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THE FIRST GRAMMAR
OF THE LANGUAGE SPOKEN
BY THE
BONTOC IGOROT
WITH A
VOCABULARY AND TEXTS
TO MY FRIEND ANAUWASAL OF TUCUCAN
THE FIRST GRAMMAR

OF THE LANGUAGE SPOKEN

BY THE

BONTOC IGOROT

WITH

A VOCABULARY AND TEXTS

MYTHOLOGY FOLK-LORE HISTORICAL EPISODES SONGS

BY

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TO THESE CONTRIBUTORS THIS WORK IS INSCRIBED
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 Alah, 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 shambattles, 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-polynesische 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 schiefе Anschauungen über die malaio-polynesischen 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, Tjumigay, Kalangad, Abakid and Angay, Akunay, Tongay, Bumegda, Kodsoo, Fanged and others. Several chapters of the Grammar were completed, new sections were added, the Vocabulary
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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. Blu-mentritt, 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, anito-cult, 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 Igórôt, 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 Igórôt 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 Nabaloí Dialect, spoken by the Ibaloi in the province of Benguet, and also a passage borrowed from Maxwell's Manual of the Malay Language (p. 58). These two pages show clearly that Dr. Jenks devoted practically no time— and no sympathy— to even a superficial study of the structure of the Bontoc Language. Of considerably greater value is the Vocabulary of nearly 700 terms, which is published by Dr. Jenks as the main part of his chapter "Language," drawn from a good source or good sources. It is appreciated deservedly in the Preface to the Part II of this book.

As the reader observes, the Author has strictly refrained (with one exception) from quoting from grammars on other MP Languages and from entering into any comparative philological studies in the present book, although he is in possession of copious material— reliable and unreliable— for the study of comparative vocabularies and syntax of MP idioms. He considered it his task, as stated above, to furnish material for such studies, to contribute at least a certain amount of reliable material for comparative
research, which ought to be based upon the results of new, uninfluenced investigations — fieldwork — into the various idioms as spoken by the natives, and not upon religious books made by missionaries and their apprentices. It were best to consider the entire field of Philippine Languages as yet untouched and to begin anew to study (but not without personal sympathy with the natives!) "jene Prachtwerke des malaiischen Baustils, die philippinischen Sprachen, die ohnehin aus äusseren Gründen den meisten Forschern kaum erreichbar sind" (G. von der Gabelentz, Sprachwissenschaft, 2. Aufl. von Albrecht Graf von der Schulenburg).

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

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

An abundance of examples accompany the rules of the Grammar. Most serve to illustrate the same rule from various viewpoints which only the stu-
dent who proceeds from chapter to chapter will understand. Some examples have been added with the intention of not leaving valuable material mould in the Author's desk. These apparently superfluous examples may further the advanced student's investigation beyond the scope of the rule to which they are attached.

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

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

Accents are placed on most words, as the stress does not always fall upon the long syllable. [Long syllables are scarcely longer than short syllables!] As all examples are recorded exactly as they were obtained from the Igorot, 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 Igorot 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 Igorot. 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 
H   Headhunters' Return 
K   Kolling 
L   Lumāwig 
M   Monkey 

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

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

Dr. phil. Carl Wilhelm Seidenadel.

Chicago, October eighteenth, 1907.
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PART I

GRAMMAR
GRAMMAR

1. The Language of the Bontoc Igorot belongs to the Malayo-Polynesian family. It is spoken by the Igorot inhabitants of the town of Bontoc, or 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

   a as in father; sometimes obscured as in draw.
   ā as in fair.
   e and ê as in men.
   é as a in made.
   è vowels fluctuating between e and i.
   i as in rib, machine.
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o as in no, pole.
ö vowels fluctuating between o and u.
ö as in G. König, or F. feu. Final ö is frequently followed by a scarcely audible y.
u as in rule, pull.
ii as in G. trüb, or F. nur; sometimes like Russian jeruí.

DIPHTHONGS

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

ay nearly like ai in aisle.
ey nearly like ey in eye, or ei in height.
öy as in F. feuille.
öy as in boy.
uy as in F. fouille.
üy as in F. tuyau.

au, ao, are as in how; between au, ao, are and a following vowel a semi-vocalic glide, ë is inserted; as in the name Anarëwásal.

öu in this combination ö is a distinctly pronounced, very short glide.

CONSONANTS

b as in bed.
d as in door.
f as in fine.
g as in get.
k as in kind.
l as in live.
m as in me.
n as in now.
p as in pin; but without the following spiritus asper and often near h.
s as in see; always voiceless.
t softer than English t, near d, without the following spiritus asper.
vw as in winter; a consonantal u.
y as in yard, always consonantal.
ng as in ring or song.
sh as in shield.
dj as in gem.
tj as in check; dj and tj 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, Tukukan, Basaan, 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 änōtji, īpāt, the preposition is or id: inōtji, īpāt, as or ad. e and i are always close and therefore constantly interchanged; often ō is pronounced instead. Thus “he makes” is: kapēna, kapēna, kapēna, kapēna. Cold: lātēng, lāting, lāteng. Also ey and ōy are interchanged: padēyek and padēyek, “I kill.”

Close o and u (as above: c and i) are interchanged; intermediate sounds, represented by u, seem to be preferred: kāyo, kāyu, kāyu: wood.

INTERCHANGED CONSONANTS

The following interchanges occur:

between f and b; fādíy and babdíy: woman; fāto and bāto: stone.
between p and b; břlak and přlak: money.
between k and g; kinwānik and ginwānik: “I said.”
between t and d; tomōliak and domōliak: I return.
between dj and d; djlā and dlā: tongue.
between tj and ts and dj and d; tjakamf, tsakamf, djakamf, dâkamf: we.
between sh and s; dse, dshâ: dog.

In a few particles p interchanges with k: pây, kây; pân, kân; pîn, 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 -kôü were interchanged with a
guttural like ch in Scotch loch, or in G. wachen; ch was found but twice, in
collateral forms: âchu for ákyu, day; and mängâchü for mängâkôü, 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: tõmôllâk for
tumôllâk, I return; mëáksâgâk for maâksâgâk, I fall.
i of the prefix in changes to e or ë before k and tj or ts, as éngkâlliak, I
speak; èntsânoak, I work.

5. Contraction is rare; even in a series of like vowels each is pro-
nounced distinctly, as: sumá-â-ak, I go home. But also these slurred forms
occur in rapid conversation: mänûblâk for manûblâk, I smoke; aktôna for
aktôna, “he carries:” ìlântâko for ìlâëntâko, “we see.”

6. Synaeresis is found in: mayd (or mid) for mä/íd, “not existing;”
frequently the prefix ma- before an i- Verb is united into one syllable: mäigto
(or: mìgto) for ma/igto, being held.

7. Aphaeresis takes place after a preceding vowel: nân lâlâki’ntsâno,
the man works, for èntsuno; thus the ligature ’y for ay,’n for the particle
en; 's or 'sh for the preposition is. Aphaeresis affects mostly e, è 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: âptek, “I meet;” R. tjiapab: nātjab, having been caught; R. tšünno: mádno [matno], being worked; pōshong, sea: pōshnek [pōsnek], “I inundate;” R. piten: pítnek, I break, nāpten, broken; R. sïsïfád: máśfád, being answered; so of tōlo [tōlō], three; līma, five; katlōčk; kalmāčk, “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. tëlēn; Sp. tranvia, Ig. tālābia [talānfia]; Sp. cruz, Ig. kōlosn [kālush].

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: ángsān, much; yāngkay, only.

12. In Bontoc the regular form këtkek is changed to: këkkek, “I know.” Other similar assimilations seem not to occur.
13. Before a liquid the tenses $k$, $p$, $t$ 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 elision 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: iy:tābak.)

Examples: $L$ inserted; patkēlek [patkōlek], “I stop,” from Root $t'kē [t'kō]$; inakālantja, their weeping, from R. āka; from fāa, a servant: fādlek, “I send out;” nalikālāyan for naikalayan; written or scratched (G. cingeritzt)

$L$ lost: umdāāk for umālāāk, I get; āyka for álīka, come! pōō for pōłō, ten; the verb “to bring” has throughout double forms: iydīk and iyālík.

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: ensuliktosh; oras: ōlas; cargador: kalgadsōl; libro; līblo.

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

Final $b$, $g$, $d$ are often scarcely audible; they come then near a spiritus lenis. (In doubtful cases these sounds were elicited by inducing an Igórot to suffix the possessives, which are, after consonants: ko and mo, my and thy or your, but, after vowels: $k$ and $m$.)
20. Before a consonant \( f \) changes into \( b \) (or \( p \)); and \( dj, ds, tj, ts \) into \( d \) or \( t \).

DOUBLING OF CONSONANTS

21. Without any evident reason consonants are frequently doubled. One of them goes with the preceding, one with the following vowel: \( ãm/âm-mã \), old men; \( tjëng-ngek \), “I hear.”

22. \( F, k, t \) are usually not doubled (but in \( këkkek \), 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 \( t \): \( mâmâg-kid \), girl; \( fôb-fàl-lô \), young man; \( Mâlîg-kông \), name of a town; \( nàd-tjôngao \), 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: \( i-tô-lî-tâ-kô \), “we give back;” \( ëng-kâ-lî-ak \), I speak; \( lëy-tjên-mi \), “we like;” \( nên-tsû-nô-tjâ \), they worked; \( î-tsao-tsâo-ko \), “I give;” \( tâë-ûîn \), year.

24. When dividing words into syllables (which several Igôrot did as cleverly as if they had been schooled), the final consonant of some prefixes was often doubled: \( mang-ngô-tô \), 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 disyllabic) in which it is employed can only be learned by observation. In these Examples the Glottal Check is marked by \(/\).
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| yùn/ā | an older brother |
| sínāg/ī | several brothers and sisters |
| tōt/ō | bull |
| sāk/ēn | 1 |
| līb/ā | companion |
| kās/ōn | like unto |
| pād/ō | big stone hammer |
| īg/ē | winnowing tray |
| ām/īn | all |
| tīt/lwā | true |
| āy/lb | grapes |
| āl/ō | pestle |
| ād/l | not [add] |
| Titlp/ān | a town |
| Kīn/dang | a town |
| Pālūp/ō | a section of Bontoc |
| Lang/dāgān | a proper name |

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 disyllabic words the accent is usually on the penultima. If in polysyllabic words the antepenultima 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.

RE Duplication

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:” “intsaotsdowish ya inilifdek.” 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,
THE LANGUAGE OF THE BONTOC IGOROT

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, Lumdáwig, deemed it wise to transfer the salt and clay (for pottery) to other towns and to more suave salesmen [see: Lumdáwig 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 nǎu or sǎn, sṯ, tjä.

31. Nǎu 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; ñs, one, is a numeral, but has not been weakened to an indefinite article. In the combination nǎu ñs 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. Nǎu 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.

Nǎu 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 Igórrot interchanged it, in each case, without hesitation to nan.

Examples:

- nan lāldāki the man
- nan fājāyi the woman
- nan ongōnā the child
- nan āsē the dog
- nan fūtūk the pig
- nan āfong the house

San tākū 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 Anañwásal; si Mółów; si Fúmnag; si Fálónlong (i.e. “Antéro”); si Akánay; si Angay; si Tákay; si Súyo.

- si āmā the father
- si iná the mother
- si āsātēwā the husband or wife

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:

- ḫntō s’ Antéro? where is Antero?
- inmāli sh’ Óolución Oloshan has come
- sumā s’ āmānā his father comes home
- āyákanyu sh’ iná call mother!
S' [sh'] is also found sometimes with proper names beginning with a consonant: tinmöli sh' Fanged, Fanged has returned; šnu sh' Mätvei? who is Matyu? mănöblâ s' Bëgtî, 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) kâwîs ay ãmâ; the three uncles: nan tô ô'y ältâtâr.

Nan seems also to be preferred, if ãmâ and ãnâ have the possessive suffixes of the first person singular, my; nan ãmâk, my father; nan ãnâk, my mother.

35. Si forms also compounds with some personal pronouns, as sâk/đu, I; sîkâ, thou; sîyâ, he; sîtôdl, that; sînû, who? etc.

36. The personal article si must not be confounded with the inverted form of the locative preposition is; in phrases like: õlon si õsê, dog's head; pâlêk si pînang, axe-handle; têngân si läjî, midnight; soldâtsûn si Melikâno, American soldier—si is of course not the article; [see 76].

37. Pleonastic use of articles occurs also, but rarely, as: õntô nan si Anauwâsal? where is Anauwasal? nan si Lümâwîg, the Igórot's God Lumawig.

38. In a series of substantives the article is placed to each: nan kîpan yâ nan tôlây yâ nan pînângâsh yâ nan gângsâ, 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: kên) the Collective Article tjâ [tsâ] is placed sometimes before the series, and no other article is employed with any of the following words:

tjâ Olôshân kên Langâgân wôôâyâjtjâ 'snâ, Oloshan and Langagan are here.
tjâ Pälplâmâ kên Pälplâkîng, Palpalama and Palpalaking.
tjâ ãmâ kên ãnâ, father and mother; tjâ yûn/â kên ânôljî, the older and the younger brother; tjâ Bêmêgâa kên Ködsô kên Fîteng, B., K. and F.
[also: tjâ B., kên K., ya si F.]
"The parents" is sometimes expressed by one substantive, father, mother, preceded by tjä: tjä āmānā, lit. they his father; tjä ēnānā, lit. they his mother, [T. 9].

The use of the Collective Personal Article is not at all common; the construction: si āmā yā si ēnā, father and mother, is preferred.

Tja is also found in combination with pronouns in dual and plural, as: tjāltā, we both (you and I); tjākāml, we; tjāltjā, they; tjā tōnā, these; tjā tōdū, those, etc., and as suffix derived from pronouns. [88, 106, 105.]

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 fānīg ay āfong     the small house
nan kāyo āy āntjo     the high tree
or:

nan kāyō'y āntjō

or between a substantive and its numeral: īpāt ay ēfūtug, four pigs;

or between a substantive or pronoun and apposition: nan īgōlōt ay īlēntok, the Igōrot, Bontocmen; sīkā'y yān/ā, you, as the older brother;

or between thing and material: singat ay ēlēfūtug, an earring of gold;

or between demonstrative pronoun and substantive: nannī'īy āy mōnok, this chicken.
or between our "antecedent and a relative clause:" ūntō nan lālākī ay nangālā is nan fāldēg? where is the man who took the spear?
or, in our grammatical conception, before a dependent infinitive: léyjtēk ay ānūi, I want to go;
or before a "participle" modifying a verb: kīnwaṇa'nā'y mangwaṇi, 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, e, sometimes to u, rarely to ē or ĭ, 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 fōbāngan nan lālākī the pipe of the man
ītōlīn nan fōbfāllō 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 copula ya can only be used, if these predicative elements follow the subject. (Between subject and active participle, ya is frequently omitted.)
nan lālākī ya nan ālīwēdkō the man is my friend;
nan kāyē ya āntjo the tree is high;
nan māmāgkid ya inūndī 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 lalákí ya nafáléd 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:

| òlò  | head       | tjápán | foot       | ãkyú | sun, day |
| fúun | moon, month| ãgsú   | deer       | djálán| way, road |
| lílí | land, town | kâyang | spear      | límá | hand      |
| mátã | eye [máta] | tjënúm | water      | fásvel| enemy   |

Trisyllabic:  áyáwan | water buffalo (wild) |
ásárevá | husband or wife |
ítpékaö | people, nation |

Some appear in reduplicated form:

Persons:  lálákí | man  fáfáyi | woman  ongõngã | child |
fóbíllö | young man  múmágkiöd | young girl |
án/ánã | old man  ín/hã | old woman |

Animals and Things:  áyáyám | bird  tjótjön | locust |
líľông | a fish  fákfák | frog  ótót | rat |
tjótjö | mouse  fínlólófólo | butterfly  páigpág | public forest |
sósó | breast  kókó | fingernail | pápát/tay | 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.
To distinguish sex of persons and animals the words lālākī or fāfāyī, male or female, are placed after the substantive, connected by ay.

āsāwā' y lālākī husband yūn/ā' y lālākī older brother
āsāwā' y fāfāyī wife yūn/ā' y fāfāyī older sister
dānāk ay lālākī son īkīd ay lālākī grandfather
dānāk ay fāfāyī daughter īkīd ay fāfāyī grandmother
dāse'y lālākī male dog kītjīng ay lālākī he-goat
dāse'y fāfāyī female dog kītjīng ay fāfāyī 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:
mōnōk chicken kāwūtan cock māngālak hen (impās chicklet)
fūtūk hog fūā boar ōkō sow (āmōk young pig)
nōāng tame water buffalo tōt/ō bull kāmōkya'īn cow (of nōāng).

With a few exceptions, there is no plural form. Frequently the context and also the suffixes of verbs are showing the number.
nan kāvē yā antō the tree is high, or: the trees are high
nan āyāyēm tūmāyōo the bird flies
nan āyāyēm tūmāyōtō the birds fly.

These substantives have reduplicated plural forms:
lālākī man lālākīlī men
fāfāyī woman fāfāyī [fōbfāfāyī] women
fōbfāddō young man fōbfāddō young men
māmāgkiĭd girl māmāmāgkiĭd girls
ānāk child (offspring) ānānk children

In various manners the following words form their plural:
ongōngā child (any young human being) remains either unchanged, or has ongōgā, or borrows the form ānānk, children.
ām/āmā old man ām/āmmā old men īn/īnā old woman īnānā old women (but āmā father and īnā mother remain unchanged).

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

In narrative these unusual forms were found: āmōk young pig: āmōmok, māngālāk hen: mangmāngālāk and kāwūtan cock: kākāwūtan [L. 44].
50. There is no particle in Bontoc Igorot indicating the plural of nouns. Neither ángsán nor ām/ln 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 tölō’y fōbfāllō 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:
kāālōngān the coffin (alōngan), hiding with all its parts the wife of Lumdāvīg [L. 81]
kātāyādān the large basket into which the girl crawled [T. 4] (tāyādān)
kātjēnūn the river (tjēnum: water); G. Gewässer
kämnōkē hen with chicklets (mōnōk)
kātākēr personality (tāker); G. das Wesen des Mannes [L. 34]
kāsōkōlōng 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.
kāalālālākē all men, the whole crowd; G. die Mannschaft
kāfāfāfādār all women, or also, each woman of the assembly
kāmāmāmāmāgmēd  all the girls, each girl
kāongāongōngā  all the children, each child
kābfinsāfínālyēn  every married man
kātik太ēkē  every person
kāafongāfong  each house, the whole group of houses
kāēkēēkēkēyē  each day of a certain period
kāāsēāsē  all the dogs, each dog of a pack
kāllōlīōō  a mass of clouds; G. das Gewölke

54. Ka- and numerals denote companionship:

nan kādjiēak  my companion
nan kēpātmī  our four companions (ēpāt, four)
nan kānēmmī  our six companions (ēnēm, ēnīm, six)
nan kālmāmmī  our five companions (lēmā, 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 kāantjōnē  its height; kād nān kaantjōn nan kāyēr?  how much (is)
the height of the tree? how high is the tree?
nan kāttē/tēwāa  its truth
nan kāēsdējdēlnā [kāēsdējōnē]  its thickness
nan kāēdsōēwēnā  its distance
nan kāktēk  knowledge (from the verbal root k't'k: know)
nan kāfābfāyīlānē  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:

kāpāyēnē  place for ricefield
kākāyēnē  place for wood
kāēpēyēnē  fireplace
kāētējnēmēnē  waterplace
fālgōnīdānē  battleplace
ōpōōpān  forge (ōpōōp, bellows)
ōlēngān  place for charcoal
kāpātāijmān place where iron is kept
pābājāngān 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; tayān basket, tōānan jar, saktūan 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: Tūkākān; Sābāngān; Dsālīkān [Delican]; Sākāsākān; Fīōkān; Fūlākān; Titīl/ān, etc., and some Ātō (town sections) in Bontoc: Fātāyān; Lāozēhngān; Sīgtījān; Pōkīsān; Lūwākān; Ungkān. And also some proper names of men end in -an, as Lang/āgān, Olōshān, Dīyāpān, Otōtān.

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.
māsūyēpān sleeping place, nāsūyēpān a former sleeping place
tūktjāan or kātuktjūān sitting place, seat, “chair”
inōtōān cooking place, pret. ninotōān
ānūtjūān warming place
malpāān, nālphāan place from which one comes, came
mātākēōan, natākēōan place where people live, lived
tātālūānnān dancing place
pāłītjān place where knives can be sharpened, whetstone.

59. Pang- denotes that a person or a thing belongs to a place or object.
pangātō belonging to a section of a town, being a member thereof, an ātō companion
pangāfōng a member of a household, members of the same family.
pangōlō front legs of animals, parts connected with the ālō, head (pangōlō means in “old language:” the oldest brother, “head brother,” now called yūn/ā)
pāmflīgān a section of the mountain range (pang + flīg; Sandhi rules [11])
pangīgnān a handle of a shield, etc. (īgnak “I hold”)
60. *Sín-* is the prefix of union; it is usually combined with *pang*: 

*Sinpáng-* , rarely with assimilation: *Sinpáng-* .

*Sínag/í* brothers and sisters together, G. die Geschwister

*Sinpángáfóng* one family

*Sinpámílligan* one whole section of a mountain

*Sinpángīlí* all inhabitants of a town or country

*Sinpángāpo* the parents and grandparents of one family

*Sinpángāndāk* the children and grandchildren of one family

*Sinpángālīvēid* all friends together

*Sinkāsūd* the brothers-in-law [L. 71]

*Sinásāērēwā* husband and wife: G. Ehepaar

Notice these terms in which only the parents are named:

*Sinámā* father with his child or children [M. 11]

*Sinīnā* mother with her child or children

61. 1- placed before the name of a town or region denotes the inhabitants:


```
nan ḫFīntok the Bontocmen ḫSāmōkī; ḫy.Antēdāo
nan ḫPūkākau the man or men from T. ḫMālīkgōng [imMalīkgōng]
nan ḫAlāb the Alabmen [ǐy.īlab]  See: [B. 6; L. 13-18]
```

Here belongs the etymology of the name Igórot. *Igōlōt [Ikōlōt]*, Span. Igorrones and Ygorrones, is said by Dr. T. H. Pardo de Tavera in his "Etimologia de los Nombres de Razas de Filipinas (cf. M. Lillo, Distrito de Lepanto, p. 17) to consist of *i-* and the root *gōlōt*, which means in Tagálog, as Tavera says, a mountain chain; hence *Igōlōt* (or: *ǐGōlōt*) 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. *Min-* and *nin-* 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.

*Mināfōng* owner of a house

*Ninongōngā* person to whom a child belongs

*Ninīnlēfēg* owner of a spear

*Ninwānīs* owner of a geestring, loincloth

*Ninsōklōng* owner of a cap, hat

*Ninnōang* owner of a buffalo

*Nipīnāng* owner of an ax

*Ninplángh* 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 *insôler*, a watchman, *infâyan*, a sorcerer, *insâbôk*, [*insâbôk*], a conjurer of disease.

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

- *kîndâsil, fînâli, kîndisid, tînôknô* kinds of plaited rattan
- *kîndyêr* gathered wood
- *tînôod* a married man’s hat

(Also “equipped with:” *sinalawítan*, a spear with many barbs: *saldôwit*.)

65. *In-* infixed into the reduplicated root denotes an accomplished imitation, as: *tinaktâker* (from *tâker*, 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.

- *fånôdfeg* a toy spear  
- *âbåfong* a toy house
- *âsåsêr* a dog made of clay  
- *kâbâkdôyo* a toy horse
- *nônôang* a toy buffalo  
- *pápâyo* 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 *fânîg* is used; *nan fânîg ay tôfem si kâyer*, 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 [11].

(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*: *umâlî nan lalâki ay mâmîfông*, the man comes with an ax, carrying an ax (“axing”).
Examples with mang-
mánosöklong with a hat mânatafdgo with tobacco
mânertüfay with a spear mânitinápay with bread
mánosódängä with a pipe mangakaläsäy with a shield
mámajatö with a coat mamabängäer with a glass
mangikimäta with the double basket called: kimäta

Examples with min-:
minkikimäta [mingkikimäta] with the “kimata”
manálän sfya’y minkikimäta he walks carrying a “kimata”
minkükäyer with wood minkëkëålleen with straw
mínädpuy with fire minpëpëtätjim with iron
minädse with a dog minjätjënum with water
minkökokärred with shoes minmëmënök with a chicken
minpëpëdåüy with rice minfëfëtük with a pig
minodlëng with coal minësësad with a letter
minkákäfjäyo with a horse mintëtüfay with a spear
minkákäpis with cotton mintolólfeg with a key

Possessive suffixes are omitted in these combinations: he comes with his spear: umdli sfya’y mintëtüfay.

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: lima, redupl. lilëma, li with infix -in-: lini-; form: linëllëma Translation: kinayängkö sfya is nan linëllëma. Thus: wounded in the

thigh dinidlpay shoulder binobökä
head inöölö eye minämätä
upper part of the thigh inöeëpo ear kinoköweng
belly binöbodö [finöfötö] mouth tinotöpek
leg sinisiki knee kinokongköngö
foot tjìnätjäpan heart pinöposéö

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; kunäkäeb, a maker;
Root: shafad, plane; shumäshäfäd, a carpenter, builder;
kumäkäeb is fångä, potter, or: fumafänga;
fatek, tattoo; fumafåtek, a tattooer;
falögnid, battle; fumafalögnid, warrior;
irreg.: fäfämsha, smith;
däsin, salt; umädsin, 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 käpek not say: I make, but: my making, G. mein Machen, Ital. il mio far; and leytjentäko: our desire or desiring, G. unser Sehnen. And ayäkantjä 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:  

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

II  
The appellative 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.

III  
The locative Preposition is [si, 's 'sh] before appellatives with (or without) article;  
The Preposition kēn before proper names and terms of kinship; the article si must be dropped, but tja is retained.

Correspond to the English:  

I  
Nominative and Accusative.

II  
Possessive or Subjective Genitive.

III  
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 lalâki the house of the man
nan tjâpan nan ongônga the foot of the child
nan kaldasay nan jumabfalôgnid the shield of the warrior
nan okôkêd Fânged the story of Fanged
nan kîpan âmâ the knife of father
kânan nan Igôlot the saying of the Igorot; "the Igorot says" [kanân]
abfôlâtên nan foðfajâyi the believing of the women; "the women believe"

The Nomen regens with final vowel:

nan àsên nan âlkvidko the dog of my friend
nan ñlin nan îFêntok the land (town) of the Bontocmen
nan õlon nan noôang the head of the buffalo
si àman Táynan Taynan's father
îftgon nan foðfâllo the boy's holding; "the boy holds"
îtsblin nan lalâki the man's changing; "the man changes"
ngâg nan îtjum Bëgti? what (is) the showing of Bugti? "what does Bugti show?"
ngâg nan îbfâkan ína? what (is) the asking of mother? "what does mother ask?

ad. III. Dative, etc.: îtsaotsâona nan foðânga is nan alkvidna "he
gives the pipe to his friend"
îtjum nan îbit ken Mâyêê "show the earring to Matyu!"
înâltîna nan kâyêê ken ñanâna "he brought the wood to his mother"
înîlâmi angsan is nan álîvidyeê "we saw many of your friends"
sîya nan mâmîfêsh nan kâyêê "he (is) the cutter of the tree"
mangângkâmî's nan mâkan we are eating the food (Ex. of a "personal
verb")
uminâmka's nan tjênnum 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
Antêro, to Antero; is nan ken amâtja, 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 âmâ here the article si
must be omitted!), or: nan áfong nan âmâ.
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 Igorot’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*; *nun fütknä nan ām/dına*, lit. “his pig of the old man,” *nan kalāsaytjā nan fēserl*, lit. “their shields of the enemy.” This plenostatic construction was, however, rejected by some Igorot.

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:

*ōlōn si ōgā*  deer’s head, G. Hirschkopf
*nun dtep si ālang*  the granary roof
*fōbān si ṛēr*  dog’s tooth
*tēngan si ṛlō*  “headbone,” skull
*nun kālān si Iglōlot*  the Igorot language
*ānak si kālāk*  son of a monkey
*tōfēn si pākūy*  rice leaf
*ānak si Lumātwig “Lumātwig-son” [L. 1]*
*tēngan si lāfī*  midnight
*pālek si pīnang*  ax handle
*nun lablābōn si kōkāk si mōnōk*  the beginning of cock’s crow [B. 24]

77. But if the attribute denotes material, origin, etc., the ligature *ay* is used: *āfōng ay bōtō*, stone house; *kūpān ay gūlīlyā*, steel knife; *tstjā’y fütk*, pork.

78. A substantive in apposition with an other is connected with it by *ay*: *si ANarōwāsāl ay alīvīdīko ya imnīy Anauwāsal*, my friend, has gone;
Afou, the settlement of the Ilocanos in Bontoc; 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 ilid Fúntok, the town of Bontoc; nan ilig ad Pókis, the mountain Pokis; nan áto'd Lóngfúy, the town section called Longfúy.

LOAN WORDS

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

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

<table>
<thead>
<tr>
<th>English</th>
<th>Tagalog</th>
</tr>
</thead>
<tbody>
<tr>
<td>hammer</td>
<td>mánti'yo (martillo)</td>
</tr>
<tr>
<td>wagon</td>
<td>kalimátø (carromato)</td>
</tr>
<tr>
<td>horse</td>
<td>kafdíyo (caballo)</td>
</tr>
<tr>
<td>cow</td>
<td>máka (vaca)</td>
</tr>
<tr>
<td>hour</td>
<td>ðå, ðåsì, ðås (hora)</td>
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<tr>
<td>book</td>
<td>liblo (libro)</td>
</tr>
<tr>
<td>flag</td>
<td>bandélø (bandera)</td>
</tr>
<tr>
<td>tramway</td>
<td>talábøya, talánfya, talábøya (tranzía)</td>
</tr>
<tr>
<td>street, highway</td>
<td>kálsa (calzada)</td>
</tr>
<tr>
<td>school</td>
<td>escuéla</td>
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<tr>
<td>hat</td>
<td>somblélo (sombrero)</td>
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<tr>
<td>socks</td>
<td>mèdiash (medias)</td>
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<tr>
<td>soldier</td>
<td>soldídso, soldsødso</td>
</tr>
<tr>
<td>cane, staff</td>
<td>fástøn, fastón (bastón)</td>
</tr>
<tr>
<td>tobacco</td>
<td>tafágo (tabaco)</td>
</tr>
<tr>
<td>steamship</td>
<td>bából, báböll (vapor)</td>
</tr>
<tr>
<td>American</td>
<td>Melikáno</td>
</tr>
</tbody>
</table>

Filipinos Filipñosh

town chief plesidénte (presidente) |
picture taláto, litaláto (retrato) |
dollar pësosh, pëshosh (peso) |
Sunday, week domingko (Domingo) |
watch lññosh (reloj) |
cross këlésh, kálosh (cruz) |
pound libla (libra) |
coal kalifón (carbón) |
room kuálto (cuarto) |
trousers pantalón |
shoes sabátosh (zapatos) |
soap safún (jabón) |

Some Proper Names:

<table>
<thead>
<tr>
<th>English</th>
<th>Tagalog</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ricardo</td>
<td>Likálso</td>
</tr>
<tr>
<td>Antéro</td>
<td>Antélo, Antélo</td>
</tr>
<tr>
<td>Maria</td>
<td>Mállyu</td>
</tr>
</tbody>
</table>
81. The Personal Pronouns are:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sākān [sāk/ân, sāk/ân], I (me)</td>
<td>I. incl. tjāitā we two, I. incl. tjāitāko we (us)</td>
<td>I. excl. tjākâmī we (us)</td>
</tr>
<tr>
<td>2. sīkā thou (thee), you</td>
<td>(us two)</td>
<td>II. tjākāyā you</td>
</tr>
<tr>
<td>3. sīya he (him), she (her), it</td>
<td></td>
<td>III. tjāitjā they (them)</td>
</tr>
</tbody>
</table>

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

83. *Sāk/ân* 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 Igorot 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.

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

*Sīya*, 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 *tjakamī* and *tjakayeê* there is, besides the article *tjā* and the pronominal suffixes *-mi* and *-ye*, an element *ka* which is probably collective, like the prefix *ka* [52 f.].

The *i* in *tjafta* and *tjaftja* is probably the contracted ligature *ay*: *tjaftja* for *tjā ay tjā (?)* - or a demonstrative element.

84. Bontoc Igorot has, besides the three persons in singular and plural, a pronoun for the first person dual; this pronoun must be used, if the speaker
includes one person whom he addresses. It expresses: we two, you and I; ego et tu. The other missing dual forms must be circumscribed. We two, my companion and I (but not the person addressed), is: tjakāmī ay djūā; you two: tjākāyā ay djūā, etc.

The first person plural has two forms:

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

b. An exclusive form tjākāmī, 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):

<table>
<thead>
<tr>
<th>Nomin. and Accus.</th>
<th>sāk/ën</th>
<th>sfka</th>
<th>sfyā</th>
</tr>
</thead>
<tbody>
<tr>
<td>Possessive Gen. Suffix</td>
<td>-ko, -k [101]</td>
<td>-mo, -m</td>
<td>-na</td>
</tr>
<tr>
<td>Object Gen. and other Oblique Cases</td>
<td>kën sāk/ën</td>
<td>kën sfka</td>
<td>ken sfyā</td>
</tr>
</tbody>
</table>

The paradigm of the Dual and Plural is formed analogically.

86. When it is considered necessary to distinguish sex, lalāki, man, or fafāyi, woman, is placed with the ligature ay after the pronoun. (Used very rarely): sfya’y lalāki, he; sfya’y fafāyi, 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:
THE LANGUAGE OF THE BONTOC IGOROT

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. -ak</td>
<td>I. -ta</td>
<td>I. incl. -tákér, -tákó</td>
</tr>
<tr>
<td>2. -ka</td>
<td>II. -káyú, -káyéén</td>
<td></td>
</tr>
<tr>
<td>3. (no suffix)</td>
<td>III. -tjá</td>
<td></td>
</tr>
</tbody>
</table>

(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 nã and sã, 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:
sák/én ay iFántok I, a Bontocman
tjákáyě ay jofáfáyě! ye women!
tjámtá’y ípát umyýtako we four are going
slká’y tjüy you there
tjákámi ay nay we here
slně nan inmáli?—sák/én. tjákámi who has come?—I. We.
slně nan ayákam? sî ká ya slyá whom do you call?” you and him
tjámtá admanálatá we two, you and I, shall go
inmáy slyá he (she) has gone
itsaoísdómo sa ken tjákámi! “give it to us!”
ítjum nan fángá ken slyá! “show him the pot!”
tjámtá ko kumaíbtako is nan áfong we are going to build the house
intósh’é fna? ádélk inlé where is mother? “I have not seen (her)”
ádél kekkén sl yá “I do not know him (her)”
slyá’y jafáyi kekkéna sa “she, she knows it”
sák/én tinmóliak adúgká I have returned yesterday
tinmolikä slikä’y alivi dikö you my friend have returned
tjakämë’ päädanämë’ nan fašel we, “we expel the enemy”
kakkénye’ tjáltyä “you know them”
tjáltjä ya sák/ ön adunållkämë’ they and I shall come
kånem sa’!—mángangka si säs! “eat it!”
indkä’sh säs! give it (to me)
tyäik să kên slikä “I bring it to you”
sák/ ön ya slikä intëdë’td’snäs 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:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>slikänä</td>
<td>tjátörenä</td>
</tr>
<tr>
<td>sliköshä</td>
<td>tjátörenhä</td>
</tr>
<tr>
<td>sliködë</td>
<td>tjátörenödë</td>
</tr>
</tbody>
</table>

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

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

intö s’tödë? where is this man? intö s’töänä? where is that man?
sliködë paymö sh’töänä this or that person
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95. Also the personal pronoun s'fyā is used as a demonstrative pronoun; in fact, no distinct line can be drawn between these two classes of pronouns.

96. When sītōna, sītoshā, sītōdī are placed in possessive or subjective genitive, sī is dropped; in other case relations in singular kēn precedes tōnā, tōshā, tōdī; kēn is accented.

nan oloā todi the head of that nan ānāk tōnā the child of this

As these examples show, tōdi, tōshā, tōnā draw the accent on the ultima of the preceding word.

Examples:
alīwīdkō s'tōdi that (is) my friend
sītōdi ay lalāki that man
kēkkēn sītōnā? “do you know this person?”
īdjūak nan taiyago kēn tōdī “I give the tobacco to that man”
īlāēntāko tjātōnā “we see these”
kīnāwānīnā kēn tjātōdī “he told those people”

97. These pronouns are used in reference to things, but also sometimes to persons: Singular and Plural: nāntōnā, nāntōshā, nāntōdī (sāntōdī). 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.

Intjāsānmi nāntōdī “we have found this one”
adsībōēnā nāntōdī ay kāyēr “he will cut down that tree”

98. More frequently we find: nannāy, this, these, and nantjāy [nantjōy] that, those; they refer, if disjunctive, to distinctive things. (nannāy 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: nannāytja, nantjāytja, nantōsātja, nantōdītja occur.)

nannāy ay swānga; nan swānga’y nay this river
nantjāy ay fobānga that pipe
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nanndy ay mamamágkid these girls
laém nan djúa'y jálseg; léytiém nanndy paymó nantjúy? “you see the
two spears; do you want this or that?” ldjúam nanndy! “give me
this!”

99. The locative adverbs na, but more commonly sa and tji or tjúy [tjóy] 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 tjúy; 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).

ngáq sa? what is that?
iyám sa kén tödî! “bring that to him!”
línáqantákèr sa “we have bought that”
ayké laeurvá tji? is that bad? káral’s sa! this is good; all right.

100. Nay and tjúy [tjóy] placed at the beginning of a phrase mean: here is, there is, Fr. voici, voilà.
nay si anótjì! there is the younger brother!
tjúy nan lámán! 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:

<table>
<thead>
<tr>
<th>Possessor, Owner: — In Singular</th>
<th>In Dual</th>
<th>In Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. -ko, but -k after pure vowels: my</td>
<td>-ta, our, i. e. L. incl.-tákə, -táko</td>
<td></td>
</tr>
<tr>
<td>2. -mo, but -m after pure vowels: thy, your</td>
<td>of us two, our</td>
<td></td>
</tr>
<tr>
<td>3. -na his, her, its.</td>
<td>or: your and L. exclus. -mi, our mine.</td>
<td>II. -yu, -yər, your</td>
</tr>
<tr>
<td>III. -tja, their</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(For Dual and L. incl. and L. 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: ōlok or ōlom or ōlōnā, my, your, his head, (instead of the form: ōlō, 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 āmak, or: si āmā; my mother: nan īnāk, or: si īnā.

Examples:

nan soklōngko (soklong, hat), nan soklōngmo, nan soklōnga, nan soklōnga, nan soklōngta, nan soklōngtāker, nan soklōngmi, nan soklōngyēr, nan soklōngtjā: my, thy, his, etc., hat or hats.

nan ēfongko, nan ēfongmo, nan ēfongnā, nan ēfongta, nan ēfongtāker, etc.: my, thy, his, etc., house or houses.

nan kipāngko, nan kīpānmo, nan kīpāna (for kipān-na): my, thy, etc., knife.

si (or: nan) yūn/ak, si (or: nan) yūn/am, si (or: nan) yūn/ānā: my, thy, etc., older brother.

nan āsēk, nan āsēm, nan āsēnā: my, thy, his dog
nan ēlik, nan ēlim, nan ēlīnā, nan ēlimi: my, thy, his, our country or town.

nan ānākko, nan ānākmo: my, your child.

nan tufdāko, nan tufdāmo: my, your spear.

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

nan indātjā'y djā: the mother of the two.

nan indāmi: our mother (the addressed person being not her child).
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nan inatdako: our mother (if more than two children of her speak to one another).
nan tjokdervo, nan tjokdermo, nan tjokderena: my, your, his bag “tjokan.”
(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. leytjen, loving, liking, wishing; leytjentdke, our liking, wishing, “we love, like, wish;” Ger. unser Wünschen.

Nom. act. iitjasan, finding (place of finding); iitjásanyē, your finding-place, “you find.”

Nom. act. ilabo, beginning; ilábōna, his, her, its beginning, “he, she, it begins.”

Nom. act. isubli, changing; ísublik, my changing; Ger. mein Wechseln, “I change.”

Nom. act. ibfaka, asking; íbfākam, thy asking, “thou askest, you ask.”

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

kōak is used often without the article nan.

nan kōak or kōak: my property, or: mine; nan kōam, thine, yours; nan kōānā, his, hers, its; nan kōāta, ours (of us two); nan kōatdke, ours; nan kōāmī, ours; nan kōāyē, yours; nan kōātjā, theirs.

Examples:

nan djangko ya nan kōam  my house and yours
nan noōŋtja ya nan kōām  their buffaloes (Sp. “carabáo”) and ours
nan kutlārēmo ya nan kōānā  your nightcap and hers

With the copula ya, is, are, was, were, etc. [43] (the article nan is omitted):
nannây ay défong ya kôak  this house is mine, belongs to me
ângsân ay kâfîyo ya kôdnâ  many horses are his
nan pâtâtjim ay tjûy ya kôátko  that iron is ours

Other phrases:
aykê kôam sa?  is that yours? does that belong to you? (aykê: interrogative particle)
intô nan kôâtsa [for: kôâtja]?  where is theirs?
nan kôan nan allêvidyu  the property of your friend, that of your friend
(kôa with final n, see [42])
nan âsâk ya nan kôan yûn/ak (or: nan yûn/ak)  my dog and that of my older brother
nan bîlákmo ya nan kôan Abâkîd  your money and that of Abakîd
But with persons:  nan ânôtjik ya nan ânôtjim  my younger brother and yours;
si asdrêwak ya si asdrêwam  my wife and yours
And with parts of the body:  nan lmam ya nan lmâna  your hand and his;
nan nâtâk paymô nan nâtâna  my eye or his

Observe these phrases:

nay nan falségko; intô nan kôan Môlêng?  here is my spear; where is Moleng’s?
âdîk findsa nan sûlâmno; fîndsak nan kôan Antêro  I did not read your letter; I read Antero’s.

108. Rarely we find kôa in attributive connection with nouns; if so, the possession is emphasized:  nan kôak ay défong, my property, namely: a house; or: my own house;  nan kôam ay fûtuk, your pig (not mine).

109. The sentence: “the house is mine” is also circumscribed by: I am the house-owner:  sak/ên nan nin défong; this construction is indeed preferred by the Igorot; cf. [62].
And so they say for: whose house is this?  sînêr nan nin défong ay nay? lit. who is the house-owner here (or: this).
It may be said here also that “owner” in general means: minkôâ or minkôa; these words are participles or Nom. agentis and require is or si before the following object.  Sak/ên nan minkôâ is nan défong: I (am) the owner of the house; the house is mine.  (And: inkôak is.....I own, possess); nan minkôa is nan âshîn, is nan fûnga, 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 masūyēpān, the sleeping place; nan masūyēpak, nan māsūyēpam, my, thy sleeping place.

But others have the suffixes -ko and -mo: nan kipāngko, nan kipānmo, my, thy knife.

REFLEXIVE AND RECIPROCAL

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

kidfānā nan āvakna “he bites himself”
akāshak nan āvakko “I heal myself”
nan lalāki pīnāddynā nan āvakna the man killed himself

But, e. g., āmisak, I wash myself, without object, as the verb is reflexive by its form as a “middle.”

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

THE INTENSIVE PRONOUN

113. The Intensive Pronoun -self- is tsādlo.

sak/ōn tsādlō I myself sītōdī tsādlo he himself
nan allīwīdīko tsādlo my friend himself
nan fafašāyī tsādlo the women themselves
kintwānnīna tsādlo “he said” (so) himself

Observe the idiomatic use of tsādlo in these passages from Texts:

intjānāna tsādlo nan māgāk’a, he found at last the thief [S. 2.]

S.
adtsałlo funmängōnak I shall indeed (or: finally) awake [S. 12] (ad- is the prefix of future tense)
adtsałlo fumītjang (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]

Ifęngko tsałlo “I try it myself”
adtsałlo tsonōck “I myself shall work”
nan lałäki tsałlo iniidli’snā the man himself came here
sak/ēn tsałlo inflak “I myself saw” (it)
sak/ēn tsałlo nan nanglā ken słya “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. lātēng, cold; and some are found only in the reduplicated form, as e. g. tjaktjāki, big, large.

Examples:

<table>
<thead>
<tr>
<th>Simple Form</th>
<th>Reduplicated</th>
</tr>
</thead>
<tbody>
<tr>
<td>good</td>
<td>kāgāwis</td>
</tr>
<tr>
<td>beautiful</td>
<td>kāgāwis</td>
</tr>
<tr>
<td>honest, etc.</td>
<td></td>
</tr>
<tr>
<td>bad</td>
<td>angālūd</td>
</tr>
<tr>
<td>thoroughly bad</td>
<td>ngāg</td>
</tr>
<tr>
<td>high</td>
<td>āntjō</td>
</tr>
<tr>
<td>tall</td>
<td>āntjō</td>
</tr>
<tr>
<td>long</td>
<td></td>
</tr>
<tr>
<td>small</td>
<td>fānīg</td>
</tr>
<tr>
<td>little</td>
<td>fānīg</td>
</tr>
<tr>
<td>low</td>
<td></td>
</tr>
<tr>
<td>short</td>
<td>āsdīk</td>
</tr>
<tr>
<td>big</td>
<td>tjaktjāki</td>
</tr>
<tr>
<td>large</td>
<td>tjaktjāki</td>
</tr>
<tr>
<td>cold</td>
<td>lātēng</td>
</tr>
</tbody>
</table>

(A doubtfulness plural form: fānāngig is the only plural form obtained of an adjective.) In [L. 53, 54, 55] occurs: fānāfānāng! asasdīk

(No reduplication)
Simple Form | Reduplicated
---|---
warm | ātong | atātong
hot | | māmātong
black | | ngltid (īngltid: painted or dyed black)
blue | | īngkīlād
red | | īngkīlād
white | | īmpōkao
yellow | | īmpōkao
green | | īngkīlād
brown | | īngkīlād

Some adjectives are identical with substantives, as āmāma, old (man), ongōngō young (child); for “old” and “new,” of things, see the Vocabulary. Observe: an old house: afōdātong adsāngādum (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 kāwls ay lālāki | the good man
nan kāłāgay ay īngltid | the black shield
si Tjūmīgyāy ay āmāma | old Tjumīgyay
nan anāntjōy īkēyē | the very high tree
nan nōang ay tjakτjagōa | the very big buffalo
nan kāwls ay akvīdīkō | my good friend

116. Verbal adjectives or participles follow the substantive:

nan fāngā'y nafākash | the broken pot
nan kāyē ay mādūkad | the falling tree

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

kāwls nan fālseg | the spear is good
fäníg si anákko  my child is little
mamátong nan patatjím  the iron is hot
páši nan laladčki  the men are poor

Or it follows the subject, connected by the copula ya:
nan fajáyi ya kāwlís ay ñlaèn  The woman is beautiful ("good to see")
nan mamamágkíd ya fäníg  the girls are little
nan kátjéng ya adsámëd  the brass is heavy
nan fobfádèllo ya abáfíkas  the young men are strong

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

1. antjóak  I am tall
2. antjóka  you are tall
3. antjó síya  he, she, it is tall
D. antjóta  we two are tall
I. incl. antjótkò  we are tall
I. excl. antjókámì  we are tall
II. antjókăyë  you are tall
III. antjóttìa  they are tall

Also constructions like these occur: síka ya ñntjo, tjákáyë ya kāwlís; 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 síya, sítödi, sa, na, or tji must be placed: kāwlís síya, he is good; kāwlís 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.

umantjóak  I am getting tall, or taller
umásdikak  I am getting short, or shorter
kumāwlísak  I am getting good, or better
fumánígak  I become small, or smaller
pumásiak  I become poor, or poorer
gumadsángvënak  I grow rich
To form the preterite the "augment" in- is combined with um, u being dropped: inum- (not: inum-); these forms designate a condition that has been attained: inmantjóak, I have become, grown tall; finmánigak, I have become small; finmúsíak, I have become poor; linmátàng, it is turning cold; linmáteng, it has turned cold.

120. Certain adjectives with the prefix in- denote a quality or condition which has been attained; as ngítid, black, but inngítid, blackened; átong, warm; inátong, having turned warm; pókao, white; inpókao (impókao), dyed white.

Only with the prefix in- are: inyámis, soft; inyápêra, light; inlámsit, sweet; inpákásháêng, sour; inaklíd, bitter, etc.

121. Some adjectives with the prefixes ma- and na- are really passive participles: napálid, sharp; màffkod, lean, emaciated; maláfosh, naked; naddígskó, 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. maffkod changes to fumfkd: getting lean.

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

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

very, too tsátsámá
a little áklt
less ákáklt

Observe the phrases:

akáklt nan látêng adzândí mo adúgká lit. less the cold to-day than yesterday.
nan táfay akáklt nan pálidna mo nan pínang 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])

anąntjō nan kāyēr mo nan āfōng the tree is higher than the house
nannāy ay patatījīn ya kāgāwēs mo nan gūllīya this iron is better than steel
amāmāāk mo tįātjā I am older than they; ongōngāāk mo... I am younger than...

nan kīpāngko ya napalīdpālīd mo nan pīnāngmo my knife is sharper than your ax

nan īsā ya asasadēk mo nan īsā the one is shorter than the other

If an adjective has no reduplicated form, tsatsāmā is employed:
tsatsāmā'y lātēng mo nan tjūlēlu 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;" āntjō nan kāyēr, fānlīg nan āfōng

Or more emphatically: anąntjō nan kāyēr, fanfānlīg nan āfōng

(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 āmūn, "than all;" nan tjāy ay jofbāllo ya abāfīkas mo nan āmūn ay jofbájāllo, this young man is the strongest; lit. "stronger than all young men."

126. There are no negative or privative prefixes in Bontoc Igorot (as in English: unhappy, intemperate, disconsolate); the negatives ādlī, mīlē or mālī, igā etc. are used instead.

127. In some constructions the abstract noun derived from the adjective [55] is used:
kād nan kāntjōn nan kāyēr? "how much is the height of the tree" ("how high" can not be expressed literally)
kad nan kāūdsōwín nan wángā ya nan ilí? how far is the river from the town?
kāūgná nan kāūntjön nannay ay lōlō ya nantjüy “equal (is) the length of this stick and that”
nan kāyé ya kāg nannay nan kāūsdjōna [16], the tree is equally as thick as that (pointing at another tree)
kad nan tačewín? how old is he? (“how many his years”)
Nannay ay ongōnga nāŋgān mo nan anākko this boy is older (“more grown”) than my son.

INDEFINITE PRONOUNS

128. Somebody, Anybody is expressed sometimes by tāker, a person; nay nan tāker, here is somebody; aykē way tāker ’sna? is anybody here? tāker inmāli ’shna, somebody has come.

Most frequently it is circumscribed by the idiomatic verb wōdā [wōdāy]: there is, there exists, Fr. il y a.
wōdā nan inmāli ay tāker “there is a person having come,” somebody has come.
wōdā nan pīnadōyko “there is a killing-object of mine,” I have killed someone.
wōdā nan mamākār’ ken sīka “there is a caller of you,” somebody calls you.

In phrases with the interrogative particle aykē we find way for wōdā: aykē way kēkkēm ad Fālig? “is there a knowing-object of yours at Barlig?”
do you know anybody at Barlig?
aykē way ildĕm? “is there an object of your seeing?” do you see anybody?
aykē way inlamar is nan āsekk? “did you see any dog of mine?”

129. Something, Anything is expressed by a similar circumscriptio:n:
wōdāy nan idjūak ken tjakāyē “there is an object of my giving to you,”
I have something for you.
wōdā nan insāklt’ ken sak’èn “there is a hurting to me,” something hurts me.
130. A certain: nān ḥsā’y....

nān ḥsā’y ongōngā adumāli ao/doi a certain child (whom you know—whom I shall not name) will come soon.

131. Nobody is expressed by the idiomatic mā/ladh, the negative of wodd; it signifies non-existence: “there is no....” Māld [mīd; mayd] requires special constructions which will be discussed in the chapters on Negatives.

māld ṭākern “there is no person,” nobody.
māld ḻnk app ṭākern “there is not my seeing of persons,” I see nobody.
ta māld mangākōn si sa “that there be not any (stealer) thief of this,” that nobody steals this.

132. Nothing: māld ilāc “there is no seeing object of mine,” I do not see anything

māld koāna there is no property of his, he has nothing

admāld alādəm “there will not be any taking-object of you,” you will not receive anything.

133. No, Not any is also circumscribed by māld:

nān ūtārəwə māld ṭlīg the world (had) no mountains [L.1]
māld kāltəsayna “there is no shield of his,” he has no shield

māld kānek is ṭnāpəy “there is not my eating of bread,” I do not eat any bread

māld iyətəna’s patatjəm “there is no bringing of his of any iron,” he does not bring any iron.

mīd ṭay asātəvək “there is not any wife of mine,” I have no wife [L. 85.]

māld intjəsanəl’s səngsəng we did not find any rings

Fəkən [fəkən] means “not this but something different;” observe the example: fəkən patatjəm nənnəy, kətjəng nənnəy, this is no iron, this is brass. [323]

134. All: əmən; takes frequently the article; it is connected with nouns by ay, if əmən is preceded by nān; in this case it means usually all, i.e. the whole.
amín nan kóak all my property amín nan ananákko all my children
amín ay táker all people (in the world) nan amín ay táker all (those) people
nan amín ay áfong the whole house
amín ay táker ay angángáld all bad people
amín nan lása'y mónok one whole chicken
nan amín ay fatárevwa the whole world
nan amín ay ȣl all the whole town amín nan ȣl all towns
nan amín ay fátuk the whole pig
amín nannákay ay fanánig ay álóng all these little houses
amín nan djáa'y mátam both of your eyes
únsm̊kóam̊l amín we all are working; we work together
iyáim amín nan bilákmo bring all your money
innímñumak is nan amín ay tjéneem I drank all the water
adiláéna amín he will see all (persons or things)
mákítjálnitítakó amín! let us all fight!
amíngkóam̊l ay Igolot umúyákama'ay umála is nan káfútufátuk ya kádshetáshet
we all, we Igórot, went to take all pigs and each dog. [B. 12.]
amíntáko ay lalaláki wódáy soklóngtákó we all have, each man, our hats.
Idiom: kétjéng tji this is all; this is the end
is nan sin (one single) ákyu during the whole day, all day long

135. Much, Many: ángsán; áyáká; with the ligature ay.
ángsán ay táker many persons; angsan ay tjéneem much water; angsan
nan ayáyám the birds are many
ángsánkámt [angsangkámt] we are many; so: angángsínkayé [angsangkáye], ángsantjá; ayáka ay jéngá many flowers;
ayáka'y bilák much money
Too much, too many: tsatsáma ay ángsán.
Very much, great many: angángsán.
ángángsán nan táker ay napéán is nan taaëiwíy íy ánmúy great many people
were burnt to death last year.
More: } angángsán; addádsá. angángsán nán lalaláki mo nan ṣaṣaṣáyi
Most: } See also: [363] there are more men than women
ítsaotsámo aðádsá give (me, us) more!
káágna just as much; wódáy ken sak/ón ay káágna I have just as much
136. Few: ákít ay.... akákit ay.... Too few: tsatsámná y ākít ay....
ákít ay aláwídko few friends of mine; akít na n aláwídko my friends are few; akít kámi we are few; akítkáyé you are few; akítjá na táker there are few people (here); akákit mo... less than...

137. Some, Several, A Few is often expressed by the “personal” forms of the Verbs: kumáibak (instead of the “possessive” form kápck) is áfong, I build some houses.—Or circumscribed: wóddá na na baládkán is nan ináâadpat, wóddá na na baládkán is nan kitóngtja some were shot in their hands, some in their foreheads. [B. 32]
nan tápéna umáytja's líí, nan tápéna umáytja's págpaq some go into the town, some into the forest. (nan tápéna: a “part”)
Also: nan ákít ay... iláck nan ákít ay lal álaki “I see a few men” (or: wóddá nan lal álaki ay iláck).
kékkek nan tápln nan tárké ad Álab [not: tápéna]; or: wóddá nan kékkek ay iláck “I know” several people at Álab.
And: nákáfls ay.... nan nakáfls ay áse some dogs
pinadóijtja na nákáfls ay fésédr “they killed several enemies”
nan nákáfls ay aýdýam ya náttpáb several birds were caught
nay nan lábfán. ináka's nákáfls! here are oranges. give me some!

138. An Other, a different one: tékkén; an other of the same kind: ib/á.
nan tékkén ay táker the other people; nan tékkén ay aýdýam different birds; fákén stya, tékkén not he, but another
nan tékkén ay kalásay: a different shield; nan ib/án na kalásay: an other shield of the same kind, as a model. (ib/á is also “a companion”)
tékkén nan adumáli an other one will come
If “an other” means “one more,” it is expressed by ákís, or kásln, again.
ináka's sin bángavé is tjévrém ákís, or: káslnka umáa's sin bángavé... give me an other (one more) glass of water.
is kásln... an other time, the next time
Every, Each: *washtjín.*—Also expressed by the prefix *ka-* and gemination (or reduplication) of the first two syllables [53].

*washtjín māsāyep!* let every one sleep!

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

*washtjínkāmi* éntsáno every one of us is working (*washtjín* takes the suffixes, either personal or possessive, from the verbal form!)

*washtjíntákr* makisālōgnid! let us all fight! let every one fight!

*washtjín* ken tjátáker every one of us

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

*washtjína yōiy is abdfongna nan waddwādna* every one takes to his home his portion of meat [L. 66]

*washtjínnd* every one of us *washtjíntáko* every one of us (you included)

*washtjín* yén sa every one of you sees that; *washtjínkūyē* umfleng every one of you is resting

*washtjíntja inmāngmang* every one of them performs a ceremony (sacrifices)

*washtjínkāmi* lumāyao every one of us is running

*Sin isá* (numerals signifying “one”) occurs sometimes designating “each:”

nay nan tōló'y laláki; sin isá ken tjāltja vōdā nan kālsayna ya nan djūa'y jālēgna here are three men, each has a shield and two spears

And: ämin; amín ay tāker (or: katāker tāker) everybody

Each single one: djūa'y pēsosh nan itsaotsāoko is nan isá'y tāker “I give” two pesos to each single man nan ämin ay kāngnēn everything

Any, whatever: *élāy* [ôlāy, ôlāi] (which is also the equivalent for our “never mind”) is used in combination with other pronouns thus:

*élāy sīner* any person whatever; ayākam *élāy sīner* ken tjāltja call anyone of them you please; fukāwānyêr nan *élāy sīner* call anyone.

*élāy ngāg* anything at all, any whatever. ãngnēnyê *élāy ngāg* “do anything you please.” For “*élāy ngāg*” we hear often: “*élēngāg*.”

That thing: *nan sāna*; iyāin nan sāna, bring that thing!

The one—the other; *nan Isâ—nan Isâ; nan Isang—nan Isang.
142. The generalizing “one,” Ger. man, Fr. on, is usually expressed by the third person plural. mo nángantja, ὄμιστα ἰ ἰ if one has eaten, one washes himself.

143. The same: nan kāgnā; (kāg, like). kāg tōsd, the same as this; kāg kēn sīya the same as he; kāg kēn tōdf the same as that (person); nan kādgko my equal, Ger. meinesgleichen; nan kādgmo ay lalāki the same man as you, one like you.

“The very same” is sometimes rendered by ḍkis, also; and by the “emphatic” construction: (nan) kdyer nan inflak ḍkis “the tree I saw also,” I saw the same tree.

144. Strictly idiomatic seem to be ṣnōka and ṣnīn. Like “deina” in Greek, ṣnōka denotes sometimes a person (or thing) which the speaker cannot or will not name, as in the exclamation: dāet, ṣnōkā nā, ḍlīkā! ho! some one! come! Sometimes, however, it precedes a proper name, as: dāet! ṣnōkā na, Antēro, pangālīkē′suā! he! Antero come quickly here!

And with the character of a demonstrative: si ṣnōkā Mātyēr nan ninokōkud this man, Matyu, is the narrator.

Observe the similar use of ṣnīn: ṣnīn na! you here! (Thus the potters from Samoki announce their coming with their ware: ṣnīntjā! nay si fāngā 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? stnē? consists of the article si and the interrogative element net. No copula is used after stnē.

stnē tī? who is there, who is that?
sīnē? nan wōdd’shna?  who is here?
sīnē? nan wōdd’sh djong? who is in the house?
sīnēkā?  who are you? sīnētja? who are they?

147. What? ngāg?

ngāg sā?  what is this? ngāg tji  what is that? (but: ngāg means: bad)
ngāgkā mān kōn Bemē_gtsā?  lit. what are you to Bumegtsa? i. c. how are
you related to him?

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


kād nan fēsēl?  how many are the enemies? kād ay fēsēl?  how many
enemies?
kadţako?  how many are we? kadkāyē?  how many are you?
kad ay tūfay?  how many spears?

149. Which?  What kind of? sīnē ... (persons): ngāg ay ... (things)
sīnē ay fafāyi?  which woman? sīnē ay jofjafāyi?  which women?
ngāg ay kāyēi?  which tree, or trees?
ngāg ay ēlēng nannāy?  what kind of coal is this?
ngāg ay kīpān nan kōam?  which knife is yours?
ngāg ay kānfyab nan kōāyē’sna?  which of these shields are yours?

Observe the two constructions: ngāg ay fānga nan nafākash?  which pot
ngāg nān fānga ay nafākash?  is broken?
ngāg ay fālfeg nan lēytjēm?  which spear “do you want?” or: ngāg nān
fālfeg ay lēytjēm?
ngāg ay jofānga nan lēytjēn nan lalāki?  which pipe “does the man want?”
THE VERB

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: anab "find" anāpek "I find" (my finding)
Substantive: fālfēg spear fālfēkek "I hit with a spear"
Adjective: asdīk short pāsdīkek "I shorten"
Negative: ādī adīk "I refuse;" I do not; I deny, etc.
Numeral: īsa one pātsādek "I leave alone"
Adverb: īsna here īsnāak I stay here
Pronoun: sīnū who? sīnūka? 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 -en (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: kaéº; Personal Verb: 1) inkaéºbak I am making, building 
                   2) kumkaéºbak I am going to make now
Possessive Verb: kaºpek I make, I am making

Adjective Root: áºtong;
Personal Verb: 1) ináºtongak I am warm (áºtongak)
               2) umáºtongak I am getting warm
Possessive Verb: pääºtongek 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 Igorot!) 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

<table>
<thead>
<tr>
<th>Present</th>
<th>Active</th>
<th>and</th>
<th>Passive</th>
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</thead>
<tbody>
<tr>
<td>1. and 2. Sing.</td>
<td>léytjek, léytjém; my, thy liking</td>
<td>maléyadak, malcyädka</td>
<td></td>
</tr>
<tr>
<td></td>
<td>fukáérvak, fukáérvam; my, thy calling;</td>
<td>mafukáérvanak, mafukáérvangka</td>
<td></td>
</tr>
<tr>
<td></td>
<td>itafongko, itafonmo; my, thy hiding; (but not: being hidden by me, thee!)</td>
<td>màitáfonak, màitafóngka</td>
<td></td>
</tr>
</tbody>
</table>

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, pluper-
fect, conjunctive, optative, conditional, causative, authoritative, frequenta-
tive, intensive, coöperative, potential, reciprocal, emphasis of the several ele-
ments of a sentence, etc.

PERSONAL VERBS

161. "Personal Verbs" is an abbreviated term for: Verbs with end-
ings 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."

lalåkiak I am a man; al'zvidak I am a friend; kãwlsak I am good;
tõlõkãmI we are three; nãyak I am here, Fr. me voici;
intõkãmI? where are we? sinãka? who are you?
kädkãyã? how many are you? si Mõlõngak I am Moleng
IgõlõtkãmI we are Ûgorot; fäkõngka it is not you, but another person;
iSamõkîkãmI we are Samokimen, from Samoki.

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

umalzvidak I am becoming a friend; jumãnigak I am getting small;
umãtongak I am getting warm; jumulõnget it grows dark.

Intransitive action.

umâliak I come; âmãiyak I go; intáktakak I run;
tunãktjikak I am sitting; masõyepak I sleep;
mataõkerak I am alive; intedõčak I remain at a place;
zõddâak [zõddõyak] 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 sülad); but by a cognate possessive verb in the sentence: "I am reading my son's letter" (fásák nan sülad nan análko).

māngānak is nan tināpāy I eat bread; kānek nan tināpāy I eat the bread;
(both māngānak and kānek 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

#### Paradigms of the Personal Verb

<table>
<thead>
<tr>
<th>Person</th>
<th>Personal Pronoun</th>
<th>Verb Form</th>
<th>Compound Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1</td>
<td>masūyēpak</td>
<td>I sleep</td>
<td>entsānoak</td>
</tr>
<tr>
<td>2</td>
<td>masūyēpka</td>
<td>thou sleepest</td>
<td>entsunōka</td>
</tr>
<tr>
<td>3</td>
<td>masūyēp (sīya)</td>
<td>he, she, it sleeps</td>
<td>entsānō</td>
</tr>
<tr>
<td>D.</td>
<td>masūyēptā</td>
<td>we both sleep</td>
<td>entsunōta</td>
</tr>
<tr>
<td>P. I. incl.</td>
<td>masuyeptako</td>
<td>we sleep</td>
<td>entsunōtako</td>
</tr>
<tr>
<td>I. excl.</td>
<td>masuyepkāmil</td>
<td>we sleep</td>
<td>entsunōkāmil</td>
</tr>
<tr>
<td>II.</td>
<td>masuyepkāyēk</td>
<td>you sleep</td>
<td>entsunōkāyēk</td>
</tr>
<tr>
<td>III.</td>
<td>masuyeptja</td>
<td>they sleep</td>
<td>entsunōtja</td>
</tr>
</tbody>
</table>

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 ongòngā 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 fasāyi she comes
sīka ENTSUNÔKA  you, you work;  TJATAKO  ENTSUNOTAKO  it is you and we who are working;  SAK/ÈN  ÙMÜYAK  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: INTÔ SI KALÁNGAD? MASIYEP.  where is Kalangad? he sleeps.

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

nan mamágkid masáyep, or: nan mamágkid ya masáyep,  the girl sleeps.

(But if the subject is in plural and if ya is employed, the verb has the ending -tjā: nan lalaláki ya ENTSUNÔTAJA. This construction was used by the Igorot 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- [èn-, 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: infésTedak:  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 èng- or èn-.

Verbs with in-:

inläpayak  I play  inögiúdak  I am afraid  inákāak  I weep
inanițjēak  I keep warm  infásaaak  I read  inlagídák  I work for wages
The Language of the Bontoc Igorot

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

- inlaláyáddak I rejoice
- infalognikdak I fight
- eíntsánñoak I work
- inlingkáñtniak I flinch
- engkáñtiñkiak I remain
- inlgóntiñak I bite
- inlgótsongak I speak
- inlgóitsongak I crawl
- inlgótsongak I am an enemy

- infalognidak I doubt
- infalognidak I mix
- inlgótsongak I place in the centre.

If other possessive verbs begin with in, this is no prefix, but belongs to the root, as: innumek I drink, inítek I boil, inífak I close.

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

The Pre- or Infix Um-

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

Root ali: umáliak I come; Root fangon: fumángónak I awake.

171. Um is employed to express various ideas in connection with personal verbs; in many cases it is used strictly idiomatically and indefinably. 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).

- umiléngak I rest
- sámidoak I wait
- úmisak I wash myself
- umánnumak I drink
- térmáktjikak I stand
- tumgóyak I stop
- tumuktjáak I sit down
- bümádongoak I sit in Igorot fashion
- omódooak I vomit
- kumínckak I am silent
- térmñofoak I spit
172. Since motion concerns preeminently the subject ("I move myself"), _um- _is found with the verbs of coming, going, etc. Such are:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ámüiyak</td>
<td>I go</td>
</tr>
<tr>
<td>umāliak</td>
<td>I come</td>
</tr>
<tr>
<td>kumāának</td>
<td>I go away</td>
</tr>
<tr>
<td>bumāńádałk</td>
<td>I come down</td>
</tr>
<tr>
<td>kumālabak</td>
<td>I climb</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>lumáyaoak</td>
<td>I run away</td>
</tr>
<tr>
<td>tumáyaoak</td>
<td>I fly</td>
</tr>
<tr>
<td>sumámkónak</td>
<td>I approach</td>
</tr>
<tr>
<td>teemółiak</td>
<td>I return</td>
</tr>
<tr>
<td>kumtjángak</td>
<td>I cross</td>
</tr>
</tbody>
</table>

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):

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>umalświdak</td>
<td>I become a friend</td>
</tr>
<tr>
<td>fumēšelak</td>
<td>I become an enemy</td>
</tr>
<tr>
<td>djumadjalāak</td>
<td>I get bloody</td>
</tr>
<tr>
<td>pumāsiak</td>
<td>I become poor, poorer</td>
</tr>
<tr>
<td>gumadsąngyenak</td>
<td>I get richer</td>
</tr>
<tr>
<td>teemółjoak</td>
<td>I grow</td>
</tr>
<tr>
<td>kumdyerak</td>
<td>I become wood, a tree</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>fumíkasak</td>
<td>I am getting stronger</td>
</tr>
<tr>
<td>umdmńāak</td>
<td>I am growing old</td>
</tr>
<tr>
<td>pumókaoak</td>
<td>I am turning white</td>
</tr>
<tr>
<td>ngumńtidak</td>
<td>I am getting dark</td>
</tr>
<tr>
<td>kumńladak</td>
<td>I am getting red</td>
</tr>
<tr>
<td>ngumńtjanak</td>
<td>I transform myself, change</td>
</tr>
</tbody>
</table>

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_.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kumā́bibak is dífong</td>
<td>I am going to build houses</td>
</tr>
<tr>
<td>inkā́bibak is dífong</td>
<td>I am building houses</td>
</tr>
<tr>
<td>umőgiádak</td>
<td>I shall fear, I begin to be afraid</td>
</tr>
<tr>
<td>inőgiádak</td>
<td>I am afraid</td>
</tr>
<tr>
<td>umásdtrwąak</td>
<td>I shall soon marry</td>
</tr>
<tr>
<td>inásdtrwąak</td>
<td>I celebrate my wedding</td>
</tr>
<tr>
<td>umótoak</td>
<td>I shall cook, I am starting to cook</td>
</tr>
<tr>
<td>inótoak</td>
<td>I cook</td>
</tr>
<tr>
<td>tumęngaoak</td>
<td>I shall have a holiday</td>
</tr>
<tr>
<td>intęngaoak</td>
<td>I celebrate a holiday</td>
</tr>
</tbody>
</table>

(Thus the Bontocmen announce a holiday set down by certain men acting as priests by the call: _tumęngaoatiko—_! or: _intęngaoatiko—_!)

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>umę́tjän</td>
<td>it is going to rain</td>
</tr>
<tr>
<td>inę́tjän</td>
<td>it is raining</td>
</tr>
</tbody>
</table>
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 mī.)

<table>
<thead>
<tr>
<th>Prefix</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ma-</td>
<td>sleep</td>
<td>maédɔyak I am dying</td>
</tr>
<tr>
<td>ma莉tjɔngak</td>
<td>forget</td>
<td>miʃjɔcɡak I go with, accompany</td>
</tr>
<tr>
<td>mašisiɛŋak</td>
<td>take leave</td>
<td>maʃuyadayak I prosper</td>
</tr>
<tr>
<td>maŋŋaŋak</td>
<td>grow</td>
<td>mayágagaŋak I fall down (without contact with the ground) Synonym: misákareagak, maáktsagak [məɔktsagak]</td>
</tr>
<tr>
<td>ma-latjɔgak</td>
<td>I live</td>
<td>madugŋaŋak I fall over (from standing on the ground) Synonym: madukadak</td>
</tr>
<tr>
<td>mislipjagak</td>
<td>I stumble and fall</td>
<td></td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Prefix</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>djalən</td>
<td>road</td>
<td>manálanak I walk on a road, travel</td>
</tr>
<tr>
<td>kàpiə</td>
<td>prayer</td>
<td>mangapidiak I pray</td>
</tr>
<tr>
<td>ásan</td>
<td>dog</td>
<td>mangásistak I go hunting with dogs</td>
</tr>
<tr>
<td>kàyer</td>
<td>wood</td>
<td>mangóyetaŋak I gather wood</td>
</tr>
<tr>
<td>saktʃaŋ</td>
<td>water vessel</td>
<td>manaktʃidak I get water (suffix -an is dropped)</td>
</tr>
<tr>
<td>koyəŋ</td>
<td>fish basket</td>
<td>mangóyægak I catch fish with the koyəŋ</td>
</tr>
<tr>
<td>áyæŋ</td>
<td>war song</td>
<td>mangóyæŋak I sing a war song</td>
</tr>
<tr>
<td>ayăwæŋ</td>
<td>industrial song</td>
<td>mangayæwæŋak I sing while working</td>
</tr>
<tr>
<td>tóki</td>
<td>a kind of sweet potatoes</td>
<td>manókiak I dig tóki</td>
</tr>
<tr>
<td>báldæk [pάltæg]</td>
<td>gun</td>
<td>mamóltdæk I shoot</td>
</tr>
<tr>
<td>talffæŋ</td>
<td>dance</td>
<td>manalffæŋak I dance</td>
</tr>
<tr>
<td>ságni</td>
<td>woman's dance</td>
<td>managniak I dance</td>
</tr>
<tr>
<td>tādųjek</td>
<td>a man's dance</td>
<td>manádųjekak I dance a tādųjek</td>
</tr>
<tr>
<td>tʃɛlaʊ</td>
<td>a pantomimic solodance</td>
<td>manɛlaʊak I dance (with ax, shield, spear)</td>
</tr>
</tbody>
</table>
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, mamādjang; I am the helper: sak/ón (nan) mamādjang. But the following Nomina agentis are treated as personal verbs, i.e. the personal endings are suffixed to them:

kānēk I eat māngānak I eat māngānka, māngān etc.
tsūblāck I smoke mānūblāak I smoke manūblāka, manūbla etc.
fakākīk I cut off heads māmākīak (one k dropped) I go headhunting

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

THE PRETERITE

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

180. Augment in- is combined with the particle um- to: inn-. (n 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 = inn-.

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

umānumak I drink innānumak I drank; umāliak I come inmāliak
I came
kumālabak I climb kinmālabak I climbed; tinmōliak I return

But n of um- is not dropped, if um- is followed by a consonant:
sūmkēpak I enter  sinūmkēpak I entered
ùmdjānak I arrive  inùmdjānak I arrived (the position of um- in umdjanak is irregular)
ingkyātak I swim  ningkyātak I swam
inējjan  it rains  ninējjan  it rained
inokokūdak I narrate  ninokokūdak I narrated
inkāēbak I make  ninckēbak I made
insākītak I am sick  nininsākitak I was sick
entsūnōak I work  nentsūnoak I worked
ēngkāliak I speak  nēngkāliak I spoke
mānganak I eat  nānganak I ate
masūycēpāk I sleep  nmasūycēpāk I slept
mandūnānak I walk  nmandūnānak I walked
matākerak I live  natākerak 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 adsàngādum “some time ago,” to the present forms.

Imnāteng  it turns cold  linmāteng  it turned cold
infalognūdak I fight  ninfalognūdak I fought
inongōngāak I am young, a child; ninongōngāak I was young, a child
umdtongak I am getting warm  immātongak I was getting warm
alōvidak I am a friend  alōvidak adsàngādum I was a friend formerly

182. The verbal endings of the preterite are the same as those of the present:
imnāliak I came  immālita we two came
immālitāko we came (incl.)
imnālika thou camest  immālkāmi we came (excl.)
imnāli (sīya) he, she, it came
immālkāyē you came
immālitjā 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.
adumáliak 1 shall come; adtermóliak I shall return; adentsánoak 1 shall work
adalfívidak 1 shall be a friend; adfumánígak 1 shall become small
adinsákkitak 1 shall be sick; admángänak 1 shall eat
adpumásiak 1 shall become poor
adlumáteng it will be cold; nan játuk adlumámíshťa the pigs will be fat;
adkumavšiskávyé you will be good; adumáykámé is dtong we shall go home.

THE IMPERATIVE

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

umáyka! go!
ümüy! he may go! cf. [189]
ümáyjtá! let us two go! “go with me” (if but one person is addressed)
ümüyjtako! let us (all) go!
ümüykáyé! go ye!
ümüyjtjá! they may go! let them go! cf. [189]

185. The particle um is sometimes dropped in the Imperative:
áliká! (and: umálíká) come!
sádtá! (and: sumútá) let us two go home! [M. 11.]
banátka! (and: bumánátka) come down!
kaángkáyé! (and: knmaangkáyé) go away!

186. Certain urging or entreating Particles, as: múnt, káyá, mä ádjí are often placed after an imperative:
álikáyé múnt! come then! manublaká káyá! come, smoke! Ger. rauche nur einmal!
mangayúvengka ma ádji! sing, do please! Ger. so singe doch! Fr. chante done!

(In conversation these particles are closely connected with the preceding verb, as enclitics; unaccented káyá draws the accent of the verb to the ultima.)
187. In narration and songs the conjunction *ta*, that, in order that, (always expressing volition) is placed occasionally before imperatives, especially before the first persons; *ta lumalaytāko*... let us call hither...
*ta umūytāko éna istjọ* let us first go there! [L. 69] *ta mangāyāta* 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: *ālikā'd!* you ought to come! [L. 75.]
*umāfōngkāyē man ed!* you ought to get married! [L. 47.]
*sāāta'd id ḫobfāy* we two ought to go home; come, let us go home! [M. 11.]
*sāāka'd man!* go, pray! *sāāta'd ma ādjid ay sināma!* 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; *kānak ta umāli ᱋ya*, etc.

190. Observe the isolated imperative (no indicative form could be ascertained): *inder, indkāyē*! give! *inder is kāyē*! give (me) some wood! [inder's or indka'sh are the usual forms.]
And these forms are used in agitated conversation for *ālikā!* come!: *dyka! ᱋ka! ikā kāyā! 'kā kāyā!* and in plural: *ikāyē mān! ᱋kāyo mān!*

THE CONJUNCTIVE

191. The conjunctive is used very rarely; it is indicated by placing *ed* [*et, 'd*] after the verb: *umāliāk ed* I ought to come, I may come, *umālīka'd, umāli'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 (*ugīn, nget, ēk, 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 jësèr j ay 'umúy*
the enemy “who is” [41] going, the going enemy; *si yÕè/n ak ay inmai*
my brother who has arrived; *nan kàyèr ay madûkàd*
the falling tree; *nan kàyèr ay nadûkàd*
the fallen tree.

*unógiíndak ay tèemôli* I am afraid to return; *mabfâlinak ay manâlan*
I am able to walk; *tîolódkë/y 'ungkàlë* I must speak.

*stnë ay umâli?* who “is the comer?” who comes? *stnë ay 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-.*

*stnë ay umâli?* who is the speaker? *stnë ay ninsûlë?* who is
the one having written (from *insûlëdak*).

THE VERBAL NOUN (NOMEN ACTIONIS) OF THE PERSONAL VERB

194. The Verbal Noun, expressing an action as a thing, i.e. by a sub-
stantive with or without article (the coming, das Kommen, *çà òbêr*, 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 *-au*; in plural the pos-
sessive ending *-tja* is rarely dropped. The substantive follows, as a Subject-
ive 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. *In-* refers to several adverbial relations: local, temporal, causal
etc.; because it occurs mostly in locative phrases, and since it is the forma-
tive of substantives denoting place. [56 f], it may be called a locative suffix.
197. Examples. The Nomen actionis of umáli is umállan, of èngkall: èngkallan.

With possessive suffixes:

S. 1. umáli + an + k(o): umáliak, nan umáliak my coming, mein Kommen (to be distinguished grammatically from the same form in the Indicative)

2. umáli + an + m(o): umáliam, nan umáliam thy coming, dein Kommen

3. umáli + an + na: umállana, nan umállána his, her, its coming

D. 1. umállanta: nan umállanta the coming of us two

P. I. incl. umaliantako: nan umaliantako our coming

I. excl. umalíanmí: nan umalíanmí our coming

II. umalíanyè: nan umalíanyè your coming

III. umalíantja: nan umalíantja their coming

(The following examples are anticipated from later chapters!)

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

Intó nan mangandányè? where is your eating place? where do you eat?

Intó nan nanganándányè? where is your “past” eating place? where did you eat?

Kad nan adumálliam? at what time will you come?

(Nan) swánga nan éntsánóan nan lalókì the river is the man’s working place; at the river the man is working

(Nan) falógnid nan umaliantako “the battle is the reason, cause of our coming; on account of the battle we come”

Ilì nan intedécántja nan lalalókì the town is the men’s dwelling place; in the town the men are dwelling

Nan terebín ay immóy nan nentsumóanmí last year “was our working time,” last year we worked

Intó nan umáyántja nan Igólot 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-
nouns with si-) the preposition ken [71ff. 85]: umtñumak is nan tjemun I drink the water; mangántja is nan mákan they eat the food; pumadôytja's fátug they slaughter pigs; kumábkaši sa we are going to make this; símidak ken Agpañwán I wait for Agpanwan; ñuñyakak ken sika I call you; pumadôytja kén tödî they kill this one; ñuñyaktja ken ánanaktja 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, s/ya, usually follows the verb: sak/én umáliaq I come; tjakámi níngkyáltami we were swimming; tjaítja intaktaktja they run; inmáli s/ya he came; sika kumábkaši you climb; ináka sítödî this one cries; sak/én ya sika ya s/ya manublátako I, you and he are smoking; sak/én ya s/ya adumiléngkami 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 ongónga masúyep; nan ongónga ya masúyep the child sleeps nan allávid éngkálatja; nan allávid ya éngkálatja (rarely: ya éngkállí, which is declared to be incorrect) the friends speak Or: masúyep nan ongónga; éngkálatja nan allávid.

si Bégti tinmól; or: si Bégti ya tinmól; or: tinmól si Bégti Bugti has returned.

sítödî sumúa; or: sumúa sítödî this one comes home, into the house.

éntsánotja amín all are working; more idiomatic than: amín éntsánotja, malitjóntja nan allávid ken tjakáyé the friends forget you kálatálatáki ya limnáyádotja all the men, each, have fled.

nan ánamá ya umiléngtja the old men are resting

nan djuá'ya fofafállo súmtíntja is nan pagpag; nan ñsa ya masúyep ya nan ñsa ya kínmalab is nan káyè two young men are waiting in the forest; one sleeps and the other has climbed on a tree

nalítjóng nan mamágkíd ken sak/én the girl has forgotten me

adumól s' áma the father will come; umóto s' ñna is tóki the mother is going to cook sweet potatoes.
202. The substantive subject in the first and second person follows the verb connected by ay:

manaliféngkâmí ay Igóló Igótot are dancing
èngkálíka'ay alówidmí you speak as our friend
èntsùnôkáyêk ay lalalâki 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 Igótot; as has been expressed in the second example. So also in the imperative:

alôkáyêk ay alóvidko! come ye, my friends (ay: you "who are" my friends)
infalônùtìtìko ay Igóló! let us fight as Igótot!

Ay does not connect âmín; tulâktjutìko 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: -en, 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 Igótot. [106]

anapûntìko our seeking; "we seek"
 façádjantja their paying; "they pay"
 îlôtôk my holding; "I hold"
 tijînôpêna his (her, its) catching; "he (she, it) catches"

Without possessive endings: anápèn or: nan anápèn, seeking, Ger. das Suchen; façádjjan, 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 Igorot 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.

\[ \text{nan laláki sibéñna nan káyer} \] the man, his cutting: the tree; “the man cuts the tree”

\[ \text{nan fobfáyi agtóéntja nan saktjáan} \] the women, their carrying: the jars

\[ \text{nan đnának kanéntja nan mákan} \] 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.

\[ \text{kánén nan ongônga nan mótting} \] the child’s eating: the pounded rice (rice-meal)

\[ \text{isácd kanán nan fobfájálllo} \] then the saying of the young men: “then the young men say.” Or:

\[ \text{isátjtá’d kanán ay fobfájálllo} \] [280] then their saying (of them, namely:)

\[ \text{the young men.} \]

\[ \text{íldén nan ásèt nan ógsa} \] the dog’s seeing: the deer

\[ \text{fekáshentja nan fobfájálllo nan jálfíég} \] their throwing, the young men’s: the spears (better: \(\text{fekáshén}\))

\[ \text{íbfakan tòll} \] the asking of this (man): “he asks.” (Or: \(\text{sítôí ibfakéna,}\)

\[ \text{with suffix, because the subject precedes the verb) ibfakan:} \] the Nom. act. ibfaka and ligat. \(-n\)

\[ \text{iśubli} \] nan \(\text{fádýi} \) nan \(\text{bílak} \) the woman’s changing: the money

\[ \text{iśubli:} \] the Nom. act. iśubli and ligat. \(-n\)

\[ \text{ígtó} \] nan laláki nan kanfyáb the man’s holding: the shield

\[ \text{ígtó:} \] the Nom. act. ígtó 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]

kēṭjōng kanān Palpalāma thereupon the saying of Palpalama; or: thereupon Palpalama says.

itōlin Antēro nan kipāŋko Antero’s returning: my knife

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

palītjen tōdī nan pītang the sharpening of this man; the ax

tōdī: subjective gen. of sītōdī.

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:

tjākāmī léytjēnmī nan istja We, our liking: the meat

sak/ēn isāddko nan kālaśayko 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 ēn (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 Igorot Language to determine — for common use! — by the meaning of the root, which of the three verbalizing particles must be employed in transforming a root into a Nomen actionis. ("Common use" means: a verb used in a simple affirmative declarative main sentence, in which no element is emphasized, and which is in the active voice.)

The Latin versus memoriales invented by Spanish grammarians for Tagalog — a rather scholastic than scholarly attempt of classifying verbs according to their meaning and form — prove to be a complete failure, if applied to Bontoc Igorot Language. — It will be necessary to memorize each verb as it occurs in common use with its proper suffixes -en, -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 -en 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 -en. If we represent this transitive force of -en by our verbs "to affect," or "to concern" or "to influence," we obtain this translation:

*dpteh nan altkido* my meeting affects my friend; Ger. mein Begegnen betrifft meinen Freund

*leytjënni tjakta* our liking concerns them

*tokönëna nan ogónga* his advising influences the child
b) Or the object is in the predicative nominative; the transitive force of -en may be indicated by words like "aim," "object."

pitángenyéñ nan kāyer your splitting-aim (is): the wood
aláentáko nan tólfeg our taking-object (is): the key
kāpén Antéro nan kāyang Antero's making-aim (is): the spear
or: si Antéro kapéna nan kāyang Antero, his making-aim: the spear
anfentja nan pākūy 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 -aén, or merely a variation of -én, 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:

aydkantako nan alfividtdko our calling-end (is): the man
fadjangantja nan fásed their helping-place (is): the enemies
nan fobfadjyi labsdantja nan láfíd 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 -én; i- performs here a similar function as -én does there; i- directs the action towards the aim, the object.

(I- may be compared with our prefix be- in bespeak, bestride, 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

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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.

*Itóliyèi nan súlad ken Olóshan* your giving back (is) the letter, to Olóshan.

*Itsaotsdóko nan ñstja is nan ñsèë* my giving-aim: the meat, to the dog.

*Isibóna nan pínang is nan káyèr* his cutting-tool: the ax, for the wood.

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

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

The fact that the Three Passives Fallacy has been propagated in good faith for about two centuries and is still indefatigably copied and republished and taught, shows (as also other factors do) how necessary it is to revise and to compare the "Artes" of time-honored "authorities" and the entire material of sacred books, catechisms, confessional, 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, Minguela.

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:


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


Fr. Ramon Zuego, Metodo del Dr. Ollendorff... adaptado al Visaya, Manila 1884, p. 18 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 (imprenta nueva de Don Jose Maria Dayot, y por Tomas Oliva), p. 129 ff.

Fr. Jose 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. Jose Maria Fausto de Cueva, 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. Cehuana, 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 Madagassern, Luzern 1902, p. 66; but cf. Brandstetter, Beziehungen des Madagasy zum Malaiischen, p. 35, Sect. 66.

Aristide Matare, Grammaire Tagalog, xGravenhage 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 -en, -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.
219. The root receives the suffix -ên and the possessive endings which designate the agent.

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

-k (for: ko), -m (for: -mo); the combinations are therefore: -ck, -êm [-im], -êna [-ôna].

Root: fêkash Nom. act. fêkâšên “to throw;” fêkâšëk, fêkâšëm, fêkâšëna.

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

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

Root: kaëb I make
    kâpek

I make (lit. “my making”)

afed I meet
dâtëk

afed I meet
dâtëk

kâláb I climb
kêlâjëk

kâláb I climb
kêlâjëk

leyâd I want, like
lêyôtëjëk

leyâd I want, like
lêyôtëjëk

fâlëd I bind
fâlôtëjëk

fâlëd I bind
fâlôtëjëk

faëg I wipe
fâyôjëk

faëg I wipe
fâyôjëk

singôd xingôk I sting
singôd xingôk I sting

oto I cook
ô tôjëk

oto I cook
ô tôjëk

kêkêk [kêkëk] I know
kêkêk [kêkëk] I know

fësëk I read
fësëk I read

fësëk I read
fësëk I read

sibo I cut
sibôjëk

sibo I cut
sibôjëk

Root:
221. Paradigms

<table>
<thead>
<tr>
<th>Root</th>
<th>Nom. act.</th>
<th>1.</th>
<th>2.</th>
<th>3.</th>
<th>D.</th>
<th>I. incl.</th>
<th>I. excl.</th>
<th>II.</th>
<th>III.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>kan</em></td>
<td><em>kánën</em></td>
<td>kánék</td>
<td>kánem [káním]</td>
<td>kánëna [kanóna]</td>
<td>kanënta</td>
<td>kanëntako</td>
<td>kanënní'</td>
<td>kanënyëí</td>
<td>kanëntja [kanëntsa]</td>
</tr>
<tr>
<td><em>ila</em></td>
<td><em>ilaën</em></td>
<td>ilaëk</td>
<td>ilaëm [ilaëm]</td>
<td>ilaëna</td>
<td>ilaënta</td>
<td>ilaëntako</td>
<td>ilaënní'</td>
<td>ilaënyëí</td>
<td>ilaëntja</td>
</tr>
<tr>
<td><em>fekash</em></td>
<td><em>fekashën</em></td>
<td>fekashëk</td>
<td>fekashëm [fekashëm]</td>
<td>fekashëna</td>
<td>fekashënta</td>
<td>fekashëntako</td>
<td>fekashënní'</td>
<td>fekashënyëí</td>
<td>fekashëntja</td>
</tr>
</tbody>
</table>

222. The accent is in 1. singular always on the paenuultima. The accent of the 3. singular is on the antipaenuultima, if the 1. singular has more than two syllables; but on the paenuultima, 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-paenuultima is slightly accented.

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

THE *AN* CONJUGATION

223. The root, changed as with the *-en* 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: *tàngëb* Nom. act. *tàngfan* to close *tàngfak, tàngfam, tangfàna* etc. I close

Root:

<table>
<thead>
<tr>
<th>Root</th>
<th>Root:</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>fayad</em></td>
<td><em>fikàean</em></td>
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<td><em>fayàtjak</em></td>
<td><em>fàkaàv</em></td>
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<tr>
<td><em>fadjang</em></td>
<td><em>wàsh</em></td>
</tr>
<tr>
<td><em>fadjángak</em></td>
<td><em>wàshhak</em></td>
</tr>
<tr>
<td><em>ka/ëb ka/ëfak [ka/ëpak]</em></td>
<td><em>pëf</em></td>
</tr>
<tr>
<td><em>ka/ëb ka/ëfak</em></td>
<td><em>pëf</em></td>
</tr>
<tr>
<td><em>lago</em></td>
<td><em>fàtek</em></td>
</tr>
<tr>
<td><em>lagòak</em></td>
<td><em>fàtik</em></td>
</tr>
<tr>
<td><em>I pay</em></td>
<td><em>I call</em></td>
</tr>
<tr>
<td><em>I help</em></td>
<td><em>I wash</em></td>
</tr>
<tr>
<td><em>I dig</em></td>
<td><em>I burn</em></td>
</tr>
<tr>
<td><em>I buy</em></td>
<td><em>I tattoo</em></td>
</tr>
</tbody>
</table>
Paradigms

Root: tangēb close Root: ayag call Root: tekuab open
Nom. act. tangjan Nom. act. ayākan Nom. act. tekuājan
  1. tāngjak
  2. tāngjam
  3. tāngjāna
   D. tāngjānta
   I. incl. tāngjāntāko
   I. excl. tāngjanml
   II. tāngjanve
   III. tāngjāntja

For the accents see [222].

THE 1- CONJUGATION

225. The unchanged root receives the prefix i-, which is sometimes contracted with an initial i of the root. 1- before an initial vowel (except i) is often pronounced iy- or y.

īgtok and īgtok I hold. iyāik or yāik 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.

Paradigms

Root: djua give Root: toli give back Root: labo begin
Nom. act. idjua Nom. act. itōli Nom. act. ilābo
  1. idjūak
  2. idjūam
  3. idjūāna
   D. idjūata
   I. incl. idjūatāko
   I. excl. idjūamī
   II. idjūayē
   III. idjūatja

   1. itōlik
   2. itōlim
   3. itōlima
   D. itōlitāko
   I. incl. itōlitāko
   I. excl. itōlimi
   II. itōliyē
   III. itōlitja

   1. ilābo
   2. ilābok
   3. ilābom
   D. ilābona
   I. incl. ilābona
   I. excl. ilābomī
   II. ilāboyē
   III. ilābotja
Root:  

Root:  

Redupl. Root:  

Nom. act.  

Nom. act.  

Nom. act.  

1.  

2.  

3.  

D.  

I. incl.  

I. excl.  

II.  

III.  

For the accents see [222].

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

iyápck I count;  

ínunmck I drink;  

ítjásak I find;  

íkak I do;  

ígnak 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: tumuktjáak I sit; 2. sing. tumuktjáka; I. incl. tumuktjútako  

b) to the -an verbs: ítjasak I find; I. incl. ítjasantako (with n!)  

c) to the i-verbs: íbfákak I ask; I. incl. íbfákatako (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:  

íbfákak I ask  

ístjak I eat meat [ístjak]  

íapatiáak I swear  

idjaak I give  

ísdak I take home  

an oath (Ilo-  

íparawak I forbid  

ískáunak I prepare  

íno isano?)  

ípátlak I show  

íksuak I stir with a spoon  

iyápak 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 idjáan ína nan tinápay ken anákna and then the mother gives some bread to her child; (idjáa + lig. -n)
ngág nan isán Fanged? “what (is) the bringing home of Fanged?” what does Fanged bring home? (isáa + lig. n)
ildbon nan fajíyi ay éntsáno “the woman’s beginning to work,” the woman begins to work (ildbo + lig. n)
ngág nan iydi nan atkvidna? what (is) the bringing of his friend? what does his friend bring? (iydi [yádi] + 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 infixed, or placed between the initial consonant and the following vowel of verbs beginning with a consonant.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Infixed Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>aláck</td>
<td>inálak</td>
<td>I took</td>
</tr>
<tr>
<td>infeito</td>
<td>infnííko</td>
<td>I boiled</td>
</tr>
<tr>
<td>otoçk</td>
<td>inótok</td>
<td>I cooked</td>
</tr>
<tr>
<td>ayáak</td>
<td>inayáak</td>
<td>I called</td>
</tr>
<tr>
<td>íkak</td>
<td>iníkak</td>
<td>I did</td>
</tr>
<tr>
<td>ikátjak</td>
<td>inikátjak</td>
<td>I rubbed</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verb</th>
<th>Augmented Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>fadjáangak</td>
<td>fínadjáangak</td>
<td>I helped</td>
</tr>
<tr>
<td>tsubíeék</td>
<td>tsinúblak</td>
<td>I smoked</td>
</tr>
<tr>
<td>jsíbec</td>
<td>siníbok</td>
<td>I cut</td>
</tr>
<tr>
<td>íngak</td>
<td>iníngak</td>
<td>I held</td>
</tr>
<tr>
<td>ínsak</td>
<td>inínsak</td>
<td>I covered</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Infixed Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>idjáak</td>
<td>indjáak</td>
<td>I gave</td>
</tr>
<tr>
<td>itsaotsáoko</td>
<td>intsatsáoko</td>
<td>I gave</td>
</tr>
<tr>
<td>lbfáak</td>
<td>lnfáak</td>
<td>I asked</td>
</tr>
<tr>
<td>itolik</td>
<td>intolik</td>
<td>I returned</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Augmented Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ígtok</td>
<td>infígtok</td>
<td>I held</td>
</tr>
</tbody>
</table>
\[
\text{ītnok} \quad \text{iniūtnok} \quad \text{I used as tool} \\
\text{īstjak} \quad \text{iniūstjak} \quad \text{I ate meat}
\]

233. Verbs with the causative prefix \( \text{pa-} \) [295] take regularly \( \text{in-} \) as a prefix:

\[
\begin{align*}
\text{papūśfek} & \quad \text{I make poor, } \text{inpapūśik} \\
\text{pāūtōngek} & \quad \text{inpadtōngko} \quad \text{I made warm} \\
\text{paōgiādek} & \quad \text{inpaōgiādko} \quad \text{I caused to fear, I frightened}
\end{align*}
\]

Likewise those with the authoritative prefix \( \text{pa-} \):

\[
\begin{align*}
\text{patekuājck} & \quad \text{inpatekuābko} \quad \text{I ordered to open} \\
\text{paālēck} & \quad \text{inpadlik} \quad \text{I made go} \\
\text{pasīkpēck} & \quad \text{inpaskēpkō} \quad \text{I ordered to go into}
\end{align*}
\]

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

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

\[
\begin{align*}
\text{The Verbs:} & \quad \text{have in the Preterite:} \\
\text{ninimimek} & \quad \text{I think} & \quad \text{ninimīmiko} \\
\text{ɛndjuadjuāck} & \quad \text{I doubt} & \quad \text{něndjuadjuāck} \\
\text{ēngkaslāngck} & \quad \text{I mix} & \quad \text{něnkaslāngck} \\
\text{ēnkakaowāck} & \quad \text{I place in midst} & \quad \text{něnkakaowāck} \\
\text{sesimnēck} & \quad \text{I remember} & \quad \text{sesimněkko} \\
\text{pītnēck} & \quad \text{I break} & \quad \text{pintēngko} \\
\text{pūnēck} & \quad \text{I fill} & \quad \text{pīnok} \\
\text{tjēng/ŋgek} & \quad \text{I hear} & \quad \text{tjēng/ŋgek} \\
\text{slēkpk} & \quad \text{I enter} & \quad \text{sinkēpkō} \\
\text{kēkkek} & \quad \text{I know} & \quad \text{kiintēkko} \\
\text{lēytjck} & \quad \text{I like} & \quad \text{linceyādko} \\
\text{yāāngeckk} & \quad \text{I do with energy} & \quad \text{inyāāngeckk} \\
\text{tōlkck} & \quad \text{I pierce} & \quad \text{tinlēkko} \\
\text{tēpŋgek} & \quad \text{I measure} & \quad \text{tinפŋgekō} \\
\text{kānac} & \quad \text{I say} & \quad \text{kinwánik} \\
\text{sīngtek} & \quad \text{I sting} & \quad \text{sīningētko}
\end{align*}
\]
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

<table>
<thead>
<tr>
<th>-An</th>
<th>I-</th>
<th>I-</th>
</tr>
</thead>
<tbody>
<tr>
<td>Root:</td>
<td>fayad pay</td>
<td>-faka ask</td>
</tr>
<tr>
<td>Nom. act.</td>
<td>fayátjan</td>
<td>ibfaka</td>
</tr>
<tr>
<td>Present</td>
<td>fayátjak</td>
<td>ibfákak</td>
</tr>
<tr>
<td>Preterite 1</td>
<td>finayátjak</td>
<td>inbákak</td>
</tr>
<tr>
<td></td>
<td>I paid</td>
<td>inbákam</td>
</tr>
<tr>
<td></td>
<td>2. finayátjam</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3. finayátjána</td>
<td></td>
</tr>
<tr>
<td></td>
<td>D. finayátjánta</td>
<td></td>
</tr>
<tr>
<td>L. incl.</td>
<td>finayátjántako</td>
<td></td>
</tr>
<tr>
<td>L. excl.</td>
<td>finayátjánmí</td>
<td></td>
</tr>
<tr>
<td>H.</td>
<td>finayátjanyéé</td>
<td></td>
</tr>
<tr>
<td>III.</td>
<td>finayátjántja</td>
<td></td>
</tr>
</tbody>
</table>

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THE LANGUAGE OF THE BONTOC IGOROT

-En

Root:  
   a\l\a  take  k\i\v\e\v\i  move  k\a\l\a  climb  k\a\n\o\n  eat
Nom. act.  a\l\a\d\u\n  k\i\v\e\v\i\u\n  k\a\l\a\j\o\n  k\a\n\o\n\j\o\n
Preterite 1.  i\n\d\a\l\a\k  k\i\n\e\v\e\k\i  k\i\n\a\l\o\k\o  k\i\n\a\n\o\n\k
   I took  I moved  I climbed  I ate
   2.  i\n\d\a\l\a\m\a  k\i\n\e\v\e\r\m\a  k\i\n\a\l\o\m\o  k\i\n\a\n\m\o\n  
   3.  i\n\a\l\a\n\a  k\i\n\e\v\e\r\n\a  k\i\n\a\l\o\n\a  k\i\n\a\n\n\a
   D.  i\n\a\l\a\l\a  k\i\n\e\v\e\r\a  k\i\n\a\l\o\r\a  k\i\n\a\n\r
   I. incl.  i\n\d\a\l\a\t\a\k\o  k\i\n\e\v\e\t\a\k\o  k\i\n\a\l\a\t\a\k\o  k\i\n\a\n\a\t
   I. excl.  i\n\d\a\l\a\m\a\l\a  k\i\n\e\v\e\r\m\a\l\a  k\i\n\a\l\o\m\a\l\a  k\i\n\a\n\m
   II.  i\n\d\a\l\a\y\i\e  k\i\n\e\v\e\y\i\e  k\i\n\a\l\a\y\i\e  k\i\n\a\n\y\i\e
   III.  i\n\d\a\l\a\t\a  k\i\n\e\v\e\t\a  k\i\n\a\l\a\t\a  k\i\n\a\n\t

So:  o\t\o\c\k  I cook;  i\n\o\t\o\k  I see;  i\n\f\a\l\a\k
f\a\y\a\c\k  I pound;  f\i\n\a\y\u\k
a\n\f\e\k  I reap;  i\n\a\n\i\k
i\n\f\e\k  I boil;  i\n\h\i\n\k\o
a\n\d\e\k  I seek;  i\n\a\n\a\p\k\o
\a\p\e\k  I meet;  i\n\a\f\e\f\k\o
\a\k\o\t\a\k  I drop;  i\n\a\k\o\t\a\k\k
i\a\p\e\k  [y\a\p\e\k]  I count;  i\n\a\p\k\o
f\a\l\o\t\j\e\k  I bind;  f\i\n\a\l\o\k\o
tj\a\c\j\e\k  I divide;  t\j\i\n\a\t\a\k\k

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:

á\n\a\g\n\e\k  I make;  ín\a\n\a\g\n\e\k
j\a\e\j\a\g\e\k  I hear;  t\j\i\n\a\g\n\e\k
é\n\d\j\u\d\j\a\c\k  I doubt;  n\e\n\d\j\u\d\j\a\c\k [235]
\a\n\g\k\a\v\n\a\g\e\k  I mix;  n\a\n\g\k\a\v\n\a\g\e\k [235]
\a\n\k\a\a\o\w\a\c\k  I put in midst;  n\a\n\k\a\a\o\w\a\c\k [235]
k\o\a\o\e\k  [ko\o\o\k]  I caress;  kí\n\a\o\o\e\k  [kí\n\a\o\o\o\k]
y\a\n\e\g\e\k  I do with energy;  ín\a\n\a\n\e\g\e\k
íp\a\n\d\e\g\e\k  [íp\a\d\n\g\o\k]  I insult;  ín\a\p\d\e\g\e\k  [ín\a\p\d\n\g\o\k], (probably an i-verb?)

ít\j\a\e\k  I tell, warn;  ín\i\j\a\e\k, (probably an i-verb: ít\j\a\k\o\k)
239. The preterite of verbs with inserted \(w\) is:

- \(\text{tekk}^o\text{aw}ek\) I borrow; \(\text{t\text{c}nk}^o\text{á}ko\)
- \(\text{pits}i\text{d}o\text{we}k\) I cross; \(\text{pin}i\text{ts}i\text{d}o\text{ko}\)
- \(\text{tj}o\text{ng}d\text{o}\text{we}k\) I lose; \(\text{tj}i\text{ nuanced}\text{g}d\text{o}\text{ko}\)
- \(\text{paay}\text{y}\text{e}ck\) I insult; \(\text{inpaay}\text{y}\text{á}ko\)
- \(\text{lusk}d\text{o}\text{we}k\) I pierce; \(\text{linushk}d\text{d}o\text{ko}\)
- \(\text{apay}\text{y}\text{a}\text{we}k\) I pursue; \(\text{inapay}\text{y}\text{á}ko\)
- \(\text{palak}d\text{i}d\text{o}\text{we}k\) I ward off (a stroke); \(\text{inpalak}d\text{i}d\text{o}\text{ko}\)
- \(\text{ak}^o\text{ú}\text{we}k\) [\(\text{ak}^o\text{ú}ek\)] I steal; \(\text{inak}^o\text{ú}ko\)

240. Intervocalic \(l\) in the present is dropped in the preterite of:

- \(\text{patkél}ek\) [\(\text{patk}d\text{él}ek\)] I stop; \(\text{inpátkél}ek\) [\(\text{inpa}tkdk\)k]
- \(\text{fadél}ek\) I send out; \(\text{finá}dk\)

Thus \(y\) before the ending of \(\text{tapay}\text{y}\text{e}k\) [\(\text{tapay}d\text{él}ek\)] I carry in my hand is dropped in the preterite: \(\text{tinapay}\text{y}ak\).

- \(\text{toty}\text{e}k\) I speak to; \(\text{I address, has in the preterite: tinoty}ak\).
- \(\text{fay}d\text{él}ek\) [\(\text{fa}dk\text{él}ek\)] I whip; \(\text{finá}yko\)

(See [235] and the Vocabulary.)

THE ACTIVE FUTURE

241. In the Future the particle \(\text{ad-} [\text{at-}]\) is prefixed to the forms of the present; \(\text{ad-}\) is not assimilated.

- \(\text{adká}n\text{e}k\) I shall eat; \(\text{adfadjáng}a\text{k}\) I shall help; \(\text{adilá}bok\) I shall begin; \(\text{adalde}n\text{a}\) he will take; \(\text{adpítné}n\text{y}\text{á}\) you will break; \(\text{adká}péntja\) they will make.

THE CONJUNCTIVE

242. The particle \(\text{cd} [\text{ct}], \text{'d} [\text{'t}]\) 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.)

- \(\text{ká}n\text{é}m \text{cd}\) you ought to, you should eat, you would eat.
- \(\text{sagd}átk\text{e}k \text{cd}\) I should carry, I would carry.
- \(\text{ibfakatáko'd}\) 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.

_kamāem!_ kamāəeyer! hasten! _ígom!_ ígtoeyer hold fast!
 ta _padōyentáko_ nan _fāseri!_ let us kill the enemies!
 _ilāck ed nan pāyo_ 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:

_kinaēpko_ I made: _kinaēb_; _inōtok_ I cooked: _inōto_; _inayākak_ I called: _inayākan_; _lineyādko_ I wanted, liked: _linēyad_; _Infākak_ I asked: _infāka_; _intonātko_ I planted: _intonid._

(As _-an_ verbs retain _-an_ in the indicative of the preterite [236], _-an_ is also kept in the Nom. act. of the preterite: _infākan_, “the having made” (to have made).

_finayādjan_ “the having paid,”_ linag’dan_ “having bought.”

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

_ināngnek_ I made: _ināngnēn_
_tjing/ngek_ I heard: _tjing/ngō_ [tjing/ngoy]
_kindōwek_ I caressed, embraced: _kindōwō_
_inyaāngcek_ I did with energy: _inyaāngkē_
_inpādngek_ I insulted: _inpādngō_ [inpādngoy]
_inpādkék_ I stopped: _inpādkō_

246. The Nom. act. in the future is formed by prefixing _ad-_ to the Nom. act. of the present: _adkāpēn_, “to be about to make,” _ad/ibfāka_ “to be about to ask.” It is used rarely; regularly the present takes its place.
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-, min-, admin-; the only possessive verb, which was found to begin with u, takes min-: nlmnimlek, I think; Nom. ag.: minnlnmnm, thinking or thinker. See [170; 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 fasidy ay mangitónid 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, st]. 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 mangáèb is nannáy ay táfay the maker of this spear; he who makes this spear.

nan mangdíyag ken Agpauwan the caller of Agpauwan; the one calling Agpauwan.

nan ndángau si sa the one having eaten this

nan mamátìd ken tödí the one who fetters him

nan nangíla ken slka the one who saw you

251. If a verb has the causative or authoritative prefix [205] pa-, this is changed to ipa- when mang- is prefixed.

paátóngek I make warm; nan mangipàátdong
paálìck I cause to come; nan mangipàáli
252. Mang- changes sometimes to ming-, if the verb has an initial i. 

itsublik I change: nan mangisúbli or nan mingisúbli

253. i- Verbs retain i after mang-: -an verbs drop -an in the Nom. ag. form.

itsaetsáerko I give: nan mangitsáetsáer the giver, giving
łgtok I hold; nan mangłto the holder
fukáervak I call; nan mamńkaar the caller
fadsólnak I help; nan mamádsang the helper

But an- is retained in: ńkak, I do; mangńkan. ńktak, I give: 
mangńktan; and in some others which are disyllabic 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/ón nan mangáeb is nan kalásay I am the maker of the shield.
síka nan mangyái's nan kýáer you are the bringer of the wood.
síya nan mángan is nan mdkan he is the one who ate the food (rice).
tjáátako nan mamádsang ken tjááltja 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:

tsubldek I smoke; N. ag. manábla; Pers. verb: manubláak, manubláka, manábla etc.
kánek I eat; N. ag. mángan; Pers. verb: mángának, mángángka, mángan, mangantáko etc.

Thus mamákaak I go head-hunting, from fakákek; mamóknakak I go to work, from fóknákek. See [176; 177].

256. Examples of Nomina agentis derived from the present indicative:

Verbs with initial vowel:

anápek I seek mangánab(p) itafóngko I hide mangitáfón
aláek  I take mangála  igtok  I hold mangígto
iyáik  I bring mangiydi [mangyai]  ogpátek  I pull away mangógpad(t)
inìtek  I boil mangénid(t)  otóck  I boil mangóto
áföök  I weave mangáföy  vàshak  I wash mangáash
abjolátèk  I believe mangabjólèd  ukátjak I cut the neck mangákhat(d)
angangóèk  I love mangangángo  ukáyek I let alone mangákay
egvátèk  I lift mangégwad(t)  ipáflak I show (“make see”) mangipáfla
idjáak  I give mangidjáa

Verbs with initial b, f, p, (but not causative pa-):
bisklék  I tear mamíski  padöyek I slay, kill mamádöy
fangoñek  I awake mamángón  pikóteck I curve mamákot[d]
fakášhek  I dash, break mamákash  potlóngleck I cut off mamótlong
feráshek  I finish mamélash  pilteck I choose mamlí
fayátjak  I pay mamáyat(d)

Verbs with the causative prefix pa-:
papuséck  I make poor mangipapási  padjaláek  I make bloody
paʃitjángeck  I make burn mangipadjála
mangipalistjang  patuktjáéck  I set mangipatútktju
palætæk  I make boil mangipalééag
pangojásthek  I afflict mangipangojush

Verbs with initial d, t, s, ds, dj, ts, tj, sh:
dasíóèk  I roast manáslo  tokóneck I advise, teach manókon
digkóèk  I bend manígko  sagogteck I carry manágjat[d]
tekná Jak  I open maníknub  sibóteck I cut maníbo
sunóèk  I turn manání  tjatáèk  I divide manátak
sis/ñak  I sweep manís/i  tjongdóteck  I lose manóngar
suláèk  I learn manálu  tsiádek  I open my eye maníad
songsoñègk  I smell manóngsong  tjéneñak I irrigate manéñem [manáñem]
subóòak  I blow manáðbok

Verbs with initial g, k:
gatlóèk [katlóèk]  I divide into three parts mangátlo
kilájak  I peal mangflay  kagálek I chew mangága
káneck  I eat mangán

Verbs with initial l:
labdék  I cut up (animals)  langóèk I dry minlángo
labfáak  I wash (cloth) minlábfa  lidóòeck  I hurt by bending minlódod
lagóek  I buy minlágó

Verbs with initial j, d,
lakatfek I saw
loutenko I roll
minlóntlon
minlákátji (Ilocano)
likáshek I turn
minlókush

Verbs with n, ng:
nimnim I think
minnimim ngotngótook I gnaw
minngótngot

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:

diktak I give
mangákta ([253]
amngnek I make
mangángnén
dátek I meet
mangáféd
fândalek I send out
mamáá
fayékek I whip
mamáig
fekáshék I throw
mámkas [mámkash]
féléyek I tire
mámley
tignak I hold
mangífínan
fkak I do
mangákkan
kának I speak
mangwáíi
kápek I make
mangáéb[p]
kédjak I bite
mangédján
kékkek I know
mángtek
liúshek I surround
minlíwísh [minlíush]
pínek I break
mámten [máméten]
póak [páak] I destroy by fire
mámmer
pánek I fill
mámmer
sádek I expect
mánéd
sesémek I remember
mánnek [mamánnek]
sibfátek I answer
mánfád[t]
sípek I enter
mánkep [mángkep]
síngtek I sting
mánnged[t]
suláok [suláok] I teach
sumúleá (the partic. of the personal verb, not the N. ag., probably to distinguish from
manáléá, of: suláek learn)
tángfak I close
mándgéb
téllek I pierce
(ears) mánek
témnek I press
mánmoy
tépugek I measure
mánpeng
tjéng/nek I hear
mán/ngó [mán/ngóy]
tjipápek I catch
mánpab[p]
totóyek I address, speak to
manotóya
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:

- mangitsdatsao “giver” mangidâa “giver” mangâeb[p] “maker”
- 1. mangitsaotsdâook mangidjâaak mangâepak
- 2. mangitsaotsdâoam mangidjâaam mangâepam
- 3. mangitsaotsdâoña mangidjudââna mangâepâna
- D. mangitsaotsdâoanta mangidjudâanta mangâepâanta
- I. incl. mangitsaotsdâoantâko mangidjudâantâko mangâepântâko
- I. excl. mangitsaotsdâoânmî mangidjudâonmî mangâepânmî
- II. mangitsaotsdâoanyâ mangidjudâanyâ mangâepânyâ
- III. mangitsaotsdâoantâja mangidjudâantâja mangâepântâja

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

- nan lâlâki ay mangitsaotsdâoantâko is nan kanfâyab “the man to whom we have given the shield.”

- intô nan nan/ngôlâm is nan ayâyam? “where did you hear the bird?”
  (the l in nan/ngôlâm is euphonic; [16])

- sînu nan mangitsaotsdâoan nan fajâyi is nan bildâkna? “to whom does the woman give her money?” (since the subject follows, the ending -na is dropped.)

- intô nan mangitajânâna is nan tâjây? “where does he hide the spear?”

- intô nan admangâepan nan alkûdimo is nan ájôngna? “where will your friend build his house?”

- kad nan mangâepânyâ is nan fobângak? “when do you make my pipe?”

- intô nan mangipâyak sî 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 anâpek, I seek, it cannot be suffixed directly to the stem anap, but must be suffixed to the Nomen agentis: mangânâpan. See examples [334, 335, 336].
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:

padbyentako nan ayawan is nan pago pag 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 kaeb: i + kab + an + ko becomes, after dropping n and adding k to the final a: i'kabak “I provide a man by making”

i'kabak sítodí is táfay I make a spear for him

(In common discourse: kápek nan táfay kén tódl.)

ítoóak nan lalaláki is mákan I cook food for the men; or also: ítoóak is mákan nan lalaláki; (In c. d.: òtöck nan mákan is nan lalaláki)

ípádqayak nan tákew is játug I kill pigs for the people

íyáiak is súngsing nan all/widko I bring a ring to my friend

ítoantáko nan ongánga's mákan we cook food for the children

ísibóak si ñna is káyo I cut down a tree for the mother (In c. d.: sibóck nan káyo ken ñna)

ídigkóak síka is nan lólo I bend the stick for you

ítápapk tja'tja is nan ayáyam I catch the birds for them (tjípápek: I catch)

íladánni nan fóbfádyi is nan kätjöer we catch the fish for the women

(In c. d.: aláenní nan kätjöer is nan fóbfádyi)

ílabjáántja nan fóbfád'llo nan wánis they wash the breech-cloth for the boys

íptángana sah/ón is nan káyo he splits the wood for me

íptángana: he split... adípitángana: he will split...
nan amána íkápauna síka is nan káñyab the old man makes for you a shield

nan mamamágkid íkíáyantja tja'tja'sh tóki the girls peel “toki” for them

ínlagóam si Antëro is kípan you bought a knife for Antero

adíágfátanmí síka is nan kángneñmo we shall carry your baggage (“things”) for you

ítekuáñam nan ápó is nan pánguan! 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 potlóng: ipotlóngko "I use as tool" or: my tool is....

ipotlóngko nan pínang is nan ólo  I cut off the head with the ax
islbom nan pínang is nan káyo you cut down the tree with the ax
ikökótmi nan klópan is nan istjó we cut the meat with the knife
idtøyen nan ápy is nan mákan you cook the rice with the fire
idigkok nan ilmak is nan lólo  I bend the stick with my hand
iptápna nan lóngén is nan aýyam he catches the birds with the snare
ilátáko nan ókâd is nan kátjów we catch the fish with the net
iláfátja nan sâjân is nan fâdson they wash the coat with soap
insáfígna nan lólo'sh nan ásé he struck the dog with the stick
iptángyey nan wásay is nan káyo! split the wood with the ax!
adikádpko nan káyo is nan áfong I shall make the house of wood (material, not instrument!)

iklýytja nan klópan is nan tóki they peal the "toki" with the knives, (kilayak)
ilágomi nan fâldog si náng we buy the cattle with (for) gold
iságfatmi nan pôkámi nan ágerb we carry the boxes on our shoulders
itangêpko nan tóljeg is nan pánguan I close the door with the key
itjataktáko nan klópan is nan dínápay we divide the bread with the knife (tjatákek)
intukádpko nan tálog is nan ágerb  I opened the box with a chisel
ítmek nan ilmak is nan mônok  I press the chicken with my hand (temmek)
isls/iik nan sls/i's nan tjíla  I sweep the yard with the broom
ítnok nan káykay is nan páyey  I work, I till the rice field with the pole "kaykay" (ítnok from: tsúnóck, I work)
ípnom nan ilmam is nan tóánan you fill the jar with your hand (ípnom: pánnec)
intangépmi nan lóg/o'sh nan tayáán we covered the basket with the cover

Thus also: ikálitik nan fálógníd ken sýa  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-
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.
265. The Passive in Bontoc Igorot is formed by prefixing:
ma-, in present; na-, in preterite; adma- [atma-], in future; to the root of verbs. The endings are Personal.

266. -en Verbs drop -en; -an Verbs retain -an; i- Verbs retain i-.
In the Passive of -an Verbs the personal endings -ak, -ka, -ta, -tako, -kami, kayi, 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 mî-.
Likewise nî- and admi-. 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
THE LANGUAGE OF THE BONTOC IGOROT

or condition. Cf. Ger.: das Haus wird (ma-pa-) gebaut; das Haus ist (ma) gebaut. Sometimes i is inserted between ma- and -pa-: māipā-).

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

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

aldek I take māāla
pilēk I choose ma-pili
padōyek I kill ma-pādōy (but ma-dōy: dead)
agtōek I carry māāgto
otōek I cook māōto
tokōnek I advise māōken
inlēk I boil ma-lūt[d] [māyūt]
frāshek I finish māfāash
jakāshek I break ma-fākash
jekāshek I throw mābkash
[māpakash]
kānekk I eat mākan ("food")
fālōtjek I bind māfālēd
lōytjek I want mālēyad
tjōngāohek I lose matjōngao
āpkek I meet māfēd
kāpekk I make mākēb
sibfāteek I answer māsaf
pltnēk I break māpten
kēkkek I know māktek
jitpājek I catch mātāb
ītāfōngko I hide māttāfon
[mītāfon]
īgtōk I hold, keep māīgto
[mīgto]
īsāfjutko I suspend māisābjud
įlābok I begin, māilābo
THE LANGUAGE OF THE BONTOC IGOROT

\[\text{idjuk} \ I \text{show midju} \quad \text{isidak} \ I \text{take home maiśda} \quad \text{ibfákak} \ I \text{ask maiśfáka}\]

Other passive forms are given in the Vocabulary.

274.

Paradigms

### Present Passive

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Meaning</th>
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</thead>
<tbody>
<tr>
<td>falótjék</td>
<td>I bind</td>
</tr>
<tr>
<td>mafálédak</td>
<td>being bound</td>
</tr>
<tr>
<td>I. mafálédak</td>
<td>I am bound</td>
</tr>
<tr>
<td>2. mafálédka</td>
<td>maayákängka</td>
</tr>
<tr>
<td>3. mafáléd (sýya)</td>
<td>maayákkan</td>
</tr>
<tr>
<td>D. mafálédta</td>
<td>maayáktanta</td>
</tr>
<tr>
<td>I. incl. mafálédtkó</td>
<td>maayáktántakó</td>
</tr>
<tr>
<td>I. excl. mafálédkámí</td>
<td>maayákóngkámí</td>
</tr>
<tr>
<td>II. mafálédkáyé</td>
<td>maayákángkáyé</td>
</tr>
<tr>
<td>III. mafálédtkja</td>
<td>maayáktja</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ayákak</td>
<td>I call</td>
</tr>
<tr>
<td>maayákán</td>
<td>being called</td>
</tr>
<tr>
<td>I.</td>
<td>I am called</td>
</tr>
<tr>
<td>2.</td>
<td>maayákán</td>
</tr>
<tr>
<td>3.</td>
<td>maayákánta</td>
</tr>
<tr>
<td>D.</td>
<td>maayákántako</td>
</tr>
<tr>
<td>I. incl.</td>
<td>maayákóngkánta</td>
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<tr>
<td>I. excl.</td>
<td>maayákóngkáyí</td>
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<td>II.</td>
<td>maayákángkáyí</td>
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<td>III.</td>
<td>maayákántja</td>
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<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>́isúblik</td>
<td>I change</td>
</tr>
<tr>
<td>maiśublí</td>
<td>being changed</td>
</tr>
<tr>
<td>I.</td>
<td>I am changed</td>
</tr>
<tr>
<td>2.</td>
<td>maiśublí (sýya)</td>
</tr>
<tr>
<td>3.</td>
<td>maisublita</td>
</tr>
<tr>
<td>D.</td>
<td>maisublitáko</td>
</tr>
<tr>
<td>I. incl.</td>
<td>maisublíkánta</td>
</tr>
<tr>
<td>I. excl.</td>
<td>maisublíkámí</td>
</tr>
<tr>
<td>II.</td>
<td>maisublíkáyí</td>
</tr>
<tr>
<td>III.</td>
<td>maisublítja</td>
</tr>
</tbody>
</table>

### Preterite Passive

- **nafálédak**: I was bound
- **maayákának**: I was called
- **naisúbliak**: I was changed (with Personal Suffixes)

### Future Passive

- **admafalédak**: I shall be bound
- **admaayákának**: I shall be called
- **admaisúbliak**: I shall be changed (with Personal Suffixes)

The “**Infini**tive” has the same form as the “Participle;” **mafáléd; nafáléd; admafaléd**.

The **Imperative** does not exist; any theoretical forms and any experimentative use of them in sentences were unexceptionally denied, “because you cannot 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 -cn, -an and i- verbs are conceived to be Active Nomina agentis.)—
The *Nom en a c t i o n i s* of the Passive has (as is the case with all personal verbs [194]) the locative suffix *-an* and possessive endings: *nan mapaddôyan* the condition of being killed.

*nan mapaddôyak* my being killed; *nan mapaddôyan* my being killed; *nan mapaddôyana* his being killed; *nan mapaddôyanmi* our being killed; *nan mapaddôyanam* 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 *A c t i v e* is much preferred in common conversation.

275. Examples.

*nan fâlfeg ya makkéb is nan albâidko* the spear is made by my friend

*nan âlšóng ya nakâkèb kén tôdè* the house has been built by him

*nâtpab nan ayyâyam is nan lâlâkî* the bird has been caught by the man

*nâfukáréwânâk kén ânâ* I was called by the father

*nân Iâš' lâlâkî ya nàpâddôy is nân fësèl* one man was slain by the enemy

*sîkà maaâyákângkâ'sh nân fâñâyî* you are called by the woman

*nân ongôngâ ya naikôy kýôy kên inâna* the child was rocked to sleep by its mother

*nân nôkîng ya nayôgyog kén sak/êm* the buffalo has been stabbed by me

*admâbalogní/dkàmí's nân fësèl* we shall be attacked by the enemy

*nâfka/êp nân âwâk* the body has been buried

*nân pângèran ya nàtângfan is nân fâdi* the door has been locked with a lock

*nañlatja nan suladmo* your letters have been received

*sîkè nân nàpâddôy is nân fësèl?* who is the one killed by the enemy? who was killed

*nàfâkàsh nân fângâ* the pot is broken; *nân fângâ ay nàfâkàsh* the broken pot

*nân fângâ ya nàfâkàsh* the pot is broken

*nân jàting ya nàpâddôyîja is nân lâlalâkî* the pigs have been killed by the men

*màfàsdàngân nàn ongôngâ kên tjâkàmî* the boy is being helped by us

*mâš'gò nân âsèr is nân fâñâyî* the dog is kept by the woman

*nân bîlêktîja ya nàitâfòn is nân tàkèr* their money was hidden by the people

*is âlšóng ya nàtângfan nân pângèran* in the house the doors were closed

*nân pàdsog ya mâlitônid* 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 mafálerd can mean: the man who is being bound; or: the man who is to be bound. Thus: nanndy ay áljong ya múldágo this house is to be sold.

nan kajdíyo ya mafág ay mafág the horse must be whipped (repetition of the participle; explained later!)

It expresses also ability in a passive sense: málnum: 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 preeminent 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 Pronominal Subject 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.)

sákén umáliak I come; slíka umáyka you go; tímólítja tjáítja they returned; tjákămi kămáándkămi we go away; tjátáko umalăvidtdko we shall become friends; tjákáye dukmáalédkáye you will be bound (imprisoned).
sāk/én fekāshek nan fāljeg I throw the spear; 
tjakāmi̱ intolimi nan 
taydan we returned the basket; 
sīka i̱ḏpin nan bëlak you count 
the money; 
sītdōi atōnēna nan kāyo he (that one) removes the 
wood; 
tjātāko otōentāko nan īstja we cook the meat; 
tjākāyē̱ sagjātēnīē̱ nan īgshong you carry the bundle; 
tjałtja padōyēnīja 
nan āser they slaughter the dog;  
sītōdi iyē̱nā na̱n fāngā̱ 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 lalōki inmālīśna the man has come here; 
nan mamamāgkid inmāytja
(or: ya inmāytja) the girls have gone; 
si Antēro fasāēna nan sālād Antero reads the letter; 
nan feśēḻ pinēantja āngsan ay āfsōng the enemies burnt many houses; 
si Tjumīg̱ai̱ pālṯǰē̱ṉa
nan pīnāng Tjumīg̱ai̱ sharpens the axe; 
si Antawāsal īmpārēṯna
ken sak/ēn nan kāvēs ay kālāsāy Anauwasal has sent me a fine 
shield.

280. If the Subject follows a possessive verb in the singular, it has 
been said above [208] that the verb is without ending, and the following 
subject may be thought to be in the “genitive:”

ketjēng tji̱pāpēn Bēg̱ti nan sā̱fag then Bug̱ti catches the wild chicken
(or: si Bēg̱ti tji̱pāpēna....)

But sometimes, mostly in narrative, the verb retains its possessive end-
ning and the substantive, thus emphasized, is connected with the preceding 
verb by ay; this construction is always employed if the possessive verb is 
in the singular with its full endings, and frequently if it is in the plural. The 
substantive is, as the ligature ay indicates, in apposition with the subject 
represented by the ending of the verb.

Thus we may say, instead of: Ketjēng anāpēn nan fōfāllo nan 
tjōkārēṉa then the young man seeks his pocket (bag) - - : Ketjēng 
anāpēṉa ay fōfāllo nan tjōkārēṉa, 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 con-
struction.
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]

sak/én nan mangáeb is nan áfong I am the maker of the house; it is I who made the house

slka nan inmáli you are the “comer;” it is you who came

nan ongónga nan nasúyeıp isná the child is the one who slept here

tjakámi nan nángan is nan móting We, we have eaten the pounded rice

tjakáyá nan nafála you are those who are sent out (passive verbal forms belong to the personal verb category; hence the “participle” is used)

si Angay nan nangáeb is nan tjokáko Angay, she made my pocket

si Táynan nan nangwáni si sa Taynan, he has said so (“he was the teller of it”)

si Angay nan nangáeb is nan tjokáko Angay, she made my pocket

si Táynan nan nangwáni si sa Taynan, he has said so (“he was the teller of it”)

2S.2. 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.

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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.

\[ \text{kāpek nan āfung, means: I build the house; the house is of similar importance as my building it;} \]

\[ \text{inkāebak is āfung, means: I am busy building, “houses” being of less importance than my occupation. See [162].} \]

(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:

\[ \text{āfung nan kāpek - a house I make (lit. house is my making)} \]

\[ \text{āsee ya nan padōyentāko - the dog we kill} \]

\[ \text{sfka nan lēyitjek - “you are my liking,” it is you whom I like} \]

\[ \text{lałāki nan inayākan nan ongōnga - it was a man that the child called} \]

\[ \text{ōgsa ya nan inflān’s nan pādgāg - a deer we saw in the forest} \]

\[ \text{fāntūning nan adpadōyentjā - the pig they will slaughter} \]

\[ \text{(nun) āfung nan kāpēn nan lałāki - a house it is the man builds} \]

\[ \text{(nun) ongōnga nan jadsingan nano lałāki - it is a child that the man helps} \]

\[ \text{kalāsāy nan īgtok - a shield I keep} \]

\[ \text{kalāsāy ya nan īgton nan féısı - a shield the enemy keeps (īgton, -n: genit. indicator)} \]

\[ \text{ananāktja nan ītāfon nan jofsāfidi mo umālitja nan féısı - their children the women hide, if the enemies come} \]

\[ \text{jofsāllō nan jinālōfidi’i is nan īlī - a young man it was you fettered in the town} \]

\[ \text{bfālāk nan ītōlina - the money he returns} \]

\[ \text{bfālāk nan ītōlin' nan lałāki - it is money that the man returns (ītōlin, -n: ligature, “genitive indicator”)} \]

(Since in questions with the accusatives whom? what? which? the direct object of transitive verbs is emphasized, the same construction is employed there [346])

\[ \text{sin'īt nan īlāenyē? whom do you see?} \]
ngag nan angnôntjja? what are they doing?
ngag ay tâfay nan lêytjên nan allôvidno? 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.

sltôna ay lalâki nan lkabak is nan soklong for this man I make the hat
sltodi ay fobfôlo nan ikaêpânyê is nan sokod [lkabânyê] for that boy you make the spear
tâker nan iotôantâker is nan màkan for the people it is that we cook the food
si lna nan isibëam is nan kâyo 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:

dpomi nan mamalâtjajani [mamalâedsanâmi] is nan mangâkôu for our master we bind the thief; or: dpomi nan ifalâdsanâmi is nan mangâkôu. The construction with the Nom. ag. is preferred. (It is used exclusively in questions beginning with: to whom? for whom? [347, 348])

sltne nan nangitsaotsâoam is nan sâlad? to whom did you give the letter?

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

mantîlyo nan ititiêkna is nan patatjîm with the hammer he strikes the iron
katjîna nan ifalêtêkko is nan lalâki with the chain we bind the man
lîlo nan ifalêkko ken sîya with a stick I strike him
fâlêg nan ipadôyko is nan fêstel with the spear I kill the enemy
plnang nan ifakâgmi is nan õlô with the axes we cut off the heads
fâti nan intanêbjko is nan pângnan with the lock I fastened the door
mantîlyo nan inkâdîb nan fujûmsksh is nan tâfay with a hammer the smith made the spear
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(nanndy nan itekwápmo is nan ágèb! with this open the box!
nanndy nan ingkibóngna is nan lólo with this he broke the stick
nanndy nan ifáľgo is nan ásɛɛ with this you strike the dog

(Questions beginning with "with what?" "with which tool?" have the same construction: ngág nan ikökótmo is nan ľstja? with what do you cut the meat?)

287. Emphasis of the Place where an action is performed. Cf. [263].

(The locative Nom. verbale has invariably the prefixes of the Nomen agentis.) With possessive verbs:
nan áma nan mangis/õgána is nan káyo the garden is his "planting-place" for the tree; in the garden he plants the tree
ká/õpô/õpan nan manłkiikána is nan patatľm the forge is the place where he hammers the iron
lůkam nan mingitáfonan is nan šúka in the grass you conceal the "shuka" i. e. a pointed wooden stick placed in the ground and directed against the enemy.
sitjog nan ningiwpayǎntja is nan òlo into the "sitjog" (a basket used also as fish net) they placed the head
páľpag nan manibáak is nan káye in the forest I cut the wood; or also: is nan páľpag nan manibáak is nan káye in the forest is my cutting-place for wood; or: sibűck nan káye is nan páľpag
ďsông nan manigkekanmi is nan lólo in the house we bend the stick
ľli nan namalōťjantja is nan fášɛɛl in the town they imprisoned (bound) the enemy
wáŋga nan ménlabsányer is nan wánis you wash the breech cloth in the river
tjľa nan mangaěbantako [or: inkapantako] is nan tůfay we make the spears in the yard
With personal verbs:
páľpag nan ďntsůnaok, ďntsůnoam, ďntsůnodna, ďntsůnoánta In the forest I work, you work, he works, we two work etc.
nanndy ay ďsông nan nadőyan this house is the place where he died
nanndy ay ľli nan nadőyan nan amána this town is the place where his father died
páľpag nan inteďecántako the forest is our abode, (the "place where we stay")
káyo nan inteďecan nan ayáyan the tree is the home of the bird
(Questions with where? whither? whence? [353] have the same construction:
intó nan mangitafónana 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: nákship nan inumtsónanmi ad Fêntok it was afternoon, when we arrived at Bontoc. [B. 56.]

Degree: tsâtsâma nan umipâdšlam ken sak/én very much you reproach me. [L. 51.]

Material: nannây ay kâyêi nan kâpek is sôkod from this wood I make a spear shaft. Constr. [283] nântôna'ý patatjifiéi nan kapêntâko is tûjây of this iron we make spear blades. Constr. [283]

Quantity: ângsan nan inâlâna ay kâtjûu great many were the fish he caught. [P. 2.]

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

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

Common construction: padôyeck nan ãyâwan [ãyâwan] is nan tûjây is nan pâgpag I kill the buffalo with the spear in the forest
Subject emph. sak/én nan mamadôy is nan ãyâwan.....
Subject emph. and personal verb: sak/én pumâdôyâk is nan ãyâwan is.....
Object. emph. ãyâwan nan padôyeck is nan tûjây is nan pâgpag ãyâwan nan padôyêntako we kill...; nan pînâdôyêmi we killed; nan adpadôyêmmi we shall kill....
Instrument emph. tûjây nan ìpadôyko is nan ãyâwan; preterite: nan inpadôyko fut.: nan adîpadôyko
Place emph. pâgpag nan papadôyân is nan ãyâwan (the redupl. papad—denotes "our customary hunting-ground")
Instr. emph. with passive: tûjây nan naipadôy is nan ãyâwan is nan pâgpag with the spear the buffalo was killed in the forest.
Common construction:

\[ \text{o}t\text{ö}n\text{mi} \text{n}a\text{n} \text{f}i\text{nå}y\text{ê}r \text{i} \text{n}a\text{n} \text{båy}e\text{ê}k \text{is} \text{á}f\text{ô}ng \] we cook the (shelled) rice in the pot (kettle) in the house

(preterite: \[ \text{i}n\text{d}t\text{ö}m\text{i} \text{n}a\text{n} \text{må}k\text{a}n \text{i} \text{n}a\text{n} \text{båy}e\text{ê}k \ldots \] (måk\text{a}n: rice that is cooked)

Subject emph. \[ \text{tj}a\text{kâm}\text{i} \text{n}a\text{n} \text{mångô}t\text{ô} \text{i} \text{n}a\text{n} \text{f}i\text{nå}y\text{ê}r \text{i} \text{n}a\text{n} \text{båy}e\text{ê}k \ldots \]

Person, for whom, emph. \[ \text{tâk}a \text{n}a\text{n} \text{i}t\text{ö}t\text{a}n\text{m}\text{i} \text{i} \text{n}a\text{n} \text{f}i\text{nå}y\text{ê}r \text{i} \text{n}a\text{n} \ldots \]

Object emph. \[ \text{f}i\text{nå}y\text{ê}r \text{n}a\text{n} \text{o}t\text{ö}n\text{t}âk\text{ô} \text{i} \text{n}a\text{n} \text{båy}e\text{ê}k \text{is} \text{á}f\text{ô}ng \]

Place ("the pot") emph. \[ \text{båy}e\text{ê}k \text{n}a\text{n} \text{mångôt}â\text{ont}âk\text{ô} \text{i} \text{n}a\text{n} \text{f}i\text{nå}y\text{ê}r \text{is} \text{á}f\text{ô}ng \]

Place ("the house") emph. \[ \text{á}f\text{ô}ng \text{n}a\text{n} \text{mångôt}â\text{ont}âk\text{ô} \text{i} \text{n}a\text{n} \text{må}k\text{a}n \]

Common construction: -an verbs

\[ \text{kä/åf}a\text{n}\text{m}i \text{n}a\text{n} \text{lå}t\text{a} \] we dig the ground

Emphas. \[ \text{lå}t\text{a} \text{n}a\text{n} \text{kä/åf}a\text{n}\text{m}i \] the ground we dig

\[ \text{åm}a \text{n}a\text{n} \text{kä/åf}a\text{n}\text{m}i \] the garden we dig

\[ \text{kåy}k\text{a} \text{n}a\text{n} \text{i}kä/\text{ë}p\text{m}i \] with the pole we dig

\[ \text{g}a\text{d}så\text{ngy}ë\text{n} \text{n}a\text{n} \text{ènt}n\text{u}n\text{d}ë\text{n}m\text{i} \] for the rich man we work (but: \[ \text{g}a\text{d}så\text{ngy}ë\text{n} \text{n}a\text{n} \text{i}kä/\text{ë}p\text{m}i \] means: we bury the rich man)

Passive: Common constr. \[ \text{n}a\text{n} \text{pång}\text{u}\text{a}n \text{y}a \text{n}a\text{t}å\text{n}y\text{f}a\text{n} \] the doors are closed

Emphas. \[ \text{i} \text{så} \text{åf}o\text{n} \text{y}a \text{n}a\text{n} \text{pång}\text{u}\text{a}n \] in the house the doors are closed

\[ \text{tål}f\text{ê}g \text{n}a\text{n} \text{må/itåн}gë\text{b} \text{i} \text{n}a\text{n} \text{pång}\text{u}\text{a}n \] with the key the doors are closed

\[ \text{tj}å\text{t}âk\text{o} \text{n}a\text{n} \text{må/itångfå}n\text{å} \text{n}a\text{n} \text{pång}\text{u}\text{a}n \] (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; \[ \text{si} \text{åm}a \text{kåndnå} \text{en} : \text{måitångëp} \text{n}a\text{n} \text{pång}\text{u}\text{a}n\)"

Common construction: i- verbs

\[ \text{i} \text{t}â\text{lt}j\text{å} \text{n}a\text{n} \text{bål}\text{a}k \] they return the money

Emphas. \[ \text{t}j\text{âlt}j\text{å} \text{n}a\text{n} \text{mångi}tô\text{l}i \text{i} \text{n}a\text{n} \text{bål}\text{a}k \] they are the persons who return...

\[ \text{bål}\text{a}k \text{n}a\text{n} \text{i}t\text{ö}l\text{ît}j\text{å} \] the money it is that they return

\[ \text{åf}o\text{n} \text{n}a\text{n} \text{mångi}t\text{ol}l\text{â}n\text{t}j\text{å} \text{i} \text{n}a\text{n} \text{bål}\text{a}k \] in the house they return the money

\[ \text{fål/f}å\text{g} \text{n}a\text{n} \text{mångi}s\text{u}b\text{l}f\text{â}n\text{t}j\text{å} \text{i} \text{n}a\text{n} \text{bål}\text{a}k \] for gold they change the "silver"

(For the women they change the money; the silver into gold: \[ \text{fål/f}å\text{g} \text{n}a\text{n} \text{mångi}s\text{u}b\text{l}f\text{â}n\text{t}j\text{å} \text{i} \text{n}a\text{n} \text{bål}\text{a}k \text{áy} \text{k}\text{å}n \text{n}a\text{n} \text{f}åb\text{f}å\text{d}y\text{i} \text{; l}i\text{t.} : \text{"as the women’s property" [107ff.]}\)

Passive: Common constr. \[ \text{n}a\text{n} \text{bål}\text{a}k \text{y}a \text{måisåb}lî \text{[mîsublî]} \text{k}\text{e}n \text{t}jå\text{kàm}î \] the money is changed by us.
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Emphasis:

tjatåko nan maisubli'an nan bîlak by us the money is changed (“we (are) the place for—the being changed—of the money)
åfong nan maisubli'an nan bîlak in the house the money is changed
falkog nan maisubli'an nan bîlak for gold the silver is changed
nan bîlak ya maisùblí ay ko'án nan jofjàfàjí the silver is changed for the women

Common constr. nan lalåki ilàgòna nan ìser the man sells the dog
Emphas. lalåki nan manguilågo is nan ìser it is the man who sells the dog
åser nan ilàgon nan lalåki it is the dog that the man sells (n: ligat.)
åfong nan manguilågo'an nan lalåki is nan ìser in the house the man...
bîlak nan manguilågo'an is nan afong for silver he sells the house
si amàna nan ilàgòna is nan pàkúy for his father he sells the rice

Passive: Common constr. nan ìser ya mailågo the dog is sold
Emphas. lalåki nan mailågo'an nan ìser by the man the dog is sold
afong nan mailågo'an nan ìser in the house the dog was sold
bîlak nan mailågo'an nan afong for silver the house was sold
si ìma nan mailågo'an nan pàkúy for the father the rice is sold

Common constr. idjutåko nan káyéw we show the tree
Emphas. tjatåko nan manguidju is nan káyéw we, we show the tree
káyéw nan idjutåko the tree it is we show
pågpåg nan manguidjuanåko is nan káyéw in the forest we show the tree
litjëngko nan manguidju is nan káyéw with my finger I show the tree
lalalåki nan manguidjuanåko is nan káyéw to the men we show the tree

Passive: Common constr. nan káyéw ya mailåg làn tjatåko the tree is shown by us
Emphas. tjatåko nan mailågåan nan káyéw by us the tree is shown
pågpåg nan mailågåan nan káyéw in the forest the tree is shown

Common constr. itåfångko nan kîpan I hide the knife
Emphas. sak/èn nan manguitåfon is nan kîpan it is I who hide the knife
kîpan nan itåfångko it is the knife I hide
ágręb nan mangitáfônak is nan kɨpan in the box I hide the knife
ágręb nan mangitáfônantáko 's nan kɨpan in the box we hide the knife
nan all̄wîlko nan mangitáfônak is nan kɨpan for my friend I hide the knife
Passive: Common constr. nan kɨpan ya maitáfon the knife is hidden
Emphas. ágręb nan maitáfonan nan kɨpan in the box the knife is hidden
Common constr. nan pâdsog ya maitónid is nan ḣobjàfɗyì the rice is planted by the women
Emphas. tjatɗko nan maitonâtsan nan pâdsog by us the rice is planted
[s inserted: dental mouillé]
pâyo nan maitonâtsan nan pâdsog in the rice field the rice is planted
si ɨna nan maitonâtsan nan pâdsog for mother the rice is planted

Common construction: -en verbs
falętjénye业内 nan lalâki you bind the man
Emphas. tjakęyę nan mamâldved si nan lalâki you, you bind the man
lalâki nan falętjénye业内 the man it is that you bind
âfong nan mamâlętjânyę业内 is nan lalâki in the house you bind the man
katjına nan ɨfâlvedyę业内 is nan lalâki with a chain you bind the man
polisia nan mamâlâdsânyę业内 is nan lalâki for the constabler you bind the man
Passive: Common constr. nan lalâki ya nafâlved the man was bound
Emph. tjakęyę nan mafâlâdsan [mafâlâdan] nan lâlâki by you the man is bound
âfong nan nafâlâdsan nan lalâki in the house the man was bound
katjına nan mafâlved nan lalâki with a chain the man is bound
polisia nan nafâlâdsan nan lalâki for the constabler the man was bound

Personal verbs. Common construction:
êntsunókâmi is nan pâyo we work in the rice field
Emph. nan pâyo nan êntsunodînmí in the rice field we are working
nan pâyo nan êntsunóan nan lâlâki in the r. the man works
kapâgpag nan termaydervan nan ayâyam in the forest the birds fly
kây kay nan ɨnûtako with a pole we work (ɨtno- from tsunóck, possess, vb.)
Reduplication

290. Bontoc Igorot Language makes extensive use of reduplicated verbal forms.

Reduplication is either partial, as *fangfangónêk* I wake up, or gemination, as *mángamángânak* 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 Igorot 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.

ibfákak: ibfákáfákak I ask often; I ask many people; I inquire eagerly...

Preterite: infákášákak; Nom. ag. mangibfákášáka

iyák [yák] I bring frequently; I keep bringing

ayákak: ayášóyákak I call often, I call several persons...

umáliak: umášóliak I come often; inmášóliak I used to come

(umášóliak I come nearer)

inákaq: inákášáka I cry loud; I continue crying

umínumak: umínimínumak I drink again and again, I keep drinking

mánganak: mánagánganak I eat often; I am eating (at the same time, meanwhile)

úmúyák: úmúšúyák I go repeatedly; I walk on...

kuyútkjéck: kuyúkuyútkjéck I pull strongly; "I pull and pull"

trémóliak: trémotrémolíak I return several times, I continue returning...

kíbkífk: kíbkíbkíbkífk I rub hard, I keep rubbing

iléck: ilélek [iléleck] I see repeatedly; I observe, keep looking...

kának: kánakának I talk much; (preter.: kinwákinwánik!)

ípaořítko: ípaořípaořítko I send repeatedly, I continue to send...

ídjak: ídjidjak I show often, carefully...

tunuktjáak: tunuktjáukáak I sit often, I am sitting, I continue to sit

kogóngéck: kogókogóngéck I strike vigorously, I give many blows...

aléck: aláléck I take again and again, I take several things...

inlilévsak: inlilévsak I keep on walking; I walk around...

kamáck: kakamáck I hasten more; kakamáck ay manálán I go faster

alunáyk: alalunáyk I retard; alalunáyk ay ènkúll I speak more slowly

léytjéck: leyléytjéck I like better, I prefer...

masúyépák: masúyésúyépák I continue to sleep, I sleep profoundly...

èngákáliak: èngkalikáliak 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."

tentsunóka ay èntsáno you must work; you work most strenuously...

ibfákam ay ibfáká you must ask

máfuákárayóngáyéay mafukdrayán you must be called

nan láaláddí mafukdrayántíay mafukdrayán the men must be called

nan káyó mášlo ay mášlo the tree must be cut down

dápm ay kápén nan ádung you must make the house
sagfåtem ay sagfåtem nan käyo you must carry the wood
insulådka 'y insulåd aswåkas you must write to-morrow
nan lalåki fayådsåna ay fayådsan nan fåá the man must pay the servant
nan lalalåki fadjångantja' y fadjångan nan fobsafåyi the men must help
the women
nan fåtug måpådåy ay måpådåy adwåni the pig must be killed now
nan äser admåpådåy ay admåpådåy aswåkas the dog must be killed
tomorrow
nan mangåkøu mafålerd ay mafålerd the thief must be bound (imprisoned)
nan kafåyo mafåig ay mafåig 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- en- 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 -ên class in active; in passive they are personal verbs. [265]

ánŭtjo tall; paantjŏck I make tall, I lengthen; preter. inpaantjok; pass. mapaantjjo or: maipaantjjo being made tall
păsu poor; papusľek I make poor inparęsık; maipapęsi
gadsąngyên rich; pagadsąngyęnek I enrich
asdık [dsdık] short; paasdłek I shorten
djăla blood; padjaláčk I make bloody, I cause to bleed
sli splendor, ray; pasillęck I cause to shine, I cast light, reflect light
umăliak I come; păălik [păălik] I order to come, I make come
masųyępak I sleep; pasąyępek I put to sleep
intedęčak I stay; patedęck I order to stay
tumukițiak I sit; patuktiųčk I set
umęgiądąk I am afraid; paęgiądéck I frighten; pret. inpaęgiątko;
maągiąd frightened; maągiąd afraid
ăsa one; paisăc I leave alone; mapaisa, left alone; maiša alone
lātęng cold; palatęngęck I make cold
tófo leaf; personal causative vb. umiępatọfoak I cause to sprout forth, I make grow
tekuąfęck I open; patekuąfęck I order to open [L. 43-]
sįkęck I enter; pasįkęck I make enter
tjénrem water; patjénremek [patjénremek] I cause to melt
ngítulo black, kilad red; pangítuloćk, pakiráłęck I make black, red
ątong warm; paątongęck I make warm; napaątong (naipątong) having been warmed; madtong being warm
iláčk I see; ipałak I make see i.e. I show
tumáıyao/ak I fly; patayęowęna ad tįď ya “she makes (him) fly to the sky” [S. 7.]
ěngkáliak I speak; pakalęck I cause to speak; I endow with speech:
(Lumąwig) san dįďa, pakalięna tjałćja is nan kalın si iSabąnga:
“Lumawig made the two speak the language of Sadanga-men.”
[L. 14]
inkyátiak I swim pakyątęntityako nan ānanak let us make the boys swim!
kermáanak I go out; pakąáńek I expel, preter. inpakąąńko
(pa- in: pad̄yek [pat̄yek; in Bontoc not: pāt̄yek] I kill, slay, seems to have become an integral part of this verb as the position of the infixed augment indicates: pinad̄ỵko I killed; mapad̄y means: killed, slain; màḍỵ: dying, or: having just died; nàḍỵ: 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:

papitàngck nan laláki is nan káyo I order the man to split the wood nan fàsáyi paoṭóña nan anúkna is nan fùnáyèr the woman makes her daughter cook the rice.

296. PIN-

Pin- or kin-[būn-, bēn-, pēn-] with possessive, and pang- with personal verbs (before consonants sometimes panga- placed after the prefix in: inpānga) 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 -én, if prefixed to -én verbs.)

pinkakàṇngko (root: kan-) I eat quickly; pret. nin'kākàṇngko
pinsikèpko I enter quickly; pret. nín'sikèpko
pangasùyc̣pak or inpāngasùyc̣pak I sleep quickly, fall asleep quickly; ninpangasùyc̣pak
(in)pangòỵ̣ḳ [pangòỵ̣ḳ; pangòỵ̣ḳ] I go quickly; ninpangòỵ̣ḳ:
    pangòỵ̣ḳa! go quickly!
pangatsubḹḍ̄ḳ I smoke forthwith
pangatedēcka'ṣḥ̣na stay here immediately!
pīnkaèbmo nan āfong! make the house "just now!"
pînśāyādṣ̣ḳ I pay immediately; pret. ninśāyādṣ̣ḳ
kinpēṇoḳ I fill at once
kinḍḹak or pinḹak I take quickly
kinkatēṇak I step quickly, tread upon; pret. ninkatēṇak
ēnpāngakalḹḳ I speak fast
kinḍp̣aòlṭ̄ko or pinp̣aòlṭ̄ko I send quickly
pangatùṭ̄j̣̣ḳàỵ̣ṭ̣! sit down quickly
pīnayàkam nan ʃasáyi! call the woman quickly, right now!
pinìgnāṇa nan āsèr he holds the dog quickly
pinisṭjàyèr nan īsṭ̣ja! eat the meat quickly
pinapáyam! make fire at once! (synon.: kameém ay mangápuy! hasten to make fire!)
ninapuyána nan ápuy he built the fire quickly
kínapútjángêm nan káyo! light ("make burn") the wood at once!
pangálíka! come quickly! pangálíkáyé man! come ye then, at once!
inpangasíkebak I enter quickly
inpangatáktakak I run immediately
pinjékáshko nan báto is nan fésél! I throw quickly the stone against the enemy
pinpiklísna nan sílad he tears quickly the letter
pinpad/ongtąká no nan gàngsa let us quickly strike the gong!
pinlángsam nan páŋguan! close the door quickly!
inpangafílaak I go out quickly (fumálaak I go out)
pinkúyútklo I pull fast
pinpadóymo nan játug! kill the pig quickly!
nínpadóyna nan dser he killed the dog at once
pinšíjíaptáko nan mónok! let us quickly catch the chickens!
pinatómål nan sánga we remove the pots quickly (atúnek)
pinkúándgko I take away immediately (kaánek)
pinfáléedmó slítód! bind him quickly!
pinpakáánnek I drive away quickly (notice the present form!)

The prefix pin- is also used in threatening:
mo adíka remóbjad kén sak/óŋ, pinpad/óak síka! if you do not untie me, I strike you (immediately)! [P. 10.]
yáim, yáim nan língang ta pinpadóyíta na! bring, bring the ax, that we (two) kill this one! [R. 11.]
mo adíkáyé lumáyao pinlgnak tjákáyé! 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 tjiipapentáko nan aydíyam, pinpadóyíta ko tjáítja: when we catch the birds, we kill them quickly; or: as soon as we catch the birds, we kill them.

297. 

Ka- prefixed to the reduplicated root denotes action completed in the immediate past: I have just now finished - -, I just did - -, I completed recently. Ka- combined with a root which has no endings denotes a condition that has been entered some time ago, as kalángo having become dry, dried.
kaláliak I came just now; kalálkámi is san fítbikát we came this very morning
kainánumak I just drank
katsubtsubl dáak I just smoked
kadkadjálának I just walked
kakakáčko nán ájong I made the house just now, a short while ago
kakabékástko nán fálfeg I threw the spear just now (fckáshek)
kakalkáláak I have spoken a little while ago
kaititjásni nán sín̂ĝsing we just found the ring (tíjasak)
kaangánungk I just did
kabkabakáško nán bándao I just broke the glass (jakáshek)
kakukukávko sí dína I just called the father (jákavwák)
kaayayágko sí Bégći I just called Bugtì (ayákak)
kaigfngak I just held
kakakváník I just told (kának)
kaandánápkho nán soklóngmo I just sought your hat
kakchekédko [kakchekkótko] nán límak I just cut my hand (kókótjek
kékétjek)
kakakáčkangko nán mákan I just ate the food, rice (kánék)
kashupshuppákko [kashupshuppágko] nán lañáki I just lit the man
(shupákek)
kashupshuppágmi nán fálfeg is nán fálfeg we hit the enemy with the
spears just now
kaililak nán alítávko I just saw my uncle
katkatjéngc̣k [katkatjéngc̣k] I just heard
kakakáának I just went out (kumának)
kapkapuńko nán kłpen is nán shólóng I just put the knife into the basket
kañóyak I just went [kañóyak: umíyak I go]
kasusuyéptja is nán dñgan they just slept in the “ängän” (low chamber
in a house, like a large box)
kaôtõtok nán lëtja I just cooked the meat

In this negative sentence (adfkámi: we do not...) ka- denotes “rarely:”
adíkami kañstjalštja is ãsav we eat rarely a dog (dogs).

In sentences with ígá [igá] “not yet,” “not,” the passive prefix is
ka-, instead of ma- or na-, attached to the unreduplicated root:
iga kóoto not yet cooked
iga kakôkôd not yet cut
iga kañtja not yet eaten
iga kakµeb not yet made
iga kápño not yet filled
iga kakaèb nan itjátja “their bird (i.e. omen) was not accomplished,”
their omen did not turn out favorably
naòto nan màkan the rice is cooked; iga kaòto nan màkan the rice is
not yet cooked

Ka- prefixed to the reduplicated root which must take personal end-
ings expresses pretended action (“I do as if I...”):
kakàèbkaèbak is nan ãfong I act as if I were building a house
katsùnótsùnoak I do as if I were working
kainumínàmkáyer is nan tjénem you only act as if you were drinking the
water
kashàyeshàyêptja they pretend to sleep
nan lalëki katsàlatsàlàn [kadjaladjalan] the man pretends to walk
kasakitsákítja nan soldádo the soldiers pretend to be sick
kakawikawîska you pretend to be good

The preterite and future are expressed by adverbs of time, as:
adsàngàdèm “some time ago;” or: avàvàni “soon” etc.

298. \( \text{MAKA-} \)

\( \text{Màka- preterite: } \text{nàka- future: } \text{admàka- expresses ability of act-
ing; verbs combined with this prefix take personal endings.} \)
makàtpabak is nan ògsa I am able to catch the deer
makakàèbkàmi is nan ãfong we can build the house
makakèkèdak [makakòkòdak] is nan òstjà I can cut the meat
makatsùblàak is nan òsfàgo I can smoke tobacco
makasùyêpkàyê you can sleep
makadjàlanak I am able to walk
makafalognídtàko mo wòddà nan pínantàko ya nan fàlfjègtàko we are
able to fight, if we have our battle-axes and spears
makasìbràkà 'sh nan kàyo ya makàpitàngka you can cut down and split
the wood
makatàyào nan ayàyam the bird can fly
makakàètìkàmi’s nan wàngà we can swim in the river
makàbàyàk I can go [makàbàyàk]

(Ability is also expressed by the modal auxiliary: mafàlfìn-;
mafàlìnàk ay ìnkyat I can swim; mafàllìngko ay kàpèn nan ãfong I
am able to build the house.) Cf. [317]
299. **NAKA**-

*Nama-* 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 obtain the suffix -an]

nakasaladanak is nan salad I have finished writing the letter
nakatukitukanak I have been sitting
nakakanak is nan tindaay I have finished eating the bread
nakakaepkanak is nan keklatek we have finished making the night cap
nakatondtja nan fofofajoj is nan padog is nan payo the women have finished planting the rice in the "sementera."
nakatotkanak is nan dodkan we have finished cooking the rice
nakakapitanak I have finished praying, performing a ceremony
nakalongshtdanak I have finished cutting (the big tree across, in the middle)
nakasuyepanak I have finished sleeping (also: I had slept)
nakasangjodanak I have finished the "sangfu"-ceremony (sacrificing a pig)
nakatsufladanak I have finished smoking
nakatsunidanak I have finished working
nakakalfanak I have finished speaking

300. **MAKI**-

*Makii-* or *miki-* prefixed to the root which takes personal endings denotes an action performed by coöperation or in companionship with others.
makidakid is nan dalang I build a granary with others assisting me
makiidliak I come together with others
adnaitotidlayak I shall converse with... ken tjaftja with them
mikonongak I fight in company with my comrades
mikifalognidak I go to battle with my friends
mikiyatid is nan monok I bring with others the chickens
mikitsunokami we work together, in coöperation
mikililhi'idak I play with others
mikikdngkan I go to battle with others, I accompany (synon. *mifgak* I go with...);
makifdymidak we pound rice together
mikikdyotado we pound rice together
mikididak I go with others, I accompany (synon. *mifgak* I go with...); nan futug mikikdy kevtodt [mikikdyak, makiidak, makiididak] the pig goes with him
makikalitado let us speak together
mikitsublatja they are smoking together
makitotōyak ken Anauwasal I speak with Anauwasal
makifalognidtako amān let us all fight! (synon. washtjintako makifalognid! [139])
makialfesvidtako we are mutual friends

301. INASI-

The combination: in + asi + root with personal endings expresses reciprocal relations. -asi- has the collateral form: -ōsi-. There is no reciprocal pronoun in Bontoc Igorot.
inasi/ilatako; inasi/ilākami; inasi/ilākayē, inasi/ildtja: we, you, they see each other
inasiktektako we know each other preter. ninasiktektako
inasikalikami we speak with each other
inasitōkōngkami we teach each other, we advise each other
nan āse inasikotōbtja [inasikōbttja] the dogs bite each other
inasikōtja nan lalalāki the men know each other
inasillata we two see each other
nan ānānak inasikōngtja the children strike each other, preter.
ninasikōngtja fut. adinasikōngtja
inasitjengngōkami we hear each other
inasiiināpēkāmi we seek each other (from the personal vb. inānapak I am seeking)
nan fafayī ay nay ya sak/ēn inasikōbkkāmi this woman and I know each other
fūlālare! mangōsima dōytako! forward! let us all kill each other (die together); (a battle cry-)
ēnasileyadttako we like each other [ēnasileyadttako]
et akē yangkay ay ēnasipadōykami ay Igōlot and only little (was lacking that) we Igōrot 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-*)

umögía đak I fear ma/anögiá đak I fear suddenly: (*mapangögiá đak:*
I am startled by fear)

tumäktjikak I rise matanäktjikak I rise suddenly
tumuktjá ak I sit down matanuktjá ak I sit down suddenly
tungóyak I stop matanügóyak (*ü* inserted) I stop at once
tumáyarrak I fly matanáyarrak I fly suddenly preter, *matanáyarrak*

3c3. **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 káy o the wood is perfectly dried, dry
ningkóóto nan mákan the rice is ready cooked, has been cooked some time ago
nan káy o ya ninkasíber the tree is already cut down
ninkadóy nan tákér the persons are already dead
ninkafisá nan suládm o your letter has been read before
ninkakáéb nan táj ay the spear is ready, has been made
nan istja ya ninkakód [ninkakókét] the meat is already cut
ninkatekuñán, ningkatángfan nan pánguán 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 Igórot 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 [400-416].

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: cd, 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, īssak, āfsus, īptjas, tsa, kankant.

Several are connected by ay with the subsequent “Infinitive;” they have their own (uninfluenced) endings; as: sāna, tjījtītja, tjākosko.

ED

305. Ed [ct], ’d [’t] following the verb expresses usually an obligation (I ought; I should) and sometimes it indicates the irreality 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 cd has to give up its endings to a preceding verbalized adverb, cd 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 irreality or obligation, as a few examples will illustrate.

tumāyartāk ed I should fly; [pronounced as enclitic: tumāyartāked] inōtokā’d you ought to cook (ōtōck: possess. vb.; inōtoak personal vb.) alikdyu’d man! you ought to come “now!” ēngka’d man! you ought to go! kāpim ed nan ājong you ought to build the house fukārsvantja’d nan ongonga they ought to call the child umūyāk ed I should go; umāyka’d; umāy ed; umūytdako’d; umūykuya’d; umūytja’d etc.

nan jofṣafāyi umāltitja’d is ājong the women ought to come into the house tjāltja inafṣytj’a’d is nan wānis they ought to weave the breech cloth nan lalalāki kapēntja’d nan jāṅkares the men ought to make the spears intedečkayja’d isna you ought to stay here potlongēntako’d nan tōkod we ought to cut off the post supporting the roof

nan jofṣafājlo jafalognitja’d the young men ought to fight amīn inkakāmuṭja’d all ought to hasten inkakāmuāk cd ay umūy I ought to hasten to go
mangantāko'd ñana, isatāko'd āntsāno let us first eat, then work (ōsa, then, takes the ending from āntsāno!)

ēngkāliāk od [for: ed] I should speak

nan fanfāniq ken tjākāyā aoni'īd sīya nan tsaktsāki the smallest among you may soon be (aoni: soon) the largest

cd tsatsāma nan leyddko ay mangīla ken sīka "great kōd would be my joy to see you"

ēngka'd, ñana you ought to go, father [Mī5.]
sādta'd id fobjāy let us two go to the town (home) [Mī1.]
nan maādji tsam inpayāi ay shengēdko'd ya nafangōsh that (meat) which you used to have brought to me (i.e. to send), that it should be my food, was rotten [M. 7] shengēdmo'd: [M. 8]
padōyéntāko'd na! let us kill this! [S. 5]
ta od aknūlak na let me watch this [S. 1] od [ed] precedes here the verb!
tēk ōd ālaēn tsaitsa [tjaštja] I should like to go to see them [L. 27-]
tēk cd ālaēn nan midlāguna I ought to go to see "sonny" [M. 5]
tjāy kasīn cd tjiptāpēn that (pig) you should again (kas-im) catch;

kasīm took the ending from tjiptāpēn; hence cd follows kasim [L. 64]
tjumūtā na nan cd! so let us celebrate our wedding! [L. 52] cd follows the particle.

ekasīnyēr'īd yōi, ta īlāk od tjākāyā you ought to bring here again (the fire); let me watch you! [L. 10]
inabfuyākayēr'īd ya naōto san asīn (God spoke;) you ought to boil (salt-water), and the salt was boiled. [L. 18]
inlagūkayēr'īd you ought to sell it (the salt) [L. 18-]

īnācd [īnā cd] nan tōktsun nan asīn ay nay here be the "seat" of the salt [L. 20]
san kinatūnmo'd igāka ūnmahtān ken sak/fēn (of) your fish (which you had caught) you would not give me any [P. 13]

ēnta'd ēnlāpis is ūmāta 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 Igórot
usually by declarative sentences with ngēt; the verbs "hope, expect, anticipate" etc. are omitted.

Ngēt takes also the future prefix ad- from the verb: ádngēt.

The particle aarkay often precedes ngēt, aarkay ngēt sítodi perhaps he aarkay ngēt naminâhyep he is perhaps sleeping; he may be sleeping; I think he sleeps

ádngēt umâli s'intóti [sí anótji] my younger brother may come, will perhaps come

ádngēt kapêna [kapôna] nan sêgli he will probably make the rain hat

aykê [aykô] ngin umâli? will he probably come? wird er wohl kommen?

(aiyê is an interrogative particle)

aarkay ngēt wodd'sna he is perhaps here; he may be here

aarkay ngēt is tólô'y ôlas perhaps in three hours, ("at 3 o'clock"), in about three hours

ádngēt tomôlitja nan tâker is mâksîp the people will return, I think, in the afternoon

aarkay ngēt wodd'ma is kâskwelân we presume, they are in the school-house

aarkay ngēt nintedécka'd Manîlã you were probably living in Manila

aarkay ngēt wodd'sti'jâj nan fajâyi the woman may be here

admanubâlka ngin you will probably smoke; will you?

aykêka ngin umâli? will you probably come?

ádngēt umâliak I presume I shall come

aarkay ngēt is nan têkken ay ájông probably in the other house (without verb)

aarkay ngēt umâli he may have come

aarkay ngēt ñängâk sha this is a lie, I presume. [sha: sa]

nay kây lêytjêm ngin ay malsa is nansy fâkîlûlata "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 themselves the verbal endings; no ligature is employed between these "auxiliaries" 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:

<table>
<thead>
<tr>
<th>Personal</th>
<th>Possessive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>ek</em></td>
<td><em>ek</em></td>
</tr>
<tr>
<td>2. <em>tck</em></td>
<td><em>tck</em></td>
</tr>
<tr>
<td>3. <em>cm</em></td>
<td><em>cm</em></td>
</tr>
<tr>
<td>4. <em>tfn</em></td>
<td><em>tfn</em></td>
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<tr>
<td>5. <em>en</em></td>
<td><em>en</em></td>
</tr>
<tr>
<td>6. <em>cnt</em></td>
<td><em>cnt</em></td>
</tr>
<tr>
<td>7. <em>cntd</em></td>
<td><em>cntd</em></td>
</tr>
<tr>
<td>8. <em>cnta</em></td>
<td><em>cnta</em></td>
</tr>
</tbody>
</table>

(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 māngan* I go to eat; *tck māngan* I ought to go to eat; I must go to eat now; also: *tck ed māngan*.

*Tck* followed by *ed* produces desiderative mood (but the notion of going is retained):

*tck ed èntsīhno* I should like to go to work
*tentāko'd infalōgnīd* we should like to go to fight

But with second or third person it expresses obligation:

*tēngka'd umlēng* you ought to go to rest
*tēn ed umāy* he ought to go
*entsa'd [entja'd]* masīyep they ought to go to sleep
*enmī andēn nan bblak* we go to seek the money
*engkāmī manallījeng* we go to dance
*engkāyē inhānab si sa* you go to seek it (*ināapak*: personal verb)
*engak kumālab* is nan kāyo I go to climb upon a tree (or: *ek kumālab*)
*nāna ayākan nan anākna* he goes to call his child
*cm umāyk is nan anākna* he goes to call his child (*umāyakak*: personal vb.)

*ek ḫlāēn* I go to see; *nan fafāyi ōnā ḫlāēn* the woman goes to see
*em iyāi nan fānga* you go to bring the pot
*ketjēng* en ayākan nan lalāki then the man goes to call (ending omitted because the subject follows)
*ketjēng ōnā ayākan nan lalāki* then he goes to call the man
*enīyē ilābo* you go to begin
*engkāyē hānūyak* you go to flee
*enmak [enak, engak] ūmīs* I go to wash myself; or: *ek ūmīs*
*engkāmī mangāyē* we go to get wood
THE LANGUAGE OF THE BONTOC IGOROT

ek umála si apúy I go to get fire, light
ek umáa [umála] חש patatjím I go to get iron
engkámë umáa חש lalakí is entsáno ken tjákámë we go to get some men to work for us
umíl aláèn nan patatjím we go to take the iron (aláèk: poss. vb.; umálaak: pers. vb.)
entáko mamáka we go to get heads
entja nasúyep they went to sleep. The preterite is expressed by the present of ek combined with the preterite of the dependent verb.
entja nangdýer ay sináki the two brother went to get wood [K. 1]
téngkámë nangdýer si lipat let us go to get dry sticks, branches [K. 2]
etá mamálid is nan kámanita let us two go to sharpen our axes [K. 3]
ta énta aláèn san inflák ay nalángolángo let us get (the wood which) I saw, that is very dry [K. 3]
kek umáyk is sanfánadövi I go to call a hawk [K. 12]
tejk od ñaen tjaltja I should like to go to see them [L. 27]
ñna ayákkan san lalakí she goes to call the man [L. 40]
yá ñna ayákkan san tölöy fósölo and he goes to call three young men [L. 83]
tejk salpén nan pöshong let me (I like to) dam off the water [P. 1]

Ek and tejk are employed in affirmative declarative sentences only; in negative and interrogative sentences the verb umíyk, I go, must be used. Ek is also found sometimes without any dependent verb: engkáyá! go ye! éngka man! go then! énta'd ad Lánaët! let us two go to Lamaku! [L. 51]

This use of ek is probably limited to imperative (and hortatory) forms.

ISSA:1

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:
1. issák [issák]
2. issáka
3. issa
D. issáta
I. incl. issatáko
I. excl. issákámi
II. issakáyá
III. issátiğa

Possessive:
Issak
Issam
Issána
Issáta
Issatáko
Issání
Issáyera
Issátiğa.
Besides expressing futurity, *issa* is used frequently to express a request, a mild Imperative: you will bring, please!—come to-morrow, will you?

*issa kamu umáy is *lī* we shall go to town (soon, after a while etc.)
*issa mī kapën nan pabal'tangan* we shall then build the community house
*issa umáli* then you will come
*issa umáy si'todi is nan áma* then this one will go into the garden
*issa yāi nan sūlud* you will bring the letter
*issa yāi nan tālāt* you will sleep
*issa ilgo na a'ber* you will hold the dog

*issa itōli nan b'liak* he will then give back the money
*issa yāi nan kāt'jing asēd'kas?* will you bring the brass to-morrow?
*issa kāyā umáli is nan tālāt* you will come into our country next year?

*airāveni issāk umáy* very soon I shall go
*issa mānāk nan mōting* "you will have as child" the pounded rice [T. 7]

(inanákko: there is a child of mine; inanakmo etc.)

*issa mānāk nan tsam inpa'yāi ay sēgēd'ko* there will be (henceforth)
your son the food you caused to be brought to me [M. 6]

*issa mānāk nan ának nan kina'pīd'ūam* there will be your child the daughter
of your second wife [M. 12]

*issa kumángon ken sak/ēn* you will awake me [S. 10]

ta* issāk en lumāgō's tabjá'go'y Fīnālōk* nay that I shall go to buy tobacco

of Fīnālōk [Song: H. 13-]

mo kō man, tay finlē'ko āna, *issa mēpāpēn!* why, certainly, because I
made it (the pig) first tired, you will catch it! [L. 63]

ta *issa' tā māngēd'ēd'jēd'ji ay ā'minum* that we two shall be the last to
drink [L. 74]

*issa' kumpatō'go'sh tēnēm* I shall create water [L. 69]
*issa'kāyā madōy amīn* you will all die

*nān jāsēd' issātja umāli is nan māst'jim* the enemies will come in the night

*AFUS, IPTJAS*

309. *Afusak* or *afusko* (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:
Personals: Possessive:

1. áfpsak íptjasak áfpsko íptjásko
2. áfpska íptjáska áfpsmo íptjásmo
3. áfps íptjas ífpsna íptjásna
D. áfpsita íptjasta áfpsita íptjéstia
I. incl. áfpsitáká íptjastáká áfpsitákó íptjastákó
I. excl. áfpskami íptjaskami áfpsmí íptjasmí
II. áfpskayí íptjaskayí áfpsyaí íptjasyí
III. áfpsita íptjástia

áfpsko finayátjan I had paid, I paid already, I paid before
íptjásko finukártvan I had called
áfpsina ínápit he had pressed
íptjástí mi hparít nan tólfeg we sent the keys before
áfps inmáy sítína this man had already gone
áfpsmo kintedí ki en sak / en you told me before
áfpskami nasdíyip is nantjáy ay áfjong we slept before in yonder house
íptjástáyí nêngkáll you had spoken
nan ásé áfps inumín is nan têññem the dog had drunk the water
nan lahaláki áfpsita nínjalógníu is nan päggag the men had already fought
     in the forest
áfpskayí náñgen nêñgán you have already grown
áfpsak nêntsáu no I had worked
áfpsko kíñéb nan sinsín I had made the ring
áfpskami nanálan we had already walked
nan ongônga áfpsina pinadíy nan káak is nan fáto the boy had killed the
         monkey with a stone
áfpsmi lítjasan nan ësáy étlog is nan kamóñok we had found one egg in
     the chicken
nan jañáyí áfpsna tinánsan nan pänguan the woman had closed the door
     before
si áná áfpsna iníla síká the father had seen you
nan alayámo áfpsita iníká your friends had asked before
áfus inístíu we had eaten meat
nan tjötjó áfpsna tjíng / ngó nan kôsha the mouse had heard the cat
si Fümnak áfpsna inshúnó nan káyír Fümnak had burned the wood
nan nanákë iú áfpsna intáññon nan bëluak the thief had hidden the money
si ëña áfpsna inídju ki en síká nan tjókáír the mother had shown you the
     bag
íptjáska inmáy id Feêntok? have you been in Bontoc before? ("had you
gone")
afustja napadòy nan fsəmdl the enemies had been slain
afuskamì naayakun we have been called before
nan kāyèr afus nasibo the tree has been cut down before (long ago)
nan ayāyam īptjas nātpab the bird had been caught
nan fāsəl īptjāstja napakun the enemies had been expelled.

**TSA**

310. Tsā, [tjā] a most extensively employed “auxiliary,” precedes the verb, takes the endings from the verb and, in the future tense, also its prefix ad-; it is used in present, preterite and future. Tsā is connected with the following verb, as if it were a prefix, forming one word.

The basal meaning of tsā is: frequency; from this all other meanings are easily derived.

By tsā 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 another action), affecting several different objects (i.e. repeated with each new object) or objects of the same kind (in plural).

Tsā can therefore be translated, for instance, by “often,” “I use to,” by our “progressive present or past or future,” “I keep on . . . ,” “meanwhile,” “at the same time;” its meaning becomes evident from the context. The Igorot are most conscientious in the use of tsā; they would never employ it to express a single unrepeated or discontinued action.

Tsā is used also in connection with Nom. actionis if they are preceded by the article nan; it stands between the article and the Nom. actionis. (Some forms of tsak which resemble the personal pronouns should not be confounded with these!)

Personal: Possessive:
1. tsāk [tsāk] tsāk [tsāk]
2. tsāka
3. tsā
D. tsāta
I. incl. tsātāko
I. excl. tsākāmì
II. tsākāyā
III. tsātja [tsātsa]

As the following examples show, the verbs are sometimes in their reduplicated forms, which alone, even without tsā-, would suffice to denote repeated, continued etc. action [290-294].
tsdaık masúyeç I use to sleep; tsaaķ masúyeç isna I “always” sleep here

**tsdaık nasúyeç** I used to sleep; I was sleeping meanwhile; I continued to sleep
adtsdaık masúyeç I shall often sleep; I shall sleep meanwhile

**tsaķ āngnèn** I use to do; I frequently do; I do sometimes, I do at the same time

**tsaķ ināngnèn** I used to do; I did often; I was doing; I continued to do

tsákāmī ēntsúno we work usually; but: tjałkamī ēntsunōkamī we work, it is we who work [87]

**tsaķ umdłidli** I come often
tsáltja mangan they usually eat; but tjałtja mangąntja they eat [personal pron. tjałtja]

tsāmī āngnèāngnèn we make often
**tsaķ manubla** I smoke usually; I often smoke; manublāak I smoke just now

**tsáltja āndla** they took frequently; they used to take
tsāka malınıgct you are perspiring (continued)

**tsałtko nalınıgct** we were perspiring (e. g. “while working”; contemporaneous)

**tsaķ manubłatsabla** I smoke often; (or: manubłatsubładak)
nan lalaláki tsātsa manubłatsabla the men smoke often, usually

masúyeçak tsāka ākis ēntsúno I sleep, you (again) are working; or; I sleep while you are working (at the same time)

infásaak tsakāyē ākis ēnsūlād I read while you are writing (ākis: again)
nan amāmā tsā manubla is nan kaapūyan the old man is used to smoke at the fire place

**tsaķ kāpēn, tsaķ kinđēb nan tīnōod** I make, I made usually the cap (of Bontoc men)

**tsāmī kinđēb adāgka nan tūfay** we made yesterday the spears (several objects; our making was repeated with each spear)
adtsāmī padlıyēn nan fätūg we shall kill the pigs, several pigs (our killing will be repeated with each single pig)
nay si tsāk tsūnoēn there is work for me to do; “I am busy” lit.: there is for my “continuous” working (si = is)

**tsaķ fłaēn** I usually see tsak inīla I usually saw adtsak fłaēn I shall often see

**tsd mamlıngsan ay umdłi** he comes sometimes; lit. “frequently one time he comes” mamlıngsan: once, one time

**tsaķamī manubla is sinpmamlıngsan** we smoke sometimes
Issan tsáyu inkáépan [inkapán] is áfong tsák umílen while you are building a house, I am resting.—inkáépan: from the pers. vb. inkáébak [inkáepak] is the Nom. actionis, with suffix -yu, i. e., your building. Issan requires the Nom. act.-Construction, as will be explained later.

tsám ángkay mangmangwanlan you keep on talking only (in fun); you are only joking (Nom. act. with suffix -an; of vb. kanak I say)

Issan tsátsa éntsúnoan during their working, while they are working, (Nom. act.)

ketjéng tsámi padáyén nan fátug nan iKândson then we kill the pigs of the inhabitants of Candon (several objects; repeated act) [B. 9]

ketjéng tsámi slkpén nan áfong si iTakútjing et tsámi píndála nan jádsotja 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 måkan 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; ipayák I cause to bring, I order to bring; inpaiyái: Nom. act. in preterite.)

mabádabádángan is nan tsák anóban áy láman ya nan óghsa meat (put into the rice) of what I often hunted, wild pig and deer [M. 8]

ketjéng nan ladáki tsána tsáwáddén nan shengédna, tsána iká/ep then the boy, as often as he received his food, he buried it [M. 4] (Histor. Present)

umáy ya tsá kókötjén alitó/óna nan ĭstja he goes (to his uncle's), and his uncle was just cutting meat (contemp. action) [R. 23]; tsá: ending omitted, because the “subject” follows (in genitive; nomin.: si alitó/óna) [208]

indidiňko ya tsá kókötjén alitó/ok nan ĭstja I was peeping and just then my uncle cut the meat [R. 24]

nan môting ay kanakkandána tsák idjúadjú 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 aknádlak na nan tsa mangångkay is nan ónash! let me watch here the “one frequently eating” the sugar cane! [S. 1]
ya ketjeng pay nan isang ay kananak ay őko is tšami tšuktsukánan and all there is, is that single sow with its young which we are raising ("for our often feeding") [L. 45]
nan tšak ibjakájaká kén tjakáyé "my telling you often," what I told you so often [L. 22].

**KANKÁNI**

311. Kankání expresses immediate future, and also an action or event that is almost completed or that would almost have taken place. Kankání takes the endings from the verb which it precedes. Its forms are:

<table>
<thead>
<tr>
<th>Personal</th>
<th>Possessive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. kankaníak</td>
<td>kankaníik</td>
</tr>
<tr>
<td>2. kankaníka</td>
<td>kankanímu</td>
</tr>
<tr>
<td>3. kankaní</td>
<td>kankanína</td>
</tr>
<tr>
<td>D. kankaníta</td>
<td>kankaníta</td>
</tr>
<tr>
<td>I. incl. kankanítako</td>
<td>kankanítako</td>
</tr>
<tr>
<td>I. excl. kankaníkámi</td>
<td>kankaními</td>
</tr>
<tr>
<td>II. kankaníkayé</td>
<td>kankanífyé</td>
</tr>
<tr>
<td>III. kankaníña</td>
<td>kankaníña</td>
</tr>
</tbody>
</table>

kankaníak mángan I shall soon eat kankaníka entsáno you will soon work
kankaní éngkáli sìtodi he will soon speak
kankaníta kumalab is nan káyoí tja Fùmnak ken Bégti Fùmnak and Bugti will soon climb upon a tree
kankaník fakáshén nan jàltícg I shall immediately throw the spear
kankaním iyíi nan patatjím you will soon bring the iron
si yán/a kankanína padónyn nan fútug the older brother will soon kill the pig
kankanik fakáshén nan bángáev I shall soon break the glass; synon.: fakáshcek nan bángáev is aaváveni (very soon)
kankaníak naáktsag [naaktsag] I came near falling, I almost fell
nan ánának kankaníta nayágíyag the children almost fell
kankaními finákash nan bángáev you came near breaking the glass
kankaními finákash nan tšunöenmí we have almost finished our working
nan fúnga kankaní makáed the pot is almost made
nan ongóna kankanína padónyn nan mátoñ the boy almost hit the mark
nan kíto kankanína pinadóy nan lalaldíki lightning almost killed the men
nan lalaldíki kankaníta napadóy is nan kíto the men were almost killed by lightning.
kankānī ay lsa'y ñlas  almost (soon) one hour

KASIN

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

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

<table>
<thead>
<tr>
<th>Personal</th>
<th>Possessive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. kasfnak</td>
<td>kāsik</td>
</tr>
<tr>
<td>2. kasľngka</td>
<td>kasľm</td>
</tr>
<tr>
<td>3. kasľn</td>
<td>kasľna</td>
</tr>
<tr>
<td>D. kasľta [kasľuta]</td>
<td>kasľntako</td>
</tr>
<tr>
<td>I. incl. kasľtako [kasľntako]</td>
<td>kasľntako</td>
</tr>
<tr>
<td>I. excl. kasľngkanu</td>
<td>kasľnti</td>
</tr>
<tr>
<td>II. kasľngkāvεr</td>
<td>kasľnyēv</td>
</tr>
<tr>
<td>III. kasľti[a] [kasľntja]</td>
<td>kasľntija</td>
</tr>
</tbody>
</table>

kāsīnak entsūno  I work again  adkasīta umāy  we two shall go again
käsngkāvεr umāli  you have come again  käsngka māngāyεng! sing
again!
kasīntako  fēkāshēn  nan fālfeg!  let us throw the spears once more!  (Or:  
fēkashentako  ḍīs  nan  fālfeg!)
kasľn kāpēn sa!  make this again!  repair this!
nan  ḍīs eka  kasľna  tjīnpab  nan  āyďam  the dog caught the bird again
adkasīntja  umāli  nan  fobfäfīyī  the women will come again
käsngka umā!  take again!
kasľn ḍīs  mārīwākas  it is (was) again to-morrow, “on the following
day”  [M. 3]
kasľn ḍīs  malāfī  it is again night  [S. 8]
kasľti[a]  ḍīs  tomōli  san  djīn  krämpānya  the two companies returned
again  [B. 34]
ketjēng  mārīwākas  ya  kasľmi  lbfākā  then it is morning and we ask again
[B. 44]
kasľti[a]  kānān  they say again  [B. 60]
ketjēng  mārīwākas  ḍīs  nan  tālōn  ya  kasľti[a]  ḍīs  umāy  nan  sināki  then
it is again to-morrow (i.e. “on the next day”) “the time,” and again
the two brothers go out...  [R. 4]
kasľnyēv  也应该 you ought to bring again  [L. 10]
tjīdī  kasľm  ed  tjīpāpēn  that one you ought to catch again  [L. 64]
ketjeng kasín aúkis paúlòngèn then he drove (the pig) also again up
stream [L. 64]
yá kasín aúkis umáňak san náámasángán and the widower became again
father [L. 88]
kasintáko umúl let us again look for... [H. 16]
kásítjá fimúángon; ketjeng kasítjá padóyén tjaljtja they had again come
to life; then they killed them (i. e. Lumawig’s sons) once more [L. 92]

Observe these phrases: nan kástín indma my stepfather (my “again-
father”); nan kástín inina your stepmother; nan kástín inina his
stepmother.

is kásín ya is kásín again and again; kásín aúvgákas, or: kásín isúvakas,
or: is kásín úvakas day after to-morrow; kásín aúvgka, or: is
kásín ugka day before yesterday
kásín—ya kásín tsáñ: one time—-and an other time not; in these
passages: aúvéták ko kásín inógiáógiad ya kásín tsáñ? are we
cowards at one time and at an other time not? [B. 27]
aúvétática kásín inaáka ya kásín tsáñ? 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 aúy; they
do not take two kinds of endings; the “dependent” verb is in the “Infini-
tive,” or sometimes in the form of the Nomen agentis. (Our copula “to
be” is inherent to this category of Auxiliaries.) Some important “auxilia-
ries” of this class are given here; others will be enumerated in the chapters
on the Adverbs.

SÁNÁ

313. Sáná 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 sáná 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 sánã.

The forms of sánã: Sing.: sánãdk; sánãka; sánã; Dual: sánata; Plural: sánãtãko; sánãkãml; sánãkâyã; sánãtjã.

(Possessive verbs retain their ending usually in the third singular, as sánã has no ending in this person)

sánaak ay umãli or sánã 'y umãliak I come “in a moment”
sánaka' y umãli or sánã'y umãlika you come in a moment
sána'y umãli he will come immediately
sánãkãml ay umãli or sánã'y umãlikãml we shall come at once
sánaak ay mängan is nan mákan I come just now to eat the rice; I am going to eat now
sánaak ay anâpën nan tõlfeg or sánaak ay mangánah is nan tõlfeg or
sána'y andpek nan tõlfeg I shall seek the key immediately
sána'y adumãyak is ëli I shall go to town at once
sánaak ay manibe is nan kâyêr I shall cut the wood very soon
sána'y sibëëntkâko nan kâyêr we shall cut the wood forthwith
nan lañäki sána'y fêkëshêna nan kâyang the man will immediately throw the spear
nan fajäyi sána'y umãli the woman will come at once
sána'y kapënmi nan tâfay; or: sánãkãmi ay mangðeb is nan tâfay; or:
sanãkami ay kapën nan tâfay we shall make the spear immediately
sánaak ay mangfla is nan ongônga I shall go to see the child at once
sánaak ay aydkan sìka; or: sánaak ay mangáyak ken sìka I call you at once

(The participial form of the main verb (Nom. agentis) is preferred to the “Infinitive”: sánaak ay mañâdsang “I shall immediately be a helper” is preferred to: sánaak ay fâdsângan I help at once)

Observe the use of sánã! as answer upon an order; as: pangallkâyer amën! Ans. sánã! come all quickly! Ans. “in a moment!” Ger. “gleich!”

If any object is thrown to someone, his attention is called by: “sána kay!” (kay is an affirmative particle); as: isána'd kanãn ken anótjëna en “sánã kã...y! then he called to his younger brother (while throwing down his legs to him): “now! here! here it comes!” [K. 7]

ketjêng kânãn amâhta en “sána kay nan tjëntëm!” thereupon their father said: “here comes the water!” Ger. “gleich kommt das Wasser!” [L. 41]

Tjitjítja

Tjitjítja means: still, yet; it has usually personal endings and is connected with the verb by ay; if tjitjítja 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: *inkadbak* instead of *kap*ek, I make; *intsdimadak* instead of *tsimde*k, I sew; these personal verbs appear in their participial forms: *inkad*, *intsdim*.

The forms are: Sing.: *tjitjtjaak*; *tjitjtjaka*; *tjitjtja*; Dual: *tjitjtjata*; Plural: *tjitjtjatdak*; *tjitjtjakay*; *tjitjtjatja*.

*tjitjtjaka'y tja mang* you are still eating
*tjitjtja ay tsayet kanen nan ma*kan? are you still eating the rice?
*tjitjtja'y tsam kapen nan dong* you are still building the house
*tjitjtja ken sak/en nan kipango* I have yet the knife (lit. “yet to me my knife”)

*tjitjtjak *ay *tsa *inkad* is *tay* or: *tjitjtja ay kapek nan tay* I am still making spears

*nin ongonga tjitjtja'y insak* the child is still sick
*tjitjtjak *ay *tsa manito*long is nan kayer* I am still cutting wood; or:
*tjitjtja ay potlongecn nan kayer*

*tjitjtjakami *ay *tsa mangan* is nan *tok* the women are still eating the “toki”
*tjitjtjtja nan fofojdiy *ay *tja intsmid is nan fadso* the women are still sewing the coat

si *Tongay* y *tjitjtja* is nan Chicago Tongay is still in Chicago
si *Moleng* ya *tjitjta* id *Feintok* adsangadum Moleng was still in Bontoc lately

*ayk tjitjtja sh'Antero *isa?* Is Antero still here?

*nin yan* ak *tjitjtja'y tja inkad* is nan *dongna* my brother is still building his house

*tjitjtja'y fток nan ase is nan a*fong *ko* I still keep the dog in my house
*tjitjtjaak *ay *inkad* is nan *singsing* I am still making rings

**TJAKASKO**

315. *Tjakasko* [*tsakashko, tjangkasko*], 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. *tjakasko*; *tjakasmo*; *tjakasna*; Dual: *tjakasta*; Plural: *tjakastako*; *tjakasmod*; *tjakasy*; *tjakastja*.
tsädaskho 'y èntsäno I work forthwith preter. tjäkaskho'y nentsäno; fut. adtjädkasko'y èntsäno
tjäkaskho ay mångan I eat immediately
issan inalían nan lalákí, nan ayáwan tsäkasna ay lunyáyar when the man came, the buffalo ran suddenly away;
issan tangfam nan pànguan, tjäkasna'yułmölınıget as soon as you close the door, it turns dark (at once)
tsäkashtja'ylumyáyar immediately they started running away [B. 35]
ketjéng tjängekásmi ay sümkëp is nan págpag then we went at once into the forest [B. 49]
isáed tjákasna ay tumyáyar ya ēnkulkok and then he flew immediately away and cried: kù/kù/i/kot [K. 16]
isáed ämiñimun nan käsídána ya tsäkasna ay mangitsökosh is nan katslpash then his brother-in-law drinks and He (i.e. Lumdöwig) pushes him immediately into the rock. [L. 76]
tjákashna ay nangitói is nan kípan he returned the knife at once
tjäkashtja'ynämkashe is nan bátlo they suddenly hurled stones (jëkshek I throw)

SUMYAÁK YANGKAY; APID- YANGKAY

316. Sumyäk yängkay [ängekay] conveys the idea of doing something exclusively (as yängkay = only, in this phrase expresses); it has personal endings only and requires the ligature ay.

Its forms are: Singular: sumyäk [shumyäk, stëmyäk]; sumyäka; süm:ya;
Dual: sumyäta; Plural: sumyatäko; sumyäkämi; sumyakäyä; sumyätja.

Preter. sinumyäk yängkay Fut. adsumyäk yängkay

shumyäka yängkay ay tünäktju you do nothing but sit down; "you are not active"
sümäkäyä yängkay ay èngkäli you are only speaking
süm:ya yängkay kën sëkä ay wödä ay näklongmö you alone have a hat ("it is only for you, that there is your hat")
süm:ya yängkay kën tödli ay wödä nan kavëls ay fëdsönä he alone has a good coat
sinumyäk yängkay ay iñmäli I alone have come
sinumyäka yängkay ay inkëb is känbyä you do nothing but make shields
sinumyäka yängkay ay kavëls nan këam you always "take the good thing for yourself"
sinumyatäko yängkay ay manäblä we do nothing but smoke
In a similar way ṭipid- [ṭbid-, ṭbüd-] is used to express the same idea; but ṭbüd- 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 sumyḍak.

In Igorot there are numerous verbs which govern, as we should say, a Dependent Infinitive. Many of these verbs may be found in the Vocabulary; only the most important shall be given here. The “Dependent Infinitive” is preceded by the ligature ay.

**Modifying Verbs**

317.  ḡende ḡende ay éntsâno  I do nothing else but work
ḡbud angkay mängan slya he is only eating
ḡbidko yângkay kâpên nan fânga  I do nothing but make the pots
ḡbudna yângkay ḡbfâka  he only asks
ḡbudmi yângkay pitângên nan kâyêr  we only split the wood

**yaânggek**  I strive, I use energy, force, zeal
yaânggek ay éntsâno  I work hard
yaânggekem ay ñgkâll  you speak loud
yaânggekântâko ay mangôgong  let us box vigorously!
(yângongek)
inyaânggek ay sinukârrâvan  I called loud
nyaânggekô ay nalpîd  he was pressed hard
yaâktâko, yaâltâko “I do a little” [yaâltâko]
yâaâltmi ay ñgkâll  we speak in a low tone
yaâltâko ay éntsâno  I work a little

**kamâc**  I hasten;  Preter.  kâmârâc
kâmâre ay umây!  go quickly
kâmârâcna ay mängâb is nan âfongna  he builds his house quickly
kâmârâc ay inmâll  I came in haste
kakamâc ay intâktâc  I run faster (Comparative expressed by reduplication)
kakamâcnyâ ây manallfêng  dance faster!
alunáyek I do slowly; alalundyek I do more slowly, very slowly
alundyem ay ángkál! speak more slowly
inalundyko ay tinmőli [témőli] I returned more slowly,
very slowly
lêytyjek I want, like: leyleytyjek I prefer
lêytyjek ay umhum I want to drink
lêytyjënmi ay témőli id Féntok we want to return to
Bontoc
lêytyjënmi ay ilaên nan ili we like to see the city
leylêyjtëntako ay ñstja nan móonok mo nan áser we prefer
eating a chicken to eating a dog; we rather eat chicken
than dog
lêytyjek sîka ay tumäktìn I want you to sit down
lêytyjënmi tsatsåma 'y tjëng/ngén so we like very much
to hear this
lincyádtja ay ñmûtay they wanted to go (or: ay ñmûtay; but
the preterite follows usually the preterite of the govern-
ing verb)

ildbok I begin

ildbom ay èntsûno! begin to work!
ildbottako'y infålógnid let us begin to fight
ildbottja'y pitängën nan káyer they began to split the
wood (or: ay pinftang nan kayer; or: ay mamítang is
nan kayer)
adilábömi ay otôen nan fînåyer we shall begin to cook the
rice (or: ay mangóto is nan fînåyer)

tumgöyak I stop [dëmköyak; domgöyak etc.]
tumgöyak ay manðlañ I stop running
ininumgöytja [dinernmkör] ay nanðlañ they stopped running
tumgöykâmi ay èntsûno tay máld káyer we cease from
working, because there is no wood

amkóck; feëdshëck I finish, end; are used frequently in their passive:
naðmko and nañëaš, followed by an other passive. But also the
active occurs sometimes:

amkóck ay mángan I finish eating
inámokok ay nángan I finished eating
amkóëntako ay èntsûno let us end our working!
feëdshënyëck ay mangôsbis nan dlang! finish your building
the granary!
finaðshëna'y pinâlid [or: ay palítjën; or: ay namâlid is...]
nan pînangna he finished sharpening his ax
nan ṭṣja ya naāmko ay naōto  the meat is cooked, has been cooked, is finished cooking
nan tājay ya naāmko ay nakəèb  the spear is already made, is finished
naāmko'y nasuládan nan sūḻud  the letter is already written
najēāsh ay nats̱míd nan fādso  the coat is finished sewing

iyakakyūk'o [iaqak'ūk'o]  I continue (all day; day, sun = ākyu)
iyakakyūk'o ay ènts̱ṉo  I work all day long; I continue working
iyakakyūn'a 'y inēţjan  it rains all day long
("To continue" is also expressed by kāśṉ [312]; kasēŋka'y ènts̱ṉo  go on working! continue working)

ipēngko  I try
ipēngko ay mangzēndi  I try to say
ipēngko ay āpṯn sīka  I try to meet you (or: ay mangāsed ken sīka)
ipēngṯja ay nm̱ldgo si fāṉga  they try to sell pots
(pats̱shek, I try, is llocano, but used also in Bontoc)

iyūyak  I let, permit
iyūyami tjākayā ay sūmkēp is āfʒongm̱i  we let you enter our houses
iyūyam sak/ēn ay īlaēn  sa!  let me see that!
iyūyatja nan laṯḵi ay nmdḻi'sna  they let the man come here

panārs̱shak  I do immediately, directly; I do as the first thing
panārs̱shama ay manda'bla  you smoke immediately
panārs̱shak ay mangdan is nan sokḻngko  I take off my hat immediately (vb. kaśnek:  I take off)
sūmkēp san Lūmawig ya panārs̱shana nan tj̱ṉvem ay mangḻbfāka  Lumawig enters and asks directly for water (His first act is asking...) [L. 41]
panārs̱shantāk'o'y māngan is nan mākan  let us eat the rice, as the first we do

mabf̱ḻn [maf̱ḻn]  "possible" or "able," is common to Bontoc Igórot and to llocano; with personal or possessive endings it means: I can, I am able, and expresses mostly physical ability; mental ability is chiefly expressed by kēkkēk, I know (cf. Fr. pouvoir and savoir).

The use of the endings seems to be uncertain; with personal verbs both mabf̱lnak [maf̱lnak] and mabf̱lngko [maf̱lngko] are employed; possessive verbs prefer maf̱lngko [maf̱lngko].—Some Igórot rejected the use of the personal endings.

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mabfalíngko ay kápén nan ájong I can build the house
mabfalíno ay kánén nan tinápay you can eat the bread
mabfalína'y ígto nan kípan he can keep the knife
kekkenjtja'y ídápén nan bìlak they can (understand to) count the money
mabfalíntja'y palakdióévén nan jáljeg they can ward off the spears
mabfalínyéy ay išán sýa you can watch him [Iílädén; Iílák I watch]
mabfalíngko or mabfalínan ak umálí I am able to come
mabfalínan ak mabfalínyéy I can sleep (or: mabfalíngko)
mabfalínan ak mabfalínyéy I was able to sleep
mabfalíno'y kimálab nan káyey he was able to climb the tree
mabfalíno'y ígto sa you can keep this, hold this
mabfalíln ay umálí nan mamágkid it is possible that the girl comes (or: adget umálí nan mamágkid [366])
adí mabfalíln ay umíleng ìsná it is not possible to rest here
kekkenjtja ay mangilágo is jànga they can (know to) sell jars [cf. L. 18]
aykôka adí mabfalíln ay termátakjtik? can you not remain standing?
ngagënni adí mabfalíln ay sagjátèn nan káyey ay nay? why can we not carry this wood?
mabfalíln: it is possible, it may be; (Iloc. bálín, power, ability)
dängnèm nan mabfalíno do what is possible for you, do what you can
mabfalílna ay amíln he can do everything, everything is possible to him.

318. Combinations of possessive suffixes with roots, which are substantives, serve sometimes as "auxiliaries" or modifiers of verbs; as

Íkad custom, habit, usage (but: íkad means: care)
Íkadko ay mášýyp it is my custom to sleep; I use to sleep
Íkadmi ay mángan si ásèr it is our custom to eat dogs; we are wont to eat dogs; we use to eat dogs
nafíash nan isáño, ikádtja ay umíleng after (lit. "finished") the work they use to rest
Íkadmi ay búnádōng is nan átáto we use to sit on the stones at the council house
Ínakdko ay umálí I used to come [ánkadko: my "former" custom].

da the direct way; followed by the copula ya:
álak ya láýaer my direct way is "to flee;" I flee at once
álam ya shámkèp is nan ólog your direct way is entering the girl's dormitory; you enter directly the girl's dormitory
ketjéng álans anákna ya kúnálab is káyo then his son immediately climbed upon a tree [M. 12].
umāyka ad Kandsón ketjéng ālam ya ad Féintok you go to Candon and from there directly to Bontoc
ketjéng āłami ya nan pāgpack et loshį́dmi 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 Igórrot is determined by strict rules.

The negatives are: ādī; īgdā; ma/id; jākēn; tsādan. 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.

ADī

320. ADī, not, is used as simple negative with verbs, especially in the present and future, but rarely with past tenses. ADī is also the negative particle for prohibitive imperative; and with the conjunction ta it expresses negative purpose "that not; lest".

ADī 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 Igórrot.

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

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<tr>
<th>Personal:</th>
<th>Possessive:</th>
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<td>1. adīak</td>
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<td>2. adīka</td>
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<td>3. adī</td>
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<td>D. adīta</td>
<td>adīta</td>
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<td>I. incl. adītāko</td>
<td>adītāko</td>
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<td>I. excl. adīkāmī</td>
<td>adīni</td>
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<td>II. adīkāyē</td>
<td>adīyi</td>
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<tr>
<td>III. adītja</td>
<td>adītja</td>
</tr>
</tbody>
</table>
In future *adì* takes (besides the endings) also the future prefix *ad-* from the verb.

*adlak umdli* I do not come  
*adìk këkkën* I do not know

*adadíkámi umíleng* we shall not  
*adadími sagfátën sa* we shall not rest

*adì èntsìño slìya* he does not work  
*adìna kápën nan ñìfong* he does not build the House

*adadíkámi umûy istìj ña* we shall not go there

*nàn lalëkì adì luìmáyaë* the man does not run

*nàn ongångà adìtja ënkyat is nàn wânga* the children do not swim in the river

*nàn fâfìyì adìna alën nàn kîpåh* the woman does not take the knife

*nàn mamamâgkid adìtja fâkâshën nàn fônga* the girls do not break the jars

*adìk léyjtën sa* I do not like that

*adìka èngkåìl!* do not speak!  
*adìkayë èngkåìl!* do ye not speak!

*adìka èngkåìl!* is èlëy ngäg is sa kën tödë! do not say anything whatsoever of this to him!

*adì tit/tìwa* not true, “untrue;”  
*adì kâwës* not good, not fair, “unfair”

*adì kag namëdy* not like this, “dissimilar”

*adìmi lëd ay luìmáyaë is nàn fâlõgnid* it is not our custom to run away in battle

*adìmi tjëng/ngën tjakayë* we do not hear you

*si Ugañg adìna sibôën nàn këyo* Ùgañg does not cut the wood

*umôgiádda?—adìfak!* are you afraid?—no! (I am not)

*umôykûyë?—adìkâmi!* are you going?—no!

*nàn kâyë ya adì tjaktjåktjå* the house is not large

*adì tit/tìwa nàn kâlìna* his words are not true

*ådïka! ådïka!* don’t! don’t! (if the verb which the speaker has in his mind is a personal verb)

*adìm! adìm!* don’t! don’t! (if the speaker has a possessive verb in his mind)

*adìka kag fâfìyì ay inâka* do not cry like a woman!

*ådì kâwës sa: ngäg sa!* this is not good; this is bad!

*adìmi léyjtën ay intedêc’sna* we do not like to stay here

*nàn adìk èngkållan “my not speaking”* (negat. Nom. act.)

From the root *ådì* the possessive verb: *ådëk*, pret. *indìk*, passive *mâådi*, is derived, meaning: I deny, refuse, forbid, “let not: *ådëk sfìka ay umûy* I forbid you to go; *adìënmi tjaîtja’y èngkållë* we let them not speak.

*aykètâko ungàngënì [ngan/ngâni] ad Frëntok?* are we near Bontoc?  
*adì! no!*
aykēka insākt? are you sick? ādl! no! (ādlāk!)

umāykāmil ad Manila ta engkāmil 'unkēb is tilinsīla; ketjēng adl nan tākē let us go to Manila that we make a moāi; then the people “do not,” refuse to go [B. 41]

ketjēng kanāna cn “umāykāmil'd man!” ketjēng adlāna then he says: “let us go!” then he does not permit (us to go) [B. 48]

kanāna ay mangtānāi cn “banātka ta mangantāko!” isācd adl she says (saying): “come down, that we may eat!” then (her son) does not (come down) [K. 16]

kanāntsā on [kanantja cn] “ifsālām nan sagnim!” ketjēng adl they say: “come out to dance! (lit.: take out your dancing:); then she does not [L. 87]

saāta’d fobfāy; ketjēng adl let us two go home; then he does not, he refuses [M. 11]

admagnēnta is nan fānfānlīg ay òfongg let us two live alone in the little hut; ādl san anākna his son refuses. [M. 14 l.]

adl māsfāllīn sa! this is impossible

adlāk mafālled 1 am not bound, not a prisoner

adlāmil maa yākan kēn tōdlī we are not called by him

Although adl is the negative for verbs in the present and future, it is also employed occasionally (instead of: iiga) with the preterite:

adik līndgo nan kāpis 1 did not buy the cotton

adlāmil inpaēlīd nan kafāyo we did not send the horse

adlāmil inmāli we did not come.

Iga

321. Igdā or igāy, not, not at all, is the negative for the preterite; employed sometimes with the present; it emphasizes the negation. Igdā is not used with the imperative or the future. It takes from the verb the personal or possessive endings. Its forms are:

<table>
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(The forms igdyko and Igdymo seem to be used very rarely).

The verb is in the preterite and sometimes in the present; but even in the latter case igd expresses a past tense:

igdak umüy I did not go, I never went
igdkam masüycp we did not sleep (or: nasüycp)
igdän jákëšèn nan tööjan he did not break the small jar (or: jindkash)
igom ldju sa is nan allvèidmo you never showed this to your friends
igdýko [igak] kännen sa I have never before eaten this
igd inmàli stya he did not come
igdýko sindğta nan kimâta I did not carry the double-basket “kimâta”
igam tlaèn sa (infla) we did not see it
aykêkäyè nasüycp?—igákamí! did you sleep? — no! (we did not)
aykê nakaotó stya?—ígâ! did he finish cooking? — no! (he did not)

Passive forms have the prefix ka-, instead of ma- and na-, if connected with the negative igd:

ígâ kakôkët [kakôkët] nan istja the meat was not cooked
ígâ koito nan findyèr the rice was not cooked (is not yet done)
nan janga ya igd kapányan the jar is not filled, was not filled completely
nan jafçeg ya igd kakkëb the spear was not made, is not yet ready
Pôkis ya kettëng si tga kalîneb Pokis alone was not inundated (by the Great Flood) [L. 5]
isâtja'd ya mangdyèr ya îgd kakèb nan itjûtja; isâtja'd termôli 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]
ígâ katby not yet dead, almost dead
ígay kapno not yet full, not quite full

MAD

322. Mâ/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 mâ/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.”

mâ/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 Igorot say: “there is not any making-of-yours of jars:”
ma/ld kapényet is fănga: 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/ld has as personal verb these forms: mā/idak I am not present; ma/ldka; ma/ld [māld]; ma/idla; ma/idtako; ma/idkāmī; ma/idkāyē; māldtjā. (As ma/ld means “there is not existing; there is not present,” we shall find [362f.] a verb, the opposite of ma/ld, which expresses existence, “there is: wōdd.”)

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

ma/ld nōang there is no buffalo (here)
ma/ld tāker’sna there is no person here; nobody is here
ma/ld kānck there is no eating-of-mine; I eat nothing; I do not eat anything
ma/ld kanōyret you do not eat anything
ma/ld kināŋko I did not eat anything
adma/ld kānēn I shall not eat anything
ma/ld nafākash nothing is broken

si Fanged ya ma/ld isnē Fanged is not present here. The negative answer upon a question like: “is Fanged here?” is not adt, but: ma/ld.

ma/ld ēšē no dog; ma/ld kāyē no wood; ma/ld fēšēl no enemy
ma/ld ēntāsak I found nothing; “there is not my-having-found”
adma/ld ēntāsam you will not find anything
ma/ld ēšē is ēntālak or: ma/ld ēntālak is ēšē 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/ld ēntāłak isu adōgka I was not here yesterday
ma/ld sīya isu adōdēni he is not here to-day or: sīya ya ma/ld isu adōdēni
ma/ld ēntāłōno nobody is working (there exists not any working man, any worker)
ma/ld ēntāłōno he does not work anything
adma/ld ēntāłōno nobody will work
ma/ld māngtēk sī sa nobody knows that (“there exists none knowing that”)
ma/ld māngtēk sī sa everybody wants to give to him
ma/ld masūyēp nobody sleeps
ma/ld inkāēb is tājāy nobody makes spears (pers. vb. inkāēbak is...)
ma/id nanglGNU is nan dSERI nobody was holding the dog ("there was not any holder of the dog")
ma/id mamáYAD is nan lalaláki nobody is paying the men

(As these examples show, ma/id in the meaning "nobody" requires not the Nomen actionis, but the Nomen agentis or "Participle;" the reason becomes evident by the literal translation.)

mfd namadoy is nan lalaksi nobody has killed the man (there was not any slayer of the man)
ma/id imnálli nobody has come (there is none having come)
ma/id tákER is makapadoy kén tódi nobody can slay this one ("there is none as to be able to slay")
ma/id nimnémko is kának kén síka I do not think of anything, which I might tell you ("there is not my-thinking for my-telling to you")
ma/id anápéna he does not seek anything; ma/id mangánab si sa nobody seeks it
síner nan fésel?—ma/id! who is the enemy?—Nobody! (there is none)
ngág nan kotók lóshá?—ma/id! what is the use of this?—nothing!
ma/id kotókmo! ma/id nongnóngmo! "there is no advantage for you; you are 'good for nothing!'"

itáfonomo amén nan bilákmo ta ma/id mangálóú hide all your money, lest anybody steal it!
ma/id bilákko there is no money of mine; I have no money
ma/id infák si tákER I have seen no person, nobody
ma/id kánEck is tinápAY I do not eat any bread
ma/id yálna is patałjímn adwání he does not bring any iron to-day
ma/id intjánamni is síníngsíng we did not find any ring
adma/id ilágóyér is ángsan you will not at all sell many (ma/id: emphatic negat.)
ma/id línúmén is tjénún you do not drink any water
ma/id malla'na! there is nothing here to see! (lit.: to be seen)
ma/id máñnum jñsa there is nothing here to drink (lit.: to be drunk)
ma/id makáéb jñsa is t菊ay there is nothing here to make (into) spears of slyá ya ma/id jñsa he is not (not at all) here
ma/id intedEC is tajágo is nan fobángak there is no tobacco in my pipe
ma/id [mfd] éngkákali adwání! let nobody talk now!
ma/id kajáyo kén tjátáko "there is no horse for us;" we have no horse; no one of us has a horse
ma/id linceyádkko I wanted nothing; mfd sidém you like nothing, you are dissatisfied
adma/id álam [áldém] you will get nothing; you will not get anything
adma/id fayâtjantja ken tjakayâ they will not pay you anything
ma/id kanâm! do not say anything! (“let there not be your saying!”)
mo sînê nan maârêni ay umâli, ma/id kôâna if any one is coming late,
he gets nothing. (kôak: [107ff])
adma/id kô.im there will not be anything for you; you will not have any-
thing; (“there will not be your property”)
ma/id kalâsay ken Tôngay there is no shield for Tongay; Tongay has no shield
mîd lôngagna there is no sense of his; he has no sense
mîd kânkânûnâ’s âkôô there is no fruit for him to eat [P. 7]
tâkên mo mîd kânuck is aksôô nevermind, if I do not eat any fruit! [P. 7]
ci ma/id intjânannmi is fûtug; kânjîng nan intjânannmi and we did not
find any pigs; goats we found [B. 15-]
mîd nongnôngna nan kavêkênyyy “nothing is its value, your gathered
wood;” the wood which you gathered is worthless [K. 2]
tay mîd siâdêm êngkâmi mangdyet because you are dissatisfied, we go to
get wood [K. 13]
mîd nongnôngmo you are “worthless” [L. 64] [L. 72]
nan fâtêrra ma/id fîlig the world, there were no mountains [L.1]; the
earth was without mountains
ma/id inîlâmì is nan anâkmo we did not see anything of your daughter,
we did not see her at all [T. 5]
sî pay lâpalâking ma/id inâlâm is kâtjû Palpalaking indeed did not
catch any fish [P. 2]

FAKHÔN

Fâkhôn [fâkhôn; fâkôn], 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 fâkhôn fälldog; by the use of fâkhôn he
implies that the thing is something else, something different from gold; it
is brass.

Fâkhôn 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 fâkhôn: fâkônak, fâkôngka,
fâkhôn fîlya, fâkônta, fâkонтákko, fâkôngkami, fâkûngkâyer, fâkôntja.

Fâkhôn is also used as answer “no;” it means: not what you say, but
something else or different (“you are mistaken”).
nannay ay &display input type="hidden" name="raw_text" value="nannay ay djang fakenkó koa this house is not mine (my property)—but it belongs to an other
nannay ay tifay faken [fákína; fakóna] koa this spear is not his own—but...
fakónak si Fanged; Olóshan sak/én I am not Fanged; I am Olóshan
fákín fobfajdíyi not any women (— but girls... or men... or boys...)
fákín áser, kósha sa this is not a dog; it is a cat
fakénak, têkken ay laláki not I, but another man
fakénak is umúy not I am going; (notice the use of the preposition is!)
fakón sa! this is not correct; it is not this, but —; "you are mistaken,"
 (it is right, it is correct: sła sa!)
fakónak is nangwáni it was not I who said so, but —; (notice the use of is and the Nom. agentis or "Participle!")
fakénka is nangándyná si sa it was not you who made this
fakónk is inmálí is nan tawévín ay inmúy it was not I who came last year
fakón fafajíi nan nangdéb si sa not a woman has made this
fakónak! no, not I! (as answer upon questions like: was it you who did it?)
fakénkami! not we! also: fakón tjakāmī!
fakónni nōang not our cattle; it is not our cattle
fakénko koa, fakónmo koa, fakénna koa, fakénmi koa... it does not belong to me, you, him, us; it is not mine, yours, his, ours...
nan djiang ay nay fakena koa this house is not his.
nannay faken kóan Táynan this is not Taynan's; does not belong to Taynan—but to some other boy
faken nan kanám what you say is not correct
aerdý nget faken nan kintwánik I was perhaps mistaken in saying so
fakónkami Tagalog; Igolótkámī we are not Tagalog; we are Igórot
aykó tsaktásáki nan soklóngmo?—faken tsaktásáki is your hat large?—not large!
faken aerdýni not to-day (but some other day)
faken sa'sh kípan this is no knife ('sh: prepos. is)
faken sa is tjénnum this is no water
fakónak kén s'ya I am not he
fakónak si Mátyer, si Antéloak I am not Matyu, but I am Antero
fakón s'ya têkken not he but an other
na! nangkó faken tji's fafajíi! well! (surprise!); why, this is no woman!
laláki tji! this is a man
adfakenka is nangdéb is tifay not you will make the spear!
adfakenak is umúy it is not I who will go
fakénkámī is nangwáni 'sh sa it was not we who said this
adfakêŋka 's umâli! it is not you who will come! 
fakôn is mangâeb is nan âfong it is not I who will build the house 
fakônkami 's namadôy is nan laldêki it was not we who killed the man

(But if the subject is not emphasized: igâmi pinadôy nan laldêki)
aykô fâkôn sa? is it not so? is it different?
fakônkaye'sh umâli it is not you who shall come! [L. 59]
fakôn sa'sh tsâlêdôy tay fanabfanâníg these are no logs (whole trunks of trees) because they are much too small [L. 53]
nangkô fakôn tjâkäyê is inkôôb si fângê why! it is not you who make jars [L. 22]

kanân nan anôtjîna en “nangkô—êpom nâmô!” isâ ed kanân nan yûn/a en “fakôn! lûpad pay ay nalângolângo!” said the younger brother: “why! this is indeed your leg!” then said the older: “no! it is well dried wood!” [K. 8]
sak/ôn ugin ya fakôn? “I am probably not I?” (Expression of indignant egoism; with these words Palpalâma refuses to give up a part of the fish he had caught; equivalent to: I have to look out for myself!). [P. 5]
fakônak si mangâyak is nan ânanâktja it was (is) not I who called (call) their children
fakôn sîya is nangâla is nan bîlak it was not he who received the money
fakôn sîya is nanîber is nan kâyo it was not he who had cut the tree

TSALAN

324. Tsâän [dâän], not yet, not, is employed as negative with verbs only.—Tsâän 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 tsâän which appears then in these forms:

<table>
<thead>
<tr>
<th>Personal:</th>
<th>Possessive:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. tsâänak [tsâänak]</td>
<td>tsâänko</td>
</tr>
<tr>
<td>2. tsâänka</td>
<td>tsâänmo</td>
</tr>
<tr>
<td>3. tsâän</td>
<td>tsâña</td>
</tr>
<tr>
<td>D. tsâánta</td>
<td>tsâánta</td>
</tr>
<tr>
<td>I. incl. tsâántâko</td>
<td>tsâántâko</td>
</tr>
<tr>
<td>I. excl. tsâänkämî</td>
<td>tsâànnîl</td>
</tr>
<tr>
<td>II. tsâänkâyê</td>
<td>tsâànyê</td>
</tr>
<tr>
<td>III. tsâántja</td>
<td>tsâántja</td>
</tr>
</tbody>
</table>
(Certain forms of this negative must not be confounded with similar forms of tsä, "often, usually." [310])

Tsädan is frequently followed by the emphasizing particle pay: tsädan pay, not yet. There is no future form of tsädan, as it points always to the past.

("Not yet" with the present is expressed thus: adīk fekāshēn nan batō adzoāni I do not (yet) throw the stone now. Or: adfekāshēck nan batō is āvāni I shall soon throw the stone)
tsäänak pay inmāy I have not yet gone; tsäänka pay inmāy; sīya tsädan pay inmāy etc.
tsäānko fekāshēn nan fālfeg I did not (yet) throw the spear
tsäānako mabsālùn ay ĕntsūno, tay nan litjēŋko ya ēnsākūt I can not yet work, because my finger is hurt
tsāānkāml̄ inmālī we did not (yet) come (synon.: igākāmi inmālī)
tsāānko ēlaēn I did not yet see
tsāānā kāpēn nan kalāsay he did not yet make the shield
tsāānkō kindēb nan ēln̄ang I have not yet made the ax
inmālī nan alīvidmo ay?—tsāān pay! did your friend come?—not yet!
nadōy nan itādmō?—tsāān! did your brother die?—no! (he did not)
tsāān nafākāsh nan tōēnān 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 Igórot thus:

kag kēn sak/ēn ēkīs lit.: "like unto me also;" (the negative being omitted); or: kag kēn sa/kēn ēkīs ēgāk ēlaēn nor did I see him (a negative with a verb).

326. Pāād, an emphasizing particle, is used in connection with negatives:

igāak pāād lumāyārē I did not at all run away
adāk pāād manābla I do never smoke
linumag nan tjēnēm ya adīm pāād nongnōngēn nan fīnāyēr the water is boiling and you do not at all care for the rice [L. 57] (or: adīpāād nongnōngēn)
tāddo adīm pāād tjīpāpēn nan kōam? how long (will it take until) you (not) catch your "pig?" (tāddo, how long time, requires a negative) [L. 61]
ketjéngka's údl pádd makätppap is nan kōam then you alone can “absolutely” not catch yours [L. 61]
tay náer/ón nan tāker ya adlka pádd umipatófo is tjéneem because the people are thirsty and you do not “at all” create any water [L. 72]
fangofangónek sľka ya adlka pádd jumängon I keep trying to awake you and you never wake up [S. 11]

KETJÉNG

327. Ketjéng, 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 ketjéng 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.

ketjéng takes the personal endings to express: none but I; none but you; none but he etc. Its forms are: Sing. 1. ketjéngak; 2. ketjéngka; 3. ketjéng (sľya); Dual: ketjéngta; Plural: I. incl. ketjéngtāko; I. excl. ketjéngkāml; II. ketjéngkāyēk; III. ketjéngtja.

The verb governed by ketjéng is connected with it by the preposition is; rarely by ay, and is frequently accompanied by a negative particle:

ıldek amln ay lalalāki, ketjéng si Mőłēng is ma/id sina I see all men, except Moling, (he) is not present here
lēytjēnmi nan amln ay ayāyam, ketjéng nan tōlin is adīmi lēytjēn we like all birds, except the “rice-bird” (we do not like)
amln ay fobsfajyi wodātja’sna, ketjéng si Akūnay is ma/id sina all the women are present, except Akunay (is not here)
ketjéngak is inkaeb si tājay none but I, I alone make spears, just I make spears
ketjéng sľya is manūbla none but he is smoking
aykō ketjéng na is kāyēk is this all wood?
ketjéng ay umnunmak is tjēnum “ended is my drinking water,” I do not drink any more water
ketjéngka's adl pádd makätppap is nan kōam none but you cannot catch yours, i. e. only you cannot... [L. 61]
aykō ketjéng na'sh monōkyēk? have you no more chickens than these; are these all your chickens? [L. 43]
THE LANGUAGE OF THE BONTOC IGOROT

EQUIVALENTS FOR RELATIVE SENTENCES

328. Bontoc Igorot 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 Igorot, 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 Igorot.)

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].

lęytjënmë nan kalásay ay kāwës we like the shield which is good, (ay: which is)
nan lalāki ay Igólot ya nan allwidko the man (who is) an Igorot is my friend
kumalābka’s kāyo ay āntjo climb upon a tree which is high
intō nan ongōnga ay masūye? where is the child that sleeps? (the child sleeping)
inflak nan ògsa ay linmāyarı I saw the deer which was running
kékkek nan lalalāki ay ēntsōno (ēntsānotja) I know the men who are working
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THE

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OF

THE

BONTOC

IGOROT

nan tāker ay ūmūy ad Malōnosh the people who go to Malōlos [B. 4] intō nan lalalāki ay nasūyeп ḫsna? where are the men who were sleeping here?
nan fojbāllo ay si yun/ak adfadsāngēna sak/ēn the boy, as my older brother, will help me (ay: who is my.. or: as my..)
īgtōna nan ḫāka ay ḫākūna kōa he keeps the cow which is not his own
nan fafāyī ay umāli the woman who comes
nan ongōṅa ay masūyeп (ya) adī ināka the child that sleeps is not weeping
kēkkēk nan lalāki ay adumāli I know the man who will come
nan ḫsav ay kinuṇda ya kōa the dog that went out is mine
nan ongōṅa ay mafāa is īli the boy who is sent to town
nan śūnāyeп ay maōto kēn tjakāmī the rice which is cooked by us
nan lalāki ay umāli ya sī ḫkēlko the man who comes is my grandfather
nan fafāyī ay ninafīy is nan wānis intēdēc ḫsna the woman who wove the breech cloth lives here (pers. vb. intēfūyak I weave)
sīya nannay nan mōnok ay admapadōy aerēvēni this is the chicken which will soon be killed
nan lalāki ay tumūktju ḫsna ya nalpō is nan fīlig the man who is sitting here came from the mountain
nannay nan lalalāki ay manublātja is āngsan these are the men who smoke so much
nan bīlak ay nakāllo the money which has been divided into three parts
nan sōklōng ay ma/iṣabṇūd ya kōa the hat which is suspended is mine
nan lalāki ay mangāēb is nan tāfay the man who makes the spear.. (“the man who is the maker of the spear” but not: who makes!)
nan ḫpok ay minlāgo is nan pātatjēm my master who buys the iron (is the buyer)
nan fojbāllo ay mangāyak kēn sak/ēn the young man who calls me (the caller of)
nan fafāyī ay māṅgek ken Fūmnak the woman who knows Fumnak
tjāi nan lalāki ay nangyāi is nan mōnok yonder is the man who brought the chicken (who was the bringer of the chicken)
nan lalāki ay nangālā's nan bīlak ya mangākōu the man who took the money is a thief
kēkkēk nan fojbāllo ay nangāēb is nan fāṅkaeп I know the boy who made the spear
intō nan fafāyī ay nangwāni si sa? where is the woman who said so?
īlaēm nan ongōṅa ay nangālab is nan kāyo? do you see the boy who climbed the tree?
nan laláki ay nangītsāotsao is nan kalásayna kén sak/én intédēc id Tukūkan
the man who gave me his shield lives at Tucucan; the man, "the
giver of his shield to me..."

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 ongōnga ay ninsōklong is nan inālan nan māmāngkid
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").

(indla and Genitive Indicator -n suffixed)

nan fad'yi ay ninfobānga is nan linagōak
the woman whose pipe I have
bought...is nan linagōanyēl...you have bought

nan alaláki ay ninasāt’wā is nan māmāsūyēp
the man whose wife is sleeping

nan laláki ay ninsōfung is nan napēan
the man whose house is burnt

nan fad'yi ay nīnānak is nan ināka
the woman whose child weeps

nay nan fāl’seg ay napōtlong nan padānengna
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 nangitsawitsāoana (nangitsaotsāoan) nan yūn/ak is nan
kipan ya gadsāngyen
the man to whom my brother gave the knife
is wealthy

nan laláki ay mangitsaotsaōnyer is nan kipan...the man to whom you give...
ay mangitsawitsāoam to whom you give (singular)

nan fad'yi ay mangiyallam is nan kūyēr
the woman to whom you bring
the wood (mangiyallam or: mangiyaiam; inserted l, see [16])

nan ānānak ay mangitjuńāmni is nan jēng’a
the children to whom we show
the flowers

nan āsēr ay mangitsaotsāoan nan ongōnga is nan īstja
the dog to which
the child gives the meat

nan allawitdāko ay nangīpaoidantāko is nan ājeb
our friends to whom
we sent the box
shoshongetta nan fobsafayi ay ad/ni mangidjan nan abongoy angry are
the women to whom we do not show the agate
nan ib/atako ay nangitsaotsaotako is nan mdakan 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.)

ay— Nomen actionis with possessive endings.
nan lalak ay kekkeck wodd'sna the man whom I know is here (the man
who is my-knowing-aim is here)
aykim infla nan tjokar ay inafio nan safayi? did you see the bag which
the woman has woven? (inafo and ligat, -n, the “genitive indicator”)
nan ongonga ay inflami the children we saw (the children, our-seeing-aim)
nan karye ay sibdenye the tree which you cut down (the tree which is
your-cutting-aim)
nan soklong ay lagaan nan awkvidko the hat which my friend buys (as my
friend’s buying-object)
nan bflak ay isublina the money that he changes
nan istja ay iyadin nan ongonga the meat which the boy brings (as the boy’s
bringing-object; iydi and ligat. -n)
nan karye ay adyero sibonen et admaengan the tree which you do not cut
down will grow (et: idiomatic particle preceding a main sent.)
nan nang ay padoyentja the carabao which they are killing (as their kill-
ing-aim)

nay nan sulad ay inalmi here is the letter we have received
nan talato nan Igolot ay kinadib Abbot ya kaws the pictures of the Igorot
which Mr. Abbot made are good (which were Mr. Abbot’s making-
aim)
nan tinapay ay kinanno the bread you ate (as your-eating-object)
woday ken silka nan sulad ay sinuladan nan anotjik you have the letter
which my brother has written
intd nan fobanga 'y linagdak? where is the pipe I have bought?
nan afong ay flaem ya nan pabafengan the house you see is the “paba-
fungan”
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nan áser ay adíyay ayákan adí umáli  the dog which you do not call does not come

nan fajáyi ay kekkényer ya éntsáno is nan páyo  the woman whom you know is working in the rice patch

nan fajáyi inláguna nan sínsgsing ay intjasána  the woman sold the ring she had found

wóddáy ken sak/ón nan klípan ay inidjáam  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 fíi ay niyánakak ya adsáriwíl  the country where I was born is far away (I bear: lanakko, Fr. j’enfante; naiyánakak  I was born; [niyánakak]: the locative form used here is contracted from niyanak-an-ak, my-being-born-place; my birth-place: niyánakanmi; but: we were born: niyánakkami.)

nan fíi ay indáyak ya tsaktsáki  to country where I went is large

Observation: The verb dyák, I go, is never used in declarative main sentences or in commands; but only in interrogative and subordinate clauses! I go to the country: umiíyak is fíi, but not: dyák is ili:

As Nomen actionis: nan áyak, nan áyam etc. “my, your going,” we find this peculiar “verb” in emphatic declarative sentences, as: ad iLdgod nan áyam: to the North (the Lagod-Tribe) be your going! betake yourself to the North!

ítíjum nan áfong ay intedécan Anauwásal  show (me) the house where Anauwasal lives; (the house which is Anauwasal’s living-place)

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

ítjum nan páyo ay nentsánoan nan lalaláki  show me the rice patch where the men worked

nay nan fíi ay intedecántja  here is the town where they live

nan áfong ay mamayádsána is nan mánnó  the house in which he pays the working-men (fayádsak I pay; Nom. ag. mamíyad; from this Nom. ag. the locat. Nom. is made: nan mamayádsak, my paying-place; nan mamayádsantako our paying-pl.)

nan ágbéré ay mangitafónana is nan sínqat  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 aya nadóyána  here is the house in which he died
nan áfong aya nadóyan amána  the house in which his father died
nan págpag aya manibéantako is nan káyo  the forest where we cut the
trees (sibök; Nom. ag. maniber; locat. Nom. maniber-an)
nan págpag aya manadóyanye is nan ógsa  the forest in which you kill
the deer
nan áfong aya nangítjasantako is nan bílak  the house where we found the
money [even a form "nangjitjasantako", without i, exists]
nan wánga aya mangálantja is nan kátjón  the river where they are catching
the fish
nan wánga aya inkatyántja  the river where they swim
nan íli aya umáyan nan lalaláki  the town whither the men go
nan íli aya nangípaotan Olóshan is nan bilákna  the town to which Olo-
shan sent his money
nan djúlan aya umáyantako id Féntok  the road on which we go to Bontoc
nan páyo aya mangitonítjan (tj: t mouillé) nan fobfajáyi is nan pádsog
the rice field where the women plant the rice
nan íli aya nálpoantako ya ad Féntok  the town whence we came is Bontoc
nan íli aya nálpan (for: nálpoán) nan Igólot  the country whence the Igó-
rot have come
nan laláki aya nínáfong is nan intédécantako  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:  nay nan
masuyepantako:  here is our sleeping-place, instead of: the place where we
sleep; nan umilengántja: their resting-place, or: the place where they rest;
nan éntsúnoánye your working-place; nan nèntsúnoánye your former
working-place; nan manalibnántja  their dancing-place (syncopated from
manalifenantja); nan intaktakánmi our running-place.—Possessive Verbs
take the locative suffix -an only in their form as Nomen Agentis:  Itonitko
I plant; nan mangitonítjan: the planting-place; fayátjak I pay; nan
mamayátjkan  the paying-place.—

Also with passive forms:

nan ápó aya napadóyan nan áser  the council house where the dog was killed
nan páyo aya maitóntsán nan pádsog (maitóntsan, with inserted s and elided
i for maitóntdan)  the field where rice is planted
nan kairwad aya naddánan nan sing sing  the place where the ring was found
(naddánan for: naitjānan)
nay nan nálagdànan nan pákúy  here is the place where the rice was sold
Time: nan ḍkyu ay innallak is nan ḍli ya tǝngǝr the day on which I came to town was a holiday (innallak = innali + an + ak) nan tǝrwǝn ay nintedǝcanmi ad Manfla the year in which we lived at Manila.


intō nan tǝfay ay inpadǝyono is nan fǝsǝl? where is the spear with which you hit the enemy? (the spear which was your-hitting-instrument for...)

nan mantǝlio ay itiktįktktko is nan patatjil the hammer with which I strike the iron (my hitting-tool)

nan mantǝlio ay tsâna ikâb is nan tǝfay ya nafâkash the hammer with which he used to [tsâna: 310] make the spear is broken

nan wâsǝy ay ipotlòngmi is nan kâyet the ax with which we cut off the wood

nan tòlfeg ay itângǝb nan lalâki is nan pânɡuan the key with which the man closes the door (which is the man's closing-instrument)

nan fângkær ay ipadǝyona is nan ayâwan the spear with which he kills the buffalo

nan kîpan ay ikôköt [ikekêt] nan fobfaʃâyi is nan tɔki the knife with which the women cut the “toki” i. e. “sweet potatoes”

nan płnâng ay inpotlòngko is nan ɔlôna the ax with which I chopped off his head

nan mantǝlio ay naikâb nan tǝfay the hammer with which the spear was made

335. Relative governed by various Prepositions. The constructions become evident from these examples:

nan lalâki ay kadîkak ay èntsíno the man with whom I work; (the man as my companion who works: kadîkak: my partner, comrade, if there are but two persons; otherwise: īb/a, the companion)

nan ēpo ay èntsínoantâko the master for whom we work

nan āpǝy ay naotǝan nan ǝstjâ the fire with which the meat was cooked (the fire, the “passive”—cooking-place of the meat)

nan pânɡuan ay tumaktjikantâko the door at which we stand (our standing place)
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nan áfong ay mintsógok is nan nangtjásanmi is nan jalfdog the house behind which we found the gold
nan djía'ay káyay ay tumuktjásanmi is nan énkakawdëntja the (two) trees between which we are sitting (which is our sitting place: their space between)
nan áfong ay entsúnoantáko is nan sasakángëna or: ...ay sasakángëna nan entsúnoantáko the house before which we work
nan īpatí ay lalaláki ay lb/ak ay éntsúno the four men with whom I work (who are my comrades)
nan lalaláki ay lb/am ay mängdëb is nan áfong the men with whom you build the house
nan allávidyay ay ikapányee [ikaebányee] is nan fállec your friend for whom you make the spears
nan fobsállo ay iyábfaam is nan wánis the young man for whom you weave the breech cloth; (iyábfaak: I weave for somebody)
nan gadsángyen ay ninlagóammi is nan pákuy the rich man from whom we bought the rice (who is our-buying-place for rice)
nan lalaláki ay nangdálányee is nan láman the man from whom you obtained the wild pig
nan lalaláki ay tsányee mängdól is nan kápis the man from whom you usually get the cotton
nan amáma ay mapadóyan nan fátug 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 inmôli it is I who came; I (am) the “one-having-come”
sika nan nangisádd is nan sóklong it was you who laid down the hat
slya nan nafldleld it was he who was bound, (imprisoned)
tjakâmî nan mángteck ken tjáltja we are those who know them
ketjêng ilâên san tjáltja ay nifâeg ken slya...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/ngëntja nan kanânmi they hear (that which) what we say; “our saying” [B. 58]
ipälam nan întjasam  show (me) what you have found, “your finding”
îldënmí nan kinaēpna  we see what he made
adlk lëytjën nan intsotašdona  I do not like what he gave (me)
adími mafalln ay kêpën nan känän nan làlåki ay kêpën  we cannot make what the man tells us to make.
adlk këkkën nan kândna  I do not understand what he says (“his saying”) ifäñgëmo ken sak/ěn nan iyälna  tell me what he brings (“his bringing”) nan lëytjëna ya kàwës  that which he wants is good
tjëng/ngek ämnì nan kànäna  I hear all he says (“all his saying”) ma/ld ësna nan lëytjën  here is nothing you like (but: ma/ld lëytjën you like nothing)
kanäm amën keñ sak/ěn nan këkkën  tell me all you know
“Tëone wò, “tòse wò” is expressed by the “Participle” or Nom. agentis with the article:
intò nan nangisâd is nan kànñyâbna?  where is the one who laid down his shield
nay nan nangitôli is nan bôlak  here is the one who returned the money
sltônà nan nangîla keñ tjakayeë  this is the one who saw you
sltôdî nan nangyôl is nan kôtjëng  this is the one who brought the brass (the bringer of the brass)
ëlây sînu ay ësha mo mä/ld fikâshna, ädl makîfôgnid  any one who is not strong, does not go to battle, with his comrades; “whosoever, if there exists no strength-his, does not....”
ëlây sînu ay ësha mo aðâðsa nan bîlakna ya gadsângyên  whosoever has more money is a “gadsangyen”, a wealthy man
mo sînu nan insakît aðl èntshôn  everyone who is sick does not work (mo sînu...if any one is sick....)
mo sînu nan nangâla is nan kîpängko isâkongna keñ sak/ěn!  he who has taken my knife, shall return it to, me! (mo: if; sînu: 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: ñytja. (In this grammar it is however separated.)
nan mantsylo ay tsâna ikaëb is nan tûfay  the hammer with which he used to make spears [334-]
nan mantsylo ay tja ikaëb nan làlåki is nan tûfay  the hammer with which the man usually makes spears.
nay nan lalāki ay tja [tsa] mingydi is nan tinā'pay here is the man who brings (every day) the bread
nay nan fofofáallo ay tjātja [tsa'tsa] mangistja is nan ĭstja here are the young men who often eat the meat
wodd nan naamashdăngan ay tsa mamālid is san ĭlid nan wānga 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. action is with the Antecedent [328] takes place in these examples:

intō nan nangdālan ĭmam ay ĭstja? where is the meat which your father has brought? (instead of nan ĭstja'ay nangalan ĭmam); also: into nan nangalan ĭmam is nan ĭstja?
ta ēnta aldēn san in̖lāk ay nalāngolāngo ay lipād let us two go to get the very dry wood which I have seen [L. 3]
engkāyē'd īldgo nan kinaēpyē ay jānga you shall go to sell the jars which you have made [L. 24]
nan tsāk anōban ay lāman ya nan ōgsa the wild pigs and deer which I used to hunt [M. 8]

ya nan tsam inpaïyāi ay shengēdko and the food which you used to send (had her bring to me) [M. 12]
dāngsan nan ĭndāna [inālāna] ay kātjōu many, plenty were the fish which he caught [P. 2]
ayāka nan inālāk ay kātjōu great many are the fish which I caught [P. 8]
umāyjtja nan nīnlāpis ay sināki 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 “aykô” (in its various forms) followed by the verb whose endings are transferred to akyô.

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: sînu, ngāg, 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:

*aumâlíka ñkis?* will you come again?
*tinmoli sîya?* has he returned?
*kawîs *nan mâkan?* is the rice good?
*kawîlska?* are you well?
*abfolûtem sa?* do you believe that?
*inânapyē *nan ânnâk?* did you seek the children?
*soklôngmo nannây?* 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])

*innâyka ay?* did you go, did you?
*masuyéptîja 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 aykô [aikô; aykl; aykê; äkl]; aykô consists probably of the interrogative ay and an element kô which is found also in other combinations treated later. [426; 427]

Aykô 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, aykô takes the ending from the negative, so that, in this case, both verb and negative appear without ending.)

Aykô or aykô appears in these forms, after taking the endings from the verb:

<table>
<thead>
<tr>
<th>Personal:</th>
<th>Possessive:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. aykêak [aykôak; aklak; ayklak]</td>
<td>aykêk [aykôk; aklk; ayklk]</td>
</tr>
<tr>
<td>2. aykêka</td>
<td>aykêm</td>
</tr>
<tr>
<td>3. aykê</td>
<td>aykêna</td>
</tr>
<tr>
<td>D. aykêta</td>
<td>aykêta</td>
</tr>
<tr>
<td>I. incl. aykêtâko</td>
<td>aykêtâko</td>
</tr>
<tr>
<td>I. excl. aykêkâmê</td>
<td>aykêmi</td>
</tr>
<tr>
<td>II. aykêkâyêô</td>
<td>aykêyer</td>
</tr>
<tr>
<td>III. aykêtja</td>
<td>aykêtja</td>
</tr>
</tbody>
</table>

aykôka adumâli ãkis? will you come again?
aykô tinmôli sña ay? has he returned?  Ger. kam er zurück, ja?
aykô kâwels nan màkan ay? is the rice good?
aykêm abfolâtên sa? do you believe that?
aykêm adî abfolâtên sa? do you not believe that?
aykêyer inânap nan ânânâk? did you seek the children?
aykêyer adî intjásan nan ânânâk? did you not find the children?
aykô soklîngmo nannay? is this your hat?
aykêkâyêô nanübla? did you smoke?
aykêka îTûkâkan? are you a man from Tucucan? are you from Tucucan?
aykêkâyêô iFêntok? are you Bontoc-men?
aykô nannay ay ãjông ya kôâm? is this house yours?
aykê swôday ken sña nan tafâgo ay kôak ay? have you any tobacco for me? ("is there with you tobacco which -will be- my property")
aykêm këkkên sña ay fâfâyi ay? do you know her?
aykêyer kîntek nan alësidmi ay? did you know our friends?
aykêm inâla nan féisèl ay? have you seen the enemy?
aykô inkêôb sña is nan dlang ay? is he building the granary?
aykêna fînkash nan fâlfeg ay? did he throw the spear?
aykōka áfüs nanūbla?  have you smoked before?
aykōm īgā intīla sa?  did you not see this?
aykōm īgā áfüs kinrēnni sa ay?  had you not said this before?
aykē natāngjān nan pānguan?  has the door been closed?
aykētja natekuḍ̄ān nan pānguan?  have the doors been opened?
aykō īlgtō nan lāllāki nan āsēi ay?  does the man hold the dog?  (īlgtō and lig. -n) (is the man's holding-aim the dog?)
aykō wōd̄ay [aykēway] is nan ongōnga nan kipāngko ay?  has the boy my knife?
aykō inaydākan nan lāllāki nan anākna?  did the man call his child?
aykē kānān nan āsēi nan ḍstja?  did the dog eat the meat?
aykō kāpēn nan lāllāki nan tāfāy?  does the man make the spear?
aykētja kāpēn nan tāfāy?  do they make the spear?
aykē kāpēn nan lāllāki nan tāfāy?  do the men make the spears?
aykō wōdā’sna’sh’āma?  is the father here?  (sna=lsna; sh’=si, person. art.)
aykēkā jākēn is nangāngnēn sī sā?  was it not you (but an other?) who did it?

aykō sīka nan namākāsh is nan fānga ay?  was it you that broke the pot?
   fakēnak!  not I!
aykō fakōn sā?  is it not so?  is this not right?
aykōkāyē nasāycēp?  did you sleep?  īgākāmī!  we did not!
aykēka umālī asvākas?  will you come to-morrow?  adīk!  I shall not!
aykō nakaōto sīya?  has he finished cooking?  tsāan pay!  not yet!
aykōka īnsākī?  are you sick?  no [pronounce like our: naw!],  ādī!  no!
aykōtākō  ṣyāng/ŋānu ad Féntoḳ?  are we near Bontoc?  ādī,  adśārāvi
   kay man, tsāan!  no, quite far away, not yet
aktway [for: aykē wōday, is there?] mākānyē?  have you any rice?  (is there your rice?)
aykō sak’ān?  aykō sīya?  is it I?  is it he?
aykō wōdā’sna?  is he here?  ma/ī’d!  no!  ma/ī’d kay sīna  he is indeed not here
aykō ānākno sītdī?  is this your child?  fakōnko ānak!  not mine!
aykēkāyē inmāli?  did you come?  fakōn tjākāmī! or:  fakōnkāmī!  not we (but others)!
aykō nadōy nan yūn/ām?  has your older brother died?  tsāan! or:  īgā!
   no! (he has not)
aykōkāyē igā nafālēd?  have you not been fettered?  īgākāmī!  no!
aykōtja kāwēls  nānāy ay tāfāy?  are these spears good?
342. In interrogative sentences frequently the particle ngin, perhaps, probably, is employed, with or without aykē; particularly with the future: adumālika ngin? will you probably come? padōyentja ngin nau jātug? will they perhaps kill the pig? inūāli ngin si lna? did mother perhaps come? Ger. ist die Mutter wohl gekommen? Ngin is always postpositive and employed only in interrogative sentences.

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

aykēm inīla sīya? did you see him? (òy!) inīla! yes, I saw (him)!
aykēyer knučk sā? did you understand this? (òy) knučkmi! yes, we understood!

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

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

stnuak? who am I? sinūka? who art thou? stnu sīya? who is he?
inūkāmī? who are we? inūkāye? who are you? inūtji?
who is that? (tji: there)

stnu si Angay? who is Angay? stnu si Abakid? who is Abakid?
stnu nan mamāgkid ay nay? who is this girl?
stnu nan mamamāgkid ay nay? who are the girls here?
stnu nan āpom? who is your master?
stnu nan plesidēnte? who is the village-chief? (president)
stnu nan āmāye? who is your father?

345. Sīnu, 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.

sfnu nan umàli /sna? who comes there? (who is the one coming)
sfnu nan ini/màli? who has come? who came?
sfnu nan adumàli? who will come? sfnu nan wödd’sna? who is here?
sfnu nan nentsåno istjì? who was working yonder?
sfnu nan ümîy ad Manîla? who is going to Manila?
sfnu nan mijåeg kẽn sîkû? who comes with you?
sfnu nan nijåeg kẽn tǒdî? who came with him?
sfnu nan napadôy is nan jîñëyl? who has been slain by the enemy?
sfnu nan mafålled kẽn tjaîtjâ? who is being bound by them?
sfnu nan tinmôl? who has returned?
sfnu nan mamasàyep is nan âjgông? who is sleeping in the house?
sfnu nan hûmâyare? who is running away?
sfnu nan màng/wàndi is nannày? who says so (that)? (who is the sayer of that?)
sfnu nan nang/wàndi is nannày? who said so?
sfnu nan màngânab kẽn sak/èn? who seeks me?
sfnu nan màng/ngû [màng/ngöy; màng/nûy] is nan ayâyam? who hears the bird?
sfnu nan mâmôngon kẽn tôdî? who wakes him up?
sfnu nan nangôdêb is nan âjgông? who made the house?
sfnu nan mûngtek kẽn tôdî? who knows him?
sfnu nan nangôlad is nan kampîlâm? who has taken (forcibly) your sword (“bolo”)?
sfnu nan nangàla is nan tôle/gkô? who has taken my key?
sfnu nan tsâ màngyâi is nan ëstjà? who brings the meat usually?
sfnu nan nangûla’s nan lâldûki? who has seen the man?
sfnu nan nangûjîn is nan sîngsingna? who has found his ring?
sfnu nan nangidîjìa is nan pâtâtjîm kẽn sîkà? who has given you the iron?
sfnu nan nangôjèn sì sa kẽn tjakàyè? who has told you this?
sfnu nan màngàyak kẽn sak/èn? who is calling me?
sfnu nan nangîfér is nan kàyo? who cut down the tree?
sfnu nan màngyâi is nan sabàtôshkô? who is bringing my shoes?
sfnu nan màngipûy is nan fàdsôk is nan âjgông? who put my coat into the house?
sfnu nan màngan is nan màkañ? who eats the rice?
346. *Stnu* 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.

*Stnu* nan kēkkēm? whom do you know?

*Stnu* nan *jīnu* kētēwam? whom did you call?

*Stnu* nan *tlaem*? whom do you 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:

*Stnu* nan *mangayakanyē*? (usually: *stnu* nan *ayákanyē*) whom do you call?

*Stnu* nan *mamaltudsdnyik*? (s inserted) who is it that you bind?

*Stnu* nan *ibfőyē* who is it that you make wet?

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

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

*Stnu* nan *ninājōng*? who is the house-owner? whose house is it?

*Stnu* nan *nināsē*’shtji? whose dog is that? (*shtji = ʃtʃi*)

*Stnu* nan *ninongōnga* ay nay? whose child is this?

*Stnu* nan *ninājōng* is nan *ināyam*? into whose house did you go (have you been)?
The dative "to whom?" is expressed by *sfnu* 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.)

*sfnu nan nangipaflam is nan ségli?* to whom did you show the rain hat?
*sfnu nan mangipafladnyer is nan súlad?* to whom do you show the letter?
*sfnu nan nangitsaotsaadntja is nan kalúpit?* to whom did they give the dinner-basket?
*sfnu nan mangitsaotsdóan nan laláki is nan bflak?* to whom does the man give the money? (who is the man's giving-place for the money?)
*sfnu nan mangiyafflam is nan káyo?* to whom do you bring the wood? (*l* inserted)
*sfnu nan nangiyaffantja'sh nan pékui?* to whom did they bring the rice?
*sfnu nan admangitsaotsdóan nan lalaláki is nan úshn?* to whom will the men give the salt?

Examples illustrating the constructions of the interrogative pronoun governed by various prepositions (similar to such constructions with the relative pronouns) cf. [335]:

*sfnu nan iyábfam is nan vénis?* for whom do you weave the breech cloth? (iyábfak: I weave for someone)
*sfnu nan ikapánuyer is nan kítlar?* for whom are you making the night-cap? (ikapánuyer, or: ikaebánuyer)
*sfnu nan entsánoam (plur. nan entsándnyer)?* for whom do you work?
*sfnu nan nang/angnén/ányer si sa?* for whom did you do it?
THE LANGUAGE OF THE BONTOC IGOROT

sfnu nan nifuegkányă is ëli? with whom did you go to town? (who were your companions, those going with, to town)
sfnu nan kaduāna ay nanglstja is nan lstja? with whom did he eat the meat? (who was his companion? said of but two persons; nan kaduak, kaduam, kaduāna; so: katlēmi our companion of three persons; kapātmi of four persons)
sfnu nan ḫb/am ay innāli adāṅka? with whom did you come yesterday? (who was your companion, ḫb/a, who came yesterday?)
sfnu nan ib/atāko ay mangādēb is nan katyāfong? with whom do we build the hut?
sfnu nan ib/āna ay masāyep? with whom does he sleep?
sfnu nan ḫb/an nan lalāki ay èntsāno? with whom does the man work?
sfnu nan ib/ẏer ay manālān? with whom do you walk?
sfnu nan ninlagōam is nan pākīy? from whom do you buy the rice?
sfnu nan ninlagōantja is nan āsīn? from whom did they buy the salt?
sfnu nan mangalānyē is nan kātjing? from whom do you get the brass?
sfnu nan tsāyēt mangālāan is nan fāyash? from whom do you usually get your sugar cane-brandy?
sfnu nan napaddyan is nan fātug? by whom was the pig killed?
sfnu nan nilagōan is nan nōang? by whom was the buffalo sold?

(The active construction is preferable to the passive.)

NGĀG

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

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

ngāg sa? what is this? ngāg tji? what is yonder? what is that? (also angrily, as: Ger. was soll das heissen?)
ngāg nan ngātjāna? what is his name?
ngāg nan kotōkko ay insālad? of what advantage is it for me to write? what is the use of my writing?
ngāg nan umāli istjī? what comes there?
ngāg nan umāli istjī? what came there?
ngāg nan āmad; nan āmad? what happens; happened?
ngāg nan āmad ken stka? what happens to you? how are you? how do you do?
ngāg nan āmad is nan tjāpānam? how is your foot?
ngag nan lnavad is nan ólom? what "has happened" to your head? what is the matter with your head?
ngag nan tumáyaay istj? what flies there?
ngag nan nangdèb is nan domôngek? what made the noise?
ngagka man ken Bêgti? what are you to Bugti?, i. e. how are you related to him?
ngag nan ñlaámn? what do you see?
ngag nan nínmlam? what do you think?
ngag nan ñsublin Antéro? what does Antero change?
ngag nan ñgton nan lalaláki? what do the men hold?
ngag nan ibjakáyta àmîn? what do all ask?
ngag nan ñdjun Oloshan is nan ñfongna? what is Oloshan showing in his house?
ngag nan leyjténa [leyjtjona]? what does he want?
ngag nan kândm si sa? what do you say to this? what do you call this?
ngag nan lineyádyei? what did you want?
ngag nan ângnuèn nan fâsdyi? what is the woman doing?
ngag nan angnènà? what is she doing?
ngag nan otöñyê ay lalaláki? what are you cooking, you men?
ngag nan ñfâkádm kén tôdî? what did you ask of him?
ngag nan kingvânîn ámam? what did your father say?
ngag nan ñfusna ñfjëka? what had he asked?
ngag nan ñkanyê? what are you doing?
ngag nan mangtânyê is nan fñádyê? in what do you cook the rice? (what is your-cooking-place for the rice?)
ngag nan ifakâkmo is nan kôyi? with what do you cut the wood? (what is your cutting-tool for the wood?)
ngag nan itanglboô'd is nan âgéb? with what am I to cover the box?
ngag nan inkâlim kén sîya? of what did you speak to him? (íkûlik: I speak of...) 
ngag nan infâjg nan ongônga ken sika? with what did the boy strike you?
ngag nan ñpâd/ong nan lalaláki is nan gângsa? with what do the men strike the gong?

Observe the idiom: aykö ngag ta... "why should I..." (indignantly)

akyö ngag ta ñmûyak? why should I go?
akyö ngag ta itsaotsdomi nan bîlakmi ken sîya? why should we give our money to him?
akyö ngag ta aldêm nan ƚsa ay kâṭjû? why should you get a single fish?
aykō ngāg ta aldēm nan kōweng nan tjālid? why should you get the “ear” of a fish: tjālid? [P. 5]
aykō ngāg ta ofātjek sftka? why should I untie you? [P. 10]
aykō ngāg ta aldēm nan gāngsa? why should you obtain the gong? [P. 12]
aykō ngāg ta ildgōyē nan kafdyo? why should you sell the horse?

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

351. Sīnu ay...and ngāg ay...which...?, used attributively with substantives, require the same constructions as sīnu and ngāg. Sīnu ay...is used with persons; ngāg ay...with animals and things, but also sometimes with persons.—Ngāg ay...has also the meaning: what kind of?..

sīnu ay ongōnga nan nādōy? which boy has died?
ngāg ay kantyab nan kōam? which shield is yours?
sīnu ay lalāki nan jinmēla? which man went out? (or: ngāg ay lalāki...)
sīnu ay ēafāyi nan nangiyālī’s nan fushāngan? which woman has brought the large jar? (or: ngāg ay ēafāyi...)
sīnu ay ongōnga nan ēmūy is ēskūla? which boy goes to school?
sīnu ay inīna nan nangwānī si nannay? which old woman has said this?
sīnu ay mamādkid nan nāmākash is nan ēgān? which girl has broken the pot?
sīnu ay lalāki nan ayākanyē? which man do you call?
ngāg ay bōyok nan ishugūtmo? which kettle do you put on the fire?
ngāg ay nōang nan ildgōyē? which buffalo do you sell?
ngāg ay kāyēr nan sinibōyē? which tree did you cut down?
ngāg ay ēli nan intēdēdōntja nan lgołot? in which country do the Igórot live?
ngāg ay pīnang nan léyjtēm? which ax do you like?
ngāg ay lalāki nan inayākkan Fūmmak? which man did Fūmmak call?
ngāg ay fōbānga nan léyjtēn nan fōbfāllo? which pipe does the young man like?
ngāg ay aydāym namnāy? what kind of a bird is this?

More frequently the Igórot employ the construction with a “relative cause,” instead of the “sīnu 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.
*Why* is expressed by ngagén (probably a compound of ngag and the “auxiliary” ek [307]), which takes to itself the endings of the verb and appears in these forms:

<table>
<thead>
<tr>
<th>Personal</th>
<th>Possessive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ngagénak [ngagónak]</td>
<td>ngagék [ngágék]</td>
</tr>
<tr>
<td>2. ngagéngka [ngagóngka]</td>
<td>ngagém [ngágém]</td>
</tr>
<tr>
<td>3. ngagén [ngagén; ngagón]</td>
<td>ngagéna [ngágóna]</td>
</tr>
</tbody>
</table>

I. incl. ngagentáko
I. excl. ngagéngkámi
II. ngagengkáyé
III. ngagénjá

The “endings” ek, en, etc., without ngag-, are used sometimes for “why;” they are followed in many cases by the emphasizing particle *man.*

The particle *ay* stands usually at the end of interrogative sentences of this kind.

*ngagéngka man madéenidéeni ay fumángon?* why do you get up (“awake”) so late? (*ngagengka?* why, pray? Ger. ja warum denn? Fr. pourquoi donc?)

*ngagém yáí sa’y [sa ay]?* why do you bring that?

*ngagéngkáyer man tinmólí ay?* why, pray, did you come back?

*ngag man éntja nèngkalí ay?* why did they speak? (*man* separates ngagéntja)
entja man adl umâlí'sna? why do they not come here?
ngângântja man adl entsûno ay? why — say! — do they not work?
ngâgûn ayâkan nan lalâki sîka ay? why does the man call you?
ngângengkâyê inmâlî'nd Samôki ay? why did you come to Samôki?
ngâgênyêg iêô insûno nan kâyê'nyay ay? why did you not burn this wood?
ngângântja 'nasîkôgong nan lalâki ay? why do the men strike each other?

(‘nasîkôgong: [301])
ngâg man ôm tîndângjânan nan âgérb ay? why did you cover the box?
ngâgûn man inmâlî'sna? why has he come here?
ngâg en mabôy [mabô] nan jâdsok ay? why is my coat wet?
ngâgûna jîndâkash nan âgéâpko ay? why did he break my box?
ôn adl ay? why not? [ên]; óna adl ay? why (does he) not?
ngâgênyêg inôto nan mákak ay? why did you cook the rice, why?
ngângêngka man ìndka ay? why are you crying?
ngâgém padôyên nan ìsêk ay? why do you kill the dog?
ngângêntja napêcân nan ìjöng ay? why were the houses burnt?
ngângêngka man wôdd'šna ay? say! why are you here? (’šna: ìsna)
ngâgentâko man màdeénîdeéni ay umîlèng ay? why, pray, do we rest so long?
ngâgûn man pilë'n nan jôbfafäyi nan sîlèng ay? why do the women select the beads?
ngâgûn alâèn Isding nan evêc ay? why does Isding take the rattan?
ngângêngka fàkôn is nangâèb is nan kôlông ay? why did you not make the chicken coop?
ngâgûn mapadôy nan nôang ay? why is the buffalo killed?
ngâgêntja màýâgo nan amîn ay jôbfafäyi ay? why are all women laughing?
ènyëg man tôtôyên sîya ay? why do you speak to him? why do you address him?
ngângêngkâyê tsa inôka ay? why do you keep crying?
ôn ma/id ay? why is there nothing?
en ma/id kulâsâyna ay? why has he no shield?
ngâgentâko adl ìmûy ay? why do we not go?
ngâgûn adl kànâñ ay? why do you not tell (it)?
ngâgêngka adl kumâèb is tîfay ay? why do you not make any spears?
ngâg man èngkâyêg adl manâbâla ay? why do you not smoke?
ngâgentja adl tôtôyên sîlôdî ay? why do they not speak to that one?
ngâglm igâ yâì nan bâldàgmo ay? why did you never bring your gun?
ngâg man èngka adl entsûno ay? why are you not working?
ngagSn igd inayakan nan ongonga sak/en ay? why did the boy not call me?
ngagSn adf idju nan afongmo ken tonna ay? why do you not show him your house?
ngagSn adf ngton Taynan nan asen ay? why does Taynan not hold the dog?
ngagSn igd nafalad nan mangakoun ay? why has the thief not been bound?
em igd payan na nan sokongmo? why did you not fill there your bowl?
[R. 24]
engkayek man lumayere ay? why do you flee? [B. 50]

INTO

353. Intö [into] 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 intö; thus we can probably more readily understand the various examples: Intö = where is, are, was, were, etc.) intöak? where am I? intöka? where are you? intö sfa? where is he? intökamif where are we? intökayek where are you? intötja where are they?
intö si Lang/ągan? where is Langągan? intö sh’dma? where is father?
[sh’ = si]
intö nan kaerekvōdna [kaerekvādna] where is his place? where is he?
intö man alis nan kipąŋako where is my knife again? (angrily; Ger. wo ist denn schon wieder mein Messer?)
intö pay nan allсидko? where is my friend? (pay: emphasizing particle)
intö nan āmuyanyek where do you go? Or: intö nan āyęnyek? [ayan- see: 333]
intö nan intedęcąntja where do they remain? (live)
intö nan intedęcan nan lalaląki where do the men stay?
intö nan āmuyam? intö nan āyam? where do you go?
intö nan nasųyçpęnyek where did you sleep? (where was your sleeping-place?)
intö nan inlipąyan nan ānąnak? where do the children play?
intö nan nantjasyėnyek is nannay ay kįyęd? where did you find this gourd?
intö nan admąngandąna? where will he eat?
intö nan nangipąyam is naskląŋko ay? where did you put my hat?
intö nan nangitajonan nan mamągkid is nan kądpas? where did the girl hide the blanket?
intó nan nangitjánana si sa? where did he find this?
intó nan nangitsaotsdoam is nan bllak kén tödí? where did you give him the money?
intó nan namadóyan nan fálfeq is nan lalái? where did the spear hit the man?
intó nan nakógongányé? where have you been hurt, struck?
intó nan nakófjánam? where have you been bitten?
intó nan nangitjánana si sa? where did he find this?
intó nan nangitsaotsdoam is nan bllak kén tödí? where did you give him the letter?
intó nan nangitjánana si sa? where did he find this?
intó nan nangitsaotsdoam is nan bllak kén tödí? where did you give him the letter?

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: malpoak, or the future: adnalpoak) thus:

Personal:
1. nalpoak I came from, (I was at a place)
2. nalpoka
3. nalpo
intō nan nalpōam? where did you come from? where have
you been? “where did you start coming?” where are you from?

intō nan nalpōan nan lalākī? whence did the man come?
intō nan nalpōan nan ḥobfafaño? whence did the young men come?
intō nan nalpōam? where are you starting from?
intō nan admalpāntja? whence will they start?

(nalpōak id Féntok I come, I came from Bontoc.)

KAD

354. Kād means: when? and: how much, how many? T e m p o r a l
kād requires the Nomen actionis with the locative (adverbial) suffix -an and
possessive endings. The Nomen actionis is preceded by the article nan.
Q u a n t i t a t i v e kād is followed by the Nom. actionis with possessive end-
ings w i t h o u t -an.

Temporal kād:
kād nan manganāna? when does he eat?
kād nan ṭentsūnōañana? when does he work? (also: how long does he work?)
kād nan ṭentsūnōañ nan lalākī? when do the men work?
kād nan admallāña? when will he come? (also: ádkad nan umallāna)
kād nan umāyantāko? when shall we go?
kād nan inmallāña? when did he come?
kād nan intedēcānyē id Manafla? when will you stay at Manila? or: how
long will you stay... ; “how long” is expressed more distinctly by say-
ing: how many hours, days, months etc.: kād ay fūan nan
intedēcānyē? how many months will you stay? cf. [357]
kād nan nangflānan ken sīya? when did you see him?
kād nan mangōtōanyē is nan sīnāyē? when will you cook the rice?
kād nan nalpōıyē id Tūkūkan? when did you come from Tucucan?
kād nan nalikoałantja? when did they start?
kād nan nangāpānıyē is nan dįŋg? when did you build the house?
kād nan napadōyāna? when was he killed?
kād nan nangwāntlānan nan alfādamo sī sa? when did your friend say that?
kād nan nangflānan fāşāyi ken sīka? when did the woman see you?
kād nan nafādsąŋgantāko? when shall we be assisted?
kad nan nafākashan nan fānata? when has the pot been broken?
kad nan nakāpan nan sōklong? when has the cap been made? [nakābān]
kad nan mangilabōantja ay ēngkālī? when will they begin to speak?
kad nan tinmuktjnantāko īsna? when did we sit here?
kad nan kremāānam ad Frēntok? when do you leave Bontoc?
kad nan namakdshana is nan fānata? when did he break the pot? (I break: fakāshek; Nomen agentis, in present: namakash, pret. namakash; with adverbial suffix -an: namakshan, and possessive -na, his: namakdshana)
kad nan ūnmangetlja ay īngkālī? when did they begin to speak?
kad kadtnjantdko tsa? when did we sit here?
had nan kwniarfnam ad F$ntokf when do you leave Bontoc? (or: kad nan kOani ay btlak? or: kad nan bflak ay wodd ken slka.)

Kad used with nouns: “how many trees”—is constructed like attributive śnu or ngāg; we may say: how many trees did you cut down kad ay kāyo nan sinfboyē? or: how many are the trees which you cut down: kad nan kāyo ay sinfboyē? These constructions are found in the following examples:
kad ay lalalākhi nan īlaēm? how many men do you see?
kad ay bīlak nan ifīyadyē? how much money do you pay?
kad nan ोgsa ay inīlan nan ongōnga? how many deer did the boy see?
kad ay ēšan nan umāyantāko? how many months shall we travel?
kad nan kafāyo ay mangāyud is nan kalomāto? how many horses pulled the vehicle? (mangāyud from kuyātjek; Nom. ag. as “the horses” is the subject)
kad nan lalalākhi ay nangyōi is nan aṣēktja? how many men have brought their bodies?
kad nan ēṣēfl ay napadōy? how many enemies were killed?
kad nan ēlo ay napotōan? how many heads were cut off?
kad nan lalalākhi ay wōdā 'sna? how many men are here?
And in the idioms: *kad naunday?* how much does this cost? or: *kad nan lâgon nan söklong?* what is the price of the hat?

*kad nan kànan is nannay?* how much do you want (“say”) for this?

*kad nan ânânâkmo?* how many children have you?

The following sentences illustrate the difference between the construction of temporal and of quantitative *kad*:

*kad nan admyângâpânyèt is nàn tûfay?* when will you make the spears?

*kad ay tûfay nan âdkâpêm?* *(kad nan tûfay ay...)* how many spears will you make?

*kad nan nangilâgoân nan fâsàyí is nàn ñingsín?* when did the woman sell the rings?

*kad ay ñingsín nan inlâgon nan fâsàyí?* *(kad nan ñingsín ay...)* how many rings did the woman sell?

*kad nan nangîlanyêt is nàn lâlalâki?* when did you see the men?

*kad ay lâlalâki nan inlayêt?* *(kad nan lâlalâki ay...)* how many men did you see?

*kad nan mâmadôyanyêt is nàn ñseèt?* when will you kill the dog?

*kad ay ñseèt nan padôyenyêt?* *(kad nan ñseèt ay...)* how many dogs do you kill?

*kad nan inmâllanyêt?* when did you come?

*kâdkûyèt ay inmâlli?* 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 tsâm inmalialfan isuâ?* how many times have you come here?

*kad nan tsâyêr manalitalîtbnan [manalitalît~]nan?* how many times do you dance?

*kad nan tsâna namotöan is ðlo?* how many times did he cut off heads?

*kad nan tsâm innúyan ad Mêlíka?* how many times did you go to America?

*kad nan tsâm nangîlalîdan ken slîya?* how many times have you seen him?

[---]

Without *tsâm*: *kad nan nangîlalîlam ken slîya?* how many times have you seen him?

Only one example where *mang-* is prefixed to *kad* and personal endings are suffixed has been obtained: *mangâdka ay mangângnêt si sa?* how many times are you doing that? (and in the preterite: *nangângnêt si sa?* how many times did you do that?)
TADDO

357. *Tad*do, 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:

*tad*do *man ad*ltja um*ål*i? how long will it take until they come? when will they finally come?
*tad*do *man ad*lna káp*ën* nan *áf*ong? when will he finally build the house?
*tad*do ad*lt*ja ámtjan? when will we two finally arrive? [K. 5]
*tad*do *nan mang*apányë ko *né* nan *áf*ong? how long will you still be building the house?

(Without negative and with Article and Nomen actionis with -*an*)
*tad*do *man ad*lna *p*áad yáí *nan* *lst*ja? when, indeed, will he bring the meat "at last?" "how long does he not bring the meat?"
*tad*do *man ad*lna *páad um*ål*i s*tö*ö? how long will it take until he comes?
*kan*ána en "*tad*do *adltja um*ål*i?" (Lumawig) says: how long will it take until they (the dog and the deer) arrive? [L. 8]
*tad*do *ad*ln *páad tjip*áp*ën* *nan k*óm? how long will it take until you catch your (pig)? [L. 61]
*tad*do *nan mangilabo*ánt*ja? 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: ángnek, ikak) to throw the spear? (or: they who throw).

ngág *nan ángném ay* mangdëb *is* nan fób*än*ga? how do you make the pipes? (what are you doing as maker of pipes?)
ngág *nan angnëná* ay insläd? how does he write? [or Nom. ag.: minsílad]
ngág *nan inangnëná ay* nan*ál*an? how did he walk?
ngág *nan angnëntja ay* minl*ā*ja is nan fá*d*so? how do they wash the coats?
ngág *nan ind*ängnën ay mangdëb *is* nanay? how did you do this?
ngág *nan ángnë* *nan fób*af*dí* yi ay mang*ót*o is nan fínd*áyi? how do the women cook the rice?
ngág *nan angnëntja ay* mámkash *is* nan fól*ég*? how do they throw the spears?
ngág *nan ángnë* *nan lalalåki ay* mamád/ong *is* nan gángs*á*? how do the men strike the gong? (pad/óngek)
359. “How?” in connection with an adjective (or adverb) is expressed by the derived abstract substantive preceded by kād? how much?

kād nan kāntjon nan kāyo? how high is the tree? (“how much” is the height of the tree?)
kad nan kaadsāyin nan tjēnām? how deep is the water? (“how much” is the depth of the water?)
kad nan kaadsāyin nan tli? how far is the town?
kad nan kaasdīk nan lōlo? how short is the stick?
kad nan kaasdjīl nan kāyo? [kaasdjōn] how thick is the tree?
kad nan taerōn nan mamāgkid? how old is the girl? (how many are the years of the girl?)
kad ay ākyu nan intēdēcānmi’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.

adīk kēkkēn mo ngāg nan leytjēna I do not know, what he wants
Or:

adīk kēkkēn nan leytjēna “I do not know his wanting”

aykēyē kēkkēn mo ngāg nan kīnuvānīn nan lalāki? do you know what the man said? (aykēyē kēkkēn nan kīnuvānīn lalāki?)
kīnuvānīna mo intō nan kāerwādāna [kāerwōdāna] he said where he was (where “his place”)
kanānyē mo kad nan aflāna tell (me), when he will come
ibfakāna kon sak/ēn mo ngag nan wōdā kēn sak/ēn he asks me what I have

nalitjongak mo ngag nan kīnuvānim adūgka I have forgotten what you said yesterday

kēkkēk mo ngag nan maangōāna I know why he laughs (ngag followed

by the Nom. act. with the suffix -an expresses cause)

adīmī kēkkēn mo ngag nan kāntjēa we do not know what they say

kanām mo intō nan ayānyē tell me, where you go
kanám mo umálika tell me whether you will come
kékkek mo ngágéngka umáli I understand why you come
nan amána kanána ken sak/en mo kad nan umýáñyè the old man tells me when you will go
Ídjum mo intó nan nangipáyan nan allévidko is nan fákát show (me), where my friend has put the nails
nan fádíyi ibsákána ken sak/en mo kad nan fínayáðjak the woman asks me how much I have paid
kanáner ken améyèr mo makisíak ed is ñsóngyè tell (i. e. ask) your father if I shall go with you to your house [L. 39]
ibsákámi ken tjákàyèr mo inséneryè nan avákyèr we ask you if you wash your bodies
ibsákam ken sìya mo intó nan inayána ask him where he went
ibsákátiya mo ngág nan únmad they ask what has happened
aykèm kékken mo sinu nan inúma do you know who has come
ibsákána mo intó nan nálpoanyèr he asks where you came from (where you have been)
adík kékken nan kanána I do not understand "his saying," what he says
ifáagmo ken sak/en nan iyána tell me what he brings (or: mo ngag nan iyána)
ibsákámi mo ngág nan nálpoana id Sagádsa we ask why he came from Sagáda
kanám mo ngág nan ibsákána tell (me) what he asks
kanám nan ñmnaat ken sìka tell (us) what has happened to you, what is the matter with you
ifáagmyè ken tjakàmi mo ngag nan angnéyèr tell us what you are doing
ibsákána mo sinákyèr he asks who you are; mo intó nan ñlíyèr where you live; mo kad nan adumálidíyèr when you will come
adík kékken mo intó nan kaérwádna adágka I do not know where he was yesterday
aykèr tjéng/ngén nan kanán nan fádíyi? do you hear what the woman says?
aykèm kékken nan kápèn nan ongónga or: mo ngag nan kápèn nan ongongà do you know what the boy makes?
ta iláënni sìka mo ket adì pinpabóken nan kanyóñ nan ñlóì let us see you, if not the cannon cracks your head! [B. 51]
ibsákam ken tjakàmi mo wodáy lëyjème tell us if there is anything you want
kanám ken sak/en nan kintwànìn Mátìyè tell me what Matyu said!
Idiom: tak/en mo nasákàsh nan fùnga "I do not care" whether the pot is broken
tak/ðən mo adîna iyâdi nan kâyèr  I do not care ("nevermind") if he does not bring the wood
éîlâi mo tomôli  nevermind if he returns
éîlâi mo umâytja  I do not care whether they go.

TO BE

361. There is no auxiliary verb "to be" in Bontoc Igórot, which would correspond to our copula. The various ways of constructing equivalents for our use of the copula will be treated in the following sections.

If "to be" means: to exist, to be present, to be at a place (Fr. il y a; Ger. vorhanden sein; sich befinden), it has an equivalent in: wôdâ [wôdây]; but wôdâ cannot be used in certain cases stated below.

If "to be" serves as our copula between the subject and predicative elements, such as nouns or adjectives, it finds its equivalent in:

- a certain order of words: the predicative element precedes the subject without ligature; or
- the personal suffixes attached to words of nearly all categories (Igórot grammatical categories are, of course, different from ours); or
- the ligature ya, placed between the preceding subject and the subsequent predicative element.

fânîg nan ongônga or: nan ongônga ya fânîg  the child is small; fânîgak  I am small.

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

bîlay nan âtangtja.—nan âtangtja wôdâ 'd Papât/tay; sau tâkidtja ay wâka wôdâ 'd Papât/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 (wâka) is at Papatay. [L. 94]
Wōdā 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 intō; nor in commands (imperative).

363. Wōdā or wōdāy takes none but personal endings:

1. wōdāk [wōdāk]  wōdāyak  I am present; I am at a place.
2. wōdāka   wōdāyka
3. wōdā   wōdāy
D. wōdāta   wōdāyta
I. incl. wōdātāko   wōdāytačo
I. excl. wōdākāmi   wōdāykāmi
II. wōdākāyē   wōdāykāyē
III. wōdātuja   wōdāytja

Dialectic forms of wōdā are: ōdda; uōda; wāda; wādsa, wāsara; zvāta; also a sound similar to an English r was pronounced by some Igórot between the two vowels.

In the third person singular (rarely in plural) the ligature ya is often placed between the preceding subject and wōdā.

The Future is expressed by wōdā and adverbs or adverbial phrases denoting time: asvākās, to-morrow, ātāni, soon etc. cf. [413]. Also the form: adwōdā is used sometimes.

The Preterite is expressed by adverbs or adverbial phrases of time: adāgka, yesterday; adāngādum, some time ago etc. Or the Preterite “I was” is circumscribed by other verbs, especially nalpō, I have come from, I am here from, hence = I was there; I have been there. [353] Or by inmālāk, I came; nintedēcak, I stayed, remained, sojourner at a place.

nan fājāyi ya nāltōd Fēntōk  the woman was in Bontoc
nalpōkāmi is nān fīnī  we were in our country (town)
intō nan nālpoām [nālpam]?  where have you been?
intō nan nintedēcām adāgka?  where have you been yesterday?

Wōdā is also found in a frequentative form: adwōdākāmi, we were (there) often, many times. This reduplication expresses also sometimes the comparative “more,” as:

wōdawōdāy ... mo  there is more ... than
adwōdawōdāy ... mo  there will be more ... than [185].
Instead of **wɔdá** the substantive: **nan karewádna**, the place where he is (his place); **nan karewádko**, my place (Ger. mein Aufenthaltsort) is sometimes used. (**Kâerwad** or **kâerwod** is probably the abstract noun derived from root **wod**.)

**Wɔdá** and **aykɛ?** are sometimes combined into: **aykɛwɔ?**? **aykɛwɔ?**? **ɛkɛwɔ?** is there? is...present?

**wɔdá**, there is, there are, corresponds sometimes to our “some,” “several” “any.”

**Wɔdá** (in singular !) at the beginning of tales (also with “adsângadum, some time ago”) is our: “Once upon a time there was (were);” Ger. Es was einmal.

**Wɔdá—wɔdá** can be translated: some—others; at some times—at other times.

*Nay! “here is” (but rarely “wɔdá!”); 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: **mãld**; see [322].

**wɔdá** **nan kâyer** there is a tree; **ma’ïd kâyer** there is no tree

**wɔdáyak** **is** **nan âfoŋ** I am in the house

**slya** **ya** **wɔdáy lsna** he is here (**wɔdá’sna** slya)

**wɔdákɛyɛ** is **nan ɛlimi** you are in our country, town

**nan alâwídko** (ya) **wɔdá** **is** **nan âfoŋna** my friend is in his house

**nan fajdíyi** ya **wɔdá** **is** **Sagáds** the woman is in Sagada

**nan lalaâki** **wɔdá** **tja** **id** Tukâkan the men are in Tucucan

**wɔdá’sna** s'lsna mother is here (**si’lsna** ya wɔdáy lsna)

**wɔdáy nan kâwls ay tâker** ya **wɔdáy** **nan ngâg** ay tâker is nan âmîn ay **fatâtɛwɔ** there are good and bad people “in the whole world,” everywhere

**wɔdáy** nan **fiändyɛn** ya **wɔdáy** **nan foɓfâllo** some are married men, some are unmarried young men

**wɔdákami** is **nan li’d** Féintok adâgkâ we were in the town of Bontoc yesterday

**adwɔdâykami** **is** **nan djâlán** we shall be on the road

**adwɔdâtja’sna** they will be here

**arâdy ngɛt** **wɔdá** **is** **ka’iskuɛl’dân** he may be at the schoolhouse

**arâdy ngɛt** **nintɛdɛc** slya **ad** **Manîlâ** he was probably at Manila (“he stayed”)}

**arâdy ngɛt** **wɔdá’stjî** he may be there

**sînu** **nan** **wɔdá’sna**? who is here?

**sînu** **nan** **wɔdá’sh’âfoŋ?** who is at home? who is in the house?
intó nan karrädóna? where is he? (intó slya?)  ma/fid sña s'tódí he is not here (not: wóddá!)
wóddak istfí adángáđum I was there some time ago; ma/idák istfí I was not there
adáwdákám id Dsagúpan is ávni we shall soon be at Dagúpán;
adma/idkámí we shall not be...
nan pákíy ya wódd is nan álãong the rice is in the granary
nan fákát ya wóddítja is nan ágerb the nails are in the box
intó nan ináyam? where have you been? (where did you go?)
intó nan kararáddmo adůghka? where were you yesterday? wóddak ísna I was here
adik kěkkém nan kararáddta I do not know where they are ("their abode")
ngág ay ́lí nan nalpóányei? in which town have you been? [nalpáňýë]
nalpó slya 'd Fréntok he was at Bontoc
nalpóák is nan álóngko I was in my house; adidák nalpo I was not (did not come from it)
adikámí nálpo is nan págpág we were not in the forest
intó nan nálpm? [nálpm]; intó nan nalpányei? [nalpóányei] where have you been? (nan nalpóák means also: my birth place)
nan jóbáʃáyi nalpótja is nan páyó the women were in the rice fields
adumáykami is nan págpág we shall be ("go") in the forest
aykéká adumáli'sna? will you be ("come") here?
léyjék ay inácdéc is nan fliyër I like to be ("stay") in your country
aykékáy inflam is nan áser? have you seen any dog? [aykékáy inflam: is, or: was there your seeing of a dog]
aykékáy námángawáni en ngérámdăsan anákko is tliín? would anybody say that my child was transformed into a rice bird? ("is there any saying, any imagining") [T. 8]
aykékáy adik ítánøy...? did I ever refuse anything...? ("was there my not granting") [T. 8]
aykékáy asárévnemi?...míd pay asárévnak! are you married?....I am certainly not! (it there any wife-yours? there is no wife-mine, indeed) [L. 85]
wóddá nan mamákare ken síka! somebody calls you! (there is one calling you)
wóddá nan inásákit ken sak/én something hurts ("sickens") me
aykékáy kěkkém ad Fálľig? do you know anybody at Barlig?
mo wóddáy admangwáni ken Tónyay if anyone will tell it to Tongay
mo way mangájüká ken Falónglong if anybody asks Falonglong
aykékáy inflam? do you see anyone?
aykò wóddá ay kintékmo? is there anything that you knew? did you know anything?
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:

allvidia si Anauwasal
ya nan allvidia

Aman is a friend of mine; or: si Anauwasal

fêssêlak I am an enemy

I am a friend

sak/ên nan allvidia

I am your friend

si Molêngak I am Molêng

si Fangedak I am Fanged

si Antêloak I am Antero

lalâkêlak I am a man

I am from Bontoc

I am from Alab

Igôlotak I am an Igorot

aykê Igôlot sîya? is he an Igorot?

ongóngâök I am a child, I am young

amâmâæk I am an old man, I am old

fakônak si Olôshan I am not Oloshan

aykêka sh' Matyu? are you Matyu?
sfnu nan katake'n tōshā? who is that person ("the personality of this")?  
sfnu nan katāžentjā tōnā? who are these persons? (ka-taker: abstract 
noun: the personality)

tja'tjā nan soldadsotāko they are our soldiers  
tjatāko nan fēsēltja or: fēsēltja tjatāko we are their enemies [fēsēltja]  
isced madōy si Palpalaking; nan sangadjīnja falīda, nan toktijāna gāngsa,  
nan tākīdīna kātijīng 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' patofē'ēn man nan tjiēnum...mo Lumāwigka! well then! so create  
("make grow") the water, if you are Lumāwig! [L. 70]

Ppredicative Adjectives (and "Participles"):  

antjōak I am tall nablē'yak I am tired (passive of jēlē'yek)  
kawēlska you are good kāwēls sīya he is good  
sīa sa! that is right! (all right!) ngaag sa! this is bad! (pron. ngāg;  
ū drawn)

nan tjēnēm ya ātong or: ātong nan tjiēnēm the water is warm  
nan fōbāfā'yī ya kāwēls or: kawēlsta nan fōbāfā'yī the women are good  
insākīt nan lalākī pāmō ya nablēy the man is sick or tired  
nan asāutē'ēna ya inmāy his wife has gone, is absent or: inmāy nan  
asāutē'ēna

nan lāngtay ya nafākash or: nafākash nan lāngtay the bridge is broken  
adh kāwēls nan manamā̱gkid or: nan manamā̱gkid ya adtēja kawēls (but  
not: adtēja at the beginning of the sentence!) The girls are not  
good

kāwēls nammāy this is good kawēls nantjāy that is good  
āntjo nan ātongna his house is high āntjo nan kōak mine is high or:  
nan kōak ya āntjo  
kawēlsta'ī lalāki! be a good man!

amēnkāmī ay Igōlot we are all Igōrot akītīkāmī we are few  
lātēng adō'āmī! it is cold to-day ātong adō'āgka (nan tālōn: the weather)  
it was warm yesterday

tjaktjāukiak mo sīka I am taller than you

Predicative Pronouns:  

Possessive: nan pīnāng 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 nangawâni is sa it is I who said so ("it")
fakénak kên slîya I am not he
sinâkayâ? who are you?
aykô sak/én? is it I?

Nunerauls:
djuâkamî we are two; tôlôkâyê you are three; limâtja they are five;
mamînsangak I am the first; (mangudjîdjiak I am the last)
mangdnimak I am the sixth

Adverbs (and Prepositional Terms):
kadkayê how many are you? isnâk I am here isnâka you are here,
you stay here! istjâyak I am there, I remain there (usually: wôddak istji)
intôkamî? where are we? intô slîya? where is he?
aykôka îlîn? are you a rice bird? Cf. aykêak, adlak, mâ/idak, igâak, fakénak etc., in the preceding sections!

Observe the ironical questions:
asûn tônâ'sh?! what? this shall be a dog?!
tjennûm tônâ'sh?! you say that this is water?! (—far from it, it's mud—)
kîpân tônâ'sh?! and that you call a knife?!
kaniyâb tônâ'sh?! that thing you call a shield?
lafûn tônâ'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 ângkay, or: yângkay, only, just:

fimâlaak ângkay, ya ket wôdd nan fajâyi I was on the point of going out, when the woman came ("and, lo! there was the woman!")

sinâmkebak ângkay is âfong ya ket inpângakêdjan nan âser 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:
sûmkêbak ângkay....

finkâsha yângkay nan sôkod ya ket wôdd nan fatô ay mamdok kên slîya he was on the point of throwing the spear when there "came flying" a stone which hit him; ("and then there was a stone...."); mamdok from fâdkek 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:

soldádsoak I am a soldier; léytjek ay insoldádso I like to be a soldier
léytjek ay inIgólot I like to be an Igórot
inongónga [énongónga] to be a child
kumáwís to be good; insákít to be sick; léytjéna ay fumíkas he likes
to be, to become strong
adítja mabsálílu ay kumáwís 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]

fumíkasak I am getting strong I become strong
gumadsángyen stlódí he becomes rich
lumáteng it is turning cold fumullnget it grows dark
nan yán/ak ya insoldádso is ávri my brother will be (soon) a soldier
tjumaktjáki nan ongónga the boy is getting big
fató a stone; fumatóák I am transformed into a stone [bumatóak]
ngátjan a name ngémátjanák I change my name, i.e. I am trans-
formed (as a girl becomes a rice bird; a boy changes to a monkey:
Lumawig’s brother-in-law is transformed into a rock, etc.)
kádak a monkey; kumádakak I become a monkey
umátong non tálon the weather is turning warm
fumókárak, ngumślíták, kumśladak I am getting white, black, red
fumánigak I am getting little preter. fimánigak
umáltśvidák I am becoming a friend.
"To Have" is expressed by these constructions:

Woddá [woddy]; our direct object of "have" becomes subject; our subject is governed by the preposition is, respectively kěn. "I have a house" changes, in this construction, to: "there is to me a house."

Or:—Woddá [woddy] is followed by the object of our "have," with possessive suffixes: woddá áfongko: 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 woddá 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: ścigtok I hold, keep; ści gnak I hold; alāck I take (in the preterite: inālak I took, i. e. I have); paddnek I receive etc. are substituted for "to have."

Phrases with kőa, denoting property (kőak: 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:"

woddy ken sak/ěn nan āfong or: woddy nan āfongko I have a house
woddy ken sika nan sōklong or: woddy nan sōklongmo you have a hat
woddy kěn tōlī nan āsek or: woddy nan āsēna he has a dog
woddā ken tjāltja nan kipan or: woddā nan kipāntja they have (the) knives
woddy nan anākkọ I have a son woddy nan anākkọ ay fafāyi I have a daughter
woddā nan ānānakna he (or she) has children
woddā nan tōlî y nºangmi we have three carabaos
woddy ken tjāktjakē nan kalāsaymi you have our shields
ade woddā nan bilākna he will have money (or: adalādēna nan bilākna)
lejtjek ay kōa nannay ay āfong I should like to have this house
lejtjek ay minkōa nan kafāyọ or: lejtjek ay woddā kafāyọk I like to have a horse
adāk nafgōlīn ay kōa nan kafāyọk you can not have my horse
ści gtom [ści gm] nan fālēgko you have (keep) my spear
woddy ken sak/ěn nannay ay fālēg I have this spear
nannay ay fālēg ya kōak (this spear is mine) I have this spear
sak/ěn nan ninkōa nannay ay fālēg or: sak/ěn nan ninsālēg ay nay I have this spear (I am the "spear-owner")
wodá nan fálégko  I have a spear  ilgtok nan fálég  I keep the spear
inálak nan fálég  I took the spear (and I have it)
léytjem ay aláén sa  you want to have this
maaddálsa nan kóak mo nan kóam  I have more than you (more my property than yours)
wodwoddy nan bilákmo mo nan bilákko  you have more money than I
léytjényék ay maaddrása nan kóayer mo nan kóána  you want to have more
than he
wodá ken sak/én nan sóklong adsángáddum  I had a hat (some time ago)
woddy kén tóná nan blájak aláddána  he had some money day-before-yesterday
wodá nan tusđýko adígka  I had a spear yesterday
wodá nan kafaýok ya nan àák  I have a horse and a dog
woddy nan ñsa ay kafaýôna  he has one horse
ípát nan kóak  I have four ípát nan kóátja  they have four
adaláényék nan pínang ya nan káldsay  you will have (get) the ax and the shield
límá nan aláck  I shall have five; I get five
moshdáya woddy ñngsan nan biláktja  if they had much money
nan woddy ken ñlka  that which you have; cf. nan kóam [107]

Substantive as our subject of 'to have':
nan laláki wodá nan Limá ay änänákna  the man has five children or:
nan laláki Limá nan anänána
nan laláki ya nan fájdiyi wodá nan anáktya ay djúa ay lalaláki  a man and
a woman had two sons (observe the negligent use of plural forms!)
nannay ay laláki wodá nan tusđýna  this man has a spear
nannay ay laláki adwodáy nan tusđýna  this man will have a spear
(adaláena)
wodá adsángáddum nan laláki ay wodá nan djúa'ý anákna  there has been
a man (or: Once upon a time there was a man) who had two children
nannay ay jôbdáállo inâlana nan tinôddko  this boy has (taken) my hat
nan mamâgkid leyjtjéna ay aláén sa  the girl wants to have this
nan alftimeko ya wodáy têkken ay kápé (ay kapënà)  my friend has other
things to do
woddy kafaýyo si nan laláki  the man has a horse (or: laláki wodá nan
kafaýôna)
woddy nan fákata is nan ongónga  the boy has a nail

Negative sentences:  I have not; I have no; I have not any; are
constructed with ma/fid.  It is preferable to use the possessive suffixes with
the substantive:
ma/ld káyerk  I have no wood (there is no wood-mine)
ma/ld bilákta  they have not any money
ma/ld áfong tödl  he has no house (there is no house of his)
nan fáfdyi ma/ld anákna  the woman has no child

Interrogative sentences:
ayké woddy ánnu wanistäko?  has everyone of us his breech-cloth?
aykó woddy nan bilákmo?  have you any money?
aykó ma/ld áfongna?  has he not any house?
aykóna indla nan tjokdërko?  has he (did he take) my bag?
snu nan wodá áfongna ken tjakayu?  who of you has a house? (kën: of)
snu nan nangála is nan singisíngko?  who has (taken) my ring?
snu nan mangígto is nan kayángko?  who has (is the keeper) my spear?
ngág nan wodá ken sika?  what have you?
ngág nan wodáy ken slya?  what has he?
ngag nan wodá is nan fáfdyi?  what has the woman?
kad nan ananákynu?  how many children have you?
kad nan bilákna?  how much money has he? (kad nan indáña is bilákna?)
kad nan adaldëm?  how much will you have? (take, obtain)

NUMERALS

367. As the Igórrot 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 Igórrot 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 Igórrot.

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
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: liman polo "five tens" or 50; tolón làshöt "three hundreds" or 300; thousands prefer ay: toló’y lífo (or: tolón lífo).

Nouns with special plural forms are sometimes found in their singular form after numerals. Cf. [49].

The Numerals are:

Cardinals:

1. Isä (as unit of measure: sin)
2. Djuá [día; djuá; djída] the second màmidúá [maygadúa]
3. Tolo [tóló; t’ló; tôto] the third màmit’lo [maygar’ló]
4. Ipát [ipár] the fourth màngipát [migapát]
5. Lína [lína] the 5th màngálína [maygalína]
6. Èném [énim; ènim] the 6th màngànîm [maygànîm]
7. Pítö the 7th màngapítö [maygaptíö]
8. Válo [éválo] the 8th màngawálo [maygawálo]
9. Stam [sìyam] the 9th màngastam [maigastam]
10. Polo [pó’o; pó’o;! stands for a vocalic l, nearly: r] or: sin pó’o: “one decade"
11. Sin polo ya ysa the 11th màngapó’o ya ìsa
12. Sin polo ya djuá the 12th màngapó’o ya djuá
13. Sin pó’o ya tôlo the 13th màngapó’o ya tôlo
14. Sin pó’o ya ipát
15. Sin pó’o ya lína
20. Djuán pó’o the 20th màmidjúa’y pó’o (lig. ay!) the 30th màmit’ló’y pó’o
30. Tölon pó’o
40. Ipát pó’o
50. Limán pó’o
60. Ênîm pó’o
70. Pítön pó’o
80. Válon pó’o
90. Stam ay pó’o
100. Làshöt [sin làshöt; lasôt; the 100th màngapó’o ay pó’o kàshkàt]
200. Djuán làshöt
300. Tölon làshöt
400. Ipát làshöt
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500 limàn láshôt
900 siam ay lashôt
1000 lífo [sin lífo; líbo]
2000 djüa ay lífo [djüa'y lífo]
3000 tôlo'y lífo
4000 ipát ay lífo
9000 siam ay lífo
10000 sin pó'o'y lífo

Observation:

Ordinals with the prefix mayga [meika] are not used in Bontoc Igorot to denote “the first, second, third etc. decade” (as in Tagalog and in Pampanga).

the last mangle djídji

nan tôlo'y lalalákí three men; djüan fafáyi or: djüa'y fafáyi two women
nan líma'y kaşáyo 5 horses; nan lsá'y lalákí one man; nan wálo'y pésosh 8 pesos
nan mamínsang ay ákyu the first day; nan maygallíma'y fáan the 5th month
nan tôlo'y ay ánánák ay fáníg three little children
nan ántjo ay káyér ay ipát four high trees
tjakámi ay líma we five (men); tjáitja'y siam they, nine persons
nan sínup'o keu tjakáyéi ten of you; nan tôlo is nan mamamágkid ten of the girls

sín tjipái one “tjipái,” i.e. the distance between the tips of the middle fingers of the outstretched arms; about five feet
sín tsángan [tjángan] one span, the distance between the tips of the middle finger and that of the thumb, both extended
sin féngé ay pókiy one handful of unthrashed rice
sin fting one measure containing 5 handfuls; sin kútd 25 handfuls; sin péak 50 handfuls; sin játæck 100 handfuls; sin ópo 1000 handfuls
sin bángaan one glass; sin libla one “libra” Span. pound
(Cf. sin- as prefix: sinpángáfong one family, one household [59, 60])
èntsúnóta ay djüa we are working, two of us
èntsúnókami ay toló we are working, three of us, three men; we three
nay nan djüa'y fánga; padyam si tjénem nan lsá ya padyam nan lsá'sh jínáyu! here are two pots; fill the one with water and the other with rice
umüytiko ay toló, ay ipát, paymó ay líma let us go, 3, 4 or 5 men
nannay ipát ay ánánák these 4 children; nannay líma'y fafáyi these 5 women
nan fálégmi ay pítô our 7 spears; nan anañaktja'y toló their 3 children
am/lí nan djüa'y mità both eyes; am/lí nan djüa'y siki both legs
(lit. “all two legs”)
am/lí nan djüa'y líma both hands (hand: líma; líma: five “fingers”)
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they caught six pigs [H. 16]
he goes to call three young men [L. 83]

N umeral s take the personal endings in phrases like: we are
three; you are five etc.

Cardinals:

ipātkāmī we are four; toloţja they are (were) three: aykōkayē lima ay?
are you five men?

nentsūndōkami ay ūnīm or: infūnkāmī ay nentsūnō we, 6 men, were working

umūyūtāko ay tolo or: tolokami ay ūnūy we, 3 men, are going

issan kinmaāānāni ad Manūla lifanpō'ōkami when we left Manila, we

limākami ay ifēntok, walōkāmī ay isamōki we were 5 Bontoc-men, 8
Samoki-men
tolōkāmī ūnī we are three men here

kasintākō umīla ta mawālō let us see again, that there be 8 (pigs) [H. 16]

Ord inals with personal endings:

mamīnsāngāk ay umālī I come first, I am the first to come

mamitloţja ay māmkash is nanojēgtja they were the third (group)

throwing their spears

mangēdjidjēkāmī ay inūndō we came last

nan lałūkī ay mangēdjidjī ay līnma'yākē the man was the last who fled

368. Distributive Numerals have the prefix sin-

nan sinīsā ay pēsosh one dollar to each

nan sintra'dāa two to each

nan sintōlo [sintōtlo] three to each

nan sipāt four to each

itsaotsaotāko nan sintōlo ay pēsosh ken tjaītja let us give $3 to each

(Also without distributive form: djā'a'y pēsosh nan itsaotsdōko is nan

līsā'y tākē I gave $2 to each single man)

nay nanojō'y lałūkī; sin līsā ken tjaītja wodō nan kalaśayna ya nan
djā'a'y ālīfēgna here are three men, they have each a shield and
two spears

amīn ken tjaītāko wodōy sōklong or: amintāko ay lālākī wodāy sōklong-
tāko each of us has a hat

āktam tjaītja is sipāt ay fēngē present them each with four handiuls (of
rice)
369. **Multiplicatives.**

*is mamînsang, is mamidjâa, is mamîl'lo, is mângipâd* once; twice; three, four times (preterite: *is namînsang, namidjâa* etc)

*inlak stîiâl* is namînsang I saw him once

*inaâykanmi nan fâfâyi is namîl'lo* we called the woman three times

*mamîl'lo nan kôak, mamînsang nan kôam* I have thrice as much as you

(thurice my property, once yours)

(More idiomatically: *wodwodd ken sak/en mo nan kôam* I have more [Redupl. for comparative!] than your property; or: *addâsâ nan kôak mo nan kôam*)

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

*mamidudek* (preter. *namidudek*) I double; *mamit'lock* I treble; *mamipdtek* I make it four times as large; *mamilimdck* etc.

370. **Fractional Numerals.**

*djîwâna [tjîwân] one half; *tjîwân si mûnok* half a chicken; *tjîwân si fûtug* half a pig. *kat'lô* a third; *kat'lôn si fûtug* a third of a pig; *kapât (ka-ipât)* the fourth part; *kalmân (ka-líma) si nóang* the fifth part of a buffalo.

*tês'ay fûtug isácd nan tjîwâna* one pig and half (*isácd*; and then)

*djâa ay fûtug isácd nan tjîwân nan tôs'ay fûtug* two pigs and a half

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

*kadudek* I divide into 2 parts; *kat'lôck* into 3; *kapâtêck* into 4; *kâl'mâck* into 5; *kânîmek* into 6; *kapîtôck* into 7; *kâwâléêck* into 8; *kasiâmec* into 9; *kapôôck* into 10 parts.—I divide into many parts: *tjatâck [tsadâck]* is ângsân or: ângsânec ay manâdak

371. **Ordinal Adverbs.**

*lablabôna* for the first time

*lablabôna'sh mangangnônak or: ângnec sa is nan lablabôna* I do it for the first time *lablabôna sa!* this is for the first time!

*pîduâna [bidudâna]* for the second time *pîduâna is mangangnônânyer* you do it for the second time; or: *kapidudek*

*pît'lôna* for the third time *pît'lôna is umâlîâna* he comes for the third time: *kûnâpit'lôak* I shall do it for the third time

*îkapâtña* for the fourth time *îkapâtña's mangîlak ken stîyâ* I see him for the fourth time
Companionship. Prefix ka-, with collective force, and possessive suffixes combined with numerals produce nouns denoting companionship:

nan kadUak my other companion, my partner
nan ka't'lomi our third companion
nan kapátmi, kalmáni, kanhnémmi [kahnëmmi] our 4th, 5th, 6th companion
tólókami ñsna ya nan kapátmi ya umáli is àtani we three are here, and our fourth comrade will soon come

Miscellaneous numerical Phrases.

The number of persons or things forming a group is expressed by:
sintjëdya [sintsidua] a pair; sintotlo a group of three; sin- denotes in this combination: united.
finadlána tjáltja ay sintsidua he sent them out in groups of two; two by two
sinisísatdáko we move one behind the other (The reduplication, is isa, denotes plurality, several single persons)
sintsidudukami we go in groups of two
sintotot'lotja ay màifádafad we march three abreast (ifadsádko I arrange in a line or column)
sinipipátja ay màifádafad they are placed (or: move, walk etc.) four abreast
sinililimádkami 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!):
málsaisátja they “come” one by one
naduadukáml we came two by two
admatolotôtja they will come three by three

Transitive verbs are derived from these forms:
sinisáck I “treat” one by one; sinisáñenyë tjáltja ay manglap you count them one by one
sintsidudáck nan lalaláki ay mangáyak I call the men two by two

The adverb “first” is ñna: mangantáko'd ñna!, isatáko'd entsáno let us first eat, then work!
mangëneñádkámi ay manálfeng we will first dance
nan áman nan laláki kinmapfdúa; kapíduáéna nan ñan nan fafáyi the
father of the son married for the second time; he married the mother of the girl [M. r]

kapíduáék [kapíduáék] I marry for the second time, kapít'lóck for the
third time; or with person, vbs.: kumabíduáak I am going to
marry for the second, kumapít'lóak for the third time

ënduadíúack I doubt, is derived from duá, two (as in many other
languages, cf. dubitare, endoiazo, zweifeln etc.)

In the game lipay (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/lsaak I got one; nakadjiuaak I got two; nakat'lóak; naka/ipatak;
nakalímaak; nakaadnimak I got 3, 4, 5, 6.

maisdáak or isángak I am alone; isángak ay âmúy I go alone

nan fafáyi maylsa ay malpó is nan págpag the woman comes alone from
the forest. (mayisdáak or: ma/isáak "I am isolated," passive pre-
fix ma-)

nan âsåtja'y djía the dog of the two (men)

nan lágon nan tìsfay ya nan toló'y pósos the spear costs three pesos;
(the price of the spear is 3 pesos)

Examples of the four species:

nan ipáát ya nan lîma: slám 4 and 5 are 9
sinpó'o makáán pitó: toló 10 minus 7 are 3 (káánek I take off, dimin-
ish); or: tolo nan makáyad: 3 are left (kaydtjek I leave)

ipáát ay lîma: djúnán pó'o 4 times 5 are 20
slám makátt'lo is nan toló: tóló 9 divided by 3 are 3
374. Prepositions are:

a.) The "true" or "simple" preposition, *is* = *in*, at, to, from etc. Instead of *is* the "personal" preposition *ken* 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 end-

ings.

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 *-en* take the suffixes of 1st and 2nd sing. after dropping final *n*, like the verbs of the *-en* class: 1. *-ek* 2. *-em* (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 (iSamōki, iFēntok, iTukūkan) 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: kāpek nan tūfay is nan mantīlo, than: ikaēkōo nan mantīlo is nan tūfay I make the spear with the hammer.)

In the following sections the preposition is (ken) will be treated first; then “compound prepositions” will be discussed, and finally a list of our prepositions with their Igórot equivalents will be given.

IS

377. The locative Preposition is appears in these various forms: is; id; as; ad; si; 's; 'sh; 'd. There are no definite rules for the use of these forms. The change between i and a seems to be rather dialectic than phonetic (affected by the first vowel of the following word). Is stands before vowels, id (or is) before consonants; 's or 'sh is used after the preceding final vowel. Is and its metathetic form si are always interchanged without hesitation; their use depends merely upon euphony. There is no difference in the signification of the various forms. Ken appears occasionally shortened to 'n, in negligent pronunciation.

378. The basal signification of is conveys a locative notion: rest, sojourn at a place; motion toward or to a place; motion from a place. In the last case the place is thought as the starting point of the motion.

All other meanings of is are tropical, derived from its locative signification.

The governing verb or the context determine the meaning of is; in most cases one of these prepositions can be used in translating an Igórot phrase in which is occurs;
in: into; at; to; toward; of; from; out of; among; for; with; upon; against; by; near; concerning; on account of; until; through; about etc.

An example which illustrates the principal signification of is referring to place at, to, or from which..., and in which the verb determines the meaning of this universal preposition, is:

*kayátjem nan kípan is nan katuktjáan* leave the knife on the chair!
*ipuítmo nan kípan is nan katuktjáan* place the knife upon the chair!
*aldém nan kípan is nan katuktjáan* take the knife from the chair!

The preposition *is* governs words of nearly all categories, as: substantives, adjectives, adverbs, numerals, verbal 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 lašláši entsánọtuja is nan páyo the men work in the rice patch
(or: nan páyo nan entsánọnan nan lašláši [287])

inségna nau káyo’sh nau úma he planted the tree in the garden
*vodákami is nan lími* we are in our country (town)
*si Domingo intedé ad Alab* Domingo stays at Alab [Alap]
*tumuktjákáyer is nan fánko* sit down on the bench

Names of towns, and some terms such as *íli,* town, country; *áfong,* house, home; *fobfáy,* 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:

*umýyta’o’d Féentok!* let us go to Bontoc! *vodákami’s nan Féentok* we are in Bontoc
*umáyka’sh áfong!* go home! go into the house!
*intedéctako is nan áfong* we are in the house
*voddákami is ken tja Móléng* we are at Moleng’s house
*úmýyak ad íli* I go to town; *vodák is nan líli* I am in the town
*si Anaaruvasal intedé ad Tukúkan* Anaaruvasal lives in Tucucan
*intedéctami is nan Chicago* we stay in Chicago
*is nan ikíd at the left side; is nan ikídko at my left side
*is nan ársván at the right side; is nan ársvánko at my right side;
*is nan ársván nan díjála at the right side of the road*
nan fajáyi vodá aéráy uget is nan tókke ay ʔísɒŋ the woman is perhaps in the other house

Observe the use of *is* in the phrases: *nan ʔíli’d Féentok*, the town of Bontoc; *nan ʔáto’d Lauwingán*, the town section Lauwingán; *nan kapáy’wán ad Kádsémg* the rice fields at Kadsug; *nan ʔílig ad Pókis* the mountain Pokis; *nan ʔílig ad Káman Iléng* etc.

*naamoamóngtsa ad Servantes nan amín kákakákálli* in Cervantes all the countrymen were assembled [B. 7]

*umítwiliwis nan másico ken tjakami íd Kandsón* the music band marched around with us in (the streets of) Candon [B. 8]

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

*ketjéng kanán nan ílóko ad Êngal* then said the Ilocanos at Fangal [B. 50]

*êntsá mnamáládong ad Lánaar* they went to get beans at Lanau [L. 26]

*et admágênta is nan fánfâniq ay ʔísɒŋ* and we live in the little hut [M. 14]

*is ʔísɒŋ nan manáqilám, ketjéng manáqilám’s ʔísɒŋ* in the house is your dancing place; then she danced in the house [L. 86]

*ika/ékptja fjáltja ad Féentok ad Tsípesh* they bury them at Bontoc at Tsisesh [L. 94]

*isádtja nan őlo ay jínákátja jínákátja* is nan kanúñtjú-an is nan ʔáto they put down the heads they had chopped off at the fire place in the “ato” (council-house) [H. 4]

*nay kay ʔéjíjém ngíq ay málsa is nannay ʔákilulúta?* you like perhaps to be left alone in this world? [S. 11]

*isád makáyad nan andíkna is ʔísátjta* then her daughter was left in their house [T. 3]

*san Ílítjá’sh Tjúlyá-a* their town in the region “Tjúlyá”, i.e. Bontoc [Love Song]

*pashuyepéntem’d is nan ñsóyk* you ought to make them sleep on the board [H. 24]

380. *Is: mutton to a place.*

*umúytáko is (nan) págpag!* let us go to the forest!

*innáli sýa’d Samóki* he came to Samóki

*umátet ta tinnólákáyer is nan ʔítítáko* we are glad that you have returned into our country [B. 61]

*isátj’ád tomóli is nan ʔápájta* then they return to their commander [B. 31]
ketjeng sinötēna 'sh asderwāna is nan kadalôngān; ketjeng aldēna san åser ya ipayōna's katjağāna; ketjeng aldēna san kaerēltan ya ipayōna is kaôlōna 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]
itākctja nan sakôlang is nan bôshā; ipultja nan ålo is nan kasakôlang they tie the receptacle for heads to the pole (bôshā); they put the head into the receptacle [H. 4]
mīd umei is nan pāyo, tay leğleğ nobody goes to the fields, because it is "head-burying-festival" [H. 10]
ta'd sumāatja nan fâjäyi is nan åto that the women come to the council house [H. 18-]
ta umalhāyęt is nan ilini ad Kensâtjan come ye into our town in the region "Kensatjan," i. e. Bontoc [H. 21]
subókak sîka is nan sîyag nan åkyun! I blow you (pains!) away into the Sun's morning rays [Conjuration of headache]
inâktjâdktjang is nan jâdlâng he jumped from tree to tree [M. 13]
umâlika kēn sak/ên! come to me! umâyka kēn sîyat 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.
mânganak is nan mākâk 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!
adtsa'dlo fumângōnâk, mo fumangōngka kēn sak/ên I shall certainly awake, if you wake me up [S. 12]
ināka's mōting, hâ give me some pounded rice, mother! [T. 1]
tēŋkāmi mangâyę si lîpat! let us go to gather dry branches! [K. 2]
ēngkâyę umâla is fâyash! go and bring rice-whisky [H. 23]
nan dâman nan lâlāki mangâñûb si ògsa ya nan lêmân the boy's father hunted deer and wild pigs [M. 2]
ēngkâllâk is nan kâln si Iglôlot I speak the Igōrot-Language (si l.: [76]) énta'd onlâpis is umâta tay adftja umâktan is pêki! let us two clear the ground for a garden, because they do not give us any corn! [R. 1]
adîkâyę pumadîy kēn sak/ên! do not kill me! [R. 12]
sînû nan mângtek is nan fâjâyi? who knows the woman!
382. The idea of motion prevails also in the construction of these verbs:

ngermatsanta ay sináki is kölling we two brothers transform ourselves into eagles [K. 11]
shumáa san nginmâtjan si kölling is áfongtja the one changed into an eagle comes home into their house [K. 14]
san anákna ay nginmâtsan is kâak his son transformed into a monkey [M. 18]
isâna’d ítâpek nan fâkkong ya ket nginmâtjan is mákan then he put the spoon into (the boiling water) and it changed to rice [R. 27]
kâsîn shumâkong san nginmâtjan si tîlin (the girl) transformed into a ricebird came again home [T. 9]
ngâg nan kanán si sa? what do you call this? (what do you say to this?)
pasemsémekck sîka is nan tâfay I remind you of the spear
inpassmènka sak/én ken tjâtja he reminded me of them
kápek nan pâtâtjim is tâfay I make spear blades of iron (I make the iron into spear blades)
ma/fíd mâkâeb îsna is tâfay there is nothing here to make spears of Cf. [276]
êngkayêí’d umâla ay îsâmôki is bîdá ta kapényë is fângâ! go, ye Samôkians, get clay that you make pots of it! [L. 23]
tsâîëshën is áfongmô; tsâîëshëck is áfongko go directly into your house;
I go into mine [R. 20]
kêtjeng tsâàëtsâàësentja is áfongtja then they go quickly into their houses
kêtjeng tsâàësënnî [tsâàëshënmi] ad Afôu then we go directly to Afôu [B. 56]

383. Is, expressing “motion to a place,” or direction, is the preposition used for our dative relation (indirect object):

itsaotsdoko nan sôklong is nan fôbfâllo I give the hat to the boy
îpallam nannay kên sfya! show this to him!
îdjuum nan kàntjâb is nan lâlêki show the man the shield
nan tâker intîlitja nan bîlak is nan áfûditja the people had returned the money to their friends
îdîjâam sa kên sak/ên! give it to me!
kineànik kên tód! I told him; kinweànik kên áma I told father
îpâllâna nan kalàsâyna kên Mâtëyu he shows Matyu his shield
isâna’d kanán is nan ësêna ya nan ëgâsa then he says to his dog and his deer [L. 8]
is'dam nan wáinis, nan kátjìing... ken ináta  take the breech cloth, the brass chain to our mother (of us two) [K. 10]
isácd kanáñ Palpakáma ken Palpalaking then said Palpakáma to Palpalaking [P. 4]
nan nafángösh ay mákan yótìna is nan laláki; nan kávels ay mákan yótìna is nan anákà inequality 'y fáfáyì' the rotten rice she brings to the boy, the good to her daughter [M. 3]
tay nay tjámi Ismek ay mánkáphùy ken tjakáyì Ísna'd Wakálan because we often think of sacrificing to you here at Wakálan [Labad Ceremony]
amóngéna is san ánàkà 'y fáfáyì she takes it all for her daughter [M. 2] nan t'jén'im ya kávels ken síka water is good for you
kanáñ k.en anóättìna he says to his younger brother [K. 7]
kánám k.en ináta'n "álam nannay ta inántìmo!" tell our mother: "Take this that it be your child!" [K. 10] ináta'n: 'n = en introduces the discourse
itsaotsdóko'n Antero I give (it) to Antero ('n: kén)
tjakáyì ay Igólót mífúégkáyì'n sak/én you Igórot, accompany me!
[B. 1] ('n: kén)

A number of verbs (show, give, promise, bring etc.) have an object with is or k.en besides a "direct object."
A few of those verbs which differ in construction from our verbs are given here:

ifákak ken síka nan kípánmo I ask you for your knife
kának ken síya nan tinápay I ask him for bread
nan fáfáyì kíméfvánìna's nan laláki nan bìlak the woman asked the man for money
kanántja ken sak/én nan mónok they ask me for chickens
fáyátfák nan lalááki is nan fááldog I pay the gold to the men; I pay the men with gold
fínayátfántja nan lalaláki is nan sínó'o ay pésosh they paid ten dollars to the men
áktá nan ongóna is nan mákan I give the child some rice
aktána sak/én is nan tinápay 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.
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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.

*nalpôak id Fêntok* I came from Bontoc
*funâlaak is nan ʤongko* I go out from my house
*nalpôak is nan ʧi* I came from the town
*nalpôkâmi ad Alab* we came from Alab (we were in Alab)
*nalpôtja id Fêntok ya inmâytja id Dakûpân* they went from Bontoc to Dagûpân

*înâlak nan sîlad ay nalpô’d Tukâkân* I received a letter from Tucucan (that came from Tucucan)
*nalpôkâmi’s nan ʧîlîg* we came from the mountain *(ngâg ʧi nana nalpônyék? from which town did you come?)*
*(intô nan nalpôan nan alêvidko? from where is your friend?)*
*kumânânak is nan ʧi* I return from, I leave the town *(but: teэмóliak is nan ʧi I return to the town)*
*kinmânânak id Fêntok* I left Bontoc
*nalpôak istji* I came from there
*tôlî’y ʧîla nan nalpô’d Fêntok ya âmûy ad Tukâkân* it is three hours’ walk from Bontoc to Tucucan

*lagôak nan wûc ken Agpaćeva* I buy the rattan from Agpauwan
*alaëntâko nan bîlak ken Likâldso* we get the money from Ricardo
*kâànêm sa ken sak/ önüne take this away from me
*înâlânâ nan ʧûṅsîng is nan ʧafáyî* he took the ring from the woman
*înûddangko nan sîlad ay nalpô is nan tsaktsâki ay lalâki* I received the letter from the big man

*nan ongônga înâlânâ nan ngûtjâna ken ikîdna* the child got its name from its grandfather
*iyâpok nan âlid ad Fêllîg* I bring the wax from Barlig
*tsaowâdek nan kâpis is nan lalâki* I get the cotton from the man
*linagôânmi nan ʧatjîm is nannay ay lalâki* we bought the iron from this man

*kad nan kaadsówîn nan ad Fêntok ya ad Manîlîa? “what is the distance from B. to M.?“ how far is it from B. to M.?*
*IÎsan adlija âd rêvi is nan ʤongtjâ when they were not far from their house
sînu nan nangyîdi is nannay ay fâðso ay înâlânâ ad Fêntok? who brought this coat from Bontoc? (...coat which he took from B.)*
*mâbu’d Kân’u* he came from Kan’u *(mâbu’d dialect for malpo ad...)*
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mǎlpōak id Sagádsa ya ūmùyak id Máyinid [Mńit]  I go from Sagada to Mayinit
ilāenmi nan ápuy ay intālāyaři ay mápo'sh [malpo is] póshon [pōsong]
we see the fire (the exploding shells) flying from the sea [B. 23]
san anākna ay inyápona'd Frñontok  her children whom she had brought
from Bontoc [L. 88]
umināmkami is nan bángarr  we drink from the glass
mangāngkami is nan kīyag  we eat from a plate
cēngka ʹntēkō is ken alitdōm  go and get (something) at your uncle’s,
from your uncle’s house [R. 23]; likewise: yōiyōna is ken alitdona
he often takes it to his uncle’s  [is ken  pronounce: Isken]

385. In certain phrases we find is used in a pārtītive 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.”
kēkkēk nan līna'sh nan lalalāki  I know five of the men
cad nan insākīt ken tjāltja  how many of them are sick?
sēnu nan wōdā fālidōnga ken tjakāyē?  who of you has gold?
nan kūgācēs ay lalalāki is nan āmīn ay Igōlot  the best men among all
Igorot
djāa nan nadōy is nan fōbafāyī  two of the women have died
djāa nan nabaldākan is nan soldādso si Filipīno  two were shot among
(of) the Filipino-soldiers [B. 28]; is: among (from the context only)
wōdāy ken tjāltja si Abākid  there is Abakid among them, one of them
nay nan īsa ken tjāltja  here is one of them

386. “Partītive is’’ may be found also in these phrases:
nay si āsōn!  here is salt! (the call of the salt vendors from Mayinit)
[āsōn for āșū]
anāltja! nay si jānga ma! lumāgōkāyē is jānga!  ye people! here are
pots! buy pots! (partitive: si jānga)
tay nay si filad ay kīnēpan ay minlālaymi ken tjakāyē  because here is
thick bacon for which we call you (invite you) [H. 21]
sāna kāy si hīpad ay nalāngolāngo!  there comes now “some” very dry
wood! [K. 8]
aykō sa na is jānga?  is this wood? [K. 9]
sāna kāy si nalāngolāngo 'y fanānig ay jānga!  there come now “some”
dry small branches! [K. 9].
mōshāya wōdā āngsan is biākko if I had much money (partit. probably after: wōdā; āngsan would require: ay)

387. Mā/ld— is. If mā/ld is connected with a verb which governs a direct object, this object is preceded by is, respectively by ken. If mā/ld is connected with a personal verb, the subject of this verb is preceded by is, respectively by ken. (Ma/ld not at all, not any, no; see [322]).

mā/ld kāne is tināpay I do not eat any bread
mā/ld yālma’sh ātājǐm he does not bring any iron
mā/ld intjānann is sīngsīng we did not find any ring
aykō mīd īlām is ayāyam ay? do you not observe any bird?
ma/ld inflak si tākee I did not see any persons
ma/ld inflak is ásē or: ma/ld ásē is inflak I did not see any dog
ma/ld inūmēn is tjēntēm you do not drink any water
mīd intēdēc is tafāgo is nān fōbāngak there is no more tobacco in my pipe
    (in this example is, with the subject, follows an intransitive verb, a personal vb. !)
sī pay Palpalaking ma/ld ināna [inālāna] is kātjū Palpalaking did not catch any fish [P. 2]
mīd kankānēn’s akgōb he does not eat any fruit [P. 7] (trochaic verse)
takēn mo mīd kāne is akgōb I do not care if I have no fruit to eat [P. 7]
ma/ld intjānann is sīntūg we did not find any pigs [B. 15]
ma/ld inlami is nān andkmo we have not seen your daughter [T. 5]
ma/ld finaydjdjantja ken tjālta they did not pay them at all

388. Is, in constructions with the negatives: faken and ketjēng (probably in a partitive sense), occurs in phrases like these:

nā! nangkō faken tjī’s tafāyi! well! why, this is no woman!
faken sa’s kīpan this is no knife
faken sa is tjałikdān this is not the fire place (in the house)
fakōnak is nasūyec it was not I who slept
fakōntja is mangwānī it is not they who say...
fakōnkami is inmāy is Mēlika it was not we who went to America
fakōn sa’sh tsalādāy this is no tree trunk [L. 54]
fakōnkayā’sh umāli do not you come (but others) [L. 59]
ketjēng sīya is manābla none but he is smoking
ketjéngak is inkáéb si túsay it is just myself who make spears
ngágen, aya kéketjéng na 'sh monókyer? why, is that all you have of
chickens?
ketjéng pay sa 'sh pasíksíkpénmi this is all we raise (“we make go into
the chicken basket”)
amín ay foobsááyí ya woddtja 'sna, ketjéng si Akúñay is ma/íd sina all
women are here, “except Akunay is not here”

Cf. [327].

One example with si (i.e. is) after the negative adé was obtained:
t'adé aláèn si ásèr nan ólo: lest any dogs take the head [H. 6]

380. Is with adverbs (frequently pronounced like a prefix to the
adverb) is found in these terms: is na, or Isna; is sa; istjí (for: is tjáy)
here, there, yonder. iswákas or aswákas: to-morrow; idúgka or adúgka
yesterday; is káshn wákas day after tomorrow (also: káshn aswákas); is
dènì soon; idkáñi or ad káñi a little while ago; is káshn again, an
other time; is tkid, is dèrenan at the left, right side; is nan averáńko
at my right side; adwáńi (also: idwáńi) now; today.

And, as has been already mentioned, the preposition is forms, governing
nouns, verbal nouns etc., the “compound prepositions” (as e.g. our prepo-
tion “on” does in the “compound preposition:” on account of).

390. Is (kén) corresponds to our “by” preceding the agent of
passive verbs:

naayákanjá naa áanan ak is nan amááti (or: kén amááti) the sons were
called by their father

nannay ay áfong ya nakaèb ken Júlio this house was built by Julio

nan láaláki ya máafayą́tjan is nan ápó́tja the men are being paid by their
master

nan ayá́ćwaý ya nafaádyè kek sak/én the buffalo was killed by me

maayákánakn ken slya I am called by him

nan fasyáýí ya náfásángan is nan láaláki the woman was helped by the

man

nan ásèr ya nafígtò ken tjaftija the dog was kept by them

nan blica yu naitáfón is nan tálé the money was hidden by the persons

admáfadsánganájǘe kek tjačámí, 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]

kāpēk nan tāfay is nan mantīyo I make the spear with the hammer
(Or with the instr. verbal form: ikāēbko [ikāēpko] nan mantīyo is nan tāfay)

padōyek nan dūny is nan tjēnum I extinguish ("kill") the fire by water
īgtok nan patatjīm ay mamātong is nan sībd hold the hot iron with the tongs

nan ongōnga pinadōyena nan kāak is nan sūtō the boy killed a monkey with a stone

siya tikīkōna nan patatjīm is nan mantīyo is nan ka/opōōpan he strikes the iron with the hammer in the forge; (or: mantīyo nan ītīkīkna is nan patatjīm)
nan lalāki ya nafālled is nan kāgod the man was bound with the rope

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

pāyak nan bāngaert is tjēnum I fill the glass with water
(Or: tjēnum nan pāyek is nan bāngaert)

payānyn 'd san kākwan 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 manner in which an action takes place (adverbial is):

ēntsunōtja is kawēls nan fūfūmshak the smiths are working well

siya ēngkāllī 's kāgaceis is nan kāllīni he speaks our language well

ikāna 's kāwēls he acts well, honestly

kāpēm is kawēls do it well! kinaēpna is ngāg he did it badly

tjaktjaktjāki 's akīt somewhat large

fanfānīg si ākīt a little small, rather small

393. Is, like our "in," "at" etc. is used with expressions of time:

is kāsīn tjēngaert on the next holiday; si wiłid in the morning (at dawn)
is nan lāfī in the evening; is nan mastjīm in the night; is sinakītan

in a short while, for a short while

īgak inīla si Fāmmag is nan sipōlo 'y ākyu I have not seen Fumnag for

10 days

is nan magōkyu inkāna's sidsidsīmna from noon till evening
is nan sin ákyu  a whole day
is nan maygát'tlo [maikát'tlo] ay ákyu  on the third day
intedékámi is nan tjaktjáki ay áfong is nan lima ay ákyu  we remain in
the large house five days [B. 9]
mangángkámi is nan mastjím  we eat during the night [B. 23]
ketjèng sumdà s'amána is nan tjaj ad jajfày  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:

intedéckák isna kén tòdèt  I remain here with this one
vodákà kén sak/àn  you are with me (in my home) [vodákà 'n sak/àn;
' n = kén]
'ækaslángek nan kápi is nan sinúsho  I mix coffee with milk
nan látàki ya nàddày is nan paylgàög  the man died of fever (is nan kívâtsay
of poison;  is nan fàdak  of a wound, a cut)
ta lumàldaytako wày—látàki's wàgsilléyàn—fàbfàyi's dinìpay-ày....  let us
call a man of strength—a woman with strong thighs [Wedding
Song]
matotyàkàmi is nan fàlògnìd  we are speaking about the battle (or:
fàlògnìd nan tsàmìni matotyàdàn, battle is our topic)
totàyànnìsi Anglòyi is nan fàfhàyer  we speak to Angloy concerning the rice
cn (for: ngàg cn) man kékkèn tòdèt nan ad Manîla ay?  why does this one
know "so much about" Manîla? (the affairs at Manîla)
maàngàgo is nan ëngkàlìdàna  he laughs while speaking (during his speaking)
(or: maàngàgo ay ëngkàlì)
angnèna is nan kimbàdnìna kén tjakàyù  he does according to his saying, as
he told you
ëngkàlìlìkìlì is nan iitàòna  he talks while dreaming (in his dreaming)
ëngkàlì is ngàg kenen sak/àn  he speaks insultingly about me; slanders me
inlagfòak is nan limànpòlo 'y pèsosh is nan lsa 'y fàdan  I work for $50 per
month
inlágoòk nan tåfày is sàlàpì  I sold the spear for 50 cents (or: salàpì nan
nangilagòak is nan tåfày)
làdòak nan wàc kén Agpàérwan  I buy the rattan from Agpauwan
nan ongònga inàlàna na ngàttjàna is nan ikídàn (kén ikídàn) the boy
got his name from his grandfather
is nan nalpásan nan nêngkallâna at the end of his speech, after he had spoken
mabfîkod si lagfôa getting thin, emaciated on account of working for wages [Song]
tay nan kâfîfîk â ijâlêdtîja is nan adîk kâgallan because my sister, they imprisoned her for my not going (i.e. with them, the Insurrectos) [B. 3]
et akît yângkay ay ênasîpadôykâmû ay Igölot is nan mantleûnan nan plêsidênte ad Malônos and we Igorot almost had killed each other on account of the talk of the “presidente” at Malolos [B. 47]
ngâg si akîkîd: he is a bad friend (pretending friendship: “as if he were;” “essential” is)
kâpênni sîya is plêsidênte we make him president

395. Sometimes is introduces a purpose clause or a clause containing an obligation; or any kind of substantive clause.

si ùna aktâna nan ânak is inâmêna, is kanêna 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.)

ûlânâyka sa is mangipäyam put this anywhere! (ûlânâyka: everywhere; this sentence is strictly idiomatic!)

manûkas si mângan mo nan ûmûnûm it is better to eat than to drink
mandkash si intedêkak isna it is better for me to remain here

manûkas si ùgërmâtjanta ay sinâkî is kolling it is better to transform ourselves into eagles [K. 11]

wodd is nan nimûmûmû it is as you think: “you ought to know it”
nan pay inôtji ’s inasëcëvâk the younger sister shall be my wife [L. 47]
sak/ùn ya is inumëla ’sh tsalâdöy indeed, I must bring the beams [L. 54]
sak/ùn nan is ûkâd I am to care for it (to procure it) [L. 58]
nautjây tsaktsûkî ’s tjiapâpêm this big one you ought to catch [L. 60]
adjery wantsûn nan nalilëngdânûn; nan naakîfû is wantsûnyer do not follow the clear water; the muddy you must follow [L. 89]
ta kikkâdak is kanêntêko let me care for (prepare) our eating [R. 15]
ta kay sak/ùn ya is mânpab I indeed am to catch it [L. 61]
ta nan tâker ’s ûmûnûmû 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: ilágoyen angsan ay tåfay you sell many spears; but: ma/ið ilágoyen is ångsan si (is) tåfay you do not at all sell many spears.

månganak is djåa 'sh fålåd I am eating two bananas (Or: månganak is nan djåa ay fålåd; with nan before the first)
ta éngka umåla 'sh tôle 'sh tayådan that you go to bring three baskets [L. 32]; umålaak is tôle 'sh tayådan I get three baskets [L. 32-
indåa is lsa 'sh kåtiån 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. saskång, denotes "in front;" "before" (locative, not temporal). Sasakång obtains sometimes the verbal suffix -en, with which the possessive suffixes are combined: saskångęc; sasakångęm; sasakångęna etc. Preceded by is and the article this compound preposition is employed in these phrases:

is nan sasakångęc before me
is nan sashakångęm before you
is nan sashakångęna before him, in front of him.
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is nan sashakàngënni in front of us
is nan sashakàngèn nan lalëki in front of the man
vodàka is nan sashakàngëck you are in front of me

nan ongônga tumûktju is nan sashakàngënyè, the child sits before you
nan faññyì ya tumûktjìk is nan sashakàngèn nan mamágkìd the woman
stood in front of the girl
vodàkami is nan sashakàngèn nan káyo we are in front of the tree

nalpôtjìa is nan sashakàngèn nan åfong they came from “before” the house;

from their place in front of the house
unàtyka is nan sashakàngèn nan pabásìngan! go to the front of the coun-
cil-house!

As personal verb:

sumashákangak ken sìka I am before you, I stand before you
sumashákängkìa ken sak/èn you are in front of me

sìya ya sumashákang ken tôdî he is in front of that one

Also: insákängak ken sìya I am in front of him

insákängta we two are in front of each other: we are opposite, facing each
other

As possessive verb:

sasakàngëck sìka I am before you, I face you
sashakàngèm sak/èn you are in front of me (or: vodàka is nan
sashakàngëck)
sasakàngënnì tjañtja we are in front of them
sinasákängko sítodi I was in front of him
sasakàngëck sìka ay mandân I walk before you (or: mandâlanak is nan
sashakàngèm)
sakàngèm sak/èn! walk before me! precede me!

399. Root: saköng, shaköng, sasakön, sasakök, denotes “vicinity,”
“near.”

vodà sìya is nan sakön he is near (or: insákön sìya)
nan saköngko my neighbor

ipuño nan tjeñëm is nan sakön nan åpuv put the water near the fire
intëdëctàko is nan sakön nan wëàngà we stay (live) near the river

is nan sasakönëck; is nan sasakönëm; is nan sasakönëna near me; you; him
malpòkami is nan sasakönìjìa we come from near them, from their vicinity
As personal verb:
sumashákonak [sumasháköngak] I am near
sumasháköngkämi is nan fflig we are near the mountain (we are “getting” near)
insáköntja nan ánänak ken indätja the children are near their mother
sumashákönak si nan álang I was near the granary

As possessive verb:
sashakönæk sfka I approach you
sinasháköna sak/én he approached me

Observe the combination of “compound prepositions”:
sumashákangak is nan sakönyer I am near you and in front of you
sumashákängka is nan saköno you are near in front of me
tjaftja sumashákangtja is nan sakönni they are near in front of us
slya sumashákang is nan saköntako he is near before us

400. Root: tsógok, denotes “the rear,” “the place behind.”
wóddak is nan tsogok nan káyo I am behind the tree
nan fafdyi tinmúktja is nan tsógo nan laláki the woman sat behind the man
nan tsogókkoko [tsogógko] the place behind me
wóddá is nan tsogóko is nan tsogókmo I am behind you
wóddka is nan tsogókgo you are behind me
nan áklang wóddá’sh nan tsogóga the coat is behind him
nan báda ay laláláki wóddátja is nan tsogok two men are in the rear
tjákámi wóddákàmi is nan tsógókyer we are behind you
ántjasak nan jíkat is nan tsogok nan áfong I found the rail behind the house
nan laláláki èntsántota is nan tsogok nan álang the men are working behind the granary
umáykayé is nan tsógo nan táker! go behind the people!
iílak nan feésit is nan tsogok nan tsaktsáki ay bátó I watch (observe) the enemy behind the big rock
nan soklóngmo ya mlsábíud is nan tsogókmo your hat is hanging behind you
ëngka’s nan tsógok! go behind, to the rear!

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As personal verb (only two examples are at hand):

intsogókgâyë ken tjâkâmî  you are behind us
intsogókgâmî ken sîka  we are behind you

As possessive verb:
tsogókeck sîka ay manâlan  I walk behind you
tsogókgényë tjâkâmî! keep behind us! be behind us!
tsogókôna nan djîdan ongânga  he walks behind the two children

401. Root: fuég, denotes accompaniment; "with," and forms usually the verbs: ifuëgko I take as my companion; mifuëgak I am with, I accompany (the passive form of ifuëgko: ma-ifuëg-ak.) Rarely used as simple root: nan fuég: the companion:

tâltja nan fuég Antéro  they are the companions of Antero, with Antero
ma/ld fuégko, isisângak ângkay  nobody is with me, I am quite alone

As personal verb:

infuëgak ken tâltja  I am with them
ninfuëgtja ken tjâkâmî  they were with us
mifuëgak ken tâltja  I am, go with them
nisfuëgtja ken tjâkâmî  they were, went with us
léytjck ay mifuëg ken sîka  I like to be, to go with you
nan ongônga ya mifuëg  [mifuëg] is nan amâna (or: ken amâna) the child is taken along by its father
slnu nan mifuëg këm tôôî?  who was with him?
si Anauwásal nifuëg is nan Igûlot ad Chicago  Anauwásal went with the Igorot to Chicago
maifuëgka ken sak/ên! come with me! go with me!
mifuëgêmi is nan allûvidmi is ëî' we go to town with our friends
nan yân/ak nifuëg is nan yân/ak ay fafôyi ay inmây is nan ëdyo my older brother went with my older sister to the rice-field
sîtôôî ay laiûkî nan fuëgko ay inmây ad Manîlî this man went with me to Manila
inmâlî sltôôî nifuëg ken sak/ên  this one came with me
slnu nan nifuëgêkam is ëî? with whom did you go to town? [nibfuëgkam]
si Antero mifuëg ken Bëgti id Fëntôk Antero is going with Bugti to Bontoc
nan allûvid ya nifuëg ken sak/ên  my friend went with me
As possessive verb:
ifuégko sila is ásong I take you with me to the house; you are my companion...
ifuégmo nan ongóna! take the child with you!
infuégna nan mamákíd she took the girl with her
ifuégwy sak/fén is nan fliyfr! take me with you into your country!
si áma ifuégna nan anákna is págrag the father took his boy with him to the forest
si áma infuégna si lna ay inmáytja'd Dagúpan Father went with mother to Dagupan; lit. Father took mother with him.......to Dagupan

Promiscuous examples:
dístak nifúeg kén tōnā I had already gone with this man
intedécak lsa kén tōdī I stay here with him (not: mifúeg; this “verb” expresses present, past or future motion, not rest at a place)
sinu nan nifúeg kén tōdī? who was with him? who went with him?
indoak ay nangifúeg I took with me
âldêm nan ongóna ay mangifúeg! take the child with you!
léyíyek ay mangifék I like to have with me (is nan ongóna the child)

Accompaniment expressed by the prefix: maki- see [300]; “I come with a shield, an ax, a spear,” see [67]; and see the following section: Idiomatic prepositional expressions. Instrumental “with:” see [391]; cf. [394].

The following “compound prepositions” occur only in constructions like those given below.

402. Tsáim or tsalmna [tjáim dāim] “inside, within,” always with is:
is tsalmna nan awákko within my body
is tjáim nan lāta within the earth
woddtja is tsáim nan tjéñəm they are within the water, under the water
(inkyátja is nan katjéñəm they swim on the water, on the surface)
ngág nan woddy is tsalmna? what is inside?

403. Æmpón, un til (with or without is):
entsúnaok is Æmpón aswákas I work until to-morrow
intedécak Ísua Æmpón is sididísímna I remain here until evening
ámpön láfi, ámpön šlbitkát, ámpön domingko, ámpön kasín tawón until midnight, morning, Sunday, next year

404. Root: *káev*, *káevwa*, "the space between."

vōdd is nan kakaérénta it is between you and me (two persons)
is nan kakaérénta between you
inkäérwak is nan šlįg ya nan štāŋa I am between the mountain and the river
sak’éńu nan kakaérénta I am between you
käevwâck: I go through the centre, the middle; *käevwâck nan šlį* I cross the town

405. Tsâo under, *nan koš̄pna* the space beneath

is nan tsâo nan bātō under the stone
ilgnak nan kispołô is tsâo nan káyëy I hold the match under the wood
intaktâkkâmi is tsâo nan šâddâŋ we run under the big tree
isabfâdmo nanay ay litalâto is nan koš̄pna [is nan kokoafînu] nantjây ay litalâto! hang this picture beneath that picture!
patsâock [patsâerwek] I place under, put beneath; *patsâerwek nan ągerb is nan ąleq* I put the box under the roof

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

is nan ôsèn nan ąlom upon your head, on top of your head
is nan ôshon nan kâyëy upon the tree, on the top of the tree
is nan ôson nan tekjtûan upon the chair
is nan ôshon nan łużta upon the ground

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

is tongtjûa nan tjâya above the sky
totongtjûen nan âlôk above my head
fekâšêm nan šâlfeg is tongtjûu! throw the spear high up!
IDIOMATIC PREPOSITIONAL PHRASES

408. In the following sections our prepositions in their various applications and their Igorot 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. matotoydkami is nan falōgnid or: falōgnid nan tsāmi matotoydān [matototyān] we are speaking about the battle [394] kekkēntja nan āmad si nan fasāyi they know about the woman; (“the matter, the happenings to the woman”)

on Account of — [394] Frequently the conjunction tay, because, is employed: adidk immdli tay falōgnid I did not come on account of the fight; tay (mo kō tay) nan bilākna on account of his money

Across — Cf. Vocabulary sub “across;” expressed by verbs, such as: kitjāngek nan pōshong I cross the sea; kumtjāngak is nan wānga I cross a river; patjāngek nan batō is nan wānga I throw a stone across...Verbs: karewāck I go through the middle; pitsiōveck I cross diagonally

After — Frequently a phrase like our Nom. (or Accus.) absolutus, preceding the main sentence is used, with the passive nafēash and nafēash (of: fetēshek I finish): nafēash nan falōgnid ketjēng sumūdākāmī, “the fight having been ended, “then” we return home” or: after the fight we return home nafēash nan tallfēng isatāko’t mangāyēng “the dance being finished then we sing” or: after the dance we sing nafēash nan tsāno isākāmī’t umēlēng after the work we rest nafēash nan ānī inlislistāko after the harvest we play (celebrate “lislis,” in the Rio Chico)

Or with “nāngkay” “there being no more, no longer” (angkāyek: I bring to an end, finish, I use up everything etc.) nāngkay nan falōgnid pumusitāko after the war we are getting poor Or: inmalitāko ’sna is nan nafēashan nan falōgnid 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 nangángkámi issákami masđyep_ when (if) we have eaten, we shall sleep
Or by verbal forms with prefix _naka_: _nakakpíáak et nánganak_ I finished praying, then I ate: after my prayer I ate [299]
And by phrases with _éná_ at first: _nangérnéna ay inmáli nan laláki isá’t finmángon nan fádyi_ first the man came, then the woman awoke; after the man’s arrival the woman awoke
_sumképka éná isdák sumkép_ I enter after you; lit.: you enter first, then I enter
_bimnánad nan tékken ay tákët nangérnéna mo sak/èn_ an other man went down earlier than I; i.e. before me, or: I went down after him
_ikádmi ay umfíeng is nan nálipásan nan tsúno_ it is our custom (_lkad_; _ékad_) to rest “upon having been finished our work;” after our work (_lápášek_ I finish)
Or by is _san (nan) anóngosh [anóngers]:_ at the end of...
_is san anóngosh nan fáldgnid_ after the battle
_is san anóngosh nan tólo ’y ákyu_ after three days
_is san anóngersh san ípát ay ákyu_ after four days; four days later

Against—Is. _fekáshénmi nan fáldgmi is nan jásser_ we throw our spears against the enemy

Ago—The expression of time past is followed by “ay inmáy” or “ay nálosh” (_lá/óshak:_ I pass by):
_slam ay ákyu ay inmáy_ (or: _nan inmáy_) nine days ago
_tólou fúan ay nálosh_ three months ago
_aydka ’y taërén ay nálosh_ many years ago

Alongside—is _nan álid:_ on the edge, boundary line, shore etc.
_manáldantákó is nan álid wángá_ let us walk alongside the river
_is nan álid nan káldyén_ on the edge of the grove
_ílidak nan áli_ I pass on the boundary line of the country
_wántjek [wántjek] nan wángá_ I follow the river, I walk alongside the river
_ketjéng manáldandángkámi is nan álid nan kálsa_ then we walk along the street [B. 48]

Among—[385]

At—[379]
Between — [404] ngāg nan katēkken nannay ay fobānga is nan tinak-tāker ay fobānga? 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 māngerenēna “earlier” mo; than; imndli nan lalakí (ay) māngerenēna mo nan fobsafallo the man came before the boys

Behind — [400]

Beneath — [405]

Concerning — Is; see: “about.”

During — Expressed by iasco with Nomen actionis; as: during their fighting; the contemporaneous action is indicated by “tsa” [310] iasco (or: is san) tsātsa infalognidau wodāak id Fāntok during their battle I was at Bontoc iasco tjātjā ’untsānōā during their working

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

Except — ketjēng. amān wodātja isna ketjēng si Fānnak All are here except Fānnak. See [327]

For — [383] [261; 285-] [394]

potlōngēm ta inkōak nan potlōngna cut off a piece for me! (“that I have”)
nay nan bīlak ay kōaun Bēgīti here is the money for Bugti (ay kōan: as the property of)
yāina nan lstja ay kōan nan Igōlot he brings meat for the Igōrot
nay nan fālfeg ay kōan nan tolō ’y lalalāki here are the spears for the three men
nannay ay fālfeg fakēna kōa this spear is not for him (not-his property)
nan fālfeg ya kōayer the spear is for you; fakēnye kōa is not for you
iyāik nan patatjēm ay kōaun nan lalāki I bring the spear for the man
nay nan bīlak ay kōami here is the money for us
wōdāy ken sak/ēn ay idjēak ken tjātjā I have something (to give) for them
nay nan phuang ay kōam or: nay nan phīngmo here is an ax for you
aykē nan toljēgko ay? is there a key for me?
nannay kāwls ken sīya this is good for him
kud nan kanām is sa? how much do you want for this?
ībfākk (or: kānakh) ken sīka nan kīpān I ask you for the knife

in Front of — [398]

From — [384-] [353-]
Notice the verbs: kumānak is nan ili I return from the town;
but: tōmōliak is nan ili (is ili) I return to the town
īssan aditja adsaērvi is nan āfōngtja when they were not far from their home
aldēntāko nan bīlak ken Likāldso we receive the money from Richard
tsarētāwādek nan kātijing is nan lalāki I receive the brass from the man
adadsērvi nan nalpōantja they come from afar

From—To: malpōak ad Chicago ya ūmīyak ad Fēntok I go from Chicago to Bontoc
ilaborōko ay ēntsānō is nan sitpō'ō ay ēlas inkāna’s nan magākyu we work from 10 o'clock till noon (“we begin to work...”)
tōlo'y ēlas nan malpō'd Tukākan ya ūmīy ad Fēntok it is three hours (walk) from Tucucan to Bontoc
nasūyēpāk is nan magākyu inkāna’s sidsidsānma I slept from noon till evening mālābo adwānī from now on; “begun now”
iFēntokak I am from Bontoc (“a Bontoc man”); intō nan ēlim? where are you from? (where is your town)
inkānas san ka/ongōngāna from his boyhood on, since his boyhood

In midst — is nan tēŋa (in the centre)
is nan tēngan nan katuktjān in the middle of the chair
is tēngāna in its centre; is nan tēngan nan ili in the middle of the country
Also with kāvwā [404] “between”: is nan karēvāntja in their midst
is nan karēvāna nan pōshong in midst the sea

Instead— itsaotsdāna kēn tōdī fakōn tināpāy, bātō nan intsaotsdāna he gives him a stone instead of bread (he gives him no bread; stone is his giving)
inmáli nan laláki, ñakén ńafáyí the man came instead of a woman

In; Into — [379, 380, 381, 389, 393] [286, 287, 288).
Near by — [399] Also: ngan/ŋáñi ad Fêntok 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:

fumálaak I go out; ġádléck I send out; káñnek I take out etc.

At the side — tsápat, tsápat

manálanak is nan tsapátimo I walk at your side
intsitápatáko we are (go) side by side
sak/èn wodák is ápáñna’s na I am on this side
silka wodáká’s ápáña’s sa you are on that side
is ápáñna’s stjäy ay fílig, is ápáña’s na ay fílig on this, that side
of the mountain
Issan ináfettja istji is ápáð nan póshong when they met on the other
side of the sea

Since — [393]

Through — “Through” is expressed by verbs, such as the intransitive lum-
fftak, in combination with the locative is: lumffátak ay intáktak is
nan fli I run through the town (or: intáktakak ay lúmffut is nan
fli)

palfúték nan bató is nan áläd I throw the stone through the fence
teténgéck I go through the center; silíék nan pagpag I go through
the forest

nan lósh/ádmi our “getting through,” place of exit

To — Is: [380, 381; 393]

Toward — [380] Into the vicinity of: [300].

umáykañí is nan máy/yóy ad Tukákan we go in the direction of,
toward Tucucan

“The direct way toward” is expressed by the word: álä, with posses-
sive suffixes: umáyka ad San Fransisco, ketjöng álám ya’d Chicago you
go to San Francisco and (from there) you go in straight direction toward
Chicago
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(átlak ya láyao: “my straight direction is running: I run forthwith) ketjèng álán san ámkna ya kálab si nan fádang then his son climbed directly upon the big trees [M. 12]
ketjèng álami ya nan pagpag then we go directly toward (and into) the woods
ketjèng nan éngmi ya ’d Füládong then we go directly toward Fuladong [B. 54]

Under — [405]

Until — [393] [403] Also: inkána is: inkána’s nan isa’ý tawúín
till one (i. e. next) year; for one year

Upon — [406]

With — [391, 394, 401] I have, carry with me: [67] Coöperation:

[300]

Idiom: ngâg nan mangipáyam is sa? what are you doing with this? for what do you use it?

ngâg nan indângném is nan bilákkó? what have you done with my money?

ngâg nan ifaíðmo is nan áŞer? 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: umuytako let us go, you and I, you and we. umúyta: 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 áma ken ìna Father with (and) mother; tja Anaúwásal ken Fúmnak inmâlîtja ’sna Anauuwasal came here with Fumnak. Or: si Fúmnak ya nikidli ken Anaúwásal

The substantive: ib/á, companion, is found instead of the preposition “with” in many phrases, as: sínu nan ib/ám ay imbány? who was your companion in going, i. e. who went with you? (Or: sínu nan ifaíðeg ken síka?—sínu nan fuéjmo?—sínu nan kadám? [372]) sínu nan ib/ám ay nangdèb is nan ñfòng? with whom did you build the house?

nannay nan ib/atáko ay maníbre is nan káyo with these men we cut the tree

Idioms: nan sindáma, nan sinína: the father with his child, the mother with her child.

sínu nan lulákì ay ántjo nan fóokna? who is the man with the long hair?
nan fafáyi ay tjaktjáki nan ólōna  the woman with the big head
nan ongōnga ay tjaktjáki nan ñpōna  the boy with the big thigh
léyjtjentáko ay totóyén nan lalakí ay nákōlud nan jóókna  we want
to speak to the man with the curly hair (i. e. to the “Negrito”)
intó nan lalakí ay antjoántjo nan kowèngüa?  where is the man
with the big ears
nan fobfállô ay abafikash nan lîmâna  the young man with the
strong arms
nan fafáyi ay nalîmno nan kümîsna  the woman with the round face
Ken signifies “with” in this example: sumadkami ken Antero is
djfōngko: we go with Antero into my house
ma/íd inpaskfuna is nifâeg ken stya  he let nobody enter with him
mikitedchetja ken sak/ën  they stay with me, they are with me [300]

Within —  [402]
Without —  Expressed by phrases with: ma/íd, “there is no-”:
inmâliak ay ma/íd soklōngko  I came without hat
inmây stya ma/ídak  he went without me
ma/íd bîlak ken sak/ën  I am without money

The constructions of Prepositions governing Interrogat-
tives or Relatives have been explained in [348-351; 331-335].

ADVERBIAL EXPRESSIONS

409. Adverbial Expressions consist of simple adverbs, or of substan-
tives 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 (temôliak: I come back; bunánadak:
I come down; kremâänak: 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 tsdim or: is tsakna, 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.

ikâna is kâwâs he acts well [392]; or: kâwâs nan ikâna “good is his acting”
slya èngkât’s kâwâs he speaks well; or: kâwâs nan èngkâlfana
slya nèngkât’s kâgalis he spoke very well; (mo..better than)
itsaotsâotja is akît; or: akît nan itsaotsâotja they give but little
akît nannimtâta they think little
ngâg nan kapêntja ay sókod they work badly making spear shafts
èntsâno slya is (or: ay) kâwâs he works well
kâpêm is kâwâs! do it well! kakâwâlsèm ay mangâeb! do it better!
kapênêr is kâwâs! do it well! kakâwisëñêr ay mangâeb! 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, tjây [tjôy, tjî] which serve also as demonstrative pronouns [99], are adverbs if preceded by is: is na or: ësna [ësnâ, sinâ, ‘sna, ‘shna]: here (near the speaker), hither.
is sa: there (near the person addressed), thither
istjî [is tjîy, sîdí, is tjîy] yonder, thither, at or to the place yonder
nay here is,.. tjîy there is
nalpôak istjî I came from yonder, thence
sñu tjì? ngâg tjì? who, what is that?
isnâka! stay here! [L. 76ff.]; isnâak I am here, I stay here; istjâyak I am yonder
is amín ay fatáewa everywhere (lit. in the whole world)
is kabfatáfatáewa everywhere; or: is nan láwak, kalawa láwak is nan
fatáewa everywhere in the world
falángka any where you please; él fåy into na “any where here”
adsaëwil [adsóvi, adsóviyan, adsóviyen; adadsóvi] afar; adsaëwil is
nan ájóng far from the house; adadsóviyenak I am far away.—
nan káadsóevna: the distance
umadsóviak I go far away Ger. ich entferne mich
kad nan kaadsóevén nan ad Fëntok ya ad Maníla? how far is Bontoc
from Manila?
adsaëwil nan tjéagángtjá they are far apart (“far their interval, space
between”)}
adsaëwil nan tjéagangtáko we are far apart
kinmán or: kabkañfla he is away, gone out; from: kêmának I go
out, away; and fimďlaak I go away
is tôngtájor, ad tôngtájor, is tôngtjána upwards, aloft; is tôngtjána above
nan aydýam tümáyav ad tôngtjor the bird flies high
is tjáya, ad tjáya skywards
is kóápna down, below
ngan/ngání, as sasakón near (sumákóenak I go near)
is eméndna forward, to the front; umúytáko! “let us go” forward!
is tsógot back, behind, in the rear; vb.: sakóngek I turn, Person.
sumákongkak; sakóngek ay fláen I look back
sumákongkak ay intdéktak I run back; pashakóngek I throw back
Cf. [400]
is udyiéj at the rear (the last of a column)
amín together (or: all); maámong: assembled, together; cf. prefix
maki- [300]; and prefix sin- [60]; madjidjítáko we are close
together
is likid, is árëwán at the left, at the right side; is ikídko at my left side;
is árëwán nan ájóng at the right side of the house
inlúkid around vb.: inlínkidak I go around; or: inlínvisak; línvis around
is oshóna “on its surface;” on the outside (of a box etc.): is tjíla outside
of a house, “in the yard”
is tsa/límu inside [istjidim, adsáyim]: inlícëbak adsáim I dive into the
water [402]
is ténaga, is týngána, is kaérwa, is kaérwána in midst; is nan kakáerwàdentja
in their midst
is apldna’sna, is apldna ’s sa on this, that side; is nan tsapātko on my side. Cf. āla, in straight direction [318]


**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: īssak [308], āfus and īptjas [309], tsu [310], kankanl [311], kasīn [312], sāna [313], ījitījtja [314], ījākasko [315], etc.

Also reduplication expresses sometimes a temporal relation: frequently, repeatedly etc.

And various temporal adverbs are contained in the prefixes: pin- and pang- [296] ku- [297], ma- an- [302].

adswāni, idswāni now, to-day
adsāngāдум formerly, some time ago, then
tsa mamāngsan ay... sometimes Ger. oft einmal. tsa: [310]

tsdāk mamāngsan [mamāngsan] ay umāli I come sometimes tsākāmi manūbla is sīnāmāngsan we smoke now and then

sinādkyu — sinādkyu one day — the other day

ikāvāni some time ago; ikākāvāni a short while ago: adsāngāдум a long time ago

ikāvān a year ago ayāka’y tardvān ay inmhy great many years ago

āfus, īptjas [349] "already," "before"

is kārāwākamāvakās very often, every day, or: always; ininkāna: for all future

sissisīssya always; sissisīssya ay inalīwitda we two will be friends for ever

is kātāwākamātāvān for ever, for many years

is nan sin ākyū all day long; tiyakakyūko I continue working all day

is lablabāna [is laplabēna] for the first time

is mamāngsan once [371]: tsa: many times, often: [310]

blik up to a certain time, after some time; afterwards; see conjunction: until

is āvāni, is amāvāni soon; īssak henceforth [308]; immediately: ījākasko [315]; very soon, in a moment: sāna [313]; very soon: kankanl [311]; suddenly: ma — an — [302]; quickly, soon: pin- [296]
aewi kāyah! in a moment! sāna! yes, sir; immediately! Ger. ja gleich!
dēnin kay si akīt ya! “wait a little!”
is sinakīta in a very short while; forthwith
tsān pay not yet [324]; tjiitjīta yet, still: [314]
dèngkay...ya ket... on the point of:

finmādāk ëngkay ya ket wodd nan ěfādyi I was on the point of
going out, when the woman stood there (ya ket: to my surprise)

éna, onōna; vb. mangēnēnīnak first, at first
mangantāko’đ éna, isatāko’đ ēntsuno let us first eat, then work!
mangudjīdjiak I am the last (ay... to...)

misōngkop ak, sumōngkopak I am the next (ay... to...)

tēaad with negative: never [326] kāsīn again; ci. [312]; is kāsīn ya is kāsīn again and again, repeatedly
is kāsīn an other time, or: is kāsīn ākyu on an other (following) day

nan lablabōna manalifēngkayer, isākayer ’d mangāyeng, isd et
mangananōngosh nan patpadōy at first you dance, then you sing.
“finally comes” the spear throwing [pron.: mang an a nōngosh; see voc.: “end”]

ma/dēnniādenniak I am late; ma/avenniādenniak ay ēntsūno you work late

“Early” is usually expressed by the time: in the morning, at noon etc.,
also by partial reduplication of the verb.

inmalitāko is fīlī jā’ī yā fān ay ēmmāy ya adintēdētākō isnā is djā’a’sh fān we came to town two months ago and we shall stay two months
longer [396]
sānguyān pan! how quickly! sānguyān nan inmallīm! how quickly you came!
sānguyān pan nan ningyālam si sa! how soon you brought it!
sānguyān pan si naotōan nan kanēntāko! how soon, how quickly was our
food cooked! [R16]
sānguyān pan is māngādēpam is nan tūfāy! how quickly you made the
spears!

adēvāni, idēvāni
adūgka, idūgka
adkāsīn āgka, aditōna [adidōna]
asūvakas, isūvakas
kāsīn asūvakas, is kāsīn wēvakas
is kāsīn ākyu
is san tjiīy ay ākyu
is nan djāa, tīlo..ay ākyu
is nan wēvalid

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THE LANGUAGE OF THE BONTOC IGOROT

is nan wlid
is nan fibibikat
is nan fibikat
is lablabon si fa'adlan si akyn
is madkyu
is nan magakyu
is nan tenggan si magakyu
is nan maksip
is nan nisayat
is nan sidsidsimna
is nan mastjim
is nan lal
is nan tenggan si lal
is taldno

maevadkas

malaff
is nan mastjim si averin
asvadkas si mastjim
idka/fab, idka/ol fab, adkakafab

asvadkas si fibikutat, si lad
nan fibikutat ay nay
nan fibikutat ay nadlosh
nan tengare ay nadlosh, ay innmay
nan tawdin ay nadlosh

nan tawdin ay umdl
nan faan, nan domingko ay nadlosh
nan faan, nan domingko ay umdl
ad lsn tawdin
is kasin tengare
is kasin akyn
asvadkas is nan nisayat
labona advdni

early in the morning
early in the morning
early in the morning
at (the beginning of) sunrise
early in forenoon (8-11 o'clock)
at about 11-2 o'clock
at noon
in the afternoon (2-4 o'clock)
late in afternoon (4-6 o'clock)
at the time of sunset (sunset: nalokmed)
in the night
in the night (11-2 o'clock)
at midnight
at about 2-4 A. M. (*enkoko nak
kawadatan ya mapat/a: the cock
crows and it dawns)

"it is getting to-morrow," "it is getting
an other day"
it is getting midnight
to-night
to-morrow night
last night (or: nan mastjim ay nadlosh,
ay innmay)
to-morrow morning, night
this morning (or: is nan fibikutat)
yesterday morning
last holiday
last year (or: tinmaerwen; preterite of
"t-um-awren;" or: idtaerwen)
next year
last month, week (Domingo: Sunday)
next month, week
year before last
next holiday ("holiday again")
on the following day
to-morrow afternoon
from to-day on, henceforth; labona
advdni is inka'pantako is tafa'
yangkay from now on we make
only spears; labona 'advdni manal-
lantako from now on let us walk
Or: malabo advdni "from now on,
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**228**

**ADF kasfn**
not any more; **ADF kasfn insáklt** he is no longer ill

**ájoájong adsángádum**
"the house is old;" lit.: it was a house long ago, for a long time

**mangerenéna mo**
earlier than... **bimánad nan téikan ay taker nangerena mo sak/éh** an other person came down earlier than I

**adumáliak is maigadáa ay ákyu**
I shall come in two days from now ("on the second day")

**is maigat'lo ay ákyu**
in three days from now ("on the third day")

**admumíngsanak, admangudjídiak ay umáy** I shall go first, last

**maeródí fim talon** it is getting morning; **talon:** time, weather etc.

Observe these verbs, formed by prefixing **mang-** or **ma-** to the reduplicated substantive signifying time:

**mamibifíbikítak** I come, go, work etc. in the morning; **mamibifíbikítak ay umáli** I come in the morning. early

**masinjímastíjínaík** I come in night, during the night; **nastjímnamútíjíkamí ay néntsíno** we were working during the night

**magamágákyuak** "I do.... at noon"— **magamágákyuak ay termóli** I return at noon

**malafílaík** I come at "midnight;" ́éngka man malafílaíl ay? why do you come so late at night? [M. 16]


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:" **tsa,** "customarily, usually" [310]; **kanikan** "almost" [311]; **sumydak yángkay** etc., "only" [316]; the substantives **dla** and **ikad** "straight direction" and "custom" [318]; and the verbs enumerated in [317]

**kág; káág** as, like, likewise, thus. Cf. [143]

**káángna** likewise, like it; ("its likeness")

**kag Igórot** like an Igórot

**káángna nan ákyu** like the sun.
ad'ka kág ʧafāyi ay ināka  do not cry like a woman! (“be not like a woman who cries”)
dungném sidēt  do it like this!
dungném is kág nannay!  do it like this!  ad' kág nannay!  not like this!
kág nan kōam nan kōak  your possession is like mine; yours is just as much as mine; you have as much as I
káágna nan kanēna is nan kānek  he eats as much as I

kág is sometimes equivalent to “it seems to be”:  kág gulîya sa  this seems to be steel; this is like steel

nannay ya nantjây káágna  this and that are alike; this is like that
aklt yângkay et kâágna  it is similar (lit. “but little, then it were alike”)
nannay ay kîpan kág nan làgon nan fângâ  this knife costs as much as the pot ("this knife, equal the price of the pot")
kâágna nan angûnêna ay inkâ'db sî sa  he did it in the same fashion
kág kën sak/én sîya  he is like myself;  kág kën sak/én sîya ay ëlaën  he looks like me;  kág tônâ  thus, like that
nan kâyêr ya kág nannay nan kaantjôna  the tree was as high as that
kág sîna  like here, like this
nan kâágko  like myself (meinesgleichen);  nan kâágko ay tâker  a person like me
nan kâágmo  like you;  kâgak kën tödlî  I am like him

kág with verbal endings (personal, respectively possessive) and a following “infinitive” means “almost,” “I came near:”
kâgak madâkang  I almost fell  kâgkâmî intâktak  we almost ran
kâgmî sugjâtn nan fâtô  we almost carried the stone
kâgmo kalâfâen nan kâyêr  you almost climbed the tree
kâgkîyê nasâyêp  you almost slept;  kâgyêr inîla sak/ën  you almost saw me
kâgak tînmâlî  I almost returned
kashôn  like, similar:  lalâki kashôn lâon  a man like a lion (loan word: lëon, lâon)
kasîngka kōak  you look like a monkey
kashôn madôb nan tjâya  as if the sky would break down [B. 38]
tsâtâma  very, in a high degree; too much;  tsâtâma ay làteng  very cold, too cold;  tsâtâma ay angângâlâd  too bad
is kâwîs well; is kââwîs better;  tsââlôs exceedingly; (Hoc.) with suffixes:  tsââlôsaq umôgiad  I fear exceedingly, beyond measure;  tsââlôsyu ângnen sa  you do this exceedingly well
manákas better (loaned probably from Ilocano)
manákas is māngan mo nan áminum it is better to eat than to drink
manákas nan māngan is nan mākan it is better to eat rice
manákas si (or: nan) umáyka it is better that you go
manákas nan intedē is nan Fréntok it is better to stay at Bontoc
manákas amín nan manálan it is better that all walk
manákas si totémáyka [or: kagawís nan totémáyka] it is better that you keep quiet
manákas si inpátpády mo nan inkdēb si sǐngsìng it is better to throw (spears) than to make rings
manákas si ngemátssanta is kól líning it is better we two change ourselves into eagles [K. 11]
is ngāg ill, badly; laerwa it is wrong, bad, improper: laerwa nan masuy Pantja it is improper, bad that they sleep
laerwa; adikayē éŋkūlī’sna! it is wrong; do not speak here!
oláy it is very bad, “a crime”
ngct, nging [306, 342] perhaps
tít/léva certainly, truly, surely, really
is adī káttek secretly (lit. “for not any knowledge”)
is nan ababáw “in the light.” i.e. openly
umātet ta it is well that... “we are glad that...”; umātet ta inmadik “we are glad that you have come!” (“we thank you for coming”)
mo than (with comparisons)
pásig throughout of one substance: pásig bāngaw sa this is all glass
pásig pāpēl all paper
pásig mōnok nan īstja the meat is all chicken (not mixed with other meat)
pásig fālldog it is all gold, purely gold, unmixed gold
vālāy [vālāy] “it matters not,” “nevermind,” “whatever you please” “I do not care”
vālāy kōkōtjek nan lēmak! nevermind, if I cut my hand!
vālāy umāyka I do not care if you go, it is of no consequence...
aykō vālāy èntsùnotáko. do you (we) not care if we work? is it of no importance that we work? does it not matter?
vālāy! when receiving a gift, means: “this was not expected, you need not to reward me”
vālāy sīnu: any one you please; vālāy ngāg: whatever; vālāy intō: wherever you like, any place whatsoever
vālāy intō nan tinmetjuāna: wherever he sat down; vālāy intō nan termoliāntja: wherever they return
tak/ōn “it matters not;” tak/ōn mo inmadik “I do not care if you have come”
sīa correct, right; sīa sa “this is correct, “all right”
THE LANGUAGE OF THE BONTOC IGOROT

sīa ma ngin [man ngin] this might be all right, but... [L. 12]
sīamāadjīsa [sīa ma adjī sa] this is the right one! siamaadjīsa nan fālfeg!
this is the right kind of a spear!
aykō sīa tji? is that right?
kasīsya [kasīsia]? this looks well!
kasīsia nan ēngkāliānye you"r language is quite good, "all right" [L. 20]
kānō is a loan-word, used in several Philippine Languages to designate a statement as that of an other; hence kānō 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 Igorot.

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; 360, 371, 373-] are also used as adverbs, as the first of these examples show:

āngsan much; ēntsānotja is āngsan they work much; āngsānek: see ayāka very much, great many
akīt little; nasudeptāko is akīt we slept little
māl/an copious, in great mass; māl/an seems not to be used attributively:

māl/an nan ēlāgok ay jānga I sell great many pots
māl/an nan kādīju 'y plenty are the fish
māl/an nan tjōtjon in great mass (come) the grasshoppers, locusts
tsatsāna 'y kawīs: very, too good (or: kāgawīs); but āngsan and ayāka can not be applied adverbially with adjectives.—tsatsamākami ay jānāni we are too small

adādsā more; avōdē ken sak/ēn adādsā 'y pākūy mo nan kōam I have more rice than you
mo kekkentāko is adadādsā, umūyontāko if we know more, we get worse; the more we know, the worse we become
mo ēntsūnōkāyū is amamāmid, tsakayēe mablēy is amamāmid the more you work, the more tired you get
adīk lēyjēn ay kāsin māngan I do not like to eat more (lit. "again")
adādsā nan kōak mo nan kōam I have more than you
adādsā nan kānēna mo nan kānēc he eats more than I

indēka's ūdādsā! give (me) more!
is akīt little, a little; ninnima'mja is akīt they think little
indēka's akīt vāŋkay! give (me) but a little!
aklit nan saklko I am a little sick
aklit nan látěng it is a little cold
sumêdka is sinaklta! wait a little!
akakli nan látěng adtââni mo adâgka it is less cold today than yesterday
nan tûjây akakli nan palîna mo nan pînang the spear is less sharp than
the ax (the spear, less its sharpness...)
tsatsâma ay akîl nan ēntsûñoam you are working too little

kôlang (a loan word) too little; “there are missing...” Kôlang 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:
kôlang sin pîsosh! it lacks one peso; it is one peso too little!

kasîn, again, means also: one more, some more:
inâka kâsîn! give (me) one (some) more! give me an other!
ângkay, yângkay only; sak/èn yângkay only 1; djûa yângkay but
two, only two
tsâm ângkay mangmangwanâ! you are speaking in fun only! you are
only talking!
(Cf. sumyâdak yângkay, âpîdak or: âbîdak yângkay in [316]: I do only
one thing; so, in song-dialect, “pitkam” (only this form, 2nd person
sing. was given): (iambic verse)

pitkam ay layakyâking you do nothing but loiter
si ìnan nán mamâding your mother gathers the wood [H. 11]
dâlana “it suffices;" adû, adër! enough! (Interjection): adî yimânây
it is not sufficient
dâlana nan katsaktsâkna its size is sufficient, it is large enough
dâlana nan kàdîntjâtako we are tall enough
wôdá nan dâlana ken sak/èn I have enough
dâlana nan kînângko I have eaten sufficiently (“my eating suffices”)
dâlana nan bilâkna he has enough money (his money suffices)
adî yimânây nan bilâkmo you have not enough money
adû sa! this is enough!

a'edî nget (înig) about, perhaps; nan wôdá ken sak/èn a'edî nget tîlo
’y pîsosh I have about three pesos
a'edî nget djûa ay fêân about two months
a'edî nget is tîlo ’y ôlas in about three hours. Cf. [306; 342]

The interrogative adverbs: how much? how many? see [355]: how
many times? [356]
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. Mán, sometimes mān, is an intensive particle: it is employed particularly in commands and questions.

bumanádka mon! come down, then! descends donc! so steige doch herab!
[M. 14]
sada'ka 'd man! go home now! [M. 11]
cngkayë man humáyaay ay? why, pray, do you flee? [B. 50]
intó mān lā nan nangálaan 'sh 'stja? where should he get meat? (la: ironical, incredulous,] [R. 25] and again:
intó man la nan nangálan áman is nan 'istja? where would your father get meat, pray? [R. 26]
intó man la mangáilanýer 'sh 'tji? where did you get (so many beans) that? [L. 33]
intó man la nan nówlan si 'ídnom? where will you take your wedding-feast? [L. 50]
tjúy man si fóbléran ay aláéna nan sipláí there indeed is a handsome young man who takes the pods [L. 33]
tsumú'ta man ed! so let us then get married! [L. 52; cf. 49]
intó man la nan kávarad? where, pray, should the place be?
éngka man! go! go! alikáyer man! come on, forward! (battle cry)
ngáng éngka man ămúy? why is it that you go?
ngáng cngkayë man tinnáli ay? why did you return, indeed?
ngáng man cugíja éngkálí ay? why do they speak?
ngáng éngka man mademídëni ay ʃumáŋon? why do you get up so late, pray?
Engka man adi èntsåno? why do you not work?

Ngág man sa? what is that? (surprise; indignation)

 dön man naadénuadéni tji nasúyep ay? why, pray, did he sleep so late?

(tji: instead of sìya)

èña man kápèn nan ðfong is fúng ay? why does he make the house so small?

cıntâko man mandyey! let us go then to get wood!

Intó man si Matyee ay? where is Matyu, say? Wo ist denn eigentlich M.?

kâdukayéi man! get away! “packt euch!”

kaddkayéi man. how many are you indeed?

Tit/féca man, ya inmåy! it is certainly true, he is gone!

adì man katsákub surely it does not suffice [L. 28]

umâykâmi ‘d man we ought really to go [B. 48]

ayáka man tji! that (singing) lasts certainly too long! [H. 15]

kóak man, fakôngo kóa! it is mine, not yours!

Also a form mânå occurs, which is probably a contraction of man and the locative participle na, here:

tjakâmi mânå ay mamalântong we who are gathering beans [L. 28]

aykóka èntsåno ay? èntsånoak mânå! are you working? certainly, I do work!

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 léytjéem ngin ay ma/lsa at this spot you like perchance to be left alone [S. 11]

Nay pay naðto nan íb/ðâna there indeed was cooked the other (pig) [L. 66]

Nan pay fobólán nan kanyôn the projectiles of the guns [B. 53]

Ya nan pay fobólán nan bûldug [B. 58] and the bullets of the rifles

Nan pay inóti the younger brother

sána kay nan tjéneem! here comes the water! [L. 42]

sána kay si lípad ay naldångoldångó here! here comes perfectly dry wood [K. 8]

Adpayvédnin now indeed (ad védnî with pay inserted) [L. 80]

intō kay si Bēgūti? where, pray, is Bugti?
si pay Īukan nan mīndān ak tjakāmī Fukan, she has born us [L. 92]
si pay Palpalaking mā/id ināna is kātjū Palpalaking did not catch any
fish [P. 3] (inaa, for: inalana, from aldēk)
ārenā kāyā! very soon! yes, soon!
ketjēng ngāg pay? what then? (impatient question of a person listening
to a narration, to urge on the speaker)
ēlāy pay mo gadsāngyēn, sī'ya tsatsāma na/fīneid however rich he may be
(though he be rich), he is very stingy
intō pay ākis nan mantīyo? where is the hammer, say! “wo ist denn
wieder der Hammer?”
kād pay nan lalalāki? how many are the men?
kānim pay nan tīndpay? do you really eat the bread?
kīnmāan pay he has gone, indeed
ma/id pay sīna! he is surely not here any more!
tjakayē pay a/ Kānū you, people of Ka'nū [L. 92]
pāsig pay nafāngōsh nan shengēdko my food is all rotten (pāsig: thor-
oughly) [M. 9]
ketjēng kay mastjīm ākis and then it turns again night [H. 10]
ketjēng nādō pay and then it was cooked [H. 18; cf. L. 66]
līpad pay a/ nalamgolāngo dry wood! [K. g.]
aykōak pay shnmā? shall I really go home? [K. 11]
adlim pay patānēn nan pāshek, tay nāyak sīna! do not drive in the wedge,
because I am here! [L. 84]
mid pay asā'cēvak I am surely not married [L. 85]
ādpay ākis [ākis] maddēy nan mīlēgnan nan āsu 'y tīdāy (the fire) which
the dog brings there will surely also be extinguished (“die”) [L. 10]
ādpay umdēliak I shall certainly come
tay ādpay angkāyēm nan fīnāyē 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:
ketjēng maerēkēd paya then morning came
īlaēn kayā! come and see! “sieh doch einmal!” “just look at this!”
ālikayēk kayā (like one word: alikayēkayā!) come! “kommt doch
einmal, rasch!”
ketjēng sumdōbtja pāyā then they arrive (at home); “dammt kamen sie
also heim”
iyām kayā! 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:

itsuotsáomo kay ken siya ya! so give it to him!
aenin kay si akit ya! “soon, in a short while!” “in a moment!;” “wait a little!”

Preceded by ā, the particle pay expresses reproach, as in this question: ãpay adln kinwáni is nan tákert? 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:

aykó umáli? nay umáli mám pay man! is he coming? there he comes. surely!
slä mam pay! certainly! it is correct, without any doubt! it is evident!
pindyanmi, tay tjáy mam pay si laláki ay numújang ken tjakami 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 umáli adiwáni he will certainly come to-day
ann/ō binumáyartaña they have undoubtedly run away
ann/ō umúytja they will surely go; I am sure that they will go

nintóngan nan sikdá—éntáko ‘d man nitsdá—ann/ō patsóng na shaá the sun has reached the middle; let us go to eat dinner; surely it is time for it [Industrial Song]

421. Adjí, usually in combination: man ādjí or: ma ādjí expresses sometimes a request; in statements ādjí has affirmative force: indeed; certainly.

éngkálkáyee man ādjí! speak, pray!
λíka man ādjí come, please!
ıkáyee man ādjí! come then! (why do you not come; come now!)
ińto ma ādjí nán ináyan? where did you go, say?
entusönka man ādjí! so work then!
Emphatic:  kátdja nan ḍdji?  how many are there indeed?  
sla ma ḍdjí sa!  this is the right thing, to be sure!  [L. 55]  
nan ma ḍdjí tsam inpayáí ay shengédko ’d ya nafángōsh  that food which 
you used to send me was rotten  [M. 7]  
sáata ’d ma ḍdjí ay sinána!  so let us go together, father and son!  [M. 11]  
yá, intó ma ḍdjí nan fnényé?  well, where then is the pounded rice?  [L. 57]  
nong/nóngém ma ḍdjí nan ḍnotáko!  you arrange our wedding feast, 
please!  [L. 58]  

422.  Kan or ḍan ( ḍan is the Ilocano form) expresses astonishment, 
surprise:  
śnu kan sa?  who, pray, is that?  Ger. “ja, wer ist denn das?”  

With verbal endings:  śnu kantja sa?  who are these?  

sanguyán ḍan si na/ótoàn nan kaněntáko!  how quickly our food has been 
cooked  [R. 16]  
sanguyán ḍan is nángtjásam is nan tólfe  how quickly you found the key  
sanguyán ḍan nan nỳŋyālam  how quickly you brought it!  

ngāg kan aykō ketjẹng na ’sh monōkyɛ?  why, are these all your chickens?  
[L. 43]  
ngāg kan aykōka umōdhtsong?  say, why do you watch me from above?  
[L. 29]  

intó ḍan, nangkō mamâtepb ya adika pądad makát-pab;  where then? it is 
easy to catch, and you can never (not at all) catch it?  [L. 62]  
The phrase:  kandý ḍan, sometimes with endings, expresses disgust 
and surprise:  
kandý ḍan!  amfuyáka ’sh si nafíkodká!  why, is that so! this is the reason 
why you are so lean!  [M. 10]  
kandýka ḍan si faʃ’dyi!  how miserable you are, woman!  [M. 17]  
kandýka ḍan si allávidia!  what a bad friend you are!  
kandýkayékan is fumabfsalōgnid!  what poor fighters you are!  
kanaftja ḍan!  how bad they are!  
kanaftkimé ḍan!  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 cop-
ula ya, or with ya: and):
ya ngāg tōnā? 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 īnād is nan tjāpānmo? well, what has happened to your foot?
what is the matter with your foot?
aykō sīkāya [sīkā—ya]? “how about you?”
adī man katsākub tay sīkā 'y yān/a ya ēngka inūmitūmith is it not enough (in your bean-basket), because you, the older sister, always go bathing (instead of working) Ger. weil du ja immer... [L. 28]
yada nan fātugyē '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)!

alikā’sna! — adfak. — yāka intēdečka istjē! come here!—I shall not!— well then, stay there! Ger. nun, so bleibe dort!

itsaotsdōmo nan tāfay ay nay! adī; ilįtok 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 kātjōn 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 āpāngoy si ākkāmāt! so give me at least the leg of a crab. Ger. so gib mir doch wenigstens eine Krebsscheere! [P. 6]

yāka yāim man nan īsa ‘y fālīda! 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/ĕn mo? where am I (in a picture of a group of Igórot)?
kō ē Fānged nāmo! this is Fanged, indeed! this is Fanged, I am sure!
nōang nāmō! this is indeed a buffalo!
¿gas sa shámo? that is a deer, to be sure

In combination with ya [423]: yámmo aldèm nan tòlo 'y tayáan! certainly get the three baskets [L. 34]!

nangkó épom námo! why, this is your leg! [K. 8]
nangkó línam námo! why, these are your arms! [K. 9]
soklôngmo námo (na mo) this is surely your hat

Observe the phrase: mo kò man tay... “no wonder; because...” certainly because.

mo kò man tay fintélýko ùna, îssam tjipápen no wonder; because I have
tired it first, you will catch (the pig) [L. 63]

mo kò man tay imípa/sig kek sán/sàn why, certainly; because he made
me angry [L. 79]

426. Kò expresses surprise; thus it is used in sudden recognition, introducing a phrase:

kò si Angay námö! why, this is certainly Angay!
kò sìka sa! why, this is you!
kò tjakàyé man na! why, this is indeed you (here)!
kò tjakàjia sa ay? why, is it they? Ger. die sind es also!

427. Nàngkö, a particle with verbal endings, introduces sentences to express surprise and sometimes reproach in an exclamation or question; its forms are: nangkóak; nangkóka; nangkó; nangkótako; nangkókamí; nangkókayë; etc.—nangkók; nàngköm; nangköña etc.

Nàngkö is often followed by: böd [pöd, bêd].

nàngköm [nàngkëm] aldèm nan káyo! so it is you who take the wood!
nangkóak wodd'sna! why, here I am! Ger. also da wäre ich!
nangkó wodd'sna! so he is here! (or: wodd'snà ya!)
nangkó pöd si Matyës sa? ah, is that so, is this Matyu?
nangköm böd inà [inàla] nan soklôngko! so it was you who took my hat!
nangköña böd inla nan fàjdyî! so it was he who saw the woman!
nangkóka pöd masëyep? so you are sleeping?
à! ngag nan wàpôí tödë nangkó [mankòy] tsaktsåkgõa! see! what big
legs he has!
nàngkö pöd ol/bêley nan ikàk/an nan kàsm in/nìnà how wretched is your
stepmother’s acting! [M. 10]
nangkötäko ööshdën nan shengéd'tja's amfu nan anákta why, have we not procured food for all our children? [M. 17]
nangkëka mang'ësu is fajäyi! why, you are a miserable woman! [M. 17]
nängköy nan pöttlong tji? how did it break off here (a spear-blade)?
nängkö ma/'ld mak'dikan! why, there is nothing to eat ("eatable")
nängkö böt tsāttona nan mangangkayängkay is nan önashko! well! here are those who always eat up my sugar-cane! [S. 3] [cf. 3. 4: böd without nängkö]

nängköm kandn cu "mo umalitdäko is nan ëli... why, you say: "when we come to the town... (reproaching their leader) [B. 16]
nängkö—pispisštash ängkay! why, only twenty cents! [B. 20]
nängkö böd, falôgnid nan inyâyak tönä! why, this man called us out for battle! (surprise and indignation of the Igórot called by the leader of the insurgents "to a dance") [B. 26]
nängkö tekken ay talljéng! why, this is a different dance! [B. 26]
nängkö ma/'ld maddöy ken tjatäko ay Igólot; nängkö ketjéng nan insulktoš is ângsan nan maddöy and see! none of us Igórot had fallen; only of the insurgents many had fallen [B. 42]
nängkö sltönä nan önöönöy why, this one is a lucky fellow! [R. 29]
nängkö akiakł! why, it is very little!
nängkö mid nong/nöngna nan kayâéneye! why, your "getting wood" is worthless! [K. 2]
nängkö mandašas si ngâmâtsanta ay sindki is kölling it is surely better if we two brothers change ourselves into eagles [K. 11]
nängköka tsatsâma remîpädshë ay ken sak/ôn! why, you make me ashamed [L. 71]
nängköm inlütak san kashâdmo ay? why have you pushed your brother-in-law into the rock? [L. 79]
nängkökayëc tjemôngäo is fädlën is apäy? 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 nangôlam si sa?** where did you hear that? Ger. wo willst du das gehört haben?

**kad man la nan wodd ken sfya?** how much does he claim to have?
429. Observe the use of la in the scornful phrase:

\[ \text{tsáka la 'sh sa?  what can you do, — nonsense!} \]
\[ \text{tsáka la 'sh sa, intó nan umálam si ídnom?  (you want to marry?!) — nonsense!} \]
\[ \text{where will you get your wedding feast?  [L. 49]} \]
\[ \text{ngúg tji? umonong ka ken sak/én?  tsákálásá! what is that? you want to fight with me?  nonsense!} \]

430. \( 'n \), after verbs of saying, introduces both direct and indirect discourse; it can never be omitted:

\[ \text{ketjéng kasín kanán nan Lumáwig en "ináka'sh ísha 's taydan! then} \]
\[ \text{Lumawig said again: "give me one basket!" [L. 31]} \]
\[ \text{is déd kanán inátja en "nangkó mld... then says their mother: "why...} \]
\[ \text{[K. 2]} \]
\[ \text{ketjéng kánanmi en "humayáikami!" then we say: "we run away!"} \]
\[ \text{[B. 21]} \]
\[ \text{nan lááki kimwáñína 'n "adík léyjtjen sa" the man said: "I do not want this}" \]
\[ \text{isána'd kimwáñí'en... then he said...} \]
\[ \text{kanána ay mangwáñí en "saáka'd man!" he said: "go home!" ("he said saying")} \]

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, na, 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: akis, ketjeng, et 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 coordinate conjunctions are almost exclusively used in common conversation. Also in narrative, parataxis is preferred to hypotaxis.

COORDINATE CONJUNCTIONS

432. Copulative: ya, and, connects single words with each other, and sentences.

nan ápuv ya nan tjéñem fire and water; sak/én ya síka I and you
si áma ya si hna father and mother
nan kafútuftug ya kaáshuáshu the pigs and dogs
si Olóshan ya si Lang/ágan Oloshan and Langagan (or: tja Olóshan ken Lang/ágan)
ketjeng umdli akis nan sinkumpánya ya mabaldákan ket akis nan lsa ay
soldádsu thereupon comes again the company and then again one
soldier is shot [B. 29]
sítódi ay laláki ya sítódi ay sáfáyi he and she

For the construction: tja Agpáerwan ken Tóngay A. and T.; tja áma ken ina the father and mother; see "Collective Article" [39]. Cf. sináma the father and his child [60]. For: sumaákámi 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/en ákis ígak llaéñ nor did I see it

Or even with omission of the negative: adfak ámínum is tjénum; kag ken stya ákis I do not drink any water; nor does he.

Neither — nor is also expressed by adf — paymô.

Polysyndetic construction is frequently employed in enumeration; also isdød: “and then” is often found as connective in a series. (Isdød designates usually temporal succession: “one after an other.”)

isdød ñelâdjin nan yun/âna nan wâñisna isdød nan dikámna ya nan sangkitâna ya nan sóklóngna ya nan fobâgâna ya nan kâtjingna ya nan tjokdeâna 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]

tjénum nan tjokdeko ya nan wânísko, nan katjîngko, nan sóklóngko ya nan fobângâk hold (keep) my bag, breech-cloth, chain, hat and pipe [K. 6]

kctjeng inpañâlan nan otot nan gânsya ya nan ñtjush, isdød nan tôônan, isdød nan fá/kong then the rat brought out the gong and the spoon, then the jar, then the pestle [R. 18]

ayâka nan inâlâk ay kâtjêñu, nan tjâllâd, nan âkkâmâd, isdød nan lâlèng I have caught plenty of fish: k., tj., crabs and “lâlèng.” [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 mód âdji introduces adversative clauses.

innây si Môlèn, innâli si Olôshan Moleng has gone, but Oloshan has come

wpôdë nan tâfaymi, pinângmi ya nan kâldsaymi; ma/íd bâldugmi we had spears, axes and shields, but no guns [B. 25]

îparvâmo kon sak/en nan l tîjâ; fâkên tîmâpay! send me some meat, but no bread!

kctjêng djâm naâdo nan mákan, siádnay ma/íd lîtîja then the rice had been cooked, but no meat [B. 11]

îtgotok nan âsû lîsna, siádnay adâkis fumâla I keep the dog here, but it will again run out

lêytjênni ay manâbla, siádnay mîd [ma/íd] aphabet we want to smoke, but there is no light.
adl inô'tjan adôdôni, siadnay adinô'tjan asvâkas it does not rain to-day, but it will rain to-morrow
inânâpko nan kìpân, siadnay igâdâk nakâdush I searched for the knife, but I could not find it
sak/én ongôngâgâk, siadnay sí'ka amam/âka I am young, but you are old
adôna yâi nan ñô'tja, siadnay nan mâkan yañâna [iyâñâna] he does not bring any meat, but he brings rice
Ketjêng “that is all,” “except,” “thereupon;” see [326, 327, 388, 408 etc.] serves as adversative conjunction:
iláck amîn ay jôbsâjôdyî, ketjêng si Akânây si ma/fôd ñsna I see all women, but Akunay is not present

434. Disjunctive: òpaymô, or:
lâlákì òpaymô jôsâjôdyî a man or a woman
si Ângay òpaymô si Isding Angay or Isding
sí'ka òpaymô sî'ya you or he
inôka ’s kìpân òpaymô jakûn nan pûnang hand (me) a knife or, if there is none, an ax!
adumôldôk asvâkas òpaymô is kasûn wâkas I shall come to-morrow or day after to-morrow

435. “Adverbial” Conjunctions are:
âkis [ákís] also, too. (âkis means also “again”)
sak/én âkis I also; nan jôsâjôyi âkis the woman too
kâg kõn sak/én âkis I also (lit. “like me, too”)

436. Ketjêng, introducing a sentence, serves as temporal conjunction: thereupon, then. [In negligent pronunciation usually: k’õtjêng; or scarcely audibly: ’tjêng; also “kîtjâng” occurs.]—As the original meaning of ketjêng 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 Igôrot will never get tired beginning each new sentence with this ketjêng.

The common construction after ketjêng is the order: verb—subject.
nan laláki inmíli's ájongna, ketjéng aldén (nan) asárevwánil ay fádyi nan soklóngna; or: ketjéng si (nan) asárevwana aldéna nan soklóngna the man comes home; then his wife takes his hat... (the second order is employed rarely after ketjéng)
ketjéng tja madngsan nan täker, ketjéng tjáltja nan umíli is nan fádrevwa then the people became a great many, thereupon they became the inhabitants of the earth (world). [L. 15]

Ketjéng followed by the ligature ay: ketjéng ay isázta'd insflak thereupon they feasted [L. 66] (Ketjéng ay means also sometimes: therefore.)
ketjéng ay umínümak is nan tjénum thereupon I drink the water ketjéng ay fumángon thereupon (or: "then finally") he awoke [P. 12]

437. Et. cd, '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 cd or ct 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. Isácd, 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 isácd or isa'd the forms: 'sád, 'sháed, 'shád, due to negligent pronunciation, are used frequently.]

Isácd is probably a combination of the preposition is and the locative adverb sa, as "upon there" or "thereupon," followed by cd = "then." The forms of this conjunction are:

Personal:

1. isáked
2. isáká'd
3. isácd [isá'd]
D. isát'a'd
I. incl. isátáko'd
I. excl. isákámi'd
II. isákáyé'd
III. isátja'd

Possessive:

1. isáked
2. isámed
3. isána'd
isát'a'd
isádko'd
isákámi'd
isákáyé'd
isátja'd
The Constructions are:

a) with personal verbs; in the 3. person sing. or plur. The subject is:

1) a substantive: isáød umáli nan laláki then the man comes
isájtja'íd umáli nan lalaláki then the men come

2) a proper name: isáød umáli si Fánged then Fanged comes

3) personal pronoun, 3rd person: isáød umáli sífya then he comes
isájtja'íd umáli (tja'ítja) then they come

The subject is a pronoun of 1st or 2nd pers.:
isáktamí'd umáli then we come
isákáyěd' umáli then you come
isákéd umáli then I come

b) with possessive verbs; in the 3rd person singular or plural. The subject is:

1) a substantive isáød kanán nan laláki then the man says (not: isáña'íd)
isájtja'íd kanán nan lalaláki then the men say (also: isáød; but the plural ending suffixed to isá- is used regularly with plural nouns)

2) a proper name isáød kanán Fánged then Fanged says

3) a pers. pronoun isáña'íd kanán then he says
isájtja'íd kanán then they say

If a substantive as subject shall be emphasized, isáña'íd respectively isájtja'íd is used, but the substantive is preceded by the ligature ay:

isáña'íd kanán ay allélvidko then he says, my friend
isájtja'íd kanán ay allélvidko then they say, my friends.

If the subject is a pronoun of the 1st or 2nd person:
isáméd kanán then you say
isatåko'íd kanán then we say
isátyěd' kanán then you say
isámi'd kanán ay Igóló then we Igorot say

(The reasons for these various constructions have been explained in preceding chapters; as [200, 201, 208, 209] etc.)

umüytako isatåko'íd nasỳeŋp we go and then we sleep
nan laláki umáli isáød nentsâno isáød nasỳeŋp the man came, then he worked, then he slept
inmáy sífya, isáña'íd fínkaš nan játó he went, then he hurled the stone
nintáktákak isákíd [for: isákéd] tjinpap nan āser I ran, then I caught the dog
inmányka ya isáméd inála nan kipángko you went and then you took my knife
isá’d kínvéñin áma then Father said (áma is without article, as the article in the Nomin. would be: si; notice the ligat. -n suffixed to kínvéñi: “the speaking of Father”)
nan lablabóna manaliʃéngkáyer, isákáyer’id mangáyeng, isáed mangananón-gosh nan patpadóy at first you dance, then you sing and finally comes spearthrowing.
isá’tja’d ūmúy nan soldádsñon si Melikáño ad Túfèng then the American soldiers march to Tulubín [B. 64]
isá’tja’d mamógnak ay sináki; isá’tja’d inúntjan is nan kakdyetan; isáed kanán nan inóijí’u.... then the two brothers went to work, then they arrived in the forest, then the younger said..... [K. 2]
isá’tja’d en pósñingen ad Mabádbodóbud then they went to inundate (the land) at Mahudbodóbud [L. 2]
isá’tja’d mafóting amín nan isásárévan ya isá’tja’d én munitpap is nan fátuq (én: [307]) then all are drunk, all married men, and then they go to catch pigs [H. 15]
isá’tja’d fañótién nan fátuq, isá’tja’d sagfáteu... then they bind the pig, then they carry it (on their shoulders) [L. 17]
isákami’d ón mángan then we go to eat (ón: [307]).

If several verbs follow this conjunction, it takes the endings from the nearest verb only:
isá’tja’d mangáydyeng ya kanántsa ay mangvéñi’i then they sing and say [H. 9]
isá’tja’d inúmétla ya kapéntja... then they get (clay) and make (pots) [L. 23]
ishán’a’d sibóén nan pánga ya kanán’a’n... then he cuts the branches and says... [K. 7]

439. Ketjéng and isáed combined occur in these examples:
ketjéng isáed kanán san fafyi... thereupon “then” the woman says.. [L. 85]
ketjéng isá’tja’id insángfu thereupon they performed the “sangfu” ceremony [L. 67]
ketjéng isdún’a’d patetfeén san aśín ad Lakángu thereupon Lumawig created the salt at Lakangau [L. 18]
440. *Kêt*, yá *kêt*, “and then” is used similarly to *isáêd*, as these examples illustrate. Sometimes *kêt* serves as the simple connective without particular temporal notion.

ninsákít ya kêt nadôy  he was sick and died
kinmáán si ína yá *kêt* tinmolí  the mother had gone away and returned
ya kêt dâjyy ay tsaktsagôag  ya kêt nan fôi ay ôko ay tsaktsáki  and then
the boar (is) big and the sow (is) big  [L. 46]
ketjêng ôlik ya kêt inmának  and “some time passed” as she bore children
[L. 88]
mo madôyak kêt mo umáykîyet ilâen nan nalbôak [nâlpak]  when I die,
then if you go to see my birth-place  [L. 89]
ketjêng ya kêt inangângô san inôtji  thereupon the younger sister laughs
[L. 30]

*Kêt* 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 *isáêd*). 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:

<table>
<thead>
<tr>
<th>Personal:</th>
<th>Possessive:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. köyákêd</td>
<td>kôkêd  [kôykêd, kôket]</td>
</tr>
<tr>
<td>2. köyka’d</td>
<td>kômed</td>
</tr>
<tr>
<td>3. kô’d [kè’d, ket-]</td>
<td>kôna’d</td>
</tr>
<tr>
<td>D. köta’d [köyta’d]</td>
<td>köta’d  [köyta’d]</td>
</tr>
<tr>
<td>l. incl. kötako’d</td>
<td>kötako’d  [köytako’d]</td>
</tr>
<tr>
<td>l. excl. köykâm’î’d</td>
<td>köyi’î’d</td>
</tr>
<tr>
<td>II. köykâyê’d</td>
<td>köyyê’d</td>
</tr>
<tr>
<td>III. köyta’d</td>
<td>köytê’d</td>
</tr>
</tbody>
</table>

köyákêd umâlî; inmâli then I come; came  kôkêd kâpên; kináêb then I make; made
kôkêd kináêb nan tufâyña  and then he made his spear
köyákêd [also: kôket, irreg.] inmâlî is âfongna  and then I came into his house
ketjêng ântjáu nan ísa’y fíhan köytsa’d inpapangâli nan solládson si Melikano  and then one month passed, and at once there came the American soldiers  [B. 62]
ketjéng uigmikána nan ñmpash; kóytja’d mangmangálik ya kakaù êitan then he (Lumáwig) fed the little chicken; then, behold! they grew suddenly to hens and cocks [L. 44]

ketjéng talûanna san amónok ya kóytja’d ákis mashangóyen ay nasíken nan fìtung and he fed the little pigs and then forthwith also they grew rapidly, the pigs [L. 46]

(kö tjakayê sha! why, you are there! [L. 6] Cf. [426])

isèd úmtjan ya kanána’n “kö tjakayê sha ay!” then he arrived and said: “then you are these women!?” (surprised) [L. 27] (without ed)

isána’d ikísua nan ñtsush is nan fânga ya kô’d [kct] ñstjá; isána’d ákis ikísua nan fák/kong is nan ñsa ‘y fânga ya kô’d [kct] 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 adêvani 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: akö, and in the particle nangkö, expressing surprise.]

442. The equivalent for our inferential “therefore, for this reason, on that account” is commonly sêya followed by the Nom. actionis with suffix -an; this suffix, which has usually locative force, is decidedly causal in this construction; sêya, or sêya tsì [tji] means: this or that. The construction is illustrated by examples:

sêya tji nan umâlêntja this is “their coming-reason;” therefore they come siyâdssi [for: sêya tji] nan adìk áññuyan therefore I do not go

insákít nan litjéngko; siánan [sêya nan] adìk ëntsúnoan I have a sore finger; therefore I do not work

insákítak; sêya nan umínumak is nan tjënerm I am sick; for this reason I am drinking water

sêyadssi nan inadklêntja therefore they weep (from: inâkaak, with inserted l)

sêya tji nan ighána nangarátsèn therefore he did not marry

antjöka; sêya nan mangarûtsam is nan kà yer you are tall, therefore you can reach the wood (beam under a roof)

nablêyak; sêyadssi nan adìk kumâéban is nan fàlçeg I am tired, for this reason I do not make any spears
siddsi nan intasñantja is nan pagpag 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 fátō [fātō] ya tsatsáma ay adadsámet; siyá nan adik makasagátan
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 kañáyo ya tsatsáma ay abajikash; siánan manguyátjána is nan kalomáto
the horse is so strong that it pulls the wagon [siánan for: slya nan..]

nan djálan ya tsatsáma 'y adadsáewían; sía nan mablóyam the way is so
far (long), that you are tired

nan tñenem ya tsatsáma 'y láteng; siánan adik umisàn the water is so
cold, that I do not bathe

nan ásu tsatsáma nan tak tákna; sía nan adik maaapuyáewían 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: "amfuyákash" followed by is may be used, ii surprise shall be expressed; as in:

amfuyákash si nañíkodka! ah! therefore you are so lean! [M. 10]
amfuyákash is ma'idka 'sua! this was the reason that you were not here!
amfuyákash si nañíhud slya! therefore he is bound, imprisoned!
amfuyákash si ma'id is nan áfungna! oh! that is the reason that he is
not at home!

(Amfuyákash can never be used with 1st person, as: "that is the rea-
on that I," but only with 2nd and 3rd person: this is the reason that you, he etc.)

Siddsi and is: siddsi's énta umála is aarvídta therefore let us two go
to get our burden (wood) [K. 4]

Also kctjéng ay is used to express "therefore." [436]

SUBORDINATE CONJUNCTIONS

443. When. "When" is expressed by the conditional conjunction: mō, ("if") or by issán. 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; issan is found with the present and especially with the preterite.
Issan consists of the preposition ḫaf and the article san [32]; san precedes the Nomen actionis of the verb. The Igorot does, for instance, not construct: when she came, we saw her, but: at her coming, we saw her.

mo adiąk ēntsano, inlîpayak when (if) I do not work, I play
mo uminumttako is nan kâpi, aditâko kâpên nan tîfay when (if) we drink coffee, we do not make any spear

Issan inmalîåna, amîn ay tâker nangântja when he came, all people were eating
Issan inallan nan ãma, nan ãnanak ya kinmântja amîn when the father came, the children had all gone away
Issan nintedêcak ad Manila, woda nan djûa ay âsuk when I lived at Manila, I had two dogs
Issan ninfundêzan nan tatâki, nan ongônga (ya) inmali or: mo infâkae nan tatâki, nan,... when the man called, the boy came
Issan nan/ŋôlâk is nan okôkud, naângoak when I heard the story, I laughed
Issan nanaâwáddak is nan sûlad, fînâsak when I had received the letter, I read it (vb.: tsârâwádck)
Issan inmaliântako 'd Chicago, kinaeptako nan âjôngtako when (after) we had come to Chicago, we made our houses (lit. “upon our coming”)
Issan inmaliám adûgka, ya ninêdjan when you came yesterday, it was raining
Issan inayantako is nan pôshong, ninkiyatako is nan katjêném when we were (lit.: had gone) at the lake, we swam (in the water)
Issan kinmâdãnnâil ad Manila, limanpô’ôkâm when we left Manila, we were fifty persons
Issan inâfdetja istjî is âpfd nan pôshong, ninlaleiyâdtja when they met across the sea, they rejoiced
Issan kapûsik; kaongôngaak; kaamânaak; ninsâkitak; kagadsângyôngko; kafikâshko: when I was poor; little; old; sick; rich; strong (healthy)
Issan ninalisôidsânta when we two were friends (s inserted).

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 mamasuyepântja, ēntsûnôkami while they (continue to) sleep, we work (“during their sleeping”)

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Issän káézewad nan allÉvidko id Tukúkan: while my friend was in Tucucan
is tsák éntsánoan during my working, while I am at work
is tsátsa 'ntsánoan while they are working
(The article san is sometimes omitted before tsá.)

Issan uminunam is nan tjénetam, tsák manábla while you drink water, I smoke
Issan éngkallam (éngkallanyer) mamastéyep slya ay jafdíyi while you talk, she is sleeping
Issan tsátja mangdíyan while they are eating (better: is nan, because san
indicates past action)
Issan éngkaliantáko, tsána kimítén nan áklang while we are speaking, she is sewing the coat
Issan nangíldantja kén tödli while (when) they saw him
Issan inlagóantja is nan slngsing nan fobsafdíyi, mangayéngkami while
the women sell rings, we are singing (without redupl.)
Issan sinumkepántja while they came in (when they came in)
Issan kapéyeyer nanáfong, umiléngkami while you are building the house, we rest
Issan tsátja 'ufalognídan, zooodék id Fréntok while they were fighting, I was at Bontoc
Issan káézewad Fánged is nan áfong ya Issan tsána mangflán kén Mátýer while Fanged was in the house and while he saw Matyu
is nan tsák mangánan while I am eating
is san tsána nangánan while he was eating
Issan tjéntja nénngkalián while they were still speaking

By Circumlocation:

Infásaak, tsáka ákus insálad I read; “meanwhile” you write: I read while
you write
Masstékak, tsáka ákus éntsáno I sleep while you work

Participial Construction:

Nan laláki manálan ay mangayáveng or: nan laláki mangayáveng ay tsá
mandlan the man walks while singing
Maango is nan éngkaliána he laughs while speaking (“in his speaking”)
or: maango ay éngkalí
Éngkalí is nan iitáreña he speaks while dreaming
Nan killang imntlí ay índka the little boy came crying, or: cried while
coming
Nan laláki umiléng ay manábla the man rests while he smokes
Temporal clauses with "after" are frequently introduced by *Issan*, when *[443]*: the subsequent main sentence begins sometimes with *ketjéng* (or: *isácd*), 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 kinawánina na, ketjéng ifukáewána* after he had said this, he shouted
*Issan tjengngólna na, ketjéng ibjakána* after he had heard this, he asked
*Issan nadáyan nan laláki, ketjéng inka/úptja* after the man had died, they buried him

*Issan tinmekktjuâna* after he had sat down
mo inangněñen amin nan nakável ken tjákáyé, ketjéng tomolkáyé’d after you have executed all orders (“have done all told you”), you ought to return
*Issan imildèntja nan inmad, ketjéng linmáyârjta* after they had seen what had happened (“the happening”), they fled

*Issan innallan nan ápo, isácd onótjën nan laláki stýa* after the master had come, the man followed him

*Issan nanngólan nan diman si sa* after your father had heard this

*Issan adsángáhun ay fínmâla nan lalaláki, ketjéng iniskëpna si Júlio is áfong* after the men had gone out, he led Júlio into the house

*Issan nan/ngólan nan laláki si sa, ketjéng itáfona nan fínângna* after the man had heard this, he hid his battle ax. (*nan/ngólan*: Nom. act. from the Nom. agentis *[257]*. Thus in the following example:)

*Issan nangfhâna ken tjáitjá, termólí nan šafáyi* after seeing them the woman returned

*Issan sinumkëpâna is nan áfong, aláéna nan sóklong nan anótjik* after he had entered the house, he took the hat of my younger brother

*Issan napadóyana inká/èptja nan awákna* after he had been killed, they buried his body.

"After" circumscribed by: *frášhek*, I finish, accomplish:

finúsh nan fobfáfáyi aaj nangáfôy is nan wáinis, ketjéng tsinimídtjâ nañ jádsóñá after the women had woven the breech-cloth, they mended his coat (lit.: the women having finished weaving..., thereupon they mended...)

najfâsh aaj nakaim sóngka, ípúmo nan wánismo! after you have washed yourself, put on your "wanis!" *[naka-299]*

Or by the auxiliary *dfs*: *dfs nadóy nan amáma, isácd’d inká/úp stýa* after the man had died, they buried him
Or by the preposition is: inmáliak isna is nan nalángasan nan kakántja. I came here, after they had eaten.

is na nan múngónantja. after they had awakened.

Or by the prefix naka- [209]: nakakánan nan lañaláki, ketjéng inmálija'sh kapáye. or: isátjá'd inmály'sh kapáye. after the men had eaten, they went into the rice-fields.

ísátjá'd nakákan, isátjá'd mañmong nan manágkíid then they had eaten, then the girls assembled [H. 21] or: after they had eaten, the girls...

íntśímid is bayánka; isádd nakatsimídan is bayánka; isána’d itsdotsao nan bayánka she sewed his wings; then she had finished sewing, then she gave... [S. 6]

ketjéng mangántjá; ketjéng nakakanántjá, isátjá'd kanán ay sináki then they dined: then they had dined, then said the brothers... [R. 16í.] Or: after they had dined.

ketjéng nakatsimbántjá; ketjéng kanán nan ótot... then they finished smoking, then the rat said... Or: after they had smoked... [R. 17]

ísátjá'd insángfu; isátjá'd nakasangförman ya foñkáñena; isádd nakafok-
nákan ya isádd kanán san si Lumáwig then they sacrificed; then they had sacrificed, and he went up, then he had gone up and Lumáwig said... [L. 67] Cf. [L. 80]

ketjéng mangántjá ya nakakántjá, ketjéng masísántjá 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 ána [éña] first: māngonok éña, isáaked éntsáño I eat first, then I work; after I have eaten I shall work.

mangantáko’d ána, isatáko’d éntsáño after eating let us work (‘let us first eat, then work’)

446. B e f o r e. “Before” is circumscribed by éña, followed by a sentence introduced by isádd:

umískami éña isákami’d tumúktja we wash ourselves before we sit down
(lit.: we wash first, then we sit down.)

Or, éña being omitted: adnakitóyak ken sfya, Issa umúy (Issa: auxiliary of future tense [308]) I shall speak with him, before he goes away; “I shall speak with him; he will go away.”

inflami nan lañaláki, issátjá mañóy. we saw the men before they died
Until. “Until” is expressed by ölik or inkāna’s; both require a construction with Nom. actionis. Sometimes ölik is followed by ya, and; it seems that in this case ölik means: “some time passed” and...

Ta. “In order that,” often precedes ölik, if the action governed by ölik is expected or intended.

<table>
<thead>
<tr>
<th>ui̱skani, issākami māngan</th>
<th>we wash ourselves before we eat</th>
</tr>
</thead>
<tbody>
<tr>
<td>insulādka keu sak/ēn, issāka umāli</td>
<td>write to me, before you come</td>
</tr>
</tbody>
</table>

447. 

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Ta. “In order that,” often precedes ölik, if the action governed by ölik is expected or intended.

intedēcako isna ölik mbajerāshan nan tawinh we remain here until the year is ended

opōdpak naanay, ta ölik fumitjāngan nan āpuy I work the bellows until the fire burns

intedēcak istj ölik inallān nan alāwīdko I stayed there, until my friend came

īgnam naanay ay tāsaf orlik allāk hold this spear until I come

īgnak ölik allām ya alāem I hold it, until you come and take it

entsānoak ölik masūyēpam I work until you sleep

adinalwīdta inkāna is adīta madōyan we two shall be friends until we die

(Observe the negative: adīta; “as long as we do not die”)

kctjēng ölik ya ākis tomolī si āma then “some time passed” and the father returns also

kctjēng ölik ya ket inmānak then “some time passed” and she bore children [L. 88]

kctjēng ölik ya kazhōl ākis umānāk san naamāsāngan then “some time passed” and the widower again became father [L. 88]

intedēcak isna inkāna’s umalīm I stay here until you come

entsūnōkāmi inkāna is umallān nan lalāki we work until the man comes

(or: ta ölik)

nan mamamākgiid masuyēptjā inkāna is entsunōantjā the girls sleep, until they work

intedēcakayu ‘sna inkāna’s sumkepānyu is nan fāwei I stay here, until you go into the “councilhouse”

adālāk umāy inkāna’s kanām I shall not go, until you say (so)

sēvēsmētka’sna; adtomōliak wait here! I shall return. (as syndetic constr.)

(In song dialect ktkad is used like ölik; ta ktkad na’sh mapārēr ay let it continue until morning [H. 13]; ktkad allān alāwīd until the friend comes.)
448. "As often as, whenever:" ketjéng nan lalāki tśāna tsoəwădıı̂n nan shengđōna, tśāna ikā/üp 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 īssan, while, followed by tsa [444]; also by inkāna is with a negative: inkāna is adīta madōyan as as we two do not die; as long as we live.

450. "As soon as:" mo or īssan; the verb of the main sentence takes the prefix pın- (pang-); cf. [296]:
mo inㇹlak nan lalāki, pınpądōyko as soon as I saw the man, I killed him (immediately)
mo tjîpápëntāko nan ayāyan, pınpądōytāko as soon as we catch the birds, we kill them
mo maōto nan īstja, pınistjatāko as soon as the meat is cooked, let us eat īssan ināliāna nan lalāki, nan ayāvan tsāķasna ay lumāyōo as soon as the man came, the buffalo ran away [tjakas-: 315]
īssan tāŋfam nan pāŋguan, tjākūsna 'y jumālēngēt nan āŋgan as soon as you close the door, the sleeping chamber becomes dark

451. Because: tay, is a "true" conjunction; the verb of a causal clause introduced by tay is in the "Indicative." The particles mo, kō, preceding tay, emphasize the causal clause: because indeed, certainly because. [425]
igđak inmālī, tay ninsākitak I did not come, because I was sick adīk mabfālīn ay aldēn nan kāyē, tay nā/īsākat I can not take the wood because it is nailed on kasīm kanūn, tay adīk kīntek nan kanūn tell it again, because I did not understand what you said ("your saying") ifgtomū nannī, tay lēytjēmē wē keep this, because we like it aditāko ēntsūno, tay intenqaritāko adītāni wē do not work, because we have a holiday to-day adī inmālī śīya, tay antjōdntjo nan nasuyēpānā he did not come, because he slept so long ta mangantāko'd ay tākēt, tay naēwārēwadātāko wē people ought to eat, because we are hungry [R. 30]
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].

moítjasak nan kípan, et adégtok if I find the knife, I shall keep it
mo adíkayet èntsáno is káwis, ct adaláényet nan síki nan fátug ya nan ásu if you do not work well, you will get food for pigs and dogs
mo ñútjasam nan ñòjókèrko, yóim ken sak/én! if you find (“have found”) my bag, give it to me!

mosháya aýáynamak, ct adumáyayetak if I were a bird, I should fly
mo mabfálínak ay fumála, ct adumáláak if I can go out, I shall go out
mosháya wodáy ken sak/én bllak, ct lagóak nan àfong if I had any money, I should buy the house
adumálaik, mo mabfalln ay umálaik I shall come, if it is possible that I come

ánsgan nan inldgok, mo ánsgan nan linagóak I should have sold much, if I had bought much
ungg nan ángném, mosháya gadsangyéngka? what would you do, if you were rich?

mo umálika, ct ãmúiýak if you come, I go
mo wáy nan mangwáni si sa if anybody says so (wáy = wodáy)
mosháya umálika, ct ãmúiýak suppose that you would come, I should go
mo sínú nan nangála is nan kipángko, isákongna ken sak/én if any one has taken my knife, he shall give it back to me
mosháya kàyer nannay! assume that this were wood!
mosháya kòak nannay, ct káwis if this were mine (if I had this), it would be well
mosháya nan làláki ya inótot, ct inlóklok is nan láta suppose the man were a rat, then he would crawl into the ground
mosháya gumadsángyenak, ct lumagóak is ípàt ay kafáyo if I should get very rich, I should buy four horses
mosháya éldèk nan fàsetl, ct pádyèck if I should see the enemy, I should kill him
mo kàpek nan sìngsing, ilágok is nan Melikáno if I make the rings, I sell them to the Americans
mosháway [for: mosháya wodáy] bilèkkko, ct lumagóak is àfong if I had any money, I should buy a house
mosháya láteŋg, ct mangíwèlsak if it were cold, I should wrap myself in a blanket
mo kékkek sítödl, ct makítótóyak kên sîya if I knew this man, I should 

converse with him

mosháya nan ongónga ya kölling, ct makateamáyar if the boy were an 

eagle, he could fly

mosháya nan laláki ya lîon, ct kanîna nan táker if the man were a lion,

he would eat men

mosháya wôdáy djáa 'sh noángko, ct itsaotsáoko nan ìsa kên sîka if I

had two buffaloes, I should give you one

mosháya adíak insâkit adwáni, ct éntsânoak if I were not sick to-day, I

should work

mosháya inandâmo nan töljeg, ct bûtjasam if you had sought the key, you

would have found it

ngág nan ángnën nan fobáfâllo, mosháya wôdáy baldâgtja? what would

the young men do, if they had guns?

mosháya kiintëko ay wodáka 'sná, ct inmâliak if I had known that you

were here, I should have come

mosháya wôdáy ñjôngko, ct masháyepak is sa if I had a house, I should

sleep in it

mosháya anátjyo sítödl, ct mafíliina ay isâsbât nan fâtsöna if he were

taller, he could suspend his coat

mo kekkentâko is adadâdsâ, umiyôngtâko if we know more, we become

worse (the more we know, the worse we become)

mosháya indlam nan kîvéáltsey, ct nadôyka if you had taken the poison,

you would have died

mosháya sak/ên sîka if I were you [mo sak/ên ya sîka]

mosháya tjåkâmi yâ kâgkâmî kên tjåkâyê if we were like you

mosháya wodatáko id Êêntok adwáni, ct anientâko nan þâkuy; isatâko'd

umîleng if we were now in Bontoc, we would reap the rice, then

we would rest

mosháya wodatáko adsângâduñ ad Manîla, ct ilaentâko nan falógnid if

we had been at Manîla, we should have seen the battle

mosháya umálitja 'sna nan Melikáno, ct piñfâkash nan kányon nan

âjongyè if the Americans would come here, the cannon would

quickly dash to pieces your houses [B. 53]
étløy pay mo sýya ya amáma, éntsínó ay kawls although he is old, he works well

454. "Just as if" is expressed by kashón: kraigsántja nan kányon; ketjéng kashón mad/db nan tjáya 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 adít [t'adí].
kánnak sa ta kekkényne I tell this that you know it
tánjíyak nan fãngga ta nan istsja ya umaítong I cover the pot that the meat stays warm
páyém nan aklángmo ta umaítongka put on your coat that you be warm
nan lalákí idjákana nan pátítjím ta kápém si tásay the man gives you the iron that you make spears of it
ínfak nan pàngnan ta adít sumaíla nan ásé I close the door lest the dog run out
umáíct ta inyáímn nan bilák it is well that you brought the money
nan lalákí itsaotsáona nan sulád ken síka ta fasáém the man gives you the letter that you read it
kanánmi ken tjaltja ta umaítjía we tell them to come; we order them to come
dlíka ta mangângka! come and eat!
inmâliák ísna ta īpáʃlam nan ájíngmo I have come here that you show (me) your house
ínlfíshedka ta ìlaém! turn around that you see!
kánnam ta kumdan! tell him to go away!
kánnam ta sagáítna nan ágeob! tell him, he shall carry the box!
unmíyánta'd ta ilénta nan mangipatófu is nan ímaínta 'y nay let us go to see him who makes our garden "grow with weeds" [R. 9]
láláyán si àsáérwam ta umáí'í'sna ta mikíti is nan ílimi call your wife that she shall come here and that she live here in our land [H. 8]
ek umáíyak is fanfándwi ta ifu'égna síka id jóbúy I go to call the hawk that it takes you home [K. 12]
dlíka'd ta umíñánka! come and drink! [L. 75]
lbfíkak ken síka ta adím kanán is nan tákér I tell it to you that you do not tell it to the people
ítafónno nan bilákmo ta ma/íd mangálk'ón! hide your money lest anybody steal it!
gag na damiyak! why not? I will go! (for this idiom see: 330)
no apath gag na sal makatal! well why should he not come home with
you? [L. 29]
nondito na apath kaadyo! as it well that you are glad that I did not
die?
malaydak na inflak eka akus (or: ay fata eka akus; or: ay mungla
diwa eka kito). I am glad that I see you again.
ondito na timelikayet na hik hikblo. We are glad that you have returned
to our country! [L. 60]

The is used sometimes with imperative and particularly with the com-
parative [c87] and optative:
ta damiyak! Iought to go! may I go!
ta abingg pulit gisting... to umiya odo Malakot. So abingg
we differ; take your axes, let us go to Malakot, go to dance [B. i]
ta loo lek dasin umpitan sa siddi then give me again a bean-pod [L. 31]
ta umiya odo lied. let us first; go yonder [L. 60].
ta intinyeda sa sumandu od fidadu. let us talk together, let us go home, [M. 14]

Hayo naay dray odo Pokis; ta dyaak gidayet! bring the fire to Pokis; let
me watch you! [L. 8. cf. D. 51];
ta odo boundan odo Wides! let the insurgents not get away! [B. 60].

43. Result Clauses with "diru" see [442]. Also paratactic
construction is used, such as:
naatema ap iding na be masakalek! it is very cold and we are freez-
ing here; it is so cold that we freeze here.

437. "That" introducing Object Clauses after verbs of "saying" is represented by the particle ra [430] which introduces both, indi-
rect and direct discourse. Examples of indirect discourse:

an lekra binatima ta bok/ad on intiat sa ida na lira the man
told me that the dog had eaten the meat
binatima na asidri kina na fatafata sa intiat he informed us that the enemy
would come, or: binatima na asidri kina na fatafata sa maitili (with-
out eat)

a mak bindo na ror/1o on sa sinu imay ad Manilla mother tells me
that father has gone to Manila or: bindo ni dwa imay ad M
nan fañayi kintwănina ken sak/ôn en kinteb nan asâetwana nan ñfong the woman told me that her husband had built the house
si Olôshan kanâna’n umâli ’s sinâktan Oloshan says that he will come soon
kanâna en nintedêcka ’d Frentok he says you were at Bontoc
nan akädio kintwănina’u nan akênka ya ñsakt my friend told me that his child was ill
nan Isâ’y ongônga ay lalâki kintwănina ken amâna en nan yun/ána ya linmâyart ad tñjâya the one son told his father that his older brother had flown to the sky
nan nañda kanâna en amên nan ipókara léytyjêntja ay infajógnit the messenger says that all the people wish to fight
si Bëgiti kintwănina en linmâgo is Isâ’y ndâng Bugti said that he had bought one buffalo
kanâna ken tôdl en si yun/ána ya wódd’sna he tells him that his older brother is here
nan fañayi kintwănina is nan tâker en nadóy nan akênka the woman told the people that her child had died
et kanâm en adî jumâtjång nan kayêkumi 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 Likâldso ninsâldân nan tâlon ya kâvís Ricardo wrote that the weather was fine
si Julío ninsâldad ay ângsan nan lalâlâki ay minlêyad ay umâli is ârdâerñi Julío wrote that there were many men who would like to come soon
insulâjtja en Isâ’y lalâki ya napadóy they wrote that one man was killed

458. Examples of Object Clauses depending upon various other verbs:
iyáyak síka ay âmûy I allow that you go
( Idiom: it is not allowed to smoke in this house: adîtja mânûbla is nan ñfong ay nay; or: lâyta! adikâyê mânûbla! it is wrong (bad)! do not smoke!)
insosõñgetak (inlîfketak) tay adîtja umâli I am angry that (because) they do not come
abföllëck nan lâlâki adumâli I believe that the man will come
âykêm abföllëcku ay umâli stôdl? do you believe that he comes?
abfolítek ay tinmáli sìya  I believe that he has returned

Also the particle ann/ö expresses certainty, "I believe:" ann/ö ya umáli adváni  he will certainly come to-day; I believe that he will come.  endjuadžiak is nan allána  I doubt that he will come  endjuadžiak is nan temollan nan sáfáyi  I doubt that the woman will come back

umogíddak is nan allána  I fear that he will come  umogíddak taj naazídemnika ay umáli  I fear that you come too late

(tay: because; or: is nan naazídemniam ay umáli)
nan ongóna umogíad taj kédfan nan ñsé stìya  the boy fears lest the dog bite him; or: umogíad is nan mangedfánan nan ñsé kén sìya

nan sōbafáyi umogíadži taj adumálitiya nan fésér ya adpeántja nan amín ay ñli  the women fear that the enemy will come and burn the whole town

tparzak nan allána  I forbid him to come (I forbid his coming); I prevent him from coming; or: adik léétjënd stìya 'y umáli  I do not want him to come
tjéng/ngek tjállja ay mangáyeng  I hear them singing
tjémñgomi ay nan yán/am ya lintágo is nan nöaŋ  we have heard that your brother has bought the buffalo
tjéng/ngek nan sáfáyi ay infákara  I hear that the woman shouts

aykóm tjéng/ngeñ sak/öñ ay engkáll ay?  do you hear me speak?
tjéng/ngek taj inumálitiya 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 ñna is ñérni  "I hope" that the mother will soon come

(Idiom: adngét, probably)
sak/öñ kékkek ay itatáfonmo nan ásun ñsna  I know that you are hiding my dog here

sìya këkkëna ay nan súlad ya nálpo ad Îéntk  he knows that a letter has come from Bontoc

silka këkkëm ay falógnid nan kinwánitja ken silka  you know that they meant battle, when they told you [B. 46]
kánám nan sáfáyi ta yáina nan káyer  tell the woman that she shall bring the wood

kanána nan ongóna ta labfáana nan áklang  he tells the child to wash the coat

kanák ken sìya ta umáli  I tell him to come, I order him... (with dative prepos.)
kanám ta kêmáan  tell him to go away
kanám ta sagfátêna nan láyêr  order (him) to carry the wood [455]
djusnhina kiwáni ken sakênd em isatotsâna nan kalásay ya nan pênâng;
adwáni ma/ld  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 fâfáyî kanánna en iyâna nan tjôkâer  the woman promises to bring the
bag
kanánmi ken tjâkayê en fatjângânnmi  we promise you to help you
sêsémêkko ay nan âmâk ya innúay ad Manila issan kaungôngâk  I remem-
ber (think) that my father went to Manila when I was child (during
my childhood)
sêsémêkk ay pinadôyitja ângsan ay tâker is nan îlimi  I remember that they
killed many men in our town
aykêm sesêmêkm nan kanâm ay?  do you remember your promise?
ilâènmi tjâltja ay înkyat is nan tjénetî  we see that they are swimming in
the water
inflatja nan lâlalâki ay éndalôgnid  they saw that the men were fighting
inflan nan fâfáyî ay inputnom nan fálldog is nan ângan  the woman saw
that you put the gold in the sleeping-chamber
Îlâîk nan lâlâki ay umâli  I see that the man is coming
inflamî tjâltja ay nisôptjag  we saw them fall
inflatja nan ongônga ay nitôkang  they saw that the child fell
ketjêng ilâènmi nan âpar ay intalâyâr ay malpô’sh pôshong  then we see
the fire (exploding shells) fly from the sea [B. 23]
isâpatak tay tit/isâ  I swear that it is true (isâpatak: Ilocano)
nan niminnêko kâwëls nan lâlâki “as to my thinking” the man is good; I
think that the man is good
nan niminnêko kawîstîa ay fîjûmsa  I think that they are good smiths
nan nimminttdôko adê tit/isâ nan kandntja  we think that they do not tell
the truth
nan nimnîmtja tjâltja adê insakît  they think that they are not ill
niminnêk ay adumâli sîya  I think that he will come
lêyjtêk sîka ay tumûktjâ  I wish that you sit down
adîk lêyjtêen sîya ay umîleng  I do not wish him to rest
lêyjtênnî nan lâlâlâki ay kapêntja nan tâfay (ay inkâdêb si tâfay) we wish
that the men make spears
lêyjtêntîko amîn nan lâlalâki ay komân (or: ta komântjâ) we want all
men to go away
lêyjtêk nan fâfâyî ay mangôto is nan ëstja (or: ta otôena nan ëstja)  I
want the woman to cook the meat
lêyjtêk ay makitotôya ken sîka  I like to speak to you
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adłk lęytjén síka 'y ámúy  I do not want you to go away
intó nan lęytjén ay umúyánni? where do you want us to go? ("our going-
place")
lęytjenmi njam andkna ay ámúy is nan áfung  they wish that her child goes
into the house
lęytjénmi tjakáyèt ay umáli (or: ta umalfkáyèt)  we wish that you come
ngág nan lęytjénýú ay áúngnek?  what do you want me to do?

459. As has been stated in [414], the word kánó, "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 dis-
course in [428] a few examples shall be given to illustrate the use of kanó:
"kastì!" kánó "well!" was said; káyèt nannay, kánó  this is wood, was
said  Ger. das soll Holz sein.

nákákána'íni Ḹasayët padóy nan fá tug, kánó  he said you will kill the pig
very late.  Cf. [308]
inmáyka ya isámed indála nan kípánko, kánó  it was said you had come
and taken my knife.
aykëka manotúfay ay, kánó  do you come with a spear, was asked
(The plural: kanótsa is doubtful, as in: éntsunókáyèt, kanótsa  you
work, they said.)
isánà'íd kanó kanáñ 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 Ígorot 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: lęytjek ay kékken sítódi, I wish to know this man,
may be changed to: lęytjek ay mángtek kén tódi, I wish to be a "knower"
of this man; mafalín ay pal tíjén nan kípán, it is possible to sharpen the
knife, or: mafalín ay mamálid is nan kípán, it is possible to be a sharper
of the knife.

Dependent upon Nouns:
Ikadmi ay umíleng is malfásan nan mátno [madno]  it is our custom to
rest after working

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ikádtjá ay mángan is áspa  it is their custom to eat dogs [318]
ngág kotókko 'y èntsò̄no mo mαγi\d lágfo?  what advantage is there for
me to work, if there is no pay?
ngág kotókmo ay mangáëb is nan ájang mo mape\áan?  what is the use
(for you) of building a house, if it is burned down?
mìd nongnóngmo ay mangóto is nan ëstjá  you are of no use, worthless, in
cooking meat

Dependent upon Verbal Nouns:

ct tsatsáma nan leyádik ay mangíla kën stìyá  I should be very glad to see
him; “my wishing” would be...
(nan nínnìmkò: “as to my judging,” “in my consideration”; see
[458])

Dependent upon Adjectives. (Sometimes the Passive is used
instead of the Active):

ngág nan kávës ay kánán?  which is correct to say?
wëddìy tékkên ay kápùn  I have other things to do
malmañano ay akóন nàn bìlak  it is easy to get the money
kávës ay ëláèn  good to see; beautiful (or passive: ay mălí)
maláno ay maângnën  it is easy to do (to be done)
sìkùp ay mätëno  it is difficult to work (to be worked)
kágàvës nan umâyantáko mo nàn intëdeëntáko 'sna  it is better that we
go than remain here  (mánâkashi: see [395])
kávës nan majaádsángan stìyá  it is right to help him (passive)
adì majaáñ mìi mëlëng  it is impossible to rest
ìmgo/ìgòyusak is nàn mαfil dìkùidkò  it is sad for me (I am sorry) to
have no friend
kàkà/ìgëd nan mìsakõntáko is nàn ayáwan  it is dangerous for us to go
near a buffalò
nanndì yì kávës ay (or: is) kâñé  this is good to eat
nan lalëkì yì infíìfìkàs ay èntsò̄no  the man is strong so as to work
(abafìkas, strong, does not govern any infin.)

Dependent upon Verbs:

Authoritative and causative verbs (“I make him come, order him to
come”) with the prefix pa- see [295]
Verbs with adverbial notion, governing other verbs, see [317]; ngág
nan ñìngêm ay.... ngág nan lìkam ay.... see [358 “How”]
See also Final Clauses: [455-] and the Auxiliaries: [307 ff.]
umáliak ay ilaen sika 1 come to see you
inmáli ay nangiyáí is nan pákuy he came to bring the rice
úmúyak ay èntsúno 1 go to work
mamóguagak [mamóknakak] ay èntsúno I go to the field, forest, river etc. to work
úmúyak íldën tjáltja ay manallíjeng I go to see them dance (without ay!)
úmúyak tjéng/ugén nan táker ay mangayláveng I go to hear the people sing
umáykání ilaen nan lalaláki ay énfjalôgnit we go to see the men fight
umáykami ay umála is kafátufátug we go to get pigs [B. 12]
étjja kuyàttjen ay manágní they go to pull her out to dance [L. 87]
ìpångko ay mangwání I try to say
adìja kékken ay mangilágo they do not understand to sell (selling);
[L. 18]
ketjéng íldólod nan ongónga ay mangwání then the boy must tell (R. 25)
ísáké símkép san Lamåwig ya panàershana san tjénum ay mangifbáká then Lumawig enters and directly asks for water [L. 41]
kóytsa’d ókis masangéjen ay nasikén nan fátug and behold! the pigs “hasten” to grow [L. 46]

461. Participles are connected with substantives or pronouns etc. by ay:
nan fáfjáyi ay mangayláveng the singing woman, the woman who sings
nan lalálóki ay ínmáli the man having come
nan ongónga ay ádòtòmòli the child being about to return
nan lalálóki ay mangwáini si sa the man saying this
nan fáfjáyi ay minlévd is nan anákná the woman loving her child
nan fáfíga ay nafákhush 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 áfjöng ay nailgó [nilágo] 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: màkan, eatable; maságfad, able to be carried, portable; màlùnum, drinkable.

See [115, 116]: the attributive participle; and “while”: [444]: ínmáli ay nangândgo 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: akáyer man! or ëkáyer man! come all! "let us attack them!," a battle cry, probably for: alikáyer man! ináka's... give! īlaem! look out! (iláčk, I see).

The Igorot call somebody sometimes by: ŋóka! anokáyer! anokána! he, you there! or: anín! anínja! hear ye! ye people! hallo! [144]

They attract someone's attention by: dáer! dáer! or: dão! dão! dóu! and they express their own attention to some speaker's words by: ērën! ērën! and their approval by the affirmative: ñy! yes!; but their disapproval by no! (pron. with an obscured a, as English: naw!)

An interrogative interjection what? is: nán? nañ?
Joyful surprise: ñel! ñel! ñivil! or: kö! [426]

Surprise: náer! náer! As: náer! náer! nan ñpuy 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: fulālær! urges warriors to attack. (Also: umüytáko! and: entāko! let us advance!)

At an attack the enemy is provoked by: "tētētētētētētē!" repeated rapidly.

Urging calls are: ñyed! ñyed mánt! ayēked ya! go ahead! go on! get ready! ñyed! ñyntsunóka! go on, work!
Sadness, rarely bodily pain, is expressed by: anána! anána! anger by: ñgákān!

Regret: ñyūn pay na! how sad! "wie schade! ñyūn pay na! napiški nan ñklang! how bad! the coat is torn! wie schade, dass der Rock zerrissen ist!

All right: sīya sa! kāveis sa! åla!
You poor fellow! kasisikāngka! (you are to be pitied!)
Most frequently we hear the interjection ū! colored by an interrogative, affirmative, reproachful etc. tone.
APPENDIX

TRIBAL APPELLATIVES. PROPER NAMES. GEOGRAPHICAL NAMES.

The term: Bontoc Igorot is in the vernacular: nan Igólot ay iFéñutok or: nan iFéñutok ay Igólot. Variants: Igólot—Igolod—Ikołot—Ikólod. (The substantive: ipêkañ [ifêkañ] does not signify the Igórot, but means “nation” or “tribe” and “people.” It is not any national appellative, 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 i.îplay: the people living south of the Bontoc area.
nan Melikáno the American; nan Kastìlya [Kastîlyano] the Spaniard (or any white man); nan Filipíños the Tagála; nan kòlal the Negrito of the Philippine Islands (lit.: the men with kinky hair). Tjifno [Tsfno]: 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: Lumfìyo, then Tjagďag, and may assume the name Kildong 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.

Anawásal [Anowásal; Anauásal] Fámmag
Móلن Mólen
Domíngko [Domíngo] Angldy
Antéro [Antélo; his Igórot name: Šmgn] Ugoy
Falóñlong [Falóñlong] Måyo [Falóñno]
Bégti [Bégti; Bógti] Ugarç
Lipliant Lipliant
Átaliáá Måya
Mána Ugarç “Pílar Gódyà” (assumed name) w.
Agpáñwan [Agpáñan; Agpáñan] Súyo w.
Fáñakan w. Liqànan w.
Gazwáni w. Olóshan [Olósan]

Tjumfyájan [Tszmfyájan]
Vftja [Vftsa; Bíd; Béda]
Malékdon
Gitáno w.
Pakíki [Bakíki]
Ampákao
Kóay w.
Tjápas [Dápas; Dábas]
Angay w.
Tôngay [Dongay; or: “Ellis”]
Kalángad
Isúng [Tákay] w.
Diváken [Tiwáken]
Pinmánìng
Páng/od
Sañek w.
Dáyápan
Tjálasán
Pátaúig
Using
Bágyan
Fanglála
Lakáyen
Ki/bong
Balóyan
Fanúsán
Okángkang
Fodsádsá
Angítayab w.
Abíánay w.
Sklínil
Otjär w. [Osásár]
Ta/óli
Lumótíshish
Sóinkad
Finémide
Kermáyén w.
Yád/tjär w.
Fa/kíwén
Lomójö
Felöa
Kádd/á w.
Táynan
Márthë
Fångèd
Kódsóo; [Godsóo; Godjóo; Kodóó]
Bermégda [Bermégtá]
Langágán
Abakíd
Akánay w.
Iyápëng [Yápëng] w.
“Paólina” w.
Fóteng [Bóteng]
Pakídáer [Bakliau]
Págla
Dágomay w.
Ongfus w.
Ládis
Otótan
Papátëu
Kósni
Mân/kad
Abákan
Fángkan
Fálìér
Ngálingal
Ayódsog
Făngkaer [Bángkaer]
Labáán
Má/ód w.
Lángsa w.
Pittápit
Fálóg/øy
Tsángä
Léngwày w.
Fanánang
Lígäre w.
Ołán
Wad/tág w.
Maklêng
Allégöy
Făngka w.
Möløay w.
Sabátën
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 Igorot language are added in [ ].

Féntok (Bontoc)
Samóki
Tukúkán [Tokókan]
Kin/áang (Genang)
Malíg/kong (Malikong)
Má/núd [Múñid] (Mayinit)
Flávang (Balívang)
Tinglóyan
Ságádsá [Sakádsá] (Sagada)
Fulákan (Bulagan)
Amkfléng (Añkiling)
Tá/kong (Takong)
Tsúlíkán (Delíkan)
Kánwó [Kányer]
Fáy/ýwy (Ambawan)
Líás

(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: Afón—Mág/óu—Dsáé/óy—Umfeg. In these districts the various “áto,” precincts, are settled, small clans whose confederation forms the town of Bontoc. They are situated in the districts as follows:

In Afón:

- Fuyáyang
- Amkárea
- Pálíwp/ó
- Fatáyan

In Mág/óu:

- Fúllig
- Mágóu
- Tjákong

In Dsáé/óy:

- Lareñígán
- Páid/pádsóg
- Sítpat
- Sígtján
- Shóngókán

In Umfeg:

- Lóngfuy
- Pokísán
- Lareñákán
- Ungkán
- Tjóko

Other localities in Bontoc are: Tjakálán, Lókkong, Sökók; the Bontoc region is called Tjúlya [see: “Industrial Song”] or Kénsítján [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 Igorot 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 Igorot 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 Igorot 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, i. 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 Igorot, 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 Igorot. 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:

<table>
<thead>
<tr>
<th>Bontoc</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kindle</td>
<td>fire totugam</td>
</tr>
<tr>
<td>bite</td>
<td>comel</td>
</tr>
<tr>
<td>brother</td>
<td>ptadco</td>
</tr>
<tr>
<td>honest</td>
<td>oaday nan tschaptschunuen</td>
</tr>
<tr>
<td>stranger</td>
<td>incamanlomol-lo-lol-lo-lol</td>
</tr>
<tr>
<td>go</td>
<td>meyac</td>
</tr>
<tr>
<td>taste</td>
<td>ayaca nan layadko</td>
</tr>
<tr>
<td>large</td>
<td>damag</td>
</tr>
<tr>
<td>call</td>
<td>oandal</td>
</tr>
<tr>
<td>work</td>
<td>limma</td>
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<tr>
<td>blue</td>
<td>cagntinaltal</td>
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<tr>
<td>he</td>
<td>itschi</td>
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<tr>
<td>window</td>
<td>scsliag</td>
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<tr>
<td>for</td>
<td>dusdus</td>
</tr>
<tr>
<td>business</td>
<td>ngagna inalin sina</td>
</tr>
<tr>
<td>believe</td>
<td>isaquescimo</td>
</tr>
<tr>
<td>good</td>
<td>cag gosit</td>
</tr>
<tr>
<td>wood</td>
<td>caco</td>
</tr>
</tbody>
</table>
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 Igórrot'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 "Igórrot 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 Igórrot 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. "lēytjēk 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 kayâtk (leave); paisâk—inpâlsak—ma/îpâlsâ—mangîpalsâ I leave alone (pa + isa: one); ukâtek—inukdîko—ma/ûkay—mangûkay

able mafalîn [mabfalîn]; mafâlinak [mabfâlinak]—nasâlinak (Personal endings doubtful!); mafâlîngko—nafâlîngko [317] I am able; Cf. [298]

about aerîy ngêt; about ten men: aerîy ngêt sipô’o’y lalalâdi; aerîy ngêt slîya: probably he.

above is tôngtjêr [tongtsêr]; totongtjêcn; high above, in the sky: ad tjëya [as tjëya; is tjëya]

absent See: ma/îd “not existing” [322]; kabkâla: just gone out (from: fumâlaak); malâsinak I am absent (from battle etc. Song Dialect)

abundant angângsan; ayâka; tsatsâma [135]

accept ĭtanulko [îtanûlko]—intanulko—ma/îtânui—mangîtânui: I agree, accept, nod assent; tsawâdek—tsinarewâdko—matsdewâd—manârrewad: I accept an object offered, receive
accompany  
*mif̤egak—nif̤egak; inf̤egak ay ūmūy:  I go with* [401];  
*kadāāk—kinadāāk  I go as companion. Cf. [372];  
mikiāāliak [makāāliak]  I go with*

accomplish  
amkōek—indamkok—madmko—mangdāmko.  
feráshek—finerāshko—maferāsh—maferāsh.  
lipāshek—linipāshko—malpash—minlpash (Iloc.?)

account, on  
tay; mo kō tay  (because)

ache  
sakīt; sakīt nan ōlo  headache;  *inpētēg nan fob/ā  the*  
tooth aches

acquainted  
māngtek: knowing, from kēkkek;  *sīnu nan māngtek ken*  
sīya?  who is acquainted with him?

across  
is a)))),  is apīd nan pōshong  across the sea;  *is apīdna*  
*istīf  across yonder*

across, I go  
kitjāngek; kumtjāngak (cross)

act  
īkak; āngnek (do)

Adam's apple  
alokōok

add  
tabtābiak—tinabtābiak  "I give more"  *itābik:  I add, I*  
go on, continue

address  
totōyek (speak to)

admonish  
pātak—pindtak—mapātan. Pers.:  *inpatak—ninpatak  I*  
warn, I reprimand.  tokōnek (advise)

adopt a child  
anākek—inanākko—madnāk—mangānāk.  
(But:  *mānganak, I eat*)
advance &muyak (go)

advantage kōtok. ngāg nan kotōk tōshā? of what advantage is this? what does this mean? for what is this good? what is the reason of it? ngāg kotōkko? what will it benefit me? ngāg kotōkko ay éntsūno ay? why should I work? mīd kotōkko it is of no use for me; it is in vain.

advice tōken

advise tokōnck—tinokōngko—matōken—manōken warn, teach. Pers.: intokōkenak—nintokōkenak

afflict pangoyāshek—inpangoyāshek—mapangōyush— mangipangōyush

afflicted, I am in/ngongōyusak—nin/ngongōyusak

ināmedak—nināmedak I appear afflicted, gloomy, sumasāngaak—sinmasāngaak

afire is āpyu; mapēkan, from pēak: I burn down, destroy by fire; mafītjang: blazing

afraid ḍgiad [ēgiad, ēgiad]: I am afraid: umōgiādak (fear)

after nafēbash (from: fbēbash, I finish); [408]. Or: is nan

nalpāsan: upon, after accomplishing (from: lipāshek); is san anōngēbash: at the end of; cf. Fr. “au bout d’ une heure.” Conjunction: [445]

afternoon early afternoon: is nan magākyu; from about 2-4 o’clock: is nan māksip; from about 4-6 o’clock: is nan misīyayə; at the time of sunset: is nan sidsidsīmna

afterwards ketjeng, thereupon. [436]; is san anōngēbash nāntōná: “at the end of this”—
again kāśln; ákis [akî] [312] (ákis = also)

against is, ken

agate abōngō [apōngôy] used for necklaces

age taerwîna; kataerwîna. See: year

ago ay inmây, ay nálosh [ay nálôsh], from laôshak I pass by; tôlo 'y ákyu ay inmây three days ago; idkaevkâwini a little while ago; idkâwini some time ago; adsângâdum some months ago; idtaerwîn or: ìsa'y taerwîn ay nálosh one year ago; ayákâ'y taerwîn ay inmây many years ago

agree ñtanûfko (accept)

agreement pâkyav (oral agreement, not a written contract; Iloc.)

aid, I fadjângak (help)

air sâysuy (breath, blowing etc.)

alike kâdgnâ [kâgna]

alive atatâker [adadâker]; matatâkerak I am alive. (tâker: living being, person)

all âmîn; âmîn ay tâker all people; this is all: ketjêng tji. [388]

all (pure) pásig; pásig falidog all gold, pure gold, without admixture

allow iyûyak (let)
almost  känkänk [311]; akľ yângkay et nayâgyagak  I had almost fallen (akľ yangkay et: “but little, then”)

alone  Isang; I am alone: isângak; durative: isisângak—inesisângak: I remain alone. I alone (only I): sak/ên ângkay; I am alone, I am separated from, (in Plur.: we are together and separated from others): makêketjêngak—nakêketjêngak; ma/isâak [mayisâak], see “abandon”. I leave alone: ukâyek—inukâyko—ma/âkay—mangûkay. isângak ay éntsuno:  I am working alone

already  âfus, lptjas [309]

also  âkis [akës] (postpositive); sak/ên âkis  I also, kag ken sak/ên âkis  I also (“like myself, also”)

although  êläy [453]

altitude  kaantjöna “its altitude,”  nan kaantjôn nan kâyo  the height of the tree (kaantjö was always given in the construct state)

always  sissisîsya; kaawakawâwâkas (every day); kâtaawâtaawîn (every year);  is kâtaawâtaawîn: forever

American  Melikâno, Melikânos, [Melikânosh]

among  is, ken;

and  ya; et:  and then

anglehook  fëngwîd; line of the angle: lûfîd; worm: kîllâng.  fengwîdak,  Person. mamëngwîtak  I angle
angry  
*shoshōnget* [sosōŋget]; *sinmōŋget*: having become angry;  
*inshoshōngetak*: I am angry; *shērmōŋgetak*—*sinmōŋgetak*  
I am getting angry;  
*inasisosōŋgettāko*  
we are angry at  
each other;  
*pashōŋtēk*  
I make angry—*inpashōŋgētko*—  
*maipashōŋget*—*mangipashōŋget*;  
*pafka* [sifakek]  
I make angry,  
provoke;  
Person.:  
*umipaisikak*—*inmipaisikak*

“anito-post”  
*bōshā* [pōsē];  
(a wooden post with a head carved on its top  
and placed in the yard of the councilhouse of each “ato”)  

ankle  
*kīŋkīŋgi*;  
joint:  
*ūŋget*

annoy  
(by talk)  
*umipaŋyoak*—*inmipaŋyoak*;  
*anēkek* (trouble)

another  
*tēkkēn*;  
another or “one more”:  
*ākis*;  
*nan ɪb/a*  
the  
other,  
the companion

answer, the  
*sūmfad*

answer, I  
*sibfātek*—*sinfādko*—*māsfad*—*mānfad*.  
Pers.:  
*sumfādak*—*sinumfādak*  
(*sibfātek* *sika*:  
I answer you;  
Pers. in  
“Accus.”)

ant  
*kāyim* or  
*kāsim*,  
large red ant;  
*fūvis*,  
small dark brown;  
*alālasāng*,  
large, red;  
*kēngān*,  
biting ant

anus  
*kolāngad* [golāngad];  
*pana/fyan*  
(for:  
* pang + ta/i + an*)

any  
*[128, 129, 131, 133-]*

anybody  
*ēlāy sīnu*

anything  
*ēlāy ngāg* [ēlēngāg]

anywhere  
*ēlāy mō intō*;  
any place whatsoever:  
*ēlāy ɪn tôna*
apart  we are apart:  *makêkêtvêngkâmì*. See:  alone

ape  *kâag*

apiece  *is  nan  ësâ* (“for one”)

approach  *sumâkônâk—sinmâkônâk  [sumâgônâk]*.

approve  *ïtanuçko* (accept)

area  *füli;  fansây  [fofsây]*:  homestead, place near home, near the town

arise  *sumângônâk—finmângonak*  I arise from sleep.

*trêmâktjîkak—tinmâktjîkak*  I stand up.  *ïtaktjîlgko*  I rise

arm  *lüma* (i. e. hand); upper arm  *tâklây*;  upper arm near the elbow  *pongoa*. See:  measure

armlet  *pangônâb; abkfl*  for men:  boar tusks with cock feathers;

*fûkua:*  red rattan with pigs teeth

armpit  *yêkyek*

around  *inîlkid*. I go around:  *liwôshek* (go),  *inîlkîwsâk*. I go around the tree:  *ûmîyâk  inîlkid*  is  nan  kâyo  placed all around, made, put, tied around:  *mâlkîsh*; around me:  is  nan  liwîsko

arrival  *pâdsong:*  a person’s arrival at a place, town, on his journey; a halting place (not the end of the journey); “étape.”

arrive  *ûmdjianâk  [ûmtsânâk]—inûmdjianâk*

*sumôbâk—sinmôbâk*  I arrive at home
artery  

\[ \dd \quad [w\dd, \dd] \]

as  

as = when: mo, lssan [443]; as = like: k\dd.; as = because: tay

as if  

kash\ddn [454]

ascend  

digftjek—dinigtko—naldgid—manfgid [manfg\dd]; digftjek nan flig I ascend the mountain  
manfg\ddak—nanfg\ddak; manfg\ddak is nan flig I ascend the mountain

ashamed, I am  

um\ddak—inm\ddak. I make ashamed: \dshk—in\dshko  
"um\ddika m\dd ay engk\ddll is k\dd t\ddna! be ashamed to talk like that!"—"ma/ld d\ddim [d\ddem; d\ddom] you are not ashamed."

ashes  

tj\ddp\dd

ashore  

is nan flid nan w\ddnga (at the bank of the river); tjum\ddkak—tjinm\ddkaak [tjum\ddkalak]: um\ddlidak— 
inm\ddlidak I go ashore; alawd\dshk—inalawd\dshko—  
maald\dshwash—mangal\dshwash I pull ashore; patsak\dlek— 
inpats\ddak—ma/ipats\ddaka—mangipats\ddaka I put on the shore (after pulling ashore); [patjak\dlek] [Cf. 240]

ask  

ibfakak—lnfakak—ma/lbfaka—mangibfaka  (Construction: person with is or ken; thing in "Accusative.")—  
ibfakak ken sfya mo int\ddo nan flina I ask him where his home is.—ibfakak ken sika nan kip\ddnmo I ask you for your knife.—Frequent.: ibfakdfakak I ask many questions, or: I ask eagerly, I ask many persons, I ask around;  
Infinitive: lbfaka. See Grammar [228].  
Person.: umibfakdak—inmibfakdak; kotsd\ddwek [k\dd\ddwek]—kinotsd\ddwek—mangotsa\dd [mangtsa\dd]—  
m\ddktsa\dd I ask for; Person.: kuntj\ddwek or:  
inkots\ddwek; inkots\ddwek ken sika is tin\ddpay I ask you for
ask bread; untenwak kén tōdī is lāgfo I ask him for wages.
Or: kának, I say; kának kén sīka nan bīlak I ask you for money
kīwānītja kén sak/ēn nan mónok they asked me for chickens

assemble amōngek—ināmongko—naāmong—mangāmong I call
together
naāmongtāko—naāmongtāko we assemble, come together

assent lītanulko (accept)

assist fadjāngak (help)

at is; ken; is ken Anaēwāsal: at Anauwasal's house

“ato” dēto = a section of a town, a “precinct.” See: “council house;” the people of one ato: pangāto: the whole ato:
sinpāngato

attack falogniđek—finalogniđko—mafalognid—mamalōgnid.
Person.: infalogniđak—ininfalognidak: I battle, fight

aunt alitāer ay fajāyi father's sister; yūn/an ēna mother's
older sister; anōtjtin ēna mother's younger sister; ińāck
my father's brother's wife; (as transitive verb ińāck means:
I have as my aunt; ińēm you have as your aunt, or
foster mother etc.)

autumn See: “season.”

avenge falshak [faltsak]; falisantāko nan awaktāko! let us take
revenge for our slain (“bodies”)!
awake

fumángōnak (arise); fumafángōnak: I am, keep awake;
to arouse from sleep: fangōnek—finanóngko—mafángon—nамánγon.
inlīblībak: I keep awake, I watch during the night

away

adadsāterwi [adserwi; adsōwi] far away; adadsāterwiak I am far away; kumdanak—kinmādanak I go away. I go away, i.e. out of my house: fmālaak—finmālaak

awhile

sinakīltan; is akīt

ax

phinang; Tucucan: kāman = battle-ax (Iloc.: ḫwa, ālwva; an ax with very long “beak”: inotōkan ay phinang)
phinángash ax blade; ótok the pointed fore end of the blade, “beak.”
pārtli the (rear) thorn; tōpek (i.e. “mouth”) edge
pālek [bālek] ax handle
kalōlot the iron cap on the handle near the blade
tēngfa [dōngba], or signīlan the iron cap on the other end of the handle
kasīl; kindsīl; sinīluēkan rings of bejuco serving as caps
phinang si ilākod the battle ax of tribes in the North;
nan pālik ay nasosōan (sōso: “breast”); or: linākod ay nasosōan the handle with a “nose”

ax and adze

wāsāy (a working tool with changeable blade); sāka blade; pakāttja handle
baby atinfúyang (very young); killang boy; ngdan girl; ongônga child

back of the body: ltjig, [ôtsög]. tjúlig backbone

back is tsögok [tsögog]: to the rear [401; 412]
kumögédak—kinmögédak I go back (of fear)
termóliak I come back (come)
pashakongek I throw back (throw)
sumákongak ay intáktaI I run back
pataolkay faślên I send back (send)
insákongak I look back, turn around

bacon filad

bad ángãlúd, angãngãlúd (bad, but improvable; ugly)
ngã [ngãã] thoroughly bad; physically and morally bad; Tucucan: lâwêng
ngãmãã: I become bad
olôlây very bad, very wicked. lârwa bad, improper, indecent, wrong [dákês, Iloc. is used also]
mangtsêI bad, malicious, dirty (particularly of a woman)

bag of cloth: tjôkaI; of deerskin: kátat; of a bladder: ftjiong; ftjiong si fûtug, or: sôgab. in the bag: is nan katjôkaI

bald natoltolan nan ôlo, nan jôok; pôklang (Iloc.)
ball  minókan  a ball of thread, string etc.

bamboo  kawdíyyan [kawdíyan]; tinánong, used for tubes; ánis, for baskets; fiška, fólo, [fáler] used for the spearblades of “fángkále”; mángne, bamboo as “hard as iron.”  See: tube

banana  fálad; small green: sáking; large, yellow: mináyéng

bank of river  tlíd; nan tlíd nan wánga; pána: seashore

barb  sálāwíld; a spear with many barbs: sinalawítan

bark  sîpsip; inner bark: kóblió [kóbniid]

bark  in/ngóngōak—nin/ngóngōak; in/ngóngo nan ásē the dog barks

barn  álang

barter  sokādck—sinokādko—masókad—manókad. Person.: sumókadak—simmókadak. idjúak is nan søkad: I give in exchange. See: change. Ishugádko—inshugádko—ma/ishágad—mangishágad. [isékátko; isokátko]

basket  akaréwín  small basket, of graceful form, broad round rim, the other part conical with four “ribs.”—Also: woman’s small basket carried on the back.

akíld  medium size, flat, no rim in front, for gathering shells

atóngang  woman’s basket, for vegetables

fákkeŋg si kátjëu  small fish basket  M. Sch. IX, 11

fálóko  basket for camote

fálōang  bottleshaped basket  M. Sch. IX, 9

fálōðang  large receptacle for skulls
basket

fångaw man's basket, to be carried on the back, like a knapsack, with shoulder straps; the cover, tångèb, is made of rattan leaves:

tōfon si wāc  M. Sch. XIII, 7 and 8

fanft basket for salt

flki si mōnok chicken basket (for ceremonies)

gölveg high basket (about 6 inches)  M. Sch. IX, 10

īwas si tjōtjon bottle-shaped basket for grasshoppers

kalūpit man's dinner basket, consisting of several partitions, with a string for carrying it on the shoulder

kättēng fish basket

kimāta large transportation baskets at either end of a long pole, pātang, to be balanced on a shoulder

kīn̄g round flat basket, diam. about 8 inches, serving as dinner-plate

kōlveg large receptacle for rice, made of bamboo  M. Sch. XIII, 4

kōlong chicken coop  J. LXXVIII

kōtsōkod earth basket

kōyēk basket, used in fishing

lāghshan large flat basket, no rim in front; used for āngō, boiled camote leaves. (Similar to the akfd.) [The largest basket in J. XCIV; the smaller within the lagshan is the akfd; on top of these two is the falōko; then there are several kīn̄g and the high, bottle-shaped behind the dinner-plates is the kōlveg, for fīndyēr, pounded rice.—]

lēa 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: shōlōngan

takōtsog [takōtjag] dirt scoop

taydān woman's large transportation basket, carried on the head and usually placed into the lēa. The large basket:  J. XCI and CXXI

tōpil dinner basket
basket  toktōpil  children’s food basket
tāfong  receptacle for thrashed rice

bat  fātay

bathe  āmisak;  See: wash

battle  jalōgnid  (battle with modern arms: kāfād);

battle cry  ēn/ngā/ōak  I shout a battle cry, challenge

be, to  [361—365]

beads  apōng;  of black seed: grāsaw;  of gray seed: atlākūy; red stone: apōngō, or: sīleng;  large white agate: fōkash of brown berries: palīdbēd

beak  tōpkay

beam  vertical: tōkod;  horizontal: fatānglay;  inclined: tōklod;  a beam to carry a burden: ātang;  I carry: iatāngko; fatārewil:  beam at the end of which I carry....  See: pole, post, basket  kimāta

bean  jaldōtong [balādong];  ftab  black and gray beans;  kālāb small green beans; odkek—inodgko—maād, Person.: inōakak  I gather beans mamalōtong—namalōtong  I go to get beans

bear  See: birth; carry

beard  sāpki  near the ears;  sābok  at the chin;  slmsim  any hair in the face, whiskers etc.
beat  
kogóngek (strike);  fayekek (whip);  patőyek (kill)
pat/ňongek (strike) I beat the gong, the “gāngsa.”  See:  
strike; knock; rap

beautiful  
kāwls ay  flaên “good to see;”  shayekek—shinayęgko—
masháyęg—manáyęg:  I shape beautifully (pots, spears,  
utensils)

because  
tay; mo kō man tay:  certainly because; because indeed

beckon  
kawātsak—kinawātsak  I make a sign to come near, I call 
by signs

bed  
kātén (Igorot?).  sleeping board in the “āngan,” the  
sleeping chamber:  ľek;  ľöyk  a mat

bedbug  
kītēb

bee  
yēkan;  bumblebee:  ferlēngan

beef  
fāka (i. e. cow)  ūstja ’y  noang (meat of the buffalo)

beetle  
dfįb;  fokfoktōd;  kimālmi  cockroach

before  
sasākang [398];  āfus, īptjas [309; 413; 446]  
mangęnęna mo...:  “earlier than”  before the house:  is  
tīla (“in the court”)  
day before yesterday  kasın adųgka, or:  is kasın ųgka

beggar  
inlimosh;  inlimōshak  I go begging

begin  
ilābok—inlābok—mailand [mīlābo]—mangildbo.  
he begins to speak:  īlābōna ’y  ēngkālī
beginning, the lablabóna; (the first); is nan lablabóna: beforehand; kā/ilabóan the beginning

behind tsógok [tsógog]; is tsógok [400; 412]; I go behind, follow: umónódk; tsogóke: I have behind; I put behind; (hence: I am in front;) tsogóke sl'ka: you are behind me; ēngka is tsogóko! go behind me!

believe abfolútek—inabfólutko—maabfólud—mangabfólud. Person.: umabfóludak.

bellow (of the carabao, water-buffalo) in/ngáek nan ndang, the b. bellows

bellows opdop; I work with the bellows: opdopak. feathers at the piston: tsédtsér; tubes leading to the fire: tófong [tóbong]; the blast, air: sûysuy or: tjáklm (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] kóa: property. kóan tódł: it belongs to that one ...ya kóaak....is my property, belongs to me.

below is kodpna

bench fángko (Sp. banco); tuktfúan: sitting place

bend digkóck—dínłgkok—madłgko—manlłgko. [tikóck, digáck] bent: nadlgdígkó; lidódek—linídódko—malłdod—minlłlód 1. bend and hurt thereby (a finger etc.) tjápóshak—tjínápóshak—matjapóshan—manáposh I bend by laying a heavy mass upon; mabfákog nan awákna: his body is bent.
bend  
\( \text{pikódęk—pinikódko—mapúkod—mamúkod} \)  
I bend to a loop

beneath  
\( \text{is kódpna; is kokoáfóna (beneath it); is nan tsão; is nan tsão nan tuktjáán: beneath the chair, seat.} \)  
\([405]\)

berry  
\( \text{pókong; pínéd} \)

beside  
\( \text{is nan tšápat; at my side: is nan tsáptko [tjáptko]} \)

best  
\( \text{kágawls; kágawls mo amín: better than all} \)

betray  
\( \text{éngakak (lie)} \)

better  
\( \text{kágawls mo.... better than; makánan: better in health} \)
\( \text{(frón kánnek I take away, e.g. sickness).} \)
\( \text{mánákas it is better [414] (probably Ilocano? vb. akáshék, to improve, heal).} \)
\( \text{mánákas is umáliantáko it is better that we go} \)
\( \text{kumáaws nan sakítko: I am getting better (my sickness gets better); or: makának, see: take away, heal} \)

between  
\( \text{kánawa [404]} \)

beverages  
\( \text{tápuy: rice wine; fáyash [basi: Ilocano, not Igórot], alcoholic beverage made of sugar cane; fermented by means of túbfig. sáféng: a fermented drink made of meat, vegetables, grasshoppers, bones etc.} \)

big  
\( \text{tjaktjáki; very big: tjaktjagóa [tjaktjagóag; tjaktjagóra; r is a rough sound between r and l]—patjaktjakélek: I make big, enlarge.} \)

bind  
\( \text{fálótjek—fínálótko—máfáléd—mamáldérd. fáléd: string, wire.} \)
\( \text{mamáldérdak I am bound, a prisoner, fettered. See: tie.} \)
bird

aydyām; young bird: gōyad ay aydyām; ának si aydyam

bird's nest

ākam; āfong si aydyam (“house”)

birth

pafalāck—inpafalak—maipafāla—mangipafāla I give birth
or: l/anākkko—inanākkko—ma/idnāk [mianak, mayidnāk]
Person.: umānakak. insātjāak. “birthday:” ākyu ay
finmalānā. —See: born

bit, a

akīt (a little)

bite

kēdfak [kīdfak]—kinēdfak—makēdfan—māngēd Person.: inkādēbak; kumēdēbak. kagēck (chew); I bite off:
angētēk—inangētēko—māngēd—māngēd

bitter

inaklīd

black

ngītīd [ngītīt, inngītīt]; ingitātāo very black; kumēdēbak is inngītīt I make black, paint black; or: pangītītk—
inpanngītīko—ma/ipangītīt—mangipangītīt

blacksmith

fufūmsha

bladder

fītjong

blade

of spear: tājay (tājay, as part for the whole: the spear); blade of ax: pīnāngash; blade of adze: sāka; of knife: kīpan

blanket

ftis; pītay: pītay ay pīnakpākan: a “pītay” of best material
and make; M. Sch. VIII, 4, 5, 6.; pītay ay bākōn si
falātong: made of “fiber of bean stalks”
kādpas: a girl’s blanket
fayōng dark blue blanket with white stripes;
a stripe: fālīd
blanket  
*fantjála:* white blanket with blue stripes, also: *fantjála ay dinápi [tinápi]*, if the stripes are broad. M. Sch. VII, 5 *ifán si ongônga* a blanket for wrapping and carrying a child

bleed  
*djumálaak; fumála nan djála:* the blood flows out

blind  
*nakímúid, from: kimítek nan mátač.* I close my eyes  
on-eye [nabfšek; fültšing; běldok]  
blind with open eyelids *fálag; nakállao*  
(nabběldíngan: with white pupil, albino)

blistered  
*malofúbtjong*

blond  
*fuyángyang*

blood  
*djála [dála, tsála]: djumadjáláak—djinmadjáláak* I am bloody  
*padjualák—inpadjála—mipadjála—mangipadjála* I make bloody

blossom  
*fêngá*

blow, I  
*subókak [shubókak]—sinubókak—masubókan—manúbok [manúbog]; pashubókek:* I cause to blow, i. e. I call the conjurer, the “insúbok,” to blow away sickness and pains;  
*ñákka pashúbok! go and call the conjurer!*  
Person: *insúbókakt—ninsúbókakt*  
*fíťjókek—fínitjógko—maáltjog—mamültjog:* I blow, inflate

blue  
*asúl (Sp. azur); tína, tinína (Sp. Iloc.); usually: ngítit, i. e. black*

blunt  
*na/ópé; opétk [obýťjek, obfdek, opótjek]—inóptko—maópé—mangópé* I make blunt, dull
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boar *fâa* [bēa]; *lâman*: wild boar

board *léeshab*

boat *fângka* (Sp., Iloc.) (unknown to most Igorot); *babêl*, steamboat (Sp. vapor) *lêkid* “a Span. bamboo canoe;” raft

bobbin *mogónan*; (*podónan* in Lepanto)

body *âwak* (living or dead; men or animals)

boil, I *inlëg*—*inlētko*—*mâl/gid*—*mangínid*; (boil water); *abfuyâek* boil down sugar, salt; *palâkek* [*palôdek*]—*inpalâgko*—*malâag*—*mangipalâag*. Person.: *inlûlâag* it is boiling, bubbling; *lumâag* it begins to boil Person.: *lumâkak*—*linumâkak*. *linâmag* nan *tjênun*: the water boiled *tsâ* [*tja*] *lumâlag*: it is boiling, continues to boil

See: *cook*

boil, a *fêyûiy* (furuncle etc.); a scar from a boil: *nâyûman*

bold *malëngag*: I am brave, bold: *malëngagak*

bone *tônga* [*tônga*; Samôki: *tôngal* and: *tôngar*]; *Ingid*

Bontoc *Fûntôk* [*Fôntôk*]; *îFûntôk* an inhabitant of Bontoc; *îFûntôkak* I am from Bontoc; *îFûntôkay* *Igôlot* a Bontoc Igorot. Bontoc region: *Tjûlyâ*, or: *Kënsdtjan*. (in Songs.)

bony *nafîkod* (lean, thin, skinny)

book *lîblo* (Sp. libro)
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border  $\overline{\text{d}}\text{mas}$ (part, dividing line, frontier); $\overline{\text{flid}}$

bore through  $\text{lushk}\bar{a}\text{r}v\text{eck} - \text{linushk}\bar{a}\text{r}v\text{ko} - \text{nalushk}\bar{a}v\text{e} - \text{minlushk}\bar{a}v\text{e}$. $\text{t}\text{\ddot{e}lk}\text{eck} - \text{tinl}\ddot{e}k\text{k}\text{ko} - \text{n}\text{\ddot{a}l}\text{\ddot{e}l}\text{ek} - \text{m}\text{\ddot{a}n}\text{\ddot{e}l}\text{ek}$  pierce the ear lobe

born  $\text{finmdl}\text{a}$ ("come out" from $\text{fum}\text{\ddot{a}lak}$); $\text{ma/fi\ddot{n}ak}$ ("enfanté"). I am born as... $\text{mabf}\text{\ddot{o}luak}$; $\text{mabf}\text{\ddot{o}luak}$ is $\text{k}\text{\ddot{a}g}$ I am born as a monkey, I became by birth a monkey; I make by birth, I create as: $\text{fev}\text{\ddot{u}weck} - \text{finev}\text{\ddot{u}weko} - \text{nafev}\text{\ddot{on}}$ [mabf\text{\ddot{on}}] $\text{mai\ddot{d}nakak} - \text{na\ddot{i}d\ddot{m}akak}$ (ad F\text{\ddot{e}ntok) I am born (at Bontoc) $\text{nan ong\ddot{o}nga ya finmdla ad\ddot{a}gka}$: the child was born yesterday

borrow  $\text{tegk}\text{\ddot{u}weck} - \text{tink}\text{\ddot{u}ko} - \text{m}\text{\ddot{a}tk}\text{\ddot{on}}$ (to borrow any object) $\text{inpaka}\text{\ddot{e}rw\ddot{at}ak}$ is $\text{n}\text{\ddot{a}n} \text{b}\text{\ddot{il}ak}$ I borrow money ($\text{ka\text{\ddot{e}rw\ddot{atek}}}$)

bosom  $\text{s}\text{\ddot{os}}\text{\ddot{o}}$ [$\text{sh}\ddot{\text{\ddot{o}sho}}$]

both  $\text{am}\text{\ddot{m}}\text{\ddot{n}} \text{nan dj}\text{\ddot{u}a}$: ("all two"); $\text{am}\text{\ddot{m}}\text{\ddot{n}} \text{nan dj}\text{\ddot{u}a}'y \text{m}\text{\ddot{a}t}\text{\ddot{am}}$ both of your eyes

bottle  $\text{b}\ddot{\text{\ddot{a}n}\text{\ddot{g}a}}$ ("glass"); $\text{fot}\ddot{\text{l}}\text{\ddot{y}a}$ (Sp.)

bottom of a  $\text{k}\ddot{\text{\ddot{o}l}\text{\ddot{a}ngad}}$ [gol\ddot{\text{\ddot{a}ngad}]  pot, jar etc.

bough  $\text{p}\ddot{\text{\ddot{a}n}\text{\ddot{g}}\text{\ddot{a}}}$ small bough, twig: $\text{pl}\ddot{\text{\ddot{u}gi}}$

boundary  $\text{d}\ddot{\text{\ddot{a}m}}\ddot{a}$ (border, part)

bow  $\text{bandolay}$ (Iloc.): bow and arrows (scorned and never used by genuine Igorot)
bow down  inälpedak—ninälpedak

bowels  fëlang

bowl  sōkōng (used also as cover for jars); tjāyo: wooden bowl. See: pot, dish, jar etc.

box  āgevb [ākop, ākub], also “trunk” little box, to keep utensils: terktēkno

box, I  kogōngek (strike)

boy  ongōnga’y lalāki (“male child”); baby: kīllang; older than about twelve years: fobfallo. Plural: ongānga; fobfafałlo

bracelet  sōngab; see “armlet”

braid  apītjk—iapītko—mādpit—mangāpit. Person.: umāpitak

brain  ētek [ātek]

branch  pānga; dry branch: ĭlpat

brass  kātjing (also: brass chain)

brave  mālēngag; abafāngēt

bread  tināpay [dināpay; a loan word, as the Igórōt do not make any bread; Malay: tināpay: kneaded]

break  pītnēk—pintēngko—māptēn—māmītēn [māmīten] fakāshek—finakāshko [finēkāshko]—mafākash— namākash I break and destroy (by violence)
break  Person: *sumakashak; infakashak*. But: *fekashch* I throw
*potlongk*—*pinotlongko*—*mapotlong*—*mamotlong* I break off; *potlongk nan potlongna*: I break off a piece here
*kibongk*—*kinibongko*—*makibong*—*mangibong* break to pieces; or: *pitapitanglek*
*pa/abokek*—*inpa/abogko* break completely, smash to pieces
*ma/ikabkab*: the last pieces broken off one after the other, in small sections, as e. g. a stick is gradually shortened
*pekpegke*—*pinpekpegko*—*mappekpeg*—*mampekpeg* I break an arm; leg; also a stick etc.—*nappekpeg nan linak*: my arm is broken.
*sokpotek*: I break a string.

breakfast  *mangan* (*mang and root: kan*)

breast  *soso* [*shosh*] (of man and woman)

breastbone  *palagpag*

breath  *ngdys; ngasa*

breathe  *lalayak nan tjakim*: I draw in the air; *inngasaak* I breathe;
*insiyokak* I breathe heavily with a whistling sound;
I pant, breathe after carrying a burden: *inisuyanyak*

breechcloth  *wànis*, for men; *fdla* and *wèkis*, for women. Different kinds: *sobut*, or: *tindangag*: yellowish, made of tree fiber, (*sobut* [*sufut*] means also a large bag of rice) *tindangag*, made in Tucucan and Biddakan
*winanglsan* [*winanlsan*]: red and blue (black)
*finalongfogan*: very fine and elaborated, “all string”
*tjina/dkan*: with red ends, tassels
*tjindangta*: white, for men
*linånlan*: for men, similar to *tjindangta*
*fd/a*: for men, all blue
*pinoshlan*: blue with small stripes
*fdla*: a little apron, also worn by men
bride umāfong ay fafáyi; bridegroom: umāfong ay laldki

bridge lāngtay

bridle fugádo (Iloc.)

bright sīli; sumīli nan ākyu: the sun is shining bright; [somīli]; pasīlīk I cause to shine; I reflect light from polished metal infišīfītjang nan āpuy: the fire burns with a bright flame; or: kēmālang

bring iyāık [yāık]—inyāık—ma/iyāık [mayāık, mayālı]— mangiyāık [mangyāık, mangyālı, mingyāık]. Frequentat. yīiyāık. Person.: inyāık [inyāık]; umyängāık [umyängāık]. umyängāık means often: I go and bring Causat. payāık, I order to bring, I send to somebody. iyāpok—inyāpok—maiyāpok—mangiyāpok [mangiŋyāpok] I bring from; iyāpok ad Fēntok: I bring from Bontoc isāık—insāık—ma/isāık—mangisāık I bring, carry home pasīkpek—inpaskępko—ma/ipaskęp—mangipaskęp: I bring into the house, (a pot, box etc.) Also: I order to enter itōlık I bring back (return)

broad anānderwa

broil tjasfwek; tjawelsek. See: roast

broken-hearted mafāįkash, figurat. from fakāsįk I break, destroy

brook tabtabākār (in rainy season); bed of a brook: kinnāraran; several tributaries to the river Rio Chico, which are passing through Bontoc are called: kinnāer

broom sis/l; use a broom: sis/įak, Person.: insįs/įak
The same terms, only distinguished by adding: ay lalǎki, or: ay fafǎyi, serve for both brother and sister:
ltad [ltad]: brother, sister, is the general term for younger as well as older brother or sister.
yń/a: the older brother or sister; plural sometimes: yunána; the oldest brother or sister was called in “old language”: pangolo “headbrother.”
anōtji [inōtji]: the younger brother or sister; plural sometimes: anānōtji.
(brother of the second brother: sūmnid ay lalǎki; the third: kaerwāân ay lalǎki; “there is no term for the fourth etc. brother.”)
brothers and sisters, “Geschwister”: āk; usually: sinākī, two brothers or sisters: sināg/f, more than two brothers or sisters.
the brother is to his sister: “kalalakfāna;” she calls him: “kalalakfak;” my brother.
to a brother his sister is “kafactionlāna;” he calls her: kafictionfak, my sister, when speaking of her to others. Or: īlōndko ay fafǎyi, yń/a ay fafǎyi, anōtji [inōtji] ay fafǎyi.
pangōlok ay fafǎyi: my oldest sister (if she is the oldest child); sinakfkamī: we are brothers and sisters, we are children of the same parents.

kāssud ay lalǎki: sister-in-law: kāssud ay fafǎyi. The wife’s (or husband’s) sister’s husband: abfīład ay lalǎki.
The relationship of brothers (or of sisters-) -in-law to each other: sinīngget.

kītong

kāg tīlin, “like a ricebird;” darkbrown: ngfītīt “black;”
infōbfōbō (nan tjōnm, nan ḫb/īb: the water, the spring, well). See: boil
buck

of deer: őgsa 'y lalāki

bud

fēnā

buffalo

[noang]
wild: ayāzwān [dyāwan]
cow: kamfākyan; bull: tōt/ō; calf: īnanak ay ayāwan, ay nēāng. See: wedding

bug

dōjīb, jōxfotōd, kītēb

build

kāpek (make)

buildings:
dīōng, house; fā/ōy [fā/ōū] large house; kātyāfōng
small house, hut; houses of an “āto;” fāwéi: councilhouse
of the “āto;” 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: tīāpāy; the flat stones on top of this wall: tāngfōu;
abafēngan, [pabafēngan]: house like the “fāwāi,” 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.
ōlog: dormitory for the girls of an “āto;” [ōlēg]
dīllāng: granary

bull

tōt/ō

bullet

fōbālā

bunch

one handful of rice ears: sinfēngē [367]

bundle

fūgshōng; fugshōngek—finugshōngko—mabfūgshōng—
mamfūgshōng I pack into a bundle. bundle, i. e. one load:
awild
burden

*see: “bundle.”*

burn

/psǐʔtʃəŋ/—/mpaʔʃtʃɔŋ/—/mangipʃtʃɔŋ/ I cause to burn, kindle.  

Ishano [isʰənɔk]—/mangishəno/ I put into the fire; I burn wood etc.  

Synonym: *igtongok* nan kə́yɔ (wood)

/feʃak/—/pieʃak/—/mapəʔan/—/mapfəʔan/—/mämər/  

I burn down, destroy by fire (houses, granaries etc.)

napəʔan nan ɗfɔŋ: the house is afire

/ʃəŋ/—/mangʃəŋ/: I burn my hand, finger etc.

Also:  

/ʃəŋ/—/mangʃəŋ/

(busy)

/ʃəŋ/—/mangʃəŋ/: I am busy:  

Nay si tsək tsənən ("here is to work for me").  

See “work.”

but

/siʔənəj [sʃənəj] [433]; ya (and)

butterfly

/ʃɪnələʃəlo/: a small b.: *akəkəb*

buttock

/ˈəpo/ [əpo, ˈəpo]

button

*fa̱di, fatônis* (Sp. Iloc.)
buy


by
governing the agent of passive verbs: is, ken [390]. by and by: is aerderini.

cage

kölong: chicken-basket.

calf

ìnänak ay ayáwan (or: si for ay): calf of the leg: fitkin.

call, I

ayákak—lnayákak—mayaýkan—mangâyak [mangâyag]. Person.: umáyakak—innáyakak: I call to come. call; name: känak (say). ngäg nan kanám si sa? what do you call this?

fúkàerwak—fínúkaerwak—máfukaerwak—mamákàer I call loud, shout to one; Person.: infúkàerwak—nininfúkaerwak. laláyak—linláláyak—malaláyan—minlálay to call to come, to call near; Person.: lümáláyak—linmaláyak.
yishtjáek—yíníshtják—mayíshtja to call animals.
The call: yíshtja!

“camote”

(sweet potato) tóki. Varieties: fitóklo, brown, “the best;” akusángfang, brown, inferior; shóshog, light brown; patóki, white, “better than shóshog;” linóko, brown; lókmug, brown; klweng; tangláanglag; camote-settings: finallling; leaves: ángò (boiled as food for pigs); camote-stick: súwan (implement for digging up); faángan: camote patch.
THE LANGUAGE OF THE BONTOC IGOROT

can, I  
mabfálinak—nabfálinak; mabfalíngko [máfálinak: 317]  
See [298]

canal  
idlak: dug out for irrigation of fields. See: irrigation, 
trough, water. a trench: talákan

carabao  
see: buffalo

care  
 fkad; I take care, I care for: fkadak, ikádkka etc.  
ikádkkáyët care, or: help yourselves! adfak fkad ken sfka:  
I do not care for you. sak/én nan fkad: I shall care for  
it, do it, arrange it. Also: kíkad; kíkadak is kanëntáko:  
I shall care for, prepare our dinner. fkadak [kíkadak] ay  
mangála: I take care to take: I help myself to it.  
élày! I do not care! élày umáyka! I do not care if  
you go! Or: élày mo umáyka. tak/én mo ma/ld känék!  
I do not care if I have nothing to eat!  
I care for: ínongnongko. mìd nongnongmo: you care  
for nothing, you are negligent, worthless.  
I take good care (of children), provide with food:  
ö/ásudek or: nongnongck—ninongnongko  
I take care of the sick: tokóngak—tinokóngak—  
matokóngan—manókong (nurse)

carpenter  
shumasháfad (skilled in house building); see: plane

carriage  
kálímáto [kalomáto] (Sp. carromato)

carrier  
kängkadsöl [kalikadsöl] (Sp. cargador)

carry  
sagfátek—sinagfátko—madgfat—mandgfat [mandgfat]:  
a burden on the shoulder  
agíték—inágtok—ma/dgto—mangácto: on the head (as  
women do)  
kàravwílik—kínàravwílik—mácaravwíli—mangaravwíli I carry  
the double basket "kimáta." Also: ikárivwilik  
ìbfataravwíko—infataravwíko—maibfataravwil I carry on a
carry  beam on the shoulder, \textit{(fatânvil: the beam, pole, at the ends of which the burden is fastened.)}

\textit{iatângko:} I carry on a beam, a burden being suspended at the middle of the beam

\textit{ saklâyko—sinaklâyko—masâtlay—manâtlay I carry a child on my arm}

\textit{abfôik—inaabfôik—maabfôi [âbfaèk—indaâfak—maâfa— mangâfa] I carry a child on my back, in the wrap isân}

\textit{isâk carry home (bring home); or: isklîko}

\textit{labdînek} I carry with both arms (a box, table etc. before my body)

\textit{alèbêdek} I carry under the arm

\textit{isângik (is nan itjîgko)} I carry on my back in a basket

\textit{tapayâdek} I carry in my hand

\textit{pasîkpek} I carry into... (bring into)

\textit{ifâlak} I carry out; Infinit.: ifâla

\textit{igaângko} I carry away to an other place

\textit{ofôkek} I carry to an other place in several trips

\textit{idângko} I carry away from a place \textit{idângko—ma/ldan}

\textit{ita/ôlik} I carry to the rear, carry back \textit{[itôlik]}

See also: "to take, to bring"

cast away \textit{twasldko, [ðuwasldko] (throw)}

castrate \textit{fitîfak—finitîfak—masîtîlan—mamîtîli}

cat \textit{kôsha (loanword); wildcat: ãnyaâ; sîlîy (coon?)}

catch \textit{tjîpâpek—tjînîpâko—mâtpab [mâdpab]—mânpab. Person. tjûmpâpak; aldek: I (take) catch, get fish; or: katjûwêk. See: angle, net, trap, fish etc.}

\textit{adîkôek—inadîkok—maadîko—mangađko} I catch in running, pursuing; or: \textit{apayâtewêk (pursue)}

\textit{kún/nek—kûnnak—nûkna} I catch in a trap or net; \textit{nûkna: the prey.} (aldeôm sak/ûn! catch me! siklâm sak/ûn! catch my leg! in games)

caterpillar \textit{kêijeng; alâtje
cease  
_tungòyak_ (stop)

celebrate  
_inténgaretak—ninténgaretak_. _tumengaretåko aswåkas!_ we keep holiday to-morrow! (thus announce the boys, calling from _ato_ to _ato_, a holiday proclaimed by some sacred men.) See: feast

ceremonies  
_mångmang_ (sacrifice a chicken; prayer etc.); Verb: _inmångmangak_.
_mångåtåuy_ ceremony with fire in the field (or house)
_sångfer_ (sacrificing a pig) Verb: _insångferkåmi_, we sacrifice...
_manañavålsak_ or: _tsaavålsak_ I perform a less important ceremony or sacrifice. See: roast.
_inanñtoåak_ I perform a ceremony for the soul of the deceased, the _anillo_.
_òtong_ burial ceremony;
_påt/tay_: performed in the sacred grove _papat/tay_ by the priests _pumapåt/tay_; Verb: _mamåt/tayak_.
(And great many other ceremonies connected with agriculture, wedding, burial, sickness, headhunting, wind and weather etc.)

certain  
_tit/ïwa_ true; a certain: _nan ìsa ay_. ... or: _wodd ån_.
there is one

chain  
_kayåkay_; brass chain _kayåkay åy kåtjìng_; _katåna_ (Sp. _cadena_)

chair  
Igorot: _tkåtjåan_, _katukttåan_ (a seat); Alab: _sakåban_;
Iloc. _palångkå_; _fångko_

chair for a corpse  
_sångåtjìl_ (The body, tied upon the _sångåtjìl_, is kept before the house several days, until it is buried)

chamber  
 ångan, see: house
change

sokádak—sinokádak—masokádan—manókad: I change anything, money, name, cloth, work, etc.
Person.: insökádak [sándak; sokándak]. See: barter
ľsublík—ľnsublík—maľsublí—mangľsublí, I change money;
Person.: insľublíak—ninsľublíak. The passive or middle:
maňsublíak [misľublíak] means also: I change my place,
my order with another person; I come in turn; I take his
place.
ngémátjanak [ngomátsănak]—nginmátjănak I change
my name (ngáttjan), I transform myself (in fables, tales
etc.), I become.
nátken (from têken, other, different) changed.

charcoal

vèling

charm

amáya (a piece of bamboo, 3 inches long, in which an herb
or other charm is kept; it “wins love, keeps off mad dogs,
prevents defeat”); sákñib a similar charm, wards off
evil spirits (“anító”), misfortune, sickness. Sákñib:
resembles a piece of coal; “the people in the North make it;
it must not be opened.” Especially strong as sákñib is a
“Thunder’s tooth: fobá nan kfitjo. Considered most preci-
uous and bought at a high price.”

chase off

pakaánec; ibi/ibóyko (drive): pashakóngek I chase back

cheap

akít nan lágoná (little its price): nálagá (Iloc.)

cheat

lokőck [logóck]—linókoc—malókò—milókò; Ilocano;
Igórrot use besides this loanword: éngákkak, to lie.

cheek

támong; near the temples: tping.

chest

tákëb (breast). See box, trunk.

chew

tamíkeck—tinamígko [tinamítko]—matámid.
kagáck—kinágak—makága—mangága.
chicken  mónok [mónog, mánok]; young chicken: ímpash [ímpas];
tjílsak: wild chicken: sáfag kólong: chicken coop.

chief  of a town, appointed by the Spaniards: plesidênte; not
“chief,” but a rich man of great influence: gadsángyen
[katjángyen], “primus inter pares.” nangâto: a man of
high rank (Iloc.)

child  ongónga, Plur.: ongánga [or: ongónga];
ának, Plur.: ánának: son or daughter
ongóngaak: I am young.
ongónga 'y lálákī,—'y fáfyí: a boy, a girl;
ának ay lálákī,—ay fáfyí: a son, a daughter.
the only child of a family: fáktong [Or: nan lsang, 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  Tjíno [Tšíno]; Sânglay.

chips  sáópsap

chisel  tálóg; to use a chisel: tálókek—tinalógko—matálóg—
mandlog (Iloc.?)

choke  sóktek—sinkétko—máskét—mánkét. See: strangle, suf-
focate

choose  pilíkek—pin lifik—mapíli—mamíli

chop off  fakákek, Person. mamákaak; potlóngak See: cut
church  simfán (loanword)

cigar  pináltjis (from Iloc. paltjšek, I roll); afáno (Sp. “Habana?”)

circular  naliḿlmo. I make round: jowáck—finówak—masfáa—mamóó

circumcise  sigydtak—sinigydtak—masigydtan—manígyat

city  fli; nan fli’d Fúntok the town of Bontoc

clay  bfda: (ptítk: mud)

clean  apapókar (pókar: white); I clean: papokáretvek; I am clean: permókarerwak; lulútck—linulátko—malúlud—minlúlad: I clean a water channel, pipe. clean, clear water: naliléngan. clean, washed: namís (from tímsek: wash)

climb  kaláfck—kinalábko—makálab—mangálab. Person.: kundálabak—kimnálabak. climb a mountain; see: “ascend.” (I start to climb a mountain in order to work; joknák–finoknákgko. Person. mamógnakak [mamóknakak.] See: go out.)

cling  intáyúnak; insábífúdak: I am hanging and hold fast to a branch

clock  úlésch (Sp. reloj); ólas: “hours” (Sp.)

close, I  infak—infnak—mahnfan—mangñfan. tängfak—tinángfak—matángfan. ftangébko—intangébko—ma/itangéb—mangitángéb kimítck—kinímítko—makimít I close (my eyes) (nakimít:
close, I blind) kîmîtkek nan mâta: I close my eyes
amômke—inamôômko—mâmom I close my mouth:
amômkek nan topêkko

close together madjidjitako: we are close together, we stand in one group

cloud lifôo: kalifôlifôo: a mass of clouds. (G. Gewölk)

cloak lôlo, a stick

correlation kalifôn (Sp. carbon) charcoal: âling

cost nan lîid nan pôshong (pôshong: sea)

cow âklang: lâmma woman’s coat; a man’s: fádo [fâdso; bàddo] (Iloc.) mamâdsoak: I put on a coat (Or: I put on:
îpuîko; I take off: kâánek)

cock kærwîtân

cocoanut înyug [ûyog:] cocoanut-oil: lâna (Iloc.;)
milk of c.: tjênûm si înyug

coffee kâpi; kâpiak: I drink coffee

coffin alôngan (probably: “shady place,” from álóng)

cohabit îyôték—inîyôtko. Person: înyôtak.

cold lêteng. mashkáërvak [mashkáërvak] I am cold, freeze
inlakîtwend it is very cold
lumâteng—linmâteng it turns cold
palakitwëngek—inpalakitwëngko I make cold
cold, a  
dóykak in the throat; mótig in the nose; mamótigak: I have a cold.

collarbone  
pi giógok

collect  
(taxes) obójek—inobóbk—maðob—mangoobob.
salúbek  I collect provisions measured by the "salub" (lloc.)
altójek: Person.; inpasáłubak; inpaðobobak: I order to collect. See: assemble.

colt  
ínának ay kafáyo

comb  
sêkud [sókod; shûkud; Iloc.; sakáysay]: sokójtck—
sinokótko—masókod—manókod: I comb.

comb of cock  
falóngaftng

combat  
falógnit

come  
umáliak—inmáliak. Frequentat.: umálidliak.
makalák  I come with others.
paalék [pålék]—inpalik—mipálí  I cause to come.
come!: dílika! alikáyé! [dyka! aykáyé!] [Or: iká kaya! 'ka kayá!]
tomóliak [temóliak]—tinmóliak  I come back
pumánaðak [bermánahak]—pinmánaðak  I come down;
inósígak—ninósígak  I come down
fumálaak—finmálaak [finmáak]  I come out:
lumushfáadak: come out of a hole, a narrow pass, a forest...
sumáaak—sinmáaak  I come home (to the house).
úmdjanak [úmutsáanak]—inúmdjának  I come, arrive.
súmképak—sinúmképak I come in; paskepek: I order to come in; kaláliak  I came just now [297]
lumásinak—linmásinak  I come over, across
malpóak  I come from; [mapéak, mabáak; for malpáanyre the forms: malpányre, mabányre etc. are found] nálpóak:
[353] [384]. Or: umáliak ay nálpo is... [ay nálpo'sh...]

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come  
makidliak; mangifücgak: I come with (kēn). stnu nan nangifücg ken sīka? who came with you? See: to go, to approach etc.

command  
filnek. (Alabdial.; Ilocano?); filnek ta.... I order that.... See: order.

commander  
āpo (loan-word), master, lord, leader, employer etc.; mamīlin (Nom. agentis of Ilocano filnek I order).

community  
sinpangfili the united town, land.

companion  
lb/ā (lb/ā means also: an other piece of the same kind: as, nan lb/an nan kaldsay: an other shield of the same kind, shape etc.)
nan mangifücg: the one accompanying, nan mangifücg ken sak/ān he who walks with me, my companion;
nan kadjuvāna [372]
nan kadā̄k my companion (of two persons;)
nan kālōnmi our companion (of three persons;) see [372.]

compassion  
slgang [sōgang] See: I pity

comprehend  
kēkkkek (know)

conceal  
ītafōngko (hide)

concerning  
is, ken

cone  
feīlfērg cone of pine

confide  
abfōlūtek (believe)

conquer  
āmisak (nan fēsēl)—indāmisak—madmisan—mangāmis
(nan fēsēl: the enemy)
afādek—inafāgko—madfag—mangafag
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conquer  ibaboldtoko—[/papoldtoko]—inbaboldtoko—maiboldtod: kill by shooting (from: bdldug, paltok, pdldog, a gun)

consider  nlmnim (think)

continue  khsn with endings [312:] kasngka ay entsn no! continue to work! see: tsa [310]; continuation expressed by reduplication [290-294.]; continually, all day long: iyagakyk; iyagakyk ay entsn no I work continually, all day long; iyagakynna ay initjan it is raining continually, all day long

contract  bsis, contratta (Sp., Iloc.) kumdbak is bsis: I make a contract.—See: agreement

converse with  makitotyak [mikitotyak]—nakitotyak. (with: is, kcn)


cool  aklt ay lten (“a little cold”)

cool, I  palakitwenegk (cold); padenguinek (nan tjnun: the water)

copious  ml/an; ml/an nan ktiyn copious, plenty are the fish

copper  kfnfang [kmbang]

corn  pfki (maize)

corpse  dwak
corpulent  alalàmësh

cost  
  kad nau lâgôna?  how much does it cost?  (how much is its price?; lâgo, price)
  nan lâgôna ya lâma'y pësosh  it costs 5 pesos
  kad sa?  "how much is this?"

cotton  kâpis [kâpis]

cough  inôkokak—ninôkokak

councilhouse  fâwi. Also sleeping house for unmarried and old men and for young boys. Similarly constructed is the "pabafêngan" [abafôngan,] which has however in front a spacious, long court, called: tjîla (its stone wall: tjâpay), while the court of the fâwi is semi-circular and small.
  At the fâwi the men of an ëto, town-section, assemble in the evening to discuss matters of interest to their ëto; these two public structures form the "ëto," 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 "ëto" and send from there for the man they want to deal with. Most sacrifices are performed in the court of the pabafêngan, a few also in the court of the fâwi. At the ëto there are:
  ëfong  the house, with a fireplace: anitjïan;
  tjîla  the court,
  tângfôu or: tjâpay  flat stones on top of the enclosing wall, on which the men sit
  bôshâ [bôshe]  a post with a roughly carved head; "antto-post"
  kaninitjïan  a fireplace in the court
  falôlang  a basket with human skulls, trophies of feuds

count, I  idpek [iydpek]—iniidpko—mïyab [ma/lab, mïyap]—mangîap. Person: inyâpak
counting stick  kídab; kidáfk—kinídáfk  I cut notches into a counting stick; the notches denote days of work etc.

country  ñlí; fellow countryman: sinpangfli

courageous  màlèngag

court  tjíla; is tjíla  outside of the house

cousin  káyríng  (káyríng  is also the familiar address of intimate male friends of equal age)

cover  tàngèb; lig/èː cover of a basket (or a winnowing tray); tótjong: woman’s head cover

cover, I  ñfpak; tàngfak; itàngèbko (close.)
kafónak:  I cover with earth, sand etc.
inkółèbak  I cover the eyes with my hand, so as not to see

cow  fáka (Sp. vaca); of the buffalo: kamfákyan

coward  ögíddan  [ügilíddan, égíddan]; ögiadángka!  you are a coward!

 crab  ákkamá; claw of a crab: apángoy; crabs in the irrigated rice field: súngan

crawfish  pasháyan

crawl  lümnekak—linümnekak; inlokólokak—ninlokólokak  I crawl into a hole; èngkòtsongak [ìnkòtjongak]—nèngkòtsongak

crazy  nálëùìù [nàlyûlyû]
create  
patofēck—inpatofēck—maipatofēck—mangipatofēck:  I make grow; I create salt, trees, water...

creek  
kinnaer; tabtabāka (brook)

crocodile  
fnāya [buāya] (loanword)

crooked  
nadigidigō; digkōck:  I bend

cross water  
kitjāngck—kintjāngko—makftjang—mangftjang;  
Person.:  kumtjāngak—kinumtjāngak

crow  
kāyang

crow, to  
ingkokōōkak [ungkokōōkak]—ningkokōōkak  
nēngkokōōk nan kaerwltan  the cock crowed

crush  
tēktēkek (forge; hammer)

cry  
fūkaerwak (call);  Person.:  infūkaerwak  
inākaak—ninākaak  I cry, weep  
ēn/ŋǎoak:  inkolūluak  I cry to the enemy, challenge

cultivate  
inlāpisak—ninlāpisak:  I clear the ground for a field, I weed;  I dig:  inkāykayak

cup  
sēkong [sōgong]

cure, to  
bōksak (bōksh:  medicine);  akāshak (Iloc.)  See:  blow

curly  
kōlod;  nakōlod:  a Negrito

custom  
lkad [ekad];  sfya nan ēkādmi  this is our custom
cut, a

fajág, a wound

cut, I

fakákek—finakágko—mafajág—mamáfajág I cut off a part of the body (head etc.) mamákaak I go headhunting
pes'tóak [putóak; podóak]—pines'tóak—mapes'tóan—
maméeto I cut off a part of the body
sibóek—sinbóek—masfbi—mamfbi I cut down (a tree, wood) Person. insfboak
tibláek—tinbláek—matfbla—mamfbla I cut down (a tree)
kókátjek [kékátjek]—kinokkótko [kínékétko]—makókkód
[makékkéd] I cut (wood, meat, camote, my finger etc.)
makókkódak I cut myself by accident
lákidak—linákidak—malkidá—minlákid I cut up the body
lángshek—linangésheko—malángesh—minlángesh I cut big logs across in the middle
longshótak—linongshótak—malongshótan Synonym for
lángshek
potlóngek—pinotlóngko—mapótlong—mamótlong I cut out a piece from the middle, I cut across
potlóngak—pinotlóngak—mapotlóngan—mamotlóngan I cut off a piece at an end; (Nom. ag. form uncertain)
ukádjak [vékátsak]—inukádjak—ma/ukádján—mangákd I cut off an animal’s neck
lafákek—linafágko—maláfsag—minláfsag I cut up the body, or a limb; cut into larger sections; carve.
taklébek—tinaklébk—matákib—manákib I cut to small pieces; Person. tumákibak—timnákibak
sengpádek—sinengpádko—masénghpad—manénghpad I cut off weed, high grass; I cut down, fell a tree
kóltak—kinóltaak—makóltaan—mánlöt I cut the hair (nan fóok)
pinánggek—pininángko—mapínang I cut with the ax
pináng
wasdyek—inwinsádyko (!) —mawásay I cut with the working ax wásay
kipáneg—kinipángko I cut with the knife klpan
daily  

kadkedkyu; kaewakaewwakas

dam  

lînged (in the river)

dam off  

saêpek [saôpek; saôbek; sa/lpek]—sinaîbko—masâib [masîb]—mandib; Person.: insâibak—ninsâibak: I dam off a part of a pond or river, to catch fish, to irrigate etc.

dance  

talîfeng 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: intalîfengak; or: manalîfengak  

tjôlaî 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 talîfeng.  

Verb: manôlalaok [manôlaoak]: the solodancer: nan manôlala  

talîdje man’s dance upon one spot, to the slow spondaic sounds of the gongs; a solemn religious dance.  

Verb: manâldjekak  

sâgni women’s dance, performed with outstretched arms; the women are marking time by stepping upon one spot, holding tobacco leaves in their hands.  

Verb: manâdgniák  

mangângsaak I beat the “gangsa” (gong) to the dance  

nan mamanpango the dance-leader, whose various steps and motions the others imitate while following him

tatâlbnan the place where the dance is executed
danger \[kakâ/îgêt\]
dark \[abafûnget; angângetâre. it grows dark: fumulînget: ângêb dark caused by clouds. See: black.\]
dash \[fakâsheck (I dash to pieces; break) See: throw\]
daughter \[iûnak ay fafûyi (child)\]
daughter-in-law \[iûdûpo ay fafûyi\]
dawn \[wûid; si wûid [is wûid] at dawn; mawûid it dawns\]
day \[âkyu [áchu; rarely; ch like the German guttural spirant] advâni, idvâni to-day; id kawaksâna on the same day is kâsûn wâkâs, kâsûn aswâkâs day after to-morrow id kâsûn ûgka, adidâna day before yesterday is nan sin âkyu a whole day, all day long kâdûkêâkyû; kâwakârâwâkâs every day iâkâkâyûko [iyakâkâyûko]—îniakâkâyûko; I continue all day long mûpâtû, mawûid it is getting day mawâkâs [mâwâkas] an other day is breaking is kâsûn âkyu on the next day, or: an other day têngâer a day of rest, a holiday See: [413]\]
dead \[nadûy [nadûy]; mapadûy killed; mamadûy dying; ûgûy kadûy not yet dead, not quite dead\]
defaf \[têwêng; mâtêwêng deafened\]
dear \[ayûka nan láñûna; tsatsânà nan láñûna “its price is very much, very high;” mûlêyad beloved; leyûdûko my dear.\]
death  \(\text{ldöy [ltöy, ödöy; ödöy]; kadöyan: time, place of death; death}

death-chair  sangådjil. See: chair.

debt  \(\text{ötang; I am indebted, I owe: zvodöy nan otångko (Iloc.)}

decoy  \(\text{öngakak (lie); loköck (cheat)}

declare  kånak (say)

decorated  \(\text{na/ikalåyan with ornaments, figures carved or burned into wood}

\(\text{ikålayak} \ I \text{carve, scratch, burn, cut into wood [likåyak]}

deep  \(\text{adadsåyim}

deer  \(\text{ögsa}

defeat  \(\text{ipapåltotko; ämisak: (I conquer); äfåcek I win a battle, a contest}

defile  \(\text{tjitjingådek; patjingådek (make dirty)}

deity  \(\text{Lumåwig [or: Kamsånyen, also Fåmi]}

delay  \(\text{tjumångårak—tjinmångårak}

deny  \(\text{adåk I do not; I refuse to do}

depart  \(\text{kermaånak (go away); kayåttjek (abandon)}

deride  \(\text{angångåck—inångångok—maangångo—mangangångo}
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descend  
* pumánadak [bumánadak]; inósigak (go down)

desire, I  
* léytjek (like)

destroy  
* lufúček—linufúgko—malúfug—minlúfug (destroy people, animals, by water, fire, battles, earthquake); jakášhek (break); —pěčak (burn); pakaerwášhek—impakaerwášhko mapakáerwash I destroy, spoil (a knife, watch, hat etc.)

dew  
* olmô (is nan fibikát, in the morning)

dialect  
* kâlî
diarrhea  
* ogyôk; vb.: inôgyokak
die, I  
* inidôyak [inôdôyak]: I am on the point of death, I die; mamaddôyak: I am dying; mapadôy: killed; madôyak [madôyak]—nadôyak: I am dead
difference  
* katêkken: ngâg nan katêkken nannây is nantjáy? what is the difference between this and that?
different  
* têkken (other)
difficult  
* sklâp; naltkad (Iloc.) sklâp nan kasuluôna [kasuluôna] it is difficult to learn it
dig  
* kâ/âpak [ka/âfak]—kina/êpak—maka/êpan [makaôfan] “dig a hole” (îka/êpko: I inter, bury the dead) kaykdýek—kinâkdýko—makâdkay; or: abkâček—nâbkak I dig in the field with the implement, a stick: kdýkay fekwâlkek—fînêkwâlko—mâfêkëal I turn the soil of a field
diminish  
* kaâńek (take off)
din  dóngeg; dómóngeg: it makes a din, noise
     I make noise: děmóngekak

dine  mán̄ganak. See: eat

dinner  mán̄gan

dip into water  itapékko—intapékko—maitápkek—mangitápkek

dipper  ka/ód

direction  má/yöy. "Intó nan má/yöy ad Tukúkan? where is the way to Tucucan?" (Root iý, or oy: to go; prefix ma-:
     passable: gangbar)
     álα: the direct way [318]; nan ᨐngko my going, my direction

directly
     Verb: ts aosáoshek I go, do directly, pāntáshak [317]

dirt  tjingud: piték (mud)

dirty  matjìngud, matjítjìngud; patjìngádek I make dirty;
     dirty, slovenly, wicked, vulgar: kakaʃu

disease  sakit; náye ṛan áwak; I am diseased by the influence of an evil spirit: nayeak, insákítak I am ill

dish  kìer [kiag] of wickerwork; tjéyé a wooden dish;
     bangánan a wooden dish; M. Sch. XIV, 4, 5.

dislike, scorn  ongósak—inongósak—maongósan

distance  kaadsowfna [kaadsowfna] = its distance; a short distance: kökkökédna; the distance, space between, interval:
     nan tjégang
distant  
adsawel [adsowel]

distribute  
iwadásko—iwadásko—maiwálas—mangiwálas: I distribute men to different places
igaktjéngko—ingaktjéngko—maigáktjeng I hand around
Also: I pay out wages to a group of men
iwadwádko—inwadwádko—ma/iwadwad—mangiwádwad I distribute meat, his portion to each

dive  
iníldebak adsáyim I dive “inside” the water; lümnekak

divide  
tjatákek—tjinatágko—matjátak—manátak
kadjuđek; kat’lóck; kapđek; kalimáck [kalmačk] [370]
I divide into 2, 3, 4, 5 parts
tjatákek is ángsan, or: ángsánay manátak [manádak]
I divide into many parts, or: amásek—inaamásko—maamás—mangámás

divorced  
kaltjang; initjángkámí we are divorced

dizzy  
aliwéngek—inaliwéngko—maalékven I make dizzy
maalékvenak—naalékvenak I am dizzy

do  
ìkak—inìkak—mañikan—mangikan. Durative and Frequent.: ìkakak (I act, behave)
ìnángnek—inìnángnek (Infinitive: iníangnen)—maängnen—mangángnen, makaängnenak I can do
ngág nan ìkányer? what are you doing? “what is the matter with you?”
ngág nan ìmad ken síka? how do you do? (“what happens to you?”)
nan ìkákan the acting; the action; the behaviour;
ngág nan ìkányer ay inlípay? or: ngág nan angnényer ay inlípay? how do you play? [358]

dodge  
ìkisyéiko—inikisyéiko—maikílyèg—mangikílyèg: I dodge spears, stones etc.

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dog

á}'er [ášěr; ásu]; young dog: ôkèn: male, female dog: á}'er ay laláki, ay fafáyì.
imíkáádsuak [mákíádsuak] I eat dog (in company with others) [300]
padsòngan si ásu a stick to lead a dog M. Sch. XIV, 7. nafangkílan dog collar.—Names for dogs: Pókař, a dog with white hair; Láfäng, with a white mark around the body between fore- and hindlegs; Tilin, “ricebird” (“tay inkilad nan tsedtséđna kag tilin: because its fur is red-brown like the ricebird”).

doors

pánguan [páŋgerwan, bangoan]: is kápángear at the door; (padsípad: stalks placed before the door as sign “entrance forbidden”; ipadséégko—inipadséégko—maipáá̍̃seg —mangipáá̍̃seg: I set up warning sticks)


double, I

mamíduák

doubt, I

éndjuadjúáck—néndjuadjúáck [169] (Iloc.)

down

is kóá̍̃pna. See: go, fall, descend etc.

draw

kuyúáćk (pull); draw away by force: ogpátek (pull)

dream

iítáo; iítäóuck [iitáuék]—iítáudio I dream of; Person.: iínťafavak.

dread

umógiáádak is... (fear)

dress, I

ipúko (put on); undress: kaánck (take off): fadsóak nan awákko I put on my coat; or: mamádsoak; inzwánisak: I tie around the breechcloth; manglátsisak I put around my blanket etc. See: blanket; breechcloth; coat; girdle; hat; jacket; skirt.
drill holes  

lushkāterwek (pierce)

drink  

įnumek—ininūmko—mañnum—mangīnum.  
Person  umīnumak—inmīnumak  

drink empty: angkāyek; a babe drinks, nurses: insōso nan ongonga

drip  

indēd/dēd nan tjēnum  the water drips; inlisi/lsig it is dripping

drive  

pakaānek—inpakaāngko—maipakāan—mangipakāan  I drive away  
pashakōngke—inpashākongko—maipashākong—mangipashākong  I drive back, or: ipalayāvko I put to flight  
pangenshāterwek  I drive down stream (on the banks)  
palōnōc [palōnōc] I drive up stream (on the banks)  
tokākek  I drive back  
ibibō yok—inaibōyko—maibōy  I drive, chase animals  
isatjētko—insatjētko—maisātjēd  I drive (game) into a narrow place without egress: ka/isātan  
pangudjidjēc  I drive to the rear, back

drop, I  

yakyāyek—inakyāyko—mayāgyag—mangyāgyag  āktsāhek—ināktsāgko—maāktsag [ma/ēktsak]

drown  

anōtjēc—inanōtjko—maānod [maānud]—mangānōd [mangānud]; maānoodak [maānoodak]  I am drowned

drug  

bōkesh [pōgis; bōgōs; pōkesh etc.]

drunk  

majōteng; infōtengak  I am drunk; fotēngek: I intoxicate, make drunk

drunkard  

umīnum is fāyash  a drinker of "fāyash"  
(See "beverages")

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drum  see: gong

dry  malāngo, nālāngo; dry, withered nāmākan; dry wood: līpad, bāding

dry, I  langōek—lināngok—malāngo; malāngoak I am dry, lean, feeble; mamākanak I am dry (after rain, bathing etc.)

dumb  ngāngak: mangāngākak I am dumb

dust  tjāperg

dwell  intedēcek—nintedēcek; I dwell alone mādgo nak

dwelling  See: building; council house; house; dormitory

dye  kumāibak is inngftit “I make black;” kumāibak is impōkaa “I make white” etc.
pangītlek I dye black (dark) tināek I dye blue
pakilādek I dye red

each  washtjīn; amīn (all) [139]
washtjīn sin tsa; or: sinsaatsang each single

eagle  kōlling

ear  kōweng;
ear of rice  

*siṅlāi*; or: pod of beans, peas, an ear of grain etc.

early  

*i s a m k e n i* (soon); I come early: *umāldlak* is *fibifibikat* (early in the morning); earlier than... *mangonôna*  

earing  

*sīngat* (collective term); *pīnangpānga*: of gold; kidney shaped: *sīngsing*.* fibit*, long, see M. Sch. pag. 14, fig. 4. slit in the lobe: *telek*; enlarged by an earplug: *sāēp*

earth  

*lāta*  

earthquake  

*yōka*  

east  

*jīlān sī ākyēu* (sunrise). People living east from the Bontoc region: *iKakayân* ("Cagayan")  

easy  

*mālmalānōy*; or: *māktek*, easy to do, lit.: known, passive of *kēkkēk*

eat  

*kānek*—*kīnānγkō*—*mākan*—*māngan*. (to eat rice, vegetables, fish.)  

Person. *mānganak*—*nānganak* and: *kūmānāk*— *kūmānān*  

Frequent, *mānganmānganak*;  

*mākikanak* [mīkīkānāk] I eat with others  

Person, *inōfongak*; *inōfongak ken sīka* I eat with you. I share your meal  

*manētsēāk* [manōtjāāk]; eat at noon; lunch: *tētja*.  

*angkāyek* [angkōyeık]—*inangkāyko*—*māngkāy* [māngkāy] I eat all up; *māngkāy*: "nothing is left."  

*Istjak*—*inīstkjak*—*mālstja*—*mangnstja*. [226-228] I eat meat  

*fūshākek*—*fīnshēgko*—*mābshug* I eat my fill  

*mābshugak* I am well satisfied eating; I have enough  

*mīkīāsūnak* eat dog (in company) (or: *īstjak nan dēt*)  

*i kātākok*—*inkatākok*—*mākatāko*—*mangikatāko* I eat, live on
eat

infilagtdko: we are eating at a feast, a wedding, funeral etc.
shubshubak I eat secretly and greedily; angofak I eat greedily

edge

of an ax, knife: tópek ("mouth"); edge, border: flid (banks of river)

eel

tjålid

effort

I make an effort: yaângekek—inyaângêkek—mayâângekôy [238: 317]

egg

ëtlog [ëtlog]

eight

wâlô; eighth: mangawâlo [maygawâlo:] 18: sin pó'o ya wâlô; the 18th: mangapó'o ya wâlô; 80: wâlôn pó'o; the 80th: mamitwâlo'y pó'o

eleven

sinpôlo ya lsâ; the 11th: mangapó'o ya lsâ

emerge

tjomâkaak—tjinmâkaak

empty

eaten up, used up: nângkay (angkâyek) [nångkay]; I empty: atônek (remove); kàônek amîn nan intedêc is nan fânga. I take out all that is contained in the jar, I empty the jar; not quite empty: igay kêpno not full.

embrace

kàervek—kinârvek—makârvo [makârvoï] [makârvoïy]—mangârvoï

end

pointed end: ãðso; blunt end: ngamngûmma (-na: its end); end at the lower part: nan kodpna; end of a story, of a ceremony, of an action, of an event: anôngosh; is nan
end

*anângosh*, followed by genitive of noun or Nomen actionis, is used as prepositional idiom, like "after," temporal.
Idiom: "here is the end; that is all:" *kêtjëng tji*.

end, I

*amkëck; feuâshek; lipâshek.* (accomplish).

enemy

*feisâel [fûsol; fûshol; fëisâel; bûsol; bëshol]—final *l* of *feisâel* is a slight bilateral lingual stop; possessives are suffixed to *feisâer*: *feisâek; feisâem.* inf*feisâelâk* I am hostile; fun*feisâelâk* I am becoming an enemy.

enough

*adëi; adëi sa! this is enough! "stop!" "this will do;"
aâldâna, éémânày it is enough; aâldâna nan katsaktsâkna: he is tall enough ("his size suffices"); it is not enough, something is lacking: *kölång*, or: *adl éémânày; kütîtjëng*: there is enough for all.

enrich

*pagadsângyënëck—inpagadsangyëngko.*

enter

*slëkpek—sinkëpek—mâskëp—mânkëp; slëkpek nan âjông* I enter the house
Person.: *sûmkëpak—sinûmkëpak; or: inpângasîkëpak.*
*paskëpek—inpâskëpek* I make enter, lead into (the house)
*pasisîkpek nan mónok:* I make enter frequently chicken into the coop: I hatch, raise chicken; *pasisîkpek nan fûtug* I raise pigs (I cause them to go into the pigpen).

entice

the enemy into an ambush: *ibangbângok.* (I mislead)

entire

*nan âmûn ay....*

entraîls

*feûang [fûâng].*

equal

*kâdëgna* (its equal); *kâdëgna mo... equal to...; nannay ya nanîjäi kâdëgna:* this and that are equal. *minîsû* of equal length, size.
equal  
kāāg nan kōam nan kōak: you have equally much, just as much, as I.  
make equal:  isūck—intshuk—matšu.

escape  
lumāyaerak—linumāyaerak; palayderwek: I let escape, let go out of a cage, stable

evaporated  
māstjok; nāstjok nan tjēneem: the water has evaporated

evening  
misūyaer (late afternoon) [nisūyaer]; sidsidsīmna at sunset; till evening: inkāna's sidsidsīmna; this evening: 
mastjīm si ātēnin. (mastjīm: early part of night)

ever  
(for ever) kāewākaewākas

every  
washtjīn, amīn; [53; 139]; everybody: amīn ay tāker; everything (all utensils, cloth etc. in a house) amīn ay kāngnēem; everything: ēlāy ngāg [ēlēngāg] or: nan āmīn; everywhere: ēlāy intō; or: kabsatējfatērwa, or: is amīn ay fatērwa “in the whole world.”

evil  
ngāg; lāerwa: evil, wrong, forbidden.

except  
ketjēng [327; 408]; ketjēng—adī āngkay; mo adī āngkay

exchange  
sōkad (shūgad):  idjūak is nan sōkad nan tāfay: I give in exchange for the spear. See: barter, change

exclaim  
fākāerwak (call); yaāngekek ay ēngkāll (effort)

excrements  
tāe [tā/i]; place: kataitałyan; Verb: tumāiyak

expect  
sādek  Person. sosōmedak [shoshōmedak; shevshēmedak] (wait); ililādek I keep looking out for (see)
expel  pakáánek (drive away)

expensive  ångsan nan lågõna, tsatsáma nan lågõna: “much; too much is its price”

explain  ikwádnik—inikwádnik—ma/ikwáni (“to tell about”)  See: show: ùtjuk

extinguish  padôyek (kill) nan ápuy  I kill the fire

eye  mâtá [mâta]  his eye: mâtâna; sore eyes: kamâta; cross-eyed: nâllid;  I am cross-eyed: náfâlyak nan mâtak; short-sighted: makâlab

eyebrow  kîtjöy

eyelid  tangtângéb si mâtâ; the white of the eye: ūki [ûkä].  See: close, open

face  kâmís: ångash [ångash]

face, I  sasakângêk:  I stand in front of

fair  kâwis (good)

fall  misîptjagak  I fall in walking, I stumble and fall  misâkapâk  I fall from a tree, a roof, a ladder, the top
fall  
*madaksagak [me̱daksagak]; iṉaksagak* I fall from a tree, roof etc. (persons only)! *äktsekk* I make fall

*madęgyagak [ma/ıdgiagak]* I fall from top;

*madóbak* I fall, of things; tumble in. (the sky, a stone, a house etc.)

*made̱gängak [matokąŋgak]* I fall over; stand and fall; (persons, being feeble): *токąŋck* I cause to fall

*madukáduŋgąŋgak [madungadungąŋgak]* I almost fall

*madákkądak* I stand and fall over: a tree, a chair; (things) intóytoy nan tį̱nɛnɛm: water falls over rocks. See: drop

false  
*aḏ tit/tîva* (not true); unreliable; fickle

family  
*sinpąŋgąnàk* parents and children [59: 60]

*sinpąngąpó* parents and grandparents, ancestors

*sinpąngąfóŋg* the family in one house;

*sinpąngąfóŋg ay Igólot* an Igórot family

fan  
*yąbyab; I fan: iyąbyabak*

far  
*adsaERV̱, adadsäERV̱ [adadsówi];

a very distant place: *adadsów₂an*

*umadadsäERV̱iak* I go far; *umadadsäERV̱iak* I go farther;

*paadsaERV̱iak* I send far away; *maadsaERV̱iak:* I am far

fast  
expressed by *kamūck*, I hasten. *kamūck ay umáli* I come fast [317]

faster: *kakamūck ay... I hasten more to...*

[pin-: 296.]

Person.: *inkámuak, inkakámuak*

fasten  
*isąŋgko (fix)* See tie, nail, bind

fat  
thick, corpulent: *alalámesh; lumámisak* I am getting fat

fat meat  
*láněb: bacon: f̱lad*
father

āma; old man: āmāma; plural: āmām/ma; āmāmaak
I am old; father and child: sināma; I am father of many
children: mākānaka; umānaka; k I am the father of a
child; amēck: I have as stepfather, guardian

father-in-law

kadukāngan ay lalāki

fatten

palāmünk

fear

umōgiādak [umūgiyādak; umēgiyādak]—umōgiyādak. Or:
inōgiyādak—ninōgiyādak.
maangōgiādak [māanōgiyādak] I am suddenly frightened

feast

tjāmno; I make a feast: ftnok; I celebrate a feast: tjumnāak

feather

kātōd [gātod], tailfeather; tsōdtsōd [tsēdtsēd], feathers
(or fur of animals)
payōk [payōk] wingfeathers; kātōd si kaxwōtan cock's
tailfeather

feeble

nasākyu; lupāyan; 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)
talāk—tinalāk—matalāan—mandlu I feed a child or
animal; Pers. manāluak
mikmikak—minikmikak—manikmikan I feed chickens
tsukānak—tsinukānak—matsukānan I feed and raise pigs

feel

by touching: aponāsh—inaponāshko—maapōnash—
mangapōnash
fell a tree: sibôek; tibláek (cut down), Person.: manibláak.

female fafâyi [fâ/i]

fence âlad; anîfad; anîfâtek—inanîfâtko—maanîfad—manganîfad I fence in; inanîfatak: I make a fence

fertile mamîkas (from fikas, strength, fruit etc.) mamîkasak; or: mâmkasak: I produce fruit nabkâsan: produced; ripe

fertilize lecmêngak—linecmêngak—malecmêngan—minlêmeng

fever impôos nan âwak: the body is feverish; I have fever: impôosak nan âwâkkko

few aklît; too few: tsatsâma av aklît; aklîtkâmi: we are but few; nan tapîn: a part, some, a few

field rice patch: pâyo [pâ/yō]; collective: kapây/yôan, rice fields (a small rice field, made by children: pâpâyô) pâyo ay kâêtjan rice field to be irrigated by rain (êtjan), or by carrying water to it fêlag a sloping rice field, garden patsêkan seedbed [pâd/tjôkan] âma: garden tâlon: fields in the vicinity of a town and belonging to its inhabitants; (also: weather)

fifth mangâlîma [maygalîma]: one-fifth: kâmâ; kalmân si jûtuk: one-fifth part of a pig

fifty limân pô'o; the 50th: mangâlîma'y pô'o

fight, I infâlognûdak—ninâlognûdak; makifâlognûdak: I fight in company with others (in plural only). önôngëk—inönângko—maönong—mangönong;
fight, I
Person: inōnōngak—ninōnōngak I fight with the fist, box; also: mikionōngak (in dual and plural only); (I strike: kōgōngek); makifogfogtotāko: we (boys) fight a sham battle at the river between Samoki and Bontoc. See: battle; war; strike, box.

file
kalākad (Iloc.); I file: kalukātjek—kinalukātko—makalākad—mangalākad

fill

filthy
mātjitjīngud; kākālsu

finally
mangananōngosh: it ends with, it comes last; mangananōngosh nan falōgnid at last comes the fight

find
ītjāsak—īntjāsak—maitjāsan [madāsan]—mangītjas [mangtjas]; or: ītjanak—īntjanak—maitjānan—mangītjan makātjasak [makādasak] I can find

fine
kāvis ay īlaēn (good to see)

finger
ītjēng [īdēng]: thumb: pangamāma; index: mēsnuēd is nan pangamāma; middle finger: kaērwān (kāēwa: middle, between); ring finger: mēsnuēd is nan kaērwān; little finger: ikīging. See: measure

fingernail
kōko (also: toenail); I scratch with the nail: kokōak—kinokōak—makokōan

finish
amkōčk; ftēshēk; lipāshek (accomplish): angkāyek I finish eating, taking etc.; I use up
fire  


 Person.: intshénédk.  

 idnétko nan ápuy I build a fire: tjintak nan tjálkan is ápuy “I provide the fireplace with fire.”  

 nan ápuy kanéna nan káyêr fire destroys (“eats”) the wood, or: nan ápuy príana nan káyêr (burns) ápuy si anjto: a mysterious fire, without evident cause, destroying houses, ascribed to an evil “anjto,” ghost.  

 istshugítko—hushugítko—maishágít I put (a vessel) on fire to cook; isthûnok I feed a fire, put wood into it; padóyk nan ápuy I extinguish; pajišjângek: I cause to burn, make burn; shubôkak I blow air into fire.  

fire, I  

 kigsânek—kinigsângko—makâgsan (Iloc.?) I fire a gun  

firemachine  

 kolffli (a piece of bamboo is sawed across with an other)  

 ipalîingko nan ápuy I strike fire with steel: palîting, and with flint: tjumôkan. bag for steel and flint: pamalîingan (pang + palîting + an)  

 ámck: 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  

 anitjânu (place for “warming”); ka/apáyan; tjalîkânan hearth in a house  

firewood  

 káyêr; tjápông; lâting: twigs, kindling wood; lîpad, bâding dry wood; mishûno [ma/ishûno] “burnable.”  

first  

 mamîngsang [mamîngsang]: at first; éna [ôna; onôna; vanéna]: mamîngsânak, mangamîngsânak, or mamangpangoak ay ümîy: I go first; mangamîngsânak ay sâmkep: go in first; at first: is lablabôna [laplapôna]: this is for the first time: lablabôna sa. lablabôna angkay is mangîlik: I see it for the first time.  

 I do directly, as the first thing: pandâreshak ay...
fish  åkan  ("about 12 inches long, flat, scaly, very broad")
tjàjid  ("about 3-4 feet long") cel
lflèng  ("about 6-10 in. long")
kàtjò   ("very small, like a finger")  [kàtjèn; kàtjèr]

fish, I  mangàtjòuak—nàngàtjòuak.  èk umàla 's kàtjò  I go to
get kàtjò
màmèngweidak—nàmèngweidak  I fish with a hook (hook: fèngweid)
màngòyukak [màngòyugak]  I fish with a basket-net
"kòyug"
mànitjèrkak  I fish with a net "sîtjèg"
mànàlèkongak  I drive fish into a trap of baskets
"salùkong"
màngàsàak  I catch fish in a trap

fist  I make a fist:  kimítmek nan lìmak—kimímkìmoko

fitting  of wearing apparel:  kasìsìa  (this is fitting, all right);
ill fitting:  adì mlbket nan sòklong kén sìka:  the hat does
not fit you

five  lìmà  (hand; five fingers)

fix  ìsàòngko—Ìsàòngko—ma/isòng—mángisòng
ìtakèuko.  See:  tie, fasten.

flag  bandèla  (Sp. bandera)

flame  fìtjìang

flash  tàngkòwak—tìnàngkòwak—nàtàngkòwan  (of fire; gun-
shots; it means also:  I conduct with a light:  tàngkòwak
sìka;  Person.:  tumàngkòwak [tumàngkòwak]

flat  flat ground, level:  tjàdd; natjàptjàpig
 tjàptjèk—tjànàp/gko—matjàpig—mandpig.  I make flat
flax  
püüg (fiber, hemp?); with rough leaves: ápash

flea  
tfang

flee  
lumáyarrak—linmáyarrak

flesh  
šl kas, [škas]

fiinch  
ôngkültjenak—nôngkültjenak (shake suddenly; quiver)

flint  
tjumókan. See: fire machine

float  
intabťťřųgųk—intabťťřųgųk

flog  
fayékčk [fayékčk] (whip)

floor  
covered with stones: tjápaj (court) (also the stone wall in ato-court)

flour  
alína (Sp. harina)

flow  
ámíyaj (go). matsadyóónak; fáyeng nan wánga: the river flows slowly; lumíjas, or: inájas nan tjéněm: the water flows over, is spilled. flow out: jimálaak. See: go out

flower  
fénga

fly  
l ál i g

fly, I  
tumáyaoak—timumáyaoak [tumáyarrak]; intatáyarrak: I fly to and fro, flit about
lumáyukak—linmáyukak: I fly down [linmáyokak]; patayáwerćk I make fly
foam  ôساب;  инôساب: it foams

fodder  сîki;  food for birds:  тjôo

fog  алингâсья, mist, steam:  лиfôo (cloud)

fold  тоpîck—тинöпîк—маtôpî—маnôpî

folk  тâkea

follow  онöтjëck—инöнотko—маfôнод—манöнод;
Person.:  нмöнодак [омöнодак]—инмöнодак  I walk
behind. Frequent, and Durative:  нмöнöнöдак  I keep
walking behind
апаяётек (pursue);  адикöек (pursue)
Iгуак—инIгуак—маfгuан (nan djâlan)  I follow (a path;
a direction)

food  маfкан  “eatible,” meal, dinner, supper, rice or vegetables;
îstja  meat
шëнгеt [сёнед]  food for people working in the field
нан канен [канин] the “eating,” food:  нан канек, нан
канем etc. See: eat
tsörom  green, unripe rice boiled with sugar: food for little
boys taken to the field
sîbîân  any food eaten with rice: meat placed on the rice;
also:  кетан, or:  тиfпан
лантин  rations for soldiers (Sp. рацию)
кинëгkэй:  camote and rice  кинItktit (in Tucucan-dialect)
пинâлат (Tucucan):  locusts and rice
иttåg  preserved meat, bacon
бåдåнг  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:  тjóтjon;  or large green
locusts:  abagkú ay тjóтjon
deer:  ôgsa
food

wild hog: *lāman*
wild chicken: *sáfag*
domestic chicken: *mólok*
eel: *tjálid*
coon (?) or wild cat (?): *silāi [sílei]*
buffalo: *nēkaang*
pork: *ftitug*
small fish: *kātjōu*; or "flat" fish: *ūkan*
crabs: *dkkāmā [dīg/kamā]*
boiled rice: *mākan*, with all viands, instead of bread
dog: *dsu*, (is a ceremonial dish, for men and boys only!)

foolish

*na/ōngong* (childish); *nālōūlōu; inlōkolōkoak*: I act foolishly; *ōngong*: nonsense! foolish!

foot

tjapān [dabān], of men and animals; of animals and birds: *komot* (claw)

for

[261; 383; 285; 394; 408:] *is; ken*; Conjunction: *tay*

forbid

*īpaerwak*—*inpaerwak* [inīpaerwak]—*ma/pāerwan*
[mīpāerwan]—*mangīpaer* See: deny; door;
Constr. *īpaerwak nan umiyányu*: I forbid your going,
that you go: *ldērwa*: forbidden, wrong

forehead

*kītong*; See: hair

forenoon

*mādkyu; magākyu* (about 11-2 o'clock) [413]

forepart

of animals: *pangōlo [pangūlo]*

foreskin

praeputium: *gōyup si ēti*;
[draw back the praeputium *lusēk*—*linēsik*—*malūsi*]

forest

*pāgṗag*: public forest; *pāpāt/tay* sacred grove
I go to the forest in order to work: *mamōgnākak* [mamōgnāgak]. See: wood
for ever

is kataevlataewin

forge

ophopan ("place for bellows");

forge, I

pad/ôak (hammer); fîshek—finlshko—I forge axes, spearblades
têktêkek [têktâkek]—tînêktôgko—matôkêk—manêktêk: I forge, hammer (with many light strokes: têk—têk—têk...).
I crush with a hammer or stone.
Person.: fûmshaak I am working at a forge; I am a smith
ophôpek; ènopôopak I forge

forget

litjôngak—lînitjôngak—malitjôngan—mnïlitjông. Person.: malitjôngak—nalitjôngak.
(The Passive: malitjôngănâk I am forgotten)

fork

têfek: a stick used as fork; têbêk—tînfêgko—mâtfek—mânfek; Person.: tûmfekak: I pierce with a fork

formerly

adsângadum

forty

îpât pô’o; the 40th: mangîpat ay pô’o

forward

is pangpangâna; is evnënaâna; mamangpângoak I go forward from the rear, I advance to the front,
Interjection "forward!": fuldlav! Or: unûïytâko amîn! (let us all go, advance!)

four

îpât [âpât]: the 4th: mangîpat [mîgâpât]

fowl

ayâyam (bird). mônok (chicken); sâfag (wild chicken)

fragrant

insângô/i

freeze

mashkâeak—nashkâeak. shêkâeak [sêkâeak]—sînêkâeak—mashkâeân I make freeze, expose to cold
fresh  álalángtā (fresh meat, green grass, fruit etc.); 
inlélōngan: place for clear, fresh water.

friend  aliwéd; gāy̤lm (Hoc.?) kagāy̤lm: befriended woman
makiallwíidak I am together with friends

frighten  pāoviádēk—inpāoviádako—maipāoviá̤d—mangipāoviá̤d;
also: ogōoviádēk

frog  big: ngākugákan; small: fákfák

from  [353: 384: 408]

front  pangpangōna: the first, battle line. sākang: See [398]
mamangpángōnak: I advance from the rear to the front.

fruit  flkas [flkas]; flkas nan fâlad fruit of the bananatree;
flkas: fruit, flesh, muscle, strength etc.
mamkasān: time, season of fruit.

fry  sisîck—sinisîkko—mástsig—mantsig.

full  nāpno (full); nāpno nan lîmam: your arm is beaten “blue”
(filled with blood); not quite full: igay kāpno.

fun  angâango; ababfáng. inababfángak I have fun, I play, joke.
G

gain  alđek (take);  insílfíak (I profit; lloc.)

gall  ágko

gamble  (Verbs and vice introduced by Ilocano):  infängkingak (play at bank?);  padíek  nan  sîping:  I “spin” coins, “head or eagle.”  Gambling:  fängking

games  Ifpay:  a round fruit (orange?) is rolled from a distance at others set up;  Verb:  inİłpayak.
fogfogtô:  a shambattle, with rocks as missiles;  Verb:  infogfogtoak:  abábabyâr “run and catch,” tag. (lloc.?) kagkagto  kicking-game

garden  vegetable garden near the house:  fâängan;  on the side of a hill:  īmâ [êma];  féâg:  a patch on a mountainside, planted with rice etc.

gather  amóngek (assemble)  Person.:  maamongtâko, we gather, come together.  See:  collect.
tjaköpek—tjinaköpko—matjâkob—manâkob:  I pick up, gather.

get  alâck (take);  tsarrevâđek (receive);  padânek (receive); umâlâak [umâââk; umâak]—imâlâak  I go and get;  Freq.:  umâlâlââk.
intékôuak  I get, borrow something;  ek intékôu  I go to get fumângônâk  I get up (awake);
/umdjânak  I get to a place (arrive)
/kumfgedak  I get out of the way (of approaching danger)
get

mamákāak—namákāak I get heads
I get wood (kāyve): mangáyvek; beans (faltōng):
mamalōngak; camotes (tki): manōkiak; pots
(fāngō): mamāngāak; water in a pot: (saktjuan):
manaktjāak etc.

ghost

anīto

girdle

sangktan; man’s brass chain: sangktan ay kātjing
sangktan ay kākot man’s girdle made of rattan
īkit man’s or woman’s girdle: strings of rattan; M. Sch.
IX, 14-17; X, 1, 2.
agōshan [akōsan] woman’s girdle with big shells J. CXL.
See: “breechcloth.”

girl

mamāgkid. Plur. mamamāgkid (from her 6th or 7th
year to marriage); girl, as baby: ngāan; daughter:
dnāk ay fāfāyi

give

itsaotsdoko—intaotsdoko—maitsdotsao—mangitsdotsao.
itsaotvādoko—intaotvādko—maitsdowad—mangitsdowad.
I hand
idjūak—indjūak—ma/iddja [midjua]—mangidjua.
Infin. idjua.
itōlik—intōlik—maītōli [mtoli]—mangitōli: I give back,
return,
lsakōŋko—inlsakōŋko—maisākong—mangisākong: I
give back,
āktak—ināktak—maāktan—mangāktan;
Person.: unāktānak I give a part of what I have, a piece
of my meat, some of my wood etc.
Construction: āktak sīka is nan īstjak I give you some of
my meat; but:
itsaotsdoko ken sīka nan īstja I give you all the meat.
ināka! [cunāka!] inākāyēi! (isolated imperatives) give!
the object is preceded by si or is: ināka’s nan fēnga!
give me the flower!
isikāŋko; [isōgāŋko]—insikāŋko—maisēkang—
mangisēkang: I give as a present, alms. See pity.
glad  inlaléyadak [inlaléyadak]—ninlaléyadak: I am glad.
Idiom: sak/én umátet ta inmálika! "I am glad that you
have come!"
ilyádko: I am glad, happy on account of...
is kalaláyad: gladly
paleyátjek [paleyátjek]—inpaleyátko—ma/ipaléyad—
mangipaléyad: I make glad, I delight someone

glass  bángav (bottle or glass)
glide down  inadlólóshak—ninadlólóshak  (as e. g. a stone glides down
a mountain side).
glitters, it  inlánglang—ninlánglang
glow  kumálangak—kimálangak  (as red-hot iron)
glue  nkíd (made of pitch)
glutton  oklóngá

gnaw, I  ngotngótak—nginotngótak—mangotngótan;
Person.: ngumotngótak

go  âmúyak [âmúyak; âmuyak; âmiyak]—Înmúyak
mandlának—naldánanak (mang- and: djálan, way, path,
road): I go, walk; I go: ek, as auxiliary [307]
As Nomen actionis (with suffixes) is used: nan âyak "my
going;" âyam, ayána, ayánta, ayantâko, ayamnl, ayánnyê,
ayântja; Preterite: inâyak, ináyam... into nan âyam?
where do you go?
go after  emónodak [omónodak]—inmónodak  I walk behind (fol-
go across  
kumtjangak—kinumtjangak (cross) "water only." Posses.:  
taktakek or kitjongek  I cross, ford.

go against  
tokakek—tinokagko—matokag—manokag (in a hostile  
sense)

go alongside  
ildek—inflidko—maflid—mangflid; Person.: umflidak:  
I go along the boundaries, the edge, a dividing line  
wantjek—vinanetko—mawaned—mangwuned:  I go along  
the banks of a river; I follow the course of a river

go apart  
Intjegangtako, intjegangkami, etc. (dual and plural only):  
we go to different directions; we separate; we take leave  
from each other  
Synonym: masisiangkami—nasiangkami: we part, sep-  
arate and we go into our houses

go around  
liushko—liniushko [liniushko]—maflish [maflish;  
maflis]—minliish; Person.: inlinishak—inlinishak  
Synonym: likitjek—liniktko—maflkid. Person.: inlikidak

go ashore  
umflidak—inflidak  I land;  
tjumakaak—tjinmakaak  I emerge from diving

go away  
kumdanak [komdanak]—kimdanak

go away, far  
umadsawwik [umadsawwik]; I keep going far, I go  
farther: umadadsawwik

go away, not  
madanak—nadanak; madmadanak  I go a little farther  
far

go back  
temolik—tinmolik [tomolik] (return);  
sumakongak—sinmakongak  to the rear;  
kumagedak [kemagedak]—kimagedak  I go back, and:  
I go to the side, out of one's way, I let one pass.
go between        karəwáck—kináwak—makáwá; also: I go through the middle

go directly       intsatsáwerisak—nintsatsáwerisak: I go in straight direction to my aim

go down           bumánadak [pumánadak]—binmánadak. lāmrnekak—
linümnekak     I go down into a hole, underground; to set (sun)
inósigak—ninósigak; umisnáddak—innisnáddak (from a
mountain); kmúvodak—kínumvodóbak; malókmudak—nalókmudak

go first          mamangpángoak—namangpángoak;
mangétnéínáak—nangétnéínáak

go forth          lasfak—linasfak—malasfan—mínlási: I pass a crowd to
go to the front; Person.: lumásìak—línmásìak;
lumásì: it stands out, projects

go home           sumááak—sinmááak; I make go home: pasááck
[pasááleak]—inpasáák—maipasái—mangipasái

go into           slíkap—sinképko—máiskép—mánkép (enter);
Person.: súmkëbak—sinumkëbak;
inpangasëkëbak—nin pangasëkëbak;
paskép  I make enter, I take into, bring into
insínótak—nin'sínótak  I go into a box, a vessel, a basket

go near           sumákönak [sumágonak]—sinmákönak;
maisákönak—naisákönak. sumakönka! come to me!

go in a single     ma/ifadfadkáml  we go one behind the other
file

go on             itápik—initápik—maitápi  I go on, proceed
itápik ay entsáno  I go on working
go out

fumālaak—finmālaak;  (just gone out, absent, not at home:

kabkařāla;  also: new born)

pabfaldēk  I tell to go out, cause to go out, expel

mamōknagak [mamōgnagak]—namōknagak  I go out to
work in the forest or field;

fimōknagak—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 [inpangōiak; inpang̱yak]; or: kamečck ay

āmītīy

—

go up

manlgēkad—nanlgōdak;  digītjck: I ascend (a mountain)

manlōngak—nanlōngak  I go up stream

sumākyadak—sinmākyadak  I go up, step up, get up a

ladder, a wagon

linmāmagak—linummāmagak  I go up a hill

—

go through

tetēnggk through the center,  kaertvācck through the

middle (equally distant from two parallel boundary lines).

linumfātak; linumfātak; linumshfētak; linumshfētak;

pitsīdēvck [pitsīdēvck]  I go through on a diagonal

—

go with

infūcggak—nimfūcgak; nimfūcgak—nimfūcgak; makāliak—

nakāliak  I come or go with

—

go astray

masāŋgutak—nasāŋgutak;  I lose the way

See also the Prepositions used in phrases such as:

sakānggek ay manālan:  I go before, precede;

tsogōgck 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  

Lumáweig

goiter  

fíkék; fíntókel

gold  

fálldog [bálftog; bálftok]

gong  

gángsa (collective name); very large: koóngán;  
large: makánges'h; small: kállosh [kállos].  
handle: pängegndan; (man's jaw, serving as handle:  
pángan si táker);  
stick for striking the gong: pééntong; I strike: pëéndogek  
—pinatóngko—mapééntong. Or: mangángsaak (also: I  
dance to the sounds of the gong)

good  

kákéls; very good: kákákéls; kävélsk I make good;  
kakávélsk I improve; kumávélsak I am getting good,  
I am improving; pákávélsk I do good, benefit.

gourd  

fállay; kleed serving as water vessel; lóéjín: for pre-  
served salted meat; tággkíng: for water

grain  

fita: of rice, brown, unshelled

granary  

dálang

grand, great  

tsaktságoa; tjaktjakgóa; tjaktjakgóra. See: big.

grandchildren  

sinpángánák; sinpángágóp: grandparents and grandchil-  
dren

grandfather  

tkid [kit] ay laláki; apó [ápo]: the lord, denoting also  
the second, third etc. older generation; collectively: grand-  
parents, great grandparents, ancestors (loanword)
grandmother  īkid [īkit] ay ēfāyi

grapes  ēy/ib

grasp  ipākodko (hold fast); tēmme (press)

grass  lākam; ąkkam; high grass: fulōlong; sākādi (Iloc.)
See: straw.

grasshopper  and locust: tjōtjon, brown, small, abagkī ēy tjōtjon, green, large gr., pasingāyan, “beautiful, of medium size, yellow, with marks on various parts of the body”
 ēnon, young grasshopper; other kinds: angasdō; tōtok; ēsīk; lādīdīv; pakfīd; pasfěng. See: basket.

grassland, pasture  bāntsag [pūntjag], (Iloc.?) uncultivated soil

grave  kaka/ēpān [kakaōpan; kakaōfan] burial-place

gravel  lākan

grease  ēnīb; inlānībak I grease myself

green  kāgřākyu [kāg ŋākyu: like moss on stones in the river]

greet  padněk: I receive as a guest, welcome a visitor (receive),

groin  līpyak: (the inner side of the thigh)

ground  lūta, earth; the whole ground: fakīlulūta; I put into the ground: ilutāgko. is nan ēshon nan lūta: on the ground; is tjēm nan lūta: in the ground.

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grove  
*papat/tay; kakāyūn*

grow  

Person.: *inpatōfōck—ninpatōfōck.* Or: *palēnglēnck—inpalēnglēnk—mā/ipalēnglēng.*

I grow:  
*ma/ēngānak—na/ēngānak [mēnganak]  
tsōk māēngan I am growing;  nēngan: grown, tall, adult;  
tumōfoak [tēmōfoak: tumēfōck]—tīmōfoak.*

(*tōfo: leaf): only said of plants: sprouting.

I become tall: *tjumaktējākiack.* we are growing in number: *umangsāngkāmil (angsān: much).* See: stretch.

grumble  
inagkōjtējōdak—ninagkōjtējōdak.*

an angry grumbling:  *ag/kōtjōck*

guide, I  
inifādegak (I go with): *tbangbāngok [tēngpāngok]; pa/apāyderck, I cause to follow.

gun  
*baīldug [pāldug, pāltok, bāldok etc.]*

(a cannon: *kanyōn (Sp.); bullet: fōbōla*)

gunpowder  
*lēŋga (lloc.*)

gush forth  
inututfōtok nan tjēnum the water gushes forth
H

hail  *tjulalu* (ice); Verb: *manulalu*  it hails

hair  *fök*, on the head; *fök* is *nan fayong*, or: *kôled [kêled]*, the short cut hair over the forehead; *fök* is *nan ténged* the long hair, usually tucked under the headgear;  *tohtokô*  hair on top of the head;  *slnsim*  hair in the face;  *kilim*  hair on the body;  *tsôdtsoô [tjôdjid]*  hair (and short feathers) of animals (birds).  See: tail, beard

half  *djuvóâna [djuâna, dyuvâna, tjîwan]*; Half a pig: *djåwân [tjîwan]*  *sî fûtug*; one and a half pig:  *îsa'y fûtug isâd*  *nan djuvóâna [tjîwâna]*: its half; two and a half:  *djôa'y fûtug isâd*  *nan tjîwan*  *nan îsa'y fûtug*.  See: split

halt!  *tumgôyka!*  *tumgôykâyêi!*  *adá!*  stop, it is enough!

halt, I  *isôdko* (stop);  Person.:  *tumgôyak—tînumgôyak*.

ham  *tîpay [dibay]*  *nan fûtug*

hammer  *pûd/ô*  (heavy stonehammer);  *têktêk [tikti*k]*  smaller hammer of iron;  *maltîyô*  (Sp. martillo)

hammer, I  *pad/ôk; têktêkek [têktôkek]—tînektêkko—matêktek—manêktek*  (forge), also: I wound, crush by throwing stones
hand

*Ihna* (also: arm); *ādpa*: palm; *tálad*: the line in the hand dividing off the thumb

hand around, I *iwalásko; igaktjéngko; ńtjařerwátko* (distribute)

handful, rice

as measure: One handful of unthrashed rice: *sin fengē ay pākiy*
Five handfuls: *sin īting*
Twentyfive handfuls: *sin peák; sin kütad*
One hundred handfuls: *sin fěțek*
One thousand handfuls: *sin īpo*

handle

*pangignānān* (of a shield, jar, gong); See: ax

handle, I *kiwūck* (move)

hang

*isabfútko—isabfútko—ma/isābfud—mangisābfud*. I hang on a peg; I hang into smoke: *setkāshokak.*

happens, it

*āmād [ēmat]—lnmād. ngāg nan āmād ken sīka?* what happens to you? “how are you?” *ngag nan īmād istjī?* what happened there? “what is the matter?” *ngāg nan īmād is nan tjapánmo?* what is the matter with your foot? *nan ēmād; nan īmād*: the happening, the accident, occurrence, matter.

happy

I am happy: *inlalēyadak* (glad); causative: *palayātjek* [*palayādek*] I make happy; *ileyādko*: I am happy on account of....

hard

*inkōtsō; akakōtjō [akakōtjō, akakōtsi]; pakōtjēlek* I make hard

harvest

*āni, ināni* (reaping); harvest season: *ānanan*; first harvest season: *lātab*; main harvest: *tđok*
harvest, I anîck—inânik—maâni—mangâni I pluck off, reap rice: pâlay
manôkiak, I harvest, get “tôki,” camote or sweet potatoes mamalâtongak or: indâgak [indâkak] I reap beans.

hasten kamâck [kamâck]—kinâmuk [kinâmok]—makâmnu [makâmnu]—mangâmnu. kâkamâck: I hasten more Person.: inkâmnuak; inkâkâmnuak: I keep hastening; I hasten more
kâmâck ay manâlan I walk fast, quickly; kakâmâck ay manâlan I walk faster, more quickly.
mashangêleyenak—nashangêleyenak I do very quickly and zealously; I do suddenly.

hat söklông: 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: såluy or: sånluy.
söklông si jobfâllo: unmarried man’s and boy’s hat; decorated with fanânga, red rattan; fâdônis, a brass button on top; kâtod, feathers; sfkap, a little white shell on each side; såong si ãser, long dog’s teeth.
tinôd: married man’s hat; little decorated, with a brass ring on each side: lêtek. The kind of basket work is: findîli.
kâtlaer: 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.
sêgji: a large flat rainproof hat for men tôguy [tugwûy]: woman’s rain protector, a long oval basket, covering the head and back.
I put on my hat: manoklôngak; I put something (pipe etc.) into my hat: soklôngak—sinoklôngak—masoklôngan.
somblêlo (Sp. sombrero): our strawhat or hat tôtjông: a head-cloth, worn by women
See: head band.

hate sosôngtek—sinosongêtko—masosônget—manosônget (I am angry at)
haughty  

have  

hawk  

hay  

he  

head  

headache  

headax  

headband  

headgear  

headhunter
headhunter  
lúglug [lúglé]: holiday of burying the head  
fêkâfêk—sinkabko—mûbkab: I bury a head  
sakâlong  the basket into which the head is placed for a short while after returning from fight (Suspended on the “anitopost”)  
falôlang  head-basket, into which the head that had been buried is placed; it is kept in the áto (fâwi)  

heal  
ákâshak [akâsak]—inákâshak—maákàshan. (Iloc.?)
See: blow; stroke  
nakàan: healed, relieved (kaànêk: I relieve, take away pain)  

healthy  
abaftkas  (strong, muscular);  
kávis nan àwak  (in good condition as to the body)  

tjëng/ngêk [tjëng/nek; tjâng/ngêk; tjêngâk; dêngêk; dûngêk]—tjân/ngêk—matngô [madngôy]—mân/ngô [mân/ngôy]. I hear; I listen; I hear of  
tjetjêng/ngêk  I keep listening  

heart  
pôso  

hearth  
tjalîkan;  place for the hearth in a house:  tjalikànan  

heat  
pà/âtóngêk—inpadtongko—ma/ipadîng [madtong]  
Person.: umâtóngêk  I am getting warm, heated  
pakalângêk—inpakâlangko—ma/ipakâlang: to heat iron (red hot). See: fire, cook, boil  

heavy  
adadsâmet [adadsâmîd]  

heel  
pagpagâda [pagpágâda]  

height  
ka/antjô(ma: its height;  nan kaàntjon nan kâyêr the height of the tree
heighten  
\[pa/\text{antjöck}\]—\[inpa/\text{ántjok}\]—\[ma/pa\text{ántjo}\]

help  
\[fadjängak\] \{\[fadsängak;\] \[badängak\]\}—\[finadjängak\]—\[majuadjängan\]—\[mamádjang\].
\[Ikadak\ ay \[mángan\]: I help myself at meals. (\[Ikadak\]: I care); \[ikálkāyē\ ya \text{tsakāyē} \text{umāa!}\] help yourselves!
See: \[umālaak\], I take

hen  
\[mangālak\]; hen and chicklets: \text{kamónok}

her  
[Possessive: \[101\ ff.]; Pers. pron.: \[81\ ff.]\]

herd  
\[sin pángāpā\ ay \text{nōang} or: \text{sinpamāwēck}\ ay \text{nōang}\ a herd of buffaloes

here  
\[\text{isna}\] \{\[\text{isnā};\] \[\text{snā};\] \[\text{sīna};\] \[\text{stnā}\]\}
here is, Fr. voici: \text{nay}.

hers  
\[\text{nun kōdna}]: \[107-110\]

herself  
\[slya\ \text{tsūdlo}\ (ay\ \text{fafsī})\] \[113\]

hide, I  
\[\text{ītajōngko}\]—\[\text{īntajōngko}\]—\[\text{ma/ńtāfoon}\]—\[\text{mangitāfoon}\] (hide completely) Person. \text{intāfonak}.
\[\text{isauībko}\]—\[\text{insauībko}\]—\[\text{miśānīb}\]—\[\text{mangisānīb}\]: I await (the enemy) in ambush.
\[\text{insānībak}\]—\[\text{ninsānībak}\] I hide myself, seek shelter behind a tree, in a bush (kneeling);

hide  
\[kōtjil\] skin, leather.

high  
\[\text{ántjo}\]; intens.: \[\text{anántjo};\] \[\text{antjōntjo}\]; \[\text{antjōak}\] I am tall;
\[\text{pa/antjōck}\] I make tall, long; \[\text{tēmōngtjēak}\] I go high up. 
 Cf. \[407\].
hill

$tjëntog$; $tìgitjan$ \([dìgitjan]\) See: mountain.

him

[81 ff.] $sìya$; $slödt$.

hindmost

$udjëddji$ (rear quarter of animal); $mangudjëddjiak$ I am the hindmost, the last

hip

$kìtang$ loin, waist; $tipay$ \([dìbay]\) rear of hip;

$kingkìngi$ hip bone

his

[101 ff.; 107 ff.]

hiss

$inwelwisak$ (whistle, of bullets)

hit

$kogôngek$ (strike); $padøyck$ (kill); $inpadpådøyak$: I strike, hit repeatedly; I try to hit a target with spears; I throw spears

$favyck$ (whip); $faltêkek$ (spear); $tufáyek$ (spear);

$shupädck$—$shinuprågko$—$mashåpak$—$måndåpak$: I hit with a spear

$fa/ôkek$—$fina/ògko$—$måfdåg$—$måmdåg$ I hit with a stone thrown

$idnångko$—$inidnångko$—$mådnång$: I hit the target, the mark; \(igsaêtcko\): I miss

hither

see: here

hoarse, I am

$makålekak$—$nakålekak$

hog

$fiitug$; young pig: $amôk$ \([amêk]\)$; wild hog: $láman$;

$fångo$.

boar: $fåå$ \([båå]\)$; $fåfüy$; sow: $òko$; $fåi ay ôko$ \([L. 46]\)$;

castrated hog: $nafîthalån$. 
hold

**ilgnak** [tgnak]—*inlgnak—ma/tgnan—manglgnan:* I take hold of, take someone by the hand, hold fast

**ilgtok** [tgtok]—*inlgtok—ma/lgtto—manglgtto:* I hold, to keep

**ipáktko—inpáktko—ma/ipákt—mangipáktot:** I hold tight, press

**ðlток and öölток—inólток—maulот—manglot:** or: **temmek**

I hold fast (press): **ká/çweck:** I hold in my arms (embrace)

**padsäŋgek—inpadsäŋko—mapädsang:** I hold, prevent from falling; I hold by the arm, by the hand (walking hand in hand)

**patongtsöck [patontosč]**—*inpatõntso—mapatõntso:* I hold up my arm, foot, hand

hole

**ka/ðfan [kaéban, ka/ðfan]:** kéträb: a hole dug in the ground; Vb.: kā/ðfak; kā/ðpak

**lēkaŋ, tēgaŋ, lūshkaŋ:** a hole in wood, iron; I make a hole: **lūshká/ðweck** (pierce); hole in the earlobe: **těłeck nalčkaŋleкářan:** perforated, with many holes

holiday

**tēŋaŋ:** I celebrate a holiday: **intēŋaŋak:** we shall have a holiday: **tumēŋaŋatáko.**

home

**áfong** (house); **fli** (town, country); **fobfáy** (homestead, vicinity of the house or town)

**ümüyak is āfongko, is flik, ad fobfáy:** I go home

**sumdāak—sinmāāk:** I go home

**sumdōbak—sinmōbak:** I arrive at home

**makisdāak—nakisdāak:** I go home in company with others, to

my, your home: **kēn sak/ón; kēn sīka:** (chez moi, toi)

honey

**tjęneem si yúkan**

hoof

**kōkod**

hook

**dígō:** anglehook: **fěngwid**
THE LANGUAGE OF THE BONTOC IGOROT

hope  shoshównědak; sūmědak; sādek (wait)

horn  sākod

horse  kafáyo (Sp.: caballo); a toy horse: kabkafáyo

horseback  inkafáyo/ak—ünkafáyo/ak  I am on h.

hot  mamātong  getting hot; see: heat; warm.  inātong  it is hot (weather); inkakālang  red hot; ĭmpōos  hot (of fever)

hour  ďlas  (Sp. horas)

house  ďfong; large house: ńđöy; hut: kattyūfong; toy house: abĎfong

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, (Sabđungan)

ďlad:  wooden enclosure;

biľud:  stone wall in the rear;

sōĎjoy:  front enclosure (with door: ńĎguan);

tōkod:  four posts, supporting the roof: ńteć;

fećgo:  rafters;

dāpān:  section at the front enclosure; there is the mortar: ńāshon [ńāson];

tjalekānan:  section for the fireplace, "kitchen;"

tjākso [tjońksho]: wooden platform, raised about 1 foot

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house
above the ground, forming a spacious bench or shelf;
angān: sleeping chamber, covered with boards: ānglib;
kōb kob: partitions on both ends of the "angān," for utensils, ornaments, valuables;
flęk: inclined bare boards, serving as "beds;" īfōyk
[dīfōk]: mat;
ńalīg; īfōy a second "story" (5 x 6 feet) raised about 7 feet from the ground in the centre of the 1st floor;
arrēvīdjan: place beneath the roof outside of the house, where burdens are laid down (ārēvīd: burden);
ńifōng: small shelves, inside beneath the roof;
jaāngān: yard in which a house stands.

how

[355; 356; 358; 359]

hundred
sin lashōt [lasōt; kashōt; gasūd]; the 100th: mangapō'o ay po'o

hungry
māerwat; inōkang: māerwatak: I am hungry.

hunt
anēbek—ińāngēbko—mańēb—mangānēb.
Person.: mangānēbak.
mangāsevak—nangāsevak: I hunt, chase with dogs (āsē)

hurl
fēkahēk (throw); faďōkek: I hurl a stone (hit)

hurry
kamāck (hasten); mashangēvēvēnack—nashangēvēvēnack I do in great haste, suddenly.
Person.: in kasāmēvak—nińkasāmēvak I am in a hurry

hurt
kogōngēck (strike); digēdkēck—dińgēdīgko—nańgēdīg: I hurt by dropping a stone (on my foot etc.)
lidōdeck 1 hurt by bending (finger, foot etc.)
pa/ayāck [pa/ayāvek]—inpa/ayēko—ma/inaayu—
mangipaayu: I hurt one's feelings; I insult
inpēteg [inptēteg]: it hurts
husband

asáweva ay laláki [asáwa; asáoa]

hut

katyúfong; abáfong.

I

sak/én [sak/ón]

ice

tjulálu (known only as hailstones)

idle

sangáan; sumângaak, intjontjöngavvøk I am idle, lazy;
inyakiyakìngak I walk around idle

if

mo; mosháya [moséya]; [452; 454; 460]

Igorot

Igolot [Ikolot]; iFeòntok ay Igolot: Bontoc Igorot; [61]
kalfì si Igolot: Igorot Language

ill

insâklì (sick); ngâg; angangalûd (with prepos. is; badly)

image

litalâto [talâto] (Sp. retrâto); tinaktàker an image, drawn or carved, usually of a man (tåker); a wooden carved figure or statue representing a man: M. Sch. I. But also: tinaktàker ay fanìas: a lizard carved on the surface of a shield.

imitate

ìgtck (no preterite!); ìgtck nan kalìna I imitate his way of speaking
immediately [296; 313; 315] akarunl kaya; sinakltan.

improper laerwa; laerwa ay indka: it is improper to weep, it is wrong, bad, unfit, forbidden

in, into is; [si] [377 ff.]

increase in number: ma/angsangkami we increase in number, multiply tsonomak—tsonomak—matsaom—mamom: I make larger (in number) matsakomangkami we produce many children, populate a land, (also of animals that have many young). See: grow; high; big; stretch.

indeed mana [417]; adji.

inform isudsudko—insudsudko—maisudsd. Person: insudsudak I bring tidings, I bring an order, a challenge;

inhabitants sin pangli: of one town or country; iSamoki, iTukakan, iAlab [iAab]: inhabitant of Samoki, Tucucan, Alab [61]

inherit aldek (take); tawztjek (Iloc.)

inn iilngan (lodging house for strangers) (Iloc,?)

inquire ibjakak (ask)

insane maloolu

inside istsalm(na: [istjakim; isdakim; adsayim: in towns south of Bontoc: islamim, with the interchange of l, D, R. in various dialects]
instruct  
* tokónëck* (advise).  See: teach.

insult  
* pa/ayéëck* [pa/ayéëck] (hurt);  čungkáliak is ngāg is...  (ken...) “I speak bad (words) to one;”  pasóngetek:  I cause anger;  ipádngëck—ipádngëck—ma/ipádngö  
[ma/ipádngö]—mangipádngö:  I insult with words.

intelligent  
* kâvels nan ètek.* “good as to the brain;”  kâvels nan òlo,  “good as to the head;”  inyâmìs nan òlo (inyâmìs: soft)

intend  
* léyìjëck* (like):  I want; or:  ëk, tek:  I go to...  [307]

interpreter  
* intíílpìì [intìílépìì]  (Sp. interprete)

intestine  
* fëìang

intoxicated  
* mafôtnëg* [mabûdeng]

inundate  
* poshôngëck* is tjénùm (with water), [poshôngëck]—pinoshôngko—mâpshong.  (poshong: big water, lake, ocean.)  See: irrigate.

iron  
* patatjìì:*  best kind, steel:  gerîlyà.  (Ci. te matière: “it is sharp, it cuts”)

irrigate  
* tjénùnmak* [dànomak]—tjínùnmimak—matjénùnmâñ—manêñum:  I water the ricefields.  See: canal.

it  
* sfìya, sa, na, nàntûnà, nàntòdl*  [81-84]

itch  
* kûlíid:*  it itches:  inkâtûy.

its  
[101-104; 107-109]
jacket  
for women: áklang (Igórót); lám/ma (a short “bolero” of white material, with blue and red border stripes, used also to clothe the dead) (Iloc.)

jail  
fabfalá̱tjan. See: bind, fetter.

jar  
fánga (collective name, a pot);  
fushángan: very large jar, for dry rice, i. e. for pákúy.  
fáyofay: “bottleshaped, large, of hard clay”  
teré̱nan [tu/ánan]; or: kámeng: about 6 inches high; glazed; for the alcoholic beverage fáyash (Iloc.: bási);  
the parts of this jug are: ngangá̱bna, its top; áwak, the body; kólán̄gad, the foot; sllú̱ná, a bejuco string around the neck (top) of this jug, with a loop for carrying.  
The teré̱nan is made in these qualities: (beginning with the best): 1) teré̱nan ay padé̱ngdeng; 2) t. ay göwákó̱u; 3) t. ay kiná̱man; 4) t. ay libî̱fan; 5) t. ay fôksid.  
tákî̱ngi̱: small vessel, made of “squash” (a gourd).  
See: pot.

jaw  
pánga

Jew’s harp  
abá̱fyu

joint  
ánget (in the body and in stalks)

joke, jest  
angán̄go; abá̱bfang; lîlfwíd.

joy  
kalałáyad [kalalaýad]
joyful  
\text{inlaléyadak}  \text{I am joyful.}

jump  
\text{aktjángko}—\text{inaktjángko}—\text{maaktjang}—\text{mangdktjang}  \text{I cross by jumping}
\text{Person. (Frequent, and Durative): inaktjáaktjángak—}
\text{ninaktjaaktjángak}  \text{I jump across, (from tree to tree,}
\text{across a brook), I keep jumping etc.}
\text{inláptokak}—\text{ninláptokak}  \text{I jump on level ground;}
\text{bumáldékak}—\text{binmüldékak}  \text{I jump (like a grasshopper,}
\text{a flea) (shoot?)}
\text{témá/odak}—\text{tinmá/odak}, or: \text{intá/odak}—\text{nintá/odak}: \text{I jump up. See: leap}

juice  
\text{tjénew}  \text{; juice of rice: lída; of sugar cane: âsęd;}
\text{thick juice, like rosin: níkid (pitch)}

just  
\text{káwels}  \text{(good, right)}

just as if  
\text{kashón}  \text{[454]}

K

keep  
\text{tígtok}  \text{[ígtok] (hold) I keep safe; ikákok: I keep, pre-}
\text{serve; Person. umikákoak}

kernel  
\text{̱tta}  \text{(of rice)}

kettle  
\text{páyok}  \text{[báyog]}

key  
\text{tólfe}

kidney  fádin [bádin]

kill  padóyck [padóyck; badóyck; patóyck]—pinadóyko—  mapadóy—mamadóy. Person.: pumadóyak [pumadóyak; bumadóyak; bunadóyak]—pinmadóyak. (The form used mostly in Bontoc has ð and oy). It signifies also: to hit, to extinguish, to slaughter animals.  ukádjak: I kill an animal by cutting its neck; synonym.:  kadukátkjek—kinadukádko—makadákd. ipadóyko: I use for killing, I kill with....

kind to..  káwls is.... (ken....)

kind  what kind of.... ngág ay.... [149]

kindle fire  ãlúyak. See: fire

king  álil (loan-word; Malay: hari; Iloc. ári)

knee  kongkóngo: kongkóngo ay pangólo:—ay udídji knee of the frontleg:—of the hindleg. sòkyót kneepan.  kóyát: part of the leg back of the knee

knife  kípan

knife: “bolo”  kampíla: Parts: pélek: handle; tópek, edge; tjálik, back; óðso, point; sangkítun, belt on which the kampíla hangs; this belt is ornamented with white pieces of a shell i. e. kolángad si ópud. The knife is kept upon a half sheath made of wood; this sheath: fá/i. (Fá/i, here “vagina,” is also a bag for the gong: fá/i si gángsa; and cf. fái ay óko. Located in the Lingayen Valley, the Bontoc Igorot is a culturally and linguistically diverse community known for its unique language and traditions. This excerpt from a book provides a rich insight into the vocabulary and grammar of the Bontoc Igorot language, focusing on terms related to body parts, killing, and certain tools. The terms are explained with their meanings and contexts, allowing for a deeper understanding of the language and its cultural significance.
knife: “bolo” 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 salibōdck—sinalibōdko—masalfbod. salībod: a knot (at the end of a thread) (Iloc.?)

knot in wood bīngi; bīngin si kāyer

know kēk/kek [kekkek for: ketkek; the first k guttural!]—kintekko—māktek [mākteg]—māngtek [mānteg]; 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 ānget

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ladder  têytêy [tâytây]
ladle  fânôr, big, flat, like a shovel; fânôr nan màkan: I take the boiled rice from the kettle and distribute it;
        Person: infânôuak.
kâôtjej—kîna/ôtko—makâ/ôd, I ladle out with the kîiad, a large dipper. kîiad, a ladle made of a gourd.
itjush [itsush; itjus] a small ladle, a spoon. See: spoon.
lake  pôshong (ay fânâg): a (small) sea; or: tâblak, a pond
lame  kîl/ôd; mapîlay; I am lame: inpîlayak [impîlayak]
land  lîl; public land: pâgtag; ëobfûy: the home land tâlon, collective: katalônan; the cultivated land, the fields near a town. Ger. Gefîlde, Gelânde.
landslide  kîtjay
language  kâll; nan kâlûn si Igólôt: the Igôrot Language
lard, fat  lânib
large  tsaktsâki [tjaktjâki; tjaktjâkô]; very large: tjaktjagôa [tjaktjagôag; tjaktjagôra; see: big]
last  mangudjîdji the last in a line; anôngosh the last or end of a story, of events, of actions. mangudjîdjiak I am the last, mangananôngosh it takes place as the last event;
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last  “finally;” mangananângosh nan patpatöy: at last spears are thrown
last month: nan fûan ay nálosh, nan fûan ay inûly.

late  nàâni [nàâni]; ma/dàniâniak I am late;
ma/dàniâniak ay âmûy: I am going late.
is nan anângârâh nan âpât ay âkyu: four days later.

laugh  maângöak—naângöak; otyögak; angangöck: I laugh at one, I deride; kakaângö ridiculous

lay down  ësâddko—insâddko—ma/ësâd [ma/ësåd]—mangisâd
pâyck (put); ipulko (put).

lay eggs  mangëtlog: (the hen) lays eggs.

lazy  sangdan; sumângâak: I am getting lazy, weary

lead  ipangpângök (guide): mifüegak (go with);
isképko—inisképko—ma/iskâp: I lead into a house;
ikaângko—inikaângko—miâän I lead away.

leaf  tófo; mostly in the stat. constr.: tófon; tófon si lûkam: a grass leaf

leak  intôtjoak—nintôtjoak; pokâtak I stop a leak, with a stopper: sûwat

lean  fikôтек—finikôтек—mafikod: I make lean, wear out by work; mafikod: lean, emaciated; fikas: lean meat, muscle.

lean, I  insâtjagak—ninsâtjagak

leap  aktjângek (jump across); inaktjângak; intatâ/odak (or: inbalbâldokak) I leap while advancing against an enemy, I leap in a battle to dodge the spears thrown.
learn  

$sul\ddot{a}ck - sin\ddot{a}lvuk - ma\ddot{s}lu - ma\ddot{n}lu$.

Person: $ins\ddot{a}luak$

and $sum\ddot{a}luak$. (loan-word)

least  

$ak\ddot{a}kt mo \ddot{a}ml\ddot{u}$ (“less than all”)

leather  

$k\ddot{o}tjl$ (skin)

leave  

$kay\ddot{a}t\ddot{j}ck - kin\ddot{a}t\ddot{t}ko - mak\ddot{a}yad - mang\ddot{a}yad$

I leave

behind, leave a remainder, abandon

$pa/is\ddot{a}ck - inpa\ddot{a}sh - ma/\ddot{a}pa\ddot{a}sh$;

$uk\ddot{a}yck - inuk\ddot{a}yko - ma/\ddot{a}kay - mang\ddot{a}kay$

I leave alone

(means also: to let alone, to let go)

leave  

$kum\ddot{a}\ddot{a}na\ddot{k}$ (go away)

$masisi\ddot{a}ngk\ddot{\ddot{a}}mi - intjeg\ddot{a}ngk\ddot{\ddot{a}}mi$

we take leave, we part, we

go to different directions.

$pasisi\ddot{\ddot{a}}nck$: I cause to part, separate

leech  

$m\ddot{a}tek$

left side  

$lk\ddot{d};$ to the left: $is lk\ddot{d}j\ddot{\ddot{d}}n$; at my left: $is nan lk\ddot{d}ko$

lighthanded  

$in/nlk\ddot{d}d$ [$inlk\ddot{d}$]

leg  

$sfki;$ calf of the leg: $fltkin$; upper leg: $\ddot{\ddot{a}}po [\ddot{\ddot{a}}po]$ (thigh);

part between knee and ankle: $k\ddot{\ddot{a}}lo, bald\ddot{\ddot{e}}rash$;

bones of the leg: $t\ddot{\ddot{o}}ngan si \ddot{\ddot{a}}po$; leg at the back of the

knee: $k\ddot{\ddot{a}}yat$.

$sik\ddot{\ddot{f}}ak$ I seize by the leg; leg of chicken: $p\ddot{e}ryong$;

foreleg: $pang\ddot{o}lo$; hindleg: $ud\ddot{\ddot{d}}ldji$

lend  

$itsaow\ddot{a}t\ddot{k}o - intsaow\ddot{a}t\ddot{k}o - maitsd\ddot{d}owat - mangitsd\ddot{d}owat$;

$pakaow\ddot{a}t\ddot{k} - inpakaow\ddot{a}t\ddot{k} - maipakaow\ddot{a}t -$ 

$mangipa\ddot{a}w\ddot{a}t$ I cause, tell to lend

length  

$ka/antj\ddot{\ddot{\ddot{o}}na}$: its length
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Less: akâkít (than: mo); lessen: kaânek (take away)

Lest: ta adî

Let: let us (hortatory): ta; e.g. let us rest: ta umilêntâko! (or, with Conjunct. Part. et [188]: umilêntâko’t we ought to rest)
iyâyak [yâyak]—iniyâyak—maiîyâya [miyâya]—mangîyâya: I allow. (Infinit. iyâya) nkâyek: I let alone

Letter: sâlâd (loan-word)

Level: tjâda [tsâda, tjâta]. I level: tjatâck; liblîfan: a level trail on the side of a mountain

Lick: djîldjîlak—djînîldjîlak—madjîldjîlan. See: Tongue.

Lid, cover: sîkong: cover of a pot; a small pot placed upon the opening of an other pot.

Lie: inîngakak—ninîngakak. ëngakak: I belie, deceive. ëngak: a lie, a ruse, a trick; ëngâkan a liar

Lie down: intjaîlagak—nîntjaîlagak; I lie down on my back: intjîpâkak—nîntjîpâkak. Also: masûycâk (sleep); umîlêngak (rest); inplîngak I lie on my side; intôgîrîbak: I lie on my face

Life: lêngag (soul)

Lift: egwâtek—inegwâtko—maêgwat—mangêgwat: I lift a burden, weight
swâtek—sinuwâtko—masûwât—manûwât: I lift a burden
isîblîyko—insîblîyko—mâisîbley: I lift with one hand (an animal by the hindleg), I lift from the ground
lift

săôfek—sinaôbko—masdôb—mandôb: I lift on my shoulder
lekuôfek—linekwôbko—malêkwab—minlékwab I lift a
cover, lid
patongtsëck: I lift, hold high up (arm, hand, foot)

light

ápuy [ápüy] (fire); síli nan dkyu: sunlight

light

ababávöy [ababáway] light, (of the sun);
bumáway (pumáway) it turns light

light, I

paftjângek I cause to burn brightly
tôdngak—tînôdngak—matôdngan I light my pipe
ápüyak: I make fire.
iápüyak: I put light, fire to. See: fire.
tangkôwak [tangkê'ôwak] (flash): I conduct with light

light

ényápêr (not heavy)

lightning

yápyap; it is lightning: inyápyap: lightning strikes:
kê'man—kînman nan kîjô: "thunder" strikes (kê'mânak:
Person, from root: kân "eat").
kolyépyep: lightning without thunder.

like, I

léytjêk [lêytjêk]—lincyâdko—malêyad—minléyad: I like,

wish, want, intend, love, desire etc. léytjêk ay mânâng

I like to eat. See: prefer.

Person.: inlalêyadak. I am glad, cheerful, joyous.
siádek I like, love: mid (ma/lâd) siârâk “I am dissatisfied.”
leyâdko: my liking, my pleasure, my love, my wish, need.

like

kâg [kâg]. Usually with possess, suffix: kâgna,
kâg tôshâ, like this; kâg sidê [sîdî]: like this, thus;
kâg ken sîya, like him, her, it; or: kâg kên tôdî. kâgâk I
am like: kâgâko, like myself; kâgâko ay lâën: looking
like myself, resembling me. kâgka kâak: you are like a
monkey. ëkâm kâg sidê!: do (it) like this!
kash/ôn, like, resembling: kashônak, I am like, resemble
like  kash/ên madôt b nan tjáya, just as if the sky would fall slya âkis: likewise; or: kâg nántôna âkis (like that also)

limb, branch  pânga

limp  inpîlayak—ninpîlayak (I am lame); inpipîlayak.

line  âmas, dividing line, a part; ifadfâko — hufadfâko — maifâdfsad — mangifâdfsad I arrange in a straight line

lip  sofil [sóbil]

liquid  tjinmânun: nalânak (molten metal)

listen  tjctjêng/ngêk (hear)

little  fânlâg (banłg) (small)

little  (in quantity) akît; very little: âkakît; too little: tsatsâmâ 'y akît; too little (i. e. lacking): kôlang; one peso too little: kôlang sin pësosh. little by little: sinâkîakît; a little: is akît.

live  to be alive: matâkerak—natâkerak; or: matatâkerak (tékêr: a man, a living being, a person) and: katâkerak. intedêcak — nintedêcak I stay, remain, dwell, sojourn; makiîliak [mikiîliak] I live among a tribe in its country (îlî) or: umîliak—inmîliak, I live in a town, country, I settle at a place

liver  âdöy [âtöy; âdüy]

lizard  jänîlas
load, cargo  
\(\text{āerŵid} (\text{as much as a man can carry})\);  
\(\text{āerŵidtjan}: \text{the place under the roof outside of the house, where the load, burden may be laid down}\);  
\(\text{umāerŵidak}: \text{I am carrying a load}\).

lock  
\text{at a door}  \text{fûti (Iloc.)} (\text{The Igorot need no locks; see: door})

lock, I  
\text{futlak; [jutlak]; ifûdik (Iloc.)}; \text{or: tångjak is nan tölfeq: I “close” with a key.}

locust  
\text{and grasshopper; see: grasshopper.}

loin  
\text{kltang}

lonesome  
\text{isångak [ösångak]} \text{I am lonesome, alone; or:}
\text{makåyadak, I am left alone, from kayåtjek (leave), or:}
\text{måisådak, from isåek (I leave alone); (îsa: one)}
\text{makåyadkå ’sna: you are left here! (“good bye”)}

long  
\text{ântjo. “adł kasîn insakît: he is no longer ill.”}

look  
\text{îlåck (see): îllak (watch, observe). look out! ũlaêm!}
\text{Plur. îldènyê! Person.: umîlåak—înmîlåak [umîlåk] I look out for, I try to find, to catch etc.;}
\text{îlîlåck I spy, look out for, wait for}
\text{oshtjôngak—inoshtjôngak—maoshtjôngan I look down, observe from a high place;}
\text{intångadak I look up}
\text{insåkongak—ninsåkongak I look back, I turn around}
\text{kå̄gak kën tölî I look like him (like);}
\text{kå̄gna ay ũlaêm looking like; resembling}
\text{îkådak I look for, care, provide (care). See: seek.}

lookingglass  
\text{îwå (Iloc.); sälming (Iloc.)}
loom  
āddfan, (inaföyak, I am weaving). The utensils are
(M. Sch. XV):

<table>
<thead>
<tr>
<th>Item</th>
<th>Fig. above</th>
<th>Fig. below</th>
</tr>
</thead>
<tbody>
<tr>
<td>tsokóban, leather belt, going around the weaver’s back</td>
<td>—</td>
<td>a</td>
</tr>
<tr>
<td>ibfdan</td>
<td>a</td>
<td>b; g</td>
</tr>
<tr>
<td>sig/wán, shuttle</td>
<td>c</td>
<td>c</td>
</tr>
<tr>
<td>fálíka</td>
<td>d</td>
<td>d</td>
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<tr>
<td>līlfdan</td>
<td>g</td>
<td>e</td>
</tr>
<tr>
<td>lidkíngan or: labdínan</td>
<td>e</td>
<td>f</td>
</tr>
<tr>
<td>fálfég (“spear”)</td>
<td>—</td>
<td>h</td>
</tr>
<tr>
<td>tōfong</td>
<td>f</td>
<td>—</td>
</tr>
<tr>
<td>sagwítjan</td>
<td>h</td>
<td>—</td>
</tr>
<tr>
<td>lolo (“stick”)</td>
<td>b?</td>
<td>—</td>
</tr>
</tbody>
</table>

loose  
mashökto (as a spearblade from its shaft, an ax from its handle)

inkiskisáng: wide (of garments etc.), not tight
ipögának—inipögának—maipögánan: I let loose, set free (e.g. an animal that was caught). Person: umipögánanak.

fadfátjek; obfátjek: I let loose (untie)

lose, I  
tjōngaέrvwck—tjinongáεrko—matjōngaέr—manōngaέr; lost: natjōngaέr; masángutak is nan pāŋpāg: I am lost in the forest.

loud  
yāάnggecek ay éngkålí  I make efforts to speak, I speak loud;
yāάnggecek ay mamákakε  I call loud (fákaεrνwak, I call) [317] (effort)

louse  
kōto; kōmcεng; nit: flit; small louse: kìmay; I catch lice: ikotōak nan ďlo (the head)—ingkotóak—maikotóan—mangikōto.

love  
léyjek; “sweetheart;” kagdyim, or: salari [salyáw]:
in Song-Dialect. my beloved: nan leyádko.
low, humble  

aslāk ("short")

low, not loud  

yālawnīko ay āngkālī  1 speak low.

insibilifiak, 1 whisper. [317]
yālawnīko ay mantālan 1 walk noiselessly, I sneak.

lucky  

ōnōi/ōnōy; nakāsat (lloc.)

lull to sleep  

īkōykāyko—inkōykāyko—mākōykōy—māngākōy.

lunch  

tētja [tōtsa]; tētētjan  place or time for lunch

lung  

fālā.

M

macerate  

infāyeshak (clay for pottery, pounding it with a pestle: āl/ālo)

mad, I am  

inlitlīketak—ninlitlīketak

maiden  

māmāgkid; plur. māmāgkid

maize, corn  

pīki [bīki]; māmākīak, I gather maize; ngōlad corncob

make  

kāpek—kinaēpko—mākāb [mākāb]—mangāēp

[mangāib] 1 make, build, manufacture.

Person.: kumāibak [kumāēbak]—kimāibak 1 am going to make

Univ Calif - Digitized by Microsoft ®
make  inkāibak [inkāëbak]—ninkāibak  I am at work, making.
    ūkābak—ṅgkābak  I make for somebody; e. g. ūkabak nan
    lalāki is nan fālfeg:  I make a spear for the man [261]
    ñkāpko  I make with a tool; e. g. ñkāpko nan kipan is nan
    kalāsray:  I make the shield with the knife [262]
    dfong nan mangaebānmi [mangapānm] is nan sōklong:
    we make the hat in the house [263]  See:  do, accomplish.

maker  kumakāib [kumakādp];  kumakāib si fāngha  a maker of
    pots, potter
    kumakāēb is āsūn  a saltmaker.

male  lalāki

man  lalāki;  Plural:  lālālāki;  person:  tāker;  image of a man,
    toy, statue etc.;  tinaktāker,  man of prominence, wealth:
    gadsāngyen [katjāngyen];  man of high rank:  nangāto
    (Iloc.)

manner  ūkad [ēkad;  ēkad] (but:  ikad: care);  nan īkadmi:  our
    manner, custom, usage, fashion, law.

manure  lēmeng;  tākki;  leemēng—lineemēngak—maleemēngan—
    minleemēng I fertilize  Person.:  inteemēngak

many  āngsan;  too many:  tsatsāma' y āngsan;
    great many:  angāngsan;  or:  ayāk, kad?  how many?
    umangsāngkāmi:  we are becoming many, multiply;
    ayāka nan mángtek 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—minlkay  I mark by cut-
    ting, scratching, carving, writing
mark, I

Synonym: kaláyák—kinaláyák—makaláyan—mangalay.
(I mark, decorate, “write”)

marriage

inpōkō; kabāfong (keeping house) (“Trial-marriages” do not exist!)

married

man: finályen; I am married: finályenak; married
woman: asárevca ay safáyi. unmarried man: foifal/lo;
unmarried woman: mamágkid (girl and spinster).
See: husband; wife.

marriage-
ceremony

inpōkōak [inpōkēak]: I perform the marriage ceremony. See: wedding.

marry

asárevwač; Person.: inasárevwač—ninäsárevwač I am marrying, celebrating my marriage
umasárevwač I am going to marry, shall soon marry.
unáfongak I am going to marry, to establish my own household; Construct: umáfongak ken Tākay, I am going to marry Tākay.
paaafongek—inpaafongko—maipadfong—mangipadfong I give in marriage, I make marry
iafongko—niafongko—maidfong—mangidfong: I marry.
kabinjudéck; kabinjudéck I marry for the second, the third time Person.: kunabinjudéak; kunabinjudéak.

master

ápō (Iloc.); mástlo; mistolo (Sp. maestro); also: school-master, teacher.

mat

kinned; jföykg; kāmin (Iloc.)

match

kispōlo; ikispōlok I light a match (Sp. fosforo)

matter

matter the matter with the child?" ẏlāy! it does not matter! nevermind! Synonym: tāk/ēn.
ngāg nan īmād is nan mātām? what happened to your eye? “what is the matter with your eye?”

me sak/ēn [sak/ōn]; Dative: kēn sak/ēn.

meagre, lean naft'kod; ēkas lean meat, muscle.

meal māngan. See: eat, dinner, lunch.

measure, I tjipāc; with outstretched arms;
sin tjipā: one “tjipā,” 5-6 feet
tjangānc; from point of thumb to that of the middle-finger; one span: sin tjangān
tēpngek—tinpēngko—mātpeng—mān′peng: I measure with a stick, a string etc. See: handful.

meat īstja [istjā]: any meat; ītāg: only pork and beef;
kālne (Sp. carne)
a piece, share of meat: wādzvad;
roasted meat: tsindē′tōis
I give a share of meat: īwadzvādko
a piece of meat on boiled rice: bādang. See: food, bacon, lean, fat.
īstjā ʻy āsēt; īstjā ʻy fātug; īstjā ay nēlāng meat of dog;
pork; beef (i. e. buffalo)

medicine bōkēs [pōkis; bōgōsh etc.]; ēkas (Iloc.) See: cure.

meet āptek—inajētko—maāfēd—mangāfēd.
Person.: umāfētak—inumāfētak
ek āptēn: I go to meet; umāptadak: I come to meet
umāliak ay umāfēd ken... I come to meet.

meeting place ināptan (also: place where two rivers meet: ināptan si tjēnum)
melody dyug (a standard melody, as sung in one town, for a certain song)
melt patjënumak—inpatjënumak—maipatjënuman I melt metal, "make liquid."
malánakak—nalánakak melt, become liquid.
anúck—inánuk—madnu—manganu: I dissolve salt, sugar.
mend tagóbak—tinagóbak—matagóban: I mend by placing a piece upon a hole; See: sew.
menstruation jála; Verb: mamdláak—namdláak
merchant inilágo. See: sell.
message sádsud.
messenger jáa.
midday tengan si ákyu; magákyu;
middle tengá: in its middle: is tengána: is nan karřwána.
tengá: the point in the center; karřwá: the space between; the place around the center).
is nan karřwáentja into their midst, in the middle of a crowd
inkakarřwák I place into the middle (Transit., but prefix in-);
inkakarřwáak I am in the middle
midnight tengan si lafl
milk sinššo [sinššo; sinšso]
mill for sugarcane: fältwis [fältwis]; infältwisak I work the sugar mill; tsáwiłyk: the long beam of the mill
millet  *pilingan* (black);  *dobyba; pinad* (white);  *sâfeg*.

mind  *nimnim; nimnimck*:  I think.

mine  my own:  *nan kôak*  [107-110]

mirror  *lápia* (“face,”  Iloc.);  *sâlming* (Iloc.)

mistaken  I am mistaken:  *fakên nan kânak*;  you are mistaken:  *fakên nan kânam* (not my, not your saying [323]);  *fakên nan kînâmdăk*:  I was mistaken.  

mistaken  *fakên sa! fakên tjün!*  this is a mistake  

mistaken  *âdî úniy nan kanâm*:  “your saying does not go.”

mix  *kaslångak; éngkaslångek*;  or:  *ikaslångko—inkaslångko—maikâslang*.  cf. [169].

molar tooth  *towâwô*

mold  *pipâck—pinâpîk—mapîpî—mamîpî*:  I shape pottery by beating with the  *tîpî*

mole  *sitjîng*:  mole on the skin, like a lentil:  *fôtig*.

moment, a  *sin akîtan; aetâetâ kaya!*  “wait a moment!”  

moment, a  *sâna!*  “yes, in a moment.”  (as answer upon an order;  Ger. “ja, gleich!”)

money  *bîlak [pîlak]*.  Loan words:  *stping*:  one centavo;  *sikâpad or seis*:  10 cents;  *pislăsh [pesâtas]*:  20 cents;  *jîntin*:  25 cents;  *sâlêtî*:  50 cents;  *pêso [pêshosh]*:  dollar.

monkey  *kâag [kâak]*
month

\{ jān [bān] \}

full moon: fitfitākena; (See: open the eye)
new moon: līmeng; maadmas: dark, the moon being not visible

waxing:
1. quarter: fikasāna nan jān
2. quarters: mānaet, malōkmud nan jān
3. quarters: kāpnoāna nan jān

waning:
3. quarters: matolpākāna [matolpīkāna]
2. quarters: kisulfikāna
1. quarter: kafanigāna

morning

wāfd (daybreak); ḟībikāt; mawfīd: it is getting morning
nannay ay ḟībikāt: this morning
aswākas si ḟībikāt: to-morrow morning
nan ḟībikāt ay nālōsh: yesterday morning [413]
ma/dkyu: "about 8 o'clock A.M."
mamībijṭībikātak: I come early in the morning

morrow, to-

aswākas [iswākas; aswākash; 'shwākash];
maawākas [māawākash]: "it is getting to-morrow," "the following day;" e.g. ketjōng maawākas ya umdjāngkāmi 's nan ili... "then it turns to-morrow (the day breaks), and we arrive in the town." on the next day we arrived in the town.

mortar

līson [lūsong] (for pounding rice); long mortar, like a trough: libkan.

mosquito
moss  
\( \text{fākyu} \) (on stones in the river);  
\( \text{kāg fākyu} \): like moss, i.e. green.

most  
\( \text{adḍdsa mo amīn} \);  
\( \text{angāngsan mo amīn} \): more than all.

mother  
\( \text{īna} \);  
grandmother: \( \text{īkid ay fāfāyi} \);  
mother and child: \( \text{sināna} \);  
old woman: \( \text{ināna} \).

mother-in-law  
\( \text{kadukāngan ay fāfāyi} \)

mount  
a horse: \( \text{inkafāyoak—ninkafāyoak} \)

mountain  
\( \text{fīlig} \);  
mountain range: \( \text{kafīligan; kafīlīligan} \);  
\( \text{sinpamīligan} \): a section of a mountain;  
\( \text{togtōgōna} \) (its top), summit of a mountain;  
mountain side: \( \text{dīgītjan [tigītjan]} \)

mouse  
\( \text{tjotjō [tsotsō]} \)

mouth  
\( \text{tōpek} \)

move  
\( \text{kīreččk—kīnīvuk—makhōu—mangōu}: \) I move, touch, handle;  
also: \( \text{kīreččk—kīnīvuk—makhōa—mangōa} \).  
\( \text{atōnčck}: \) I remove;  
Person.: \( \text{inkīvuk—ninkīvuk}: \) I move myself, my hand, body, etc.  
\( \text{kumīgōdak [kumāgedak]} \) I move out of the way, make room for one (being afraid of danger)

much  
\( \text{āngsan; angāngsan; tsatsāma'y āngsan}: \) too much;  
\( \text{ayāka}: \) very much;  
\( \text{māl/an}: \) plenty, much (not attributively);  
\( \text{kāágna mo... even as much, just as much as... kād? how much? [148]} \).  
\( \text{adadsīan [adadjevān]} \): a large quantity; much.

mud  
\( \text{pītck} \)
muddy, I make

kif'ek—kinif'ek—makif'er—mangif'er. (I make water muddy)

mumble

inakotjodak—ninakotjodak

murderer

inpadoy; inpadoyak: I murder

muscle

fikas [fikash]. See: fruit.

must, I

ilotlottko—nilotlottko. (doubtful; means also: I desire very much). Or: ip'ilitko (also doubtful; Ilocano: piltek, I compel). Use the Passive of the Authoritative Verbal Form: maipa-. Cf. [187; 188]

mute, I am

mangangakak—nangangakak

my

[101-106; 107-111]

nail

fakat

nail, I

ifakadko—inakadko—maifakad—mangifakad (ogpatek nan fakat I pull the nail out)

nail

koko (on hand or foot); kokobak: I scratch with my nails

naked

nalafosh; lafoshak: I undress; (Iloc.?)
ninflad: having undressed, from infladak

name

ngatjan [ngadan]; ngayak [ngayag]
name, I  

*ugátjának—ngináttjának—mangatjánan.*

*nakwáni:* called, named. See: say, kának.

narration  

*okókerd [ogókerd]*

narrate  

*ogókerd—ingókerd—maogókerd—mangogókerd.*

Person.: *ingókerdak—ninogókerdak.*

*ninókerd:* the narrator of tales

narrow  

*fanfanig* (very small)

nation  

*ipókaer [ipókair; ifákau]: folk; sinpángili: the inhabitants of one town, district*

navel  

*béssig [péssig] * (also the protruding corner of anything angular)

near  

*sakón, sasakón; asasakón [asháshakón]: insakón síya: it is near; ngan/ngáni ad Félentok near Bontoc, almost in Bontoc. [399]*

*kökókekína* the place near by; a little distance off. See: approach; come; almost.

neck  

*fákang; back of the neck: tánged*

necklace  

*apóngó (of beads); fuyáya ay saóng si fátug: necklace made of large pig teeth; fángkíuy: of metal.*

*fángkíúlak—finangkíúlak—mafángkíúlán* I put on a necklace; 

*mafángkíúlán: provided with a necklace.*

need, I  

*léyitjek (like): See: seek: anápek.*

needle  

*tjakdíyém [katjíyém] (Iloc.?)*

neglect  

*tfumónggarak—tfumónggarak.* Cf. forget; rotten.
Negrito  

\[\textit{kôleud} [\textit{nakôlud}]\]  (i. e. curly-haired)

neighbor

\[\textit{sakôn}; \textit{kasakôn} \]  
\[\textit{I am a neighbor}; \textit{nan sakôngko} \]  
\[\textit{my neighbor}\]

neither—nor

\[\textit{adl—paymô}\]

nest

\[\textit{akám}; \textit{âjong si aydynam} \]  (house of birds)

net

\[\textit{sitjung}; \textit{I catch fish}; \textit{sitjûkek}; \textit{kôyerg} \]  
\[\textit{fish-basket, used as net}; \textit{mangôyêrkak} \]  
\[\textit{I use the kôyerg}; \textit{J. XLIX}\]

never

\[\textit{igô [321]}; \]  (\textit{igô: an emphatic negative corresponds often to "never," "never before," "not yet."})

never mind!

\[\textit{êlûû! [ôlûy]}\]

new

\[\textit{kakakâéb} \]  
\[\textit{newly made, from kâpck}; \textit{kabkañâla} \]  
\[\textit{new-born}; \textit{kalkalâka} \]  
\[\textit{a new, recently made object (Iloc.: lâck, or lâgck: I make)}; \textit{kaalâla} \]  
\[\textit{newly obtained. Cf. [297]}\]

newspaper

\[\textit{bilyûtìko} \]  (loanword);  
\[\textit{sûlad} \]  
\[\textit{(any written or printed paper, letter, document etc.)}\]

next

\[\textit{misôngkob}; \textit{misôngkôbak} \]  
\[\textit{I am the next}; \textit{sumôngkobak} \]  
\[\textit{I am going to be the next}\]
\[\textit{sîka nan sumôngkob}; \textit{you are the next.}\]
\[\textit{on the next day}: \textit{is kâslû ákyû}; \textit{is san navexakûsâna}; \]
\[\textit{next holiday}: \textit{nan ûsang ay têngat}; \textit{or: is kâslû têngat}; \]
\[\textit{the next time}: \textit{is kâslû.}\]

night

\[\textit{mastjìm} \]  
\[\textit{late evening}; \textit{lofî}: \textit{about midnight}; \textit{talâno:}\]
\[\textit{about 2-4 o'clock A. M.}\]
\[\textit{last night}: \textit{idkâðab}; \textit{to-night}: \textit{mastjìm si dêrinin}; \]
\[\textit{sinlaffâ}: \textit{one night, the other night.}\]
night: to-morrow night: aswedkas si mastjím; malafí: it is getting midnight. mastjímastjímak; malafíflaflak: I come late in night.

nightmare: lhmam

nine: slam; the ninth: mangaslam, or: máyangaslam; 19: sin pó'o ya slam; the 19th: mangapó'o ya slam. [367]

ninety: slam ay pó'o; the 90th: mangaslam ay pó'o

nipple: soso

no: adl; igá; mā/l’d [m’l’d]; fakên [319-324]

no, not any: [322; 323]

nobody: ma/l’d táker [131]; ma/l’d élày slné: nobody whosoever; none at all.

nod, I: inyángédak—ninyángédak. (I nod assent)


noon: tėngan si ákyu; tėngan si magákyu. See: middle ninténga nan ákyu: it is noon. magamagákyuak I come at noon

nor: paymó (= or)
north

lágod; apíd lágod. nan iLágod: the people living north of Bontoc.

nose

Ilêng: I blow my nose: insángetak.

nostril

panángetán

not

adî; igâ; mā/îd; fâkên; tsåan: [319-327]

no more

adî kasîn, not any longer

nothing

ma/îd [322]

not yet

Tsåan pay [tjåan pay]; igâ (igây) and partic. passive with prefix ka- instead of the prefix ma: igâ kakkëb: not yet made.

now

adzwåni; idzwåni; just now: sâna [313]

nurse, I

obey, I

periphrastic:  ámbnek ámbu ámbá nan ámban ámbá ámbok:  I do all that my master says, orders; or: abfolútek:  I believe, I heed (an order).

observe

iiálék—iniilak—mailla—mangilla

closely

obtain

alék (take); padánek (receive); tsaezwádelk

See: get, receive.

offer

itsaotsdoko (give)

often

[290 ff.; 310]  ámbsan áy ámbku (= many days)

oil

lána:  oil of cocoanut (Iloc.)

old

naéngan:  grown, adult;
maeungéngan mó...; nengnëngan mó...:  older than...
amáma, old man; inína, old woman; Plural: ámb/a ámbma;

ináma. tsatsáma'y ámbama:  very old, too old.
amámaaák I am old; umamámmák I am growing old;
naládkayak; I am very old. (Iloc.?)
sin pó'o ámba tázwínkó  I am ten years old (ten are my years). kád ámba tázwína? how old is he, she?  (The Igórot do however not care to count their age by years.)
yán/a:  the older brother or sister

natsökma:  worn out, old;said of things: old hat, coat etc.; natsönod [näjtjönd]:  old, (rotten)
omen

Itju: omen-bird ("all red; black under the neck")
Mangdaynak—Mangdaynak: I go to the woods [kâyuran] to consult the omen-bird.
Itjaerausk—Inithjaerausk: I succeed hunting (catching) in accordance with an omen.
Lafuy: omen; minlaftiyaku I consult, try to obtain an omen in the forest, at a Jâwi: J. CXXVII.

on

Is, si [377 ff.]

once

Mamingsan

one

Isa; one, single: Isang [Isang]; Isangak: I am alone; sinusaisang one by one; sisang: only one, single
Sin: one, with measures: Sin tjipâ: one tjipâ: see: measure; Sin fengê: one handful (of rice); Sin pesosh: one peso.

onion

Fuyash (Iloc.); bâwang: garlic.

only

Angkay: yângkay; apid yângkay. Postpositive; e. g.
Sak/en yângkay, only I; Isa yângkay only one.
I do nothing but... or: I only...: Pîtkak—Pinîtkak ay..., or:
Abùdak yângkay ay... (Abùdko yângkay): [Apidak;
Abidak]. See [316].
Sumyâdak yângkay—Sumyâyadak yângkay: I do only....

open, I

Lekwadak — Leinewâbko — Melokwab — Minlekwab I open, uncover
Luâtak: Alab dialect.
Fitfîtak—Finitfîtak — Manlîtfit — Mamilîtfit: I open, unfold anything rolled up.
Tsiđâk—Tsiniâdak — Matdis (nan mâtak): I open my eye
Tidâk—Tinlîttag — Maltag (nan mâtak): I open my eye wide, I stare.
Takângâk—Tinakângko—Matâkang (nan topêkko): I open my mouth
opinion

nimnìm; nimnìmko my opinion; nan nimnìmko "as to my opinion."

opposite

is nan tjîmang; I am opposite: insîkangak; see: side

or

paymô

orange

lâbfan [lûfan; lûban]: tabôngâva a kind of grapefruit

ordeal

tjâdînêg

order, I

kànak (say); otjôkêk—înotjôgko—ma/ôtjok. I bring an order, I tell.

polôngêk — pinolôngko — mapôlong — mamôlang: I command. jîînêk: I command (loc.)

orphan

nangòso

other

têk/ken (different); tek/ken ay tâker an other man

tekkênak ay tâker: I am another person. mâtken: altered, changed (to another)

îb/a: an other (of the same kind), a companion; nan

îb/âna ay kalâsay: the other shield (of the same kind)

an other, one more: âkis. nan tapîn: the other group of... (in opposition to a group mentioned; or as: Fr. "nous autres Parisiens")

out

kumdânak I go out, away; [376]

fumâlaak I come out; infâlaak I am outside

pakaânek I drive out (expel)

ogpâtek I pull out

ogfâshek I tear out

îvasîdko I pour, throw out

fâdlek I send out (a messenger)
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out  

kaˈnɛk  I take out
flaɛm!  look out!
malpɔak  I come out of, from [384]

outrage, crime  kakaʃsu; kakaʃsu nanndy: this is outrageous, criminal, wicked.  olɔlɔy: very bad.

outside  

is tʃila (not in the house, “in the yard”);  is flid  out of town.
infɪlalaak  I am outside;  jumalaak  I go, come outside;  jældæk  I take outside.

outside, the  ḏəŋgənə (as eggshell, wrap, outside of a box, pot etc.) its outside;  is ḏəŋgəna: on the, to the other side

over  

is tɔŋtʃu [407]

overthrow  itokâŋko—initokâŋko—maitökang—mangitökang.

owe, I  

wɔdɔdɔ otɗŋko; you owe:  wɔdɔdɔ otɑŋmɔ; wɔdɔdɔ nan otɑŋna ay ůnim ay ˈʔsɔsh ken sak/ˈen he owes me six pesos.  ˈʔtɔŋɡ: debt. (Hoc?)

owl  

kɔðp; kɔðkan

own, I  

inkɔak—ninkɔak. [62]

owner  

minkɔa; ninkɔa
pack | fugshôngek — finugshôngko — mafûgshong — mamûgshong
I pack in a bundle. See: wrap, tie

pad | kîkan (a ring of grass placed on the head when carrying a burden)

pail | kâkuan

pain | bêdêg [pôdôg]; infêdeg [inpôtôg] it causes pain, it hurts.

pair | sintslďua

palm of hand | tôlad (particularly a line in the palm; see: hand); âdpa.

pant, I | insôfukak [insîyukak] — ninsîukak; inisôysuyak.

paper | sûlad (letter); papel (Sp.)

pardon | pakaerbâncck.

parents | pangdông: tja ʰna ken âma [39]; si ʰna ya si âma

part | âmas; part, share in work (allotment): tôngo;
portion: tôfwa; nau taphû: a part, some, several.

part, we | See: leave
pass, I

la/óshak—linaóshak—nalaóshan—minldosh.
Person.: lunaóshak—linaóshak.
intedéčak nan ñsa 'y ákyu na Manila: I pass a day at M.

past

nálosh [nálaosh]; nañiásh. past years: nan tayečin ay nálosh (ay inmuy)

paste

ipakpágo—ipakpágo—maipákpag—mangipákpag.

pasture

bántsag [pántjag] (grassland, uncultivated ground)

path

djálan. See: street.

pay, I

jatijak [bayádak]—finayátkj—mujayátjan—mamáyad
Constr. jatijak nan lánládi is nan b'lak: I pay money to the men.
lagjóak—linagjóak—malagjóan—minlagjó 1 pay wages;
Person.: inlagjóag—ninlagjóak. (sildjóak: I pay many workmen; Iloc.) See: reward.

peace

pitjén [petjén]: inpitjónkámi we have peace, live in peace (Iloc.?): kapéntáko nan petjén we are making peace;
makibfaydétak I make peace with. Person.: infaydétak.
Possess.: jatijak—finayátko—mujayátjan—mámáyad: I appease, reconcile.

peel

ógls (peel of oranges, bananas, cornhusk etc.)

peel, I

kildyak—kinflayak—makildyán—mangilay (peel camote etc.) Person.: inkilayak—niktlayak; oglsak I peel the skin of fruit (oranges etc.)

peep through

inkikíngavtak—ninkikíngavtak

penis

óti; glans penis: kílli; praeputium: góyup.
people

*ipékaer [ipukáer; ipókaer; ifúkao];* (as nation, tribe)
*táker* (persons; men);  *katáker tóker*: a crowd.

perforate

*lushkáercek—linushkáerk—malushkáer—minlushkáer* (pierce);  *lckáerak*: I make holes;  *nalcalkáeran*: with many holes;
*telkek*: I pierce the earlobe (with the “télék,” awl) (bore)

perhaps

*nget; ungín* (in questions only) [306].  With Future Prefix:  *ddnget; ddngín* (in questions only);  [Alab: *mōlang*]

perish

*malűshukak—nalűshukak. See: destroy.*

permit

*yúyak [yúyak]* (let)

person

*táker [táku]: “nan katákón tōshá: the personality of that one.”*

perspire

*mallungetak—nallungetak; perspiration: lńgét.*

pestle

*dí/dó [díl/dó]; small pestle, rice masher: *fdgkong [fákong]*

photograph

*litaláto* (Sp. retrato)

physician

*medsígo* (Sp.); conjuror of sickness: *insábok;* See: blow

pick up

*pitjídeck—pinítjídko—mapltjíd—mamáticas* (pick up an object from the ground)
*fevláshck — fíntvláshko — mafélash — mameélash*  I pick, gather fruit

picture

*litaláto [taláto]* (Sp. retrato).  See: image.

piece

*ánas* (part);  *bísíki*: a piece broken off;  *akít ay...* (a little);  *wádwad*: a piece, share of meat.
THE LANGUAGE OF THE BONTOC IGOROT

piece  
*potlóngna*: a piece cut or broken off ("from it");  
*tolpíkak*: I break off a piece. See: break

pierce  
*lushkärêweck* (perforate): pierce the earlobe; *tőlkek* (bore)

pig  
*játug*: á*merg*: young pig. See: hog, ceremonies.

pigpen  
*kafutákán*: pigstey; *kôngón*

pigeon  
*kolupáti*: *pasáka* (loanwords)

pillow  
*oléan* (headrest); *peingan* (Iloc.)

pin  
*kadságym* [*kadságêm*; *kadsâým*; *tsakáýem*] (Iloc.)

pinch  
*kítîngek*—kîntîngko—*makîting*—*mangîting*.

pine  
*kâyêr* [*kâyër*]; játang: pinetree; *sâng* pitch pine; *fîltîng* pine cone.

pipe  
*fobânga*. of clay; *fobânga ay bîda* (ay pîtck)  
M. Sch. p. 22 and tab. XVIII. J. CV-CX.  
*tinaktákët* ay *fobânga*: brass pipe with the image of a sitting man on the bowl  
*tinambôyong*, or: *pinôpôyong*, or: *pinôyong*: brasspipe, with smooth bowl  
*songyôpan*: pipestem; *sôklîd si fobânga*: pipe cleaner  
*agákay*: chain of the pipe cleaner.  
*stedâk*: I fill a pipe; *tôdngak*: I light a pipe  
*tsubôdâk*: manubldâk: I smoke

pitch  
*nîkid*

pitcher  
See: jar; pot.
pitfall for wild hogs: ʃɨtu ("very large"); ʃɨtib.
pitted face (from smallpox) kalāka
pity, I sigāŋgak [sikāŋgak; sōgāŋgak]—sinigāŋgak—
masigāŋgan—manīgang. Person.: insisigāŋgak—
ninisigāŋgak. isigāŋgko—inisigāŋgko—maisīgang—
mangisīgang; kasisigāŋgka! you poor, pitiable man!
place kāerwad; Place is expressed regularly by suffix -an:
taktēkan: place where people live; malpēan: place
from which one comes etc.; kakādepan: place for making
something; intedēcan: place where an object is kept.
I place: see: put.
plain, level tjādā
plait kinds of plaiting: (made of rattan): finākwa; kināsil;
kīnsid; tinōkno; tinoklālo.
plane i.e. I make smooth a board with an adze: shāfāddak
[sabāddak]—sinafāddak—masafāddan—manāfād.
shumashāfād: "carpenter;" tshushtsūshēk I make smooth,
rub smooth, (smooth).
plank lūshab [lēshab]
plant īshēk [īsēk] = seed; ngāg ay īshēk nannāy? what kind
of a plant is this?
plant, I itonītko—inonītko—maitōnid—mangitōnid (rice: patjōg).
Person.: intōnidak. insāmaak: I transplant.
itonīmko—inonīmko—maitānim—mangitānim (I plant
sweet potatoes, camote: tōki, or seedling of camote: āngō)
isēgko—inisēgko—mafseg—mangfseg I sow seed.
Person.: infsegkak.
plate

kłog [klag; kłyag], made of braided bamboo; see: dish.

play

inlfpayak; inlífšidak. See games and [66];
inúyištkūml: we play with a toy pig (of clay).
inσákakak: I play cards; inabablángak: I make fun, play.

please

pałcyátjèk ("I cause to like"). ñpèngko ay pałcyátjèn
tjákàyà: I try to please you; èyòtjèk sa: I like this; this
pleases me. (pàngàšìm ta iyàlim nan apuy: please, bring
the fire. Or: sumigángka! please! See: pity.)

plenty

angángsan; múl/án [415]; múl/án nan tjótjón: the
locusts are plenty, copious. (múl/án used predicatively
only!).

pluck

tśudątsádak I pluck feathers, hair.

pluck off

ańéck, I reap rice (harvest); kajótek I pluck, tear out root
and all (weed).

pocket, bag

tjókàrt [tsèrgao]; föšla [fòlsa] (Sp. bolsa) pocket in
trousers, purse.

pod

sínú̲j [sínú̲j]: one pod; toló̲ł y lásì: three pods.

point

òò̲so̲: pointed end of any implement, knife, ax, spear etc.
or of a tree, pole, stick. Sharp point of an axblade also:
òò̲k.

point, I

ðd̲j̲uk [ðdsòk] (show); ðd̲j̲um nan ongù̲ngà! point at the
child!

poison

kìóvałtay [kìóvałtay; kìóvałs̲ay] poison as drug or of ven-
omous snakes

poison, I

kìóvałtayak [kìóvałtseyak]—kìóvałtayak—màkaívétyan—
nangìkìóvałtay.
pole  

fatárevil (for carrying). See: post.

polish  
pakolyaeryárevock—inpakolyaeryárevko—mapakolyárevyaer. it is polished, it shines: číukolyárevyaer. pasileck—inpasilek [pinasilek! ]—maipasili I make light reflect from a polished surface, ax, mirror etc.

pond  

táblak

poor  
půsi; [pusí]; půsiak: I am poor; pumůsiak: I become poor: papusileck: I make poor.

pork  

istjá ay fútug; ľtag. See: hog, pig, meat, bacon, fat.

post  
bůshä: post with a head carved of wood, erected in the “áto,” an “anito-post,” at which the basket “sakolong” with a head gained in a feud is suspended during a ceremony. tőkod (vertical); fatanglad (horizontal); tőkloď (inclined) posts of a house. See: beam, pole.

pot  
fânga. mamângaaak I go to get pots. See: jar. saktjáan: large clay pot, for water; manaktjáaak I carry a saktjáan: “I get water.” báyok [páyok] very large pot or kettle, for boiling rice. dñúgbab: a pitcher with a handle. ľgan a small clay pot (about four inches high) sagúban: the rim; ľwák: the “belly;” kolàngad: the bottom; pangignánan: the handle.

potatoes  

patátas (Sp.)

potter  

fumafânga; kumakâeb [kumakâeb] si fânga (maker of pots)

pound  
líbla (Sp. libra); one pound: sin líbla.
pound, I  
fiyádek—fiyádu—to mótíng, ricemeal. Person.: infiánu—to infiánu.  
(pestle: áll/ó)  
infiáguagak: I pound rice at a ceremony, at a wedding.  
totódek: I pound bark of trees to gain fiber.  
infiásháak is nan bída: I pound the clay to prepare it for making pottery. J. LXXXIX, 4.
See: beat, strike, hammer.

pour  
atónek (remove): I pour from one pot into another.  
ávášido [úvášido]: I pour away (throw away), as useless. See: put.

pray, I  
kapiádek—kiniápiak—makapi—mangápi: kapiádek si Lumáwиг: I pray to Lumawig.
mangápiáak—nangápiáak: I pray, say prayers.  
Or: inkapiádak—ninkapiádak.

prayer  
kápiá

prefer  
leylétyjek (like better): leylétyjek nannáy mo nantjáy: I prefer this to that. Or: létyjek tsatsáma nannáy mo nantjáy.

pregnant  
maláĐon

prepare  
tkadak: I care; see: care.  
imangmáŋko—imangmáŋko—mamáŋmáŋ—mangimáŋmáŋ: I prepare a sacrifice.  
isasakánnak—insasakánnak—miasakánnak—mangisasakánnak: I prepare, get ready.

present, I am  
wóddáka; wóddáyáka. [362]

present, gift  
síkang; isígáŋko: I present somebody with... (I grant, I please, I oblige; I pity) (probably Ilocano). See: pity.
"mayor," headman in a town: _plesidénte_; _fiádjél_; I make president: _fodosak is fiádjél_; used in Plural only: _fodosanmi—jinodosanmi—mabfodosan_. (Ilocano?)_fiádjél_; from Sp. gobernador. [gojénadjøl]

_I slander_; _fidosanmi—jinodosanmi—mabfodosan_.

(Ilocano?) _fiádjél_; from Sp. gobernador. [gojénadjøl]

ipltek—inipltko—malpid—manglpid  I squeeze the body.

témmek—tinmégko—matmő [matmøy]—mänmő

[matmøy]  I press in the closed hand.


_press_  _iparrevak_ (forbid)

_price_  _lago_ (from the purchaser's view). _patek_ (price made by the seller). _kâd nan lâgôna?_ what is its price? how much does it cost? _nan lâgon na̍m patajâm_; the price of the iron.

_priest_  _pumapâlt/tay_. (Sp. padre = _pâtiê_).

_prisoner_  _nafâlded_ (from: _faltjek_, I bind, fetter, take prisoner). See: jail.

_privy_  _katataylan_; _ka/îsfoan_.

_probably_  _annô [420]; areyây [415-]; areyây si yâm/am_; probably your brother; _nget_; _ngin_ [306; 342]; _mölant_ (Alab dialect etc.)

_prohibit_  _iparrevak_ (forbid); _adîck_ I deny; _malâsinak_ I am prohibited, prevented, kept away.

.promise  _kânak_ (say)

_property  _kôa_ [107]
THE LANGUAGE OF THE BONTOC IGOROT

prostitute  pǒta (Iloc.). (Introduced by the Spanish soldiery.)


provide  ĭkadak: nongnôngek (care)

pull  kuyâtjek — kinuyûtiko — makâyud — mangâyud. I draw (horses: a wagon); pabfaldôk: I cause to go out, I pull out (one from a house) ogpâtêk—inogpâtêko—maôgpad—mangôgpad: I pull off, out; oktôck—inôktok—maôktô—mangôktô: I pull off, kafôtêk—kinafôtêko—makôfôd I pull out hair (beard) See: pluck.

pulse  inleklekwap nan ẽâd: the vein throbs.

punish  fayêkek [fayêtek] (whip)

pupil (eye)  kalînmatâku [kalîmmatâku]

purchase, I  lagôak (buy); the purchase: laglâgo

pursue  apayâîrêk [apayâêrêk]—inaîpâyârêko—maapâyarei—mangapâyarei (follow) adîkôck—inadîkok—maadîko [maadîgko]: I pursue the enemy. See: drive; follow.

pus  tjiem

push  intolâdko—intolâdko—maitôlud—mangitolud  idugûshko [îsokôshko]—indugûshko—maidågush  itognôgko—intognôgko—maitôgnog I push against, cause to bump against ilutâgko—inlutâgko—mailâtay I push into the mud
put

*ipuľko—inpuľko—malpuľ—mangipuľ*

*ťsadăko*: I put down (lay);  *atōneč*: I put elsewhere (remove)

*patjätę́č*: I put under, beneath;

*ťługę́tko*: I put on (into) fire;  *isōnok*: I put fuel into fire;

*šinotkeć—sininotkeć—masę́nod*: I put inside (a box, a vessel etc.);

*pangudjidję́ć*: I put behind;  *ekąńę́ć*: I put apart, separate;

*pädę́ć*: I put on (into), into fire;

*pańyę́k—pindę́yak—mapą́yán*: (or use forms of *ipuľko*): I put, pour into.

*put on*: see: dress, coat, hat, girdle, sheet, blanket: *ipuľko*.

Or form verbs: *i* + name of garment + possess. endings

---

quarrel, I

*inasisťjadak—ninasisťjadak* (from *sibfätę́č*, answer; "to answer much to one another")

*onōńę́ć—iononōńę́ko—māńoną́ng—măngōńoną́ng*: I annoy, scold, cause trouble.

*inonōńoną́ngak—ninonōńoną́ngak*: I cause trouble by quarreling.

quickly

*[296; 302; 311; 315]*:  *mashangę́tyę́nak*: I do quickly, busily, suddenly [L. 46]

*kamą́č ek ay āńüy*: I go quickly: [317]. Or: *inką́muak ay....*; more quickly: *inką́ką́muak*.

quiet

*kŏńę́ć [kňę́g]*;  *kumikňę́negak—kinmikňę́negak*: I keep quiet;  *pakňę́negek*: I make quiet, I order to keep quiet.

*ikōkōńę́negko—inkōkōńę́negko—maikōkōńę́neg* I keep silent about; "ich verschweige;"

*kŏńę́g! silence! keep quiet!"

quiver

*ēngkǘftję́nak—nēngkǘftję́nak* I flinch; throb; "zucken"
R

rain  étjen [otjen; ùdan]; the rain is over: ma/lkùn nan étjen

rains, it  inétjen [inotjen]—ninétjen; adinétjen: it will rain; (also: ya inétjen, Preter. ya ninétjen) See: stop. intsikish: it rains very hard; it rains in torrents.

rainbow  fengákan; (Alab: bulalákač).

rainhat  man's: ségji. See Tjumígyay with his rainhat: J. LXXX.

rainprotector  woman's: tògüy [tòghi]

rainy season  kasìp [kisìp]

raise  egwâtek (lift): takàngcek; raise, lift a fishtrap: fengácek. patongtjácek: I raise high up. tsuktsukának: I raise animals, especially pigs. See: feed

rap  kogkókkek—kinogkóggko—makóggkok—mangóggkok: I rap, knock upon.

rat  òtot; (but: otot: breaking wind)

rattan  wùc: fanànga (red); gónig (yellow); (calamus; rotang, Sp. bejuco)
rattle  
inikitkiteak—ninkitkiteak

raw  
raw meat:  idá kaoto: "not cooked;" tsáan naoto: "not yet cooked"

reach  
kaerwejck—kinaerweko—makáerweid—mangáerweid: I can reach (by stretching)
linéjck—lininébko—malínęb—minlinęb I reach (said of water, rising and reaching places)
Person.: lumínębak—linumínębak

read  
fásáck—finásak—máfása—mamásá. Person.: infásáak [infásák] (loanword)

ready  
námkó (accomplish: amkóck); náfásash (finish: fánásheck).
ayécd ma! get ready! [ayed!]
imangmángko; isasakának I make ready (prepare);
kiikadak: I make ready (a meal, work etc.)

real  
tit/İwa (true)

reap  
aněck; see: harvest; beans; rice; pick.

rear  
udjldji; pangudjldjck I drive to the rear;
mangududjldjiak I go to the rear, back.

reason  
léngag; sound reason, good sense; life; soul.
See: advantage.

receive  
aláck (take); tsarvwándezck—tsinarwándezko—matsáerwad—mamáerwad
<table>
<thead>
<tr>
<th>English</th>
<th>Igorot</th>
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<tbody>
<tr>
<td><strong>receive</strong></td>
<td>padánek [patjángék]—inpáddangko—maipáddang—mangipáddang: I receive as my guest; also: I receive a letter, a present etc., I take by the hand.</td>
</tr>
<tr>
<td><strong>recognize</strong></td>
<td>kékkek (know); Tucucan: kotókek</td>
</tr>
<tr>
<td><strong>red</strong></td>
<td>inkilád; I dye red: pakiládek—inpakiládko—mapakílad.; kumálang getting red hot.</td>
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<tr>
<td><strong>reed</strong></td>
<td>tánerti (any hollow stalks)</td>
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<tr>
<td><strong>refuse</strong></td>
<td>adfek (deny)</td>
</tr>
<tr>
<td><strong>rejoice</strong></td>
<td>inlaléyadak (glad)</td>
</tr>
<tr>
<td><strong>relate</strong></td>
<td>ogokúdjak; Person.: inogókudak—ninogókudak</td>
</tr>
<tr>
<td><strong>relatives</strong></td>
<td>pangáfong (in the same house): sinpángápó of the same ancestors.</td>
</tr>
<tr>
<td><strong>release</strong></td>
<td>ipögának—inpögának—maipögánan (let loose an animal caught)</td>
</tr>
<tr>
<td><strong>rely</strong></td>
<td>abfolútek (believe)</td>
</tr>
<tr>
<td><strong>remain</strong></td>
<td>intedéceak—nintedéceak [intótójak]</td>
</tr>
<tr>
<td></td>
<td>súmidak: I am left, I remain behind and wait</td>
</tr>
<tr>
<td><strong>remember</strong></td>
<td>sesémkek—sesinmékkko—másmek—mánmek. Person.: insésémcekak—ninsésémcekak</td>
</tr>
<tr>
<td></td>
<td>imátonak — inmátonak — mainátónan — mangimáton: I remember by a mark, I recognize by a sign. See: mark.</td>
</tr>
<tr>
<td><strong>remedy</strong></td>
<td>bőkes (medicine); ãkash (lloc.)</td>
</tr>
<tr>
<td><strong>remind</strong></td>
<td>pasasémkek—inpasámékkko—mapáshmek [maipáshmek]. Constr.: is governs the object called to mind.</td>
</tr>
</tbody>
</table>
remnant makâyad: what is left. See: leave.

remove atônck—indtongko—madton—mangâton: put to an other place. kâánck (take away); kalkdîek—kinaalkûko—makâkâl I remove objects, so as to find beneath them the thing which I seek.

repair kasîk kâpên I make again [312]; kâwîseck (I make good). ikaténgko: I repair, put together the pieces. See: mend

repeat kasîk kânân I say again [312] Or: kâânak âklû; kasînûk: I do again

resemble kashûnûk: kaâgâk (like)

rest umilîngak—inmilîngak. pailéngek—inpailéngko—maipalêng—mangipalêng: I make rest, I order to rest. sumasâkerâk—sinmasâkerâk: I sit down to rest.

return têrmôliak—tinnôliak. sunâkongak—sinmâkongak: I go back. pasuâlck—inpasûk—maipasû—a—mangipasû: I order to return home Construct.: têrmôliak is nan âli: I return into the town; but: kumâdanûk is nan âli: I return from the town. See: go; go home


revenge fallûk. See: avenge.

reward, I tangtjânûk—tinangtjânûk—matangtjânûn—manângtjian

reward tângtjian [tângtsan] wages, pay.
rib  
taglang

tádlang

rice  
pálay: unthrashed rice; ears and stalks (which is also the “currency” in trade among the Igórot; see: “handful.”)

pákuy: rice thrashed; ítâ: a kernel, grain of rice

fändyë [fändyë]: shelled or pounded grains;
tâib, or: kiki: shells of the grain; ópek chaff

môting: pounded rice; ricemeal

måkan: “eatible” (Root: kan), boiled rice;
inlís: roasted rice.

patjëk: seedling, young shoot [patsôg]
tjâkámi: ricestalk; lûi; sintûi ear, head;

fôok (“hair”) beard fôðkan: bearded rice

Varieties: tsâyákit [tsâyákit]; kumâki; tîpa; kâsang;
tûpêng; pûyâpûy.

See: field; harvest; granary; plant; irrigate; food; pound; seasons.

“rice-bird”  
tâlin. (kâlib: an implement like a broom, used to strike and catch the tâlin). See: scarecrow

rich  
gadsângyen [katjângyen]; ingadsângyenak: I am rich;
gumadsângyenak: I am getting rich;
pagadsângyenek: I make rich.

ride  
inkâfâyoak—ninkâfâyoak. kâfâyo (Sp.): horse;
insâkayak—ninsâkayak (Iloc.) I ride horseback, or in a vehicle, I drive.

ridiculous  
kaââango. otyôgak I ridicule.

right, correct  
sîa; sîa sa! kâvâs sa! (good); sîa tîâ! sîa man paây! this is right, correct; “all right!” (Or: tit/lwa sa: this is true)

ayki sîa sa ay? is this right? am I right?
sîa ma adîjâ sa! [pronounce: sîamaâdîjâsa!] this is the right thing, the right kind; “this is all right” (pointing to an object that a person handed to an other).

right side  
âerwan [dôan; âwan] to the right: is âerwanin
righteous, honest

nimánman; nimánman ay laldki: a righteous, upright, honest man

rim (of pots) sagúban

ring slngsing: (earring and fingerring; a loanword)

ripe nálóm; náom: unripe: igay kóm; ndomck: I cause to ripen, make ripe.

rise fumálalaak—jinmáalaak (come out); fimála nan ákyu the sun is rising. faldan si ákyu: sunrise.
Patongtjáck: I cause to rise, I lift high up


road djálan. Government road: kálsa (Sp. calza). intó nan má/yóoi ad Feěntok? where is the road (“direction”) to Bontoc?
ála: the direct, straight road; álák, my road. álák ya ad Samoki: “I go directly to Samoki.”

roast dasándosek [dasťćek]—dinásink [dinášěřk]—madásier. sangášek—sinanágko—masángak—manángak I roast, dry, pop; tsańavžšek—tsinavžško—matsdźavášshísh I roast meat on the spit; roasted meat: tsinávžšís. (tsańavžšak: I perform a ceremony, at which meat is roasted). kafáck: I roast within the fire.

rob ospátek (pull away); Tucucan: kolótk: I take away by violence.
rock

*báto* [fáto; bátó; fató]; rock in a mountain side, *ts¡pash*; rocky place: *kótong*.

roll

*alÍnek*—*inatÍngko*—*madÍlin*—*mangálin*: I roll horizontally, on the level ground (a stone, a log, a hall etc.)

*kóóshek*—*kinookshko*—*makóshe*; I roll down, on an inclined plane from a hill. Intransitive: *makóshak*—*nakóshak*: “I fell and rolled down.”

*tjapÍkek*—*tjinapÍgko*—*matjápek*—*manápíg*: I roll out, flat.

*lontónek*—*linolčngko*—*malónlon*—*miniólónlon*: I roll up (tobacco leaves, blankets, paper)

roof

*átep*; *tábfungán*: top of the roof, ridge.

*anglíb*: “roof” or cover of the sleeping-chamber *angá*n;

see: house.

*arowádtján*: place beneath the overhanging part of the roof, outside the house.

room

See: house; *ángán*: sleeping-chamber. *kwoálto*; (Sp. cuarto, a room in our houses). “Room” or loft on posts (“second story”) in a house of the Igorot: *fálig*; *isféy* [is fáöy*]

room or place for something, space where a thing is kept: *indóyan* [intedécan, place for staying];

* mà/ld indóyan nan águb*: there is no room for the trunk, box.

rooster

*kaerwèltan*

root

*alamót*

rope

*kágod*: I tie with a rope: *kagódék*—*kinagódko*—*makágod*—*mangágod*. See: vine (used instead of ropes).

rosin

*lìfo*
rot

matsónodod; I let rot: tsonódek—tsinonódko—matsónod matmód.
nañángosh ay mákun: rotten, spoiled food or rice.

rough

nakakálad (rough surface) [nakak/álad]; insápéd: unpolished.

round, I make

limmóck—linlimmok—málimmoo. circular: mállsliskeng; spherical, round: málimmoo: málmimlímmo;
frávack—finóvak—máfóva—mamóva: I make a round stick, spearshaft etc.

rouse

fangónek (wake); pakáánck: I rouse and drive out (drive)
pashóntegck: I rouse to anger (angry)

rub

kibkifak—kiníbkifak—makíbkifan—mangíbkib.
ıkátják (Iloc.)
ıkíbkifko: I rub with an other thing
iłíítjek—iíníldko—małłnd (nän ańwákko): I rub my body, arm etc.
apáshek—iínápashko—maąpash: I rub iron; I rub wood; with a rough leaf, called ápash

rule, I

inápoak—ninápoak: I am “ápo,” master, lord, employer, commander.

rump

áfíid: kolángad or: júłángag, thigh, podex.
(kolángad: also the bottom of a pot, jar etc.)

run

taktákkek—tinaktágko—matáktag—manáktag: I cross, pass running; taktákkek nán wánga: I run through the river.
intáktakak [intágtakak]—nintáktakak: I run.
lumáyarak—linámáyarak: I run away, flee;
palayávck: I let run away, out;
intágtakak is tjlá: I run out (to the court, out of the house)
termóliak ay intágtak: I run back (I return running)
tenfjas: it runs over (water etc.)
THE LANGUAGE OF THE BONTOC IGOROT

run  
lumfúatak ay intágtak: I run through (I pass through running)
adikóck; apayáveck (pursue); umapáyaetak: I run after one

rust  
ládi

rusty  
naladífan

S

sacrifice, I  
imándngmangak; mangápuyak; insángfetak; in the sacred grove: mamát/tayak. See: ceremonies.

sad  
in/ngóngóyúsak [in/ngóngóyushak]—nin/ngóngóyusak: I am sad
pangoyúsek [pangoyúshek]: I make sad (afflicted)
sad: in/ngóngyush; nafákash: heartbroken
sumasángak—sinmasángak; Causat.: pasasángek: I make sad, afflicted
insisigángak—ninsisigángak: I am sad, sympathize, pity
inadmérdak—ninadmérdak: I am sad, gloomy.

saddle  
montúla (Sp.)

sale, for  
maitágo [milágo]

saliva  
téëbfá

salt  
ásñin; símut ("old word;" in Lias); saltcake (for trade, made in Maimit): mileksa; saltbasket; jahítan
saltmaker: umadístí [umáássín]
salt, I  

iasínko; ásinak. Person: inásínak—ninásínak

same, the

nan kādgna (like): sīya tsādlo: the very same thing.

sand

evßud [òbud]

satiated

nābshug. I satiate: jushākek—jushūgko—mābshug; 
migsānak: I have eaten my fill.

save

tobōkek—tinobōgko—matōbog—manōbog: I spare, econo-
mize. Or: iįgtok: I keep.

saw

lakātji (Iloc.);

saw, I

lakatjjek—linakātjjik—malakātji—minlakātji (Iloc.)

say

kānak—kinzwānik—makzwāni [makuńi]—mangzwāni 
[mangwāni]: I say, tell, name, order, demand, ask for, 
promise, beg etc. 
kānđ (kanńtja, plur.) “it is said;” “people say;” “there is 
a saying.” (a loanword, found in several dialects)

scale of fish

slpsip (bark)

scar

I cause a scar: kiplākak—kiniplākak—makiplākan— 
mangflag: a scar: kiplak. 
a scar from a boil: nāyāman

scare, I

paōgiādek—inpaōgiādko—mapaōgiad [maipaōgiad]— 
mangipaōgiad: I cause to fear. 
patayādewek—inpatayādewko—maipatāyaw: I scare birds, 
“make fly;” pakańnek: drive away; tjokāngek: I scare 
birds by drumming on a piece of bamboo: tjōkang, the 
sticks being moved by the current of the river.
scarecrow  
*kilae*, made of rattan, resembling a bird with outspread wings, suspended on the rod:  *pát'ek*

*faq'ed*: a bambootube, struck now and then by wood moved by the river:  *tsókang*: a scarecrow, sticks beating bamboo, moved by the river.

school  
*iskuéla* (Sp. escuela);  schoolhouse:  *kaéskuélad*an

scissors  
*kândib* (lloc.)

scold  
iyángyángak:  *inpayángyangak*.

scrape  
ka/ósak—*kina/ósak—maka/ósan*:  I scrape smooth  
kokóshék—*kinokóshko—makókosh*:  I scrape off  
kikítkjak:  I scrape off the skin of potatoes etc.

scratch  
kokóak—*kinokóak—makokóan—mangóko*:  I scratch with the nails  
kafítak—*kinafítak—makafítan—mangásbud*:  I scratch (said of a dog or cat etc.)

screw  
télek:  (lloc.: kolókol)

sea  
*pósong* [pósong]:  *pósong* means also a part of the river without current, a stagnant part.

*táyak; katáyak*:  *sea*:  (Loanword)

search  
anápek—inanápko—*maánap [máánab]—mangánap [mangánab]

seasons  
inúnána: begins middle of February;  “*is nan inunána mafésashtja ay insáma*”: in the “inunána” they finish working in the field, i.e. digging, irrigating, planting, weeding, clearing the ground;  time of rest.

*insámak*  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 kinděwan si ānśi;” in the tsōok (is) the middle of harvesting. [tjōok]
līpash: begins about July 1st; “is nan līpash māṅkay nan ānut;” in the līpash “there is no more” harvesting.
falling: begins middle of July; “is nanfalling, paymō falling, itanmīsa nan āngōy;” in the falling or falling
they set the camote-vines in the ground.
sākammā: begins about September 4th; “is nan sākammā sakammātja 'sh nan pāy/yō;” in the sākammā they “clear
and weed” the ricefields (and turn the soil).
patsōk [padjeć]: begins middle of November; “is nan patsōk patsōktja, ya tenmōso nan patsōk. ipōn nan fajajāyi nan patsōk is nan sāmmā. kaykāyēntja nan lāta is nan kāykay;” in the patsōk they “plant seedlings” and the
seedlings grow. The women put (ipōn, for: ipuñ; 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 falling have the collective name tjākōn; the periods from falling to innānna are the
season kasāp [kisāp].

seat

tuktjēan

second

mamidūa [mamiddjūa]; maygadūa. mēsned (Iloc.)

secretly

“is adē kāktek;” “for no knowledge,” lest anyone know:
ishādko: I conceal, keep secret.

section

āmas.

section “ato”

section of a town, a “ward;” āto: originally the name of the group of “public buildings:” fāzoi and pabafēingan,
but extended later to signify the section of the town.
pangātō: the people belonging to the same āto;
sinpāngātō: all men of an āto taken as a whole.
THE LANGUAGE OF THE BONTOC IGOROT

see

iláck—inflak—máfla—mangfla.
iláck [il lak]: I observe, look carefully, spy, watch.
umflaak—innumflaak: I look out for; I see to find. See: peep

seed

lschek [ls schek]; seed of orange, lemon: fía. red seed, used as ornament: fatáka; white seed: atlákiy; semen virile: kisid; seed beds: kafatségan

seedling

padjéck [patsok, patjuk]. See: transplant; seasons

seize

aláck (take); ogpátk (pull out); kolótjek (Tucucan): I take forcibly; ipákotko (hold fast)

select

pilcéck (choose)

self

tsådlo [113]; used most frequently as intensive: “the very.” sak/én tsådlo: myself

sell

ilágok—inclágok—mailágo—mangilágo.
Person.: umilágóak: inilágóak

send

ípaaritéko [ípaowétko]—inípaaritéko—maípaaréid—mangípaaréid: I send an object, a thing.
fádlék—fíndák [fíndlak]—mafáda [mafálá]—mamáda [mamálá]: I send a person, servant, messenger etc. also: I keep as servant.
pabfálçek: I cause to go out, send out.
pálçek—inpalík—maípalí—mangipáli: I send back, order to return.
patuölçek ay fádlën: I send back; paiyúl: I send out to take food, cloth to somebody (“I make bring”) pasaalçek: I send home; see: return.

sense

lengag: good judgment, reason. mfd lengagmo: you are unreasonable, you have no sense.
separate

écángek—inckángko—mačang—mangéngkang

servant

fáa: I serve; fáak; I keep as servant: fálek (See: send)

set

lámnekak—linámnekak; liámnek nan ákyu: the sun was setting.

patektjúck—inpatektjuk—maipatektju—mangipatektju: I set down; I order to sit down (persons only!)

fsáddko—insáddko—maisdad—mangisáad: I set down a thing, a burden, a vessel etc.

set up

tóödtjek—tinoóddko—matóod—manóod: I erect, place vertically. See: stand

settle

umīliak—inumīliak: I settle, live at a place.

makīliak—inakīliak: I settle, live with others, in company, among a tribe

seven

pító; the 7th: mangapító; maygapító.

seventy

pítón pó'o: the 70th: mangapító'y pó'o

several

[137] wōdday.....ay: there are (several).....who...

akít ay.. “a few.” nakafls ay...: several. nan vàpin nan tákèt: several people, some people. kékkek nan vàpin ay iFéentok: I know several persons at Bontoc (“Bontocmen”), a part of the Bontocmen.

sew

tsimídek—tsimímitko—matšimid—manšmid.

Person.: intšimidak. patsimítko: I order to sew

shade

mapápängan: a shady place. inpängak—ininpängak: I am in the shade; “inpängka tay átong nan ákyu: go into the shade, because the sun is hot”
shadow  alínđa

shake  ikévwaędgko [ikévwaędgko]—inkévwaędgko [inkévwaędgko]—
maiikévwaer [maiikévwaer]: I shake (a box, a bottle etc.)
   See: kité-vák, 1 move.
tatákek—tinatágko—matátag—manátag: I shake intentionally.
kitjáek—kinítkjuk—mánkítju—mánkítju: I shake by touching,
as a balancing stick, I shake someone by seizing his arm.
inwágweágak: I shake my head.

shallow  adáböú; adáböú nan tjénem: the water is shallow;
kétjángan  a shallow place in a river, passable on foot

shame  áshe [ásö]: káätzé! it is a shame! (expression of pity
   and anger)
ásheém: “shame on you!”
padshech: I expose, put to shame; Person.: umípađsiak: I
   put to shame

shape, I  shayákek—shinayúgko—mashádyug—manádyug: I shape,
   form pots.

share  tjíwa: one-half as a share; ánas: part; tóngó: share
   in work to be done, task; nángdáwd: a share, portion of
   meat; ikaktjéngko: I give a share, a part. See: give.

sharp  nápalídpalíd. atáttáijím. témátáijím: it is sharp (of blades)

sharpen  palíjek—pinaliko—napálíd—manálíd. (a knife, ax)
sangyájak — sinangyájak — masangyájan — manánjyúan: I
   sharpen to a point.

shavings, chips  sástaps; I cut off chips: sástapsák.
she

sheath

shelf

shell, I

shell

shelter

shield

she

ʃə/ʃə kəmplə (of the kəmplə, i.e. a bolo, used as weapon and hatchet; see: knife)

tjókso [tʃáksə]: large platform extending from front of a house to the “dingan” (sleeping-box), on one side of the passage.

lǐfeng: small shelves under the roof.

lpagpáɡko — inpagpáɡko — maipápag — mangipápag: I shell rice, beans etc. by pounding, threshing; Person.: inpápagak: see: “pound,” as ceremony.

díkam, dikángan: a large flat shell, mother of pearl, worn sometimes by men on their breechcloth as an ornament.

kötː: a small spiral shell, found near the river.

∅kid; sōpsōp: shell of snail.

koldngād si ɔpud: the “hindpart” of certain shells with which the string holding the knife “kəmplə” is decorated.

lǐang: a big projecting stone in the wall of a sementera, protecting against rain; abāfong: a hut in the rice-field.

kaníyab; kalásay. (kalásag is Iloc.) M. Sch. V, 10, 11, 12. J. NCVI, NCVII.

Parts: sakíngaːtː: the three protruding ends on the upper part

longālong si kaníyab: the center, navel of the shield

fakónlong or: lápad si kaníyab: the rattan ties across the shield, giving the shield more endurance

sákōngyad: the semicircular cut at the lower end, fitting a man’s neck; thus he is pressed to the ground while being beheaded.

tongdːlon: the hole for the hand, which holds the shield by the pangignánan: the handle. See: ward off.
shine

*inlånglangak.*—*ninlånglangak:* sumfliak [soméliak]—
sinmliak. sumfli nan åkyu: the sun is shining; or:
mangåkyu. pasilëk: I make shine, reflect light in a mirror.
ëngkolyàeryaë: it is shining (polished metal etc.)

ship

*babëll* [bábøll; pabëll] (Sp. vapor, steamer)

shirt

*fådso* [fådo, fátjo, bådo] (coat): *kamisëta* (Sp. camiseta)

shoes

*kôkod;* sabåtosh [zapatos] (Sp. zapatos). inkôkôdak: I put on shoes; inkôkôkdak: I wear shoes.

shoot

baldëkak [paltökak; baldùgak]—binaldëkak—mabaldëkan —mamåldëg. Person: mamåldükak—namåldükak: I shoot with a gun, rifle. (Iloc.?)
bandoldyak: I shoot with bow and arrow. (Not practiced by the Igórot, who despise the use of bow and arrow.)

shore

*lîd;* nan lîd nan pôshong: seashore. itjakak—inltjakak
—maftjaká—mangftjakà: I bring to the shore.
alawdshek: I pull to the shore, I rescue.
unmflidak: I go to the shore, banks
tjumdkakaak I come to the shore, out of the water.

short

asðik; very short, shorter: asasðik; too short: tsatsàma
'y asðik; I am short: åsdikak; I am getting short:
unmåsdikak; I make short: paasðikek. a short while:
sinakltan

shoulder

pôkô [bôkè]. sagfàtek: I carry on my shoulder. (carry)

shoulderblade

kangkânsa

shout

fûkàerwak (call); yuângekëk ay fukàerwan or: ay
mamûkà: I shout, call loud
èn/ngàrërwak—nèn/ngàrërwak: I shout to the enemy while
attacking him, I challenge.
show

idjuk—i̱ndjuk—ma̱dju—mang̱dju; ip̱ḏjuk [ip̱tsok]—inp̱ḏjuk—mip̱ḏj—mangip̱ḏju. See: advise, teach.
ip̱allak—inp̱allak—maip̱alla—mangip̱alla. “I cause to see;” inpallaak I show myself.

shower

inšīkīsh: it showers. See: rain.

shrike

tāla; alāmi: “a bird coming from the north, “Loko,” into Igorotland; after some time it becomes tāla, and chases away the ricebirds, tīlin.”

shroud

loshōdsan: man’s burial shroud: the same, but with red and yellow threads: inīmis. For women: kāin, and lāmma, a short jacket.

shut

tāngfak; lnfak; itangēbko (close): kimītck (close the eyes); amōmek (close the mouth)

sick

insākt, insākitak—ninsākitak: I am sick; insākt: hurt, aching, wounded;
insākt nan tjapāngko: my foot is hurt, wounded, aches.

sickness

sākt; nāy/ū; pōdeg (pain); iyūvek [öyövek]: I cause sickness (said of the ghost of a deceased, of an anūto causing sickness)

side

ap̱ḏna’sna; this side; ap̱ḏna’s sa: that side, the other side;
is nan tjapātko: at my side. digitjan: mountain side
itsig(na), fōtō(na): (its) outside, of a pot, jar, box. (fōtō: belly) is āngāna: at, to the other side.
intsisipatāko: we are sitting side by side

sieve

ākād: akādkek: I use a sieve, I sift.

silent, I am

kumīnēckak [kumōnegak]—kimīnēckak. kumīkīnēckak: I keep silent, continue to be silent. kīneg [kōneg] silent.
silent, I am ikinégko; I keep as a secret: Intens. and Durative:

ikkinégko [ikökënëgko], këngko! keep silent! “kagawets nan totmongoy nan topëkmor!” you had better keep quiet. (“stop” your mouth). Or: patkëlim nan kalim! stop your words!

silver bílak [pílak]

sing mangayéngak: I sing áyeng, a man’s war song.
mangayáwéngak: I sing ayáweng, a man’s and woman’s
industrial song.
mumalákayak: I sing jalákay, a song after a head has
been brought to the áto (see: councilhouse).
Also: mangalákayak.
mangidgak [mangyágak]: I sing without words, hum,
drone, sing syllables without meaning (?)

singé lakimak—linakimak—malakiman: I singe bristles, feathers

single isang, isángak: I am alone, lonesome. makyadak: I
am left alone. See [368], Distributives.

sink palníngko—inpalíngko—mapalnín: I cause to sink (in
water)
lánníngak—inlínníngak: I sink (in water), I drown.
(men, animals);
malálugak—nalálugak, or: malínébak: I sink (of men,
animals, things)
malnítalak—nalnítalak: I sink (in mud)

sister yún/a 'y jádíyi: elder sister: anútjí [inútjí]ay jádíyi:
dki: sister (and brother), kasfajफाना: the sister (as
called by her brother)

sister-in-law kássud ay jádíyi. The wife of my wife’s (resp. husband’s)
brother: abfílalad ay jádíyi.

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sit        tumuktjáak—tinmuktjáak:  I sit down on a chair, bench etc.
          tumuktuktjáak:  I am seated;
brémádongak—binmádongak:  I sit, cower in Igorot fashion.
          (Also said of birds)
patektjáak:  I make sit down, cause, order to sit, I set.

six          lním [énim: énim];  the 6th:  mangánim;  maygánim.
One sixth of a pig:  kánim si jútug

sixty        lním [énim] pō'o.  the 60th:  maygánim pō'o.

size        kauntjóna:  its height;  katsaktsakóna:  its "bigness;"
          kaasalíkna:  its shortness;  kafanígna:  its smallness.

skin        kóbkob:  of man, pig, dog, chicken.
          kótiil:  of buffalo, cow, deer;  leather.  See:  snake.

skinny        naflkó:  lean, emaciated

skirt        kádpas:  woman's cotton skirt, white and blue.  Blanket:
          jítay:  made of bákóu si júbatong:  fiber of beanstalks,
          lújíd:  a short skirt (lújíd:  thread, twine)

skull        mōking.  tóongan si ólo:  "bones of the head."

sky          tjúya;  is tjúya:  skywards, high up, aloft, on high.

slap, I        tambákek—tinambágko—matámbag:  I strike with the flat
          hand

slaughter    padójíck (kill);  ukádjáak [ukátsak]:  I cut an animal's neck,
          throat;  (lafákek:  I cut an animal's body, cut up)

slander, I    éngkáliák is ngág
slay

padōyek (kill); with a spear: falsēkek; faikōk: I cut off the neck with the ax, pīnang (Tucucan: kāman). See: kill, strike, cut.

sleep

masūyepak [mashūyipak]—nasūyepak.
pasūyepak: I make sleep, order to sleep.
īkōykōyko: I lull, rock a child to sleep.

sleeping chamber


sleepy

mētumīlak [miteumīlak; miteumīyak]—nētumīlak: I am sleepy.
(nasūgījug nan tjamāngko: my foot has fallen asleep)

slice, a

potlōngna: wāddwed: a slice of meat, a portion

slippery


slope

digtjān (hilside)

slow

alunāyek; alalunāyek—inalalunāyko: I make slowly, do slowly [317];
alunāyek ay ēmūy: I go slowly; alalunāyim ay ēngkāll! speak more slowly! See: river.

small

fānlg; very small, smaller: fānfanlg [fānifanlg]; too small: tsatsāma ay fānlg: Plural(?): fānānlg and fanabfänānlg.

smallpox

fēltong (Iloc.); pitted face: kalāka (Iloc.)

smart

kāzēls nan ētēk (good as to the brain);
kāzēls nan őlo (head)
smash  

\begin{align*}
\text{fakáshek} & \quad \text{finakáshko} & \quad \text{mafákash} & \quad \text{mamákash} : & \quad \text{I throw hard, dash.} \\
\text{lupápek} & \quad \text{linupágko} & \quad \text{malápag} & \quad \text{mintápag} : & \quad \text{I hammer, strike to pieces}
\end{align*}

smell, I  

\begin{align*}
\text{song}sóngek & \quad \text{sinongsóngko} & \quad \text{masóngsong} & \quad \text{manóngsong}.
\end{align*}

smell, a  

\begin{align*}
\text{sóngsong} & \quad \text{ákér}: & \quad \text{stench; inákér}: & \quad \text{it stinks.} \\
\text{spai}: & \quad \text{it fragrant.}
\end{align*}

smile, I  

\begin{align*}
inàngangoak & \quad \text{inàngóak is akít}: & \quad \text{I laugh a little. madángoak}.
\end{align*}

smith  

\begin{align*}
\text{fufúmsha; fufumshdák}: & \quad \text{I am a smith.}
\end{align*}

smithy  

\begin{align*}
opóópau; kaopoópau. & \quad \text{See: bellows; forge.}
\end{align*}

smoke  

\begin{align*}
\text{ashók} \quad [\text{asék}]: & \quad \text{sokáshokak} \quad [\text{sukáshokak}]: & \quad \text{I hang (meat) in the smoke.}
\end{align*}

smoke, I  

\begin{align*}
tjublák [\text{tsublák}]: & \quad tjinúablak: & \quad \text{matjúbla—manúbla.} \\
\text{Person.}: & \quad \text{manúbládak—nanúbládak} \quad [\text{manúblák}] \\
susúbak: & \quad \text{I draw in the smoke while smoking.}
\end{align*}

smooth  

\begin{align*}
\text{intjánkü} \quad [\text{intjánkóy}]: & \quad \text{I make smooth: patjangólek—} \\
\text{inpatjángók}—\text{maipatjángó} & \quad (y) & \quad \text{tsushtsúshek—tsinushtsushek}—\text{matsúshtsus} \\
\text{apáshek} & \quad \text{inapáshko—madpash—mangápash}: & \quad \text{I make smooth: wood, by rubbing with ápash, the rough leaves of a shrub; tjuwélnek, idjídjek}: & \quad \text{I make smooth a pot (as potter); I polish the pot, make it perfectly smooth.}
\end{align*}

snail  

\begin{align*}
táwaε; sōgan; fīnga; lístjig; kíítan; & \quad \text{shell of a snail: sópsop, ókid.}
\end{align*}

snake  

\begin{align*}
\text{έwūg}: & \quad \text{skin: kōbkob; the old skin: lōkšen; poison} \\
tooth: sáong; & \quad \text{poison: kivátay [kiváttsay]}
\end{align*}
snare  
*sīy:* for wild chicken;  *sīsim, līngen:* for birds;  *fāwawng, kokōlong:* for wild cats.

snatch  
*alāck* (take);  *ogpātck* (take)

sneeze, I  
inakissīak—ninakissīak;  a sneeze:  *akīsi*

snow  
tijulālu (hailstones;  “ice,” “snow,” unknown to the Igórot)

so  
sidē (thus);  *kandipān?*  “is that so? is that the reason?”

soak  
opēlck—inōpck [inōpok]—mangōpōy—madōpōy.

soap  
safōn (Sp. jabón)

socks  
médiasḥ (Sp.)

soft  
inuyāmīs:
matōntsan:
małūyluy  [małūylōy]:

soil, I  
tjitjingādek—tjinitjingādko—matjitjīngud:
Or:  *patjingādek*

soil, earth  
lūta.  muddy ground:  *pītek*;  stone ground:  *kōtong*.

sojourn  
*kaṭəwad;  nan kaṭəwādko:*  the place where I am, was, sojourned

soldier  
soldāđo  [*soldādso*] (Sp.)

sole of foot  
tjāpān  [dapān]  (No term for “sole,” but “foot”)

some  
See: several.  some—some:  *nan tapēna—nan tapēna.*
somebody, something sometimes 

son 

son-in-law 
ināpo ay lalāki

song 
atārevi: boys' song in the forest, mountain, “to which the girls listen;” a kind of a love-song. Other songs see: sing, melody.

soon 
ārni [āroni]; aerārni; aerā kāya! soon! in a moment! sāna kay! very soon, just now! sinakītan: very soon, in a short while. ēssak: [308]. how soon? tāddo? [357]. is ārni: after a while.

soot 
flyuk

sorcerer 
inʃiyun; inshābok [insābok]: conjurer of sickness (blow)

sorrow 
āmerd: ināāmerdak: I am gloomy, afflicted

sorry, I am 
insisigāngak (I pity)
minʃafāwiak: I repent (Alab-dialect)

soul 
lēngag: reason, sense.

sound 
gumāŋgēsak; gumāngsaak: sound like a gong.

sour 
impakahāeng
south áplay; apíd áplay; iáplay [iyáplay; iyápay]: people living south and southwest

sow ôko. fá/i ay ôko: mother sow

sow, I iségko. See: plant

space fatárwa (world): káerwad (place of sojourn, where someone is, lives); tjégang (space between; interval)

span tjángan [tsángan]: distance between tips of outstretched thumb and middlefinger
tjípá: distance between tips of middlefingers of outstretched arms and hands.

spark lsang si apíy

speak éngkálíak—néngkálíak. éngkálíak is Igólot: I speak Igórot Language.
ıkálík—ínkálík—maikáli: I speak of.; I treat as topic
makitotóyak—nakitotóyak: I speak with others; I converse, talk. (totóyek: I address, speak to)
(nan aydyam éngkálí: a bird chirps, sings)
pakálíck: I order to speak, make one speak.

spear tífay: collective name, and: spearblade.
Parts: sálawíd: barb
ödsó: point, thorn (inserted into the shaft): ōtceng.
sökod: shaft, made of kashátan, a kind of wood. (also the entire spear)
shōshok [sóseng]: the lower end of the shaft, with an iron ferrule;
kinalolótan: equipped with an iron ferrule at the end.
kalólót: iron ring, to fix the thorn of the spearblade in the shaft.
spear  kinásil: bejucò (rattan) plaited around the upper end, to hold the thorn.  
(kinásil means a peculiar kind of plaiting; see: plait.)
Varieties: Collective names: táfay; sódòd.
fólfeg: short blade, two barbs, thorn with four faces.
M. Sch. III. 11, 12. J. Plate C. and CXXVI.
pinfálo: like fólfeg, but with round thorn.
fándkàrì: no barbs; the blade of iron or hard bamboo.
M. Sch. IV, 6, 7. J. Cl. [but: fándae: headbasket]
kóyang: of elegant shape; long blade, two gracefully 
curved barbs; M. Sch. III, 6, 7, 8, 9. J. Cl.
sínalávdìan; sinákàd; tinalántìan: 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  fólfékek—fólfégko—máfólfeg—mamálfeg: I hit with a 
spear.  tufdíek—tínufdíko—matáfay—mamáfay: I hit 
with a spear, throw a spear.  inpadpadíyak: I keep throw-
ing spears, I try to hit a mark, practice spearthrowing.
ifólfégko; iteófdyko: I use a spear.
speech  kàlì (words, language)
spider  káevìa; fákfâkèd: spider web.
spike  shuíka: pointed sticks stuck into the ground, hidden under 
grass and directed against an approaching enemy.
spilled  mà/iwásid. See: throw away.  lumáfàs: it runs over
spine  kāungüngèt (ka: collect.  üngèt: joints); marrow: òtek.
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

ilinam: a spirit, in human form, disturbing sleepers, like “nightmare” or “Alb” (“Alpdrücken”).

spit

tumōfaak—timmōfaak. Or: intūbfāak—nintūbfāak.

splendor, light

sīli; nan sīlin nan ākyu: the splendor of the sun.

split, I

pitàngek—pitìntāngko—mapìtang—mamìtang: I split (with an ax) in two; also: tipāṅgek.
pitāpentāngek: I split into many pieces.
témākek—tinnādgko—mātmag—mānmag: I split with an ax or knife.
pāshkek—pinashēgko—mapāshkek—mamāshkek: I split by wedges driven into the stem of a tree.
patānek: I drive wedges deep into the wood that is to be split.

spoil

pakaowāshek—inpakaowāshko—mapakāōwash: I spoil, ruin, break, make useless.
nafāngōsh: spoiled food; nafāngōsh nan mākan: the rice is spoiled. See: rot, smash, break.

spoon

tākong (large); ētsush [ētjus] small, eating spoon, with figures carved on the handle: tinaktāker ay ētjush. See: ladle.

spouse

asārwa. The husband calls his wife, and the wife her husband: asārwak [asārwak; asāwak], “my spouse.”

spread, I

itsablāgko—intsablāgko—maitsāblag—mangitsāblak: I spread out cloth, wool, plants to dry etc.
ma/āyadak I am “stretched,” I grow abundantly, spread out by growing.
sprinkling, I

sprinkle inwakiwdgko—inwakiwdgko—inwakiwdgko—inwakiwdgko

sprout forth lumoshkodak—lumoshkodak: break through the ground.

stab yinyogyogak—yinyogyogak—myogyogan—myogyogan—myogyogan—myogyogan

staff fastón (Sp. baston) walking stick; lólo: stick; sôkod: shaft of spear, used as staff.

stallion kafdyo ay lalâki

stammer matâliak—matâliak. matâli nan kâlîna: “his speech stammers.”

stamp, tsayts dyak—tsinayts dyak—tsayts dyak—tsayts dyak—tsayts dyak: 

with foot See: step.
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stand

temaktkjikak [domakdigak] — tinmäktjikak: I stand up.
tumatäktjikak: I am standing; intaktäktjikak: I keep standing.
natantäktjikak: I stand up suddenly [302]
ittak’tjikak — intaktjikak — intaktjik: I stand up, set up an object. See: beam; set up
pataktjik: I cause to stand, I order to stand up.
manaktngkämi: we stand in one line; stand ready for a dance, song.
malikodtak — nalikodtak: I stand up to go, I rise and start.
matotdodak — natotoodak: I am standing straight.

star

teklfli; tålær; fatakakan (large star);

stare, I

fitdkek nan mátak: I open my eyes wide (open)

start

ilábok (begin)
malikoddak — nalikoddak: I start to go, to march; I set out.
mamógnagak [mamóknakak]: I start to go to work, I start for work in the field, forest (at a distance)
fognák — fimognágko — mafognag — mamógnak: I start someone to go to work.
ifognágko — infognágko — mafognag — mangifognag: I start for work and take with me (a companion, child)

starve

erverátk — interverátko — maveráát — mangeráát: I starve someone, give nothing to eat.
naveráátak: I am hungry; inokángak: I am starving.

stay

intedëçak (remain); makadyadak: I am left behind, alone, I stay
intedécak: I stay a long while.
makifiíak: I stay in a town among a tribe. [300]
patedëck: I make stay, I order to stay

steal

steam alingdsyer: fog, mist.

steel gul’lya [gol’lya]; páslip (Iloc.)

stem áteng

step, I katínak [katônak; godônak]—kinatînak—makatînan: I tread upon Person.: inkâtînak—ninkátînak; a step: yâkang.

stepfather nan kâslk inâma, nan kasîn inâma, nan kasîna inâma: my, your, his stepfather; nan kâslk inîna: my stepmother, nan kasîn inîna the stepmother. amâc, inâc: I have as stepfather, stepmother (or as a guardian)

sternum palâgpag: lower end of sternum: loslósid

stick, I ipâtoyko—inpâtoyko—maipâtoy—mangipâtoy: I stick into, put into

stick lôlo; See: staff, spike. kâykay: stick for turning the soil. sıtwan: for digging out sweet potatoes. fâig: whip, or stick used for striking. têfck: pointed stick used as fork in cooking. See: door, gong, pole

still tjitjîtja (yet) [314]; tsôn pay: not yet. See: silent, quiet.


stingy kolîdan; kipîdan; naîmud.

stinking inâkerb; ninâkerb
stir

*ik/tsnak—ink/tsnak—maik/tsua—mangik/tsua:* I stir with a spoon. See: move

*kij/ak:* I stir up water, make it muddy.

stomach

*fē/ang:* sickness of stomach: *fā/shag:* I have eaten my fill and suffer: *māngitak*

stone

*batō:* [batō; fatō; accent usually on the ultima].

*palt/Jan:* [Balīdan] or: *āsaan:* whetstone.

stop

*īsīdko—insīdko—masīd—mangīsid.* Or:

*patkīlck—inpātktōk—maipātktō [maipātktōy]:*

Person: *tung/goyâk* [tomgoâk; tomkōak]—*timung/goyâk:* I stop, cease from; I stop on my way:

*tumngoyâk ay t-imâktjîk:* I remain standing, halt.

*Timngoyâk! stop!* (Or: *adū sa! stop! this is enough!)*

*pektâtok:* I stop a leak, with a stopper: *sūcwat*

*ik/kvēc:* I stop rain (said of Lumawig only!)

*nām Lūmawig ik/kwedâna nan ēt/Jan:* God stops the rain.

*nâkkyu:* stopped, i.e.: the rain has ceased: *nâkkyu nan ēt/Jan.* [na/fk”n]

*naisâldâk—naisâldâk:* I stop floating, swimming.

storm

*tjâ/kîm:* (wind); *limlim:* (strong storm)

story, tale

*ōk̑ȓd; ogōk̑rd.* [ok̑ȓd]. *ogok̑tjîck—inogok̑rdko—maogōk̑rd—mangogōk̑rd:* I relate a story

Person: *inogōk̑rd̑dak—ninogōk̑rd̑dak,* nan ninogōk̑rd [ninōk̑rd]: the narrator.

stout

*alâ/lamiš (corpulent)*

straight

*inilîldeg; intetēnga:* straight through the centre.

*tettēngêk:* I pass straight through the centre. See: directly

straighten, I

*ēnîltêk—nēnlîtêk—mâltêk—mênlîtêken:* (and: *ilîtêk;*

I make straight.

*uyâtjêk—inuxâdko—maâyâd* [ma/oyad] I straighten, erect, unroll, set aright, make prosperous, stretch out (my bent leg).
straight-forward

intsactsderwish; intsactsderwish nan kalin nan ifeantok: the Bontocmen’s speech is straightforward (honest, rough, impolite, imperative, unflattering, manly). It is also called: inhildcek, i.e. straight to the point.

straightway, immediately: sinakitan

stranger

infad; mangili: “one who sojourns in a town.”

strangle

apengcek—inapengko—madpeng—mangapeng. See: choke.

straw

kulan [kelun]; elud: rice straw.

stream

wanga; small stream: tabtabakaer; klanav. See: river.

street

djalan; kalsa (“highway;” Sp. calza)

strength

fikas; kodsö.

stretch, I

uyatjck (straighten); I stretch out my arm, hand etc.; illtck (straighten); mauiyadak: I grow straight, I grow abundantly. iniyadak: I lie outstretched.

strike, I

kogongek—kinogongko—makogong—mangogong: I strike with the fist; box; hit with the arm.

kogkock: I strike upon, rap.

pad/ak—pinad/ak—mapad/an—manad/o: I strike with a club, hammer, stick, ax. faytck: I whip, punish.

yaengcek ay faytken: I strike with force, I whip violently.

toklångak—tinoklångak—matoklångan—manoklång: I strike the head or parts of it; I box the ears.

klunan nan kito: thunder (“lightning”) struck; (kanck: I eat, devour). Or: kinidab nan kito.

tampdck—tinampågko—matampag—manampag: I hit, strike with my flat hand.

pat/åncek—pinat/ångko—mapåt/ong—manåt/ong: I strike the gong with the pat/ong, “drumstick.”
strike, I

sipâkek — sipâgko — mâshpag: I strike off (as bullets strike off branches from trees).
fayêkek [fâlkek] nan mônok: I strike a chicken, kill by striking (whip).
têktekêk: I strike, hammer the iron; I crush by striking; See: forge.
lupâkek: I strike, hammer into small pieces (a stone etc.)
ipáltîngko: I strike fire, sparks from flint. See: firemachine.
itognôgko: I strike against (knock);
Intrans.: ma/itôgnogak.

string

lûfîd; leftîjek: I make a string; jâlej: strong string, wire

stroke

okokâyek—inokokâyko—maokôkay—mangokôkay (pass with the hand over fur, over a sick limb etc.)

strong

fîkas; abafîkas; (healthy, muscular). masifîkas stronger;
fumîkasak: I am getting strong. I recover.
kumôdsöak: I gain strength, grow strong.
alalded: strong (of a thing) as wood, rope.
insifîkas ay èntsâno: strong for working.

stump of tree
tînged

subside

mâástjok nan tjênûm: the waters subside (after the great flood); they evaporate.

such

kâg tônâ (like this); kâg nannây. tsatsâma nan anguîntja kâg nannây: they do too many such things.

suffices, it

àlalàna, Preter. inàlalàna. Or: ëmânûi, Preter.: inmânûi.
kûmtjeng: there is sufficient (for all present). See: enough.

suffocate

madpengak. See: strangle.

sugar

îndî: Igor.; tînîa; [âlnba] [loanword; lîoc.: asôkal]:

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sugarcane  ónash;  áséd:  juice of sugarcane.

sugarpress  fal'wis [falk'wish].  See: mill.

summit  toktokon nan fîlig:  the top of the mountain [togo'go]

sun  ákyu [áchu; ch guttural];  mangákyu:  the sun is shining.  nangâkyu:  the sun was shining;  or:  sumfli nan ákyu.  minkderwa nan ákyu:  the sun “is in the middle;”  it is noon.  maakydan:  a sunny place.

Sunday  Domíngo [Djomíngko]:  téngara:  the Igórot holiday, proclaimed by men performing priestly functions, about three times in a month.

sunrise  faldan si ákyu;  lablábon si faldan si ákyu:  beginning of sunrise.  nan ákyu fumâta.  fiunâta:  the sun is rising;  has risen.  (mangákyu:  the sun is shining, it is getting day)

sunset  sinfâtângan;  nalókmud.  lâmnek nan ákyu:  the sun is setting;  linâmnek nan ákyu:  the sun has set;  lâmnekan si ákyu:  place (or time) of sunset;  west.

supper  mângan (meal, eating).

support  fadjângak (help)

suppose that  moshâya [452]:  I suppose:  nimnìmko.

sure  tit/fwa.

surface  óshon [éšewn]:  top of.  is nan éshewn nan lûta:  on the ground;  but:  is nan katjénun:  on the surface of the water.

surprise, I  pangögédck—in pangögédko—mapangögéd.  mapangögédak:  [mapangögédak]:  I am surprised.  [296]
surround

*liktiik*—*linikítko*—*maltkid*—*minlifikid*: I put around (I put a fence around a house; I surround a town with warriors etc.); Person.: *inlifikidak*—*ninlifikidak*: I go around; *malilikwisan*: surroundings, the place around

*likijk*—*linikóbko*—*maltlob*—*minllokob*: I surround, shut in, press.

swallow, I

*ogmônek*—*inogmõngko*—*maógmon*—*mangógmon*.

swear an oath

*isapatdák*—*insapatdák*—*ma/isapáta*—*mangisapáta* (Igorot and Iloc.); *isapatdák* *tay* *tit/iwa*: I take an oath that it is true. (*tay*: because)

sweat

*linget*

sweat, I

*mallingetak*—*nallingetak*. *tsák* *mallinget*: I am sweating

sweep, I

*pokpókak* (wipe); *sis/lak*—*sinis/lak*—*masis/lan*: I sweep with a broom. Person.: *insis/lak*.

sweet

*inlamsit*

sweet potatoes

See: “camote.”

swell

*kumáyong*: it swells; *kinmáyong*: it has, is swollen.

*kinmáyong* *nan* *tînák*: my arm is swollen.

*mafôtêtak*: I am swollen (in all limbs).

swim

*inkyátak*—*nininkyátak*. *inkyátak* *is* *nan* *tjénum*: I swim “in the water.” *pakyáték*: I order to, make swim.

*inkyátak* *ay* *ámúy* *is...*: I swim to... (a place)

(intabítáfugak*: I float)

swine

*fútug*. See: hog, pig.
T

tail  tpush [tpus]; tpay (short tail; also: tassel or fringe); kātdad tailfeather

take  alāck—inála—maála—mangála: I take, get, obtain, receive, take a thing with me, seize, grasp, catch (fish) etc. Person.; umálāak [umáāak]—umálaak: I am going to take

take, accept  tsauwákdek (accept)

take away  kāánck—kañándgo—mačáan—mangáan. atónek; kalkálek, (remove) jánshék—jinañéshiko—mabjánésh—mamánésh: I take from one what he brings to me: take, accept from the hand, okálek—inokédko—maokad—mangokad: I take as booty, by force, I plunder itsáakak—intsáakak—maitsáka: I take away and into the “ató” (Song dialect) idángko; igadángko (carry): I take to a place; I lead off yó/yóko [yóyko; yó/óko]—inyóyýko [inyóyko; inyó/óko]—ma/yóy—mangyóy: I take to an other place Person.: inyóyak—ninyóyak

take back  isákongko; ítólík (return)

take down  from under the roof, from a tree, a peg: pabanádjek—inpabanádko—mapabánad—mangipabánad; lbanátko: (Cf. pumánádaak I come down.)

take by force  ogpátek; kolátek (pull, rob); okádek (take as booty)
take home  
*isäak* (bring home); Person: *umisäak*

take into  
*pasikpcek* (carry into); *isképko* (lead into a house);
*idângko*: I take, carry to a place;

take off  
hat, breechcloth, coat: *kâänck* (take away)
*filâdjek* (untie); *lafôshak*: I undress

take out  
of a box, vessel: *pasalâck*—*inpasalâck*—*mapasalâk* [mapasalâk]—*mangipasalâk*. (Cf. *fumâlaak*, I go out)
*isâlaak*: I take out for somebody

take a road  
*iguâk* (follow): *iguâk nan djâlan*.

take together  
*amôngek* (assemble)

take up  
*egwâtek, suywâtek, isibléyko, sa/ôjek, lekuâjek*: (lift)
*pitjâdek* (pick up from the ground)

take with  
I take as companion or I conduct: *ifuégko*—*infuégko*—*maiûég* [miûég]—*mangíûég*; or: *alâek* *ay* *mangíûég*:
(I take money with me: *alâek nan bilâkko*)
*isképko*: take with me into the house.
*itakêngko*: I take with me an object: *itakêntâko nan kalasaytâko*: we take our shields with us.

tale  
*ôkerd, ogôkerd* [okôkerd]

talk  
*énkgalikâliak*—*néngkalikâliak*. *makitotöyak* [mikitotöyak]—*nakitotöyak*: I converse with others. (in Dual and Plural only)
*matotöyak*—*natotöyak*: I tell a long story; talk long.
"*ma/lâ ângsan is kalâkâlâ:*" without much talking! (do not talk so much!)
"*ngâg nan totövênyêl*:" "what are you talking about?"
tall  ántjo; anántjo; ántjodántjo. too tall: tsatsáma’y ántjo.
kad nan kaantjóna? how tall is it? (how much is its height?)
masíkenak—masíkenak: I am tall, I am grown. See: grow.

tame  á/mó; tame, domesticated buffalo: néang;
I tame: paamóck—inpadmok—maipáámo—mangipaámo.

tamtam  See: gong.

taste, I  tantámak—tinantámak—matantánan—manánttam.
ipéngko ay mángan: I try by taste.
tántam: the taste. kāg tántam si asín: it tastes like salt

tattoo, I  fātkak—jinátkak—mafátkan—mamátek;
tjakałákak—tjinakákkak—matjakákan—manáklag I tattoo
the breast.

tattoo  fātek [fāteg] collect. name; tjāklag: tattoo on breast.

tattooer  jâmafātek

taxes  jāys (Iloc.)

taxcollector  jāysan [jīwēlīsan]

tea  ħtja [ītsa] (loanword)

teach  tokónck (advise). sulūak [sulūwak; sulūok]—sinulūak—
masulūan—manālu.

teacher  mástlo [mastolo; mistolo] (Sp. maestro)

tear, a  lú; áka: I weep; inākaak.
tear, I  
pińkšek—pinikšhko—mańškis—mańškis.
biskšek [pińktšek]—bınškik—mańški—mańški;  
bisikšikškik I tear into small pieces.
sogbódek—sinogbódko—masógbd—mamógbd: I tear off a string

pinkāńgko (from: kańnek, I take off: I tear off quickly [296])
("pinkāńgko nan kowēngmo!" (menacing:) "I tear off your ears!")

tease  
abafängek—inabafängeko—maabāfāng—mangabāfāng.
otyōgak—inotyōgak—maotyōgan—mangōtyog: I ridicule, deride.

tell  
känak (say): īfađgko—infađgko—maifāg—mangifāg
ībaďgko: I tell it to many, to all, I announce
(totōyck: I tell (address); makitotōyak: I converse)
inogokāđak—ninogokāđak: I tell a story, relate a tale.
itjāçek [otjōçek]—intjāçek—maîtng [maîtng]: I tell,
give an order, command, instruct.
(Also: ībaďak, I ask, is used for: I tell)

temper, I  
idnińpkko—inidnińpkko—maidni—mangīdnib: I temper iron.

tempest  
līmlīm (storm), intsikš (rain, showers), tjulālu (hail), kītjo (thunder), yāpyāp (lightning) etc.

temples  
līping

ten  
pōlo (I like 1 in: roll) [pō'o], sinpō'o;
the 10th: mangapō'o, màygapō'o

testicles  
lągłągong; scrotum: fńli; fńllak: I castrate.

than  
mo

thank, I  
expressed sometimes by: "umāıtett," "it is well, I am glad," a term of joyous approval, umāıtett ta iyājm nammāy ken
thank, I

\textit{sak/\=on}: it is well, I am glad that you give this to me.

\textit{umåtet ta imålîka}: it is a cause of joy that you have come. Often \textit{kåwås!} good, well! is used to express thanks.

that


the

\textit{nan}; \textit{san}. \textit{si} (Personal article); \textit{tja} (Collective article) [30-40]

thee

\textit{såka}

their, theirs

[101-111]

them

\textit{tjåítja} \textit{[tsaltsa]}

then, thereupon

\textit{ct}; \textit{t}; \textit{ya kët}; \textit{isåcåd}; \textit{këtjång}: [436-442]

there

\textit{is sa} [\textit{si sa}]; \textit{istjî} [\textit{istjî}; \textit{isådî}; \textit{sådî}], \textit{is tjåy}, \textit{istjåy}. [\textit{istjåy}]. there is: \textit{tjåy}. \textit{tjåy nan fånga}: there is the pot.

there exists, is, was, are, were: \textit{wodå}; \textit{wådåy} [362 ff.]; also reduplicated with comparative or intensive meaning: \textit{wådwådå} there is more...; there is not: \textit{ma/ld}.

therefore

\textit{sådåsi nan}... or: \textit{såya tji nan}... and Nom. actionis with suffix -\textit{an} and possessive endings. [442] \textit{(såa nan}; \textit{amfuyåkåsh si}...; \textit{këtjång ay})

these

See: this

they

\textit{tjåítja} \textit{[tsaltsa}; \textit{daïda]}

thick

\textit{åsåsedjîl} \textit{[asasedjïl]} (\textit{l} as in: roll)
thicket  *fululong; kafululongan.* (dense wood)

thief  *aköéévan; mangákōu.*

thigh  *épo [ápo]; tìpay [dípay, díbay]; thigh near scrotum: tlpyak

thin  *ayayábid; thin, emaciated: naflkod; inyábit it is thin

thine  *[101-111]*

thing  *kângnum [kângnum] i.e. household-utensils, dishes, tools, etc.

think  *nimn mhck—nimn mhck—manlmim—minlmim.* Freq. and intens.: nımnimnimnimck.

"ma/l Æ nimnlmmno: you do not think at all; you have no sense."

"wod Æ is nan nimlnko: you can imagine it; I need not tell you." See: thought.

Sometimes känak, I say, means: I think (like our: I should say).


"I think" expressing uncertainty is rendered idiomatically by nget, and ngn [306; 342] and ærdy nget: perhaps.

third  *mamít’lo; maygátlo [maygat’lō]; one third: kāt’lō; kat’lōn si fútuk: a third of a pig.

thirst  *öüön [öüön]*

thirsty  *narnöüón [nao/öüön] I am thirsty: narn/öüak

thirty  *tolón pó’o* the 30th: mamít’ló’y pó’o
this, these  
nannya; na [92-99]; sítōnā; nǎn tōnā

thorn  
síľt [siblt]; síľt si lábfän: thorn of orangetree; thornbush: síbsíľt

those  
See: that

thou  
síľka

thought  
námnim: idea, intention, plan etc.
"nám nímnimko: according to my judgment, as I believe; nám nímnimko kawís sťya: in my judgment he is good."

thousand  
lľfo: sin lľfo; [lľbo]

thrash  
fayāćk (pound)

thread  
lāfid [lābęd] (of fiber; beanstalks); inlāfidak: I twist, make threat (roll fiber on the knee: J. LXXXIII.)

three  
tōlo [tōlō; t'lö; tōtlō]

thrive  
ma/ůyadak—na/ůyadak (grow straight; see: straighten, uyďtjek)

throat  
alōgoōg

throb  
inleklekuab nān ṭād: the vein is throbbing.
Or: inyúpyup

through  
ľumfātąk (go, pass through); luslāḑwak (pierce, bore, stab through)
legārwał — linegārwał — malegārwał: I bore holes through wood.
**THE LANGUAGE OF THE BONTOC IGOROT**

**throw**  
*fekāshek—finkāsheko—mābkash—māmkash:* I smite, dash to pieces.

**throw across**  
*paktjāngek—inpaktjāngko—maipāktjang—mangipāktjang*

**throw away**  
*tivasādko [ōtivasādko; ʔyuivasādko]—inivasādko—maivāsid—mangivāsid

**throw back**  
*pashakōngek—inpashākongko—maipashākong—mangipashākong*

**throw beyond**  
*pafasāngek—inpafāsangko—maipafāsang—mangipafāsang*  
(over a hedge, a fence)

**throw down**  
*ībabak—īubabak—maibāban—mangibāban (make fall)*  
See: drop.

*isiptjāgko—insiptjāgko—maisptjag—mangisptjag.*

*tokātjek—tinokādko—matōkad—manōkad (overturn)*

**throw over**  
*ibkāshko—iūbkāshko—maibkash—mangibkash*  
(make tumble over); tokāngek, or idugāngko [itokāngko]: I throw over, upset.

**throw through**  
*palfātek—inpalfāteko—maipālfud—mangipālfud.*

**throw spears**  
*falfēkek; tufāyeck; kayāngek; fangkārēveck.*  
See: spear.

*inpapadōyak—ninpadādōyak:* I practice throwing spears

**throw stones**  
*faōkek—finaōgo—mafōdog—mamōdog*

**thumb**  
*pangamāma*
thunder  
*kitjo; këlib [kõlib].* See: strike.

thunders, it  
*êngkõlib [êngkõlib]—nêngkõlib*

thus  
*kâg tônâ (like this); kâg nannây: sidé; “ângnem sidé! ìkam sidé! do it thus!”*

thy, thine  
*[joi-i1i]*

tickle  
*tjakâyek—tjinakâyko—mtjâkay—manâkay*

tie  
*faârtjek—faâlêdko—mafaâlêd—maâlêd:* I tie, fetter, “imprison”

tie with ropes  
*kagôdak—kinagôdak—makagôdan—mangagod*

tie together  
*separate strings: tôôpek—tnôôpko—matôôp—manôôp; or: tâktjek—tinnakêko—matâkêt—manâkêt*

tie fast  
*toôpko—tinoôpko—matôôp—manôôp; or: tâktjek—tinnakêko—matâkêt—manâkêt*

tight  
*sâmêd*

till  
*inkâna is... ëlik [447]*

time  
is expressed by the words: day, month, year etc. (Sometimes by: tôâlou, the region near a town, or “weather”)  
*mtalaff nan tôâlou: “the time became night.”*

*ktônawad, place, is also used for extent of time, space.*

*the next time: is kâsîn; is kâsîn ëkyu: next day, an other time*
time

\[ \text{ma/ld kàvimatànà kên sak/èn:} \text{ I have no time.} \]
\[ \text{ma/ld kàvimatànà is umúyantàko:} \text{ we have no time to go.} \]
\[ (kàvimatànà: \text{ occasion, chance), \text{ at the same time: inkìsan.}} \]
\[ \text{times: see “Multiplicatives” [369]} \]

tin can

\[ \text{látta (Sp.) Preserves in tin cans.} \]

tire, I

\[ \text{fèlèyck—finlèyko—màbley—màmlèy:} \text{ I make tired.} \]
\[ \text{Person. fùmlèyak—finumlèyak: \text{ I am getting tired.}} \]

tired

\[ \text{nàbley. nablèyak: I am tired.} \]

to

\[ \text{is, si, id, ad, as, kên [71-75: 377-395]; inkìna, òlik: to [447]} \]

tobacco

\[ \text{tafdgo} \]

to-day

\[ \text{adzwàni; idzwàni; is nàn ákyu ay này (on this day)} \]

toe

\[ \text{pangamàma is nàn tjàpàn (thumb on the foot): big toe; the other toes have the same names as the fingers, with added: is nàn tjàpàn (or: si tjàpàn).} \]
\[ \text{Collect. name: kòmètt. fàwìng: the deformity of the big toe being separated from the others, turning inside.} \]

together

\[ \text{maàmong: amìn (all): maamóngkàyèì! come together! (assemble). See [300]} \]
\[ \text{infuègta (Dual), infuègtàko (Plur.): let us go together!} \]

toil

\[ \text{tsùño: work} \]

toil, I

\[ \text{inlagfòak—ninlagfòak: \text{ I work for wages.}} \]

tomatoes

\[ \text{kàmàdis (loanword)} \]

to-morrow

\[ \text{aswàkas; iswàkas. See: day.} \]
tongs  sibid [sɛbɪd]; sibldek—siniblako—masibid: I hold, take iron with the tongs, pinchers.

tongue  dīla [dɪla]; ipadjīlak: I cause to lick, i.e. I feed a child.

to-night  is mastijīm si ārīnin; is nanndy ay mastijīm.

too  tsatsāma; tsatsāma 'y fānīg: too small; tsatsāma ay āngsan: too much; tsatsāma ay akīt: too little, not enough. [too little money, not enough pay: kōlang! (loanword)]

   tsatsāmaak: I “am too much,” i.e.: I am too severe, too exacting, too violent. “tsatsāmaak ken tjākāmī: you are too harsh with us; you treat us too severely.”

   tsatsāmaak ay fānīg: you are too small.


top  ēshon [ēsən]: on its top: is ēshōna.

   tafōnga [tafōngan]: top of house, of roof;

   togtoqo: top of head.

   togtōgon [tōktōkon] si jīlig: top of mountain;

   tāngjīwū: top of a low stonewall; see: councilhouse.

   fānīng: top of a wall forming a terrace of ricefields

torch, firebrand  sī/īlū, made of sāng, pinewood, used instead of candles.

touch, I  aponāshkek—inaponāshko—maapōnash—mangapōnash: I touch, feel, wipe;  ĭgnak (hold);  kivuc (move).

   līnefkek—lininēbko—malīneb: water touches, reaches.

   Person.: lumīnebak—linmīnebak; nan tjōnum lumīneb ken sīya: the water touches him.

toward  is, si, ad, id, as, ken [377-395]: is nan md/yöy: in the direction.
town  
   *fi*: *sin pang fi*: the whole town.  *kailau*: a man of the same town as another.

track  
   *djálan* (way); *tjapán* (is *nan líta*, *is nan pîtek*: on the ground, in the mud).

trade, I  
   *ishevakádko* (barter); *sokádak* (change);  
   Person.: *sumôkadak*—*sinmôkadak*.

trail  
   *djálan* (way)

train  
   railroad train: *tlín* (from Sp. *tren*: [80])

tramway  
   *tělánsia*; *talábia* (Sp. *tranvia*)

transform  
   *ngermátjanak*—*nginmátjanak* (I transform myself, as in fables, tales)

translate  
   *kának is Igólot, is Melikáno*: I say in Igóró, English.

transplant  
   *insámaak*—*ninsámaak*

trap  
   *obófiiy*: fish trap; *ôkat*: large fish trap, funnelshaped;  
   *ätreb*: rat trap; *sîtjok*: kind of a basket, net;  
   *kôyev*: a basket for catching fish (*mangóyukak*).  
   See: snare; pitfall.  
   *pâ/âtijk*: I set a trap.  
   *fengádek*—*jînênga*—*majênga*: I raise a trap.  
   *kênnek*—*kînna*—*nâkna*: I catch in a trap.

travel  
   manâlanak—nanâlanak (*djálan, way*); *inilikikedak*;  
   *inilkéisak*: I travel, walk around

tread upon  
   *katînak* (step); *inkatînak* *is nan pîtek ay năpshong*: I knead the watered soil by treading, stamping.
treat well  oooshdek (care): I provide with food etc.

treat ill  umilaldyoshak: I neglect; anékcek: I annoy, trouble;
tsatsadmaak: I treat beyond measure. See: too.

tree  káyèt (pine tree); fádang: tall pine tree; tjápong;
tsaládöy: trunk of a tree; tóngéd: treestump;
papáttay: a group of trees, a sacred grove [papáttáyán];
págpág: forest; bìlay: stems of trees, on which Luma-
wig’s slain sons were carried to Bontoc for burial; the bìlay,
planted in the sacred papáttay ad Sókok, have grown to
large and fine trees.

tremble  intayéntenak—nintayéntenak: I shiver;
durative: intatayéntenak, a shiver: wúgwúg.

tribe  ipékao [ipukáy; ipókao; ifíkao]

tributary brook  klnnær

trouble  ononong. I am troubled: inononongak—ninononongak.

trouble, I  onongck—inonongko—moñong—mangonong;
Person.: umonongak;
anékcek—indńetkak—maďńetka. (Iloc.?)

trough  used in irrigation: talákan (supported by the beams:
táklod); lībkan: a trough or long mortar for pounding rice.

trousers  pantalón (Sp.); mamantálonak: I put on trousers;
inpantálonak: I wear trousers.
true  

tit/twa [tēt/ðētə]; titit/twa

trunk  

ágerb (wooden box)

trust, I  

abfolátek (believe)

truth  

katitiwána

try, I  

ipéngko—iniipéngko (inpéngko)—malpeng—mangfeng. 
patsáshek—pinatsáshko—mapátsash (1loc.) 
tébkek—tínfípkgo—malfek—mánfek: I try potatoes etc. 
while boiling, with a stick.

tube  

jáash (for liquor); see: beverages, jíyash; J. CXIV. 
short tube for meat: lótjin; long tube: tájang

turn, I  

likúshke—Ilinikúshko—malúkush—minlíkush: I turn an 
object around a vertical axis. 
alinikúshako—ninlinikúshako: 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. 
sunfek—sinuník—masúni—manúni: I turn an object 
around, upside down; masúni: upside down. 
falínék—fínalíngko—máfálin—mamálin: I turn over (as 
the pages of books) Person.: infálinako: I turn to the 
other side, while resting on the ground, I roll from the right 
to the left side of my body. 
inlikúetak—ninlikúetak; inpálikúetak: I make a turn in 
walking, change my direction, go to the left or right. 
sumádkóngako: I turn completely, I come back on my path. 
kérdikólsek: I turn a wheel, a top etc.

turtle  

pák/ong

tusk  

sáong; sáong si játug: tusk of boar; sáong si áštu: 
canine tooth of dog.
twelve  

\( \text{sin polo [p'o'y]a djua; } \text{the 12th: mangap'o y'a djua; or: maygap'o y'a djua.} \)

twenty  

\( \text{djuan p'o'; the 20th: mamidjua'y p'o'} \)
twice  

\( \text{mamidjua; maygadjua.} \)
twig  

\( \text{plingi; lati} \text{ng (fir twigs for kindling fire)} \)
twins  

\( \text{dpik} \)
two  

\( \text{djua [d'a; djawa]} \)

U

udder  

\( \text{soso; soso si faka: udder of a cow.} \)
ugly  

\( \text{angangalam} \text{(ay ila'en): bad (to see)} \)
ulcers  

\( \text{langi} \text{ngi} \)
umbrella  

\( \text{totsong; payong (Iloc.)} \)
uncle  

\( \text{alitdo ay lalaki: father's brother. yan/an ina; or: anotjin ina: mother's brother (older than she; younger than she)} \)
uncover  

\( \text{lckvafek (lift)} \)
under  is  tsáot,  [tsdaet]  [405; 408]

understand  kékkék  (know)

undress  kaánek  (take  away:  hat,  breechcloth  etc.)
  lafóshak:  undress  (a  child);  inláfoshak;  infláladak
  [infláladak]:  I  undress  myself

united  prefix  sin-  [60];  amín  [all];  madmóng  (assembled)

unmarried  man:  fobáfallo;  woman:  mamágkid  (girl)

unripe  íga  ká/om  “not  ripened”

untie,  I  fidsátjek—finadsátoko—mafsádsad—mamádsad
  fildátjek—finildátoko—mařfład—mamřfład  (the  breechcloth,
  headgear)
  oobsátjek—inobsátoko—mañosfjad—mamóbfjad.
  Person.:  umobsátak

until  inkánana  is...  õlik...;  until  morning:  is  ikádna’s  főbikat
  [403, 447];  kőka’d  allana:  until  he  comes.

up  is  tōngtjêr.  ad  tjêya  [409; 410; 412]

upon  is,  si,  id,  ad,  as;  is  nan  éšseen  [őshon]  [406; 408]

upwards  is  tōngtjêr;  ad  tjêya  [409; 410; 412]

urge  letletítak;  letletítoko:  I  beseech,  request.

urinate  umisfóak—inmisfóak.  urinal:  kǔ/isfóan;
  Possess.:  isfóak:  I  urinate  upon.
urine

isfo [lsibô]

us

tjâîto (dual, inclus.); tjâtâko (plur. inclus.); tjâkâmî (plur. exclus.) [39 b; 81-84]

use

I use as a tool, instrument: Special Verbal Forms: [258-260; 262; 286] [391]
ítînok [ídnok]—inítnok—malîno—mangítîno: I use as working tool (from: tsunôck, I work); “only said of hard tools, metal instruments.” I use material: ípayak (I put somewhere): ngâg nan mangítîpayam is nan kâyo? for what do you use the wood?
ngâg nan mangítîpayam si sa? for what do you use this?
angkâyek: I use all up (eat all up).
I use to: ikádko (custom); ikádko ay manîlan: I use to walk; or: umînsaak—ínmînsaak.
umînsaak ay manîbla: I use to smoke.
ngâg nan kotôk tôshá? “what is this good for?” of what use is it? what does this mean?
ngâg nan kotôkmo ay mangâeb is nan áfong? what is the use that you build a house?
ma/lâd nongnângmo! you are of no use, worthless!
(nongnuôngck: I care for)

uvula

ôklong. See: glutton.
vain, in  
_\textit{ma/\textsl{id} kot\textsl{o}kna nan \textit{\textacuten\textsl{ts\texttilde{n}oam}}:} \text{“there is no use of your working;” you work in vain}

valley  
_tjal\textsl{idlug}

value, price  
_p\textsl{\acute{a}tck}; l\textsl{\acute{a}go}

vein  
\_\textit{\textsl{\acute{o}d} [\textsl{\acute{w}\textsl{\acute{a}d}, \textsl{n\texttilde{a}d}}]

vendor  
in\textit{\textsl{\acute{i}l\textsl{\acute{a}go}}

venom  
_ki\textit{\textsl{\acute{w}v\textsl{\acute{a}tay [\textsl{\acute{k\textsl{\acute{y}w\textsl{\acute{v\texttilde{a}tay; k\textsl{\acute{w\textsl{\acute{v\texttilde{a}tsay}]}}

vertebrae  
\_\textit{\textsl{\acute{u}ng\textsl{\acute{e}t} si \textsl{\acute{f}\texttilde{jig [\textsl{\acute{f}\textsl{\acute{d}\texttilde{\acute{s}i\textsl{g}]

very  
tsats\textsl{\acute{a}ma.} Expressed usually by Reduplication: [122-126]

vessel  
See: jar, pot, glass, cup, bottle, gourd, tube, bowl, basket.

village  
_fli

vine  
\_\textit{\textsl{\acute{a}ng\textsl{\acute{o}}:} leaves and shoots of sweet potato (camote); \textit{\textsl{\acute{u}\textsl{\acute{a}k\textsl{\acute{a}} [\textsl{\acute{w\texttilde{\acute{a}k\textsl{\acute{a}}]:} a liane, a vine “as strong as a rope.”

vinegar  
k\textsl{\acute{f}\textsl{\acute{li\texttilde{m}}}
visible  
*ma/fla*; indistinctly visible, dim: *māādmas*.

visit  
*ek īlaēn*: I go to see; *ilēk* (see).

voice  
*kāľľ*: of man, of bird; *in/ngāék*: of buffalo; *ngōngoro*: of dog; *ing/ngōdo*: of cat; *in'lilik*: of horse; *ēnkōa*: of crow.

vomit  
*inōtaak*

vulva  
*tīli*; *wādvad* (flesh); *ślīpī, lāwid*: clitoris.

W

wade  
kumtjāŋgak: I cross a river; I wade through the water.

wages  
kāľōjo; *tāŋgtsan* [*tāŋgtsjan*]

wagon  
kalomāto [*kalimāto*] (Sp. carromata, a cab used in Manila)

wail, howl  
inānākoak—ninānākoak.

waist  
kītang

waistcoat  
salīgo (Sp. Iloc.); āklang. See: coat.

wait  
wake $f$agónək (awake); $f$umángonak—$f$umángonak: I wake up, rise, get up. $f$umafángonak: I keep awake.

$in$llblibak—$nin$llblibak: I keep awake, watch through the night

walk $ümîyək$ (go); $m$análanak—$n$análanak: I walk on the road;

$i$lídek: I walk at the borderline, frontier; Pers.: umllldak

$umónodak$: I walk behind; durative: $umonónodak$

$te$teŋxek: I walk through the center (of a town, region)

$umllzvILLSasak—$umllzvILLSasak$: I walk “everywhere”

around; also: $inllzvILLSasak—$ninllzvILLSasak.$

$i$líxshkek—$linlzxshko—$m$allzvish—$m$inlzvish: transit.: I walk through, I pass a town, region; and: I surround, encircle.

$madmadának—$n$admadának$: I take a short walk, walk a little. See: go.

wall $bllud$: stone wall at the rear of a house.

(álad: the wooden enclosure of a house and its partitions, a fence; its front enclosure: sődjoy.)

$tjápay$: stone wall around the šávi or pabaťingan

(also the court is called sometimes $tjápay$). The top of this wall: třangfou. See: councilhouse.

$töping$: wall of a rice-terrace; its cope: šánueng; its inner side: tsôlshtfish. A niche in this wall with a large stone as roof, where boys guarding the fields may find shelter: liang.

wander $m$análanak; See: walk, go.

want $lëytyək$ (like)

war $f$alógnit [falóknid]; $n$aməka: headhunting.

$m$akifalognídak: I go to war with my comrades.

See: song (warsong).

ward off $palakdióvek—$in$palákdióko—$mapalakdió$: I ward off (a spear or stone thrown at me) with the shield.
warm

- átong, inátongak: I am warm;
- umátongak: I am getting warm;
- anińjóck [initjéck]—inanńitjok—maanńtjo: I warm, make warm;
- umañádtongak: I remain warm;
- paatőńgek: I make warm, I heat;
- inanńitjóak [initjéak]: I warm myself at the initjean, fireplace.

warrior

- fumabfálońuid [69]

wart

- palńidan

wash

- ímsck [ímsleck]—inmísco—mánmís—mangmís: I wash face, hands;
  Person.: ínmisak—ínmísak: I wash myself, bathe. (without “ńwák,” body)
- fulńak—finulńuk—mafulńan—manńalu: I wash my hands (nan lńmak);
- uńdshak [wńdshak]—inuńdshak—ma/ńdshan: I wash (parts of my body, wood, stone, dishes)
- likńlńk—linikńlńk—malikńlń: I wash my head (nan ólok)
- tsńńpak—tsinńńpak—matsánńpak: I wash my eye (nan mátnak)
- sakńńak—sinaksńńak—masaksńńan: I wash the privy parts (wadwľńdko)
- labńńak—linabńńak—malabńńan: I wash cloth, a coat, shirt etc.

wasp

- attńfajęńkan

watch clock

- lńńEH (Sp. reloj)

watch, guard

- inńńńl: inńńńkal (a guard in the rice plantation)

watch, I

Possess.: fńńńľć; akńńńlak.
Person.: inńńńńluń—innńńńńl: inńńńńlak—ninńńńńlak.
- totńńńńgak—tinotńńńńgak—matotńńńńgın: manotńńńńkong: I watch (“a head, lest any dog get it”)
- inńńńńśńńńńgak—ninńńńńśńńńńgak: I watch looking down
watch  from above; (or: umōōšhtjōngak.)
iilāck:  I watch, see close.
Indišin — indišin — mañdiim — mangdidim:  I watch, observe (the enemy)
indiblibak:  I keep awake watching during night

water  tjēnum [tjānum; dānum; dénom]; katjēnum:  a body of
water, river, pond; Gewässer.  tjēnumak:  I water (irri-
gate); manaktjāak:  I get water.  See: pot.

waterfall  matoytōyok; tjēpash  (the rock over which, or out of which
water flows)

wave  kabōngaev si tjēnum;  current, ripples in a river:  palūpo

wax  allid; lēngash:  black wax

way  djālan; kālsa (highway, made by the government);
dāla:  direction, as: "dāla ya Alab: my direct way is to Alab."
is nan kadjålan:  on the way (while walking)
intō nan má/yōy id Fēntok?  where is the way to Bontoc?
isēlātko:  I obstruct the way; insēlātak:  I stand in the way.

we  tjāta (we two; you and I); tjatāko (we, inclus.);
tjākāmī (we, exclus.) [81-84]

weak  lupāyan; nasākyu:  a small and weak man:

wealthy  gadsāngyen [katjāngyen].  See: rich.

weather  lāwag; tālēm:  the fields surrounding a town;
tālēm:  is used in some idioms for "weather" or "time"

weave  afōik [afōyek; ahōik; ābsōk]—inafōik—maafōi—mangafōi.
Person.: ināfōyak—nināfōyak.  See: loom.
wedding  
*tsūmno:* wedding feast;  
*finullas:* rich man's wedding feast  
*kākang:* 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.  
*tsunnōk:* I celebrate wedding, make a feast;  
*sāngfu:* ceremony on the second day (eating a pig).  
*fushūg:* rest day after wedding.

wedge  
*pāshek. pāshek:* I split by a wedge (split)

weed  
*lalādkin; lākam* (grass);  
*sakānmaak—sinakānmaak—masakammāan; lākamak:* I weed.  
*intjālosak—nintjālosak:* I weed the wall of a rice terrace;  
*lībabak:* 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  
*domingko* (Sp. Domingo, Sunday)

weep  
*inākaak—nindkaak.*

weigh  
*līblačk* (Sp. libra)

well  
*spring:* līb/ib; small well: fūdjud.

well  
*is kāzels [411]*

west  
*lūmnckan si dīkyu:* "sunset."

wet, I  
*fōbik [fōbik]—infōk—mābō [mābōy; māfōy]. See: water; soak.
wet  naböy; I am wet: naböyak [naföyak].

what  ngag [147; 350 ñ.; 358]; as interjection: nän? "what did you say?" or as interj. of surprise: ngag kän.

whatsoever  élái ngag [ulénggäg]

wheel  kangkängö (Iloc.)

when  käd? [354]; when, conjunction: [443; 444; 445]

whence, where, whither

whereabouts  kätæwad (place; also period, space).

whet  palftjck [balldek] (sharpen)

whether  mo

whetstone  palftjan [balldan]; asdän [asdän]

which?  sínu ay.. ngag.. [149]; Relat. pronoun [328-338]

while  conjunction: [444]; a little while: sin akftan.

whip  fâ/ig

whip, I  fayékek [fayêkek]—fïndiko—mafâig—mamâig: whip a horse, punish a man by whipping. Person.: fumâigak.
whirl  inililkwin nan tjënum: water whirls.

whisky “fyash” (an alcoholic beverage made of sugarcane)

whisper intibtfiak—nintibtfiak

whistle insfukak [insfyukak; insfyokak]—ninsfukak: I pant, I breathe whistling, after hard work.

white impo'kaer. I dye white: papokdewek—inpapokdewko—maipapokaer, or: kumibak is impo'kaer.

who, whom? s'hu? [146; 344-350]. As Relative Pronouns: [328-338]

whose? [347]

whosoever v'ilai s'hu

whole amin: amin nan fsa'y monok: the whole chicken; is nan sin dkyu: the whole day; nan amin ay ili: the whole country.

why? [352]. why not? en adi ay?

wicked ngag. mang'fu. laverwa: a wicked action (not person), “it is bad, wrong, forbidden.”

wide anaverwa: ananaverwa (wide shoes, trousers); I make wide: ananaverwek.

widow ilkas [il'kas]

widower ámásáng [ámasháng]: nadamasángan.

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wife asáicwa ay fáiyi

wild átab (of animals)

wild buffalo áyáwan [áyáwan]

"wild cat" ínyao

wild chicken sáfag; wild (and domesticated) cock: karwohtan

wild hog láman; fango

will, I léjtjek (like); ck, tck: I go to... [307]: ñsak [308]


wind tjakfu; storm: línlim; whirlwind, typhoon: alipóspós; kalifedfed.

wind, I ililíttko: I wind around, a thread around the finger etc.

window jéntana (Sp.: ventana); táwa (Iloc.)

wine "tápuy:" rice-wine.

wing pàyak [báyog]

wink inkimkłmak

winnow, I táp/ak—tináp/ak—matáp/an.
winnowing *litger; [Samoki: lì/kà]

tray

wipe off *popòkak—pinòpòkak—mapopòkan (a table, floor, bench)
aponàshk—inaponàshko—maapónash—mangapónash: I wipe my face, my hand, body, I touch.

wire *jàlod [jàlod]. jàlod ay patatjìm; ay kàtjìng: an iron;

brass wire

falètjèk: I bind, tie, fetter, imprison.

wise *maninnàmàn (nimìlmek: I think): “thoughtful;”

wish, I *lèytjèk (like). my wish: nan lèytjèk. a wish: kalèyad

with *mijàcìgak: I am, go with... ifuègko: I take with me...

[300: 391; 401]:

without *ma/ilì [408]; “innàli ay ma/ilì sokljönna: he has come without hat”

woman *fàjìyi: Plural: fàjìfàìyi; old woman: inìna;

Plur.: inìn/na. See: girl.
mìkiìfàìyiìak: I visit the girls’ dormitory, the òlog

womb *fä/i [fä; fäöy] si ongônga

wonder, I *madòdôgèdak—nadòdôgèdak; matààak—nàtààak.

wood *kàyer (generic and specific: pinewood);
mangàyèrak: I get wood, and: I go into the woods to consult the omen-bird,
tjàpong (spec.): alalàsi (spec.); balàyìn ay tjàpong: wood for handles, spears etc.

kayòck [kayëck; kayëck]—kinàyòck—makàyo—mangàyo: I get wood
wood

\textit{lipat}: dry wood, fire wood. \textit{págpag, kakdyman}: grove, forest. See: grove.
\textit{māishen}: fire wood.
\textit{minlfpatak}: I get dry wood, break it off from a tree
\textit{mamādingak}: I gather dry wood from the ground.
\textit{bāding}: any dry firewood.

wool

\textit{tsūdtsud [tsōdtsod]}: short hair, fur of sheep, buffalo, dog and short feathers of fowl.

word

\textit{kālé} (speech, language)

work

\textit{tsāno [tjano]}

work, I

\textit{tsunōck [tsunūck; tjunōck; tsūncek; tsūn/nek]}—\textit{tsīn/nok}—\textit{mātno—mān/no}. Person.: \textit{entsunōak [intjānoak]}—\textit{nēntsūnōak} “\textit{ma/fd entsūno is nan katalōnan! no work in the fields! (on holiday)}” Causat.: \textit{patnōck—inpātnok—maipātno—mangipātno}: I order to work.
\textit{inlagfōak—ninlagfōak}: I work for wages.
\textit{mamōgnakak}: I go out to work. (\textit{fōgnak}: work day)
\textit{insāmaak—nisāmaak}: I work in the field: weeding, digging, clearing the ground, preparing it for planting, especially transplanting.

workman

\textit{tsuvert}sāno

world

\textit{fatārewa; nan lāwāg}.

worm

\textit{kīllang} (also: little boy, baby); \textit{fīkis}: vermin, maggot.

worse

\textit{amāmēd; umamāmēdak}: I am getting worse.

wound

\textit{fākag} (caused by cutting, hitting, striking)
wound, I

See: cut; hit; stab; strike; throw etc. Cf. [68]

wrap, I

iweisak—iniweisak—maiweis—mangiweis: I wrap into a blanket: īweis [īwish]
mangiweisak—mangiweisak: I wrap myself (in a blanket) komōna—kinomōnak—makomōnan—mangōmon: I wrap into linen, paper, a mat etc.
I unwrap: kānek naī īweis, naī komōna.

wrapper

komōna; wrapper of cloth, paper, linen.

wrestle

intjipabak—niintjipabak: Person. of tjipäpek: I catch.

wring, I

sidsidak—sinidsidak—masidsidak—manidsid: I wring wet cloth.

wrist

pangatsingan [pangatjengan]

write

kaldašak (mark by scratching, branding, cutting, carving). suladak—sinuladak—masulad—manēlad. (Iloc. etc.) Person.: inkfadak—ninkfadak. insuladak—nininsuladak. pasulad—inpasilad—maipasilad: I make write, I order to write.

wrong

ngāg (bad); láerwa (morally bad, forbidden, wrong, indecent); olōlūy (very bad; wicked; still worse than láerwa); Tucucan: lāwēng.
this is wrong, not correct: fakēn sa! [323].
Yard

yard  

tjila (court): fañgan: yard around a house; aerwæ̱ltjan: place outside the house but under its overhanging roof. (See: burden)

Yarn

læfîd

Yawn

in/âbabak—nin/âbabak

Year

taræwî [taæwî; taœwî]: last year: nan taræwî ay inmây. ay nâlosh; thunæwî; idtaæwî.
next year: nan taræwî ay umâli; is kæsin taæwî.

Yell, I

ên/ngdoak—nên/ngâoak: I yell before battle, shout to the enemy, challenge them; or: èngkoldluak.
ên/ngaowdâak: I shout, yell while returning from successful headhunting.

Yellow

fækingi (probably the yellow blossom of a plant called faklingi)

Yes

ôy! œên! [œên] (œên: expresses the listener’s attention; he utters it now and then while an other speaks to him).

Yesterday

adûgka [idûgka]: day before yesterday: kasin adûgka; is kasin ûgka; adidîna [aditóna].

Yet

tjîtjítja: [314]; not yet: tsâan [324]; tsâan pay. 
Cr. tsâ [310].
yonder  
**istji** [istjáy, istjúi, sidf];  **anóka!** you yonder!  **aníñ!** you yonder! [144].

you  
**síka** (singul.);  **tjákányči** [dakayô] (plural)

young  
young man:  **jobfállo**;  young woman, girl:  **mamágkid**;  
**jobaláan**: handsome young man.  
**anótji** [inótji]: younger brother or sister.  
**ongóngaak**: I am young.  
**ínának**: young of animals (or:  **fumálo ay**)...).  
young dog:  **ókèn**;  young chicken:  **impas [impash]**;  young  
bird:  **ának si aydyam**, or:  **góyad ay aydyam**.  **ámeqg**:  
young pig.  **fumálo ay kósha**: young cat.  **ínának ay** 
**nèang**: young buffalo.  **ínának ay kafdyo**,  **fumálo ay**  
**kafdyo**: young horse.  **inlènglèng**: young, fresh plant.

your, yours  
[101-111].

youth  
**ká/ongónga**: childhood.  **inkána’s san ká/ongónga**: from  
childhood on.  **is nan ká/ongónga**: in childhood.
PART III

TEXTS
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, Tjunigay, 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 Ígorot as Lumāwig. On the day before the Ígorot'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-
ceeding 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
2. Headhunters' Return
3. The Battle of Calōōcan
4. The Rat and the Brothers
5. The Stars
6. Tilin
7. Kolling
8. The Monkey
9. Palpalāma and Palpalaking
10. Varia
11. Songs.
LUMAWIG

Wōddā nan sināki ay māngānub ay ānak si Lumāwīg. nan fatāewa
There were two brothers, sons of Lumawig, the world

ma/līd fiğ; tsāddā nan fatāewa, ct mo māngānubtsa, ya ma/līd ka=
there are moun-flat the world so when they hunt, there is no catch-

īsāddtān nan lāman ya nan ógsa. —īsādd kanañ nan yūn/a en
ing-place of the wild pigs and the deer, then says the older brother

“poshngénta’d nan fatāewa, ta makōlud nan fiğ.” isātja’d
let us inundate the world that become rough the moun-

en poshngēn ad Mabedbudobed. ksqēng nāphshong nan fatāewa.
go to inundate at Mabudbodobud. Then was watered the world.

—īsādd kanañ nan yūn/a en “énta’d manalūkong.” isātja’d
then says the older brother let us two go to put a trap. Then they

en isalūkong nan sāngi ad Mabedbudobed. isātja’d fōngān en
go to use as trap the head-basket at Mabudbodobud. Then they raise the

sāngi ya āngsān nan nākna ay lāman ya nan ógsa ya nan tāker.
basket and much is the booty: wild pigs and deer and people.

—kstjēng nālājug amīn nan tāker. wōddā nan sināki ay nātāker
then had perished all the people. There are a brother who alive
and sister were
ad Póquis. - ketjêng inôstjong si Lumâwig ya ostjôngâna'd Póquis ya at Pokis. Then looks down Lumawig and he looks down to Pokis and

ketjêng is igá kalîncb; et sîya nan natakêan nan sináki.
its is the only not reached (by water); then it (is) the abode of the brother and sister.

- isácêd lumâyuk si Lumâwig ya kanâna cn "ket tjakayô shâl!" isácêd
Then descends Lumawig and says Oh, you are this! Then

kanân san lalâki cn "tsâkâmî na ya nay nashkâékâmî!" says the man we are here and here we freeze.

- isácêd fâdîlên Lumâwig nan âsîna ad Kalaâevêtan ya nan ôgsa.
Then sends out Lumawig his dog to Kalauvitëtan and the deer.

isácêd lînkat nan ôgsa ya nan âsî ay âmîy ad Kalaâevêtan
Then swims the deer and the dog, going to Kalauvitëtan

ya umâtsa is nan âpuy. isácêd isigtadv nan Lumâwig tjâltja.
and they get the fire. Then awaits Lumawig them.

- kanâna cn "tâddo adltja umâlich!" isácêd umây si Lumâwig id
He says how long they do not come! Then goes Lumawig to

Kalauvitëtan. isâna'd kanân is nan âsîna ya nan ôgsha cn
Kalauvitëtan. Then he says to his dog and the deer

"nangkôkâyû tîêmônga'er is fâdîlên is âpûy." isâna'd kanân cn
why! you delay the sending for fire. Then he says

"âyêd! yôdî/ye nan âpûy ad Póquis; ta îflak tjâkâyûl!" get ready! bring the fire to Pokis; let me watch you!

- ketjêng umâytja'sh san karsvâna nan pôshong ya maddôy san âpûy
Then they go into the middle of the flood and dead is the fire
The language of the Bontoc Igorot

ay indatja ad Kalaerftan. — isdna'd kanan en “nangkotkayu” L.10 which they had taken at Kalauwitan. Then he says why! you

tjemongare si faaylen. kasfnyu’d yo; ta iildak od tjakayu!” ketjeng delay the Again you bring; let me watch you! Then

iildena ya nadoy san koan nan ogsa. isaced kanan Lumawig en he and was that of the deer. Then says Lumawig observes extinguished

“adpay akish madoy nan inignan nan asu ’y tjai.” it will surely also be extinguished the holding of the dog yonder

— isaced Inkyat nan Lumawig, aunts an ya pinfanishina nan dpyuy ay Then swims Lumawig, he arrives and takes quickly the fire that

inignan san asuna. isdnapidfan ad Pokis. isdana’d ilnct nan dpyuy had his dog. Then he takes (it) to Pokis. Then he builds a fire brought

ya inutejena nan sindaki. — ketjeng mastjok nan tjemum. isaced and warms the brother and Then evaporates the water Then sister.

kanan Lumawig en “tjakayu ay sindaki inasawawakayu!” isaced says Lumawig you, brother and marry! Then

kanan nan fafayi en “sfa ma ngen; siadnay nangko kakalsu, tay says the woman: this may perhaps but, why! abominable be- (it is), cause

sinakakam.” ketjeng si Lumawig inasawawona tjaftja. ket malldon we are brother and sister Then Lumawig united (married) them. Lo! pregnant (is)

nan fafayi. ketjeng makanaaktja. — isaced potlongen Lumawig nan the woman. Then they had many Then cut off Lumawig children

angsan ay tanerb. isdana’d kanan is nan tanerb, is nan djawa ’n much reed. Then he says to the reed, to two’ of them)
“önkgällkäyi’d ay djäwa ay tän’erb,” ya nöngkälltja ’s källn si
you must speak, you two reeds, and they spoke the dialect of

iKindâng. — inpakaliéna tjâltja ay djâa is källn si imMalîgkông.
Kinaangmen. He bids to speak them two (other), the dialect of Malîgkông-men

san djâa pakaliéna tjâltja is källn si iSadângga, isána’d tsa
two (other) he bids to them the dialect of Sadângga-men. Then he con-
tinues

inasâvèvèn tjâltja. San djâa ay imMalîgkông nakânaktja ’d
marrying them. The two Malîgkông-people had offspring at

Malîgkông; san djâa ay iKindâng nakânaktja ad Kindâng.
Malîgkông; the two Kinaang-people had offspring at Kinaang.

Then they multiplying the people. Then they are inhabitants of the

Then he bids to speak two reeds again the (other) dialect

ketjëng tjâ maângsan nan tâker. ketjëng tjâltja nan umîli is nan
Then they had offspring. Then they are inhabitants

fatatæwa. — ketjëng pakaliéna san djâa ay tän’erb âkis is källn si
earth then he bids to speak two reeds again the dialect

ketjëng makânaktja. ketjëng tjâltja nan umîli is nan
of the then they had offspring. Then they are inhabitants

Mayinit-men,

fatatævatja, isàed zoodâ nan inîFûng, inîTukûkan,
of their region. Moreover there are the Baliwang-men, the Tucucan-men,

iniKânû, iniTûfeng, iniFûtîlîg, ketjëng mawalâsan nan
the Kanu-men, Tuhbin-men, Barlig-men. Then is distributed the

fatatæwa is nan tâker. ketjëng tsàma’y ângsânan nan tâker.
world to the people. Then very many the people.

Then, then he makes grow the salt at Lakângao. Then he says
“inafšyákáyu’d!” ya naóto san ásín. isána’d kanán cn
you must boil down (salt); and boiled was the salt. Then he says

“inilagókáyu’e’d!” ya adítja kékké ay mangilágo is san ásín, tay
you must sell (it) and not they know (how) to sell the salt, because

intsatsátevish nan kalitáko. - isána’d atónén ad Mñid et tumófo
straightforward our speech. Then he removes (it) to Mayinit, then grows

nan ásín. isána’d kanán cn “inilagókáyu’e’d!” - isána’d kanán cn
(there) salt. Then he says you must sell (it) then he says

“nángkó, kasísá nan éngkaliányu; et isnd ed nan tóktsun nan ásín
why! nice and (is) your speech so here be the seat of the salt,
kind

ay nay. tjákáyu nan minkóa is nan ásín, tay nannáytja ’y iFééntok
here. You (are) the owners of the salt, b cause (of) these, the Bontocmen,

ya intsatsátevish nan kálítja. laglágo ngct nan kóan tjátóná.”
is harsh their speech. Purchase may be the property of these.

- ketjéng isána’d kánán ákis ön “éngkáyu’d umála, ay iFééntok.
Then, then he says again you must go to get, Bontocmen,

is bídá, ta kapényu is fánga.” ketjéng kapéntsya ya adì masháyug.
clay that you make pots. Then they make, but not wellshaped.

- isána’d kanán cn “nángkó, fákén tjákáyu is inkáib si fánga. laglágo
Then he says why? not you (are fit making pots. Purchase
for)

ngct nan kódyu, tay adíyú kékké nan tsak ibfákáfáká kcn
may be your because you not know my often telling (it) to
property,

“tjákáyu.” - isána’d atónén ad Samóki nan fánga. isána’d kanán
you. Then he removes to Samóki the pottery. Then he says
en "ôngkâyûñ umâla, ay iSamôki, is bîda, ta kapêñyû is ꜫânga."

you must go to get, Samokimen, clay that you make pots.

isâtja'ẽn umâla ya kapêntja ya mashâyug nan ꜫânga.
then they to get (it) and make and wellshaped (are) the pots.

isâtja'ẽd kindêb, ya kanân san Lumáwig en "ôngkâyûñ ilâgo nan
Then they had made and says Lumawig you must go to sell

kinaępyu ay ꜫânga."
entsa pay ilâgo ya mål/an. —isâna'ẽd kanân
your which pots. They go, indeed, to sell, and great many. Then he says

is nan iSamôki 'n "tjâkâyû'ñsh mînko'a is nan ꜫânga" —isâna'ẽd kanân
to the Samokimen you (are fit owners of the pottery. Then he says

for being)

en "tjâkâyû ay iFe'éntok! nan lågon nan kôdyu, tay natsaweszsh nan
you Bontocmen: purchase your because straight-

property forward (is)

kafyû." kctjêng tji's oękud. — si Mâlkod nan ninokôkud. (this is all)
your speech. Ended here the tale. —— Malkod (is) the narrator.

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Wôdâ san sinâki ay fâsâfâyi 'y éntsâ mamalâddong ad Lânâo; ya
There are two sisters who went gathering beans at Lanao and

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wôdâ sh' Lumáwig ay inóshtjong ad Patongâlu. —isâna'ẽd, kanô,
there is Lumawig who looks down at Patongalu. Then he, it is said,

kanân en "tëk od flaên tsâltsa." isâded ãmtsân ya kanâna 'n
says let me go to see them. Then he arrives and says

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"kö tsakâyû sha ay?." — "tsâkâmî mân na ay mamalâddong ya nay aďl
why! you (are) that? It is we indeed gathering beans and here not

katsâkeb nan falatôngênumi." — "aďl man katsâkeb tay sîka 'y yûn/a
is sufficient our getting beans not sufficient because you older sister

(picking)
ya ẽngka ẽmiẽmish.” – isāćed kanań san yún/ā ay mangango on 1.29
always bathing. Then says the older laughing

“ngāg kan aylkōka umōoshtjong? ”isāćed kanań Lumawig on “ināka’d
why do you look down? then says Lumawig hand (me)

si lshang is sinlái is nan falātong!” – ketjēng āktan san inōtji;
a single pod of the beans. Then gives one the younger sister

ketjēng ipāgpāg san Lumawig san sinlái ay falātong is nan taydān.
then shells Lumawig the pod of beans into the basket.

ketjēng ya mápno. ketjēng yāket inangāngo san inōtji. – ketjēng
Then (it) is full. Then indeed laughs the younger sister Then

kashn kanań nan Lumawig en “ināka ’sh lsha ’s taydān; ta isākā’d
again says Lumawig hand (me) the other basket; you will

kashn umāktan is sinlái.” ketjēng ipagpāgna is nan katayydan ya
again give (me) a pod Then he shells (it) into the basket and

māpno ākis. isātja’d ēntotōya san sināki ya kanāntja en “nāngkō
it is full also. Then they converse, the two and they say why!

nay ninkāpno nan djēwa ’y taydān.” – ketjēng kanań nan Lumawig
here were filled the two baskets. Then says Lumawig

en “sumāāka ’y inōtji ta ẽngka umāla ’sh tōlō ’sh taydān.” ketjēng
go home you younger that you go to get three baskets. Then

sumāa san inōtji ay umāa ’s taydān. ketjēng kanań san inōtji ken
goes home the younger to get baskets. Then says the younger to

ināna ’n “umālaak is l’lo ’sh taydān.” – isāćed kanań ināna ’n “intō
her I shall get three baskets. Then says her where

mother
man la mangalányu 'sh tji? nángkö akiaklít san faldtong." isháed then do you get that? why! very few (are there) beans. Then

kanán san inótji en "tjói man si fobálévan ay aldéna nan sinlúi; says the younger There is indeed a young man who takes the pods

ipagpáguna is nan tayáán ya inkakápno." - isáed kanán indná en "aykó he shells (them) in the basket and it was filled. Then says her is mother

lakwátji? yám/mo aláém nan tölö'y tayáán!" isá'd kanán amána 'n this wrong? well then, take the three baskets Then says her father

"sínú nan katakén tóshá?" - ketjéng íd/dán nan ånótji san tölö'y who (is) the person there Then carries the younger the three sister

tayáán, ketjéng aldéén ákis nan Lundwig nan tölö'y lái ya tsána baskets. Then takes again Lumawig three pods and he

pinigáktjéng ay mangipágpag is san tölö 'y tayáán. ketjéng distributes quickly shelling (them) into the three baskets. Then

ninkapnótja ákis - isáed kanán nan Lundwig is nan sináki en they (are) filled also Then says Lumawig to the sisters

"isáayú'd nan djúwa 'y tayáán ay nay." ketjéng isáan nan sináki take home the two baskets here. Then take home the sisters

san djúwa'y tayáán - isáed kanán tja amátsa ken inátsa en "aykóyu the two baskets. Then say they their father and mother, did you fill all they say we filled (them) because there verily a man was

pindyan amín?" kanántja en "pináyanmí tay tjúi mam pay si laláki fill all they say we filled (them) because there verily a man was

ay fumátjang ken tjákámi ay sináki ay inóak." - isáed kanán nan who helped us sisters to get beans. Then says
amátja en “ay! engkáyú’d ta aldényu nan íb/dña, ta ñissákayú’d 1.38 their father ah! you should go that you get the other, that you will companion

sumáa ay tóló.” ketjéng umáytja ya masubwükgtja ay sumáa. come (all) three. Then they go and walk together going home.

ketjéng sumóobtja paya. isáad san laláki nan aërvidna ad Ip/íppit. Then they arrive, surely. He puts the man his burden at Ipíppit.

- isáed kanán nan Lumáwig en “íngkáyú’d ta kanányu ken amáyu, Then says Lumawig you should go that you ask your father,

mo makisdáad kct is ñongyu.” isáltja’d íbfaka is nan ken amátsa en if I ought to go into your house. Then they ask their father along

“aykó makisás’t nan fobsálló ’y tjái?” – isáed kanán amátja shall come the young man yonder Then says their father

“yi aykó ngág ta adí makisásá?” isáed sumdóngkung san inóttji “why should not come with you?” Then returns the younger sister

en “yi aykó ngág ta adí makisásá?” isáed sumdóngkung san inóttji “why should not come with you?” Then returns the younger sister

ya ñna ayákan san laláki ya énñúcgtsa ya sumá/ubtsa is and goes to call the man and they go together and arrive at

djungtsa. isáed teënéktsen san fobsálló ya énisáysuy is their house. Then sits down the young man and breathes under (cools himself)

nan aërvidsan. – isá’d kanán nan áman nantódítja ’y sináki en the roof (outside). Then says the father of those sisters

“sumképkat!” isáed sümkép san Lumáwig ya panávshána 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.
THE LANGUAGE OF THE BONTOC IGOROT

Ishă’d umăa san Lumăväig is nan tjënum ya sonsŏngëna ya kanàna

Then gets Lumawig the water and smells and says

'nu "mo makiiliak ñsna, ed kumftsiak ya makánakak."

if I dwell with you here then I shall become strong and father of many children.

- ketjëng màac ventilation páyà. patekzwábna san kólong. ketjëng

Then it is morning. — he bids to open the chickencoop. Then

sumálatja pay nan mônok ya san īmpas ya kanàna 'n “ngágkan, aykô come out indeed the chicken and the chicklets and he says why, are these

ketjëng na 'sh monókyu?” isáed kanán san amátsa en “ketjëng pay all of your chickens? Then says their father it's all, indeed,

sa 'sh pasisksíkpënni.” - isáed kanán nan Lumáväig en “inýàikây’d si this of “our raising (in coops)" Then says Lumawig you shall bring

mötìng ay, ta mikmikak tsaltja.” ketjëng mikmikàna nan īmpash; rice-meal that I feed them then he feeds the young chickens

kôytsa’d mangmangálak ya kakdëwëltan. - isána’d akis kanán lo! they grow to be hens quickly and cocks Then he again says

en “ya kad nan futágýû ’shna?” isáed kanán san amátsa en “ya and how your pigs here Then says their father well, many

ketjëng pay nan isang ay kánának ay âko is tsămi tsuktsukánan,” all is indeed the single (with young) sow for our raising. (having just born)

- isá’d kanán san Lumáväig en “payányu’d san kâkçuan is ángō, Then says Lumawig you shall fill the pail with sweet-potato-leaves,

ta ek taláan.” ketjëng taláana san amônok ya kôitsa’d akis that I go to feed. Then he feeds the young pigs and lo! they also
mashangayen ay naslken nan fátug yaket fásúy ay tsaktságog
hasten to grow the pigs and boar, so as to be big

yaket nan fái ay óko ya tsaktsákí. – isáed kanán san amátsa cu
and the mother-sow is large. Then says their father

“ya! umajongkáyu man cd is nan yán/ā.” isáed kanán san Lumáwig
well! you should marry the older sister Then says Lumawig

cu “nan pay inótji ‘s inasáerwak.” – isáed kanán amátsa cu “nangkò
the younger is to my wife. Then says their father why?

káwls mo asaruruim nan yán/a; tay nangkò káwls nan maikábkab
it is good if you marry the older because why good it is to “take off first’

is nan yán/a.” isáed kanán san Lumáwig ön “nan inótji ‘s inasáerwak.
the older. Then says Lamawig the younger is to my wife;

ket ketjéng!” – isáed kanán san Lumáwig cu “tsunnutáko mán cd.”
and that’s all! Then says Lumawig we should have a feast

isáed kanán san kashúdna cu “tsákála’sh sa! into nan umálam si
Then says his his “you?! - nonsense!” where do you get
brother-in-law

ídmom? nangkò pákú cd ma/id; néang cd ma/id; fátug cd
why? rice there none; beef there none; pork would be
your wedding-feast?

ma/id; mónok cd ma/id.” – ya ishácé kanán Lumáwig cu
there chicken there none, and then says Lumawig
would be

“adékadak si ídmotáko.” isáed kanán san kashúdna cu “into man
I shall provide for our wedding-feast Then says his where pray
brother-in-law

la nan umálaam si ídmom? mld áshtáshim ay mangtvání cu
will you get your not are you ashamed to say
wedding-feast.
"tsunnotdoko?" — isáed kanán Lumáwig ken kashūdna en "nángkö
let us have a
wedding-feast

mld nongnongmo, tay tsatsáma nan umipáaslum ken sak/én!
nothing you are worth because very much you make ashamed me

isána’d kanán ken asáerwána en “énta’d ad Lánao tay sía ay
Then he says to his wife let us two go to Lanao because right

umafonganta; — tay tsatsáma ’y umipádshi sh’ kasúd ken sak/én.”
(for)our weddingplace for very much makes ashamed the brother-in-law me.

ketjéng inmúytsa ’d Lánao ya isátja’d éntotóya ay sinasháerwa;
then they went to Lanao and then they speak as husband and wife.

kanán nan Lumáwig en “tjumnóta mún ed!” ketjéng tjumnótsa.
says Lumawig we two ought to have a feast then they have a wedding-feast

— isáed fíbiká’t; isáed én minpadála is tsáládöy, isáed úmúy
Then (it is) morning; then he goes send out for trunks of trees. Then go

nan tákët ay umála is tsáládöy ya fanabfánaníl nan índatsa
the people to get trunks of but very small (are) they brought
trees;

ay tsaládöy. — isáed kanán san Lumáwig en “fákön sa’sh tsáládöy,
tree-trunks. Then says Lumawig not right these trunks
tay fanabfánaníl; ta kay sak/én ya is én umála ’sh tsáládöy.”
because very small “let me go to get” tree-trunks.

isáed úmúy ad Kádkad san Lumáwig. sibééna nan tsaktsákö ay
Then he goes to Kadkad, Lumawig. he cuts down large
fádang ay djúwá. intedée ’d Kádkad ya fekashéna nan fátnang ad
pine trees two he stays at Kadkad and hurls the trees to

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Lánao. isána’d kanán is nan táktr’n “sla má adjí sa nan tsaládóy

Lánao. Then he says to the people the right indeed, these, the trunks kind

ay nay kay! engkáyu útila ya janabjánanig” — isána’d kanán en here for you went to get those very small ones then he says

“ikaibyu’d sa nan tsaládóy; ta engkáyu’d útila ’sh báyog.” isáta’d use these tree-trunks; go ye to get kettles Then they

(make ready)

inyáì nan sipő’o ’y báyog, ya ketjéng isugtjá ya tjanumántjá brought ten kettles, and then they put on and filled with water fire

nan báyog, — isácd kanrán nan kashád na ’n “ya! intó ma adjí the kettles then says his brother-in-law well! where, indeed, (is)

nan fínáyé? nánkö lnumag nan tjénun ya adlmpáad nongnóngén the rice? why, there boils the water and you not at all care for

nan fínáyé!” ketjéng kanán san Lumá wig en “sak/én nan manglikad the rice then says Lumawig (I am) the one caring

ay útila ’s fínáyé, ”isána’d tsá italóntón san tsá ’y kólug ay to get rice Then he “often” passes the one basket

fínáyé is san lima ay báyog, ketjéng ya niukápno san lima ay with rice to five kettles Then they are full, the five

báyog, — isácd kanán nan kasád na en “ya, nongnóngin ma adjí nan kettles Then says his well! you provide indeed brother-in-law

fínotáko,” isácd kanán san Lumá wig en “sak/én man is lkad.” our Then says Lumawig I (am to) care wedding-feast.

isána’d yíshtjácn ya mangonóna’d san ógsa, — isána’d kanán en Then he calls and first come some deer Then he says

“yíshtjau!”
“jakonkayú ’sh umáli tay jinullas na.” isáced kasín ényéshtja ya
not you (ought) to come; because a pig this Then again he calls and
wedding-feast.

umáli nan sátug. isána’d kanán is nan táker en “zwáshtjin tjämpap
come pigs. Then he says to the people each of you catch

si kóána!” isána’d kanán is san kásúdna cu “nantjúu tsaktsáki ’s
his own! Then he says to his that big one shall
brother-in-law be
tjípápem!” tjínpab nan táker nan kóátja ya igá makátiap san
your catching. Had caught the people theirs but not could catch

kasúdna. inbínbóyna ad Pabalid; isána’d ákis pamlóngén ad Katsuk.
his He chased (it) to Pabalid; then he again drove back to Katsuk.
brother-in-law

isáced ya nalinglnget. isáced angángóén san kásúdna ’y Lumáwig.
then he is sweating much. Then laughs (at him) his
brother-in-law Lumawig.

— kanán nan Lumáwig en “taddó adín páad tjípápem nan kóam?
says Lumawig how long do you not at all catch yours?
nángkö nakatpában nan táker ya kétjongka’s adl páad makátiap is nan
why! could catch the people and alone you not at all can catch

kóam; nángköm ámpon ínpálnošt ta kay sak/ón ya is mánpap!”
yours why until it gets thin! “let me be (he) who shall
(you chase) catch’’

62 isáced tjípápem san Lumáwig ya pínsikyána nan udíldji ya
Then catches Lumawig and quickly grasps the hindlegs and

pínsíblóyna, isána’d kanán en “intó pan; nángkö mamátpap ya
lifts it up quickly. Then he says where pray why it’s easy to and
(is it) catch.

adíka adín páad makátiap; nángkö, nakatpában nan táker ya adín páad
you not at all can catch why they could catch the people and you at all
do not
"tjipāpēn nan kōam." - isācd kanān nan kasūdna 'n "mo kō man tay"
catch yours Then says his Of course because
brother-in-law.

"finlēyko ēna, ēsam tjipāpēn." isācd kanān nan Lumāwīg cu "nay;" I tired (it) first, then you catch. Then says Lumawig here it is,
will

"sagfātim!" ketjēng sagfātēn san kasudna ya impolīgved ya kāsin carry (it)! Then carries (on his shoulder) brother-in-law

lumāyao. ketjēng kanān Lumāwīg ken kasūdna 'n "nāngkō, mīd it runs off Then says Lumawig to his why! nothing
brother-in-law

nongaŋmo! tjīi kāsin ed tjipāpēn!" isāna'd tjipāpēn ya you care! there again you shall catch it! Then he catches and

"pangusharēwēna ēkis. ketjēng kāsīna ēkis panlōngēn. isācd kandn "drives it down again Then he again drives up stream Then says
San kashūdna ay Lumāwīg cu "intō man, mo makatpāpka?" his Lumawig where then, it you can catch it?
brother-in-law, (is it)

nallinglēg san kashudna. isācd kāsin ūmīy san kashūdna 'y much perspires his brother-in-law,

Lumāwīg yā pinsikyāna. isāna'd kanān cu "alāēm ed na, ta Lumawig, and grasps a leg. Then he says you ought it that
brother-in-law,
to take

yō/ōta. tay tjīi nākshi nan tǎlon." - isātja'd ūd/ūn ya kanān san we two be- the afternoon the "time." Then they carry it to and says
carry it cause the place

Lumāwīg cu "nay pay na/ōto nan ib/āna." ketjēng pay infilāgta. Lumawig here indeed are cooked "companions." Then they feast.

(there other pigs)
ketjēng washtjēna yō/ōy is abāsongna nan readēdāna. isātsa'd Then each one takes to his hut his meat (portion) Then they
1.67 kasln mə ámbong is san tjínúmno ay mángan. ketjéng isájtajad
again assemble at the feast to eat. Then then they

insángfu. isájtajad mangayáyeng nan amám/ma. isájtajad
sacrifice. Then sing the old men. Then they

nakasangfúan ya foánkóna. isáéed nakafoknákan ya isáéed
finished sacrificing and he starts ("for
work," to a hill) Then he had started and then
(Lamawig)

kanán san si Lumáweig is san pungátōna 'n "mangayutáko'd!"
says Lamawig to his ato-comrades let us go (consult)
to the forest (the omen).

68 isájtajad mangáyu ya kavyécentsa nan l'dkod. isájtajad
Then they go to the forest and consult "concerning the Northern Then they
tribes."

69 te'móli, tay ngáág nan itjátja. isáéed kanán nan kasúdنا un return because evil their auspices. Then says his
return because evil their auspices. Then says his
brother-in-law

"umípatófo 's tjénun, tay tsatsána nan ákyu ya náéé/óú amín nan
make grow (create) water be- too much the sun and thirsty all the
cause

tákreb!" ketjéng kanán Lumáweig en "nángkō, nan tjénun nan
people Then says Lamawig why water (is it that)

íbfákaísákayú ay?" ketjéng kanána 'n "ta umúyítako éna 'stj'l!
you ask so much for? Then he says let us go first there

70 issák umípatófo 'sh tjénun." ketjéng madmadántja, ya kasín kanán
I shall create water Then they walk a little and again says
soon

san kashúdna 'n "ya; patosééém man nan tjénun, ya ngáág man, mo
his well create water what indeed, if
brother-in-law
Lumāwigka?" – ketjēng kanān nan si Lumāwig en "nangkōka
you are Lumawig? Then says Lumawig why do you

ämipāāshi ay ken sakfén?" ketjēng inongaongātsa ay sīnkāşūd.
make ashamed (publicly) Then quarrelled they the
brothers-in-law.

ketjēng umāytja 'd tōngtse. – isācd kanān ākis nan kāsūdna 'n
Then they go upwards. Then says again his
brother, in-law

"nangkō, mād nongnōngmo, tay nārē/ðū nan tākēr ya adīka pāad
why; nothing you care because thirsty the people and you not at all
(arc)

ämipatōfo is tjēnum ay." – isācd kanān san Lumāwig en
create water Then says Lumawig

"interktsetāko ay tākēr, ta umilengtāko!" isāna'd tufāyen nan
let us sit down, people, that we rest Then he struck with the
his spear

tsīpash ya infutfūtok nan tjēnum. isāna'd kanān is nan tākēr
rock and out springs the water Then he says to the people

'n "ikayū'd ta uminūmkāyē!" lumāsi san kāsūdna ay āminum;
you shall that you drink! steps forth the brother-in-law to drink

– isācd kanān san Lumāwig ön "adīka āminum; ta issāta
Then says Lumawig do not drink that we shall
(let us)

mangreθedjēddī ay āminum; ta nan tākēr 's āminum." ketjēng
be the last to drink let the people drink. Then

nafēash nan tākēr ay āminum. isācd āminum san Lumāwig.
had ended the people drinking. Then drinks Lumawig.

– isāna'd kanān is nan kāsūdna ön "ālīkā'd, ta uminūmkat!" – isācd
Then he says to his brother-in-law come that you drink Then

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1.76 antium nan kasūdna ya tsakashya ay mangitsōkosh is nan drinks his and "he forthwith" is pushing (him) into the brother-in-law

77 katslpash. - ketjēng fumāla nan tjēnum is nan fulangāgna. rock. Then comes out the water from his "body."

78 - ketjēng kanān Lumāwig on "isndaka! tay inmipadyoka keu sak/ēn." Then says Lamawig here you stay because you annoyed me

79 isātja'd engādnen tjāi "ad Isik." - ketjēng sumdatja san tāke. Then they name younder "ad Isik." Then go home the people spot

ketjēng kanān san kafasjayfānā 'n "nāngkōm inlūtak san kashūdmo ay?" ketjēng kanān san Lumāwig on "mo kō man tay inmipa/Isik Then says Lamawig surely, verily he angered your brother-in-law

80 keu sak/ēn." - ketjēng inananftotja. ketjēng insangfātja. me Then they "performed auto-rites" Then they sacrificed

ketjēng nakasangfāuntja. Then they finished sacrificing

81 - isātja'd intotōya ay sinasadēwa; kanāna 'n "inkāibak ed si alōngan." Then they talked as husband and he says I shall make a coffin wife

ketjēng sinōtōna sh' asadēwāna is nan kāālōngan. ketjēng alāēna san Then he puts his wife into the coffin. Then he takes a
dsu ya ipūyōna's katjapāna Fukan; Fukan nan ngādjan nan asadēwan dog and places (it) to the foot of Fukan; Fukan: the name of the wife end

Lumāwig. ketjēng alāēna san kaerwltan ya ipūyōna is kāōlōn Fukan; of Lamawig Then he takes a cock and places (it) at (the) head of Fukan. end
tay leytjen Lumawig ay âmûy ad tjâya. malfdon pay si asâerwâna. 1,81
because wants Lumawig to go to the sky. pregnant his wife

- isâ'nâ'd anotjê'n san âlôngan. isâ'd kanâ'd Lumawig en "mo
Then he puts into the coffin Then says Lumawig if
mitôknog nan sikiatsênim, èn/ngôngo nan âsu; mo mitôknog is
strikes the footend shall bark the dog; if it strikes with
kââolôâna, inkokôokka 'y kaervo'tan! adîka pay ma/isâldâ'd mo!
headend crow you, you cock! do not stop indeed!

ka/isâldâm ad Têngldâyan." ketjêng naisâla ad Têngldâyan.
your final stopping place

-wôddê et san naamashângan ay tsa mamâlîd is san ilid nan wàngâ.
There is then a widower who was sharpening at the bank of the river.
(khis ax)

ketjêng alavâdshê'n san am/âna nan kaalângan. ketjêng alîâ'nôna.
Then fishes out the old man the coffin Then he (tries) to roll it,
adî ed makâalîn. isâed sumdâ ya âna ayâikan san tolo 'y jofsdîllo.
ot can he roll (it) then he goes and goes to call three young men
home

isâ'tja'd alînên ya patsækälêntja. - ketjêng pashkôna ya ketjêng
Then they roll (it) and put it ashore. Then he drives a wedge

êngkäll si Fukan ya kanâna 'n "adîm pay patânên nan pâshêk, tay
speaks Pukan and says do not drive deep the wedge because

nâyak sîna!" ketjêng infûegtsa ay sumdâ ad jofsdîy. ketjêng
this I am here Then they together go home to the town. Then

tsaârsââesthêntja is âfongtja. - ketjêng isâed kanâ'n san fajâyî en
they directly go to their house. Then, then says the woman

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1.85 “aykí way asárevam?” isded kanán san naamasángan en “mfd pay
is there a wife of yours? Then says the widower There is no
asárevak; naamasánganak pay.” ketjéng inasárevatja.
wife of mine; I am a widower, indeed. Then they married.

86 – ketjéng mamákatja san pangáton san asárevána. ketjéng kanán
Then go headhunting the ato-comrades of her husband. Then says
san asárevána ’n “ta ray adika sumála 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 matfking nan
your dancingplace. Then she dances at home, indeed. Then inclines the

87 láta. – ketjéng umáy san mamamáhkíja ya énatsa kereyátjen ay
ground Then go the girls and start to pull (her) out to
manágni. kanántsá ön “ifálam nan sagnía.” ketjéng adl.
dance (outside) They say take out your dance. Then “she
refuses.”
ketjéng kereyékereyátjentja. ifálaña nan sagnína. ketjéng matfking
Then they pull by force (her) she takes out her dance. Then inclines

88 nan fatáreva. – ketjéng ólik ya ket inmának. ketjéng
the world. Then “time passed then she bore sons. Then
naégantja nan ánanákna ay inyápona ’d Feñtok. ketjéng ólik
had grown her sons whom she had brought from Bontoc. Then... from this
time on

89 ya kásín ákis nmának san naamasángan. – ketjéng kanán san
again also begets children the widower. Then says
inátsa ön “mo madóyak ket mo umáykáyu iláén nan nálpak,
their mother when I die, then when you go to see my birthplace,
et adlyu vantsin nan nalilenganan; nan nakifsu is wantsenyu'" 1.89

you not to follow the clear water the dirty water must you follow

kctjeng nakifsu nan mabea 'd Kanou; nalilenganan nan mabea 'd

Then was dirty the (water) Kanou; clear that coming from

Fentok. - kctjeng san nakiksju nan wantjehta. kctjeng padanentsa

Bontoc. Then the dirty water "is their following." Then they receive

ad Kanou. kanantja 'n "sinukayu?" - adtyja suaufad; ya padovyentsa

at Kanou. They say who are you? They not answer; and they kill

(tax Kanou-men)

tjaatha. kctjeng nadoyta. keruan san iKanou. - kctjeng ilandahta'd

them then they are dead. they go the Kanou-men. Then they see

(they sons)

ya kashta finmangoon. kctjeng kashta padoyen tjaatha. kctjeng

and they again had resurrected. Then they again slay them Then

onpayangyantsja ay mangwani en "si pay Fukan nan ninaak ken

they reprove (them) saying indeed, Fukan (is she who has born)

tjakam. Isadja'd kanan on "tsakayu pay, ay iKanou, et adikayu

us Then they say you, Kanou-people, you shall not

matsakew man, tay pinnadodyakayu ken tsakami." - isaccd maaptad

become because you have slain us Then come to meet

nan iFentok ya entsa dlaen tjaatha; et iyatjanta nan bilay;

the Bontocmen and go to take them then they use as the "bilay"-

carrying poles trees;

bilay nan atanghta. - yoo/outil tsaftja ad Fentok. kctjeng

b. trees are their "litter." they take them to Bontoc. Then

ika/uptja tjaatha ad Fentok ad Tsipes. nan atanghta

they bury them at Bontoc at Tsipes. their poles
THE LANGUAGE OF THE BONTOC IGOROT

The meaning of Lumáwíg is not known; probably (?) from láwág: world ("Weltwelter"); with pre-infix um? (um occurs in several proper names). Articles used with Lumáwíg: nan, san and person, art. si (si is dropped in Genitive). The various articles show that Lumáwíg is both, an appellative and a proper name. (No root "lawig" could be ascertained.)

1. anak si L. "Lumawigsons" [76]. kaisádtan: "a place from which game can not escape; the foot of a rocky mountain; vb. isadjétko: I "corner."

2. makólud: rough, "kinky, like negrito hair," uneven, undulating, mountainous.

3. en isalúkong; [317]; Mabédbodóbéd: "near Bontoc, north." salukóngek: I put a "salúkong" into the river at the end of a dam. nákna: kênnek, I catch.

4. filig ad Pókis: mountain north of Bontoc.

5. inóstjöng: Person, vb., ostjöngâña: Possess, vb. ketjöng is iga...: synon. "nannay isá'y filig si iga kalineb."

6. "këtjákâyôsha!" (as one word)


12. stamangôn (as one word), uttered hesitatingly, with disapproval. maldon: not by her brother-husband, but through Lumawig's influence (as all IgóróI asserted).
13. **tánæb**: 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 “**adl umánäi nan tāku is nan jatdensa**: there were not enough people in the world.”

14. **isána’d tsá...** [310].

15. **tjałtja nan umlǐ**: “they are the inhabitants of...”

16. **inifkwang**: in:- preter. augment: they have settled and are now settlers.

18. **Lakāŋgao**: near Bontoc. **nan kalitako**: our speech, i. e. of us Bontocmen.

19. Mayinit, which produces salt from hot springs; J. 145. See Voc.: boil.

20. **laglággo 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.


25. **si Mǎlkod...**: 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. **těkód**: těk cd [307; 242]; od = cd.

33. **intó män là**: surprise, incredulity. **akiākt**: “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. *aykò ngag* ta...: "what is the reason that he should...": *čnisûysuy*: get air, "because it is very hot."

41. *panávak*ak: I do as the first thing; I do directly. *kanán amâtsa*: dropped si: the speaking of their father; also: *kanán nan amâtsa*

42. *kumîtsiak*, synon.: *fumîkâsak*: "I get strong, healthy; I feel well."

43. *pasîkîkîpek*: I make frequently go into, i. e. I put (chickens) every evening into the coop: I raise, keep. *ngâgen*; or *ngâg kan*, expressing surprise, sometimes indignation or anger.

44. *is tsâmi*, for our "regular" feeding. [310]

48. *maikâbkb*ab: "I break off at the end, the first piece of a stick, then the next." *ketketjêng*: "and it is ended; no more talk."

53. *tsalkâdôy*: two whole trunks of big trees, laid parallel upon the ground, to support vessels hanging above fire.

54. *ta kay sak/èn*...: "let it be I who must get." ya: emphatic.

55. *siamâdjësâ* (one word); synon.: *sfa sa!* this is right! The distance between Kadkad and Lanao is "several miles."

59. *finullas*: wedding of poor people, with some pork; but *tsûmno*: wedding of the rich, prominent, "gâdsângyën," with meat of *nêâng* (buffalo), many pigs etc.

60. *Pabâlid*: "two miles from Bontoc." *pânlôngek*: I drive back "on the riverbank:" "*is nan kawânga;" at other places: *pashakôngek*. *Kâtsuk*: "very near Lanao."

62. *pinsikyânâ* [bônsikyânâ]: *pin-* [296]; siki: leg. *mamâtpap*: "catchable," synon.: *malânøy* is *mîtprap*: easy to be caught. (to catch)

63. *mo*: certainly! *kô man*: "a wonder indeed!" tay: because.

64. *mid nongnôngmô* [nonôngmô]: "you are of no use, worthless, good for nothing."
65. tālon: weather, time of the day, the fields of a community (gardens, ricefields etc.)

66. ib/ána: the pig's companions, the other pigs.

67. insangfūkami: “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." foknākek: I start to work, take friends from the house to go to the mountains, forest, fields, “far from town.”

mangdyuak (kāyer: wood): “I begin a ceremony in the ato (my town section) by going to the woods, where I observe the tokens, particularly the bird ‘ítju’ (all red, with a black mark under the neck); I observe its flight and count its call.”

68. kayāwentsa nan Ilākod [iLāgod]: they consult whether they shall go to fight with the tribes living north of the Bontoc area. igā kakāib (from kāpek: I make, accomplish): not made, not done, turned out not well.

69. issak [308].

74. issāta [308].

76. tsākashna [315].

81. alāna san kaawoitan: for alāena. ad tjāya: to “Heaven.”

82. ma/isalāak: I cease from floating in a river at a shallow place, or held up by rocks etc. ka/isalāun ad T.: “your stopping place shall be at T.”

83. mamālid: sharpening his ax or knife on a stone. alawawāshelk is nan katjēnum: I fish out from the water; alinōna: Pres. conatus. allnek: I roll “like a log;” patsakālek: I put on the land from water.

86. mamākatja: hunting heads; “they had hunted and taken home the heads; they performed the headhunters' rites.” mati'king nan lūta: “the ground sank to that side, where Fukan leaned over while dancing and holding leaves of tobacco in her hands.”
89. *nan ndlpak* (for: *nalpōak*): “my birthplace,” lit. my-coming-from-place. *ketjēng nakīfu nan mābē' d Feēntok*: “the river coming from (mābē' = *malpo*) Bontoc (which is usually muddy) happened at that time to be clearer than the Kanōu stream, that had been made muddy by a rain-storm. Thus Lumanwig’s sons went astray.


91. The resurrection takes place while the Kanōu people had turned; *ildēntja*: “the people looked back.”


93. *Ātang*: a long pole to which the body of a man slain in battle (resting on his shield) is tied to be carried home. J. CXXV.

*bilay*: species? “The bilay planted in the grove ‘patpat/tay ad Sōkōk’ near Bontoc have now grown to big trees.”

**HEADHUNTERS’ RETURN AND CEREMONIES**

H.1. *Sumāatsa nan mamāka. tsātsa mamalūkay ya tsātsa mangāyeng*

Home come the headhunters. They singing and they singing "ayeng" keep "falukay," keep

*ya tsātja ēnātevi*. and they shouting keep exultingly
Falákay: *sinúka 'sh ay nasúysiy?*  [sinúka 'sh ay nashódjuy]  
who are you  that were absent  
(away from fighting; "prevented i.e. hiding yourself")

鱻nansányu 'sh kamuyököy!  
give him a breechcloth,  
old and worn!

Falákay: *sinúka 'sh ay nalásin?*  
who are you  who were absent  

minsimimúdka 'sh ásin!  
you shall "salt-eat"  salt

adwáni inumdjántja id jofáy; isáadtja nan ólo ay fínákatja;  
now they have arrived at home they put down the head which they had cut off,

isáadtja is nan kanitjúan is nan áto. isátja'd aldén nan 
they put (it) at the fireplace in the ato Then they take the  
down (councilhouse).

fátuk ya shitsákantja; ya mängantja nan amám/ma, ketjeng  
pigs and kill (them) and feast the old men  then

inkáibtja is sakólang; et itákétja nan sakólang is nan bôshá.  
y they make a headbasket then they tie the basket to the pole in  
the ato.

ipultja nan ólo is nan kasakólang, ketjeng maámong nan  
they put the head into the basket Then assemble the

fobfálo. isátja'd manálféng, isáed kanán nan fobsáfídí ay ináanna  
young men. then they dance Then say the women, the old,

en "pabanándjénynu nan ólo, ta isáadyu is nan tatálñbun  
take down the head that you lay (it) at the dance-place down

ta énkakaerwàdëntáko ya ta siksiádtján nan fobfádíí ay manágni."

that we place it in the center and that they kick (it), the women, who dance
11.6 ketjêng mastjîm; ya alâêntsa nan ólo; sekkasêkkantja is nan âsêk
Then it is night and they take the head; they smoke (it) in the smoke

is nan ato. isâcêc totok/kôngan nan jofbâllo ya nan lb/an nan in the ato. Then keep watch the young men and the other

7 inasárêwun t'âdd alâên si âsê nan ólo. —ketjêng fibikât; isâtja'd married men lest take dogs the head. Then morning then they

alâên yaPAYêntja'sh nan sângi. isâtja'd yô/i ad swânga. take (it) and put it into the basket. Then they take (it) to the river

isâtja'd mangatôling is nan fîld nan swânga. isâtja'd âmish nan then they cleanse (it) on the bank of the river. Then they wash the while praying

fobfâllo; isâtja'd nâshân nan ólo. ketjêng patsakâlêntja ya young men; then they wash the head. Then they put it on the and river-bank

8 inâdshantja ay kagâvîs nan ólo. —isâcêc ânsâbêc nan amâna ya they have washed well the head. Then says prayers an old man and

kanâna' n"ladâyam si asârêwam, ta mikîlî is nan fîlimi." sumâaâtja he says call your wife that she lives in our town. They go with us

9 is nan jofbây et mangâlqatja. alântja nan fûtug; padôyêntja to the town then they sing. They take a pig kill (it)

(is home)

isâtja'd lakhîm; isâtja'd otôc; 'sâtja'd mangâyâyeng ya kanântsa then they singe (it), then they cook (it) then they sing and say

'y mangavâni ön "anâpênadnôkânî ta wâshtjin umîla is itsârêwisha.
speaking "it is time right now" that everyone looks for his roast meat

10 ketjêng kay mastjîm âkis. isâtja'd ikâ/âd nan ólo. Then it is night again. Then they bury the head
isátja’d infákara nan fofállo “tumengaotáko! tumengaotáko!”
Then they cry, the young men, we’ll have a holiday! we’ll have a holiday!

ketjéng fibikát, ya infákara nan amám/ma “intengaotáko!” ya míd
Then it is morning and cry the old men we have a holiday and nobody

ámuy is nan páyyo, tay legleg. ketjéng inténgao
goes to the fields, because it is “head-burying-day.” Then keeps holiday

nan umíli; ma/íd fumóknak. isátja’d mamalákay nan fofállo
the whole town; nobody goes out to work. Then they ’’sing a falukay’’ the young men

ya nan mamágkid. kanán nan mamágkid:
and the girls. Say the girls:

Falúkay: pitkám a yinyakiyaking
you spend loitering all time

si hnam nan mamádding.
(while) your mother is gathering the dry wood

—kanán ãkis nan fofállo:
Say in turn the young men

Falúkay: mamágkidka ’sh binákid
a girl you are

pitkám ay inyakyaking
you spend loitering all time

émám ay tsatsakkîskis
your garden is sloping

tinnófan nan laddâdkin.
the growing place of weed.
H. 13.  kanán ákis nan mamágkid:
Say again the girls

Falúkay:  payétiako 'sh shoshóshlay
let us "put down" reply

ta kika'd na 'sh mapáray
until here is morning.

ta íssak en humágo
I will go to buy

tabfágo 'y Finalók nay,
tobacco, of Finalok

ta itsakam is tjápay.
that you take (it) to the court of
the ato.

14    kanán ákis nan fobfállo:
Say again the young men:

Falúkay:  mamágkidka 'sh bind̊kid
a girl you are - - ?

kamángakóng ya kétan
greedy of meat;

adím aktan si ínam
you do not give any to your mother

Idkőgmo ya shushábam.
you turn your and feast secretly.

15    ketjéng makítotóyatja nan amám/ma: "ayíka man tji!
Then converse (and say) the old men very long (lasts) this!
palayokentáko'd!” isátja'd masóteng amín nan inasàerwan ya isátja'd H.15
let us end it. Then they get all the married men and then they intoxicated

en mintjípap is nan fátug. - tjinpáptja nan ínim. kanán ákís nan
go catching pigs. They caught six say again

tá/pén nan inasàerwan en “adína áálan is sibjántáko. kasintáko
several of the married men it does not suffice for our meal. let us again

umíla, - kandntja nan djíá 'y laláki - “ta mazválo.”
look for, say two men let there be eight (pigs)

- isátja'd salótjén nan fátug; isátja'd sagátén ya yóitja 's nan
Then they bind the pigs then they carry and take into the

kadfoáfong ya lakłmantja 's nan ápuy. isátja'd kasín yóitja 's nan
houses. and they singe in the fire. Then they again take to the

átó. kökóttjentja ya otóéntja. - ketjéng naóto pay. isácd
ato. They cut and cook them. Then (is) cooked. Then

kanán nan amám/ma 'n “éngkáyú'd amóngén nan jôbjasdíyi ta 'd
says the old men you shall go to assemble the women that

sumálatja nan jasdíyi is nan átó. - ketjéng mángantja ya nakakántja;
they enter the women, into the ató. Then they eat and finish eating

ketjéng masisángtja; ketjéng washtjín umángmgang is nan
then they go single (to their homes). Then everyone sacrifices (chicken) in

afobóngtja. ketjéng ifálatja nan fánga ya isúgíítja is nan
'his' house. Then they take out the pots and put on fire at the

páng'énan. isátja'd aldén nan mónok ya fayíkéntja.
door. Then they take a chicken and beat it
THE LANGUAGE OF THE BONTOC IGOROT

H.20 ketjông nadöy nan mönok, - 'kanântja e^n "nay pay tâklay si
then is dead the chicken. They say this the arm
(represented)

fobsâllo na; et kumîdshi nan fobsâllo, manangîlkâmi is kôdsö.
of the young man may grow the young man! we pray for strength.

21 isâtja'd makâkan; isâtja'd maâmmong nan mamâgkid ya nan
Then they end eating. Then they assemble, the girls and the

fobsâllo is nan âto. isâtja'd kanân en "mannaingtáko 'd!"
young men at the aто. Then they say: let us stand in (two opposite) lines!

isâcd kanân nan fobsâllo 'n "êngkâyê umáa is tóonan ta
Then says a young man go ye to bring a jar that

22 êngkaêvedântáko is nan tatâlbnan. - isâcd kanân nan mamâgkid:
we place it in the at the dancing place. Then say the girls

Tsâeng: initâsârântáko si Finmôshao ay gadsângyen ad Fâllig;
"we have caught hunting Finmoshao, the rich man at Barlig;

ya ayâkam nan pangâfongmo! ta umalîkâyer is nan flîmi ad
and call you, your family come ye into our town to
(Finmoshao!)

Kensântj'an; tay nay si fîlad ay kinâpnan ay minlâlaymi ken tjâkâyû.
Kensatjan: be here bacon, thick, to we invite you which

ya inmâlîlitj'a tit/îwa is nan flîmi, ya ikôkôtsam si Fânged
and they came really into our town and you cut, Fanged,

tjâîtj'a is nan istjâîtj'a ta mangântj'a. ya nakakântj'a.
for them their meat that they eat and they finish eating.

23 - isâtja'd kanân en "êngkâyê umâla is fâyash, ta painûnumûntáko ya
Then they say go ye to get brandy that we make them and drink

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The Language of the Bontoc Igorot

The ceremonies after successful warfare are called mamalūkay, from: falākay, a ceremonial song, a responsive song, or mangaliūkay, from: kalūkay.

1. tsātsa and tsātja [310]. mangāyeng: war song.

2. nasāłysiąy: noncombatant: “on the other side of the river, pretending to be ignorant of warfare;” absconding; absent. Or: nashōy tjāy: absent yonder. wānis: breechcloth, presented to warriors; wānisāk: I give, clothe with a wanis.

The Metre is iambic, with strong ictus, the natural accent being disregarded: \( \cdot \cdot \cdot \). sinūka 'sh āy nashōdjiy' \ - \ wansānyu 'sh kāmuyōkōy.

3. nalāssinak: I am away; e. g.: nalāssinak is tēkkən ay īli: I am absent in an other town or country; I am prevented (from coming or participating). minsimśimudak: I am a salt eater, I eat only salt, but no meat, with my rice; “I do not deserve any meat, as a coward (ōgidda).” sīmut; see Voc. salt.

4. āto: council house, see Voc. sitśākak [štjtjākak]: only ceremonial killing. sakōlong: a funnel-shaped temporary headbasket.

bōśhā: see Voc. post. (Observe the singular forms: fobfāllo, mamāgkid, fajāyi 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. mangatolingak: I wash the head while praying, invoking the soul of the slain. uđshak: unceremonial cleaning, washing, bathing.

8. The old man addresses the head: "call your wife:" that we kill her also! mangťagak: I hum, drone songs without words.

9. anapénadnókáni: probably anólpena'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." ńśëurăcăsh: roast chicken, dog, pork.

10. They bury the head in the áto. tumengaotăko (téngao): we shall (um) celebrate a holiday, but: intengaotăko: we are celebrating.

11. umúli: 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 mamalákay, 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 őlog (girl's dormitory).

ńśikak: I waste my time; or: I do nothing, but.... nśikánña ay mángan: he spends all his time eating. mamáding: I gather báding, dry wood; firewood.

12. binákîd: this was asserted to have no meaning. Probably: maiden? tinmófán, for: tinmófoăn.

13. "Let us not cease from answering their challenging songs (śoshódshlăy: "contest of words"); let us reply until the sun rises." ľsák: [308]. Finalok: "a place where good tobacco is sold; North of Bontoc."

14. šlbăn, kétan, tši/pan: meat eaten to the rice occasionally.

ńśikak: I give some of my own; constr.: person in cas. rectus, thing given with prepos. is.
15. ayáka... "This singing lasts too long." Old men are the umpires of the teasing contest. palayokentáko: 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. sagjátek: I lift (and carry) upon my shoulder. kadjódfong: Collective form.

18. Women enter the ato only if permitted to do so.

19. nakakántja: here without suffix -an, see: R. 16. R. 17 and [299]. masisiangtáko: we part and go, each by himself, to our homes. afobóngtja (only here!) plural form. fayékek [fáíkek]: I whip, beat to death with many blows, "which makes the chicken more palatable."

20. "Feasting to the hero's health;" táklay [tákay]: the strong arm that killed the enemy and chopped off the head; represented by a part of the chicken. manangílkami: we pray for and hope, expect.

21. mannaingtontáko’d: we stand in two lines, one formed by the men, facing the other, that of the women, in order to sing.

22. The "tsδeng" 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.

Finmóshao of Barlig: evidently a reminiscence of an old feud with Barlig. The "anito" of slain Finmóshao is invoked; more victims are wanted. In the following the narrator has confounded facts and phantasy.

23. ifóik: 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. inatjáshan: "made wide" for you. pingsan: "long time ago." (only here!)
THE IGOROT IN THE BATTLE OF CALO/OCAN

B.1 Insuliktosh si Don Bilong umdli 'd Fêntok ya èngéngak ad Fêntok:
The insurrecto Don Bilong comes to Bontoc and tells lies at Bontoc.

kanâna ay mangwâni en "tjakayû ay Igîlot mifuëgkayû 'n sak/èn;
he says speaking you Igorot, go with me

ta alâënyu nan pinângyu, nan kanfyabhu, nan tâfayyu ya nan kángsa,
take ye your your shields, your spears and the gongs

battle-axes,

ta umúytâko ad Malônosh, ta èngkayû manallfeng ct adângsan nan
let us go to Malolos, go ye to dance then much (will be)

2 sipingyu." ketjëng tjëngnën nan tâker. nan fofofallo ya lumâyaretja
your money. Then hear the people the young men run

et umúyitja id pâgpag, tay am/èn ay fofofallo ya èngdjàa nan
and go to the forest because all young men are unsteady
(as to)

nimnìntja. kanàntja 'y mangwâni en "aëd ý uget èngak sa."
their thoughts They say speaking perhaps a lie this!

3 sak/èn, (si Fânged ay iSamôki) adîk léyjtën ay èmûy, tay nan
1 Fanged from Samoki do not like to go because
kasibdak ya ifaltja is nan adik kagalian. ketjeng makaliak.  
my sister they imprison for my not ‘coming along’ Then I go with them

tay ibfaltja ‘sh kasibdak. ketjeng umuy nan tighten; ifdeg Ngawid 
became they bind my sister. Then go the men; takes Ngawid cause

nan tighten; et siya nan apon nan Igalot. ketjeng malikoaddami 
the men; then he is the chieftain of the Igorot. Then we start

et umalikami ‘d Fangnén ya ketjeng umalatja akis is nan 
and come to Fangnín and then they take also some

iFangnén. (Fangnén id sakôn ad Féntok.) ketjeng aladnmi nan 
men of Fangnín (is) near Bontoc. Then we take

Isa ’y fítug et padýenmi is lstjan nan tighten ay umuy ad Malónosh. 
one pig and kill it for food of the men who go to Malolos.

ketjeng malikoaddami is nan fíbikat et umalikami ad Gáy/ang. 
Then we start in the morning and come to Gayang,

ketjeng nisasakána nan kánenmi et binadóytsa nan nélang ay istjámi. 
Then had been prepared our food and they had killed a buffalo as our meat.

ketjeng mangángkámi is nan magáchu et umalikami ‘d Servantós. 
Then we eat at noon and we come to Cervantes.

– ketjeng tomoticjókámi et inotökámi is kánenmi, limákkámi ay iFéntok, 
Then we sit down and cook our meal we are five Bontocmen,

walökami ay iSamóki; isácd nan iMañit, iTukúan, imMalíg/kong, 
eight men from then those from Tucucan, Malikong, Samoki;

iKindang, iSakdása, iTitipan, iTúfeng, iKánóu, iAgkáoa. amín ay 
Gengan, Sagada, Titipan, Talubin, Kanón, Agawa. all the
B.6 kalili imatja ad Malolos. ketjeng nakakangkami 'd Servantés townsman had gone to Malolos. Then we had eaten at Cervantes

7 ya umallkami ad Ankakí. nisasakána amín nan kànnemni. pinadóytja and we come to Ankaki, prepared was all our food. they had killed

nan jåka ay istjámi. naamoamongtsa ad Servantés nan amín ay a cow for our meat. Assembled were all at Cervantes

8 kákáskáfi. ketjeng mawlid ya malikoádkami ya umallkami 'd townsman. Then it is morning and we start and come to

Konseptsyen. ketjeng malikoádkami 'd Konseptsyen et umallkami 'd Concepcion. Then we start from Concepcion and come to

Kándson ya umafodtsa nan másiko ken tjákáml. ketjeng umallkami Candon and (there) meets the music band us. Then we come 'd Kándson ya umañilibvis nan másiko ken tjákáml id Kándson. to Candon and marches around the band with us at Candon.

9 ketjeng intedcákami is nan tjaktjákii ay áfong is nan lìma 'y ékyu, ya Then we stay in a large house five days and

istjaistjámi nan lìma 'y fáttug, tay simongétkami ay Ikolot. we eat five pigs, because we were angry, we Igorot.

ketjeng tsámi padóyén nan fáttug si iKándson. ketjeng malikoádkami Then we kill the pigs of Candon-people. Then we start

10 et umallkami 'd Takütjing. ketjeng tsámi sikpén nan áfong si and come to Takutjing. Then we enter the houses

iTakütjing et tsámi pinálá nan jádsotja; umögía dtja nan iTakütjing. of Takutjing- and take their coats; afraid are the Tàk-.people
we are two hundred and fifty Igorot, Then we start

we are two hundred and fifty Igorot, Then we start

very early and go to Namagpakan. Then had been the cooked

mákan, siádnay ma/ìd ëstja. ketjéng umâykami et okâdênni nan
rice, but no meat. Then we go and take (by force)

one horse and bring it to our quarter. Then we cut it and cook

nan kafáyo. ketjéng igâmi ëstja, tay kâg fîkas si tâker nan
the horse. Then we do not eat, because like flesh of men is the

sight of the meat of horse. Then we start and go

ad Faknótan. umtsánkami id mastjìm. ma/ìd ninòto is kânènumi.
to Faknotan we arrive in night none had cooked our food.

Then we all, we Igorot, go to take some pigs

Then we keep cooking and we eat during the night.

Then come the soldiers, who insurrectos, and ask for

food then they keep coming to our rear and they keep saying

give (us) our food. Then we often give (them) the skins of pigs...
ya nan akit ay mákan. ketjeng malikoâdkâmi et umâykâmi is and a little rice. Then we start then we go to

nan ñsa 'y ëli; adík kekkêk nan ngâtsan nan ëli ay inumtsânannmi a certain town I do not know the name of the town where we arrived.

ketjeng âfus nàdòto nan màkán yà ëstjà ay nêâng. ketjêng Then had been cooked rice and meat of buffalo. Then

masuyépkâmi; malikoâdkâmi as nan zë¼id. umâlkâmi 'd Santo Tomas. we sleep we start in the morning; we come to Santo Tomas.

ketjêng mâ/ïd nàdòto is kânënni. ketjêng ëngkâmi 'nânap is âïtug Then (is) not cooked our food. Then we go to seek pigs

ya is kânîfi ng; et mâ/ïd ântjânanmi is âïtug, kânîfi ng nan ântjânanmi. and goats then not any we find pigs; goats (is) our finding.

ketjêng yâitja nan ñìndyr. ketjêng kânënni is nan âpomi 'n Then they bring rice. Then we say to our master,

"ñângkôm kànâñ èn 'mó umâlitâko is nan ëli, et misahsakâna why! you say if we come into the town, then would be ready

nan lânñèm nan tañer'; kòt nay âwàdâni ya mâ/ïd!" - ketjêng the food of the men; and here now there is Then nothing!

sibñàtèn Don Bilong nan kàlìmi yà kàñàna 'n "ikádkâyà ya answers Don Bilong our words and he says care for and yourselves,

tsákâyu tjàmpap is ñìtug ya's nan ñìndyèr." - ketjêng ikïkìädèk you keep catching pigs and rice! Then I frighten

nan sipângâfòng ay Filîpîno. ketjêng kànàntjà en 'adíka a family of Filipinos. Then they say do not
pumadôy ken tjakâmí; ta umotôkami is kânim. ketjêng maôto nan kill us let us cook your meal. Then is cooked the

mâkan ya nan ágkâmá. ketjêng ilâbok ay màngan ya ketjêng rice and crabs. Then I begin eating and then

umâli nan kâdunak. ketjêng inôfôngkâmí, tay naêgwaêcëâtkâmí. comes my companion. Then we eat together, as we are very hungry.

– ketjêng malikoddkâmí et umâykâmí ad Dsakúpan. tjaktjaki ay fli. Then we start then we go to Dagupan. (it is a) large town

ya ketjêng umilalayôstja ken tjâkâmí. ibfakâmí nan kânënnì, ya akît and then they "do not us we ask for our food and little

nan itsaotsâotsa. ketjêng tsâttja 'd kânânan "umallkâmí ad Malônosh." is their giving. Then they keep saying we shall come to Malolos.

– ketjêng umtjângkâmí ad Malônosh is nan sidsidjìmìna. ketjêng Then we arrive at Malolos in the evening. Then

igâktjêng Aginâldo nan pispisìtash. – ketjêng kânâmìni en "nangkôt! distributes Aguinâldo the "20 cents." Then we say why!

pispisìtash ângkay? nan kânënnì adâ nëmânëi!" ketjêng kânâmìni one peseta only our food does not suffice then we say

en "Inmayâokâmì!" ketjêng kânantsa 'n "baldekâmìni tjâkêyâi!" we shall run away Then they say we shoot you

– ketjêng malikôd ad nan tôlin. ketjêng umâykâmí et balokânkâmí Then starts the train Then we go and ride (railroad).

is nan tôlin. – ketjêng umallkâmí 'd Kâlâtôkan. pâgâg yångkay. in the train. Then we come to Caloocan forestland only.

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B. 23 mangángkámi is nan mastjém; et adl inmánñi nan kánænmi.
we eat in the night then not sufficed our food.

tsákkami mangmángan ay váker, ketjéng iláenmi nan apúy ay intatáyao
(while) we are eating, we men then we see the fire flying.

24 ay mápo 'sh póshong. Termánkúu nan apúy ken tjákámi. = ketjéng
that comes from sea. Dazzles the fire us. Then

talánó ay lablábon si kokóok si mónok. ketjéng kanán Gólash ay
it is time of beginning of crowing of cocks. Then says Gólash,

intelepletími en "éntáko inlíkid ad Fanged tso'gok nan Manila."
our interpreter let us go around to Fanged behind Manila.

ketjéng malikóoddkámi ay úmúy ad Fanged ya ángsan nan soldádso.
Then we start to go to Fanged and many (are) the soldiers.

25 = ketjéng madángkámi id Fanged. = kág tóná nan kaadsarwa'ma
Then we go "a little" to Fanged. like this was the distance,

is nantjá. = nanmangpangkámi; wodd nan tásaymi, pintángmi,
as far yonder. we had gone to the front; we had spears, battleaxes,
as

26 ya nan kálsaymi; má/lá báldégmi. = ketjéng mabalde'kan nan lsa'y
and shields no rifles. Then was shot one

soldádso is nan finífftli; pinalde'kan nan Melikáno. ketjéng
soldier in the scrotum had shot (him) the Americans. Then

inangangákámi: kanánmi en "nángkó bód falognit nan inyáyak tóná;
we fret we say why! a battle the calling of that
(is)

27 nángkó tékken ay talísfeng sat!" = ketjéng kanánmi ön "aykötako kashn
why! a different dance is this. Then we say "are we some-
times
afraid and again not: Then transports the company back

the men shot who (were) They take to the train. Then we go

Then hide the soldiers, and many (are) the (embankment?) themselves

coming from the sea which send the soldiers,

soldiers, Filipinos.

Then comes again one company and is shot again one

soldados. soldier we had dug into the ground, we Igorot,

that we hide our bodies, because no guns-ours 'except only'

our spears and battleaxes. Then comes again one company at

noon and are shot again three soldiers, Filipinos.

Then retreats the one company and 'exchanged' again two

companies. Then they take their bayonets they dig up the ground
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31 ikâ/akâyta amín nan jyoboltja, isâtja’d tomâli is nan apâtja;
   they bury all their cartridges (bullets) Then they return to their commander

32 kanântja en “nângkay nan jyobolmi!” – ketjêng umdli nan djûan
   they say: used up our bullets. Then come two
   kumpânya. wôddâ nan madôy ay lûm, wôddâ nan lîma; wôddâ nan
   companies. there are dead six, there are five some are

   nabaldékan is nan inaâdpâ; wôddâ nan lsâ ay kîlud ay nabaldékan is
   shot into the hand there is one "negrito" shot into

   nan kitûngna. ketjêng kumdan nan sinkumpânya ya mîsulbi nan tôlo
   his forehead. Then retreats the one company and "exchanged" three

33 ay kumpânya. – ângsan nan nadôy ken tjâltja. ângsan nan tjâla is
   companies. many (are) the dead among them much (is) the blood upon

   nan lûta. ketjêng kumdan nan tôlo y’y kumpânya. igâântsa nan
   the ground. Then retreat the three companies. They remove the

   ângsan ay nadôy; yöltja ’s katîlin. ketjêng mîsulbi âkis nan djâa y’
   many dead they carry to the train. Then "exchanged" again two
   (them)

34 kumpânya. ketjêng nabaldékan nan ìpât ay soldådso. – kasîltja âkis
   companies Then are shot four soldiers. they again

   tomâli san djûawan kumpânya. ketjêng mîsûyao nan âkyu ya ketjêng
   return the two companies. Then turns dark the day and then

35 kâgsanîntja nan kámîn; kâgsâ’nîn nan soldådson si Melikêno. – ketjêng
   they fire the cannon; fire (them) the soldiers, Americans. Then

   inwîwis nan jâbolan si kâmîn et tsâna pônstpak nan pâgûpag. ketjêng
   whistles the shell of cannon then often it hits the forest. Then
umâgiad nan Ikólóti, et tsâkashtja ay lumáyaet. – ketjêng
get afraid the Igorot and immediately run away. Then

lumayâækâmi ci umalıkâmi is katšlin. – ángsan nan nadôy ay tâkti
we run away and come to the train many are the dead men

is nan katšlin ay tsa inyôi nan soldádso. nabaldékan nan isa ay
in the train whom kept carrying the soldiers. was shot one
in the train whom kept carrying the soldiers. was shot one

iAmtâdâni; ma/id nibaldékan is nan iFeñtok – intedéêkâmi is
from Amtadao nobody was shot of the Bontocmen. we remain at

katšlin; tsâltja ket yâi nan nadôy ay nibaldékan. kinigsântja nan
the train they then bring the dead who had been shot they fire the

kányôi; ketjêng kashôn madêb nan tjâya. kâg nannây – – nan
guns, then as if tumbled the sky. like this (were): – the

fobolan nan kânyôi; wôdd nan kâg nannây – –
shells of the cannon some like this:

– ketjêng tjumáka nan soldádson si Melikâno is nan kalâta; ketjêng
Then landed the soldiers, Americans, on the land then

lumáyaet amin nan 'siliktosh; umáytja 'sh nan katšlin. Tsâkami
flee all the insurrectos they go to the train. We keep

lumáyaet ya ildênmi nan fobolan si kânyôi ay patatsôkêna nan lâta.
running and we see the shell of cannon that throws up the earth.

– wôdd nan fobolan si kânyôi ay pinadôna amin nan sinkumpânya ay
some shells of cannon kill a whole crowd that

mamâb/on. tsatsâma nan nadôy is nan 'siliktosh. adadádsa nan
stood close many the dead among the insurrectos; more the

together.
madōy mo is nan fálōgnit si Ikōlot is nan flin nan Ikōlot. ketjēng
dead than in the fights of Igorot in the country of the Igorot. Then

Iumayaka'kami et umūykami 'd Malōnosh; ketjēng kanān Gōlash ay
we flee and go to Malolos then says Golash, our

intelilītimi en 'umūykami ad Manila ta ēngkāmi 'nkāib is tilinsla.'
interpreter let us go to Manila, let us go to make 'railroad'

ketjēng adī nan tāke. - ketjēng kanān Gōlash en 'nāngkō ma/ld
Then 'refuse' the men. Then says Golash why! nobody

madōy ken tjatāko ay Igōlot; nāngkō ketjēng nan insulīktosh is āngsan
is dead among us Igorot; why! only the insurrectos many

nan madōy.' ketjēng tomōlitija si Sāyan ay iSamōki ya isācd si Mōding
(are) dead. then they return: Sayan from and further Moding the

ay iFēntok isācd si Pātte/king ay iFēntok ad Manila. ketjēng
from Bontoc, then Patte, king from Bontoc, to Manila. Then

umāytja is nan katēlim ya aptēntja nan fōbōlan si kānyōn. - ketjēng
they go to the train and encounter the shells of cannon. Then

mimīdneng is nan kakaerwēntja. ketjēng kasētja sumākong ad
they hit into their midst. Then they again go back to

Malōnosh et umtsántja ken tjakāmī. ketjēng kanāntsya ken tjakāmī 'n
Malolos then they arrive with us. Then they say to us

"inmāli nan Melikāno ad Kalā/ōkan et fīndkashtja nan kādfōfong;
they came, the Americans, to Caloocan and destroyed the buildings

pinēantsya amin nan sinsādan ya nafākash amin ay kampōna." ketjēng
they burned all the churches and, broken are all churchbells. Then
"ibfakåmi is nan plesidánte ad Malónosh; kanáµmi en "umáykám' d ad
we ask the "presidente" at Malolos; we say we ought to go to

"Féntok!" ketjéng ma'Eqvákås ya kasåmi ibfaka ya adínå. kanáµ 'n
Bontoc then it is to-morrow and again we ask and he
refuses. He says

"nángko ma'Id na dóy ken tjákåyú, ya kanáñnu en umáykåyú?"
why! none is dead of you and you say you will go?

"ketjéng kanáµmi kan Kósåmi ay iFéntok en "tjákåmi ed—kanáµ— en
Then we say to Kosmi from Bontoc we should— tell (him)!— go

"tallfeng, nan kinwådåm; ketjéng íldåldåmi ay tåker ay umúy." to dance; so you had said; then we must, we men, go;
(as to your saying)

"ketjéng inónong tja Mákåwësh ay iFéntok ken Ngåaëd ay iSamóki.
Then quarrelled they, Makwish from Bontoc and Ngawid from Samoki.

"kanáñ Mákåwësh ay iFéntok ken Ngåaëd en "sík/á këkkémm ay fålógnit
says Makwish from Bontoc to Ngawid you know that "battle"

"nan kinwådåñtya ken sík/á. ápåy adím kinwådåm is nan tåker? sík/á
was their to you why did you tell (so) to the men? You
saying not

"ma'Id nimnimmo! mosháya sak/én si nángtëk ay fålógnit nan
have no reason! suppose I had known that "battle"

"kanáëntya, et kának ónóna is nan tåker no lëytjéntya ay mákifålógnit;"
was their I would first to the men if they wished to go to war,
saying, have told

"et akåf yángkay ay ènasipádykåmi ay Igòlot is nan manguwådå
then little only (failed), that we would have killed we Igorot for the saying of
each other

"nan plesidánte ad Malónosh en mabaldúkånkåmi amíñ ay Igòlot.
the presidente at Malolos that we would be shot all Igorot.
Then it is to-morrow, and must Kosmi of Bontoc ask.

Then he says let us go then! then he does not (permit).

we run off we Igorot then we walk on the side of the street.

Then we arrive at Santo Tomas then we immediately

enter the forest. Then our coming out is at Falaoing. Then

we seek our food because we are very hungry; then we buy

food (cakes) "cakes" we lived on. made are the

kankanin is fíndáyer ya nan dín/fa.) ketjéng umálkámi ad Fangal. "cakes" from rice and sugar. Then we come to Fangal.

Then says an Ilocano at Fangal why do you run away?

are you cowards, you as Igorot? Then we say answering you go,

man, ta iláènmú sîklà, mo ket adî pinpàabókèn nan kýñòn nan ólòm, let's see you if then not quickly smash the cannon your head.

Then we come to Takutjing. They say also why do you
lumàya ê ay?' ketjëng kanànîtsa en "nàng nàng angunântja 'sh sa?" run away? Then they say what did they do there

-- ketjëng ifadgmi ken tjàftja en "nàng pay fobâlan nàn kànyô' nà nà nan kànyô' nà yà
Then we tell them the shells of the cannon are

tsaktsgâdâg." ketjëng kanànmi en "mûshâya umâlitja 'sna nàn
very big. Then we say suppose they would here the come

Melikâno, et pinfâkash nàn kànyô' nàn âjîngyu." -- ketjëng âlami Americans, then would quickly the cannon your houses. Then our direction

ya nàn pàgâg, et loshûadnì nàn âl damângyu." -- ketjëng nànêngmi ya is the forest then our coming is at Cervantes. Then our going is (aim)
yà ad Fûladông, ketjëng âlâmì nàn mònok ya kaervûtûn. -- ketjëng to Fuladong. Then we take chickens and cocks. Then

umalnâmì ad Alab. ketjëng âlânmi nàn tsaktsgâkì aya jàtug;
we come to Alab. Then we take a big pig

pàdûyênmi ya istjàmi. sinayàdânûmi is l'ma 'y pèeshô is nàn
we kill and eat it. we had paid five pesos to the

ninjàtug. ketjëng inpasalâbkàmi is nàn i'Alab is màkan. isâjî'd
pig-owner. Then we told to collect, to the Alabmen, rice. Then they

mandañbub. igâmì fayàdân nàn màkan; nàn ipàkàeë ad Alab collected. we did not pay the rice the people at Alab

itsaotsdôtja ângkay ken tjàkamì. -- ketjëng malikodàbkàmi ay umâli gave it "gratis." to us. Then we start to come

ad Fëntok. ketjëng tsâosñêmì ad Afôn aya jîlin nàn Iîkô ad to Bontoc. Then we go directly to Afôn, the of Ilocanos at settlement

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B.57  Frambil.  nākship nan inumtsānanmi ad Frambil.  ketjing kanān nan
Bontoc.  in the after-
oon (was)  our arrival time at Bontoc.  Then say the
tākēr ay iFrambil ya iSamoki, kanāntja en "umāted ta inumtsāniya;
people of Bontoc and Samoki, they say "we are that you came
"we are that you came
"we are that you came
glad"
glad"
glad"

aykōkānyu natākēr amīn?" kanān nan tākēr en "ngāg nan inangunynu
are you alive all say the people how did you manage

58  ay inmāy?"  - ināmādāngmi amīn nan tākēr, tjēnāntja nan
to go (there) we had assembled all the people they listen

kanānm.  ketjing kānānm. ken tjāltja en "tsatsāmi na fobolān nan
to our speaking Then we say to them too many the shells of the
( were)

Melikāno, tsatsāmi ay tsaksagōak nan kānyōn." ketjing kanānntja
Americans; too enormous the cannon. Then they say

en "ya nan pay fobolān nan bāldegr?" kanānm. en "tsatsāmād ay
and the bullets of the rifles we say fearful,

59  kāg ētjan nan fobolān si bāldegr." - ketjing kanānntja 'n "aykōtja adī
like rain the bullets of rifles. Then they say do they not

umāli 'sna?" ketjing sibfātēnmī ya kanānm. en "adumālātja 'sna tay
come here Then we answer and say they will come here as

60  pādsongtja ad Malōnosh.  ketjing kasītja kanān en "kad nan
they stop at Malolos. Then they again say when
(at the limit)

aliāntja?"  ketjing adīmi sibfaka, tay kanānm. en "ta adī keimāan
will they come Then we do not tell because we say let not escape

61  nan iktosh."  ketjing ay sumādāmī is ǐli.  ketjing kanān nan
the insurgents Then we enter town Then say
“umáted ta tinmolfkáyu is nan ilitáko.”

Then "passed" one month then they come suddenly the

soldádson si Melikáno. ketjéng inumtsántha is nan wékókó.

soldiers, Americans. Then they arrived early in the morning.

ketjéng isád ad Melikáno nan ángsan ay kafáyotja ad Kamánuang.

Then "put the Americans many their horses at Kamanuang.

ketjéng fumálátja amín nan iFëntok et pangánénátja nan kafáyotja.

Then go out all Bontoc- and feel their horses.

(Then) the soldiers. Americans, the insurrectos. They one pursue

ay tenénte ya nan tólo 'y soldádso, isáad nan lsa ay nabaldéikan.

lieutenant and three soldiers, then one who was shot.

amín ay tékkén ay soldádson si Filipino et linmáyayéntja is nan fflig.

all other soldiers, Filipinos, then had fled to the mountains.

et layáyayéntja ad Táufeng. - ketjéng ibfákan nan iFëntok ya

then they reached running Tulubin. Then tell the Bontocmen and

nan iSamoki nan djálán is nan soldádson si Melikáno ad Táufeng.

the Samokimen the trail to the soldiers, Americans, to Tulubin.

umáytja ad Fáy/yu et aláéntja nan asáérvan Agináldo ya nan

they go to Fayu and capture the wife of Aguinaldo and

anóttjána 'y fufáyi. - lsa 'y soldádson si Filipino binaldéikan nan

his younger sister, one soldier, Filipino, they shot, the
Melikáno; nan soldádson si Melikáno pinotéantja nan ólon nan Americans; the soldiers, Americans, cut off the head of the Americans; the

šlikosh: inká/uptja is nan líta is Kâmpo Santo, ay kaka/éjan, insurrecto; they buried him in the ground at Campo Santo, the burial place.

- ketjéng isákongtja nan asáerwan Ginálido ad Fréntok ya nan Then they conducted the wife of Aguinaldo to Bontoc and

anótjína 'y fasáyi, isáed nan Isa 'y Melikáno ay finálled Ginálido. his younger sister then also one American whom had fettered Aguinaldo. (imprisoned)

Fândged.

EXPLANATORY NOTES

The “Battle of Calóócan,” described by the combatant (if passive resistance and wise withdrawal of primitively armed forces who had to be mere spectators justify the word “combatant”) Fánged from Samoki, Bontoc’s sister-town, was fought early in February, 1899. (Names of persons and of towns are given in Fánged’s pronunciation.)

1. 'n sak/èn: ken sak/èn.—kángsa: gángsa.—Malolos in Bulacan.—síbing [síping]: copper coin; 80 síping 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. kág...nan ilan: “it looked like...” ilan for: flaén.

14. as nan wtid: is nan wéid.

16. köy nay adəwəni: cf. the Greek "eita indignantis."

17. ḳadak: I care, provide; I help myself. ḳadam ay mängan: help yourself to eat!

18. ikikiädək: ögögiädək. ṣumadəyak: personal vb. ḳɡəmə: see Voc. food.

19. "we shall come to Malolos," where we shall find plenty provisions.

21. Or: mabaldəkənəkami: we will be shot.

22. balokənəkami: Ilocano verb: ride on horseback;

25. kág tōnə: Fanged showed the distance to be about 200 paces.

26. finifftli: [68]. nängkö böd: [427].

27. kasln—ya kasln: 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. soldədson si Filipino: a "compound noun": Filipino-soldiers; so: soldədson si Melikano: American-soldiers, but not: soldiers of the Americans. [76].

30. ḳublik: 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. fayonitatsu: Sp. bayoneta. ka/ʃantja: make holes in the ground; ikəuʃtja: they bury in these holes. foʃoltatsu: their bullets; or: cartridges with bullets.

33; 34. djəa'y, or djəa ay, or djəawan: two. tsakəshko [315].

38. kág namnay: Fanged illustrating this passage showed his leg at the ankle; then his fists held together.
40. *pinadóna: pinadóyna.*

41. and in other passages: *Ikólot* for *Igólot.*

41. Golash, a half-breed, Igorot and Tagalog: lives in Bontoc as tailor, “saltol.” *adj: not.*

42. *kctjéng nan:* “exclusively.”

45. *cn:* to go [307].

46. *tja...ken...:* [39]. *á pay:* Igorot and Ilocano particles.

48. *umáykami’d:* words of Kosmi after an other refusal of the “presidente,” i.e. the “mayor” of Malolos. *is nan ílid nan kalsa:* may also mean: along the road.


51. *pinpaabókek:* I break all to pieces, smash completely. (Pref. *pin-,* “quickly;” or: *kin-*) [296].

52. *ngág nan angníntja:* lit. what do they do there? “how did you fare there?”

54. *nánchengmi:* our going-aim; (probably: *nan cn-mí*). *álami:* our direction, direct way [318], but *álammi:* our taking, “we take,” for: *aldénmi.*

55. *pasálbubak:* I order to collect (provisions etc.) from house to house, with the Ilocano rice-measure: *sálub.*

56. *Afóu,* a district of Bontoc where mostly intruders, Ilocanos, have settled. *nákship nan...* Time emphasized by Nom. actionis with suffix -*an.* Cf. [263; 264].

57. *umáted:* adverb. idiom: it is well, pleasant; “we are glad;” also: “I thank you;” *sak/én umáted tu...* (that...) *ngág nan ináungñenyu...* [358]

58. *tjéngníntja:* for: *tjéng/ngéntja.*
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. *ketjéng ay...* finally.. then at last.... (Sometimes: therefore).


64. The guides were: *Kamádon* of Bontoc and *Flíng* of Samoki.

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**THE RAT AND THE TWO BROTHERS**

**Wódá nan sindki. ōnts aidkótsa is pt'ki ya ad' āktan**

There are two brothers. They go begging for corn and not give any

**nan tāke tjaftja. isátja'd intotóya ay sindki ya kandntsa ay**

the people them. Then they converse the brothers and say

**mangwáni en "énts a'd enlápis is ēmáta, tay adftja umáktan is pt'ki.**

saying let us to "make" a garden- as they not give corn.

two go our,

**- isátja'd en minlápis ay indki. ketjéng umáytja'd, lapisantja**

Then they go to weed, the brothers. Then they go, they weed

**nan ámas nan sindnikikan. isátja'd sumáa, tay mastjím.**

a part of a mountain-section. Then they go home, as it is night.

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THE LANGUAGE OF THE BONTOC IGOROT

R.3 maerwakas akis ya kasintja umay ay sinaki. letylentja
it became again and they again go, the brothers. They want

ay ananamraden nan ematja. sinengpadengpatja nan tjapong ya
to make wider their garden. They cut down the "wood" and

4 nan lolol, amhn nan fulalong ya nan fatang. ketjeng nastjim
the sticks, all the "high grass" and the "high trees." Then it was night

akis ya sumatsa ay sinaki akis. ketjeng maerwakas akis nan talon
again and they go home, the again. Then "next day" was the time
brothers, again (region)

ya kasitja akis umay nan sinaki. umaytja 'd ya ilantja nan
and they again go the brothers. They go and see

6 ematja ya tinmofo nan fulalong ya nan waka. ketjeng kasitja
their and had grown the grass and the vines. Then they again
garden

lapis an akis et babababatja nan fulalong. ketjeng nastjim ya
weed again and mow down the grass. Then it was night and

7 sumatsa ay sinaki. ketjeng misubli nan otot ya
they go home, the brothers. Then "exchanged" the rat and
(came in its turn)

kankanana en "kibkibang — — malmalwadka ay tjapong!
says . . . . grow again, you wood!

kibkib/biid — — malmalwadka ay sifid!"
. . . . grow again, ye thorns!

8 ketjeng maerwaksh nan fatarwa, ya umaytja san ninlapis ay
Then became to-morrow the world, and they go, the "having
weeded"

9 sinaki, ya ilantja 'd ya tinmofo akis nan fulalong. isaced kanan
brothers, and they see and grown had again the grass. Then say
nan sinäki en "umāyanta 'd ta ilāenta nan mangipatōfer is nan the brothers let's two go that we two see the "maker-grow" of émāenta 'y nay!" - ketjēng mastjēm ya padānēntja san õ/tot our garden here Then it is night and they perceive the rat ya inkibkibándong. tjetjēng/ngēn nan inōtji nan õ/tot ay inkibkibándong, and it said: "kib, kib" Hears the younger the rat that said: "kib, kib" brother - isāed pintjēpap nan inōtji ya kanāna is nan yun/dnā 'n 'yāim, Then catches quickly the younger and says to his older brother bring yāim nan pīnang, ta pinpadōyta na! sītōnā nan sinūmle y ke n bring the ax that we kill quickly this! this is the "one having tired" tjafta ay sinäki." - ketjēng kanān san õ/tot en "ādikayer pumadōy us brothers. Then says the rat do ye not kill ken sak/ēn; ta umūyta ko is ājongko!" isāed lumāyaet ya pinōnot me let us go into my house then it runs and quickly runs after ākir nan inōtji. - ketjēng kanān ākir en "ādikayer! ādikayer also the younger brother Then it says again do not! do not pumadōy, ta umūyta ko is ājongko! ōō/ōğnan nan inōtji. kill let us go into my house holds fast the younger brother - isāed kanān nan õ/tot en "umipōgānāngkāyū, ta umūyta ko is Then says the rat set me free let us go into ājongko!" ketjēng inumtsāntsā is ājongua, my house. Then they arrived in its house.

- isāna'd kanān en "ēnkolābkāyū ay sinäki, ta kīkādak is then says (the rat) cover your eyes, ye brothers, that I prepare
kanentâko! isâtja'd énkólub ay sindâki. ketjêng ikisuan nan ô/tot
our food Then they cover their
eyes, the brothers. Then stirs the rat

nan fâg/kong: ya mâkan. ikisuâna nan ëtjush: ya istjâ. ketjêng
the pestle: and rice it stirs the spoon: and (it turns) Then
tot en "âlikâyâ 'd ta mangantâko, tay nay naoto nan kanentâko."
it becomes; Then says the

ò/tot en "âlikâyâ 'd ta mangantâko, tay nay naoto nan kanentâko."
rat come let us eat, because here is cooked our food.

ketjêng kanân san yân/a ön "sanguyân pan si na/otóan nan
Then says the older "how quickly the being

kanâtâko!" ketjêng mangântja. ketjêng nakakonântja isâtja'd
our food Then they eat Then they finished eating. Then they

kanân ay sindâki en "manublata 'd ay sindâki!" ketjêng nakatsublântja.
say the let us two smoke, us brothers Then they finished smoking.
brothers,

ketjêng kanân nan ò/tot en "âlikâyâ 'd sinâ!" isâtja'd âmuy ay sindâki.
Then says the rat come here then they go the
brothers.

ketjêng inpasâlan nan ò/tot nan gângsa ya nan ëtjush, isâed nan
Then took out the rat a gong and a spoon then a

tôrinan ay padêngdeng, isâed nan fâg/kong, isâed kanân nan yân/a 'n
jar then a pestle then says the older

"ênkinaslângenta! ngâg nan kotôk tôshâ?" - ketjêng kanân nan inôtji
let us exchange what is the use of this then says the younger

en "kôak man nannây ay ëtjush ya nan fâg/kong." isâed inkôan nan
mine indeed this spoon and the pestle then is the of the
are
yún/a nan gāngsa ya nan tōēnan ay padéngdeng. isātja'd ihfadære'il

older the gong and the jar. Then they carry on a pole.

ay sināki nan gāngsa ya nan tōēnan ay padéngdeng. isāced sīya nan

the the gong and the jar then it is the brothers

inkōan nan yún/a. - isāced kanān nan ơ/tot en ‘ēngkāyā ’d!’ isātja’d

property the older Then says the rat You ought Then they
to go

sumāa is nan lītja nan sināki. ketjēng intotoydtja ay sināki. isāced

go to their the brothers. Then they converse, the Then
town, brothers.

kanān nan yún/a ’n “tsāeshim is дежongo; tsāeshhek is дежongko.”
says the older go directly to your house. I go directly to my house.

- isāced kanān san indtji is nan asāwāna en “isugēdm’d nan fānga!”

Then says the younger to his wife put on fire the pots

ketjēng līnumak nan tje’num. isānad ikf’sua nan ītjush is nan fānga

Then boils the water. Then he stirs the spoon in one pot

ya ket īstja. isāna’d ākis ikf’sua nan fāg/kong is nan lsa ’y fānga ya

and see! it’s Then he again stirs the pestle in the other pot and meat.

ket mākan. kānan nan asāwāna en ‘nāngkō, īstja nan

see! it’s rice. Says his wife why! meat (is) the

nginmadsānan nan ītjush!” isātja’d māngan. - isāced fādl’en nan

changing of the spoon Then they eat. Then sends out the

yún/a nan anākna: ēngka intēkōu is ken alitā/om!” ketjēng

older his son go to borrow at your uncle’s. Then

āmūy ya tsa kōkētjēn alitā/ōna nan īstja’d. isāced tomōli san ongōnga

he goes and he was cutting his uncle the meat. Then returns the boy
Then says his father where (was it); why did you not fill your bowl? Then says the boy I was watching and he just was my uncle, the meat. Then I go away because I am bashful.

Then says his father where then, pray, did he get meat

Then must the boy say meat! real meat (is).

Then they eat their meat. Often takes out their eating (usual) (to rice)

the son of the younger some meat; he carries it to his uncle's, and

saves his uncle where there, pray, did get your the meat?

Often cooks my father meat. Then they performed a ceremony (roasted meat).

Then they go the ato-companions. they assemble in the house of the younger.

Then he puts on fire the pot then he fills with water the pot. Then was boiling the water then he stirs the pestle and lo! it changed then.
is mākan. — isāna'd isāgōd nan īsa ay fānga. isāna'd tjēnēman. R.28
into rice. then he puts on fire another pot. then he puts water in.

isācd līnumak nan fānga. isāna'd itāpek nan ītjush; kōt īstjā.
Then boils the pot. Then he dips the spoon, then lo! it is meat.

kētjēng išlan nan tāker ya kanāntja cu “nangkō! sītōnā nan
Then observe the people and say why! this man

onōōnōy, tay itāpekna nan ītjush ya kēt īstja, — itāpekna nan
is lucky because he dips the spoon and it is meat he stirs the

fāg/kong ya kēt mākan.” isātja'd māngan ya kanāntja cu
pestle and it is “rice.” Then they eat and they say

“kōkōtjēnyu 'd nan īstja, tā mangantāko'd ay tāker, tay
you ought to cut the meat that we eat, we people, because

naētaewwatāko.” — isācd mangayayung san lalāki ya kannāna cu:
we are very hungry. Then sings the man and says

asāvak si Ketyākōu
my wife, Ketyakyu

intaktāktsik na'y minfānōu.
stands there, distributing with the rice-shovel.

Kētjēng tji. Si Mālkod nan ninokōkād. Matyer ya Antero.
This is all. “Malkod” is the narrator. Matyu and Antero.
EXPLANATORY NOTES

1. ɪ́fki: maize. enläpísak: I clear the ground, cut grass and shrubs away. mangəmādak: I am making a "garden."

2. sipamflíkan: one section of the entire mountain range. (filig: a mountain.)

3. siangpádek [sengpádek]: I cut down a tree, "by chopping the stem obliquely." tjāpong: a tree (but not pine); "it makes much smoke." lōlo: stick, shrub. jātang: "high and big tree, pine."

5. wiłka [näka]: a strong vine, "like a rope," a liane.

6. ɪ̀babak: I throw over; cut down and throw over.

7. mísulbli: see B. 30. The metre is trochaic, with strong ictus.

10. padānek: I perceive; and: I receive; I receive hospitably; obtain; h. l. = tjēng/ngēntja, they hear.

12. pumadɔ̀y: L. 92. B. 18. onōtjek: I run after one to catch him; pin-: quickly [296].


15. ɛ̀nkōlubak: I cover my eyes, hold my hands before my eyes. kńkadak, 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. inkikíŋgaoak: I peep through my fingers, held before my eyes. sanguyān ɔ̀pan: how quickly! minsangwęyanak: I hasten, I do something busily; synon.: kamádek, I hasten. "sanguyān ɔ̀pan is mangɗēbam is nan tūfay!" "how quickly you are making the spear!"

17. əlikayá’d: accent! ʂìŋŋ = isna.
18. **pa(b)faláek**: I make go out, I take out of a box, a cover.

**ay padéngdeng**: 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 “fatáevil,” a pole balanced on the shoulder.

**kotók**: advantage; meaning; use.

22. **kánan**: accent!

23. **is ken**: into the home of...  

**tsa kökétjén**: and just then continued to cut, was cutting.  

24. **intó kay**: for into pay.

25. **intó mán lá**: [428]. **nan nangalána [nangaldana]**: his getting-place, his taking. **nan tsátja sîbfan**: their “usual,” “frequent,” “customary” meat eaten with rice. Voc. food.

27. **mandévisak [mandowishak]**: I perform a lesser ceremony;  

**tsaévishek**: I broil meat. **nilumak**: linumak in 28.

28. **tjanéman, and later**: tjenéman.

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

1 Wōdā nan ōnash id Falldfid. ūnūy san ninkōa ay mangīla. tsa ed
There is sugar-cane at Falldfid. goes the owner to inspect. often then

maāngkay nan ōnash. isānā'd kanān en "ta od aknālak na nan tsa
is eaten up the cane. Then he says let me watch here the

2 mangāngkay is nan ōnashko ay nay." — isācd malāfī ya aknālāna;
eater up of my here. Then it was and he watches. night

ma/līd intjasāna. kasīn māwōdkash; isācd kasīn malāfī ya itjanāna
nothing he found again to-morrow; then again night and he finds (it is)

3 tsāllo san mangāngkayāngkay is san ōnashna. - ketjēng kanāna en
really the eaters of his sugar-cane. Then he says

"nangkō bōt tsātōnā nan mangāngkayāngkay is nan ōnashko!"
why! these are the eaters of my sugar-cane!

ketjēng adikōēna tjaltja. isānā'd ipākot nan ısang ay tukjīfi.
then he pursues them. then he catches a single star.

4 - isānā'd kanān en "innākāyyn 'sh āpuy is sa, ta ilontāko tja na,
Then he says bring light here that we see them
tay tjåtønä böt nan mangångkayångkay is nan ǿnashko." - isåna'd
be- these (are) the eaters of my sugar-cane. Then he
cause

kanån cu "padöyëntäko cd nal" - isåna'd kanån cu "adıkåyu
says we ought to kill this Then she says do ye not
the (Star)

punadöy!" isåtja'd ninfäeg is san ninkåa is nan ǿnash. ct umäytja
kill (me) then they went with the owner of the sugar-cane; then they go

's åfjonça. isåna'd asåövoë'nan nan ninkåa is nan ǿnash. isåtja'd
to his house. Then marries (her) the owner of the sugar-cane. Then they

makånaktja 'sh ltmätja. - ketjëng cu nangåyu si asåöwåna ya
have children, five. Then had to get wood her husband and
gone

intsimsimd mid nan tukfïfi is bayåkna. kaurwakauswåkash intsimsimd is
she sews, the star, her wings every day she sews

bayåkna, isåcèd nakatsimfådan is bayåkna. isåcèd malaf nan talon.
her wings. Then she finished sewing her wings then is night the time.

- isåna'd itsåotsao nan båyak is nan ǿnak ay yån/a; ct pataydërewåna
Then she gives the wings to the son, the oldest; then she makes him fly

ad tjåya. isåcèd kanån san inåtji ken amåna 'n "tjày pay tinmdåyaer
to the Then says the youngest to his father yonder has flown
sky

nan yån/åmi." - kashn åkis malaf nan talon. masåyecsåyec
our oldest Again becomes the time. Fast asleep is
brother.

åkis si asåöwåna. ketjëng alåêna åkis nan isa ay amåkna ya
again her husband. Then she takes again one her son and

pataydërewåna: pataydërewén pay san fafåyi. - ketjëng maerwåkås ya
makes him fly, makes him fly, she the woman. Then (it becomes) and
morning
insáudsud san inótji ken amána ya kándna en “tjáy pay ákis
informs the younger his father and says yonder again

inputáya re ḫa karéwánimí!” - isácd kanán amátja en “issáka
made fly mother our middle brother. Then says their father you will

fumángon ken sak/én, mo aldéna nan lsa ákis ay karéwánanyu; et
awake me if she takes the one also who is “middle then

fumangóngka ken sak/én.” - ketjéng kanán nan inótji en “dáta!
awake me! Then says the younger well!

fangofangónek sìka ya adíka páád fumángon. nay kay lýtjém ngin
I try to awake you but you do at all wake up here, indeed, you want perhaps not

ay maísa is nannay fakililátá?” - isácd kanán nan amána en
to be alone on this earth Then says his father

“adtsáddlo fumángonak, mo fumangóngka ken sak/én!” ketjéng
I (certainly) shall wake up if you awake me Then

maláfá ákis ya patayáweána nan lsang ay ongónga; ya ad/ makatáyáwet.
it is again and she makes fly the one child but not he can fly.
night

isácd kanán san inótja en “ketjéng makáyadkayú ’d sina ay tóló.
Then says their mother Then you are left here three

tjakáyú ay sinák/fl ay nay, tay adíkayu makatáyáwet, et adtsakáyu
you brothers here, as you not can fly then you will “remain”

ay sinák/fl, et ad/ikapántja tjákáyú is bándákkyu et adtsakáyu
brothers, then they’ll make for you guns then you will be

nan ifuwísan nan táker. ketjéng tumáyárë nan inótju ad tjáya.
tax-collectors of men. Then flies their to the sky.
ketjëng tjäitja nan ngimmdjan is Ilóko; ketjëng tjäitja nan
Then they were changed to Ilocanos, then they were the

isuwtsantja nan tåker.
tax-collectors of the people.

Finished here the tale. "Målkd" was the narrator.

EXPLANATORY NOTES

1. angkáyek: I use up all, I eat all. ta od: od for: ed. akimalak: I watch day and night. Itjasāna = Itjandna, he finds.

2. tsádlo: himself, means also: certainly; really; finally. Cf. 12. (strongly affirmative.)

3. tsáttona: tjáttona, these. (plur. of sttona.)

6. mangáynak [mangáyerek]: I get wood in the forest; also: I go to the woods to get auspices, to hear the omen-bird.

8. masúyesúyep: intensive and durative.

9. yán/a: the oldest; inótji: the youngest; kaerödan: those between. See Voc. brother.

11. fangofangónek: conative and durative: I keep trying to awake you; adlka pad: you never.. you not at all. nay kay: kay, for pay, emphasizes nay.

12. fumángonak here in two meanings: 1) intransitive; 2) transitive (but as a personal verb).

13. kayätjek: I abandon, leave. makáyadak: I am abandoned, I
remain alone. *ad*takáyu a*y sinák/f: you shall remain brothers and shall
not become stars (or: *ad*tsakáyu, from *tsa*: “you will continue”).

*ad*-i-kaeb-an-tna: they, the people, will make for you [261].

*ifu*wa*lb*n, or: *ifub*owlsa*n, from: *fá*ys, taxes. (Hocano)

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**TILIN**

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T.1  

Wóddá nan Ísá ’y ongón*ga ’y jásáyi. mo infáyu si inána, kanán ’n
There is a certain girl when pounded  her she says
(rice) mother.

“ináka ’s mót*íng, Íná! ta káneck.”  

ketjéng aktána is mót*íng san
give (me)  ricemeal  mother that  I eat.  Then  she gives  ricemeal

2  

anákna. - ketjéng kasiña kanán en “ináka ñkus is mót*íng, tay
to her  Then  she again  says  give again  ricemeal for
daughter.

Then she gives ricemeal.

Tay adpay angkáyi im nan jinsáye.”  

isáed ináka nan ongón*ga.  

isháed

as you will eat up the rice.  Then  cries the child.  Then

kanán inána en “aykóka tilín ta mangóngka ’s h mót*íng?”  

isáed

says her mother  are you a that you eat

ricebird
nakanbayan si inana. - isaded aldien indana nan saktjdan ya en
had finished her mother. Then takes her mother the waterjar and goes

manaketjer. isaded makadyad nan anakna is djonjta. isaded en
to get water. Then is left her daughter in their house. Then has
gone

nanaketjer si inana. - isaded aldien nan ongonga nan taydan ya insnot
to get water her mother. Then takes the child the basket and goes

is nan kataydan. isana'd aldien nan lig/o ya itang'bna is nan
into the basket. Then she takes the cover and puts it on upon the
(winnowing-tray)

kataydan. ketjeng umtsan si inana ya pasikpona nan saktjdan.
basket. Then arrives her mother and carries in the water jar.

\*ketjeng isaadna nan saktjdan, anapena nan anakna. - ketjeng
Then she sets down the jar she seeks her daughter. Then

ibfakajakana is nan take'; ya kanantsa 'n "ma/la inflami is nan
she asks everywhere the people and they say nothing did we see of

anakmo.' - isaded kasin samkep is djonjta. ketjeng tjeng/ng'ona
your daughter. Then again she enters their house. Then she hears

nan engkalotokod is nan kataydan. isana'd lekuaf'en nan lig/o ya
the noise in the basket. Then she takes off the cover and

ketjeng kasintja ki-k'ing-king. - kanantsja en "king - king - iss'am
then they again chirped. They say you will

inanak nan mofing!' ketjeng ilden inana nan taydan ya nakadyad
have as the ricemeal! Then sees her mother the basket and left were
your daughter:

nan tongan nan anakna. - ketjeng inaka sh' inana ya kanana en
the bones of her daughter. Then cries her mother and says
"aykô way mamangwañi en ungámadsan san andakko is tlín? aykô would say that changed was my daughter into a did

way adik ñtânoy; mo nan moting ay kanakanåna, et tsak idjàadjåa." ever I not grant when rice (was) her asking then I gave (her)

(T.8)

(her wish)

isátîa'd inmnângmang tja inána, isàed sumâkong san ungámadsan Then they sacrificed, "her Then returns the one changed parents."

9  si tlín. ketjèng kasîtja kikìmgking; kandântsa ay inkìngking en: into ricebirds. Then again they chirped they say, chirping

"king - king - inamakmo nàù moting!" have as your child the pounded rice!

Ketjèng tji is okòkèd. Si Màlkod nan ninokòkèd. "Màlkod" is the 'narrator.

 Ended here the tale.

Falónglong (Antero).

EXPLANATORY NOTES

1. nan ñsa'y: a certain (not: a girl). fìnáyer: hulled rice, which is pounded to moting, rice-meal.

2. mid nongnésmo: "you are good for nothing" ("Tangenichts; vautrien"); adpay: ad taken from the verb angkáyim. nakabjàyàan: [299].

3. manàktjèr: with the water-jar; mang + saktjàan. manàktjèr: preterite. en manàktjèr, pronounced: innanàktjèr; the verb en: goes, must not be mistaken for the Augment in such combinations!

4. àmtsan: she arrived at home, "she returns."

4. pasikpòna for: pa/sikpôna, lit.: she causes to enter; she carries into the house.

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5. Reduplication: she asks eagerly and frequently, “everywhere,” many persons; she keeps asking.

6. *kashtja:* 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 metamorphoses: K. 10, M. 6, 12.)

8. *aykdway* or: *aykwayne:* *wayne,* syncop. form of *woday.* “is there any one saying that” Or: “who would say that.... who would believe that.... would any one imagine that....” *itánoy:* agree, grant a wish, “say yes!” *mo kanakanána:* 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. *mángmang:* ceremony, invocation and sacrificing of a chicken. The metre is trochaic; the natural accent yields to the rhythmical ictus! *Ketjöng tji:* as synon. was given: *nafékash,* from *fédšek,* I finish, end.

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**KOLLING**

**Woddá nan djúwa ’y fobfálo, nan isa ’y yün/a ya nan anótji.** K.1

*There are two boys the one the older and the younger.*

**éntja nangáyer ay sináki, isátja’d isáa nan kinayótja.**

*they go to get wood, the brothers. Then they take home their ‘wood gotten.’*
K.1 isácd isánôn indítja ya adî fimítjang. isácd kanán indítja en
Then put into their but not it burns. Then says their
fire mother,

2 "ngāag nan kinayôyu!" - nan yún/a kanána en "těngkâmil mangáyun
bad (is) your "wood the older says let us go to get wood,
brought"

si lípat!" isátja'd umáy et isáádtja nan kinayôtja ya adî fimítjang.
Then they go then they take their "wood but not it burns.
dry branches home gotten"

isácd kanán indítja en "nangkô; mëd nongnõŋ nan nangayêanyu
Then says their why! nothing the value of your wood-
mother gathering

3 tay adî fimítjang; nan yâŋkay âshokua nan ângsan." - isácd
because it does burn only its smoke (is) very much. Then
not

payyâên nan yún/a nan kalân indítja. isána'd kanán is nan
hurts the older the word of their Then he says to
mother.

anötjina 'n "énta mamâlid is nan kamânta ta énta aldën san
his younger brother let us two to sharpen our axes that we two to get

inlak ay nalângolângo ay lípat, et adtsââldlo fimítjang."
which I saw very dry wood and this surely will burn.

4 isátja'd mamôkñak ay sinâki. isátja'd inúmtjan is nan kakâyêtan. Then they go out to work the Then they arrived at the woodland.
brothers.

isácd kanán nan anötji en "mangayôta 'd ësnat!" isácd kanán
Then says the younger let us two get wood here Then says
brother

nan yún/ána 'n "énta 'sh nan tjái 'y káevad nan ãntjóántjo ay
his older brother let us go to yonder place of the very high

5 sáâdang, sín ñji 's énta nmâla is ârëçëda." - isácd kanán nan
trees, right there we must go to get our load. Then says the
indtji en “taddò addita úntjian, mo into nan kanám en umálauta
younger how long, we not arrive, where you say (is) our “getting”
place

is avaradda,” isáed kanán nan yún/a en “énta ’sh nan kókkókódná!”
for our load. Then says the older let us go to the nearer place
(a shorter distance).

isátja’d úntjian is nan káavad nan ántjoántjo ay fddang.
Then they arrive at the place of the very high trees.

- isáed földádjin nan yún/ána nan wánisna, isáed nan dikámna
Then unties the older his breechcloth, then his shell

ya nan sangkitána ya nan soklóngna ya nan fobangána ya nan
and his girdle and his hat and his pipe and

kátjingna ya nan tjokárna. isána'd kanán is nan anótjina en
his brass-chain and his pouch. Then he says to his younger
brother

“ígnam nan tjokánko, nan wánisko, nan katjíngko, nan soklóngko,
hold my pouch, my breechcloth, my chain, my hat,

nan dikámko ya nan fobángak.” isáed kumálab nan yún/a ad tóntjier.
my shell and my pipe. Then climbs the older high up.

- 'shánad sibóen nan pánja ya kanána ’n “ngák! ngák!” ya isána’d
Then he cuts off a branch and says and then he

kanán ken anótjina en “sána káy!” isáed padánén nan anótjina ‘sh
says to his younger “right now!” Then receives his younger
brother (catches) brother

koápna. isáed kanán nan anótjina en “nángkó; ékopom ná mo!” ’sáed
below. Then says the younger why! your leg this, truly! Then
brother

kanán nan yún/a en “fakón! lípat pay ay nalángolángo!” kasína
says the older “not so!” wool, indeed, very dry again he
K.S kanán en “ngák! ngák! sáná kāy si līpat ay nalángolángo!” he says “right wood very dry (I throw down)"

“nángkō; kadāan nan épom ná mo!” “fakō! kadāan nan why! the other your leg (is) this ‘not so!’ another

pāngā shā ’y nalángolángo!” — “oh!” isād kanán nan inōtji, branch, this, very dry. oh, then says the younger,

“aykī siya na ’sh pāngā? nángkō; épom tja nā mo!” — is this here (to be) a branch? why! your legs, these verily!

“ngák! ngák! sáná kāy; si nalángolángo ’y fānānig ay pāngā!” “right now!” very dry small twigs

‘sācd kanán nan inōtji en “nángkō; llamā nā mo!” “fakō!” isād Then says the younger why! your arm this verily! no; then

10 kanán nan yūn/a; “pāngā shā ’y ningkalángo!” — ishācd inkufkok says the older twigs these, very dry Then shrieked

nan yūn/a; kanāna ’y inkufkok en “kūkūfko! kūkūfko!” isāna’d the older he says, shrieking — Then he

kanán is nan inōtjīna en “isām nan wānis, nan kātjing, nan sōklong. says to his younger take home the breech the brass-chain, the hat, brother cloth,

nan sangkītan ya nan fobāngak ken ināta; kanām ken ināta ’n “ālaēm the belt and my pipe to our tell to our take mother mother

11 nannāy ta inanákmo!” — ’shācd ināka nan anōtjīna; kanāna en these that be your son Then cries the younger he says

“aykōak pay shumā? ya ngāg kotōkko ay makāyad ken ināta? shall I really go home and what ‘is my use’ being left alone with our mother
nángkö; manākas si ngaēmātsanta'd ay sinåki is kólling."  
why, it is better we transform ourselves we brothers into serpent-eagles?.

isácd kanán nan yán/a en "ck umáyak is fanfandérwoi, ta ifuégna
Then says the older I go to call a hawk that he takes

stka id fobsáy." isácd sumáa nan anótji ya kanána ken inátja
you home Then goes home the younger and he says to their mother

- en "álæm nannáy wánis ya sǒklong ya sangkítan ya nan fobángan
 take this breech- and hat and girdle and the pipe of
cloth

yán/ak, ta inanákmo, tay tsatsámaka ken tjakamí ay sinåki;
my older that you have (then) as too-severe-you-are to us brothers.
brother as your son,

tay míd siádéem. ēngkami mangáyo et kanám en "adí fumítjang
for nothing you like. we go to get wood, then you say it does not
burn

nan kayēéémi." - isá'd ináka nan si inátja; kanána 'y mangwáni en
our wood. Then cries their she says saying

"ngág kotók tōshá!" isácd kanán nan inótji en "sfa sha nan
"bad use (thing) this" Then says the younger right this (is)

kinánapmo; aykóka kasín ináka ya kasín tsán is tomoñán yán/ak
"your desert" do you again weep and again not for the return of my
brother

istji? ngingmátjan is kólling!" - ketjěng inmangmángtja.
yonder he is transformed to an eagle. Then they sacrifice a chicken.

isácd shumáa san ngingmátjan si kólling is áfongtja. isácd bumátong
Then comes home the "transformed into an eagle" to their house. Then he sits

is nan tabjóngan nan áfongtja. isátja'd mãgan ya itsaotsdótja
upon the top of their house Then they eat and they give (him)
THE LANGUAGE OF THE BONTOC IGOROT

K.15  

nan wadwadna ya adina tsawadden; apid yangkay enkoku'kok is not his meat (share) and he does take; he only shrieks on

16  

tafongan nan dfongtja. - isaded inaka si inatja; kandna ay mangwani top of their house. Then weeps their she says speaking mother;

en "banadka ta mangantako!" isaded adi; isaded tjakasna ay come down that we eat Then he does then he immediately not;

tumayara ya enku'kok. flies off and shrieks.

Ketjeng tji is okokered. Si "Malkod" nun ninokokeed. Matyer Ended here the tale. "Malkod" has told it.

EXPLANATORY NOTES

1.  

fofballo: sing. for plur., as often! anotji, or: inotji. 

kinayotja: kaye, wood, with preterite infix: their wood which they had gathered.

isunon: Nom. actionis: isuno and "genitive-indicator" -n. 

ugaaq: aä, drawn and spoken with disgust!

2.  

lipad [lipat]: dry branches on trees. (bading: dry wood fallen from trees.) nai kayakvnu or: kadoxinu.

3.  

payyen or: pa/ayyen; pa/ayyek: I hurt, insult by words. 

kaman, Tucucan word for: pinang, an ax. adtsadlo: "this very wood," or: "surely;" tsadlo means: self, the same, the very same. Cf. S. 2 and 12.

4.  

anotji was constantly interchanged with inotji. 

shá tji's, or slyadsis: therefore.

5.  

taddo.... how long will it take to get there.... [357] 

umälanta: our getting-place, of us two: um-ala-an-ta.

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6. dfkan: a large, flat, iridescent shell worn as ornament on the “twanis,” i.e. breech-cloth.

7. sibōën: i.e. he cut or broke off his limbs, imitating the sound of cracking wood. “sāna kāy!” calling one’s attention to an object thrown to him: look out, it comes now! [313].

8. nā mo: pron.: nāmo: mo: affirmative particle, emphasizing na: here; so: sāmo. jakōn! no! not any limb but... [323]. kadūa [kādōa]: second companion.

9. fandnig: the only plural form of an adjective obtained.

10. ta inanākmo: Cf. T. 7 and Note.


14. nan kinānapmo: “your seeking,” what you sought, brought about; i.e. it is your fault; you deserve it. andpeck: I seek, search. kas̄n.... kas̄n... the one time you cry, the other time “not any more;” “you cannot help crying now;” idiomat. cf. B.27.

16. tjākasna [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 ninokōkēd si Malkod, et adīm ńtāerwēn: if “Malkod” is the narrator, you do not dream (of the story). [In Otto Scheerer’s “The Nabaloí 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 spec-ters of dead people.]
M.1

Wōddl nan sināki ay infōlu is tīlin; nan lālāki
There are a brother and a sister who watch ricebirds, the boy

infōlu is äma, nan faʃəyi infōlu is kapdyoan. nan āman nan
guards a garden, the girl guards a ricefield, the father of the

lālāki kinmabidūa; kabidudəna nan lānan nan faʃəyi.
boy had married a second time; he married the mother of the girl.

2 - maʃəwākas ya i/ẽnd indtsa nan shengedtsa, nan āman
It was to-morrow and carried out their mother their meal. The father

nan lālāki mangāndeb si əgəsa ya nan lāman, nan bādang nan
of the boy hunts deer and wild pigs. The meat of the

yān/a is nan shengēdna ay lāman ya amōngēna is san andkna
older (boy) in his meal, which is pork, is "her gathering" for her

3 'y faʃəyi. mākan yāngkay nan yōṭna is nan lālāki. - kasiŋ
daughter. Rice only (is) her bringing to the boy. Again

ākis maʃəwākas; isāed i/ẽnd indtsa nan shengedtsa ay sināki.
it is to-morrow then carries out their mother their meal, of the children.
nan náfángósh nyá mákán yóína is nan laláki ya nan kawolts nyá mákán
the rotten rice she to the boy and the good rice brings

is nan anákna ’y fáfáyi. — ketjéng nan laláki ay ánák nan kinabidudána
to her daughter. Then the boy, as son of the man with second wife,

tsána tsáowáden nan shengédna, tsána iká/up; shúnya yangkay
as often receives his meal, so often buries it; only (it is)
as he

nan ánák nan fáfáyi ay tsána ’y mangamángan.
the daughter of the woman who much cats.

— mafikod san laláki, tay náfángósh nan tsa yóíy nan kasína
emaciated the boy, because rotten is "the usual bringing" of his (is)

innína. isácd kanán amána en "tek ed ñlaén nan midlángna!"
stepmother. Then says his father I must go to

ketjéng úmiy si amána; úmiy et ya ibfakán san laláki ken
Then goes his father, he goes then, and tells the boy to

amána nan shengédna ay náfángósh. — ketjéng kanán amána en "Issam
his father of his meal that is rotten. Then (the boy) says you will

ínának nan tsam inpaydí ay shengédko.” ketjéng kanán amána en
have your sending which my meal Then says his father

as son usual is

"ngág nan ñmáad is nan shengédno?” — ketjéng kanán nan anákna
what happened to your meal Then says his son

en "nan múaadjí tsam inpaydí ken ínák ay shengédko’l ya
forsooth, you often made bring my mother, that my meal was
(should be)

náfángósh.” — ketjéng kanán amána en “ya nan pay tsak inpaydí
rotten. Then says his father, well, that I used to send
ay shōngédmö'd mākan et mabādabadāngan is nan tsak anēban ay
as your meal, rice and meat added to it from (that) I often hunted
(should be)

lāman ya nan ōgsa.” - ketjēng kanān san anākna 'n "pāsig pay
wild pig and deer. Then says his son thoroughly

nājāngōsh nan shengēdko ay tsam payāi.” - ketjēng kanān amānā
rotten was my meal which you often have sent. Then says his father

'n "kanāi'yan! amjuyăkash si nafıkodka! nāngkō pōt olōlāy nan
"Why! is that so?" therefore you are thin why! evil (is) the

ikākan nan kasīm innāna!” - isăed kanān nan amānā en "sāāta 'd
acting of your step-mother. Then says his father let us two

id fobfāy!” ketjēng aďf; kanāna ay mangwēni en "sāāka 'd
home Then (the son) does not he says, speaking you may go
consent) home,

man.” ketjēng kanān amānā 'n "sāāta'd maadjī ay sināma.”
indeed. Then says his father let us go home, forsooth, as father and

- ketjēng ālān san anākna ya kumālōb is nan ōdāng. ketjēng
Then "the direct of his son is climbing on high trees. Then

infkak; kanāna ay ōnįkak: "hāg! hāg!” "Issam inınak nan
he screams, he says screaming you will have as child the

ānāk nan knabāduam ya nan tsam inpayāi ay shengēdko 'y
child of your second wife and your usual sending, my meal that

nājāngōsh.” ketjēng ināka si amānā ya ketjēng ơnuônōtji'na san
was rotten. Then weeps his father and then he follows

anākna, ināktsaōktśang is nan ōdāng. - ketjēng tsā kanān nan
his son he jumps "always" on the trees. Then keeps saying
amána 'n "bumanádka man, ta into toyáta, ta sumáata ad fofsáy et M.14
his father come down let us two talk, let us two return home then

admagénta is nan fánfaniq ay áfong." - adi san anákná; kanána 15
we two shall live in a little house. (he does) his son he says
alone

ay mangwáni en "éngka 'd, áma, tay sak/én ngémád san anak is
speaking you should go! father, because I am transformed into

ká/ak." kctjéng sumáa s' amána is nan laff ad fofsáy.
a monkey. Then returns his father in the night home.

-kctjéng kánan asáerwána 'n "éngka man malaf laff ay?" 16
Then says his wife why do you, pray, come in the night

-kctjéng kanán san asáerwa ay laláki en "laffín tōná 'sh! kanañkapán
Then says the husband night this "miserable" you
(you say?)

si fasáyi! nangkóka mangísu is fasáyi. nangkótáko òoshden
woman why! you are a wicked woman. why! we do provide enough

nan shenge'dtja 's amín nan anáktá!" kctjéng tsána pintjaytjáyan 18
meal for all our children Then he many times kicks

san asáerwána ay fasáyi. kctjéng inftsangtsa. san anákna ay
his wife. Then they are divorced. His son who

ngimádsan is ká/ak et òna amóngén nan ká/ak ay
was transformed into a monkey then goes to assemble the monkeys,

angángsan is nan émátja.
great many into their garden.

Kctjéng tji 's okókeed. Si Malkod nan ninókeed.
This is all of the tale. "Malkod" is the narrator.

Måtya ya Falãnglong.
EXPLANATORY NOTES

1. infōlu or: infōylu.

2. "shēngd goalt," carried to the field in the basket "tōpil," consists of rice with "bādang," a piece of meat placed on the rice. lūman and ògsa [òghsha]: 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 sindki: in apposition with -tja. their, namely of the...

   The boy has no meat at all and gets besides only rotten rice.

4. sāmīya [shāmya yāngkay]: Ex. sumyāka yāngkay ay manūbla: you alone are smoking; sumyāka yāngkay ay kāwls nan kōam: you alone take the good things for yourself. sumyātja yāngkay ay inkāeb is fānga: only they are making pottery. tsāma: much (unreduplicated only here).

5. Ibfakak: I ask, and: I answer a question, I tell. (Person, in cas. obliq.)


8. mabādabādāngan: "richly" provided with meat; much meat placed on rice.

9. pāsig: pure, without any admixture; pāsig falldog: it is all gold, pure gold.

10. kandipan: 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/īlka 'sna: "for this reason you were not here!" (used mostly in exclamations).

   olōlāy: still stronger than ngāg, bad, mean.

11. sāātā'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].
  “hāg!” interjection of the monkey language. issam... see Note to 6.

13. inaktsadktsang: he jumped from tree to tree; frequent. form.

14. tsā kanan: he says often, several times, keeps saying. (tsa, not tsāna, because the “subject” follows the verb.)
  mādgōnak: I live without wife, in celibacy.

16. kānan: accent! but in 17: kanān. malafilafilak: [413].

17. laflontōnāsh: this (you call) night? tjenāntonāsh? this you claim to be water? asūntonāsh? you call this a dog? (ironically)
  Ö/ōshdck: I keep well, give enough and never miss to give; I provide with plenty: I treat well, care for.
  kanalkapān: “how miserable, wicked you are!” Ex.: kanatjapan: how bad they are! kanalkayupan: how bad you are! [kanalkāyu pān].

18. pintjaytyāyan, or: bōntjaytyāyan: “kick quickly.” ōna: from ek, I go; ēna or: ōna.

PALPALAMA AND PALPALALAGING
"saöpënta sa ay ñjua!" isáed kánàn Palpaláma en "saöpek na ay
dam off that "together." Then says Palpalama I dam off this

ísang.:' isáed kánàn Palpaláking en "tek saöpën nan póséng."
alone. Then says Palpalaking let me dam off the stagnant
water.

- isáed sináìb Palpaláma nan palápo. ángsan nan ináána ay kátjóu.
Then dams off Palpalama the current. many lie catches small fish.

si pày Palpaláking na/fid ináána is kátjóu. isáed kánàn Palpaláking
Palpalaking nothing catches, fish. Then says Palpalaking
gen "ináka 's ísa 'sh kátjóu!" isáed kánàn Palpaláma en "ngåg
give (me) one fish Then says Palpalama what is

kotókko ay mangit'sdot'sao ken sìka? aykó ngåg ta aldém nan ísa ay
my "advantage" to give (one) to you why ought you to one
get

kátjóu?' - isáed kánàn Palpaláking ken Palpaláma en "yáka;
fish Then says Palpalaking to Palpalama well then;
yáim nan kòwëng nan kátjó mo!' isáed kánàn Palpaláma en
give (me) the ear of a fish Then says Palpalama

"ngåg kotókko ta aldém nan kòwëng nan kátjóu?" - isáed kánàn
what is my use that you get the ear of a fish Then says

Palpaláking en "yáka; yáim man nan kòwëng nan tjålíd." isá'd
Palpalaking well then; so give (me) the ear of a "tjålíd." Then
(of a fish:)

kanán Palpaláma'n "aykó ngåg ta aldém nan kòwëng nan tjålíd?
says Palpalama why ought you to get the ear of a tjålíd

sak/én ngin ya fakênak?' - "yáka; yáim man nan apándgoy si
1 (am) perhaps "not myself" well then; give (me) the leg
"d'gkâmá!" isâiced kanân Palpalâma en "aykô ngâg ta aldêm nan of a crab Then says Palpalama why ought you to get the apângoy si d'gkâmá?" - isâiced âmûy si Palpalâking is nan atâto. leg of a crab Then goes Palpalaking to the ato-resting-place.

isâna'd ilda'n nan akfôb; isâna'd kânên nan akfôb. isâna'd kanân en Then he sees a fruit then he eats the fruit. Then he says

"fôb! - fôb! - mid kankânênà 's akfôb!" isâiced kanân Palpalâma fob! fob! nothing he eats (of) fruit! Then says Palpalama en "tak/ên mo mid kàñëk is akfôb; ayâka nan indlak ay kâtjûn, nevermind, if nothing I eat (of) fruit Plenty I have caught fish,

nan tjalîd, nan d'gkâmá isâiced nan lîlêng." - isâtja'd sumâa id fobfây.

"tjalîd" crab then also "lîlêng." Then they go home.

isâiced madôy si Palpalâking; nan sangadjîlna falîda; nan Then dies Palpalaking his death-chair (is of) iron rods

terktjûâna gângsa; nan takldna kâtjîng. - isâiced kanân nan his seat (were) gongs; his rope: brass chains. Then say the
tâkeâ is nan inîna en "susumêdka 'sna, ta éngkâmì umâa is kaërêftan people to the old woman wait here let us go to get a cock

is otôngna ad Kalaërfîltan." isâtja'd kêmâan. - isâiced kanân for death-ceremony at Kalaowitan. Than they went away. Then says

nan nadôy is nan inîna en "ofûtjim sak/ên!" isâiced kanân nan the dead man to the woman untie me Then says the

inîna en "aykô ngâg ta ofûtjek sîka?" isâna'd kanân en "ofûtjim woman why should I untie you Then he says untie
sak'én pay; mo ad'ka umóbfat ken sak'én, pinpad'ak s'ka!
me if you do not untie me, I quickly strike you

-sána'd ofát'sén san nadóy. isáed lumáy aer san inána. isáed úmtsán
Then she unties the dead. Then runs away the woman. Then arrive

nan ipékkáev ay en inmála is karaeéltan is nan otóngna ad
the people who went getting a cock for his death-ceremony at

Kalaeréltan, isátja'd tjipáb'één san nadóy. - isátja'd kanán en
Kalaowítan. Then they catch the dead. Then they say

“tjerkóna! tolnoókantáko 'd nan kowéngna, mo ad' ñngkú/ítjén."
- - let us drive a wedge into his ear if he does flinch.
ketjéng tolnoókantja nan kowéngna ya kú/ítjén ay ñngkú/ítjén.
Then they "pierced" his ear and he flinched "very much."

Ketjéng fumángon. - isáed kanán Palpaláma en “ydim nan ñsa 'y
Then he revives. Then says Palpalama give (me) one
gangsa!” isáed kanán Palpalákíng en “aykó ngág ta aldémin nan
gangsa (gong) Then says Palpalaking why ought you to get

gángsa? san kinatjõéemo 'd igáaka inmáktan ken sak'én.” – “yáka;
a gong your "fishing" you did not share with me well then

ydim man nan ñsa 'y falt'dal!” ‘no! aykó ngág ta aldéem? –
so give me one iron rod not why ought you to get it?
san kóweng si tijal'd et ad'óm itsáotsao ken sak'én ya.”
the ear of "tijal'í" you would not give to me

Ketjéng tji is okók'éd. Si Malkod nan ninokók'éd.
Ended here the tale. Malkod is the narrator.

Máltyé and Falónglong.
EXPLANATORY NOTES

1. tja [tsa], coll. art. [39]. saðpek [saïpek], Person. vb. insâibak: I dam off a part of a river to catch fish. palupô: the waves, rippling, caused by a stony bed, the current. pôshong: a stagnant part of a river (and; the sea).

2. indâna for: indââna. ângsan... lit.: much was his catching, namely kâtjôn.

3. is lsa’sh: [396]. aykô ngâg ta.... Idiom: what is it that.. “why should I, you, he etc.?" ngâg kotôkkko: of what advantage, use, is it for me?

5. kâtjôn, tjâldi, lileng: see Voc. fish.
   sak/dû nging fakênak? “I have to look out for myself; why should not I myself come first?” “am I perhaps not I?”

7. atâto: flat stones, as resting place for people coming to an ato.
   akfôb? rob: a sound imitating swallowing. The metre of this verse is trochaic. tak/dû: “I do not care; it matters not; synonym.: ǚlai.

8. sangâdjil: J. XLI, Somkad’s death-chair.

9. inöâa: an old woman guarding the dead.

11. tjipâtöén: the dead is supposed to have regained life and to have run away.

12. “tjerkôna!” an exclamation, “not in Igórot language,” as was claimed. tolndkak: I drive a wedge, a pointed piece of wood, a spike into the ear of a person to convince myself of his death. kâtjên ay... [293].

13. kinatjôémo: kâtjôn, fish, with preterite infix -in-. “Your former catching fish.”

14. no! pron. as Engl.: naw. kôweng: “ears” i. e. gills.
VARIA

V.1—Mo infalognídtja, èn/ngáéetja nan taker ya nan féesel. nan
When they go to battle, shout the men and the enemies. The

lalaláki fakákentja nan láta, (ya infákarejtja) ta umálan
men strike (with battle-axes) the ground and call that shall come on

nan féesel. nan fasañáyi umögáádtja is nan allan nan féesel ya
the enemy the women are afraid of the coming of the enemies and

is nan mamérvántsa is nan fii. siddsi nan intañonantja is nan
of their burning the town. Therefore their hiding in the

págpag; ifwígtja nan ámánántja. nan lalaláki fukáérvantja ay
woods they take (along) their children. the men exclaim

mangwááni en “Ikáyu man! mid hunyáder! fulálau! sinúka’sh ay
saying come on, then! nobody shall flee! forward! who are you,

umógiad? — mangósímadóyátako! adikóéntako tja na!” —
coward? let us all die together! let us pursue these here

intá/otja ya fekáshéntja nan fálseg is nan féesel.
they spring and throw the, spears at the enemies.
Notes: *ta umalafan*: a Nomen actionis? that “it is coming-time” or: “coming-place?” *fakdkentja*: 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. *mamevwantsa*: Nomen agentis of *pekak*, I burn, destroy by fire.

*fuidlan!* battle cry of attack; “hurrah!” *mangosimadoytako*: “let us all kill each other [112].” *adikôck*: pursue, or: catch running after.

*intatô/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 inôd/ôd nan ôlom, et éngka pashâbok nan awâkmo V.2
If aches your head, then go to have “blown” your body.

tay insaktî. umâli nan insâbok ya subôkâna nan ôlom, et makdan as it is ill. comes the “conjuror” and blows at your head then removed is

nan inôd/ôd is nan ôlom. nan insâbok kauâna ’y mangwâni en the aching in your head. The “conjuror” says saying

“sfnu nan nângyu ken stika?” [paymô: si Wânnak nan nângyu who is the one making ill you or Wannak has made ill

ken sikâ. — paymô: si Kidkîtjây nan nângyu ken sikâ!] ãëni ’d you or Kikitjây has made ill you soon

makdan. — “subôkak stika is nan sêyag nan âkyu!” ãëni ’d makdan. 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 “aníto,” as those of “Wânnak” and Kidkîtjây.” I cause sickness: *øy/yövek*, or: iyövek; with the Nom. agentis: *mângyu* [mângû;*mângöyû*]. Observe: *stika* and *stika*. *sêyag* and *sûyag*: the “morning-rays.” *stika*: I blow you, aníto, into...
V.3 — Nan lhmam ümüy is nan màstjím. nan lhmam ya tsaktsáki
The "night-mare" goes in the night. The "limam" is a big

ay tákra. ilekwdáko ya adlak makailékwash. anlto tji.
person. I "try to" move and I not can move an anlto (is) that.

Notes: lhmam, a ghost in human form, sitting on the sleeper, night-
mare. ilekwdáko: I move, try to breathe; ilekldékwdána nan erdd: the
pulse beats; anlto: soul of dead; ghost.

4 — Ayáwan ad Okiki! sumakóngkayu tsádlo lsna, tay nay tsámi
Wild buffalo at Okiki, come together hither, as here we often

Ismek ay mángápáy ken tjákáyú, lsna’d Wakálan; tay áyam
think of making sacrifice to you here at Wakálan; because at wedding

si ánanák nan tjámi mangisángan ken tjákáyú, et
of children we always take one of you then

madsa/omángkayu ádji!
multiply, surely!

Notes: "Labad-Ceremony:" Upon the rock: fáto ad Wakálan, "far
distant from Bontoc," the rich men (gadsángyen) perform a fire-sacrifice
(mángápáy) and call their choicest game to come "to this very (tsádlo)
spot from their home at Okiki." ismekko: I remember, "do never neglect,
always think of. . ."

5 — Nan ongóna adlña istjá nan aðóy si mônok, tay mo istjána
The young people do not eat the liver of chicken, because if one eats

nan aðóy si mônok, mo intáktak, et insákît nan aðóyna ya
the liver of chicken, when he runs then sick his own liver and
umōgiad. nan ąngkay amām/ma ya nan ınān/na nan mangistja

he is cowardly. Only old men and old women are the eaters

is nan ādōy si monok, tay lāvwa is nan ONGOnga.

of the liver of chicken, because it is wrong for the young.

Notes: adōy 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 ihtāvetim nan āsu ay tsa umōn/ōnod ken sīka, tit/īwa

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 iFentok ya nan ānānak si

They have sham-battles, the boys of Bontoc and the boys of inhabitants

iSamōki is nan lūshlish. aldēntja nan fatō ya føkāshēntja. vodā

Samoki during the “lishlish.” They take rocks and throw them. Some inhabitants

nan matoklāngan is nan ōlo paymō is nan āvwak.

are hit on the heads or on the bodies.

Notes: ānānak si. “Bontocboys” [76]. lūshlish: festival after the rice-harvest. fatō and: fāto, bāto: stone. toklāngak: I hit the head; by zeugma, here also with: āvwak, the body.

--- Dan! sīka tumgōyka! lēytjēk ay maktotōya ken sīka! adīk

He! you stop! I want to speak to you I do not

kēkkēn nan ājālaun; masāngutak is nan pājang. iṣtjum nan

know the trail I have lost my way in the forest. show the
ma/yəi ad Fēntok pəyəm do mifu'gka kən sak/ən! kəd nan umtsanənmi
direction to Bontoc or accompany me when shall we arrive

istjil? intə nan mabfəlln ay umaləak is kənə? there where is it possible that I get something to eat?

mo umalika ad Fēntok, et umyka mi amin ay umafed kən stika is if you come to Bontoc, we go all to meet you

nan sakən nan wangi.
near by the river.

aykif way təkə 'sna? intə pəy si dənam adtwən? areyə ngət is anybody here? where your father now? probably

(stələnə, kəmətanək aswəkas; adadək flaən stika aswəkas.
he is in the house. I shall leave to-morrow. I shall not see you to-morrow.

adəkə engkəkələ is eləi ngət sə sa kən tədl. stnu nan nangtwənə si
do not tell anything of this to him(her), who said

sa? nan nimnənko areyə ngət stłyə 'yə fafəyi.
so? as to my thinking perhaps she.

ləytjənmi nan filmi ya padəyənəmi nan fəshənlə!
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 Igorot 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 -ã, 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 (Ayaweng)

(Sung when working in the rice-fields)

*Tjūwā -ā: Nintengan nan sikā -ā  
He has reached the middle,

entāko ’d mànitsā -ā  
let us go to eat

ann/ō patsōngna shā -ā.  
certainly this is "stopping time" for it.

*Tjishā -a: ta fāyfayēn takā -ā  
let dig the people

lutā ’y ninākishfā -ā  
the ground, "hard and tough:"

pabfāyfay Kāstilā -ā  
he makes (us) the Spaniard, dig.

Kastila ’d Mānilā -ā  
the Spaniard at Manila

kāsī tay pilangkō -ā  
it is pitiable to be scorched (dried),

mabhikod si lagfō -ā  
to be lean by working for wages

mo kōna inisē -ā  
if (Lumawig) had made equal
The shafts of the working-poles,

that everyone could earn

the food for his children

that everyone might sit down (rest)

in their town at Tjulya (Bontoc-region)

as it is pitiable, indeed, here

to travel seeking work

(through) the world, wide;

it is lucky (?) for my beloved

(that she) sits idle with others

in their town in Tjulya

here, indeed, it's pitiable, here
nabòngà 'sh òngongá -á

kášì tay lòngyaiyá -á

longyáiya 'y tòkùareá -á

kanò ay sùmangá -á

sumàng ay mìntsuneá -á

tètsàn si òngangá -á

The afternoon-meal for children.

Notes: tjureá -á and tjishá -a: words preceding the songs, like invitations to join a singer. intèngan: to be in the middle (tenga); “it is noon.” sìka: Sun, song-dialect. manitsdák: I eat, lunch.

mo kôna: i. e. Lumáwig, the God of the Igórot; mo kôna 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 Igórot; the pole is said metaphorically of mankind; “if all men had been created equal.”

The lines in () are a variante. Tjályá: the region of Bontoc.

mintjutja: “wander about to seek work.” sumya: “it is lucky” (?); but cf.: M.4 and Notes: sumyáæk yangkay. “I only; probably: she, my sweetheart only sits idle, does nothing but sit idle. mingitotékktjèa: prefix mingi-; see [300; miki-]. nabonga 'sh: “to be born as a human being” (“ein Menschenkind”); after this verse the (doubtful) line was inserted: nabfölýn sì òngá -a: “to be carried as a baby.” longyáiya: a word (or phrase) said to be “without meaning.”
A LOVE-SONG

Tsadlonka shúshangá -á;
You are very weary

shuy ngin shangán siká -á?
for whom are you longing, you?

si ngèt ek súlóuwá -á,
for (perhaps) my beloved,

si súlóuwá 'sh Tjulyá -á.
beloved in Tjulya

(i.e., Bontoc)

shuy ngàyag pón tosh sà -á?
whose name is that

si Páli wá'sh Tjulyá -á!
Pali, who is in Tjulya

siya nán ninshángan. sika
she is the longing you

ongkà ay èk tsóuwá -á
go! my mind

ta èngka 'nkàkaewá -á
go thou to the midst
(of the maidens in the olog)

ibkántja 'y dinablá -á
of their resting-place the sleeping-board,

tay ólkoshkó wadsá -á
for a sad desire I have,
ay nátatáker 'shná -ā
(1) living here,

's san fátatavé 'sh Tjulyá -ā.
for the region at Tjulya.

Notes: tsadlonka: “you are very” (tsádlo: intensive and relative).
shashangáa: weary, lazy, love-sick, longing; cf. sumángaaak: I am lazy.
shuy: song-dialect for sinu. ck.? “Pali” suggested by Falònglong.
“The beloved lies down on a sleeping-board in the ólog, the girl’s dormitory; there go to find her, my heart, in midst the other girls!”
natataké 'shua: “I must live far away, while she is in an “ólog” at Bontoc.

fatátwa: world, or: region, country.

WEDDING-SONG

While performing the ceremony of pounding rice (inpağpag) at a wedding, men and women sing alternately:

The women: tà lumálaytako wáy - - Ṑê — - Ṑê
let us go to call some

làlaki's wagsélìlayân - - Ṑê — - Ṑê
man of strength

tà way màngikàwàwili — Ṑê — - Ṑê
that somebody carry

pàküiytjà 'sh tongtsën ili — Ṑê — - Ṑê
their rice from above the town
The men:  
\[ \text{tà lumàlaytòko wày} \quad \text{let us go to call some} \]

\[ \text{fàbfiyì 's dinìpayày} \quad \text{woman with strong thigh} \]

\[ \text{tà way māŋakàyukyuù} \quad \text{that somebody shall weed} \]

\[ \text{pàyyotjù'sh tongtșeən ili} \quad \text{their rice-fields above the town} \]

Notes: The metre is trochaic. Labor and rhythm coincide also in this song with its interesting melody, called dyug. 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. ikawawilik: I carry a double-basket, a “kimàta.” is tongtșeən: the town is in the valley, most rice-patches are on the mountain sides above the town.

típay: thigh; upper leg. kayukyúck: I weed a field, tear out the grass. Their rice, their rice-fields: i.e. those of the young couple.
ADDENDA CORRIGENDA

PART I

The numbers denote sections, unless preceded by p. (page). Ex. means: example.

7. Melikano, for Melicano
10. kōlosh, for kōlosn
18. Likaldso, for Licaldso
32. āsē, for āsē
43. copula, for couple
56. saktjēan, for saktāan
67. miususālād, for miususālād
67. mintotōlfe, for mintolōlfe
71. II. appellative, for appelative
73. put ( before “here the article”
84. a. persons addressed
89. place colon after “before”
139. last Ex. kāngnēn means:
thing in the house, household utensil
151. anab “seek,” anāpek “I seek”
(not: find)
180. ninsākitak, for ninsākitak.
192. I must speak, add: I desire greatly to speak
193. min- seems to be Lepanto-Dialect
197. S. 1: umalľak, S. 2: umalľam
   add S. 1 negative: adľk umalľan [320]
199. Ex. 5. Or with possess. Vb.: sisīdek si Agp.
231. tsublāck or: tjublāck; ts, as t
   mouillé, counts for one consonant
257. -an can be added to i- Verbs
   without prefixing mang-
258. last line: three, for four
262. Ex. 4. better: otōényer nan
   findyer is nan apuy
262. Ex. 14. place is before nan ager

279. Ex. 4. let nan precede ansan

283. Before "In this" put )

289. p. 103. Place emph., add: Or: nan mamadoyanni

292. the last verb: engkaliak, for engkaliyak

296. prefix in, for in

297. p. 114. Pretended action: The root is geminated; the gemination is sometimes incomplete, 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 mikikoyak

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 brothers, for brother

310. p. 124, Ex. 3. from below: mangakun, 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 nangdlan; nangdlan is contracted from nangala and an

353. p. 171, Ex. 11. nangtjasany, for nantj-

353. p. 172, line 7 from below: present

360. p. 178, Ex. 10. Put ? after the sentence

361. line 11. Read: Es war einmal, for was-

364. Ex. 2. Separate: katakeen tjatona

367. last Ex. put who between man and was

391. Ex. 3. Put I before hold

p. 227, Ex. 4. sunrise: faladan

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: entja, for engtja

p. 252. Ex. 6. mangdanan, for mangdayan

440. insert long between as—as

p. 263. Ex. 6. sesennmekko: 1 re-

membered (thought).