjaytjđyan*
katđnak—*kinatđnak*—*makatđnan*—*mangătin*. (step upon)
 Person. *inkatđnak*—*ninkatđnak*.
- kidney** *fđdin* [*bđdin*]
- kill** *padđyek* [*paděyek*; *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.:
kadukătjek—*kinadukăđko*—*makadđkad*. *ipadđyko*: I use
 for killing, I kill with....
- kind to..** *kăwđs is....* (*ken....*)
- kind** what kind of.... *ngăg 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: *pđlêk*: 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. *kolăngad 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 găngsa*; 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 *fánöw*, big, flat, like a shovel; *fanöúek nan mákan*: I take the boiled rice from the kettle and distribute it; Person.: *infánöuak*.
káótjek—kína/ótko—maká/od, I ladle out with the *káwd*, a large dipper. *kíwd*, a ladle made of a gourd.
ítjush [*itsush; itjus*] a small ladle, a spoon. See: spoon.
- lake *póshong* (*ay fáníng*): a (small) sea; or: *táblak*, a pond
- lame *kíl/od; mapílay*; I am lame: *impílayak* [*impílayak*]
- land *lí*; public land: *págpag*; *fobfüy*: the home land
tálon, collective: *katalónan*; the cultivated land, the fields near a town. Ger. Gefilde, Gelände.
- landslide *kítjay*
- language *kálí*; *nan kálín si Igólot*: the Igórot Language
- lard, fat *lánib*
- large *tsaktsáki* [*tjaktjáki; tjaktjákö*]; very large: *tjaktjagóda* [*tjaktjagóag; tjaktjagóra*; see: big]
- last *mangudjídji* the last in a line; *anóngosh* the last or end of a story, of events, of actions. *mangudjídjiak* I am the last. *mangananóngosh* it takes place as the last event;

- last "finally;" *mangananǝngosh nan patpatǝy*: at last spears are thrown
last month: *nan fǝan ay nǝlosh, nan fǝan ay inmǝy*.
- late *nǝǝni* [*naǝǝni*]; *ma/ǝǝniǝǝniak* I am late;
ma/ǝǝniǝǝniak ay ǝmǝy: I am going late.
is nan anǝngǝsh nan ipǝt ay ǝkyu: four days later.
- laugh *maǝngǝak*—*naǝngǝak*; *otyǝgak*; *angangǝek*: I laugh at one, I deride; *kakaǝngo* ridiculous
- lay down *fǝǝǝdko*—*insǝǝdko*—*ma/isǝǝd* [*ma/isǝǝd*]—*mangisǝǝd pǝyek* (put); *ipuǝko* (put).
- lay eggs *mangǝtlog*: (the hen) lays eggs.
- lazy *sangǝan*; *sumǝngǝak*: I am getting lazy, weary
- lead *ipangpǝngǝk* (guide); *mifǝǝgak* (go with);
iskǝpko—*iniskǝpko*—*ma/iskǝp*: I lead into a house;
ikaǝngko—*inikaǝngko*—*mikǝan* I lead away.
- leaf *tǝfo*; mostly in the stat. constr.: *tǝfon*; *tǝfon si lǝkam*: a grass leaf
- leak *intǝtjoak*—*nintǝtjoak*; *pokǝtak* I stop a leak, with a stopper: *sǝwat*
- lean *fikǝdek*—*fimikǝdko*—*mafǝkod*: I make lean, wear out by work; *mafǝkod*: lean, emaciated; *fǝkas*: lean meat, muscle.
- lean, I *insǝtjagak*—*ninsǝtjagak*
- leap *aktjǝngk* (jump across); *inaktjǝngk*; *intatǝ/odak* (or: *inbalbǝldokak*) 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** *kayátjek — kinayátko — makáyad — mangáyad* I leave behind, leave a remainder, abandon
pa/isáek — inpaísak — 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: *páyyong;* 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** *akakʔt* (than: *mo*); lessen: *kaānek* (take away)
- lest** *ta adʔ*
- 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]—*inīyūyak*—*maiūya* [miūya]—
mangiyūya: I allow. (Infinit. *iyūya*) *ukāyek*: I let alone
- letter** *sūlad* (loan-word)
- level** *tjāda* [*tsāda*, *tjāta*]. I level: *tjatāek*; *liblʔfan*: a level
trail on the side of a mountain
- lick** *djildjʔlak*—*djinildjʔlak*—*madjildjʔlan*. 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:
intjʔpakak—*nintjʔpakak*. Also: *masūyepak* (sleep);
umilēngak (rest); *inʔflingak* I lie on my side;
inlōgfəbak: 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*—*maisʔbley*: I lift with one hand (an
animal by the hindleg), I lift from the ground

- lift** *săđfek—sinađbko—masăđob—mandăob*: I lift on my shoulder
lekuăđfek—linekwăbko—malěkwab—minlěkwab I lift a
 cover, lid
patongtsăek: I lift, hold high up (arm, hand, foot)
- light** *ăpuy [apăy]* (fire); *săli nanăkyu*: 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** *ényăpəu* (not heavy)
- lightning** *yăpyap*; it is lightning: *inyăpyap*; lightning strikes:
kăman—kinman nanăktjo: “thunder” strikes (*kămanak*:
 Person. from root: *kan* “eat”).
kolyěpyep: lightning without thunder.
- like, I** *lěytjek [lăytjek]*—*lineyădko—malěyad—minlěyad*: I like,
 wish, want, intend, love, desire etc. *lěytjek ay măngan*
 I like to eat. See: prefer.
 Person.: *inlalěyadak*, I am glad, cheerful, joyous.
siădek I like, love; *măd (ma/ăd) 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 [săđ]*: like this, thus;
kăg ken săya, like him, her, it; or: *kăg kěn tăđ*. *kăăgak* I
 am like; *kăăgko*, like myself; *kăăgko ay flăen*: looking
 like myself, resembling me. *kăgka kăak*: you are like a
 monkey. *ăkam kăg săđ!*: 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** *inpŷlayak—ninpŷlayak* (I am lame); *inpiŷlayak*.
- line** *ŷlid*, boundary line; *đmas*, dividing line, a part;
ifadŷđko — ĩnfadŷđko — maifđđfad — mangifđđfad I
arrange in a straight line
- lip** *sofil* [*sŏbil*]
- liquid** *tjinmđnum*; *nalđnak* (molten metal)
- listen** *tjetjěng/ngek* (hear)
- little** *fănŷg* (*banŷg*) (small)
- little** (in quantity) *akŷt*; very little: *đkakŷt*; too little:
tsatsđma 'y akŷt; too little (i. e. lacking): *kŏlang*; one
peso too little: *kŏlang sin pėsosh*.
little by little: *sinakiakŷt*; a little: *is akŷt*.
- live** to be alive: *matđkŷak—natđkŷak*; or: *matatđkŷak*
(*tđkŷ*: a man, a living being, a person) and: *katđkŷak*.
intedđeak — nintedđeak I stay, remain, dwell, sojourn;
makiŷliak [*mikiŷliak*] I live among a tribe in its country
(*ŷli*) or: *umŷliak—inmŷliak*, I live in a town, country, I
settle at a place
- liver** *đdŏy* [*đtŏy*; *đdŷy*]
- lizard** *fănŷas*

- 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 Igorot need no locks; see: door)
- lock, I *futlak*; [*fudlak*]; *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); *íflak* (watch, observe). look out! *flaém!*
Plur. *íláenyé!* Person.: *umfláak—inmfláak* [*umflāk*] I look out for, I try to find, to catch etc.;
ililáek I spy, look out for, wait for
oshtjóngak—inoshjtjóngak—maoshtjóngan 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);
káágna ay flaén looking like; resembling
fkadak I look for, care, provide (care). See: seek.
- lookingglass *lúpa* (Iloc.); *sálming* (Iloc.)

- loom** *ăăbfan*, (*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>falđka</i> | d | d |
| <i>lilđdan</i> | g | e |
| <i>lidkđngan</i> or: <i>labđfan</i> | e | f |
| <i>falđeg</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*.
fadfatjek; *obfatjek*: I let loose (untie)
- lose, I** *tjđngaxwek*—*tjinongđaxko*—*matjđngax*—*manđngax*;
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>asdik</i> ("short")
low, not loud	<i>yaäluniko ay êngkäl'</i> I speak low. <i>intibtifiak</i> , I whisper. [317] <i>yaäluniko ay manālan</i> I walk noiselessly, I sneak.
lucky	<i>ōnō/ōnōy; nakāsāt</i> (Iloc.)
lull to sleep	<i>ikōykōyko—inkōykōyko—maikōykōy—mangikōykōy.</i>
lunch	<i>tētja</i> [<i>tōtsa</i>]; <i>tētētjan</i> place or time for lunch
lung	<i>fālā.</i>

M

macerate	<i>infāyæshak</i> (clay for pottery, pounding it with a pestle: <i>āl/lō</i>)
mad, I am	<i>inlilīketak—ninlilīketak</i>
maiden	<i>mamāgkid</i> ; plur. <i>mamamāgkid</i>
maize, corn	<i>pīki</i> [<i>bīki</i>]; <i>mamīkiak</i> , I gather maize; <i>ngōlad</i> corncob
make	<i>kāpek—kinaēpko—makāēb</i> [<i>makāib</i>] [<i>mangāib</i>] I make, build, manufacture. Person.: <i>kumāibak</i> [<i>kumāēbak</i>] — <i>kinmāibak</i> I am going to make

- make** *inkāibak* [*inkāēbak*]*—ninkāibak* I am at work, making.
īkābak—īngkābak I make for somebody; e. g. *īkabak 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 [*mangapānmi*] *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; kabáƒfong* (keeping house) ("Trial-marriages" do
not exist!)
- married** man: *finályen*; I am married: *finályenak*; married
woman: *asáwa ay fafáyi*. unmarried man: *fobfál/lo*;
unmarried woman: *mamágkid* (girl and spinster).
See: husband; wife.
- marriage-
ceremony** *pðkô; inpðkôak [inpðkéak]*: I perform the marriage
ceremony. See: wedding.
- marry** *asáwádek*; Person.: *inasáwaak—ninasáwaak* I am
marrying, celebrating my marriage
umasáwáak I am going to marry, shall soon marry.
umáƒfongak I am going to marry, to establish my own
household; Construct: *umáƒfongak ken Táƒkay*, I am
going to marry Táƒkay.
paafðngék—inpaafðngko—maipaáƒfong—mangipaáƒfong I
give in marriage, I make marry
iafðngko—iniafðngko—maidáƒfong—mangiáƒfong: 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 hap-
pens, happened? "what is the matter?" Or: *ngäg nan
inángnèn nan ongóngá?* what did the child do? "what is

- matter** the matter with the child?" *ěläy!* it does not matter! nevermind! Synonym: *tăk/ěn*.
ngăg nan ĩnmad is nan mătam? what happened to your eye? "what is the matter with your eye?"
- me** *sak/ěn* [*sak/ěn*]; Dative: *kěn sak/ěn*.
- meagre, lean** *nafĳkod; fĳkas* lean meat, muscle.
- meal** *măngan*. See: eat, dinner, lunch.
- measure, I** *tjipđek*: with outstretched arms;
sin tjipđă: one "tjipđă," 5-6 feet
tjangănek: from point of thumb to that of the middle-finger; one span: *sin tjăngan*
těpngek—tinpěngko—mătpeng—mănpeng: I measure with a stick, a string etc. See: handful.
- meat** *ĳstja* [*ĳstjă*]: any meat; *ĳttăg*: only pork and beef;
kălne (Sp. carne)
a piece, share of meat: *wăđwad*;
roasted meat: *tsinăwăwĳs*
I give a share of meat: *iwadwăđko*
a piece of meat on boiled rice: *băđang*. See: food, bacon, lean, fat.
ĳstjă 'y đsœ; *ĳstjă 'y fătug*; *ĳstjă ay năiang* meat of dog; pork; beef (i. e. buffalo)
- medicine** *băkês* [*păkĳs; băgösh* etc.]; *ăkas* (Iloc.) See: cure.
- meet** *ăptek—inafětko—măđfed—mangăfed*.
Person.: *umăfetak—innăfetak*
ek đptěn: I go to meet; *umăptadak*: I come to meet
umăliak ay umăfed ken... I come to meet.
- meeting place** *inăptan* (also: place where two rivers meet: *inăptan si tjěnum*)

- melody** *ǎyug* (a standard melody, as sung in one town, for a certain song)
- melt** *patjěnumak—inpatjěnumak—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 tēngǎna; is nan kaǎwǎna*.
(*těnga*: the point in the center; *kaǎwa*: the space between; the place around the center).
is nan kaǎwǎentja into their midst, in the middle of a crowd
ěnkakaǎwǎck I place into the middle (Transit., but prefix *in-*); *inkakaǎwǎak* I am in the middle
- midnight** *těngan si lafǎ*
- milk** *sinǎsho [sinǎsho; sinǎso]*
- mill** for sugarcane: *falfǎwis [falfǎwish]; infalfǎwisak* I work the sugar mill; *tsǎwǎyik*: the long beam of the mill

- millet** *pitŋgan* (black); *dŋyba*; *pŋned* (white); *sáŋæg*.
- mind** *nŋmnim*; *nimmŋmek*: I think.
- mine** my own: *nan kŋak* [107-110]
- mirror** *lŋpa* ("face," Iloc.); *sálming* (Iloc.)
- mistaken** I am mistaken: *fakŋn nan kŋnak*; you are mistaken: *fakŋn nan kŋnam* (not my, not your saying [323]); *fakŋn nan kinwŋnik*: I was mistaken. *fakŋn sa! fakŋn tŋüy!* this is a mistake *adŋ ŋmüy nan kanŋm*: "your saying does not go."
- mix** *kaslŋngak*; *engkaslŋngek*; or: *ikaslŋngko—inkaslŋngko—maikŋslang*. cf. [169].
- molar tooth** *wŋwŋ*
- mold** *pipŋek—pinŋpik—mapŋpi—mamŋpi*: I shape pottery by beating with the *pŋpi*
- mole** *sŋtŋing*; mole on the skin, like a lentil: *fŋtig*.
- moment, a** *sin akŋtan*; *awawŋnŋ kaya!* "wait a moment!" *sŋna!* "yes, in a moment." (as answer upon an order; Ger. "ja, gleich!")
- money** *bŋlak* [*pŋlak*]. Loan words: *sŋping*: one centavo; *sikŋpad* or *seis*: 10 cents; *pisŋtash* [*pesŋtas*]: 20 cents; *fŋntin*: 25 cents; *salŋpi*: 50 cents; *pŋso* [*pŋshosh*]: dollar.
- monkey** *kŋag* [*kŋak*]

month
moon

} *fúan* [*búan*]

full moon: *fitfitákēna*; (See: open the eye)

new moon: *límeng*; *maađmas*: dark, the moon being not visible

waxing:

1. quarter: *fikasána nan fúan*

2. quarters: *mánaəa, 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

wíld (daybreak); *fívikát*; *mawlid* it is getting morning

nannay ay fibikát: this morning

aswákas si fívikát: to-morrow morning

nan fibikát ay nálosh: yesterday morning [413]

ma/ákyu: "about 8 o'clock A. M."

mamíbfívikátak: I come early in the morning

morning, to-

aswákas [*iswákas*; *aswáakash*; *'shwáakash*];

marwákas [*marwáakash*]: "it is getting to-morrow," "the following day;" e. g. *ketjéng marwákas ya umdjángkámí '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

kámarə

- 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** *fǎlig*; mountain range: *kafǎligan*; *kafǎlifǎligan*; *sinpamǎligan*: 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]. *adadsǎan* [*adadjǎwan*]: a large quantity; much.
- mud** *pǎtek*

muddy, I make	<i>kifǎek—kintǎek—makǎek—mangǎek.</i> (I make water muddy)
mumble	<i>inagkǎtjödak—ninagkǎtjödak</i>
murderer	<i>ǎpǎdöy; ǎpǎdöyak:</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>pǎlǎtek</i> , I compel). Use the Passive of the Authoritative Verbal Form: <i>maǎpa-</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>ngǎtǎjan [ngǎdan]; ngǎyak [ngǎyag]</i>

- name, I** *ngátjǎnak—nginātjǎnak—mangatjǎnan.*
nakwǎni: called, named. See: say, *kǎnak.*
- narration** *okǒkǎd [ogǒkǎd]*
- narrate** *ogokǎtjek—inogǒkǎtko—maogǒkǎd—mangogǒkǎd.*
 Person.: *inogǒkǎdak—ninogǒkǎdak.*
ninǒkǎd: the narrator of tales
- narrow** *fanfanǎg* (very small)
- nation** *ipukǎa [ipǒkǎa; ifǎkǎo]:* folk; *sinpǎngili:* the inhabitants of one town, district
- navel** *bǎsig [pǎsig]* (also the protruding corner of anything angular)
- near** *sakǒn, sasakǒn; asasakǒn [ashǎshakǒn]; insakǒn sǎya:* it is near; *ngan/ngǎni ad Fǎntok* near Bontoc, almost in Bontoc. [399]
kǒkkǒkǎdna the place near by; a little distance off.
 See: approach; come; almost.
- neck** *fǎkang;* back of the neck: *tǎnged*
- necklace** *apǒngö* (of beads); *fuyǎya ay saǒng si fǎtug:* necklace made of large pig teeth; *fǎngküy:* of metal.
fangkǎlak—finangkǎlak—mafangkǎlan I put on a necklace;
nafangkǎlan: provided with a necklace.
- need, I** *léytjek* (like); See: seek: *anǎpek.*
- needle** *tjakǎyǎm [katjǎyǎm]* (Iloc.?)
- neglect** *tjumǒngǎaak—tjinmǒngǎaak.* Cf. forget; rotten.

- Negrito** *kðlæd* [*nakðlud*] (i. e. curly-haired)
- neighbor** *sakðn*; *kasakðnak* I am a neighbor; *nan sakðngko* my neighbor
- neither—nor** *adɿ—pəymð*
- nest** *akám*; *ðfong si ayðyam* (house of birds)
- net** *sɿtjug*; I catch fish: *sɿtjukek*; *kðyæg* fish-basket, used as net; *mangðyækak* I use the *kðyæg*; J. XLIX
- never** *igð* [321]; (*igð*: an emphatic negative corresponds often to “never,” “never before,” “not yet.”)
- never mind!** *æläi!* [*ðläy*]
- new** *kakakðéb*: newly made, from *kæpek*; *kabkafála*: new-born. *kalkalðka* a new, recently made object (Iloc.: *lakek*, or *lagek*: I make); *kaalðla* newly obtained. Cf. [297]
- newspaper** *bilyétiko* (loanword); *súlad* (any written or printed paper, letter, document etc.)
- next** *misðngkob*; *misðngkðbak* I am the next;
sumðngkobak I am going to be the next
sɿka nan sumðngkob: you are the next.
on the next day: *is kəsɿn ðkyu*; *is san naæwakðsána*;
next holiday: *nan ɿsang ay têngææ*, or: *is kəsɿn têngææ*;
the next time: *is kəsɿn*.
- night** *mastjɿm*: late evening; *laɿɿ*: about midnight; *taláno*: about 2-4 o'clock A. M.
last night: *idkúfab*; to-night: *mastjɿm si ðænin*;
sinlaɿfan: one night, the other night.

- night** to-morrow night: *aswǎkas si mastjím*;
malafí: it is getting midnight.
mastjimastjímak; *malafílaflak*: 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 tákǔ* [131]; *ma/íd ǎläy stǔn*: nobody whosoever; none at all.
- nod, I** *inyǎngédak*—*ninyǎngédak*. (I nod assent)
- noise** *dǎmǒngǎg* [*tǎmǒngǎg*]: it makes noise. I make a great noise: *dongǎkek*—*dinongǎkko* [*dinongǎgko*].
 Person.: *dǎmǒngǎkak*. *madǒngǎkak*: I am annoyed by noise. I make a slight noise: *ǎngkalotǒkodak*—*nǎngkalokǒdokak*. *kalíkkong*: a noise; *ǎngkalíkkong* it makes some noise.
- noon** *tǎngan si ákyu*; *tǎngan si magákyu*. See: middle
nintǎnga nan ákyu: it is noon.
magamagákyuak I come at noon
- nor** *paymǒ* (= or)

north	<i>lǎgod; aḷǎd lǎgod. nan iLǎgod:</i> the people living north of Bontoc.
nose	<i>lǎng;</i> I blow my nose: <i>insǎngetak.</i>
nostril	<i>panǎngetǎn</i>
not	<i>adǎ; igǎ; mǎ/lǎd; fakǎn; tsǎan;</i> [319-327]
no more	<i>adǎ kasǎn,</i> not any longer
nothing	<i>ma/lǎd</i> [322]
not yet	<i>tsǎan pay [tǎan 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 insǎkǎt: the sick)—tinokǎngak—matokǎngan—manǎkǎng.</i> I nurse a baby: <i>pasosǎdek—inpasǎsok—maipasǎso—mangipasǎso.</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—iniǎlak—maiǎla—mangiǎla*
- obtain *alǎek* (take); *padǎnek* (receive); *tsaǎwǎdek*
 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 taǎwǎnko I am ten years old (ten are my years). *kǎd nan taǎwǎna?* 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* [*natǎǎnod*]: old, (rotten)

- omen** *ttju*: omen-bird ("all red; black under the neck")
mangǎyɔak—nangǎyɔak: I go to the woods [*kǎyɔan*]
to consult the omen-bird.
ttjɔak—intjɔak: I succeed hunting (catching) in accord-
ance with an omen.
lǎfɩy: omen; *minlǎfɩyak* I consult, try to obtain an
omen in the forest, at a *fǎwü*; J. CXXVII.
- on** *is, si* [377 ff.]
- once** *mamŋngsan*
- one** *ǐsa*; one, single: *ǐsang* [*ǎsang*]; *ǐsǎngak*: I am alone;
sinǐsǎsang one by one; *isǐsang*: only one, single
sǐn: one, with measures: *sin tjiǎǎ*: one *tjiǎǎ*; see: meas-
ure; *sin fǎngǎ*: one handful (of rice); *sin pǎsoshi*: one
peso.
- onion** *fǎyash* (Iloc.); *bǎwang*: garlic.
- only** *ǎngkay*; *yǎngkay*; *apǐd yǎngkay*. Postpositive; e. g.
sak/ǎn yǎngkay, only I; *ǐsa yǎngkay* only one.
I do nothing but... or: I only...: *pǐtkak—pinǐtkak ay...*, or:
ǎbǐidak 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.
fitfǐtek—finitfǐtko—mafǐtfit—mamǐtfit: I open, unfold
anything rolled up.
tsiǎdek—tsiniǎdko—matsǐad (nan mǎtak): I open my eye
fitǎkek—finitǎgko—mafǐtag (nan mǎtak): I open my eye
wide, I stare.
takǎngək—tinakǎngko—matǎkang (nan topǎkko): I open
my mouth

- opinion** *n̄mn̄im; nimn̄imko* my opinion; *nan nimn̄imko* "as to my opinion."
- opposite** *is nan t̄j̄mang*; I am opposite: *ins̄ākangak*; see: side
- or** *paym̄o*
- orange** *l̄ūbfan [l̄ūfan; l̄ūban]*; *tab̄ōngak* a kind of grapefruit
- ordeal** *t̄j̄adn̄æg*
- order, I** *k̄ānak* (say); *ot̄j̄okek—inot̄j̄ogko—ma/ōt̄jok*. I bring an order, I tell.
pol̄ōngək — pinol̄ōngko — map̄ōlong — mam̄ōlong: I command. *fil̄nek*: I command (Iloc.)
- orphan** *nanḡōso*
- other** *t̄ék/ken* (different); *tek/ken ay t̄ākæ* an other man
tekk̄ēnak ay t̄ākæ: I am another person. *m̄ātken*: altered, changed (to another)
īb/a: an other (of the same kind), a companion; *nan ib/ān̄a ay kal̄āsay*: 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
pakāānek I drive out (expel)
ogp̄ātek I pull out
ogf̄āshek I tear out
t̄was̄idko I pour, throw out
fāālek 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 tjfla* (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—initokđngko—maitđkang—mangitđkang*.
- owe, I *wđđy otđngko*; you owe: *wodđy otđngmo*; *wđđy nan*
 otđngna ay řnim ay pėsosh ken sak/ěn 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** *kǔkan* (a ring of grass placed on the head when carrying a burden)
- pail** *kǎkuan*
- pain** *bédég [pǒdög]; inpédég [inpötög]* it causes pain, it hurts.
- pair** *sintsǎdǎa*
- palm of hand** *tǎlad* (particularly a line in the palm; see: hand); *ǎdpa*.
- pant, I** *insǔkak [insǔyukak]—ninsǔkak; inisǔysuyak*.
- paper** *sǎlad* (letter); *papel* (Sp.)
- pardon** *pakaæwǎnek*.
- 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 *ipakpággko—inpakpággko—maipákkpag—mangipákkpag.*
- pasture *bántsag [péintjag]* (grassland, uncultivated ground)
- path *djǎlan.* See: street.
- pay, I *fayǎtjak [bayǎdak]—finayǎtjak—mafayǎtjan—mamǎyad*
 Constr. *fayǎtjak nan lálǎláki is nan bílak:* I pay money to the men.
lagfǎak—linagfǎak—malagfǎan—minlággfo I pay wages;
 Person.: *inlagfǎag—ninlagfǎak.* (*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; *makibfayǎak* I make peace with. Person.: *ínfǎyáak.*
 Possess.: *fayǎak—finayǎako—mafǎyáa—mamǎyáa:* I appease, reconcile.
- peel *ǒgís* (peel of oranges, bananas, cornhusk etc.)
- peel, I *kilǎyak—kinǎlayak—makilǎyan—mangǎlay* (peel camote etc.) Person.: *inkǎlayak—ninkǎlayak; ogísak* I peel the skin of fruit (oranges etc.)
- peep through *inkikǎngáak—ninkikǎngáak*
- penis *ǒti;* glans penis: *kílli;* praeputium: *gǒyup.*

- people** *ipékaæ* [*ipukáæ*; *ipókaæ*; *ifúkao*]; (as nation, tribe)
tákaæ (persons; men); *katákæutákaæ*: a crowd.
- perforate** *lushkáæwek—linushkáæko—malúshkaæ—minlúshkaæ*
(pierce); *lekáæak*: I make holes; *nalckalekáæan*: with
many holes;
telkek: I pierce the earlobe (with the “*télek*,” awl) (bore)
- perhaps** *nget*; *ngin* (in questions only) [306]. With Future Pre-
fix: *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** *medságo* (Sp.); conjuror of sickness: *insábok*; See: blow
- pick up** *pitjidek—pinitjídko—mapítjid—mamítjid* (pick up an object
from the ground)
féláshék—finélašhko—mafélaš—mamélaš 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** *potlǒngna*: a piece cut or broken off ("from it");
tolpǐkak I break off a piece. See: break
- pierce** *lushkáæwek* (perforate); pierce the earlobe: *tǐlkek* (bore)
- pig** *fátug*; *ámæg*: young pig. See: hog, ceremonies.
- pigpen** *kafutákan*; pigstay: *kǒngǒan*
- pigeon** *kolupáti*; *pasáka* (loanwords)
- pillow** *oléan* (headrest); *pǎngan* (Iloc.)
- pin** *kadsáyum* [*kadsáyæm*; *kadsayím*; *tsakáyæm*] (Iloc.)
- pinch** *kitǐngæk—kimitǐngko—makǐting—mangǐting*.
- pine** *káyæ* [*kǎǒǎ*]; *fátang*: pinetree; *sǎeng* pitch pine;
fǎlfug pine cone.
- pipe** *fobǎnga*. of clay: *fobǎnga ay bída* (*ay pǐtek*)
M. Sch. p. 22 and tab. XVIII. J. CV-CX.
tinaktákek ay fobǎnga: brass pipe with the image of a sit-
ting man on the bowl
tinambǒyong, or: *pinopǒyong*, or: *pinǒyong*: brasspipe,
with smooth bowl
songyǒpan: pipestem; *sǒklid si fobǎnga*: pipe cleaner
agǎkay: chain of the pipe cleaner.
sǎǎdak: I fill a pipe; *tǒngak*: I light a pipe
tsublǎæk; *manublǎæk*: I smoke
- pitch** *nǐkid*
- pitcher** See: jar; pot.

- pitfall** for wild hogs: *f̄ttu* ("very large"); *ĩltib*.
- 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*: *taktákwān*: 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): *finákwā*; *kinásil*; *kinǎsid*; *tinókno*; *tinoklálo*.
- plane** i. e. I make smooth a board with an adze: *shǎfáďďak* [*sabáďďak*]*—sinafáďďak—mashafáďďan—manáfáďď*. *shumasháďďad*: "carpenter;" *tsushtsúshek* I make smooth, rub smooth, (smooth).
- plank** *lǎshab* [*lǎshab*]
- plant** *ĩshek* [*ĩssek*] = seed; *ngǎg ay ĩshek nannáďď?* what kind of a plant is this?
- plant, I** *itonǎtko—intonǎtko—maitónid—mangitónid* (rice: *patjǎg*). Person.: *intónidak*. *insámaak*: I transplant.
itanǎmko—intanǎmko—maitánim—mangitánim (I plant sweet potatoes, camote: *tóki*, or seedling of camote: *ǎngö*)
iséǎgko—inséǎgko—maǎseg—mangǎseg I sow seed.
Person.: *inǎsegkak*.

- plate** *kʃog* [*kʃag*; *kʃyag*], made of braided bamboo; see: dish.
- play** *inlɪpayak*; *inlɪwɪdak*. See games and [66];
infutfɪtkəmɪ: we play with a toy pig (of clay).
insɪkalak: I play cards; *inababɸangak*: I make fun, play.
- please** *paleyɸtjek* ("I cause to like"). *ipɸngko ay paleyɸtjɸn tjakayɸ*: I try to please you; *lɸytjek sa*: I like this; this pleases me. (*pangɸsim ta iyɸlim nan apɸy*: please, bring the fire. Or: *sumigɸngka!* please! See: pity.)
- plenty** *angɸngsan*; *mɸl/ɸn* [415]; *mɸl/an nan tjɸtjon*: the locusts are plenty, copious. (*mal/an* used predicatively only!).
- pluck** *tsudtsɸdak* I pluck feathers, hair.
- pluck off** *anɸek*, I reap rice (harvest); *kafɸtek* I pluck, tear out root and all (weed).
- pocket, bag** *tjɸkaɸ* [*tsɸgao*]; *fɸlsha* [*fɸlsa*] (Sp. bolsa) pocket in trousers, purse.
- pod** *sinlɸi* [*sinlɸwi*]: one pod; *tolɸ 'y lɸi*: three pods.
- point** *ɸdso*: pointed end of any implement, knife, ax, spear etc. or of a tree, pole, stick. Sharp point of an axblade also: *ɸtok*.
- point, I** *ɸdjuk* [*ɸdsok*] (show); *ɸdjum nan ongɸnga!* point at the child!
- poison** *kɸwɸtay* [*kyɸwɸtay*; *kɸwɸtsay*] poison as drug or of venomous snakes
- poison, I** *kɸwɸtayak* [*kyɸwɸtseyak*]—*kinɸwɸtayak*—*makiwatɸyan*—*mangikɸwɸtay*.

- pole** *fatáæwil* (for carrying). See: post.
- polish** *pakolyæyáæwek*—*inpakolyæyáæko*—*mapakolyáæyææ*.
it is polished, it shines: *enkolyáæyææ*.
pasilék—*inpaslík* [*pinaslík!*]—*maipaslí* I make light
reflect from a polished surface, ax, mirror etc.
- pond** *táblak*
- poor** *pási*; [*pusi*]; *pásiak*: I am poor; *pumásiak*: I become
poor; *papusék*: I make poor.
- pork** *istjá ay fátug*; *ítæg*. 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.
úgan a small clay pot (about four inches high)
sagúban: the rim; *áwak*: the “belly;” *kolángad*: the
bottom; *pangignánan*: the handle.
- potatoes** *patátas* (Sp.)
- potter** *fumafánga*; *kumakáeb* [*kumakáib*] *si fánga* (maker of pots)
- pound** *líbla* (Sp. libra); one pound: *sin líbla*.

- pound, I** *fayǎek—finǎyuk—mafǎyu—mamǎyu*: I pound rice, *pǎküy*, 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 [*ǎwasǎdko*]: I pour away (throw away), as useless. See: put.
- pray, I** *kapiǎek — kinǎpiak — makapǎa — 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. [*gofēnadjōl*]
- press** *ipītek—iniipītko—mafpid—mangfpid* I squeeze the body.
tēmnek—tinmēgko—mātmö [mātmöy]—mānmö
[*mānmöy*] I press in the closed hand.
itagmītko—intagmītko—maitāgmīd—manitāgmīd: I press
down, stuff; *sidsītjek—sinidsītko—masīdsit—manīdsit*:
I pack together, press together, press into a mass.
- prevent** *īpaewak* (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 patatjīm*: the price of
the iron.
- priest** *pumapāt/tay*. (Sp. padre = *pātjē*).
- prisoner** *nafālēud* (from: *falōtjek*, I bind, fetter, take prisoner).
See: jail.
- privy** *katatayfan; ka/īsfōan*.
- probably** *ann/ō* [420]; *awāy* [415-]; *awāy si yūn/am*: probably
your brother; *nget; ngin*: [306; 342]; *mōlang* (Alab
dialect etc.)
- prohibit** *īpaewak* (forbid); *adīek* I deny; *malāsīnak* I am pro-
hibited, prevented, kept away.
- promise** *kānak* (say)
- property** *kōa* [107]

- prostitute** *pōta* (Iloc.). (Introduced by the Spanish soldiery.)
- protect** *ikad*, care; *ikadak ken siya*, I protect (care for) him;
isálakak; *tokóngak*; See: nurse, help.
- provide** *ikadak*; *nongnóngek* (care)
- pull** *kuyítjek* — *kinuyítko* — *makáyud* — *mangáyud*. I draw
(horses: a wagon);
pabfaláek: I cause to go out, I pull out (one from a house)
ogpátek—*inogpátko*—*maǒgpá*—*mangǒgpá*: I pull off,
out;
októek—*inǒtok*—*maǒkto*—*mangǒkto*: I pull off.
kafótek—*kinafótko*—*makáfod* I pull out hair (beard)
See: pluck.
- pulse** *inleklékwap nan wáad*: the vein throbs.
- punish** *fayékek* [*fayíkek*] (whip)
- pupil (eye)** *kalinmatáku* [*kalimmatáku*]
- purchase, I** *lagóak* (buy); the purchase: *laglágo*
- pursue** *apayáwek* [*apayáwek*]—*inapayáwko*—*maapáyaw*—
mangapáyaw (follow)
adikóek—*inadíkok*—*maadígko* [*maadígko*]: I pursue the
enemy. See: drive; follow.
- pus** *tjénəm*
- push** *itolúdko*—*intolúdko*—*maitólud*—*mangitólud*
ídugúshko [*ítsokóshko*]—*indugúshko*—*maidúgush*
itognógko—*intognógko*—*maitógnog* I push against, cause
to bump against
ilutágko—*inlutágko*—*mailíttag* I push into the mud

- put** *ipuŭko—inputko—maŭpui—mangŭpui*
isaŭddko: 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; *pŕyek*; *ŭpayek—pinŕyak—mapŕyan*: (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 *sibfŕtek*, 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]; *mashangŕyenak*: I do quickly,
 busily, suddenly [L. 46]
kamŭek 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
ikŕkŕnŕngko—inkŕkŕnŕngko—maikŕkŕnŕg 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/tkōu nan ōtjan*
- rains, it** *inētjan* [*inōtjan*]*—ninētjan*; *adinētjan*: it will rain;
 (also: *ya inētjan*, Preter. *ya ninētjan*) See: stop.
intsikīsh: it rains very hard; it rains in torrents.
- rainbow** *fəngākan*; (Alab: *bulalāka*).
- rainhat** man's: *sēgfi*. See *Tjumīgyay* with his rainhat: J. LXXX.
- rainprotector** woman's: *tōgüy* [*tōgwi*]
- rainy season** *kasīp* [*kisīp*]
- raise** *egwātek* (lift); *takāngek*; raise, lift a fishtrap: *fengāek*.
patongtjūek: I raise high up.
tsuksukānak: I raise animals, especially pigs. See: feed
- rap** *kogkōkek—kinogkōgko—makōgkok—mangōgkok*: I rap,
 knock upon.
- rat** *ōtot*; (but: *otōt*: breaking wind)
- rattan** *wūe*; *fanānga* (red); *gōnig* (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.
linéfek—lininébkko—maléneb—minléneb I reach (said of water, rising and reaching places)
 Person.: *luménebak—linménebak*
- read** *fasáek—finásak—mafása—mamása*. Person.: *infásáak* [*infásák*] (loanword)
- ready** *naámko* (accomplish: *amkóek*); *naféásh* (finish: *fæáshek*).
ayéed man! get ready! [*ayed!*]
imangmángko; isasakának I make ready (prepare);
kikáðak: I make ready (a meal, work etc.)
- real** *tit/twa* (true)
- reap** *anéek*; 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* [*patjáńgek*]—*inpáđangko*—*maipáđang*—*mangipáđang*: I receive as my guest; also: I receive a letter, a present etc., I take by the hand
- recognize** *kěkkek* (know); Tucucan: *kotókek*
- red** *inkflad*; I dye red: *pakiládek*—*inpakiláđko*—*mapakflad.*; *kumálang* getting red hot.
- reed** *tánæb* (any hollow stalks)
- refuse** *adfek* (deny)
- rejoice** *inlaléyadak* (glad)
- relate** *ogokúđjek*; Person.: *inogókudak*—*ninogókudak*
- relatives** *pangáfang* (in the same house); *sinpáńgăpđ* of the same ancestors.
- release** *ipögáńak*—*inpögáńak*—*maipögáńan* (let loose an animal caught)
- rely** *abfolútek* (believe)
- remain** *intedéek*—*nintedéek* [*intötóök*]
sámidak: I am left, I remain behind and wait
- remember** *sesémkek*—*sesinmékko*—*másmek*—*máńmek*.
Person.: *insésémekak*—*ninsésémekak*
imátonak — *inmátonak* — *maimatónan* — *mangimáton*: I remember by a mark, I recognize by a sign. See: mark.
- remedy** *bókes* (medicine); *áakash* (Iloc.)
- remind** *pasesémkek* — *inpashmékko* — *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.
sumasákkebák—sinmasákkebák: 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** *falísak*. See: avenge.
- reward, I** *tangtjának—tinangtjának—matangtjánan—mandngtjan*
- reward** *tángtjan [tángtsan]* wages, pay.

- rib** *tádlang*
- rice** *pálay*: unthreshed rice; ears and stalks (which is also the "currency" in trade among the Igorot; see: "handful.")
pákiy: rice threshed; *itá*: a kernel, grain of rice
fínáyǎ [*fínáyæ*]: shelled or pounded grains;
táib, or: *kíki*: shells of the grain; *ópek* chaff
móting: pounded rice; ricemeal
mákan: "eatible" (Root: *kan*), boiled rice;
inlilis: roasted rice.
patjék: seedling, young shoot [*patsóg*]
tjákmí: ricestalk; *líi*; *sinlíi* ear, head;
fóok ("hair") beard *fóokan*: bearded rice
 Varieties: *tsayákit* [*tjayákit*]; *kumíki*; *típa*; *kásang*;
tápéng; *püyápüy*.
 See: field; harvest; granary; plant; irrigate; food; pound;
 seasons.
- "rice-bird"** *tílin*. (*kálib*: an implement like a broom, used to strike and catch the *tílin*). See: scarecrow
- rich** *gadsángyen* [*katjángyén*]; *ingadsángyenak*: I am rich;
gumadsángyenak: I am getting rich;
pagadsángyenek: I make rich.
- ride** *inkafáyoak*—*ninkafáyoak*. *kafáyo* (Sp.): horse;
insákayak—*ninsákayak* (Iloc.) I ride horseback, or in a vehicle, I drive.
- ridiculous** *kaáángo*. *otyógak* I ridicule.
- right, correct** *sía*; *sía sa!* *káwís sa!* (good); *sía tjí!* *sía man pay!* this is right, correct; "all right!" (Or: *tit/twa sa*: this is true)
ayké sía sa ay? is this right? am I right?
sía ma adjí sa! [pronounce: *síamaádjísa!*] this is the right thing, the right kind; "this is all right" (pointing to an object that a person handed to another).
- right side** *áwan* [*áoan*; *áwan*] to the right: *is áwanán*

- righteous,
honest *nimănman*; *nimănman ay lalăki*: a righteous, upright,
honest man
- rim (of pots) *sagăban*
- ring *sŋngsing*; (earring and fingerring; a loanword)
- ripe *nalôm*; *năom*; unripe: *igay kăom*; *maômek*: I cause
to ripen, make ripe.
- rise *fumălaak*—*finmălaak* (come out); *fumăla nan âkyu* the
sun is rising. *faldan si âkyu*: sunrise.
patongtjăek I cause to rise, I lift high up
- river *wănga* [*uănga*, *əănga*]; “meeting” of two rivers:
inăptan si tjênem; riverdam: *lŋged* [*lĕnged*]; ripples
in a river: *palăpo* (quick flowing water); *făyeng*: part
of a river flowing slowly; *pôshong*: a stagnant part;
(see: sea); clear river: *nalflengănan* (see: fish; *lfleng*).
muddy river: *nakŋfu*. small river, tributary, brook:
kĭnnax
- road *djălan*. Government road: *kălsa* (Sp. calza).
intô nan mă/yôi ad Fĕntok? where is the road (“direc-
tion”) to Bontoc?
ăla: the direct, straight road; *ălak*, my road. *ălak ya ad*
Samoki: “I go directly to Samoki.”
- roast *dasŋwek* [*dasŋuek*]—*dinăsiuk* [*dinăsiuek*]—*madăsiu*.
sangăkek—*sinanăgko*—*masăngak*—*manăngak* I roast,
dry, pop; *tsaxwĭshek*—*tsinaxwĭshko*—*matsăxwĭsh* I roast
meat on the spit; roasted meat: *tsinăxwĭs*.
(*tsaowĭshak*: I perform a ceremony, at which meat is
roasted). *kafăek*: I roast within the fire.
- rob *ogpătek* (pull away); Tucucan: *kolătjek*: I take away
by violence.

- rock** *báto* [*fáto*; *bátó*; *fató*]; rock in a mountain side, *tsípash*;
rocky place: *kótong*.
- roll** *alínek—inalíngko—maálin—mangálin*: I roll horizontally,
on the level ground (a stone, a log, a ball etc.)
kóóshék—kinoóshko—makóosh: I roll down, on an inclined
plane from a hill. Intransitive: *makóoshak—nakóoshak*:
“I fell and rolled down.”
tjapíkek—tjinapíngko—matjápik—manápig: I roll out, flat.
lonlónek—linonlóngko—malónlon—minlónlon I roll up
(tobacco leaves, blankets, paper)
- roof** *átep*; *tabfóngan*: top of the roof, ridge.
anglíb: “roof” or cover of the sleeping-chamber *angan*;
see: house.
aawítjan: place beneath the overhanging part of the
roof, outside the house.
- room** See: house; *ángan*: sleeping-chamber. *kwáto*; (Sp. cuarto,
a room in our houses). “Room” or loft on posts (“second
story”) in a house of the Igorot: *fálig*; *isfóy* [*is fáöy*]
room or place for something, space where a thing is kept:
indóyan [*intedéean*, place for staying];
ma/íd indóyan nan águb: there is no room for the trunk,
box.
- rooster** *kaawítan*
- root** *lamót*
- rope** *kágod*; I tie with a rope: *kagódek—kinagódko—*
makágod—mangágod. See: vine (used instead of ropes).
- rosin** *lífo*

- 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** *fangónek* (wake); *pakǎánek*: I rouse and drive out (drive)
pashóngtek: I rouse to anger (angry)
- rub** *kǐbkifak—kinǐbkifak—makǐbktǐfan—mangǐbkib.*
ikáttjak (Iloc.)
ikibkǐbko: I rub with an other thing
ilítjek—inilúdko—maflud (*nan awácko*): I rub my body, arm etc.
apáshek—inápushko—maápush: I rub iron: I rub wood; with a rough leaf, called *ápush*
- rule, I** *inápoak—ninápoak*: I am “*ápo*,” master, lord, employer, commander.
- rump** *úfid*; *kolángad* or: *fulángag*, thigh, podex.
(*kolángad*: 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—linmáayak: I run away, flee;
palayáayek: I let run away, out;
intágtakak is tǐfla: I run out (to the court, out of the house)
tæmóliak ay intágtak: I run back (I return running)
læmfǐfas: it runs over (water etc.)

run	<i>lumfūtak ay intāgtak</i> : I run through (I pass through running) <i>adikōēk; apayāwēk</i> (pursue); <i>umapāyawak</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>inaāmūdak—nināāmūdak</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 : *ináśtínák—nináśtínak*
- same, the** *nan kǎǎgna* (like); *síya tsǎdlo*: the very same thing.
- sand** *éǎfud* [*óbud*]
- satiated** *nǎbshug*. I satiate: *fushákek—finshúgko—mǎbshug*;
migsǎnak: I have eaten my fill.
- save** *tobókek—tinobógko—matóbog—manóbog*: I spare, economize. Or: *íǎgtok*: I keep.
- saw** *lakátji* (Iloc.);
- saw, I** *lakatǎjek—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** *sǎpsip* (bark)
- scar** I cause a scar: *kiplǎkak—kiniplǎkak—makiplǎkan—mangǎplag*; a scar: *kǎplak*.
a scar from a boil: *nǎyǎman*
- scare, I** *paögiǎdek—inpaögiǎdko—mapaǎgiad* [*maipǎǎgiad*]*—mangipaǎgiad*: I cause to fear.
patayǎwewek—inpatayǎweweko—maipatáyawæ: I scare birds, “make fly;” *pakaǎnek*: drive away; *tjokǎngæk*: I scare birds by drumming on a piece of bamboo: *tjǎkang*, the sticks being moved by the current of the river.

- scarecrow** *kflazə*, made of rattan, resembling a bird with outspread wings, suspended on the rod: *pătjek*.
fakĕd: a bambootube, struck now and then by wood moved by the river; *tsókang*: a scarecrow, sticks beating bamboo, moved by the river.
- school** *iskuĕla* (Sp. escuela); schoolhouse: *kaĕskuĕlĕan*
- scissors** *kăndib* (Iloc.)
- scold** *iyăngyăngak*; *inpayăngyangak*.
- scrape** *ka/ĕsak—kina/ĕsak—maka/ĕsan*: I scrape smooth
kokĕshĕk—kinokĕshko—makĕkosh: I scrape off
kitkĭtjak: I scrape off the skin of potatoes etc.
- scratch** *kokĕak—kinokĕak—makokĕan—mangĕko*: I scratch with the nails
kabfĭtak — kinabfĭtak — makabfĭtan — mangĕbfud: I scratch (said of a dog or cat etc.)
- screw** *tĕlek*; (Iloc.: *kolĕkol*)
- sea** *pĕshong* [*pĕsong*]; *pĕshong* means also a part of the river without current, a stagnant part.
tĕyak; *katĕyak*: sea; (Loanword)
- search** *anĕpek—inanĕpko—maĕnap* [*măĕnab*]—*mangĕnap* [*mangĕnab*]
- seasons** *innĕnna*: begins middle of February; “*is nan innĕnna mafĕashtja ay insĕma*.” in the “*innanna*” they finish working in the field, i. e. digging, irrigating, planting, weeding, clearing the ground; time of rest.
insĕmaak I work in the field, transplanting;

- seasons** *lātab*: begins in the first days of May; “*is nan lātab ilabōtja ay ināni*.” in the *lātab* they begin reaping rice
tsōok: begins about June 1st; “*is nan tsōok kināwwan si āni*.” in the *tsōok* (is) the middle of harvesting. [*tjōok*]
l̄pash: begins about July 1st; “*is nan l̄pash māngkay nan āni*.” in the *l̄pash* “there is no more” harvesting.
fal̄ling: begins middle of July; “*is nan fal̄ling, paymō tal̄ling, itan̄mtsa nan āngöy*.” in the *fal̄ling* or *tal̄ling* they set the camote-vines in the ground.
sākammā: begins about September 4th.; “*is nan sākammā sakammātja 'sh nan p̄āy/yō*.” in the *sākammā* they “clear and weed” the ricefields (and turn the soil).
patsōk [*padjēk*]: begins middle of November; “*is nan patsōk patsōktja, ya t̄mōfo nan patsōk. ip̄ōn nan fafafāyi nan patsōk is nan sām̄mā. kaykāyentja nan lūta is nan kāykay*.” in the *patsok* they “plant seedlings” and the seedlings grow. The women put (*ip̄ōn*, for: *ipūn*; with genitive -*n*) the seedling into the cleared and weeded soil. They turn the soil with the pole called “*kaykay*.”
The periods from *innānna* to *fal̄ling* have the collective name *tjākōn*; the periods from *fal̄ling* to *innānna* are the season *kas̄p* [*kis̄p*].
- seat** *tuktjēan*
- second** *mamidūa* [*mamiddjūa*]; *maygadūa. mēsned* (Iloc.)
- secretly** “*is ad̄l kāktek*.” “for no knowledge,” lest anyone know;
ishūdko: I conceal, keep secret.
- section** *āmas*.
- section “ato”** section of a town, a “ward:” *āto*; originally the name of the group of “public buildings:” *fāwi* and *pabafēngan*, but extended later to signify the section of the town.
See: Appendix to the Grammar: names of the *ato* in Bontoc. See: buildings.
pangāto: the people belonging to the same *ato*;
sinpāngatō: all men of an *ato* taken as a whole.

- see** *ilǎek—inflak—mǎtla—mangtla.*
iilǎek [iflak]: I observe, look carefully, spy, watch.
umtlaak—inmtlaak: I look out for; I see to find. See: peep
- seed** *šshek [šssek];* seed of orange, lemon: *fūa.* red seed, used as ornament: *fatǎka;* white seed: *atlǎküy;* semen virile: *kisǎd;* seed beds: *kapatsǎgan*
- seedling** *padjǎk [patsǎk, 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/ǎn tsǎdlo:* myself
- sell** *ilǎgok—inlǎgok—mailǎgo—mangilǎgo.*
 Person.: *umilagǎak; inilagǎak*
- send** *špaǎtiko [špaowitko]—inšpaǎtiko—mašpaǎid—mangšpaǎid:* 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.
paltek—inpǎlik—maipǎli—mangipǎli: I send back, order to return.
pataǎtek 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** *lǎngag:* 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.
patĕktjĕk—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—tinōđdko—matōđod—manōđod*: I erect, place vertically. See: stand
- settle** *umfliak—inmfliak*: I settle, live at a place.
makifliak—nakifliak: I settle, live with others, in company, among a tribe
- seven** *pītōđ*; the 7th: *mangapītōđ*; *maygapītōđ*.
- seventy** *pītōn pō'o*; the 70th: *mangapitō'y pō'o*
- several** [137] *wōđāy.....ay*: there are (several).....who...
akĕt ay.. "a few." *nakafĕs ay...*: several. *nan tāpĕn nan tākĕ*: several people, some people. *kĕkkek nan tāpĕn ay iFĕntok*: I know several persons at Bontoc ("Bontocmen"), a part of the Bontocmen.
- sew** *tsimĕdek—tsinimĕtko—matsĕmid—manĕmid*.
Person.: *intsĕmidak*. *patsimĕtko*: I order to sew
- shade** *mapǎpǎingan*: a shady place. *inpǎingak—ninpǎingak*: I am in the shade; "*inpǎingka tay ātong nan ākyu*: go into the shade, because the sun is hot"

- shadow** *alínðé*
- shake** *ikíwæðgko* [*ikíwæðgko*]—*inkíwæðgko* [*inkíwæðgko*]—*maikíwæ* [*maikíwæ*]: I shake (a box, a bottle etc.)
See: *kiwúek*, I move.
tatákek—*tinatágko*—*matátag*—*manátag*: I shake intentionally.
kitjúek—*kinítjuk*—*makítju*—*mangítju*: I shake by touching, as a balancing stick, I shake someone by seizing his arm.
inwágwügak: I shake my head.
- shallow** *adáböu*; *adáböu nan tjénæm*: the water is shallow;
kétjangan a shallow place in a river, passable on foot
- shame** *áshé* [*ásö*]; *kääáse!* it is a shame! (expression of pity and anger)
áshém: "shame on you!"
paðshek: I expose, put to shame; Person.: *umipaðsiak*: I put to shame
- shape, I** *shayúkek*—*shinayúgko*—*masháyug*—*mandáyug*: I shape, form pots.
- share** *tjéwa*: one-half as a share; *ámas*: part; *tóngo*: share in work to be done, task; *wádwad*: a share, portion of meat; *ikaktjéngko*: I give a share, a part. See: give.
- sharp** *napáldpalíd*. *atátátjím*. *təmatjím*: it is sharp (of blades)
- sharpen** *palítjek*—*pinalítko*—*mapálid*—*mamálid*. (a knife, ax)
sangyúak—*sinangyúak*—*masangyúan*—*manángyu*: I sharpen to a point.
- shavings, chips** *sápsap*; I cut off chips: *sápsapak*.

- she** *stya 'y fafáyi; sttödi ay fafáyi*
- sheath** *fá/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 "*ángan*" (sleeping-box), on one side of the passage.
lfeng: small shelves under the roof.
- shell, I** *tpagpágo — inpagpágo — maipápag — mangipápag*: I shell rice, beans etc. by pounding, threshing;
Person.: *inpápagak*; see: "pound," as ceremony.
- shell** *dfkam, dikángan*: a large flat shell, mother of pearl, worn sometimes by men on their breechcloth as an ornament.
kötí: a small spiral shell, found near the river;
ókid; sǒpsop: shell of snail.
kolángad si ópud: the "hindpart" of certain shells with which the string holding the knife "*kampíla*" is decorated.
- shelter** *lfang*: a big projecting stone in the wall of a sementera, protecting against rain; *abáfong*: a hut in the rice-field.
- shield** *kanfyab; kalásay*. (*kalásag* is Iloc.) M. Sch. V, 10, 11, 12. J. XCVI, XCVII.
Parts: *sakíngæ*: the three protruding ends on the upper part
longálong si kanfyab: the center, navel of the shield
fakólong or: *lápad si kanfyab*: the rattan ties across the shield, giving the shield more endurance
sakéngyad: the semicircular cut at the lower end, fitting a man's neck; thus he is pressed to the ground while being beheaded.
tongálon: the hole for the hand, which holds the shield by the *pangignánan*: the handle. See: ward off.

- shine** *inlǎnglangak*.—*ninlǎnglangak*; *sumliak* [*somliak*]—*sinmliak*. *sumli 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** *fádo* [*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.?)
bandoldyak: I shoot with bow and arrow. (Not practiced by the Igorot, who despise the use of bow and arrow.)
- shore** *flid*; *nan flid nan pǒshong*: seashore. *ítjakak*—*inftjakak*—*maftjaka*—*mangftjaka*: 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** *kangkǎngsa*
- 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** *tɔdjuk—inɔdjuk—maɔdju—mangɔdju; ipɔdjuk [ipɔtsok]—inɔpɔdjuk—mɔipɔdju—mangipɔdju.* See: advise, teach.
ipɔɔflak—inɔpaɔflak—maipɔaɔfla—mangipɔaɔfla. "I cause to see;"
inɔpaɔlaak I show myself.
- shower** *intsikɔsh:* it showers. See: rain.
- shrike** *tɔɔla; alɔmi:* "a bird coming from the north, "Loko," into Igorotland; after some time it becomes *tɔɔla*, and chases away the ricebirds, *tɔlin.*"
- shroud** *loshɔɔdsan:* man's burial shroud; the same, but with red and yellow threads: *inɔmis.* For women: *kɔɔin,* and *lɔmma,* a short jacket.
- shut** *tɔngɔfak; ɔnfak; itangɔɔbko* (close); *kimɔtek* (close the eyes); *amɔmek* (close the mouth)
- sick** *ɔnsakɔt.* *insakɔkitak—ninsakɔkitak:* I am sick; *insakɔt:* hurt, aching, wounded;
insakɔt nan tɔjapɔngko: my foot is hurt, wounded, aches.
- sickness** *sakɔt; nɔy/ɔ; pɔɔdɔg* (pain); *iyɔɔwek [ɔyɔɔwek]:* I cause sickness (said of the ghost of a deceased, of an *anɔto* causing sickness)
- side** *apɔɔdna'sna:* this side; *apɔɔdna's sa:* that side, the other side;
is nan tɔjapɔtko: at my side. *digɔtɔjan:* mountain side
tɔsig(na), fɔtɔ(na): (its) outside, of a pot, jar, box.
(*fɔtɔ:* belly) *is ɔngɔna:* at, to the other side.
intsitsipatɔko: we are sitting side by side
- sieve** *akɔɔag; akɔɔkek:* I use a sieve, I sift.
- silent, I am** *kumɔnekak [kumɔnegak]—kinmɔnekak.* *kumikɔnekak:* I keep silent, continue to be silent. *kɔneg [kɔneg]* silent.

- silent, I am** *ikīnēgko*: I keep as a secret; Intens. and Durative: *ikfkinēgko* [*ikökönēgko*]. *kinēgka!* keep silent! “*kāgawls 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.
mamalākayak: I sing *falākay*, a song after a head has been brought to the *āto* (see: councilhouse).
Also: *mangalākayak*.
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);
malālūgak—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** *tumuktjǎak—tinmuktjǎak*: I sit down on a chair, bench etc.
tumuktuktjǎak: I am seated;
bæmǎdongak—binmǎdongak: I sit, cower in Igórot fashion.
 (Also said of birds)
patæktjǎek: I make sit down, cause, order to sit, I set.
- six** *ínim* [*énem*; *énim*]; the 6th: *mangǎnim*; *maygǎnim*.
 One sixth of a pig: *kǎnim si fátug*
- sixty** *iním* [*éním*] *pǒ'o*. the 60th: *maygǎnim pǒ'o*.
- size** *kaantjǎna*: its height; *katsaktsakǎna*: its "bigness;"
kaasdǎkna: its shortness; *kafanǎgna*: its smallness.
- skin** *kǒbkob*: of man, pig, dog, chicken.
kǒtjil: of buffalo, cow, deer; leather. See: snake.
- skinny** *nafǎkod*: lean, emaciated
- skirt** *kǎdpas*: woman's cotton skirt, white and blue. Blanket:
pítay; made of *bǎkǒu si falǎtong*: fiber of beanstalks.
lǎfid: a short skirt (*lǎfid*: thread, twine)
- skull** *mǒking*. *tǒngan si ólo*: "bones of the head."
- sky** *tjǎya*; *is tjǎya*: skywards, high up, aloft, on high.
- slap, I** *tambǎkek—tinambǎgko—matǎmbag*: I strike with the flat hand
- slaughter** *padǒyek* (kill); *ukǎdjak* [*ukǎtsak*]: I cut an animal's neck, throat; (*lafǎkek*: I cut an animal's body, cut up)
- slander, I** *éngkǎliak is ngǎg*

- slay** *padóyek* (kill); with a spear: *falfékek*; *fakákek*: I cut off the neck with the ax, *pfnang* (Tucucan: *káman*). See: kill, strike, cut.
- sleep** *masúyepak* [*mashúyipak*]—*nasúyepak*.
pasúyepék: I make sleep, order to sleep.
fköyköyko: I lull, rock a child to sleep.
- sleeping chamber** *ángan*; *kasúyepan*: sleeping place; *flek*: sleeping-board.
 See: dormitory.
- sleepy** *métumflak* [*mitæmóak*; *mitæmóyak*] — *nétumflak*: I am sleepy.
(nafúgfüg nan tjàpángko: my foot has fallen asleep)
- slice, a** *potlóngna*; *wádwad*: a slice of meat, a portion
- slippery** *intjángöy* (smooth); I make slippery, smooth: *patjangólek* — *inpatjángék* — *maipatjángöy* — *mangipatjángöy*.
- slope** *digftjan* (hillside)
- slow** *alunáyek*; *alalunáyek* — *inalalunáyko*: I make slowly, do slowly [317];
alunáyek ay úmüy: I go slowly; *alalunáyim ay éngkälí!*
 speak more slowly! See: river.
- small** *fánig*; very small, smaller: *fanfanig* [*fanifanig*]; too small: *tsatsáma ay fánig*; Plural(?): *fánánig* and *fanabfánánig*.
- smallpox** *fěiltong* (Iloc.); pitted face: *kaláka* (Iloc.)
- smart** *káwís nan viték* (good as to the brain);
kawís nan ólo (head)

- smash** *fakáshek—finakáshko—mafádkash—mamádkash*: I throw hard, dash. (*fakáshek*: I break, ruin)
lupápek—linupágko—malápag—minlápag: I hammer, strike to pieces
- smell, I** *songsongek—sinongsongko—masongsong—manongsong*.
- smell, a** *songsong. ákæb*: stench; *inákæb*: it stinks. See: fragrant.
- smile, I** *inangángoak. inángöak is akít*: I laugh a little.
maángoak.
- smith** *fufámsha; fufumsháak*: I am a smith.
- smithy** *opöðpan; kaöpoðpan*. See: bellows; forge.
- smoke** *ashök [asák]*: *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** *intjángö [intjángöy]*; I make smooth: *patjangólek—inpatjángök—maipatjángö(y)*;
tsushtsúshek—tsinushtsúshko—matsúshsush;
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; kftan*; shell of a snail:
söpsop, ökid.
- snake** *æwüig*; skin: *köbkob*; the old skin: *lökshæn*; poison
tooth: *sáong*; poison: *kiwátay [kiwátsay]*.

- snare *sʔay*: for wild chicken; *sʔsim, lʔngen*: for birds; *fáwang, kokólong*: for wild cats.
- snatch *aláek* (take); *ogpátek* (take)
- sneeze, I *inakisʔak—ninakisʔak*; a sneeze: *akʔsi*.
- snow *tjulálu* (hailstones; "ice," "snow," unknown to the Igorot)
- so *sidé* (thus); *kandipán?* "is that so? is that the reason?"
- soak *opélek—inópek [inópek]—mangópyöy—maópyöy*.
- soap *safón* (Sp. jabón)
- socks *médiash* (Sp.)
- soft *lʔnyámʔs*; I make soft: *payámisek*.
matóntsán: soft ground, prepared for planting.
malʔyluy [malʔylöy]: soft meat, boiled too long.
- soil, I *tjitjingádek—tjinitjingádko—matjitjingud*: I make dirty.
Or: *patjingádek*.
- soil, earth *lúta*. muddy ground: *pʔtek*; 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*]; *ǎǎǎni*; *ǎǎnǎ 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** *ǎngkǎllak—nǎngkǎllak. ǎngkǎliak is Igǎlot:* I speak Igórot Language.
ǎkǎlik—ǎnkǎlik—maikǎli: I speak of.. I treat as topic
makitotǎyak—nakitotǎyak: I speak with others; I converse, talk. (*totǎyek:* I address, speak to)
(nan ayǎyam ǎngkǎll: a bird chirps, sings)
ǎkǎllǎk: 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.
fángkaø: no barbs; the blade of iron or hard bamboo.
 M. Sch. IV, 6, 7. J. CI. [but: *fángaø*: headbasket]
káyang: of elegant shape; long blade, two gracefully curved barbs; M. Sch. III, 6, 7, 8, 9. J. CI.
sinalawídan; *sinákad*; *tinalántan*: spears with many barbs.
 M. Sch. III, 1, 2, 3, 4, 5.
sípak: [*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** *káøwa*; *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: *aníto*, 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. *lŋman*: 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** *asŋwŋwa*. The husband calls his wife, and the wife her husband: *asŋwŋwak* [*asŋwak*; *asŋoak*], “my spouse.”
- spread, I** *itsablŋgko — intsablŋgko — maitŋsŋblag — 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*; *infobfobǒ nan ǐb/ib*: the spring bubbles; *inlulǎag*: it boils, it is a hot spring.
- sprinkle** *iwakirwǎgko—inwakiwǎgko—mirwǎkizwag—mangirwǎkizwag*
- sprout forth** *lumoshkǒdak—linmoshkǒdak*: break through the ground. See: grow
tumǒfoak: sprout, grow leaflets.
- spur of cock** *pakǎngi*
- squat** *bumǎtongak* (sit)
- squeeze, I** *ipǎtek*; *tǎmmek*; *itagmǎtko* (press). *ipǎkodko*: I hold tight
- stab** *yogyǒgak—yinogyǒgak—mayogyǒgan—mangyǒgyog*.
fadyǒgak—finadyǒgak—mafadyǒgan—mamǎdyog: I kill by stabbing
- staff** *fastǎn* (Sp. baston) walking stick; *lǒlo*: stick; *sǒkod*: shaft of spear, used as staff.
- stair** *tǎytey* [*tǒytǒy*] See: ladder.
- stallion** *kafǎyo ay lalǎki*
- stammer** *matǒliak—natǒliak*. *matǒli 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** *təkĭĭfi*; *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** *inteděĕak* (remain); *makăyadak*: I am left behind, alone, I stay
intedeteděĕak: I stay a long while.
makiĭliak: I stay in a town among a tribe. [300]
pateděĕek: I make stay, I order to stay
- steal** *akôăwek* [*akôăĕek*]—*inakôăko*—*maăkôău*—*mangăkôău*. Person.: *mangăkôăuak*—*nanăkôăuak*. [*mangăchuak*: *ch* guttural as in Ger. nach.]

- steam** *alingāsya*: fog, mist.
- steel** *gulŷya* [*golŷya*]; *pāsliṗ* (Iloc.)
- stem** *ēteng*
- step, I** *katŷnak* [*katōnak*; *gadōnak*]*—kinatŷnak—makatŷnan*: I tread upon
Person.: *inkātŷnak—ninkātŷnak*; a step: *yākang*.
- stepfather** *nan kāsŷk ināma, nan kasŷm ināma, nan kasŷna ināma*: my, your, his stepfather; *nan kāsŷk inŷna*: my stepmother, *nan kasŷn inŷna* the stepmother. *amādek, inādek*: I have as stepfather, stepmother (or as a guardian)
- sternum** *palāgpag*; lower end of sternum: *loslōsid*
- stick, I** *ipāttoyko—inpāttoyko—maṗpāttoy—mangipāttoy*: 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** *tjitjŷtja* (yet) [314]; *tsāan pay*: not yet. See: silent, quiet.
- sting** *singtek—siningētko—masŷnget*: sting, of an insect.
Person.: *sumŷngetak—sinmŷngetak*.
- stingy** *kolŷdan*; *kipŷdan*; *na/ŷmud*.
- stinking** *inākæb*; *ninākæb*

- stir** *ikʹsuak—inkʹsuak—maikʹsua—mangikʹsua*: I stir with a spoon. See: move
kifʹæk: I stir up water, make it muddy.
- stomach** *fǽang*; sickness of stomach: *fǽshag*; I have eaten my fill and suffer: *mǎngitak*
- stone** *batǽ*; [*bǽtǽ*; *fatǽ*; accent usually on the ultima].
palʹtjan [*balʹdan*] or: *ǽsaan*: whetstone.
- stop** *isʹdko—insʹdko—maʹsid—mangʹsid*. Or:
patkʹlek—inpǽtkök—maipǽtkö [*maipǽtköy*];
Person.: *tumgǽyak* [*tomgǽak*; *tomkǽak*]*—tinumgǽyak*: I stop, cease from; I stop on my way;
tǽmgǽyak ay tǽmǎktjik: I remain standing, halt.
tumgǽyka! stop! (Or: *adǽ sa!* stop! this is enough!)
pǽkǽtak: I stop a leak, with a stopper: *sǽwat*
ikʹwæk: I stop rain (said of Lumawig only!)
nan Lumǽwig ikʹwǽna nan ǽtjan: God stops the rain.
naʹkyu: stopped, i. e.: the rain has ceased: *naʹkyu nan ǽtjan*. [*naʹiköu*]
maisalǽak—naisalǽak: I stop floating, swimming.
- storm** *tjǽkʹm* (wind); *lǽmlim* (strong storm)
- story, tale** *ǽkǽd*; *ogǽkǽd*. [*okǽkǽd*]. *ogokǽtjek—inogokǽdko—maogǽkǽd—mangogǽkǽd*: I relate a story
Person.: *inogǽkǽdak—ninogǽkǽdak*. *nan ninogǽkǽd* [*ninǽkǽd*]: the narrator.
- stout** *alalǽmesh* (corpulent)
- straight** *inlilʹdeg*; *intetǽnga*: straight through the centre.
tetǽngek: I pass straight through the centre. See: directly
- straighten, I** *ǽnlʹttek—nǽnlʹttek—mǽltek—mǽnlʹtken* (and: *ilʹttek*): I make straight.
uyǽtjek—inuyǽdko—maʹyad [*maʹǽyad*] I straighten, erect, unroll, set aright, make prosperous, stretch out (my bent leg).

- straight-forward** *intsawtsáwwish; intsawtsáwwish nan kalín nan iFéintok*: 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; manglíli*: "one who sojourns in a town."
- strangle** *apénggek—inápengko—maápeng—mangápeng*. See: choke.
- straw** *káílun [kěílun]; éílud*: 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.;
ilítkek (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.
kogkókek: 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.
kénan 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* — *sinḗaḗko* — *máshpag*: I strike off (as bullets strike off branches from trees).
fayékek [*faíkek*] *nan mōnok*: I strike a chicken, kill by striking (whip).
téktekek: I strike, hammer the iron; I crush by striking;
 See: forge.
luḗakek: I strike, hammer into small pieces (a stone etc.)
ipaltíngko: I strike fire, sparks from flint. See: firemachine.
itognōgko: I strike against (knock);
 Intrans.: *ma/itōgnogak*.
- string** *láfíd*; *láfítjek*: I make a string; *fálæd*: strong string, wire
- stroke** *okokáyek* — *inokokáyo* — *maokókay* — *mangokókay* (pass with the hand over fur, over a sick limb etc.)
- strong** *fíkás*; *abafíkás*; (healthy, muscular), *mafifíkás* stronger;
fumíkásak: I am getting strong, I recover.
kumōdsōak: I gain strength, grow strong.
alaláéd: strong (of a thing) as wood, rope.
infifíkás ay éntsūno: strong for working.
- stump of tree** *tōnged*
- subside** *mádstjok nan tjénum*: the waters subside (after the great flood); they evaporate.
- such** *kǎg tōnǎ* (like this); *kǎg nannáy*. *tsatsáma nan angnéntja kǎg nannáy*: they do too many such things.
- suffices, it** *áalána*, Preter. *ináalána*. Or: *æmánäi*, Preter.: *inmánäi*.
kúmtjeng: there is sufficient (for all present). See: enough.
- suffocate** *maápengak*. See: strangle.
- sugar** *índi*: Igor.; *tínfa*; [*dínba*] [loanword; Iloc.: *asókal*];

- sugarcane** *ónash; ásed:* juice of sugarcane.
- sugarpress** *faltwis [faltwish].* See: mill.
- summit** *toktókon nan fflig:* the top of the mountain [*toftógo*]
- sun** *ákyu [áchu; ch guttural]; mangákyu:* the sun is shining.
nangákyu: the sun was shining; or: *sumlí nan ákyu.*
minkáwa nan ákyu: the sun "is in the middle;" it is noon.
maakyán: a sunny place.
- Sunday** *Domíngo [Djomíngko]; téngaw:* 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** *márgan* (meal, eating).
- support** *fadjángak* (help)
- suppose that** *mosháya [452];* I suppose: *nimnímkó.*
- sure** *tit/twa.*
- surface** *óshon [éshæn]:* top of. *is nan éshæn nan líta:* on the ground; but: *is nan katjénum:* on the surface of the water.
- surprise, I** *pangögédék—inpangögédékó—mapangögéd.*
mapangögédák [mapangégédák]: 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; *malífwisan*: surroundings, the place around
likófek—linikóbbko—malífkob—minlífkob: I surround, shut in, press.
- swallow, I** *ogmónek—inogmóngko—maógmón—mangógmón*.
- 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.
mafótétak: 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 úmüy is... I swim to... (a place)
(*intabáfugak*: I float)
- swine** *fútug*. See: hog, pig.

T

- tail** *tpush* [*tpus*]; *tpay* (short tail; also: tassel or fringe);
katved tailfeather
- take** *aldek*—*inalak*—*madla*—*mangala*: I take, get, obtain,
receive, take a thing with me, seize, grasp, catch (fish) etc.
Person.; *umallak* [*umallak*]—*inmalak*: I am going to
take
- take, accept** *tsawwadek* (accept)
- take away** *kadnek*—*kinaangko*—*makdan*—*mangdan*.
atonek; *kalkalek*, (remove)
fanshek — *finaneshko* — *mabfanesh* — *mamanesk*: I take
from one what he brings to me; take, accept from the hand,
okadek—*inokadko*—*madkad*—*mangokad*: I take as booty,
by force, I plunder
itsakak—*intsakak*—*maitakak*: I take away and into the
“ato” (Song dialect)
idangko; *igadangko* (carry): I take to a place; I lead off
yö/öyko [*yöyko*; *yö/öko*]—*inyöyko* [*inyöyko*; *inyö/öko*]
—*ma/yöy*—*mangyöy*: I take to an other place
Person.: *inyöyko*—*ninyöyko*
- take back** *isakongko*; *itolik* (return)
- take down** from under the roof, from a tree, a peg: *pabanadjek*—
inpabanadko — *mapabanad* — *mangipabanad*; *ibanatko*;
(Cf. *pumanadak* I come down.)
- take by force** *ogpatek*; *kolatjek* (pull, rob); *okadek* (take as booty)

- take home** *isđak* (bring home); Person.: *umisđak*
- take into** *pasłkpek* (carry into); *iskěpkō* (lead into a house);
idđngko: I take, carry to a place;
- take off** hat, breechcloth, coat: *kăđnek* (take away)
filădjek (untie); *lafōshak*: I undress
- take out** of a box, vessel: *pafalđek—inpafălak—mapafăla*
[*mapafăda*]*—mangipafăla*. (Cf. *fumălaak*, I go out)
ifălaak: I take out for somebody
- take a road** *łguak* (follow): *łguak nan djălan*.
- take together** *amđngek* (assemble)
- take up** *egwătek, suwătek, isiblěyko, sa/ōfek, lekuđfek*: (lift)
pitjđdek (pick up from the ground)
- take with** I take as companion or I conduct: *ifuěgko—infuěgko—*
maifűeg [*mifueg*]*—mangifűeg*; or: *alđek ay mangifűeg*;
(I take money with me: *alđek nan bilăkko*)
iskěpkō: take with me into the house.
itakěngko: I take with me an object: *itakěntăko nan*
kalasaytăko: we take our shields with us.
- tale** *ōkœd, ogōkœd* [*okōkœd*]
- talk** *ėngkalikăliak—nėngkalikăliak. makitotđtyak* [*mikitotđtyak*]
—nakitotđtyak: I converse with others. (in Dual and
Plural only)
matotđtyak—natotđtyak: I tell a long story; talk long.
“*ma/đd đngsan is kalłkali*.” without much talking! (do
not talk so much!)
“*ngăg nan totđyėnyě?*” “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/mō*; tame, domesticated buffalo: *nǎang*;
I tame: *paamōek—inpaámok—maipáámo—mangipaámo*.
- 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—manáklag I tattoo
the breast.
- tattoo** *fátek [fáteg]* collect. name; *tjáklag*: tattoo on breast.
- tattooer** *fúmafátek*
- taxes** *fáys* (Iloc.)
- taxcollector** *ifáysan. [ifuwásan]*
- tea** *tja [tsa]* (loanword)
- teach** *tokónék* (advise). *sulúak [sulúwak; sulúok]—sinulúak—*
masulúan—manúlu.
- teacher** *mástlo [mástlo; mistolo]* (Sp. maestro)
- tear, a** *líá; áka*; I weep: *inákaak*.

- tear, I *pikʃshək—pinikʃshko—mapʃkish—mamʃkish.*
biskʃʃək [piskʃʃək]—binʃskik—mabʃski—mamʃski;
biskibiskʃʃək I tear into small pieces.
sogbōdek—sinogbōdko—masōgbod—mamōgbod: I tear off
 a string
pinkāḍngko (from: *kaḍnek*, I take off: I tear off quickly
 [296])
 (“*pʃnkāḍngko nan kowēngmo!*” (menacing:) “I tear off
 your ears!”)
- tease *abafāḅgek—inabāfangko—maabāfang—mangabāfang.*
otyōgak—inotyōgak—maotyōgan—mangōtyog: I ridicule,
 deride.
- tell *kānak* (say); *ʃfaḍgko—infāḍgko—maifḍag—mangifḍag*
ibfafaḍgko: I tell it to many, to all, I announce
 (*totōyek:* I tell (address); *makitotōyak:* I converse)
inogokēḍak—ninogokēḍak: I tell a story, relate a tale.
itjūkek [otjōkek]—intjūkek—maḥtjug [maḥtjuk]: I tell,
 give an order, command, instruct.
 (Also: *ʃbfakak*, I ask, is used for: I tell)
- temper, I *idniʃpko—inidniʃpko—maḥdnib—mangḥdnib:* I temper iron.
- tempest *lʃnlim* (storm), *intsikʃsh* (rain, showers), *tjulālu* (hail),
kʃtjo (thunder), *yāpyap* (lightning) etc.
- temples *ʃping*
- ten *pōlo* (I like I in: roll) [*pō'o*], *sinpō'o*;
 the 10th: *mangapō'o*, *māygapō'o*
- testicles *laglāgong*; scrotum: *ʃitli*; *ʃitlʃak:* I castrate.
- than *mo*
- thank, I expressed sometimes by: “*umātet*,” “it is well, I am glad,”
 a term of joyous approval. *umātet ta iyādim nannāy 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*]; *istjí* [*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; daída*]
- thick** *ásásedjíl* [*asasedjíl*] (*l* as in: roll)

- thicket** *fulǎlong; kafululǎngan.* (dense wood)
- thief** *ak^öǎwan; mangǎk^öu.*
- thigh** *ǎpo [ǎpo]; tǎpay [dǎpay, dǎbay];*
thigh near scrotum: *lǎpyak*
- thin** *ayayǎbid; thin, emaciated: nafǎkod; inyǎbit* it is thin
- thine** [IOI-III]
- thing** *kǎngnǎn [kǎngnun]* i. e. household-utensils, dishes, tools, etc.
- think** *nimnǎmek—ninimnǎmko—manǎmnim—minnǎmnim.*
Frequ. and intens.: *nǎmninǎmnǎmek.*
“*ma/lǎd nimnǎmmo:* you do not think at all; you have no sense.”
“*wodǎ is nan nimnǎmko:* you can imagine it; I need not tell you.” See: thought.
Sometimes *kǎnak*, I say, means: I think (like our: I should say).
ismǎkko—inismekko—ma/lǎmek—mangǎmek: I always think of, I always remember. (Cf. *sesǎmek*, I remember).
“I think” expressing uncertainty is rendered idiomatically by *nget*, and *ngin* [306; 342] and *awǎy nget:* perhaps.
- third** *mamit’lo; maygǎtlo [maygat’lǎ]; one third: kǎt’lǎ;*
kat’lǎn si fǎtuk: a third of a pig.
- thirst** *öǎöu [öǎöu]*
- thirsty** *naǎöǎöu [nao/öǎöu]* I am thirsty: *naǎ/öǎǎk*
- thirty** *tǎlǎn pǎ’o* the 30th: *mamit’lǎ’y pǎ’o*

this, these	<i>nanndy; na</i> [92-99]; <i>sítõnă; năn tõnă</i>
thorn	<i>sifít</i> [<i>sibít</i>]; <i>sifít si lăbfan</i> : thorn of orangetree; thornbush: <i>sibsífit</i>
those	See: that
thou	<i>síkə</i>
thought	<i>nímnim</i> : idea, intention, plan etc. “ <i>nan nimmnímko</i> : according to my judgment, as I believe; <i>nan nimmnímko kawís síya</i> : in my judgment he is good.”
thousand	<i>lífo; sin lífo; [líbo]</i>
thrash	<i>fayúek</i> (pound)
thread	<i>lúfid</i> [<i>lúbed</i>] (of fiber; beanstalks); <i>inlúfidak</i> : I twist, make threat (roll fiber on the knee: J. LXXXIII.)
three	<i>tólo</i> [<i>tóló; t'ló; tótlo</i>]
thrive	<i>ma/úyadak—na/úyadak</i> (grow straight; see: straighten, <i>uyátjek</i>)
throat	<i>alógoǒg</i>
throb	<i>inleklekuab nan vād</i> : the vein is throbbing. Or: <i>inyúpyup</i>
through	<i>lumfítak</i> (go, pass through); <i>lushkáwək</i> (pierce, bore, stab through) <i>legáwək — linegáwək — malegáwək</i> : I bore holes through wood.

- throw *fekáshék—finkáshko—mábkash—mámkash*: I smite, dash to pieces.
- throw across *paktjáńgek—inpaktjáńgko—maipáktjang—mangipáktjang*
- throw away *twasídko [ðɛwasídko; tyuasídko]—inwasídko—maiwásid—mangiwásid*
- throw back *pashakóngek—inpasháńgko—maipasháńgong—mangipasháńgong*
- throw beyond *pafasáńgek—inpafásangko—maipafásang—mangipafásang* (over a hedge, a fence)
- throw down *íbabak—inbabak—maibáńban—mangibáńban* (make fall)
See: drop.
isiptjáńgko—inisiptjáńgko—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—ninpadpadóyak: I practice throwing spears
- throw stones *faókék—finaókko—mafáog—mamáog*
- thumb *pangamáma*

- thunder** *kitjǒ; kǎlib [kǎlib]*. See: strike.
- thunders, it** *éngkǎlib [éngkǎlib]—néngkǎlib*
- thus** *kǎg tǒnǎ (like this); kǎg nannǎy; sidǎ; “ǎngnǎm sidǎ! fǎkam sidǎ! do it thus!”*
- thy, thine** [IOI-III]
- tickle** *tjakǎyek—tjinakǎyko—matjakǎy—manǎkǎy*
- tie** *falǎtjek—finalǎdko—mafǎlǎd—mamǎlǎd: I tie, fetter, “imprison”*
- tie with ropes** *kagǒdak—kinagǒdak—makagǒdan—mangǎgod*
- tie together** separate strings: *tǒǒpek—tinǒpko—matǒop—manǒop; or: tǎktjek—tinakǎtko—matǎket—manǎket fǎtkek—fintǎgko—mǎptek—mǎmtek*
- tie fast together** (bundles): *itakǎtko—intakǎtko—maitǎkǎd—mangitǎkǎd; (also: I tie an animal to a pole).*
- tight** *sǎmlǎd*
- till** *inkǎna is... ǎlik [447]*
- time** is expressed by the words: day, month, year etc. (Sometimes by: *tǎlon*, the region near a town, or “weather”) *malafǎ nan tǎlon: “the time became night.”*
kǎwǎd, place, is also used for extent of time, space.
the next time: *is kǎsǎn; is kǎsǎn ǎkyu: next day, an other time*

- time** *ma/id kaɛmatána ken sak/én*: I have no time.
ma/id kaɛmatána is umüyantáko: we have no time to go.
(kaɛmatána: 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 náy* (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); *maamǝngkáyǝ!* come together!
 (assemble). See [300]
infuégta (Dual), *infuegtáko* (Plur.): let us go together!
- toil** *tsúno*: work
- toil, I** *inlagfóak—ninlagfóak*: I work for wages.
- tomatoes** *kámádis* (loanword)
- to-morrow** *aswákas; iswákas*. See: day.

- tongs *síbid* [sébid]; *síbídek—sinibídko—masíbid*: I hold, take iron with the tongs, pinchers.
- tongue *djíla* [díla]; *ipadjílak*: I cause to lick, i. e. I feed a child.
- to-night *is mastjím si áwínin; 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 tjákámí*: 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* [inpídeg] *nan fobǎ*. molar: *wówö*. tusk, long tooth: *sáong*; small tooth (dog, boar etc.): *tangófu*.
- top *óshon* [ǎsǎn]; on its top: *is óshóna*.
tafóngan [tabfóngan]: top of house, of roof;
togtogó: top of head.
togtógon [toktókon] *si fílig*: top of mountain;
tǎngfóu: top of a low stonewall; see: councilhouse.
fǎnèng: top of a wall forming a terrace of ricefields
- torch,
firebrand *síl/lǎ*, made of *sǎèng*, pinewood, used instead of candles.
- touch, I *aponáshék—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 lǎta, is nan pǐtek*: on the ground, in the mud).
- trade, I** *ishækkǎdko* (barter); *sokǎdak* (change);
Person.: *sumǎkadak—sinmǎkadak*.
- trail** *djǎlan* (way)
- train** railroad train: *tǐlin* (from Sp. *tren*: [80];)
- tramway** *tǎlǎnfia; talǎbia* (Sp. *tranvia*)
- transform** *ngæmǎtjanak—nginmǎtjanak* (I transform myself, as in fables, tales)
- translate** *kǎnak is Igǎlot, is Melikǎno*: I say in Igórot, English.
- transplant** *insǎmaak—ninsǎmaak*
- trap** *obǎfüy*: fish trap; *ǎkat*: large fish trap, funnelshaped;
ǎtéb: rat trap; *sǐtjok*: 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 pǐtek ay nǎpshong*: I knead the watered soil by treading, stamping.

- treat well** *öðshdek* (care): I provide with food etc.
- treat ill** *umilaláyoshak*: I neglect; *anékek*: I annoy, trouble;
tsatsámaak: I treat beyond measure. See: too.
- tree** *káyæ* (pine tree); *fá dang*: tall pine tree; *tjápong*;
tsaláddöy: 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: *wágwüig*.
- tribe** *ipéikao* [*ipukáæ; ipókao; ifúkao*]
- tributary
brook** *kínnææ*
- trouble** *onónong*. I am troubled: *inonónongak—ninonónongak*.
- trouble, I** *onóngek—inonóngko—maónong—mangónong*;
Person.: *umónongak*;
anékek—inánnækak—maánæka. (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** *ḍgæb* (wooden box)
- trust, I** *abfolṭtek* (believe)
- truth** *katitiwāna*
- try, I** *ipḥngko—inipḥngko (inḥngko)—maṭpeng—mangṭpeng. patsḍshek—pinatsḍshko—mapḍtsasṭr* (Iloc.)
tḥbkek—tinḥḡgko—mḍṭfek—mḍṭfek: I try potatoes etc. while boiling, with a stick.
- tube** *fṭash* (for liquor); see: beverages, *fḍyash*; J. CXIV.
 short tube for meat: *lḥṭjin*; long tube: *tḍfong*
- turn, I** *likḍshek—linikḍshko—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—sinṭnik—masṭni—manṭni: I turn an object around, upside down; *masṭni*: upside down.
falṭnek—finalṭngko—mafḍlin—mamḍlin: I turn over (as the pages of books) Person.: *infḍlinak*: I turn to the other side, while resting on the ground, I roll from the right to the left side of my body.
inṭikḍetak—ninṭikḍetak; inṭalikḍetak: I make a turn in walking, change my direction, go to the left or right.
sumḍkongak: I turn completely, I come back on my path.
kæliwṭsek: I turn a wheel, a top etc.
- turtle** *pḍk/ong*
- tusk** *sḍong; sḍong si fṭtug*: tusk of boar; *sḍong si ḍsæ*: canine tooth of dog.

twelve	<i>sin p̄lo</i> [<i>p̄'o</i>] <i>ya 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>l̄ating</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>angāngal̄ūd</i> (<i>ay fl̄aen</i>): bad (to see)
ulcers	<i>lanḡngi</i>
umbrella	<i>t̄otsōng</i> ; <i>p̄āyong</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>lek̄w̄fek</i> (lift)

- under *is tsáŋ* [*tsáŋ*] [405; 408]
- understand *kékkék* (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—finadfátko—mafádfad—mamádfad*
filátjek—finilátko—mafílad—mamílad (the breechcloth,
headgear)
obfatjek—inobfatko—maóbfad—mangóbfad.
Person.: *umobfaták*
- until *inkána is... ólik..*; until morning: *is ikádna's fílbikat*
[403, 447]; *kíka'd alána*: 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 *lætléítak; ilætléítko*: I beseech, request.
- urinate *umisfóak—inmisfóak*. urinal: *ka/isfóan*;
Possess.: *isfóak*: I urinate upon.

- urine** *ʔsfo* [*ʔsibɔ*]
- us** *tjǎtta* (dual, inclus.); *tjǎtdko* (plur. inclus.); *tjǎkǎmʔ*
(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: *tsunɔek*, 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: *ʔkǎdko* (custom); *ʔkǎdko ay manǎlan*: I use
to walk; or: *umʔngsaak—inmʔngsaak*.
umʔngsaak ay manǎbla: I use to smoke.
ngǎg nan kotɔk tɔshǎ? “what is this good for?” of what
use is it? what does this mean?
ngǎg nan kotɔkmo ay mangǎɛb is nan ǎfong? what is the
use that you build a house?
ma/ʔd nongnɔngmo! you are of no use, worthless!
(*nongnɔnggek*: I care for)
- uvula** *ɔklong*. See: glutton.

V

vain, in	<i>ma/ɨd kotɔkna nan ɛntsɨnoam</i> : “there is no use of your working;” you work in vain
valley	<i>tjalɨlug</i>
value, price	<i>pɨtek; lɨgo</i>
vein	<i>ɔɔd [wɔd, uɔd]</i>
vendor	<i>inilɨgo</i>
venom	<i>kiwɔtay [kyuwɔtay; kiwɔtsay]</i>
vertebrae	<i>ɨnget si ttjig [ɨdsig]</i>
very	<i>tsatsɨma</i> . Expressed usually by Reduplication: [122-126]
vessel	See: jar, pot, glass, cup, bottle, gourd, tube, bowl, basket.
village	<i>tli</i>
vine	<i>ɨngö</i> : leaves and shoots of sweet potato (camote); <i>uɔka [wɔka]</i> : a liane, a vine “as strong as a rope.”
vinegar	<i>kɨlim</i>

visible	<i>ma/fla</i> ; indistinctly visible, dim: <i>măăđmas</i> .
visit	<i>ek flaén</i> : I go to see; <i>ilđek</i> (see).
voice	<i>kălŕ</i> : of man, of bird; <i>in/ngđek</i> : of buffalo; <i>ngŕngo</i> : of dog; <i>ing/ngđo</i> : of cat; <i>inlŕklik</i> : of horse; <i>enkŕo</i> : of crow.
vomit	<i>inŕtaak</i>
vulva	<i>tli</i> ; <i>wăđwad</i> (flesh); <i>sŕpid, lŕwid</i> : clitoris.

W

wade	<i>kumtjăngak</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>kŕtang</i>
waistcoat	<i>salfgo</i> (Sp. <i>Iloc.</i>); <i>đklang</i> . See: coat.
wait	<i>sădek</i> — <i>sinđdko</i> — <i>măsed</i> — <i>măned</i> : I wait for, await, expect. <i>sasădek</i> — <i>sisinđdko</i> : I wait anxiously, a long time. Person.: <i>sŕmidak</i> — <i>sinŕmidak</i> ; <i>susŕmidak</i> ; [<i>shoshŕmėdak</i>] <i>insđėdak</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); *mandǎlanak—nanǎlanak*: I walk on the road; *ilǎdek*: I walk at the borderline, frontier; Pers.: *umǎlidak* *umǎnodak*: I walk behind; durative: *umonǎnodak* *tetǎngek*: I walk through the center (of a town, region) *umǎliwǎlǎwisak — inmǎliwǎlǎwisak*: I walk "everywhere" around; also: *inlǎlǎwǎsak—ninlǎlǎwǎsak*. *ilǎwǎshak—linǎwǎshko—mǎlǎwish—minlǎwish*: transit.: I walk through, I pass a town, region; and: I surround, encircle. *mǎdmǎdǎnak—nǎdmǎdǎnak*: I take a short walk, walk a little. See: go.
- wall** *bǎlud*: 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: *tsǎlǎshtǎish*. A niche in this wall with a large stone as roof, where boys guarding the fields may find shelter: *lǎng*.
- wander** *mandǎlanak*; See: walk, go.
- want** *lǎytǎjek* (like)
- war** *fǎlǎgnit* [*fǎlǎknid*]; *namǎka*: headhunting. *mǎkǎfǎlognǎdak*: I go to war with my comrades. See: song (warsong).
- ward off** *pǎlakdiǎwek—inpǎlǎkdiǎko—mǎpǎlakdiǎ*: I ward off (a spear or stone thrown at me) with the shield.

- warm** *átong. inátongak*: I am warm; *unátongak*: I am getting warm; *anitjók* [*initjék*]—*inanítjok*—*maanítjo*: I warm, make warm; *umaátongak*: I remain warm; *paatóngek*: I make warm, I heat; *inanitjók* [*initjók*]: I warm myself at the *initjéan*, fireplace.
- warrior** *fumabfalógnid* [69]
- wart** *paládan*
- wash** *ímsek* [*ímshek*] — *inmísko* — *mámis* — *mangímis*: I wash face, hands; Person.: *ímisak*—*ínmískak*: I wash myself, bathe. (without “*áwak*,” body)
fulúak—*finulúak*—*mafulúan*—*mamúlu*: I wash my hands (*nan lámak*);
uáshak [*wáshak*]—*inuáshak*—*ma/uáshan*: I wash (parts of my body, wood, stone, dishes)
liklíkak—*liniklíkak*—*maliklíkan*: I wash my head (*nan ólok*)
tsă/ópak—*tsină/ópak*—*matsă/ópan*: I wash my eye (*nan mátak*)
saksákak—*sinaksákak*—*masaksákan*: I wash the privy parts (*ɔwadɔádko*)
labfák—*linabfák*—*malabfáan*: I wash cloth, a coat, shirt etc.
- wasp** *atínfayékan*
- watch clock** *líləsh* (Sp. reloj)
- watch, guard** *infólu*; *ináknal* (a guard in the rice plantation)
- watch, I** Possess.: *fólúek*; *aknálak*.
Person.: *infóluak*—*ninfóluak*. *inaknálak*—*ninaknálak*.
totokóngak—*tinotokóngak*—*matotokóngan*—*manotókong*: I watch (“a head, lest any dog get it”)
inóšhtjongak—*ninóšhtjongak*: I watch looking down

- watch** from above; (or: *umöðshtjongak*.)
iiläek: I watch, see close.
idiimko — *indiimko* — *maidiim* — *mangidiim*: I watch, observe (the enemy)
inliblibak: I keep awake watching during night
- water** *tjěnum* [*tjănnum*; *dănnum*; *děnom*]; *katjěnum*: a body of water, river, pond; Gewässer. *tjěnumak*: I water (irrigate); *manaktjűak*: I get water. See: pot.
- waterfall** *matoytőyok*; *tjűpash* (the rock over which, or out of which water flows)
- wave** *kaböngax si tjěnum*; current, ripples in a river: *palűpo*
- wax** *alid*; *lěngash*: black wax
- way** *djălan*; *kălsa* (highway, made by the government);
ăla: direction, as: “*ălak ya Alab*: my direct way is to Alab.”
is nan kadjălan: on the way (while walking)
intö nan mă/yöy id Fěntok? where is the way to Bontoc?
isělătko: I obstruct the way; *insělatak*: I stand in the way.
- we** *tjaŭta* (we two; you and I); *tjatăko* (we, inclus.);
tjăkămŭ (we, exclus.) [81-84]
- weak** *lupűyan*; *nasăkyu*: a small and weak man;
- wealthy** *gadsăngyen* [*katjăngyén*]. See: rich.
- weather** *lăwag*; *tălən*: the fields surrounding a town;
tălən: is used in some idioms for “weather” or “time”
- weave** *afđik* [*afđyek*; *abđik*; *ăbfök*]—*inafđik*—*maafđi*—*mangafđi*.
 Person.: *inăföyak*—*ninăföyak*. See: loom.

- wedding** *tsimno*: wedding feast; *finultas*: rich man's wedding feast
kakang: 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.
tsumnōak: I celebrate wedding, make a feast;
sāngfu: ceremony on the second day (eating a pig).
fushūg: rest day after wedding.
- wedge** *pāshek. pāshkek*: I split by a wedge (split)
- weed** *lalādkin; lūkam* (grass);
sakāmmaak—sinakāmmaak—masakammāan; lūkamak: I weed.
intjālosak—nintjālosak: I weed the wall of a rice terrace;
fbabak: I weed, clear the ground from trees, hedges; I throw over after cutting into it.
kafōtek—kinafōtko—makāfot—mangāfot: I tear out, pluck out grass, herbs.
- week** *domŋngko* (Sp. Domingo, Sunday)
- weep** *inākaak—ninākaak.*
- weigh** *liblāek* (Sp. libra)
- well** spring: *fb/ib*; small well: *fūdfud.*
- well** *is kāvŋs* [411]
- west** *lūmnekan si ākyu*: "sunset."
- wet, I** *ibfōik* [*fbfök*]*—Infök—mābö* [*māböy; māföy*]. See: water; soak.

- wet** *nǎböy*; I am wet: *nabðyak* [*nafðyak*].
- what** *ngǎg* [147; 350 f.; 358]; as interjection: *nān?* “what did you say?” or as interj. of surprise: *ngǎg kǎn*.
- whatsoever** *ǎläi ngǎg* [*ulǎngǎg*]
- wheel** *kangkǎngö* (Iloc.)
- when** *kǎd?* [354]; when, conjunction: [443; 444; 445]
- whence,
where,
whither** *intð* [*éntð*]: [353].
- whereabouts** *kǎwǎd* (place; also period, space).
- whet** *pǎltjek* [*balðdek*] (sharpen)
- whether** *mo*
- whetstone** *pǎltjan* [*balðdan*]; *asðan* [*ðsǎn*]
- which?** *sǎnu ay.. ngǎg..* [149]; Relat. pronoun [328-338]
- while** conjunction: [444]; a little while: *sin akttan*.
- whip** *fǎ/ig*
- whip, I** *fayékek* [*fayðkek*]—*finðiko*—*mafðig*—*mamðig*: whip a horse, punish a man by whipping. Person.: *fumðigak*.

whirl	<i>inlilʔwin nan tʃɛnɛm:</i> water whirls.
whisky	“ <i>fáyash</i> ” (an alcoholic beverage made of sugarcane)
whisper	<i>intibtʔfiak—nintibtʔfiak</i>
whistle	<i>insʔukak</i> [<i>insʔyukak; insʔyokak</i>] — <i>ninsʔukak</i> : I pant, I breathe whistling, after hard work.
white	<i>impʔkaɛ</i> . I dye white: <i>papokáɛɛwek—inpapokáɛko—maipapʔkaɛ</i> , or: <i>kumáibak is impʔkaɛ</i> . <i>áfan</i> : white hair.
who, whom?	<i>sʔnu?</i> [146; 344-350]. As Relative Pronouns: [328-338]
whose?	[347]
whosoever	<i>álai sʔnu</i>
whole	<i>amʔn</i> ; <i>amʔn nan ʔsa'y mʔnok</i> : the whole chicken; <i>is nan sin ákyu</i> : the whole day; <i>nan amʔn ay ʔli</i> : the whole country.
why?	[352]. why not? <i>en adʔ ay?</i>
wicked	<i>ngāg. mangʔsu. láɛwa</i> : a wicked action (not person), “it is bad, wrong, forbidden.”
wide	<i>anáɛwa; ananáɛwa</i> (wide shoes, trousers); I make wide: <i>ananáɛwáek</i> .
widow	<i>ilʔkas</i> [<i>ilʔkash</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>ilitlítko</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—tindáp/ak—matáp/an</i> .

- winnowing tray** *lʔg/ʔ*; [Samoki: *li/kǎ*]
- wipe off** *popoʔkak—pinopoʔkak—mapopoʔkan* (a table, floor, bench)
aponǎshək—inaponǎshko—maapónash—mangapónash: I
wipe my face, my hand, body, I touch.
- wire** *fǎlʔəd* [*fǎlod*]. *fǎlod ay patatjǐm; ay kǎtjing*: an iron;
brass wire
falǎtjek: I bind, tie, fetter, imprison.
- wise** *manimnǎman* (*nimnǎmek*: I think); “thoughtful;”
- wish, I** *lǎytjek* (like). my wish: *nan lǎytjek*. a wish: *kalǎyad*
- with** *mifǎegak*: I am, go with... *ifuǎgko*: I take with me..
[300; 391; 401];
- without** *ma/ǎd* [408]; “*inmǎli ay ma/ǎd soklǎngna*: he has come
without hat”
- woman** *fǎfǎyi*; Plural: *fǎfǎfǎyi*; old woman: *inǎna*;
Plur.: *inǎn/na*. See: girl.
mikifafǎyiak: I visit the girls’ dormitory, the *ǎlog*
- womb** *fǎ/i* [*fǎö; fǎöy*] *si ongǎnga*
- wonder, I** *madödǎgǎdak—nadödǎgǎdak; matǎaak—natǎaak*.
- wood** *kǎyʔ* (generic and specific: pinewood);
mangǎyʔak: I get wood, and: I go into the woods to con-
sult the omen-bird.
tjǎpong (spec.); *alalǎsi* (spec.); *balǎyin ay tjǎpong*: wood
for handles, spears etc.
kayǎek [*kayǎek; kayǎek*]*—kinǎyok—makǎyo—mangǎyo*: I
get wood

- wood** *l̄pat*: dry wood, fire wood. *p̄āgpag*, *kak̄áyuan*: grove, forest. See: grove.
m̄āish̄ēno: 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*]—*n̄ēnts̄ūn̄ōak*
“*ma/īd ēnts̄ūno is nan katal̄ōnan!* no work in the fields! (on holiday)”
Causat.: *pat̄n̄ōek*—*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** *fat̄āw̄a*; *nan l̄āw̄āg*.
- worm** *k̄illang* (also: little boy, baby); *f̄īkis*: 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 *iwɔ̃sək—iniwɔ̃sək—mairwɔ̃san—mangɔ̃wis*: I wrap into a blanket: *ɔ̃wis* [*ɔ̃wish*]
mangɔ̃wɔ̃sək—nangɔ̃wɔ̃sək: I wrap myself (in a blanket)
komɔ̃nak—kinomɔ̃nak—makomɔ̃nan—mangɔ̃mon: I wrap into linen, paper, a mat etc.
 I unwrap: *kaɔ̃nek nan ɔ̃wis, nan komɔ̃na*.
- wrapper *komɔ̃na*; wrapper of cloth, paper, linen.
- wrestle *intjɔ̃pabək—nintjɔ̃pabək*: Person. of *tjɔ̃pɔ̃pek*: I catch.
- wring, I *sidsɔ̃dak—simidsɔ̃dak—masidsɔ̃dan—manɔ̃dsid*: I wring wet cloth.
- wrist *pangatsɔ̃ngan* [*pangatjɔ̃ngan*]
- write *kalɔ̃yak* (mark by scratching, branding, cutting, carving).
sulɔ̃dak—sinulɔ̃dak—masulɔ̃dan—manɔ̃ɔ̃lad. (Iloc. etc.)
 Person.: *inkɔ̃layək—ninkɔ̃layək. insɔ̃ɔ̃ladək—ninsɔ̃ɔ̃ladək.*
pasulɔ̃dek — inpasulɔ̃dko — maipasɔ̃lad: I make write, I order to write.
- wrong *ngāg* (bad); *lɔ̃wɔ̃wa* (morally bad, forbidden, wrong, indecent); *olɔ̃lɔ̃y* (very bad; wicked; still worse than *lɔ̃wɔ̃wa*);
 Tucucan: *lɔ̃wɔ̃ng*.
 this is wrong, not correct: *fakɔ̃n sa!* [323].

Y

- yard** *tjlla* (court); *faḏngan*: yard around a house;
aæwittjan: place outside the house but under its overhang-
ing roof. (See: burden)
- yarn** *lūfid*
- yawn** *in/ūābak—nin/ūābak*
- year** *taæwīn* [*tawīn*; *taoīn*]; last year: *nan taæwīn ay inmāy*,
ay nālosh; *tīnmæwīn*; *idtaæwīn*.
next year: *nan taæwīn ay umāli*; *is kasīn taæwīn*.
- yell, I** *ēn/ngāoak—nēn/ngāoak*: I yell before battle, shout to the
enemy, challenge them; or: *ēngkolīluak*.
ēn/ngaowāak: I shout, yell while returning from success-
ful headhunting.
- yellow** *fākīngi* (probably the yellow blossom of a plant called
fākīngi)
- yes** *ḏy! wēn!* [*wēn*] (*wēn*: expresses the listener's attention;
he utters it now and then while an other speaks to him).
- yesterday** *adūgka* [*idūgka*]; day before yesterday: *kasīn adūgka*;
is kasīn ūgka; *adidīna* [*aditōna*].
- yet** *tjitjittja*: [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*. *ǎmǎug*: 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 mǎngǎnub ay ǎnak si Lumǎwig. nan fatǎwǎwa L.1
 There two who hunted, sons of Lumawig. the world
 were brothers

ma/ǐd fflig; tsǎddä nan fatǎwǎwa, et mo mangǎnubtsa, ya ma/ǐd ka=
 there are moun- flat the world so when they hunt, there is no catch-
 no tains;

ǐsǎdtan nan lǎman ya nan ǒgsa. - isǎéd kanǎn nan yǎn/a en 2
 ing-place of the wild pigs and the deer. then says the older brother

"poshngǎnta'd nan fatǎwǎwa, ta makǒlud nan fflig." isǎtja'd
 let us inundate the world that become rough the moun- Then they
 ("arise") tains.

en pǒshngǎn ad Mabwǎdbodǒbwǎd. ketjǎng nǎpshong nan fatǎwǎwa.
 go to inundate at Mabudbodobud. Then was watered the world.

- isǎéd kanǎn nan yǎn/a en "ǎnta'd manalǔkong." isǎtja'd 3
 then says the older let us two go to put a trap. Then they
 brother

en isalǔkong nan sǎngi ad Mabwǎdbodǒbwǎd. isǎtja'd fǎngǎen nan
 go to use as trap the head-basket at Mabudbodobud. Then they raise the

sǎngi ya ǎngsan nan nǎkna ay lǎman ya nan ǒgsa ya nan tǎkǎ.
 basket and much is the booty: wild pigs and deer and people.

- ketjǎng nalǔfug amǎn nan tǎkǎ. wöddä nan sinäki ay natǎkǎ 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 stya 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 nashkáwékámí!”
 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 úmüy 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 tjæmóngæ 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 ílak 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 Kalawwitan. Then he says why! you
 taken

tjæmōngæ si fādlen. kasñnyu'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 initgnan 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 inūtjēēna nan sināki. – ketjēng māstjok nan tjēnum. 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

sinaktkāmī." 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 "əngkälkăyŭ'd ay djŭwa ay tănəb," ya nəngkälttja 's kälŋ si
 you must speak, you two reeds. and they spoke the dialect of

14 iKinđang. – inpakaliēna tjăttja ay djŭa is kalŋ si imMaligkōng.
 Kinaangmen. He bids to speak them two (other), the dialect of Maligkong-men

san djŭa pakaliēna tjăttja is kalŋ si iSadsānga. isāna'd tsa
 two (other) he bids to them the dialect of Sadsanga-men. Then he con-
 speak continues

inasăwəwən tjăttja. San djŭa ay imMaligkōng nakānaktja 'd
 marrying them. The two Maligkong-people had offspring at
 uniting

Maligkong; san djŭa ay iKinđang nakānaktja ad Kinđang.
 Maligkong; the two Kinaang-people had offspring at Kinaang.

15 – ketjěng tja mađngsan nan tākə. ketjěng tjăttja nan umfli is nan
 Then they multiplying the people. Then they are inhabitants of the
 kept

16 fatăwəwa. – ketjěng pakaliēna san djŭa ay tănəb đkis is kälŋ si
 earth then he bids to speak two reeds again the
 (other) dialect

iMŋid. ketjěng makānaktja. ketjěng tjăttja nan umfli is nan
 of the then they had offspring. Then they are inhabitants
 Mayinit-men,

fatăwəwatja. isăed wodă nan iniFŭwang, iniTukăkan,
 of their region. Moreover there are the Baliwang-men, the Tucucan-men,

17 iniKănəŭ, iniTŭfeng, iniFălig. – ketjěng mawalăsan nan
 the Kanöu-men, Tulubin-men, Barlig-men. Then is distributed the

fatăwəwa is nan tākə. ketjěng tsăma'y đngsan nan tākə.
 world to the people. Then very many the people.

18 – ketjěng isāna'd patəfəien san əsŋ ad Lakāngao. isāna'd kanđn en
 Then, then he makes grow the salt at Lakangao. Then he says

"*inafuyūkăyũ'd!*" *ya năōto san āsŋn. isāna'd kanān en* L.18
 you must boil down (salt); and boiled was the salt. Then he says

"*inilagōkăyũ'd!*" *ya adŋtja kĕkken ay mangilāgo is san āsŋn, tay*
 you must sell (it) and not they know (how) to sell the salt, because

intsatsāwŋwish nan kalitāko. – isāna'd atōnĕn ad Mŋnid et tumōfo 19
 straightforward our speech. Then he removes(it) to Mayinit, then grows

nan āsŋn. isāna'd kanān en "inilagōkăyũ'd!" – isāna'd kanān en 20
 (there) salt. Then he says you must sell (it) then he says

"*nāngkō, kasŋsŋā nan ĕngkaliānyu; et isnā ed nan tōktsun nan āsŋn*
 why! nice and (is) your speech so here be the seat of the salt,
 kind

ay nay. tjakăyũ nan minkōa is nan āsŋn, tay nannāytja 'y iFĕntok
 here. You (are) the owners of the salt, b cause (of) these, the Bontocuen,

ya intsatsāwŋwish nan kălttja. laglāgo nget nan kōan tjátōnă."
 is harsh their speech. Purchase may be the property of these.

– *ketjĕng isāna'd kănān ākis ōn "ĕngkăyũ'd umāla, ay iFĕntok,* 21
 Then, then he says again you must go to get, Bontocmen,

is bŋda, ta kapĕnyũ is fānga." *ketjĕng kapĕntsa ya adŋ mashāyug.*
 clay that you make pots. Then they make, but not wellshaped.

– *isāna'd kanān en "nāngkō, fakĕn tjakăyũ is inkāib si fānga. laglāgo* 22
 Then he says why? not you (are fit making pots. Purchase
 for)

nget nan kōdyu, tay adŋyu kĕkkĕn nan tsak ibfakāfakā ken
 may be your because you not know my often telling (it) to
 property,

tjakăyũ." – *isāna'd atōnĕn ad Samōki nan fānga. isāna'd kanān* 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 natsawïsh nan
 you Bontocmen: purchase your because straight-
 property forward (is)

kältyü." ketjeng tji's okökud. — si Mälkod nan ninokökud. —
 your speech. Ended here the tale. — Malkod (is) the narrator. —
 (this is all)

- 26 *Wödä san sinäki ay fäfäfyi 'y ëntsa mamalädong ad Länao; ya*
 There are two sisters who went gathering beans at Lanao and

- 27 *wödä 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 tsältsa." 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

katsäkæb nan falatöngënmï." - "adï man katsäkæb tay sïka 'y yün/ä
 is sufficient our getting beans not sufficient because you older sister
 (picking) (picking)

ya éngka émiémish." – *isáed kanán san yán/ă ay mangángo ön* I.29
 go always bathing. Then says the older laughing

"*ngăg kan aykđka umđoshtjong?*" *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 "nángkô
 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 "sumáka '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 fobälæan 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 *“sinu nan katakän töshä?” – ketjäng id/än nan äntji san tölö'y*
 who (is) the person there Then carries the younger the three
 sister
- tayäan. ketjäng aläen 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 amän?” kanäntja en “pinäyanmi tay tjüi mam pay si läläki*
 fill all they say we filled (them) because there verily a man
 was
- 38 *ay fumätjang ken tjäkämí 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* L.38
 their father ah! 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 aæwádna 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 ken amáyu,* 39
 Then says Lumawig you should go that you ask your
 father,

mo makisáaák 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

"*aykó makisáa 't nan fobfálo 'y tjáí?"* – *isáed kanán amátja* 40
 shall come the young man yonder Then says their father
 with us

en "ya aykó ngág 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 aæwádsan. – isá'd kanán nan áman nantódítja 'y sináki en 41
 the roof (outside). Then says the father of those sisters

"*sumkéþka!" isáed súmkéþ san Lumáwig ya panáæshána san tjénum*
 come in! Then enters Lumawig and "directly" water

ay mangíbfáká. ketjéng kanán amátsa en "sána kay nan tjénum!"
 he asks for. Then says their father here is the water.

L.42 – *ishá'd umáa san Lumáwig is nan tjénnum ya sonsóngéna ya kanána*
 Then gets Lumawig the water and smells and says

'n “*mo makíliak ísna, ed kumítsiak ya makánakak.*”
 if I dwell with you here then I shall become and father of many
 strong children.

43 – *ketjéng maæwfid páyá. patekwábna san kólong. ketjéng*
 Then it is morning. -- he bids to open the chickencoop. Then

fumálatja pay nan mónok ya san ímpas ya kanána 'n “ngággkan, aykð
 come out indeed the chicken and the chicklets and he says why,
 these

ketjéng na 'sh monðkyu?” isáed kanán san amátsa en “ketjéng pay
 all of your chickens? Then says their father it's all, indeed,

44 *sa 'sh pasiksíkpenmi.” – isáed kanán nan Lumáwig en “inyðikáyü'd si*
 this of “our raising Then says Lumawig you shall bring
 (in coops)”

móting ay, ta mikmíkkak tsáftja.” ketjéng mikmikána nan ímpash;
 rice-meal that I feed them then he feeds the young
 chickens

45 *kðytsa'd mangmangálak ya kakáæwftan. – 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 ísang 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 kðitsa'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 “tsákälá’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; néang 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
 none;

“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 áshláshim 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 adjf 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 fanabfánanig" – 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)

inyái 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 lnumag nan tjénum ya adimþáad 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 ninkápnó san líma ay
 with rice to five kettles. Then they are full, the five

báyog. – isáed kanán nan kasúdna en "ya, nongnóngim ma ádji nan 58
 kettles. Then says his well! you provide indeed
 brother-in-law

ídnótáko." isáed kanán san Lumáwig en "sak/én man is íkad."
 our Then says Lumawig I (am to) care
 wedding-feast.

isána'd yíshtjáèn 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 finultas na." isäed kasin énytshtja 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 ketjéngka'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 be (he) who shall
 (you chase) catch"

62 — isäed tjipäpën san Lumäwig ya pinsikyäna nan udjüdji 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 kō man tay*” L.63
 catch yours Then says his Of course because
 brother-in-law.

finlēyko āna, īssam 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* “*nāngkō, 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

pangushaāwōna 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)

nālŋilŋget 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* “*aldēm 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 īd/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 infīlagtja.*
 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

1.67 *kasñ mādmong is san tjinūmno ay māngan. ketjěng isātja'd*
 again assemble at the feast to eat. Then then they

insāngfu. isātja'd mangayāyeng nan amām/ma. isātja'd
 sacrifice. Then sing the old men. Then they

nakasangfuan ya foknākōna. isāed nakafoknākan ya isāed
 finished sacrificing and he starts ("for work," to a hill) Then he had started and then
 (Lumawig)

kanān san si Lumāwig is san pangātōna 'n "mangayutāko'd!"
 says Lumawig to his ato-comrades let us go (consult)
 to the forest (the omen).

68 – *isātja'd mangāyu ya kayūwentsa nan Ilākod. isātja'd*
 Then they go to the forest and consult "concerning the Northern Then they
 tribes."

ya mangāyu ya igā kakāib nan itjūtja. isātja'd
 "wait for omen" and not "perfected" their auspices. then they
 (favorable)

69 *tēmōli, tay ngāāg nan itjūtja. – isāe'd kanān nan kasūdna en*
 return because evil their auspices. Then says his
 brother-in-law

"unipatōfoka 's tjěnum, tay tsatsāma nan ākyu ya nāe/ōū amñ nan
 make grow (create) water be- too much the sun and thirsty all the
 cause

tākē!" ketjěng kanān Lumāwig en "nāngkō, nan tjěnum nan
 people Then says Lumawig why water
 (is it that)

ībfākābfākāyū ay?" ketjěng kanāna 'n "ta umüytāko ēna 'stj!
 you ask so much for? Then he says let us go first there

70 *īssāk unipatōfo 'sh tjěnum." – ketjěng madmadāntja, ya kasñ kanān*
 I shall create water Then they walk a little and again says
 soon

san kashūdna 'n "ya; patofēēm man nan tjěnum, ya ngāg 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 tufáyen 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 uminúmkäyæ!" 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

nafæash 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 umñnúmka!" – isáed* 75
 Then he says to his come that you drink Then
 brother-in-law

- L.76 *im̄num nan kas̄dna ya ts̄akashna ay mangits̄kosh is nan*
 drinks his and "he forthwith" is pushing (him) into the
 brother-in-law
- 77 *kats̄pash. — ketj̄ng fum̄la nan tj̄num is nan fulanḡgna.*
 rock. Then comes out the water from his "body."
- 78 — *ketj̄ng kan̄n Lum̄wig ön "is̄n̄ka! tay inmipāyoka ken sak/ën."*
 Then says Lumawig here you stay be- you annoyed me
 cause
- 79 *is̄tja'd enḡdn̄n tj̄üi "ad Isik." — ketj̄ng sum̄datja san t̄k̄.*
 Then they name yonder "ad Isik." Then go home the people
 spot
- ketj̄ng kan̄n san kafabf̄ȳänä 'n "n̄ngk̄öm inl̄ttak san kash̄dmo*
 Then says his sister why, you pushed your
 into rock brother-in-law
- ay?" ketj̄ng kan̄n san Lum̄wig ön "mo kö man tay inmipa/Isik*
 Then says Lumawig surely, verily be- he angered
 cause
- 80 *ken sak/ën." — ketj̄ng inanant̄otja. ketj̄ng insangf̄atja.*
 me Then they "performed Then they sacrificed
 anito-rites"
- ketj̄ng nakasangf̄uantja.*
 Then they finished sacrificing
- 81 — *is̄tja'd intot̄oya ay sinas̄awa; kan̄na 'n "ink̄dibak ed si al̄ongan."*
 Then they talked as husband and he says I shall make a coffin
 wife
- ketj̄ng sin̄t̄ena sh' as̄aw̄ana is nan k̄äl̄ongan. ketj̄ng al̄äna san*
 Then he puts his wife into the coffin. Then he takes a
- äs̄u ya ip̄üȳöna 's katjap̄ana F̄ukan; F̄ukan nan nḡadj̄an nan as̄aw̄an*
 dog and places (it) to the foot of Fukan; Fukan: the name of the wife
 end
- Lum̄wig. ketj̄ng al̄äna san kaw̄wtan ya ip̄üȳöna is k̄älon F̄ukan;*
 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 asáwáana. L.81
 be- wants Lumawig to go to the sky. pregnant his wife
 cause

– *isána'd anótjèn san alóngan. isá'd kanán Lumáwig en* “mo” 82
 Then he puts into the coffin Then says Lumawig if
 water

mitóknog nan sikiatsénim, én/ngóngo nan ásu; mo mitóknog is
 strikes the footend shall bark the dog; if it strikes with

káölöána, inkokókka 'y kawáitan! adíka pay ma/isáladá mo!
 headend crow you, you cock! do not stop indeed!

ka/isáladám ad Tèngláyan.” ketjéng naisála ad Tèngláyan.
 your final is at Tinglayan. Then it stopped at Tinglayan.
 stopping
 place

– *wóddá 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 alawáshén san am/áma nan kaalóngan. ketjéng alínóna.
 Then fishes out the old man the coffin Then he (tries)
 to roll it,

adí ed makáálin. isáed sumáa ya óna ayákan san told 'y fobfálo.
 not can he roll (it) then he goes and goes to call three young men
 home

isátja'd alinén ya patsakáléntja. – ketjéng pashkóna ya ketjéng 84
 Then they roll (it) and put it ashore. Then he drives a wedge and then

éngkáli si Fákan ya kanána 'n “adím pay patánén nan páshek, tay
 speaks Fukan and says do not drive deep the wedge because

náyak sína!” ketjéng infúegtisa ay sumáa ad fobfáy. ketjéng
 this I am here Then they together go home to the town. Then

tsarútsáshéntja is áfongtja. – ketjéng isáed kanán san fafáyi en 85
 they directly go to their house. Then, then says the woman

L.85 "aykī way asáwram?" isáed kanán san naamasangan en "míd pay
is there a wife of yours? Then says the widower There
is no

asáwram; naamasanganak pay." ketjéng inasáwratja.
wife of mine; I am a widower, indeed. Then they married.

86 – ketjéng mamákatja san pangáton san asáwána. ketjéng 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)

managníam." ketjéng manágni's áfong ya. ketjéng matíking nan
your dancingplace. Then she dances at home, indeed. Then inclines the

87 lúta. – ketjéng umáy san mamamágkid ya éntsa káyájtjen ay
ground Then go the girls and start to pull (her) out to

manágni. kanántsa ön "ifálám nan sagním." ketjéng adí.
dance They say take out your dance. Then "she
(outside) refuses."

ketjéng káyákkáyájtjentja. ifálána nan sagnína. ketjéng matíking
Then they pull by force (her) she takes out her dance. Then inclines

88 nan fatáwra. – ketjéng ólik ya ket inmának. ketjéng
the world. Then "time passed then she bore sons. Then
until"

naéngantja nan ánanákna ay inyápona 'd Féntok. ketjéng ólik
had grown her sons whom she had brought from Bontoc. Then... from
this
time on

89 ya kásín ákis nmának san naamasangan. – ketjéng kanán san
again also begets children the widower. Then says

inátsa ön "mo madóyak ket mo umáykáyú iláén nan nálpak,
their mother when I die, then when you go to see my
birthplace,

et adfyu wāntsin nan naliləngānan; nan nākfu is wantsənyu! L.89
 you not to follow the clear water the dirty water must you follow
 ought

ketjəng nakfu nan mābæ 'd Kānōu; naliləngānan nan mābæ 'd
 Then was dirty the (water) Kanōu; clear that coming
 coming from from

Fəntok. – ketjəng san nakikfu nan wantjəntja. ketjəng padəntsa 90
 Bontoc. Then the dirty water "is their Then they receive
 following." them

ad Kānōu. kanāntja 'n "sinākāyu?" – adtja sūmfad; ya padəyentsa 91
 at Kanōu. They say who are you? They not answer; and they kill
 (the Kanōu-men)

tjāftja. ketjəng nadəytja. kəman san iKānōu. – ketjəng ilāentja'd 92
 them then they are dead. they go the Kanōu-men. Then they see
 (the sons) away,

ya kasftja finmāngon. ketjəng kasftja padəyən tjāftja. ketjəng
 and they again had resurrected. Then they again slay them Then

ōnpayangyāngtja ay mangwāni en "si pay Fūkan nan ninānak kən
 they reprove (them) saying indeed, Fukan (is she who has
 born)

tjākāmī." isātja'd kanān ön "tsākāyū pay, ay iKānōu, et adfākāyū
 us Then they say you, Kanōu-people, you shall
 not

matsakē man, tay pinmadəykāyū ken tsākāmī." – isāed māptad 93
 become because you have slain us Then come to meet
 populous

nan iFəntok ya əntsa ālaən tjāftja; et iyatāngtja nan bīlay;
 the Bontocmen and go to take them then they use as the "bilay"-
 carrying poles trees;

bīlay nan ātangtja. – yš/ōitja tsāftja ad Fəntok. ketjəng 94
 b. trees are their "litter." they take them to Bontoc. Then

ika/ūptja tjāftja ad Fəntok ad Tsīpesh. nan ātangtja
 they bury them at Bontoc at Tsipesh. their poles

1.94 *wōdǎ 'd Papǎt/tay; san tǎkitja ay wǎka wōdǎ 'd Papǎt/tay.*
 are at Papat-tay; their ropes, made of are at Papat-tay.
 (still) lianes,

Ketjǝng pay tjǎi. si Mǎtyǝ nan ninōkǝd.
 "This is all." Matyu was the narrator.

EXPLANATORY NOTES

The meaning of *Lumǎwig* is not known; probably (?) from *lǎwǎg*: world ("Weltwalter"); with pre-infix *um?* (*um* occurs in several proper names). Articles used with *Lumǎwig*: *nan*, *san* and person. art. *si* (*si* is dropped in Genitive). The various articles show that *Lumǎwig* is both, an appellative and a proper name. (No root "*lawig*" could be ascertained.)

1. *anak si L.* "Lumawigsons" [76]. *kaisǎdtan*: "a place from which game can not escape; the foot of a rocky mountain; vb. *isadjǝtko*: I "corner."

2. *makōlud*: rough, "kinky, like negrito hair," uneven, undulating, mountainous.

3. *en isalǎkong*: [317]; *Mabǝdbodōbǝd*: "near Bontoc, north." *salukōngək*: I put a "*salǎkong*" into the river at the end of a dam. *nǎkna*: *kǝnnek*, I catch.

4. *fǎlig ad Pōkis*: mountain north of Bontoc.

5. *inōstjong*: Person. vb., *ostjōngǎna*: Possess. vb. *ketjǝng is iga...*: synonym. "*nannay ǎsa'y fǎlig si iga kalineb.*"

6. "*kǝtjǎkǎyōsha!*" (as one word)

7. *Kalǎwǎtan*: mountain east of Bontoc.

12. *sǎmangǝn* (as one word), uttered hesitatingly, with disapproval. *malǎdon*: not by her brother-husband, but through Lumawig's influence (as all Igorot asserted).

13. *tānəb*: 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 "*ad̄ umānāi nan tāku is nan fatāwra*: there were not enough people in the world."

14. *isāna'd tsa...* [310].

15. *tjattja nan umtli*: "they are the inhabitants of.."

16. *iniFt̄wang*: *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. *laglāgo 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 Md̄lkod...*: 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. *tēkod*: *tēk ed* [307; 242]; *od = ed*.

33. *intō mǎn lǎ*: surprise, incredulity. *akiākēt*: "we have but little beans in our garden."

38. *Ip/lppit*: at the town limit of Bontoc.

39. *is nan ken...*: pleonast. use of art. [37]. (Sometimes: at the house of N. N.)

40. *aykǝ ngag ta...*: "what is the reason that he should..." *enisǝysuy*: get air, "because it is very hot."

41. *panǝashak*: I do as the first thing; I do directly. *kanǝn amǝtsa*: dropped *si*: the speaking of their father; also: *kanǝn nan amǝtsa*.

42. *kumǝtsiak*, *synon.*: *fumǝkǝsak*: "I get strong, healthy; I feel well."

43. *pasiksǝkpek*: I make frequently go into, i. e. I put (chickens) every evening into the coop: I raise, keep. *ngǝgen*; or *ngǝg kan*, expressing surprise, sometimes indignation or anger.

45. *is tsǝmi..* for our "regular" feeding. [310]

48. *maikǝbbak*: "I break off at the end, the first piece of a stick, then the next." *ketketjǝng*: "and it is ended; no more talk."

53. *tsalǝdǝy*: two whole trunks of big trees, laid parallel upon the ground, to support vessels hanging above fire.

54. *ta kay sak/ǝn...*: "let it be I who must get." *ya*: emphatic.

55. *siamǝǝdjǝsǝ* (one word); *synon.*: *sfa sa!* this is right! The distance between Kadkad and Lanao is "several miles."

59. *finulǝas*: wedding of poor people, with some pork; but *tsǝmno*: wedding of the rich, prominent, "*gadsǝngyǝn*," with meat of *nǝang* (buffalo), many pigs etc.

60. *Pabǝlid*: "two miles from Bontoc." *panlǝngek*: I drive back "on the riverbank:" "*is nan kawǝnga*," at other places: *pashakǝngek*. *Kǝtsuk*: "very near Lanao."

62. *pinsikyǝna* [*bǝnsikiǝna*]: *pin-* [296]; *siki*: leg. *mamǝtpap*: "catchable," *synon.*: *malǝnoy is mǝtpap*: easy to be caught. (to catch)

63. *mo*: certainly! *kǝ man*: "a wonder indeed!" *tay*: because.

64. *mid nongnǝngmo* [*nonǝngmo*]: "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 kawáitan*: 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." *matking nan líta*: "the ground sank to that side, where Fukan leaned over while dancing and holding leaves of tobacco in her hands."

89. *nan nãlpak* (for: *nalpðak*): "my birthplace," lit. my-coming-from-place. *ketjẽng naklfu nan mãbœ 'd Fẽntok*: "the river coming from (*mãbœ = malpo*) 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. *padãnentsa*: subject: the people of Kanöu.

91. The resurrection takes place while the Kanöu-people had turned; *ilãëntja*: "the people looked back."

92. *pinmadõykãyẽ*: preter. of the Person. Vb. *pumadöyak*.

93. *ãtang*: 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.

bflay: species? "The bilay planted in the grove '*patpat/tay ad Sõkok*' near Bontoc have now grown to big trees."

HEADHUNTERS' RETURN AND CEREMONIES

H.1. *Sumãatsa nan mamãka. tsãtsa mamalũkay ya tsãtsa mangãyeng*
 Home come the headhunters. They singing and they singing "ayeng"
 keep "falukay," keep

ya tsãtja enãẽwii.
 and they shouting
 keep exultingly.

Falūkay: sinūka 'sh ay nasāysüy? [sinūka 'sh ay nashōdjüy] H.2
 who are you that were absent
 (away from fighting; "pre-vented 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 kanñitjūan 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.

ipuūtja nan ōlo is nan kasakōlang. - ketjēng maāmōng nan 5
 they put the head into the basket Then assemble the

fobfāllo. isātja'd manālfeng. 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 enkakawādentāko ya ta siksikiātjan nan fobfāfāyi ay mānāgni."
 that we place it in the center and that they kick (it), the women, who dance

H.6 *ketjěng mastjĭm; ya alǎentsa nan ǒlo; səkasǎkantja is nan ǎsək*
 Then it is night and they take the head; they smoke (it) in the smoke

is nan ato. isǎed totok/kǒngan nan fobfǎllo ya nan ĩb/an nan
 in the ato. Then keep watch the young men and the other

7 *inasǎəwan t'ǎdlǎ alǎen si ǎsə nan ǒlo. – ketjěng fibikǎt; isǎtja'd*
 married men lest take dogs the head. Then morning then they

alǎen ya pǎyěntja 'sh nan sǎngi. isǎtja'd yǒ/i ad wǎnga.
 take (it) and put it into the basket. Then they take (it) to the river

isǎtja'd mangatǒling is nan ĩlid nan wǎnga. isǎtja'd ĩmish nan
 then they cleanse (it) on the bank of the river. Then they wash the
 while praying themselves,

fobfǎllo; isǎtja'd uǎshan nan ǒlo. ketjěng patsakǎlěntja - ya
 young men; then they wash the head Then they put it on the and
 river-bank

8 *inuǎshantja ay kagǎwĭs nan ǒlo. – isǎed ęnsǎbə nan amǎma ya*
 they have washed well the head. Then says prayers an old man and

kanǎna 'n "lalǎyam si asǎəwan, ta mikĭĭli is nan ĩlimi." sumǎatja
 he says call your wife that she lives in our town. They go
 with us

9 *is nan fobfǎy et mangfagtja. – alǎntja nan fǎtug; padǒyěntja*
 to the town then they sing. They take a pig kill (it)
 (home)

isǎtja'd lakĭman; isǎtja'd otǒen; 'sǎtja'd mangǎyǎyeng ya kanǎntsa
 then they singe (it), then they cook (it) then they sing and say

'y mangwǎni ǒn "anǎpėnadnǒkǎni ta wǎshtjin umĭla is ĩtsǎəwishna.
 speaking "it is time right now" that everyone looks for his roast meat

10 *ketjěng kay mastjĭm ǎkis. isǎtja'd ikǎ/ǎp nan ǒlo.*
 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 mtd
 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/ld fumðknak. isátja'd mamalúkay nan fobfállo
 the whole town; nobody goes out to work. Then they "sing a falukay" the young
 men

ya nan mamádkid. kandn nan mamádkid:
 and the girls. Say the girls:

Falúkay: pitkám ay inyakyáking
 you spend all time loitering

si tnam nan mamáding.
 (while) your mother is gathering the dry wood

– *kandn 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
 until 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

ĭdkōgmo 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 amín nan inasáæwan ya isátja'd* H.15
 let us end it. Then they get all the married men and then they
 intoxicated

en mintjfpap is nan fátug. - tjinpáptja nan ínim. kanán ákis nan 16
 go catching pigs. They caught six say again

tā/pén nan inasáæwan en "adña áálan is sibfantáko. kasintáko
 several of the married men it does not suffice for our meal. let us again

umtla, - kanántja nan djáa 'y laláki - "ta marwálo."
 look for, say two men let there be eight (pigs)

- isátja'd falótjen nan fátug; isátja'd sagfátén ya yóitja 's nan 17
 Then they bind the pigs then they carry and take into the

kaáfoádfong ya laktmantja 's nan ápuy. isátja'd kasín yóitja 's nan
 houses. and they sing in the fire. Then they again take to the
 them them

áto. kókótjentja ya otóéntja. - ketjéng naáto pay. isáed 18
 ato. They cut and cook them. Then (is) cooked. Then

kanán 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 masistángtja; ketjéng washtjín inmángmang is nan
 then they go single Then everyone sacrifices (chicken) in
 (to their homes).

afobóngtja. ketjéng ifálatja nan fánga ya isugídtja is nan
 'his' house. Then they take out the pots and put on fire at the
 (them)

pángxan. isátja'd aldén 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 kumfdshi nan fobfallo. manangilkāmi is kōdsō.”
 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.
 Kensātjan; 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,

tjāftja 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

mafótengtja. isáed kanán nan mamáγκkid en "pashuyepényu'd is nan H.23
 they get drunk. Then say the girls put (them) to sleep on the

ifðik ay i/natjášhan is píngsan!"
 mat which has been spread is long time ago.
 (sleeping- for them board)

Si Mátyu nan nangwáni ya si Falónglong ya si Fánged.
 Matyu is the narrator and Falonglong and Fanged.

EXPLANATORY NOTES

The ceremonies after successful warfare are called *mamalúkay*, from: *falúkay*, a ceremonial song, a responsive song, or *mangalúkay*, from: *kalúkay*.

1. *tsátsa* and *tsátja* [310]. *mangáyeng*: warsong.

2. *nashýsüy*: noncombattant: "on the other side of the river, pretending to be ignorant of warfare;" absconding; absent. Or: *nashýy* *tjýy*: absent yonder. *wánis*: breechcloth, presented to warriors; *wánisak*: I give, clothe with a wanis.

The Metre is iambic, with strong ictus, the natural accent being disregarded: $\vee \neq | \vee \neq | \vee \neq | \vee | \vee \neq | \vee \neq | \vee \neq | \vee$. *sinúka 'sh ày nashòdjüy* - *wansànyu 'sh kàmuyòköy*.

3. *nalássinak*: I am away; e. g.: *nalássinak is tékken ay fli*: I am absent in an other town or country; I am prevented (from coming or participating). *minsimsímudak*: I am a salteater, I eat only salt, but no meat, with my rice; "I do not deserve any meat, as a coward (*ögiádan*)."
símüt; see Voc. salt.

4. *áto*: councilhouse, see Voc. *sitsákkak* [*shitjákkak*]: only ceremonial killing. *sakólong*: a funnel-shaped temporary headbasket.

bóshü: see Voc. post. (Observe the singular forms: *fobfállo*, *mamáγκkid*, *fafáyí* used often here for plural!)

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! *manglagak*: I hum, drone songs without words.
9. *anapēnadnōkāni*: 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*. *tumengaotāko (tēngao)*: we shall (*um*) celebrate a holiday, but: *intengaotāko*: we are celebrating.
11. *umīfli*: 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 *mamalākay*, 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... *pitkāna ay māngan*: he spends all his time eating. *mamāding*: I gather *bāding*, dry wood; fire-wood.
12. *binākid*: 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." *īssak*: [308]. *Finalok*: "a place where good tobacco is sold; North of Bontoc."
14. *sībfan, kētan, tjiīpan*: meat eaten to the rice occasionally.
āktak: 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]. *masisianǎtko*: 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. *mannainǎtko'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.

Finmǎshao of Barlig: evidently a reminiscence of an old feud with Barlig. The "anito" of slain *Finmǎshao* 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. *inatǎshan*: "made wide" for you. *pingsan*: "long time ago." (only here!)

THE IGOROT IN THE BATTLE OF CALO/OCAN

- B.1 *Insuliktosh si Don Bilong umali 'd Faintok ya engengak ad Faintok;*
 The insurrecto Don Bilong comes to Bontoc and tells lies at Bontoc.

kanana ay mangwani en "tjakayũ ay Igolot mifuẽgkayũ 'n sak/en;
 he says speaking you Igorot, go with me

ta alãenyu nan pinãngyu, nan kaniyabyu, nan tũfayyu ya nan kangsa,
 take ye your battle-axes, your shields, your spears and the gongs

ta umiũtãko ad Malonosh, ta engkayũ manalfeng et adãngsan nan
 let us go to Malolos, go ye to dance then much (will be)

- ² *sfpingyu."* – *ketjẽng tjẽngnen nan tãkũ. nan fofafãllo ya lumãyãtja*
 your money. Then hear the people the young men run

et umãytja id pãgpag, tay am/in ay fofãllo ya endjãa nan
 and go to the forest because all young men are unsteady
 (as to)

nimniũmtja. kanãntja 'y mangwani en "aãã nget engak sa."
 their thoughts They say speaking perhaps a lie this!

- ³ *sak/en, (si Fãnged ay iSamõki) adfũk lãytjẽn ay umiũy, tay nan*
 I Fanged from Samoki, do not like to go because

kafibfak ya ifaldutja is nan adik kagaltan. ketjeng makalfak, B.3
 my sister they imprison for my not "coming along" Then I go with them

tay ibfaldutja 'sh kafibfak. - ketjeng umüy nan takæ; ifüeg Ngawid 4
 be- they bind my sister. Then go the men; takes Ngawid
 cause with him

nan takæ; et siya nan apon nan Igólot. ketjeng malikoádkamí
 the men; then he is the chieftain of the Igorot. Then we start

et umalkamí 'd Fångnèn ya ketjeng umálatja ákis is nan
 and come to Fangnin and then they take also some

iFångnèn. (Fångnèn id sakøn ad Fæntok.) ketjeng aláènmí nan
 men of Fangnin (is) near Bontoc. Then we take
 Fangnin.

ísa 'y fátug et padóyènni is ístjan nan takæ ay umüy ad Malónosh.
 one pig and kill it for food of the men who go to Malolos.

ketjeng malikoádkamí is nan fíbikat et umalkāmi ad Gáy/ang. 5
 Then we start in the morning and come to Gayang,

ketjeng nisasakāna nan kánènni et binadóytsa nan nēang ay ístjámi.
 Then had been our food and they had killed a buffalo as our meat.
 prepared

ketjeng mangāngkāmi is nan magáchu et umalkāmi 'd Serwantés.
 Then we eat at noon and we come to Cervantes.

- ketjeng tomoktjókāmi et inotókāmi is kánènni. limākāmi ay iFætok, 6
 Then we sit down and cook our meal we are five Bontocmen,

walókamí ay iSamóki; isáed nan iMañnit, iTukākan, imMalíg/kong,
 eight men from then those from Tucucan, Malikong,
 Samoki; Mayinit,

iKindang, iSakádsa, iTitpan, iTáfeng, iKán'ou, iAgkáoa. amín ay
 Genugan, Sagada, Titipan, Tulubin, Kanou, Agawa. all the

B.6 *kaŋliŋli inmáytja ad Malónosh. ketjěng nakakāngkāmī 'd Serwantěs*
 townsmen had gone to Malolos. Then we had eaten at Cervantes

7 *ya umalŋkami ad Ankākŋ. – nisasakāna amŋn nan kānēnmi. pinadōytja*
 and we come to Ankaki. prepared was all our food. they had killed

nan fāka ay istjāmi. naamoamōngtsa ad Serwantěs nan amŋn ay
 a cow for our meat. Assembled were at Cervantes all

8 *kākākāŋli. – ketjěng mawŋid ya malikoādkami ya umalŋkami 'd*
 townsmen. Then it is morning and we start and come to

Konseptsyēn. ketjěng malikoādkami 'd Konseptsyēn et umalŋkami 'd
 Concepcion. Then we start from Concepcion and come to

Kāndson ya umafēdtsa nan mūsiko ken tjākāmŋ. ketjěng umalŋkami
 Candon and (there) meets the music band us. Then we come

'd Kāndson ya umŋlŋwŋlŋwis nan mūsiko ken tjākāmŋ id Kāndson.
 to Candon and marches around the band with us at Candon.

9 *ketjěng intedeēkami is nan tjaktjākū ay āfong is nan lŋma 'y ākyu, ya*
 Then we stay in a large house five days and

istjaistjāmi nan lŋma 'y fātug, tay sinmongētkami ay Ikōlot.
 we eat five pigs, because we were angry, we Igorot,

ketjěng tsāmī padōyēn nan fātug si iKāndson. ketjěng malikoādkami
 Then we kill the pigs of Candon-people. Then we start

10 *et umalŋkami 'd Tākūtjŋg. – ketjěng tsāmī sŋkpēn nan āfong si*
 and come to Takutjing. Then we enter the houses

iTakūtjŋg et tsāmī pināla nan fādsotja; umōgiādtja nan iTākūtjŋg.
 of Takutjing- and take their coats; afraid are the Tak.-people
 people (quickly, plunder)

(*djuwánkãmi lasút ya liman p̄o ay Ikólót.*)—*ketjěng malikoãdkami is* B.11
 we are two hundred and fifty Igorot, Then we start

nan w̄iw̄id et um̄ȳkãmi ad Namagp̄ãkan. ketjěng ãfus naõto nan
 very early and go to Namagpakan. Then had been the
 cooked

mãkan, siãdnay ma/íd ïstja. ketjěng um̄ȳkãmi et okãdẽnmi nan
 rice, but no meat. Then we go and take (by force)

isã ay kafãyo et yãimi 's lubfõnmi. ketjěng kãkõttjẽnmi et otõẽnmi
 one horse and bring it to our quarter. Then we cut it and cook

nan kafãyo. ketjěng igãmi ïstja, tay kãg f̄kas si tãk̄ã nan
 the horse. Then we do not eat, because like flesh of men is the

flan nan ïstjan si kafãyo. — ketjěng malikoãdkami et um̄ȳkãmi 12
 sight of the meat of horse. Then we start and go

ad Faknõtan. umtsãnkãmi id mastj̄m. ma/íd ninõto is kãnẽnmi.
 to Faknotan we arrive in night none had cooked our food.

isãed am̄nkãmi ay Ikólót ya um̄ȳkãmi ay umãla is nan kafãtufãtug
 Then we all, we Igorot, go to take some pigs

ya kaãshuãshu. ketjěng oto/otõẽnmi et mangãnkãmi is nan mastj̄m.
 and dogs. Then we keep cooking and we eat during the night.

— *ketjěng umãli nan soldãdso ay insulĩktosh ya inkõtsãotja is* 13
 Then come the soldiers, who insurrectos, and ask for
 are

kanẽn̄tja et tsãtja umalãli is tsogõkmi et tsãtja kankãnan en
 food then they keep coming to our rear and they keep saying

"inãkãyã 'sh kãnẽnmi." *ketjěng tsãmi itsãotsao nan kãbkob si fãtug*
 give (us) our food. Then we often give (them) the skins of pigs

- B.14 *ya nan akít ay mákan. – ketjéng malikoádkāmi et umáykāmi is*
 and a little rice. Then we start then we go to

nan ísa 'y fli; adík kékken nan ngátsan nan íli ay inumtsānanmi
 a certain town I do not know the name of the town where we arrived.
 (one)

ketjéng áfus naóto nan mákan ya ístja ay náang. ketjéng
 Then had been cooked rice and meat of buffalo. Then

- 15 *masuyépkami; malikoádkāmi as nan wífid. – umátkāmi 'd Santo Tomas.*
 we sleep we start in the morning. we come to Santo Tomas.

ketjéng ma/íd naóto is kánenmi. ketjéng éngkāmi 'nánap is fátug
 Then (is) not cooked our food. Then we go to seek pigs

ya is kánfing; et ma/íd intjānanmi is fátug, kánfing nan intjānanmi.
 and goats then not any we find pigs; goats (is) our finding.

- 16 *ketjéng yáitja nan fínáyæ. – ketjéng kánanmi is nan ápomí 'n*
 Then they bring rice. Then we say to our master,

“nángkōm kanán én 'mō umālitāko is nan íli, et misashsakána
 why! you say if we come into the town, then would be ready

- 17 *nan lánseæn nan takæ'; kōt nay adwáni ya ma/íd! – ketjéng*
 the food of the men; and here now there is Then
 nothing!

sibfátèn Don Bílong nan kálmí ya kanána 'n “íkádkáyú ya
 answers Don Bilong our words and he says care for and
 yourselves,

- 18 *tsákāyu tjūmpap is fátug ya's nan fínáyæ.” – ketjéng ikfkiádek*
 you keep catching pigs and rice! Then I frighten
 (take)

nan sinpángāfong ay Filipíno. ketjéng kanántja en “adíka
 a family of Filipinos. Then they say do not

pumadôy ken tjăkămi; ta umotôkămi is kănim. ketjěng mašto nan B.18
 kill us let us cook your meal. Then is cooked the

măkan ya nan đgkămă. ketjěng ilăbok ay mănğan ya ketjěng
 rice and crabs. Then I begin eating and then

umăli nan kăduak. ketjěng inôfôngkami, tay naəwəəwătkami.
 comes my companion. Then we eat together, as we are very hungry.

– *ketjěng malikoădkami et umăykami ad Dsakuăpan. tjaktjăki ay fli.* 19
 Then we start then we go to Dagupan. (it is a) large town

ya ketjěng umilalayôshtja ken tjăkămă. ibfakămi nan kănənmi, ya akăt
 and then they "do not us we ask for our food and little
 provide for"

nan itsaotsăotsă. ketjěng tsătja 'd kănan en "umalŭkămi ad Malônosh."
 is their giving. Then they keep saying we shall come to Malolos.

– *ketjěng umtjăngkămi ad Malônosh is nan sidsidjĭmna. ketjěng* 20
 Then we arrive at Malolos in the evening. Then

igăktjeng Aginăldo nan pispisftash. – ketjěng kănanmi en "nangkô!" 21
 distributes Aguinaldo the "20 cents." Then we say why!

pispsiftash đngkay? nan kănənmi adĭ əmănăi!" ketjěng kănanmi
 one peseta only our food does not suffice then we say

en "lumayăokămi!" ketjěng kănantsă 'n "balđăikanmi tjăkăyă!"
 we shall run away Then they say we shoot you

– *ketjěng malikôad nan tĭlin. ketjěng umăykami et balokănkami* 22
 Then starts the train Then we go and ride
 (railroad).

is nan tĭlin. – ketjěng umalŭkămi 'd Kălă/ôkan. păgpag yăngkay. 23
 in the train. Then we come to Caloocan forestland only.

- B.23 *mangǎngkǎmi is nan mastjím; et adf inmǎnǎi nan kǎnǎnmi.*
 we eat in the night then not sufficed our food.

tsǎkǎmi mangmǎngan ay tǎkǎ, ketjǎng ilǎǎnmi nan apúy ay intatǎyao
 (while) we are eating, we men then we see the fire flying

- 24 *ay mǎpo 'sh pǎshong. Tǎmǎnkǎu nan apúy ken tjǎkǎmi. – ketjǎng*
 that comes from sea. Dazzles the fire us. Then

talǎnǎ ay lablǎbon si kokǎok si mǎnok. ketjǎng kanǎn Gǎlash ay
 it is time of beginning of crowing of cocks. Then says Golash,

intelepletimi en "ǎntǎko inlǎkid ad Fǎnged tsǎgok nan Manfla."
 our interpreter let us go around to Fanged behind Manila.

ketjǎng malikǎǎdkǎmi ay úmüy ad Fǎnged ya ǎngsan nan soldǎdso.
 Then we start to go to Fanged and many (are) the soldiers.

- 25 – *ketjǎng madǎngkǎmi id Fǎnged. – kǎg tǎnǎ nan kaadsaǎwǎna*
 Then we go "a little" to Fanged. like this was the distance,

is nantjǎi. – – namangpangǎkǎmi; wodǎ nan túfaymi, pinǎngmi,
 as far yonder. we had gone to the front; we had spears, battleaxes,
 as

- 26 *ya nan kǎlǎsaymi; ma/id bǎldǎgmi. – ketjǎng mabaldǎkan nan isa 'y*
 and shields no rifles. Then was shot one
 (with us),

soldǎdso is nan finifftli; pinaldǎkan nan Melikǎno. ketjǎng
 soldier in the scrotum had shot (him) the Americans. Then

inangangǎkǎmi; kanǎnmi en "nǎngkǎ böd falǎgnit nan inyǎyak tǎnǎ;
 we fret we say why! a battle the calling of that
 (is) (man)

- 27 *nǎngkǎ tǎkken ay talǎfeng sa!." – ketjǎng kanǎnmi ön "aykǎtǎko kasǎn*
 why! a different dance is this. Then we say "are we some-
 times

inǝgiadǝgiad ya kasǝn tsǝan? – *ketǝǝng itǝolin san sinkumpǝnya* B.28
 afraid and again not Then transports the company
 (afraid)? back

nan nabaldǝkan ay ǝs sa. yǝitja 'sh katǝlin. ketǝǝng umǝykami
 the men shot who (were) They take to the train. Then we go
 there. (them)

is katilinsǝla. ketǝǝng insǝnib nan soldǝdso; yaket ǝngsan nan
 to railroad. Then hide the soldiers, and many (are) the
 the (embankment?) themselves

fǝbǝla ay umǝli ay mǝlǝpo 's kapǝshong ay pǝlǝn nan soldǝdson si
 projec- coming from the sea which send the soldiers,
 tiles

Melikǝno. djǝta nan nabaldǝkan is nan soldǝdson si Filipǝno.
 Americans. Two were shot of the soldiers, Filipinos.

– *ketǝǝng umǝli ǝkis nan sinkumpǝnya ya mabaldǝkan ǝkis nan tsa'y* 29
 Then comes again one company and is shot again one

soldǝdso. tjǝkǝmi ninka/ǝpkǝmi is nan lǝta, tjǝkǝmi ay Igǝlot,
 soldier we had dug into the ground, we Igorot,

ta itǝfonmi nan ǝwakmi, tay ma/ǝd bǝldǝgmi; ketǝǝng ǝngkay nan
 that we hide our bodies, be- no guns-ours "except only"
 (ourselves) cause

sǝkodmi ya nan pinǝngmi. – ketǝǝng umǝli ǝkis nan sinkumpǝnya is 30
 our spears and battleaxes. Then comes again one company at

nan magǝchu ya mabaldǝkan ǝkis nan tǝlo ay soldǝdson si Filipǝno.
 noon and are shot again three soldiers, Filipinos.

ketǝǝng kumǝantsa nan sinkumpǝnya ya mǝsubli ǝkis nan djǝwan
 Then retreats the one company and "exchanged" again two

kumpǝnya. – ketǝǝng aldǝntsǝ nan fayomitǝtja; ka/ǝfantja nan lǝta; 31
 companies. Then they take their bayonets they dig up the ground

B.31 *ikā/āptja amñ nan fobolātja. isātja'd tomōli is nan apōtja;*
 they bury all their cartridges Then they return to their
 (bullets) commander

32 *kandntja 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. igāantsa 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. – kastja 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; kīgsānñ nan soldādson si Melikāno. – ketjēng*
 they fire the cannon; fire (them) the soldiers, Americans. Then

inwōtwis nan fōbolan si kānyōn et tsāna pōnsīpak nan pāgpag. ketjēng
 whistles the shell of cannon then often it hits the forest. Then

umōgiad nan Ikolot, et tsākashtja ay lumāyæ. — ketjěng B.36
 get afraid the Igorot and immediately they run away. Then

lumayāækāmi et umalīkami is katīlin. — āngsan nan nadōy ay tākæ 37
 we run away and come to the train many are the dead men

is nan katīlin ay tsa inyōi nan soldādso. nabaldēkan nan īsa ay
 in the train whom kept carrying the soldiers. was shot one
 (station?) man

iAmtādāæ; ma/īd nabaldēkan is nan iFēntok — intedēkēkami is 38
 from Amtadao nobody was shot of the Bontocmen. we remain at

katīlin; tsātja ket yāi nan nadōy ay nabaldēkan. kinigsāntja nan
 the train they then bring the dead who had been shot they fire the
 often

kānyōn; ketjěng kashōn mad/ōb nan tjāya. kāg nannāy — — — nan
 guns, then as if tumbled the sky. like this (were): — the
 (it was) down

fobōlan nan kānyōn; wōddā nan kāg nannāy — — —
 shells of the cannon some like this:—

— ketjěng tjumāka nan soldādson si Melikāno is nan kalāta; ketjěng 39
 Then landed the soldiers, Americans, on the land then

lumāyæ amīn nan 'silīktosh; umāytja 'sh nan katīlin. Tsākamī
 flee all the insurrectos they go to the train. We keep

lumāyæ ya ilāenmi nan fōbōlan si kānyōn ay patatsōkēna nan lūta.
 running and we see the shell of cannon that throws up the earth.
 away

— wōddā nan fobōlan si kānyōn ay pinadōna amīn nan sinkumpānya ay 40
 some shells of cannon kill a whole crowd that

mamāb/on. tsatsāma nan madōy is nan 'silīktosh. adadādsa nan
 stood close many the dead among the insurrectos; more the
 together.

B.41 *madðy mo is nan falðgnit si Ikólot is nan flin nan Ikólot. – ketjěng*
 dead than in the fights of Igorot in the country of the Igorot. Then

lumayðækami et umäykami 'd Malónosh; ketjěng kanån Gólash ay
 we flee and go to Malolos then says Golash, our

inteliplitími en "umäykami ad Maníla ta éngkãmi 'nkãib is tilinsíla."
 interpreter let us go to Manila, let us go to make "railroad"
 (moat?)

42 *ketjěng adí nan tãkæ. – ketjěng kanån Gólash en "nãngkö ma/íd*
 Then "refuse" the men. Then says Golash why! nobody

madðy ken tjatðko ay Igólot; nãngkö ketjěng nan insulíktosh is ångsan
 is dead among us Igorot; why! only the insurrectos many

nan madðy." ketjěng tomólitja si Sáyan ay iSamóki ya isáed si Móding
 (are) dead. then they return: Sayan from and further Moding
 the Samoki,

ay iFãntok isáed si Pátte/king ay iFãntok ad Maníla. ketjěng
 from Bontoc, then Patte/king from Bontoc, to Manila. Then

43 *umäytja is nan katílin ya apténtja nan fobólan si kãnyōn. – ketjěng*
 they go to the train and encounter the shells of cannon. Then

mimídneng is nan kakaæwãéntja. ketjěng kasítja sumãkong ad
 they hit into their midst. Then they again go back to

Malónosh et umtsántja ken tjakamí. ketjěng kanãntsa ken tjakamí 'n
 Malolos then they arrive with us. Then they say to us
 (among)

"inmãli nan Melikãno ad Kalã/ókan et finãkashtja nan kaãfoãfong;
 they came, the Americans, to Caloocan and destroyed the buildings

44 *pinãantsa amín nan sinfãan ya nafãkash amín ay kampãna." – ketjěng*
 they burned all the churches and broken are all churchbells. Then

ibfākāmi is nan plesidēnte ad Malōnosh; kanānmi en "umāykami 'd ad B.44
 we ask the "presidente" at Malolos; we say we ought to go to

Fēntok!" ketjēng maewākas ya kasīmi 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 umiūy."
 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 manglbfaka.*
 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).
- lumayāækāmī 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
- inanāpkāmī is kānenmi tay naæwawāædkāmī. ketjěng lumagōkami*
 we seek our food because we are very hungry; then we buy
- is nan kankānēn; nan kankānēn nan inkatākāmī. (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 umalīkāmī ’d Takūtjing. kanāntsa ākis en “ēngkāyū man*
 Then we come to Takutjing. They say also why do you

lumáyayæ ay?" ketjěng kanãntsa eu "ngăg nan angnintja 'sh sa?" B.52
 run away? Then they say what did they do there

– *ketjěng ifaðgmi keu tjăttja en "nan pay fobolan nan kănyōn ya* 53
 Then we tell them the shells of the cannon are

tsaktsagōag." *ketjěng kanãnmi en "moshăya umălitja 'sna nan*
 very big. Then we say suppose they would here the
 come

Melikăno, et pinfăkash nan kănyōn nan đfongyu." – *ketjěng đlami* 54
 Americans, then would quickly the cannon your houses. Then our
 ruin direction

ya nan păgpag, et loshfădmi ya ad Serwantěs. ketjěng nănengmi ya
 is the forest then our coming is at Cervantes. Then our going is
 out (aim)

ad Făladōng. ketjěng đlanmi nan mōnok ya kăwŭtan. – ketjěng 55
 to Fuladong. Then we take chickens and cocks. Then

umalŭkami ad Alab. ketjěng đlanmi nan tsaktsăki ay fătug;
 we come to Alab. Then we take a big pig

padđyēnmi ya istjămi. finayădsanmi is ŭma 'y pēsosh is nan
 we kill and eat it. we had paid five pesos to the

ninfătug. ketjěng inpasalŭbkămi is nan iAlab is măkan. isătja'd
 pig-owner. Then we told to collect, to the Alabmen, rice. Then they

mandlubub. igămi fayădsan nan măkan; nan ipăkăæ ad Alab
 collected. we did not pay the rice the people at Alab

itsaotsăotja đngkay ken tjăkămŭ. – ketjěng malikoădkămi ay umăli 56
 gave it "gratis." to us. Then we start to come

ad Făntok. ketjěng tsăoshēnmi ad Aföu ay flin nan Ilôko ad
 to Bontoc. Then we go directly to Aföu, the of Ilocanos at
 settlement

- B.57 *Fě̃ntok. năkship 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 immalîkăyu;
 people of Bontoc and Samoki, they say “we are that you came
 glad”

aykôkăyu natăkœ amîn?” kanăn nan tăkœ en “ngăg nan inangnėnyu
 are you alive all say the people how did you manage

- 58 *ay immăy?” – inămoămongmi amîn nan tăkœ. tjěngnėntja 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 ăjtjan nan fobôlan si băldœg.” – ketjěng kanăntja ’n “aykôjtja adđ*
 like rain the bullets of rifles. Then they say do they not
 (were)

umăli ’sna?” ketjěng sibfătėnmi ya kanănmi en “adumălitja ’sna tay
 come here Then we answer and say they will come here as

- 60 *pădsongtja ad Malônosh. – ketjěng kasjtja kanăn en “kad nan*
 they stop at Malolos. Then they again say when
 (at the limit)

aliăntja?” ketjěng adđmi ľbfaka, tay kanănmi en “ta adđ kœmđan
 will they come Then we do not tell because we say let not escape

- 61 *nan ’lîktosh.” – ketjěng ay sumăđkami is ľli. ketjěng kanăn nan*
 the insurrectos Then we enter town. Then say

paṅāfongmi 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 wīwīfid.
 soldiers, Americans. Then they arrived early in the morning.

ketjěng isāad nan Melikāno nan āngsan ay kafāyotja ad Kamānuang.
 Then "pnt the Americans many their horses at Kamanuang.
 down"

ketjěng fumālatja amīn nan iFēntok 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 nabaldēkan.
 lieutenant and three soldiers, then one who was shot.

amīn ay tēkkēn ay soldādson si Filipīno et linmāyayētja is nan fīlig.
 all other soldiers, Filipinos, then had fled to the mountains.

et layāwētja ad Tūfeng. -- ketjěng ibfākan nan iFēntok 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 alāentja nan asāwāwan Agināldo ya nan
 they go to Fayu and capture the wife of Aguinaldo and

anōtjina 'y fafāyi. – ūsa 'y soldādson si Filipīno binaldēkan nan 65
 his younger sister. one soldier, Filipino, they shot, the

B.65 *Melikáno; nan soldáðson 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 fináled Gináldo.
 his younger sister then also one American whom had fettered Aguinaldo.
 (imprisoned)

Fánged.

EXPLANATORY NOTES

The "Battle of Calöocan," 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.)

I. *'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 flán: "it looked like..." flán for: fláén.*

14. *as nan wíid: is nan wíid.*

15. *fináyæ: shelled and pounded rice, uncooked. mákan: cooked rice, "eatable." [461]*

16. *köy nay adwǎni*: cf. the Greek "eita indignantis."
17. *fkadak*: I care, provide; I help myself. *fkadam ay mǎngan*: help yourself to eat!
18. *ikikiǎdek*: *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 tōnǎ*: Fanged showed the distance to be about 200 paces.
26. *finiftli*: [68]. *nǎngkö bōd*: [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. *fsublik*: 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. *djǎa 'y*, or *djǎa ay*, or *djǎwan*: 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. *ketjǝng 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. *tjǝngnǝntja* for: *tjǝng/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. *ketjəng ay..* finally.. then at last.... (Sometimes: therefore).

62. *isađdko*: I put down, unsaddle, stable.

63. *inđatja* for: *inđalatja*. *layáəwentja*, transitive: "reach by running." Person.: *lumđyaxak*.

64. The guides were: *Kamádon* of Bontoc and *Fíteng* of Samoki.

THE RAT AND THE TWO BROTHERS

Wōđđ nan sinđki. ěntsa 'nkđtsax is piki ya adl đktan R.1
 There are two brothers. They go begging for corn and not give any
 maize

nan tákə tjađtja. isđtja'd intotōya ay sinđki ya kanđntsa ay
 the people them. Then they converse the brothers and say

mangwđni en "ěnta 'd enlāpis is əmđta, tay adđtja umđktan is piki.
 saying let us to "make" a garden- as they not give corn.
 two go our,

– *isđtja'd en minlāpis ay sinđki. ketjəng 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 — *maɞwǎkas akís ya kásíntja umáy ay sináki. léytjéntja*
 it became again and they again go, the brothers. They want
 to-morrow

ay ananaɞwǎèn nan ématja. sinéngpǎdséngpǎdtja nan tjápong ya
 to make wider their garden. They cut down the "wood" and

4 *nan lólo, amín nan fulúlong ya nan fátang. — ketjéng nastjím*
 the sticks, all the "high grass" and the "high trees." Then it was night

ákis ya sumáatsa ay sináki akís. ketjéng maɞwǎkas akís nan tálon
 again and they go home, the again. Then "next day" was the time
 brothers, again (region)

5 *ya kasttja ákis umáy nan sináki. — umáytja 'd ya ilántja nan*
 and they again go the brothers. They go and see

6 *ématja ya tinmófo nan fulúlong ya nan wáka. — ketjéng kasttja*
 their and had grown the grass and the vines. Then they again
 garden

laptsan ákis et íbǎbǎbǎdtja nan fulúlong. ketjéng nastjím ya
 weed again and mow down the grass. Then it was night and

7 *sumáatja ay sináki. — ketjéng mǎsübli nan ó/tot ya*
 they go home, the brothers. Then "exchanged" the rat and
 (came in its turn)

kankanána en "kìbkibàong — — — mǎlmalwàdka ày tjapòng!
 says grow again, you wood!

kìbkib/biid — — — mǎlmalwàdka ày sifid!"
 grow again, ye thorns!

8 — *ketjéng maɞwǎkash nan fatáɞwa, ya umáytja san ninlǎpis ay*
 Then became to-morrow the world, and they go, the "having
 weeded"

9 *sináki, ya ilántja 'd ya tinmófo akís nan fulúlong. — isáed kanán*
 brothers, and they see and grown had again the grass. Then say

nan sinãki en "umãyanta 'd ta ildënta nan mangipatófæ is nan R.9
the brothers let's two go that we two see the "maker-grow" of

ãmãenta 'y nay!" - ketjěng mastjím ya padánëntja san ó/tot 10
our garden here Then it is night and they perceive the rat

ya inkibkibdong. tjetjěng/ngén nan inótji nan ó/tot ay inkibkibdong.
and it said: "kib, kib" Hears the younger the rat that said: "kib, kib"
brother

- isãed pintjípap nan inótji ya kanãna is nan yun/ãna 'n "yãim, 11
Then catches quickly the younger and says to his older brother bring

yãim nan pínang, ta pinpadóyta na! sttõnä nan finímley ken
bring the ax that we kill quickly this! this is the "one having
tired"

tjafta ay sinãki." - ketjěng kanãn san ó/tot en "adíkayæ pumadóy 12
us brothers. Then says the rat do ye not kill

ken sak/én; ta umüytáko is áfongko!" isãed lumãyaræ ya pinónot
me let us go into my house then it runs and quickly
runs after

ákis nan inótji. - ketjěng kanãna ákis en "adíkayæ! adíkayæ 13
also the younger Then it says again do not! do not
brother

pumadóy, ta umüytáko is áfongko!" õõ/õõgnan nan inótji.
kill let us go into my house holds fast the younger
brother

- isãed kanãn nan ó/tot en "ãmipögãnãngkãyũ, ta umüytáko is 14
Then says the rat set me free let us go into

áfongko!" ketjěng inumtsãntsa is áfongna.
my house. Then they arrived in its house.

- isãna'd kanãn en "enkolũbkãyũ ay sinãki, ta kíkadak is 15
then says (the rat) cover your eyes, ye brothers, that I prepare

R.15 *kanéntáko!*" *isátja'd énkólub ay sínáki. 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 "álikáyú '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 sínáki en "manubláta 'd ay sínáki!" ketjéng nakatsublántja.
 say the let us two smoke, us brothers. Then they finished smoking.
 brothers,

ketjéng kanán nan ó/tot en "álikáyú 'd sína!" isátja 'd úmüy ay sínáki.
 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

tóónan ay padéngdeng, isáed nan fág/kong. isáed kanán nan yún/a 'n
 jar then a pestle. then says the older

19 *"énkinaslángenta! ngág nan kotók tóshá?" – 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 itjush is nan fǎnga
 Then boils the water. Then he stirs the spoon in one pot

ya ket itstja. isǎna'd ǎkis ikǎsua nan fǎg/kong is nan itsa '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, itstja nan 22
 see! it's rice. Says his wife why! meat (is) the

nginmadsǎnan nan itjush!" 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

ǎmüy ya tsa kǎkǎtjǎn alitǎ/ǎna nan itstja. 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 “*indidiŋmko ya tsa*
 your bowl Then says the boy I was watching and he

kōkētjěn alită/ok nan istjă. ketjěng kumăanak, 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 ilōdlod nan ongōnga ay mangwădni en “*istjă! tit/twa ay istjă*
 Then must the boy say meat! real meat
 (is)

26 *nan tsăttja 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/ōna ya
 the son of the younger some meat; he carries it to his uncle's and

kanđn alită/ōna 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 mandăwŋwish.*
 Often cooks my father meat. Then they performed a ceremony
 (roasted meat).

isătja'd ūmiyy 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 İnnumak nan fānga. *isāna'd itāpek nan İtjush; kōt İstjā.*
 Then boils the pot. Then he dips the spoon, then lo! it is
 meat.

– *ketjĕng İtlan nan tākæ ya kanāntja en “nangkō! sĵtōnā nan* 29
 Then observe the people and say why! this man

– *onōōnōy, tay itapĕkna nan İtjush 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

“*kōkōtjĕnyu '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 Ketyākōu
 my wife, Ketyakyu

İntaktāksik na'y minfānōu.
 stands there, distributing with
 the rice-shovel.

Ketjĕng tji.
 This is all.

Si Mālkod nan ninokōkæd.
 “Malkod” is the narrator.

Matyæ ya Antero.
 Matyu and Antero.

EXPLANATORY NOTES

1. *Pfki*: maize. *enlāp̄s̄ak*: I clear the ground, cut grass and shrubs away. *mangæmāak*: I am making a "garden."

2. *sinpamflikan*: one section of the entire mountain range. (*f̄lig*: a mountain.)

3. *siangpādek* [*sengpādek*]: 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. *wāka* [*uāka*]: 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. *padānek*: I perceive; and: I receive; I receive hospitably; obtain; h. l. = *tjeng/ngēntja*, they hear.

12. *pumadōy*: L. 92. B. 18. *onōtjek*: I run after one to catch him; *pin-*: quickly [296].

13. *ōō/ōōgnan*: Frequent. of *ignak*. (Intensivum: *liitgnak*).

15. *enkōlubak*: I cover my eyes, hold my hands before my eyes. *k̄kadak*, 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. *sanguyān pan*: how quickly! *minsangūyanak*: I hasten, I do something busily; synon.: *kamūek*, I hasten. "*sanguyān pan is mangāēbam is nan tūfay!*" "how quickly you are making the spear!"

17. *ālikayū'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 "*fatđewil*," a pole balanced on the shoulder.

kotđk: advantage; meaning; use.

22. *kđnan*: accent!

23. *is ken*: = into the home of... *tsa kđkđtjěn*: 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 tsđtja sđbfan*: their "usual," "frequent," "customary" meat eaten with rice. Voc. food.

27. *manděwisak* [*mandowishak*]: I perform a lesser ceremony; *tsađwšshek*: I broil meat. *nilumak*: *linumak* in 28.

28. *tjaněman*, and later: *tjeněman*.

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 ònash id Falídfid. ùmüy san ninkõa ay mangíla. tsa ed*
 There is sugar-cane at Falidfid. goes the owner to inspect. often then

maǎngkay nan ònash. isána'd kanán en "ta od aknálak na nan tsa
 is eaten up the cane. Then he says let me watch here the

- 2 *mangǎngkay is nan ònashko ay nay."* – *isáed malǎfi ya aknáläna;*
 eater up of my here. Then it was and he watches.
 sugar-cane night

ma/íd intjasána. kasín maǎwádash; isáed kasín malǎfi ya itjanána
 nothing he found again to-morrow; then again night and he finds
 (it is) (it is)

- 3 *tsádlö san mangǎngkayǎngkay is san ònashna. – ketjéng kanána en*
 really the eaters of his sugar-cane. Then he says

"nangkö böt tsátöná nan mangǎngkayǎngkay is nan ònashko!"
 why! – these are the eaters of my sugar-cane!

ketjéng adikõena tjaítja. isána'd ipákot nan ísang 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
 be- these (are) the eaters of my sugar-cane. Then he
 cause

kanãn en "padðyentãko ed na!" – *isãna'd kanãn en "adikãyu*
 says we ought to kill this Then she says do ye not
 (the Star)

pumadðy!" isãtja'd ninfueg is san ninkõa is nan õnash. et umãytja
 kill (me) then they went with the owner of the sugar-cane; then they go

's ðfongna. 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 yũn/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 yũn/ãmi." – *kasĩn ãkis malafĩ nan tãlon. masũyesũyep* 8
 our oldest Again becomes the time. Fast asleep is
 brother. night

ãkis si asãwãna. ketjẽng aldẽna ãkis nan isa ay anãkna ya
 again her husband. Then she takes again one her son and

patayãwãna; patayãwãen pay san fafãyi. – ketjẽng maãwãkas ya 9
 makes him fly, makes him fly, she the woman. Then (it becomes) and
 morning

S.9 *insũdsud san inõtji ken amãna ya kanãna en "tjũy pay ãkis*
 informs the younger his father and says yonder again

10 *inpatãyaæ ñna kaæwaãnmi!" - isãed kanãn amãtja en "issãka*
 made fly mother our middle brother. Then says their father you will

fumãngon ken sak/ën, mo alãena nan ñsa ãkis ay kaæwãnyu; et
 awake me if she takes the one also who is 'middle then
 (now) brother'

11 *fumangõngka ken sak/ën." - ketjẽng kanãn nan inõtji en "dãæ!*
 awake me! Then says the younger well!

fangofangõnek sika ya adika pããd fumãngon. nay kay lãytjẽm ngin
 I try to awake you but you do at all wake up here, indeed, you want perhaps
 not

12 *ay maïsa is nannay faklulũta?" - isãed kanãn nan amãna en*
 to be alone on this earth Then says his father

"adtsãdlo fumãngonak, mo fumangõngka ken sak/ën!" ketjẽng
 I (certainly) shall wake up if you awake me Then

malafï ãkis ya patayãwẽna nan ñsang ay ongõnga; ya adï makatãyaæ.
 it is again and she makes fly the one child but not he can fly.
 night

13 *- isãed kanãn san inãtja en "ketjẽng makãyadkayũ 'd sina ay tõlõ,*
 Then says their Then you are left here three
 mother

tjakãyũ ay sinãk/ï ay nay, tay adïkayu makatãyaæ, et adtsakãyu
 you brothers here, as you not can fly then you will
 "remain"

ay sinãk/ï, et ad/ikapãntja tjãkayũ is bãldækyu et adtsakãyu
 brothers, then they'll make for you guns then you will be

nan ifuwãsan nan tãkæ. ketjẽng tumãyaæ nan inãtja ad tjãya.
 tax-collectors of men. Then flies their to the sky.
 mother

– *ketjěng tjaŋtja nan nginmăđjan is Ilóko; ketjěng tjaŋtja nan* S.14
 Then they were changed to Ilocanos, then they were the

ifuwŋsantja nan tákə.
 tax-collectors of the people.

ketjěng pay tji 's okókəđ. Si "Mălkod" nan ninókəđ. Mătyə.
 Finished here the tale. "Mălkod" was the narrator.

EXPLANATORY NOTES

1. *angkăyek*: I use up all, I eat all. *ta od: od for: ed. aknălak*: I watch day and night. *itjasăna = itjanăna*, he finds.

2. *tsăđlo*: himself, means also: certainly; really; finally. Cf. 12. (strongly affirmative.)

3. *tsătona: tjađtona*, these. (plur. of *sŋtona*.)

6. *mangăyvak [mangăyvak]*: I get wood in the forest; also: I go to the woods to get auspices, to hear the omen-bird.

8. *masŋyesŋyep*: intensive and durative.

9. *yăn/a*: the oldest; *inótji*: the youngest; *kaŋwăđan*: those between. See Voc. brother.

11. *fangofangănek*: conative and durative: I keep trying to awake you; *adŋka păđad*: you never.. you not at all.. *nay kay: kay*, for *pay*, emphasizes *nay*.

12. *fumăngonak* here in two meanings: 1) intransitive; 2) transitive (but as a personal verb).

13. *kayătjek*: I abandon, leave. *makăyadak*: I am abandoned, I

remain alone. *adtjakäyu ay sinäk/i*: you shall remain brothers and shall not become stars (or: *adtsakäyu*, from *tsa*: "you will continue").

ad-i-kaëb-an-tsa: they, the people, will make for you [261].

ifuwisan, or: *ifubowisan*, from: *fäys*, taxes. (Ilocano)

TILIN

T.1 *Wöddä nan İsa 'y ongönga 'y fafäyi. mo infäyu si inäna, kanäna 'n*
 There is a certain girl when pounded her she says
 (rice) mother,

"*inäka 's möting, İna! ta käneke.*" *ketjěng aktäna is möting san*
 give (me) ricemeal mother that I eat. Then she gives ricemeal

2 *anäkna. - ketjěng kasİna kanän en "inäka äkis is möting, tay*
 to her Then she again says give again ricemeal for
 daughter.

inangkäyko." *ketjěng kanän nan inäna en "nängkö; mİd nongnönngmo,*
 I ate up all. Then says her why! nothing your "value"
 mother

tay adpay angkäyim nan fİnäyæ." *İsäed inäka nan ongönga. İshäed*
 as you will eat up the rice. Then cries the child. Then

kanän inäna en "ayköka tİlin ta mangängka 'sh möting?" 'säed
 says her mother are you a that you eat ricemeal Then
 ricebird

nakabfayáan si inána. — isáed aláen inána nan saktjáan ya én T.3
 had finished her mother. Then takes her mother the waterjar and goes
 pounding

manáktjæ. 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 ongõnga nan tayáan ya instnot 4
 to get water her mother. Then takes the child the basket and goes

is nan katayáan. isána'd aláen nan lig/õ 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 pasikpõna nan saktjáan.
 basket. Then arrives her mother and carries in the water jar.

ketjéng isáadna nan saktjáan, anápéna nan anákna. — ketjéng 5
 Then she sets down the jar she seeks her daughter. Then

ibfakábfakána is nan tákæ; ya kandntsa 'n "ma/íd inílami is nan
 she asks everywhere the people and they say nothing did we see of

anákmõ." — isáed kasín sámkép is áfongtja. ketjéng tjeng/ngõna 6
 your daughter. Then again she enters their house. Then she hears

nan éngkálotókod is nan katayáan. isána'd lekuáfén nan lig/õ ya
 the noise in the basket. Then she takes off the cover and

ketjéng kasíntja ki-kíng-king. — kandntja 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 ricemeal! Then sees her mother the basket and left were
 your
 daughter:

nan tóngan nan anákna. — ketjéng ináka sh' inána ya kandna en 8
 the bones of her daughter. Then cries her mother and says

T.8 “*aykð way mamangwãni en ngãmãdsan san anãkko is tlin? aykð*
 would say that changed was my into a did
 anyone daughter ricebird?”

way adlk itãnoy; mo nan mõting ay kanakanãna, et tsak idjũadjũa.
 ever I not grant when rice (was) her asking then I gave (her)
 (her wish) always

9 – *isãtja'd inmãngmang tja inãna. isãed sumãkong san nginmãdsan*
 Then they sacrificed, “her Then returns the one changed
 parents.”

si tlin. ketjẽng kastja kikĩngking; kanãntsa ay inkĩngking en:
 into ricebirds. Then again they chirped they say, chirping

“*kĩng – kĩng – inanãkmo nãn mõting!*”
 - - have as your child the pounded rice!

Ketjẽng tji is okðkød.
 Ended here the tale.

Si Mãlkod nan ninokðkød.
 “Malkod” is the narrator.

Falónglong (Antero).

EXPLANATORY NOTES

1. *nan lsa 'y*: a certain (not: a girl). *finãnyø*: hulled rice, which is pounded to *mõting*, rice-meal.

2. *mid nongnøngmo*: “you are good for nothing” (“Taugenichts; vautreien”); *adpay*: *ad* taken from the verb *angkãyim*. *nakabfayũan*: [299].

3. *manãktjø*: with the water-jar; *mang + saktjũan*. *nanãktjø*: preterite. *en nanãktjø*, pronounced: *innanãktjø*; the verb *en*: goes, must not be mistaken for the Augment in such combinations!

4. *ũmtsan*: she arrived at home, “she returns.”

4. *pasikpøna* for: *pa/sikpøna*, 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. *aykδway* or: *aykδ 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 *fæāshek*, I finish, end.

KOLLING

Wodā nan djūrwa 'y fobfāllo, nan İsa 'y yīn/a ya nan anōtji. K.1
There are ' two boys the one the older and the younger.

ĕntja nangāyē ay sināki. isātja'd isāa nan kinayōtja.
they go to get wood, the brothers. Then they take home their "wood gotten."

K.1 *isǎed isǎnon inǎtja ya adǎ fumtjang. isǎed kanǎn inǎtja en*
 Then put into their but not it burns. Then says their
 fire mother,

2 "*n gǎag nan kinayǎyu!*" – *nan yǎn/a kanǎna en "tǎngkǎmǎ mangǎyǎ*
 bad (is) your "wood the older says let us go to get wood,
 brought"

si lǎpat!" *isǎtja'd umǎy et isǎǎdtja nan kinayǎtja ya adǎ fumtjang.*
 dry Then they go then they take their "wood but not it burns.
 branches home gotten"

isǎed kanǎn inǎtja en "nangkǎ; mǎd nongnǎng nan nangayǎanyu
 Then says their why! nothing the value of your wood-
 mother gathering

3 *tay adǎ fumtjang; nan yǎngkay ǎshokna nan ǎngsan.*" – *isǎed*
 because it does burn only its smoke (is) very much. Then
 not

payyǎen nan yǎn/a nan kalǎn inǎtja. isǎna'd kanǎn is nan
 hurts the older the word of their Then he says to
 mother.

anǎtjna 'n "ǎnta mamǎlid is nan kamǎnta ta ǎnta alǎen san
 his younger let us two to sharpen our axes that we two to get
 brother go go

inflak ay nalǎngolǎngo ay lǎpat, et adtsǎdlo fumtjang."
 which I saw very dry wood and this surely will burn.

4 – *isǎtja'd mamǎknak ay sinǎki. isǎtja'd inǎmtjan is nan kakǎyǎan.*
 Then they go out to work the Then they arrived at the woodland.
 brothers.

isǎed kanǎn nan anǎtji en "mangayǎta 'd ǎsna!" isǎed kanǎn
 Then says the younger let us two get wood here Then says
 brother

nan yun/ǎna 'n "ǎnta 'sh nan tjǎi 'y kǎwǎd nan ǎntjoǎntjo ay
 his older brother let us go to yonder place of the very high

5 *fǎdang. sǎa tji 's ǎnta umǎla is aǎwǎdta.*" – *isǎed kanǎn nan*
 trees. right there we must go to get our load. Then says the

inõtji en "taddõ adfta ùmtjan, mo intõ nan kanãm en umãlanta K.5
 younger how long, we not arrive, where you say (is) our "getting"
 place

is aæwĩdta." isãed kanãn nan yũn/a en "ẽnta 'sh nan kõkkõkõdnã!"
 for our load. Then says the older let us go to the nearer place
 (a shorter distance).

isãtja'd ùmtjan is nan kãæwad nan ãntjoãntjo ay fãdang.
 Then they arrive at the place of the very high trees.

– *isãed fõlãdjin nan yũn/ãna nan wãnisna, isãed nan dikãmna* 6
 Then unties the older his breechcloth, then his shell

ya nan sangkitãna ya nan soklõngna ya nan fobangãna ya nan
 and his girdle and his hat and his pipe and

kãtjingna ya nan tjokãæna: isãna'd kanãn is nan anõtjina en
 his brass-chain and his pouch. Then he says to his younger
 brother

"ĩĩgnam nan tjokãæko, nan wanĩsko, nan katjingko, nan soklõngko,
 hold my pouch, my breechcloth, my chain, my hat,

nan dikãmko ya nan fobãngak." isãed kumãlab nan yũn/a ad tõngtjæ.
 my shell and my pipe. Then climbs the older high up.

– *'shãnad sibõen nan pãnga ya kanãna 'n "ngãk! ngãk!" ya isãna'd* 7
 Then he cuts off a branch and says – – and then he

kanãn ken anõtjina en "sãnä kãy!" isãed padãnen nan anõtjina 'sh
 says to his younger "right Then receives his younger
 brother now!" (catches) brother

koãpna. – isãed kanãn nan anõtjina en "nãngkõ; ẽpom nã mo!" 'sãed
 below. Then says the younger why! your leg this, truly! Then
 brother

kanãn nan yũn/a en "fakõn! lĩpat pay ay nalãngolãngo!" kasĩna
 says the older "not so!;" wood, indeed, very dry again lie
 brother

K.8 *kanán en "ngák! ngák! sánă kāy si lípat ay nalángolángo!"* --
 he says - - "right wood very dry (I throw down)
 now!"

"*nángkô; 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? nángkô; 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 "nángkô; límam ná mo!" "fakón!" isáed
 Then says the younger why! your arm this verily! no; then

10 *kanán nan yún/a; "pánga sha 'y ningkalángo!"* - *isháed inkuťkok*
 says the older twigs these, very dry Then shrieked

nan yún/a; kanána 'y inkuťkok en "kúkűťko! kúkűťko!" 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 inanákmo!"* - *'sháed inákka nan anótjina; kanána en*
 these that they be your Then cries the younger he says
 son

"*aykák pay shumáa? ya ngăg kotókkko 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 yān/a en "ek unāyak is fanfanāwī, ta ifuēgna*
 Then says the older I go to call a hawk that he takes
 along

sika 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

yān/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 fumtjang
 for nothing you like. we go to get wood, then you say it does not burn

nan kayēnmi." – *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 "sfa sha nan
 "bad use (thing) this" Then says the younger right this (is)

kinānapmo; aykōka kasīn ināka ya kasīn tsāan is tomolīan yān/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 tsaowādēn; apīd yāngkay ēnkokūkok 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 “banādka ta mangantāko!” isāed adī; isāed tjakasna ay
 come down that we eat Then he does then he immediatly
 not;

tumāyax ya ēnkuūkok.
 flies off and shrieks.

Ketjēng tji is okōkæd. Si “Malkod” nan ninokōkæd. Mātjæ
 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. *līpad* [*līpat*]: dry branches on trees. (*bāding*: dry wood fallen from trees.) *nan kayæenyu* or: *kaōwinyu*.
3. *payyūen* or: *pa/ayūēn*; *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*. *fakðn!* no! not any limb but... [323]. *kadúa* [*kádwa*]: second companion:

9. *fanðnig*: the only plural form of an adjective obtained.

10. *ta inanðkmo*: 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 kinðnapmo*: "your seeking," what you sought, brought about; i. e. it is your fault; you deserve it. *anðpek*: I seek, search.

kasñ... kasñ... 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 ninokðkæd si Malkod, et adím ütæwæn*: 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 *Wōddā nan sināki ay infōlu is tlin; nan lalāki*
 There are a brother and a sister who watch ricebirds, the boy

infōlu is āma, nan fafāyi infōlu is kapāyoan. nan āman nan
 guards a garden, the girl guards a ricefield. the father of the

lalāki kimmabidūa; kabiduāēna nan tnan nan fafāyi.
 boy had married a second time; he married the mother of the girl.

2 — *maṛwākas ya i/ānṛd inātsa nan shengēdtsa. nan āman*
 It was to-morrow and carried out their mother their meal. The father

nan lalāki mangānṛb si ōgsa ya nan lāman. nan bādang nan
 of the boy hunts deer and wild pigs. The meat of the

yūn/a is nan shengēdna ay lāman ya amōngēna is san anākna
 older (boy) in his meal, which is pork, is "her gathering" for her

3 'y *fafāyi. mākan yāngkay nan yōtna is nan lalāki. — kasn*
 daughter. Rice only (is) her bringing to the boy. Again

ākis maṛwākas; isāed i/ānṛd inātsa nan shengēdtsa ay sināki.
 it is to-morrow then carries out their mother their meal, of the children.

nan nafǎngösh ay mákan yóina is nan laláki ya nan kawǎs ay mákan M.3
 the rotten rice she to the boy and the good rice
 brings

is nan anǎkna 'y fafáyi. — ketjǎng 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 tsána '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)

innána. isáed kanán amána en "tek ed flaén nan midlánga!"
 stepmother. Then says his father I must to see "sonny"
 go

ketjǎng 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. — ketjǎng kanána en "Íssam 6
 his father of his meal that is rotten. Then (the boy) says you will

inának nan tsam inpayáí ay shengédko." ketjǎng kanán amána en
 have your sending which my meal Then says his father
 as son usual is

"ngäg nan ínmad is nan shengédmo?" — ketjǎng kanán nan anǎkna 7
 what happened to your meal Then says his son

en "nan máadjí tsam inpayáí ken ínak ay shengédko'd ya
 forsooth, you often made bring my mother, that my meal was
 (should be)

nafǎngösh." — ketjǎng kanán amána en "ya nan pay tsak inpayáí 8
 rotten. Then says his father well, that I used to send

- M.8 *ay shēngēdmo'd mākan et mabādabadāngan is nan tsak anēiban ay*
 as your meal, rice and meat added to it from (that) I often hunted
 (should be)
- 9 *lāmani ya nan ōgsa.* – *ketjěng kanān san anākna 'n "pāsīg pay*
 wild pig and deer. Then says his son thoroughly
- 10 *nafāngōsh nan shengēdko ay tsam payāi.* – *ketjěng kanān amāna*
 rotten was my meal which you often have sent. Then says his father
- 'n "kanāipan! amfuyākash 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 adī; kanāna ay mangzwāni 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
- anak nan kinabīduam ya nan tsam inpayāi ay shengēdko '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! kanākapān* 17
 Then says the husband night this "miserable" you
 (you say?)

si fafāyi! nangkōka mangīsu is fafāyi. nangkōtāko ḍḍshden
 woman why! you are a wicked woman. why! we do provide enough

nan shengēdtja 's amīn nan anāktā!" – *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 okōkēd.
 This is all of the tale.

Si Malkod nan ninōkēd.
 "Malkod" is the narrator.

Mātya 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 inkāéb 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 īnmad?* "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 faltdog*: it is all gold, pure gold.
10. *kandīpan*: 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].
 “*hǎg!*” interjection of the monkey language. *issam...* see Note to 6.
13. *inaktsaǎktsang*: 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.)
mǎdgěnak: I live without wife, in celibacy.
16. *kǎnan*: accent! but in 17: *kanǎn*. *malafilafǎak*: [413].
17. *lafǎntǎnǎsh*: this (you call) night? *tjenǎmtonǎsh?* this you claim to be water? *asǎntonǎsh?* you call this a dog? (ironically)
ö/ǎshdek: I keep well, give enough and never miss to give; I provide with plenty; I treat well, care for.
kanǎkǎpǎn: “how miserable, wicked you are!” Ex.: *kanǎtjapan*: how bad they are! *kanǎkayupan*: how bad you are! [*kanǎkǎyu pan*].
18. *pintjaytjǎyan*, or: *bǎntjaytjǎyan*: “kick quickly.” *ǎna*: from *ek*, I go; *ǎna* or: *ǎna*.

PALPALAMA AND PALPALAKING

P.1 *Tja Palpaláma ken Palpalǎking ǎntja insǎib. si Palpaláma*
 (They,) Palpalama and Palpalaking go to dam off a river. Palpalama

sǎpǎna nan palupǎ. si Palpalǎking kanǎna ken Palpaláma en
 dams off the fast running water. Palpalaking says to Palpalama

- P.1 *“saðpenta sa ay djua!” isæed kanån Palpalåma en “saðpek na ay*
 let us two that “together” Then says Palpalama I dam off this
 dam off
- tsang.” isæed kanån Palpalåking en “tek saðpen nan pøshong.”*
 alone. Then says Palpalaking let me dam off the stagnant
 go to water.
- 2 *– isæed sindib Palpalåma nan palåpo. ångsan nan indåna ay kåtjõu.*
 Then dams off Palpalama the current. many he catches small fish.
- 3 *si pay Palpalåking ma/ïd indåna is kåtjõu. – isæed kanån Palpalåking*
 Palpalaking nothing catches, fish. Then says Palpalaking
- en “indåka ’s İsa ’sh kåtjõu!” isæed kanån Palpalåma en “ngåg*
 give (me) one fish Then says Palpalama what is
- kotõkko ay mangitsåotsao ken sİka? aykð ngåg ta alðem nan İsa ay*
 my to give (one) to you why ought you to one
 “advantage” get
- 4 *kåtjõu?” – isæed kanån Palpalåking ken Palpalåma en “yåka;*
 fish Then says Palpalaking to Palpalama well then;
- yåim nan kõweng nan katjõó mo!” isæed kanån Palpalåma en*
 give (me) the ear of a fish Then says Palpalama
- 5 *“ngåg kotõkko ta alðem nan kõweng nan kåtjõu?” – isæed kanån*
 what is my use that you get the ear of a fish Then says
- Palpalåking en “yåka; yåim man nan kõweng nan tjålİd.” isæ’d*
 Palpalaking well then; so give (me) the ear of a “tjalid.” Then
 (of a fish:)
- kanån Palpalåma ’n “aykð ngåg ta alðem nan kõweng nan tjålİd?*
 says Palpalama why ought you to get the ear of a tjalid
- 6 *sak/én ngin ya fakénak?” – “yåka; yåim man nan apångoy si*
 I (am) perhaps “not myself?” well then; give (me) the leg

ǎḡkǎmǎ! isǎed kanǎn Palpalǎma en "aykǎ ngǎg ta alǎem nan P.6
 of a crab Then says Palpalama why ought you to get the

apǎngoy si ǎḡkǎmǎ?" – isǎed ǎmüy si Palpalǎking is nan atǎto. 7
 leg of a crab Then goes Palpalaking to the ato-resting-place.

isǎna'd ilǎen nan akfǎb; isǎna'd kǎnèn nan akfǎb. isǎna'd kanǎn en
 Then he sees a fruit then he eats the fruit. Then he says

"fǎb! – fǎb! – mǐd kankǎnènǎ 's akfǎb!" isǎed kanǎn Palpalǎma
 fob! fob! nothing he eats (of) fruit! Then says Palpalama

en "tak/ǎn mo mǐd kǎnek is akfǎb; ayǎka nan inǎlak ay kǎtjǎu,
 nevermind, if nothing I eat (of) fruit Plenty I have caught fish,

nan tjalǎd, nan ǎḡkǎmǎ isǎed nan lǎleng." – isǎtja'd sumǎa id fobfǎy. 8
 "tjalid" crab then also "lileng." Then they go home.

isǎed madǎy si Palpalǎking; nan sangadjǎlna 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 otǎngna ad Kalǎwǎtan." isǎtja'd kǎmǎan. – isǎed kanǎn 10
 for death-ceremony at Kalaowitan. Than they went away. Then says

nan nadǎy is san inǎna en "ofǎtjim sak/ǎn!" isǎed kanǎn nan
 the dead man to the woman untie me Then says the

inǎna en "aykǎ 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, pinpadáak síka!*
 me if you do not untie me, I quickly strike you

11 – *isána'd ofátsen san nadóy. isaéd lumáyay san inína. isaéd úmtsan*
 Then she unties the dead. Then runs away the woman. Then arrive

nan ipækáay ay en inmála is kaewítan is nan otóngna ad
 the people who went getting a cock for his death-ceremony at

12 *Kalaewítan. 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. – isaéd kanán Palpaláma en “yáim nan ísa 'y*
 Then he revives. Then says Palpalama give (me) one

gángsa!” isaéd kanán Palpaláking en “aykó ngäg ta aldém nan
 gangsa (gong) Then says Palpalaking why ought you to get

14 *gángsa? san kinatjémo 'd igáka inmáktan ken sak/én.” – “yáka;*
 a gong your “fishing” you did not share with me well then

yáim man nan ísa 'y faláda!” “no! aykó ngäg ta aldém? – –
 so give me one iron rod no! why ought you to get it?

san kóweng si tjald 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.

Mátyay and Falónglong.

EXPLANATORY NOTES

1. *tja* [*tʃa*], coll. art. [39]. *saʃpek* [*saʃpek*], Person. vb. *insʌibak*: I dam off a part of a river to catch fish. *palupʊ*: the waves, rippling, caused by a stony bed, the current. *pʊshong*: a stagnant part of a river (and: the sea).

2. *inʌana* for: *inʌlʌna*. *ʌngsan...* lit.: much was his catching, namely *kʌtjʊ*.

3. *is ʌsa'sh*: [396]. *aykʊ ngʌg ta...* Idiom: what is it that.. "why should I, you, he etc.?" *ngʌg kotʊkko*: of what advantage, use, is it for me?

5. *kʌtjʊ*, *tjalʌd*, *ʌleng*: see Voc. fish.
sak/ʌn ngin fakʌnak? "I have to look out for myself; why should not I myself come first?" "am I perhaps not I?"

7. *atʌto*: flat stones, as resting place for people coming to an ato.
akfʊb? fob: a sound imitating swallowing. The metre of this verse is trochaic. *tak/ʌn*: "I do not care; it matters not; synonym.: *ʌlʌi*."

8. *sangʌdjil*: J. XLI, Somkad's death-chair.

9. *inʌna*: an old woman guarding the dead.

11. *tjipʌpʌn*: the dead is supposed to have regained life and to have run away.

12. "tjerkʌna!" an exclamation, "not in Igórot language," as was claimed. *tolnʌkak*: I drive a wedge, a pointed piece of wood, a spike into the ear of a person to convince myself of his death. *kʌtjen ay..* [293].

13. *kinatjʊʌmo*: *kʌtjʊ*, fish, with preterite infix *-in-*. "Your former catching fish."

14. *no!* pron. as Engl.: naw. *kʊweng*: "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 fakáktja 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 maméwántsá is nan fli. siádsi nan intafónantja is nan
 of their burning the town. Therefore their hiding in the

págpag; ifuégtja nan ánanáktja. nan lalaláki fukáæwantja ay
 woods they take (along) their children. the men exclaim

mangwáni en "íkáyu man! míd lumáyáæ! fulálaw! sináka'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?" *fakãkëntja*: 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. *mamæwãntsa*: Nomen agentis of *pæãk*, I burn, destroy by fire.

fulãlau! battle cry of attack; "hurrah!" *mangösimadöytãko*: "let us all kill each other [112]." *adiköek*: pursue, or: catch running after. *intatã/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 inöð/öd nan ölom, et êngka pashãbok nan awãkmo* V.2
 If aches your head, then go to have "blown" your body,
 (throbs)

tay insakõt. umãli nan insãbok ya subökãna nan ölom, et makãan
 as it is ill. comes the "conjurer" and blows at your head then removed is

nan inöð/öd is nan ölom. nan insãbok kanãna 'y mangwãni en
 the aching in your head. The "conjurer" says saying

"stnu nan nãngyu ken sikã?" [paymö: si Wãnnak nan nãngyu
 who is the one making ill you or Wannak has made ill

ken sikã. — paymö: si Kidkõtjã nan nãngyu ken sikã!] ãeni 'd
 you or Kikitjã has made ill you soon

makãan. — "subökak sika is nan sæyag nan ãkyu!" ãeni 'd makãan.
 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 "*Wãnnak*" and "*Kidkõtjã*." I cause sickness: *öy/yöwek*, or: *iyüwek*; with the Nom. agentis: *mãngyu* [*mãngöü; mãngöyü*]. Observe: *sikã* and *sika*. *sæyag* and *sãyag*: the "morning-rays." *sika*: I blow you, *anfto*, into...

- V.3 -- *Nan lfmam ũmüy is nan mästjfm. nan lfmam ya tsaktsäki*
 The "night-mare" goes in the night. The "limam" is a big

ay tākæ. ilekwäbko ya adfak makailékwab. anito tji.
 person. I "try to" move and I not can move an anito (is) that.

Notes: *lfmam*, a ghost in human form, sitting on the sleeper, night-mare. *ilekwäbko*: I move, try to breathe; *ileklekwäbna nan wäd*: the pulse beats; *anito*: soul of dead; ghost.

- 4 -- *Ayáwan ad Okfki! sumaköngkäyu tsädlo isna, tay nay tsámi*
 Wild buffalo at Okiki, come together hither, as here we often

ismek ay mängäpüy ken tjäkäyü, isna 'd Wakálan; tay äyam
 think of making sacrifice to you here at Wakalan; because at wedding

si änanäk nan tjämi mangisāngan ken tjäkäyü, et
 of children we always take one of you then

madsa/omāngkayü ädjf!
 multiply, surely!

Notes: "Labad-Ceremony:" Upon the rock: *fäto ad Wakálan*, "far distant from Bontoc," the rich men (*gadsāngyen*) perform a fire-sacrifice (*māngäpüy*) and call their choicest game to come "to this very (*tsädlo*) spot from their home at *Okfki*." *ismékko*: I remember, "do never neglect, always think of."

- 5 -- *Nan ongōnga adfna istjä nan adöy si mönok, tay mo istjäna*
 The young people do not eat the liver of chicken, because if one eats

nan adöy si mönok, mo intäktak, et insakít nan adöyna ya
 the liver of chicken, when he runs then sick his own liver and

umōgiad. nan āngkay amām/ma ya nan inān/na nan mangtstja V.5
 he is cowardly. Only old men and old women are the eaters

is nan ādōy si monok, tay lāæwa 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 iitāæim nan āsu ay tsa umōn/ōnod ken sika, 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 lshlish. alāentja nan fatō ya fakāshentja. 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]. *lshlish*: festival after the rice-harvest. *fatō* and: *fāto*, *bāto*: stone. *toklāngak*: I hit the head; by zeugma, here also with: *āwak*, the body.

-- *Dæ! sika tumgōyka! lēytjek ay makitotōya ken sika! adk* 8
 He! you stop! I want to speak to you I do not

kēkkēn nan djālan; masāngutak is nan pāgpag. iptjum nan
 know the trail I have lost my way in the forest. show the

ma/yōi ad Fěntok paymō mifuǝgka ken sak/ěn! kad nan umtsānanmi
 direction to Bontoc or accompany me when shall we arrive

istji? intō nan mabfālñ ay umālak is kǎnak?
 there where is it possible that I get something to eat?

mo umālika ad Fěntok, 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.

aykī way tākæ 'sna? intō pay si āmam adwāni? aēdy nget
 Is anybody here? where your father now? probably
 (at home) (is)

wodā's āfong. kāmānak aswākas; adadīk flāen sika aswākas.
 he is in the house. I shall leave to-morrow, I shall not see you to-morrow.

adīka ęngkākāl is ǎlai ngāg si sa kěn tōdī. sīnu nan nangwāni si
 do not tell anything of this to him(her). who said

sa? nan nimmīmko aēdy ngēt sīya 'y fafāyi.
 so? as to my thinking perhaps she.

lēytjēnmi nan ilīmi ya padōyēnmi nan fěshwalmī!
 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 (*Ayēweng*)

(Sung when working in the rice-fields)

Tjūwǎ -ä: *Nintēngan* *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 fǎyfayēn* *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

kāsì *tay pilangkǒ -ǎ*
 it is pitiable to be scorched
 (dried),

mabfikod *sì lagfǒ -ǎ*
 to be lean by working
 for wages

mo *kǒna* *inīsǎ -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 mìn'tjuàtjuá -ǎ
 to travel seeking work

fatáæwa 'y ànæwá -ǎ
 (through) the world, wide;

sumyà ken sǎl'urwá -ǎ
 it is lucky (?) for my beloved

ay mìn'gitòtæktjé -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 tàkũarǎ -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 afternoon-meal for children,

Notes: *tjuwǎ -ä* 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. *Tjũlyǎ*: 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

Tsadlònka shàshangá -ǎ;
 You are very weary

shuy ngìn shangàn siká -ǎ?
 for whom are you longing, you?

si ngèt ek sül^öuwà -ǎ,
 for (perhaps) my beloved,

si sül^öuwà 'sh Tjulyà -ǎ.
 beloved in Tjulya
 (i. e. Bontoc)

shuy ngàyag pŕn tosh sà -ǎ?
 whose name is that

si Pǎli wà'sh Tjulyà -ǎ!
 Pali, who is in Tjulya

siya nàn ninshàngan. sika
 she is the longing you

engkà ay èk ts^öuwà -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 nàtatakæ '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.

fatǎwà: 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 wày màngikàwili -- *ǎě* -- *ǎě*
 that some-body carry

pàküytjà 'sh tongtsèn ili -- *ǎě* -- *ǎě*
 their rice from above the town

The men: *tà lumàlaytàko wày* - - *ǎ* - - *ǎ*
 let us go to call some

fàbfayì 's dinìpayày - - *ǎ* - - *ǎ*
 woman with strong thigh

tà way mǎngakàyukyù - - *ǎ* - - *ǎ*
 that some- shall weed
 body

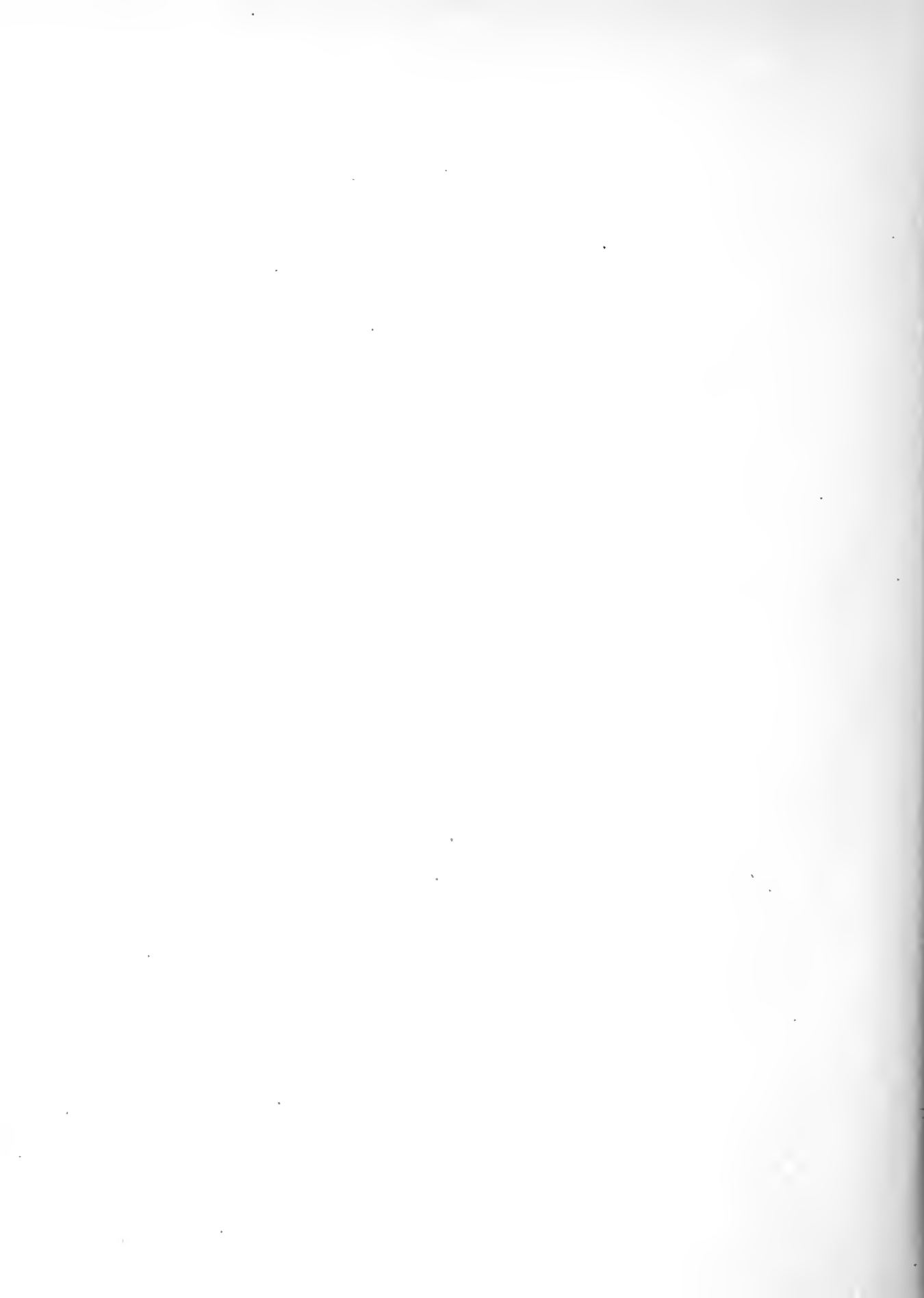
pàyyotjà 'sh tongtsǎn ilì - *ǎ* - - *ǎ*
 their above the town
 rice-fields

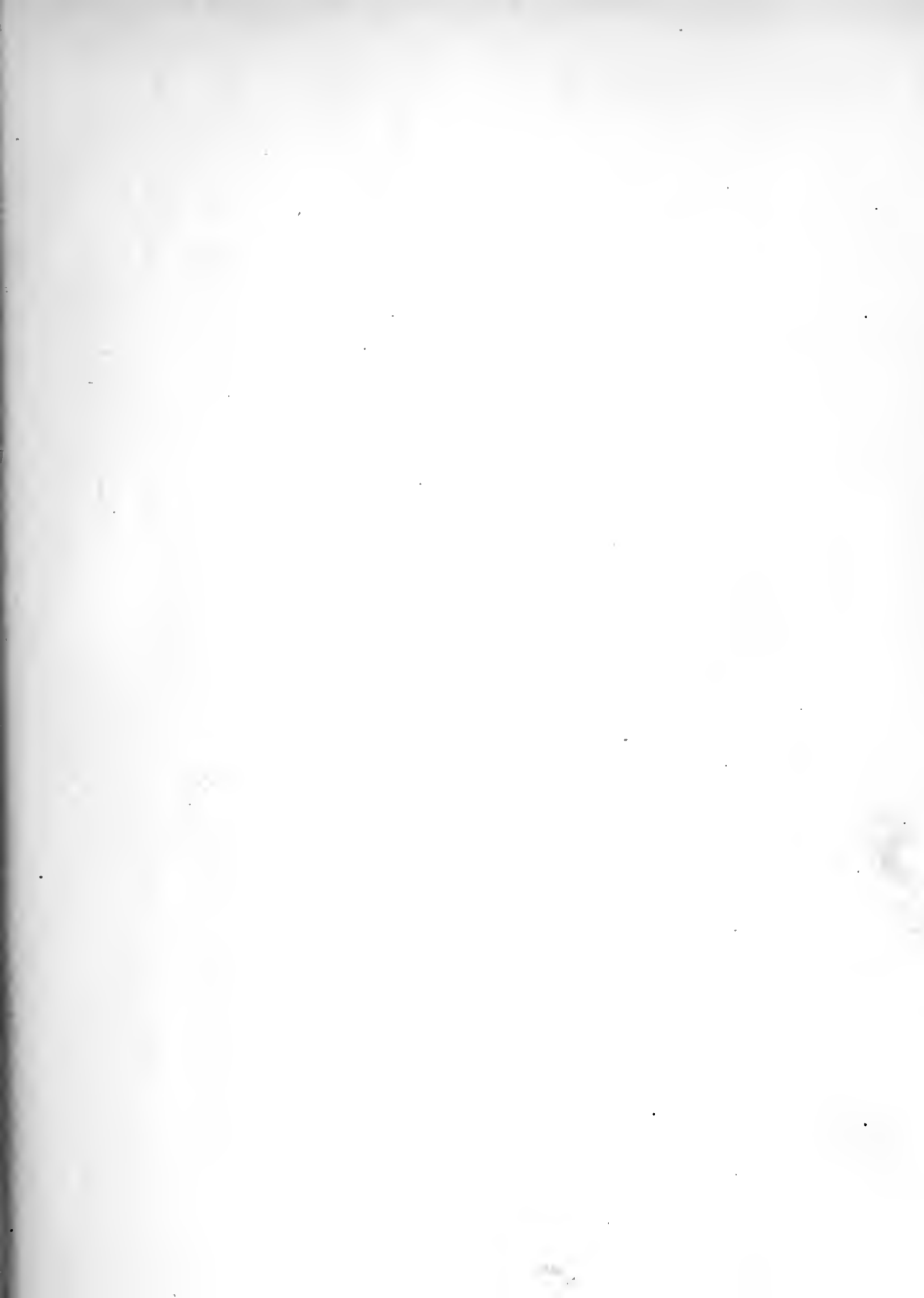
Notes: The metre is trochaic. Labor and rhythm coincide also in this song with its interesting melody, called *ǎyug*. The men sing their part in a standard melody, then the women in a different melody. The same syllables are often repeated, the words torn into syllables; these are sharply scanned and 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>adfk umaltan</i> [320] |
| 32. <i>āsă</i> , for <i>āsă</i> | 199. Ex. 5. Or with possess. Vb.: <i>sisđdek si Agp.</i> |
| 43. copula, for <i>coupla</i> | 231. <i>tsublădek</i> or: <i>tjublăek</i> ; <i>ts</i> , as <i>t mouillé</i> , counts for one consonant |
| 56. <i>saktjăan</i> , for <i>saktŭan</i> | 257. <i>-an</i> can be added to <i>i-</i> Verbs without prefixing <i>mang-</i> |
| 67. <i>minsusŭlad</i> , for <i>minususŭlad</i> | 258. last line: three, for four |
| 67. <i>mintotōlfeg</i> , for <i>mintolōlfeg</i> | 262. Ex. 4. better: <i>otōenyæ 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>kăngnăen</i> means: thing in the house, household utensil | |
| 151. <i>anab</i> "seek," <i>andpek</i> "I seek" (not: find) | |
| 180. <i>ninsăkitak</i> , for <i>nĭnsăkitak</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: *engǎliak*, for
engǎkliak
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: *katǎkǎen*
tǎtǎna
- 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
engtja
- p. 252, Ex. 6. *mangǎnan*, for
mangǎyan
449. insert long between *as*—*as*
- p. 263, Ex. 6. *sǎsǎnmǎkko*: I re-
membered (thought).







PL Seidenadel, Carl Wilhelm
5732 The first grammar of the
S5 language spoken by the Bontoc
 Igorot

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY
