



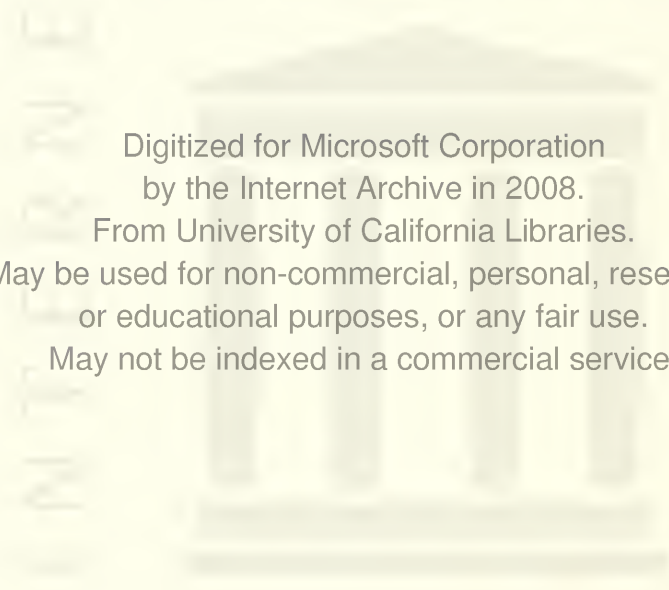
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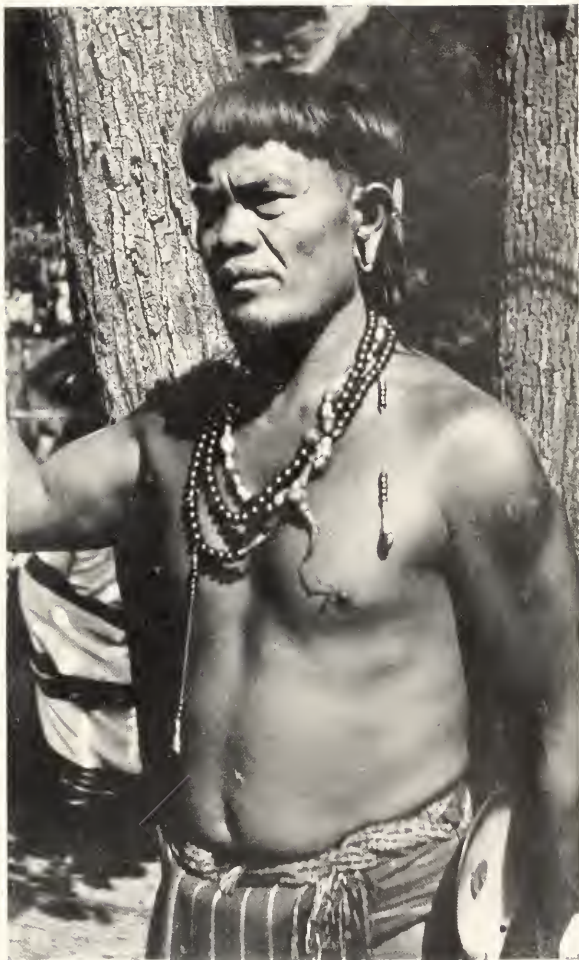
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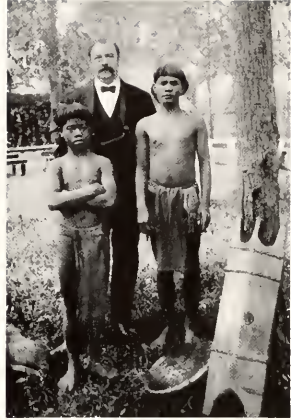
















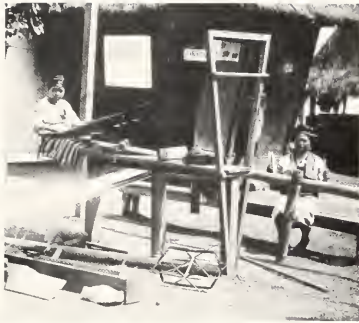














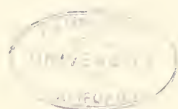








THE FIRST GRAMMAR
OF THE LANGUAGE SPOKEN
BY THE
BONTOC IGOROT
WITH A
VOCABULARY AND TEXTS





TO MY FRIEND ANAUWASAL OF TUCUCAN

THE FIRST GRAMMAR

OF THE LANGUAGE SPOKEN
BY THE

BONTOC IGOROT

WITH

A VOCABULARY AND TEXTS

MYTHOLOGY FOLK-LORE HISTORICAL EPISODES
SONGS

BY

DR. CARL WILHELM SEIDENADEL



CHICAGO

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PREFACE

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

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

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

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

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

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

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

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

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

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

was increased, and the extremely important third part of this book, the Texts — the only Texts existing of that language — were dictated by Matyu, Fanged and Falonglong. As the Author had meanwhile memorized his Vocabulary and practiced his grammatical rules, he was able to converse without difficulty with these most sympathetic people, men of astonishing intelligence, inborn independence and frankness, strong principles of honesty, kind disposition, a vivid desire for learning, and blessed with the divine gift of healthy humor; men so different from the crowd that visited their village at the "White City." They readily comprehended the advantages of what we are accustomed to call civilization. Several Igorot 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 Igorot'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 Igorot. 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 Igorot's home in the Philippines, were a complete failure, in each single instance.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The capitals signify:

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

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

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

DR. PHIL. CARL WILHELM SEIDENADEL.

Chicago, October eighteenth, 1907.

CONTENTS

PART I GRAMMAR

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

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

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

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

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

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

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

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

PART II: VOCABULARY

Preface — Vocabulary

PART III: TEXTS

Preface — Texts

Lumāwīg

The Headhunters' Return

The Battle of Calōōcan

The Rat and the Brothers

The Stars

*Tilīn**Kollīng*

The Monkey

Palpalāma and *Palpalāking*

Varia

Songs

APPENDIX

National Appellatives
 Proper Names
 Geographical Names

Addenda. Corrigenda.

PART I

GRAMMAR



GRAMMAR

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

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

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

THE ALPHABET

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

VOWELS

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

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

DIPHTHONGS

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

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

CONSONANTS

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

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

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

INTERCHANGED SOUNDS

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

INTERCHANGED VOWELS

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

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

INTERCHANGED CONSONANTS

The following interchanges occur:

between *f* and *b*; *făđyi* and *babăyi*: woman; *făto* and *băto*: stone.

between *p* and *b*; *bĭlak* and *pĭlak*: money.

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

between *t* and *d*; *tomōliak* and *domōliak*: I return.

between *dj* and *d*; *djĭla* and *dĭla*: tongue.

between *tj* and *ts* and *dj* and *d*; *tjäkäml̄*, *tsäkäml̄*, *djäkam̄l̄*, *däkam̄l̄*: we.
between *sh* and *s*; *āshæ*, *āshæ*: dog.

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

Very rarely the combinations *-kyu* and *-k̄u* were interchanged with a guttural like *ch* in Scotch loch, or in G. wachen; *ch* was found but twice, in collateral forms: *āchu* for *ākyu*, day; and *māngāchū* for *māngāk̄ū*, 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: *tömōl̄lak* for *tumōliak*, I return; *mčāksāgak* for *maäksagak*, I fall.

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

5. Contraction is rare; even in a series of like vowels each is pronounced distinctly, as: *sumā-ā-ak*, I go home. But also these slurred forms occur in rapid conversation: *mānūblāk* for *manublāk*, I smoke; *aktōna* for *aktōēna*, "he carries;" *ilāntāko* for *ilāentāko*, "we see."

6. Synaeresis is found in: *mayd* (or *mīd*) for *mā/īd*, "not existing;" frequently the prefix *ma-* before an *i*-Verb is united into one syllable: *māḡto* (or: *mīḡto*) for *ma/īḡto*, being held.

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

en; 's or 'sh for the preposition *is*. Aphaeresis affects mostly *e*, *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*: *áptek*, "I meet;" R. *tjipab*: *nátpab*, having been caught; R. *tsūno*: *máđno* [*matno*], being worked; *póshong*, sea: *póshngck* [*pósnck*], "I inundate;" R. *piten*: *pítncck*, I break, *nápten*, broken; R. *sibfad*: *másfad*, being answered; so of *tólo* [*tólō*], three; *líma*, five; *kallōck*; *kalmáck*, "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. *télèn*; Sp. *tranvia*, Ig. *tālābia* [*talānfia*]; Sp. *cruz*, Ig. *kólosn* [*kálush*].

CONSONANT CHANGES

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

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

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

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

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

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

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

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

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

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

Examples: *L* inserted; *patkêlek* [*patkôlek*], "I stop," from Root *t'kê* [*t'kô*]; *imakđlantja*, their weeping, from R. *āka*; from *fāa*, a servant: *fāđlek*, "I send out;" *nalikāđyan* for *naikalayan*; written or scratched (*G. cingeritst*)

L lost: *umđăăk* for *umđlăăk*, I get; *đyka* for *đlika*, come! *pôđ* for *pôlô*, ten; the verb "to bring" has throughout double forms: *iyđik* and *iyđlik*.

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: *énsuliktosh*; oras: *đlas*; cargador: *kalgadsđl*; libro; *lfblo*.

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

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

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

DOUBLING OF CONSONANTS

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

22. *F*, *k*, *t* are usually not doubled (but in *kěkkek*, I know); the mediae are placed before these letters instead, as: *bf*, *gk*, *dt*. A momentary pause intervenes between *b* and *f*, *g* and *k*, *d* and *t*: *mămăg-křd*, girl; *fěb-făl-lě*, young man; *Mălřg-kěng*, name of a town; *năd-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: *ř-tě-lř-tă-kě*, "we give back;" *ěng-kă-lř-ak*, I speak; *lěy-tjěn-mi*, "we like;" *něn-tsř-ně-tjă*, they worked; *ř-tsao-tsăo-ko*, "I give;" *tăw-wřn*, year.

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

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

<i>yǎn/ǎ</i>	an older brother	<i>tít/twa</i>	true
<i>sǎnǎg/ǎ</i>	several brothers and sisters	<i>ǎy/ǎb</i>	grapes
<i>tǎt/ǎ</i>	bull	<i>ǎl/ǎ</i>	pestle
<i>sǎk/ǎn</i>	I	<i>ǎd/ǎ</i>	not [<i>adǎ</i>]
<i>ǎb/ǎ</i>	companion	<i>Títǎp/an</i>	a town
<i>kǎs/ǎn</i>	like unto	<i>Kǎn/ǎang</i>	a town
<i>pǎd/ǎ</i>	big stone hammer	<i>Pǎlǎp/ǎ</i>	a section of Bontoc
<i>ǎg/ǎ</i>	winnowing tray	<i>Lǎng/ǎgǎn</i>	a proper name
<i>ǎm/ǎn</i>	all		

QUANTITY OF SYLLABLES

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

ACCENT

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

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

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

REDUPLICATION

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

ELOCUTION

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

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

THE ARTICLE

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

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

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

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

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

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

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

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

Examples:

<i>nan lăldki</i>	the man	<i>nan kăyang</i>	the spear	
<i>nan făfăyi</i>	the woman	<i>nan pfnang</i>	the ax	
<i>nan ongônga</i>	the child	<i>nan kăldsay</i>	the shield	
<i>nan đsě</i>	the dog	<i>is nan Făntok</i>	in Bontoc	} if the speaker is in B., T. M.
<i>nan fătūk</i>	the pig	<i>is nan Tūkăkăn</i>	in Tucucan	
<i>nan đfong</i>	the house	<i>is nan Mănfla</i>	in Manila	
	<i>san tăkū</i>	the (already mentioned) people.		

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

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

1. Proper names of Persons.
2. Substantives denoting kinship, where *si* is interchangeable with *nan*.

Examples: *si Anaewđsal*; *si Mólêng*; *si Fúmnag*; *si Fălónglong* (i. e. "Antéro"); *si Akănay*; *si Angay*; *si Tăkay*; *si Sđyo*.

<i>si âmă</i>	the father	<i>si yău/ă</i>	the older brother or sister
<i>si fnă</i>	the mother	<i>si ăndtji</i>	the younger brother or sister
<i>si ăsděwă</i>	the husband or wife	<i>si ăkđd</i>	the grandfather

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

<i>ĭntō s' Antěro?</i>	where is Antero?
<i>ĭnmăli sh' Olóshan</i>	Oloshan has come
<i>sumăa s' ămănă</i>	his father comes home
<i>ăyăkanyu sh' ănă.</i>	call mother!

Si [sh'] is also found sometimes with proper names beginning with a consonant: *tinnōli sh' Fánged*, Fanged has returned; *shuu sh' Máttyu?* who is Matyu? *mānūblā s' Běgti*, 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*) *kāwēs ay āmā*; the three uncles: *nan tōlō'y ālītāw.*

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

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

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

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

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

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

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

tjā Pālpālāmā kēn Pālpālāking, Palpalama and Palpalaking.

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

[also: *tjā B. kēn K. ya si F.*]

"The parents" is sometimes expressed by one substantive, father, mother, preceded by *tjā*: *tjā āmānā*, lit. they his father; *tjā ĩnānā*, lit. they his mother, [T. 9].

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

Tja is also found in combination with pronouns in dual and plural, as: *tjāĭtā*, we both (you and I); *tjākāmĭ*, we; *tjāĭtjā*, they; *tjā tōnā*, these; *tjā tōdĭ*, those, etc., and as suffix derived from pronouns. [88, 106, 195.]

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

THE LIGATURES

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

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

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

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

nan fānġ ay āfong the small house

nan kāyō ay āntjo the high tree

or:

nan kāyō'y āntjō

or between a substantive and its numeral: *ĭpāt ay fātug*, four pigs;

or between a substantive or pronoun and apposition: *nan Igōlōt ay ĩfēāntok*, the Igórot, Bontocmen; *sĭkā'y yān/ā*, you, as the older brother;

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

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

or between our "antecedent and a relative clause:" *ĩntõ nan lãlãkĩ ay nangãlã is nan fãlfãg?* where is the man who took the spear?
 or, in our grammatical conception, before a dependent infinitive: *lẽytjẽk ay ãmũy*, I want to go;
 or before a "participle" modifying a verb: *kĩnwãññã'y mangwãññ*, he said saying;
 and in a number of other instances to be treated in various sections of this Grammar.

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

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

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

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

nan fõbãngan nan lãlãkĩ the pipe of the man
ĩtõlñ nan fõbfãllõ the young man's giving back, or "the young man gives back."

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

nan lãlãkĩ ya nan ãlfwãdkõ the man is my friend;
nan kãyæ ya ãntjo the tree is high;
nan mãmãgkĩd ya imũãllĩ the girl, "is having come," has come.

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

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

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

THE SUBSTANTIVE

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

<i>ólö</i>	head	<i>tjápan</i>	foot	<i>ákyü</i>	sun, day
<i>fáän</i>	moon, month	<i>ógsä</i>	deer	<i>djalän</i>	way, road
<i>lí</i>	land, town	<i>káyang</i>	spear	<i>límä</i>	hand
<i>mátä</i>	eye [<i>máta</i>]	<i>tjénüm</i>	water	<i>fäseul</i>	enemy
Trisyllabic:	<i>äyáwan</i>	water buffalo (wild)	<i>fälögníd</i>	battle	
	<i>ásáwewä</i>	husband or wife	<i>kälásay</i>	shield	
	<i>ípéekao</i>	people, nation	<i>föbängä</i>	pipe	

Some appear in reduplicated form:

Persons:	<i>lalákí</i>	man	<i>fáfáyí</i>	woman	<i>ongóngä</i>	child
	<i>föbfállö</i>	young man	<i>mämágkíd</i>	young girl		
	<i>äm/ámä</i>	old man	<i>ín/ínä</i>	old woman		

Animals and Things:	<i>äyáyäm</i>	bird	<i>tjótjön</i>	locust		
	<i>lílëng</i>	a fish	<i>fäkfäk</i>	frog	<i>ötöt</i>	rat
	<i>tjótjö</i>	mouse	<i>fínölöfólö</i>	butterfly	<i>pägpäg</i>	public forest
	<i>sösö</i>	breast	<i>kökö</i>	finger nail	<i>pápát/tay</i>	grove

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

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

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

<i>ásáewá'y laláki</i>	husband	<i>yán/á'y laláki</i>	older brother
<i>ásáewá'y fáfáyí</i>	wife	<i>yán/á'y fáfáyí</i>	older sister
<i>ánák ay laláki</i>	son	<i>íkíd ay laláki</i>	grandfather
<i>ánák ay fáfáyí</i>	daughter	<i>íkíd ay fáfáyí</i>	grandmother
<i>ásé'y laláki</i>	male dog	<i>kítjing ay laláki</i>	he-goat
<i>ásé'y fáfáyí</i>	female dog	<i>kítjing ay fáfáyí</i>	she-goat

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

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

<i>mónók</i> chicken	<i>káewítan</i> cock	<i>mangálak</i> hen (<i>impás</i> chicklet)
<i>fútúk</i> hog	<i>fúá</i> boar	<i>ókó</i> sow (<i>ámók</i> young pig)
<i>nóang</i> tame water buffalo	<i>tót/ó</i> bull	<i>kámfákyan</i> cow (of <i>nóang</i>).

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

<i>nan káyeé yá ántjō</i>	the tree is high, or: the trees are high
<i>nan áyáyám tūmáyo</i>	the bird flies
<i>nan áyáyám tūmáyo'tja</i>	the birds fly.

49. These substantives have reduplicated plural forms:

<i>laláki</i> man	<i>laláláki</i> men
<i>fáfáyí</i> woman	<i>fáfáfáyí</i> [<i>föbfáfáyí</i>] women
<i>föbfállō</i> young man	<i>föbfáfállō</i> young men
<i>mámámá'gkíd</i> girl	<i>mámámá'gkíd</i> girls
<i>ánák</i> child (offspring)	<i>ánánák</i> children

In various manners the following words form their plural:

<i>ongóngá</i> child (any young human being) remains either unchanged, or has <i>ongángá</i> , or borrows the form <i>ánánák</i> , children.
<i>ám/ámá</i> old man <i>ám/ámmá</i> old men <i>ín/íná</i> old woman <i>ínánná</i> old women (but <i>ámá</i> father and <i>íná</i> mother remain unchanged).

Notice the Dual and Plural: *sínákí* two brothers or sisters, *sínág/í* several brothers or sisters, cf. [60].

In narrative these unusual forms were found: *ámók* young pig: *ámómok*, *mangálak* hen: *mangmangálak* and *káewítan* cock: *kákáewítán* [L. 44].

50. There is no particle in Bontoc Igórot indicating the plural of nouns. Neither *ángsān* nor *ām/ĭn* 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 tōlō'y fōbfállō* 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:

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

kātāyāān the large basket into which the girl crawled [T. 4] (*tāyāān*)

kātjĕnĭm the river (*tjĕnum*: water); G. Gewässer

kāmōnōk hen with chicklets (*mōnōk*)

kātākĕ personality (*tākĕ*); G. das Wesen des Mannes [L. 34]

kāsōkōlong 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.

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

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

kāmāmāmāmāgkīd all the girls, each girl
kāongāongōngā all the children, each child
kābfīnāfīnālyēn every married man
kātākētākē every person
kāūfongāfong each house, the whole group of houses
kākēākēkyū each day of a certain period
kādsēādsē all the dogs, each dog of a pack
kālīfōlīfōō a mass of clouds; G. das Gewölke

54. *Ka-* and numerals denote companionship:

nan kādjūak my companion
nan kāpātmi our four companions (*īpāt*, four)
nan kānēmī our six companions (*ēnēm*, *īnēm*, six)
nan kālmāmī our five companions (*īmā*, 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 kāāntjōnā its height; *kād nān kaantjōn nan kādyē?* how much (is) the height of the tree? how high is the tree?
nan kātīt/īwāna its truth
nan kāāsēdjīlnā [*kāāsēdjōnā*] its thickness
nan kāādsōwīnā its distance
nan kāktēk knowledge (from the verbal root *k't'k*: know)
nan kāfābfāyīānā his sister, G. "das Weibliche."

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

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

kăpătătjfmăn place where iron is kept

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

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

57. *-An* is also the ending of many towns in Luzon; so we find in the Bontoc area: *Túkăkăn*; *Săbăngăn*; *Dsăllkăn* [Delican]; *Săkăsăkăn*; *Făgfkăn*; *Fұлđkăn*; *Tŷtŷp/ăn*, etc. and some *Atđ* (town sections) in Bontoc: *Fătđyăn*; *Lăowŷngăn*; *Sŷgtjăn*; *Pőkŷsăn*; *Lŷwăkăn*; *Ungkăn*. And also some proper names of men end in *-an*, as *Lang/ăgăn*, *Olđshăn*, *Dăyăpăn*, *Otđtăn*.

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

măsŷyěpăn sleeping place, *năsŷyěpăn* a former sleeping place

tŷktjăn or *kătŷktjăn* sitting place, seat, "chair"

inđtđăn cooking place, pret. *ninđtđan*

ănŷtjăn warming place

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

mătăkăn, *natăkăn* place where people live, lived

tătăllbuan dancing place

păltjăn place where knives can be sharpened, whetstone.

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

pangătđ belonging to a section of a town, being a member thereof, an *ătđ*
companion

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

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

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

pangfngăn a handle of a shield, etc. (*fngak* "I hold")

60. *Sñ-* is the prefix of union; it is usually combined with *pang*:
 sñpáng-, rarely with assimilation: *sñmpáng-*.
 sñnāg/í brothers and sisters together, G. die Geschwister
 sñpángāfóng one family
 sñpāmīlīgan one whole section of a mountain
 sñpāngīlī all inhabitants of a town or country
 sñpāngāpo the parents and grandparents of one family
 sñpāngānāk the children and grandchildren of one family
 sñpāngālwīd all friends together
 sñkāsūd the brothers-in-law [L. 71]
 sñnāsēwā husband and wife; G. Ehepaar

Notice these terms in which only the parents are named:

- sñdāmā* father with his child or children [M. 11]
 sñlīnā mother with her child or children

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

- nan íFěntok* the Bontocmen *íSāmōkī*; *iy.Antčdāo*
 nan íTūkūkan the man or men from T. *íMālīgkong* [*imMālīgkong*]
 nan íĀlāb the Alabmen [*iy.Āab*] See: [B. 6; L. 13-18]

Here belongs the etymology of the name Igórot. *Igólōt* [*Ikólōt*], Span. Igorrotes and Ygorrotes, is said by Dr. T. H. Pardo de Tavera in his "Etimología de los Nombres de Razas de Filipinas (cf. M. Lillo, Distrito de Lepanto, p. 17) to consist of *i-* and the root *gólōt*, which means in Tagalog, as Tavera says, a mountain chain; hence *Igólōt* (or: *íGólōt*) 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 appellation.

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

- nináfong* owner of a house *ninongóngā* person to whom a child belongs
 nináfāfeg owner of a spear *ninwānis* owner of a geestring, loincloth
 ninsōklong owner of a cap, hat *nimmōang* owner of a buffalo
 ninpīnang owner of an ax *nintápūy* 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 *infólæ*, a watchman, *infúyan*, a sorcerer, *inshúbök*, [*insábök*], a conjurer of disease.

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

kñdsil, *fñdli*, *kñnsid*, *tñóknö* kinds of plaited rattan

kñdyæ gathered wood

tñóod a married man's hat

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

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

fafálfæg a toy spear

ábáfong a toy house

ásásæ a dog made of clay

käbkäfäyo a toy horse

nönöang a toy buffalo

pápáyö a model of a rice plantation

No other Diminutives seem to exist, except the names for toys, models, imitations; if "little," "small" shall be expressed, the adjective *fänlg* is used; *nan fänlg ay töfæu si käyæ*, 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*: *umálí nan laldäki ay mamipñang*, the man comes with an ax, carrying an ax ("axing").

Examples with *mang-*

<i>mānosōklong</i> with a hat	<i>mānatafāgo</i> with tobacco
<i>mānētāfay</i> with a spear	<i>mānitīnāpay</i> with bread
<i>māmofōbāngā</i> with a pipe	<i>mangakālāsay</i> with a shield
<i>māmafāto</i> with a coat	<i>mamabāngaw</i> with a glass
<i>mangikīmāta</i> with the double basket called: <i>kimāta</i>	

Examples with *mñ-*:

<i>minkīkīmāta</i> [<i>mingkikimāta</i>] with the "kimata"	
<i>mandlān sīyā'y minkikimāta</i> he walks carrying a "kimata"	
<i>minkākāyē</i> with wood	<i>minkēkēlēn</i> with straw
<i>minādpuy</i> with fire	<i>minpāpātājīm</i> with iron
<i>minādsē</i> with a dog	<i>mintjājēnum</i> with water
<i>minkōkōkēd</i> with shoes	<i>minmōmōnōk</i> with a chicken
<i>minpāpākūy</i> with rice	<i>minfūfūtuk</i> with a pig
<i>minōōlēng</i> with coal	<i>minūsšlād</i> with a letter
<i>minkākāfāyo</i> with a horse	<i>mintētāfay</i> with a spear
<i>minkākāpis</i> with cotton	<i>mintōlōlfeg</i> with a key

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

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

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

thigh <i>dinīdfpay</i>	shoulder <i>binobōkā</i>
head <i>inōōlō</i>	eye <i>mināmātā</i>
upper part of the thigh <i>inōēēpo</i>	ear <i>kinokōzweng</i>
belly <i>binōbōdō</i> [<i>finōfōtō</i>]	mouth <i>tinotōpck</i>
leg <i>sinīlki</i>	knee <i>kinokongkōngō</i>
foot <i>tjīnātjāpan</i>	heart <i>pinōpōsō</i>

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

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

Root: *kaëb*; *kumäckáëb*, a maker;

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

kumäckáëb is *fángä*, potter, or: *fumafángä*;

fatek, tattoo; *fumafátek*, a tattooer;

falógníd, battle; *fumabfalógníd*, warrior;

irreg.: *füfümsha*, smith;

ásín, salt; *umáásín*, 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 *kápek* not say: I make, but: my making, G. mein Machen, Ital. il mio far; and *leytjéntáko*: our desire or desiring, G. unser Sehnen. And *ayákantjä* means “they call” in English, but it says: their calling; the aim reached by their calling, etc.

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

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

CASE RELATIONS

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

These Constructions:

Correspond to the English:

I

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

Nominative and Accusative.

II

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

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

Possessive or Subjective Genitive.

The Substantive denoting the agent following the Nomen actionis.

III

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

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

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

REMARKS

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

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

Examples. The Nomen regens with final consonant:

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

The Nomen regens with final vowel:

nan ásvæn nan álfwidko the dog of my friend
nan ílin nan íFéntok the land (town) of the Bontocmen
nan ólon nan nóang the head of the buffalo
si áman Táynan Táynan's father
íftgon nan fobfálo the boy's holding; "the boy holds"
ísublin nan laláki the man's changing; "the man changes"
ngäg nan ítjun Bægti? what (is) the showing of Bugti? "what does Bugti show?"
ngäg nan íbfákan ína? what (is) the asking of mother? "what does mother ask?"

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

ítjun nan íbit ken Mátyæ "show the carrying to Matyu!"
ínyáílna nan káyæ ken ínána "he brought the wood to his mother"
ínflämi angsan is nan álfwidyæ "we saw many of your friends"
síya nan mäníbvæ'sh nan káyæ "he (is) the cutter of the tree"
mangángkäm's nan mákan we are eating the food (Ex. of a "personal verb")
uminámka's nan tjénum drink the water! (Ex. of a "personal verb")

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

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

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

74. Exceptions. If emphasized, place, cause, instrument, time, the indirect object or dative, etc., can be made the subject (i. e. in our, but not the 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; *nan fútuknă nan ăm/ăma*, lit. "his pig of the old man," *nan kalăsaytjă nan fěsrel*, lit. "their shields of the enemy." This pleonastic 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:

đlon si đgsă deer's head, G. Hirschkopf
nan đtɕp si đlang the granary roof
fəbăn si đsɛw dog's tooth
těngan si đlō "headbone," skull
nan kălĭn si Igólot the Igorot language
đnak si kđak son of a monkey
tđfɛn si pđkũy rice leaf
đnak si Lumđwig "Lumđwig-son" [L. 1]
těngan si lăfl midnight
pălɕk si pĭnang ax handle
nan lablăbon si kđkđok si mđnđk the beginning of cock's crow [B. 24]

77. But if the attribute denotes material, origin, etc., the ligature *ay* is used: *đfong ay bătđ*, stone house; *kĭpan ay gũllŷă*, steel knife; *ĭstja'y fătuk*, pork.

78. A substantive in apposition with an other is connected with it by *ay*: *si Anawđsal ay alăwidko, ya ĭmmũy Anawasal*, my friend, has gone;

Aföw ay İlin nan Ilökö ad Füntok Aföu, the settlement of the Ilocanos
in Bontoc;
nan laláki ay nan áman nan mamágid ya nadöy 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 İli'd Füntok*, the town of Bontoc; *nan fılig ad Pökis*, the mountain Pokis; *nan áto'd Lóngfüy*, the town section called Longfüy.

LOAN WORDS

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

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

hammer	<i>mantıyo (martillo)</i>	Filipinos	<i>Filipınosh</i>
wagon	<i>kalimáto (carromato)</i>	town chief	<i>plesidénte (presidente)</i>
horse	<i>kafáyo (caballo)</i>	picture	<i>taláto, litaláto (retrato)</i>
cow	<i>fáka (vaca)</i>	dollar	<i>pésosh, pëshosh (peso)</i>
hour	<i>öla, ölash, ölas (hora)</i>	Sunday, week	<i>domıngko (Domingo)</i>
book	<i>liblo (libro)</i>	watch	<i>İlřash (reloj)</i>
flag	<i>bandéla (bandera)</i>	cross	<i>kéřash, kálosh (cruz)</i>
tramway	<i>talábya, talánfyá,</i> <i>talabfyá (tranvía)</i>	pound	<i>İlbla (libra)</i>
street, highway	<i>kálsa (calzada)</i>	coal	<i>kalifón (carbón)</i>
school	<i>éscuéla</i>	room	<i>kuálto (cuarto)</i>
hat	<i>somblélo (sombrero)</i>	trousers	<i>pantalón</i>
socks	<i>médıash (medias)</i>	shoes	<i>sabátosh (zapatos)</i>
soldier	<i>soldáđso, soldsáđso</i>	soap	<i>safán (jabón)</i>
cane, staff	<i>fáston, fastón (bastón)</i>		
tobacco	<i>tafágo (tabaco)</i>	Some Proper Names:	
steamship	<i>bábıl, báböll (vapor)</i>	Ricardo	<i>Likáldso</i>
American	<i>Melikáno</i>	Antéro	<i>Antélo, Antéro</i>
		Maria	<i>Mályá</i>

PERSONAL PRONOUNS

81. The Personal Pronouns are:

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

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

83. *Sak/ĕn* consists of *si*, the pronominal particle *ak* and the suffix *-en*, which is also employed with a group of "possessive verbs" (Engl. "transitives"). *-en* indicates that the action named by the verbal root affects an object (in an active sense, not after the erroneous traditional doctrine as one of the "three Passives!"); thus in Bontoc 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.

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

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

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

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

84. Bontoc 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: *tjakämí ay djáá*; you two: *tjákäyñ ay djáá*, etc.

The first person plural has two forms:

a. An inclusive form *tjátáko*, 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 *tjákämí*, excluding the person or persons addressed: we alone but not you.

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

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

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

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

The paradigm of the Dual and Plural is formed analogically.

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

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

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

Singular	Dual	Plural
1. <i>-ak</i>	I. <i>-ta</i>	I. incl. <i>-tǎkǎ, -tǎko</i> I. excl. <i>-kǎmǎ</i>
2. <i>-ka</i>		II. <i>-kǎyǎ, -kǎyǎ</i>
3. (no suffix)		III. <i>-tjǎ</i>

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

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

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

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

sǎk/én ay iFǎntok I, a Bontocman
tjǎkǎyǎ ay fobfafǎyǎ! ye women!
tjǎtǎko'y ǐpǎt umüytǎko we four are going
sǎkǎ'y tjüy you there
tjǎkǎmǎ ay nay we here
sǎnǎ nan innǎlǎ?—*sǎk/én. tjǎkǎmǎ.* who has come?—I. We.
sǎnǎ nan ayǎkam? sǎ kǎ ya sǎyǎ "whom do you call?" you and him
tjǎtǎ admanǎlantǎ we two, you and I, shall go
innǎy sǎyǎ he (she) has gone
itsaotsǎomo sa ken tjǎkǎmǎ! "give it to us!"
ǐtjum nan fǎngǎ ken sǎyǎ! "show him the pot!"
tjǎtǎko kumaibtǎko is nan ǎfong we are going to build the house
intǎsh' ǎna? ǎdǎk innǎla where is mother? "I have not seen (her)"
ǎdǎk kekkǎn sǎ yǎ "I do not know him (her)"
sǎyǎ'y fǎfǎyi kekkǎna sa "she, she knows it"
sǎk/én tinmǎliak adǎgkǎ. I have returned yesterday

tinnólkā sīkǎ'y alfwidkō you my friend have returned
tjākāmī pākāánēmī nan fǎsət we, "we expel the enemy"
kěkkěnyě tjǎtjǎ "you know them"
tjǎtjǎ ya sāk/én adunǎlkāmī they and I shall come
kánəm sa!—mǎngangka sī sā! "eat it!"
inákǎsh sā! give it (to me)
iyáik sā kěn sīkǎ "I bring it to you"
sāk/én ya sīkǎ intǎdǎtǎ'snǎ 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 *sī* and *tja* for persons, *nan* and (rarely) *san* for things.

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

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

Singular	Plural
<i>sītōnǎ</i> this	<i>tjǎtōnǎ</i> these
<i>sītōshǎ</i> that (near)	<i>tjǎtōshǎ</i> those (near)
<i>sītōdī</i> that (distant)	<i>tjǎtōdī</i> those (distant)

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

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

intǎ s'tōdī? where is this man? *intǎ s'tōnǎ?* where is that man?
sītōdī paymǎ sh'tōnǎ this or that person

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

96. When *sítōna*, *sítōsha*, *sítōdi* are placed in possessive or subjective genitive, *si* is dropped; in other case relations in singular *kěn* precedes *tōnǎ*, *tōshǎ*, *tōdǐ*; *kěn* is accented.

nan olǒn tōdǐ the head of that *nan ǎnǎk tōnǎ* the child of this

As these examples show, *tōdǐ*, *tōshǎ*, *tōnǎ* draw the accent on the ultima of the preceding word.

Examples:

alíwídkǒ s'tōdǐ that (is) my friend

sítōdǐ ay lalǎki that man

kěkkěm sítōnǎ? "do you know this person?"

ídjǎak nan tafǎgo kěn tōdǐ "I give the tobacco to that man"

ílǎéntǎko tjǎtōnǎ "we see these"

kǐnzwǎnǎ kěn tjǎtōdǐ "he told those people"

97. These pronouns are used in reference to things, but also sometimes to persons: Singular and Plural: *nǎntōnǎ*, *nǎntōshǎ*, *nǎntōdǐ* (*sǎntōdi*).

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.

intjǎsǎnmi nǎntōdǐ "we have found this one"

adsǐbǒénǎ nǎntōdǐ ay kǎyɿ "he will cut down that tree"

98. More frequently we find: *nannǎy*, this, these, and *nantjǎy* [*nantjǎy*] that, those; they refer, if disjunctive, to distinctive things. (*nannǎy* 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: *nannǎytja*, *nantjǎytja*, *nantǒsǎtja*, *nantǒdǐtja* occur.)

nannǎy ay wǎnga; *nan wǎnga'y nay* this river

nantjǎy ay fobǎnga that pipe

nannáy ay mamamá gkid these girls

ilaem nan djáa'y fálfeg; léytjém nannáy paymó nantjá'y? "you see the two spears; do you want this or that?" *fdjáam nannáy!* "give me this!"

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

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

ngäg sa? what is that?

iyáim sa ké'n tódř! "bring that to him!"

lñägóantákæ sa "we have bought that"

ayké larwá tji? is that bad? *káwřs sa!* this is good; all right.

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

nay si anótji! there is the younger brother!

tjá'y nan lámăn! there is the wild hog!

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

POSSESSIVES

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

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

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

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

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

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

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

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

Examples:

nan soklǎngko (*soklǎng*, hat), *nan soklǎngmo*, *nan soklǎngna*, *nan soklǎngta*,
nan soklǎngtǎkǎ, *nan soklǎngmi*, *nan soklǎngyǎ*, *nan soklǎngtjǎ*:
my, thy, his, etc., hat or hats.

nan ǎfǎngko, *nan ǎfǎngmo*, *nan ǎfǎngnǎ*, *nan ǎfǎngta*, *nan ǎfǎngtǎkǎ*,
etc.: my, thy, his, etc., house or houses.

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

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

nan ǎsǎk, *nan ǎsǎm*, *nan ǎsǎna*: my, thy, his dog

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

nan ǎnǎkko, *nan ǎnǎkmo*: my, your child.

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

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

nan ǎnǎtja'y djǎa: the mother of the two.

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

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

nan tjökáwko, nan tjökáwmo, nan tjökáwna: my, your, his bag “*tjókaw*.” (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. *leytjèn*, loving, liking, wishing; *léytjèntákæ*, our liking, wishing, “we love, like, wish;” Ger. unser Wünschen.

Nom. act. *itjasan*, finding (place of finding); *itjásanyé*, your finding-place, “you find.”

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

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

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

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

kõak is used often without the article *nan*.

nan kõak or *kõak*: my property, or: mine; *nan kõam*, thine, yours; *nan kõãná*, his, hers, its; *nan kõãta*, ours (of us two); *nan kõatáké*, ours; *nan kõãmí*, ours; *nan kõãyé*, yours; *nan kõãtjá*, theirs.

Examples:

nan áfongko ya nan kõam my house and yours

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

nan kutláwmo ya nan kõãná your nightcap and hers

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

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

Other phrases:

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

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

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

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

nan bílákmo ya nan kóan Abákíd your money and that of Abakid

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

And with parts of the body: *nan límam ya nan límána* your hand and his; *nan mátak paymó nan máána* my eye or his

Observe these phrases:

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

ádí'k jínása nan süládmó; fínásak nan kóan Antéro I did not read your letter; I read Antero's.

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

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

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

It may be said here also that "owner" in general means: *minkóã* or *ninkóã*; these words are participles or Nom. agentis and require *is* or *si* before the following object. *Sak/én nan minkóã is nan áfong*: I (am) the owner of the house; the house is mine. (And: *inkóak is.....*I own, possess); *nan minkóã is nan ásn, is nan fán'ga*, 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 masáyčpăn, the sleeping place: *nan masáyčpak*, *nan mäsáyčpam*, my, thy sleeping place.

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

REFLEXIVE AND RECIPROCAL

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

kiđfánă nan ăwăkna "he bites himself"

akăshak nan ăwăkko "I heal myself"

nan lalăki pínăđđynă nan ăwăkna the man killed himself

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

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

THE INTENSIVE PRONOUN

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

sak/ěn tsăđlő I myself *sătđđl tsăđlő* he himself

nan alăwidko tsăđlo my friend himself

nan fajafăyi tsăđlo the women themselves

kinăwănăna tsăđlo "he said" (so) himself

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

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

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

Ípéngko tsáddlo "I try it myself"

adtsáddlo tsǎnǒck "I myself shall work"

nan laláki tsáddlo inmǎli'sná the man himself came here

sak/ǎn tsáddlo inǎlak "I myself saw" (it)

sak/ǎn tsáddlo nan nangǎla ken sfya "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. *lǎtǎng*, cold; and some are found only in the reduplicated form, as e. g. *tjaktjáki*, big, large.

Examples:

Simple Form		Reduplicated
good beautiful honest, etc.)	} <i>kǎwǎs</i>	<i>kǎgǎwǎs</i>
bad		<i>angǎngǎlǎd</i>
thoroughly bad	<i>ngǎg</i>	
high	} <i>ǎntjǒ</i>	<i>anǎntjǒ</i>
tall		(or, by gemination: <i>antjǒántjǒ</i>)
long		
small	} <i>fǎnǎng</i>	<i>fǎnfǎnǎng</i> (A doubtful plural form: <i>fǎnǎng</i> is the only plural form obtained of an adjective.) In [L. 53, 54, 55] occurs: <i>fǎnabfǎnanǎng!</i>
little		
low		
short	<i>ǎsdǎk</i>	<i>asǎsdǎk</i>
big	} <i>tjaktjáki</i>	very big: <i>tjaktjagǒa</i> [<i>tjaktagǒag</i> , <i>tjaktjagǒRa</i> : R is a sound between r and l in this word].
large		
cold	<i>lǎtǎng</i>	(Not redupl. form)

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

Some adjectives are identical with substantives, as *ámáma*, old (man), *ongóngä* young (child); for "old" and "new," of things, see the Vocabulary. Observe: an old house: *afóáfong adsángädum* (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 káwíls ay laláki the good man
nan kálásay ay inngítíd the black shield
sí Tjúmígyáy ay ámámä old Tjumígyay
nan anántjój'y káýæ the very high tree
nan nóang ay tjaktjagóä the very big buffalo
nan káwíls ay alévidko my good friend

116. Verbal adjectives or participles follow the substantive:

nan fánge'y nafákash the broken pot
nan káýæ ay madúkad the falling tree

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

káwíls nan fálfeg the spear is good

fānŋg si anākko my child is little
mamātong nan patatjīm the iron is hot
pūsī nan lalalāki the men are poor

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

nan fafāyi ya kāwŋs ay flāen The woman is beautiful ("good to see")
nan mamamāgkid ya fānŋg the girls are little
nan kātjēng ya adsāméd the brass is heavy
nan fobfafālo ya abāfīkas the young men are strong

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

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

Also constructions like these occur: *sīka ya antjo*, *tjākāyē ya kāwŋs*; 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 *sīya*, *sītōdi*, *sa*, *na*, or *tji* must be placed: *kāwŋs sīya*, he is good; *kāwŋs sa*, that is good.

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

umantjōak I am getting tall, or taller
umāsdiak I am getting short, or shorter
kumāwŋsak I am getting good, or better
fumānŋgak I become small, or smaller
pumāsiak I become poor, or poorer
gumadsāngyēnak I grow rich

To form the preterite the "augment" *in-* is combined with *um*, *u* being dropped: *inum-* (not: *imm-*); these forms designate a condition that has been attained: *inmantjōak*, I have become, grown tall; *finmānigak*, I have become small; *pinmāsiak*, I have become poor; *lumātēng*, it is turning cold; *linmātēng*, it has turned cold.

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

Only with the prefix *in-* are: *inyāmīs*, soft; *inyāpēva*, light; *inlāmsit*, sweet; *inpākāshhēng*, sour; *inaklīd*, bitter, etc.

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

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

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

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

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

Observe the phrases:

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

nan tāfay akākīt nan pālidna mo nan pñang lit. the spear, less its sharpness than (that of) the ax.

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

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

anántjō nan kāyēē mo nan áfong the tree is higher than the house

nannáy ay patatjím ya kāgāwēls mo nan gūlllyā this iron is better than steel

amāmāāk mo tjāitjā I am older than they; *ongóngāāk mo...* I am younger than...

nan kīpāngko ya napalldpālīd mo nan pīnángmo my knife is sharper than your ax

nan līsā ya asadīk mo nan līsā the one is shorter than the other

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

124. Comparison may also be circumscribed by two antithetic phrases in juxtaposition; as: for "the tree is higher than the house" say: "the tree is high; the house is small;" *ántjō nan kāyēē, fānīg nan áfong*
Or more emphatically: *anántjō nan kāyēē, fanfānīg nan áfong*

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

125. The Superlative idea is expressed by adding to a Comparative phrase the words: *mo āmīn*, "than all;" *nan tjāy ay fobfāllō ya abafīkas mo nan āmīn ay fobfāfāllō*, 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 *ādī*, *mīd* or *māid*, *igā* etc. are used instead.

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

kād nan kāántjōn nan kāyēē? "how much is the height of the tree" ("how high" can not be expressed literally)

kad nan kãädsöwñ nan wángã ya nan ñlî? how far is the river from the town?

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

nan kãyæ ya kãg nannay nan kãäsdjõna [16], the tree is equally 'as thick as that (pointing at another tree)

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

nannay ay ongõnga nañgãn mo nan anãkko this boy is older ("more grown") than my son.

INDEFINITE PRONOUNS

128. Somebody, Anybody is expressed sometimes by *tãkæ*, a person; *nay nan tãkæ*, here is somebody; *aykî wáy tãkæ 'sna?* is anybody here? *tãkæ inmãli 'shna*, somebody has come.

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

wöddã nan inmãli ay tãkæ "there is a person having come," somebody has come.

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

wöddã nan mamãkaæ ken sãka "there is a caller of you," somebody calls you.

In phrases with the interrogative particle *aykê* we find *wáy* for *wöddã*: *aykê wáy kékkekem ad Fãlig?* "is there a knowing-object of yours at Barlig?" do you know anybody at Barlig?

aykê wáy ilãêm? "is there an object of your seeing?" do you see anybody? *aykê wáy inãlam is nan ãsæk?* "did you see any dog of mine?"

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

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

130. A certain: *nan ľsǎ'y...*

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

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

maǎd tákǎ "there is no person," nobody.

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

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

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

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

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

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

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

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

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

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

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

maǎd intǎsanmǎ's sǎngsing we did not find any rings

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

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

amín nan kóak all my property *amín nan ananákkó* all my children
amín ay tákæ all people (in the world) *nan amín ay tákæ* all (those)
 people
nan amín ay áfong the whole house
amín ay tákæ ay angángälüd all bad people
amín nan ísa'y mónok one whole chicken
nan amín ay fatáæwa the whole world
nan amín ay íl the whole town *amín nan íl* all towns
nan amín ay fútuk the whole pig
amín nannáy ay fanánig ay áfong all these little houses
amín nan djáa'y mátan both of your eyes
entsunókkámí amín we all are working; we work together
iyáim amín nan bílákmo bring all your money
immínumak is nan amín ay tjénæm I drank all the water
adildéna amín he will see all (persons or things)
mákíjälógnidtákó amín! let us all fight!
amín gkámí ay Igólot immíykámí ay umála is nan kafátúfátuk ya kááshæúáshæ
 we all, we Igórot, went to take all pigs and each dog. [B. 12.]
amíntáko ay laláláki wóðáy soklongtákó we all have, each man, our hats.
 Idiom: *kétjéng tjí* this is all; this is the end
is nan sín (one single) *ákyu* during the whole day, all day long

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

ángsän ay tákæ many persons; *angsan ay tjénæm* much water; *angsan*
nan ayáyám the birds are many
angsänkámí [angsangkámí] we are many; so: *angsäntáko, ängsänkäyæ*
 [*angsangkäyæ*], *ángsantjä*; *ayáka ay féngä* many flowers;
ayáka'y bílak much money

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

Very much, great many: *angángsän*.

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

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

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

ítsaotsáomo adádsä give (me, us) more!

kááгна just as much; *wóðáy ken sak/én ay kááгна* I have just as much

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

ākīt ay al'wido few friends of mine; *ākīt nan al'wido* my friends are few; *ākītkāmī* we are few; *ākītkäyēē* you are few; *ākītjä nan tākē* there are few people (here); *akākīt mo...* less than...

137. Some, Several, A Few is often expressed by the "personal" forms of the Verbs: *kumāibak* (instead of the "possessive" form *kāpck*) *is āfong*, I build some houses.—Or circumscribed: *wōdā nan nabaldākan is nan ināādpat*, *wōdā nan nabaldākan is nan kitōngtja* some were shot in their hands, some in their foreheads. [B. 32]

nan tāpēna umāytja's ilī, *nan tāpēna umāytja's pāgpāg* some go into the town, some into the forest. (*nan tāpēna*: a "part")

Also: *nan ākīt ay...* *ilāck nan ākīt ay lalalāki* "I see a few men" (or: *wōdā nan lalalāki ay ilāck*).

kēkkck nan tāpīn nan tākē ad Alab [not: *tāpēna*]; or: *wōdā nan kēkkck ay iAlab* "I know" several people at Alab.

And: *nākāfīs ay...* *nan nakafīs ay āsē* some dogs

pinadōytja nan nākāfīs ay fēsēl "they killed several enemies"

nan nākāfīs ay ayāyam ya nātpāb several birds were caught

ay nan lābjān. ināka's nākāfīs! here are oranges. give me some !

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

nan tēkkēn ay tākē the other people; *nan tēkkēn ay ayāyam* different birds; *fākēn sfya, tēkkēn* not he, but another

nan tēkkēn ay kalāsay: a different shield; *nan ib/ān nan kalāsay*: an other shield of the same kind, as a model. (*ib/ā* is also "a companion")

tēkkēn nan adumāli an other one will come

If "an other" means "one more," it is expressed by *ākīs*, or *kāsīn*, again. *ināka's sin bāngazē is tjeñem ākis*, or: *kāsīngka umā'a's sin bāngazē...* give me an other (one more) glass of water.

is kāsīn an other time, the next time

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

washtjín mäsúyep! let every one sleep!

ámín ay laláláki washtjín úmis! let each of the men wash himself!

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

washtjintákra makíjálógnid! let us all fight! let every one fight!

washtjín ken tjátdkra every one of us

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

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

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

washtjínnyer iláén sa every one of you sees that; *washtjínkáyě umfleng* every one of you is resting

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

washtjínγκāmí lumáyao every one of us is running

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

nay nan tóló'y laláláki; sin ísá ken tjáftja wóddá nan kalásayna ya nan djáa'y falfégna here are three men, each has a shield and two spears

And: *ámín; amín ay tákra* (or: *katákréttákra*) everybody

Each single one: *djáa'y pésoh nan itsaotsáoko is nan ísa'y tákré* "I give" two pesos to each single man

nan amín ay kángnén everything

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

éläy sínér any person whatever; *ayákam éläy sínér ken tjáftja* call anyone of them you please; *fukáwányer nan éläy sínér* call anyone.

éläy ngág anything at all, any whatever. *ángnénnyé éläy ngág*, "do anything you please." For "*éläy ngág*" we hear often: "*élléngág*."

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

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

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

143. The same: *nan kǎǎgnǎ; (kǎg, like). kǎg tǎsǎ*, the same as this; *kǎg kǎn sǎya* the same as he; *kǎg kǎn tǎdǎ* the same as that (person); *nan kǎǎgko* my equal, Ger. *meinesgleichen*; *nan kǎǎgmo ay lalǎki* the same man as you, one like you.

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

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

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

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

INTERROGATIVE PRONOUNS

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

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

sǎnǎ tjǎ? who is there, who is that?

sínɛt nan tɔdɔd' shna? who is here?
sínɛt nan tɔdɔd' sh áfong? who is in the house?
sínɛt kã? who are you? *sínɛt ja?* who are they?

147. What? *ngãg?*

ngãg sã? what is this? *ngãg tji?* what is that? (but: *ngãg* means: bad)
ngãg kã mãn kën Bɛmɛgtsã? lit. what are you to Bumegtsa? i. e. how are
 you related to him?

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

148. How much? How many? *kãd?*

kãd nan fɛsɛt? how many are the enemies? *kãd ay fɛsɛt?* how many
 enemies?

kãd tãko? how many are we? *kãd kãyɛ?* how many are you?
kãd ay tãfay? how many spears?

149. Which? }
 What kind of? } *sínɛt*...(persons); *ngãg ay*...(things)

sínɛt ay fãfãyi? which woman? *sínɛt ay fɔbãfãfãyi?* which women?

ngãg ay kãyɛ? which tree, or trees?

ngãg ay ɛlɛng nannãy? what kind of coal is this?

ngãg ay kãpãn nan kɔam? which knife is yours?

ngãg ay kãnfyab nan kãyɛ'sna? which of these shields are yours?

Observe the two constructions: *ngãg ay fãnga nan nãfãkash?* } which pot
ngãg nan fãnga ay nãfãkash? } is broken?

ngãg ay fãlfeg nan lɛytjèm? which spear “do you want?” or: *ngãg nan*
fãlfeg ay lɛytjèm?

ngãg ay fɔbãnga nan lɛytjèn nan lãlãki? which pipe “does the man want?”

THE VERB

INTRODUCTORY REMARKS

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

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

Primitive Verbal Root: *anab* "find" *anāpek* "I find" (my finding)
 Substantive: *fálfěg* spear *falfěkck* "I hit with a spear"
 Adjective: *asdík* short *păăsdíkck* "I shorten"
 Negative: *ăđí* *adík* I "refuse;" I do not; I deny, etc.
 Numeral: *ĺsa* one *păĺsăck* "I leave alone"
 Adverb: *ĺsna* here *isnăak* I stay here
 Pronoun: *sńň* who? *sinűka?* who are you?

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

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

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

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

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

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

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

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

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

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

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

- Verbal Root; *kaëb*; Personal Verb: 1) *inkáëbak* I am making, building
 2) *kumáëbak* I am going to make now
 Possessive Verb: *kápek* I make, I am making
- Adjective Root: *átong*;
 Personal Verb: 1) *inátongak* I am warm (*átongak*)
 2) *umátongak* I am getting warm
 Possessive Verb: *páātóngek* 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

	Active	and	Passive
Present			
1. and 2. Sing.	<i>lěytjck, lěytjèm; my, thy liking</i>		<i>malěyadak, malyádka</i> I am, thou art liked
	<i>fukáéwawak, fukáéwawam;</i> my, thy calling;		<i>mafukáéwawanak,</i> <i>mafukáéwawangka</i> I am, thou art called
	<i>ítafoncko, ítafonmo; my, thy</i> hiding; (but <i>not</i> : being hid- den by me, thee!)		<i>máitáfonak, maitafóngka</i> I am, thou art hidden

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

158. The Moods are: Indicative and Imperative.

159. Verbals are: Nomen actionis, Nomen agentis.

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

PERSONAL VERBS

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

162. Personal verbs express:

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

lalákiak I am a man; *alʔwidak* I am a friend; *kāwʔsak* I am good;
tólókāmʔ we are three; *náyak* I am here, Fr. me voici;
intókāmʔ? where are we? *sinúka?* who are you?
kádkáyú? how many are you? *si Mólèngak* I am Moleng
Igólótkāmʔ we are Igorot; *fákéngka* it is not you, but another person;
iSamókíkákmʔ we are Samokimen, from Samoki.

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

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

Intransitive action.

umáʔliak I come; *únyyak* I go; *intáktakak* I run;
tunáktjikak I am sitting; *masúyepak* I sleep;
matatákəkəkak I am alive; *intedéčak* I remain at a place;
ʔóddák [*ʔóddáyak*] 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 Igórot the question "what are you doing?" would be answered by a personal verb in the sentence: "I am reading letters" (*infásaak is sálad*); but by a cognate possessive verb in the sentence: "I am reading my son's letter" (*fásáck nan sálad nan anácko*).

mángănak is nan tinápáy I eat bread; *kánck nan tinápáy* I eat the bread;
(both *manganak* and *kanck* have the root *kan*).

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

THE PRESENT

163. Paradigms of the Personal Verb

S. 1	<i>masúyčpak</i>	I sleep	<i>entsúnoak</i>	I work
2	<i>masúyčpka</i>	thou sleepest	<i>entsunóka</i>	thou workest
3	<i>masúyčp (sáya)</i>	he, she, it sleeps	<i>entsúnō</i>	he, she, it works
D.	<i>masuyčptă</i>	we both sleep	<i>entsúnōta</i>	we both work
P. I. incl.	<i>masuyčptăko</i>	we sleep	<i>entsúnōtăko</i>	we work
I. excl.	<i>masuyčpkăml</i>	we sleep	<i>entsunókăml</i>	we work
II.	<i>masuyčpkăyč</i>	you sleep	<i>entsunókăyč</i>	you work
III.	<i>masuyčptja</i>	they sleep	<i>entsunótja</i>	they work

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

nan ongóngă ay masúyčp the sleeping child
lěytjek ay masúyčp adwăń 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:

umđli sáya he comes, or: she comes; *umđli sáya ay fajđyi* she comes

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

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

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

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

(But if the subject is in plural and if *ya* is employed, the verb has the ending *-tjā*: *nan lalalāki ya entsunōtja.* This construction was used by the 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-* [*ēn-*, *en-*, *ōn-*] indicates simply that a root is transformed into a verb. In this function, *in-* is never infix; it precedes both, vowels and consonants.

In some instances *in-* signifies rather a state or condition than an action, an action going on without climax, sometimes an action in a quiescent state, as it were: *infēsulak*: 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 *ēng-* or *ēn-*.

Verbs with *in-*:

inlpayak I play *inōgiāddak* I am afraid *inākkāk* I weep
inanitjēak I keep warm, *infāsak* I read *inlagfōak* I work for wages

<i>inlaláyadak</i>	I rejoice	<i>ináföyäk</i>	I weave	<i>insosóngčtak</i>	I am angry
<i>infalognídak</i>	I fight	<i>intedžčak</i>	I remain	<i>inkátřbak</i>	I bite
<i>čutsánöak</i>	I work	<i>čngkáliak</i>	I speak	<i>čngkótšongak</i>	I crawl
<i>čngkäřtjenak</i>	I finch	<i>řvřšřlak, infřšřlak</i>	I am an enemy		

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

<i>čndjuadjčak</i>	I doubt	<i>čngkaslčngčk</i>	I mix	<i>čngkakaowáčk</i>	I place in the centre.
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If other possessive verbs begin with *in*, this is no prefix, but belongs to the root, as: *řnumčk* I drink, *inřtčk* I boil, *řnfak* I close.

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

The Pre- or Infix *Um-*

170. *Um-* [*um-, 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*: *fumčngčnak* I awake.

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

<i>umilčngak</i>	I rest	<i>tumuktřčak</i>	I sit down
<i>sčmidak</i>	I wait	<i>bumáčdongak</i>	I sit in Igorot fashion
<i>řmisak</i>	I wash myself	<i>omčdoak</i>	I vomit
<i>umřnumak</i>	I drink	<i>kumřnumčak</i>	I am silent
<i>třumáčřjikak</i>	I stand	<i>třumčřfoak</i>	I spit
<i>tungčřyak</i>	I stop		

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

<i>ãmüyak</i>	I go	<i>lumáyaoak</i>	I run away	<i>sumdãak</i>	I come home
<i>umãliak</i>	I come	<i>tumáyaoak</i>	I fly	<i>sãmkepãk</i>	I enter
<i>kumãñak</i>	I go away	<i>fumãläak</i>	I go out	<i>sumãkõnak</i>	I approach
<i>bumãñãdak</i>	I come down	<i>tẽmõliak</i>	I return	<i>fumõknagak</i>	I go to work
<i>kumãlabak</i>	I climb	<i>kumtjãngak</i>	I cross	<i>umadsõwiyak</i>	I go far away

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

<i>umalfãwidak</i>	I become a friend	<i>fumãkasak</i>	I am getting stronger
<i>djumãsẽlak</i>	I become an enemy	<i>umãmãak</i>	I am growing old
<i>djumadjãläak</i>	I get bloody	<i>pumõkãoak</i>	I am turning white
<i>pumãsiak</i>	I become poor, poorer	<i>ngumãtidak</i>	I am getting dark
<i>gumadsãngyenak</i>	I get richer	<i>kumãladak</i>	I am getting red
<i>tẽmõfoak</i>	I grow	<i>ngumãtjãnak</i>	I transform myself, change
<i>kumãyãrak</i>	I become wood, a tree	<i>bumãtoak</i>	I am changed into stone
	<i>kumõllingak</i>		I become an eagle

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

<i>kumãibak is ãfong</i>	I am going to build houses
<i>inkãibak is ãfong</i>	I am building houses
<i>umõgiãdak</i>	I shall fear, I begin to be afraid
<i>inõgiãdak</i>	I am afraid
<i>umasãẽwãak</i>	I shall soon marry
<i>inasãẽwãak</i>	I celebrate my wedding
<i>umõtoak</i>	I shall cook, I am starting to cook
<i>inõtoak</i>	I cook
<i>tumẽngaoak</i>	I shall have a holiday
<i>intẽngaoak</i>	I celebrate a holiday

(Thus the Bontocmen announce a holiday set down by certain men acting as priests by the call: *tumẽngaotãko*—! or: *intẽngaotãko*—!)

umẽtjãn it is going to rain; *inẽtjãn* it is raining

The Prefix *Ma-*

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

<i>masăycpak</i>	I sleep	<i>măđđyak</i>	I am dying
<i>malitjôngak</i>	I forget	<i>mĭfăcgak</i>	I go with, accompany
<i>masisicngak</i>	I take leave	<i>ma/ăyădak</i>	I prosper
<i>maěngănak</i>	I grow	{ <i>mayăgyagak</i> I fall down (without former contact with the ground) Synonyms:	{ <i>misăkavak</i> ; <i>mađktsagak</i> [<i>mcăktsagak</i>]
<i>matăkĕrak</i>	I live		
		{ <i>madukădak</i>	
		<i>mĭfĭtjagak</i>	I stumble and fall

The Prefix *Mang-*

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

<i>djălăn</i>	road	<i>manălanak</i>	I walk on a road, travel
<i>kăpia</i>	prayer	<i>mangăpiăak</i>	I pray
<i>ăsvă</i>	dog	<i>mangăsvăak</i>	I go hunting with dogs
<i>kăyă</i>	wood	<i>mangăyăak</i>	I gather wood
<i>saktjăan</i>	water vessel	<i>manaktjăak</i>	I get water (suffix <i>-an</i> is dropped)
<i>kôyăg</i>	fish basket	<i>mangôyăgak</i>	I catch fish with the <i>kôyăg</i>
<i>ăyeng</i>	war song	<i>mangăyengak</i>	I sing a war song
<i>ayăweng</i>	industrial song	<i>mangayăwengak</i>	I sing while working
<i>tôki</i>	a kind of sweet potatoes	<i>manôkiak</i>	I dig <i>tôki</i>
<i>băldăk</i> [<i>păltăg</i>]	gun	<i>mamăltăgak</i>	I shoot
<i>tălfeng</i>	dance	<i>manălfengak</i>	I dance
<i>săgni</i>	woman's dance	<i>manăgniak</i>	I dance
<i>tădjek</i>	a man's dance	<i>manădjekak</i>	I dance a <i>tădjek</i>
<i>tjălao</i>	a pantomimic solodance	<i>manălaoak</i>	I dance (with ax, shield, spear)

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

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

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

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

THE PRETERITE

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

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

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

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

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

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

<i>súmkepák</i>	I enter	<i>sinúmkepák</i>	I entered
<i>úmdjának</i>	I arrive	<i>inúmdjának</i>	I arrived (the position of <i>um-</i> in <i>umdjanak</i> is irregular)
<i>ingkyá'tak</i>	I swim	<i>ningkyá'tak</i>	I swam
<i>inétjăn</i>	it rains	<i>ninétjăn</i>	it rained
<i>inokokú'dak</i>	I narrate	<i>ninokokú'dak</i>	I narrated
<i>inká'ebak</i>	I make	<i>ninká'ebak</i>	I made
<i>insákítak</i>	I am sick	<i>núnsákítak</i>	I was sick
<i>éntsúnōak</i>	I work	<i>néntsúnōak</i>	I worked
<i>éngká'liak</i>	I speak	<i>néngká'liak</i>	I spoke
<i>mángānak</i>	I eat	<i>nángānak</i>	I ate
<i>masú'ypak</i>	I sleep	<i>nasú'ypak</i>	I slept
<i>mandlānak</i>	I walk	<i>nandlānak</i>	I walked
<i>matá'kērak</i>	I live	<i>natá'kērak</i>	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 *adsángădum* "some time ago," to the present forms.

<i>lumă'teng</i>	it turns cold	<i>linmă'teng</i>	it turned cold
<i>injalōgnú'dak</i>	I fight	<i>ninjalōgnú'dak</i>	I fought
<i>inongōngăak</i>	I am young, a child;	<i>ninongōngăak</i>	I was young, a child
<i>umă'tongak</i>	I am getting warm	<i>inmă'tongak</i>	I was getting warm
<i>alŕwidak</i>	I am a friend	<i>alŕwidak adsángădum</i>	I was a friend formerly

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

<i>inmă'liak</i>	I came	<i>inmă'lita</i>	we two came	<i>inmălită'ko</i>	we came (incl.)
<i>inmă'lika</i>	thou camest			<i>inmălŕkă'mŕ</i>	we came (excl.)
<i>inmă'li (sŕya)</i>	he, she, it came			<i>inmălŕkă'yě</i>	you came
				<i>inmălitjă</i>	they came

THE FUTURE

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

adumǎliak I shall come; *adtrəmǎliak* I shall return; *adentsúnoak* I shall work
adalǎwidak I shall be a friend; *adjumánigak* I shall become small
adinsákitak I shall be sick; *admángǎnak* I shall eat
adjumǎsiak I shall become poor
adlumǎteng it will be cold; *nan fátuk adhunǎmǎshtja* the pigs will be fat;
adkumawǎskǎyǎ you will be good; *adumǎykǎmǎ is áfong* we shall go home.

THE IMPERATIVE

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

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

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

ǎlika! (and: *umǎliká*) come!
sǎǎta! (and: *sumǎǎta*) let us two go home! [M. II.]
banǎtka! (and: *bumanǎtka*) come down!
kaángkǎyǎ! (and: *kunnaangkayǎ*) go away!

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

ǎlikáyǎ mǎn! come then! *manublakǎ kǎyǎ!* come, smoke! Ger. rauche nur einmal!
mangayǎwengka 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 *kǎyǎ* draws the accent of the verb to the ultima.)

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

ta umüytăko ăna istjĭ let us first go there! [L. 69]

ta mangăyĕta 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:

ălıkă'd! you ought to come! [L. 75.]

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

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

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

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

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

And these forms are used in agitated conversation for *ălıkă!* come!: *ăyka! ĩka! ikă kăyă! 'kă kăyă!* and in plural: *ĭkăyĕ măn! đkăyo măn!*

THE CONJUNCTIVE

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

THE NOMEN AGENTIS, PARTICIPLE, INFINITIVE OF THE PERSONAL VERB

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

where English employs participles or infinitives, as: *nan fěsəel ay ūmüy* the enemy "who is" [41] going, the going enemy; *si yün/ak ay inmāli* my brother who has arrived; *nan kāyēl ay madākad* the falling tree; *nan kāyēl ay nadākad* the fallen tree.

umögiđdak ay tēmōli I am afraid to return; *mabfālinak ay mandālan* I am able to walk; *łlodłódko'y éngkālł* I must speak.
sńēl nan umđli? who "is the comer?" who comes? *sńēl nan nángan?*
 who is the one having eaten? who has eaten?

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

sńēl nan mēngkālł? who is the speaker? *sínēl nan ninsūlad?* who is the one having written (from *insūladak*).

THE VERBAL NOUN (NOMEN ACTIONIS) OF THE PERSONAL VERB

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

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

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

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

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

197. Examples. The Nomen actionis of *umāli* is *umālīan*, of *əngkālī*: *əngkālīan*.

With possessive suffixes:

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

(The following examples are anticipated from later chapters!)

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

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

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

kad nan adumālīam? at what time will you come?

(*nan*) *zwānga nan əntsānōan nan lalāki* the river is the man's working
place; at the river the man is working

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

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

nan taewēn ay inmāy nan nētsunōanmī last year "was our working
time," last year we worked

intō nan umūyantja nan Igōlot where is the going aim of the Igorot?
where do the Igorot go?

CONSTRUCTIONS

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

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

noun with *si-*) the preposition *ken* [71ff. 85]: *umñnumak is nan tjénum* I drink the water; *mangántja is nan mákan* they eat the food; *pumadóytja's fáttug* they slaughter pigs; *kumálbkāmī si sa* we are going to make this; *sāmidak ken Agpáwān* I wait for Agpauwan; *umáyakak ken síka* I call you; *pumadóytja kén tōdī* they kill this one; *umáyaktja ken ánanáktja* 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, *síya*, usually follows the verb: *sak/én umáliak* I come; *tjakāmī ningkyátkāmī* we were swimming; *tjaftja intaktáktja* they run; *innáli síya* he came; *síka kumálabka* you climb; *ináka stōdī* this one cries; *sak/én ya síka ya síya manublátáko* I, you and he are smoking; *sak/én ya síya adumiléngkāmī* 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 ongóngá masáyep; *nan ongóngá ya masáyep* the child sleeps
nan aléwid éngkálitja; *nan aléwid ya éngkálitja* (rarely: *ya éngkálí*, which is declared to be incorrect) the friends speak

Or: *masáyep nan ongóngá*; *éngkálitja nan aléwid*.

si Běgti tinnóli; or: *si Běgti ya tinnóli*; or: *tinnóli si Běgti* Bugti has returned.

stōdī sumáa; or: *sumáa stōdī* this one comes home, into the house.

éntsánótja amín all are working; more idiomatic than: *amín éntsánótja*,
malitjóngtja nan aléwid ken tjakáyě the friends forget you
káláláláláki ya linnáyáotja all the men, each, have fled.

nan amáma ya umiléngtja the old men are resting

nan djáa'y fobfafálo sámídtja is nan págpäg; *nan ísa ya masáyep ya nan ísa ya kinnálab is nan káyě* two young men are waiting in the forest; one sleeps and the other has climbed on a tree

nalítjong nan mamákgid ken sak/én the girl has forgotten me
adumáli s' áma the father will come; *umóto s' ína 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*:

manalīfēngkāmī ay Igólot we Igórot are dancing

ēngkálika'y alāwidmī you speak as our friend

ēntsūnōkāyē ay lalaláki you, men, work.

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

alīkāyē ay alāwidko! come ye, my friends (*ay*: you "who are" my friends)

infalōgnīdtáko ay Igólot! let us fight as Igórot!

Ay does not connect *āmīn*; *tumūktjutáko amīn* let us all sit down!

POSSESSIVE VERBS

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

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

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

anapéntáko our seeking; "we seek"

fayádjantja their paying; "they pay"

īgtok my holding; "I hold"

tjipápeña his (her, its) catching; "he (she, it) catches"

Without possessive endings: *anápeñ* or: *nan anápeñ*, seeking, Ger. das Suchen; *fayáddjan*, 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.

nan laláki sibéčēna nan káyyet the man, his cutting: the tree; "the man cuts the tree"

nan fobfafađyi agtóčēntja nan saktjānan the women, their carrying: the jars
nan ánānak 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.

kánēn nan ongōnga nan móting the child's eating: the pounded rice (rice-meal)

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

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

īlāēn nan ášyē nan ógsa the dog's seeing: the deer

fekáshēntja nan fobfafałlo nan fálfčg their throwing, the young men's:
 the spears (better: *fekáshēn*)

ībfakan tōđđ the asking of this (man); "he asks." (Or: *sītōđđ ībfakāna*, with suffix, because the subject precedes the verb)

ībfakan: the Nom. act. *ībfaka* and ligat. *-n*

īsublin nan fajáđyi nan bílak the woman's changing: the money

īsublin: the Nom. act. *īsubli* and ligat. *-n*

īfgton nan laláki nan kančyab the man's holding: the shield

īfgton: the Nom. act. *īfgto* and ligat. *-n*

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

As proof thereof we must consider these facts:

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

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

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

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

itólin Antéro nan kipángko Antero's returning; my knife

itólin: the Nom. act. *itóli* and ligat. *-n*

palítjén tódí nan pínang the sharpening of this man; the ax

tódí: subjective gen. of *sítódí*.

210. What appears to our conception as a subjective genitive, is presumably a possessive genitive to the mind of the Igorot; 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 Igorot — 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:

tjákámí léytjémí nan istjá We, our liking; the meat

sak/én isáddko nan kalásayko I, my laying down; my shield

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

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

- I. the suffix *én* (but no prefix)
- II. the suffix *-an* (but no prefix)
- III. the prefix *i-* (but no suffix)

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

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

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

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

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

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

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

leytjénmí tjáttja: our liking concerns them

tokónéna nan ongóngá: his advising influences the child

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

pitàngènyèl nan káyèl your splitting-aim (is): the wood
alàèntàko nan tólfeḡ our taking-object (is): the key
kápèn Antéro nan káyang Antero's making-aim (is): the spear
 or: *si Antero kapèna nan káyang* Antero, his making-aim: the spear
anèntja nan páküy their reaping-aim (is): the rice

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

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

ayákantáko nan alévidtáko our calling-end (is): the man
fadjángantja nan fèšèl their helping-place (is): the enemies
nan fobfafáyi labfáantja nan láfid the women, their washing-place (is):
 the skirts.

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

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

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

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

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

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

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

itóliyé nan sílad ken Olóshan your giving back (is) the letter, to Oloshan.

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

isibóna nan pñang is nan káyé his cutting-tool: the ax, for the wood.

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

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

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

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

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

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

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

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

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

Alonso Mentrída, Arte de la L. Bisaya-Hiligayna, de la Isla de Panay) Manila 1818, p. 45, 52, 63, 72. Corregido por el P. Jose Aparicio, Tambobong 1894, pp. 60-81.

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

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

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

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

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

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

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

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

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

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

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

Aristide Marre: Grammaire Tagalog, s. Gravenhage 1912, 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 *-ên, -an, i-* Verbs given in [216-218] was attempted for the purpose of facilitating translation and retranslation and with the assumption that there were in Bontoc Igórot cases of the substantive, distinctions between nominative and accusative, which do, in fact, not exist; the Bontoc Igórot does not distinguish between *Casus rectus* and *obliquus*.

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

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

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

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

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

THE ACTIVE

PRESENT

THE *-EN* CONJUGATION

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

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

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

Root: *fekash* Nom. act. *fěkáshén* "to throw;" *fěkáshék*, *fěkáshém*, *fěkáshěna*.

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

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

Root:		Root:	
<i>kaëb</i>	<i>kăpek</i>	<i>sibo</i>	<i>siböck</i>
	I make		I cut
	(lit. "my making")		(lit. "my cutting")
<i>afed</i>	<i>ăptek</i>	<i>tjatag</i>	<i>tjatăkek</i>
	I meet		I divide
<i>kālab</i>	<i>kălăfek</i>	<i>angén</i>	<i>ăngnek</i>
	I climb		I make
<i>lcyăd</i>	<i>lěytjek</i>	<i>kan</i>	<i>kănek</i>
	I want, like		I eat
<i>faləd</i>	<i>falőtjek</i>	<i>fnum</i>	<i>fnumek</i>
	I bind		I drink
<i>faég</i>	<i>fayěkek</i>	<i>anap</i>	<i>andăpek</i>
	I wipe		I seek
<i>singəd</i>	<i>singtek</i>	<i>tjongao</i>	<i>tjongăowek</i>
	I sting		I lose
<i>oto</i>	<i>ötöck</i>	<i>teleg</i>	<i>tělkek</i>
	I cook		I pierce
<i>k'tk</i> [<i>kětkek</i>]	<i>kěkkek</i>	<i>kuyud</i>	<i>kuyătjek</i>
	I know		I pull
<i>fasa</i>	<i>fasăek</i>	<i>apayao</i>	<i>apayăowek</i>
	I read		I pursue

<i>sikəb</i>	<i>síkpek</i>	I enter	<i>biski</i>	<i>biskéck</i>	I tear
<i>fayu</i>	<i>fáyǎck</i>	I pound rice	<i>fekash</i>	<i>fekáshck</i>	I throw

221.

Paradigms

	Root <i>kan</i> eat	Root <i>ila</i> see	Root <i>fekash</i> throw
	Nom. act. <i>kánèn</i>	Nom. act. <i>flaèn</i>	Nom. act. <i>fekáshèn</i>
I.	<i>kánck</i>	<i>iláck</i>	<i>fekáshck</i>
2.	<i>kánèm</i> [<i>kánim</i>]	<i>flaèm</i> [<i>flaim</i>]	<i>fekáshèm</i> [<i>fekáshim</i>]
3.	<i>kánəna</i> [<i>kanəna</i>]	<i>ilǎəna</i>	<i>fekáshəna</i>
D.	<i>kanənta</i>	<i>ilǎənta</i>	<i>fekáshənta</i>
I. incl.	<i>kanəntáko</i>	<i>ilǎəntáko</i>	<i>fekáshəntáko</i>
I. excl.	<i>kánənmí</i>	<i>ilǎənmí</i>	<i>fekáshənmí</i>
II.	<i>kánənyě</i>	<i>ilǎənyě</i>	<i>fekáshənyě</i>
III.	<i>kanəntja</i> [<i>kanəntsa</i>]	<i>ilǎəntja</i>	<i>fekáshəntja</i>

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

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

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

THE *-AN* CONJUGATION

223. The root, changed as with the *-ən* 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: *tangəb* Nom. act. *tángfan* to close *tángfak*, *tángfam*, *tángfána* etc. I close

Root:

Root:

<i>fayad</i>	<i>fayáttjak</i>	I pay	<i>fukaə</i>	<i>fúkaəwək</i>	I call
<i>fadjang</i>	<i>fadjáŋgak</i>	I help	<i>uash</i>	<i>uáshak</i>	I wash
<i>ka/əb</i>	<i>ka/ǎfak</i> [<i>ka/ǎpak</i>]	I dig	<i>pə</i>	<i>péak</i>	I burn
<i>lago</i>	<i>lagóak</i>	I buy	<i>fatck</i>	<i>fáttkak</i>	I tattoo

224.

Paradigms

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

For the accents see [222].

THE *I*- CONJUGATION

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

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

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

226.

Paradigms

Root:	<i>djua</i> give	Root:	<i>toli</i> give back	Root:	<i>labo</i> begin
Nom. act.	<i>idjáa</i>	Nom. act.	<i>itóli</i>	Nom. act.	<i>ilábo</i>
1.	<i>idjáak</i>		<i>itólik</i>		<i>ilábok</i>
2.	<i>idjáam</i>		<i>itólim</i>		<i>ilábom</i>
3.	<i>idjáána</i>		<i>itólina</i>		<i>ilábona</i>
D.	<i>idjáata</i>		<i>itólita</i>		<i>ilábotu</i>
I. incl.	<i>idjáatáko</i>		<i>itólitáko</i>		<i>ilábotáko</i>
I. excl.	<i>idjáamí</i>		<i>itólimí</i>		<i>ilábotmí</i>
II.	<i>idjáayě</i>		<i>itóliyě</i>		<i>iláboyě</i>
III.	<i>idjáatja</i>		<i>itólitja</i>		<i>ilábotja</i>

Root:	<i>dju</i> show	Root:	<i>tonid</i> plant	Redupl. Root:	<i>tsaotsao</i> (<i>ao</i> : diphthong) give
Nom. act.	<i>ǐdju</i>	Nom. act.	<i>itǔnid</i>	Nom. act.	<i>itsǎotsao</i>
1.	<i>ǐdjuk</i>		<i>itonǐtko</i>		<i>itsaotsǎoko</i>
2.	<i>ǐdjum</i>		<i>itonǐtmo</i>		<i>itsaotsǎomo</i>
3.	<i>ǐdjǎna</i>		<i>itonǐtna</i>		<i>itsaotsǎona</i>
D.	<i>ǐdjǎta</i>		<i>itonǐtdta</i>		<i>itsaotsǎota</i>
I. incl.	<i>ǐdjutǎko</i>		<i>itǔnidtǎko</i>		<i>itsǎotsaotǎko</i>
I. excl.	<i>ǐdjumǐ</i>		<i>itǔnitmǐ</i>		<i>itsǎotsaomǐ</i>
II.	<i>ǐdjuyǎ</i>		<i>itǔnityǎ</i>		<i>itsǎotsaoyǎ</i>
III.	<i>ǐdjǎtja</i>		<i>itonǐdtja</i>		<i>itsaotsǎotja</i>

For the accents see [222].

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

ǐyǎpck I count; *ǐnumck* I drink; *ǐtjǎsak* I find; *ǐkak* I do;
ǐgnak 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: *tumuktjǎak* I sit; 2. sing. *tumuktjǎka*; I. incl. *tumuktjǎtǎko*
 b) to the *-an* verbs: *ǐtjǎsak* I find; I. incl. *ǐtjǎsantǎko* (with *n!*)
 c) to the *i*-verbs: *ǐbfǎkak* I ask; I. incl. *ǐbfǎkatǎko* (without *n!*)

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

<i>ǐbfǎkak</i>	I ask	<i>ǐstjak</i>	I eat meat [ǐstjak]	<i>ǐsapatǎak</i>	I swear
<i>ǐdjǎak</i>	I give	<i>ǐsǎak</i>	I take home		an oath (Ilo- cano?)
<i>ǐpaǎwvak</i>	I forbid	<i>ǐsǎkǎnak</i>	I prepare		
<i>ǐpǎflak</i>	I show	<i>ǐkǐsuak</i>	I stir with a spoon	<i>ǐyǎyak</i>	I let

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

ketjéng idjáan ina nan tinápay ken anákna and then the mother gives some bread to her child; (*idjáa* + lig. -*n*)

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

ildábon nan fáfáyí ay éntsáno "the woman's beginning to work," the woman begins to work (*ildábo* + lig. *n*)

ngäg nan iyáin nan aláwidna? what (is) the bringing of his friend? what does his friend bring? (*iyái* [*yái*] + lig. *n*)

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

THE ACTIVE

PRETERITE

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

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

<i>alák</i>	<i>inálak</i>	I took	<i>fadjángak</i>	<i>finadjángak</i>	I helped
<i>inítok</i>	<i>inínitko</i>	I boiled	<i>tsublák</i>	<i>tsinúblak</i>	I smoked
<i>otók</i>	<i>inótok</i>	I cooked	[<i>tju-</i> ; <i>tj</i> is taken as one consonant!]		
<i>ayákak</i>	<i>inayákak</i>	I called	<i>sibók</i>	<i>sinfbok</i>	I cut
<i>íkak</i>	<i>iníkak</i>	I did	<i>ígnak</i>	<i>inígnak</i>	I held
<i>ikátjak</i>	<i>inikátjak</i>	I rubbed	<i>ínjak</i>	<i>inínjak</i>	I covered

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

<i>idjáak</i>	<i>indjáak</i>	I gave
<i>itsaotsáoko</i>	<i>intsaotsáoko</i>	I gave
<i>íbfákak</i>	<i>ínfákak</i>	I asked
<i>itólik</i>	<i>íntólik</i>	I returned

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

ígtok *inígtok* I held

ítuok inítuok I used as tool
ístjak inístjak I ate meat

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

papūsíck I make poor, *inpapūsík*
pāūtóngck, inpāūtongko I made warm
paögíáđck, inpaögíáđko I caused to fear, I frightened

Likewise those with the authoritative prefix *pa-*:

patckuáđck, inpatckuáđbko I ordered to open
paáľck, inpaáľik I made go
pasľkpcck, inpasľkpccko I ordered to go into

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

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

The Verbs:	have in the Preterite:
<i>nínminck</i> I think	<i>ninimínck</i>
<i>éndjuadjuáck</i> I doubt	<i>néndjuadjuáck</i>
<i>éngkaslángck</i> I mix	<i>néngkaslángck</i>
<i>énkakaosváck</i> I place in midst	<i>nénkakaosváck</i>
<i>sesémckck</i> I remember	<i>sesiméckko</i>
<i>pítuck</i> I break	<i>pinténgko</i>
<i>pánek</i> I fill	<i>pínok</i>
<i>tjéng/ngck</i> I hear	<i>tjéng/ngck</i>
<i>sľkpcck</i> I enter	<i>sínckpccko</i>
<i>kékkck</i> I know	<i>kintéckko</i>
<i>léytjck</i> I like	<i>lineyáđko</i>
<i>yáángckck</i> I do with energy	<i>inyaángckck</i>
<i>téľkck</i> I pierce	<i>tinléckko</i>
<i>tépnckck</i> I measure	<i>tinpnéngko</i>
<i>káňak</i> I say	<i>kinwáňik</i>
<i>síngtek</i> I sting	<i>siníngétko</i>

<i>fěkáshėk</i>	I throw	<i>finkáshko</i>
<i>sáđek</i>	I expect	<i>sinđtko</i>
<i>ímsek</i>	I wash	<i>immísko</i>
<i>tsumóck</i>	I work	<i>tsímmok</i>

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

The Suffixes and Endings in the Preterite

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

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

Paradigms

	<i>-An</i>	<i>I-</i>	<i>I-</i>
Root:	<i>fayad</i> pay	<i>-faka</i> ask	<i>-fueg</i> take along
Nom. act.	<i>fayáťjan</i>	<i>ibfaka</i>	<i>ifúég</i>
Present	<i>fayáťjak</i>	<i>ibfákak</i>	<i>ifúégko</i>
Preterite 1.	<i>finayáťjak</i> I paid	<i>infákak</i> I asked	<i>infuégko</i> I took along
2.	<i>finayáťjam</i>	<i>infákam</i>	<i>infuégmo</i>
3.	<i>finayáťjäna</i>	<i>infákána</i>	<i>infuégna</i>
D.	<i>finayáťjanta</i>	<i>infakáta</i>	<i>infuégta</i>
I. incl.	<i>finayáťjantáko</i>	<i>infakatáko</i>	<i>infúégtáko</i>
I. excl.	<i>finayáťjanmí</i>	<i>infákámí</i>	<i>infúégmí</i>
II.	<i>finayáťjanyě</i>	<i>infákáyě</i>	<i>infúégyě</i>
III.	<i>finayáťjantja</i>	<i>infákáťja</i>	<i>infuégťja</i>

-En

Root:	<i>ala</i> take	<i>kizwɛt</i> move	<i>kalab</i> climb	<i>kan</i> eat
Nom. act.	<i>alǎɛn</i>	<i>kizwǎɛn</i>	<i>kalǎfɛn</i>	<i>kǎnɛn</i>
Present	<i>alǎck</i>	<i>kizwǎck</i>	<i>kalǎfck</i>	<i>kǎnck</i>
Preterite I.	<i>inǎlak</i>	<i>kinǎwɛk</i>	<i>kinalǎbko</i>	<i>kinǎngko</i>
	I took	I moved	I climbed	I ate
2.	<i>inǎlam</i>	<i>kinǎwɛm</i>	<i>kinalǎbmo</i>	<i>kinǎnmo</i>
3.	<i>inalǎna</i>	<i>kinǎwɛna</i>	<i>kinalǎbna</i>	<i>kinǎna</i>
D.	<i>inǎlata</i>	<i>kinǎwɛta</i>	<i>kinalǎbta</i>	<i>kinǎnta</i>
I. incl.	<i>inǎlatǎko</i>	<i>kinǎwɛtǎko</i>	<i>kinalabtǎko</i>	<i>kǎnantǎko</i>
I. excl.	<i>inǎlamǎ</i>	<i>kinǎwɛmǎ</i>	<i>kinǎlabmǎ</i>	<i>kinǎnmǎ</i>
II.	<i>inǎlǎyɛ</i>	<i>kinǎwɛyɛ</i>	<i>kinǎlabyɛ</i>	<i>kinǎnyɛ</i>
III.	<i>inǎlatja</i>	<i>kinǎwɛtja</i>	<i>kinalǎbtja</i>	<i>kinǎntja</i>

So: *otǎck* I cook; *inǎtok*
fayǎck I pound; *finǎyuk*
anǎtek I reap; *inǎnik*
inǎtek I boil; *inǎnũtko*
anǎpek I seek; *inǎnapko*
ǎptek I meet; *inǎfɛtko*
ǎktsǎkek I drop; *inǎktsǎkko*
iǎpek [yǎpek] I count; *inyǎpko*
falǎtjck I bind; *finalǎtko*
tjatǎkek I divide; *tjinatǎkko*

ilǎck I see; *inǎlak*
sibǎck I cut; *sinǎbok*
kapiǎck I pray; *kinǎpiak*
fɛrǎshck I finish; *finǎrǎshko*
falǎnck I turn over; *finalǎngko*
ukǎyck I let alone; *inukǎyko*
kǎpek I make; *kinǎǎpko*
ipǎtek I press; *inǎpǎtko*
atǎnck I remove; *inǎtongko*
lonlǎnck I roll; *linonlǎngko*

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

238. A few verbs end in preterite in *-ck*; 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:

ǎngck I make; *inǎngck*
tjɛng/ngck I hear; *tjɛng/ngck*
ɛndjuadjuǎck I doubt; *nɛndjuadjuǎck* [235]
ɛngkaslǎngck I mix; *nɛngkaslǎngck* [235]
ɛnkakaowǎck I put in midst; *nɛnkakaowǎck* [235]
kǎowck [kǎowǎck] I caress; *kinǎowck* [kɛnǎowǎck]
yaǎngckek I do with energy; *inyǎngckek*
ipǎngck [ipǎngǎck] I insult; *inǎpadngck* [inǎpadngǎck], (probably an *i*-verb?)
itjǎckek I tell, warn; *intjǎckek*, (probably an *i*-verb: *itjǎkǎck*)

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

tekk^oáw^{ek} I borrow; *t^{en}k^oáko*
pitsi^ow^{ek} I cross; *pⁱⁿitsi^oko*
tjongá^ow^{ek} I lose; *t^{jin}ongá^oko*
paay^éek I insult; *inpaay^éko*
lushká^ow^{ek} I pierce; *linushká^oko*
apayá^ow^{ek} I pursue; *inapayá^oko*
palakdi^ow^{ek} I ward off (a stroke); *inpalakdi^oko* [233]
ak^oáw^{ek} [*ak^oáek*] I steal; *inak^oáko*

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

patk^élek [*patk^olek*] I stop; *inpá^tk^ék* [*inpá^tk^ok*]
fá^dlek I send out; *fin^dak*

Thus *y* before the ending of *tapayá^yek* [*tapayá^ék*] I carry in my hand is dropped in the preterite: *tinapá^yak*.

tot^oyek I speak to; I address, has in the preterite: *tin^ot^oyak*.
fay^ék^{ek} [*fá^ék^{ek}*] I whip; *fin^dyko*

(See [235] and the Vocabulary.)

THE ACTIVE

FUTURE

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

adkáⁿek I shall eat; *adfadjá^{ng}ak* I shall help; *adilá^bok* I shall begin; *adaláⁿena* he will take; *adp^htnén^yé* you will break; *adká^péntja* they will make.

THE CONJUNCTIVE

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

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

safá^tek ed I should carry, I would carry.

ibfakatá^ko'd we ought to ask, we should ask.

THE IMPERATIVE

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

kamûëm! kamûënyæ! hasten! *îgtom! îgtöyæ* hold fast!
ta padöyéntäko nan fë'sæl! let us kill the enemies!
iläck ed nan páyo I ought to see the rice plantation, let me see...

THE NOMEN ACTIONIS (AND INFINITIVE)

244. The Nomen actionis corresponds to our "Infinitive." Its character and formation have been treated in [204, 212, 213 ff.] for the Present tense.

In the Preterite the possessive endings of the Indicative are dropped:
kinaëpko I made: *kinäëb*; *inótok* I cooked: *inóto*; *inayákak* I called: *inayákan*; *lincyádko* I wanted, liked: *linéyad*; *infákak* I asked: *infäka*; *intonítko* I planted: *intónid*.

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

finayáðjan "the having paid," *linagóan* "having bought."

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

inángnck I made: *inángnèn*
tjîng/ngck I heard: *tjîng/ngö* [*tjîng/ngöy*]
kináowek I caressed, embraced: *kináowö*
inyaángckck I did with energy: *inyaángckö*
inpádnck I insulted: *inpádnö* [*inpádnöy*]
inpádkck I stopped: *inpádkö*

246. The Nom. act. in the future is formed by prefixing *ad-* to the Nom. act. of the present: *adkápén*, "to be about to make," *adfbäka* "to be about to ask." It is used rarely; regularly the present takes its place.

THE NOMEN AGENTIS (ACTIVE PARTICIPLE)

247. The Nomen agentis is formed by adding to the root the prefixes: *mang-* for the present; *nang-* for the preterite; *admang-* for the future. After the Sandhi rules given in [11] *mang-* changes to *mam-* or *man-*. The prefix of verbs with initial *l* is *min-*, *nin-*, *admin-*; the only possessive verb, which was found to begin with *n*, takes *min-*: *n̄m̄nim̄ek*, I think; Nom. ag.: *m̄inn̄f̄unnim̄*, thinking or thinker. See [176; 192].

248. The Nomen agentis denotes the agent of the action indicated by the root; it corresponds frequently to our Nom. ag. as: writer, singer, reader, orator. If used attributively with a substantive, connected by *ay*, it can be translated by our participles in active.

nan f̄af̄áyi ay mangit̄ónid 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, s̄]. 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 mangáeb is nannáy ay t̄áfay the maker of this spear; he who makes this spear.

nan mangáyag ken Agpááwan the caller of Agpauwan; the one calling Agpauwan.

nan nángan si sa the one having eaten this

nan mamáled̄ ken t̄ód̄l̄ the one who fetters him

nan nanḡfla ken s̄f̄ka the one who saw you

251. If a verb has the causative or authoritative prefix [295] *pa-*, this is changed to *ipa-* when *mang-* is prefixed.

p̄áat̄óngek I make warm; *nan mangip̄áat̄ong*

p̄áalfek I cause to come; *nan mangip̄áali*

252. *Mang-* changes sometimes to *mīng-*, if the verb has an initial *i*.
īsublik I change; *nan mangisūbli* or *nan mīngisūbli*

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

itsaētsāēiko I give; *nan mangitsāētsaē* the giver, giving
īgtok I hold; *nan mangīgto* the holder
fukāēvak I call; *nan mamūkaē* the caller
fadsōngak I help; *nan mamādsang* the helper

But *an-* is retained in: *īkak*, I do; *mangīkan. āktak*, I give;
mangāktan; and in some others which are dissyllabic in I. 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/ēn nan mangāēb is nan kalāsay I am the maker of the shield.
sīka nan mangyāi's nan kāyē you are the bringer of the wood.
sīya nan nāngan is nan mākan he is the one who ate the food (rice).
tjātāko nan mamādsang ken tjāftja 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:

tsublāek I smoke; N. ag. *manūbla*; Pers. verb: *manublāak, manublāka, manūbla* etc.
kānek I eat; N. ag. *māngan*; Pers. verb: *māngānak, māngāngka, māngan, māngantāko* etc.

Thus *mamākaak* I go head-hunting, from *fakākek*; *mamōknakak* I go to work, from *foknākek*. See [176; 177].

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

Verbs with initial vowel:

anāpek I seek *māngānab(p)* *ītafōngko* I hide *māngitāfōn*

<i>aláck</i>	I take	<i>mangála</i>	<i>ígtok</i>	I hold	<i>mangígtó</i>
<i>iyáik</i>	I bring	<i>mangiyái</i> [<i>mangyai</i>]	<i>ogpátek</i>	I pull away	<i>mangógpad(t)</i>
<i>inftek</i>	I boil	<i>mangínid(t)</i>	<i>otóck</i>	I boil	<i>mangóto</i>
<i>áföik</i>	I weave	<i>mangáföy</i>	<i>uáshak</i>	I wash	<i>mangúash</i>
<i>abfolátek</i>	I believe	<i>mangabfóléid</i>	<i>ukátjak</i>	I cut the neck	<i>mangákat(d)</i>
<i>angangóck</i>	I love	<i>mangangángo</i>	<i>ukáyek</i>	I let alone	<i>mangúkay</i>
<i>egwátek</i>	I lift	<i>mangégwad(t)</i>	<i>ipáílak</i>	I show ("make see")	
<i>idjúak</i>	I give	<i>mangidjúa</i>			<i>mangipáfla</i>

Verbs with initial *b, f, p*, (but not causative *pa-*):

<i>bisktek</i>	I tear	<i>mamíski</i>	<i>padóyek</i>	I slay, kill	<i>mamádüy</i>
<i>fangónek</i>	I awake	<i>mamángön</i>	<i>pikótek</i>	I curve	<i>mamíkot[d]</i>
<i>fakáshék</i>	I dash, break	<i>mamáakash</i>	<i>potlóngék</i>	I cut off	<i>mamótlong</i>
<i>fjáshék</i>	I finish	<i>maméash</i>	<i>pílfék</i>	I choose	<i>mamfli</i>
<i>fayátjak</i>	I pay	<i>mamáyat(d)</i>			

Verbs with the causative prefix *pa-*:

<i>papusték</i>	I make poor	<i>mangipapúsi</i>	<i>padjaláck</i>	I make bloody	
<i>pafitjángék</i>	I make burn				<i>mangipadjála</i>
		<i>mangipafítjang</i>	<i>patuktjúck</i>	I set	<i>mangipatúktju</i>
<i>paléáckék</i>	I make boil	<i>mangipaléag</i>			
		<i>pangoyáshék</i>	<i>mangipangóyush</i>		

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

<i>dasióck</i>	I roast	<i>manáslo</i>	<i>tokónek</i>	I advise, teach	<i>manókon</i>
<i>digkóck</i>	I bend	<i>manígko</i>	<i>sagfátek</i>	I carry	<i>maná gfat[d]</i>
<i>tekuáfak</i>	I open	<i>manékuab</i>	<i>sibóck</i>	I cut	<i>maníbo</i>
<i>suníck</i>	I turn	<i>maníni</i>	<i>tjatáckék</i>	I divide	<i>manátak</i>
<i>sis/íuk</i>	I sweep	<i>manís/i</i>	<i>tjongáowék</i>	I lose	<i>manóngaw</i>
<i>sulíck</i>	I learn	<i>maníllu</i>	<i>tsiádeck</i>	I open my eye	<i>manífad</i>
<i>songsóngék</i>	I smell	<i>manóngsong</i>	<i>tjéwemak</i>	I irrigate	<i>manéwem</i>
<i>subókak</i>	I blow	<i>manábok</i>			[<i>manáwem</i>]

Verbs with initial *g, k*:

<i>gatlóck</i> [<i>katlóck</i>]	I divide into three parts	<i>mangátlo</i>			
<i>kiláyak</i>	I peel	<i>mangítlay</i>	<i>kagáck</i>	I chew	<i>mangága</i>
<i>kánek</i>	I eat	<i>mangan</i>			

Verbs with initial *l*:

<i>lafáckék</i>	I cut up (animals)		<i>langóck</i>	I dry	<i>minlángo</i>
		<i>minláfak</i>	<i>lafóshak</i>	I undress	<i>minláfosh</i>
<i>labfáak</i>	I wash (cloth)	<i>minlábfá</i>	<i>lidódeck</i>	I hurt by bending	
<i>lagóak</i>	I buy	<i>minlágo</i>			<i>minládad</i>

lakatjček I saw *lonlónček* I roll *minlónlon*
minlākātji (Ilocano) *likúššek* I turn *minlīkush*

Verbs with *n*, *ng*:

n̄m̄n̄m̄ček I think *min̄n̄m̄m̄im* *ngotngótak* I gnaw *minngótugot*

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:

đktak I give *mangáktan* [253]
ángnek I make *mangángnèn*
đptek I meet *mangáđfed*
fāđlek I send out *mamáđ*
fayékek I whip *mamáig*
fekáššek I throw *mámkas* [mámkash]
feléyek I tire *mámley*
fgnak I hold *mangfgnan*
fkak I do *mangfkan*
kānak I speak *mangvāni*
kāpek I make *mangāéb*[p]
kēđfak I bite *mangēđfan*
kēkkek I know *mángtek*
liáššek I surround *minlīwīsh* [minlīush]
pītnek I break *mámten* [mámèten]
pōak [pūak] I destroy by fire *mámm̄w̄*
pānek I fill *mámm̄w̄*
sādek I expect *manēđ*
sesēmkek I remember *mánm̄ek* [mamánm̄ek]
sibfátek I answer *mānfad*[t]
sfkpek I enter *mānkep* [māngkep]
sīngtek I sting *manūnged*[t]
sulūok [sulūak] I teach *sumūl̄w̄* (the partic. of the personal verb, not the N. ag., probably to distinguish from *manūl̄w̄*, of: *sulūek* learn)
tāngfak I close *manāngēb*
télkek I pierce (ears) *mānlek*
tēm̄m̄ček I press *mānm̄öy*
tēp̄ngek I measure *mānpeng*
tjēng/nḡek I hear *mān/nḡö* [mān/nḡöy]
tjip̄pek I catch *mānpab*[p]
totōyek I address, speak to *manotōya*

tsūnōck I work *mán/næ*
yǎángēkek I do with energy *minyǎángēkō[öy]*

257. The Nomen agentis does not admit the personal endings, as has been stated [254]; but in certain constructions (such as "relative clauses" with our "relative" in dative; or in interrogative sentences with "to whom?" where? when? etc.) it takes the locative suffix *-an*, and, in addition, the possessive endings; the result are these untranslatable forms:

	<i>mangitsǎotsao</i> "giver"	<i>mangidjǎa</i> "giver"	<i>mangǎēb[p]</i> "maker"
1.	<i>mangitsaotsǎoak</i>	<i>mangidjǎaak</i>	<i>mangǎēpak</i>
2.	<i>mangitsaotsǎoam</i>	<i>mangidjǎaam</i>	<i>mangǎēpan</i>
3.	<i>mangitsaotsǎoána</i>	<i>mangidjuǎána</i>	<i>mangǎēpána</i>
D.	<i>mangitsaotsǎoanta</i>	<i>mangidjuǎanta</i>	<i>mangǎēpanta</i>
I. incl.	<i>mangitsaotsaoantǎko</i>	<i>mangidjuǎantǎko</i>	<i>mangǎēpantǎko</i>
I. excl.	<i>mangitsaotsǎoánmí</i>	<i>mangidjuǎánmí</i>	<i>mangǎēpánmí</i>
II.	<i>mangitsaotsǎoanyǎ</i>	<i>mangidjuǎanyǎ</i>	<i>mangǎēpányǎ</i>
III.	<i>mangitsaotsǎoantja</i>	<i>mangidjuǎantja</i>	<i>mangǎēpántja</i>

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

nan laláki ay nangitsaotsǎoantǎko is nan kaníyab "the man to whom we have given the shield."

intó nan nan/ngǎlam is nan ayǎyam? "where did you hear the bird?"
 (the *l* in *nan/ngǎlam* is euphonic; [16])

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

intó nan mangitafǎnána is nan táfay? "where does he hide the spear?"

intó nan admangǎēpan nan alǎwidmo is nan áfongna? "where will your friend build his house?"

kad nan mangǎēpanyǎ is nan fobǎngak? "when do you make my pipe?"

intó nan mangipǎyak si sa? "where shall I put this?"

(These examples are given here merely to show the forms of the Nom. ag., but not to illustrate the construction of these sentences!)

It becomes evident, from these examples, that the Nom. agentis has been transformed into a Nom. actionis.

It is necessary to use, in Active, the Nomen agentis (but not the verbal stem) of a possessive verb, when the locative suffix *-an* shall be added; e. g. if *-an* shall be suffixed to *anǎpek*, I seek, it cannot be suffixed directly to the stem *anap*, but must be suffixed to the Nomen agentis: *mangǎnapan*. See examples [133, 335, 335].

SPECIAL VERBAL FORMS

258. The Verbal Forms treated in [205 to 257] are those commonly used. They are perfectly sufficient to connect in declarative main sentences the usual elements of a sentence: subject, predicate, direct and indirect object, place, instrument, time, manner, etc., with each other. We find, however, in this Language rarely more than two adverbial phrases (besides subject, predicate and object) in one sentence.

But by employing special verbal forms the person in whose behalf, for whom an action is performed, or the instrument used in the action, or the place, time, cause, where, when, why the action takes place, took, will take place, can be made the "subject" or "object," as we should say. If this construction is chosen by the Bontoc Igorot, the other elements are governed by the prepositions *is* and *ken*, as the examples will show.

(But these prepositions are omitted after Passive Verbal Nouns with the locative suffix *-an*; see the first four examples on page 105).

259. Thus for instance the equivalent for: "we kill the wild buffalo with the spears in the forest" is in common conversation:

paddyentako nan ayawan is nan pagpag is nan tafay (our killing-aim: the buffalo, in the forest, with the spears)

But we shall find forms of the verb which enable us to say:

Our killing-place: the forest, for the buffalo, with spears; or

Our killing-tool: spears, for the buffalo, in the forest; or, if we kill the animal for a friend, for his wedding feast:

Our killing "benefits": the friend, (killing of) the buffalo in the forest.

All these sentences are constructed by means of certain verbal forms made from one and the same root. But not all roots seem to be capable of being thus transformed; while some can not be used thus on account of their meaning, others are not used thus for idiomatic reasons.

260. The rules for the special verbal forms, for their use and their corresponding combination with prefixes, suffixes and endings are firmly established; while no definite rules can be stated for the forms of the *-en*,

-*an* and *i-* verbs in their common use [215], i. e. no reason can be found, why a possessive verb made from a verbal root belongs, in its common use, to the -*an*, or to the -*en*, or to the *i-* Conjugation respectively.

261. The combination: *i* + Root + *an* + possessive endings is used, if the person for whom an action takes place shall be made the "object" of a transitive verb.

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

íkabak sítödí is táfay I make a spear for him

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

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

ípádóyak nan tákex is játug I kill pigs for the people

iyáiak is singsing nan aléwidko I bring a ring to my friend

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

isibóak si ina is káyo I cut down a tree for the mother (In c. d.: *sibóek nan káyo ken ina*)

ídigkóak síka is nan lólo I bend the stick for you

ítpápak tjáftja is nan ayáyam I catch the birds for them (*tjípápek*: I catch)

ialáanmi nan fobfafáyi is nan kátjōer we catch the fish for the women (In c. d.: *aláenmi nan kátjōer is nan fobfafáyi*)

ilabfáantja nan fobfafáallo nan wánis they wash the breech-cloth for the boys

íptángāna sak/ōn is nan káyo he splits the wood for me

ínpítangana: he split... *adipítángāna*: he will split...

nan amáma íkápāna síka is nan kánfyab the old man makes for you a shield

nan mamamágkid íkláyantja tjáftja'sh tóki the girls peel "toki" for them

inlagóam si Antéro is kápan you bought a knife for Antero

adisagfátanmi síka is nan kángnænmo we shall carry your baggage ("things") for you

itekuáfam nan ápo 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 *potlong*; *ipotlóngko* "I use as tool" or: my tool is....

ipotlóngko nan pñang is nan ólo I cut off the head with the ax
isfbom nan pñang is nan káyo you cut down the tree with the ax
ikökótmí nan kfpán is nan istjá we cut the meat with the knife
idtoyæ nan ápy is nan mákan you cook the rice with the fire
idlgkok nan lfmak is nan lólo I bend the stick with my hand
itpápná nan lngén is nan aydyam he catches the birds with the snare
iälátáko nan ókad is nan kátjæ we catch the fish with the net
ilfátja nan sáfán is nan fádson they wash the coat with soap
infálguá nan lólo'sh nan áseæ he struck the dog with the stick
ipitángyæ nan wásay is nan káyo! split the wood with the ax!
adikaéþko nan káyo is nan áfong I shall make the house of wood (material, not instrument!)

iktáyjtja nan kfpán is nan tóki they peel the "toki" with the knives,
 (kilayak)

ilágomi nan falldog si nõang we buy the cattle with (for) gold
isádfatmi nan þókämi nan ágæb we carry the boxes on our shoulders
itangéþko nan tólfeg is nan þánguan I close the door with the key
itjaktáko nan kfpán is nan dináþay we divide the bread with the knife
 (tjátákek)

intekuáþko nan tálog is nan ágæb I opened the box with a chisel
ftmek nan lfmak is nan mónok I press the chicken with my hand
 (temmek)

isfs/ik nan sfs/i's nan tjfla I sweep the yard with the broom
ftnok nan káykay is nan þáyæ I work, I till the rice field with the pole
 "kaykay" (itnok from: *tsünóek*, I work)

fpnom nan lfmam is nan toánan you fill the jar with your hand (*fpnok*:
 þánnæk)

intangéþmi nan lfgo'sh nan tayáàn we covered the basket with the cover

Thus also: *ikálik nan fálógnid ken sfya* I speak of the war to him
ingkálitáko nan ánanaktáko we spoke about our children.

263. The PLACE can be made the subject by using verbal forms with the locative suffix: *-an*. This suffix is attached to verbal forms in the Active with the prefix *mang-*, if the verb belongs to the category of the "pos-

sessive verbs;" the sentence is always introduced by the substantive (or locative adverb) denoting the place:

nan págpag nan manibóak is nan káyo "the forest is my cutting-place"
for wood (for: *sibóek nan káyo is nan págpag* I cut the wood
in the forest)

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

áfong nan manigkáanmi is nan lólo in the house we bend the stick (for:
digkáenmi nan lólo is nan áfong)

fli nan mamálotjak is nan fáseul in the town I bind the enemy (for:
falótjek nan fáseul is nan fli)

wánga nan mangaláantáko is nan lílèng in the river we caught the fish
(for: *inalatáko nan lílèng is nan wánga*)

nan wánga nan mènlabfáan nan mamamágkid is nan wánis in the river
the girls are washing the breech cloth (for: *nan mamamágkid
labfáantja nan wánis is nan wánga*)

nan áfong nan mamitángana is nan káyo he splits the wood in the house
(for: *pitángena nan káyo is nan áfong*)

ístji nan manglayánmi is nan tóki yonder we peel the "toki" (for:
*kildáyanmi nan toki ístji; manglayanmi, syncop. from:
mangildáyanmi;*)

fli nan mangaptantáko ken Mólèng in the town we meet Moleng, the
town is our meeting-place for Moleng (for: *aptentáko si Mólèng
is nan fli*)

áfong nan mangaépányet is nan fobánga in the house you make the pipes
tjfla nan inkaéptáko is nan táfay in the yard we make spears (for:
inkaéptáko is nan táfay is nan tjfla; inkáébak: the personal vb.
instead of the possessive: *kápck*)

ágreb nan mangitafónanmi is nan bilákmí in the box we hide our money
ísna nan nasuyepantáko here was our sleeping-place (for: *nasuyeptáko
ísna*)

The same verbal forms with suffix *-an* are employed, if time or cause shall be expressed. See [288], first example.

264. While thus some stress is laid upon the elements treated as "subjects" or "objects," stronger emphasis is expressed by placing the important substantive or pronoun etc. at the beginning of a sentence, followed by *nan* and the Nomen actionis. This construction will be treated later.

THE PASSIVE

265. The Passive in Bontoc Igórot is formed by prefixing: *ma-*, in present; *na-*, in preterite; *adma-* [*atma-*], in future; to the root of verbs. The endings are Personal.

266. *-én* Verbs drop *-én*; *-an* Verbs retain *-an*; *i-* Verbs retain *i-*.

In the Passive of *-an* Verbs the personal endings *-ak*, *-ka*, *-ta*, *-tǎko*, *-kǎmǎ*, *kǎyǎ*, *-tja* are added to *-an*, but the final *n* of *-an* is not dropped.

267. The prefixes *ma-*, *na-*, *adma-*, denote the passive state or condition, named by the root; these passive forms are to be considered verbal adjectives. They are often used as adjectives and connected with substantives by *ay*; they follow the substantive, with which they are connected attributively.

268. The verbal root undergoes the same phonetic changes as treated in preceding chapters.

269. The agent of the passive verb is governed by the preposition *is* or *kcu*.

270. *Ma-* prefixed to *i-* Verbs is frequently contracted with *i-* into *mĩ-*.

Likewise *nĩ-* and *admĩ-*. Also *may-*, *nay-* and *admay-* is heard sometimes.

271. The causative prefix *pa-* is retained, if stress is laid upon the action; but *pa-* is dropped after *ma-*, if more stress is laid upon the state

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

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

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

<i>aláck</i> I take <i>māála</i>	<i>sádeck</i> I expect <i>māséd</i>
<i>piléck</i> I choose <i>maplíli</i>	<i>síkkpck</i> I enter <i>máskép</i>
<i>padóyck</i> I kill <i>mapádöy</i> (but <i>māddöy</i> : dead)	<i>téllck</i> I pierce <i>mátlck</i>
<i>agtóck</i> I carry <i>māágtö</i>	<i>pánnck</i> I fill <i>māpno</i>
<i>otóck</i> I cook <i>māóto</i>	<i>tsunóck</i> I work <i>mātno</i>
<i>tokónck</i> I advise <i>mātókkæn</i>	<i>kāoꝛck</i> I embrace, caress <i>mākāoꝛö</i> [öy]
<i>inítck</i> I boil <i>māñnit</i> [d] [<i>māyñnit</i>]	<i>tjéng/ugek</i> I hear <i>māngö</i> [öy]
<i>fěuššck</i> I finish <i>māfšš</i>	<i>patkéłck</i> I stop <i>māpátkö</i> [öy]
<i>fakášck</i> I break <i>máfákaš</i>	<i>sesémck</i> I remember <i>māsmck</i>
<i>fekášck</i> I throw <i>mābkāš</i> [<i>māpkāš</i>]	<i>témck</i> I press <i>mātmö</i> [<i>mātmöy</i>]
<i>kānck</i> I eat <i>mākan</i> ("food")	<i>ťfök</i> I make wet <i>māťföy</i> (<i>nāböy</i> : wet)
<i>fālótjek</i> I bind <i>māfáléłd</i>	<i>kédjak</i> I bite <i>makédjan</i>
<i>léytjek</i> I want <i>maléyad</i>	<i>pšak</i> I burn <i>māpšæn</i>
<i>tjongáoꝛck</i> I lose <i>matjongáo</i>	<i>ayákak</i> I call <i>māayákan</i>
<i>áptck</i> I meet <i>māáfed</i>	<i>ukátjak</i> I cut the neck <i>mānkátjan</i>
<i>kápcck</i> I make <i>mākāčb</i>	<i>łkak</i> I do <i>māłkan</i>
<i>sibfátck</i> I answer <i>māsfad</i>	<i>łgnak</i> I hold <i>māłgnan</i>
<i>pítncck</i> I break <i>māpten</i>	<i>ťtjāsak</i> I find <i>māťtjasan</i>
<i>kékkck</i> I know <i>māktck</i>	<i>áktak</i> I give <i>māáktan</i>
<i>tjipápck</i> I catch <i>mātpab</i>	<i>fāyátjak</i> I pay <i>māfayátjan</i>
<i>ťtafóngko</i> I hide <i>māťtāfon</i> [<i>mīťtāfon</i>]	<i>kłlayak</i> I peal <i>māklāyan</i> (<i>i</i> dropped)
<i>łgtok</i> I hold, keep <i>māłgtö</i> [<i>młgtö</i>]	<i>łsublik</i> I change <i>māłsubli</i> [<i>młsubli</i>]
<i>łsabfutko</i> I suspend <i>māsisābfud</i>	<i>iyáik</i> I bring <i>māiyái</i> [<i>māiyáli</i>]
<i>ilābok</i> I begin <i>māilābo</i>	<i>ipafłak</i> I show <i>māipafłla</i>

<i>ishúno</i> I burn	<i>māishúno</i>	<i>idják</i> I give	<i>māidjáa</i> [<i>mídjáa</i>]
<i>ídjuk</i> I show	<i>mídju</i>	<i>isák</i> I take home	<i>máisáa</i>
<i>ángnek</i> I do	<i>māángnèn</i>	<i>íbfákak</i> I ask	<i>maíbfáka</i>

Other passive forms are given in the Vocabulary.

274.

Paradigms

PRESENT PASSIVE

	<i>falótjék</i> I bind	<i>ayákak</i> I call	<i>īsúblik</i> I change
	<i>mafálerd</i>	<i>maayákan</i>	<i>maísubli</i>
	being bound	being called	being changed
I.	<i>mafálerdak</i>	<i>maayákanak</i>	<i>maisébliak</i>
	I am bound	I am called	I am changed
2.	<i>mafáleídka</i>	<i>maayákangka</i>	<i>maisublíka</i>
3.	<i>mafálerd</i> (<i>síya</i>)	<i>maayákan</i>	<i>maisébli</i> (<i>síya</i>)
D.	<i>mafálerdta</i>	<i>maayákanta</i>	<i>maisublíta</i>
I. incl.	<i>mafálerdáko</i>	<i>maayákantáko</i>	<i>maisublítáko</i>
I. excl.	<i>mafáleídkámí</i>	<i>maayákánkámí</i>	<i>maisublíkámí</i>
II.	<i>mafáleídkáyě</i>	<i>maayákánkáyě</i>	<i>maisublíkáyě</i>
III.	<i>mafálerdtja</i>	<i>maayákantja</i>	<i>maisublítja</i>

PRETERITE PASSIVE

nafálerdak I was bound *naayákanak* I was called *naisúblik*
I was changed (with Personal Suffixes).

FUTURE PASSIVE

admafálerdak I shall be bound *admaayákanak* I shall be called
admasúblik I shall be changed (with Personal Suffixes).

The "I n f i n i t i v e" has the same form as the "Participle:" *mafálerd*;
nafálerd; *admafálerd*.

The Imperative does not exist; any theoretical forms and any experimentative use of them in sentences were unexceptionally denied, "because you can not tell a man what shall be done to him"....(But the mis-named "Three Passives" (the "Genus Relativum," my Active "Possessive Verbs") were put in the Imperative without hesitation; this shows also that the *-én*, *-an* and *i-* verbs are conceived to be Active Nomina agentis.)—

The Nomen actionis of the Passive has (as is the case with all personal verbs [194]) the locative suffix *-an* and possessive endings: *nan mapadðyan* the condition of being killed.

nan mapadðyak my being killed; *nan mapadðyam* thy being killed;
nan mapadðyana his being killed; *nan mapadðyanmi* our being
 killed; *nan mapadðyanyé* your being killed etc.

These forms are employed in certain constructions, as "relative clauses" (as we say), interrogative sentences etc.

Although Passive constructions occur now and then, the Active is much preferred in common conversation.

275. Examples.

nan fálfeg ya makáéb is nan aléwidko the spear is made by my friend
nan áfong ya nakáéb kén tödí the house has been built by him
nátpab nan ayáyam is nan laláki the bird has been caught by the man
nafukáérvanak ken áma I was called by the father
nan ísa'y laláki ya napáððy is nan fééséel one man was slain by the enemy
síka maayákangka'sh nan safáyi you are called by the woman
nan ongóngã ya naikðyköy ken inána the child was rocked to sleep by
 its mother
nan nóang ya nayðgyog ken sak/én the buffalo has been stabbed by me
admafalognídkámí's nan fééséel we shall be attacked by the enemy
nafka/erp nan áwák the body has been buried
nan pángéran ya natángfan is nan fádi the door has been locked with a
 lock
naálatja nan suládmó your letters have been received
síné nan napadðy is nan fééséel? who is the one killed by the enemy?
 who was killed
nafákkash nan fánge the pot is broken; *nan fánge ay nafákkash* the
 broken pot
nan fánge ya nafákkash the pot is broken
nan fáttug ya napadðytja is nan lalaláki the pigs have been killed by the
 men
máfadsángan nan ongóngã kén tjákámí the boy is being helped by us
mafáto nan ásel is nan safáyi the dog is kept by the woman
nan biláktja ya naitáfon is nan tákér their money was hidden by the
 people
is áfong ya natángfan nan pángéran in the house the doors were closed
nan páðsog ya maitónid 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 mafádlæd can mean: the man who is being bound; or: the man who is to be bound. Thus: *nannáy ay áfjong ya máilágo* this house is to be sold.

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

It expresses also ability in a passive sense: *mañum*: drinkable; *mákan*: eatable; hence: "food, boiled rice."

EXPRESSION OF EMPHASIS

277. The construction of affirmative declarative sentences has been treated in several previous sections: [41; 43; 71; 89; 118; 165; 198-202; 205-211; 214-219; 254]; in only few of these constructions a certain element of a sentence was emphasized, as in [200; 211; 254]. The constructions explained in [258-263] express a moderate stress on the words denoting the indirect object, instrument, place, time etc.

But if strong emphasis shall be laid upon a certain element, special constructions are employed. Usually the word considered of preëminent importance is placed at the beginning of a sentence; verbal nouns of various forms and force follow it. These forms have been given in foregoing sections; occasionally allusions were made to their practical use. This latter shall now be discussed.

278. A P r o n o m i n a l S u b j e c t is emphasized by placing the personal pronouns to both, personal and possessive verbs. The verb retains its endings; the personal pronoun precedes or follows the personal verb; but it always precedes the possessive verb. (In the latter case it is a nominative pendens, as: We —, our finding the chain.)

sák/én umáliak I come; *síka umáyka* you go; *tinmólitja tjáitja* they returned; *tjákkámí këmáángkámí* we go away; *tjátáko umalíwidtáko* we shall become friends; *tjákkáyě admafalěđdkáyě* you will be bound (imprisoned).

sāk/én fekáshek nan fálveg I throw the spear; *tjakámí intólimi nan tayáan* we returned the basket; *síka iápim nan bílak* you count the money; *sítódi atónèna nan káyo* he (that one) removes the wood; *tjátáko otóentáko nan ístja* we cook the meat; *tjákäyě sagfátényě nan fúgshong* you carry the bundle; *tjaftja padóyéntja nan ássæ* they slaughter the dog; *sítodi iyáina nan fánga* he brings the pot.

279. The Substantive Subject either precedes or follows the predicate without being emphasized by its various position; yet it appears that the preceding substantive subject is slightly emphasizes sometimes.

nan laláki inmáli'sna the man has come here; *nan mamamágkid inmáytja* (or: *ya inmáytja*) the girls have gone; *si Antéro fasáèna nan sálad* Antero reads the letter; *nan fésæel pinéiantja ángsan ay áfong* the enemies burnt many houses; *si Tjumígyai palítjèna nan pfnang* Tjumigyai sharpens the axe; *si Anawwasal lupawítna ken sak/én nan káwís ay kálásay* Anauwasal has sent me a fine shield.

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

ketjéng tjipápèn Běgti nan sáfag then Bugti catches the wild chicken (or: *si Běgti tjipápèna...*)

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

Thus we may say, instead of: *Ketjéng anápèn nan fobfállo nan tjokáèna* then the young man seeks his pocket (bag) -- : *Ketjéng anápèna ay fobfállo nan tjokáèna*, lit.: then the seeking-object of him (-*na*), as a youth, his pocket.—Here the subject is emphasized by being placed in apposition with the verbal ending -*na*. We may translate freely: then he, the young man, seeks his pocket.

As the example shows, the article *nan* is omitted after *ay* in this construction.

281. The Subject is much stronger emphasized, if it is followed by the Nom. agentis which takes the article *nan*; with personal verbs the "participle" is used. [192, 193; 247-257]

sāk/én nan mangáéb is nan áfong I am the maker of the house; it is I who made the house

sǎka nan inmáli you are the "comer;" it is you who came

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

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

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

tjakayě nan namáa [namála] ken tjaǎtja you, you sent them out!

sǎtóná nan nangyáí is nan pákúy this is the one who brought the rice

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

sǎtóná y fafáyi nan nángtek kén tódí this woman, she knew him

nan fěsěel nan naméan is nan amín ay álang it was the enemy who burnt down all the granaries

si Angay nan nangáéb is nan tjokáǎko Angay, she made my pocket

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

sǎka nan mán/ngö ken sak/én you, you hear me

nan mamamáǎkid nan mangflay is nan tóki the girls, they are peeling the "toki"

nan alǎwidna nan náǎfad ken sǎya his friend it was who answered him

nan amáma nan ninláfak is nan fítug it was the old man who cut up the pig

nan lalaláki nan minlónlon is nan báto the men, they roll the stones

nan ápo nan admamáyad is nan lalaláki the master, he will pay the men

si áma nan namíli Father, he has chosen

sak/én nan mamángon ken ináta I, I awake our mother.

(As in questions beginning with who? or what? as subject of the sentence, the subject is emphasized, the Nom. ag. is employed in such cases; see [345]; only two examples shall be given here:

sǎnǎ nan mangwáni si sa who is "the sayer" of this? who says so?

ngǎg nan ínmad? what is it that happened?)

282. The Nom. agentis employed in the foregoing sentences which emphasizes the subject, lays also some stress on the verb; the verb, as Nom. ag., is certainly of greater importance in this construction than its object.

A verb may also be emphasized, i. e. the action may be represented of greater importance than the object, by employing the personal verbal forms instead of the possessive verbal forms.

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

inkáebak is áfong, means: I am busy building, "houses" being of less importance than my occupation. See [162].

(The intensive forms of verbs by which their importance is raised will be treated later in the chapters on Reduplication, Modal Auxiliaries, Adverbs etc.)

283. The "Accusative Object," as we should say, is strongly emphasized by being placed at the beginning of a sentence, followed by the Nomen actionis with its endings; this Nom. act. must take the article. (The Copula *ya* is used sometimes. (In this construction the article of the substantive, at the beginning of the sentence is usually omitted; as these examples show:

áfong nan kápek a house I make (lit. house is my making)

ásæ ya nan padðyéntáko the dog we kill

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

laláki nan inayákan nan ongóna it was a man that the child called

ógsa ya nan inílami 's nan págpag a deer we saw in the forest

fátug nan adpadðyéntja the pig they will slaughter

(*nan*) *áfong nan kápén nan laláki* a house it is the man builds

(*nan*) *ongóna nan fadsárgan nan laláki* it is a child that the man helps

kalásay nan ígtok a shield I keep

kalásay ya nan ígton nan fæssæl a shield the enemy keeps (*ígton, -n*: genit. indicator)

ananáktja nan itáfon nan fobfafáyi mo umálitja nan fæssæl their children the women hide, if the enemies come

fobfálo nan fináledyè is nan íli a young man it was you fettered in the town

bflak nan itólina the money he returns

bflak nan itólin nan laláki it is money that the man returns (*itólin, -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])

sfæ nan iláenyé? whom do you see?

ngǎg nan angñéntja? what are they doing?

ngǎg ay túfay nan léytjén nan alíwidmo? 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.

sítóna ay laláki nan íkabak is nan sóklong for this man I make the hat
sítodi ay fobfállo nan íkaépányě is nan sókod [íkabányě] for that boy
you make the spear

táké nan íotóantáké is nan mákan for the people it is that we cook the
food

si ína nan ísiběam is nan káyo for the mother you cut the wood

Frequently the Nom. agentis form with *mang-*, *mam-*, *man-*, with the suffix *-an* and possessive endings is used:

ápomi nan mamalětjanmi [mamalědsanmí] is nan mangákóu for our
master we bind the thief; or: *ápomi nan ífalědsanmi is nan
mangákóu*. The construction with the Nom. ag. is preferred. (It
is used exclusively in questions beginning with: to whom? for
whom? [347, 348])

síně nan nangítsaotsáóam is nan sálad? to whom did you give the
letter?)

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

mantílyo nan ítikítkna is nan patatjím with the hammer he strikes the iron
katjína nan ífalědtáko is nan laláki with the chain we bind the man

lóló nan ífalé gko ken síya with a stick I strike him

fálfgé nan ípadóyko is nan fěsěel with the spear I kill the enemy

pínang nan ífakágmi is nan ólő with the axes we cut off the heads

fáti nan ítangěbko is nan pánguan with the lock I fastened the door

mantílyo nan ínkáéb nan fufúmshak is nan túfay with a hammer the
smith made the spear

nannáy nan itekwápmo is nan ágæb! with this open the box!
nannáy nan ingkibõngna is nan lólo with this he broke the stick
nannáy nan ifafgmo is nan ástæ with this you strike the dog

(Questions beginning with "with what?" "with which tool?" have the same construction: *ngäg nan ikökðtmo is nan lstja?* with what do you cut the meat?)

287. Emphasis of the P l a c e where an action is performed. Cf. [263].

(The locative Nom. verbale has invariably the prefixes of the Nomen agentis.) With possessive verbs:

nan áma nan mangis/ögána is nan káyo the garden is his "planting-place" for the tree; in the garden he plants the tree

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

lákam nan mingitáfonam is nan shúka in the grass you conceal the "shuka" i. e. a pointed wooden stick placed in the ground and directed against the enemy.

sítjog nan ningipayántja is nan ólo into the "sitjog" (a basket used also as fish net) they placed the head

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

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

líli nan namalótjantja is nan fássæl in the town they imprisoned (bound) the enemy

wánga nan ménlabfáanyæ is nan wánis you wash the breech cloth in the river

tjfla nan mangaébantáko [or: *inkapantáko*] *is nan túfay* we make the spears in the yard

With personal verbs:

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

nannáy ay áfong nan nadðyana this house is the place where he died

nannáy ay líli nan nadðyan nan amána this town is the place where his father died

págpag nan intedécantáko the forest is our abode, (the "place where we stay")

káyo nan intedécan nan ayáyam the tree is the home of the bird

(Questions with where? whither? whence? [353] have the same construction:

intô nan mangitafónana is nan apóngua? 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 inumtsánanmi ad Fěntok* it was afternoon, when we arrived at Bontoc. [B. 56.]

Degree: *tsätsäma nan umipaáslam ken sak/én* very much you reproach me. [L. 51.]

Material: *nannáy ay káyra nan kápck is sókod* from this wood I make a spear shaft. Constr. [283]

nántöua'y patatjfm nan kapéntáko is táfay of this iron we make spear blades. Constr. [283]

Quantity: *ángsan nan ináläna ay kátjōu* great many were the fish he caught. [P. 2.]

Price: *salápi nan nangilagoantáko is nan kayáng* for fifty cents we sold the spear.

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

Common construction: *padđyck nan áyāwan [ayāwan] is nan táfay is nan págpag* I kill the buffalo with the spear in the forest

Subject emph. *sak/én nan mamadđy is nan áyāwan....*

Subject emph. and personal verb: *sak/én pumáđđyak is nan áyāwan is....*

Object. emph. *áyāwan nan padđyck is nan táfay is nan págpag*
áyāwan nan padđyéntako we kill....; *nan pinadđymi* we killed; *nan adpadđyénmi* we shall kill....

Instrument emph. *táfay nan ipadđyko is nan áyāwan*; preterite: *nan inpadđyko* fut.: *nan adipadđyko*

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

Instr. emph. with passive: *táfay nan nainpadđy is nan áyāwan is nan págpag* with the spear the buffalo was killed in the forest

Common construction:

otóènmí nan fínáyè is nan báyyèk is áfong we cook the (shelled) rice in the pot (kettle) in the house

(preterite: *inóttömí nan mákan is nan báyyèk...*) (*mákan*: rice that is cooked)

Subject emph. *tjakámí nan mangóto is nan fínáyè is nan báyyèk is...*

Person, for whom, emph. *tákè nan iotóanmí is nan fínáyè is nan...*

Object emph. *fínáyè nan otóèntáko is nan báyyèk is áfong*

Place ("the pot") emph. *báyyèk nan mangotóantáko is nan fínáyè is áfong*

Place ("the house") emph. *áfong nan mangótoantáko is nan mákan*

Common construction: -*an* verbs

ká/áfanmí nan láta we dig the ground

Emphas. *láta nan ka/áfanmí* the ground we dig

áma nan ka/áfanmí the garden we dig

káykay nan iká/æpmí with the pole we dig

gadsángyèn nan éntsunoánmí for the rich man we work (but: *gadsángyèn nan iká/æpmí* means: we bury the rich man)

Passive: Common constr. *nan pánguan ya natángfan* the doors are closed

Emphas. *is áfong ya natángfan nan pánguan* in the house the doors are closed

tólfeg nan ma/ítángèb is nan pánguan with the key the doors are closed

tjátáko nan ma/ítangfánan nan pánguan (the agent emphasized!) by us the doors are closed

("For the father the door is closed" was changed by the Igorot into: the father says: let the door be closed; *si áma kanána en: maitángèp nan pánguan*)

Common construction: *i-* verbs

itólitja nan bílak they return the money

Emphas. *tjátja nan mangitóli is nan bílak* they are the persons who return...

bílak nan itólitja the money it is that they return

áfong nan mangitolántja is nan bílak in the house they return the money

fálfdog nan mangisublántja is nan bílak for gold they change the "silver"

(For the women they change the money; the silver into gold: *fálfdog nan mangisublántja is nan bílak ay kóan nan fobfafáyi*; lit.: "as the women's property" [107ff.])

Passive: Common constr. *nan bílak ya maisúbli [mísubli] ken tjakámí* the money is changed by us.

Emphasis:

tjatáko nan maisublán nan bílak by us the money is changed ("we (are)
the place for—the being changed—of the money)
áfong nan maisublán nan bílak in the house the money is changed
falfdog nan maisublán nan bílak for gold the silver is changed
nan bílak ya maisúbli ay kóan nan jobfafáyi the silver is changed for the
women

Common constr. *nan laláki ilágóna nan áse* the man sells the dog

Emphas. *lalaki nan mangilágo is nan áse* it is the man who sells the dog
áse nan ilágon nan lalaki it is the dog that the man sells (n:
ligat.)
áfong nan mangilagóan nan lalaki is nan ase in the house the
man...
bílak nan mangilagóana is nan afong for silver he sells the
house
si amána nan ilagóana is nan páküy for his father he sells the
rice

Passive: Common constr. *nan ase ya mailágo* the dog is sold

Emphas. *lalaki nan mailagóan nan ase* by the man the dog is sold
afong nan nailagóan nan ase in the house the dog was sold
bílak nan nailagoan nan afong for silver the house was sold
si áma nan mailagóan nan páküy for the father the rice is sold

Common constr. *idjutáko nan káy* we show the tree

Emphas. *tjatáko nan mangídjju is nan káy* we, we show the tree
káy nan idjutáko the tree it is we show
págpag nan mangidjuantáko is nan kay in the forest we
show the tree
litjéngko nan mangídjuk is nan kay with my finger I show the
tree
lalaláki nan mangidjuantáko is nan kay to the men we show
the tree

Passive: Common constr. *nan káy ya maídjju kén tjatáko* the tree is
shown by us

Emphas. *tjatáko nan maidján nan káy* by us the tree is shown
págpag nan maidján nan káy in the forest the tree is shown

Common constr. *itáfóngko nan kípan* I hide the knife

Emphas. *sak/én nan mangitáfon is nan kípan* it is I who hide the knife
kípan nan itafóngko it is the knife I hide

ágrɛb nan mangitáfonak is nan kɛpan in the box I hide the knife

ágrɛb nan mangitafónantáko 's nan kɛpan in the box we hide the knife

nan alɛwidko nan mangitáfonak is nan kɛpan for my friend I hide the knife

Passive: Common constr. *nan kɛpan ya maitáfon* the knife is hidden

Emphas. *ágrɛb nan maitafónan nan kɛpan* in the box the knife is hidden

Common constr. *nan pádsog ya maitónid is nan fobfádyi* the rice is planted by the women

Emphas. *tjatáko nan maitonítsan nan pádsog* by us the rice is planted [s inserted: dental mouillé]

páyo nan maitonítsan nan pádsog in the rice field the rice is planted

si ñna nan maitonítsan nan pádsog for mother the rice is planted

Common construction: *-én* verbs

faléttjényéé nan laláki you bind the man

Emphas. *tjakáyéé nan mamálɛd si nan laláki* you, you bind the man

laláki nan faléttjényéé the man it is that you bind

áfong nan mamaléttjanyéé is nan laláki in the house you bind the man

katjɛna nan ifálɛdyéé is nan laláki with a chain you bind the man

polisfa nan mamaládsanyéé is nan laláki for the constabler you bind the man

Passive: Common constr. *nan laláki ya nafálɛd* the man was bound

Emph. *tjakáyéé nan mafaládsan [mafaládan] nan lálaki* by you the man is bound

áfong nan nafaládsan nan laláki in the house the man was bound

katjɛna nan maifálɛd nan laláki with a chain the man is bound

polisfa nan nafaládsan nan laláki for the constabler the man was bound

Personal verbs. Common construction:

éntsúnókámɛ is nan páyo we work in the rice field

Emph. *nan páyo nan éntsunoánmi* in the rice field we are working

nan páyo nan éntsúnóan nan laláki in the r. the man works

kapágpag nan tɛmayáɛan nan ayáyam in the forest the birds fly

káykay nan itnotáko with a pole we work (*itno-* from *tsunóck*, possess. vb.)

páyak [*páyog*, *báyak*] *nan itayáwtja* with wings they fly
páyak nan itáyawt nan ayáyam with wings the birds fly
gadsángyen nan entsunoantáko for the rich man we work
góyad nan itayáwtantja, ta iyáwtja nan tjóo for the young birds
 they fly away, that they bring them food
Isna nan intedéčánni here we stay
Isna nan nintedečána here he stayed

REDUPLICATION

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

Reduplication is either partial, as *fangfangónck* I wake up, or gemination, as *mánganmángának* 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.

İbfākak: *İbfākāfākak* I ask often; I ask many people; I inquire eagerly...

Preterite: *İnfākāfākak*; Nom. ag. *mangİbfākāfāka*

İyāik [*yāik*]: *yāiyāik* I bring frequently; I keep bringing

ayākak: *āyāyākak* I call often, I call several persons...

umāliak: *umālīliak* I come often; *İmmālīliak* I used to come

(*umālīliak* I come nearer)

İnākaak: *İnākāākaak* I cry loud; I continue crying...

umfnumak: *umİnūfnumak* I drink again and again, I keep drinking

mānganak: *mangannānganak* I eat often; I am eating (at the same time, meanwhile)

İmūyak: *İmūmūyak* I go repeatedly; I walk on...

kuyātjek: *kuyukuyātjek* I pull strongly; "I pull and pull"...

təmōliak: *təmōtəmōliak* I return several times, I continue returning...

kİbkİfak: *kİbkİkİbkİfak* I rub hard, I keep rubbing...

İlāck: *İlāilāck* [*İlİlāck*] I see repeatedly; I observe, keep looking...

kānak: *kānakanak* I talk much; (preter.: *kinwākinwānik*)

İpaōİtko: *İpaōİpaōİtko* I send repeatedly, I continue to send...

İdjuk: *İdjuİdjuk* I show often, carefully...

tumuktjāak: *tūmuktjātuktjāak* I sit often, I am sitting, I continue to sit

kogōngck: *kōgokogōngck* I strike vigorously, I give many blows...

alāck: *alāālāck* I take again and again, I take several things...

İnlİlİwİsak: *İnlİwİlİwİsak* I keep on walking; I walk around...

kamāck: *kakamāck* I hasten more; *kakamāck ay manālan* I go faster

alunāyck: *alalunāyck* I retard; *alalunāyck ay İngkālİ* I speak more slowly

lēytjek: *lēylēytjek* I like better, I prefer...

masūyepak: *masuyesūyepak* I continue to sleep, I sleep profoundly...

İngākliak: *İngkalİkālİak* 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."

İntsunōka ay İntsāno you must work; you work most strenuously...

İbfakam ay İbfāka you must ask

mafukarwanğkăyē ay mafukāwāwan you must be called

nan lalalāki mafukāwāwantja ay mafukāwāwan the men must be called

nan kăyo masİbo ay masİbo the tree must be cut down

kăpēm ay kăpēm nan āfong you must make the house

sagfátèm ay sagfátèn nan káyo you must carry the wood
insuláddka 'y insálad aswákas you must write to-morrow
nan laláki fayádsána ay fáyádsan nan fáá the man must pay the servant
nan lalaláki fadjángantja'y fadjángan nan fobfafáyi the men must help
 the women
nan fátug mápáddý ay mápáddý adwáni the pig must be killed now
nan áswé admápadý ay admápadý aswákas the dog must be killed
 tomorrow
nan mangákk'u mafáled ay mafáled the thief must be bound (imprisoned)
nan kafáyo mafáig ay mafáig the horse must be whipped

(This construction is not used in the preterite).

PREFIXES

294. The character of some prefixes and their effect upon verbal roots have been treated in previous sections, as:

um- prefix or infix of Personal verbs [170-174]

in- é- 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: *umiipa- mangipa-*.

If the passive particle *ma-* is used in combination with *pa-*: *mapa-* (preter. *napa-*), the resulting form conveys the verbal idea: if *pa-* is omitted, the form is rather an adjective, than a "passive participle" with verbal force. [271] [Frequently *i* is inserted between *ma-* and *pa-*: *maipa-*]

The causative verbs belong to the *-en* class in active; in passive they are personal verbs. [265]

- ántjo* tall; *paantjóek* I make tall, I lengthen; preter. *inpaántjok*;
pass. *mapaántjo* or: *maípaántjo* being made tall
- púsi* poor; *papusék* I make poor *inpapúsik*; *maípapúsi*
- gadsángyén* rich; *pagadsángyenek* I enrich
- asdik* [*ásdik*] short; *paasdíkek* I shorten
- djála* blood; *padjaláek* I make bloody, I cause to bleed
- sfli* splendor, ray; *pasilék* I cause to shine, I cast light, reflect light
- umáliak* I come; *páálicék* [*pálicék*] I order to come, I make come
- masúyepak* I sleep; *pasuyépek* I put to sleep
- intedécek* I stay; *patedécek* I order to stay
- tumuktjáak* I sit; *patuktjáek* I set
- umögiáddak* I am afraid; *paögiádek* I frighten; preter. *inpaögiátko*;
mapaögiad frightened; *maögiad* afraid
- ísa* one; *paisáek* I leave alone; *mapaísa*, left alone; *maísa* alone
- láteng* cold; *palaténgék* I make cold
- tófo* leaf; personal causative vb. *umipatófoak* I cause to sprout forth,
I make grow
- tekuáfek* I open; *patekuáfek* I order to open [L. 43-]
- síkpek* I enter; *pasíkpek* I make enter
- tjénæm* water; *patjénæmek* [*patjánæmek*] I cause to melt
- ngítid* black, *kílad* red; *pangitídek*, *pakíladék* I make black, red
- átong* warm; *paátóngék* I make warm; *napaátong* (*naípaátong*)
having been warmed; *maátong* being warm
- iláek* I see; *ípaflak* I make see i. e. I show
- tunáyo/ak* I fly; *patayáowéna ad tjáyá* "she makes (him) fly to the
sky" [S. 7.]
- éngkáliak* I speak; *pakalék* I cause to speak; I endow with speech:
(*Lumáwig*) *sun djáa*, *pakaliéna tjaftja is nan kalin si iSadsánga*:
"Lumawig made the two speak the language of Sadanga-men."
[L. 14]
- inkyátak* I swim *pakyáténtáko nan ánanáek* let us make the boys swim!
- kæmáanak* I go out; *pakáánek* I expel, preter. *inpakáangko*

(*pa-* in: *padǝyɛk* [*patǝyɛk*; in Bontoc not: *pǎtǎyɛk*] I kill, slay, seems to have become an integral part of this verb as the position of the infixed augment indicates: *pinadǝyko* I killed; *mapadǝy* means: killed, slain; *mǎdǝy*: dying, or: having just died; *nǎdǝy*: 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*:

papitǎngck nan lalǎki is nan kǎyo I order the man to split the wood
nan fǎfǎyi paotǝna nan anǎkna is nan fǎndǝyɛ the woman makes her
 daughter cook the rice.

296.

PIN-

Pin- or *kin-* [*bǝn-*, *bǝn-*, *pǝn-*] with possessive, and *pang-* with personal verbs (before consonants sometimes *panga-* placed after the prefix in: *ǎnpǎnga*) 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 *-ǝn*, if prefixed to *-ǝn* verbs.)

pinkakǎngko (root: *kan-*) I eat quickly; pret. *nǎngkǎkǎngko*

pínsikǝpk I enter quickly; pret. *nǎnsikǝpk*

pangasǎyɛpak or *ǎnpǎngasǎyɛpak* I sleep quickly, fall asleep quickly;
nǎnpangasǎyɛpak

(in) *pangǝyɛk* [*pangǎyɛk*; *pangǝüak*] I go quickly; *nǎnpangǝyɛk*.—
pangǎyɛka! go quickly!

pangatsublǎak I smoke forthwith

pangatedǝcka'shna stay here immediately!

pinkaǝbmo nan ǎfong! make the house "just now!"

pǎnfǎyǎdsak I pay immediately; pret. *nǎnfayǎdsak*

kinpǝǎnok I fill at once

kinǎlak or *pínǎlak* I take quickly

kinkatǎnak I step quickly, tread upon; pret. *nǎnkatǎnak*

ǎnpǎngakalǎk I speak fast

kinipaoǎtko or *pínipaoǎtko* I send quickly

pangatuktǎkǎyǝ! sit down quickly

pǎnayǎkam nan fǎfǎyi! call the woman quickly, right now!

pínǎgnǎna nan ǎsɛ he holds the dog quickly

pínǎstǎyɛ nan ǎstja! eat the meat quickly

pinapáyam! make fire at once! (synon.: *kaméim ay mangápyu!* hasten to make fire!)

ninapuyána nan ápyu he built the fire quickly

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

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

inpangasíkcbak I enter quickly

inpangatáktakak I run immediately

pinfckáshko nan báto is nan féser! I throw quickly the stone against the enemy

pinpikíshna nan sálad he tears quickly the letter

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

pinángfam nan pángúan! close the door quickly!

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

pinküyútko I pull fast

pinpadóymo nan fátug! kill the pig quickly!

nínpadóyna nan áser he killed the dog at once

pinítjápaptáko nan mónok! let us quickly catch the chickens!

pinátonmí nan fánnga we remove the pots quickly (*atónck*)

pinkáángko I take away immediately (*kaánc*)

pinfálerdmo sítödí! bind him quickly!

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

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

mo adíka emóbfad kén sak/én, pinpad/óak síka! if you do not untie me, I strike you (immediately)! [P. 10.]

yáim, yáim nan pínang ta pinpadóyta na! bring, bring the ax, that we (two) kill this one! [R. 11.]

mo adíkáyé lumáyao pinígnak 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 tjiapentáko nan ayáyam, pinpadóytáko tjáftja:* when we catch the birds, we kill them quickly; or: as soon as we catch the birds, we kill them.

Ka- prefixed to the reduplicated root denotes action completed in the immediate past: I have just now finished - -, I just did - -, I completed recently. *Ka-* combined with a root which has no endings denotes a condition that has been entered some time ago, as *kalángo* having become dry, dried.

- kaláliak* I came just now; *kalalíkãmi is san fívikát* we came this very morning
- kainñnumak* I just drank
- katsubtsubláak* I just smoked
- kadkadjálának* I just walked
- kakakáépkò nan áfong* I made the house just now, a short while ago
- kabkabékáshko nan fálfeg* I threw the spear just now (*fekáshck*)
- kakalkalíak* I have spoken a little while ago
- kaititjásmi nan síngsing* we just found the ring (*ítjasak*)
- kaangángnuck* I just did
- kabkabákashko nan bánɡao* I just broke the glass (*fakáshck*)
- kafukfukáéko si áma* I just called the father (*júkaéwawak*)
- kaayayágko si Bégti* I just called Bugti (*ayákak*)
- kaigígnak* I just held
- kakakwánik* I just told (*kának*)
- kaanánapko nan soklóngmo* I just sought your hat
- kakékékédkò* [*kakékékótkò*] *nan límak* I just cut my hand (*kökótkjek*
kékétkjek)
- kakakákangko nan mákan* I just ate the food, rice (*kánck*)
- kashupshuppáakko* [*kashubshubpágko*] *nan laláki* I just hit the man
(*shupákck*)
- kashubshubpágmi nan féssæl is nan fálfeg* we hit the enemy with the spears just now
- kailílak nan alitáéko* I just saw my uncle
- katkatjéngck* [*katkadéngck*] I just heard
- kakakáának* I just went out (*kumáanak*)
- kapkapuńko nan képan is nan shólong* I just put the knife into the basket
- kaðöyak* I just went [*kaéüyak: umüyak* I go]
- kasusuyéptja is nan ángan* they just slept in the "angán" (low chamber in a house, like a large box)
- ka/otótok nan ístja* I just cooked the meat

In this negative sentence (*adíkãmi: we do not...*) *ka-* denotes "rarely:"
adíkami kaístjaístja is ássæ we eat rarely a dog (dogs).

In sentences with *igá* [*igáy*] "not yet," "not," the passive prefix is *ka-*, instead of *ma-* or *na-*, attached to the unreduplicated root:

<i>iga káðto</i>	not yet cooked	<i>iga kakáéb</i>	not yet made
<i>iga kakóköd</i>	not yet cut	<i>iga kápñö</i>	not yet filled
<i>iga kaístja</i>	not yet eaten		

iga kakãeb nan itjãtja "their bird (i. e. omen) was not accomplished,"
 their omen did not turn out favorably
naõto nan mãkan the rice is cooked; *iga kaõto nan mãkan* the rice is
 not yet cooked

Ka- prefixed to the reduplicated root which must take personal endings expresses pretended action ("I do as if I...):

kakãebkãebak is nan ãfong I act as if I were building a house
katsũnotsãnoak I do as if I were working
kaĩnuminũmkãyẽ is nan tjẽnẽm you only act as if you were drinking the
 water
kashũyeshũyẽptja they pretend to sleep
nan lalãki katsãlatsãlan [kadjãladjãlan] the man pretends to walk
kasakitsakĩttja nan soldãdso the soldiers pretend to be sick
kakawikawĩska you pretend to be good

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

298.

MAKA-

Mãka- preterite: *nãka-* future: *admãka-* expresses ability of acting; verbs combined with this prefix take personal endings.

makãtãbak is nan õgsa I am able to catch the deer
makakãebkami is nan ãfong we can build the house
makakẽkẽdak [makakõkõdak] is nan tãtja I can cut the meat
makatsublãak is nan tafãgo I can smoke tobacco
makasuyẽpkãyẽ you can sleep
makadjãlanak I am able to walk
makafalognidtãko mo wõdã nan pinangtãko ya nan fãlfejtdãko we are
 able to fight, if we have our battle-axes and spears
makasibẽka 'sh nan kãyo ya makapitãngka you can cut down and split
 the wood
makatãyao nan ayãyam the bird can fly
makakyãtkami's nan wãnga we can swim in the river
makaõõyak I can go [makaãũyak]

(Ability is also expressed by the modal auxiliary: *mafãlĩn-*; *mafãlĩnak ay inkyat* I can swim; *mafãlĩngko ay kapẽn nan ãfong* I am able to build the house.) Cf. [317]

299.

NAKA-

Naka- prefixed to roots denotes accomplished action (I have finished doing). It is probably the preterite of *maka-* and means then: I have been able to do...and have done... The verb takes personal endings. [Personal verbs obtains the suffix *-an*]

nakasáladak is nan sálad I have finished writing the letter

nakatuktjúanak I have been sitting

nakákanak is nan tinápay I have finished eating the bread

nakakaépkami is nan kéttlaæ we have finished making the night cap

nakatónidtja nan fobfajáyí is nan pádsog is nan páyo the women have finished planting the rice in the "sementéra."

nakaotókami is nan mákan we have finished cooking the rice

nakakapíðak I have finished praying, performing a ceremony

nakalongshótanak I have finished cutting (the big tree across, in the middle)

nakasuyépanak I have finished sleeping (also: I had slept)

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

nakatsubláñanak I have finished smoking

nakatsunóñanak I have finished working

nakakaláñanak I have finished speaking

300.

MAKI-

Maki-, or *miki-* prefixed to the root which takes personal endings denotes an action performed by coöperation or in companionship with others.

makikáébak is nan álang I build a granary with others assisting me

makiðliak I come together with others

admakitotódyak I shall converse with... *ken tjaítja* with them

mikionóngak I fight in company with my comrades

mikifalognídak I go to battle with my friends

mikiyaiak is nan móñok I bring with others the chickens

mikiisunókami we work together, in coöperation

mikililíwidak I play with others

mikikáñgkámí we eat together; *makíkan ken tjaítja* he eats with them

mikifáyéttáko we pound rice together

mikikódyak I go with others, I accompany (synon. *mifácgak* I go with...);
nan fátug mikikóy kén tóðí [*makíðyak, makiñyak, makiððyak*] the pig goes with him

makikalitáko let us speak together

mikitsublåtja they are smoking together
makitotóyak ken Anauwasal I speak with Anauwasal
makifalognuidtáko amín! let us all fight! (synon. *washtjintáko makifalóg-
 nid!* [139])
makiálkcidtáko we are mutual friends

301.

IN-ASI-

The combination: *in* + *asi* + root with personal endings expresses reciprocal relations. *-asi-* has the collateral form: *-ösi-*. There is no reciprocal pronoun in Bontoc Igorot.

inasi/ilatáko; inasi/ilákami; inasi/ilákayé, inasi/ilåtja: we, you, they
 see each other
inasiktcktáko we know each other preter. *ninasiktcktáko*
inasikalíkami we speak with each other
inasitoköngkami we teach each other, we advise each other
nan áseé inasikatébtja [*inasikötébtja*] the dogs bite each other
inasiktéktja nan lalaláki the men know each other
inasíflata we two see each other
nan áñnak inasikogóngtja the children strike each other, preter.
ninasikogóngtja fut. *adinasikogóngtja*
inasitjengngókami we hear each other
inasíinanápkámi we seek each other (from the personal vb. *inánapak* I
 am seeking)
nan fafáyi ay nay ya sak/éu inasiktékkámi this woman and I know each
 other
fulálaré! mangösimidöytáko! forward! let us all kill each other (die
 together); (a battle cry-)
énasileyadtáko we like each other [*önasileyadtáko*]
et akít yangkay ay énasipadöykami ay Igólot and only little (was lacking
 that) we Igorot killed each other [B. 47.]

302.

MA + AN-

In order to express sudden action certain personal verbs take the pre-
 fixes *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-*)

umögiáðak I fear *ma/anögiáðak* I fear suddenly: (*mapangögiáðak*:

I am startled by fear)

tumáktjikak I rise *matanáktjikak* I rise suddenly

tumuktjúak I sit down *matanuktjúak* I sit down suddenly

tungðyak I stop *matanügðyak* (ü inserted) I stop at once

tumáyarak I fly *matanáyararak* I fly suddenly preter. *natanáyarak*

303.

NINGKA-

Ningka- or *ninka-* prefixed to roots forms verbal adjectives which denote a condition which has been completely attained. This prefix is evidently the combination of the preterite of *min*, used frequently with personal verbs (as Nom. ag. prefix also!), and of *ka-* signifying accomplished action. [193; 297]

It is possible that such combinations take personal endings, although only forms without endings have been collected:

ningkalángo nan káyo the wood is perfectly dried, dry

ninkáðto nan mákan the rice is ready cooked, has been cooked some time ago

nan káyo ya ninkasíbæ the tree is already cut down

ninkadðy nan tákæ the persons are already dead

ninkafása nan süládmó your letter has been read before

ninkakáðb nan táfay the spear is ready, has been made

nan ístja ya ninkakðköd [*ninkakðkét*] the meat is already cut

ninkateknuáfan, ningkatángfan nan pánguan the door is already opened, closed

As the use of most prefixes, also the use of *ningka-* is idiomatically confined to certain verbs, while other verbs require a different construction.

MODIFIERS OF VERBS

304. As the Prefixes treated in the preceding chapters serve to express certain moods or tenses of the verb, so there exist in Bontoc Igorot also some modifying "auxiliaries" with similar functions.

Only the most common of these are mentioned here; others can be found in the chapter on Adverbs [409-416].

Some of these temporal and modal "auxiliaries" have the qualities of particles, others those of verbalized adverbs, others those of verbs.

Several of these "auxiliaries" are particles without endings, as: *ed*, *ngct*, *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: *ck*, *tek*, *issak*, *áfus*, *íptjas*, *tsa*, *kankaní*.

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

ED

305. *Ed* [*et*], 'd [*t*] following the verb expresses usually an obligation (I ought; I should) and sometimes it indicates the irrealty of a condition or action, as is expressed by our conjunctive or conditional. (I should or would, might; be, become, act etc.). In a few instances "od" was used instead of *ed*. Cf. [188; 242].

If a verb modified by *ed* has to give up its endings to a preceding verbalized adverb, *ed* takes its place after the adverb.

Ed is also found after other categories of words, not only after verbs; it expresses also there the idea of irrealty or obligation, as a few examples will illustrate.

tumáyayáák ed I should fly; [pronounced as enclitic: *tumáyayááked*]
inótoká'd you ought to cook (*otóck*: possess. vb.; *inótoak* personal vb.)
alíkáyú'd man! you ought to come "now!" *éngka'd man!* you ought to go!
káþim ed nan ájong you ought to build the house
fukááwántja'd nan ongóna they ought to call the child
umúyák ed I should go; *umáyka'd*; *umáy ed*; *umúytáko'd*; *umúykáyé'd*;
umúytja'd etc.

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

nan fobfafaýlo infalogníttja'd the young men ought to fight
amén inkakámutjá'd all ought to hasten
inkakámuák ed ay úmúy I ought to hasten to go

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

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

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

ed tsatsáma nan leyádko ay mangíla ken síka "great would be my joy to see you"

éngka'd, áma you ought to go, father [M15.]

sááta'd id fobfáyy let us two go to the town (home) [M11.]

nan maáddji tsam inpayáí ay shengédko'd ya nafángösh that (meat) which you used to have brought to me (i. e. to send), that it should be my food, was rotten [M. 7] *shengédko'd*: [M. 8]

padóyéntáko'd na! let us kill this! [S. 5]

ta od aknúlak na let me watch this [S. 1] *od* [*ed*] precedes here the verb!

ték öd ílaèn tsáítsa [*tjaítja*] I should like to go to see them [L. 27-]

ték ed ílaèn nan midláguna I ought to go to see "sonny" [M. 5]

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

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

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

inabfuyákayé'd ya naóto san asín (God spoke:) you ought to boil (salt-water), and the salt was boiled. [L. 18]

inlagókayé'd you ought to sell it (the salt) [L. 18-]

isnáed [*isná ed*] *nan tóktsun nan asín ay nay* here be the "seat" of the salt [L. 20]

san kinatjóumo'd igdáka innuktan ken sak/én (of) your fish (which you had caught) you would not give me any [P. 13]

énta'd énlápis is úmáta let us two go to clear the soil for our garden [R. 1]

NGET; NGIN

306. The particles *nget* and *ngin* are employed to form the potential or dubitative mood; they are equivalent to our: possibly, probably, perhaps. *Ngin* is always post-positive. In declarative sentences *nget* is used, *ngin* occurs only in interrogative sentences, and sometimes in sentences declarative in form, but interrogative in sense.

Our sentences depending on such phrases like "I hope that . . . I expect that, I suppose that, I anticipate that," are rendered in Bontoc Igorot

usually by declarative sentences with *ngēt*; the verbs "hope, expect, anticipate" etc. are omitted.

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

The particle *awādy* often precedes *ngēt*. *awādy ngēt štodi* perhaps he
awādy ngēt mamasšyep he is perhaps sleeping; he may be sleeping; I think
he sleeps

adngēt umāli s'inōtji [si anōtji] my younger brother may come, will per-
haps come

adngēt kapēna [kapōna] nan sēgfi he will probably make the rain hat
aykē [aykō] ngin umāli? will he probably come? wird er wohl kommen?
(*aykē* is an interrogative particle)

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

awādy ngēt is tōlō'y ōlas perhaps in three hours, ("at 3 o'clock"), in about
3 hours

adngēt tomōlitja nan tākē is māksip the people will return, I think, in
the afternoon

awādy ngēt woddātja is kaeskuclāan we presume, they are in the school-
house

awādy ngēt nintedēcka'd Manīla you were probably living in Manila

awādy ngēt wodd'stjē nan fafāyi the woman may be here

admanublāka ngin you will probably smoke; will you?

aykēka ngin umāli? will you probably come?

adngēt umāliak I presume I shall come

awādy ngēt is nan tēkken ay āfong probably in the other house (without
verb)

awādy ngēt imāli he may have come

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

nay kay lēytjēm ngin ay mařsa is nannay fakilulāta "here you like perhaps
to be left alone, on this earth" (ironical; sense interrogative) [S. 11]

ĒK, TĒK

307. *Ēk* and *Tēk* are verbs of motion, expressing: I go, in order to
. . . They precede the verb which is in the "Infinitive" and take to them-
selves the verbal endings; no ligature is employed between these "auxil-
iaries" and the following verb.

Ēk means I go; *tēk* I should, ought to go, let me go! I have to go;
(*t* may stand for *ta*, a conjunction expressing volition or purpose: that I
go). These "auxiliaries" express real motion; not futurity alone as our
"I am going to write" for: I shall write. Fr. je vais écrire for: j'écrirai.

The forms of *ek* and *tek*, after having taken the endings from the verbs depending on them, are:

	Personal:		Possessive:
1.	<i>ek</i>	<i>tek</i>	<i>ek</i> <i>tek</i>
2.	<i>éngka</i>	<i>téngka</i>	<i>em</i> [əm] <i>tem</i> [təm]
3.	<i>en</i> [ən]	<i>ten</i>	<i>éna</i> [əna] <i>téna</i> [təna]
D.	<i>énta</i>	<i>ténta</i>	<i>énta</i> <i>ténta</i>
I. incl.	<i>entáko</i>	<i>tentáko</i>	<i>entáko</i> <i>tentáko</i>
I. excl.	<i>engkámí</i>	<i>tengkámí</i>	<i>enmí</i> [ənmí] <i>tenmí</i> [tənmí]
II.	<i>engkáyě</i>	<i>tengkáyě</i>	<i>enyě</i> <i>tenyě</i>
III.	<i>éntja</i>	<i>téntja</i>	<i>éntja</i> [əntja] <i>téntja</i>

(Instead of the first sing. of the personal form usually the possessive form is employed; the correct form: *enak* is found in but few examples).
ek mángan I go to eat; *tek mángan* I ought to go to eat; I must go to eat now; also: *tek ed mángan* [306]

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

tek ed éntsáno I should like to go to work
téntáko'd infalǒgnid we should like to go to fight

But with second or third person it expresses obligation:

téngka'd umálcng you ought to go to rest
ten ed umáy he ought to go
entsa'd [entja'd] *masáyep* they ought to go to sleep
enmí anáþén nan bílak we go to seek the money
engkamí manalífeng we go to dance
engkáyě inánab si sa you go to seek it (*inánapak*: personal verb)
engak kumálab is nan káyo I go to climb upon a tree (or: *ek kumálab*)
éna ayákan nan anákna he goes to call his child
en umáyak is nan anákna he goes to call his child (*umáyakak*: person. vb.)

ek ílaèn I go to see; *nan fajáyí éna ílaèn* the woman goes to see
em iyái nan fánga you go to bring the pot
ketjéng en ayákan nan laláki then the man goes to call (ending omitted because the subject follows)

ketjéng éna ayákan nan laláki then he goes to call the man
enyě ilábo you go to begin
engkáyě lumáyayé you go to flee
ennak [*enak, engak*] *ámis* I go to wash myself; or: *ek ámis*
engkami mangáyé we go to get wood

- ek umála si apáy* I go to get fire, light
ek umáa [umála] 'sh patatjím I go to get iron
engkamf umáa 'sh lalaláki is éntsáno ken tjákämí we go to get some men
 to work for us
enmf aláén nan patatjím we go to take the iron (*aláék*: poss. vb.;
umálaak: pers. vb.)
entáko mamáka we go to get heads
entja nasáyep they went to sleep. The preterite is expressed by the pres-
 ent of *ek* combined with the preterite of the dependent verb.
entja nangáyep ay sináki the two brother went to get wood [K. 1]
téngkämí mangáyep si lipat let us go to get dry sticks, branches [K. 2]
enta mamálid is nan kámanta let us two go to sharpen our axes [K. 3]
ta énta aláén san inflak ay nalángoldngo let us get (the wood which) I
 saw, that is very dry [K. 3]
ek umáyak is fanfanáwi I go to call a hawk [K. 12]
tek od fláén tjaítja I should like to go to see them [L. 27]
óna ayákan san laláki she goes to call the man [L. 40]
ya óna ayákan san töló'y föfáillo and he goes to call three young men
 [L. 83]
tek saípen nan póshong let me (I like to) dam off the water [P. 1]

Ek and *tek* are employed in affirmative declarative sentences only; in negative and interrogative sentences the verb *umüyak*, I go, must be used. *Ek* is also found sometimes without any dependent verb: *engkáyá!* go ye! *éngka man!* go then! *énta'd ad Lánau!* let us two go to Lanau! [L. 51] This use of *ek* is probably limited to imperative (and hortatory) forms.

ISSA

308. *Issak* precedes, as a future "auxiliary," the "Infinitive" of the present of verbs; it takes the personal or possessive endings to itself from the verb. Its forms are then:

Personal:	Possessive:
1. <i>issáak [issák]</i>	<i>íssak</i>
2. <i>issáka</i>	<i>íssam</i>
3. <i>íssa</i>	<i>íssána</i>
D. <i>issáta</i>	<i>íssáta</i>
I. incl. <i>issatáko</i>	<i>íssatáko</i>
I. excl. <i>issákämí</i>	<i>íssámi</i>
II. <i>issakáyá</i>	<i>íssáyep</i>
III. <i>issáitja</i>	<i>íssáitja</i>

Besides expressing futurity, *issa* is used frequently to express a request, a mild Imperative: you will bring, please!— come to-morrow, will you?

issákami umáy is fli we shall go to town (soon, after a while etc.)

issámi kapèn nan pabafángan we shall then build the community house

issáka umáli then you will come

Issa umüy stodi is nan áma then this one will go into the garden

issayá padóyèn nan fátuk you will kill the pig

issam yái nan sálad you will bring the letter

issákayá masáyep you will sleep

issam ígto nan ásew you will hold the dog

issátja madóy they will die

issána itóli nan bflak he will then give back the money

Issam yái nan kátjing aswákas? will you bring the brass to-morrow?

issakáyá umáli is nan lími is nan tarawén ay umáli? will you come into our country next year?

awáwani issák umáy very soon I shall go

issam inának nan móting "you will have as child" the pounded rice [T. 7]
(*inanákko*: there is a child of mine; *inanakmo* etc.)

issam inának nan tsam inpaíyái ay sengédko there will be (henceforth) your son the food you caused to be brought to me [M. 6]

issam inának nan ának nan kinapidúam there will be your child the daughter of your second wife [M. 12]

issáka fumángon ken sak/én you will awake me [S. 10]

ta issák en lumágo's tabfágo'y Finalók nay that I shall go to buy tobacco of Finalok [Song: H. 13-]

mo kö man, tay finléyko úna, issam tjiápépén! why, certainly, because I made it (the pig) first tired, you will catch it! [L. 63]

ta issáta mangewáwádjfdji ay áminum that we two shall be the last to drink [L. 74]

issák umipatófo'sh tjénwem I shall create water [L. 69]

issákayá madóy amén you will all die

nan fáséw issátja umáli is nan mastjfm the enemies will come in the night

AFUS, IPTJAS

309. *Afusak* or *áfusko* (rarely its synonym: *íptjasak* or *íptjásko*) preceding the Preterite "Infinitive" of verbs, denote an action already accomplished; this construction is about equivalent to our pluperfect or to phrases with the adverbs "already, before, formerly." The forms, having taken the endings of the following verb, are:

	Personal:	Possessive:
1.	<i>áfusak</i> <i>íptjásak</i>	<i>áfusko</i> <i>íptjásko</i>
2.	<i>áfuska</i> <i>íptjáska</i>	<i>áfusmo</i> <i>íptjásmo</i>
3.	<i>áfus</i> <i>íptjas</i>	<i>áfusna</i> <i>íptjásna</i>
D.	<i>áfusta</i> <i>íptjasta</i>	<i>áfusta</i> <i>íptjástá</i>
I. incl.	<i>áfustáko</i> <i>íptjastáko</i>	<i>áfustáko</i> <i>íptjastáko</i>
I. excl.	<i>áfuskamí</i> <i>íptjaskamí</i>	<i>áfusmí</i> <i>íptjasmí</i>
II.	<i>áfuskayé</i> <i>íptjaskayé</i>	<i>áfusyé</i> <i>íptjasyé</i>
III.	<i>áfustja</i> <i>íptjástja</i>	<i>áfustja</i> <i>íptjástja</i>

áfusko finayátjan I had paid, I paid already, I paid before

íptjásko finukárwán I had called

áfusna inípit he had pressed

íptjásmi inparáit nan tólfcg we sent the keys before

áfus inmá'y sítóna this man had already gone

áfusmo kinwáni ken sak/én you told me before

afúskami nasáyep is nantjái ay ájong we slept before in yonder house

íptjaskáyé nengkálí you had spoken

nan ásé áfus inminun is nan tjénwem the dog had drunk the water

nan lalaláki áfustja ninfalógnid is nan págpag the men had already fought
in the forest

afúskayé naengan [néngan] you have already grown

áfusak nëntsáno I had worked

áfusko kiná'eb nan singsing I had made the ring

afúskamí nanálan we had already walked

nan ongóna áfusna pinadáy nan káak is nan fáto the boy had killed the
monkey with a stone

áfusmi íntjasan nan ísa'y étlog is nan kamónok we had found one egg in
the chicken

nan fafáyi áfusna tinánfan nan pánguan the woman had closed the door
before

si ána áfusna iníla síka the father had seen you

nan aléwidmo áfustja iníka your friends had asked before

afusmi inístja we had eaten meat

nan tjoj áfusna tjíng/ngö nan kósha the mouse had heard the cat

si Fímnuak áfusna insháno nan káyé Fimmak had burned the wood

nan manák'ou áfusna intáfon nan bílak the thief had hidden the money

si ína áfusna inídju ken síka nan tjókaré the mother had shown you the
bag

íptjáska inmá'y id F'éntok? have you been in Bontoc before? ("had you
gone")

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

TSA

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

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

By *tsa* the verbal action is represented as frequent, repeated, customary, continued (i. e. "frequent" in uninterrupted succession; an action dissolved into its single moments succeeding rapidly), contemporaneous (i. e. continued parallel to an other action), affecting several different objects (i. e. repeated with each new object) or objects of the same kind (in plural).

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

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

Personal:	Possessive:
1. <i>tsák</i> [tsák]	<i>tsák</i> [tsák]
2. <i>tsáka</i>	<i>tsám</i>
3. <i>tsă</i>	<i>tsána</i> (without ending: <i>tsă</i>) [208]
D. <i>tsáta</i>	<i>tsáta</i>
I. incl. <i>tsátáko</i>	<i>tsátáko</i>
I. excl. <i>tsákāmí</i>	<i>tsámi</i>
II. <i>tsákáyæ</i>	<i>tsáyæ</i>
III. <i>tsátja</i> [tsátja]	<i>tsátja</i> [tsátja]

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

- tsáak masúyep* I use to sleep; *tsaak masuyep isna* I "always" sleep here
tsáak nasúyep I used to sleep; I was sleeping meanwhile; I continued to sleep
adtsáak masúyep I shall often sleep; I shall sleep meanwhile
tsák ángnèn I use to do; I frequently do; I do sometimes, I do at the same time
tsák inágnèn I used to do; I did often; I was doing; I continued to do
tsáákami éntsúno we work usually; but: *tjáákami éntsunókámi* we work, it is we who work [87]
tsáak umáliáli I come often
tsátja mangan they usually eat; but *tjátja mangántja* they eat [personal pron. *tjátja*]
tsámi angnéágnèn we make often
tsáak manúbla I smoke usually; I often smoke; *manubláak* I smoke just now
tsátja inála they took frequently; they used to take
tsáka malngét you are perspiring (continued)
tsatáko nalngét we were perspiring (e. g. "while working"; contemporaneous)
tsáak manúblatsúbla I smoke often; (or: *manublatsubláak*)
nan lalaláki tsátsa manúblatsúbla the men smoke often, usually
masúyepak tsáka ákis éntsúno I sleep, you (again) are working; or; I sleep while you are working (at the same time)
infásaak tsakáyéé ákis énsálad I read while you are writing (*ákis*: again)
nan amáma tsá manúbla is nan kaapáyan the old man is used to smoke at the fire place
tsák kápèn, tsák kináéb nan tinóod I make, I made usually the cap (of Bontoc men)
tsámi kináéb adúgka nan túfay we made yesterday the spears (several objects; our making was repeated with each spear)
adtsámi padáyèn nan fátug we shall kill the pigs, several pigs (our killing will be repeated with each single pig)
nay sí tsák tsánoén there is work for me to do; "I am busy" lit.: there is for my "continuous" working (*sí = is*)
tsák fláèn I usually see *tsak inála* I usually saw *áátsak fláèn* I shall often see
tsá mamngsan ay umáli he comes sometimes; lit. "frequently one time he comes" *mamngsan*: once, one time
tsáakamí manúbla is inpamngsan we smoke sometimes

Issan tsáyu inkáépan [inkapán] *is áfong tsák uníleng* while you are building a house, I am resting.—*inkáépan*: from the pers. vb. *inkáébak* [inkácpak] is the Nom. actionis, with suffix *-an*; *tsa* takes *-yu*, i. e., your building. *Issan* requires the Nom. act.-Construction, as will be explained later.

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

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

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

ketjéng tsámi síkpén nan áfong si iTakútjéng et tsámi píndla nan fádsotja then we entered the houses of the people of Takutjéng and quickly took their coats away [B. 10]

tsátja umaláli is tsogókmi et isátja kankánan...they always come to our rear and keep saying...[B. 13]

ketjéng tsámi itsáotsao nan kóbkob si fátug ya nan akít ay mákan then we give (them) the pigskins and a little rice

Issam inának nan tsam inpaíyái áy sengédko you will have as your son "your repeatedly sending, my food".—(*yáik* I bring; *ipayáik* I cause to bring, I order to bring; *inpaíyái*: Nom. act. in preterite.)

mabádabadangán is nan tsak anóban ay lámán ya nan ógsha meat (put into the rice) of what I often hunted, wild pig and deer [M. 8]

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

umáiy ya tsa kókótjén alitá/óna nan ístja he goes (to his uncle's), and his uncle was just cutting meat (contemp. action) [R. 23]; *tsa*: ending omitted, because the "subject" follows (in genitive; nomin.: *si alitá/ona*) [208]

indidiímko ya tsa kókótjén alitá/ok nan ístja I was peeping and just then my uncle cut the meat [R. 24]

nan móting ay kanakkánána tsák idjádjúa the pounded rice she often asked for I always gave her (Histor. Present) [T. 8] ("whenever she asked—I gave")

tsá et maángkay nan ónash then always (each time) the sugar cane is eaten up [S. 1]

ta od aknálak na nan tsa mangánkay is nan ónash! let me watch here the "one frequently eating" the sugar cane! [S. 1]

ya ketjéng pay nan ísang ay kanának ay óko is tsámi tsuhtsukánan and all there is, is that single sow with its young which we are raising ("for our often feeding") [L. 45]
nan tsák íbfakáfaká kén tjakáyě "my telling you often," what I told you so often [L. 22].

KANKANI

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

Personal:	Possessive:
1. <i>kankānīak</i>	<i>kankānīk</i>
2. <i>kankānīka</i>	<i>kankānīm</i>
3. <i>kankānī</i>	<i>kankānīna</i>
D. <i>kankānīta</i>	<i>kankānīta</i>
I. incl. <i>kankānītáko</i>	<i>kankānītáko</i>
I. excl. <i>kankānīkamī</i>	<i>kankānīmī</i>
II. <i>kankānīkáyě</i>	<i>kankānīyě</i>
III. <i>kankānītja</i>	<i>kankānītja</i>

kankānīak mángan I shall soon eat *kankānīka éntsáno* you will soon work

kankānī éngkālī sítodi he will soon speak

kankānītja kumálab is nan káyo tja Fámnaak ken Běgti Fumnaak and Bugti will soon climb upon a tree

kankānīk fekáshén nan sálfeg I shall immediately throw the spear

kankānīm iyáí nan patatjím you will soon bring the iron

si yán/a kankānīna padóyén nan fátug the older brother will soon kill the pig

kankānīk fakáshén nan bángar I shall soon break the glass; synon.: *fakáshék nan bángar is aeiáeni* (very soon)

kankānīak naáksag [nəáksag] I came near falling, I almost fell

nan ánának kankānītja nayágyag the children almost fell

kankānīm finákash nan bángar you came near breaking the glass

kankānīmī fínáash nan tsunóéumi we have almost finished our working

nan fángga kankānī makáéb the pot is almost made

nan ongónga kankānīna padóyén nan máton the boy almost hit the mark

nan kítjo kankānīna pinadóy nan lalaláki lightning almost killed the men
nan lalaláki kankānītja napadóy is nan kítjo the men were almost killed by lightning

kankānī ay lsa'y ōlas almost (soon) one hour

K. ISIN

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

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

	Personal:	Possessive:
	1. <i>kasīnak</i>	<i>kāsīk</i>
	2. <i>kasīngka</i>	<i>kasīm</i>
	3. <i>kasīn</i>	<i>kasīna</i>
	D. <i>kasīta</i> [<i>kasīnta</i>]	<i>kasīnta</i>
I. incl.	<i>kasitāko</i> [<i>kasintāko</i>]	<i>kasintāko</i>
I. excl.	<i>kasīngkami</i>	<i>kasīnmi</i>
	II. <i>kasīngkāyē</i>	<i>kasīnyē</i>
	III. <i>kasītja</i> [<i>kasītja</i>]	<i>kasītja</i>

kasīnak ēntsūno I work again *adkasīta umāy* we two shall go again
kasīngkāyē inmāli you have come again *kasīngka mangāyeng!* sing again!

kasintāko fekāshēn nan fālfej! let us throw the spears once more! (Or: *fekashēntāko ākis nan fālfej!*)

kasīm kāpēn sa! make this again! repair this!

nan āsē kasīna tjiṅpab nan āyāyam the dog caught the bird again

adkasītja umāli nan fobfafāyi the women will come again

kasīngka umāa! take again!

kasīn ākis maṛwākas it is (was) again to-morrow, "on the following day" [M. 3]

kasīn ākis malāfi it is again night [S. 8]

kasītja ākis tomōli san djūan kēmpānya the two companies returned again [B. 34]

ketjēng maṛwākas ya kasīmi ībfākā then it is morning and we ask again [B. 44]

kasītja kānān they say again [B. 60]

ketjēng maṛwākas ākis nan tālon ya kasītja ākis umāy nan sināki then it is again to-morrow (i. e. "on the next day") "the time," and again the two brothers go out... [R. 4]

kasīnyē'd yōi you ought to bring again [L. 10]

tjāi kasīm ed tjiṅpāpēn that one you ought to catch again [L. 64]

ketjéng kasína ákis paulóngén then he drove (the pig) also again up stream [L. 64]

ya kasín ákis umának san náamasángán and the widower became again father [L. 88]

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

kasítja finmángo; ketjéng kasítja padáyén tjátja they had again come to life; then they killed them (i. e. Lumawig's sons) once more [L. 92]

Observe these phrases: *nan kasík ináma* my stepfather (my "again-father"); *nan kasín inána* your stepmother; *nan kasína inána* his stepmother.

is kásín ya is kásín again and again; *kásín astwákas*, or: *kásín istwákas*, or: *is kásín twákas* day after to-morrow; *kásín adúgka*, or: *is kásín ugka* day before yesterday

kasín—*ya kasín tsán*: one time—and an other time not; in these passages: *aykétáko kasín inögiaógiad ya kasín tsán?* are we cowards at one time and at an other time not? [B. 27]

aykóka kasín inadka ya kasín tsán? do you cry at one time and at an other time not? (why do you cry sometimes?) [K. 14]

AUXILIARIES CONSTRUCTED WITH LIGATURE AY

The following "auxiliaries" are connected with the verb by *ay*; they do not take two kinds of endings; the "dependent" verb is in the "Infinitive," or sometimes in the form of the Nomen agentis. (Our copula "to be" is inherent to this category of Auxiliaries.) Some important "auxiliaries" of this class are given here; others will be enumerated in the chapters on the Adverbs.

SAN.1

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 *sána*.

The forms of *sána*: Sing.: *sánaák*; *sána*; *sána*; Dual: *sánata*; Plural: *sánatáko*; *sánaákámí*; *sánaákáyé*; *sánátja*.

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

sánaak ay umáli or *sána 'y umáliak* I come "in a moment"

sána'y *umáli* or *sána'y umálika* you come in a moment

sána'y umáli he will come immediately

sánaákámí ay umáli or *sána'y umáliakámí* we shall come at once

sánaak ay mángan is nan mákan I come just now to eat the rice; I am going to eat now

sánaak ay anápek nan tólfcg or *sánaak ay mangánab is nan tólfcg* or *sána'y anápek nan tólfcg* I shall seek the key immediately

sána'y adumáyak is íli I shall go to town at once

sánaak ay manábæ is nan káyæ I shall cut the wood very soon

sána 'y sibéentáko nan káyæ we shall cut the wood forthwith

nan laláki sána'y fekáshéna nan káyang the man will immediately throw the spear

nan fajáyí sána'y umáli the woman will come at once

sána'y kapénmi nan túfay; or: *sanákami ay mangáéb is nan túfay*; or:

sanákami ay kapén nan túfay we shall make the spear immediately

sánaak ay mangíla is nan ongóna I shall go to see the child at once

sánaak ay ayákan sika; or: *sánaak ay mangáyak ken sika* I call you at once

(The participial form of the main verb (Nom. agentis) is preferred to the "Infinitive"; *sánaak ay mamádsang* "I shall immediately be a helper" is preferred to: *sánaak ay fadsángan* I help at once)

Observe the use of *sána!* as answer upon an order; as: *pangalíkáyæ amín!* Ans. *sána!* 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 kanán ken anótjña en "sána ká...y!* then he called to his younger brother (while throwing down his legs to him): "now! here! here it comes!" [K. 7]

ketjéng kánán amátja en "sána kay nan tjénæm!" thereupon their father said: "here comes the water!" Ger. "gleich kommt das Wasser!" [L. 41]

TJITJITJA

314. *Tjítjítja* means: still, yet; it has usually personal endings and is connected with the verb by *ay*; if *tjítjítja* 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: *inkǎëbak* instead of *kǎpek*, I make; *intsǎmidak* instead of *tsǎmǎdek*, I sew; these personal verbs appear in their participial forms: *inkǎëb*, *intsǎmid*.

The forms are: Sing.: *tjitjtjǎak*; *tjitjtjǎka*; *tjitjtjǎ*; Dual: *tjitjtjǎta*; Plural: *tjitjtjǎtǎko*; *tjitjtjǎkǎmǎ*; *tjitjtjǎkǎyǎ*; *tjitjtjǎtǎja*.

tjitjtjǎka'y tja mǎngan you are still eating

tjitjtjǎ ay tsǎyǎ kǎnǎn nan mǎkan? are you still eating the rice?

tjitjtjǎ'y tsǎm kǎpǎn nan ǎfong you are still building the house

tjitjtjǎ ken sak/ǎn nan kipǎngko I have yet the knife (lit. "yet to me my knife")

tjitjtjǎkǎmǎ ay tsa ǎntsǎno we are yet working

tjitjtjǎkǎyǎ ay tja manǎǎfeng? are you still dancing?

tjitjtjǎka'y tsa manǎbla you are still smoking

nan fobfǎǎyǎ ya tjitjtjǎtǎja'sna the women are still here

tjitjtjǎak ay tsa inkǎëb is tǎfay or: *tjitjtjǎ ay kǎpek nan tǎfay* I am still making spears

nan ongǎngǎ tjitjtjǎ 'y insǎkǎt the child is still sick

tjitjtjǎak ay tsa mamǎtlong is nan kǎyǎ I am still cutting wood; or:

tjitjtjǎ ay potlǎngǎk nan kǎyǎ

tjitjtjǎkǎmǎ ay tsa mǎngan is nan tǎki we are still eating the "toki"

tjitjtjǎtǎja nan fobfǎǎyǎ ay tja intsǎmid is nan fǎdso the women are still sewing the coat

si Tǎngay ya tjitjtjǎ is nan Chicago Tongay is still in Chicago

si Mǎlǎng ya tjitjtjǎ id Fǎntok adsǎngǎdum Moleng was still in Bontoc lately

aykǎ tjitjtjǎ sh'Antǎro ǎsna? Is Antero still here?

nan yǎn/ak tjitjtjǎ'y tja inkǎëb is nan ǎfongna my brother is still building his house

tjitjtjǎ 'y ǎgtok nan ǎsǎ is nan ǎfongko I still keep the dog in my house

tjitjtjǎak ay inkǎëb is nan sǎngsǎng I am still making rings

TJAKASKO

315. *Tjǎkasko* [*tsǎkashko*, *tjǎngkasko*], 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. *tjǎkasko*; *tjǎkasko*; *tjǎkasko*; Dual: *tjǎkasko*; Plural: *tjǎkasko*; *tjǎkasko*; *tjǎkasko*; *tjǎkasko*.

tsákkashko 'y éntsáno I work forthwith preter. *tjákkashko'y nëntsáno*;
 fut. *adtjákkasko 'y éntsáno*
tjákkashko ay mángan I eat immediately
íssan inalán nan laldáki, nan ayáwan tsákkasna ay lumáyæ when the man
 came, the buffalo ran suddenly away;
íssan tangfam nan pánguan, tjákkasna'y fumólínget as soon as you close
 the door, it turns dark (at once)
tsákkashnja 'y lumáyæ immediately they started running away [B. 35]
ketjéng tjángkasmí ay sámkèp is nan págpag then we went at once into
 the forest [B. 49]
isáed tjákkasna ay tumáyæ ya énkúfkok and then he flew immediately
 away and cried: *kñ/kñ/í/ko!* [K. 16]
isáed únñum nan kásúdna ya tsákkashna ay mangítsókosh is nan katsípash
 then his brother-in-law drinks and He (i. e. *Lumáwig*) pushes him
 immediately into the rock. [L. 76]
tjákkashna ay nangítóli is nan kápan he returned the knife at once
tjákkashnja'y námakash is nan báto they suddenly hurled stones (*fckáshék*
 I throw)

SÚMYÁAK YÁNGKAY; APID- YÁNGKAY

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

Its forms are: Singular: *sumyáak* [*shumyáak, sémuyáak*]; *sumyáka*; *súmya*; Dual: *sumyáta*; Plural: *sumyatáko*; *sumyákämi*; *sumyakäyë*; *sumyátja*.

Preter. *sinumyáak yángkay* Fut. *adsumyáak yangkay*

shumyáka yángkay ay tumúktju you do nothing but sit down; "you are not active"

sumyákäyë yángkay ay éngkälí you are only speaking

súmya yangkay ken sika ay wóddá nan soklóngmo you alone have a hat
 ("it is only for you, that there is your hat")

súmya yángkay kén tödí ay wóddá nan káwís ay fádsoña he alone has a
 good coat

sinumyáak yangkay ay inmáli I alone have come

sumyáka yángkay ay inkáéb is kánfyab you do nothing but make shields

sumyáka ángkay ay káwís nan kóam you always "take the good thing for
 yourself"

sumyatáko yángkay ay manúbla we do nothing but smoke

In a similar way *āpid-* [*ābid-*, *ābūd-*] is used to express the same idea; but *āpūd-* 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 *sumyādak*.

āpidak yāngkay ēntsūno I do nothing else but work
ābūd angkay māngan sīya he is only eating
ābidko yāngkay kāpən nan fānga I do nothing but make the pots
ābūdna yāngkay ībfāka he only asks
ābūdmi yāngkay pitāngən nan kāyæ we only split the wood

MODIFYING VERBS

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

yaāngcekck I strive, I use energy, force, zeal
yaāngcekck ay ēntsūno I work hard
yaāngcekem ay ēngkāl' you speak loud
yaangcekéntāko ay mangōgong let us box vigorously!
 (*kogōngck*)
inyaāngcekck ay finukāæwan I called loud
nayaāngcekō ay nāpīd he was pressed hard
yaakītko, yaalunīko "I do a little" [*yaalunādyko*]
yaakītmi ay ēngkāl' we speak in a low tone
yaalunīko ay ēntsūno I work a little
kamūck I hasten; Preter. *kīnāmēck*
kamūem ay umāy! go quickly
kamūena ay mangāéb is nan āfongna he builds his house
 quickly
kīnāmēck ay inmāli I came in haste
kakamūck ay intāktak I run faster (Comparative expressed
 by reduplication)
kakamūčenyū ay manalfjeng dance faster!

- alunáyek* I do slowly; *alalunáyek* I do more slowly, very slowly
alalunáyem ay éngkálí! speak more slowly
inalalunáyko ay tinnóli [témóli] I returned more slowly,
 very slowly
- léytjek* I want, like; *leyléytjek* I prefer
léytjek ay úmñum I want to drink
léytjénmí ay témóli id Féntok we want to return to
 Bontoc
léytjénmí ay ílaén nan íli we like to see the city
leyléytjéntáko ay ístja nan mónok mo nan áse we prefer
 eating a chicken to eating a dog; we rather eat chicken
 than dog
léytjek sfka ay tumúktju I want you to sit down
léytjénmí tsatsáma 'y tjéng/ngén sa we like very much
 to hear this
lineyádtja ay ínmüy they wanted to go (or: *ay úmüy*; but
 the preterite follows usually the preterite of the govern-
 ing verb)
- ilábok* I begin
ilábom ay éntsáno! begin to work!
ilábotáko'y infálógnid let us begin to fight
inlábotja'y pitángén nan káyæ they began to split the
 wood (or: *ay pinftang nan kayæ*; or: *ay mamftang is
 nan kayæ*)
adilábómi ay otóén nan fíndýæ we shall begin to cook the
 rice (or: *ay mangóto is nan fíndýæ*)
- tungóyak* I stop [*dæmkóyak*; *domgóyak* etc.]
tungóyak ay mandlan I stop running
tinungóytja [dinæmkótja] ay nandlan they stopped running
tungóykámi ay éntsáno tay maíd káyæ we cease from
 working, because there is no wood
- amkóek*; *fæáshék* I finish, end; are used frequently in their passive:
naámko and *naféash*, followed by an other passive. But also the
 active occurs sometimes:
amkóek ay mángan I finish eating
inámkok ay nángan I finished eating
amkóéntáko ay éntsáno let us end our working!
fæáshényéé ay mangáéb is nan álang! finish your building
 the granary!
finæáshma'y pinálid [or: *ay palftjén*; or: *ay namálid is...*]
nan pínangna he finished sharpening his ax

- nan ístja ya naámko ay naóto* the meat is cooked, has been cooked, is finished cooking
- nan tájaj ya naámko ay nakáéb* the spear is already made, is finished
- naámko'y nasuládan nan súlad* the letter is already written
- naféash ay natsfmid nan fádso* the coat is finished sewing
- iyakakyúko [iagakóúko]* I continue (all day; day, sun = *ákyu*)
- iyakakyúko ay éntsáno* I work all day long; I continue working
- iyakakyúna 'y inéétjan* it rains all day long
(“To continue” is also expressed by *kásín* [312]: *kasíngka'y éntsáno* go on working! continue working)
- ipéngko* I try *ipéngko ay mangwáni* I try to say
- ipéngko ay ápten síka* I try to meet you (or: *ay mangáfed ken síka*)
- ipéngtja ay umilágo si fánaga* they try to sell pots
(*patsáshck*, I try, is Ilocano, but used also in Bontoc)
- iyáyak* I let, permit
- iyáyami tjákayéč ay símkép is áfongmi* we let you enter our houses
- iyáyam sak/én ay flaén sa!* let me see that!
- iyáyatja nan laláki ay umáli 'sna* they let the man come here
- panáéshak* I do immediately, directly; I do as the first thing
- panáésham ay manúbla* you smoke immediately
- panáéshak ay mangáan is nan soklóngko* I take off my hat immediately (vb. *kaánek*: I take off)
- símkép san Lumáwig ya panáéshana nan tjénem ay mangíbfáka* Lumawig enters and asks directly for water (His first act is asking...) [L. 41]
- panaéshantáko'y mángan is nan mákan* let us eat the rice, as the first we do
- mabfálín [mafálín]* “possible” or “able,” is common to Bontoc Igorot and to Ilocano; with personal or possessive endings it means: I can, I am able, and expresses mostly physical ability; mental ability is chiefly expressed by *kékkék*, I know (cf. Fr. *pouvoir* and *savoir*).

The use of the endings seems to be uncertain; with personal verbs both *mabfálínak [mafálínak]* and *mabfálíngko [mafálíngko]* are employed; possessive verbs prefer *máfálíngko [mabfálíngko]*.—Some Igorot rejected the use of the personal endings.

mabfálngko ay kápèn nan áfjong I can build the house
mafálmno ay kánèn nan tinápay you can eat the bread
mafállna 'y ígto nan kápan he can keep the knife
kek kéntja'y iápèn nan bílak they can (understand to) count the money
mabfálintja 'y palakdiówèn nan fálseg they can ward off the spears
mafálnyæ ay ílan sýa you can watch him [*ílláèn; ílláek* I watch]
mabfálngko or *mabfálinak ay umáli* I am able to come
mafálinak ay masúyep I can sleep (or: *mabfálngko*)
nafálinak ay nasúyep I was able to sleep
nabfálina'y kinálab nan káyæ he was able to climb the tree
mafálmno'y ígto sa you can keep this, hold this
mabfálin ay umáli nan mamághid it is possible that the girl comes (or:
adngæt umáli nan mamághid [306])
adí mabfálin ay umfleng ísná it is not possible to rest here
kek kéntja ay mangilágo is fánga they can (know to) sell jars [cf. L. 18]
aykókka adí mabfálin ay tæmatáktjik? can you not remain standing?
ngagénmi adí mabfálin ay sagfátèn nan káyæ ay nay? why can we not
 carry this wood?
mabfálin: it is possible, it may be; (Iloc. *bálin*, power, ability)
ángnèm nan mabfálmno do what is possible for you, do what you can
mabfállna ay ámln he can do everything, everything is possible to him.

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

íkad custom, habit, usage (but: *íkad* means: care)
íkádko ay masúyep it is my custom to sleep; I use to sleep
íkádmí ay mángan sí áser it is our custom to eat dogs; we are wont to eat
 dogs; we use to eat dogs
naféash nan tsáno, ikádtja ay umfleng after (lit. "finished") the work they
 use to rest
íkádmí ay bumádong is nan átáto we use to sit on the stones at the coun-
 cil house
ínkadko ay umáli I used to come [*ínkadko*: my "former" custom].

ála the direct way; followed by the copula *ya*:
álak ya láyæ my direct way is "to flee;" I flee at once
álam ya shámkép is nan ólog your direct way is entering the girl's dormi-
 tory; you enter directly the girl's dormitory
ketjéng álan san anákna ya kumálab is káyo then his son immediately
 climbed upon a tree [M. 12].

umáyka ad Kandsón ketjéng álam ya ad Fě́ntok you go to Candon and from there directly to Bontoc
ketjéng álamí ya nan págpag et loshfúdmí 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 Igorot is determined by strict rules.

The negatives are: *ádí*; *igá*; *ma/íd*; *fákén*; *tsáan*. They are also employed, according to certain rules, as the particle of answer: "no".

As the following discussion will show, the negatives take to themselves the endings of verbal forms and are thus verbalized.

ADI

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

Adí 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 Igorot.

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

Personal:	Possessive:
1. <i>adíak</i>	<i>adík</i>
2. <i>adíka</i>	<i>adím</i>
3. <i>adí</i>	<i>adína</i>
D. <i>adíta</i>	<i>adíta</i>
I. incl. <i>adítáko</i>	<i>aditáko</i>
I. excl. <i>adíkámí</i>	<i>adími</i>
II. <i>adíkáyě</i>	<i>adíyě</i>
III. <i>adíttja</i>	<i>adíttja</i>

- aykēka insākīt?* are you sick? *ādī!* no! (*ādīak!*)
umāykāmī ad Manīla ta enḡkāmī 'nkā'ōb is tilinsīla; ketjēng adī nan tākē
 let us go to Manila that we make a moai; then the people "do not,"
 refuse to go [B. 41]
ketjēng kanāna en "umāykāmī'd man!" ketjēng adīna then he says: "let
 us go!" then he does not permit (us to go) [B. 48]
kanāna ay mangwāni en "banātka ta mangantāko!" isāed adī she says
 (saying): "come down, that we may eat!" then (her son) does not
 (come down) [K. 16]
kanāntsa ōn [kanantja en] "ifālam nan sagnim!"; *ketjēng ādī* they say:
 "come out to dance! (lit.: take out your dancing:); then she does
 not [L. 87]
saātā'd fobfāy; ketjēng ādī let us two go home; then he does not, he
 refuses [M. 11]
admagēnta is nan fānfānīḡ ay āfōng let us two live alone in the little
 hut; *ādī san anākna* his son refuses. [M. 14 f.]
adī māfālīn sa! this is impossible
adīak mafālēd I am not bound, not a prisoner
adīkamī maayākan kēn tōdī we are not called by him

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

- adīk lināgo nan kāpis* I did not buy the cotton
adīmi īnpaēd nan kafāyo we did not send the horse
adīkamī inmāli we did not come.

IGA

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

	Personal:		Possessive:	
1.	<i>igāak</i>	<i>igāyak</i>	<i>īgak</i>	<i>igāyko</i>
2.	<i>igāka</i>	<i>igāyka</i>	<i>īgam</i>	<i>igāymo</i>
3.	<i>igā</i>	<i>igāy</i>	<i>igāna</i>	<i>igāyna</i>
D.	<i>igāta</i>	<i>igāyta</i>	<i>igāta</i>	<i>igāyta</i>
I. incl.	<i>igatāko</i>	<i>igaytāko</i>	<i>igatāko</i>	<i>igaytāko</i>
I. excl.	<i>igākāmī</i>	<i>igāykāmī</i>	<i>igāmī</i>	<i>igāymi</i>
II.	<i>igākāyē</i>	<i>igāykāyē</i>	<i>igāyē</i>	<i>igāyē</i>
III.	<i>igātja</i>	<i>igāytja</i>	<i>igātja</i>	<i>igāytja</i>

(The forms *igáyko* and *igáymo* seem to be used very rarely).

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

igáuk umüy I did not go, I never went
igáykami masáyep we did not sleep (or: *nasáyep*)
igána fakáshèn nan tóónan he did not break the small jar (or: *finákkash*)
ígam ídju sa is nan alíwídmó you never showed this to your friends
igáyko [ígak] kánén sa I have never before eaten this
ígá inmáli síya he did not come
igáyko sínáífad nan kimáta I did not carry the double-basket "kimáta"
igámí fláèn sa (infla) we did not see it
aykékáyèr nasáyep?—igákami! did you sleep?—no! (we did not)
ayké nakaóto síya?—igá! did he finish cooking?—no! (he did not)

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

igá kakókèt [kakókèt] nan ístja the meat was not cooked
igá kaóto nan fínáyer the rice was not cooked (is not yet done)
nan fanga ya igá kapáyan the jar is not filled, was not filled completely
nan fálfeg ya ígá kukaéb the spear was not made, is not yet ready
Pókis ya ketjéng sí íga kalíneb Pokis alone was not inundated (by the Great Flood) [L. 5]
isátja'd ya mangáyèr ya ígá kakaéb nan itjátja; isátja'd tèmóli then they went to the woods ("made a ceremony") and the omens did not turn out favorably ("were not done, accomplished"); thereupon they returned [L. 68]
ígá kátóy not yet dead, almost dead
ígay kápno not yet full, not quite full

MA'ÍD

322. *Má'íd* is a Personal Verb, not a negative particle; it denotes non-existence and can be translated literally by: there is not; there is no; Ger. es ist nicht vorhanden; es gibt nicht.—This basal meaning of *ma'íd* must be kept in mind, if its various employment shall be understood; in fact, all its constructions become perspicuous, if we dissolve them into sentences with "there does (do) not exist."

ma'íd is often translated by its equivalent: not any, no, nothing; verbs in connection with this idiomatic negative must be in their Nomen actionis; as the Igorot say: "there is not any making-of-yours of jars:"

ma/íd kapéñyæ is *fánga*; the Nom. act. appears without *nan*; the object of the Nom. act. can be considered to be an objective genitive, hence it is preceded by *is*. *ma/íd* has as personal verb these forms: *má/idak* I am not present; *ma/ídka*; *ma/íd* [*míd*]; *ma/ídta*; *ma/ídtáko*; *ma/ídkámí*; *ma/ídkäyæ*; *maídtjä*.

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

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

ma/íd nõang there is no buffalo (here)

ma/íd tákkæ sna there is no person here; nobody is here

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

ma/íd kanéñyæ you do not eat anything

ma/íd kinángko I did not eat anything

adma/íd kánèn I shall not eat anything

ma/íd nafákush nothing is broken

si Fánged ya ma/íd isná Fanged is not present here. The negative answer upon a question like: "is fanged here?" is not *adí*, but: *ma/íd*.

ma/íd ástæ no dog; *ma/íd káyæ* no wood; *ma/íd féstæ* no enemy

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

adma/íd íntjásam you will not find anything

ma/íd ástæ is ínlak or: *ma/íd ínlak is ástæ* I did not see any dog

(Lit.: 1. there exists not (any) dog for my seeing; 2. there exists not my seeing of any dog.)

ma/idak ísna adígka I was not here yesterday

ma/íd sýa ísna adwáni he is not here to-day or: *sýa ya ma/íd ísna adwáni*

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

ma/íd tsūnoéna he does not work anything

adma/íd éntsáno nobody will work

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

ma/íd mínléyad ay mangítsáotsao ken sýa nobody wants to give to him

ma/íd masúyep nobody sleeps

ma/íd ínkáéb is tájay nobody makes spears (pers. vb. *ínkáébak is...*)

ma/íd nangígnan is nan áisæ nobody was holding the dog ("there was not any holder of the dog")

ma/íd mamáyad is nan lalaláki nobody is paying the men

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

míd namadóy is nan laláki nobody has killed the man (there was not any slayer of the man)

ma/íd inmáli nobody has come (there is none having come)

ma/íd tákæ is makapadóy kén tódí nobody can slay this one ("there is none as to be able to slay")

ma/íd nimmímko 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/íd anápéna he does not seek anything; *ma/íd mangánab si sa* nobody seeks it

sñæ nan fæisæ!—*ma/íd!* who is the enemy?—Nobody! (there is none)

ngäg nan kotók tōshǎ?—*ma/íd!* what is the use of this?—nothing!

ma/íd kotókmo! *ma/íd nongnóngmo!* "there is no advantage for you; you are 'good for nothing!'"

itáfonomo amñ nan bilákmo ta ma/íd mangákōu hide all your money, lest anybody steal it!

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

ma/íd inílak si tákæ I have seen no person, nobody

ma/íd kánek is tinápáy I do not eat any bread

ma/íd yáina is patatjím adwáni he does not bring any iron to-day

ma/íd intjánaumi is sñgsing we did not find any ring

adma/íd ilǎgōyæ is ángsan you will not at all sell many (*ma/id*: emphatic negat.)

ma/íd ñnumëm is tjénum you do not drink any water

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

ma/íd mañnum ísna there is nothing here to drink (lit.: to be drunk)

ma/íd makáëb ísna is túfay there is nothing here to make (into) spears of sǎya ya *ma/íd ísna* he is not (not at all) here

ma/íd intedéc is tafágo is nan fobángak there is no tobacco in my pipe

ma/íd [míd] éngkákálí adwáni! let nobody talk now!

ma/íd kafáyo kén tjátáko "there is no horse for us;" we have no horse; no one of us has a horse

ma/íd lincyádko I wanted nothing; *míd síddëm* you like nothing, you are dissatisfied

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

- adma/íd fayáttjantja ken tjakayéé* they will not pay you anything
ma/íd kanám! do not say anything! ("let there not be your saying!")
mo sínæ nan maáreni ay umáli, ma/íd kóána if any one is coming late,
 he gets nothing. (*kóak*: [107ff])
- adma/íd kóam* there will not be anything for you; you will not have anything; ("there will not be your property")
- ma/íd kalásay ken Tóngay* there is no shield for Tongay; Tongay has no shield
- míd léngagna* there is no sense of his; he has no sense
- míd kánkánénd's ákfób* there is no fruit for him to eat [P. 7]
- tákén mo mid kánck is ákfób* nevermind, if I do not eat any fruit! [P. 7]
- et ma/íd intjánanni is fútug; kánfing nan intjánanni* and we did not find any pigs; goats we found [B. 15-]
- míd nongnóngna nan kayéényæ* "nothing is its value, your gathered wood;" the wood which you gathered is worthless [K. 2]
- tay míd siádem éngkám mangáyæ* because you are dissatisfied, we go to get wood [K. 13]
- míd nongnóngmo* you are "worthless" [L. 64] [L. 72]
- nan fatáææwa ma/íd flig* the world, there were no mountains [L.1]; the earth was without mountains
- ma/íd inílámi is nan anákmo* we did not see anything of your daughter, we did not see her at all [T. 5]
- si pay Palpaláking ma/íd inálána is kátjəu* Palpalaking indeed did not catch any fish [P. 2]

FAKEN

323. *Fákén* [fákén; fákə́n], 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 fakén fálldog*; by the use of *fakén* he implies that the thing is something else, something different from gold; it is brass.

Fákén is employed only with nouns, and sometimes with adjectives and adverbs, but not with verbs in the "Indicative;" it takes from the nouns their possessive suffixes.—The phrases: not I but..., not you but..., not he but... etc. are expressed by the personal endings of *fákén*: *fákə́nak*, *fákə́ngka*, *fákə́n sɿya*, *fákə́nta*, *fákə́ntáko*, *fákə́ngkamí*, *fákə́ngkáyæ*, *fákə́ntja*.

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

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

nannay ay táfay fakéna [fákína; fakóna] kóá this spear is not his own—but...

fakónak si Fánged; Olóshan sak/én I am not Fanged; I am Oloshan

fákín fobfafáyi not any women (- - - but girls.. or men... or boys...)

fakín ásew, kósha sa this is not a dog; it is a cat

fakénak, tékken ay laláki not I, but another man

fakénak is úmüy not I am going; (notice the use of the preposition *is*!)

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

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

fakénka is nangágnén si sa it was not you who made this

fakónak is inmáli is nan taéwén ay inmáy it was not I who came last year

fakón fafáyi nan nangáéb si sa not a woman has made this

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

fakénkami! not we! also: *fakón tjakámí!*

fakónmi náang not our cattle; it is not our cattle

fakénko kóá, fakónmo kóá, fákénna kóá, fákénmi kóá... it does not belong to me, you, him, us; it is not mine, yours, his, ours...

nan áfong ay nay fakéna kóá this house is not his.

nannay fakénta áma this is not the father of us (two boys)

nannay fakén kóan Táynan this is not Taynan’s; does not belong to Taynan—but to some other boy

fakén nan kanám what you say is not correct

awáyi nget fakén nan kinwánik I was perhaps mistaken in saying so

fakónkami Tagálog; Igolótkámí we are not Tagálog; we are Igorot

aykó tsaktsáki nan soklóngmo?—fákén tsaktsáki is your hat large?—not large!

fakén adwáni not to-day (but some other day)

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

fakén sa is tjénum this is no water

fakónak kén sáya I am not he

fakónak si Mátyer, si Antéloak I am not Matyu, but I am Antero

fakón sáya tékken not he but an other

na! nangkó fakén tji’s fafáyi! well! (surprise!); why, this is no woman!

laláki tji! this is a man

adfakénka is mangáéb is táfay not you will make the spear!

adfakénak is úmüy it is not I who will go

fakénkámí is nangwáni ’sh sa it was not we who said this

adfakēnka 's *umāli!* it is not you who will come!

fakōnak is *mangāēb* is *nan āfong* it is not I who will build the house

fakōnkami 's *namadōy* is *nan lalāki* it was not we who killed the man

(But if the subject is not emphasized: *igāmi pinadōy nan lalāki*)

aykō fakēn sa? is it not so? is it different?

fakōnkayē'sh umāli it is not you who shall come! [L. 59]

fakōn sa'sh tsālādōy tay fanabfanānig these are no logs (whole trunks of trees) because they are much too small [L. 53]

nangkō fakōn tjakāyē is inkāēb si fānga why! it is not you who make jars [L. 22]

kanān nan anōtjina en "nangkō—*ēpom nāmō!*" *isā ed kanān nan yān/a en* "fakōn! *līpad pay ay nalāngolāngo!*" said the younger brother: "why! this is indeed your leg!" then said the older: "no! it is well dried wood!" [K. 8]

sak/ēn ngin ya fakōnak? "I am probably not I?" (Expression of indignant egoism; with these words Palpalāma refuses to give up a part of the fish he had caught; equivalent to: I have to look out for myself!). [P. 5]

fakōnak si mangāyak is nan ānanāktja it was (is) not I who called (call) their children

fakōn sīya is nangāla is nan bīlak it was not he who received the money

fakōn sīya is nanībē is nan kāyo it was not he who had cut the tree

TSĀAN

324. *Tsāan* [*dāān*], not yet, not, is employed as negative with verbs only.—*Tsāan* 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 *tsāan* which appears then in these forms:

	Personal:	Possessive:
1.	<i>tsāānak</i> [<i>tsāānak</i>]	<i>tsāānko</i>
2.	<i>tsāānka</i>	<i>tsāānmo</i>
3.	<i>tsāān</i>	<i>tsāāna</i>
D.	<i>tsāānta</i>	<i>tsāānta</i>
I. incl.	<i>tsāāntāko</i>	<i>tsāāntāko</i>
I. excl.	<i>tsāānkāmī</i>	<i>tsāānmī</i>
II.	<i>tsāānkāyē</i>	<i>tsāānyē</i>
III.	<i>tsāāntja</i>	<i>tsāāntja</i>

(Certain forms of this negative must not be confounded with similar forms of *tsa*, "often, usually." [310])

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

("Not yet" with the present is expressed thus: *adīk fekāshēn nan batō adwāni* I do not (yet) throw the stone now. Or: *adfekāshēk nan batō is āēni* I shall soon throw the stone)

tsāānak pay inmāy I have not yet gone; *tsāānka pay inmāy; sīya tsāan pay inmāy* etc.

tsāānko fekāshēn nan fālfeg I did not (yet) throw the spear

tsāānak mabfālīn ay ēntsāno, tay nan litjēngko ya īnsākīt I can not yet work, because my finger is hurt

tsāānkāmī inmāli we did not (yet) come (synon.: *igākami inmāli*)

tsāānko flāen I did not yet see

tsāāna kāpēn nan kalāsay he did not yet make the shield

tsāānko kināēb nan pīnang I have not yet made the ax

inmāli nan alīwidmo ay?—tsāan pay! did your friend come? — not yet!

nadōy nan itādmo?—tsāan! did your brother die? — no! (he did not)

tsāan nafākash nan tōēnan the small jar is not yet broken

325. The phrases "nor," "nor did I," "nor was I," "nor do (am) I" are expressed in Bontoc Igorot thus:

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

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

igāak pāad lumāyaru I did not at all run away

adlak pāad manībla I do never smoke

līnumag nan tjēnem ya adīm pāad nongnōngēn nan fīnāyēi the water is boiling and you do not at all care for the rice [L. 57] (or: *adīpāad nongnongēm*)

tāddo adīm pāad tjiāpēn nan kōam? how long (will it take until) you (not) catch your "pig?" (*tāddo*, how long time, requires a negative) [L. 61]

ketjéngka 's *adl páad makátpap is nan kóam* then you alone can "absolutely" not catch yours [L. 61]
tay náæ/òu nan tákæ ya adíka páad umipatófo is tjénæm because the people are thirsty and you do not "at all" create any water [L. 72]
fangofangónèk síka ya adíka páad fumángo I keep trying to awake you and you never wake up [S. 11]

KETJENG

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 (síya)*; Dual: *ketjéngta*; Plural: I. incl. *ketjéngtáko*; I. excl. *ketjéngkámí*; II. *ketjéngkáyæ*; 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:

ílæek amín ay lalaláki, ketjéng si Mólèng is ma/íd sina I see all men, except Moling, (he) is not present here

léytjèmmi nan amín ay ayáyam, ketjéng nan tlin is admi léytjèn we like all birds, except the "rice-bird" (we do not like)

amín ay fobfafáyí wodátja'sna, ketjéng si Akúnay is ma/íd sina all the women are present, except Akunay (is not here)

ketjéngak is ínkaèb si táfay none but I, I alone make spears, just I make spears

ketjéng síya is manúbla none but he is smoking

aykð ketjéng na is káyæ? is this all wood?

ketjeng ay umínnum is tjénnum "ended is my drinking water," I do not drink any more water

ketjéngka's adl páad makátpap is nan kóam none but you cannot catch yours, i. e. only you cannot... [L. 61]

aykð ketjéng na'sh monðkyæ? have you no more chickens than these; are these all your chickens? [L. 43]

EQUIVALENTS FOR RELATIVE SENTENCES

328. Bontoc Igórot employs the ligature *ay* to connect what we call "Relative Sentences" with the main sentence or the "antecedent." There is no "Relative Pronoun" in Bontoc Igórot, and there are, in fact, no "Relative Sentences." The phrase following *ay* might be considered [for convenience sake and for the easier understanding of many examples given here; but not as a translation!]: either in apposition with the antecedent, or in connection with its antecedent by a relative and the copula inherent to *ay*: who or which is, was, are, were etc.

(But it would not facilitate understanding to consider *ay* a relative, that governs "finite verbal forms," as in English!)

An inverted construction is found occasionally (some examples will follow [338]): the interchange between the "antecedent" and the predicate of the "relative sentence". Thus the sentence: Show us the letter which you bring, can be arranged:

Show us the letter which-is your-bringing-object

Or:

Show us your bringing-object which-is a letter

(The words connected by hyphens are expressed by one word in Bontoc Igórot.)

Various cases of equivalents for our relative constructions will now be treated.

329. NOMINATIVE OF THE RELATIVE. Construction: Antecedent — *ay* — "Participle" (of personal verbs) or Nom. agentis (of possessive verbs). The Nom. ag. requires *is* before its object [250].

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

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

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

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

inílak nan ógsa ay linnáyay I saw the deer which was running

kékkék nan laláki ay éntsáno (éntsánotja) I know the men who are working

nan tákæ ay úmüy ad Malónosh the people who go to Malólos [B. 4]
intó nan laláláki ay nasúyep ísna? where are the men who were sleeping
 here?

nan fobfállo ay si yun/ak adfadsángéna sak/én the boy, as my older
 brother, will help me (ay: who is my.. or: as my..)

ígtóna nan fáka ay fákóna kóa he keeps the cow which is not his own

nan fafáyí ay umáli the woman who comes

nan ongóngá ay masúyep (ya) adl ináka the child that sleeps is not
 weeping

kékkék nan laláki ay adumáli I know the man who will come

nan ásræ ay kinmán ya kóak the dog that went out is mine

nan ongóngá ay mafáa is líi the boy who is sent to town

nan fínáyæ ay maóto kén tjakámí the rice which is cooked by us

nan laláki ay úmáli ya si íkídko the man who comes is my grandfather

nan fafáyí ay ninafóy is nan wánis intedéé ísna the woman who wove
 the breech cloth lives here (pers. vb. *ináfóyak* I weave)

síya nannay nan mónok ay admapadóy ææáæni this is the chicken which
 will soon be killed

nan laláki ay tumáktju ísna ya nalpó is nan flíg the man who is sitting
 here came from the mountain

nannay nan laláláki ay manublátja is ángsan these are the men who
 smoke so much

nan bílak ay nakátlo the money which has been divided into three parts

nan sóklong ay ma/ísabfud ya kóak the hat which is suspended is mine

nan laláki ay mangáéb is nan táfay the man who makes the spear..("the
 man who is the maker of the spear" but not: who makes!)

nan ápok ay minlágo is nan patatjém my master who buys the iron (is
 the buyer)

nan fobfállo ay mangáyak kén sak/én the young man who calls me (the
 caller of)

nan fafáyí ay mángtek kén Fámnak the woman who knows Funnak

tjáí nan laláki ay nangyáí is nan mónok yonder is the man who brought
 the chicken (who was the bringer of the chicken)

nan laláki ay nangála 's nan bílak ya mangákóu the man who took the
 money is a thief

kékkék nan fobfállo ay nangáéb is nan fángkææ I know the boy who
 made the spear

intó nan fafáyí ay nangwáni si sa? where is the woman who said so?

ílaém nan ongóngá ay nangálab is nan káyo? do you see the boy who
 climbed the tree?

nan lald̄ki ay nangitsd̄otsao is nan kal̄sayna k̄n sak/̄n inted̄c id Tuk̄kan
the man who gave me his shield lives at Tucucan; the man, "the
giver of his shield to me..."

330. GENITIVE OF THE RELATIVE. Construction: Antecedent — *ay* — prefix *nin-* to the person or thing owned — *is nan* — Nomen actionis (with possessive endings)

nin- see [62]; a literal translation is impossible.

nannay nan onḡnga ay nins̄dklong is nan in̄lan nan mam̄gkid 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"). (*in̄la* and Genitive Indicator *-n* suffixed)

nan faf̄yi ay nin̄fob̄nga is nan linaḡoak the woman whose pipe I have bought....*is nan linaḡoanȳ*...you have bought

nan lald̄ki ay ninas̄̄wa is nan mamas̄yep the man whose wife is sleeping

nan lald̄ki ay nin̄fong is nan nap̄̄an the man whose house is burnt

nan faf̄yi ay nin̄anak is nan in̄ka the woman whose child weeps

nay nan f̄alfeg ay nap̄̄long nan pad̄nengna 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 impossible.

nan lald̄ki ay nangitsaots̄oana (nangitsaots̄oan) nan ȳn/ak is nan k̄pan ya gads̄angyen the man to whom my brother gave the knife is wealthy

nan lald̄ki ay mangitsaots̄oanȳ is nan k̄pan...the man to whom you give..
ay mangitsaots̄oam to whom you give (singular)

nan faf̄yi ay mangiyalf̄am is nan k̄ȳ the woman to whom you bring the wood (*mangiyalf̄am* or: *mangiyaam*; inserted *l*, see [16])

nan an̄nak ay mangitjūnmi is nan f̄nga the children to whom we show the flowers

nan as̄̄ ay mangitsaots̄oan nan onḡnga is nan ist̄ja the dog to which the child gives the meat

nan al̄̄widt̄ako ay nanḡ̄paoidant̄ako is nan aḡeb our friends to whom we sent the box

shoshõngettja nan fobfafađyi ay adfmi mangidjũan nan abõngõy angry are the women to whom we do not show the agate
nan ib/atáko ay nangitsaotsaoantáko is nan mákan our companions to whom we gave the rice
 (probably: "our companions who are our-giving-place for rice")

(Such complicated constructions as those in [330 and 331] are, of course, extremely rare. Simpler hypotactic constructions: the women are angry, because we do not show...; or paratactic constructions: we do not show the women the agate; they are angry, are used almost exclusively.)

332. ACCUSATIVE OF THE RELATIVE. Construction: Antecedent — ay— Nomen actionis with possessive endings.

nan laláki ay kékkek twodá'sna the man whom I know is here (the man who is my-knowing-aim is here)

aykím infla nan tjókaey ay innáfõn nan fafađyi? did you see the bag which the woman has woven? (*inafõ* and ligat. -n, the "genitive indicator")

nan ongánga ay inflami the children we saw (the children, our-seeing-aim)
nan káye ay sibõenyey the tree which you cut down (the tree which is your-cutting-aim)

nan sóklong ay lagõan nan aláwidko the hat which my friend buys (as my friend's buying-object)

nan bílak ay isublina the money that he changes

nan ístja ay iyáin nan ongõnga the meat which the boy brings (as the boy's bringing-object; *iyái* and ligat. -n)

nan káye ay adíyey sibõen et admaéngan the tree which you do not cut down will grow (*et*: idiomatic particle preceding a main sent.)

nan nõang ay padõyentja the carabáo which they are killing (as their killing-aim)

nay nan sílad ay inálami here is the letter we have received

nan taláto nan Igólot ay kináeb Abbot ya káwés the pictures of the Igorot which Mr. Abbot made are good (which were Mr. Abbot's making-aim)

nan tñápay ay kinánmo the bread you ate (as your-eating-object)

twodáy ken síka nan sílad ay sinuládan nan anótjik you have the letter which my brother has written

intõ nan fobánga 'y linagóak? where is the pipe I have bought?

nan áfong ay flaém ya nan pabaféngan the house you see is the "pabafungau"

nan áseæ ay adíyæ ayákan adí umáli the dog which you do not call does not come
nan fajáyi ay kekkényæ ya éntsáno is nan páyo the woman whom you know is working in the rice patch
nan fajáyi inlágoná nan sngsing ay intjasána the woman sold the ring she had found
wóddáy ken sak/én nan kípan ay inidjám I have the knife you gave (me).

333. RELATIVE REFERRING TO PLACE OR TIME. Construction: Antecedent — *ay* — verb with locative suffix *-an* and possessive endings.

nan íli ay níyánakak ya adsáæwól the country where I was born is far away (I bear: *íanakko*, Fr. *j'enfante*; *naiyánakak* I was born; [*níyánakak*]; the locative form used here is contracted from *níyanak-an-ak*, my-being-born-place; my birth-place; our birth place: *níyánakanmi*; but: we were born: *níyánákkami*.)

nan íli ay ináyak ya tsaktsáki to country where I went is large

Observation: The verb *áyak*, I go, is never used in declarative main sentences or in commands; but only in interrogative and subordinate clauses! I go to the country: *umíyak is íli*, but not: *áyak is íli*:

As Nomen actionis: *nan áyak, nan áyam* etc. "my, your going," we find this peculiar "verb" in emphatic declarative sentences, as: *ad íLágod nan áyam*: to the North (the Lagod-Tribe) be your going! betake yourself to the North!

ípítjum nan áfong ay intedécan Anææwásal show (me) the house where Anauwasal lives; (the house which is Anauwasal's living-place)

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

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

nay nan íli ay intedécántja here is the town where they live

nan áfong ay mamayádsána is nan máнно the house in which he pays the working-men (*fayádsak* I pay; Nom. ag. *mamáyad*; from this Nom. ag. the locat. Nom. is made: *nan mamayádsak*, my paying-place; *nan mamayádsantako* our paying-pl.)

nan ágæb ay mangitafónana is nan sngat the box in which she hides the earrings (the box which is her-hiding-place for earrings)

nan ángan ay masnyepána the chamber where he sleeps (as his sleeping-place)

- nannay nan áfong ay nadöyána* here is the house in which he died
nan áfong ay nadöyan amána the house in which his father died
nan págpag ay manibéantáko is nan káyo the forest where we cut the trees (*sibóek*; Nom. ag. *manibéu*; locat. Nom. *manibéu-an*)
nan págpag ay mamadóyanyeu is nan ógsa the forest in which you kill the deer
nan áfong ay nangítjasantáko is nan bílak the house where we found the money [even a form "*nangítjasantáko*", without *i*, exists]
nan wánga ay mangálantja is nan kátju the river where they are catching the fish
nan wánga ay inkyatántja the river where they swim
nan íli ay umáyan nan lalálaki the town whither the men go
nan íli ay nangipáoítan Olóshan is nan bílakna the town to which Oloshan sent his money
nan djálan ay umáyantáko id Féantok the road on which we go to Bontoc
nan páyo ay mangitonítjan (tj: t mouillé) nan fobfáfáyí is nan pádsog the rice field where the women plant the rice
nan íli ay nalpoantáko ya ad Féantok the town whence we came is Bontoc
nan íli ay nálpán (for: nalpóan) nan Igólot the country whence the Igorot have come
nan laláki ay nináfong is nan intedécantáko 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 masnyepantáko*: here is our sleeping-place, instead of: the place where we sleep; *nan umilengántja*: their resting-place, or: the place where they rest; *nan éntsünoányeu* your working-place; *nan nëntsünoányeu* your former working-place; *nan manalibnántja* their dancing-place (syncopated from *manalifenantja*); *nan intaktakámmi* our running-place.—Possessive Verbs take the locative suffix *-an* only in their form as Nomen Agentis: *ítonitko* I plant; *nan mangitonítjan*: the planting-place; *foyátjak* I pay; *nan mamayátjan* the paying-place.—

Also with passive forms:

- nan áto ay napadóyan nan ástá* the council house where the dog was killed
nan páyo ay maitóntsan nan pádsog (maitóntsan, with inserted s and elided i for maitonítan) the field where rice is planted
nan káerwad ay nadánan nan síngsing the place where the ring was found (*nadánan* for: *naitjánan*)
nay nan nailagóan nan páküy here is the place where the rice was sold

Time: *nan ákyu ay inmalák is nan fli ya têngaæ* the day on which I came to town was a holiday (*inmalák* = *inuali* + *au* + *ak*)
nan taæwæn ay nintedécanmi ad Maníla the year in which we lived at Manila.

334. RELATIVE REFERRING TO INSTRUMENT. Construction: Antecedent —*ay*— verb in its instrumental form [262] as Nom. actionis with possessive endings.

intð nan túfay ay ipadðymo is nan fæisæl? where is the spear with which you hit the enemy? (the spear which was your-hitting-instrument for...)

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

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

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

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

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

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

nan pángang ay inpotlóngko is nan ólóna the ax with which I chopped off his head

nan mantlýo ay naikáæb nan túfay the hammer with which the spear was made

335. RELATIVE GOVERNED BY VARIOUS PREPOSITIONS. The constructions become evident from these examples:

nan laláki ay kadúak ay éntsáno the man with whom I work; (the man as my companion who works: *kadúak*: my partner, comrade, if there are but two persons; otherwise: *íb/a*, the companion)

nan ápo ay éntsánoantáko the master for whom we work

nan ápúy ay naotðan nan ístja the fire with which the meat was cooked (the fire, the "passive"-cooking-place of the meat)

nan pángnan ay tumaktjikantáko the door at which we stand (our standing place)

- nan áfong ay mintsógok is nan nangtjásanmi is nan falldog* the house behind which we found the gold
- nan djáa'y káyey ay tumuktjáanmi is nan énkakawééntja* the (two) trees between which we are sitting (which is our sitting place: their space between)
- nan áfong ay éntsūnoantáko is nan sasakángēna* or: ...*ay sasakángēna nan éntsunoantako* the house before which we work
- nan ípát ay lalaláki ay íb/ak ay éntsáno* the four men with whom I work (who are my comrades)
- nan lalaláki ay íb/am ay mangáéb is nan áfong* the men with whom you build the house
- nan aléwidyey ay ikapányey [ikaébányey] is nan fálfeg* your friend for whom you make the spears
- nan fobfállo ay iyábfam is nan wánis* the young man for whom you weave the breech cloth; (*iyábfak*: I weave for somebody)
- nan gadsángyen ay ninlagóanmi is nan páküy* the rich man from whom we bought the rice (who is our-buying-place for rice)
- nan laláki ay nangálánayey is nan láman* the man from whom you obtained the wild pig
- nan laláki ay tsáyey mangálán is nan kápis* the man from whom you usually get the cotton
- nan amáma ay mapadóyan nan fútug* the old man by whom the pig is killed (who is the "being-killed-place" of the pig).

Observation. Although such passive constructions in relative clauses exist, the active is used almost exclusively: the man who killed the pig. —

336. RELATIVE REFERRING TO PERSONAL PRONOUNS AND TO AN INDEFINITE ANTECEDENT.

- sak/én nan inmāli* it is I who came; I (am) the "one-having-come"
- síka nan nangisáad is nan sóklong* it was you who laid down the hat
- síya nan nafálvud* it was he who was bound, (imprisoned)
- tjakámí nan mángtek ken tjáttja* we are those who know them
- ketjéng íldēn san tjáttja ay nífáeg kēn síya...* then those who were with him saw....

The indefinite antecedent "that," Fr. *ce qui*, *ce que*, is expressed by the Nom. actionis preceded by the article:

- tjeng/ngéntja nan kanánmi* they hear (that which) what we say; "our saying" [B. 58]

ipāflam nan íntjasam show (me) what you have found, "your finding"
üldēnmi nan kinaǰpna we see what he made
adík léytjēn nan íntsaotsāona I do not like what he gave (me)
adími mafalín ay kápēn nan kánān nan laláki ay kápēn we cannot make
 what the man tells us to make.
adík kékkēn nan kanāna I do not understand what he says ("his saying")
ifāǰgmo ken sak/én nan iyaína tell me what he brings ("his bringing")
nan leytjēna ya kǎwís that which he wants is good
tjēng/ngék āmín nan kanāna I hear all he says ("all his saying")
ma/íd ísna nan léytjēm here is nothing you like (but: *ma/íd léytjēm*
 you like nothing)
kanām amín ken sak/én nan kékkēm tell me all you know

"The one who," "those who" is expressed by the "Participle" or Nom. agentis with the article:

intō nan nangisdad is nan kanīyābua? where is the one who laid down his
 shield
nay nan nangitōli is nan bílak here is the one who returned the money
sítōnā nan nangíla ken tjakayēi this is the one who saw you
sítōdī nan nangyāi is nan kátjīng this is the one who brought the brass
 (the bringer of the brass)
ēlāy sīnu ay ísha mo mā/íd fikáshna, ādí makifalógnid any one who is
 not strong, does not go to battle, with his comrades; "whosoever, if
 there exists no strength-his, does not..."
ēlāy sīnē ay ísha mo adādsa nan bilákna ya gadsāngyen whosoever has
 more money is a "gadsāngyen", a wealthy man
mo sīnu nan ísakít adí éntsāno everyone who is sick does not work (*mo*
sīnē...if any one is sick...)
mo sīnu nan nangála is nan kipāngko isákongna kén sak/én! he who has
 taken my knife, shall return it to, me! (*mo*: if; *sīnu*: who, anyone)

337. If the predicate of the "relative clause" denotes customary, frequent, continued, simultaneous or repeated action, *tsa* [310] is placed before the verbal form; *tja* stands often for *tsa* and is connected, in conversation, with *ay*: *áytja*. (In this grammar it is however separated.)

nan mantílyo ay tsāna ikāéb is nan táfay the hammer with which he used
 to make spears [334-]
nan mantílyo ay tja ikāéb nan laláki is nan táfay the hammer with which
 the man usually makes spears

nay nan laláki ay tja [tsa] mingyáí is nan tindápay here is the man who brings (every day) the bread
nay nan fobfafáillo ay tjátja [tsátsa] mangístja is nan ístja here are the young men who often eat the meat
wodá nan naamashángan ay tsa mamálid is san flid nan wánga there was a widower who used to sharpen his ax at the banks of the river [L. 83]. Or: who was then sharpening; simultaneous action.

338. Interchange of the Nom. actionis with the Antecedent [328] takes place in these examples:

intó nan nangálan ámam ay ístja? where is the meat which your father has brought? (instead of *nan ístja' ay nangalan amam*); also: *into nan nangalan amam is nan ístja?*
ta énta aláén san inílak ay nalángolángo ay lipáð let us two go to get the very dry wood which I have seen [L. 3]
engkáyé' d ilágo nan kinaépyé' ay fánga you shall go to sell the jars which you have made [L. 24]
nan tsáak anóban ay láman ya nan ógsa the wild pigs and deer which I used to hunt [M. 8]
ya nan tsam inpáiyáí ay shengédko and the food which you used to send (had her bring to me) [M. 12]
ángsan nan ináána [inálána] ay kátjòu many, plenty were the fish which he caught [P. 2]
ayáka nan inálak ay kátjòu great many are the fish which I caught [P. 8]
umáytja nan ninlápis ay sináki the brothers who had cleared the ground went [R. 8].

INTERROGATIVE SENTENCES

339. **Sentence-Questions**, i. e. questions which may be answered by "yes" or "no," have either the form of declarative sentences, the question being expressed by the rising intonation;

or they begin with the interrogative particle "*aykǝ*" (in its various forms) followed by the verb whose endings are transferred to *akyǝ*.

The personal verb is in its "Participle" (or "Infinitive") form; the possessive verb in the form of the *Nomen actionis*. —

Word-Questions are introduced by interrogative pronouns or adverbs; such as: *sǝnu*, *ugǝg*, *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 *nau* 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:

adumǎllka ǎkis? will you come again?

timmǝli sǝya? has he returned?

kawǝs nan mǎkan? is the rice good?

kawǝska? are you well?

abfolǎtǝm sa? do you believe that?

inǎnapyǝ nan ǎnǎnǎk? did you seek the children?

soklǝngmo nannǎy? is this your hat?

Frequently the particle *ay*, with interrogative force, is placed at the end of a question, similarly to the repetition of our auxiliary verb: did you find the letter, did you? (Or *ngin*; see [306])

innǎyka ay? did you go, did you?

masuyǝptja ay? do they sleep?

This particle *ay* is employed with all forms of questions treated in the following sections, with both sentence-questions and word-questions.

341. Sentence-Questions are frequently introduced by the untranslatable particle *aykǝ* [*aikǝ*; *aykǝ*; *aykǝ*; *ākǝ*]; *aykǝ* consists probably of the interrogative *ay* and an element *kǝ* which is found also in other combinations treated later. [426; 427]

Aykǝ merely indicates that the character of the sentence at whose head it stands is interrogative. It takes to itself the endings from the following verb. (If a negation precedes the verb, *aykǝ* takes the ending from the negative, so that, in this case, both verb and negative appear without ending.)

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

	Personal:	Possessive:
1.	<i>aykǝak</i> [<i>aykǝak</i> ; <i>akǝak</i> ; <i>aykǝak</i>]	<i>aykǝk</i> [<i>aykǝk</i> ; <i>akǝk</i> ; <i>aykǝk</i>]
2.	<i>aykǝka</i>	<i>aykǝm</i>
3.	<i>aykǝ</i>	<i>aykǝna</i>
D.	<i>aykǝta</i>	<i>aykǝta</i>
I. incl.	<i>aykǝtǝko</i>	<i>aykǝtǝko</i>
I. excl.	<i>aykǝkǝmǝ</i>	<i>aykǝmǝ</i>
II.	<i>aykǝkǝyǝ</i>	<i>aykǝyǝ</i>
III.	<i>aykǝtǝja</i>	<i>aykǝtǝja</i>

aykǝka adumǝli ākis? will you come again?
aykǝ tinnǝli sǝya ay? has he returned? Ger. kam er zurück, ja?
aykǝ kǝwǝs nan mǝkan ay? is the rice good?
aykǝm abfolǝtǝn sa? do you believe that?
aykǝm adǝ abfolǝtǝn sa? do you not believe that?
aykǝyǝ inǝnap nan ānǝnak? did you seek the children?
aykǝyǝ adǝ intǝsan nan ānǝnak? did you not find the children?
aykǝ soklǝngmo nannay? is this your hat?
aykǝkǝyǝ nanǝbla? did you smoke?
aykǝka iTukǝkan? are you a man from Tucucan? are you from Tucucan?
aykǝkǝyǝ iFǝntok? are you Bontoc-men?
aykǝ nannay ay āfong ya kǝam? is this house yours?
aykǝ wǝday ken sǝka nan tafǝgo ay kǝak ay? have you any tobacco for me? ("is there with you tobacco which -will be- my property")
aykǝm kǝkkǝn sǝya ay fǝfǝyi ay? do you know her?
aykǝyǝ kǝntek nan alǝwidmi ay? did you know our friends?
aykǝm inǝla nan fǝsǝl ay? have you seen the enemy?
aykǝ inkǝb sǝya is nan ālang ay? is he building the granary?
aykǝna fǝnkash nan fǝlǝcg ay? did he throw the spear?

- aykǝka ǎfus nanǎbla?* have you smoked before?
aykǐm igǎ inǐla sa? did you not see this?
aykǐm igǎ ǎfus kinwǎni sa ay? had you not said this before?
aykǝ natǎngfan nan pǎnguan? has the door been closed?
aykǝtja natekuǎfan nan pǎnguan? have the doors been opened?
aykǝ ǐfgton nan lalǎki nan ǎsǝ ay? does the man hold the dog? (*ǐfgto*
 and lig. -n) (is the man's holding-aim the dog?)
aykǝ wǝday [aykǐway] is nan ongǝnga nan kipǎngko ay? has the boy
 my knife?
aykǝ ǐnayǎkan nan lalǎki nan ǎnǎkna? did the man call his child?
aykǝ kǐnan nan ǎsǝ nan ǐstja? did the dog eat the meat?
aykǝ kǎpǝn nan lalǎki nan tǎfay? does the man make the spear?
aykǝtja kǎpǝn nan tǎfay? do they make the spear?
aykǝ kǎpǝn nan lalalǎki nan tǎfay? do the men make the spears?
aykǝ wǝdǎ'sna'sh'ǎma? is the father here? ('*sna*=*ǐsna*; *sh*'=*si*, person. art.)
aykǝka fakǝn is nangǎngnǝn si sa? was it not you (but an other?) who
 did it?
aykǝ sǐka nan namǎkash is nan fǎnga ay? was it you that broke the pot?
fakǝnak! not I!
aykǝ fakǝn sa? is it not so? is this not right?
aykǝkǎyǝ nasǎyep? did you sleep? *igǎkǎmǐ!* we did not!
aykǝka umǎli aswǎkas? will you come to-morrow? *ǎfak!* I shall not!
aykǝ nakaǝto sǐya? has he finished cooking? *tsǎan pay!* not yet!
aykǝka ǐnsǎkǐt? are you sick? *no* [pronounce like our: *naw!*], *ǎdǐ!* no!
aykǝtǎko ngan/ngǎni ad Fǝntok? are we near Bontoc? *ǎdǐ, adsǎwǝwi*
kay man, tsǎan! no, quite far away, not yet
akǐway [for: *aykǝ wǝday*, is there?] *mǎkǎnyǝ?* have you any rice? (is
 there your rice?)
aykǝ sak/ǝn? aykǝ sǐya? is it I? is it he?
aykǝ wodǎ'sna? is he here? *ma/ǐd!* no! *ma/ǐd kay sǐna* he is indeed
 not here
aykǝ ǎnǎkmo sǐtǝdǐ? is this your child? *fakǝnko ǎnak!* not mine!
aykǝkǎyǝ innǎli? did you come? *fakǝn tjǎkǎmǐ!* or: *fakǝnkami!* not
 we (but others)!
aykǝ nadǝy nan yǎn/am? has your older brother died? *tsǎan!* or: *igǎ!*
 no! (he has not)
aykǝkǎyǝ igǎ nafǎlǝd? have you not been fettered? *igǎkǎmǐ!* no!
aykǝtja kǎwǐs nannǎy ay tǎfay? are these spears good?

342. In interrogative sentences frequently the particle *ngñn*, perhaps, probably, is employed, with or without *aykē*; particularly with the future: *adumālīka ngñn?* will you probably come? *padđyēntja ngñn nan fātug?* will they perhaps kill the pig? *inmāli ngñn si ſua?* did mother perhaps come? Ger. ist die Mutter wohl gekommen? *Ngñn* is always postpositive and employed only in interrogative sentences.

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

aykñm inñla ſſya? did you see him? (*öy!*) *inñlak!* yes, I saw (him)!

aykñyæ kñntck sa? did you understand this? (*öy*) *kñntckmi!* yes, we understood!

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

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

ſñuak? who am I? *ſinūka?* who art thou? *ſñu ſſya?* who is he? *ſinūkāmī?* who are we? *ſinūkăyæ?* who are you? *ſinūtji?* who is that? (*tji*: there)

ſñu si Angay? who is Angay? *ſñu si Abakid?* who is Abakid?

ſñu nan mamăgkid ay nay? who is this girl?

ſñu nan mamăgkid ay nay? who are the girls here?

ſñu nan đpom? who is your master?

ſñu nan plesidēnte? who is the village-chief? (president)

ſñu nan ſmădyæ? who is your father?

345. *ſñu*, 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.

- sġnu nan umāli ġsna?* who comes there? (who is the one coming)
sġnu nan ġmāli? who has come? who came?
sġnu nan adumāli? who will come? *sġnu nan wōddā'sna?* who is here?
sġnu nan nēntsāno ġstġ? who was working yonder?
sġnu nan ġmġy ad Manġla? who is going to Manila?
sġnu nan mifġcg ken sġkā? who comes with you?
sġnu nan nifġcg kēn tōdġ? who came with him?
sġnu nan napadġy ġs nan fġsġel? who has been slain by the enemy?
sġnu nan mafġlġd kēn tġaġtġa? who is being bound by them?
sġnu nan tġnmōli? who has returned?
sġnu nan mamasġyep ġs nan āfong? who is sleeping in the house?
sġnu nan lumġyaġ? who is running away?
sġnu nan mangwāni ġs nannūy? who says so (that)? (who is the sayer of that?)
sġnu nan nangwāni ġs nannūy? who said so?
sġnu nan mangānab kēn sak/ġn? who seeks me?
sġnu nan mang/ngō [mang/ngōy; mang/nōy] ġs nan ayāyam? who hears the bird?
sġnu nan mamāngon kēn tōdġ? who wakes him up?
sġnu nan nangāġb ġs nan āfong? who made the house?
sġnu nan māngtek kēn tōdġ? who knows him?
sġnu nan nangōlad ġs nan kampġlam? who has taken (forcibly) your sword ("bolo")?
sġnu nan nangāla ġs nan toġfġgko? who has taken my key?
sġnu nan tsa māngyāi ġs nan ġstġa? who brings the meat usually?
sġnu nan nangġla's nan lalāki? who has seen the man?
sġnu nan nangġtġan ġs nan sġngsġgna? who has found his ring?
sġnu nan nangġdġġa ġs nan patġġġm ken sġka? who has given you the iron?
sġnu nan nangwāni si sa ken tġakāyġ? who has told you this?
sġnu nan mangāyak ken sak/ġn? who is calling me?
sġnu nan nangġbġl ġs nan kāyo? who cut down the tree?
sġnu nan māngyāi ġs nan sabātošhko? who is bringing my shoes?
sġnu nan nangġpūy ġs nan fādsok ġs nan āfong? who put my coat into the house?
sġnu nan māngan ġs nan mākan? who eats the rice?

346. *Sfnu* 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.

sfnu nan kékkekém? whom do you know?

sfnu nan finukáwewam? whom did you call?

sfnu nan floém? whom do you see? (who is the seeing-aim-yours)

sfnu nan tjetjéng/ngém ay tsa mangayáweng? whom do you hear singing?

sfnu nan témmém? whom do you press?

sfnu nan ayákantja? whom do they call?

sfnu nan ayákan (or: *ayákantja*) *nan lalaláki?* whom do the men call?

sfnu nan léytjényé? whom do you like?

sfnu nan ifgton nan mamákgid? whom does the girl hold? (*ifgton*: with Gen. Ind. *-n*)

sfnu nan adpadóyényé? whom will you kill?

sfnu nan intáfono? whom did he hide?

sfnu nan inílatáko? whom did we see?

If "whom" shall be more emphasized, the Nom. agentis with locative suffix *-an* and possessive endings is employed; such cases seem to be very rare, as:

sfnu nan mangayakányé? (usually: *sfnu nan ayákanyé*) whom do you call?

sfnu nan mamalédsányé? (*s* inserted) who is it that you bind?

sfnu nan mangibfólányé? (usually: *ibfólyé*) who is it that you make wet?

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

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

sfnu nan nináfong? who is the house-owner? whose house is it?

sfnu nan ninásew'shtji? whose dog is that? ('*shtji* = *ístji*)

sfnu nan ninongónga ay nay? whose child is this?

sfnu nan nináfong is nan ináyam? into whose house did you go (have you been)?

- s̄nu nan ninsōklong is nan inālan̄yē?* whose hat did you take? (who is the hat-owner, for your taking—the hat)
- s̄nu nan ninongōnga ay namad̄y is nan monōkko?* whose boy killed my chicken?
- s̄nu nan nināfong ay kāp̄en nan lalāki?* whose house does the man build? (*nināfong*, or: *nan ninkōa nan āfong*; *ninkōa* is said only of material property)
- s̄nu nan ninfāfeg ay kinaēp̄na?* whose spear has he made? (The particle *ay* refers in this and similar constructions to the preceding noun separated from its prefix *nin*—: *ninfāfeg ay...*, *ay* refers to *fāfeg*, not to *ninfāfeg*.)

348. The dative “to whom?” is expressed by *s̄nu* and the Nom. agentis with the prefix *i-*, the suffix *-an* and with possessive endings [261]; the direct object of the Nomen agentis is governed by the preposition *is*. (The Nomen agentis has no suffix, if the subject is a noun.)

- s̄nu nan nangipaflam is nan sēgfi?* to whom did you show the rain hat?
- s̄nu nan mangipaflad̄nyē is nan sūlad?* to whom do you show the letter?
- s̄nu nan nangitsaotsaod̄ntja is nan kalāpit?* to whom did they give the dinner-basket?
- s̄nu nan mangitsaotsāoan nan lalāki is nan bflak?* to whom does the man give the money? (who is the man’s giving-place for the money?)
- s̄nu nan mangiyal̄tam is nan kāyo?* to whom do you bring the wood? (*l* inserted)
- s̄nu nan nangiyal̄tantja’sh nan pākūy?* to whom did they bring the rice?
- s̄nu nan admangitsaotsāoan nan lālālāki is nan ās̄n?* to whom will the men give the salt?

349. Examples illustrating the constructions of the interrogative pronoun governed by various prepositions (similar to such constructions with the relative pronouns) cf. [335]:

- s̄nu nan iyābfam is nan wānis?* for whom do you weave the breech cloth? (*iyābfak*: I weave for someone)
- s̄nu nan ikapānyē is nan kūtlāy?* for whom are you making the night-cap? (*ikapānyē*, or: *ikaēbānyē*)
- s̄nu nan entsānoam (plur. nan entsundānyē)?* for whom do you work?
- s̄nu nan nang/angn̄en/ānyē si sa?* for whom did you do it?

sĭnu nan nifuegkányě is ĩli? with whom did you go to town? (who were your companions, those going with, to town)

sĭnu nan kaduāna ay nangĭstja is nan ĩstja? with whom did he eat the meat? (who was his companion? said of but two persons; *nan kaduak, kaduam, kaduāna*; so: *katlěmi* our companion of three persons; *kapaĭtmi* of four persons)

sĭnu nan ĩb/am ay inmāli adūgka? with whom did you come yesterday? (who was your companion, *ĩb/a*, who came yesterday?)

sĭnu nan ĩb/atāko ay mangāēb is nan katyūfong? with whom do we build the hut?

sĭnu nan ĩb/āna ay masāyep? with whom does he sleep?

sĭnu nan ĩb/an nan lalāki ay ěntsĭno? with whom does the man work?

sĭnu nan ĩb/āyē ay manālan? with whom do you walk?

sĭnu nan minlagōam is nan pākūy? from whom do you buy the rice?

sĭnu nan ninlagōantja is nan āsĭn? from whom did they buy the salt?

sĭnu nan mangalānyě is nan kātjing? from whom do you get the brass?

sĭnu nan tsāyē mangālaan is nan fāyash? from whom do you usually get your sugar cane-brandy?

sĭnu nan napadōyan is nan fātug? by whom was the pig killed?

sĭnu nan nilagōan is nan nōang? by whom was the buffalo sold?

(The active construction is preferable to the passive.)

NGAG

350. The rules established for *sĭnu* 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 ngājtjana? what is his name?

ngāg nan kotōkko ay insūlad? of what advantage is it for me to write? what is the use of my writing?

ngāg nan umāli ĩstj? what comes there?

ngāg nan inmāli ĩstj? what came there?

ngāg nan ūmad; nan ĩnmad? what happens; happened?

ngāg nan ūmad ken sĭka? what happens to you? how are you? how do you do?

ngāg nan ūmad is nan tjāpānno? how is your foot?

ngäg nan ñmad is nan ðlom? what "has happened" to your head? what is the matter with your head?

ngäg nan tumäyaæ istj? what flies there?

ngäg nan nangäéb is nan domðngek? what made the noise?

ngägka man ken Bägti? what are you to Bugti?, i. e. how are you related to him?

ngäg nan ñlaém? what do you see?

ngäg nan ñmñmém? what do you think?

ngäg nan ñsublin Antéro? what does Antero change?

ngäg nan ñgton nan lalaläki? what do the men hold?

ngäg nan ñfakätja ämñ? what do all ask?

ngäg nan ñajun Olóshan is nan äfongna? what is Oloshan showing in his house?

ngäg nan leytjéna [leytjéna]? what does he want?

ngäg nan këndäm si sa? what do you say to this? what do you call this?

ngäg nan ñineyädýe? what did you want?

ngäg nan ängnèn nan fajäyi? what is the woman doing?

ngäg nan ängnéna? what is she doing?

ngäg nan otðényeä ay lalaläki? what are you cooking, you men?

ngäg nan ññfäkäm këñ tödi? what did you ask of him?

ngäg nan këñwänin ämam? what did your father say?

ngäg nan äfusna ññfäka? what had he asked?

ngäg nan ñkanyeä? what are you doing?

ngäg nan mangötðanyeä is nan ñññýeä? in what do you cook the rice? (what is your-cooking-place for the rice?)

ngäg nan ññfakäkmo is nan këñyo? with what do you cut the wood? (what is your cutting-tool for the wood?)

ngäg nan ñtangñbko'd is nan ägæb? with what am I to cover the box?

ngäg nan ññkälím këñ sfya? of what did you speak to him? (*ikälík*: I speak of...)

ngäg nan ññfäñg nan ongóngä ken sika? with what did the boy strike you?

ngäg nan ññpád/ong nan lalaläki is nan gángsa? with what do the men strike the gong?

Observe the idiom: *aykð ngäg ta...* "why should I..." (indignantly)

aykð ngäg ta ñmñyak? why should I go?

aykð ngäg ta ñsaotsäomi nan ññlakmi ken sfya? why should we give our money to him?

aykð ngäg ta aläém nan ñsa ay këñjüu? why should you get a single fish?

[P. 3]

aykǝ ngǎg ta alǎem nan kǝweng nan tǎlid? why should you get the "ear"
of a fish: *tǎlid?* [P. 5]

aykǝ ngǎg ta ofǎtjck sǎka? why should I untie you? [P. 10]

aykǝ ngag ta alǎem nan gǎngsa? why should you obtain the gong? [P. 12]

aykǝ ngǎg ta ǎlǎgǝyǎ nan kafǎyo? why should you sell the horse?

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

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

sǎnu ay ongǎnga nan nǎdǝy? which boy has died?

ngǎg ay kanǎyab nan kǝam? which shield is yours?

sǎnu ay lalǎki nan finmǎla? which man went out? (or: *ngǎg ay lalǎki...*)

sǎnu ay fǎfǎyi nan nangiyǎli's nan fushǎngan? which woman has brought
the large jar? (or: *ngǎg ay fǎfǎyi...*)

sǎnu ay ongǎnga nan ǎmǎy is iskuǎla? which boy goes to school?

sǎnu ay inǎna nan nangwǎni si nannay? which old woman has said this?

sǎnu ay mamǎgkid nan nǎmǎkash is nan ǎgan? which girl has broken
the pot?

sǎnu ay lalǎki nan ayǎkanǎyǎ? which man do you call?

ngǎg ay bǎyok nan ishugǎtmo? which kettle do you put on the fire?

ngǎg ay nǎang nan ǎlǎgǝyǎ? which buffalo do you sell?

ngǎg ay kǎyǎi nan sinibǎyǎ? which tree did you cut down?

ngǎg ay ǎli nan intedǎcǎntja nan Igǎlot? in which country do the Igorot
live?

ngǎg ay ǎnang nan ǎyǎtǎm? which ax do you like?

ngǎg ay lalǎki nan inayǎkan Fǎmnak? which man did Fǎmnak call?

ngǎg ay fǎbǎnga nan ǎyǎtǎm nan fǎbǎllo? which pipe does the young man
like?

ngǎg ay ayǎyam nannǎy? what kind of a bird is this?

More frequently the Igorot employ the construction with a "relative cause," instead of the "*sǎnu 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.

- sñu nan ongóna ay ùmüy is iskuñla?* which boy (who is the boy who...) goes to school?
- ngäg nan táfay ay kinaðpmo?* which spear did you make? (which is the spear that you made?)
- sñu nan fafáyi ay inmáli?* which woman came? (who is the woman who came?)
- ngäg nan fánnga ay nafádkash?* which pot is broken? (which is the pot that is broken?)
- ngäg nan káyang ay pilém?* which spear do you choose? (which is the spear that you choose?)
- sñu nan alkwidmo ay mangáktam is nan sáong si ásew ay?* to which of your friends do you give (some of) the dogs teeth?
- sñu nan laldki ay éntsūmoányě?* for which man do you work?
- ngäg nan ñli ay nalpányě [nalpányew]?* from which town did you start? (which was the town as your starting-place?)

NGAGEN

352. "Why" is expressed by *ngägén* (probably a compound of *ngäg* and the "auxiliary" *ek* [307]), which takes to itself the endings of the verb and appears in these forms:

Personal:

1. *ngägénak* [ngagónak]
 2. *ngägéngka* [ngagóngka]
 3. *ngägén* [ngagéng; ngagón]
- I. incl. *ngägéntáko*
- I. excl. *ngägéngkámí*
- II. *ngägéngkáyě*
- III. *ngägéntja*

Possessive:

- ngägék* [ngägék]
- ngägém*
- ngägéna* [ngagóna]
- ngägéntáko*
- ngägénmí*
- ngägényě*
- ngägéntja*

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 maðémidéni ay fumángo? why do you get up ("awake") so late? (*ngagengka?* why, pray? Ger. ja warum denn? Fr. pourquoi donc?)

ngägém yáí sa'y [sa ay]? why do you bring that?

ngägéngkáyew man tinmóli ay? why, pray, did you come back?

ngäg man éntja néngkalí ay? why did they speak? (*man* separates *ngagéntja*)

éntja man adí umáli'sna? why do they not come here?
ngägéntja man adí éntsúno ay? why — say! — do they not work?
ngägén ayákan nan laláki síka ay? why does the man call you?
ngägengkáyě inmáli'd Samóki ay? why did you come to Samóki?
ngägényě igá insúno nan káyě'y nay ay? why did you not burn this wood?
ngägéntja 'nasikógong nan lalaláki ay? why do the men strike each other?
 (nasikógong: [301])

ngäg man ém tinángfan nan ágerb ay? why did you cover the box?
ngägón man inmáli'sna? why has he come here?
ngäg en mabóy [mabó] nan fádsok ay? why is my coat wet?
ngägóna jinákash nan ágěpkó ay? why did he break my box?
ón adí ay? why not? [én]; *óna adí ay?* why (does he) not?
ngägényě inóto nan mákan ay? why did you cook the rice, why?
ngägéngka man ináka ay? why are you crying?
ngägém padóyén nan áser ay? why do you kill the dog?
ngägéntja napéan nan áfong ay? why were the houses burnt?
ngägéngka man wódá'shna ay? say! why are you here? ('shna: ísna)
ngägéntáko man maáeniáeni ay umfleng ay? why, pray, do we rest so long?
ngägón man píléen nan fobfafáyi nan síleng ay? why do the women select the beads?
ngägón aláén Isding nan wéic ay? why does Isding take the rattan?
ngägéngka jákón is nangácb is nan kólong ay? why did you not make the chicken coop?
ngägén mapadóy nan nóang ay? why is the buffalo killed?
ngägéntja maángo nan ámín ay fobfafáyi ay? why are all women laughing?
ényé man totóyén síya ay? why do you speak to him? why do you address him?
ngägéngkáyě tsa ináka ay? why do you keep crying?
ón ma/íd ay? why is there nothing?
en ma/íd kalásayna ay? why has he no shield?
ngägéntáko adí ímüy ay? why do we not go?
ngägém adí kánán ay? why do you not tell (it)?
ngägéngka adí kumácb is táfay ay? why do you not make any spears?
ngäg man éngkáyě adí manúbla ay? why do you not smoke?
ngägéntja adí totóyén sítódí ay? why do they not speak to that one?
ngägím igá yáí nan baldágmo ay? why did you never bring your gun?
ngäg man éngka adí éntsúno ay? why are you not working?

ngägén igá inayákan nan ongóngá sak/én ay? why did the boy not call me?

ngägím adí ídju nan áfongmo kén tónă ay? why do you not show him your house?

ngägôn adí ítton Táynan nan áser ay? why does Taynan not hold the dog?

ngägôn igá nafáled nan mangák^{du} ay? why has the thief not been bound?
ém igá payán na nan sokóngmo? why did you not fill there your bowl?

[R. 24]

éngkăyě man lumáyay ay? why do you flee? [B. 50]

INTO

353. *Intô* [énto] where, whither and whence, requires the locative suffix *-an-* affixed to the Nomen actionis. It takes endings only if the subject of the question is a personal pronoun with the copula, as: where are you? (The copula may be thought to be inherent to *intô*; thus we can probably more readily understand the various examples: *Intô* = where is, are, was, were, etc.) *intôak?* where am I? *intôka?* where are you? *intô sfya?* where is he? *intôkamí?* where are we? *intôkăyě?* where are you? *intôtja?* where are they?

intô si Lang/ágan? where is Langágan? *intô sh'áma?* where is father?
 [sh' = si]

intô nan kaewódna [kaewádna]? where is his place? where is he?

intô man ákis nan kipángko? where is my knife again? (angrily; Ger. wo ist denn schon wieder mein Messer?)

intô pay nan alféwidko? where is my friend? (*pay*; emphasizing particle)

intô nan únüyányě? where do you go? Or: *intô nan ayányě?* [*ayan-* see: 333]

intô nan intedécántja? where do they remain? (live)

intô nan intedécan nan lalaláki? where do the men stay?

intô nan únüyam? *intô nan áyam?* where do you go?

intô nan nasüycpányě? where did you sleep? (where was your sleeping-place?)

intô nan inlipáyan nan ánanak? where do the children play?

intô nan nantjasányě is nannay ay kfyed? where did you find this gourd?

intô nan admanganána? where will he eat?

intô nan nangipáyan is nan soklóngko ay? where did you put my hat?

intô nan nangitafónan nan mamáγκid is nan kádpas? where did the girl hide the blanket?

- intô nan nangitjânana si sa?* where did he find this?
intô nan nangitsaotsâoam is nan bflak kên tôdî? where did you give him the money?
intô nan namadðyan nan fâlfcg is nan lalâki? where did the spear hit the man?
intô nan nakôgongânnyê? where have you been hurt, struck?
intô nan nakedfânânam? where have you been bitten?
intô pay nan nangipaîlânnyê is nan sêlad kên tôdî? where did you show him the letter?
intô nan nangwanfan nan lalalâki is nannay? where did the men say that?
intô nan namadðyantja is nan lâman? where did they kill the wild pig?
intô nan mangisublântja is nan bildktja nan gadsângyên? where do the rich men change their money?
intô nan mangapâna [mangaêbâna] is nan âfongna? where does he build his house?
intô nan tsânyê mangigtôan is nan âsê? where do you usually keep the dog?
intô nan nangwanîânnyê is nannay ay kâlî? where did you say this word?
intô nan mangôlânnyê is nan ayâyam? where do you hear the bird?
intô nan inâyan nan âmam? where did your father go?
intô nan nangika/âfânnyê is nan awâkna? where did you bury his body?
intô nan iptjâsmo naîpîdan? where had you been squeezed?
intô nan mangotðanyê is nan fînânyê? where do they cook the rice?
intô nan nangâban nan yîn/am is nan âlangna? where did your brother build his granary? [*nangaban; nangapan; nangaêpan; nangaêban*]
intô nan napadðyan nan ayâwan? where has the buffalo been killed?
intô nan admapadðyan nan âsê? where will the dog be killed?
intô nan nangaptânnyê ken tjâktja? where did you meet them?
intô nan kêwêwad nan nêntsûmoðnyê? where is your working place?

Motion from a place is expressed by the idiomatic verb: *malpo*, to come from, or: to start at a place; *malpo-* takes the personal endings, unless the locative suffix *-an* with the possessive endings are required by the construction; its forms are in the preterite (which is used almost exclusively and has the same endings as the present: *malpôak*, or the future: *admalpôak*) thus:

	Personal:	Possessive attached to suffix <i>-an-</i> :
1.	<i>nalpôak</i> I came from, (I was at a place)	<i>nalpôak</i> [<i>nâlpak</i>]
2.	<i>nalpôka</i>	<i>nalpôam</i> [<i>nâlpam</i>]
3.	<i>nalpô</i>	<i>nalpôana</i> [<i>nâlpâna</i>]

D.	<i>nalpōta</i>	<i>nalpōanta</i> [<i>nalpānta</i>]
I. incl.	<i>nalpotāko</i>	<i>nalpōantāko</i> [<i>nalpantāko</i>]
I. excl.	<i>nalpōkamī</i>	<i>nalpōanmī</i> [<i>nalpanmī</i>]
II.	<i>nalpōkāyē</i>	<i>nalpōanyē</i> [<i>nalpanyē</i>]
III.	<i>nalpōtja</i>	<i>nalpōantja</i> [<i>nalpāntja</i>]

intō nan nalpōam, nan nalpōanyē? where did you come from? where have you been? "where did you start coming?" where are you from?

intō nan nalpōan nan laldki? whence did the man come?

intō nan nalpōan nan fobfafallo? whence did the young men come?

intō nan malpōam? where are you starting from?

intō nan admalpāntja? whence will they start?

(*nalpōak id Fēntok* I come, I came from Bontoc.)

KAD

354. *Kād* means: when? and: how much, how many? Temporal *kād* requires the Nomen actionis with the locative (adverbial) suffix *-an* and possessive endings. The Nomen actionis is preceded by the article *nan*. Quantitative *kād* is followed by the Nom. actionis with possessive endings without *-an*.

Temporal *kād*:

kad nan manganāna? when does he eat?

kad nan ēntsūnōāna? when does he work? (also: how long does he work?)

kad nan ēntsūnōan nan lalaldki? when do the men work?

kad nan admalāna? when will he come? (also: *ādkad nan umalāna*)

kad nan umāyantāko? when shall we go?

kad nan inmalāna? when did he come?

kad nan intedēcānyē id Manīla? when will you stay at Manila? or: how long will you stay...; "how long" is expressed more distinctly by saying: how many hours, days, months etc.: *kad ay fūan nan intedēcānyē?* how many months will you stay? cf. [357]

kad nan nangīlam ken sīya? when did you see him?

kad nan mangōtōanyē is nan fīnāyē? when will you cook the rice?

kad nan nalpōanyē id Tūkūkan? when did you come from Tucucan?

kad nan nalikođtantja? when did they start?

kad nan nangapānyē is nan āfong? when did you build the house?

kad nan napadōyāna? when was he killed?

kad nan nangwānfan nan alfvīdmo si sa? when did your friend say that?

kad nan nangīlan nan fajāyi ken sīka? when did the woman see you?

kad nan mafadsāngantāko? when shall we be assisted?

- kad nan nafákkashan nan fánga?* when has the pot been broken?
kad nan nakápan nan sóklong? when has the cap been made? [*nakáéban*]
kad nan mangilabóantja ay éngkáli? when will they begin to speak?
kad nan tinmuktjuantáko ísna? when did we sit here?
kad nan kémađnam ad Féntok? when do you leave Bontoc?
kad nan namakáshana is nan fánga? when did he break the pot? (I break:
fakáshék; Nomen agentis, in present: *mamákkash*, pret. *namákkash*;
 with adverbial suffix *-an*: *namákkashan*, and possessive *-na*, his:
namakáshana)
kad nan finmangónána? when did he awake?
kad nan nëngkáliána? when did he speak?
kad nan fumaláántja nan ánának? when do the children go out?

355. Quantitative *kād*:

- kadtáko? kadmáí? kdkáyyé? kadtjá?* how many are we; you; they?
kdkáyyé ay inmáyy? "how many were you going?"
kádtjáy manáǵfad is nan bātó? how many are they who carry the stone?
kad nan tjapán nan kafáyo? how many feet has a horse? (how many are
 the feet of a horse?)
kad nan bilákmó? how much is your money? how much money have you?
 (or: *kad nan kóam ay bílak?* or: *kad nan bílak ay wóđá kén sfa?*)

Kād used with nouns: "how many trees"—is constructed like attributive *sínu* or *ngág*; we may say: how many trees did you cut down *kad ay káyo nan síníboyé?* or: how many are the trees which you cut down: *kad nan káyo ay síníboyé?* These constructions are found in the following examples:

- kad ay lalaláki nan fláem?* how many men do you see?
kad ay bílak nan ifáydadyé? how much money do you pay?
kad nan ógsa ay ínflan nan ongóna? how many deer did the boy see?
kad ay fúan nan umáyantáko? how many months shall we travel?
kad nan kafáyo ay mangáyyud is nan kalomáto? how many horses pulled
 the vehicle? (*mangáyyud* from *kuyútjék*; Nom. ag. as "the horses"
 is the subject)
kad nan lalaláki ay nangyái is nan awáktja? how many men have brought
 their bodies?
kad nan féisél ay napadóy? how many enemies were killed?
kad nan ólo ay napotóan? how many heads were cut off?
kad nan lalaláki ay wóđá 'sna? how many men are here?

And in the idioms: *kad nannáy?* how much does this cost? or:
kad nan lágon nan sóklong? what is the price of the hat?

kad nan kándm is nannay? how much do you want ("say") for this?

kad nan ánnádkmo? how many children have you?

The following sentences illustrate the difference between the construction of temporal and of quantitative *kad*:

kad nan admangapányæ is nan táfay? when will you make the spears?

kad ay táfay nan ádkápém? (*kad nan táfay ay...*) how many spears will you make?

kad nan nangilagóan nan fafáyí is nan síngsing? when did the woman sell the rings?

kad ay síngsing nan inlággon nan fafáyí? (*kad nan síngsing ay...*) how many rings did the woman sell?

kad nan nangflanyæ is nan lalaláki? when did you see the men?

kad ay lalaláki nan iníláyæ? (*kad nan lalaláki ay...*) how many men did you see?

kad nan mamadýanyæ is nan áśæ? when will you kill the dog?

kad ay áśæ nan padýényæ? (*kad nan áśæ ay...*) how many dogs do you kill?

kad nan inmalfanyæ? when did you come?

kádkáyæ ay inmáli? how many are you that came?

HOW MANY TIMES?

356. "How many times" is expressed by *kad* and *tsa* [310] preceding the frequentative form of the verb with the suffix *-an*:

kad nan tsam inmalialfan ísna? how many times have you come here?

kad nan tsáyæ manalitalfbnan [*manalitalfñan*]? how many times do you dance?

kad nan tsána namotóan is ólo? how many times did he cut off heads?

kad nan tsám inmáyan ad Mělika? how many times did you go to America?

kad nan tsám nangflailáan ken síya? how many times have you seen him?
[*nangfla/ilán*]

Without *tsam*: *kad nan nangflaflam ken síya?* how many times have you seen him?

Only one example where *mang-* is prefixed to *kad* and personal endings are suffixed has been obtained: *mangádkka ay mangágnèn sí sa?* how many times are you doing that? (and in the preterite: *nangágnèn sí sa?* how many times did you do that?)



TADDO

357. *Táddo*, 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:

táddo man adtja umáli? how long will it take until they come? when will they finally come?

táddo man adña kápén nan áfong? when will he finally build the house?

táddo adña ámtjan? when will we two finally arrive? [K. 5]

táddo nan mangapányè is nan áfong? how long will you still be building the house?

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

táddo man adña páad yáí nan ístja? when, indeed, will he bring the meat "at last?" "how long does he not bring the meat?"

táddo man adt páad umáli sítòd? how long will it take until he comes?

kanána en "táddo adtja umáli?" (Lumāwig) says: how long will it take until they (the dog and the deer) arrive? [L. 8]

táddo adím páad tjiápépén nan kóam? how long will it take until you catch your (pig)? [L. 61]

táddo nan mangilabóantja? 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, íkak*) to throw the spear? (or: they who throw).

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

ngāg nan ángnēna ay insálad? how does he write? [or Nom. ag.: *minsálad*]

ngāg nan inágnēna ay nándlan? how did he walk?

ngāg nan ángnētja ay minláfa is nan fádso? how do they wash the coats?

ngāg nan inágnēm ay nangáéb is nannay? how did you do this?

ngāg nan ángnēn nan fobfáfáyí ay mangóto is nan fñáyè? how do the women cook the rice?

ngāg nan ángnētja ay mámkash is nan fáljeg? how do they throw the spears?

ngāg nan ángnēn nan lalaláki ay mamád/ong is nan gāngsa? how do the men strike the gong? (*pád/óngek*)

359. "How?" in connection with an adjective (or adverb) is expressed by the derived abstract substantive preceded by *kād?* how much?
- kād nan kaántjon nan kāyo?* how high is the tree? ("how much" is the height of the tree?)
- kad nan kaadsáym nan tjénəm?* how deep is the water? ("how much" is the depth of the water?)
- kad nan kaadsæwɛn nan fli?* how far is the town?
- kad nan kaadsík nan lólo?* how short is the stick?
- kad nan kaasedjíl nan kāyo?* [*kaasdjón*] how thick is the tree?
- kad nan taæwɛn nan mamáŋkid?* how old is the girl? (how many are the years of the girl?)
- kad ay ákyu nan intedécánni '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.

adik kékkén mo ngäg nan leytjéna I do not know, what he wants

Or:

adík kékkén nan leytjéna "I do not know his wanting"

aykfyæ kékkén mo ngäg nan kinwánin nan laláki? do you know what the man said? (*aykfyæ kékkén nan kinwánin laláki?*)

kinwánina mo intó nan kaæwádna [*kaæwódna*] he said where he was (where "his place")

kanányæ mo kad nan alfána tell (me), when he will come

ibfakána ken sak/én mo ngag nan wóðá kén sak/én he asks me what I have

nalitjóngak mo ngag nan kinwánim adúgka I have forgotten what you said yesterday

kékkék mo ngag nan maangóána I know why he laughs (*ngag* followed by the Nom. act. with the suffix *-an* expresses cause)

admi kékkén mo ngag nan kanántja we do not know what they say

kanám mo intó nan ayányæ tell me, where you go

kanám mo umálika tell me whether you will come
kékkék mo ngágéngka umáli I understand why you come
nan amána kanána ken sak/én mo kad nan umúyányé the old man tells
 me when you will go

ídjum mo intó nan nangipáyan nan aléwidko is nan fákat show (me),
 where my friend has put the nails
nan fáfáyí ibfákána ken sak/én mo kad nan finayádjak the woman asks
 me how much I have paid

kanáuyé ken amáyé mo makisáak ed is áfongyé tell (i. e. ask) your
 father if I shall go with you to your house [L. 39]

ibfakámi ken tjakáyé mo imsenyé nan awákyé we ask you if you wash
 your bodies

ibfákam ken síya mo intó nan inayána ask him where he went
ibfakátja mo ngág nan ínmad they ask what has happened
aykém kékkén mo sinu nan ínmáli do you know who has come
ibfakána mo intó nan nalpóanyé he asks where you came from (where
 you have been)

adík kékkén nan kanána I do not understand "his saying," what he says
ifaágmo ken sak/én nan iyána tell me what he brings (or: *mo ngag nan*
iyána)

ibfakámi mo ngág nan nalpóana id Sagádsa we ask why he came from
 Sagāda

kanám mo ngag nan ibfákána tell (me) what he asks
kanám nan ínmad ken síka tell (us) what has happened to you, what is
 the matter with you

ifaágyé ken tjakamí mo ngag nan angnényé tell us what you are doing
ibfakána mo sinákayé he asks who you are; *mo intó nan íliyé* where
 you live; *mo kad nan adumáliányé* when you will come

adík kékkén mo intó nan kawádna adúgka I do not know where he was
 yesterday

aykíyé tjéng/ngén nan kanán nan fáfáyí? do you hear what the woman
 says?

aykém kékkén nan kápén nan ongóna or: *mo ngag nan kápén nan*
ongonga? do you know what the boy makes?

ta iláénmí síka mo ket adí pinpaabókén nan kanyón nan ólom! let us see
 you, if not the cannon cracks your head! [B. 51]

ibfakam ken tjakamí mo wodáy léytjém tell us if there is anything you
 want

kanám ken sak/én nan kinwánin Mátyé! tell me what Matyu said!

Idiom: *tak/én mo nafákash nan fána* "I do not care" whether the pot

tak/én mo adína iyáí nan káyæ I do not care (“nevermind”) if
 he does not bring the wood
éłläi mo tomóli nevermind if he returns
éłläi mo umáytja I do not care whether they go.

TO BE

361. There is no auxiliary verb “to be” in Bontoc Igorot, which would correspond to our copula. The various ways of constructing equivalents for our use of the copula will be treated in the following sections.

If “to be” means: to exist, to be present, to be at a place (Fr. *il y a*; Ger. *vorhanden sein*; *sich befinden*), it has an equivalent in: *wóddá* [*wóddáy*]; but *wóddá* cannot be used in certain cases stated below.

If “to be” serves as our copula between the subject and predicative elements, such as nouns or adjectives, it finds its equivalent in:

a certain order of words: the predicative element precedes the subject without ligature; or

the personal suffixes attached to words of nearly all categories (Igorot grammatical categories are, of course, different from ours); or

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

fánlǵ nan ongónǵa or: *nan ongónǵa ya fánlǵ* the child is small; *fánlǵak*
 I am small.

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

bíláy nan átangtja.—*nan átangtja wóddá 'd Papát/tay*; *san tákidtja ay wáka wóddá 'd Papát/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 (*wáka*) is at Papatay. [L. 94]

Wōddā 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).

WOD:A

363. *Wōddā* or *wōddāy* takes none but personal endings:

1.	<i>wōddāak</i> [<i>wōddāk</i>]	<i>wōddāyak</i>	I am present; I am at a place.
2.	<i>wōddāka</i>	<i>wōddāyka</i>	
3.	<i>wōddā</i>	<i>wōddāy</i>	
D.	<i>wōddāta</i>	<i>wōddāyta</i>	
I. incl.	<i>wōddātāko</i>	<i>wōddāytāko</i>	
I. excl.	<i>wōddākāmī</i>	<i>wōddāykāmī</i>	
II.	<i>wōddākāyē</i>	<i>wōddāykāyē</i>	
III.	<i>wōddātja</i>	<i>wōddāytja</i>	

Dialectic forms of *wōddā* are: *ōāda*; *uōda*; *wāda*; *wādsa*, *wādsax*; *wāta*; also a sound similar to an English r was pronounced by some Igorot between the two vowels.

In the third person singular (rarely in plural) the ligature *ya* is often placed between the preceding subject and *wōddā*.

The Future is expressed by *wōddā* and adverbs or adverbial phrases denoting time: *aswākas*, to-morrow, *āwini*, soon etc. cf. [413]. Also the form: *adwōddā* is used sometimes.

The Preterite is expressed by adverbs or adverbial phrases of time: *adūgka*, yesterday; *adsāngādum*, 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 *inmāliak*, I came; *nintedēcak*, I stayed, remained, sojourned at a place.

nan fafāyi ya nalpō'd Fēntok the woman was in Bontoc
nalpōkāmī is nan flimī we were in our country (town)
intō nan nalpōam [nalpam]? where have you been?
intō nan nintedēcam adūgka? where have you been yesterday?

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

wōdwōddāymo there is morethan
adwōdwōddāymo there will be morethan [185].

Instead of *wōdā* the substantive: *nan kærwādna*, the place where he is (his place); *nan kærwādko*, my place (Ger. mein Aufenthaltsort) is sometimes used. (*Kærwad* or *kærwod* is probably the abstract noun derived from root *wod*.)

Wōdā and *aykē?* are sometimes combined into: *aykēwāy? aykēwāy? ākēwāy?* is there? is...present?

wōdā, there is, there are, corresponds sometimes to our "some," "several" "any."

Wōdā (in singular!) at the beginning of tales (also with "*adsāngadum*, some time ago") is our: "Once upon a time there was (were);" Ger. Es was einmal.

Wodā—*wōdā* can be translated: some—others; at some times—at other times.

Nay! "here is" (but rarely "*wōdā!*"); Fr. voici, accompanies frequently the gesture of pointing at an object.

The negative: there is no..., there does not exist, it is not present, is: *māfd*; see [322].

wodā nan kāyē there is a tree; *ma/īd kāyē* there is no tree
wodāyak is nan āfong I am in the house
sīya ya wodāy īsna he is here (*wodā'sna sīya*)
wodākāyē is nan flimi you are in our country, town
nan alwīdko (ya) wodā is nan āfongna my friend is in his house
nan fafāyi ya wodā is Sagādsa the woman is in Sagāda
nan lalalāki wodātja id Tukūkan the men are in Tucucan
wodā'sna s'īna mother is here (*si īna ya wodāy īsna*)
wodāy nan kāwīs ay tākē ya wōdāy nan ngāg ay tākē is nan āmīn ay fatāwēwa there are good and bad people "in the whole world," everywhere
wodāy nan fīndāyēn ya wōdāy nan fobfāllo some are married men, some are unmarried young men
wodākāmī is nan flīd Fēntok adūgkā we were in the town of Bontoc yesterday
adwōdāykāmī is nan djālan we shall be on the road
adwōdātja'sna they will be here
awāy nget wōdā is ka/iskuēlān he may be at the schoolhouse
awāy nget nīntedēc sīya ad Manīla he was probably at Manila ("he stayed")
awāy nget wōdā'stjē he may be there
sīnu nan wodā'sna? who is here?
sīnu nan wodā'sh āfong? who is at home? who is in the house?

intó nan kaerwódna? where is he? (*intó síya?*); *ma/id sína s'tódi* he is not here (not: *wóddá!*)

wóddák istj'í adsángádum I was there some time ago; *ma/idák istj'í* I was not there

adwóddákámí id Dsagápan is áwani we shall soon be at Dagupán; *adma/idkámí* we shall not be...

nan pákúy ya wóddá is nan álang the rice is in the granary

nan fákat ya wóddája is nan ágæb the nails are in the box

intó nan ináyam? where have you been? (where did you go?)

intó nan kaerwádmó adúgka? where were you yesterday? *wóddák ísna* I was here

adík kékkèn nan kaerwádtja I do not know where they are ("their abode")

ngäg ay íli nan nalpóanyé? in which town have you been? [*nalpányé*]

nalpó síya 'd F'éntok he was at Bontoc

nalpóák is nan áfongko I was in my house; *adiák nalpo* I was not (did not come from it)

adíkámí nálpo is nan págpag we were not in the forest

intó nan nálpan? [*nalpóam*]; *intó nan nalpányé?* [*nalpóanyé*] where have you been? (*nan nalpóák* means also: my birth place)

nan jobfáfáyi nalpótja is nan páyo the women were in the rice fields

adumáykámí is nan pagpag we shall be ("go") in the forest

aykéka adumáli'sna? will you be ("come") here?

léytjék ay intédèc is nan fliyé I like to be ("stay") in your country

ayk'éway inílam is nan áser? have you seen any dog? [*ayk'éway inílam*: is, or: was there your seeing of a dog]

ayk'éway mamangwáni en ngeámádsan anákkó is íflin? would anybody say that my child was transformed into a rice bird? ("is there any saying, any imagining") [T. 8]

ayk'éway adík itánoy...? did I ever refuse anything...? ("was there my not granting") [T. 8]

ayk'éway asáerwam?...míð pay asáerwak! are you married?...I am certainly not! (it there any wife-yours? there is no wife-mine, indeed) [L. 85]

wóddá nan mamákar ken síka! somebody calls you! (there is one calling you)

wóddá nan ínsákít ken sak/én something hurts ("sickens") me

ayk'éway kékkém ad Fállig? do you know anybody at Barlig?

mo wóddáy admangwáni ken Tóngay if anyone will tell it to Tongay

mo wáy mangíbfáka ken Falónglong if anybody asks Falonglong

ayk'éway ílam? do you see anyone?

ayk'é wóddá ay kintókmo? is there anything that you knew? did you know anything?

- wodá sh' [si] Móléng!* here is Moléng!
- wódá'sh laláki ay inkáéb is nan áfong* there is a man who builds houses
(*'sh*: preposit. *is* or *si*)
- wodá nan kafáyo; inílak* there are some horses; I saw them, or: I saw horses
- wodá kág nannáyi!* there were some (cannon balls) like this! [B. 38]
- wodá nan madáy ay ínim, wodá nan líma; wodá nan nabaldákan is nan inaáðpa....* there were dead (killed) at one time six, at an other five; some were shot in their hands.... [B. 32]
- wodá nan djáa'y jobáallo* there were two young men [K. 1]
- wodá nan sináki ay mánganæb* there were two brothers who went hunting [L. 1]
- wodá nan sináki ay fafadáyi* there were two sisters [L. 26]
- wodá nan sináki ay natákæ ad Pókis* there was a brother and his sister living on mountain Pokis [L. 4]
- wodá nan sináki ay infólæ is tflin* there were two brothers who watched the rice birds [M. 1]
- wodá nan ónash id Faládfid* there was a sugar cane plantation at Falidfid [S. 1]
- wodá nan ísa'y ongóna ay fafáyi* there was one girl [T. 1]

364. EXAMPLES OF EQUIVALENTS FOR OUR COPULA "TO BE."

(Many similar examples have been given in various preceding sections; they are recapitulated here and augmented by other examples.)

PREDICATIVE SUBSTANTIVES:

- alíwídko si Anaæwásal* Anauwasal is a friend of mine; or: *si Anaæwásal ya nan alíwídko*
- fæsrælak* I am an enemy *alíwídak* I am a friend *sak/én nan alíwídko*
I am your friend
- si Móléngak* I am Moléng *si Fángedak* I am Fanged *si Antéloak* I am Antero
- lalákíak* I am a man *iFæntokak* I am from Bontoc *iyAábak* I am from Alab
- Igólotak* I am an Igorot *ayké Igólot síya?* is he an Igorot?
- ongóngáák* I am a child, I am young *amámáák* I am an old man, I am old
- fakónak si Olóshan* I am not Oloshan *aykéka sh' Mátyæ?* are you Matyu?

sfnu nan katakǎn tǒshǎ? who is that person ("the personality of this")?
sfnu nan katakǎntjǎ tǒnǎ? who are these persons? (*ka-takǎ*: abstract
 noun: the personality)

tjǎtja nan soldadsotǎko they are our soldiers
tjǎtǎko nan fǎsǎltja or: *fǎsǎltja tjǎtǎko* we are their enemies [*fǎsǎltja*]
isǎed madǎy si Palpalǎking; nan sangadjlna falǎda, nan toktjǎana gǎngsa,
nan tǎklǎdna kǎtjing 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! patofǎem man nan tjǎnum....mo Lumǎwiga! well then! so create
 ("make grow") the water, if you are Lumǎwig! [L. 70]

Predicative Adjectives (and "Participles"):

antjǎok I am tall *nablǎyak* I am tired (passive of *felǎyek*)
kǎwlska you are good *kǎwls sǎya* he is good
sǎa sa! that is right! (all right!) *ngǎag sa!* this is bad! (pron. *ngǎg*;
 ā drawn)

nan tjǎnem or: *ǎtong nan tjǎnem* the water is warm
nan fobfǎfǎyi or: *kǎwls* or: *kǎwls* *nan fobfǎfǎyi* the women are good
insǎkǎt nan lalǎki *paymǎ* or: *nablǎy* the man is sick or tired
nan asǎwǎna or: *inmǎy* his wife has gone, is absent or: *inmǎy nan*
asǎwǎna

nan lǎngtay or: *nafǎkash* or: *nafǎkash nan lǎngtay* the bridge is broken
adǎ kǎwls nan mamamǎgkid or: *nan mamamǎgkid ya adǎtja kǎwls* (but
 not: *adǎtja* at the beginning of the sentence!) The girls are not
 good

kǎwls nammǎy this is good *kǎwls nantjǎy* that is good
ǎntjo nan ǎfongna his house is high *ǎntjo nan kǎok* mine is high or:
nan kǎok ya ǎntjo

kǎwlska'y lalǎki! be a good man!
amǎnkǎmi ay Igǎlot we are all Igorot *akǎtkami* we are few
lǎteng adǎwǎni! it is cold to-day *ǎtong adǎgka* (*nan tǎlon*: the weather)
 it was warm yesterday

tjaktjǎkiak mo sǎka I am taller than you

Predicative Pronouns:

Possessive: *nan pǎnang ya kǎok* the headax is mine; *fakǎnko*
kǎa: is not mine

Personal: *moshǎya sak/ǎn ya sǎka* if I were you
moshǎya tjakǎmi ya kagkǎmi ken tjakǎyǎ if we were you ("like unto
 you")

sak/én nan nangwáni is sa it is I who said so ("it")
fakénak ken síya I am not he
sináikayé? who are you?
aykó sak/én? is it I?

Numerals :

djuákami we are two; *tólókáyé* you are three; *limátja* they are five;
mamihsangak I am the first; (*mangudjídjia* I am the last)
mangánimak I am the sixth

Adverbs (and Prepositional Terms):

kadkayé how many are you? *isnáak* I am here *isnáka* you are here,
 you stay here! *istjáyak* I am there, I remain there (usually:
wóddák istjí)
intókami? where are we? *intó síya?* where is he?
aykóka ílin? are you a rice bird? Cf. *aykéak*, *adlak*, *má/idak*, *igáak*,
fakénak etc., in the preceding sections!

Observe the ironical questions:

asún tóná'sh?! what? this shall be a dog?!

tjenám tóná'sh?! you say that this is water?! (—far from it, it's mud—)

kípán tóná'sh?! and that you call a knife?!

kaniyáb tóná'sh?! that thing you call a shield?

lafín tóná'sh?! is that indeed midnight? [M. 17]

(Observe the ligature *-n* in this construction, suffixed to substantives with final vowel!)

Our phrase "I was on the point of..." is expressed by the preterite and *angkay*, or: *yáangkay*, only, just:

fimmálaak ángkay, ya ket wodá nan fafáyi I was on the point of going
 out, when the woman came ("and, lo! there was the woman!")
sinámkébak ángkay is áfong ya ket inpángakédfan nan áset 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:
sámkébak ángkay....

finkáshua yáangkay nan sókod ya ket wóddá nan fató ay mamáok ken síya
 he was on the point of throwing the spear when there "came flying"
 a stone which hit him; ("and then there was a stone...."); *mamáok*
 from *fáókek* I hit with a stone

The preterite of the copula in sentences such as given above is usually indicated by adverbs of time. Sometimes, if a word has been verbalized

by the personal endings (and by prefixes as stated in [167-177]), the verbal "augment" is employed to express past.

Certain adverbs of time indicate the future, in sentences in which we use the future of the copula; and in some cases the prefix *ad-* is used. (Also the prefix, respectively infix *-um-* is employed to denote transition from one condition into another and to express future, as has been explained in [173, 174].)

The "Infinitive": to be a soldier, to be strong etc. is usually expressed by forms with verbal prefixes or infixes, as these examples show:

soldáðsoak I am a soldier; *lěytjěk ay insoldáðso* I like to be a soldier
lěytjěk ay inlgólot I like to be an Igorot
inongónga [énongónga] to be a child
kámáwěs to be good; *ínsákít* to be sick; *lěytjěna ay funfkas* he likes
to be, to become strong
adłtja mabfálń ay kumáwěs 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]

funfkasak I am getting strong I become strong
gumadsángyen sftódł he becomes rich
lumáteng it is turning cold *funullńget* it grows dark
nan yń/ak ya insoldáðso is áwńi my brother will be (soon) a soldier
tjumaktjáki nan ongónga the boy is getting big
fatđ a stone; *fumátđak* I am transformed into a stone [*bumátđak*]
ngátjan a name *ngěmátjanak* I change my name, i. e. I am transformed (as a girl becomes a rice bird; a boy changes to a monkey; Lumawig's brother-in-law is transformed into a rock, etc.)
káak a monkey; *kumáakak* I become a monkey
umátong non tálon the weather is turning warm
pumókakak, ngumłttak, kumłladak I am getting white, black, red
fumánigak I am getting little preter. *finmánigak*
umalłkwidak I am becoming a friend

TO HAVE

366. "To Have" is expressed by these constructions:

Wodã [wodãy]; our direct object of "have" becomes subject; our subject is governed by the preposition *is*, respectively *kën*. "I have a house" changes, in this construction, to: "there is to me a house."

Or:—*Wodã* [wodãy] is followed by the object of our "have," with possessive suffixes: *wõdã 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 *wodã* 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: *ígtok* I hold, keep; *ígnak* I hold; *alãck* I take (in the preterite: *inãlak* I took, i. e. I have); *padãnc* I receive etc. are substituted for "to have."

Phrases with *kõa*, denoting property (*kõak*: 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:"

wodãy ken sak/ën nan áfong or: *wodãy nan áfongko* I have a house

wodãy ken síka nan sóklong or: *wodãy nan soklõngmo* you have a hat

wodãy kën tödñ nan áset or: *wodãy nan ásetna* he has a dog

wodã ken tjãtja nan kípan or: *wodã nan kípãntja* they have (the) knives

wõdãy nan anãkko I have a son *wodãy nan anãkko ay fafãyi* I have a daughter

wodã nan anãnkna he (or she) has children

wõdãy nan tölõ'y nõangmi we have three carabaos

wodãy ken tjãkãyẽ nan kalãsaymi you have our shields

adwodãy nan bilãkna he will have money (or: *adalãcna nan bilãkna*)

lëytjek ay kõi nannay ay áfong I should like to have this house

lëytjek ay minkõi nan kafãyo or: *lëytjek ay wõdãy kafãyok* I like to have a horse

adãka mabfãln ay kõi nan kafãyok you can not have my horse

ígtom [ígtom] *nan fãlfegko* you have (keep) my spear

wodãy ken sak/ën nannay ay fãlfeg I have this spear

nannay ay fãlfeg ya kõi (this spear is mine) I have this spear

sak/ën nan ninkõi nannay ay fãlfeg or: *sak/ën nan ninfãlfeg ay nay* I have this spear (I am the "spear-owner")

ɽodá nan falféŋko I have a spear *íŋtok nan fálfeŋ* I keep the spear
inálak nan fálfeŋ I took the spear (and I have it)
léytjém ay aláèn sa you want to have this
maadádsa nan kóak mo nan kóam I have more than you (more my prop-
 erty than yours)

ɽodɽodáɽy nan bilákmo mo nan bilákko you have more money than I
léytjénɽé ay maadádsa nan kóayɽ mo nan kóána you want to have more
 than he

ɽodá ken sak/én nan sóklong adsángádum I had a hat (some time ago)
ɽodáɽy kén tóná nan bílak adídána he had some money day-before-yester-
 day

ɽodá nan tufáɽyko adágka I had a spear yesterday
ɽodá nan kafáɽyok ya nan áɽɽek I have a horse and a dog
ɽodáɽy nan ísa ay kafáɽyóna he has one horse
ípát nan kóak I have four *ípát nan kóátja* they have four
adaláènɽé nan pínang ya nan kálásay you will have (get) the ax and the
 shield

líma nan aláek I shall have five; I get five
mosháya ɽodáɽy ángsan nan biláktja if they had much money
nan ɽodáɽy ken síka that which you have; cf. *nan kóam* [107]

Substantive as our subject of "to have":

nan laláki ɽodá nan líma ay ánánákna the man has five children or:
nan lalaki líma nan ananáka

nan laláki ya nan fafáɽyi ɽodá nan anáktja ay djáa ay lalaláki a man and
 a woman had two sons (observe the negligent use of plural forms!)

nannay ay laláki ɽodá nan tufáɽyna this man has a spear
nannay ay laláki adɽodáɽy nan tufáɽyna this man will have a spear
 (adaláèna)

ɽodá adsángádum nan laláki ay ɽodá nan djáa'y anákna there has been
 a man (or: Once upon a time there was a man) who had two children
nannay ay jobjállo inálana nan tinóðdko this boy has (taken) my hat
nan mamáŋkid léytjéna ay aláèn sa the girl wants to have this
nan aléwídko ya ɽodáɽy tékken ay kápén (ay kapéna) my friend has other
 things to do

ɽodáɽy kafáɽyo si nan laláki the man has a horse (or: *lalaki ɽodá nan*
kafáɽyóna)

ɽodáɽy nan fákat is nan ongónŋa the boy has a nail

Negative sentences: I have not; I have no; I have not any; are
 constructed with *ma/íd*. It is preferable to use the possessive suffixes with
 the substantive;

ma/íd káyèk I have no wood (there is no wood-mine)
ma/íd biláktja they have not any money
ma/íd áfòng tódí he has no house (there is no house of his)
nan fafáyi ma/íd anákna the woman has no child

Interrogative sentences:

aykè wodáiy ámln waništáko? has everyone of us his breech-cloth?
aykè wodáiy nan bilákmó? have you any money?
aykè ma/íd áfongna? has he not any house?
aykèna inála nan tjokátko? has he (did he take) my bag?
sínu nan wodá áfongna ken tjakayé? who of you has a house? (*kén:* of)
sínu nan nangála is nan singsíngko? who has (taken) my ring?
sínu nan mangígtó is nan kayángko? who has (is the keeper) my spear?
ngäg nan wödá ken sika? what have you?
ngäg nan wodáiy ken síya? what has he?
ngag nan wodá is nan fafáyi? what has the woman?
kad nan anandkyé? how many children have you?
kad nan bilákná? how much money has he? (*kad nan inálána is bilákná?*)
kad nan adaláem? how much will you have? (take, obtain)

NUMERALS

367. As the Igórot 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 Igórot 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 Igórot.

The Numerals are adjectives or abstract nouns, as our "unity," "trinity." The fact that they are frequently preceded by the article *nan*, and that those ending in a vowel take the "genitive indicator," the ligature *-n*, seems to point to their quality of being nouns.

Numerals usually precede, rarely follow, the substantive; they are connected with it by *ay*, sometimes by *-n*. This suffix *-n* is only used if the

numerals end in a vowel; but *ay* is often employed instead of *-n*. If, however, several tens or hundreds are counted by units ending in a vowel, *-n* is employed exclusively: *līmān pōlo* "five tens" or 50; *tōlōn lāshōt* "three hundreds" or 300; thousands prefer *ay*: *tōlo'y līfo* (or: *tōlōn līfo*).

Nouns with special plural forms are sometimes found in their singular form after numerals. Cf. [49].

The Numerals are:

Cardinals:	Ordinals, preceded by <i>nan</i> :
1 <i>īsā</i> (as unit of measure: <i>sīn</i>)	the first <i>mamīnsang</i> [<i>mamīngsang</i>] (means also: once)
2 <i>djāa</i> [<i>dāa</i> ; <i>djāa</i> ; <i>djāwa</i>]	the second <i>mamidjāa</i> [<i>maygadāa</i>]
3 <i>tōlo</i> [<i>tōlō</i> ; <i>t'ōlō</i> ; <i>tōtlo</i>]	the third <i>mamit'lo</i> [<i>maygat'ōlō</i>]
4 <i>īpāt</i> [<i>āpāt</i>]	the fourth <i>mangīpāt</i> [<i>migapāt</i>]
5 <i>līma</i> [<i>līma</i>]	the 5th <i>mangalīma</i> [<i>maygalīma</i>]
6 <i>ēnim</i> [<i>īnim</i> ; <i>ēnim</i>]	the 6th <i>manganīm</i> [<i>mayganīm</i>]
7 <i>pītō</i>	the 7th <i>mangapitō</i> [<i>maygapitō</i>]
8 <i>ṽālo</i> [<i>ṽālo</i>]	the 8th <i>mangawālo</i> [<i>maygawālo</i>]
9 <i>sīam</i> [<i>sīyam</i>]	the 9th <i>mangasīam</i> [<i>maigasīam</i>]
10 <i>pōlo</i> [<i>pō'o</i> ; <i>pō'lo</i> ;! stands for a vocalic <i>l</i> , nearly: <i>r</i>] or: <i>sin po'o</i> : "one decade"	the 10th <i>mangapō'o</i> [<i>maigapō'o</i>]
11 <i>sin pōlo ya isa</i>	the 11th <i>mangapōo ya īsa</i>
12 <i>sin pōlo ya djāa</i>	the 12th <i>mangapōo ya djāa</i>
13 <i>sin pō'o ya tōlō</i>	the 13th <i>mangapō'o ya tōlō</i>
14 <i>sin pō'o ya īpāt</i>	
15 <i>sin pō'o ya līma</i>	
20 <i>djuān pō'o</i>	the 20th <i>mamidjāa'y pō'o</i> (lig. <i>ay</i> !)
30 <i>tōlōn pō'o</i>	the 30th <i>mamit'ōlō'y pō'o</i>
40 <i>īpāt pō'o</i>	
50 <i>līmān pō'o</i>	
60 <i>inīm pō'o</i>	
70 <i>pītōn pō'o</i>	
80 <i>ṽālōn pō'o</i>	
90 <i>sīam ay pō'o</i>	
100 <i>lāshōt</i> [<i>sīn lāshōt</i> ; <i>lasōt</i> ; <i>kāshēēt</i>]	the 100th <i>mangapō'o ay pō'o</i>
200 <i>djuān lāshōt</i>	the 200th <i>mamidjāa'y lāshōt</i>
300 <i>tōlōn lāshōt</i>	
400 <i>īpāt lāshōt</i>	

500	<i>limán lāshōt</i>
900	<i>sīam ay lāshōt</i>
1000	<i>lífo</i> [<i>sin lífo</i> ; <i>líbo</i>]
2000	<i>djǎa ay lífo</i> [<i>djǎa'y lífo</i>]
3000	<i>tóló'y lífo</i>
4000	<i>ipát ay lífo</i>
9000	<i>sīam ay lífo</i>
10000	<i>sin pǒ'o'y lífo</i>

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 Pam-panga).

the last *mangædjǎdjǎ*

nan tóló'y lalaláki three men; *djǎan fajáyi* or: *djǎa'y fajáyi* two women
nan líma'y kafáyo 5 horses; *nan ísa'y laláki* one man; *nan wálo'y pésosh* 8 pesos

nan mamánsang ay ákyu the first day; *nan maygalíma'y fáan* the 5th month

nan tóló'y ay ánanák ay fánǎg three little children

nan ántjo ay káyæ ay ipát four high trees

tjakámí ay líma we five (men); *tjáǎtja'y sīam* they, nine persons

nan sinpǒ'o ken tjakáye ten of you; *nan tóló is nan mamamágkid* ten of the girls

sín tjǎpá one "tjǎpá," i. e. the distance between the tips of the middle fingers of the outstretched arms; about five feet

sín tsárgan [*tjárgan*] one span, the distance between the tips of the middle finger and that of the thumb, both extended

sin fèngé ay páküy one handful of unthrashed rice

sin íting one measure containing 5 handfuls; *sin kúttad* 25 handfuls; *sin pǎak* 50 handfuls; *sin fátck* 100 handfuls; *sin ópo* 1000 handfuls

sin bángaæ one glass; *sin líbla* one "libra" Span. pound

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

éntsúnota ay djǎa we are working, two of us

éntsúnókami ay toló we are working, three of us, three men; we three

nay nan djǎa'y fǎnga; páyam si tjénæm nan ísa ya páyam nan ísa'sh fínáyu! here are two pots; fill the one with water and the other with rice

nnüytáko ay toló, ay ípát, paymó ay líma let us go, 3, 4 or 5 men

nannay ipát ay ánanák these 4 children; *nannay líma'y fajáyi* these 5 women

nan falfégmi ay pitó our 7 spears; *nan ananáktja 'y toló* their 3 children

am/ín nan djǎa'y máta both eyes; *am/ín nan djǎa'y síki* both legs (lit. "all two legs")

am/ín nan djǎa'y líma both hands (hand: *líma*; *líma*: five "fingers")

tjinpáptja nan ínim ay fátug they caught six pigs [H. 16]
ya ðna ayákan san toló'y fobfálla he goes to call three young men [L. 83]

Numerals take the personal endings in phrases like: we are three; you are five etc.

Cardinals:

ipátkámí we are four; *tolótja* they are (were) three: *aykókeyé líma ay?*
 are you five men?

néntsünókami ay ínim or: *inímkámí ay néntsúno* we, 6 men, were working

umüytáko ay toló or: *tolókami ay ímüy* we, 3 men, are going
issan kinmánuanni ad Maníla limanpó'ókami when we left Manila, we were fifty

limákamí ay íFántok, walókámí ay íSamóki we were 5 Bontoc-men, 8 Samoki-men

tolókamí ísna we are three men here

kasintáko umíla ta mawálo let us see again, that there be 8 (pigs) [H. 16]

Ordinals with personal endings:

mamínsangak ay umáli I come first, I am the first to come

mamítlótja ay mámkash ís nan falfégtja they were the third (group)
 throwing their spears

mangædjídjíkámi ay ímmáli we came last

nan laláki ay mangædjídjí ay ínimáyæ the man was the last who fled

368. Distributive Numerals have the prefix *sin-*:

nan sínísa ay pésosh one dollar to each

nan síntsidáa two to each

nan síntólo [síntótlo] three to each

nan sínipát four to each

ítsaotsaotáko nan síntótlo ay pésosh ken tjáítja let us give \$3 to each

(Also without distributive form: *djúá'y pésosh nan ítsaotsáoko ís nan ísa'y tákæ* I gave \$2 to each single man)

nay nan toló'y lalaláki; sín ísa ken tjáítja wodá nan kalásayna ya nan djúá'y fálfegna here are three men, they have each a shield and two spears

amín ken tjatáko wodáy sðklong or: *amintáko ay lalaláki wodáy soklong-táko* each of us has a hat

áktam tjáítja ís sínipát ay fèngé present them each with four handfuls (of rice)

369. Multiplicatives.

is mamñsang, is mamidjãa, is mamít'lo, is mángipãd once; twice; three, four times (preterite: *is namñsang, namidjãa* etc.)

inílak sítödl is namñsang I saw him once

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

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

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

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

mamiduáck (preter. *namiduáck*) I double; *mamit'lóck* I treble; *mamipátck* I make it four times as large; *mamilimáck* etc.

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

ísa'y fátug isácd nan tjéwána one pig and half (*isácd*: and then)

djãa ay fátug isácd nan tjéwan nan ísa'y fátug two pigs and a half

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

kaduáck I divide into 2 parts; *kat'lóck* into 3; *kapátck* into 4; *kal'máck* into 5; *kanímek* into 6; *kapitóck* into 7; *kawáléck* into 8; *kasiámek* into 9; *kapóock* into 10 parts.—I divide into many parts: *tjatáckek [tsadáckek]* *is ángsän* or: *ángsänck ay manádk*

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

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

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

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

íkapátna for the fourth time *íkapátna's mangflak ken síya* I see him for the fourth time

372. **Companionship.** Prefix *ka-*, with collective force, and possessive suffixes combined with numerals produce nouns denoting companionship:

nan kadáak my other companion, my partner
nan kat'lómi our third companion
nan kapátmi, kalmámi, kanémmi [kánémmi] our 4th, 5th, 6th companion
tólókami Isna ya nan kapátmi ya umáli is áveni we three are here, and our fourth comrade will soon come

373. Miscellaneous numeral Phrases.

The number of persons or things forming a group is expressed by:

sintjídna [sintsídna] a pair; *sintótló* a group of three; *sin-* denotes in this combination: united.

finadlána tjaítja ay sintsídna he sent them out in groups of two; two by two

sinisásatáko we move one behind the other (The reduplication, *is isa*, denotes plurality, several single persons)

sintsítstídudákami we go in groups of two

sintotót'lotja ay máifádfad we march three abreast (*ifadfadko* I arrange in a line or column)

sinipipátja ay máifádfad they are placed (or: move, walk etc.) four abreast

sinlilimákami 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

naduaduákámí we came two by two

admatolotolótja they will come three by three

Transitive verbs are derived from these forms:

sinisáček I "treat" one by one; *sinisáčenyé tjaítja ay manglap* you count them one by one

sintsiduáček nan lalaláki ay mangáyak I call the men two by two

The adverb "first" is *ána*: *mangantáko'd ána!*, *isatáko'd éntsáno*
 let us first eat, then work!

mangéñenákami ay manálfeng we will first dance

nan áman nan laláki kinmapíđüa; kapíđuđëna nan ínan nan fafáyi the father of the son married for the second time; he married the mother of the girl [M. 1]

kapíđuđëk [*kabíđuđëk*] I marry for the second time, *kapít'lóck* for the third time; or with person. vbs.: *kumabíđuđák* I am going to marry for the second, *kumapít'lóák* for the third time

énduadúáck I doubt, is derived from *dua*, two (as in many other languages, cf. dubitare, endoiazo, zweifeln etc.)

In the game *lípay* (played with round fruits, which are rolled at others placed at some distance on the ground; a children's game) the number of points made by a player are indicated:

naka/ísaak I got one; *nakadjúáak* I got two; *nakat'lóák; naka/ípatak; nakalímaak; nakaánimak* I got 3, 4, 5, 6.

maisáak or *isángak* I am alone; *isángak ay úmüy* I go alone
nan fafáyi mayísa ay malpó is nan hágpag the woman comes alone from the forest. (*mayisáak* or: *ma/isáak* "I am isolated," passive prefix *ma-*)

nan áseítja'y djúá the dog of the two (men)

nan lágon nan túfay ya nan toló'y pésosh the spear costs three pesos; (the price of the spear is 3 pesos)

Examples of the four species:

nan ípát ya nan líma: sám 4 and 5 are 9

sinpó'o makáan píđ: toló 10 minus 7 are 3 (*kááncck* I take off, dimin- ish); or: *tolo nan makáyad: 3* are left (*kayátjek* I leave)

ípát ay líma: djuán pó'o 4 times 5 are 20

sám makát'lo is nan toló: töló 9 divided by 3 are 3

PREPOSITIONS

374. Prepositions are:

a.) The "true" or "simple" preposition, *is* = in, at, to, from etc. Instead of *is* the "personal" preposition *kĕn* 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 concep-
tion 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 *-ĕn* take the suffixes of 1st and 2nd sing. after dropping final *n*, like the
verbs of the *-ĕn* class: 1. *-ek* 2. *-ĕm* (not "*enke, 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, con-
tradiction) in Bontoc Igorot. It seems, however, not impossible that the

prefix *i-* placed to names of towns (*iSamōki*, *iFěntok*, *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: *kăpck nan tǎfay is nan mantllyo*, than: *ikaěpko nan mantllyo is nan tǎfay* 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:

kayá'tjém nan kĭpan is nan katuktjĭán leave the knife on the chair!
ipuímo nan kĭpan is nan katuktjĭán place the knife upon the chair!
alá'ém nan kĭpan is nan katuktjĭán take the knife from the chair!

The preposition *is* governs words of nearly all categories, as: substantives, adjectives, adverbs, numerals, verbals nouns and verbal adjectives etc. But *ken* must be used instead of *is* with personal pronouns, proper names of persons and terms of kinship requiring the personal article *si* in the nominative. This article *si* is dropped after the "personal preposition" *ken*. (In this book *ken* is not viewed as "Dative" of the personal article.)

379. *Is*: rest at (in, on) a place.

nan lalaláki éntsánotja is nan páyo the men work in the rice patch

(or: *nan páyo nan éntsánoan nan lalaláki* [287])

insé'gna nan káyo'sh nan úma he planted the tree in the garden

ɛwodáykāmi is nan ĭlimi we are in our country (town)

si Domíngo intedĕc ad Alab Domingo stays at Alab [Alap]

tunuktjĭkáyey is nan fánko sit down on the bench

Names of towns, and some terms such as *ĭli*, town, country; *á'fong*, house, home; *fobfá'y*, 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:

umüytáko'd Fĕntok! let us go to Bontoc! *ɛwodákāmi's nan Fĕntok* we are in Bontoc

umá'yka'sh á'fong! go home! go into the house!

intedĕctako is nan á'fong we are in the house

ɛwodákāmi is ken tja Mólĕng we are at Moleng's house

ámüyak ad ĭli I go to town; *ɛwodák is nan ĭli* I am in the town

si Anawásal intedĕc id Tukĭkan Anauwasal lives in Tucuan

intedĕcāmi is nan Chicago we stay in Chicago

is nan ĭkid at the left side; *is nan ikĭdko* at my left side

is nan á'wĕwān at the right side; *is nan á'wĕwāngko* at my right side;

is nan á'wĕwān nan djálan at the right side of the road

nan fafáyi woda' aady nget is nan tékken ay áfong the woman is perhaps in the other house

Observe the use of *is* in the phrases: *nan fli'd Fěantok*, the town of Bontoc; *nan áto'd Laewingän*, the town section Lauwingän; *nan kapáyeyan ad Kádsæg* the rice fields at Kadsug; *nan fllig ad Pókis* the mountain Pokis; *nan fllig ad Káman llèng* etc.

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

umilwéllwéis nan músico ken tjakamí id Kandsón the music band marched around with us in (the streets of) Candon [B. 8]

umtsángkãmi ad Sauto Tomas we arrived at St. Tomas [B. 49]

ketjéng kanán nan Ilóko ad Fángal then said the Ilocanos at Fangal [B. 50]

éntsã mamaládong ad Lánaæ they went to get beans at Lanau [L. 26]

et admägéntã is nan fanfánig ay áfong and we live in the little hut [M. 14]

is áfong nan mauagnãm, ketjéng manágni's áfong in the house is your dancing place; then she danced in the house [L. 86]

ika/éptja tjájtja ad Fěantok ad Tsíפש they bury them at Bontoc at Tsíפש [L. 94]

isáadtja nan ólo ay finákatja [finákagtja] is nan kanññtjãan is nan áto they put down the heads they had chopped off at the fire place in the "ato" (council-house) [H. 4]

nay kay léytjëm ngin ay maísa is nannay fakìhulúta? you like perhaps to be left alone in this world? [S. 11]

isáed makáyad nan anákua is áfongtja then her daughter was left in their house [T. 3]

san ílitjã'sh Tjülyã-a their town in the region "Tjülyã", i. e. Bontoc [Love Song]

pashuyepénye'd is nan íföyk you ought to make them sleep on the board [H. 24]

380. *Is*: motion to a place.

umüytáko is (nan) págpag! let us go to the forest!

inmáli síya'd Samóki he came to Samóki

umáted ta tiunmolíkayæ is nan ílitáko we are glad that you have returned into our country [B. 61]

isátja'd tomóli is nan ápótja then they return to their commander [B. 31]

ketjéng sinótèna 'sh asáwəwəna is nan káalóngän; ketjéng aláèna san áser ya ipayóna's katjapána; ketjéng alána san kawəwətan ya ipayóna is kaólóna then he places his wife ('sh: person. art.) into the coffin; then he takes the dog and puts it at her feet, then he takes the cock and puts it at her head [L. 81]

itáktja nan sakólang is nan bóshä; ipuítja nan ólo is nan kasakólang they tie the receptacle for heads to the pole (boshä); they put the head into the receptacle [H. 4]

mfd ímüy is nan páyo, tay léglæg nobody goes to the fields, because it is "head-burying-festival" [H. 10]

ta'd sumáatja nan fajáyi is nan áto that the women come to the council house [H. 18-]

ta umalíkáyə is nan flimi ad Kensátjan come ye into our town in the region "Kensatjan," i. e. Bontoc [H. 21]

subókak síka is nan sáyag nan ákyu! I blow you (pains!) away into the Sun's morning rays [Conjuration of headache]

ináktjaáktjang is nan fádang he jumped from tree to tree [M. 13]

umálika kən sak/én! come to me! *umáyka kən síya!* 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.

mánganak is nan mákan 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!*
adtsádló fumángónak, mo fumangóngka kən sak/én I shall certainly awake, if you wake me up [S. 12]

ináka's móting, ina give me some pounded rice, mother! [T. 1]

téngkámí mangáyə sí lípat! let us go to gather dry branches! [K. 2]

éngkáyə umála is fáyash! go and bring rice-whisky [H. 23]

nan áman nan laláki mangánub sí ógsa ya nan lámán the boy's father hunted deer and wild pigs [M. 2]

éngkálák is nan kálín sí Igólot I speak the Igórot-Language (*si I.*: [76])

énta'd enlápís is umáta tay adtja umáktan is píki! let us two clear the ground for a garden, because they do not give us any corn! [R. 1]

adíkáyə pumadóy kən sak/én! do not kill me! [R. 12]

sínu nan mángtek is nan fajáyi? who knows the woman!

382. The idea of motion prevails also in the construction of these verbs:

ngɛmátsanta ay sinákí is kólling we two brothers transform ourselves into eagles [K. 11]

shumáa san nginmátjan si kólling is áfongtja the one changed into an eagle comes home into their house [K. 14]

san anákna ay nginmátsan is káak his son transformed into a monkey [M. 18]

isána'd itápek nan fákkong ya ket nginmátjan is mákan then he put the spoon into (the boiling water) and it changed to rice [R. 27]

kásín shumákkong san nginmátjan si tllin (the girl) transformed into a ricebird came again home [T. 9]

ngág nan kanán si sa? what do you call this? (what do you say to this?)

pascnsemkek síka is nan túfay I remind you of the spear

inpashmékna sak/én ken tjaítja he reminded me of them

kápek nan pátátjím is túfay I make spear blades of iron (I make the iron into spear blades)

ma/íd makáéb lsna is túfay there is nothing here to make spears of Cf. [276]

éngkáyé'd umála ay iSamóki is bídú ta kapénye is fánga! go, ye Samo-
kians, get clay that you make pots of it! [L. 23]

tsáeshém is áfongmo; tsáeshék is áfongko go directly into your house;
I go into mine [R. 20]

ketjéng tsáetsáeséntja is áfongtja then they go quickly into their houses

ketjéng tsáeshénmi [tsáeshénmi] ad Afóu then we go directly to Afóu
[B. 56]

383. *Is*, expressing "motion to a place," or direction, is the preposition used for our dative relation (indirect object):

itsaotsáoko nan sóklong is nan fobjálla I give the hat to the boy

ipaílám nannay kén síya! show this to him!

ídjum nan kánfyab is nan laláki show the man the shield

nan tákex intólitja nan bílak is nan alévidtja the people had returned the
money to their friends

idjúam sa ken sak/én! give it to me!

kinwánik kén tódí I told him; *kinwánik ken áma* I told father

ipáílána nan kalásayna ken Mátye he shows Matyu his shield

isána'd kanán is nan áseena ya nan ógsa then he says to his dog and his
deer [L. 8]

- isám nan wánis, nan kátjing...ken ináta* take the breech cloth, the brass chain to our mother (of us two) [K. 10]
- isáed kanán Palpaláma ken Palpaláking* then said Palpalama to Palpalaking [P. 4]
- nan nafángósh ay mákan yóhna is nan laláki; nan káwéls ay mákan yóhna is nan anákna 'y fafáyí* the rotten rice she brings to the boy, the good to her daughter [M. 3]
- tay nay tjámi ísmek ay mángapuy ken tjakáyé' ísna'd Wakálan* because we often think of sacrificing to you here at Wakalan [Labad Ceremony]
- amóngéna is san ánakna'y fafáyí* she takes it all for her daughter [M. 2]
- nan tjéném ya káwéls ken síka* water is good for you
- kanána ken anótjína* he says to his younger brother [K. 7]
- kanám ken ináta'n "álam nannay ta inanákmó!"* tell our mother: "Take this that it be your child!" [K. 10] *ináta'n: 'n = en* introduces the discourse
- itsaotsáoko'n Antero* I give (it) to Antero ('n: kén)
- tjakáyé' ay Igólot mifuégkáyé'n sak/én* you Igórot, accompany me! [B. 1] ('n: ken)

A number of verbs (show, give, promise, bring etc.) have an object with *is* or *ken* besides a "direct object."

A few of those verbs which differ in construction from our verbs are given here:

- Íbfákak ken síka nan kipánmo* I ask you for your knife
- kának ken síya nan tinápay* I ask him for bread
- nan fafáyí kinwánina's nan laláki nan bílak* the woman asked the man for money
- kanántja ken sak/én nan mónok* they ask me for chickens
- fayátjak nan lalaláki is nan fáldog* I pay the gold to the men; I pay the men with gold
- fímayátjantja nan lalaláki is nan simpó'o ay pé'sosh* they paid ten dollars to the men
- áktak nan ongónga is nan mákan* I give the child some rice
- áktána 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*.

384. *Is*: motion from a place. *Is* in constructions with verbs which signify "to go away from, come from" denotes the starting place. The verb used mostly to express motion from a place is: *malpo*, I come from, I start coming from. [353]

nalpōak id Fě̃ntok I came from Bontoc

fumālaak is nan āfongko I go out from my house

nalpōak is nan fli I came from the town

nalpōkāmí ad Alab we came from Alab (we were in Alab)

nalpōtja id Fě̃ntok ya innāytja id Dakāpān they went from Bontoc to Dagūpān

inālak nan sūlad ay nalpō'd Tukākān I received a letter from Tucucan (that came from Tucucan)

nalpōkāmí's nan fliḡ we came from the mountain (*ngāg ay fli nan nalpānyē?* from which town did you come?)

(*intō nan nalpōan nan alēwidko?* from where is your friend?)

kumāanak is nan fli I return from, I leave the town (but: *tēmōliak is nan fli* I return to the town)

kinmāanak id Fě̃ntok I left Bontoc

nalpōak istjī I came from there

tōlō'y ōlas nan mālpō'd Fě̃ntok ya ūmūy ad Tukākān it is three hours' walk from Bontoc to Tucucan

lagōak nan wūc ken Agpāwēwan I buy the rattan from Agpauwan

alaēntāko nan bīlak ken Likāldso we get the money from Ricardo

kāānēm sa ken sak/ēn take this away from me

inālāna nan sūngsing is nan fafāyi he took the ring from the woman

inpādangko nan sūlad ay nalpō is nan tsaktsākī ay lalāki I received the letter from the big man

nan ongōnga inālāna nan ngātjāna ken ikīdna the child got its name from its grandfather

iyāpok nan ālid ad Fāllig I bring the wax from Barlig

tsaoēwādek nan kāpis is nan lalāki I get the cotton from the man

linagōanmi nan patatjīm is nannay ay lalāki we bought the iron from this man

kad nan kaadsōēwin nan ad Fě̃ntok ya ad Manīla? "what is the distance from B. to M.?" how far is it from B. to M.?

īssan adtja adsāēwēwi is nan āfongtja when they were not far from their house

sīnu nan nangyāi is nannay ay fādso ay inālāna ad Fě̃ntok? who brought this coat from Bontoc? (...coat which he took from B.)

mābu'd Kānōu he came from Kanōu (*mābu'd* dialect for *malpo ad..*)

malpōak id Sagádsa ya úmüyak id Máyinid [*Mínit*] I go from Sagada to Mayinit
iláènni nan ápuy ay intatáyayé ay mápo'sh [*malpo is*] *pōshong* [*pōsong*] we see the fire (the exploding shells) flying from the sea [B. 23]
san anákna ay inyápona'd Féntok her children whom she had brought from Bontoc [L. 88]
uminiánkami is nan bángar we drink from the glass
mangángkami is nan kíyag we eat from a plate
éngka 'ntékōu is ken alitáom go and get (something) at your uncle's, from your uncle's house [R. 23]; likewise: *yöiyōina is ken alitáona* he often takes it to his uncle's [*is ken* pronounce: *ísken*]

385. In certain phrases we find *is* used in a partitive sense; this use of the preposition may be traced to "separative *is*," i. e. *is* with the notion of "from," "a few taken from a number."

kékkek nan líma'sh nan lalaláki I know five of the men
kad nan insakít ken tjaítja how many of them are sick?
sínu nan woda' falidógua ken tjakáyé? who of you has gold?
nan kágwéts ay lalaláki is nan ámn ay Igólot the best men among all Igorot
djúá nan nadóy is nan fobfafáyí two of the women have died
djúá nan nabaldákan is nan soldádsó si Filipíno two were shot among (of) the Filipino-soldiers [B. 28]; *is*: among (from the context only)
wodáy ken tjaítja si Abákíd there is Abakid among them, one of them
nay nan ísa ken tjaítja here is one of them

386. "Partitive *is*" may be found also in these phrases:
nay si ásóñ! here is salt! (the call of the salt vendors from Mayinit) [*ásón* for *ásín*]
anítja! nay si fánnga ma! lumagókáyé is fánnga! ye people! here are pots! buy pots! (partitive: *si fanga*)
tay nay si fílad ay kinépnan ay minlálaymi ken tjakáyé because here is thick bacon for which we call you (invite you) [H. 21]
sána kay si lípad ay nalángolángo! there comes now "some" very dry wood! [K. 8]
aykō sa na is fánnga? is this wood? [K. 9]
sána kay si nalángolángo 'y fanánig ay fánnga! there come now "some" dry small branches! [K. 9]

mōshāya wōdā āngsan is bilākko if I had much money (partit. probably after: *wōdā*; *āngsan* would require: *ay*)

387. *Ma/īd—īs*. If *mā/īd* is connected with a verb which governs a direct object, this object is preceded by *īs*, respectively by *ken*. If *mā/īd* is connected with a personal verb, the subject of this verb is preceded by *īs*, respectively by *ken*. (*Ma/īd* not at all, not any, no; see [322]).

ma/īd kānck is tināpay I do not eat any bread
ma/īd yāīna'sh patatjīm he does not bring any iron
ma/īd intjānanmī is sīngsing we did not find any ring
aykō mīd īflaēm is ayāyam ay? do you not observe any bird?
ma/īd inīlak si tākē I did not see any persons
ma/īd inīlak is āsē or: *ma/īd āsē is inīlak* I did not see any dog
ma/īd inūmēm is tjēnēm you do not drink any water
mīd intedēc is tafāgo is nan fobāngak there is no more tobacco in my pipe
 (in this example *īs*, with the subject, follows an intransitive verb, a personal vb.!)

si pay Palpalāking ma/īd ināāna [ināāna] is kātjēu Palpalaking did not catch any fish [P. 2]

mīd kankānā's akfōb he does not eat any fruit [P. 7] (trochaic verse)
takēn mo mīd kānck is ākfob I do not care if I have no fruit to eat [P. 7]
ma/īd intjānanmī is fātug we did not find any pigs [B. 15]
ma/īd inīlami is nan anākmo we have not seen your daughter [T. 5]
ma/īd finayādjantja ken tjaītja they did not pay them at all

388. *Is*, in constructions with the negatives: *fakēn* and *ketjēng* (probably in a partitive sense), occurs in phrases like these:

na! nangkō fakēn tji's fafāyi! well! why, this is no woman!
fakēn sa 's kīpan this is no knife
fakēn sa is tjalikānan this is not the fire place (in the house)
fakēnak is nasūyep it was not I who slept
fakēntja is mangwāni it is not they who say...
fakēnkami is inmāy is Mēlika it was not we who went to America
fakēn sa 'sh tsalādōy this is no tree trunk [L. 54]
fakēnkayā 'sh umāli do not you come (but others) [L. 59]
ketjēng sīya is manūbla none but he is smoking

ketjǽngak is inkáeb si táfay it is just myself who make spears
ngágen, aykǽ ketjǽng na 'sh monǽkyǽ? why, is that all you have of
 chickens?

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

amín ay fobfáfáyi ya wǽdátja 'sna, ketjǽng si Akúnay is ma/id sina all
 women are here, "except Akunay is not here"

Cf. [327].

One example with *si* (i. e. *is*) after the negative *adǽ* was obtained:
t'adǽ aláén si áǽǽ 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 *ǽsna*; *is sa*; *istjǽ* (for: *is tjáyi*)
 here, there, yonder. *iswákas* or *aswákas*: to-morrow; *idǽgka* or *adǽgka*
 yesterday; *is kasǽn wákas* day after tomorrow (also: *kasǽn aswákas*); *is*
áǽǽni soon; *idkǽoni* or *ad kǽǽni* a little while ago; *is kǽsǽn* again, an
 other time; *is ǽkid*, *is áǽǽwan* at the left, right side; *is nan áǽǽwángo*
 at my right side; *adwáni* (also: *idwáni*) now; today.

And, as has been already mentioned, the preposition *is* forms, governing
 nouns, verbal nouns etc., the "compound prepositions" (as e. g. our preposi-
 tion "on" does in the "compound preposition:" on account of).

390. *Is* (*kǽn*) corresponds to our "by" preceding the agent of
 passive verbs:

naayákantja nan ánanak is nan amátja (or: *kǽn amátja*) the sons were
 called by their father

namay ay áfong ya nakáeb ken Jálio this house was built by Julio

nan lalálaki ya mafayátjan is nan apótja the men are being paid by their
 master

nan ayáǽwan ya napadǽy ken sak/ǽn the buffalo was killed by me

maayákanak ken síya I am called by him

nan fafáfáyi ya nafadsǽngan is nan lalálaki the woman was helped by the
 man

nan áǽǽ ya náfgto ken tjaítja the dog was kept by them

nan bílak ya naitáfon is nan tákǽ the money was hidden by the persons

admafadsangúnkáǽǽ ken tjakámǽ, 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]

kápcek nan táfay is nan mantllyo I make the spear with the hammer
(Or with the instr. verbal form: *ikdébko [ikdépko] nan mantllyo is nan táfay*)

padðyek nan ápuy is nan tjénum I extinguish ("kill") the fire by water
ígtok nan patatjím ay mamátong is nan síbíd hold the hot iron with the tongs

nan ongóna pinadðyna nan káak is nan fátó the boy killed a monkey with a stone

síya tiktikóna nan patatjím is nan mantllyo is nan ka/opóðpan he strikes the iron with the hammer in the forge; (or: *mantllyo nan ítikikóna is nan patatjím*)

nan laláki ya nafáled is nan kágod the man was bound with the rope

nan fánnga ya nápuo is tjénum the pot is filled with water

háyak nan bángaæ is tjénum I fill the glass with water

(Or: *tjénum nan háyek is nan bángaæ*)

hayányæ 'd san kákwan is ángö ta ek talúan 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*):

éntsunótja is kawís nan fufúmshak the smiths are working well

síya éngkálí 's kágarwís is nan kálíni he speaks our language well

ikána 's káwís he acts well, honestly

kápém is kawís do it well! *kinaðpna is ngāg* he did it badly

tjaktjaktjáki 's akít somewhat large

fanfaulǵ si ákít a little small, rather small

393. *Is*, like our "in," "at" etc. is used with expressions of time:

is kasín téngaæ on the next holiday; *si wáid* in the morning (at dawn)

is nan láfí in the evening; *is nan mastjím* in the night; *is sinakítan* in a short while, for a short while

ígak iníla si Fúmnag is nan sinpólo 'y ákyu I have not seen Fumnag for 10 days

is nan magákyu inkána's sidsidsímna from noon till evening

is nan sin ákyu a whole day
is nan maygát'lo [maikát'lo] *ay ákyu* on the third day
intedeékãmi is nan tjaktjãki ay áfong is nan lfma ay ákyu we remain in
 the large house five days [B. 9]
mangángkãmi is nan mastjfm we eat during the night [B. 23]
ketjéng sumdã s'amána is nan läfl ad fobfáy then his father went home,
 to his "homestead," during the night (midnight)

394. Many other relations, which we express by various prepositional phrases, show the most extensive application of the preposition *is*. They cannot be treated here exhaustively; a few examples must suffice:

intedécak Isna kén tödř I remain here with this one
Ƴodãka kén sak/én you are with me (in my home) [Ƴodãka 'n sak/én;
 'n = ken]
énkaslángck nan kãpi is nan sinãsho I mix coffee with milk
nan lalãki ya nadõy is nan payǰgþüg the man died of fever (*is nan kicwãtsay*
 of poison; *is nan fãkak* of a wound, a cut)
ta lumãlaytãko way—lalaki 's wagsẽllayan—fabfayi 's dinřpay-ay.... let us
 call a man of strength—a woman with strong thighs [Wedding
 Song]
matotoyãkami is nan falõgnid we are speaking about the battle (or:
falõgnid nan tsãmi matotoyãan, battle is our topic)
totõyẽnmi si Anglõy is nan řnãyẽr we speak to Angloy concerning the rice
 en (for: *ngãg en*) *man kékken tödř nan ad Manřla ay?* why does this one
 know "so much about" Manila? (the affairs at Manila)
maãngo is nan engkaliãna he laughs while speaking (during his speaking)
 (or: *maãngo ay engkalř*)
angnẽna is nan kintwãnina ken tjakayũ he does according to his saying, as
 he told you
engkalřikãlř is nan iitãona he talks while dreaming (in his dreaming)
engkalř is ngãg ken sak/én he speaks insultingly about me; slanders me
inlagfõak is nan limãnpõlo 'y řẽsosh is nan řsa 'y řũan I work for \$50 per
 month
inlãgok nan tũfay is sãlãpi I sold the spear for 50 cents (or: *salãpi nan*
nangilagõak is nan tũfay)
lagõak nan wãc kãn Agpãerwan I buy the rattan from Agpauwan
nan ongõnga inãlana nan ngãtjãna is nan ikĩdna (kãn ikĩdna) the boy
 got his name from his grandfather

is nan nalpāsān nan nēngkalāna at the end of his speech, after he had spoken

mabffkod si lagfōa getting thin, emaciated on account of working for wages [Song]

tay nan kafibfak ya ifālērdtja is nan adik kagalān because my sister, they imprisoned her for my not going (i. e. with them, the Insurrectos) [B. 3]

et akīt yāngkay ay ēnasipadōykāmī ay Igōlot is nan mangwanān nan plesidēnte ad Malōnosh and we Igōrot almost had killed each other on account of the talk of the "president" at Malolos [B. 47]

ngāg si alkwid: he is a bad friend (pretending friendship: "as if he were;" "essential" is)

kapēnmi sīya is plesidēnte we make him president

395. Sometimes *is* introduces a purpose clause or a clause containing an obligation; or any kind of substantive clause.

si ſua aktāna nan ānak is ināmēna, is kanēna 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.)

falāngka sa is mangipāyam put this anywhere! (*falāngka*: everywhere; this sentence is strictly idiomatic!)

manākas si māngan mo nan ūminum it is better to eat than to drink

manākash si intedēcak isna it is better for me to remain here

manākas si ngeṛmātjanta ay sinākī is kōlling it is better to transform ourselves into eagles [K. 11]

ṛwodā is nan nimnīmno it is as you think: "you ought to know it"

nan pay inōtji 's inasāṛwak the younger sister shall be my wife [L. 47]

sak/ēn ya is inumāla 'sh tsalādōy indeed, I must bring the beams [L. 54]

sak/ēn nan is tkad I am to care for it (to procure it) [L. 58]

nantjūy tsaktsāki 's tjiṛpāpēm this big one you ought to catch [L. 60]

adīyē ṛwāntsīn nan nalilēngānan; nan naakīfu is ṛwantsīnyē do not follow the clear water; the muddy you must follow [L. 89]

ta kikādak is kanētāko let me care for (prepare) our eating [R. 15]

ta kay sak/ēn ya is mānpab I indeed am to catch it [L. 61]

ta nan tākē 's ūminum 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*: *ilágoyæ angsan ay táfay* you sell many spears; but: *ma/íd ilágoyæ is ángsan si (is) táfay* you do not at all sell many spears.

mánaganak is djúá 'sh fálad I am eating two bananas (Or: *mánaganak is nan djúá ay fálad*; with *nan* before the first)

ta éngka umála 'sh tólo 'sh tayáan that you go to bring three baskets

[L. 32]; *umálaak is tólo 'sh tayáan* I get three baskets [L. 32-]

ináka is ísa 'sh kátjəu give me one fish [P. 3]

COMPOUND PREPOSITIONS

397. There are in Bontoc Igorot 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 Igorot idiomatic prepositional expressions compiled in section [408] and in the Vocabulary.

398. Root: *sakang, shakang*, redupl. *sasákang*, denotes "in front;" "before" (locative, not temporal). *Sasakang* obtains sometimes the verbal suffix *-ən*, with which the possessive suffixes are combined: *sasakáŋgək*; *sasakáŋgəm*; *sasakáŋgəna* etc. Preceded by *is* and the article this compound preposition is employed in these phrases:

is nan sasakáŋgək before me

is nan sashakáŋgəm before you

is nan sashakáŋgəna before him, in front of him

is nan sashakángènmì in front of us
is nan sashakángèn nan laláki in front of the man
ʔodáka is nan sashakáŋgek you are in front of me
nan ongóngá tumáktju is nan sasakáŋgènyet the child sits before you
nan fajáyi ya tinmáktjik is nan sashakáŋgèn nan mamákgid the woman
 stood in front of the girl
ʔodákami is nan sasakáŋgèn nan káyo we are in front of the tree
nalpótja is nan sasakáŋgèn nan áfong they came from "before" the house;
 from their place in front of the house
umáyka is nan sasakáŋgèn nan pabaféŋgan! go to the front of the coun-
 cil-house!

As personal verb :

sumashákangak ken síka I am before you, I stand before you
sumashakáŋka ken sak/én you are in front of me
síya ya sumashákang ken tódí he is in front of that one
 Also: *insákangak ken síya* I am in front of him
insákangta we two are in front of each other: we are opposite, facing each
 other

As possessive verb :

sasakáŋgek síka I am before you, I face you
sashakáŋgèm sak/én you are in front of me (or: *ʔodáka is nan
 sasakáŋgek*)
sasakáŋgènmì tjátja we are in front of them
sinasákangko sítodí I was in front of him
sasakáŋgek síka ay manálan I walk before you (or: *manálanak is nan
 sasakáŋgèm*)
sakáŋgèm sak/én! walk before me! precede me!

399. Root: *saköng, shaköng, sasakön, sasaköng*, denotes "vicinity," "near."

ʔodá síya is nan sakön he is near (or: *insákön síya*)
nan saköngko my neighbor
ípuímo nan tjénèem is nan sakön nan ápuy put the water near the fire
íntedéctáko is nan sakön nan wáŋga we stay (live) near the river
is nan sasaköneck; is nan sasaköñem; is nan sasaköñèna near me; you; him
malpókami is nan sasaköntja we come from near them, from their vicinity

As personal verb :

sumashákönak [*sumasháköngak*] I am near
sumashaköngkãmi is nan fflig we are near the mountain (we are "getting"
 near)
insáköntja nan ãnãnak ken inãtja the children are near their mother
sinnashákönak si nan ãlang I was near the granary

As possessive verb :

sashakönc sãka I approach you
sinasháköna sak/ën he approached me

Observe the combination of "compound prepositions":

sumashákangak is nan sakönyæ I am near you and in front of you
sumashakãngka is nan saköñko you are near in front of me
tjãtja sumashákangtja is nan saköñmi they are near in front of us
sãya sumashákang is nan saköntãko he is near before us

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

wodãak is nan tsögok nan kãyo I am behind the tree
nan fãfãyi tinmãktju is nan tsögok nan lalãki the woman sat behind the
 man
nan tsögökko [*tsögökko*] the place behind me
wodãk is nan tsögökmo I am behind you
wodãka is nan tsögökko you are behind me
nan ãklang wodã'sh nan tsögögnã the coat is behind him
nan djãã ay lalalãki wodãtja is nan tsögok two men are in the rear
tjakãmi wodãkãmi is nan tsögökkyæ we are behind you
ĩntjãsak nan fãkat is nan tsögok nan ãjong I found the rail behind the
 house
nan lalalãki entsãnotja is nan tsögok nan ãlang the men are working
 behind the granary
umãykayã is nan tsögok nan tãkæ! go behind the people!
ĩflak nan fãsæel is nan tsögok nan tsaktsãki ay bãtõ I watch (observe)
 the enemy behind the big rock
nan soklöngmo ya mãsabfãd is nan tsögökmo your hat is hanging behind
 you
ëngka's nan tsögok! go behind, to the rear!

As personal verb (only two examples are at hand):

intsogǒgkǎyě ken tjakāmí you are behind us

intsogǒgkāmí ken síka we are behind you

As possessive verb:

tsogókek síka ay manđlan I walk behind you

tsogǒgkěnyě tjakāmí! keep behind us! be behind us!

tsogókõna nan djđan ongúnga he walks behind the two children

401. Root: *fúcg*, denotes accompaniment; "with," and forms usually the verbs: *ifuégko* I take as my companion; *mifúégak* I am with, I accompany (the passive form of *ifuégko*: *ma-ifueg-ak*.) Rarely used as simple root: *nan fúcg*: the companion:

tjałtja nan fúcg Antéro they are the companions of Antero, with Antero

ma/đ fuégko, isisǎngak đngkay nobody is with me, I am quite alone

As personal verb:

infúégak ken tjałtja I am with them

ninfúégtja ken tjakāmí they were with us

mifúégak ken tjałtja I am, go with them

nifúégtja ken tjakāmí they were, went with us

léytjek ay mifúég ken síka I like to be, to go with you

nan ongóna ya maifúég [mifúég] is nan amána (or: *ken amána*) the child is taken along by its father

sđnu nan nifúég kěn tǒđí? who was with him?

si Anaúwásal nifúég is nan Igólot ad Chicago Anauwásal went with the Igorot to Chicago

maifúégka ken sak/én! come with me! go with me!

mifúégkāmí is nan alǎwidmi is íli we go to town with our friends

nan yǎn/ak nifúég is nan yǎn/ak ay fafáyí ay inmáy is nan páyo my older brother went with my older sister to the rice-field

sđtǒnǎ ay lalǎki nan fuégko ay inmáy ad Manila this man went with me to Manila

inmǎli sđtǒđí nifúég ken sak/én this one came with me

sđnu nan nifúégkam is íli? with whom did you go to town? [*nibfuégkam*]

si Antero mifúég ken Běgti id Fěntok Antero is going with Bugti to Bontoc

nan alǎwid ya nifúég ken sak/én my friend went with me

As possessive verb:

ifuéḡko síka is áfong I take you with me to the house; you are my companion....

ifuéḡmo nan ongóngá! take the child with you!

infuégna nan mamáḡkid she took the girl with her

ifuéḡyæ sak/én is nan íliyæ! take me with you into your country!

si áma ifuégna nan anáḡna is páḡpag the father took his boy with him to the forest

si áma infuégna si ína ay inmáytja'd Dagápan Father went with mother to Dagupan; lit. Father took mother with him.....to Dagupan

Promiscuous examples:

áfusak nifúég kén tóná I had already gone with this man

intedécaḡ ísna kén tódí I stay here with him (not: *nifúég*; this "verb" expresses present, past or future motion, not rest at a place)

sínu nan nifúég kén tódí? who was with him? who went with him?

inálak ay nangifúég I took with me

aláem nan ongóngá ay mangifúég! take the child with you!

léytjck ay mangifúég I like to have with me (*is nan ongóngá* the child)

Accompaniment expressed by the prefix: *maki-* see [300]; "I come with a shield, an ax, a spear," see [67]; and see the following section: Idiomatic prepositional expressions. Instrumental "with:" see [391]; cf. [394].

The following "compound prepositions" occur only in constructions like those given below.

402. *Tsáim* or *tsáimna* [*tjáim dáim*] "inside, within," always with *is*:

is tsáimna nan aswáḡko within my body

is tjáim nan láta within the earth

wodátja is tsáim nan tjénæm they are within the water, under the water

(*inkyátja is nan katjénæm* they swim on the water, on the surface)

ngáḡ nan wódáý is tsáimna? what is inside?

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

éntsánoak is ámpön aswákas I work until to-morrow

intedécaḡ ísna ámpön is sídsídsáimna I remain here until evening

ám̄p̄õn lăf̄l̄, ám̄p̄õn f̄ibikát̄, ám̄p̄õn dom̄l̄ngko, ám̄p̄õn is kas̄n̄ taer̄w̄n̄ until
midnight, morning, Sunday, next year

404. Root: *kæra, kærwa*, "the space between."

wöddá is nan kakaer̄enta it is between you and me (two persons)

is nan kakáer̄enyẽ between you

inkáer̄wak is nan f̄ilig ya nan w̄d̄nga I am between the mountain and the
river

sak/ên nan kakáer̄w̄enyẽ I am between you

kær̄w̄dek: I go through the centre, the middle; *kær̄w̄áck nan ñli* I cross
the town

405. *Tsáo* under, *nan köápn̄a* the space beneath

is nan tsáo nan bāt̄õ under the stone

if̄gnak nan kisp̄õlo is tsáo nan káȳæ I hold the match under the wood

intaktákkām̄l̄ is tsáo nan f̄ádang we run under the big tree

isabf̄ádm̄o nannay ay litaláto is nan köápn̄a [is nan kokoaf̄õna] nantj̄áy ay
litaláto! hang this picture beneath that picture!

patsáock [patsáer̄weck] I place under, put beneath; *patsáer̄weck nan áger̄eb*
is nan átep I put the box under the roof

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

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

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

is nan õson nan teuktj̄áan upon the chair

is nan êshon nan líta upon the ground

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

is tongtj̄ána nan tj̄áya above the sky

totongtj̄ácn nan õlok above my head

fekáshem nan fál̄feg is tõngtsu! throw the spear high up!

IDIOMATIC PREPOSITIONAL PHRASES

408. In the following sections our prepositions in their various applications and their Igórot equivalents are enumerated, frequently with reference to preceding parts of this Grammar.

(For the expression of some of our prepositional phrases by special verbal forms of Bontoc Igorot see: [261-264; and 285-290].)

Above — [43]

About—*Is. matotoyákami is nan falógnid* or: *falógnid nan tsámi matotoyáan* [matototyāan] we are speaking about the battle [394] *kckkěntja nan úmad si nan fafáyi* they know about the woman; (“the matter, the happenings to the woman”)

on Account of — [394] Frequently the conjunction *tay*, because, is employed: *adiák immáli tay falógnid* I did not come on account of the fight; *tay (mo kě tay) nan bilákna* on account of his money

Across — Cf. Vocabulary sub “across;” expressed by verbs, such as: *kitjángck nan póshong* I cross the sea; *kuntjángak is nan wánga* I cross a river; *patjángck nan bató is nan wánga* I throw a stone across...Verbs: *kavwáck* I go through the middle; *pitsiđwck* I cross diagonally

After — Frequently a phrase like our Nom. (or Accus.) absolutus, preceding the main sentence is used, with the passive *mafěash* and *nafěash* (of: *fěđshck* I finish): *nafěash nan falógnid ketjěng sumáákámě*, “the fight having been ended, “then” we return home” or: after the fight we return home

mafěash nan talfeng isatáko't mangáyeng “the dance being finished then we sing” or: after the dance we sing

mafěash nan tsáno isákami't umileng after the work we rest

nafěash nan áni inlislistáko after the harvest we play (celebrate “*lislis*,” in the Rio Chico)

Or with “*nángkay*” “there being no more, no longer” (*angkáyck*: I bring to an end, finish, I use up everything etc.)

nángkay nan fálógnid pumusitáko after the war we are getting poor

Or: *inmalitáko 'sna is nan nabfěđshan nan falógnid* 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 nangángkãmí issákami masáyep*
when (if) we have eaten, we shall sleep

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

And by phrases with *éna* at first: *nangéneéna ay inmáli nan laláki isá't fimángon nan fafáyi* first the man came, then the woman awoke; after the man's arrival the woman awoke

sumkéþka éna isáak sumkéþ I enter after you; lit.: you enter first, then I enter

binmánad nan tékken ay tákæ nangéneéna mo sak/én an other man went down earlier than I; i. e. before me, or: I went down after him

ikáðmi ay umfleng is nan nalipásan nan tsáno it is our custom (*íkad; ékad*) to rest "upon having been finished our work:" after our work (*lipáshek* I finish)

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

is san anóngosh nan falógnid after the battle

is san anóngosh nan tólo 'y ákyu after three days

is nan anóngøsh san ípát ay ákyu after four days; four days later

Against — *Is. fekáshèmmi nan fálfegmi is nan fésæf* we throw our spears against the enemy

Ago — The expression of time past is followed by "ay inmá'y" or "ay nálosh" (*lá/óshak*: I pass by):

sám ay ákyu ay inmá'y (or: *nan inmá'y*) nine days ago

tólon fúan ay nálosh three months ago

ayáka 'y taæwæn ay nálosh many years ago

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

manálantáko is nan ílid wánga let us walk alongside the river

is nan ílid nan kakáyæän on the edge of the grove

ílfdek nan íli I pass on the boundary line of the country

wántjek [*wántjek*] *nan wánga* I follow the river, I walk alongside the river

ketjéng manadálángkãmí is nan ílid nan kálsa then we walk along the street [B. 48]

Among — [385]

At — [379]

Between — [404] *ngǎg nan katǎkken nannay ay fobǎnga is nan tinak-tǎkǎ ay fobǎnga?* 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 *mangǎnǎna* "earlier" *mo:* than; *innǎli nan lalǎki (ay) mangǎnǎna mo nan fobfǎllo* the man came before the boys

Behind — [400]

Beneath — [405]

Concerning — *Is*; see: "about."

During — Expressed by *ǐssan* with Nomen actionis; as: during their fighting; the contemporaneous action is indicated by "*tsa*" [310] *ǐssan (or: is san) tsǎtsa infalognǎdan wodǎak id Fǎntok* during their battle I was at Bontoc
ǐssan tjǎtja 'ntsǎnǎn during their working

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

Except — *ketjǎng. amǎn wodǎtja isna ketjǎng si Fǎnnak* All are here except Funnak. See [327]

For — [383] [261; 285-] [394]

potlǎngǎm ta inkǎak nan potlǎngna cut off a piece for me! ("that I have")

nay nan bǐlak ay kǎan Bǎgti here is the money for Bugti (*ay kǎan*: as the property of)

yǎina nan ǐstja ay kǎan nan Igǎlot he brings meat for the Igórot
nay nan fǎlfeg ay kǎan nan toǎ 'y lalalǎki here are the spears for the three men

nannay ay fǎlfeg fakǎna kǎa this spear is not for him (not-his property)

nay fǎlfeg ya kǎay the spear is for you; *fakǎnyǎ kǎa* is not for you

iyǎik nan patatjǎm ay kǎan nan lalǎki I bring the spear for the man
nay nan bǐlak ay kǎami here is the money for us

wǎdǎy ken sak/ǎn ay idjǎak ken tjǎtja I have something (to give) for them

nay nan pínang ay kóam or: *nay nan pinángmo* here is an ax for you

ayké nan tolfé'gko ay? is there a key for me?

nannay káwts ken sfya this is good for him

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

fbjákak (or: *kának*) *ken sfka nan kfpán* I ask you for the knife

in Front of — [398]

From — [384-] [353-]

Notice the verbs: *kumáanak is nan fli* I return from the town;

but: *támóliak is nan fli (is fli)* I return to the town

íssan adítja adsáwci is nan áfongtja when they were not far from their home

alééntáko nan bílak ken Likáldso we receive the money from Richard

tsawádek nan kátjing is nan laláki I receive the brass from the man

adadsáwci nan nalpóantja they come from afar

From—To: *malpóak ad Chicago ya úmüyak ad Féntok* I go from Chicago to Bontoc

ilabotáko ay éntsáno is nan sinpó'o ay ólas inkána's nan magákyu we work from 10 o'clock till noon ("we begin to work...")

tólo'y ólas nan malpó'd Tukákan ya úmüy ad Féntok it is three hours (walk) from Tucucan to Bontoc

nasúyepak is nan magákyu inkána's sidsidsómna I slept from noon till evening

máilábo adwáni from now on; "begun now"

iFéntokak I am from Bontoc ("a Bontoc man"); *intó nan ílim?* where are you from? (where is your town)

inkánas san ka'fongóngana from his boyhood on, since his boyhood

In midst — *is nan ténga* (in the centre)

is nan téngan nan katuktjáan in the middle of the chair

is tengána in its centre; *is nan téngan nan fli* in the middle of the country

Also with *káwtsa* [404] "between": *is nan kawáwci* in their midst

is nan kawána nan póshong in midst the sea

Instead — *itsaotsáona kén tódí fakón tinápay, bátó nan intsaotsáona* he gives him a stone instead of bread (he gives him no bread; stone is his giving)

innáli nan laláki, fakén fajáyí the man came instead of a woman
[323]

In; Into — [379, 380, 381, 389, 393.] [286, 287, 288].

Near by — [399] Also: *ngan/ngáni ad Fěntok* 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; *fáđlck* I send out; *káđneck* I take out etc.

At the side — *tsápat, tsípat*

manálanak is nan tsapátmo I walk at your side

intsitsípatáko we are (go) side by side

sak/én wodaák is apídna 's na I am on this side

síka wodaáka 's apídna 's sa you are on that side

is apídna 'stjáy ay fllig, is apídna 'sua ay fllig on this, that side
of the mountain

íssan ináfcttja istji is apíd 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-
fútak*, in combination with the locative *is*: *lumfútak ay intáktak is
nan íli* I run through the town (or: *intáktákak ay lámfut is nan
íli*)

palfútcck nan bató is nan álad I throw the stone through the fence

tetěngck I go through the center; *sílkck nan pagpag* I go through
the forest

nan lóshfúđmi our "getting through," place of exit

To — *Is*: [380, 381; 393]

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

umáykamí is nan má/yöy ad Tukúkan we go in the direction of,
toward Tucucan

"The direct way toward" is expressed by the word: *ála*, with posses-
sive suffixes: *umáyka ad San Fransisco, ketjěng álam ya 'd Chicago* you
go to San Francisco and (from there) you go in straight direction toward
Chicago

(*álak ya láyao*: "my straight direction is running: I run forthwith)
ketjéng álan san anákna ya kálab si nan fádang then his son
 climbed directly upon the big trees [M. 12]

ketjéng álamí ya nan pagpag then we go directly toward (and into)
 the woods

ketjéng nan éngmí ya 'd Fúládong then we go directly toward
 Fuladong [B. 54]

Under — [405]

Until — [393] [403] Also: *inkána* is: *inkána's nan ísa 'y taewén*
 till one (i. e. next) year; for one year

Upon — [406]

With — [391, 394, 401] I have, carry with me: [67] Coöperation:
 [300]

Idiom: *ngág nan mangipáyam is sa?* what are you doing with this?
 for what do you use it?

ngág nan inágném is nan biládko? what have you done with my
 money?

ngág nan ifalámo is nan ása? 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: *umáyta* let us go, you and I,
 you and we. *umáyta*: 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 ína*
 Father with (and) mother; *tja Anawásal ken Fúmnak inmálitja 'sna*
 Anauwasal came here with Fumnak. Or: *si Fúmnak ya níkiáli ken*
Anawásal

The substantive: *ib/ám*, companion, is found instead of the preposition
 "with" in many phrases, as: *sínu nan ib/ám ay inmáy?* who was your
 companion in going, i. e. who went with you? (Or: *sínu nan níféng ken*
síka?—sínu nan fuéngmo?—sínu nan kadúam? [372])

sínu nan ib/ám ay nangáéb is nan áfong? with whom did you build the
 house?

namay nan ib/atáko ay maníbet is nan káyo with these men we cut the
 tree

Idioms: *nan sináma, nan sínina*: the father with his child, the mother
 with her child.

sínu nan lááki ay ántjo nan fódkna? who is the man with the long
 hair?

nan fafáyi ay tjaktjáki nan ólóna the woman with the big head
nan ongóngá ay tjaktjáki nan ñpóna the boy with the big thigh
léytjéntáko ay totóyèn nan laláki ay nǎkólud nan fódkna we want
 to speak to the man with the curly hair (i. e. to the "Negrito")
intó nan laláki ay antjoántjo nan kowéngna? where is the man
 with the big ears
nan fobfálo ay abafkash nan límána the young man with the
 strong arms
nan fafáyi ay nalímno nan kúmishna the woman with the round face
Ken signifies "with" in this example: *sumákami ken Antero is áfongko:* we go with Antero into my house
ma/íd inpaskípna is nifúeg ken sfya he let nobody enter with him
mikitedéetja ken sak/én they stay with me, they are with me [300]

Within — [402]

Without — Expressed by phrases with: *ma/íd*, "there is no--":

inmáliak ay ma/íd soklóngko I came without hat

inmá'y sfya ma/ídak he went without me

ma/íd bílak ken sak/én I am without money

The constructions of Prepositions governing Interrogatives or Relatives have been explained in [348-351; 331-335].

ADVERBIAL EXPRESSIONS

409. Adverbial Expressions consist of simple adverbs, or of substantives with prepositions, of adjectives with prepositions etc.

Adverbial phrases are sometimes formed by means of auxiliary verbs [308-317], or of verbs conveying an adverbial notion [317-], or of verbs to which the adverbial notion is inherent (*témóliak*: I come back; *bumánadak*: I come down; *kemáñak*: 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 tsámim* or: *is tsámna*, inside, or: "in its interior."

411. There are no forms for adverbs formed of adjectives. The adjective with *is* follows the verb; or the adjective (without preposition) precedes the Nomen actionis.

ikána is káwís he acts well [392]; or: *káwís nan ikána* "good is his acting"

síya éngkálí 's káwís he speaks well; or: *káwís nan éngkálíana*

síya nèngkálí 's kagawís he spoke very well; (*mo...better than*)

itsaotsáotja is akít; or: *akít nan itsaotsáotja* they give but little

akít nan nimmímtja they think little

ngāg nan kapéntja ay sókod they work badly making spear shafts

éntsíno síya is (or: *ay*) *káwís* he works well

kápém is káwís! do it well! *kakawísém ay mangáéb!* do it better!

kapényæ is káwís! do it well! *kakawísényæ ay mangáéb!* do it better!

Cf. verbs conveying the adverbial notions: with energy, quickly, slowly, gladly, etc. in [317].

ADVERBS OF PLACE

412. The locative particles *na*, *sa*, *tjáy* [*tjáy*, *tjíl*] which serve also as demonstrative pronouns [99], are adverbs if preceded by *is*: *is na* or: *ísna* [*isná*, *siná*, *'sna*, *'shna*]: here (near the speaker), hither.

is sa: there (near the person addressed), thither

istjíl [*is tjáy*, *sidi*, *is tjáy*] yonder, thither, at or to the place yonder

nay here is., *tjáy* there is

nalpóak istjíl I came from yonder, thence

sínu tji? ngāg tji? who, what is that?

isnáka! stay here! [L. 76ff.]; *isnáak* I am here, I stay here; *istjáyak*

I am yonder

- is amñ ay fatáerwa* everywhere (lit. in the whole world)
is kabfatáfatáerwa everywhere; or: *is nan láwak, kalawaláwak is nan fatáerwa* everywhere in the world
falángka any where you please; *álay intó na* "any where here"
adsaerwól [*adsóví, adsóvíyan, adsóvíyén; adadsóví*] afar; *adsaerwól is nan áfong* far from the house; *adadsóvíyénak* I am far away.—
nan káadsóvína: the distance
umadsóvíak I go far away Ger. ich entferne mich
kad nan kaadsóvíñ nan ad Féntok ya ad Maníla? how far is Bontoc from Manila?
adsaerwól nan tjegángtja they are far apart ("far their interval, space between")
adsaerwól nan tjegángtáko we are far apart
kinnmán or: *kabkafála* he is away, gone out; from: *kemáanak* I go out, away; and *fumálaak* I go away
is tóngtjer, ad tóngtjer, is tóngtjána upwards, aloft; *is tóngtjána* above
nan ayáyam tumáyayá ad tóngtser the bird flies high
is tjáya, ad tjáya skywards
is kóápná down, below
ngan/ngáni, as sasakón near (*sumákönak* I go near)
is unñnána forward, to the front; *umüytáko!* "let us go" forward!
is tsógok back, behind, in the rear; vb.: *sakóngek* I turn, Person. *sumákongak; sakóngek ay fláñ* I look back
sumákongak ay intáktak I run back; *pashakóngek* I throw back
 Cí. [400]
is udjídji at the rear (the last of a column)
amñ together (or: all); *maámong*: assembled, together; cf. prefix *maki-* [300]; and prefix *sin-* [60]; *madjidjítáko* we are close together
is íkid, is áerwan at the left, at the right side; *is íkídko* at my left side; *is áerwan nan áfong* at the right side of the house
inlíkid around vb.: *inlíkidak* I go around; or: *inléwisak; léwis* around
is óshóna "on its surface;" on the outside (of a box etc.); *is tjíla* outside of a house, "in the yard"
is tsa/ínna inside [*istjáim, adsáyim*]; *inlícbak adsáim* I dive into the water [402]
is ténga, is téngána; is káerwa, is kaerwána in midst; *is nan kakaerwácentja* in their midst

is *apídna'sna*, is *apídna 's sa* on this, that side; *is nan tsapátko* on my side. Cf. *ála*, in straight direction [318]

The interrogative adverbs: where? whence? whither? cf. [353].

ADVERBS OF TIME

413. Most "Adverbs of Time" are compound phrases: Substantives with the preposition *is*; others are probably adjectives preceded by *is*, or adverbs with *is*. Several of the "adverbs" and their constructions have been treated before, such as: *íssak* [308], *áfus* and *íptjas* [309], *tsa* [310], *kankaní* [311], *kasín* [312], *sána* [313], *tjítjtja* [314], *tjékasko* [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] *ka-* [297], *ma-* *an-* [302].

adwáni, *idwáni* now, to-day

adsángádum formerly, some time ago, then

tsa mamíngsan ay... sometimes Ger. oft einmal. *tsa:* [310]

tsáak mamíngsan [*mamíngsang*] *ay umáli* I come sometimes

tsákámí manúbla is sinpamíngsan we smoke now and then

sinádkyu — *sinádkyu* one day — the other day

idkáeni some time ago; *idkavékáeni* a short while ago; *adsángádum*
a long time ago

idtaewín a year ago *ayáka'y taewín ay inmáy* great many years ago

áfus, *íptjas* [349] "already," "before"

is kavéwákavéwákas very often, every day, or: always; *ininkána:* for
all future

sisisíssya always; *sisisíssya ay inalwíwíta* we two will be friends for
ever

is kataewítawéwín for ever, for many years

is nan sin ákyu all day long; *iyakakyáko* I continue working all day

is lablabóna [*is laplapéna*] for the first time

is mamíngsan once [371]; *tsa:* many times, often: [310]

ólik up to a certain time, after some time; afterwards; see conjunction:
until

is áeni, *is awáeni* soon; *íssak* henceforth [308]; immediately: *tjékasko*
[315]; very soon, in a moment: *sána* [313]; very soon: *kankaní*
[311]; suddenly: *ma — an —* [302]; quickly, soon: *pin-* [296]

aení kǎyǎ! in a moment! *sǎna!* yes, sir; immediately! Ger. ja gleich!
áænín kay si akít ya! "wait a little!"

is sinakítan in a very short while; forthwith

tsáan pay not yet [324]; *tjítjítja* yet, still: [314]

áŋgakay....ya ket.. on the point of:

fimmááák áŋgakay ya ket wodaá nan fajáyi I was on the point of
 going out, when the woman stood there (*ya ket:* to my surprise)

éna, onóna; vb. *mangænéénáak* first, at first

mangantáko 'd éna, isatáko'd éntsuno let us first eat, then work!

mangudjfdjiak I am the last (*ay.... to ...*)

misóŋkopak, sunóŋkopak I am the next (*ay... to...)*

páad with negative: never [326]

kasín again; cf. [312]; *is kasín ya is kasín* again and again, repeatedly

is kasín an other time, or: *is kasín ákyu* on an other (following) day

nan lablabóna manaliféŋkayæ, isákyæ 'd mangáyyeng, isá et
mangananóŋgosh nan patpadöy at first you dance, then you sing,
 "finally comes" the spear throwing [pron.: *mang an a nó ngosh;*
 see voc.: "end"]

ma/áæniáæniak I am late; *ma/áæniáænika ay éntsúno* you work late

"Early" is usually expressed by the time: in the morning, at noon etc.,
 also by partial reduplication of the verb.

inmalitáko is fli djáa 'y fáan ay inmáyy ya adintedéetáko isná is djáa 'sh
fáan we came to town two months ago and we shall stay two months
 longer [396]

sanguyán pan! how quickly! *sanguyán nan inmalíam!* how quickly you
 came!

sanguyán pan nan níngyafam si sa! how soon you brought it!

sanguyán pan si naotóan nan kanéntáko! how soon, how quickly was our
 food cooked! [R16]

sanguyán pan is mangáépam is nan túfay! how quickly you made the
 spears!

adwáni, idwáni

to-day (or: now)

adúgka, idúgka

yesterday

adkásn úgka, aditóna [adidána]

day before yesterday

aswákas, iswákas

to-morrow

kásn aswákas, is kasín wákas

day after to-morrow

is kasín ákyu

the following, next day

is san tjáyy ay ákyu

on the same day

is nan djáa, tólo..ay ákyu

in two three...days

is nan wíwíid

very early in the morning

<i>is nan w'id</i>	early in the morning
<i>is nan fibifbikát</i>	early in the morning
<i>is nan ffbikat</i>	early in the morning
<i>is lablābon si fādālan si ākyu</i>	at (the beginning of) sunrise
<i>is maākyu</i>	early in forenoon (8-11 o'clock)
<i>is nan magākyu</i>	at about 11-2 o'clock
<i>is nan tēngan si magākyu</i>	at noon
<i>is nan māksip</i>	in the afternoon (2-4 o'clock)
<i>is nan misāyaz</i>	late in afternoon (4-6 o'clock)
<i>is nan sidsidsimna</i>	at the time of sunset (sunset: <i>nalōkmēd</i>)
<i>is nan mastjīm</i>	in the night
<i>is nan lafī</i>	in the night (11-2 o'clock)
<i>is nan tēngan si lafī</i>	at midnight
<i>is talāno</i>	at about 2-4 A. M. (<i>ēnkókōok nan kaerwētan ya mapat/a</i> : the cock crows and it dawns)
<i>maerwākas</i>	"it is getting to-morrow," "it is getting an other day"
<i>malāfī</i>	it is getting midnight
<i>is nan mastjīm si ānin</i>	to-night
<i>aswākas si mastjīm</i>	to-morrow night
<i>idkēfab, idka/ōfab, adkākāfab</i>	last night (or: <i>nan mastjim ay nālosh, ay inmāy</i>)
<i>aswākas si ffbikát, si lafī</i>	to-morrow morning, night
<i>nan fibikát ay nay</i>	this morning (or: <i>is nan ffbikát</i>)
<i>nan ffbikát ay nālosh</i>	yesterday morning
<i>nan tēngaz</i>	last holiday
<i>nan tēngaz ay nālosh, ay inmāy</i>	last year (or: <i>tinmaerwēn</i> ; preterite of "t-um-aerwēn;" or: <i>idtaerwēn</i>)
<i>nan taerwēn ay umāli</i>	next year
<i>nan fūan, nan domíngko ay nālosh</i>	last month, week (Domingo: Sunday)
<i>nan fūan, nan domíngko ay umāli</i>	next month, week
<i>ad ísan taerwēn</i>	year before last
<i>is kāsín tēngaz</i>	next holiday ("holiday again")
<i>is kāsín ākyu</i>	on the following day
<i>aswākas is nan nisāyaz</i>	to-morrow afternoon
<i>labóna adwāni</i>	from to-day on, henceforth; <i>labóna adwāni is inkaēpantáko is tūfay yāngkay</i> from now on we make only spears; <i>labóna 'dzwāni manalantáko</i> from now on let us walk
	Or: <i>māilābo adwāni</i> from now on.

<i>adl kasln</i>	not any more; <i>adl kasln insäklft</i> he is no longer ill
<i>äjoädfong adsängädum</i>	"the house is old;" lit.: it was a house long ago, for a long time
<i>mangrenäna mo</i>	earlier than.... <i>binnänad nan tēkken ay tākka nangrenäna mo sak/én</i> an other person came down earlier than I
<i>adumäliak is maigadäa ay äkyu</i>	I shall come in two days from now ("on the second day")
<i>is maigät'lo ay äkyu</i>	in three days from now ("on the third day")
<i>admamngsanak, admangudjfdjiak ay umäy</i>	I shall go first, last
<i>maerwfid nan tālon</i>	it is getting morning; <i>tālon</i> : time, weather etc.

Observe these verbs, formed by prefixing *mang-* or *ma-* to the reduplicated substantive signifying time:

<i>mamibifibikätak</i>	I come, go, work etc. in the morning; <i>mamibifibikatak ay umäli</i> I come in the morning, early
<i>mastjimmastjlmak</i>	I come in night, during the night; <i>nastjimmastimäkaml ay nëntsäno</i> we were working during the night
<i>magamagäkyuak</i>	"I do.... at noon"— <i>magamagäkyuak ay tæmöli</i> I return at noon
<i>malafllafak</i>	I come at "midnight;" <i>éngka mau malafllaf ay?</i> why do you come so late at night? [M. 16]

The interrogative adverb: when? how long? see [354, 356, 357]. Consult the Vocabulary s. v. "Seasons" and "Moon." —

ADVERBS OF QUALITY AND MANNER

414. Verbal prefixes express frequently adverbial notions for which we employ adverbs, as: *pin-*, "quickly" [296]; *ka-* "completely" and *ka-* "under pretense" [297]; *naka-* "completely" [299]; *inasi* "mutually" [301]. Cf. the "auxiliaries:" *tsa*, "customarily, usually" [310]; *kankant* "almost" [311]; *sumyäk yängkay* etc. "only" [316]; the substantives *äla* and *fkad* "straight direction" and "custom" [318]; and the verbs enumerated in [317]

käg; käüg as, like, likewise, thus. Cf. [143]

käägna likewise, like it; ("its likeness")

kag Igólot like an Igorot

käägna nan äkyu like the sun

adlka kág fajáyi ay ináka do not cry like a woman! ("be not like a woman who cries")

áugnèm sidè! do it like this!

áugnèm is kág nannáy! do it like this! *adí kág nannáy!* not like this!

káág nan kóam nan kóak your possession is like mine; yours is just as much as mine; you have as much as I

kááguna nan kanéna is nan káneck he eats as much as I

kág is sometimes equivalent to "it seems to be": *kág gullíya sa* this seems to be steel; this is like steel

nannay ya nantjáy kááguna this and that are alike; this is like that

akít yángkay et kaáguna it is similar (lit. "but little, then it were alike")

nannay ay kápan káág nan lágon nan fánga this knife costs as much as the pot ("this knife, equal the price of the pot")

kááguna nan angnéna ay inkáéb si sa he did it in the same fashion

kág kén sak/én síya he is like myself; *kág kén sak/én síya ay ílaèn* he looks like me; *kág tóná* thus, like that

nan káyèr ya kag nannay nan kaantjóna the tree was as high as that

kág sína like here, like this

nan káágko like myself (meinesgleichen); *nan káágko ay tákèr* a person like me

nan káágmo like you; *kágak kén tódí* I am like him

kág with verbal endings (personal, respectively possessive) and a following "infinitive" means "almost," "I came near.":

kágak madú kang I almost fell *kágakamí intáktak* we almost ran

kagmí sagfátèn nan fátò we almost carried the stone

kágmò kaláfèn nan káyèr you almost climbed the tree

kagkáyèr nasáyep you almost slept; *kágyèr iníla sak/én* you almost saw me

kágak tímóli I almost returned

kashón like, similar: *laláki kashón láon* a man like a lion (loan word: *léon, láon*)

kasóngka káak you look like a monkey

kashón madób nan tjáyá as if the sky would break down [B. 38]

tsatsáma very, in a high degree; too much; *tsatsáma ay láteng* very cold, too cold; *tsatsáma ay angangállúd* too bad

is káwís well; *is kagáwís* better; *tsádlos* exceedingly; (Hoc.?) with suffixes: *tsádlosak umógiad* I fear exceedingly, beyond measure; *tsádlosyu áugnèn sa* you do this exceedingly well

- manákas* better (loaned probably from Ilocano)
manákas is mángan mo nan úminum it is better to eat than to drink
manákas nan mángan is nan mákan it is better to eat rice
manádash si (or: nan) umáyka it is better that you go
manákas nan intedéé is nan Féntok it is better to stay at Bontoc
manákas amín nan manálan it is better that all walk
manádash si totémgôyka [or: kagawís nan totémgôyka] it is better that you keep quiet
manádash si inpátpadôy mo nan inkáéb si síngsing it is better to throw (spears) than to make rings
manákas si ngémátsanta is kólling it is better we two change ourselves into eagles [K. 11]
is ngág ill, badly; *láéwa* it is wrong, bad, improper: *láéwa nan masuyé pantja* it is improper, bad that they sleep
láéwa; adí kayé éngkálí 'sna! it is wrong; do not speak here!
olóläy it is very bad, "a crime"
ngét, ngín [306, 342] perhaps
tít/éwa certainly, truly, surely, really
is adí káktek secretly (lit. "for not any knowledge")
is nan ababáéway "in the light," i. e. openly
umátet ta it is well that... "we are glad that...:" *umátet ta inmálika* "we are glad that you have come!" ("we thank you for coming")
mo than (with comparisons)
pásig throughout of one substance: *pásig bángaé sa* this is all glass
pásig papél all paper
pásig mónok nan ístja the meat is all chicken (not mixed with other meat)
pásig falídog it is all gold, purely gold, unmixed gold
éläy [óläy] "it matters not," "nevermind," "whatever you please" "I do not care"
éläy kókótjek nan límak! nevermind, if I cut my hand!
óläy umáyka I do not care if you go, it is of no consequence...
aykô éläy éntsúnótáko? do you (we) not care if we work? is it of no importance that we work? does it not matter?
éläy! when receiving a gift, means: "this was not expected, you need not to reward me"
éläy sínu: any one you please; *éläy ngág:* whatever; *éläy intó:* wherever you like, any place whatsoever
éläy intó nan tímáktjuána: wherever he sat down; *éläy intó nan témoliántja:* wherever they return
tak/ón "it matters not;" *tak/ón mo inmálika* "I do not care if you have come"
sá correct, right; *sá sa* this is correct, "all right"

sfa ma ngin [*man ngin*] this might be all right, but... [L. 12]
siāmāadjisa [*sfa ma adjisa*] this is the right one! *siamaadjisa nan fālfeg!*
 this is the right kind of a spear!

aykō sfa tji? is that right?

kasfsya [*kasfsia*]! this looks well!

kasfsia nan engkaliānyæ your 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; 369, 371, 373-] are also used as adverbs, as the first of these examples show:

āngsan much; *entsānotja is āngsan* they work much; *āngsānek*: see *ayāka* very much, great many [370]

aklt little; *nasuyēptāko is aklt* we slept little

māl/an copious, in great mass; *māl/an* seems not to be used attributively:

māl/an nan ilāgok ay fānga I sell great many pots

māl/an nan kātjōu plenty are the fish

māl/an nan tjōtjon in great mass (come) the grasshoppers, locusts

tsatsāma 'y kāwīs very, too good (or: *kāgawīs*); but *āngsan* and *ayāka* can not be applied adverbially with adjectives.—*tsatsamākami ay fanāng* we are too small

adādsa more; *twodā ken sak/ēn adādsa 'y pākūy mo nan kōam* I have more rice than you

mo kekcentāko is adadādsa, umiuyongtāko if we know more, we get worse; the more we know, the worse we become

mo entsunōkāyu is amamāmid, tsakayē mablēy is amamāmid the more you work, the more tired you get

adlk lēytjēn ay kasln māngan I do not like to eat more (lit. "again")

adādsa nan kōak mo nan kōam I have more than you

adādsa nan kanēna mo nan kānek he eats more than I

ināka 's ādādsā! give (me) more!

is aklt little, a little; *nimnūmtja is aklt* they think little

ināka 's aklt yāngkay! give (me) but a little!

akít nan sakítko I am a little sick

akít nan látèng it is a little cold

sumédká is sinakítan! wait a little!

akakít nan látèng adwáni mo adúgka it is less cold to-day than yesterday
nan táfay akakít nan palítua mo nan pñuang the spear is less sharp than
 the ax (the spear, less its sharpness...)

tsatsáma ay akít nan éntsánoam you are working too little

kólang (a loan word) too little; "there are missing..." *Kolang* denotes that a person selling goods or offering his service is not contented with the amount offered by the purchaser or employer, or, if a sum is paid, that it is not sufficient:

kólang sin pésosh! it lacks one peso; it is one peso too little!

kasín, again, means also: one more, some more:

ináka kasín! give (me) one (some) more! give me an other!

ángkay, yángkay only; *sak/én yángkay* only 1; *djúa yángkay* but two, only two

tsám ángkay mangmangwanán! you are speaking in fun only! you are only talking!

(Cf. *sumyák yángkay, ápidak* or: *ábüdak yángkay* in [316]: I do only one thing; so, in song-dialect, "*pitkam*" (only this form, 2d person sing. was given): (iambic verse)

pitkám ay ínyakyákíng you do nothing but loiter

si ínam nán mamáding your mother gathers the wood [H. 11]

áálána "it suffices;" *adú, adú!* enough! (Interjection); *adí wmánüy*
 it is not sufficient

áálána nan katsaktsákna its size is sufficient, it is large enough

áálána nan káántjotáko we are tall enough

wóddá nan áálána ken sak/én I have enough

áálána nan kíndúngo I have eaten sufficiently ("my eating suffices")

áálána nan bilákna he has enough money (his money suffices)

adí wmánüy nan bilákmo you have not enough money

adú sa! this is enough!

awáy nget (ngin) about, perhaps; *nan wóddá ken sak/én awáy nget tólo*
 'y *pésosh* I have about three pesos

awáy nget djúa ay fúan about two months

awáy nget is tólo 'y ólas in about three hours. Cf. [306; 342]

The interrogative adverbs: how much? how many? see [355]; how many times? [356]

PARTICLES

416. Bontoc Igorot 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. *Mān*, sometimes *mān*, is an intensive particle; it is employed particularly in commands and questions.

bumanádka man! come down, then! descends done! so steige doch herab!

[M. 14]

saáka 'd man! go home now! [M. 11]

engkáyē man lumáyaē ay? why, pray, do you flee? [B. 50]

intō mān lā nan nangalāna 'sh ístja? where should he get meat? (*la*:
ironical, incredulous,) [R. 25] and again:

intō man la nan nangálan ámam is nan ístja? where would your father
get meat, pray? [R. 26]

intō man la mangálanayē 'sh tji? where did you get (so many beans)
that? [L. 33]

intō man la nan umálan si íduom? where will you take your wedding-
feast? [L. 50]

tjáy man si fobálan ay aláena nan sinlái there indeed is a handsome
young man who takes the pods [L. 33]

tsumnōta man ed! so let us then get married! [L. 52; cf. 49]

intō man la nan káwawad? where, pray, should the place be?

éngka man! go! go! *alíkáyē man!* come on, forward! (battle cry)

ngág éngka man ímüy? why is it that you go?

ngág engkáyē man tímōli ay? why did you return, indeed?

ngág man engtja éngkálí ay? why do they speak?

ngág éngka man maáeniáeni ay fumágon? why do you get up so late,
pray?

éngka man adí éntsáno? why do you not work?
ngág man sa? what is that? (surprise; indignation)
ón man naáéniáéni tji nasúyep ay? why, pray, did he sleep so late?
 (tji: instead of *síya*)
éna man kápén nan áfong ís fáníg ay? why does he make the house so
 small?
éntáko man mandýé! let us go then to get wood!
intó man sí Mátyé ay? where is Matyu, say? Wo ist denn eigentlich M.?
káánkayé man! get away! "packt euch!"
kádkáyé man? how many are you indeed?
tít/kéa man, ya inmáy! it is certainly true, he is gone!
adí man katsákub surely it does not suffice [L. 28]
nmáykámi 'd man we ought really to go [B. 48]
ayáka man tji! that (singing) lasts certainly too long! [H. 15]
kóak man, fakónmo kóá! it is mine, not yours!

Also a form *mána* occurs, which is probably a contraction of *man* and the locative participle *na*, here:

tjakámí máná ay mamalátong we who are gathering beans [L. 28]
aykóka éntsáno ay? *éntsánoak máná!* are you working? certainly, I do
 work!

418. *Kay* or *Pay* (the latter is said to be the Hocano form) is used for emphasis; it usually follows the word upon which special stress shall be laid. Sometimes *kay* or *pay* is placed between the article and the noun, or between the preposition and the noun. It may also take the future prefix *ad-* from the verb, but it does not take any verbal endings.

nay kay léytjém ngin ay ma/ísa at this spot you like perchance to be left
 alone [S. 11]

nay pay naóto nan íb/ána there indeed was cooked the other (pig) [L. 66]

nan pay fobólan nan kanyón the projectiles of the guns [B. 53]

ya nan pay fobólan nan báldug [B. 58] and the bullets of the rifles

nan pay inótji the younger brother

sána kay nan tjéném! here comes the water! [L. 42]

sána kay sí lípad ay nalángolángo here! here comes perfectly dry wood
 [K. 8]

adpaywánin now indeed (*ad wáni* with *pay* inserted) [L. 80]

intó pay? *intó kay?* [R. 24] where, pray? wo denn? wohin denn?

intô kay si Bëgti? where, pray, is Bugti?

si pay Făkan nan ninănak ken tjakăm! Fukan, she has born us [L. 92]

si pay Palpalăking ma/id inăăna is kătjôu Palpalaking did not catch any fish [P. 3] (*inaana*, for: *inalana*, from *aldëk*)

aëni këyă! very soon! yes, soon!

ketjêng ngăg pay? what then? (impatient question of a person listening to a narration, to urge on the speaker)

ăläy pay mo gadsăngyên, sÿya tsatsăma na/îmăd however rich he may be (though he be rich), he is very stingy

intô pay âkis nan mantŷyo? where is the hammer, say! "wo ist denn wieder der Hammer?"

kăd pay nan lalădki? how many are the men?

kănim pay nan tindpay? do you really eat the bread?

kinmăan pay he has gone, indeed

ma/id pay sŷna! he is surely not here any more!

tjakayă pay ay iKănôu you, people of Kanôu [L. 92]

păsig pay nafăngôsh nan shengădko my food is all rotten (*păsig*: thoroughly) [M. 9]

ketjêng kay mastjŷm âkis and then it turns again night [H. 10]

ketjêng nađto pay and then it was cooked [H. 18; cf. L. 66]

lŷpad pay ay nalăngolăngo dry wood! [K. g.]

aykăak pay shmăă? shall I really go home? [K. 11]

adŷm pay patănên nan păshek, tay năyak sŷna! do not drive in the wedge, because I am here! [L. 84]

măd pay asăëwăk I am surely not married [L. 85]

ăđpay âkish [akŷs] madđy nan inŷgnan nan âsu 'y tjăy (the fire) which the dog brings there will surely also be extinguished ("die") [L. 10]

ăđpay umăliak I shall certainly come

tay ăđpay angkăyêm nan fŷnăyă 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*:

ketjêng maëwăfid paga then morning came

ĭlaêm kayă! come and see! "sieh doch einmal!" "just look at this!"

alikäyă kayă (like one word: *alikäyăkayă!*)! come! "kommt doch einmal, rasch!"

ketjêng sumăobtja păyă then they arrive (at home); "dann kamen sie also heim"

iyăim kayă! so bring it! "so bringe es doch!"

It is uncertain whether the final *a* is a paragogic vowel, or whether *pay* has been combined with a particle *ya* [423] which appears uncombined with *pay* in these sentences:

itsaotsāomo kay ken sīya ya! so give it to him!

arunfu kay si akīt ya! "soon, in a short while!" "in a moment!;" "wait a little!"

Preceded by *ā*, the particle *pay* expresses reproach, as in this question:
āpay adīm kinwāni is nan tākēt? 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:

aykō umāli? nay umāli mām pay man! is he coming? there he comes, surely!

sīa mam pay! certainly! it is correct, without any doubt! it is evident!
pināyanmi, tay tājy mam pay si lalāki ay fumātjang ken tjakam! we have filled (our bean-baskets), because, lo! there was a man who helped us [L. 37]

420. *Ann/ō* denotes certainty in these examples:

ann/ō ya umāli adwāni he will certainly come to-day

ann/ō linnāyāwtja they have undoubtedly run away

ann/ō umāytja they will surely go; I am sure that they will go

nintengan nan sikāa—ēntāko 'd man nitsāa—ann/ō patsōng na shāa the sun has reached the middle; let us go to eat dinner; surely it is time for it |Industrial Song|

421. *Adji*, usually in combination: *man ādji* or: *ma ādji* expresses sometimes a request; in statements *ādji* has affirmative force: indeed; certainly.

ēngkālīkāyē man ādji! speak, pray!

ālika man ādji come, please!

īkayē man ādji! come then! (why do you not come; come now!)

intō ma ādji nan ināyam? where did you go, say?

ēntsundka man ādji! so work then!

Emphatic: *kádtja man ádji?* how many are there indeed?
sfa ma adjí sa! this is the right thing, to be sure! [L. 55]
nan ma ádji tsam inpayái ay shengédko 'd ya nafángösh that food which
 you used to send me was rotten [M. 7]
sádata 'd ma ádji ay sináma! so let us go together, father and son! [M. 11]
ya, intö ma ádji nan fínáyé? well, where then is the pounded rice? [L. 57]
nong/nóngem ma ádji nan idnotáko! you arrange our wedding feast,
 please! [L. 58]

42. *Kan* or *pan* (*pan* is the Ilocano form) expresses astonishment, surprise:

sínu kan sa? who, pray, is that? Ger. "ja, wer ist denn das?"

With verbal endings: *sínu kantja sa?* who are these?

sanguyán pan si na/ötöän nan kanéntáko! how quickly our food has been
 cooked [R. 16]

sanguyán pan is nángtjásam is nan tólfeg how quickly you found the key
sanguyán kan nan ningyalam how quickly you brought it!

ngäg kan aykó ketjéng na 'sh monókyé? why, are these all your chickens?
 [L. 43]

ngäg kan aykóka umóshsong? say, why do you watch me from above?
 [L. 29]

intö pan, nangkó mamátpab ya adíka páad makátpab; where then? it is
 easy to catch, and you can never (not at all) catch it? [L. 62]

The phrase: *kanáy pan*, sometimes with endings, expresses disgust and surprise:

kanáy pan! amfuyáka 'sh si nafkodka! why, is that so! this is the reason
 why you are so lean! [M. 10]

kanáyka pan si fajáyí! how miserable you are, woman! [M. 17]

kanáyka pan si alféid! what a bad friend you are!

kanáykayé kan is fumabfalógnid! what poor fighters you are!

kanaftja pan! how bad they are!

kanáikamí pan! how wretched we are!

43. *Ya*, introducing a question, expresses surprise or indignation; it designates also a cause as self-evident (not to be confounded with the copula *ya*, or with *ya*: and):

- ya ngǎg tǒndá?* what is that? Ger. ja was ist denn das?
ya intǒ pay si Akúnay? why, where is Akunay? Ger. ja, wo ist denn die
 Akunay?
ayéked ya! go on! go ahead! Ger. also vorwärts! continue then!
ya ngag nan ímad is nan tjàpǎnmo? well, what has happened to your foot?
 what is the matter with your foot?
aykǒ sikǎya [síka—ya]? "how about you?"
adǐ man katsákub tay síka 'y yǎn/a ya éngka inámiámish it is not enough
 (in your bean-basket), because you, the older sister, always go bath-
 ing (instead of working) Ger. weil du ja immer... [L. 28]
ya kad nan fátugyæ 'sna? why, how many pigs have you here? [L. 45]

424. *Yǎka* expresses "then at least;" the speaker can not obtain what he wishes and asks for something inferior instead:

- yǎka inǎka ma ádji is nan mákan!* well then (..if you do not give me any
 meat...), so give me at least some rice (instead)!
alikǎ'sna!—adǎk.—yǎka intedécka istjǐ! come here!—I shall not!—
 well then, stay there! Ger. nun, so bleibe dort!
itsaotsádomo nan táfay ay nay! adǐ; ifgtok sa. yǎka man nan kǐpan ádji!
 give me this spear! No; I keep it. Well, so give me at least the
 knife!
yǎka yǎim nan kǒweng nan kǎtjǐu so give me at least the ear of a fish!
 [P. 4]
yǎka yǎim man nan kǒweng nan tjǎld! so give me at least the ear of a
 small fish! [P. 5]
yǎka yǎim man nan apángoy si ákkámǎ! so give me at least the leg of a
 crab. Ger. so gib mir doch wenigstens eine Krebsscheere! [P. 6]
yǎka yǎim man nan ísa 'y fallda! 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.

- umálikǎ'sna mo* you certainly come here
kǒak sa mo [kǒak sǎmo] this is certainly mine! *kǒam sǎmo* this is
 yours, surely
intǒ pay sak/én mo? where am I (in a picture of a group of Igorot)?
kǒ si Fánged námo! this is Fanged, indeed! this is Fanged, I am sure!
nǒang námǒ! this is indeed a buffalo!

ðgsa shámo! that is a deer, to be sure

In combination with *ya* [423]: *yámmo alðém nan tólo 'y tayáan!* certainly get the three baskets [L. 34]!

nangkö ðpom námo! why, this is your leg! [K. 8]

nangkö lfmam námo! why, these are your arms! [K. 9]

soklõngmo námo (ua mo) this is surely your hat

Observe the phrase: *mo kö man tay...* "no wonder; because..." certainly because. —

mo kö man tay finlëyko ðna, lssam tjiápén no wonder; because I have tired it first, you will catch (the pig) [L. 63]

mo kö man tay inniþa/lsig ken sak/én why, certainly; because he made me angry [L. 79]

426. *Kö* expresses surprise; thus it is used in sudden recognition, introducing a phrase:

kö si Angay námö! why, this is certainly Angay!

kö sika sa! why, this is you!

kö tjakäyð man na! why, this is indeed you (here)!

kö tjaftja sa ay? why, is it they? Ger. die sind es also!

427. *Nångkö*, a particle with verbal endings, introduces sentences to express surprise and sometimes reproach in an exclamation or question; its forms are: *nangkðak; nangköka; nangköð; nangkötdko; nangkökaml; nangkökayð;* etc. — *nangkðk; nångköm; nangköna* etc.

Nangkö is often followed by: *böd [pöd, béd].*

nångköm [nångkém] alðén nan káyo! so it is you who take the wood!

nangkðak wodd'sna! why, here I am! Ger. also da wäre ich!

nangkð wodd'sna! so he is here! (or: *wodd'sná ya!*)

nangkð pöd si Matyey sa? ah, is that so, is this Matyu?

nångköm böd inða [inðla] nan soklõngko! so it was you who took my hat!

nangköna böd inlã nan fafãyi! so it was he who saw the woman!

nangkðka pöd masãyp? so you are sleeping?

dã! ngag nan ðpõn tõdã nangkö [manköy] tsaktsakgõa! see! what big legs he has!

nångkö pöd ol/ðley nan ikðk/an nan kasim in/nfna how wretched is your stepmother's acting! [M. 10]

- nangkötäko öbshdèn nan shengéd'tja 's amñ nan anäkta* why, have we not procured food for all our children? [M. 17]
- nangkëka mangäsu is fajäyi!* why, you are a miserable woman! [M. 17]
- nängköy nan pötlong tji?* how did it break off here (a spear-blade)?
- nangkö ma/íd makákan!* why, there is nothing to eat ("eatable")
- nängkö böt tsátona nan mangangkayáangkay is nan önashko!* well! here are those who always eat up my sugar-cane! [S. 3] [cf. 3. 4: *böd* without *nangkö*]
- nängköm kanán en "mo umalitäko is nan fli....* why, you say: "when we come to the town... (reproaching their leader) [B. 16]
- nangkö—pispishtash ángkay!* why, only twenty cents! [B. 20]
- nangkö böd, falögnid nan inyäyak tönä!* why, this man called us out for battle! (surprise and indignation of the Igorot called by the leader of the insurgents "to a dance") [B. 26]
- nängkö tékken ay talfeng!* why, this is a different dance! [B. 26]
- nängkö ma/íd madöy ken tjátäko ay Igólot; nangkö ketjéng nan insullktosh is ángsan nan madöy* and see! none of us Igorot had fallen; only of the insurrectos many had fallen [B. 42]
- nängkö sftönä nan önöönöy* why, this one is a lucky fellow! [R. 29]
- nangkö akiakít!* why, it is very little!
- nängkö míd nong/nöngna nan kayäënyä!* why, your "getting wood" is worthless! [K. 2]
- nangkö manäkas si ngæmátsanta ay sinäki is kölling* it is surely better if we two brothers change ourselves into eagles [K. 11]
- nangköka tsatsäma æmipädshé ay ken sak/én!* why, you make me ashamed [L. 71]
- nängköm inlátak san kashüdmo ay?* why have you pushed your brother-in-law into the rock? [L. 79]
- nangkökayä tjemöngao is fädén is apáy?* 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 nangölam si sa? where did you hear that? Ger. wo willst du das gehört haben?

kad man la nan wödä ken sfya? how much does he claim to have?

429. Observe the use of *la* in the scornful phrase:

tsáka la 'sh sa? what can you do, — nonsense!

tsáka la 'sh sa, intó nan umálan si ídnom? (you want to marry?!)— nonsense! where will you get your wedding feast? [L. 49]

ngág tji? umonóngka ken sak/én? tsákalasá! what is that? you want to fight with me? nonsense!

430. *Ín* ['n], after verbs of saying, introduces both direct and indirect discourse; it can never be omitted:

ketjéng kasín kanán nan Lumáwig en "ináka'sh ísha 's taydan! then Lumawig said again: "give me one basket!" [L. 31]

isácd kanán inátja en "nangkö mfd... then says their mother: "why... [K. 2]

ketjéng kánanmi en "lumayáékami!" then we say: "we run away!" [B. 21]

nan laláki kinwáñna 'n "adík léytjén sa" the man said: "I do not want this"

isána'd kinwáñ'n... then he said...

kanána ay mangwáñni en "sáka'd man!" he said: "go home!" ("he said saying")

The particles *ay*, *paad*, have been treated in preceding sections [340: 326]; *ay* emphasizes a question, *paad* a negation.

The particle *et*, forming the conjunctive of verbs: see [188, 191, 242]. (Some words enumerated among "Adverbs" may also be classified among the "Particles.")

CONJUNCTIONS

431. Conjunctions in Bontoc Igórot Language are either "true" conjunctions (as: *ya, ta, mo, tay* etc.) or adverbial conjunctions, which are really adverbs and are treated in this chapter only because they may be considered Conjunctions in that they indicate the logical connection between sentences (as: *ákis, ketjéng, ət* etc.). Sometimes prepositional phrases, i. e. the preposition *is* governing verbal nouns, are employed instead of conjunctions.

Certain conjunctions take the endings from the verb.

After most conjunctions the "inverted order" is observed, i. e. the conjunction is followed by the verb, the verb by its subject, object, adverbial adjuncts etc.

The coördinate conjunctions are almost exclusively used in common conversation. Also in narrative, parataxis is preferred to hypotaxis.

COÖRDINATE CONJUNCTIONS

432. COPULATIVE: *ya*, and, connects single words with each other, and sentences.

nan ápuy ya nan tjénəm fire and water; *sak/én ya síka* I and you

si áma ya si ína father and mother

nan kafátufátug ya kaáshuáshu the pigs and dogs

si Olóshan ya si Lang/ágan Oloshan and Langagan (or: *tja Olóshan ken Lang/ágan*)

ketjéng umáli ákis nan sinkumpánya ya mabaldúkan ket ákis nan ísa ay soldádsó thereupon comes again the company and then again one soldier is shot [B. 29]

sítödí ay laláki ya sítödí ay fafáyi he and she

For the construction: *tja Agpárvan ken Tóngay* A. and T.; *tja áma ken ína* father and mother; see "Collective Article" [39]. Cf. *sináma* the father and his child [60]. For: *sumadkámí ken Antero* I and Antero go home: [408 "with"]

(Copulative conjunction *ya* must be distinguished from the copula *ya* ("is, are, was, were") and from the particle *ya* [423])

The negative copulative is seen in these examples [325]:

kag ken sak/én ákis ígak ílaèn nor did I see it

Or even with omission of the negative: *adlak úmñum is tjénum; kag ken sýa ákis* I do not drink any water; nor does he.

Neither — nor is also expressed by *adi* — *paymó*.

Polysyndetic construction is frequently employed in enumeration; also *isáed*: "and then" is often found as connective in a series. (*Isáed* designates usually temporal succession: "one after an other.")

isáed féládjín nan yun/ána nan wánisna isáed nan dikámna ya nan sangkitána ya nan soklóngna ya nan fobangána ya nan kátjínna ya nan tjokáerna 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]

ífgnam nan tjokáerko ya nan wánísko, nan katjínko, nan soklóngko ya nan fobángak hold (keep) my bag, breech-cloth, chain, hat and pipe [K. 6]

ketjéng ípafálan nan ótot nan gáungsa ya nan ítjush, isáed nan töónan, isáed nan fá/kong then the rat brought out the gong and the spoon, then the jar, then the pestle [R. 18]

ayáka nan inálak ay kátjõu, nan tjalíd, nan akkamá, isáed nan ífléng I have caught plenty of fish: *k.*, *tj.*, crabs and "ífléng." [P. 7]

433. ADVERSATIVE: *siádnay* but. The conjunction "but" is in most cases omitted, asyndetic antithesis producing a stronger, more impressive contrast than any conjunction. Also *ya*, and, is sometimes used instead of the more forceful *siádnay*; or the phrase *nay möd ádji* introduces adversative clauses.—

ímmáy si Mólléng, ímmáli si Olóshan Moleng has gone, but Oloshan has come

wodá nan táfaymi, píńngmi ya nan kalásaymi; ma/íd báldugmi we had spears, axes and shields, but no guns [B. 25]

íparéitmo ken sak/én nan ístja; fakén tinápay! send me some meat, but no bread!

ketjéng áfus naóto nan mákan, siádnay ma/íd ístja then the rice had been cooked, but no meat [B. 11]

ígtok nan ásu ísna, siádnay adákis fumála I keep the dog here, but it will again run out

léytjénmi ay manábla, siádnay míd [ma/íd] apáy we want to smoke, but there is no light

adl inōtjan adwāni, siādnay adinōtjan aswākas it does not rain to-day,
but it will rain to-morrow
inānāpko nan kīpan, siādnay igāak nakādash I searched for the knife,
but I could not find it
sak/ēn ongōngāak, siādnay sīka amam/āka I am young, but you are old
adīna yāi nan īstja, siādnay nan mākan yāina [iyāina] he does not bring
any meat, but he brings rice

Ketjēng "that is all," "except," "thereupon;" see [326, 327, 388, 408
etc.] serves as adversative conjunction:

ilāek amīn ay fobfafāyi, ketjēng si Akūnay is ma/ld Isna I see all women,
but Akunay is not present

434. DISJUNCTIVE: *paymō*, or:

lalāki paymō fafāyi a man or a woman
si Angay paymō si Isding Angay or Isding
sīka paymō sīya you or he
ināka 's kīpan paymō fakōn nan pīnang hand (me) a knife or, if there is
none, an ax!
adumālīāk aswākas paymō is kasīn wākas I shall come to-morrow or day
after to-morrow

435. "Adverbial" Conjunctions are:

ākis [ākīs] also, too. (*ākis* means also "again")
sak/ēn ākis I also; *nan fafāyi ākis* the woman too
kāg kēn sak/ēn ākis I also (lit. "like me, too")

436. *Ketjēng*, introducing a sentence, serves as temporal conjunction:
thereupon, then. [In negligent pronunciation usually: *k'tjēng*; or scarcely
audibly: *'tjēng*; also "*kītjāng*" occurs.]—As the original meaning of
ketjēng seems to refer to something accomplished, "that is all," "it is ended,"
it may be nearly equivalent to the Latin connective phrase "quo facto,"
while "therefore" would be a free translation. In narrative the Igorot will
never get tired beginning each new sentence with this *ketjēng*.

The common construction after *ketjēng* is the order: verb—subject.

nan laláki inmáli 's áfongna, ketjéng aláén (nan) asáéwānā ay fajáyi nan soklóngna; or: ketjéng si (nan) asáéwāna aláéna nan soklóngna
the man comes home; then his wife takes his hat... (the second order is employed rarely after *ketjéng*)

ketjéng tja maángsan nan tákket, ketjéng tjáttja nan umáli is nan fatáéwā
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 isáttja'd infflak*
thereupon they feasted [L. 66] (*Ketjéng ay* means also sometimes: there-fore.)

ketjéng ay umánumak is nan tjénum thereupon I drink the water
ketjéng ay fumángon thereupon (or: "then finally") he awoke [P. 12]

437. *Et, ed, 't, 'd* is an enclitic conjunction: "then," "then without delay," "immediately then;" it signifies that the succession of deeds or events takes place rapidly, immediately, invariably, regularly. Thus it is used also often at the beginning of the apodosis of conditional clauses, if the protasis precedes. (It must be distinguished from the particle *ed* or *et* which forms the "conjunctive mood" of verbs!). — It is used as conjunction alone and also in combination with other conjunctions, as always with the following:

438. *Isáed*, thereupon, then, then immediately. This "compound" is considered one word, the first element of which, *isa*, takes the endings from the verb. If the verbal ending attached to *isa* has a final vowel, *e* is elided: 'd. [For *isáed* or *ísa'd* the forms: 'sād, 'sháed, 'shād, due to negligent pronunciation, are used frequently.]

Isáed is probably a combination of the preposition *is* and the locative adverb *sa*, as "upon there" or "thereupon," followed by *ed* = "then." The forms of this conjunction are:

	Personal:	Possessive:
1.	<i>isáked</i>	<i>isáked</i>
2.	<i>isáka'd</i>	<i>isámed</i>
3.	<i>isáed</i> [<i>isá'd</i>]	<i>isána'd</i>
D.	<i>isáta'd</i>	<i>isáta'd</i>
I. incl.	<i>isatáko'd</i>	<i>isatáko'd</i>
I. excl.	<i>isákām'd</i>	<i>isámi'd</i>
II.	<i>isákāyē'd</i>	<i>isáye'd</i>
III.	<i>isáttja'd</i>	<i>isáttja'd</i>

The Constructions are:

a) with personal verbs; in the 3. person sing. or plur. The subject is:

- 1) a substantive: *isáed umáli nan laláki* then the man comes
isátja'd umáli nan lalaláki then the men come
- 2) a proper name: *isáed umáli si Fánged* then Fanged comes
- 3) personal pronoun, 3rd person: *isáed umáli síya* then he comes
isátja'd umáli (tjajtja) then they come

The subject is a pronoun of 1st or 2nd pers.:

isákamf'd umáli then we come
isakáyě'd umáli then you come
isáked umáli then I come

b) with possessive verbs; in the 3rd person singular or plural. The subject is:

- 1) a substantive *isáed kanán nan laláki* then the man says (not: *isána'd*)
isátja'd kanán nan lalaláki then the men say (also: *isáed*; but the plural ending suffixed to *isa-* is used regularly with plural nouns)
- 2) a proper name *isáed kanán Fánged* then Fanged says
- 3) a pers. pronoun *isána'd kanán* then he says
isátja'd kanán then they say

If a substantive as subject shall be emphasized, *isána'd* respectively *isátja'd* is used, but the substantive is preceded by the ligature *ay*:

isána'd kanán ay alfwidko then he says, my friend
isátja'd kanán ay alfwidko then they say, my friends.

If the subject is a pronoun of the 1st or 2nd person:

isáméd kanán then you say
isatáko'd kanán then we say
isáyě'd kanán then you say
isámí'd kanán ay Igólot then we Igorot say

(The reasons for these various constructions have been explained in preceding chapters; as [200, 201, 208, 209] etc.)

umüytáko isatáko'd masúyep we go and then we sleep
nan laláki inmáli isáed nentsáno isáed nasúyep the man came, then he worked, then he slept
inmáy síya, isána'd fñkash nan fátó he went, then he hurled the stone

nintáktákak isákid [for: *isáked*] *tjínpap nan áser* I ran, then I caught the dog
inmáyka ya isámed inála nan kipángo you went and then you took my knife
isá'd kinwáni áma then Father said (*áma* is without article, as the article in the Nomin. would be: *si*; notice the ligat. *-n* suffixed to *kinwáni*: "the speaking of Father")
nan lablabóna manaliféngkáyé, isákáyé'd mangáyeng, isáced mangananón-gosh nan patpadóy at first you dance, then you sing and finally comes spearthrowing.
isátja'd úmüy nan soldádsón si Melikáno ad Táféng then the American soldiers march to Tulubin [B. 64]
isátja'd mamógnak ay sináki; isátja'd inúmtjan is nan kakáyétan; isáced kanán nan inótjín... then the two brothers went to work, then they arrived in the forest, then the younger said.... [K. 2]
isátja'd en póshungen ad Mabúdbodóbud then they went to inundate (the land) at Mabudbodóbud [L. 2]
isátja'd mafóteng amúu nan inasáéwéan ya isátja'd én mintjépap is nan fátug (én: [307]) then all are drunk, all married men, and then they go to catch pigs [H. 15]
isátja'd falótjén nan fátug, isátja'd sagfátén... then they bind the pig, then they carry it (on their shoulders) [L. 17]
isákamú'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:

isátja'd mangáyáyeng ya kanántsa ay mangwáni then they sing and say [H. 9]
isátja'd inumála ya kapóntja... then they get (clay) and make (pots) [L. 23]
ishána'd sibóén nan pánga ya kanána'n... then he cuts the branches and says... [K. 7]

439. *Ketjéng* and *isáced* combined occur in these examples:

ketjéng isáced kanán san fafáyi. thereupon "then" the woman says.. [L. 85]
ketjéng isátja'd insángfu thereupon they performed the "sangfu" ceremony [L. 67]
ketjéng isána'd patéjéén san asín ad Lakángawé thereupon Lumawig created the salt at Lakangau [L. 18]

440. *Kēt*, *yá kēt*, "and then" is used similarly to *isáed*, as these examples illustrate. Sometimes *kēt* serves as the simple connective without particular temporal notion.

ninsakít ya ket nadđy he was sick and died

kinmáan si ína yá kēt tinnóli the mother had gone away and returned

ya ket fájüy ay tsaktsagóag ya ket nan fái ay óko ay tsaktsáki and then the hoar (is) big and the sow (is) big [L. 46]

ketjéng ólik ya ket innának and "some time passed" as she bore children [L. 88]

mo madđyak ket mo umáykäyæ ílaèn nan nalpóak [nálpak] when I die, then if you go to see my birth-place [L. 89]

ketjéng ya ket inangángo san inótji thereupon the younger sister laughs [L. 30]

Ket is probably identical in many cases with the following particle:

441. *Kö-* or *köy-* with the endings taken from the following verb, and with subsequent *et* or *ed* (like *isáked*). This "verbal conjunction" means also "and then;" it seems to be used particularly to introduce a sudden event or an unexpected event, a miracle, surprise etc. Its forms are:

Personal:	Possessive:
1. <i>köyáked</i>	<i>kóked</i> [<i>kóyked</i> , <i>kóket</i>]
2. <i>kóyka'd</i>	<i>kómed</i>
3. <i>kó'd</i> [<i>ke'd</i> , <i>ket-</i>]	<i>kóna'd</i>
4. <i>kóta'd</i> [<i>kóyta'd</i>]	<i>kóta'd</i> [<i>kóyta'd</i>]
I. incl. <i>kótáko'd</i>	<i>kótáko'd</i> [<i>kóytáko'd</i>]
I. excl. <i>kóykámí'd</i>	<i>kóymi'd</i>
II. <i>kóykäyæ'd</i>	<i>kóyyæ'd</i>
III. <i>kóytja'd</i>	<i>kóytja'd</i>

köyáked umáli; innáli then I come; came *kóked kápèn; kináèb* then I make; made

kóked kináèb nan tufáyua and then he made his spear

köyáked [also: *kóket*, irreg.] *innáli is áfongna* and then I came into his house

ketjéng ámtjan nan ísa'y fúan kóytsa'd inpapangáli nan soldádsan si Melikano and then one month passed, and at once there came the American soldiers [B. 62]

ketjéng migmikána nan ímpash; kóytja'd mangmangálak ya kakaæwítan
then he (Lunāwig) fed the little chicken; then, behold! they grew suddenly to hens and cocks [L. 44]

ketjéng taláanna san amómok ya kóytša'd ákis mashangóyen ay nasáken nan fütug and he fed the little pigs and then forthwith also they grew rapidly, the pigs [L. 46]

(*kö tjakayé sha!* why, you are there! [L. 6] Cf. [426])

isácd úmtjan ya kanána'n "kö tjákäyé sha ay!?" then he arrived and said: "then you are these women!?" (surprised) [L. 27] (without *cd*)

isána'd ikísua nan ítsush is nan fánga ya kö'd [ket] ístja; isánad ákis ikísua nan fák/kong is nan ísa 'y fánga ya kö'd [ket] mákan and then (the rat) stirred with the spoon in the pot and behold! there was meat; then it stirred with the pestle in the other pot and there was rice! [R. 21, cf. 28, 27, 30]

kö'd nay adwáni ya ma/íd! (you had promised us food:) and now there is not a thing! [B. 16]

[*Kö-* is undoubtedly the same particle as in [426] and probably also found in the interrogative: *aykö*, and in the particle *nangkö*, expressing surprise.]

442. The equivalent for our inferential "therefore, for this reason, on that account" is commonly *síya* followed by the Nom. actionis with suffix *-an*; this suffix, which has usually locative force, is decidedly causal in this construction; *síya*, or *síya tsi* [*tji*] means: this or that. The construction is illustrated by examples:

síya tji nan umalántja this is "their coming-reason;" therefore they come
síyádsi [for: *síya tji*] *nan adík únüyan* therefore I do not go

ínsakít nan litjéngko; síánan [síya nan] adík éntsánoan I have a sore finger; therefore I do not work

ínsákitak; síya nan umánumak is nan tjénem I am sick; for this reason I am drinking water

síyádsi nan inakálantja therefore they weep (from: *inákaak*, with inserted *l*)

síya tji nan igána nargasáerwán therefore he did not marry

antjóka; síya nan mangaeútsam is nan káyæ you are tall, therefore you can reach the wood (beam under a roof)

nabléyak; síyádsi nan adík kumáéban is nan fálfeg I am tired, for this reason I do not make any spears

siádsi nan intafónantja is nan págpag 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 adík makasagfátan
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 kafáyo ya tsatsáma ay abafíkkash; siánan manguyútjana is nan kalomáto
the horse is so strong that it pulls the wagon [*siánan* for: *síya nan..*]
nan djálan ya tsatsáma 'y adadsáwéwan; sfa nan mabléyam the way is so
far (long), that you are tired

nan tjénwam ya tsatsáma 'y látcng; siánan adík umísan the water is so
cold, that I do not bathe

nan ásu tsatsáma nan taktákua; síya nan adík makaapuyáwéwan 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: "*amfuyákkash*" followed by *is* may be used, if surprise shall be expressed; as in:

amfuyákkash si nafíkkodka! ah! therefore you are so lean! [M. 10]

amfuyákkash is ma/ídka 'sna! this was the reason that you were not here!

amfuyákkash si nafálmud síya! therefore he is bound, imprisoned!

amfuyákkash si ma/íd is nan áfongna! oh! that is the reason that he is
not at home!

(*Amfuyákkash* can never be used with 1st person, as: "that is the reason that I," but only with 2nd and 3rd person: this is the reason that you, he etc.)

Síadsi and *is: síadsi's énta umála is awéwáta* therefore let us two go
to get our burden (wood) [K. 4]

Also *ketjéng ay* is used to express "therefore." [436]

SUBORDINATE CONJUNCTIONS

443. When. "When" is expressed by the conditional conjunction: *mō*, ("if") or by *íssān*. *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; *íssān* is found with the present and especially with the preterite.

Issan consists of the preposition *is* and the article *san* [32]; *san* precedes the Nomen actionis of the verb. The Igorot does, for instance, not construct: when she came, we saw her, but: at her coming, we saw her.

mo adák entsáno, inlípaya when (if) I do not work, I play

mo uminumtáko is nan kápi, aditáko kapén nan táfay when (if) we drink coffee, we do not make any spear

Issan inmalána, amín ay tákæ nangántja when he came, all people were eating

Issan inalán nan áma, nan ánanak ya kinmáantja amín when the father came, the children had all gone away

Issan nintedécak ad Maníla, woda nan djáa ay áasuk when I lived at Manila, I had two dogs

Issan ninfukáæwan nan laláki, nan ongónu (ya) inmáli or: *mo infúkaæ nan laláki, nan....* when the man called, the boy came

Issan nan/ngólak is nan okókud, naángoak when I heard the story, I laughed

Issan nanaæwáðak is nan sílad, findák when I had received the letter, I read it (vb.: *tsaæwáðek*)

Issan inmaliántáko 'd Chicago, kinaéptáko nan áfongtáko when (after) we had come to Chicago, we made our houses (lit. "upon our coming")

Issan inmalám adúgka, ya ninéðjan when you came yesterday, it was raining

Issan inayántáko is nan póshong, ninkiyatáko is nan katjéæm when we were (lit.: had gone) at the lake, we swam (in the water)

Issan kinmaánnamí ad Maníla, limanpo'ókámí when we left Manila, we were fifty persons

Issan ináfedtja istjé is apíd nan póshong, ninlalcyádtja when they met across the sea, they rejoiced

Issan kapásik; kaongóngak; kaamámaak; ninsákitak; kagadsangyéngko; kafikáshko: when I was poor; little; old; sick; rich; strong (healthy)

Issan ninaliáwidsánta when we two were friends (*s* inserted).

444. While. "While" is expressed by *issan*, when; frequently the verb or verbs are reduplicated to indicate that one action continues simultaneously with the other. This contemporaneous action is also designated by the auxiliary *tsa*:

Issan mamasnyepántja, entsünókami while they (continue to) sleep, we work ("during their sleeping")

Issan káwrad nan aléwidko 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 *tsa*.)

Issan unínumam is nan tjénwem, tsák manúbla while you drink water, I
 smoke

Issan éngkalíam (éngkalíanyer) mamasúyep s'ya ay jafáyi while you talk,
 she is sleeping

Issan tsátja mangáyan while they are eating (better: *is nan*, because *san*
 indicates past action)

Issan éngkalianáko, tsána kimtén nan áklang while we are speaking,
 she is sewing the coat

Issan nangiláantja kén tödí: while (when) they saw him

Issan inlagóantja is nan síngsing nan fobjafáyi, mangayéngkamí while
 the women sell rings, we are singing (without redupl.)

Issan sinumkepántja while they came in (when they came in)

Issan kapényer nan áfong, uniléngkamí while you are building the house,
 we rest

Issan tsátja 'njalognídan, wodák id Fréntok while they were fighting, I
 was at Bontoc

Issan káwrad Fánged is nan áfong ya issan tsána mangflán ken Mátyer
 while Fanged was in the house and while he saw Matyu

is nan tsák mangánan while I am eating

is san tsána nangánan while he was eating

Issan tjátja nengkalíam while they were still speaking

By Circumlocution:

in'fásaak, tsáka ákis insálad I read; "meanwhile" you write: I read while
 you write

masúyepak, tsáka ákis éntsáno I sleep while you work

Participial Construction:

nan laláki manálan ay mangayáweng or: *nan laláki mangayáweng ay tsa*
manálan the man walks while singing

maíngo is nan éngkalína he laughs while speaking ("in his speaking")
 or: *maíngo ay éngkalí*

éngkalí is nan iitáena he speaks while dreaming

nan kállang inmáli ay ináka the little boy came crying, or: cried while
 coming

nan laláki uníleng ay manúbla the man rests while he smokes

445. After. Temporal clauses with "after" are frequently introduced by *Issan*, when [443]; the subsequent main sentence begins sometimes with *ketjéng* (or: *isáed*), 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 kinwánina na, ketjéng ifukáewána after he had said this, he shouted
Issan tjengngóna na, ketjéng íbfakána after he had heard this, he asked
Issan nadóyan nan laláki, ketjéng inka/úptja after the man had died, they buried him

Issan tinmæktjuána after he had sat down
mo inangnénnyæ amín nan nakwáni ken tjakäyë, ketjéng tomolíkäyë'd
 after you have executed all orders ("have done all told you"), you ought to return

Issan iniláentja nan ínmad, ketjéng linmáyaættja after they had seen what had happened ("the happening"), they fled

Issan inmalán nan ápo, isáed onótjén nan laláki síya after the master had come, the man followed him

Issan nanngólan nan ámam sí sa after your father had heard this

Issan adsángádum ay finmála nan lalaláki, ketjéng iniskéþna sí Jálio is áfong after the men had gone out, he led Julio into the house

Issan nan/ngólan nan laláki sí sa, ketjéng itáfóna nan pinángna 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 nangílana ken tjaítja, tæmóli nan fafáyi after seeing them the woman returned

Issan sinumkéþana is nan áfong, aláena nan sóklong nan anótjik after he had entered the house, he took the hat of my younger brother

Issan napadóyana inká/æptja nan awákna after he had been killed, they buried his body.

"After" circumscribed by: *fædshék*, I finish, accomplish:

finúash nan fobfafáyi ay nangáföy is nan wánis, ketjéng tsinimédtja nan fádsóna after the women had woven the breech-cloth, they mended his coat (lit.: the women having finished weaving...., thereupon they mended...)

nafúash ay nakaimsángka, ipuámo nan wanísmo! after you have washed yourself, put on your "wanis!" [*naka*- 299]

Or by the auxiliary *áfus*: *áfus nadóy nan amána, isáttja'd inká/up síya* after the man had died, they buried him

Or by the preposition *is*: *innāliak isna is nan nabfēāsān nan kakāntja* I came here, after they had eaten

is nan finmangōnantja after they had awakened

Or by the prefix *naka-* [299]: *nakakānan nan lalalāki, ketjéng innāytja'sh kapāyē*, or: *isātja'd innāy 'sh kapāyē* after the men had eaten, they went into the rice-fields

isātja'd nakākan, isātja'd maāmōng nan mamāgkid then they had eaten, then the girls assembled [H. 21] or: after they had eaten, the girls...

intsīmid is bayākna; isāed nakatsimīdan is bayākna; isāna'd itsāotsao nan bayākna she sewed his wings; then she had finished sewing, then she gave... [S. 6]

ketjéng mangāntja; ketjéng nakakanāntja, isātja'd kanān ay sināki then they dined; then they had dined, then said the brothers.. [R. 16f.] Or: after they had dined...

ketjéng nakatsublāntja; ketjéng kanān nan ōtot... then they finished smoking, then the rat said... Or: after they had smoked.. [R. 17]

isātja'd insāngfu; isātja'd nakasangfūwan ya foknākēna; isāed nakafoknākan ya isāed kanān san si Lumāwīg then they sacrificed; then they had sacrificed, and he went up, then he had gone up and Lumāwig said... [L. 67] Cf. [L. 80]

ketjéng mangāntja ya nakakāntja, ketjéng masisāntja then they eat, then they finished eating, then they separated [H. 19] Or: after eating they separated Cf. [H. 22]

(The construction: the Present followed by the same verb with *naka-* is found frequently in narrative.)

Our clauses with "after" are also circumscribed by *āna* [*ēna*] first: *mānganak ēna, isāked ēntsūno* I eat first, then I work; after I have eaten I shall work

mangantāko'd āna, isatāko'd ēntsūno after eating let us work ("let us first eat, then work")

446. Before. "Before" is circumscribed by *ēna*, followed by a sentence introduced by *isāed*:

umīskami ēna isākami'd tumūktju we wash ourselves before we sit down (lit.: we wash first, then we sit down)

Or, *ēna* being omitted: *admakitotōyak ken sīya, issa umāy* (*Issa*: auxiliary of future tense [308]) I shall speak with him, before he goes away; "I shall speak with him; he will go away."

inlami nan lalalāki, issātja madōy we saw the men before they died

umískāmí, issákami mángan we wash ourselves before we eat
insuládká ken sak/én, issáka umáli write to me, before you come

447. Until. "Until" is expressed by *ólik* or *inkána's*; both require a construction with Nom. actionis. Sometimes *ólik* is followed by *ya*, and; it seems that in this case *ólik* means: "some time passed" and...

Ta, "in order that," often precedes *ólik*, if the action governed by *ólik* is expected or intended.

intedéctáko ísna ólik mabfexáshán nan taxwén we remain here until the year is ended

opóópak nannay, ta ólik funitjángan nan ápuý I work the bellows until the fire burns

nintedécaak ístjí ólik inalán nan aléwidko I stayed there, until my friend came

ígnam nannay ay táfay ólik alák hold this spear until I come

ígnak ólik alám ya aldém I hold it, until you come and take it

éntsánoak ólik masáyepam I work until you sleep

adinaléwidta inkána is adíta madóyan we two shall be friends until we die
 (Observe the negative: *adíta*; "as long as we do not die")

ketjéng ólik ya ákis tomóli si áma then "some time passed" and the father returns also

ketjéng ólik ya ket innának then "some time passed" and she bore children [L. 88]

ketjéng ólik ya kasín ákis umának san naamasángan then "some time passed" and the widower again became father [L. 88]

intedécaak ísna inkána's umalám I stay here until you come

éntsúnókami inkána is umalán nan laláki we work until the man comes
 (or: *ta ólik*)

nan mamamágkid masuyéptja inkána is éntsundántja the girls sleep, until they work

intedéckayu 'sna inkána's sumkepányu is nan fáwi remain here, until you go into the "councilhouse"

adadák umáy inkána's kanám I shall not go, until you say (so)

sésémétká'sna; adtomóliak wait here! I shall return. (asyndetic constr.)

(In song dialect *kíkad* is used like *ólik*: *ta kíkad na'sh mapáw ay* let it continue until morning [H. 13]; *kíkad alán aléwid* until the friend comes.)

448. "As often as, whenever:" *ketjěng nan laláki tsána tsaowádén nan shengčđna, tsána iká/up* then, as often as the boy received food, he buried it in the ground [M. 4]. (Repeated action expressed by *tsa*; [310]).

449. "As long as" is expressed by *lssan*, while, followed by *tsa* [444]; also by *inkána is* with a negative: *inkána is adíta madóyan* as as we two do not die; as long as we live.

450. "As soon as:" *mo* or *lssan*; the verb of the main sentence takes the prefix *pin-* (*pang-*); cf. [296]:

mo inlák nan laláki, pinpadóyko as soon as I saw the man, I killed him (immediately)

mo tjiđpěntáko nan ayáyam, pinpadóyáko as soon as we catch the birds, we kill them

mo mađto nan lštja, pinistjatáko as soon as the meat is cooked, let us eat
lssan inalána nan laláki, nan ayáwan tsákasna ay lumáyao as soon as the man came, the buffalo ran away [tjakas-: 315]

lssan tángfam nan pánguan, tjákasna 'y suměllinget nan ángan as soon as you close the door, the sleeping chamber becomes dark

451. Because: *tay*, is a "true" conjunction; the verb of a causal clause introduced by *tay* is in the "Indicative." The particles *mo*, *kö*, preceding *tay*, emphasize the causal clause: because indeed, certainly because. [425]

igđak inmáli, tay ninsákitak I did not come, because I was sick

adík mabfálin ay alđén nan káyey, tay na/ifákat I can not take the wood because it is nailed on

kasám kanán, tay adík klntek nan kanám tell it again, because I did not understand what you said ("your saying")

lđgtoml nanuáy, tay lěytjěnni we keep this, because we like it

aditáko ęntsáno, tay intengarěttáko adwáni we do not work, because we have a holiday to-day

adl inmáli sfya, tay antjođntjo nan nasuyěpána he did not come, because he slept so long

ta mangantáko'd ay tákay, tay nařwawřwadtáko we people ought to eat, because we are hungry [R. 30]

CONDITIONAL SENTENCES

452. *Mo*, if, and *mosháya*, suppose that, introduce conditional clauses; *mosháya* introduces hypothetical or "contrary-to-fact" conditions. *Et* introduces frequently the apodosis, if the protasis precedes; it means "then;" Ger. "so." [437].

mo ítjásak nan kípán, et adítgotok if I find the knife, I shall keep it
mo adíkayæw èntsáno is káwís, et adaláenyæw nan síki nan fátug ya nan ásu
 if you do not work well, you will get food for pigs and dogs

mo ítjtásam nan tjokáæko, yáim ken sak/én! if you find ("have found")
 my bag, give it to me!

mosháya ayáyamak, et adtumáyæwak if I were a bird, I should fly

mo mabfálinak ay fumála, et adfumáláak if I can go out, I shall go out

mosháya woday ken sak/én bílak, et lagóak nan áfong if I had any
 money, I should buy the house

adumáliak, mo mabfalln ay umáliak I shall come, if it is possible that I
 come

ángsan nan inlágok, mo ángsan nan linagóak I should have sold much, if
 I had bought much

ngág nan ángnem, mosháya gadsangyénka? what would you do, if you
 were rich?

mo umálika, et úmüyak if you come, I go

mo way nan mangwáni si sa if anybody says so (*way* = *woday*)

mosháya umálika, et úmüyak suppose that you would come, I should go

mo sínu nan nangála is nan kipángko, isákongna ken sak/én if any one
 has taken my knife, he shall give it back to me

mosháya káyæw nannay! assume that this were wood!

mosháya kóak nannay, et káwís if this were mine (if I had this), it would
 be well

mosháya nan laláki ya inótot, et inlóklok is nan láta suppose the man
 were a rat, then he would crawl into the ground

mosháya gumadsángyenak, et lumagóak is ipát ay kafáyo if I should get
 very rich, I should buy four horses

mosháya iláck nan féswæl, et padóyek if I should see the enemy, I should
 kill him

mo kápck nan síngsing, ilágok is nan Melikáno if I make the rings, I sell
 them to the Americans

mosháway [for: *mosháya woday*] *bilácko, et lumagóak is áfong* if I had
 any money, I should buy a house

mosháya láteng, et mangiwísak if it were cold, I should wrap myself in a
 blanket

- mo kékkek stödí, et makitötóyak kën s'ya* if I knew this man, I should converse with him
- mosháya nan ongóngá ya kólling, et makatamáyayæ* if the boy were an eagle, he could fly
- mosháya nan laláki ya lílon, et kanína nan tákæ* if the man were a lion, he would eat men
- mosháya wödáy djáa 'sh noángko, et itsaotsáoko nan ísa ken síka* if I had two buffaloes, I should give you one
- mosháya adlak insákít adwáni, et éntsánoak* if I were not sick to-day, I should work
- mosháya inanápmo nan tólfeg, et lutjasam* if you had sought the key, you would have found it
- ngäg nan ánguén nan fobfafálla, mosháya wödáy baldágtja?* what would the young men do, if they had guns?
- mosháya kintékkó ay wodatáka 'sna, et inmáliak* if I had known that you were here, I should have come
- mosháya wödáy áfongko, et mashúyepak is sa* if I had a house, I should sleep in it
- mosháya anántjo stödí, et mafáline ay isabfút nan fátsöna* if he were taller, he could suspend his coat
- mo kekcentáko is adadádsa, unüyongtáko* if we know more, we become worse (the more we know, the worse we become)
- mosháya inálam nan kíwátsey, et nadóyka* if you had taken the poison, you would have died
- mosháya sak/én síka* if I were you [*mo sak/én ya síka*]
- mosháya tjákámí ya kágkamí ken tjákáyé* if we were like you
- mosháya wodatáko id Féntok adwáni, et anientáko nan páküy; isatáko'd umfleng* if we were now in Bontoc, we would reap the rice, then we would rest
- mosháya wodatáko adsángádun ad Maníla, et ilaéntáko nan falógnid* if we had been at Manila, we should have seen the battle
- mosháya umálitja 'sna nan Melikáno, et pinfákash nan kányon nan áfongyæ* if the Americans would come here, the cannon would quickly dash to pieces your houses [B. 53]

453. Concessive clauses are introduced by *éläy pay mo*, although:

éläy pay mo gadsángyen, s'ya tsatsáma ay náfmud although he is a rich man, he is very stingy

éilây pay mo sîya ya amâma, éntsáno ay kazeís although he is old, he works well

454. 'Just as if' is expressed by *kashôn*:

kinigsántja nan kânyon; ketjéng kashôn mad/ôb 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 adí* [*t'adí*].

kânak sa ta kekkenyêr I tell this that you know it

tângfak nan fânga ta nan ístja ya umádtong I cover the pot that the meat stays warm

páyém nan aklángmo ta umádtongka put on your coat that you be warm

nan laláki idjúana nan patátjím ta kápém si túfay the man gives you the iron that you make spears of it

ínfak nan pánguan ta adí fumála nan áser I close the door lest the dog run out

umádet ta inyáim nan bílak it is well that you brought the money

nan laláki itsaotsáona nan sítad ken síka ta fasáém the man gives you the letter that you read it

kanánmi ken tjaítja ta umálitja we tell them to come; we order them to come

álíka ta mangánga! come and eat!

inmáliak ísna ta úpaflam nan áfongmo I have come here that you show (me) your house

inlfkushka ta fláem! turn around that you see!

kánam ta kumáan! tell him to go away!

kánam ta sagfátèna nan ágerb! tell him, he shall carry the box!

umúyánta'd ta iláénta nan mangipatófu is nan úmaénta 'y nay let us go to see him who makes our garden "grow with weeds" [R. 9]

laláyam si asáéwam ta umáli'sna ta mikiñli is nan flimi call your wife that she shall come here and that she live here in our land [H. 8]

ek umáyak is fanfanáwi ta ifuégna síka id fobfáy I go to call the hawk that it takes you home [K. 12]

álíka'd ta uminámka! come and drink! [L. 75]

íbákak ken síka ta adím kanán is nan tákêr I tell it to you that you do not tell it to the people

itafónmo nan bílakmo ta ma/íd mangákkòu! hide your money lest anybody steal it!

- ayéñ wágg na ámáyoñ? why ought I to go? (for this idiom see: 350)
 ya ayéñ wágg na adí mákóñ? well, why should he not come home with
 you? [L. 40]
 wáñter na ígáñ wáñy? is it well that I "are you glad that" I did not
 die?
 wáñyáyoñ na íñlák éñto áñto (or: ay íñak éñto áñto; or: ay mángñis
 áñto éñto áñto) I am glad that I see you again.
 wáñter na íñmáñkáyáñ na íñak íñlák? "we are glad" that you have returned
 to our country [D. 64]

It is used sometimes with imperative and particularly with the impera-
 tive [187] and optative:

- to ámáyoñ. I ought to go! may I go!
 to áññéyáñ nan íñdúyáñ... to wáñyáñto ad Malakóñ. to áñgáyoñ
 máññéyáñ take your axes, let us go to Malakos, go to dance [B. 1]
 to íñakéñ áññéñ wáñter na íñlák then give me again a bear-pod [L. 31]
 to wáñyáñto áñto íñyáñ? let us first go yonder [L. 60]!
 to íñteroyáñto, to wáñyáñto ad íñlák? let us talk together, let us go home!
 [M. 14]
 íñyáñ nan áññéñ ad íñlák; to íñlák íñlákoyáñ. bring the fire to Pokis; let
 me watch you! [L. 8. Cf. B. 31]
 to adí kóññáñ nan Wáñyáñ? let the insurrects not get away! [B. 60]

436. Result Clauses with "that" see [42]. Also paratactic
 construction is used, such as:

- íñtáñña ay íññéyáñ ya na wáñkíññáñ kóññ: 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 "say-
 ing" is represented by the particle *ay* [430] which introduces both, indi-
 rect and direct discourse. Examples of indirect discourse:

- nan íñlákíñ kóññtáñña éñto káñ/éñ éñ íññéyáñ nan áññéñ the man
 told me that the dog had eaten the meat
 kóññtáñña éñ íñlákíñ éñ wáññíñ nan íññéñ? he informed us that the enemy
 would come, or: kóññtáñña éñ íñlákíñ nan íññéñ ay wáññíñ (with-
 out *ay*)
 to íñlák kóññña éñ káñ/éñ éñ íññéñ ya íññéñ ad Máññis mother tells me
 that father has gone to Mantia; or: kóññña éñ íññéñ ay íññéñ ad M

nan fajáyi kinwánina ken sak/én en kináéb nan asáewána nan áfong the woman told me that her husband had built the house
si Olóshan kanána'n umáli 's sinakétan Oloshan says that he will come soon
kanána en nintedéeka 'd Féntok he says you were at Bontoc
nan alíweidko kinwánina'n nan anákua ya insákít my friend told me that his child was ill
nan ísa'y ongóngá ay laláki kinwánina ken amána en nan yun/ána ya tímáyaat ad tjáya the one son told his father that his older brother had flown to the sky
nan nafáa kanána en amán nan ipókaw léytjéntja ay infalógnit the messenger says that all the people wish to fight
si Béggi kinwánina en linnágo is ísa 'y nóang Bugti said that he had bought one buffalo
kanána kén tódí en si yun/ána ya wódá'sna he tells him that his older brother is here
nan fajáyi kinwánina is nan tákét en nadóy nan anákua the woman told the people that her child had died
et kanám en adí fumítjang nan kayééumi then you say that our wood does not burn [K. 13]

With the verb "to write" (which is, however, used most sparingly, for evident reasons):

si Likáldso ninsálad nan tálon ya káwés Ricardo wrote that the weather was fine
si Julio ninsálad ay ángsan nan lalaláki ay minléyad ay umáli is aráéeni
 Julio wrote that there were many men who would like to come soon
insuládtja en ísa 'y laláki ya napadóy they wrote that one man was killed

458. Examples of Object Clauses depending upon various other verbs:

iyáyak sáka ay ímüy I allow that you go

(Idiom: it is not allowed to smoke in this house: *adítja manábla is nan áfong ay nay*; or: *lawéwa! adikáyú manábla!* it is wrong (bad)! do not smoke!)

insosóngetak (inlilíketak) tay adítja umáli I am angry that (because) they do not come

abfolátek nan laláki adumáli I believe that the man will come
áykém abfolátén ay umáli s'tódí? do you believe that he comes?

abfolátek ay tinmóli síya I believe that he has returned

Also the particle *ann/ó* expresses certainty, "I believe:" *ann/ó ya umáli adwáni* he will certainly come to-day; I believe that he will come..

éndjuadjúack is nan alhána I doubt that he will come

éndjuadjúack is nan termoltan nan fafáyi I doubt that the woman will come back

umögiáddak is nan alhána I fear that he will come

umögiáddak tay naawniáwrika ay umáli I fear that you come too late
(*tay*: because; or: *is nan naawniáwriam ay umáli*)

nan ongóna umögiad tay kédfan nan áswet síya the boy fears lest the dog bite him; or: *umögiad is nan mangedfánan nan áswet ken síya*

nan jobfafáyi umögiádtja tay adumálitja nan fésweel ya adpéantja nan amín ay íli the women fear that the enemy will come and burn the whole town

fpærak nan alhána I forbid him to come (I forbid his coming); I prevent him from coming; or: *adík léytjèn síya 'y umáli* I do not want him to come

tjéng/ngék tjáitja ay mangáyeng I hear them singing

tjínngömi ay nan yán/am ya linmágo is nan nóang we have heard that your brother has bought the buffalo

tjéng/ngék nan fafáyi ay infákæw I hear that the woman shouts

aykóm tjéng/ngèn sak/én ay engkálf ay? do you hear me speak?

tjéng/ngék tay inmálitja nan mamamágkid I hear that the girls have come

(*Tay*, "because," is said to be used sometimes after verbs of hearing, saying, knowing; but *en* and *ay* seem to be preferable.)

adnet umáli si ína is áwani "I hope" that the mother will soon come (Idiom: *adnet*, probably)

sak/én kékkek ay itatáfonmo nan áasuk ísna I know that you are hiding my dog here

síya kekkena ay nan sálad ya nálpö ad Féntok he knows that a letter has come from Bontoc

síka kékkem ay falógnid nan kintánitja ken síka you know that they meant battle, when they told you [B. 46]

kándám nan fafáyi ta yáina nan káyew tell the woman that she shall bring the wood

kanána nan ongóna ta labfána nan áklang he tells the child to wash the coat

kanák ken síya ta umáli I tell him to come, I order him... (with dative prepos.)

kanám ta kəmáan tell him to go away

kanám ta saǵfáténa nan káyel order (him) to carry the wood [455]

áǵushna kirwáni ken sak/én en itsaotsáona nan kalásay ya nan pñang;
adwáni ma/íd he had promised me to give (me) a shield and an
 ax, "and now there is nothing," i. e. but he did not keep his promise
nan faǵáyí kanána en iyána nan tjókael the woman promises to bring the
 bag

kanámmi ken tjákayé en fatjánganmi we promise you to help you

sésénmékko ay nan ámak ya inmáy ad Maníla íssan kaongóngák I remem-
 ber (think) that my father went to Manila when I was child (during
 my childhood)

sesémkek ay pinadóytja ángsan ay tákel is nan ílimi I remember that they
 killed many men in our town

aykém sesémkén nan kanám ay? do you remember your promise?

iláénmi tjaǵtja ay ínkyat is nan tjéném we see that they are swimming in
 the water

inílatja nan lalaláki ay énfalógnid they saw that the men were fighting

inílan nan faǵáyí ay inpuímo nan falídog is nan ángan the woman saw
 that you put the gold in the sleeping-chamber

íláek nan laláki ay umáli I see that the man is coming

inílamí tjaǵtja ay níslptjag we saw them fall

inílatja nan ongóngá ay nitókang they saw that the child fell

ketjéng iláénmi nan ápuay ay íntatáyaw ay malpó'sh póshong then we see
 the fire (exploding shells) fly from the sea [B. 23]

isápatak tay tit/éwa I swear that it is true (*isápatak*: Ilocano)

nan nimmínko káwés nan laláki "as to my thinking" the man is good; I
 think that the man is good

nan nimmínko káwéstja ay fujámsha I think that they are good smiths

nan nimmítáko adí tit/éwa nan kanántja we think that they do not tell
 the truth

nan nimmímtja tjaǵtja adí insakít they think that they are not ill

nimmímek ay adumáli síya I think that he will come

léytjék síka ay tumúktju I wish that you sit down

adík léytjén síya ay umíleng I do not wish him to rest

léytjémmí nan lalaláki ay kapéntja nan túfay (ay inkáéb sí túfay) we wish
 that the men make spears

leytjéntáko amín nan lalaláki ay komáan (or: ta komántja) we want all
 men to go away

léytjék nan faǵáyí ay mangóto is nan ístja (or: ta otóéna nan ístja) I
 want the woman to cook the meat

léytjék ay makitotóya ken síka I like to speak to you

adk lěytjèn sika 'y umüy I do not want you to go away
intō nan lěytjèm ay umüyámmi? where do you want us to go? ("our going-
 place")
lěytjentja nan andkna ay umüy is nan áfong they wish that her child goes
 into the house
lěytjèmmi tjakäyě ay umáli (or: *ta unalčkäyě*) we wish that you come
ngäg nan lěytjěnyú ay ángnek? what do you want me to do?

459. As has been stated in [414], the word *kānō*, "it was said," "he said" etc. is often inserted in indirect or direct discourse to designate a quotation. Following the explanation of the construction in indirect discourse in [428] a few examples shall be given to illustrate the use of *kanō*: "*kazéls!*" *kanō* "well!" was said; *käyě nannay, kanō* this is wood, was said Ger. das soll Holz sein.

naáveniáveni lssayě paddy nan jatug, kanō he said you will kill the pig
 very late. Cf. [308]
immäyka ya isámcd inála nan kipánko, kanō it was said you had come
 and taken my knife.
aykēka manotáfay ay, kanō do you come with a spear, was asked

(The plural: *kanōtsa* is doubtful, as in: *entsumōkayě, kanōtsa* you work, they said.)

isdna'd kanō kanán en... then he is said to have spoken... [L. 26]

460. Equivalents for our Dependent Infinitive. Our Infinitive as subject or object is expressed in Bontoc Igorot in various ways, such as: the Nom. actionis with the article; the "Infinitive" connected by *ay*, sometimes by *is*, etc. [41]

The "Infinitive" of Possessive Verbs connected by *ay* with Verbs or Adjectives is interchangeable with the form of the Nomen agentis. Thus the usual construction: *lěytjek ay kékken sítōdi*, I wish to know this man, may be changed to: *lěytjek ay mángtek kén tōdī*, I wish to be a "knower" of this man; *mafáln ay palítjèn nan kīpan*, it is possible to sharpen the knife, or: *mafáln ay mamálid is nan kīpan*, it is possible to be a sharper of the knife.

Dependent upon Nouns:

ikadmī ay umíteng is malpásan nan mátno [madno] it is our custom to rest after working

íkádtja ay mángan is ástá it is their custom to eat dogs [318]
ngäg kotótkko 'y éntsáno mo ma'íd lágfo? what advantage is there for
 me to work, if there is no pay?
ngäg kotótkmo ay mangáéb is nan áfong mo mapéían? what is the use
 (for you) of building a house, if it is burned down?
m'íd nongnóngmo ay mangóto is nan ístja you are of no use, worthless, in
 cooking meat

Dependent upon Verbal Nouns :

et tsatsáma nan leyádko ay mang'la ken s'ya I should be very glad to see
 him; "my wishing" would be...
 (*nan ninuńmko*: "as to my judging," "in my consideration"; see
 [458])

Dependent upon Adjectives. (Sometimes the Passive is used
 instead of the Active):

ngäg nan káw'is ay kanán? which is correct to say?
zodá'y tékken ay kápén I have other things to do
malmalánoy ay aláén nan bílak it is easy to get the money
káw'is ay ílaén good to see: beautiful (or passive: *ay ma'la*)
malánoy ay maánguén it is easy to do (to be done)
s'ikap ay mátno it is difficult to work (to be worked)
kagaw'is nan umáyantáko mo nan intedcéantáko 'sna it is better that we
 go than remain here (*mand'kash*: see [395])
káw'is nan mafadsángan s'ya it is right to help him (passive)
adí mafálin ay unfleng it is impossible to rest
íngo/ngóyusak is nan ma'íd al'wídko it is sad for me (I am sorry) to
 have no friend
kaka/igéd nan maisakóntáko is nan ayáwan it is dangerous for us to go
 near a buffalo
nanná'y ya káw'is ay (or: is) kánén this is good to eat
nan laláki ya ínfífkas ay éntsáno the man is strong so as to work
 (*abaf'ikas*, strong, does not govern any infin.)

Dependent upon Verbs :

Authoritative and causative verbs ("I make him come, order him to
 come") with the prefix *pa-* see [295]

Verbs with adverbial notion, governing other verbs, see [317]; *ngäg*
nan ángem ay.... ngäg nan íkam ay.... see [358 "How"]

See also Final Clauses: [455-] and the Auxiliaries: [307 ff.]

- umãliak ay flaèn sika* I come to see you
inmãli ay nangiyãdi is nan pãküy he came to bring the rice
ãmüyak ay èntsãno I go to work
mamõgnagak [mamõknakak] ay èntsãno I go to the field, forest, river
 etc. to work
ãmüyak ilãèn tjãttja ay manalifjeng I go to see them dance (without *ay!*)
ãmüyak tjëng/ngèn nan tãkæ ay mangayãweng I go to hear the people
 sing
umãykãmí flaèn nan lalalãki ay ènfalõgnit we go to see the men fight
umãykãmí ay umãla is kafãtufãtug we go to get pigs [B. 12]
èntja kuyãttjèn ay manãgni they go to pull her out to dance [L. 87]
ipëngko ay mangwãni I try to say
adítja kékken ay mangilãgo they do not understand to sell (selling);
 [L. 18]
ketjëng ilõdlod nan ongõnga ay mangwãni then the boy must tell (R. 25)
isãed sãmkep san Lumãwig ya panãwshana san tjënum ay mangibfãkã
 then Lumawig enters and directly asks for water [L. 41]
kõytsa'd akis masangëyen ay nasãkèn nan fãtug and behold! the pigs
 "hasten" to grow [L. 46]

461. Participles are connected with substantives or pronouns etc. by *ay*:

- nan fafáyí ay mangayãweng* the singing woman, the woman who sings
nan lalãki ay inmãli the man having come
nan ongõnga ay adtomõli the child being about to return
nan lalãki ay mangwãni si sa the man saying this
nan fafáyí ay minlëyad is nan anãkna the woman loving her child
nan fãnga ay nafãkash the broken pot

The participle present of the passive expresses not only a passive action in progress, but it may also convey the notion of an action to be performed, like a gerundive or partic. necessitatis: *nan áfong ay mailãgo [milãgo]* 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: *mãkan*, eatable; *masãgfad*, able to be carried, portable; *mafnum*, drinkable.

See [115, 116]: the attributive participle; and "while": [444]: *inmãli ay nangãngo* he came laughing.

INTERJECTIONS

462. Interjections are numerous in Bontoc Igórot; 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: *akáyey man!* or *íkáyey man!* come all! "let us attack them!," a battle cry, probably for: *alikäyey man!* *inäka's...* give! *flaem!* look out! (*iläek*, I see).

The Igórot call somebody sometimes by: *änöka!* *anokáyey!* *anokána!* he, you there! or: *anín!* *anúntja!* hear ye! ye people! halloh! [144]

They attract someone's attention by: *dáyey!* *dáyey!* or: *dáo!* *dáu!* *dóu!* and they express their own attention to some speaker's words by: *eyén!* *weén!* and their approval by the affirmative: *óy!* yes!; but their disapproval by *no!* (pron. with an obscured *a*, as English: *naw!*)

An interrogative interjection what? is: *nún?* *naan?*

Joyful surprise: *wé!* *uí!* *hawé!* or: *kó!* [426]

Surprise: *náey!* *náey!* As: *náey!* *náey!* *nan ápuy sí anfto!* 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: *fuläláey!* urges warriors to attack. (Also: *umüytáko!* and: *entáko!* let us advance!)

At an attack the enemy is provoked by: "tětětětětětětět!" repeated rapidly.

Urging calls are: *áyed!* *áyed mán!* *ayéked ya!* go ahead! go on! get ready! *áyed!* *entsunöka!* go on, work!

Sadness, rarely bodily pain, is expressed by: *anána!* *anána!* anger by: *ngákän!*

Regret: *áyöu pay na!* how sad! "wie schade! *áyöu pay na!* *napfiski nan áklang!* how bad! the coat is torn! wie schade, dass der Rock zer-rissen ist!

All right: *síya sa!* *käwéls sa!* *ála!*

You poor fellow! *kasisikángka!* (you are to be pitied!)

Most frequently we hear the interjection *á!* 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 iFéñtok* or: *nan iFéñtok ay Igólot*. Variants: *Igólot—Igólod—Ikólot—Ikólod*.

(The substantive: *ipékaŕ [ifékaŕ]* does not signify the Igorot, but means "nation" or "tribe" and "people." It is not any national appellation, but is used of the neighboring tribes as well as of the Igorot themselves.)

Other terms are: *nan iLágod*: the people living in the North; *nan iAplay*: the people living south of the Bontoc area.

nan Melikáno the American; *nan Kastilya [Kastilyano]* the Spaniard (or any white man); *nan Filipínos* the Tagála; *nan kóléd* the Negrito of the Philippine Islands (lit.: the men with kinky hair). *Tjño [Tsño]*; or: *Sánglay*: Chinaman.

Proper Names are changed for various reasons and at different periods of life; as for instance *Anawásal*, the "presidente" of Tucucan, was called formerly: *Lumfáyo*, then *Tjagóag*, and may assume the name *Kilóng* in time to come.

Thus the names enumerated here (whose meanings could not be ascertained) are such as some Igorot from Bontoc and other towns in the vicinity bore about 1906. As an individual pronounced his own name differently at different occasions, and as his comrades varied it frequently, several forms of the same name are given here in several instances. The names of women are marked: w.

<i>Anawásal [Anawásal; Anauásal]</i>	<i>Fámnag</i>
<i>Móléng</i>	<i>Anglôy</i>
<i>Domíngko [Domíngo]</i>	<i>Ugoy</i>
<i>Antéro [Antéro]</i> Igorot name:	<i>Máyo [Faléngno]</i>
<i>Falónglong</i>	
<i>Bégti [Fégti; Bógti]</i>	<i>Ugarag</i>
<i>Lípih</i>	"Pilar Gódyá" (assumed name) w.
<i>Atáliari</i>	<i>Sáyo w.</i>
<i>Mána</i>	<i>Liwónan w.</i>
<i>Agpáwan [Agpáwan; Agpáwan]</i>	<i>Olóshan [Olósan]</i>
<i>Fánakan w.</i>	<i>Tjumígyai [Tsəmígyai]</i>
<i>Gawáni w.</i>	<i>Fftja [Fftsa; Bfta; Bfta]</i>

<i>Malékdon</i>	<i>Mátɣæ</i>
<i>Gitáno</i> w.	<i>Fángéd</i>
<i>Pakíki</i> [<i>Bakíki</i>]	<i>Kódsóo</i> ; [<i>Godsóo</i> ; <i>Godjóo</i> ; <i>Kodóo</i>]
<i>Ampákao</i>	<i>Bæméŋda</i> [<i>Bæméŋtsa</i>]
<i>Kóay</i> w.	<i>Langáŋan</i>
<i>Tjápas</i> [<i>Dápas</i> ; <i>Dábas</i>]	<i>Abakíð</i>
<i>Angay</i> w.	<i>Akánay</i> w.
<i>Tóngay</i> [<i>Dongay</i> ; or: "Ellis"]	<i>Iyáþéng</i> [<i>Yáþéng</i>] w.
<i>Kalángad</i>	" <i>Paolína</i> " w.
<i>Isding</i> [<i>Tákay</i>] w.	<i>Fóténg</i> [<i>Bóténg</i>]
<i>Díwáken</i> [<i>Tíwáken</i>]	<i>Pakíðæ</i> [<i>Bakíðau</i>]
<i>Pimmáning</i>	<i>Páŋlao</i>
<i>Páng/od</i>	<i>Dáŋomay</i> w.
<i>Sáñek</i> w.	<i>Ongfus</i> w.
<i>Dáyápan</i>	<i>Ládis</i>
<i>Tjálasan</i>	<i>Otótan</i>
<i>Pátawig</i>	<i>Papátóu</i>
<i>Using</i>	<i>Kósmi</i>
<i>Bágyan</i>	<i>Mán/kad</i>
<i>Fanglála</i>	<i>Abákan</i>
<i>Lakáyen</i>	<i>Fíngkan</i>
<i>Kí/bong</i>	<i>Faliáæ</i>
<i>Balóyan</i>	<i>Ngáŋgal</i>
<i>Fanóshan</i>	<i>Ayódsog</i>
<i>Okáŋkang</i>	<i>Fáŋkaæ</i> [<i>Báŋkaæ</i>]
<i>Fodsádsa</i>	<i>Labáan</i>
<i>Angíyab</i> w.	<i>Ma/ód</i> w.
<i>Abfánay</i> w.	<i>Láŋsa</i> w.
<i>Soklínin</i>	<i>Pittápit</i>
<i>Otjæ</i> w. [<i>Odsæ</i>]	<i>Faláŋ/öy</i>
<i>Ta/óli</i>	<i>Tsáŋga</i>
<i>Lumévisli</i>	<i>Léŋtway</i> w.
<i>Sómkad</i>	<i>Fanáŋg</i>
<i>Finémdc</i>	<i>Lígaæ</i> w.
<i>Kæmáýen</i> w.	<i>Olían</i>
<i>Yáð/tjæ</i> w.	<i>Wad/líg</i> w.
<i>Fa/kíwén</i>	<i>Maklíéng</i>
<i>Lomófo</i>	<i>Alfögöy</i>
<i>Fclóa</i>	<i>Fáŋka</i> w.
<i>Kádd/á</i> w.	<i>Mólay</i> w.
<i>Táynan</i>	<i>Sabáten</i>

<i>Tsa/ókus</i>	<i>Egɣwáshèn</i>
<i>Sáyan</i>	<i>Máting</i>
<i>Sakyájèn</i>	<i>Tsúl/lag</i>

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 [].

<i>Fěntok</i> (Bontoc)	<i>Săkăshăkan</i> [<i>Sakasăkan</i>]
<i>Samóki</i>	<i>Sadsána</i> [<i>Sadána</i>]
<i>Tukákăn</i> [<i>Tokókăn</i>]	<i>Saklíd</i>
<i>Kin/áng</i> (<i>Genang</i>)	<i>Fígkăn</i> (<i>Bikigan</i>)
<i>Malíg/kong</i> (<i>Malikong</i>)	<i>Fítfut</i> [<i>Butbut</i>] (<i>Putput</i>)
<i>Má/iníd</i> [<i>Mhuid</i>] (<i>Mayinit</i>)	<i>Fásar</i> (<i>Básao</i>)
<i>Fěwang</i> (<i>Balikwang</i>)	<i>Dsánar</i> (<i>Danao</i>)
<i>Tingláyan</i>	<i>Títíp/ăn</i>
<i>Săgădsa</i> [<i>Sakădsa</i>] (<i>Sagada</i>)	<i>Amdătsar</i> [<i>Amtdar</i>] (<i>Antedao</i>)
<i>Fulăkan</i> (<i>Bulagan</i>)	<i>Fălíl</i> (<i>Balili</i>)
<i>Amklêng</i> (<i>Ankilang</i>)	<i>Alab</i> [<i>Alap</i>]
<i>Tă/kong</i> (<i>Takong</i>)	<i>Bidłsan</i> [<i>Fidělłsăn</i>]
<i>Tsălikăn</i> (<i>Delikan</i>)	<i>Akăwă</i> (<i>Agawa</i>)
<i>Kănöu</i> [<i>Kănyar</i>]	<i>Táfêng</i> (<i>Tulubin</i>)
<i>Făy/yar</i> (<i>Ambarwan</i>)	<i>Făl/lig</i> (<i>Barlig</i>)
<i>Lfas</i>	

(The names given above contain the most important towns; but they are by no means thought to form a complete list. The pronunciation is that of the Bontoc people, not of the inhabitants of the several towns!)

The geographical districts of Bontoc are, from South to North: *Aföu*—*Măg/öu*—*Dsăr/öy*—*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 <i>Aföu</i> :	In <i>Măg/öu</i> :	In <i>Dsăr/öy</i> :	In <i>Umfeg</i> :
<i>Fuyáyeng</i>	<i>Fílig</i>	<i>Laerwíngăn</i>	<i>Lóngfuy</i>
<i>Amkăra</i>	<i>Măg/öu</i>	<i>Păd/pădsóg</i>	<i>Pokłsăn</i>
<i>Păláp/đ</i>	<i>Tjăkong</i>	<i>Sípdat</i>	<i>Lerwăkăn</i>
<i>Fatáyan</i>		<i>Sígtjăn</i>	<i>Ungkăn</i>
		<i>Shongöwăn</i>	<i>Tjôko</i>

Other localities in Bontoc are: *Tjakălăn*, *Lókkong*, *Sókok*; the Bontoc region is called *Tjăllya* [see: "Industrial Song"] or *Kensătjăn* [H. 21].

PART II

VOCABULARY

PREFACE

As the examples and Texts, from which the "First Grammar of the Bontoc Igorot 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 Igorot, is to a large extent mingled with loan words and with expressions which a higher culture requires. As many of them have acquired some knowledge of Spanish, they were employed in certain official positions (even in towns situated beyond the boundaries of their own province) and as interpreters; sometimes they also served as translators of ecclesiastical literature etc.

Thus their language has been influenced by a culture foreign to them, in word and spirit, and there is some immediate danger that also the vernaculars of the tribes visited by them be infected by foreign elements. For, according to experience and to the words of the learned R. H. Codrington, D.D., ["The Melanesian Languages," p. 100]: "Missionary translations, sermons, and speaking are the ruin of native languages." . . .

Comparative Philologists who are prevented from making their studies with the Igorot of different regions, or with representatives from various

towns, cannot be warned enough against using Vocabularies collected by unphilological and incompetent compilers, whatever their titles or official positions may be. This warning is not at all unnecessary, as the past has proven.

Only words considered common to Bontoc Igórot and to Ilocano have been placed into the Vocabulary; if the Author has not succeeded completely in banishing Ilocano, he asks the spirit of the Bontoc Language for forgiveness, likewise if he has omitted one or the other pure Igórot word that seemed suspicious to him.

Of great value, in collecting the Vocabulary, was the fact that the natives had brought with them a considerable amount of weapons, household utensils, building materials, tools; that they were busied with building their forges, houses, a model of a rice terrace with irrigation channels, with weaving, cooking, spear-throwing, battling, forging spearblades, making pottery and brass-pipes, pleating hats, dancing, singing, performing sacrifices and ceremonies, nursing several babies, and other occupations not enumerated here.

Of equal value were the objects in the ethnographical collection of the "Field Museum," brought thither from the Bontoc Area by Mr. S. C. Simms and placed on exhibition; at several visits with a group of Igórot this excellent collection, a lasting monument to the ability and energy of Mr. Simms, furnished a mass of information, of course not only the names of the exhibited objects, but also many verbs in connection with their use, and ample material for conversation.

A most welcome aid were also the splendid illustrations in the VIII. Vol. of the "Publicationen aus dem Kgl. Ethnographischen Museum zu Dresden," edited by Dr. A. B. Meyer and A. Schadenberg, 1. Nord Luzon (Dresden 1890, Stengel u. Markert), their "Album von Philippinen-Typen (1891)" and Meyer's "Album von Philippinen-Typen (1885);" and when, during the second visit of the Igórot, a copy of Dr. Jenks' book had arrived, the many illustrations, which increase essentially the value of this pleasant publication of the Philippine Government, were eloquently explained to the Author by the Igórot. It was indeed surprising to notice how quickly and unfailingly the intelligent people comprehended the scenery, the persons and their occupations, the implements represented on these photographs.

As it appeared convenient, the Author has referred several times in his Vocabulary to illustrations in the works just mentioned. Meyer und Schadenberg's "Nord Luzon" is quoted: M. Sch.: while J. stands for Dr. Jenks' "The Bontoc Igorot."

Although this Vocabulary has been elicited throughout from the living language, it can not claim to be the first, but only to be the first of its kind. A list of "Bontoc" words — fortunately a very small list — is printed by Fred H. Sawyer in his "The Inhabitants of the Philippines; London, Sampson Low, Marston and Co. 1900." p. 263 to 267. The scanty material must have been collected in other regions, but not in the Bontoc Area, (e. g. ax: *ligua*; headman's hat: *tacoco*; sashes: *barique* or *cancs*; nose-flutes: *cong-gala* etc.) Sawyer's list is harmlessly incorrect.

H. Schadenberg, who has collected excellent ethnological material on his journeys through the various tribes of North Luzon for the "Zeitschrift für Ethnologie," has published there in 1889, Vol. 21, p. 682 to 700, extensive vocabularies in five parallel columns: German, Bontoc, Banaue, Lepanto and Ilocano. While Schadenberg's reports on the life, manners and customs of the Igorot contain indubitably many a correct statement, the column of his "Bontoc" words is teeming with blunt errors. In scarcely seven words out of a hundred in his "Bontoc-Vocabulary" the Bontoc origin can be recognized. It is deplorable that the otherwise keen observer has lost himself in a province closed to him by seven seals, that of linguistic, and that now and then his more than incorrect statements have really been taken serious. It seems almost necessary to show the negative value of the eighteen columns, gathered by Schadenberg in Bontoc, by some samples taken at random from his list:

kindle fire	<i>totugam</i>	work	<i>limma</i>
bite	<i>comtel</i>	blue	<i>cagtinaltal</i>
brother	<i>ptadco</i>	he	<i>itschi</i>
honest	<i>oaday nan tschaptschunucn</i>	window	<i>scslsiag</i>
stranger	<i>incamanlomol-lo-lol-lol</i>	for	<i>dusdus</i>
go	<i>meyac</i>	business	<i>ngagna inalim sina</i>
taste	<i>ayaca nan layadko</i>	believe	<i>isaquescimo</i>
large	<i>damag</i>	good	<i>cag gosit</i>
call	<i>oandal</i>	wood	<i>caco</i>

you two <i>dacayosa</i>	in <i>atschi</i>
always <i>entetedcama</i>	fly <i>oasoas ayan</i>
low <i>pumanattaco</i>	proceed <i>ayem nasasaga ngem</i>
what <i>ya</i>	I can <i>mcsmes</i>
life <i>minumac</i>	nothing <i>ti ansa</i>
ax <i>pmangas</i>	take <i>jamsina</i>
voice <i>omeyac</i>	slave(!) <i>ipatokmo</i>
no <i>nabaquen</i>	tooth <i>cebay</i>
understand <i>naagmo</i>	fine <i>cabanuan</i>
stay behind <i>matayuan casud si sian</i>	shoot arrows <i>peganam nan poltecmo</i>
tattoo <i>licayam as inan alasug</i>	body <i>avai</i>
clean <i>queгна asam</i>	animal <i>inkikioi</i>
pull <i>saouamo</i>	assembly <i>ijap</i>

And thus this real treasure of misinformation goes on, as if there existed no avenging anito in the world!

Of infinitely greater value is the collection of about seven hundred nouns, twelve adjectives and four adverbs published by Dr. Jenks in his "Bontoc Igorot;" less reliable are the verbs, almost twenty in number, given there in their basal form. This has been ascertained by a comparison with the same words in my vocabulary when the latter was revised in 1907 with the Igórot's assistance. Discrepancies occurred, of course, frequently, not only in orthography but also in form and sometimes in signification; but they were not of so serious a character as to detract much from the reliability of Dr. Jenks' collection made in the town of Bontoc. Dr. Jenks was quite fortunate not to incorporate any Ilocano words into a Bontoc Vocabulary. Although evidently not a linguist at all, he knew to draw his concrete nouns from clear sources; whenever he could point at an object and when his question was understood, he obtained the correct term and wrote it down as conscientiously as he could, during a stay of five months in the Bontoc Region, unless his vocabulary was presented to him in Bontoc.

During the summer of 1907 I learned in the "Igórot Village" at Chicago, from a missionary, Father Walter C. Clapp, (who had been about four years with the Bontoc people and had there several converts with him so that he had acquired several phrases of various idioms) that he in collaboration with some Igórot and Ilocano and several American ladies teaching school in

Bontoc had begun to compile a Vocabulary, which was continued during his absence from the Islands by others. This Vocabulary, Igorot-English and English-Igorot, is expected to be of some importance, especially as one of the collaborators, a Chaplain of the Army, is said to have made similar studies formerly among some Indians and possesses some knowledge of their grammar. — And knowledge of the structure of a language is indispensable for collecting the material for a Vocabulary that shall be of scientific value.

Is it necessary to warn against using my Vocabulary any one who would, without having studied and practiced the Grammar, attempt to derive any benefit from the Vocabulary? Intentionally I have omitted colloquial phrases almost completely; in an idiom so totally different from our own (and in its structure also so much more complicated than Malay) it would scarcely satisfy a parrot to know a few phrases; and so the tradesman, the engineer, the teacher, the missionary, the official will not and shall not be satisfied with my Vocabulary, unless he has previously comprehended and learned at least the verbal forms and the most necessary rules of the construction of declarative and interrogative sentences.

In the Vocabulary many words have been repeated in brackets in slightly changed form; the Igorot's inconstancy in pronunciation necessitated these additions of variants.

Verbs are given first in the Present Active in their most common form (not special form); the other "principal parts" follow: Preterite — Passive Participle in Present — Nomen agentis. Personal Verbs are found in Present and Preterite only. The Infinitive of Possessive Verbs is only needed with *i*-Verbs whose roots end in *a*; the Infinitive of all other Verbs the student must be able to form. Reciprocal Verbs are usually recorded in their theoretical Singular form.

Whenever one or more "Principal Parts" of a Verb, or either the Possessive form or the Personal form of the same Root is not given, it has been omitted only on account of deficient information; this omission shall not express that the Verb in question lacks other forms. The student of the Bontoc Grammar can easily construct and supply the missing forms. The Author thinks he could do the same; but he does not intend to depart from his principle: to write down only what he has heard and as he has heard it.

If a Verb is followed by a synonymous translation in parenthesis, its parts are given with that synonym; e. g. "*léytjek* I want (love)" means: find the Preterite — Passive Participle — Nomen agentis under: "love."

Numbers in brackets refer to sections of the Grammar.

The Author requests and will receive most gratefully for investigation and selection any addition or correction sent to him by those who know and also by those who believe to know. Ample space has been provided for additions or corrections in the Vocabulary; this vacant space shall convince the student that the Author is far from considering his Vocabulary to be "exhaustive."

VOCABULARY

A

- a, an** (Indefinite Article). See: [31]
- abandon** *kayátjek* (leave); *paísádek—ipaísak—ma/ipaísá—mangipáísá* I leave alone (*pa + isa*: one); *ukáyek—inukáyko—ma/ákay—mangákay*
- able** *mafalín* [mabfalín]; *mafálinak* [mabfálinak]—*nafálinak* (Personal endings doubtful!); *mafalíngko—nafalíngko* [317] I am able; Cf. [298]
- about** *aúáy ngět*; about ten men: *aúáy ngět sinpó'o'y lalaláki*; *aúáy ngět síya*: probably he.
- above** *is tóngtjæ* [tongtsæ]; *totongtjæen*; high above, in the sky: *ad tjáya* [as tjáya; is tjáya]
- absent** See: *ma/íd* “not existing” [322]; *kabkafála*: just gone out (from: *fumálaak*); *malásinak* I am absent (from battle etc. Song Dialect)
- abundant** *angángsan*; *ayáka*; *tsatsáma* [135]
- accept** *ítanuíko* [ítanöíko]—*intanuíko*—*ma/itánui*—*mangitánui*: I agree, accept, nod assent; *tsaowádek—tsinaæwádko—matsáæwad—mandæwad*: I accept an object offered, receive

- accompany *mifűcgak—nifűcgak; infűcgak ay űműy*: I go with [401];
kadűāk—kinadűāk I go as companion. Cf. [372];
mikiđliak [makđliak] I go with
- accomplish *amkđek—inđmkok—mađmko—mangđmko.*
fűđshək—finűđshko—mafűsh—maműsh.
lipđshək—linipđshko—malűpash—minűpash (Iloc.?)
- account, on *tay; mo kđ tay* (because)
- ache *sakűt; sakűt nan đlo* headache; *inpűtęg nan fob/đ* the
tooth aches
- acquainted *mđngtek*: knowing, from *kėkkək*; *sűnu nan mđngtek ken*
sűya? who is acquainted with him?
- across *is apűđ; is apűđ nan pđshong* across the sea; *is apűđna*
istűf across yonder
- across, I go *kitjđngək; kumtjđngək* (cross)
- act *űkak; đngnek* (do)
- Adam's apple *alokđok*
- add *tabtđbiak—tinabtđbiak* "I give more" *itđbik*: I add, I
go on, continue
- address *totđyek* (speak to)
- admonish *pđtak—pinđtak—mapđtan*. Pers.: *űnpatak—nűnpatak* I
warn, I reprimand. *tokđnek* (advise)
- adopt a child *anűkkək—inanűkkko—mađnak—mangđnak.*
(But: *mđnganak*, I eat)

- advance *ámüyak* (go)
- advantage *kótok*. *ngǎg nan kotótk tóshǎ?* of what advantage is this? what does this mean? for what is this good? what is the reason of it? *ngǎg kotótkko?* what will it benefit me? *ngǎg kotótkko ay éntsáno ay?* why should I work? *mfd kotótkko* it is of no use for me; it is in vain.
- advice *tókéen*
- advise *tokónck—tinokóngko—matókéen—manókéen* warn, teach. Pers.: *intoktókéenak—nintoktókéenak*
- afflict *pangoyáshék - in pangoyáshko—mapangóyush—mangipangóyush*
- afflicted, I am *in/ngongóyusak—nin/ngongóyusak*
ináméradak—nináméradak I appear afflicted, gloomy,
sumasángaak—sinmasángaak
- afire *is ápuy; mapéan*, from *péak*: I burn down, destroy by fire; *mafítjang*: blazing
- afraid *ógiad [égiad, ígiad]*; I am afraid: *umógiáddak* (fear)
- after *naféash* (from: *féáshék*, I finish); [408]. Or: *is nan nalpásan*: upon, after accomplishing (from: *lipáshek*); *is san anóngásh*: at the end of; cf. Fr. "au bout d' une heure." Conjunction: [445]
- afternoon early afternoon: *is nan magákyu*; from about 2-4 o'clock: *is nan máksip*; from about 4-6 o'clock: *is nan misáyaæ*; at the time of sunset: *is nan sidsidsímma*
- afterwards *ketjéng*, thereupon. [436]; *is san anóngásh nántönä*: "at the end of this"—

- again *kāsín; ákis* [*akís*] [312] (*ákis* = also)
- against *is, ken*
- agate *abónḡö* [*apónḡöy*] used for necklaces
- age *tawwína; katawwína*. See: year
- ago *ay inmá'y, ay nálosh* [*ay náläosh*], from *laóshak* I pass by; *tólo 'y ák'yu ay inmá'y* three days ago; *idkákáwani* a little while ago; *idkáwani* some time ago; *adsángādum* some months ago; *idtawwín* or: *ísa 'y tawwín ay nálosh* one year ago; *ayáka'y tawwín ay inmá'y* many years ago
- agree *ítanuŕko* (accept)
- agreement *pákyaŕ* (oral agreement, not a written contract; Iloc.)
- aid, I *fadjáŕgak* (help)
- air *súysuy* (breath, blowing etc.)
- alike *káđgna* [*káđgna*]
- alive *atadákw* [*adadákw*]; *matatákwak* I am alive. (*tákw*: living being, person)
- all *ámín; amín ay tákw* all people; this is all: *ketjéŕg tji*. [388]
- all (pure) *pásig; pásig falídog* all gold, pure gold, without admixture
- allow *iyáyak* (let)

- almost *känkäní* [311]; *akít yáŋkay et nayǎgyagak* I had almost fallen (*akít yangkay et*: “but little, then”)
- alone *ísang*; I am alone: *isǎngak*; durative: *isisǎngak—inisisǎngak*: I remain alone. I alone (only I): *sak/én ǎngkay*; I am alone, I am separated from, (in Plur.: we are together and separated from others): *makéketjéngak—nakéketjéngak*; *ma/isǎak* [*mayisǎak*], see “abandon”. I leave alone: *ukǎyék—inukǎyék—ma/úkay—mangúkay*. *isǎngak ay éntsumo*: I am working alone
- already *ǎfus, íptjas* [309]
- also *ǎkis* [*akís*] (postpositive); *sak/én ǎkis* I also, *kag ken sak/én ǎkis* I also (“like myself, also”)
- although *ǎläy* [453]
- altitude *kaantjóna* “its altitude,” *nan kaantjón nan káyo* the height of the tree (*kaantjón* was always given in the construct state)
- always *sissisíssya*; *katǎwakaǎwǎkas* (every day); *kǎtǎwǎtǎwǎn* (every year); *is kǎtǎwǎtǎwǎn*: forever
- American *Melikǎno, Melikǎnos, [Melikǎnosh]*
- among *is, ken*;
- and *ya; et*: and then
- anglehook *féngwid*; line of the angle: *láfid*; worm: *kǎllang. féngwidak*, Person. *maméngwitak* I angle

- angry *shoshõngtet* [*sosõngtet*]; *sinmõngtet*: having become angry; *inshoshõngtetak*: I am angry; *shẽmõngtetak*—*sinmõngtetak* I am getting angry; *inasisosõngtetãko* we are angry at each other; *pashõngtek* I make angry—*inpashongẽtko*—*maipashõngtet*—*mangipashõngtet*; *pa/isĩkkek* I make angry, provoke; Person.: *umipaisĩkak*,—*inmipaisĩkak*
- “anito-post” *bõshũ* [*põsẽ*]; (a wooden post with a head carved on its top and placed in the yard of the councilhouse of each “*ato*”)
- ankle *kingkĩngi*; joint: *ũngtet*
- annoy (by talk) *umipaãyoak*—*inmipaãyoak*; *anẽkkek* (trouble)
- another *tẽkken*; another or “one more”: *ãkis*; *nan* *ĩb/a* the other, the companion
- answer, the *sũmfad*
- answer, I *sibfãtek*—*sinfãdko*—*mãsfad*—*mãmfad*. Pers.: *sumfãdak*—*sinumfadak* (*sibfãtek* *sĩka*: I answer you; Pers. in “Accus.”)
- ant *kũyim* or *kũsim*, large red ant; *fũwĩs*, small dark brown; *alãlasãng*, large, red; *kẽngãn*, biting ant
- anus *kolãngad* [*golãngad*]; *pana/ĩyan* (for: *pang* + *ta/i* + *an*)
- any [128, 129, 131, 133-]
- anybody *ẽlãy sĩnu*
- anything *ẽlãy ngãg* [*ẽlẽngag*]
- anywhere *ẽlãy mõ intõ*; any place whatsoever: *ẽlãy* *ĩntõna*

- apart we are apart: *makéketjéngkămi*. See: alone
- ape *kăag*
- apiece *is nan fsa* ("for one")
- approach *sumăkônak—sinmăkônak* [*sumăgônak*].
umaldliak I come nearer
- approve *ítanuiko* (accept)
- area *fli*; *fabfăy* [*fobfăy*]: homestead, place near home, near
the town
- arise *fumăngônak—finmăngonak* I arise from sleep.
təməktjikak—tinmăktjikak I stand up. *itaktjlgko* I rise
- arm *lma* (i. e. hand); upper arm *tăklay*; upper arm near the
elbow *pôngo*. See: measure
- armlet *pangônab*; *abkıl* for men: boar tusks with cock feathers;
făkua: red rattan with pigs teeth
- armpit *yěkyek*
- around *inlfikid*. I go around: *liwfshek* (go), *inlilfwisak*. I go
around the tree: *ümüyak inlfikid is nan kăyo* placed all
around, made, put, tied around: *malfwish*; around me:
is nan lwisko
- arrival *pădsong*: a person's arrival at a place, town, on his jour-
ney; a halting place (not the end of the journey); "étape."
- arrive *ümdjänak* [*ümtsänak*]*—inümdjanak*
sumđobak—sinmđobak I arrive at home

- artery *ōdd* [*wādd*, *uādd*]
- as as = when: *mo*, *lssan* [443]; as = like: *kāg*; as = because: *tay*
- as if *kāshōn* [454]
- ascend *digftjek*—*dinigttko*—*nadfgid*—*manfgid* [*manfgéd*];
digftjek nan fflig I ascend the mountain
manfgédak—*nanfgedak*; *manfgédak is nan fflig* I ascend
the mountain
- ashamed, I am *umāsiak*—*inmāsiak*. I make ashamed: *āshek*—*ināshko*
“*umāsika mān ay engkālī is kāg tōna!* be ashamed to talk
like that!”—“*ma/īd āshim* [*āshēm*; *āshōm*] you are not
ashamed.”
- ashes *tjāpō*
- ashore *is nan flid nan wānga* (at the bank of the river);
tjumākāak—*tjinmākaak* [*tjumākakal*]; *umflidak*—
inmflidak I go ashore; *alawāshek*—*inalawāshko*—
maalāwash—*mangalāwash* I pull ashore; *patsakālek*—
inpatsākak—*ma/ipatsāka*—*mangipatsāka* I put on the
shore (after pulling ashore); [*patjakālek*] [Cf. 240]
- ask *ībfakak*—*īnfākak*—*ma/ībfaka*—*mangībfaka* (Construc-
tion: person with *is* or *ken*; thing in “Accusative.”)—
ībfākak ken sŷa mo intō nan flina I ask him where his
home is.—*ībfākak ken sika nan kipānmo* I ask you for
your knife.—Frequent.: *ībfakāfakak* I ask many ques-
tions, or: I ask eagerly, I ask many persons, I ask around;
Infinitive: *ībfaka*. See Grammar [228].
Person.: *umībfakāak*—*inmībfakāak*; *kōtsāwēk*
[*kētjāwēk*]—*kinōtsāwēko*—*mangōtsawē* [*māngtsawē*]
māktsawē I ask for; Person.: *kumtjāwēwak* or:
inkōtsāwēak; *inkōtsāwēak ken sika is tināpay* I ask you for

- ask** bread; *kumtjǎɛɾwak kɛn tōdi is lǎgfo* I ask him for wages.
Or: *kǎnak*, I say; *kǎnak ken sǐka nan bǐlak* I ask you for money
kinwǎnitja ken sak/ɛn nan mōnok they asked me for chickens
- assemble** *amōngek—indǎmongko—maǎmong—mangǎmong* I call together
maǎmongtǎko—naǎmongtǎko we assemble, come together
- assent** *ítanuǐko* (accept)
- assist** *fadjǎngak* (help)
- at** *is; ken; is ken Anawwasal:* at Anauwasal's house
- "ato"** *ǎto* = a section of a town, a "precinct." See: "council house;" the people of one ato: *paŋǎto*; the whole ato: *sinpaŋgato*
- attack** *falognǐdck—finalognǐdko—mafalǎgnid—mamalǎgnid.*
Person.: *infalognǐdak—ninfalognǐdak:* I battle, fight
- aunt** *alitǎɛ ay fajǎyi* father's sister; *yǎn/an ǐna* mother's older sister; *anǎtjin ǐna* mother's younger sister; *inǎck* my father's brother's wife; (as transitive verb *inǎck* means: I have as my aunt; *inǎɛm* you have as your aunt, or foster mother etc.)
- autumn** See: "season."
- avenge** *fǎlshak [fǎlsak]; falisantǎko nan awaktǎko!* let us take revenge for our slain ("bodies")!

- awake** *fumángōnak* (arise); *fumafángōnak*: I am, keep awake; to arouse from sleep: *fangōnek*—*finanōngko*—*mafángon*—*mamángon*.
inl̄l̄bl̄bak: I keep awake, I watch during the night
- away** *adadsá̄w̄wi* [*adsāw̄w̄*; *adsōw̄w̄*] far away; *adadsá̄w̄wiak* I am far away; *kumá̄anak*—*kinmá̄anak* I go away. I go away, i. e. out of my house: *fum̄d̄laak*—*finm̄d̄laak*
- awhile** *sinak̄tan*; *is ak̄t*
- ax** *p̄ñang*; Tucucan: *káman* = battle-ax (Iloc.: *l̄wa*, *al̄wa*; an ax with very long "beak:" *inotōkan ay p̄ñang*)
pinángash ax blade; *ótok* the pointed fore end of the blade, "beak."
paz̄/ít the (rear) thorn; *tōpek* (i. e. "mouth") edge
pálek [*bálek*] ax handle
kalólot the iron cap on the handle near the blade
těngfa [*děngba*], or *signálan* the iron cap on the other end of the handle
kasíl; *kinásil*; *sincluěkan* rings of bejuco serving as caps
p̄ñang si iLá̄kod the battle ax of tribes in the North;
nan pálik ay nasos̄an (*sōso*: "breast"); or: *lind̄kod ay nasos̄an* the handle with a "nose"
- ax and adze** *wásay* (a working tool with changeable blade); *sáka* blade; *pakátja* handle

B

- baby** *atinfáyang* (very young); *kíllang* boy; *ngáan* girl;
ongónga child
- back** of the body: *ítjig*, [*ótsög*]. *tjállig* backbone
- back** *is tsógok* [*tsógog*]: to the rear [401; 412]
kumógédak—kimmógédak I go back (of fear)
tæmóliak I come back (come)
pashakóngek I throw back (throw)
sumákongak ay intáktak I run back
pataolék ay faálen I send back (send)
insákongak I look back, turn around
- bacon** *fílad*
- bad** *ángälúð, angángälúð* (bad, but improvable; ugly)
ngág [*ngāg*] thoroughly bad; physically and morally
bad; Tucucan: *lāweng*
ngæmäägak: I become bad
olóläy very bad, very wicked. *lāwæ* bad, improper,
indecent, wrong [*dákés*, Iloc. is used also]
mangfæ bad, malicious, dirty (particularly of a woman)
- bag** of cloth: *tjókaæ*; of deerskin: *kátat*; of a bladder:
fítjong; *fítjong si fítug*, or: *sógab*. in the bag: *is nan*
katjókaæ
- bald** *natoltólan nan ólo, nan fóok; póklang* (Iloc.)

- ball *minðkan* a ball of thread, string etc.
- bamboo *kawáyyan* [*kawáyan*]; *tindnong*, used for tubes; *ánis*, for baskets; *fíka*, *fólo*, [*fálar*] used for the spearblades of "*fángkaer*"; *mángxær*, bamboo as "hard as iron." See: tube
- banana *fálad*; small green: *sáking*; large, yellow: *mináyéng*
- bank of river *flid*; *nan flid nan wánga*; *pána*: seashore
- barb *sálarwáid*; a spear with many barbs: *sinalawftan*
- bark *sápsip*; inner bark: *kóblid* [*kóbnid*]
- bark *in/ngóngoak*—*nin/ngóngoak*; *in/ngóngo nan áser* the dog barks
- barn *álang*
- barter *sokádek*—*sinokádko*—*masókad*—*manókad*. Person.: *sumókadak*—*sinmókadak*. *idjúak is nan sókad*: I give in exchange. See: change.
íshugádko—*ínshugádko*—*ma/íshúgad*—*mangishúgad*.
[*israkátko*; *isokátko*]
- basket *akarawín* small basket, of graceful form, broad round rim, the other part conical with four "ribs."—Also: woman's small basket carried on the back.
akíð medium size, flat, no rim in front, for gathering shells
atófang woman's basket, for vegetables
fákkéng si kátjōu small fish basket M. Sch. IX, 11
falóko basket for camote
falóang bottleshaped basket M. Sch. IX, 9
falólang large receptacle for skulls

basket

- fǎngæ* man's basket, to be carried on the back, like a knapsack, with shoulder straps; the cover, *tǎngǎb*, is made of rattan leaves: *tǒfon si wǎc* M. Sch. XIII, 7 and 8
- fanít* basket for salt
- fǐki si mǒnok* chicken basket (for ceremonies)
- gǒlǎg* high basket (about 6 inches) M. Sch. IX, 10
- ǐwas si tjǒtjon* bottle-shaped basket for grasshoppers
- kalǐpit* man's dinner basket, consisting of several partitions, with a string for carrying it on the shoulder
- kǎttǎng* fish basket
- kimáta* large transportation baskets at either end of a long pole, *pǎtang*, to be balanced on a shoulder
- kǐǎg* round flat basket, diam. about 8 inches, serving as dinner-plate
- kǒllǎg* large receptacle for rice, made of bamboo M. Sch. XIII, 4
- kǒlong* chicken coop J. LXXVIII
- kotsǒkod* earth basket
- kǒyǎk* basket, used in fishing
- lǎgshan* large flat basket, no rim in front; used for *ǎngǒ*, boiled camote leaves. (Similar to the *akǐd*.) [The largest basket in J. XCIV; the smaller within the *lagshan* is the *akǐd*; on top of these two is the *falǒko*; then there are several *kǐǎg* and the high, bottle-shaped behind the dinner-plates is the *kǒllǎg*, for *fǐnǎyǎ*, pounded rice.—]
- lǎa* a large low basket, for women, to be carried on the head
- ǒkad* a fish basket
- sakǒlong* funnel-shaped basket, the temporary receptacle for the heads brought home from a successful expedition M. Sch. XVI, 13
- sǎngi* man's basket, similar to the *fangæ*, but without cover M. Sch. XIII, 5
- shǒlong* basket suspended beneath the roof, for knife and spoons; basket in the *fǎwi* (see: buildings), containing skulls: *sholǒngan*
- takǒtsog* [*takǒtjag*] dirt scoop
- tayǎǎn* woman's large transportation basket, carried on the head and usually placed into the *lǎa*. The large basket: J. XCIII and CXXI
- tǒpil* dinner basket

- basket *toktōpil* children's food basket
 tāfong receptacle for thrashed rice
- bat *fātay*
- bathe *ūmisak*; See: wash
- battle *faldgnid* (battle with modern arms: *kāfad*);
- battle cry *én/ngā/ōak* I shout a battle cry, challenge
- be, to [361—365]
- beads *apóng*; of black seed: *gēsar*; of gray seed: *atldküy*;
 red stone: *apóngö*, or: *słeng*; large white agate: *fōkash*
 of brown berries: *palīdbéd*
- beak *tōpkay*
- beam vertical: *tōkod*; horizontal: *fātānglay*; inclined: *tōklod*;
 a beam to carry a burden: *ātang*; I carry: *iatāngko*;
fatāwıl: beam at the end of which I carry.... See: pole,
 post, basket *kimāta*
- bean *falātong* [*balādong*]; *ītab* black and gray beans; *kālab*
 small green beans;
ođkek—inođgko—mađag, Person.: *inođakak* I gather beans
mamalātong—namalātong I go to get beans
- bear See: birth; carry
- beard *sāpki* near the ears; *sābok* at the chin; *słmsim* any
 hair in the face, whiskers etc.

- beat** *kogóngek* (strike); *fayðkek* (whip); *patðyek* (kill)
pat/ðngek (strike) I beat the gong, the "gáŋsa." See:
strike; knock; rap
- beautiful** *kãwĩs ay flaén* "good to see;" *shayékkk—shinayéŋko—*
masháyéŋg—manáyéŋg: I shape beautifully (pots, spears,
utensils)
- because** *tay; mo kō man tay*: certainly because; because indeed
- beckon** *kawátsak—kinawátsak* I make a sign to come near, I call
by signs
- bed** *kātén* (Igorot?). sleeping board in the "áŋgan," the
sleeping chamber: *ílek; íföyk* a mat
- bedbug** *kítéb*
- bee** *yékan*; bumblebee: *faéŋgan*
- beef** *fáka* (i. e. cow) *ístja 'y nōang* (meat of the buffalo)
- beetle** *áfib; fokfoktöd; kimkĩmi* cockroach
- before** *sasá kang* [398]; *áfus, íptjas* [309; 413; 446]
mangænénéna mo...: "earlier than" before the house: *is*
tjĩla ("in the court")
day before yesterday *kasñ adúgka*, or: *is kasñ úgka*
- beggar** *inlĩmosh; inlimóshak* I go begging
- begin** *ilábok—inlábok—mailábo [mĩlábo]—mangilábo.*
he begins to speak: *ilábōna 'y éngkālĩ*

- beginning, the *lablabóna*; (the first); *is nan lablabóna*: beforehand; *kă/ilabónan* the beginning
- behind *tsógok* [*tsógog*]; *is tsógok* [400; 412]; I go behind, follow: *umónódak*; *tsogókek*: I have behind; I put behind; (hence: I am in front;) *tsogókek síka*: you are behind me; *éngka is tsogógko!* go behind me!
- believe *abfolútek—inabfólutko—maabfólud—mangabfólud*. Person.: *umabfóludak*.
- bellow (of the carabao, water-buffalo) *in/ngáek nan nóang*, the b. bellows
- bellows *opóop*; I work with the bellows: *opóópak*. feathers at the piston: *tséidtsæd*; tubes leading to the fire: *tófong* [*tófbong*]; the blast, air: *síysuy* or: *tjákm* (wind)
Cf. Ling Roth, Natives of Sarawak etc. II, 236 f.; Jenks, B. I. 126 f.; Meyer u. Schadenberg, Album v. Phil.-Typen (1891) Taf. 30; Leo Frobenius, Geograph. Kulturkunde, IV. Teil (1904) p. 200, Asien Taf. IV.
- belly *fóto* [*bodo*]
- belong [107] *kóá*: property. *kóan tödí*: it belongs to that one
...*ya kóak*....is my property, belongs to me.
- below *is koápna*
- bench *fángko* (Sp. banco); *tuktjúan*: sitting place
- bend *digkóek—diníggok—madíggko—maníggko*. [*tikóek, digáek*] bent: *nadígdíggkó*; *lidóek—linidódko—mallódod—minlíddod* I bend and hurt thereby (a finger etc.)
tjapóshak—tjinapóshak—matjapóshan—manáposh I bend by laying a heavy mass upon; *mabfákgog nan awédkna*: his body is bent.

- bend** *pikōdek—pinikōdko—mapīkod—mamīkod* I bend to a loop
- beneath** *is kōđpna; is kokoāfōna* (beneath it); *is nan tsāo; is nan tsāo nan tukťjāan*: beneath the chair, seat. [405]
- berry** *pōkong; pīnēd*
- beside** *is nan tsāpat*; at my side: *is nan tsapātko [ťjapātko]*
- best** *kāgāwīs; kāgāwīs mo amīn*: better than all
- betray** *ēngakak* (lie)
- better** *kāgāwīs mo...* better than; *makāan*: better in health (from *kađnek* I take away, e. g. sickness).
manākas it is better [414] (probably Ilocano? vb. *akāshek*, to improve, heal).
manākas is umaliantāko it is better that we go
kumarwīs nan sakītko: I am getting better (my sickness gets better); or: *makāanak*, see: take away, heal
- between** *kāwāwa* [404]
- beverages** *tāpuy*: rice wine; *fāyash* [*basi*: Ilocano, not Igorot], alcoholic beverage made of sugar cane; fermented by means of *tābfig*. *sāfēng*: a fermented drink made of meat, vegetables, grasshoppers, bones etc.
- big** *ťjaktjāki*; very big: *ťjaktjagōa* [*ťjaktjagōag; ťjaktjagōra*; r is a rough sound between r and l]—*patjaktjakelek*: I make big, enlarge.
- bind** *fālōťjek—finalōťko—mafālēd—mamālēd*. *fālēd*: string, wire.
mamālēdak I am bound, a prisoner, fettered. See: tie.

- bird *ayáyãm*; young bird: *góyad ay ayáyam*; *ának si ayáyam*
- bird's nest *ákam*; *áfong si ayáyam* ("house")
- birth *pafaláck*—*inpafálak*—*maipafála*—*mangipafála* I give birth
or: *í/anákkó*—*inanákkó*—*ma/iának* [*mának*, *mayiának*]
Person.: *umánakak*. *insátjáak*. "birthday:" *ákyu ay finmaláána*.—See: born
- bit, a *akít* (a little)
- bite *kédjak* [*kédjak*]—*kinédjak*—*makédjan*—*mángdéb* Person.:
inkádébak; *kumdébak*. *kagáék* (chew); I bite off:
angétek—*inangétko*—*mangánged*—*maánged*
- bitter *inaklíd*
- black *ngítit* [*ngítit*, *inngítit*]; *ingitatáo* very black; *kumáébak*
is inngítit I make black, paint black; or: *pangíttek*—
inpangíttko—*ma/ipangítit*—*mangipangítit*
- blacksmith *fufúmsha*
- bladder *ftjong*
- blade of spear: *túfay* (*túfay*, as part for the whole: the spear);
blade of ax: *pinángash*; blade of adze: *sáka*; of knife:
kípan
- blanket *kwis*; *pítay*; *pítay ay pinakpákan*: a "pítay" of best material
and make; M. Sch. VIII, 4. 5. 6.; *pítay ay báku si*
falátong: made of "fiber of bean stalks"
kádpas: a girl's blanket
faydng dark blue blanket with white stripes;
a stripe: *fálid*

- blanket** *fantjála*: white blanket with blue stripes, also: *fantjála ay dinápi* [*tinápi*], if the stripes are broad. M. Sch. VII, 5 *ifán si ongóngá* a blanket for wrapping and carrying a child
- bleed** *djumálaak*: *fumála nan djála*: the blood flows out
- blind** *nakímid*, from: *kimítek nan mátak*, I close my eyes
one-eyed *nabíshek*; *fúlsing*; *béldok*
blind with open eyelids *fálag*; *nakállao*
(*nabáldíngan*: with white pupil, albino)
- blistered** *malofúbtjong*
- blond** *fuyángyang*
- blood** *djála* [*dála*, *tsála*]: *djumadjálaak*—*djinmadjálaak* I am bloody
padjaláek—*inpadjálak*—*mípadjála*—*mangipadjála* I make bloody
- blossom** *fénga*
- blow, I** *subókak* [*shubókak*]—*sinubókak*—*masubókan*—*manúbok* [*manúbog*]; *pasubókak*: I cause to blow, i. e. I call the conjurer, the “*insúbok*,” to blow away sickness and pains: *éngka pashúbok!* go and call the conjurer!
Person.: *insúbokak*—*ninsúbokak*
fitjókek—*finitjógko*—*maftjog*—*mamftjog*: I blow, inflate
- blue** *asúl* (Sp. azur); *tína*, *tinína* (Sp. Iloc.); usually: *ngítit*, i. e. black
- blunt** *na/ópéd*; *opétjek* [*obdytjek*, *obfdek*, *opétjek*]—*inopétko*—*maópéd*—*mangópéd* I make blunt, dull

- boar *fúa* [*béa*]; *láman*: wild boar
- board *léshab*
- boat *fángka* (Sp., Iloc.) (unknown to most Igorot); *babzáil*, steamboat (Sp. vapor) *lákid* "a Span. bamboo canoe;" raft
- bobbin *mogónan*; (*podónan* in Lepanto)
- body *áwak* (living or dead; men or animals)
- boil, I *inítek—inínítko—ma/ínid—mangínid*; (boil water); *abfuyáek* boil down sugar, salt; *paluákek* [*paloákek*]
—*inpaluáeko—malúag—mangipalúag*. Person.: *inlulúag*
it is boiling, bubbling; *lumúag* it begins to boil
Person.: *lumákak—linumákak*. *linúmag nan tjénun*: the
water boiled
tša [*tja*] *luméag*: it is boiling, continues to boil.
See: cook
- boil, a *fěyüy* (furuncle etc.); a scar from a boil: *náyāman*
- bold *maléngag*; I am brave, bold: *maléngagak*
- bone *těnga* [*tóngá*; Samōki: *tóngal* and: *tóngar*]; *íngid*
- Bontoc *Fěntok* [*Fóntok*]; *iFěntok* an inhabitant of Bontoc;
iFěntokak I am from Bontoc; *iFěntok ay Igólot* a
Bontoc Igorot. Bontoc region: *Tjǎlyă*, or: *Kěnsátjan*.
(in Songs.)
- bony *nafkód* (lean, thin, skinny)
- book *liblo* (Sp. libro)

- border *ámas* (part, dividing line, frontier); *ílíd*
- bore through *lúshkáæwék—linúshkáæko—nalúshkáæ—minlúshkáæ. télkék—tinlékko—nátlék—mánlek* pierce the ear lobe
- born *finmála* ("come out" from *fumálaak*); *ma/iának* ("enfanté").
I am born as... *mabfóluak*; *mabfóluak is káag* I am born as a monkey, I became by birth a monkey; I make by birth, I create as: *fælóúwék—finælóúko—nafælóu* [*mabfólu*] *maiánakak—naiánakak* (ad *Féintok*) I am born (at Bontoc)
nan ongónga ya finmála adúgka: the child was born yesterday
- borrow *tegkóúwék—tinkóúko—mátkóu* (to borrow any object)
inpakæwátak is nan bílak I borrow money (*kæwátek*)
- bosom *sóso* [*shósho*]
- both *amín nan djáa:* ("all two"); *amín nan djáa'y mátam* both of your eyes
- bottle *bángæ* ("glass"); *fotflya* (Sp.)
- bottom of a
pot, jar
etc. *kolángad* [*goldángad*]
- bough *pánga* small bough, twig: *píngi*
- boundary *ámas* (border, part)
- bow *bandolay* (Iloc.): bow and arrows (scorned and never used by genuine Igorot)

- bow down *inlɪpɛdak—ninlɪpɛdak*
- bowels *fɛʌng*
- bowl *sɔkɔng* (used also as cover for jars); *tjáyɔ*: wooden bowl.
See: pot, dish, jar etc.
- box *ǎgɛb* [*ǎkop, ǎkub*], also "trunk" little box, to keep
utensils: *tɛktɛkno*
- box, I *kogɔngɛk* (strike)
- boy *ongɔnga 'y lalǎki* ("male child"); baby: *kɪllang*; older
than about twelve years: *fɔbfǎllo*. Plural: *ongǎnga*;
fɔbfǎfǎllo
- bracelet *sɔngab*; see "armlet"
- braid *apɪtjek—inapɪtko—mǎǎpit—mangǎpit*. Person.: *umǎpitak*
- brain *ǎtek* [*útek*]
- branch *pǎnga*; dry branch: *lɪpat*
- brass *kǎtjing* (also: brass chain)
- brave *mǎlɛngag*; *abafǎngɛt*
- bread *tinǎpay* [*dinǎpay*; a loan word, as the Igorot do not make
any bread; Malay: *tinǎpay*: kneaded]
- break *pɪtnɛk—pintɛngko—mǎptɛn—mǎmitɛn* [*mǎmtɛn*]
fakǎshɛk—finakǎshko [*finǎkǎshko*] —*mǎfǎkash—*
mamǎkash I break and destroy (by violence)

- break** Person.: *fumǎkashak*; *infǎkashak*. But: *fekǎshek* I throw
potlǎngk—*pinotlǎngko*—*mapǎtlong*—*mamǎtlong* I break off; *potlǎngk nan potlǎngna*: I break off a piece here
kibǎngk—*kinibǎngko*—*makǎbong*—*mangǎbong* break to pieces; or: *pitapitǎngk*
pa/abǎkek—*inpa/abǎgko* break completely, smash to pieces
ma/ikabbak: the last pieces broken off one after the other, in small sections, as e. g. a stick is gradually shortened
pekǎgk—*pinekǎgko*—*mapǎkpeg*—*mamǎkpeg* I break an arm; leg; also a stick etc.—*napǎkpeg nan lámak*: my arm is broken.
sokǎǎtek: I break a string.
- breakfast** *mǎngan* (*mang* and root: *kan*)
- breast** *sǎso* [*shǎsho*] (of man and woman)
- breastbone** *palǎgpag*
- breath** *ngǎys*; *ngǎsa*
- breathe** *lalǎyak nan tjakǎm*: I draw in the air; *innǎsaak* I breathe;
insiyǎkak I breathe heavily with a whistling sound;
 I pant, breathe after carrying a burden: *imisǎysuyak*
- breechcloth** *wǎnis*, for men; *fǎla* and *wǎkis*, for women. Different kinds: *sǎbut*, or: *tinǎngag*: yellowish, made of tree fiber, (*sǎbut* [*sǎfut*] means also a large bag of rice) *tinǎngag*, made in Tucucan and Biduakan
winǎngǎsan [*winǎngǎsan*]: red and blue (black)
finalongǎngan: very fine and elaborated, "all string"
tjina/ǎkan: with red ends, tassels
tjinǎngta: white, for men
linǎnlau: for men, similar to *tjinǎngta*
fǎ/a: for men, all blue
pinǎshlan: blue with small stripes
fǎla: a little apron, also worn by men

- bride *umáfong ay fafáyi*; bridegroom: *umáfong ay laláki*
- bridge *lángtay*
- bridle *fugádo* (Iloc.)
- bright *sfli*; *sumfli nan ákyu*: the sun is shining bright; [*somfli*]; *pasilék* I cause to shine; I reflect light from polished metal
infítftjang nan ápyu: the fire burns with a bright flame; or: *kæmálang*
- bring *iyáik* [*yáik*]—*inyáik*—*ma/iyáí* [*mayáí, mayáli*]—*mangiyáí* [*mangyáí, mangyáli, mingyáí*]. Frequentat. *yáiyáik*. Person.: *inyáiak* [*inyáliak*]; *umyáiak* [*umyáliak*]. *umyáiak* means often: I go and bring
Causat. *payáik*, I order to bring, I send to somebody.
iyápok—*inyápok*—*maiypápo*—*mangiyápó* [*mingiyápó*] I bring from; *iyápok ad Fëntok*: I bring from Bontoc
isák—*insák*—*ma/isáa*—*mangisáa* I bring, carry home
pasíkpek—*inpasképkó*—*ma/ipásképkó*—*mangipásképkó*: I bring into the house, (a pot, box etc.) Also: I order to enter
itólik I bring back (return)
- broad *anandæwa*
- broil *tjastwek*; *tjæwæfsek*. See: roast
- broken-
hearted *mafákash*, figurat. from *fakáshek* I break, destroy
- brook *tabtabákæ* (in rainy season); bed of a brook: *kinnæan*; several tributaries to the river Rio Chico, which are passing through Bontoc are called: *kinnæ*
- broom *sis/f*; use a broom: *sis/fak*, Person.: *insfs/iak*

- broth** *lítang*
- brother** The same terms, only distinguished by adding: *ay laláki*, or: *ay fafáyi*, serve for both brother and sister: *ítad* [*étad*]: brother, sister, is the general term for younger as well as older brother or sister.
yín/a: the older brother or sister; plural sometimes: *yunána*; the oldest brother or sister was called in "old language:" *pangólo* "headbrother."
anótji [*inótji*]: the younger brother or sister; plural sometimes: *ánánótji*.
 (the second brother: *súmmid ay laláki*; the third: *kaerwáan ay laláki*; "there is no term for the fourth etc. brother.")
 brothers and sisters, "Geschwister:" *áki*; usually: *sináki*, two brothers or sisters; *sinǎg/l*, more than two brothers or sisters.
 the brother is to his sister: "*kalalakíána*;" she calls him: "*kalalakíak*," my brother.
 to a brother his sister is "*kafabfáyíána*;" he calls her: *kafibfíak*, my sister, when speaking of her to others. Or: *ítádko ay fafáyi*, *yín/ak ay fafáyi*, *anótjik* [*inótjik*] *ay fafáyi*.
pangólok ay fafáyi: my oldest sister (if she is the oldest child): *sinakíkami*: we are brothers and sisters, we are children of the same parents.
- brother-in-law** *kássud ay laláki*: sister-in-law: *kássud ay fafáyi*. The wife's (or husband's) sister's husband: *abfílad ay laláki*. The relationship of brothers (or of sisters-) -in-law to each other: *sinínget*.
- brow** *kítong*
- brown** *kǎg tllin*, "like a ricebird;" darkbrown: *ngítit* "black;" redbrown: *inkílad*, "red;" light brown: *fakíngi* "yellow."
- bubbles, it** *inföbfobö* (*nan tjénæm*, *nan íb/ib*: the water, the spring, well). See: boil

- buck of deer: *ōgsa 'y lalāki*
- bud *fɛā*
- buffalo Bubalus buffelus L. (Report of the Phil. Comm. IV, p. 13f.) "water-buffalo;" (J. p. 107f.) tame buffalo: *nēang* [*nōang*]
wild: *ayāwan* [*āyāwan*]
cow: *kamfākyan*; bull: *tōt/ō*; calf: *īnanak ay ayāwan, ay nēang*. See: wedding
- bug *āfib, fokfoktōd, kftcb*
- build *kāpek* (make)
- buildings: *āfong*, house; *fā/ōy* [*fā/ōü*] large house; *katyāfong* small house, hut; houses of an "āto:" *fāwi*: 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: *tjāpay*; the flat stones on top of this wall: *tāngfōu; abafēngan*, [*pabafēngan*]: house like the "fāwi," 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." [*ōlɛg*]
āllang: granary
- bull *tōt/ō*
- bullet *fōbālā*
- bunch one handful of rice ears: *sinfēngé* [367]
- bundle *fūgshong; fūgshōngkē—finugshōngko—mabfūgshong—mamūgshong* I pack into a bundle. bundle, i. e. one load:
æwld

- burden *aɛ:vɪd*; see: "bundle."
- burn *pafitjǎngck—inpafɪtjangko—ma/ipafɪtjang—mangipafɪtjang* I cause to burn, kindle. Person.: *fumitjǎngak—finmitjǎngak* to burn (intransitive) *infitfitjǎngak* to burn brightly, to be ablaze *ishǎnok [isǎnok]—inshǎnok—ma/ishǎno—mangishǎno* I put into the fire; I burn wood etc. Synonym: *igtǎngok nan kǎyo* (wood) *pɛ́ak [póak, púak]—pinɛ́ak—mapɛ́an—[mapúan, mapóan]—mámɛɹ* I burn down, destroy by fire (houses, granaries etc.) *napɛ́an nan áfong*: the house is afire *tǎngak—tinǎngak—matǎngan*: I burn my hand, finger etc.
Also: *naǎtongan nan límak*, my hand is burned (*áftong*: warm); *atǎngak* I burn *kǎfck (kǎfck)—kinfak—makfa—mangífa*: I burn pots; Person.: *inkǎfaak is fánga*
- burn, a *malafǎbtjong*
- bury *íka/ǎpkó—inka/ǎpkó—ma/iká/ǎp—mangiká/ǎp [íka/ǎpkó]*; I hide in the ground, I dig a hole; *fekǎfck*: I bury (at midnight) an enemy's head.
- busy I am busy: *nay si tsak tsǎnoèn* ("here is to work for me"). See "work."
- but *siǎdnay [sfadnay]* [433]; *ya* (and)
- butterfly *fínǎlǎfǎlo*; a small b.: *akǎkob*
- buttock *ǎpo [ǎpo, úpo]*
- button *fǎdi, fatǎnis* (Sp. Iloc.)

- buy *lagóak—linagóak—malagóan—minlágo*. [Pret.: *nilagóak*, by metathesis.] Person.: *lumagóak—linmagóak*. place for buying: *kalágóan*.
- by governing the agent of passive verbs: *is, ken* [390]. by and by: *is aiaáani*.

C

- cage *kólong*: chicken-basket.
- calf *ínanak ay ayáwan* (or: *si* for *ay*); calf of the leg: *fítkin*.
- call, I *ayákak—ínayákak—maayákan—mangáyak* [*mangáyag*]. Person.: *umáyakak—inmáyakak*: I call to come. call; name: *kának* (say). *ngūg nan kanám si sa?* what do you call this?
fúkaáwak—finúkaáwak—mafukaáwan—mamúkaá I call loud, shout to one; Person.: *infúkaáwak—ninfúkaáwak*. *laláyak—linaláyak—malaláyan—minlálay* to call to come, to call near; Person.: *lumaláyak—linmaláyak*. *yishtjáck—yínishtjak—mayishtja* to call animals. The call: *yishtja!*
- “camote” (sweet potato) *tóki*. Varieties: *fitóklo*, brown, “the best;” *akufángfang*, brown, inferior; *shóshog*, light brown; *patóki*, white, “better than *shóshog*;” *linóko*, brown; *lók mug*, brown; *kéweng*; *tangtánglag*; camote-settings: *finalfling*; leaves: *ángō* (boiled as food for pigs); camote-stick: *sáwan* (implement for digging up); *faárgan*: camote patch.

- can, I *mabfālinak—nabfālinak; mabfalŋko* [*mafālinak: 317*]
See [298]
- canal *ālak*: dug out for irrigation of fields. See: irrigation,
trough, water. a trench: *talđkan*
- carabao see: buffalo
- care *fkad*; I take care, I care for: *fkadak, ikāđka* etc.
ikāđkăyey! care, or: help yourselves! *adđak fkad ken sŋka*:
I do not care for you. *sak/ēn nan fkad*: I shall care for
it, do it, arrange it. Also: *kfkad; kfkadak is kanēntđko*:
I shall care for, prepare our dinner. *fkadak [kfkadak] ay*
mangāla: I take care to take: I help myself to it.
ēlāy! I do not care! *ēlāy umāyka!* I do not care if
you go! Or: *ēlāy mo umāyka. tak/ēn mo ma/fđ kđnčk!*
I do not care if I have nothing to eat!
I care for: *fnongnōngko. mfd nongnōngmo*: you care
for nothing, you are negligent, worthless.
I take good care (of children), provide with food:
ō/đshdek or: *nongnōngck—ninongnōngko*
I take care of the sick: *tokōngak—tinokōngak—*
matokōngan—manōkong (nurse)
- carpenter *shumashāfad* (skilled in house building); see: plane
- carriage *kalimāto* [*kalomāto*] (Sp. *carromato*)
- carrier *kangkadsōl* [*kalikadsōl*] (Sp. *cargador*)
- carry *sagfātek—sinagfātko—masāgfat—mandāgfat* [*mandāgfad*]:
a burden on the shoulder
agtōek—ināgtok—ma/āgto—mangāgto: on the head (as
women do)
kaerwlik—kinaerwlik—makaerwli—mangaerwli I carry
the double basket "kimāta." Also: *ikāerwlik*
ibfataerwliko—infataerwliko—maibfatāerwil I carry on a

- carry beam on the shoulder, (*fatáwzil*: the beam, pole, at the ends of which the burden is fastened.)
iatángko: I carry on a beam, a burden being suspended at the middle of the beam
sakláyek—*sinakláyko*—*masákluy*—*manákluy* I carry a child on my arm
abfðik—*inabfðik*—*maabfði* [*ábfaek*—*ináfak*—*maáfá*—*mangáfá*] I carry a child on my back, in the wrap *ifán isák* carry home (bring home); or: *iskípko*
labdfnek I carry with both arms (a box, table etc. before my body)
alébídek I carry under the arm
isángik (*is nan itjígko*) I carry on my back in a basket
tapayáek I carry in my hand
pasíkpek I carry into... (bring into)
ifálak I carry out; Infinit.: *ifála*
igaángko I carry away to an other place
ofóek I carry to an other place in several trips
idángko I carry away from a place *indángko*—*ma/ídan ita/ólik* I carry to the rear, carry back [*itólik*]
 See also: "to take, to bring"
- cast away *twasídko*, [*óuwasídko*] (throw)
- castrate *fitllak*—*finitllak*—*mafitllan*—*mamftli*
- cat *kósha* (loanword); wildcat: *ínyaz*; *sfláy* (coon?)
- catch *tjípápek*—*tjinpápkó*—*mátpab* [*mádpap*]—*mánpab*. Person. *tjímpápak*; *aláek*: I (take) catch, get fish; or: *katjóávek*. See: angle, net, trap, fish etc.
adikóek—*inadikok*—*maadlko*—*mangadlko* I catch in running, pursuing; or: *apayáwvek* (pursue)
kén/nek—*kínnak*—*nákna* I catch in a trap or net; *nákna*: the prey. (*aldém sak/én!* catch me! *siklam sak/én!* catch my leg! in games)

- cease *tumgōyak* (stop)
- celebrate *inténgaratak—ninténgaratak. tumengaratako aswákas!* we keep holiday to-morrow! (thus announce the boys, calling from *ato* to *ato*, a holiday proclaimed by some sacred men.) See: feast
- ceremonies *mángmang* (sacrifice a chicken; prayer etc.); Verb: *inmángmangak*
mangápu ceremony with fire in the field (or house)
sángfɛ (sacrificing a pig) Verb: *insangfɛkãni*, we sacrifice...
manaewísak or: *tsaewísak* I perform a less important ceremony or sacrifice. See: roast.
inanítōak I perform a ceremony for the soul of the deceased, the *anító*
ōtong burial ceremony;
pát/tay: performed in the sacred grove *papat/tay* by the priests *pumapát/tay*; Verb: *mamát/tayak*
 (And great many other ceremonies connected with agriculture, wedding, burial, sickness, headhunting, wind and weather etc.)
- certain *tít/twa* true; a certain: *nan ísa ay...* or: *ɔwodã nan...* there is one
- chain *kayákay*; brass chain *kayákay ay kátjing*; *katéna* (Sp. cadena)
- chair Igorot: *tuktjúan, katuktjúan* (a seat); Alab: *sakŭban*; Iloc. *palángka; fángko*
- chair for a corpse *sangátjil* (The body, tied upon the *sangátjil*, is kept before the house several days, until it is buried)
- chamber *angan*, see: house

- change** *sokáđak—sinokáđak—masokáđan—manókad*: I change anything, money, name, cloth, work, etc.
 Person.: *insókadak* [*sándak; sokándak*]. See: barter *ísublik—ínsublik—ma/ísubli—mangísubli*, I change money; Person.: *insúbliak—ninsúbliak*. The passive or middle: *ma/isúbliak* [*misúbliak*] means also: I change my place, my order with an other person; I come in turn; I take his place.
ngəmətjanak [*ngomátsənak*]*—nginmətjənak* I change my name (*ngátjan*), I transform myself (in fables, tales etc.), I become.
nátken (from *təken*, other, different) changed.
- charcoal** *vəling*
- charm** *amáya* (a piece of bamboo, 3 inches long, in which an herb or other charm is kept; it "wins love, keeps off mad dogs, prevents defeat"); *sáknib* a similar charm, wards off evil spirits ("*anító*"), misfortune, sickness. *Sáknib*: resembles a piece of coal; "the people in the North make it; it must not be opened." Especially strong as *sáknib* is a "Thunder's tooth: *jobá nan kítjo*. Considered most precious and bought at a high price."
- chase off** *pakaánek; ibi/ibóyko* (drive); *pashakónek* I chase back
- cheap** *akít nan lágona* (little its price); *nālagá* (Iloc.)
- cheat** *lokóek* [*logóek*]*—linókok—malóko—minlóko*; Ilocano; Igorot use besides this loanword: *əngākak*, to lie.
- cheek** *támong*; near the temples: *təping*.
- chest** *tákəb* (breast). See box, trunk.
- chew** *tamíkek—tinamíeko* [*tinamítko*]*—matámid*.
kagáek—kinágak—makága—mangága.

- chicken** *mónok* [*mónog*, *mánok*]; young chicken: *ímpash* [*ímpas*]; *tjísak*; wild chicken: *sáfag kólong*; chicken coop.
- chief** of a town, appointed by the Spaniards: *plésidénte*; not "chief," but a rich man of great influence: *gadsángyen* [*katjángyén*], "primus inter pares." *nangáto*: a man of high rank (Iloc.)
- child** *ongóna*, Plur.: *ongána* [or: *ongóna*]; *ának*, Plur.: *ánanak*: son or daughter
ongónaak: I am young.
ongóna 'y laláki,—'y fajáyí: a boy, a girl;
ának ay laláki,—ay fajáyí: a son, a daughter.
the only child of a family: *fáktong* [Or: *nan ísang*, the only]. See: baby, boy, girl, youth.
sinpánanak: all the children of a family.
umánakak—inmánakak: I have, I had children.
- childish** *naónong*
- chin** *pánaga*; (jawbone, used often as handle for the gong)
- Chinese** *Tjínó* [*Tsínó*]; *Sánglay*.
- chips** *sápsap*
- chisel** *tálog*; to use a chisel: *talókek—tinalógko—matálog—manálog* (Iloc.?)
- choke** *séktek—sinkétko—máskét—mánkét*. See: strangle, suffocate
- choose** *pilítek—pinílik—mapíli—mamíli*
- chop off** *fakákek*, Person. *mamákaak*; *potlóngak* See: cut

- church *simfān* (loanword)
- cigar *pināltjis* (from Iloc. *paltjisek*, I roll); *afāno* (Sp. "Habana?")
- circular *nalimlīmo*. I make round: *foṽādek—finōṽak—mafōa—mamōā*
- circumcise *sigyātak—sinigyātak—masigyātan—manīgyat*
- city *īli*; *nan īli'd Fēntok* the town of Bontoc
- clay *bīda*: (*pītek*: mud)
- clean *apapōkaṽ* (*pōkaṽ*: white); I clean: *papokāṽṽek*;
I am clean: *pēmōkaṽṽak*; *lulūttek—linulūtko—malālud—minlālud*: I clean a water channel, pipe. clean, clear water: *nalilēngan*. clean, washed: *namīs* (from *īmsek*: wash)
- climb *kalāfek—kinalābko—makālab—mangālab*. Person.: *kunālabak—kinmālabak*. climb a mountain; see: "ascend." (I start to climb a mountain in order to work: *foknākek—finoknāgko*.
Person. *mamōgnakak* [*mamōknakak*.] See: go out.)
- cling *intāyūnak*; *insābfūdak*: I am hanging and hold fast to a branch
- clock *līlēsh* (Sp. reloj); *ōlas*: "hours" (Sp.)
- close, I *īnfak—inīnfak—maīnfan—mangīnfan*.
tāngfak—tināngfak—matāngfan.
ītangēbko—īntangēbko—ma/itāngēb—mangitāngēb
kimītek—kinimītko—makīmit I close (my eyes) (*nakīmit*:

- close, I blind) *kimíttek nan mátak*: I close my eyes
amómeck—inamóómko—madmom I close my mouth:
amómeck nan topékkko
- close together *madjidjitáko*: we are close together, we stand in one group
- cloud *lifóo*: *kalifólifóo*: a mass of clouds. (G. Gewölk)
- club *lóló*, a stick
- coal *kalifón* (Sp. carbon) charcoal: *éling*
- coast *nan ílid nan póshong* (*póshong*: sea)
- coat *áklang*; *lámma* woman's coat; a man's: *fádo* [*fádsó*;
bádo] (Iloc.) *mamádsok*: I put on a coat (Or: I put on:
ipuíko; I take off: *káánek*)
- cock *kazéwítan*
- cocoanut *ínyug* [*níyog*:] cocoanut-oil: *lána* (Iloc.);
milk of c.: *tjénum si ínyug*
- coffee *kápi*; *kápiak*: I drink coffee
- coffin *alóngan* (probably: "shady place," from *álong*)
- cohabit *iyótek—iniyótko*. Person.: *inyótak*.
- cold *láteng*. *mashkáwák* [*mashkáwák*] I am cold, freeze
inlakítweng it is very cold
lumáteng—linmáteng it turns cold
palakitwéngék—inpalakitwéngko I make cold

- cold, a *dǝykak* in the throat; *mǝtig* in the nose; *mamǝtigak*: I have a cold.
- collarbone *piŋpiŋgok*
- collect (taxes) *obǝfek—inobǝbko—maǝbob—maugǝbob*.
salǝbek I collect provisions measured by the "salub" (Iloc.)
alubǝfek: Person.: *inpasǝlubak*; *inpaǝbobak*: I order to collect. See: assemble.
- colt *inǝnak ay kafǝyo*
- comb *sǝkud* [*sǝkod*; *shǝkud*; Iloc.: *sakǝysay*]; *sokǝtjck—sinokǝtko—masǝkod—manǝkod*: I comb.
- comb of cock *falǝngafǝng*
- combat *falǝgnit*
- come *umǝliak—inmǝliak*. Frequentat.: *umǝliǝliak*.
makǝliak I come with others.
paalǝck [*pǝlǝck*]—*inpaǝlik*—*miǝpǝli* I cause to come.
come!: *ǝlika!* *alǝkǝyǝ!* [*ǝyka!* *aykǝyǝ!*] [Or: *ikǝ kayǝ!*
'ka kayǝ!]
tomǝliak [*terǝmǝliak*]—*tinmǝliak* I come back
pumǝnadak [*berǝmǝnǝdak*]—*pinmǝnǝdak* I come down:
inǝsigak—ninǝsigak I come down
fumǝlaak—finmǝlaak [*finmǝlak*] I come out;
lumushǝǝdak: come out of a hole, a narrow pass, a forest...
sumǝǝak—sinmǝǝak I come home (to the house).
ǝmdjanak [*ǝmtsǝnak*]—*inǝmdjǝnak* I come, arrive.
sǝmkǝpak—sinǝmkǝpak I come in; *pasǝkǝpek*: I order to come in; *kalǝliak* I came just now [297]
lumǝsǝnak—linmǝsǝnak I come over, across
malǝǝak I come from; [*mapǝǝak*, *mabǝǝak*; for *malǝǝanyǝ* the forms: *malǝǝanyǝ*, *mabǝǝanyǝ* etc. are found] *nalǝǝak*: [353] [384]. Or: *umǝliak ay nalǝo is...* [*ay nalǝo'sh...*]

- come *makiáliak*; *mangifúcgak*: I come with (*kěn*). *stnu nan nangifúcg ken síka?* who came with you? See: to go, to approach etc.
- command *filínck*. (Alabdial.; Ilocano?); *filínck ta...* I order that... See: order.
- commander *ápo* (loan-word), master, lord, leader, employer etc.; *mamflin* (Nom. agentis of Ilocano *filínck* I order).
- community *sinpanglí* the united town, land.
- companion *íb/á* (*íb/á* means also: an other piece of the same kind: as, *nan íb/an nan kalásay*: an other shield of the same kind, shape etc.)
nan mangifúcg: the one accompanying, *nan mangifúcg ken sak/én* he who walks with me, my companion;
nan kadjurwána [372]
nan kadúak my companion (of two persons;)
nan kat'lómi our companion (of three persons;); see [372.]
- compassion *sígang* [*sógang*] See: I pity
- comprehend *kékkék* (know)
- conceal *Itafóngko* (hide)
- concerning *is, ken*
- cone *fálífæg* cone of pine
- confide *abfolútek* (believe)
- conquer *ámisak* (*nan fésél*)—*inámisak*—*maámisan*—*mangámis* (*nan fésél*): the enemy
afákek—*inafángo*—*maáfag*—*mangáfag*

- conquer *ibabóltotko*—[*ípapáltotko*]—*inbabóltotko*—*maibabóltod*:
kill by shooting (from: *báldug*, *páltok*, *páldog*, a gun)
- consider *nímnimék* (think)
- continue *kásín* with endings [312:]; *kasíngka ay éntsíno!* con-
tinue to work! see: *tsa* [310]; continuation expressed by
reduplication [290-294.]; continually, all day long:
iyagakyáko; *iyagakyáko ay éntsíno* I work continually,
all day long; *iyagakyána ay inéttjan* it is raining contin-
ually, all day long
- contract *básis*, *contratta* (Sp., Iloc.) *kumáibak is básis*: I make a
contract.—See: agreement
- converse with *makitotóyak* [*mikitotóyak*]—*nakitotóyak*. (with: *is*, *ken*)
- cook *otóck*—*inótok*—*maóto*—*mangóto*.
Person.: *umótoak*—*inmótoak*; *inótoak*—*ninótoak*.
luylíyck—*linuylíyko*—*malíylyuy*—*minlíylyuy*: I cook too
much, too long
- cool *akít ay láteng* (“a little cold”)
- cool, I *palakitwéngék* (cold); *padengnínek* (*nan tjénum*: the water)
- copious *mál/an*; *mál/an nan kátjəu* copious, plenty are the fish
- copper *kánfang* [*kámbang*]
- corn *píki* (maize)
- corpse *áwak*

- corpulent *alalámêsh*
- cost *kad nan lágõna?* how much does it cost? (how much is its price?; *lágõ*, price)
nan lágõna ya lma'y pêsosh it costs 5 pesos
kad sa? "how much is this?"
- cotton *kápis* [*kápis*]
- cough *inðkokak—ninðkokak*
- councilhouse *fáwi*. Also sleeping house for unmarried and old men and for young boys. Similarly constructed is the "*pabaféngan*" [*abaféngan*,] which has however in front a spacious, long court, called: *tjlla* (its stone wall: *tjápay*), while the court of the *fáwi* is semi-circular and small.
 At the *fáwi* the men of an *áto*, town-section, assemble in the evening to discuss matters of interest to their *áto*; these two public structures form the "*áto*," 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 Igórot assured.—Strangers go first to the "*áto*" and send from there for the man they want to deal with. Most sacrifices are performed in the court of the *pabaféngan*, a few also in the court of the *fáwi*. At the *áto* there are:
áfong the house, with a fireplace: *anitjúan*;
tjlla the court,
tángfõu or: *tjápay* flat stones on top of the enclosing wall, on which the men sit
bõshä [*bõshé*] a post with a roughly carved head; "*anfõ-post*"
kaninitjúan a fireplace in the court
faldlang a basket with human skulls, trophies of feuds
- count, I *iápek* [*iyápek*]*—iniápkõ—má'yab* [*ma/íab, m'íyap*]*—mangfap*. Person.: *inyápak*

- counting stick *kídab; kidáfak—kinidáfak* I cut notches into a counting stick; the notches denote days of work etc.
- country *íli*; fellow countryman: *sinpanglí*
- courageous *máléngag*
- court *tjǎla; is tjǎla* outside of the house
- cousin *káyǎng* (*káyǎng* is also the familiar address of intimate male friends of equal age)
- cover *tǎngéǎb; líg/ǎǎ*: cover of a basket (or a winnowing tray); *tótjong*: woman's head cover
- cover, I *hǎfak; tǎngfak; itangéǎbko* (close.)
kafónak: I cover with earth, sand etc.
inkótǎbak I cover the eyes with my hand, so as not to see
- cow *fáka* (Sp. vaca); of the buffalo: *kamfákyan*
- coward *ögiǎdan [ügiǎdan, égiǎdan]; ögiadǎngka!* you are a coward!
- crab *ákkamá*; claw of a crab: *apángoy*; crabs in the irrigated rice field: *sǎngan*
- crawfish *pashǎyan*
- crawl *límnekak—línímnekak; inlokólokak—ninlokólokak* I crawl into a hole; *éngkótsongak [íngkótjongak]*—*néngkótsongak*
- crazy *nǎl^oú^lú^o [nǎlyúlyú]*

- create *patoféck—inpatófek—maiopatófel—mangipatófel*: I make grow; I create salt, trees, water...
- creek *kínnael; tabtabákael* (brook)
- crocodile *fuáya [buáya]* (loanword)
- crooked *nadigdigkó; digkóck*: I bend
- cross water *kítjángk—kintjángko—makftjang—mangftjang*:
Person.: *kumtjángak—kinumtjángak*
- crow *káyang*
- crow, to *ingkokóókak [éngkokóókak]—ningkokóókak*
néngkokóók nan kaerwítan the cock crowed
- crush *téktékek* (forge; hammer)
- cry *fúkaerwak* (call); Person.: *infúkaerwak*
inákaak—ninákaak I cry, weep
én/ngáóak; inkolúluak I cry to the enemy, challenge
- cultivate *inlápisak—ninlápisak*: I clear the ground for a field, I weed; I dig: *inkáykayak*
- cup *sékkong [sóggong]*
- cure, to *bóksak (bókesih: medicine); akáshak* (Iloc.) See: blow
- curly *kólod; nakólod*: a Negrito
- custom *íkad [ékad]*; *síya nan ékádmi* this is our custom

- cut, a *fákag*, a wound
- cut, I *fakákek—finakágko—mafákag—mamákag* I cut off a part of the body (head etc.) *mamákaak* I go headhunting
pætóak [*putóak*; *pođóak*]—*pinætóak*—*mapætóan*—*maměito* I cut off a part of the body
sibóek—sinfbok—masfbæ—manfbæ I cut down (a tree, wood) Person. *insfboak*
tiblăek—tinfbak—matfbă—manfbă I cut down (a tree)
kökótjek [*kékétjek*]—*kinökótko* [*kinékétko*]—*makóköd* [*makékéd*] I cut (wood, meat, camote, my finger etc.)
măködak I cut myself by accident
lăkidak—linăkidak—malukídan—minlăkid I cut up the body
lăngshək—linangěshko—malăngesh—minlăngesh I cut big logs across in the middle
longshótak—linongshótak—malongshótan Synonym for *lăngshək*
potlóngək—pinotlóngko—mapótlong—mamötlong I cut out a piece from the middle, I cut across
potlóngak—pinotlóngak—mapotlóngan—mamotlongan I cut off a piece at an end; (Nom. ag. form uncertain)
ukăđjak [*əkăđsak*]—*inukăđjak*—*ma/ukăđjan*—*mangăkăd* I cut off an animal's neck
lafákek—linafágko—maláfag—minláfag I cut up the body, or a limb; cut into larger sections; carve.
takfbek—tinakfbko—matákib—manákib I cut to small pieces; Person.: *tunákibak—tinmákibak*
sengpădek—sinengpădko—masěngpad—maněngpad I cut off weed, high grass; I cut down, fell a tree
kóltak—kinóltak—makóltan—mănglót I cut the hair (*nanfóok*)
pinăngek—pininăngko—mapfnang I cut with the ax
fnang
wasáyek—inwinasáyko (!) —*mawásay* I cut with the working ax *wásay*
kipănek—kinipăngko I cut with the knife *kfpán*

D

- daily** *kađkêđkyu; kaɛwakaɛwákas*
- dam** *lɪnged* (in the river)
- dam off** *sađpek* [*sađpek; sađbek; sa/lpek*]*—sinađbko—masđib*
 [*masđöb*]*—manđib; Person.: insđibak—ninsđibak: I*
 dam off a part of a pond or river, to catch fish, to irrigate
 etc.
- dance** *talífeng* 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: *intalífengak; or: manalífengak*
 tjólæ 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 *talífeng*.
 Verb: *manđlæak* [*manđlaoak*]: the solodancer: *nan*
 manđlæ
 tádjek man's dance upon one spot, to the slow spondaic
 sounds of the gongs; a solemn religious dance.
 Verb: *manđdjekak*
 ságni women's dance, performed with outstretched arms;
 the women are marking time by stepping upon one spot,
 holding tobacco leaves in their hands.
 Verb: *manđgniak*
 mangánsaak I beat the "gangsá" (gong) to the dance
 nan mamanpángo the dance-leader, whose various steps
 and motions the others imitate while following him
 tatalíbuan the place where the dance is executed

- danger *kaká/ígét*
- dark *abafulíngét; angángctáw.* it grows dark: *fumulíngét; ángèb* dark caused by clouds. See: black.
- dash *fakáshék* (I dash to pieces; break) See: throw
- daughter *ának ay fafáyi* (child)
- daughter-in-
law *inápó ay fafáyi*
- dawn *wíid; si wíid [is wíid]* at dawn; *marwíid* it dawns
- day *ákyu [áchu; rarely; ch like the German guttural spirant]*
adwáni, idwáni to-day; *id kawaksána* on the same day
is kásín wákas, kasín aswákas day after to-morrow
id kasín úgka, adidána day before yesterday
is nan sin ákyu a whole day, all day long
kadkéákyu; kawakawákas every day
iakakyúko [iyakakyúko]—íniakakyúko; I continue all day
long
mapátá, marwíid it is getting day
marwákas [marwákas] an other day is breaking
is kásín ákyu on the next day, or: an other day
téngatw a day of rest, a holiday
See: [413]
- dead *nadóy [nadúy]; mapadóy* killed; *mamadóy* dying;
ígáy kadóy not yet dead, not quite dead
- deaf *téwéng; matéwéng* deafened
- dear *ayáka nan lágöna; tsatsáma nan lágöna* "its price is very
much, very high;" *maléyad* beloved; *leyádko* my dear.

death	<i>ídöy</i> [<i>ítöy</i> , <i>édöy</i> ; <i>ödöy</i>]; <i>kadšyan</i> : time, place of death; death
death-chair	<i>sangádjil</i> . See: chair.
debt	<i>ótang</i> : I am indebted, I owe: <i>wodšy nan otángo</i> (Hoc.)
deceive	<i>šngakak</i> (lie); <i>lokšek</i> (cheat)
declare	<i>kának</i> (say)
decorated	<i>na/ikalšyan</i> with ornaments, figures carved or burned into wood <i>ikálayak</i> I carve, scratch, burn, cut into wood [<i>likáyak</i>]
deep	<i>adadsáym</i>
deer	<i>ógsa</i>
defeat	<i>ipašáltotko</i> ; <i>ámisak</i> : (I conquer); <i>áššek</i> I win a battle, a contest
defile	<i>tjitjingádek</i> ; <i>patjingádek</i> (make dirty)
deity	<i>Lumáwig</i> [or: <i>Kamšúnyen</i> , also <i>Fáni</i>]
delay	<i>tjumóngawak</i> — <i>tjimmóngawak</i>
deny	<i>adík</i> I do not; I refuse to do
depart	<i>kəməának</i> (go away); <i>kayájtək</i> (abandon)
deride	<i>angangóek</i> — <i>inangángok</i> — <i>maangángo</i> — <i>mangangángo</i>

- descend *pumánadək* [*bumánadək*]; *inósigək* (go down)
- desire, I *lěytjek* (like)
- destroy *luřúkek*—*linufúgko*—*maláfug*—*minláfug* (destroy people, animals, by water, fire, battles, earthquake); *fakáshək* (break);—*pěák* (burn); *pakawáshək*—*inpakawáshko* *mapakáwəwash* I destroy, spoil (a knife, watch, hat etc.)
- dew *olmō* (*is nan fibikáť*, in the morning)
- dialect *káll*
- diarrhea *ogyōk*; vb.: *inōgyokək*
- die, I *inidōyak* [*inödōyak*]: I am on the point of death, I die; *mamadōyak*: I am dying; *mapadōy*: killed; *madōyak* [*madāyak*]*—nadōyak*: I am dead
- difference *katėkken*: *ngāg nan katėkken nannāy is nantjāy?* what is the difference between this and that?
- different *tėkken* (other)
- difficult *sřkap*; *nalřkad* (Iloc.) *sřkap nan kasuluōna* [*kasuluāna*] it is difficult to learn it
- dig *kā/řpak* [*ka/řfak*]*—kina/řřpak**—maka/řřpan* [*makařfan*] "dig a hole" (*řka/řřpko*: I inter, bury the dead) *kaykāyek**—kinaykāyko**—makāyəkay*; or: *abkėk**—řnābkək* I dig in the field with the implement, a stick: *kāyəkay* *fekwālek**—finėkwālko**—mafėkwal* I turn the soil of a field
- diminish *kađnek* (take off)

- din *dǒngeg; dǒmǒngeg*: it makes a din, noise
I make noise: *dǒmǒngekak*
- dine *mǎnganak*. See: eat
- dinner *mǎngan*
- dip into water *itapǎkko—intapǎkko—maitǎpek—mangitǎpek*
- dipper *ka/ǒd*
- direction *mǎ/yǒy*. “*intǒ nan mǎ/yǒy ad Tukǎkan?* where is the way to Tucucan?” (Root *üy*, or *öy*: to go; prefix *ma-*: passable; gangbar)
ǎla: the direct way [318]; *nan ǎngko* my going, my direction
- directly Verb: *tsaotsǎoshek* I go, do directly, *panǎǎshak* [317]
- dirt *tjǎngud; pǎtek* (mud)
- dirty *matjǎngud, matjitjǎngud; patjǎngǎdek* I make dirty; dirty, slovenly, wicked, vulgar: *kakaǎsu*
- disease *sakǎt; nǎyǎ nan ǎvak*; I am diseased by the influence of an evil spirit: *nayǎǎk, insǎkitak* I am ill
- dish *kǎǎg [kǎǎg]* of wickerwork; *tjǎyǎ* a wooden dish; *bangǎnan* a wooden dish: M. Sch. XIV, 4, 5.
- dislike, scorn *ongǎsak—inongǎsak—maongǎsan*
- distance *kaadsǎwǎna [kaadsowǎna]* = its distance; a short distance: *kǎkkǎkǎdna*; the distance, space between, interval: *nan tjǎgang*

- distant *adsaɽɽɔf* [*adsɔɽf*]
- distribute *itwálsko—intwálsko—maítwálas—mangitwálas*: I distribute men to different places
igaktjéngko—inigaktjéngko—maigáktjeng I hand around
 Also: I pay out wages to a group of men
itwadwádko—initwadwádko—ma/itwádwad—mangitwádwad
 I distribute meat, his portion to each
- dive *inlǐɽbak adsáyim* I dive "inside" the water; *lǐmnekak*
- divide *tjatákk—tjinatádko—matjátak—manátak*
kadjuáck; kat'lóck; kapátek; kalimáck [*kalmáck*] [370]
 I divide into 2, 3, 4, 5 parts
tjatákk is ángsan, or: *angsónek ay manátak* [*manádkak*]
 I divide into many parts, or: *amásek—inamásko—maámas—mangámas*
- divorced *kaítjang; inítjángkāmí* we are divorced
- dizzy *alivéngko—inalivéngko—maáléveng* I make dizzy
maálévengak—naálévengak I am dizzy
- do *íkak—iníkak—maíkan—mangíkan*. Durative and Frequent.: *íkakak* (I act, behave)
ángnek—inángnek (Infinitive: *inángnén*)—*maángnén—mangángnén*. *makaángnénak* I can do
ngǎg nan íkanyɛ? what are you doing? "what is the matter with you?"
ngǎg nan úmad ken sika? how do you do? ("what happens to you?")
nan ikákan the acting; the action; the behaviour;
ngǎg nan íkányɛ ay inlǐpay? or: *ngǎg nan angnényɛ ay inlǐpay?* how do you play? [358]
- dodge *ikisyéko—inikisyéko—maikísyɛg—mangikísyɛg*: I dodge spears, stones etc.

- dog *ásæ* [*áshæ*; *ásu*]; young dog: *ókèn*; male, female dog: *ásæ ay laláki*, *ay fajáyí*.
mikiáásuak [*makiáásuak*] I eat dog (in company with others) [300]
padsongan si ásu a stick to lead a dog M. Sch. XIV, 7.
nafangkflan dog collar.—Names for dogs: *Pókæ*, a dog with white hair; *Láfang*, with a white mark around the body between fore- and hindlegs; *Tílin*, “ricebird” (“*tay inkílad nan tsædtsædna kag tílin*: because its fur is red-brown like the ricebird”).
- door *pánguan* [*pángæwan*, *bangoan*]; *is kapángætan* at the door; (*padsípad*: stalks placed before the door as sign “entrance forbidden;” *ipadsésko—inpadsésko—maipádsæg—mangipádsæg*: I set up warning sticks)
- “dormitory” for young men, boys, old men: *pabaféngan* [*abaféngan*]. See: council-house. for girls: *ólog*.
- double, I *mamiduáck*
- doubt, I *éndjuadjúack—néndjuadjúack* [169] (Iloc.)
- down *is kóápna*. See: go, fall, descend etc.
- draw *kuyútjek* (pull); draw away by force: *ogpátek* (pull)
- dream *iítao*; *iitáoræck* [*iitáærek*]*—iitáæko* I dream of; Person.: *iitáæwak*.
- dread *umögiáðak is...* (fear)
- dress, I *ipuúko* (put on); undress: *kaðnck* (take off); *fadsóak nan awácko* I put on my coat; or: *mamáðsoak*; *intwánisak*: I tie around the breechcloth; *mangféwisak* I put around my blanket etc. See: blanket; breechcloth; coat; girdle; hat; jacket; skirt.

- drill holes *lushkãæwck* (pierce)
- drink *ñnumck—inñnumko—mañnum—mangñnum*.
 Person. *umñnumak—inmñnumak*
 drink empty: *angkãycck*; a babe drinks, nurses: *insõsonan ongõnga*
- drip *indẽd/dẽd nan tjeñnum* the water drips; *inñsi/ñsig* it is dripping
- drive *pakaãncck—inpakaãngko—maipakaãan—mangipakaãan* I drive away
pashakõngck—inpashãkongko—maipashãkong—mangipashãkong I drive back, or: *ipalayãwcko* I put to flight
pangæshãwck I drive down stream (on the banks)
panlõncck [*panlõngck*] I drive up stream (on the banks)
tokãck I drive back
ibibõyko—inbibõyko—maibibõy I drive, chase animals
isatjẽtko—inisatjẽtko—maisãtjed I drive (game) into a narrow place without egress: *ka/isãtan*
pangudjidjẽck I drive to the rear, back
- drop, I *yakyãckck—iniyakyãgko—mayãgyag—mangyãgyag*
ãktsãckck—inãktsãgko—maãktsag [*ma/ẽktsak*]
- drown *anõtjck—inanõtko—maãnod* [*maãnud*]—*mangãnod* [*mangãnud*]; *maãnodak* [*maãnudak*] I am drowned
- drug *bõkesh* [*põgis*; *bõgös*; *põkesh* etc.]
- drunk *mafõteng*; *infõtengak* I am drunk; *fõtengck*: I intoxicate, make drunk
- drunkard *umñnum is fãyash* a drinker of "fãyash"
 (See "beverages")

drum	see: gong
dry	<i>malángo, nalángo</i> ; dry, withered <i>namákan</i> ; dry wood: <i>lpad, báding</i>
dry, I	<i>langóek—linángok—malángo</i> ; <i>malángoak</i> I am dry, lean, feeble; <i>mamákanak</i> I am dry (after rain, bathing etc.)
dumb	<i>ngángak</i> ; <i>mangángákak</i> I am dumb
dust	<i>tjápvæg</i>
dwell	<i>intedéek—nintedéek</i> ; I dwell alone <i>mádgčnak</i>
dwelling	See: building; council house; house; dormitory
dye	<i>kumáibak is inngítit</i> "I make black;" <i>kumáibak is impókææ</i> "I make white" etc. <i> pangitíttek</i> I dye black (dark) <i>tináek</i> I dye blue <i>pakiládek</i> I dye red

E

each	<i>washjín</i> ; <i>amín</i> (all) [139] <i>washjín sin ísa</i> ; or: <i>sinísaisang</i> each single
eagle	<i>kólling</i>
ear	<i>kóweng</i> ;

- ear of rice *sinlái*; or: pod of beans, peas, an ear of grain etc.
- early *is aedáeni* (soon); I come early: *umaldíak is fibifbikat* (early in the morning); earlier than.... *mangáwána* [*mangonána*] mo..... See: morning
- earring *síngat* (collective term); *pinangpána*: of gold; kidney shaped: *síngsing*. *íbit*, long, see M. Sch. pag. 14, fig. 4. slit in the lobe: *telek*; enlarged by an earplug: *sáep*
- earth *líta*
- earthquake *yóka*
- east *fáláan si ákyá* (sunrise). People living east from the Bontoc region: *iKakayán* ("Cagayan")
- easy *malmalánöy*; or: *máktek*, easy to do, lit.: known, passive of *kékkék*
- eat *káneek—kinángko—mákan—mángan*. (to eat rice, vegetables, fish.)
 Person. *mánganak—nánganak* and: *kúmának—kínmának*
 Frequent. *manganmánganak*;
mákkikanak [*mákkikának*] I eat with others
 Person. *inófongak*; *inófongak ken síka* I eat with you, I share your meal
manétsáak [*manótjáak*.]: eat at noon; lunch: *tótja*.
angkáyek [*angkóyek*]—*inangkáyko—maángkay* [*máángkay*] I eat all up; *náángkay*: "nothing is left."
ístjak—inístjak—maístja—mangístja. [226-228] I eat meat
fushúkek—finshúgko—mábsHugh I eat my fill
nábsHughak: I am well satisfied eating; I have enough
mikiáásuak eat dog (in company) (or: *ístjak nan ásxá*)
ikatákok—inkatákok—maikatáko—mangikatáko I eat, live on

- eat *infilagtãko*: we are eating at a feast, a wedding, funeral etc. *shubshũbak* I eat secretly and greedily; *angõfak* I eat greedily
- edge of an ax, knife: *tõpek* ("mouth"); edge, border: *flid* (banks of river)
- eel *tjãlid*
- effort I make an effort: *yaãngekek—ĩnyaãngekek—mayaãngekõy* [238; 317]
- egg *ẽtlog* [*ĩtlog*]
- eight *wãlo*; eighth: *mangawãlo* [*maygawãlo*]; 18: *sin põ'o ya wãlo*; the 18th: *mangapõ'o ya wãlo*; 80: *wãlõn põ'o*; the 80th: *mamitwãlo'y põ'o*
- elbow *sũko*
- eleven *sinpõlo ya ľsa*; the 11th: *mangapõ'o ya ľsa*
- emerge *tjumãkaak—tjinmãkaak*
- empty eaten up, used up: *nãngkay* (*angkáyck*) [*nããngkay*]; I empty: *atõnek* (remove); *kããnek amĩn nan intedẽc is nan fãnga* I take out all that is contained in the jar, I empty the jar; not quite empty: *igay kãpno* not full.
- embrace *kãẽwewek—kinãẽwewek—makãẽwõ* [*makãẽwõy*] [*makãẽwõiy*]—*mangãẽwõy*
- end pointed end: *õdso*; blunt end: *ngamngãmna* (-*na*: its end); end at the lower part: *nan koãpna*; end of a story, of a ceremony, of an action, of an event: *anõngosh*; *is nan*

- end *anóngosh*, followed by genitive of noun or Nomen actionis, is used as prepositional idiom, like "after," temporal.
Idiom: "here is the end; that is all:" *kětjěng tji*.
- end, I *amkóek; feáshek; lipáshek*. (accomplish).
- enemy *fěsɛl* [*fəsul; fóshol; fěshɛl; bəsol; běshol*]
—final *l* of *fěsɛl* is a slight bilateral lingual stop; possessives are suffixed to *fěsɛl*: *fěsɛk; fěsɛm. infěsɛlak* I am hostile;
fuměsɛlak I am becoming an enemy.
- enough *aděi; aděi sa!* this is enough! "stop!" "this will do;"
ăălăna, ɛmănăy it is enough; *ăălăna nan katsaktsăkna*:
he is tall enough ("his size suffices"); it is not enough,
something is lacking: *kólang*, or: *adl ɛmănăy*;
kămtjeng: there is enough for all.
- enrich *pagadsăngyěnek—inpagadsăngyěngko*.
- enter *sĭkpek—sinkěpko—măskěp—mănkěp; sĭkpek nan đfong* I
enter the house
Person.: *sămkěpak—sinămkěpak*; or: *inpagasĭkěpak*.
paskěpek—inpaskěpko I make enter, lead into (the house)
pasĭkpek nan mônok: I make enter frequently chicken
into the coop: I hatch, raise chicken; *pasĭkpek nan*
fătug I raise pigs (I cause them to go into the pigpen).
- entice the enemy into an ambush: *ibangbăngok*. (I mislead)
- entire *nan amĭn ay...*
- entrails *fěang* [*fóang*].
- equal *kăđna* (its equal); *kăđna mo...* equal to...; *nannay ya*
nanijăi kăđna: this and that are equal. *minĭsu* of equal
length, size.

- equal *kǎǎg nan kóam nan kóak*: you have equally much, just as much, as I.
make equal: *isǎek—inǎsuk—maǎsu*.
- escape *lumǎyaywak—linmǎyaywak*; *palayǎewek*: I let escape, let go out of a cage, stable
- evaporated *mǎstjok*; *nǎstjok nan tjénem*: the water has evaporated
- evening *misǎyay* (late afternoon) [*nisǎyay*]; *sidsidsǎmna* at sunset; till evening: *inkána's sidsidsǎmna*; this evening: *mastjǎm si ǎemin*. (*mastjǎm*: early part of night)
- ever (for ever) *kaewǎkewǎkas*
- every *washtjǎn, amǎn*; [53; 139]; everybody: *amǎn ay tákew*; everything (all utensils, cloth etc. in a house) *amǎn ay kǎngnǎn*; everything: *ǎlǎy ngǎg* [*ǎlǎngǎg*] or: *nan ǎmǎn*; everywhere: *ǎlǎy intó*; or: *kabfatǎfatǎewa*, or: *is amǎn ay fatǎewa* "in the whole world."
- evil *ngǎǎg*; *láewa*: evil, wrong, forbidden.
- except *ketjǎng* [327; 408]; *ketjǎng—adǎ ǎngkay*; *mo adǎ ǎngkay*
- exchange *sókad (shǎgad)*: *idjǎk is nan sókad nan túfay*: I give in exchange for the spear. See: barter, change
- exclaim *fǎkewwak* (call); *yǎngekek ay ǎngkǎlǎ* (effort)
- excrements *tǎe* [*tǎ/i*]; place: *kataitǎyan*; Verb: *tumǎiyak*
- expect *sǎdek* Person. *sosómedak* [*shoshómedak*; *shǎshǎmédak*] (wait); *ililǎek* I keep looking out for (see)

expel	<i>pakãánek</i> (drive away)
expensive	<i>ãngsan nan lãgõna, tsatsãma nan lãgõna</i> : "much; too much is its price"
explain	<i>ikwãnik—inikwãnik—ma/ikwãni</i> ("to tell about") See: show: <i>ítjuk</i>
extinguish	<i>padðyek</i> (kill) <i>nan ðpuy</i> I kill the fire
eye	<i>mãtã</i> [<i>mãta</i>] his eye: <i>mãtãna</i> ; sore eyes: <i>kamãta</i> ; cross-eyed: <i>nalfid</i> ; I am cross-eyed: <i>nafãlyak nan mãtak</i> ; short-sighted: <i>makãlab</i>
eyebrow	<i>kítjõy</i>
eyelid	<i>tangtãngëb si mãta</i> ; the white of the eye: <i>ðki</i> [<i>ðkã</i>]. See: close, open

F

face	<i>kãmis; ãngash</i> [<i>ãngash</i>]
face, I	<i>sasakãngëk</i> : I stand in front of
fair	<i>kãwãs</i> (good)
fall	<i>misítjagak</i> I fall in walking, I stumble and fall <i>misãkãtak</i> I fall from a tree, a roof, a ladder, the top

- fall** *maáksagak* [*meáksagak*]; *ináksagak* I fall from a tree, roof etc. (persons only)! *áksákck* I make fall
mayágyagak [*ma/idgiagak*] I fall from top;
máddöbak I fall, of things; tumble in. (the sky, a stone, a house etc.)
madergángak [*matokángak*] I fall over; stand and fall; (persons, being feeble); *tokángck* I cause to fall
madukádukángak [*madugadugángak*] I almost fall
madákádak I stand and fall over: a tree, a chair; (things)
intóytoy nan tjénem: water falls over rocks. See: drop
- false** *adí tit/íwa* (not true); unreliable; fickle
- family** *sinpángānāk* parents and children [59; 60]
sinpángāpó parents and grandparents, ancestors
sinpángāfōng the family in one house;
sinpángāfōng ay Igólot an Igórot family
- fan** *yábyab*; I fan: *iyábyabak*
- far** *adsaerwí, adadsáerwi* [*adadsówi*];
a very distant place: *adadsowían*
umadsáerwiak I go far; *umadadsáerwiak* I go farther;
paadsaerwíck I send far away; *maadsáerwiak*: I am far
- fast** expressed by *kamúek*, I hasten. *kamúck ay umáli* I come fast [317]
faster: *kakamúck ay...* I hasten more to... [pin-: 296.]
Person.: *inkámuak, inkakámuak*
- fasten** *ísaóngko* (fix) See tie, nail, bind
- fat** thick, corpulent: *alalámesh*; *lumámisak* I am getting fat
- fat meat** *lánéb*: bacon: *fílad*



- father** *āma*; old man: *ā māma*; plural: *amām/ma*; *amāmaak*
I am old; father and child: *sināma*; I am father of many
children: *makānakak*; *umānakak* I am the father of a
child; *amāek*: I have as stepfather, guardian
- father-in-law** *kadukāngan ay lalāki*
- fatten** *palāmīsek*
- fear** *umōgiādak* [*umūgiyādak*; *umēgiādak*]—*inmōgiādak*. Or:
inōgiādak—*ninōgiādak*.
maangōgiādak [*māanōgiādak*] I am suddenly frightened
- feast** *tjūmno*; I make a feast: *ītnok*;
I celebrate a feast: *tjumnōak*
- feather** *kātəd* [*gātod*], tailfeather; *tsōdtsōd* [*tsēdtsēd*], feathers
(or fur of animals)
payāk [*payōk*] wingfeathers; *kātod si kaewitan* cock's
tailfeather
- feeble** *nasākyu*; *luḡāyan*; *masasākyuak* I walk with feeble steps,
carelessly
- feed** *pasosōek*—*inpasōsok*—*maipasōso* I nurse a child
pakānek I cause to eat
ḡangānek—*ḡinangāngko*—*mapāngan*—*mamāngan* I feed
an animal; (also: I entertain a guest; have at dinner)
talūak—*tinalūak*—*matalūan*—*manālu* I feed a child or
animal; Pers. *mandluak*
mīkmīkak—*minīkmīkak*—*mamīkmīkan* I feed chickens
tsukānak—*tsinukānak*—*matsukānan* I feed and raise pigs
- feel** by touching: *aponāshek*—*inaponāshko*—*maapōnash*—
mangapōnash

- fell a tree: *sibōdek; tiblāek* (cut down), Person.: *maniblāak*.
- female *fafāyi* [*fā/i*]
- fence *ālad; anīfad; anīfātek—inanīfātko—maanīfad—manganīfad* I fence in; *inanīfatak*: I make a fence
- fertile *mamīkas* (from *fīkas*, strength, fruit etc.)
mamīkasak; or: *māmkasak*: I produce fruit
nabkāsān: produced; ripe
- fertilize *lēmēngak—linēmēngak—malēmēngan—minlēmēng*
- fever *impōos nan āwāk*: the body is feverish;
I have fever: *impōosak nan āwākkō*
- few *akīt*; too few: *tsatsāma av akīt; akītkāmī*: we are but few;
nan tapīn: a part, some, a few
- field rice patch: *pāyo* [*pāy/yō*]; collective: *kapāy/yōan*, rice fields (a small rice field, made by children: *papāyō*)
pāyo av kāētjan rice field to be irrigated by rain (*ētjan*), or by carrying water to it
fētag a sloping rice field, garden
patsēkan seedbed [*pad/tjōkan*]
īma: garden
tālon: fields in the vicinity of a town and belonging to its inhabitants; (also: weather)
- fifth *mangalīma* [*maygalīma*]; one-fifth: *kālma*;
kalmān si fūtuk: one-fifth part of a pig
- fifty *līmān pō'o*; the 50th: *mangalīma 'y pō'o*
- fight, I *inīfalognīdak—ninīfalognīdak; makīfalognīdak*: I fight in company with others (in plural only).
ōnōngok; inōnōngko—maōnōng—mangōnōng;

- fight, I Person.: *inōnōngak*—*ninōnōngak* I fight with the fist, box; also: *mikionōngak* (in dual and plural only); (I strike: *kōgōngek*): *makifogfogtotáko*: we (boys) fight a sham battle at the river between Samoki and Bontoc. See: battle; war; strike, box.
- file *kalákad* (Iloc.); I file: *kalukátjek*—*kinalukátko*—*makalákad*—*mangalákad*
- fill *pánek* [*pán/nck*]—*pánok* [*pán/nok*]—*mápuo* [*mápuɛ*]—*mámmo* [*mámmɛɛ*, *mámmu*]
páyak: I put into
suáddak—*sinuáddak*—*masuáddan*: I fill a pipe; I fill a pot with water: *tjénumak*—*tjinénumak*—*matjénuman*—*manénum*
- filthy *mätjitjngud*: *kākāšsu*
- finally *mangananōngosh*: it ends with, it comes last;
mangananōngosh nan falógnid at last comes the fight
- find *ítjásak*—*íntjásak*—*maitjásan* [*madásan*]—*mangítjas* [*mángtjas*]; or: *ítjának*—*íntjanak*—*maitjánan*—*mangítjan* *makátjasak* [*makádasak*] I can find
- fine *kāwís ay flæn* (good to see)
- finger *lítjeng* [*lídeng*]: thumb: *pangamáma*; index: *mésnéd is nan pangamáma*; middle finger: *kærwáan* (*káerwa*: middle, between); ring finger: *mésnéd is nan kærwáan*; little finger: *ikíkgking*. See: measure
- fingernail *kóko* (also: toenail); I scratch with the nail: *kokóak*—*kinokóak*—*makokóan*
- finish *amkóck*; *féášhek*; *lipášhek* (accomplish): *angkáyek* I finish eating, taking etc.; I use up

- fire** *ápuy* [ápúy]. *apáyak—inapáyak—maapáyán—mangápuy*: I make fire; I build a fire: *idnétko—inidnétko—maidnéd* [mídnéd]; or: *tjítak—tjinítak—matjítan*.
 Person.: *intsínédak*.
idnétko nan ápuy I build a fire; *tjítak nan tjálíkan is ápuy* "I provide the fireplace with fire."
nan ápuy kanéna nan káyæ fire destroys ("eats") the wood, or: *nan ápuy pæana nan káyæ* (burns)
ápuy si aníto: a mysterious fire, without evident cause, destroying houses, ascribed to an evil "aníto," ghost.
ishugítko—íshugítko—maishúgit I put (a vessel) on fire to cook; *ishúnok* I feed a fire, put wood into it; *padóyck nan ápuy* I extinguish; *pafítjángck*: I cause to burn, make burn; *shubókkak* I blow air into fire.
- fire, I** *kigsánck—kinigsángko—makígsan* (Iloc.?) I fire a gun
- firemachine** *kolíli* (a piece of bamboo is sawed across with an other)
ipaltíngko nan ápuy I strike fire with steel: *páltíng*, and with flint: *tjumókan*. bag for steel and flint: *pamalítangan* (*pang + páltíng + 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** *anitjúan* (place for "warming"); *ka/apáyán; tjálíkánan* hearth in a house
- firewood** *káyæ; tjápong; lúting*: twigs, kindling wood; *lípad, báding* dry wood; *mishúno* [ma/ishúno] "burnable."
- first** *mamínsang* [mamíngsan]: at first; *éna* [óna; onóna; enéna]; *mamíngsanak, mangænénénaak*, or *mamangpángoak ay úmüy*: I go first; *mangænénénda ay súmckep*: go in first; at first: *is lablabóna* [laplapóna]; this is for the first time: *lablabóna sa. lablabóna angkay is mangílak*: I see it for the first time.
 I do directly, as the first thing: *panáæshak ay...*

- fish *tkan* ("about 12 inches long, flat, scaly, very broad")
tjalid ("about 3-4 feet long") eel
lilèng ("about 6-10 in. long")
kátjòu ("very small, like a finger") [*kátjèu*; *kátjyèu*]
- fish, I *mangátjòuak*—*nangátjòuak*. *Èk umála 's kátjòu* I go to
get *kátjòu*
maméngavidak—*naméngavidak* I fish with a hook (hook:
féngavid)
mangóyukak [*mangóyugak*] I fish with a basket-net
" *kóyug* "
manítjèkak I fish with a net " *sítjèg* "
manalúkongak I drive fish into a trap of baskets
" *salúkong* "
mangásagak I catch fish in a trap
- fist I make a fist: *kimkímck nan límak*—*kinimkímko*
- fitting of wearing apparel: *kasísia* (this is fitting, all right);
ill fitting: *adl múbket nan sóklong ken síka*: the hat does
not fit you
- five *líma* (hand; five fingers)
- fix *ísaóngko*—*íusaóngko*—*ma/ísaóng*—*mangísaóng*
itakédko. See: tie, fasten.
- flag *bandéla* (Sp. bandera)
- flame *fítjang*
- flash *tangkòwak*—*tinangkòwak*—*natangkòwan* (of fire; gun-
shots; it means also: I conduct with a light: *tangkòwak*
síka; Person.: *tumangkòwak* [*tumangkòuwak*])
- flat flat ground, level: *tjádá*; *najaptjápig*
tjapfèck—*tjinapfèko*—*matjápig*—*mandápig*. I make flat

- flax *pü/üg* (fiber, hemp?); with rough leaves: *ápash*
- flea *tflang*
- flee *lumáyarak—linmáyarak*
- flesh *ffkash*, [*ffkas*]
- finch *éngkäftjenak—nèngkäftjenak* (shake suddenly; quiver)
- flint *tjumókan*. See: fire machine
- float *intabtáfugak—nintabtáfugak*
- flog *fayékk* [*fayékk*] (whip)
- floor covered with stones: *tjápay* (court) (also the stone wall in *ato*-court)
- flour *alína* (Sp. harina)
- flow *ámüyak* (go). *matsadyóónak*; *fáyeng nan wánga*: the river flows slowly; *lumífas*, or: *ináyas nan tjénem*: the water flows over, is spilled. flow out: *fumálaak*. See: go out
- flower *fénga*
- fly *lálíg*
- fly, I *tumáyaoak—tinmáyaoak* [*tumáyarak*]; *intatáyarak*: I fly to and fro, flit about
lumáyukak—linmáyukak: I fly down [*lumáyokak*];
patayáwék I make fly

- foam *ōsab; inōsab*: it foams
- fodder *sīki*; food for birds: *tjōo*
- fog *alingāsya*, mist, steam; *lifōo* (cloud)
- fold *topīek—tinōpik—matōpi—manōpi*
- folk *tākē*
- follow *onōtjek—inōnotko—ma/ōnod—mangōnod*;
 Person.: *amōnodak* [*omōnodak*]—*inmōnodak* I walk
 behind. Frequent. and Durative: *umonōnōdak* I keep
 walking behind
apayāvek (pursue); *adikōek* (pursue)
īguak—inīguak—maīgūan (*nan djālan*) I follow (a path;
 a direction)
- food *mākan* "edible," meal, dinner, supper, rice or vegetables;
īstja meat
shēngēt [*sēnged*] food for people working in the field
nan kānēn [*kānin*] the "eating," food; *nan kānek*, *nan*
kānēm etc. See: eat
tsōvam green, unripe rice boiled with sugar: food for little
 boys taken to the field
sibfān any food eaten with rice: meat placed on the rice;
 also: *kētān*, or: *tjīpan*
lansūn rations for soldiers (Sp. *ración*)
kinīgkōy: camote and rice *kinītkit* (in Tucucan-dialect)
pinālat (Tucucan): locusts and rice
īttag preserved meat, bacon
bādang meat boiled in rice, or boiled meat put into boiled
 rice

The fare of the Igorot, arranged as to their taste, is said to be:

brown, small grasshoppers: *tjōtjon*; or large green locusts: *abagkū ay tjōtjon*

deer: *ōgsa*

- food wild hog: *lāman*
wild chicken: *sāfag*
domestic chicken: *mōnok*
eel: *tjālid*
coon (?) or wild cat (?): *sflāi* [*sflēi*]
buffalo: *nēang*
pork: *fūtug*
small fish: *kātjōu*; or "flat" fish: *fkan*
crabs: *ākkāmā* [*āg/kamā*]
boiled rice: *mākan*, with all viands, instead of bread
dog: *āsu*, (is a ceremonial dish, for men and boys only!)
- foolish *na/ōngong* (childish); *nāl^oūl^ou*; *inlōkolōkoak*: I act foolishly; *ōngong*: nonsense! foolish!
- foot *tjapān* [*dabān*], of men and animals; of animals and birds: *kōmot* (claw)
- for [261; 383; 285; 394; 408:] *is*; *ken*; Conjunction: *tay*
- forbid *īpaēwak—īnpaēwak* [*inīpaēwak*]*—ma/pāēwan* [*mīpāēwan*]*—mangīpaē* See: deny; door;
Constr. *īpaēwak nan unūyānyu*: I forbid your going, that you go; *lāēwa*: forbidden, wrong
- forehead *kētong*; See: hair
- forenoon *maākyu*; *magākyu* (about 11-2 o'clock) [413]
- forepart of animals: *pangōlo* [*pangūlo*]
- foreskin praeputium: *gōyup si ōti*;
[draw back the praeputium *lusfek—linūsik—malūsī*]
- forest *pāgpāg*: public forest; *papāt/tay* sacred grove
I go to the forest in order to work: *mamōgnākak* [*mamōgnāgak*]. See: wood

- for ever *is katawawitawin*
- forge *ðpððpan* ("place for bellows");
- forge, I *pad/ðak* (hammer); *ffshék — finíshko*—I forge axes, spearblades
téktékék [tékðékék]—*tinéktéðgko*—*matðékték*—*manékték*: I forge, hammer (with many light strokes: *ték—ték—ték...*). I crush with a hammer or stone.
 Person.: *fámshaak* I am working at a forge; I am a smith
opððpék; énopððpak I forge
- forget *litjóngak*—*linitjóngak*—*malitjóngan*—*miultjóng*.
 Person.: *malitjóngak*—*nalitjóngak*.
 (The Passive: *malitjónganak* I am forgotten)
- fork *téfek*: a stick used as fork; *tébkék*—*tinfégko*—*mátfek*—*mánfek*; Person.: *túmfekek*: I pierce with a fork
- formerly *adsángädum*
- forty *ípát pð'o*; the 40th: *mangípát ay pð'o*
- forward *is pangpangéna; is enenána; mamangpángoak* I go forward from the rear, I advance to the front.
 Interjection "forward!": *fulálaw!* Or:
umüytáko amín! (let us all go, advance!)
- four *ípát [ápát]*: the 4th: *mangípát [mígápát]*
- fowl *ayáyam* (bird). *mðnok* (chicken); *sáfag* (wild chicken)
- fragrant *insángö/ü*
- freeze *mashkáwak*—*nashkáwak*. *shékáwak [sékáwak]*—*sinékáwak*—*mashkáwan* I make freeze, expose to cold

- fresh** *ălălăngtă* (fresh meat, green grass, fruit etc.);
inléləngan: place for clear, fresh water.
- friend** *aləwid*; *găyım* (Hoc.?) *kagăyım*: befriended woman
makialəwidak I am together with friends
- frighten** *paögιάđđek—inpaögιάđđko—maipəđgiád—mangipəđgiád*;
also: *ögögιάđđek*
- frog** big: *ngəkngđkan*; small: *făkfak*
- from** [353; 384; 408]
- front** *paŋpaŋgđna*: the first, battle line. *săkang*: See [398]
mamangpăŋgoak: I advance from the rear to the front.
- fruit** *făkash* [*făkas*]; *făkas nan fđlad* fruit of the bananatree;
făkas: fruit, flesh, muscle, strength etc.
mamkđsan: time, season of fruit.
- fry** *sisăkck—sinisăgko—masăsig—manăsig*.
- full** *năpno* (fill); *năpno nan lămam*: your arm is beaten "blue"
(filled with blood); not quite full: *igay kăpno*.
- fun** *angđngo*; *ababfđng*. *inababfđngak* I have fun, I play,
joke.

G

- gain** *aláek* (take); *insílfíak* (I profit: Illoc.)
- gall** *ágko*
- gamble** (Verbs and vice introduced by Ilcano): *infángkingak* (play at bank?); *padáek nan síping*: I "spin" coins, "head or eagle." gambling: *fángking*
- games** *lípay*: a round fruit (orange?) is rolled from a distance at others set up; Verb: *inlípayak*.
fogfogtô: a shambattle, with rocks as missiles; Verb: *infogfôgtoak*; *abábabyar* "run and catch," tag. (Illoc.?)
kagkagtén kicking-game
- garden** vegetable garden near the house: *fáangan*; on the side of a hill: *úma* [*éma*]; *féag*: a patch on a mountainside, planted with rice etc.
- gather** *amóngek* (assemble) Person.: *madmongtáko*, we gather, come together. See: collect.
tjakôpek—*tjinakôpko*—*matjákob*—*manákob*: I pick up, gather.
- get** *aláek* (take); *tsarawádek* (receive); *padánek* (receive); *umáláak* [*undáák*; *undák*]—*inmáláak* I go and get;
Freq.: *umáláák*.
intékôuak I get, borrow something: *ek intékôu* I go to get
fumángönak I get up (awake);
úmdjának I get to a place (arrive)
kumfgcdak I get out of the way (of approaching danger)

- get** *mamákkāk—namákkāk* I get heads
I get wood (*káyyei*): *mangáyyrak*; beans (*falátong*):
mamalátongak; camotes (*tóki*): *manókiak*; pots
(*fánga*): *mamánggāk*; water in a pot: (*saktjúan*):
manaktjúak etc.
- ghost** *aníto*
- girdle** *sangkítan*; man's brass chain: *sangkítan ay kátjing*
sangkítan ay kákot man's girdle made of rattan
íkit man's or woman's girdle: strings of rattan; M. Sch.
IX, 14-17; X, 1, 2.
agóshan [*akósan*] woman's girdle with big shells J. CXL.
See: "brecheloth."
- girl** *mamágkid*, Plur. *mamamágid* (from her 6th or 7th
year to marriage); girl, as baby: *ngáän*; daughter:
ának ay fafáyi
- give** *itsaotsáoko—intsáotsáoko—maitáotsao—mangitsáotsao.*
itsaowádko—intsáowádko—maitáowad—mangitsáowad.
I hand
idjúak—indjúak—ma/idjúa [*mídjúa*]*—mangidjúa.*
Infín. *idjúa.*
itólik—intólik—maitóli [*mítóli*]*—mangitóli*: I give back,
return,
ísakóngko—ínsakóngko—maisákong—mangisákong: I
give back,
áktak—ináktak—maáktan—mangáktan;
Person.: *umáktának* I give a part of what I have, a piece
of my meat, some of my wood etc.
Construction: *áktak sika is nan ístjak* I give you some of
my meat; but:
itsaotsáoko ken sika nan ístja I give you all the meat.
ináka! [*ennáka!*] *inákáyě!* (isolated imperatives) give!;
the object is preceded by *si* or *is*: *ináka's nan fěnga!*
give me the flower!
isikángko; [*isögángko*]*—insikángko—maisikang—*
Umangisákan: I give as a present, alms. See pity.

- glad *inlaláyadak* [*inlaláyadak*]*—ninlaláyadak*: I am glad.
Idiom: *sak/én umátet ta immálika!* "I am glad that you have come!"
ilayádko: I am glad, happy on account of...
is kalaláyad: gladly
paleyátjek [*palayátjek*]*—inpaleyátko—ma/ipaláyad—mangipaláyad*: I make glad, I delight someone
- glass *bángæ* (bottle or glass)
- glide down *inadlolóshak—ninadlolóshak* (as e. g. a stone glides down a mountain side).
- glitters, it *inlánglang—ninlánglang*
- glow *kumálangak—kinmálangak* (as red-hot iron)
- glue *níkid* (made of pitch)
- glutton *oklóngån*
- gnaw, I *ngotngótak—nginotngótak—mangotngótan*;
Person.: *ngumotngótak*
- go *ímüyak* [*ámöyak; úmuyak; úmiyak*]*—ínmüyak*
mandálanak—nalánanak (*mang-* and: *djálan*, way, path, road): I go, walk; I go: *ek*, as auxiliary [307]
As Nomen actionis (with suffixes) is used: *nan áyak* "my going," *áyam, ayána, ayánta, ayantáko, ayanní, ayányæ, ayántja*; Preterite: *ináyak, ináyam... intó nan áyam?* where do you go?
- go after *æmónodak* [*omónodak*]*—inmónodak* I walk behind (follow: *onótjek*). See: pursue.

- go across *kumtjǎngak—kinumtjǎngak* (cross) "water only." Posses.: *taktǎkek* or *kitjǎngak* I cross, ford.
- go against *tokǎkek—tinokǎgko—matǎkag—manǎkag* (in a hostile sense)
- go alongside *ilǎdek—inǎlidko—maǎlid—mangǎlid*; Person.: *umǎlidak*: I go along the boundaries, the edge, a dividing line
wǎntjek—winanǎtko—mawǎnǎd—mangwǎnǎd: I go along the banks of a river; I follow the course of a river
- go apart *lutjǎgangtǎko, intjǎngǎkǎmi*, etc. (dual and plural only): we go to different directions; we separate; we take leave from each other
Synonym: *masisiǎngkǎmi—nasisiǎngkǎmi*: we part, separate and we go into our houses
- go around *liǎshǎk—liniǎshko [liniǎvǎshko]—malǎwish [malǎwish; malǎwis]—minǎlǎwish*; Person.: *inǎlǎwisak—ninǎlǎwisak*
Synonym: *likǎtjek—linikǎtko—malǎkid*. Person.: *inǎkǎdak*
- go ashore *umǎlidak—inmǎlidak* I land;
tjumǎkaak—tjinmǎkaak I emerge from diving
- go away *kumǎǎnak [komǎǎnak]—kinmǎǎnak*
- go away, far *umadsǎwǎwiak [umadsǎwiak]*; I keep going far, I go farther: *umadadsǎwǎwiak*
- go away, not far *mǎdanak—nǎdanak; madmǎdanak* I go a little farther
- go back *tǎmǎliak—tinmǎliak [tomǎliak]* (return);
sumǎkongak—sinmǎkongak to the rear;
kumǎgedak [kǎmǎgǎdak]—kinmǎgedak I go back, and: I go to the side, out of one's way, I let one pass.

- go between *kaɛɛwáck—kináɛɛwák—makáɛɛwa*; also: I go through the middle
- go directly *intsatsáɛɛwisak—nintsatsáɛɛwisak*: I go in straight direction to my aim
- go down *bumánadak [pumánadak]—binmánadak. lǎmnekak—linǎmnekak* I go down into a hole, underground; to set (sun) *inǎsigak—ninǎsigak; umisnádak—innisnádak* (from a mountain); *kumwǎbak—kǎnumwǎbak; malǎkmudak—nalǎkmudak*
- go first *mamangpǎngoak—namangpǎngoak; mangɛɛnǎák—nangɛɛnǎák*
- go forth *lasfak—linasfak—malasfán—minlási*: I pass a crowd to go to the front; Person.: *lumásiak—linmásiak; lumási*: it stands out, projects
- go home *sumdáak—sinmáák*; I make go home: *pasáček [pasáček]—inpasáak—maipasáa—mangipasáa*
- go into *sǎkpek—sinkǎpko—mǎskǎp—mánkǎp* (enter); Person.: *sǎmkǎbak—sinǎmkǎbak; inpangasǎkǎbak—ninpangasǎkǎbak; paskǎpek* I make enter, I take into, bring into *insǎntak—ninsǎntak* I go into a box, a vessel, a basket
- go near *sumákönak [sumágönak]—sinmákönak; maisákönak—naisákönak. sumaköngka!* come to me!
- go in a single file *ma/ifadfádkǎmǎ* we go one behind the other
- go on *itápiik—initápiik—maitápi* I go on, proceed *itápiik ay éntsǎno* I go on working

- go out** *fumálaak—finmálaak*; (just gone out, absent, not at home: *kabkafála*; also: new born)
pabfaláck I tell to go out, cause to go out, expel
mamóknagak [*mamógnagak*]*—namóknagak* I go out to work in the forest or field;
fumóknagak—finmóknagak I start to go out to work;
ifoknágko nan ongóna I go to work in the field and take a child with me
- go quickly** *inþangáyak* [*inþangóüak*; *inþangóyak*]; or: *kaméck ay úmüy*
- go up** *manfégkad—nanfégdak*; *digítjek*: I ascend (a mountain)
manlóngak—nanlóngak I go up stream
sumákyadak—sinmákyädak I go up, step up, get up a ladder, a wagon
lumámagak—linumámagak I go up a hill
- go through** *teténgk* through the center, *kaerwáck* through the middle (equally distant from two parallel boundary lines).
lumfátak—linumfátak; *lumeshfátak—linmushfétak*;
pitsiówck [*pitsióerwck*] I go through on a diagonal
- go with** *infúcgak—ninfúcgak*; *mifúcgak—nifúcgak*; *makáliak—nakáliak* I come or go with
- go astray** *masángutak—nasángutak*; I lose the way

See also the Prepositions used in phrases such as:
sakángk ay mandlan: I go before, precede;
tsogógck ay mandlan: I go behind etc.

- go on!** *ayéed man!* go and get ready! *éngka! éngkäyá!* go on!
 Interjection: *ála!* go on!
 go on telling your story: *ketjéng pay!*

- goat *kítjing; kánfing* (loan-words)
- God *Lumáwig*
- goiter *fíkek; fintókel*
- gold *falídog* [*balítog; balítok*]
- gong *gáŋsa* (collective name); very large: *koóŋgǎn*; large: *makáŋgsh*; small: *kálosh* [*kálos*]. handle: *pangignáan*; (man's jaw, serving as handle: *páŋgan si tákka*); stick for striking the gong: *pátong*; I strike: *patóŋgek* —*pinatóngko*—*mapátong*. Or: *mangáŋsaak* (also: I dance to the sounds of the gong)
- good *káwís*; very good: *kágáwís*; *kawísek* I make good; *kakawísek* I improve; *kumáwísak* I am getting good, I am improving; *pakawísek* I do good, benefit.
- gourd *fálay; kítud* serving as water vessel; *lótjin*: for preserved salted meat; *tágking*: for water
- grain *íta*: of rice, brown, unshelled
- granary *álang*
- grand, great *tsaktsagóa; tjaktjakgóag; tjaktjakgóra*. See: big.
- grandchildren *sinpáŋgǎndák; sinpáŋgǎpó*: grandparents and grandchildren
- grandfather *fíkid* [*fíkit*] *ay laláki; apó* [*ápo*]: the lord, denoting also the second, third etc. older generation; collectively: grandparents, great grandparents, ancestors (loanword)

- grandmother *íkíd* [*íkit*] *ay fafáyi*
- grapes *áy/ib*
- grasp *ipákkodko* (hold fast); *témmeck* (press)
- grass *lákam; ákkam*; high grass: *fulólong*; *sákádi* (Iloc.)
See: straw.
- grasshopper and locust: *tjótjon*, brown, small, *abagká* *ay tjótjon*, green, large gr., *pasingáyan*, "beautiful, of medium size, yellow, with marks on various parts of the body"
ónon, young grasshopper; other kinds: *angasdó; tótok; ísdik; ládwid; pakíid; pasfeng*. See: basket.
- grassland, *búntsag* [*púntjag*], (Iloc.?) uncultivated soil
pasture
- grave *kaka/épan* [*kakaópan; kakaófan*] burial-place
- gravel *lákam*
- grease *lánib; inlánibak* I grease myself
- green *kăgfăkyu* [*kăg făkyu*: like moss on stones in the river]
- greet *padánck*: I receive as a guest, welcome a visitor (receive),
- groin *lîpyak*: (the inner side of the thigh)
- ground *líta*, earth; the whole ground: *fakîlulíta*; I put into the ground: *ilutăgko*. *is nan éshon nan líta*: on the ground; *is tjăim nan líta*: in the ground.

- grove *papát/tay; kakáyētān*
- grow I make grow: *síknck—sinékéngko—masfkén—manfkén*
 (men, animals, plants). Or: *engánck—inengángko—*
 maéngan. Or: *patófock—inpatófock—maipatófo*.
 Person.: *inpatófoak—ninpatófoak*. Or: *palengléngck—*
 inpalengléngko—ma/ipaléngleng.
 I grow: *ma/éngának—na/éngának [ménganak]*
 tsák maéngan I am growing; *néngan*: grown, tall, adult;
 tunófoak [témófoak; tuméfoak]—tinnófoak.
 (*tófo*: leaf): only said of plants: sprouting.
 I become tall: *tjumaktjǎkiak*. we are growing in num-
 ber: *umangsángkāmí (angsan*: much). See: stretch.
- grumble *inagkötjǎödak—ninagkötjǎödak*.
 an angry grumbling: *ag/kötjǎcd*
- guide, I *mifácgak* (I go with); *fbangbángok [ipangpángok]*;
 pa/apayáreck, I cause to follow.
- gun *báldug [páldug, páltok, báldok etc.]*
 (a cannon: *kanyón* (Sp.); bullet: *fóböla*)
- gunpowder *lénga* (lloc.)
- gush forth *infutfútok nan tjénum* the water gushes forth

H

- hail** *tjulálu* (ice); Verb: *manulálu* it hails
- hair** *fóok*, on the head; *fóok is nan fáyong*, or: *kóled* [*kéled*], the short cut hair over the forehead; *fóok is nan ténged* the long hair, usually tucked under the headgear; *toktokó* hair on top of the head; *sínsim* hair in the face; *kílim* hair on the body; *tsódtsođ* [*tjúđtjud*] hair (and short feathers) of animals (birds). See: tail, beard
- half** *djuwána* [*djuána*, *dyuwána*, *tjúwan*];
Half a pig: *djúwán* [*tjúwan*] *si fútug*; one and a half pig: *ísa'y fútug isáed nan djuwána* [*tjúwána*: its half]; two and a half: *djúa 'y fútug isáed nan tjúwan nan ísa'y fútug*. See: split
- halt!** *tungóyka!* *tungóykäyě!* *adú!* stop, it is enough!
- halt, I** *isídko* (stop); Person.: *tungóyak*—*tinungóyak*.
- ham** *típay* [*díbay*] *nan fútug*
- hammer** *päd/ó* (heavy stonehammer); *tékték* [*tiktik*] smaller hammer of iron; *maltílyo* (Sp. martillo)
- hammer, I** *pad/óak*; *tékték* [*téktök*]—*tinéktéko*—*matékték*—*manékték* (forge), also: I wound, crush by throwing stones

- hand *l̄ma* (also: arm); *ādp̄a*: palm; *tālad*: the line in the hand dividing off the thumb
- hand around, I *ivalāsko*; *igaktjēngko*; *t̄j̄ar̄wātko* (distribute)
- handful, rice as measure: One handful of unthrashed rice: *sin fēngē ay p̄āküy*
 Five handfuls: *sin f̄ting*
 Twentyfive handfuls: *sin p̄ēak*; *sin kātad*
 One hundred handfuls: *sin f̄ftek*
 One thousand handfuls: *sin ē̄po*
- handle *pangignānan* (of a shield, jar, gong); See: ax
- handle, I *k̄iv̄ūek* (move)
- hang *isabfūtko—insabfūtko—ma/isābfud—mangisābfud*. I hang on a peg; I hang into smoke: *serkāshokak*.
- happens, it *īmād [ē̄mat]—īmād*. *ngāg nan īmad ken s̄ka?* what happens to you? "how are you?" *ngag nan īmad istj̄?* what happened there? "what is the matter?" *ngāg nan īmad is nan t̄jap̄ānno?* what is the matter with your foot? *nan ē̄mad; nan īmād*: the happening, the accident, occurrence, matter.
- happy I am happy: *inlalēyadak* (glad); causative: *paleyātjek [palayādek]* I make happy; *ileyādko*: I am happy on account of....
- hard *inkōtsö*; *akak̄t̄j̄öy [akak̄t̄j̄ö, akak̄tsi]*; *pakötj̄lek* I make hard
- harvest *āni, ināni* (reaping); harvest season: *āanfan*; first harvest season: *lātab*; main harvest: *t̄j̄ök*

- harvest, I** *an'ek*—*in'ánik*—*ma'áni*—*mang'áni* I pluck off, reap rice:
 p'álay
manókiak, I harvest, get "t'óki," camote or sweet potatoes
mamalátongak or: *inóagak* [*inóakak*] I reap beans.
- hasten** *kam'ek* [*kam'ek*]—*kinámuk* [*kinámok*]—*makámu*
 [*makámæ*]—*mangámæ*, *kákam'ek*: I hasten more
 Person.: *inkámæak*; *inkakámæak*: I keep hastening; I
 hasten more
kam'ek ay manálan I walk fast, quickly; *kakam'ek ay*
 manálan I walk faster, more quickly.
mashang'éyçnak—*nashang'éyçnak* I do very quickly and
 zealously; I do suddenly.
- hat** *sóklong*: 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: *sáluy* or: *sánluy*.
sóklong si fobfálo: unmarried man's and boy's hat; dec-
 orated with *fanánga*, red rattan; *fádónis*, a brass button
 on top; *kátod*, feathers; *s'kap*, a little white shell on each
 side; *sáong si áseæ*, long dog's teeth.
tinódod: married man's hat; little decorated, with a brass
 ring on each side: *l'etck*. The kind of basket work is: *fináli*.
kútlææ: 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.
s'égi: a large flat rainproof hat for men
tóguy [*tugvüy*]: woman's rain protector, a long oval
 basket, covering the head and back.
 I put on my hat: *manoklóngak*; I put something (pipe
 etc.) into my hat: *soklóngak*—*sinoklóngak*—*masoklóngan*.
somblélo (Sp. sombrero): our strawhat or hat
tótjong: a head-cloth, worn by women
 See: head band.
- hate** *sosóngtck*—*sinosong'etko*—*masosónget*—*manosónget* (I am
 angry at)

- haughty *tjayv'ian*
- have [366]
- hawk *lafáan* [*labfáan*]; *fanfanáwi* (size and color of a crow)
- hay *lákam ay nalángo*; *ákkam ay nalángo* (dry grass)
- he *s'ya, s'ya ay laláki*; *s'tódĭ, s'tónã* [81-84] this one, that one
- head *ólo*; *ténged* back of the head; *toktokó* [*tuktukó*] top of head
- headache *inód/öd nan ólo* the head aches ("throbs"); *insakít nan ólo*: "the head is sick;" *póteg si ólo*: headache.
- headax See: ax
- headband *apǒngot* [*abǒngod*], wound around the head like a turban, the top being not covered
inapǒngotak I wear a headband
- headgear See: hat, beads, cover
- headhunter *mamáka* (Verb: *mamákaak*—*namákaak*: I go head-hunting; cf. *fakákek*, I cut off; or: *pértóak* [*podóak*] *nan ólo*). See: ax
paláyek ceremony after successful headhunting
mamalákay [*mangalákay*] ceremonial songs after head-hunting
sitsákak—*sinitákak*—*masitsákan* I consecrate the gained head by a ceremony (prayers and sacrificing a pig)
mangatólingak I wash the gained head in the river
énsábrak I address the head and pray over it

- headhunter** *lǎglug* [lǎglǎg]: holiday of burying the head
fckǎfek—finkabko—mǎbbak: I bury a head
sakǎlong the basket into which the head is placed for a
short while after returning from fight (Suspended on the
“anitopost”)
falǎlang head-basket, into which the head that had been
buried is placed; it is kept in the *ǎto* (*fǎwi*)
- heal** *akǎshak* [akǎsak]—*inakǎshak—maakǎshan*. (Iloc.?)
See: blow; stroke
nakǎan: healed, relieved (*kaǎnek*: I relieve, take away
pain)
- healthy** *abuffkas* (strong, muscular);
kǎwǎs nan ǎwak (in good condition as to the body)
- hear** *tjǎng/ngck* [tjǎng/nck; tjǎng/ngck; tjǎngck; dǎngck;
dǎngck]—*tjǎn/ngck—mǎtnǎö* [madngǎy]—*mǎn/ngǎö*
[man/ngǎy]. I hear; I listen; I hear of
tjctjǎng/ngck I keep listening
- heart** *pǎso*
- hearth** *tjalǎkan*; place for the hearth in a house: *tjalikǎnan*
- heat** *pǎ/ǎtǎngck—ipǎdtongko—ma/ipǎdtong* [maǎtong]
Person.: *umǎdtongak* I am getting warm, heated
pakǎǎngck—ipakǎǎngko—ma/ipakǎǎng: to heat iron
(red hot). See: fire, cook, boil
- heavy** *adadsǎmet* [adadsǎmid]
- heel** *pagpagǎda* [pagpagǎdsa]
- height** *ka/antjǎ(na*: its height; *nan kaǎntjon nan kǎyǎ* the
height of the tree

- heighten** *pa/antjōck—inpa/ántjok—maipaántjo*
- help** *fadjángak [fadsángak; badángak]—finadjángak—mafadjángan—mamádjang.*
fkadak ay mángan: I help myself at meals. (*fkadak:* I care); *ikádkáyě ya tsakayě umáa!* help yourselves!
 See: *umálaak*, I take
- hen** *mangálak;* hen and chicklets: *kamónok*
- her** [Possessive: 101 ff.; Pers. pron.: 81 ff.]
- herd** *sinpangápō ay nōang* or: *sinpamúweck ay nōang* a herd of buffaloes
- here** *isna [isná; 'sná; s'na; 'shná]*
 here is, Fr. voici: *nay.*
- hers** *nan kōána:* [107-110]
- herself** *s'ya tsádlō (ay fafáyi)* [113]
- hide, I** *Itajóngko — Íntajóngko — ma/itáfon — mangitáfon* (hide completely) Person. *intáfonak.*
isaníbkō—insaníbkō—mísánib—mangisánib: I await (the enemy) in ambush.
insánibak—ninsánibak I hide myself, seek shelter behind a tree, in a bush (kneeling);
- hide** *kótjil* skin, leather.
- high** *ántjo;* intens.: *anántjo; antjoántjo; antjōak* I am tall;
pa/antjōck I make tall, long; *témongtjéak* I go high up.
 Cf. [407].

- hill** *tjě̃ntog; tigítjan [digítjan]* See: mountain.
- him** [81 ff.] *síya; sítödl̃.*
- hindmost** *udjídji* (rear quarter of animal); *mangudjídjiak* I am the hindmost, the last
- hip** *kítang* loin, waist; *típay [dítbay]* rear of hip; *kingkúngi* hip bone
- his** [101 ff.; 107 ff.]
- hiss** *inwé̃wisak* (whistle, of bullets)
- hit** *kogöngk* (strike); *padöyck* (kill); *inpadpadöyck*: I strike, hit repeatedly; I try to hit a target with spears; I throw spears
fayékck (whip); *falfékck* (spear); *tufáyck* (spear); *shupákck—shinupágko—mashúpak—manúpak*: I hit with a spear
fa/ókck—fina/ógko—mafáog—mamáog I hit with a stone thrown
idnéngko—inidnéngko—maídneng I hit the target, the mark; (*igsá̃tko*: I miss)
- hither** see: here
- hoarse, I am** *makálckak—nakálckak*
- hog** *fútug*; young pig: *amók [amé̃k]*; wild hog: *láman; fáñgo.*
 boar: *fáa [báa]; fáf̃yü*; sow: *óko; fái ay óko* [L. 46]; castrated hog: *nafitl̃an.*

- hold** *ifgnak* [*ifgnak*]*—inifgnak—ma/ifgnan—mangifgnan*: I take hold of, take someone by the hand, hold fast
ifgtok [*ifgtok*]*—inifgtok—ma/ifgto—mangifgto*: I hold, to keep
ipákotko—inipákotko—ma/ipákot—mangipákot: I hold tight, press
óltck and *óóltck—inlötck—maulöt—manglöt*; or: *témmeck* I hold fast (press); *káwæwæck*: I hold in my arms (embrace)
padsángck—inpadsángko—mapádsang: I hold, prevent from falling; I hold by the arm, by the hand (walking hand in hand)
patongtsóck [*patongtjéck*]*—inpatóngtso—mapatóngtso* I hold up my arm, foot, hand
- hole** *ka/ófan* [*kaéban, ka/ápan*]: *kééab*: a hole dug in the ground; Vb.: *ká/ófak; ká/ápak*
lékææ, tégaæ, líshkææ: a hole in wood, iron; I make a hole: *lushkáæwæck* (pierce); hole in the earlobe: *télek nalckæælekáætan*: perforated, with many holes
- holiday** *téngaæ*: I celebrate a holiday: *inténgaæak*. we shall have a holiday: *tuméngaæatáko*.
- home** *áfong* (house); *fli* (town, country); *fobfáy* (homestead, vicinity of the house or town)
ámüyak is áfongko, is flik, ad fobfáy I go home
sumááak—sinmááak I go home
sumáobak—sinmáobak I arrive at home
makisááak—nakisááak I go home in company with others, to my, your home: *kén sak/én; kén síka*. (chez moi, toi)
- honey** *tjénæm si yákan*
- hoof** *kókod*
- hook** *dígó*; anglehook: *féngráid*

hope	<i>shoshǒmčdak; sǎmčdak; sǎčck</i> (wait)
horn	<i>sǎkod</i>
horse	<i>kafǎyo</i> (Sp.: caballo); a toy horse: <i>kabkafǎyo</i>
horseback	<i>inkafǎyo/ak—ninkafǎyo/ak</i> I am on h.
hot	<i>mamǎtung</i> getting hot; see: heat; warm. <i>inǎtung</i> it is hot (weather); <i>inkakǎlang</i> red hot; <i>imǔǒos</i> hot (of fever)
hour	<i>ǒlas</i> (Sp. horas)

house *ǎfong*; large house: *fǎǒy*; hut: *katyǎfong*; toy house: *abǎfong*

The principal parts of the Bontoc Igorot's house are enumerated here; see also: door; beam; roof; court; etc.—(The house is built most primitively upon the uncovered ground, but not raised on posts. It consists of a rectangular space (about 12 x 15 feet), is fenced in on three sides by boards, and in the rear by a stonewall. This enclosure is about three feet high; it is under a high roof covered with straw; the roof extends down to about three feet from the ground. The rear of this space is taken by a chamber, not higher than three feet, without windows or airholes, except a narrow door. By wooden partitions the space is divided into small sections.) See: J. XXXIV, XXXVI, XXXVIII, LXXIII. M. Sch. XI, 2, (*Sabǎngan*)

ǎlad: wooden enclosure;

bǎlud: stone wall in the rear;

sǎdjǒy: front enclosure (with door: *pǎnguan*);

tǒkod: four posts, supporting the roof: *ǎčep*;

fǎgso: rafters;

dǎpǎn: section at the front enclosure; there is the mortar: *lǎshon* [*lǎson*];

tjalikǎnan: section for the fireplace, "kitchen;"

tjǎkso [*tjǒksho*]: wooden platform, raised about 1 foot

- house above the ground, forming a spacious bench or shelf;
ángan: sleeping chamber, covered with boards: *ánglib*;
kóbbkob: partitions on both ends of the "angan," for utensils, ornaments, valuables;
ílek: inclined bare boards, serving as "beds;" *ífüyk*
 [áfük]: mat;
fálig: *fáöy* a second "story" (5 x 6 feet) raised about 7 feet from the ground in the centre of the 1st floor;
ararídján: place beneath the roof outside of the house, where burdens are laid down (*áraríwid*: burden);
lífeng: small shelves, inside beneath the roof;
faángan: yard in which a house stands.
- how [355; 356; 358; 359]
- hundred *sin lashót* [*lasót*; *kashót*; *gasúd*]; the tooth: *mangapó'o ay pó'o*
- hungry *máérwat*; *inókang*: *mararíwtak*: I am hungry.
- hunt *anérbek—inánérbko—maánérb—mangánérb*.
 Person.: *mangánérbak*.
mangásérak—nangásérak: I hunt, chase with dogs (*ásér*)
- hurl *fekáshek* (throw); *fa/ókek*: I hurl a stone (hit)
- hurry *kamáek* (hasten); *mashangréyenak—nashangréyenak* I do in great haste, suddenly.
 Person.: *inkakámérak—ninkakámérak* I am in a hurry
- hurt *kogóngék* (strike); *digdíkek—dinigdígko—nadígdig*: I hurt by dropping a stone (on my foot etc.)
lidódek I hurt by bending (finger, foot etc.)
pa/ayúek [*pa/ayúvek*]—*inpa/ayúko—ma/ipaáyú—mangipaáyú*: I hurt one's feelings; I insult
inpótég [*inpóteg*]: it hurts

husband *asáwra ay laláki* [*asáwa; asáoa*]

hut *katyáfong; abáfong.*

I

I *sak/én* [*sak/ón*]

ice *tjulálu* (known only as hailstones)

idle *sangáan; sumángaak, intjongtjóngawak* I am idle, lazy;
ínyakiyakínak I walk around idle

if *mo; mosháya* [*mosáya*]; [452; 454; 460]

Igorot *Igólot* [*Ikólot*]; *iFántok ay Igólot*: Bontoc Igórot; [61]
kalín si Igólot: Igórot Language

ill *insákít* (sick); *ngág; angangalád* (with prepos. *is*:
badly)

image *litaláto* [*taláto*] (Sp. retráto); *tinakták* an image,
drawn or carved, usually of a man (*ták*); a wooden
carved figure or statue representing a man: M. Sch. I.
But also: *tinakták ay fanías*: a lizard carved on the sur-
face of a shield.

imitate *ígték* (no preterite!); *ígték nan kalína* I imitate his way
of speaking

- immediately [296; 313; 315] *aɛaɛni kǎyǎ; sinakʔtan.*
- improper *lǎɛɛwa; lǎɛɛwa ay inǎka:* it is improper to weep, it is wrong, bad, unfit, forbidden
- in, into *is; [si]* [377 ff.]
- increase in number: *ma/angsǎngkami* we increase in number, multiply
tsǎomak — tsinǎomak — matsǎōman — manǎom: I make larger (in number)
matsakomǎngkǎmi we produce many children, populate a land, (also of animals that have many young). See: grow; high; big; stretch.
- indeed *mǎnǎ* [417]; *ǎdji.*
- inform *ǎsudsǎdko—insudsǎdko—maisǎdsud.* Person.: *insǎdsudak* I bring tidings, I bring an order, a challenge;
- inhabitants *sinpangʔli:* of one town or country; *iSamōki, iTukǎkan, iAlab* [*iAab*]: inhabitant of Samoki, Tucucan, Alab [61]
- inherit *alǎek* (take); *tavvǎtjek* (Iloc.)
- inn *iilʔngan* (lodging house for strangers) (Iloc.?)
- inquire *ǎbfǎkak* (ask)
- insane *malǎǎǎǎ*
- inside *istsǎm(na; [istjǎim; issǎim; adsǎyim:* in towns south of Bontoc: *islǎim,* with the interchange of L, D, R. in various dialects]

- instruct** *tokónck* (advise). See: teach.
- insult** *pa/ayéck* [*pa/ayéwéck*] (hurt); *éngkáliak is ngāg is... (kcn...)* "I speak bad (words) to one;" *pasóngetek*: I cause anger; *ipádngeck—inpádngeck—ma/ipádngeö* [*ma/ipádngeöy*]*—mangipádngeö*: I insult with words.
- intelligent** *káwáls nan wétek*, "good as to the brain;" *káwáls nan ólo*, "good as to the head;" *inyámis nan ólo* (*inyámis*: soft)
- intend** *léytjek* (like): I want; or: *ek, tek*: I go to... [307]
- interpreter** *intéllépléti* [*intéllépléti*] (Sp. interpret)
- intestine** *féang*
- intoxicated** *mafóteng* [*mabádneng*]
- inundate** *poshóngck is tjénum* (with water), [*póshngck*]*—pinoshóngko—mápsHong*. (*póshong*: big water, lake, ocean.) See: irrigate.
- iron** *patatjím*; best kind, steel: *gwalflyä*. (Cf. *təmatjím*: "it is sharp, it cuts")
- irrigate** *tjénumak* [*dánomak*]*—tjinénumak—matjénumän—manénum*: I water the ricefields. See: canal.
- it** *síya, sa, na, nántönä, nántödl* [81-84]
- itch** *káhid*: it itches: *inkátöy*.
- its** [101-104; 107-109]

J

- jacket for women: *áklang* (Igorot); *lám/ma* (a short "bolero" of white material, with blue and red border stripes, used also to clothe the dead) (Iloc.)
- jail *fabfaléitjan*. See: bind, fetter.
- jar *fánga* (collective name, a pot);
fushárgan: very large jar, for dry rice, i. e. for *páküy*.
fáyofay: "bottleshaped, large, of hard clay"
tééñan [*tu/ñan*]; or: *kámeng*: about 6 inches high; glazed; for the alcoholic beverage *fáyash* (Iloc.: *bási*); the parts of this jug are: *ngangiábna*, its top; *áwak*, the body; *kolángad*, the foot; *sílünä*, a bejuco string around the neck (top) of this jug, with a loop for carrying. The *tééñan* is made in these qualities: (beginning with the best): 1) *tééñan ay padéngdeng*; 2) *t. ay göwáköu*; 3) *t. ay kináman*; 4) *t. ay liblífan*; 5) *t. ay fóksid*.
táking: small vessel, made of "squash" (a gourd).
 See: pot.
- jaw *pánga*
- Jew's harp *abáfyu*
- joint *ángét* (in the body and in stalks)
- joke, jest *angángo*; *abábfang*; *lilfwid*.
- joy *kálaláyad* [*kálaláyad*]

joyful	<i>inlaléyadak</i> I am joyful.
jump	<i>aktjángak</i> — <i>inaktjángko</i> — <i>madktjang</i> — <i>mangáktjang</i> I cross by jumping Person. (Frequent. and Durative): <i>inaktjáktjángak</i> — <i>ninaktjaaktjángak</i> I jump across, (from tree to tree, across a brook), I keep jumping etc. <i>inláp̄tokak</i> — <i>ninláp̄tokak</i> I jump on level ground; <i>bumáldækak</i> — <i>binmáldækak</i> : I jump (like a grasshopper, a flea) (shoot?) <i>tæmá/odak</i> — <i>tinná/odak</i> , or: <i>intá/odak</i> — <i>nintá/odak</i> : I jump up. See: leap
juice	<i>tjénæm</i> ; juice of rice: <i>lída</i> ; of sugar cane: <i>áséd</i> ; thick juice, like rosin: <i>ufkid</i> (pitch)
just	<i>káwís</i> (good, right)
just as if	<i>kashón</i> [454]

K

keep	<i>íftok</i> [<i>ígtok</i>] (hold) I keep safe; <i>ikákok</i> : I keep, preserve; Person. <i>umikákoak</i>
kernel	<i>íta</i> (of rice)
kettle	<i>páyok</i> [<i>báyog</i>]
key	<i>tólfeg</i>

- kick *sikiáttak* [*sikiyáttjak*]—*sinikiáttak*—*masikiáttan* (*siki*: leg)
tjaytjáyak—*tjinaytjáyak*—*matjaytjáyan*
katñnak—*kinatñnak*—*makatñnan*—*mangáttin*. (step upon)
 Person. *inkatñnak*—*ninkatñnak*.
- kidney *fádin* [*bádin*]
- kill *padáyek* [*padéyek*; *badáyek*; *patáyek*]—*pinadáyko*—
mapadáy—*mamadáy*. Person.: *pumadáyak* [*pumadáyak*;
bumadáyak; *pumatáyak*]—*pinmadáyak*. (The form used
 mostly in Bontoc has *d* and *öy*). It signifies also: to
 hit, to extinguish, to slaughter animals.
ukádjak: I kill an animal by cutting its neck; synonym.:
kadukáttjek—*kinadukádko*—*makadákkad*. *ipadáyko*: I use
 for killing, I kill with....
- kind to.. *káwís is....* (*ken....*)
- kind what kind of.... *ngǎg ay....* [149]
- kindle fire *apúyak*. See: fire
- king *áli* (loan-word; Malay: *hari*; Iloc. *ári*)
- knee *kongkóngo*; *kongkóngo ay pangólo*—*ay udjǎdji* knee of
 the frontleg;—of the hindleg. *sókkyep* kneepan.
kóyat: part of the leg back of the knee
- knife *képan*
- knife: "bōlo" *kampfla*; Parts: *pálek*: handle; *tópek*: edge; *tjálik*.
 back; *ódsó*, point; *sangkáttan*, belt on which the *kampfla*
 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. *fá/i ay óko*.)

- knife: "bōlo" a sow; *fāi* reduplicated is *fafāi*, *fafāyi*: woman). M. Sch. XVI, 1, 9. The *kampīla* is of various size; the largest serves as hatchet or as weapon.
- knock against *kogōkek* I knock upon, rap at a door.
itognōgko—intognōgko—maitōgnog—mangitōgnog
- knot, tie a *salibōdek—sinalibōdko—masalībod*. *salībod*: a knot (at the end of a thread) (Iloc.?)
- knot in wood *bīngi; bīngin si kāyay*
- know *kēk/kek* [*kēkkek* for: *ketkek*; the first *k* guttural!]
kintekko—māktek [*mākteg*]—*māngtek* [*māngteg*]; I know, I understand, I am acquainted with one, I comprehend. The verb: *ām̄mok*, *inām̄mok*: I know, is not Bontoc-Igorot, but strictly Ilocano.
- knowledge acquaintance: *kaktēk*
- knuckles *āngēt*

L

- ladder *tǝytey* [*tǝytǝy*]
- ladle *fǎnǝlǝ*, big, flat, like a shovel; *fǎnǝúck nan mákan*: I take the boiled rice from the kettle and distribute it; Person.: *infǎnǝuak*.
kǎǝtjck—kǎna/ǝtko—makǎ/od, I ladle out with the *kǎlǝd*, a large dipper. *kǎlǝd*, a ladle made of a gourd.
ítjush [*itsush*; *itjus*] a small ladle, a spoon. See: spoon.
- lake *pǝshong* (*ay fǎnǝg*): a (small) sea; or: *tǎblak*, a pond
- lame *kǎl/od*; *mapǎlay*; I am lame: *impǎlayak* [*impǎlayak*]
- land *ǎli*; public land: *pǎgǎg*; *ǎobfǝy*: the home land
tǎlon, collective: *katalǝnan*; the cultivated land, the fields near a town. Ger. Gefilde, Gelände.
- landslide *kǎtjay*
- language *kǎlǎ*; *nan kǎlǎ si Igǝlot*: the Igorot Language
- lard, fat *lǎnib*
- large *tsaktsǎki* [*tjaktǎki*; *tjaktǎkǝ*]; very large: *tjaktǎgǝ*
[*tjaktǎgǝg*; *tjaktǎgǝra*; see: big]
- last *mangudǎdji* the last in a line; *anǝngosh* the last or end of a story, of events, of actions. *mangudǎdjiak* I am the last. *mangananǝngosh* it takes place as the last event;

- last "finally;" *mangananǝngosh nan patpatǝy*: at last spears are thrown
last month: *nan fǝan ay nǝlosh, nan fǝan ay inmǝy*.
- late *nǝǝni* [*naǝǝni*]; *ma/ǝǝniǝǝniak* I am late;
ma/ǝǝniǝǝniak ay ǝmǝy: I am going late.
is nan anǝngǝsh nan ipǝt ay ǝkyu: four days later.
- laugh *maǝngǝak*—*naǝngǝak*; *otyǝgak*; *angangǝck*: I laugh at one, I deride; *kakaǝngo* ridiculous
- lay down *ǝsǝǝdko*—*insǝǝdko*—*ma/isǝǝd* [*ma/isǝǝd*]—*mangisǝǝd pǝyck* (put); *ipuǝko* (put).
- lay eggs *mangǝtlog*: (the hen) lays eggs.
- lazy *sangǝan*; *sumǝngǝak*: I am getting lazy, weary
- lead *ipangpǝngǝk* (guide); *mifǝcgak* (go with);
iskǝpko—*iniskǝpko*—*ma/iskǝp*: I lead into a house;
ikaǝngko—*inikaǝngko*—*mikǝan* I lead away.
- leaf *tǝfo*; mostly in the stat. constr.: *tǝfon*; *tǝfon si lǝkam*: a grass leaf
- leak *intǝtjoak*—*nintǝtjoak*; *pokǝtak* I stop a leak, with a stopper: *sǝvat*
- lean *fikǝdck*—*finikǝdko*—*mafikod*: I make lean, wear out by work; *mafikod*: lean, emaciated; *fǝkas*: lean meat, muscle.
- lean, I *insǝtjagak*—*ninsǝtjagak*
- leap *aktjǝngck* (jump across); *inaktjǝngak*; *intatǝ/odak* (or: *inbalbǝldokak*) I leap while advancing against an enemy, I leap in a battle to dodge the spears thrown.

- learn *sulúck — sinúluk — masálu — manúlu.* Person.: *insáluak* and *sumáluak.* (loan-word)
- least *akákít mo ámln* ("less than all")
- leather *kótjil* (skin)
- leave *kayátjck — kinayátko — makáyad — mangáyad* I leave behind, leave a remainder, abandon
pa/isáck — inpaísak — ma/ipaísa;
ukáyck — inukáyko — ma/úkay — mangúkay I leave alone
(means also: to let alone, to let go)
- leave *kumáñnak* (go away)
masisiángkámí; intjgđngkámí we take leave, we part, we go to different directions.
pasisiáñck: I cause to part, separate
- leech *mátek*
- left side *tkid;* to the left: *is tkíđjñ;* at my left: *is nan ikídko*
- lefthanded *in/nfkid* [*infkid*]
- leg *síki;* calf of the leg: *ftkin;* upper leg: *épo* [*úpo*] (thigh); part between knee and ankle: *kólo, baláxash;* bones of the leg: *tóngan si épo;* leg at the back of the knee: *kóyat.*
siklak I seize by the leg; leg of chicken: *péyong;* foreleg: *pangólo;* hindleg: *udjfdji*
- lend *itsaorwátko — intsaorwátko — maitsórwat — mangitsáorwat;*
pakaerwátck — inpakaerwátko, — maipakaerwat — mangipakaerwat I cause, tell to lend
- length *ka/antjóna:* its length

- lengthen *paantjōek* (heighten). See: increase.
- less *akak'it* (than: *mō*); lessen: *kaānek* (take away)
- lest *ta adf*
- let let us (hortatory): *ta*; e. g. let us rest: *ta umilngtāko!* (or, with Conjunct. Part. *ct* [188]: *umilngtāko't* we ought to rest)
iyūyak [*yūyak*]*—iniyūyak—maiyyūya* [*miyyūya*]*—mangiyyūya*: I allow. (Infinit. *iyūya*) *ukāyck*: I let alone
- letter *sālad* (loan-word)
- level *tjāda* [*tsāda, tjāta*]. I level: *tjatāck*; *liblīfan*: a level trail on the side of a mountain
- lick *djildjflak—djinildjflak—madjildjflan*. See: tongue.
- lid, cover *sōkong*: cover of a pot; a small pot placed upon the opening of an other pot.
- lie *inēngakak—ninēngakak. ēngakak*: I belie, deceive.
ēngak: a lie, a ruse, a trick; *ēngākan* a liar
- lie down *intjaōlagak—nintjaōlagak*; I lie down on my back:
intjīpakak—nintjīpakak. Also: *masūypak* (sleep);
umilēngak (rest); *inpīlingak* I lie on my side;
inlōgfɛbak: I lie on my face
- life *lēngag* (soul)
- lift *egwātek—incgwātko—maēgwat—mangēgwat*: I lift a burden, weight
suvātek—sinuvātko—masūwat—manūwat: I lift a burden
isiblēyko—insiblēyko—maisībley: I lift with one hand (an animal by the hindleg), I lift from the ground

- lift** *sãðʃek—sinaðbko—masðöb—mandöb*: I lift on my shoulder
lekuáʃek—linckwábko—malékwab—minlékwab I lift a
 cover, lid
patongtséek: I lift, hold high up (arm, hand, foot)
- light** *ápuv [apáy]* (fire); *sʃli nan ákyu*: sunlight
- light** *ababáwöy [ababáway]* light, (of the sun);
bumáway [pumáway] it turns light
- light, I** *pafitjángck* I cause to burn brightly
tódngak—tinódngak—matódngan I light my pipe
apáyak: I make fire.
iapáyak: I put light, fire to. See: fire.
tangkðwák [tangkðwák] (flash): I conduct with light
- light** *ényápev* (not heavy)
- lightning** *yápyap*; it is lightning: *inyápyap*: lightning strikes:
kéman—kinman nan kíjo: "thunder" strikes (*kémanak*:
 Person. from root: *kan* "eat").
kolyépyep: lightning without thunder.
- like, I** *léytjek [láytjek]*—*lincyádko—maléyad—minléyad*: I like,
 wish, want, intend, love, desire etc. *léytjek ay mángan*
 I like to eat. See: prefer.
 Person.: *inlaléyadak*, I am glad, cheerful, joyous.
siádek I like, love: *míd (ma/íd) siádek* "I am dissatisfied."
leyádko: my liking, my pleasure, my love, my wish, need.
- like** *káäg [kág]*. Usually with possess. suffix: *kaágna*.
käg töshá, like this; *kág sidé [sʃdí]*: like this, thus;
käg ken sʃya, like him, her, it; or: *käg kén tödí*. *káágak* I
 am like; *káágko*, like myself; *káágko ay flaén*: looking
 like myself, resembling me. *kägka káak*: you are like a
 monkey. *íkam kág sʃdʃ!*: do (it) like this!
kash/ón, like, resembling; *kashónak*, I am like, resemble

- like *kash/õn madõb nan tjáya*, just as if the sky would fall
síya ákis: likewise; or: *käg nántõna ákis* (like that also)
- limb, branch *pánga*
- limp *inpílayak—ninpílayak* (I am lame); *inpiplayak*.
- line *líid*, boundary line; *ámas*, dividing line, a part;
ifadfádko — ínfadfádko — maifádfad — mangifádfad I
 arrange in a straight line
- lip *sofil [sõbil]*
- liquid *tjinmánum; nalának* (molten metal)
- listen *tjetjéng/ngék* (hear)
- little *fáníng (baníng)* (small)
- little (in quantity) *akít*; very little: *áakít*; too little:
tsatsáma 'y akít; too little (i. e. lacking): *kólang*; one
 peso too little: *kólang sin pēsosh*.
 little by little: *sinakiakít*; a little: *is akít*.
- live to be alive: *matákkéak—natákkéak*; or: *matatákkéak*
(tákké: a man, a living being, a person) and: *katákkéak*.
intedéçak — nintedéçak I stay, remain, dwell, sojourn;
makiíliak [mikiíliak] I live among a tribe in its country
(íli) or: *umíliak—iumíliak*, I live in a town, country, I
 settle at a place
- liver *ádöy [átöy; ádüy]*
- lizard *fánías*

- load, cargo *áwáwid* (as much as a man can carry); *áwáwdtjan*: the place under the roof outside of the house, where the load, burden may be laid down; *umáwáwidak*: I am carrying a load.
- lock at a door *fúti* (Iloc.) (The Igorot need no locks; see: door)
- lock, I *futlak*; [*fudlak*]; *ifúdik* (Iloc.); or: *tángfak is nan tólfeg*: I "close" with a key.
- locust and grasshopper; see: grasshopper.
- loin *kítang*
- lonesome *isángak* [*ösángak*] I am lonesome, alone; or: *makáyadak*, I am left alone, from *kayáttjek* (leave), or: *máisáak*, from *isáek* (I leave alone); (*ísa*: one) *makáyadká 'sna*: you are left here! ("good bye")
- long *ántjo*. "adí kasín insakít: he is no longer ill."
- look *iláek* (see): *ítlak* (watch, observe). look out! *ílaem!* Plur. *íldényé!* Person.: *umílääk—inmílääk* [*umíläk*] I look out for, I try to find, to catch etc.; *ililáek* I spy, look out for, wait for *oshtjǒngak—inoshjtǒngak—maoshtjǒngan* I look down, observe from a high place; *intángadak* I look up *insákongak—ininsákongak* I look back, I turn around *käägak kén tödí* I look like him (like); *käägna ay ílaên* looking like; resembling *íkadak* I look for, care, provide (care). See: seek.
- lookingglass *lúpa* (Iloc.); *sálming* (Iloc.)

- loom** *ăăbfan*, (*inafđyak*, I am weaving). The utensils are (M. Sch. XV):
- | | | |
|--|------------|------------|
| | Fig. above | Fig. below |
| <i>tsokóban</i> , leather belt, going around the weaver's back | — | a |
| <i>ibđdan</i> | a | b; g |
| <i>sig/wán</i> , shuttle | c | c |
| <i>fálka</i> | d | d |
| <i>lilđdan</i> | g | e |
| <i>lidkín gan</i> or: <i>labđnan</i> | e | f |
| <i>fálfcg</i> ("spear") | — | h |
| <i>tđfong</i> | f | — |
| <i>sagwítjan</i> | h | — |
| <i>lđlo</i> ("stick") | b? | |
- loose** *mashókto* (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*.
fadfatjck; obfatjck: I let loose (untie)
- lose, I** *tjôngarævek—tjinongávero—matjôngaræ—manðngaræ*;
lost: *natjôngaræ; masángutak is nan págpag*: I am lost in the forest.
- loud** *yáángckek ay éngkálí* I make efforts to speak, I speak loud;
yaángckek ay mamákaræ I call loud (*fákarævak*, I call) [317] (effort)
- louse** *kóto; kómeng*; nit: *flit*; small louse: *kímay*; I catch lice: *ikotóak nan ólo* (the head)—*ingkotóak—maikotóan—mangikóto*.
- love** *léytjck*; "sweetheart:." *kagđyim*, or: *saléwa* [*salyáwa*]: in Song-Dialect. my beloved: *nan leyádko*.

low, humble	<i>asdĭk</i> ("short")
low, not loud	<i>yaälunĭko ay ěngkālĭ</i> I speak low. <i>ĩntibtĭfiak</i> , I whisper. [317] <i>yaälunĭko ay mandĭlan</i> I walk noiselessly, I sneak.
lucky	<i>õnõ/õnõy</i> ; <i>nakĭsat</i> (Iloc.)
lull to sleep	<i>ĩkõykyko—ĩnkõykyko—maĩkykõy—mangĩkykõy</i> .
lunch	<i>tĕtja</i> [<i>tĕtsa</i>]; <i>tĕtĕtjan</i> place or time for lunch
lung	<i>fĭlĭ</i> .

M

macerate	<i>ĩnfĭyĭshak</i> (clay for pottery, pounding it with a pestle: <i>ĭl/lõ</i>)
mad, I am	<i>ĩnlĩlĭktak—ĩnlĩlĭktak</i>
maiden	<i>mamĭgkid</i> ; plur. <i>mamamĭgkid</i>
maize, corn	<i>pĭki</i> [<i>bĭki</i>]; <i>mamĭkiak</i> , I gather maize; <i>ngõlad</i> corncob
make	<i>kĭpĕk—kĩnaĕpko—makĕĕb</i> [<i>makĕĭb</i>] [<i>mangĕĭb</i>] I make, build, manufacture. Person.: <i>kĩmĕĭbak</i> [<i>kĩmĕĕbak</i>] [<i>kĩmĕĭbak</i>] I am going to make

- make** *inkáibak* [*inká'ebak*]*—ninkáibak* I am at work, making.
íkábak—ínká'ebak I make for somebody; e. g. *íkabak nan laláki is nan fálfeg*: I make a spear for the man [261]
íka'epko I make with a tool; e. g. *íka'epko nan kípan is nan kalásay*: I make the shield with the knife [262]
áfong nan manga'ebánni [*mangapánni*] *is nan sóklong*: we make the hat in the house [263] See: do, accomplish.
- maker** *kumakáib* [*kumaká'ep*]; *kumakáib si fánga* a maker of pots, potter
kumaká'eb is ásn a saltmaker.
- male** *laláki*
- man** *laláki*; Plural: *láláláki*; person: *táker*; image of a man, toy, statue etc.: *tinaktáker*. man of prominence, wealth: *gadsángyèn* [*katjángyèn*]; man of high rank: *nangáto* (Iloc.)
- manner** *íkad* [*ékad*; *ékad*] (but: *íkad*: care); *nan íkadmi*: our manner, custom, usage, fashion, law.
- manure** *lémeng*; *tákki*; *léméngak—linéméngak—maléméngan—minlémeng* I fertilize Person.: *inléméngak*
- many** *ángsan*; too many: *tsatsáma 'y ángsan*;
great many: *angángsan*; or: *ayáka. kad?* how many?
umangsángkâmi: we are becoming many, multiply;
ayáka nan mángtek ken síya: many know him.
- mark** *máton* (a sign on a tree, house, the road etc.; target)
- mark, I** *matónak—minatónak—mamatónan*.
likáyak—linikáyak—malikáyan—minlíkay I mark by cutting, scratching, carving, writing

- mark, I Synonym: *kaláyak—kinaláyak—makaláyan—mangálay*.
(I mark, decorate, "write")
- marriage *inþòkò; kabáʃong* (keeping house) ("Trial-marriages" do
not exist!)
- married man: *findáyen*; I am married: *findáyenak*; married
woman: *asáʔwə ay fafáyi*. unmarried man: *foʃfál/lo*;
unmarried woman: *mamáʒkid* (girl and spinster).
See: husband; wife.
- marriage-
ceremony *þòkò; inþòkòak [inþèkèak]*: I perform the marriage
ceremony. See: wedding.
- marry *asaʔwəʔek*; Person.: *inasáʔwəak—ninasáʔwəak* I am
marrying, celebrating my marriage
umasáʔwəak I am going to marry, shall soon marry.
umáʃongak I am going to marry, to establish my own
household; Construct: *umáʃongak ken Táʒay*, I am
going to marry Táʒay.
paʃòʒek—inpaʃòʒko—maipáʃong—mangipáʃong I
give in marriage, I make marry
iaʃòʒko—iniaʃòʒko—maidʃong—mangiaʃong: I marry.
kabidjuʔek; kabit'ložek I marry for the second, the third
time Person.: *kumabidjuʔak; kumabit'ložak*.
- master *ápo* (Iloc.); *máʒtlo; mistolo* (Sp. maestro); also: school-
master, teacher.
- mat *kʔnəd; áʃöyk; kámin* (Iloc.)
- match *kisþòlo; ikisþòlok* I light a match (Sp. fosforo)
- matter Idioms: *ngă nan úmad? ngă nan ímad?* what hap-
pens, happened? "what is the matter?" Or: *ngă nan*
inánʒnən nan ongónʒa? what did the child do? "what is

- matter** the matter with the child?" *ěläy!* it does not matter! nevermind! Synonym: *tăk/ěn*.
ngăg nan ĩnmad is nan mătam? what happened to your eye? "what is the matter with your eye?"
- me** *sak/ěn* [*sak/đn*]; Dative: *kěn sak/ěn*.
- meagre, lean** *nafĭkod; fĭkas* lean meat, muscle.
- meal** *măngan*. See: eat, dinner, lunch.
- measure, I** *tjipăck*: with outstretched arms;
sin tjipăđ: one "tjipăđ," 5-6 feet
tjangănck: from point of thumb to that of the middle-finger; one span: *sin tjăngan*
tđpŋgck—tinpěngko—mătŋpŋg—mănpŋg: I measure with a stick, a string etc. See: handful.
- meat** *ĭstja* [*ĭstjăđ*]: any meat; *ĭttăg*: only pork and beef;
kălnu (Sp. carne)
a piece, share of meat: *zăđzvad*;
roasted meat: *tsinăđzvoš*
I give a share of meat: *ĭvadzvăđko*
a piece of meat on boiled rice: *băđang*. See: food, bacon, lean, fat.
ĭstjă 'y đseŋ; ĭstjă 'y fătug; ĭstjă ay nětang meat of dog; pork; beef (i. e. buffalo)
- medicine** *bđkês* [*pđkis; bđgösh* etc.]; *ăkas* (Iloc.) See: cure.
- meet** *ăptek—inafĕtko—măđfĕd—mangăfĕd*.
Person.: *umăfĕtak—inmăfĕtak*
ckăptĕn: I go to meet; *umăptadak*: I come to meet
umăliak ay umăfĕd ken... I come to meet.
- meeting place** *inăptan* (also: place where two rivers meet: *inăptan si tjĕnum*)

- melody *áyug* (a standard melody, as sung in one town, for a certain song)
- melt *patjénnumak—inpatjénnumak—maipatjénnuman* I melt metal, "make liquid."
malínakak—nalínakak melt, become liquid.
anńek—inńnuk—mańnu—mangńnu: I dissolve salt, sugar.
- mend *tagóbak—tinagóbak—matagóban:* I mend by placing a piece upon a hole; See: sew.
- menstruation *fála;* Verb: *mamálāk—namálāk*
- merchant *inilágo.* See: sell.
- message *súdsud.*
- messenger *fáa.*
- midday *téngan si ákyu; magákyu;*
- middle *ténga:* in its middle: *is téngána; is nan káwána.*
(ténga: the point in the center; *káwána:* the space between; the place around the center).
is nan káwáńentja into their midst, in the middle of a crowd
éńkakańwáńek I place into the middle (Transit., but prefix in-); *inńkakańwáńak* I am in the middle
- midnight *téngan si laf*
- milk *sinéńsho [sinóńsho; sinóńso]*
- mill for sugarcane: *falfwís [falfwísh]; infalfwísak* I work the sugar mill; *tsáńwíyk:* the long beam of the mill

- millet *pitíngan* (black); *dǝyba*; *píned* (white); *sǎfǝg*.
- mind *nímnim*; *nímnímek*: I think.
- mine my own: *nan kǝak* [107-110]
- mirror *lǎpa* ("face," Illoc.); *sǎlming* (Illoc.)
- mistaken I am mistaken: *fakǝn nan kǎnak*; you are mistaken: *fakǝn nan kǎnam* (not my, not your saying [323]); *fakǝn nan kinwǎnik*: I was mistaken.
fakǝn sa! fakǝn tǝyü! this is a mistake
adǎ úmüy nan kanǎm: "your saying does not go."
- mix *kaslǎngak*; *ǝngkaslǎngǝk*; or: *ikaslǎngko*—*inkaslǎngko*—*maikǎslang*. cf. [169].
- molar tooth *wǝwǝ*
- mold *pípǝk*—*pínǝpik*—*mapǝpi*—*mamǝpi*: I shape pottery by beating with the *pǝpi*
- mole *sǝtǝng*: mole on the skin, like a lentil: *fǝtig*.
- moment, a *sin akǝtan*; *ǎtaǎnǝ kaya!* "wait a moment!"
sǎna! "yes, in a moment." (as answer upon an order; Ger. "ja, gleich!")
- money *bǎlak* [*pǎlak*]. Loan words: *sǝping*: one centavo; *sikǎpad* or *seis*: 10 cents; *pisǝtash* [*pesǝtas*]: 20 cents; *fǝntin*: 25 cents; *salǎpi*: 50 cents; *pǝso* [*pǝshosh*]: dollar.
- monkey *kǎag* [*kǎak*]

- month moon } *fáan* [*báan*]
 full moon: *fitfitákena*; (See: open the eye)
 new moon: *lámeng*; *maámas*: dark, the moon being not visible
- waxing:
1. quarter: *fikasána nan fáan*
 2. quarters: *mánaera, malókmud nan fáan*
 3. quarters: *kápnóána nan fáan*
- waning:
3. quarters: *matolpákána* [*matolpíkána*]
 2. quarters: *kisulfikána*
 1. quarter: *kafanigána*
- more *adádsa* [*adádda*]; *kasín* (again);
tabtábiak I give still more (I add); See: increase.
wodwodá: there is more; *kekéntáko is adadádsa*: we know more.
- morning *wáid* (daybreak); *fívikát*; *mawáid* it is getting morning
nannay ay fibikát: this morning
aswákas si fibikát: to-morrow morning
nan fibikát ay nálosh: yesterday morning [413]
ma/ákyu: "about 8 o'clock A. M."
mamíbi/fívikátak: I come early in the morning
- morrow, to- *aswákas* [*iswákas*; *aswákaš*; *'shwákaš*];
mawákas [*maewákaš*]: "it is getting to-morrow," "the following day;" e. g. *ketjén maewákas ya undjángkámí 's nan íli...* "then it turns to-morrow (the day breaks), and we arrive in the town;" on the next day we arrived in the town.
- mortar *láson* [*lásong*] (for pounding rice); long mortar, like a trough: *líbkan*.
- mosquito *kémar*

- moss** *fǎkyu* (on stones in the river); *kǎg fǎkyu*: like moss, i. e. green.
- most** *adǎdsa mo amǎn*; *angǎngsan mo amǎn*: more than all.
- mother** *ǐna*; grandmother: *ǐkid ay fafǎyi*; mother and child: *sinǐna*; old woman: *inǐna*.
- mother-in-law** *kadukǎngan ay fafǎyi*
- mount** a horse: *inkafǎyoak—ninkafǎyoak*
- mountain** *fǐlig*; mountain range: *kafǐligan*; *kafǐlifǐligan*; *sinpamǐligan*: a section of a mountain; *togtogóna* (its top), summit of a mountain; mountain side: *digǐtjan* [*tigǐtjan*]
- mouse** *tjotjǒ* [*tsotsǒ*]
- mouth** *tǒpek*
- move** *kiwǎck—kinǐwuk—makǐwu—mangǐwu*: I move, touch, handle; also: *kǐwck—kinǐwak—makǐwa—mangǐwa*.
atǒnck: I remove; Person.: *inkǐwuk—ninkǐwuk*: I move myself, my hand, body, etc.
kumǐgǒdak [*kumǒgedak*] I move out of the way, make room for one (being afraid of danger)
- much** *ǎngsan*; *angǎngsan*; *tsatsǎma 'y ǎngsan*: too much; *ayǎka*: very much; *mǎl/an*: plenty, much (not attributively); *kǎgna mo...* even as much, just as much as... *kǎd?* how much? [148]. *adadsǎan* [*adadjǐwǎn*]: a large quantity; much.
- mud** *pǐtck*

muddy, I make	<i>kifǎck — kinǎfǎk — makǎfǎ — mangǎfǎ.</i> (I make water muddy)
mumble	<i>inagkǎtjǎdak — ninagkǎtjǎdak</i>
murderer	<i>ǎpǎdǎy; ǎpǎdǎyak:</i> I murder
muscle	<i>fǎkas [fǎkash].</i> See: fruit.
must, I	<i>ilotlǎtko — inlotlǎtko.</i> (doubtful; means also: I desire very much). Or: <i>ipǎlitko</i> (also doubtful; Ilocano: <i>pǎlitck</i> , I compel). Use the Passive of the Authoritative Verbal Form: <i>maǎpa-</i> . Cf. [187; 188]
mute, I am	<i>mangǎngakak — nangǎngakak</i>
my	[101-106; 107-111]

N

nail	<i>fǎkat</i>
nail, I	<i>ifǎkǎdko — infǎkǎdko — maifǎkad — mangifǎkad</i> (<i>ogpǎtck nan fǎkat</i> I pull the nail out)
nail	<i>kǎko</i> (on hand or foot); <i>kokǎak:</i> I scratch with my nails
naked	<i>nalǎfosh; lafǎshak:</i> I undress; (Iloc.?) <i>nǎnǎlad:</i> having undressed, from <i>inǎladak</i>
name	<i>ngǎtjan [ngǎdan]; ngǎyak [ngǎyag]</i>

- name, I *ngátjǎnak—nginātjǎnak—mangatjǎnan.*
nakwáni: called, named. See: say, *kǎnak.*
- narration *okókǎd [ogókǎd]*
- narrate *ogokǎtjek—inogókǎtko—maogókǎd—mangogókǎd.*
 Person.: *inogókǎdak—ninogókǎdak.*
ninókǎd: the narrator of tales
- narrow *fanfanǎg* (very small)
- nation *ipukǎw [ipókǎw; ifúkǎo]:* folk; *sinpǎngili:* the inhabitants of one town, district
- navel *bǎsig [pǎsig]* (also the protruding corner of anything angular)
- near *sakǎn, sasakǎn; asasakǎn [ashǎshakǎn]; insakǎn sǎya:* it is near; *ngan/ngǎni ad Fǎntok* near Bontoc, almost in Bontoc. [399]
kókkókǎdna the place near by; a little distance off.
 See: approach; come; almost.
- neck *fǎkang;* back of the neck: *tǎnged*
- necklace *apóngö* (of beads); *fuyǎya ay saǎng si fǎtug:* necklace made of large pig teeth; *fǎngkiy:* of metal.
fǎngkǎlak—finangkǎlak—mafǎngkǎlan I put on a necklace;
nafǎngkǎlan: provided with a necklace.
- need, I *léytjek* (like); See: seek: *andǎpek.*
- needle *tjakǎyǎm [katǎyǎm]* (Iloc.?)
- neglect *tjumǎngǎwak—tjinmǎngǎwak.* Cf. forget; rotten.

- Negrilo** *kōləd* [*nakōlud*] (i. e. curly-haired)
- neighbor** *sakōn*; *kasakōnak* I am a neighbor; *nan sakōngko* my neighbor
- neither—nor** *adī—paymō*
- nest** *akām*; *āfong si ayāyam* (house of birds)
- net** *sītjug*; I catch fish: *sitjūkek*; *kōyɛg* fish-basket, used as net; *mangōyɛkak* I use the *kōyɛg*; J. XLIX
- never** *igā* [321]; (*igā*: an emphatic negative corresponds often to "never," "never before," "not yet.")
- never mind!** *ēläi!* [*ōläy*]
- new** *kakakāēb*: newly made, from *kāpck*; *kabkafāla*: new-born. *kalkalāka* a new, recently made object (Iloc.: *lakek*, or *lagek*: I make); *kaalāla* newly obtained. Cf. [297]
- newspaper** *bilyētiko* (loanword); *sūlad* (any written or printed paper, letter, document etc.)
- next** *misōngkob*; *misōngkōbak* I am the next;
sumōngkobak I am going to be the next
sīka nan sumōngkob: you are the next.
on the next day: *is kāsīn ākyu*; *is san narɛwakāsāna*;
next holiday: *nan īsang ay tēngarɛ*, or: *is kāsīn tēngarɛ*;
the next time: *is kāsīn*.
- night** *mastjīm*: late evening; *lafī*: about midnight; *taldno*: about 2-4 o'clock A. M.
last night: *idkūfab*; to-night: *mastjīm si ānin*;
sinlafīan: one night, the other night.

- night to-morrow night: *asvãdkas si mastjãm*;
malafãl: it is getting midnight.
mastjimastjãmak; *malafãlafãlak*: I come late in night.
- nightmare *lãmam*
- nine *sãm*; the ninth: *mangasãm*, or: *mãygasãm*; 19: *sin*
þõ'o ya sãm; the 19th: *mangapõ'o ya sãm*. [367]
- ninety *sãm ay þõ'o*; the 90th: *mangasãm ay þõ'o*
- nipple *sõso*
- no *adã*; *igã*; *mã/ãd* [*mãd*]; *fakẽn* [319-324]
- no, not any [322; 323]
- nobody *ma/ãd tãkæt* [131]; *ma/ãd ãläy sãnæt*: nobody whoso-
ever; none at all.
- nod, I *inyãngẽdak*—*ninyãngẽdak*. (I nod assent)
- noise *dãmõngcg* [*tãmõngck*]: it makes noise. I make a great
noise: *dongẽkck*—*dinongẽkko* [*dinongẽgko*].
Person.: *dãmõngckak*. *madõngckak*: I am annoyed by
noise. I make a slight noise: *ẽngkalotõkodak*—
nẽngkalotõdokak. *kãlkong*: a noise; *ẽngkalãkong* it
makes some noise.
- noon *tẽngan si ãkyu*; *tẽngan si magãkyu*. See: middle
nintẽnga nan ãkyu: it is noon.
magamagãkyuak I come at noon
- nor *þaymõ* (= or)

north	<i>lǎḡod; aḡlǎd lǎḡod. nan iLǎḡod:</i> the people living north of Bontoc.
nose	<i>lǎng:</i> I blow my nose: <i>insǎngetak.</i>
nostril	<i>ḡanǎngetaḡn</i>
not	<i>adǎ; igǎ; mǎ/lǎd; fakǎn; tsǎan:</i> [319-327]
no more	<i>adǎ kasǎn,</i> not any longer
nothing	<i>ma/lǎd</i> [322]
not yet	<i>tsǎan ḡay [tǎḡan ḡay]; igǎ (igǎy)</i> and partic. passive with prefix <i>ka-</i> instead of the prefix <i>ma:</i> <i>igǎ kakǎḡeb:</i> not yet made.
now	<i>adwǎni; idwǎni;</i> just now: <i>sǎna</i> [313]
nurse, I	<i>tokǎngak (nan ǎnsǎkǎt: the sick)—tinokǎngak—matokǎngan—manǎkong.</i> I nurse a baby: <i>ḡasosǎk —inḡasǎsok —maiḡasǎso—mangḡasǎso.</i>

O

- obey, I** periphrastic: *ǎngnek amfn nan kǎnan nan ǎpok*: I do all that my master says, orders; or: *abfolǎtek*: I believe, I heed (an order).
- observe closely** *iilǎck—iniñlak—maiñla—mangiñla*
- obtain** *alǎck* (take); *padǎnck* (receive); *tsaerwǎdck*
See: get, receive.
- offer** *itsaotsǎoko* (give)
- often** [290 ff.; 310] *ǎngsan ay ǎkyu* (= many days)
- oil** *lǎna*: oil of cocoanut (Iloc.)
- old** *nañgan*: grown, adult;
mañgñgan mo...; *nengñgan mo...*: older than...
amǎma, old man; *inñna*, old woman; Plural: *am/ǎmma*;
inǎnna. *tsatsǎma'y amǎma*: very old, too old.
amǎmaak I am old; *umamǎmǎak* I am growing old;
nalǎkayak, I am very old. (Iloc.?)
sin pǎ'o nan taerwǎnko I am ten years old (ten are my years). *kǎd nan taerwǎna?* how old is he, she? (The Igorot do however not care to count their age by years.)
yǎn/a: the older brother or sister
natsǎkma: worn out, old; said of things: old hat, coat etc.; *natsǎnod* [*najǎnod*]: old, (rotten)

- omen** *tju:* omen-bird ("all red; black under the neck")
mangáyɛak—nangáyɛak: I go to the woods [*káyɛan*]
to consult the omen-bird.
tjavɛak—inítjavɛak: I succeed hunting (catching) in accord-
ance with an omen.
láfüy: omen; *minláfüyak* I consult, try to obtain an
omen in the forest, at a *fáwü:* J. CXXVII.
- on** *is, si* [377 ff.]
- once** *mamíngsan*
- one** *ísa:* one, single: *ísang* [*ósang*]; *ísángak:* I am alone;
sinísaísang one by one; *ísísang:* only one, single
sñ: one, with measures: *sin tjípá:* one *tjípá:*; see: meas-
ure; *sin fèngé:* one handful (of rice); *sin pēsosh:* one
peso.
- onion** *fúyash* (Iloc.); *bázwang:* garlic.
- only** *áŋkay; yáŋkay; apíd yáŋkay.* Postpositive; e. g.
sak/én yáŋkay, only I; *ísa yáŋkay* only one.
I do nothing but... or: I only...: *pítak—pínítak ay....* or:
ábúdak yáŋkay ay... (abúdko yáŋkay): [ápidak;
ábidak]. See [316].
sumyáak yáŋkay—sinumyáak yáŋkay: I do only....
- open, I** *tegkuáfak [tekkuáfak] — tìnegkuáfak — mategkuáfán —*
manékwab.
lèkuáfek — lìnèkwábko — malékwab — minlékwab I open,
uncover
luátak: Alab dialect.
fítítèk—finitítèko—mafítítèk—mamítítèk: I open, unfold
anything rolled up.
tsiádek—tsiniádko—matsíad (nan mátak): I open my eye
jitákek—finitágko—mafíttag (nan mátak): I open my eye
wide, I stare.
takáŋgek—tinakáŋgko—matáŋkang (nan topékkò): I open
my mouth

- opinion *nǎmmim; nimmǎmko* my opinion; *nan nimmǎmko* "as to my opinion."
- opposite *is nan tǎmang*; I am opposite; *insǎkangak*; see; side
- or *paymǎ*
- orange *lǎbfan [lǎfan; lǎban]*; *tabǎngaw* a kind of grapefruit
- ordeal *tǎdnǎg*
- order, I *kǎnak* (say); *otǎkǎk—inotǎǎgko—ma/ǎtǎk*. I bring an order, I tell.
polǎngǎk—pinolǎngko—mapǎlong—mamǎlong: I command. *filǎnk*: I command (Illoc.)
- orphan *nangǎso*
- other *tǎk/ken* (different); *tek/ken ay tǎkǎ* an other man
tekkǎnak ay tǎkǎ: I am another person. *mǎtken*: altered, changed (to another)
ǎb/a: an other (of the same kind), a companion; *nan ǎb/ǎna ay kalǎsay*: the other shield (of the same kind).
an other, one more: *ǎkis*. *nan tapǎn*: the other group of... (in opposition to a group mentioned; or as: Fr. "nous autres Parisiens")
- out *kumǎanak* I go out, away; [376]
fumǎlaak I come out; *infǎlaak* I am outside
pakaǎnek I drive out (expel)
ogpǎtek I pull out
ogfǎshek I tear out
ǎwasǎdko I pour, throw out
ǎǎdek I send out (a messenger)

- out *kaánek* I take out
 flaem! look out!
 malpóak I come out of, from [384]
- outrage, crime *kakaʔsu; kakaʔsu nannáy:* this is outrageous, criminal,
 wicked. *olóläy:* very bad.
- outside *is tjíla* (not in the house, "in the yard"); *is flid* out of
 town.
 infálaak I am outside; *fumálaak* I go, come outside;
 faldék I take outside.
- outside, the *ángănă* (as eggshell, wrap, outside of a box, pot etc.) its
 outside; *is ángăna:* on the, to the other side
- over *is tōngtju* [407]
- overthrow *ítokăngko—initokăngko—maitókang—mangitókang.*
- owe, I *wōdđy otăngko:* you owe: *wōdđy otăngmo; wōdđy nan*
otăngna ay hnim ay pēsosh ken sak/én he owes me six
 pesos. *ótang:* debt. (Iloc.?)
- owl *kđōp; kđōkan*
- own, I *inkđak—ninkđak.* [62]
- owner *minkđă; ninkđă*

P

- pack *fugshóngck—finugshóngko—mafúgshong—mamúgshong*
I pack in a bundle. See: wrap, tie
- pad *kákan* (a ring of grass placed on the head when carrying a burden)
- pail *kákuán*
- pain *bédeg [pódög]; inpédeg [inpötög]* it causes pain, it hurts.
- pair *sintsídüa*
- palm of hand *tálad* (particularly a line in the palm; see: hand); *ádpá*.
- pant, I *insíukak [insíyukak]—ninsíukak; inisíysuyak.*
- paper *sílad* (letter); *papel* (Sp.)
- pardon *pakarwáñck.*
- parents *hangáfang; tja ína ken áma [39]; si ína ya si áma*
- part *ámas; part, share in work (allotment): tóngo;*
portion: *tjéva; nan tapín;* a part, some, several.
- part, we See: leave

- pass, I *la/ōshak—linaōshak—nalaōshan—minlāosh.*
 Person.: *lumaōshak—linmaōshak.*
intedēčak nan ūsa 'y ākyu ad Manfla: I pass a day at M.
- past *nālosh [nālaosh]; nafēash.* past years: *nan taewēn ay nālosh (ay inmüy)*
- paste *ipakpāgko—inpakpāgko—maipākpag—mangipākpag.*
- pasture *bāntsag [pēntjag]* (grassland, uncultivated ground)
- path *djālan.* See: street.
- pay, I *fayātjak [bayādak]—finayātjak—mafayātjan—mamāyad*
 Constr. *fayātjak nan lālālāki is nan bflak:* I pay money to the men.
lagfōak—linagfōak—malagfōan—minlāgfo I pay wages;
 Person.: *inlagfōag—ninlagfōak.* (*sildāak:* I pay many workmen; *Iloc.*) See: reward.
- peace *pitjēn [petjēn]; inpitjēnkāmi* we have peace, live in peace (*Iloc.?*); *kapéntāko nan petjēn* we are making peace; *makibfayāwək* I make peace with. Person.: *infāyawək.*
 Possess.: *fayāwək—finayāwək—mafāyawək—mamāyawək:* I appease, reconcile.
- peel *ōgfs* (peel of oranges, bananas, cornhusk etc.)
- peel, I *kilāyak—kinflayak—makilāyan—mangflay* (peel camote etc.) Person.: *inkflayak—ninkflayak; ogfsak* I peel the skin of fruit (oranges etc.)
- peep through *inkikīngawək—ninkikīngawək*
- penis *ōti;* glans penis: *kīlli;* praeputium: *gōyup.*

- people *ipě́kkae* [*ipukáe*; *ipókkae*; *ifúkao*]; (as nation, tribe)
tákkæ (persons; men); *katákkættákkæ*: a crowd.
- perforate *lushkáeæwæck—linushkáeæko—malíshkae—mínlíshkae*
(pierce); *lckáæak*: I make holes; *nalckalckáæan*: with
many holes;
telkek: I pierce the earlobe (with the “*tólck*,” awl) (bore)
- perhaps *ngct*; *ngin* (in questions only) [306]. With Future Pre-
fix: *ádnugt*; *ádngin* (in questions only); [Alab: *mólangu*]
- perish *maláfukak—naláfukak*. See: destroy.
- permit *iyáyak* [*yáyak*] (let)
- person *tákkæ* [*táku*]; “*nan katákkôn tóshá*: the personality of
that one.”
- perspire *malíngetak—nalíngetak*; perspiration: *língct*.
- pestle *ál/ó* [*áll/ó*]; small pestle, rice masher: *fákgong* [*fákgong*]
- photograph *litaláto* (Sp. retrato)
- physician *mcdságo* (Sp.); conjuror of sickness: *insábok*; See: blow
- pick up *pitjídck—pínitjídco—mapítjid—mamítjid* (pick up an object
from the ground)
færláshck—fínærláshko—mafélash—mamélash I pick,
gather fruit
- picture *litaláto* [*taláto*] (Sp. retrato). See: image.
- piece *ámas* (part); *béski*: a piece broken off; *akít ay...* (a
little); *wádwad*: a piece, share of meat.

- piece *potlôngna*: a piece cut or broken off ("from it");
tolpíkak I break off a piece. See: break
- pierce *lushkáwwek* (perforate); pierce the earlobe: *télkck* (bore)
- pig *fátug*; *ámæg*: young pig. See: hog, ceremonies.
- pigpen *kafutákan*; pigstay: *kôngöan*
- pigeon *kolupáti*; *pasáka* (loanwords)
- pillow *oléan* (headrest); *peéngan* (Iloc.)
- pin *kadsáyum* [*kadsáyem*; *kadsayím*; *tsakáyem*] (Iloc.)
- pinch *kitíngck*—*kinitíngko*—*makítíng*—*mangítíng*.
- pine *káyæ* [*káöæ*]; *fátang*: pinetree: *sáeng* pitch pine;
féwífug pine cone.
- pipe *fobánga*. of clay: *fobánga ay bída* (*ay pítkck*)
M. Sch. p. 22 and tab. XVIII. J. CV-CX.
tinaktákæ ay fobánga: brass pipe with the image of a sit-
ting man on the bowl
tinambóyong, or: *pinobóyong*, or: *pinóyong*: brasspipe,
with smooth bowl
songyópan: pipestem; *sóklid sí fobánga*: pipe cleaner
agákay: chain of the pipe cleaner.
séwádak: I fill a pipe; *tódnak*: I light a pipe
tsubláck; *manubláak*: I smoke
- pitch *níkíd*
- pitcher See: jar; pot.

- pitfall for wild hogs: *f̄ttu* ("very large"); *ĩltib*.
- pitted face (from smallpox) *kaláka*
- pity, I *sigáŋgak* [*sikáŋgak*; *sögáŋgak*]*—sinigáŋgak—*
masigáŋgan—maníŋgang. Person.: *insisigáŋgak—*
ninsisigáŋgak. *isigáŋgko—inisigáŋgko—maisíŋgang—*
mangisíŋgang; *kasisigáŋgka!* you poor, pitiable man!
- place *káw̄wad*; Place is expressed regularly by suffix *-an*:
taktákw̄an: place where people live; *malp̄w̄an*: place
from which one comes etc.; *kakáw̄pan*: place for making
something; *inted̄w̄an*: place where an object is kept.
I place: see: put.
- plain, level *tjäd̄d̄*
- plait kinds of plaiting: (made of rattan): *finákw̄a*; *kinásil*;
kin̄sid; *tinókno*; *tinokláo*.
- plane i. e. I make smooth a board with an adze: *sháfádk*
[*sabádk*]*—sináfádk—masháfádan—mandfad*.
shumasháfad: "carpenter;" *tsushtsúshék* I make smooth,
rub smooth, (smooth).
- plank *lúshab* [*l̄éshab*]
- plant *íshék* [*íssék*] = seed; *ngäg ay íshék nannáy?* what kind
of a plant is this?
- plant, I *iton̄tko—inton̄tko—maitónid—mangitónid* (rice: *patjög*).
Person.: *intónidak*. *insámaak*: I transplant.
itan̄mko—intan̄mko—maitánim—mangitánim (I plant
sweet potatoes, camote: *tóki*, or seedling of camote: *ángö*)
iségko—inségko—maíseg—mangíseg I sow seed.
Person.: *inísegkak*.

- plate *kʹfog* [*kʹfag*; *kʹfyag*], made of braided bamboo; see: dish.
- play *inlʹpayak*; *inlʹlʹwʹɔdak*. See games and [66];
infutfʹtkʹmʹl: we play with a toy pig (of clay).
insʹkʹkalak: I play cards; *inababʹfʹngak*: I make fun, play.
- please *palcyʹatʹjek* ("I cause to like"). *ipʹngko ay palcyʹatʹjʹen*
tʹjakayʹ: I try to please you; *lʹeytʹjek sa*: I like this; this
pleases me. (*pangʹaʹsim ta iyʹalim nan apʹuy*: please, bring
the fire. Or: *sumigʹangka!* please! See: pity.)
- plenty *angʹangsan*; *mʹalʹ/ʹan* [415]; *mʹalʹ/an nan tʹjʹotʹjon*: the
locusts are plenty, copious. (*malʹ/an* used predicatively
only!).
- pluck *tsudʹtsʹudak* I pluck feathers, hair.
- pluck off *anʹtek*, I reap rice (harvest); *kafʹotek* I pluck, tear out root
and all (weed).
- pocket, bag *tʹjʹokʹæ* [*tsʹɛgao*]; *fʹolʹsha* [*fʹolʹsa*] (Sp. bolsa) pocket in
trousers, purse.
- pod *sinʹlʹi* [*sinʹlʹwi*]: one pod; *tolʹʹy lʹi*: three pods.
- point *ɔʹdso*: pointed end of any implement, knife, ax, spear etc.
or of a tree, pole, stick. Sharp point of an axblade also:
ɔʹtok.
- point, I *ɛʹdjuk* [*ɛʹdsok*] (show); *ɛʹdjum nan ongʹɔnga!* point at the
child!
- poison *kʹiwʹatay* [*kyʹwʹatay*; *kʹwʹatsay*] poison as drug or of ven-
omous snakes
- poison, I *kʹiwʹatayak* [*kyʹwʹatʹseyak*]—*kinʹiwʹatayak*—*makiʹwatʹayʹan*—
mangikiʹwatay.

- pole** *fatáæwíl* (for carrying). See: post.
- polish** *pakolyæyáæwæck—inpakolyæyáæwko—mapakolyáæyææ.*
it is polished, it shines: *ænkolyáæyææ.*
pasilæek—inpasælik [*pinasælik!*]*—maipasæli* I make light
reflect from a polished surface, ax, mirror etc.
- pond** *táæblak*
- poor** *páæsi*; [*pæsi*]; *páæsiak*: I am poor; *pumáæsiak*: I become
poor; *pæpæsiæek*: I make poor.
- pork** *istjá ay fáætug; íætag*. See: hog, pig, meat, bacon, fat.
- post** *bóæshü*: post with a head carved of wood, erected in the
“*áæto*,” an “anito-post,” at which the basket “*sakóælong*” with
a head gained in a feud is suspended during a ceremony.
tóækod (vertical); *fatáænglad* (horizontal); *tóæklod* (inclined)
posts of a house. See: beam, pole.
- pot** *fáænga. mamáængaak* I go to get pots. See: jar.
saktjáænan: large clay pot, for water; *manaktjáænak* I carry
a *saktjáænan*; “I get water.”
báæyok [*páæyok*] very large pot or kettle, for boiling rice.
dængab: a pitcher with a handle.
úægan a small clay pot (about four inches high)
sagáæban: the rim; *áæwak*: the “belly;” *koláængad*: the
bottom; *pængáængáænan*: the handle.
- potatoes** *pætáætas* (Sp.)
- potter** *fumafáænga; kumakáææb* [*kumakáæib*] *si fáænga* (maker of pots)
- pound** *líæbla* (Sp. libra); one pound: *sin líæbla*.

- pound, I** *fayáck—fináyuk—mafáyu—mamáyu*: I pound rice, *páküy*, to *móting*, ricemeal. Person.: *infáyuk—ninfáyuk*.
(pestle: *áll/ó*)
infágpagak: I pound rice at a ceremony, at a wedding.
totóck: I pound bark of trees to gain fiber.
infayáshak is nan bída: I pound the clay to prepare it for making pottery. J. LXXXIX, a.
See: beat, strike, hammer.
- pour** *atónck* (remove): I pour from one pot into another.
fwasádko [*óuwasádko*]: I pour away (throw away), as useless. See: put.
- pray, I** *kapiáck—kinápiak—makápá—mangápiá*: *kapiáck si Lumáwig*: I pray to Lumawig.
mangapiáak—nangapiáak I pray, say prayers.
Or: *inkapiáak—ninkapiáak*.
- prayer** *kápiá*
- prefer** *leyléytjck* (like better): *leyléytjck nannáy mo nantjáy*: I prefer this to that. Or: *léytjck tsatsáma nannáy mo nantjáy*.
- pregnant** *maládon*
- prepare** *fkadak*: I care; see: care.
imangmángko—inmangmángko—maimángmang—mangimángmang I prepare a sacrifice
isasakának—inisasakának—maisasakána—mangisasakána
I prepare, get ready.
- present, I am** *wóddák; wóddáyak*. [362]
- present, gift** *síkaug; isigángko*: I present somebody with... (I grant, I please, I oblige; I pity) (probably Hocano). See: pity.

- president** "mayor," headman in a town: *plesidēnte*; *fiād̄jɛl*;
 I make president: *fodósak is fiād̄jɛl*; used in Plural
 only: *fodósanmi—finodósanmi—mabfodósan*.
 (Ilocano?) *fiād̄jɛl*: from Sp. gobernador. [*gofénadjól*]
- press** *ipítck—inipítko—maípid—mangípid* I squeeze the body.
tém̄mck—tinm̄gko—mātmö [mātmöy]—mánmö
[mánmöy] I press in the closed hand.
itagmítko—intagnítko—maitágm̄id—manitágm̄id: I press
 down, stuff; *sidsítjck—sinidsítko—masídsit—manídsit*:
 I pack together, press together, press into a mass.
- prevent** *ípaerwak* (forbid)
- price** *lāgo* (from the purchaser's view). *pātcck* (price made by
 the seller). *kād nan lāgōna?* what is its price? how
 much does it cost? *nan lāgon nan patatjím*: the price of
 the iron.
- priest** *pumapāt/tay*. (Sp. padre = *pātjé*).
- prisoner** *nafálw̄d* (from: *falótjck*, I bind, fetter, take prisoner).
 See: jail.
- privy** *katatayfan*; *ka/ísfōan*.
- probably** *ann/ó* [420]; *aw̄áy* [415-]; *aw̄áy si yám/am*: probably
 your brother; *nget*; *ngin*: [306; 342]; *mōlang* (Alab
 dialect etc.)
- prohibit** *ípaerwak* (forbid); *ad̄ck* I deny; *malásinak* I am pro-
 hibited, prevented, kept away.
- promise** *kának* (say)
- property** *kóa* [107]

- prostitute *pōta* (Iloc.). (Introduced by the Spanish soldiery.)
- protect *īkad, care; īkadak ken sīya, I protect (care for) him; isālakak; tokōngak; See: nurse, help.*
- provide *īkadak; nongnōngck (care)*
- pull *kuyātjck — kinuyātko — makāyud — mangāyud. I draw (horses: a wagon); pabfalāck: I cause to go out, I pull out (one from a house) ogpātck—inogpātko—maōgpād—mangōgpād: I pull off, out; oktōck—inōktok—maōkto—mangōkto: I pull off. kafōtck—kinafōtko—makāfod I pull out hair (beard) See: pluck.*
- pulse *inleklēkwap nan eād: the vein throbs.*
- punish *fayēkck [fayīkck] (whip)*
- pupil (eye) *kalinmatāku [kalimmatāku]*
- purchase, I *lagōak (buy); the purchase: laglāgo*
- pursue *apayāwck [apayāwck]—inapayāwko—maapāyay—mangapāyay (follow) adikōck—inadikok—maadīko [maadīgko]: I pursue the enemy. See: drive; follow.*
- pus *tjēnem*
- push *itolūdko—intolūdko—maitōlud—mangitōlud īdugūshko [ītsokōshko]—indugūshko—maidūgush itognōgko—intognōgko—maitōgnog I push against, cause to bump against ilutāgko—inlutāgko—mailāttag I push into the mud*

- put *ipuíko*—*inipuíko*—*maípuí*—*mangípuí*
ísaádko: I put down (lay); *atónék*: I put elsewhere (remove)
patjáétek [*patsa/óék*]: I put under, beneath;
íshugétko: I put on (into) fire; *isónok*: I put fuel into fire;
sinótek—*sininótko*—*masínod*: I put inside (a box, a vessel
etc.); *pangudjidjéck* I put behind; *ekángék* I put apart,
separate; *páyek*: *ípayek*—*pináyak*—*mapáyan*: (or use
forms of *ipuíko*): I put, pour into.
put on: see: dress, coat, hat, girdle, sheet, blanket: *ipuíko*.
Or form verbs: *i* + name of garment + possess. endings

Q

- quarrel, I *inasisífadak* — *ninasisífadak* (from *sibfátek*, answer; “to
answer much to one another”)
onóngek—*inonónkko*—*máónong*—*mangónong*: I annoy,
scold, cause trouble
inónongak—*ninónongak*: I cause trouble by quarreling
- quickly [296: 302; 311: 315]: *mashangéyénak*: I do quickly,
busily, suddenly [L. 46]
kamáék ay úmüy: I go quickly: [317]. Or: *inkámuak*
ay....: more quickly: *inkakámuak*.
- quiet *könég* [*kíneg*]; *kumikónégak*—*kinmikónégak*: I keep
quiet; *pakónégék*: I make quiet, I order to keep quiet
ikökönégko—*inkökönégko*—*maikökónég* I keep silent
about; “ich verschweige;”
kónég! silence! keep quiet!
- quiver *éngkáítjenak* — *néngkáítjenak* I flinch; throb; “zucken”

R

- rain** *ētjan* [*ótjan*; *údan*]; the rain is over: *ma/łk^ou nan ótjan*
- rains, it** *inēítjan* [*inótjan*]*—ninēítjan*; *adinēítjan*: it will rain;
(also: *ya inēítjan*, Preter. *ya ninēítjan*) See: stop.
intsikísh: it rains very hard; it rains in torrents.
- rainbow** *fəngákan*; (Alab: *bulalákaŕ*).
- rainhat** man's: *sǒgfi*. See *Tjumígyay* with his rainhat: J. LXXX.
- rainprotector** woman's: *tǒgüy* [*tǒgwi*]
- rainy season** *kasíp* [*kisíp*]
- raise** *cgwátek* (lift); *takánek*; raise, lift a fishtrap: *fengáek*.
patongtjáck: I raise high up.
tsuksukának: I raise animals, especially pigs. See: feed
- rap** *kogkǒkek—kinogkǒgko—makǒgkok—mangǒgkok*: I rap, knock upon.
- rat** *ótot*; (but: *otót*: breaking wind)
- rattan** *wác*; *fanánga* (red); *gónig* (yellow); (calamus; rotang, Sp. bejuco)

- rattle *inkitkítta gak—ninkitkítta gak*
- raw raw meat: *igá kaóto*: “not cooked;” *tsáan naóto*: “not yet cooked”
- reach *kaáwáttjck—kinaáwáttko—makááwáwid—mangááwáwid*: I can reach (by stretching)
layááwáwck—linayááwáko—maláyáwá: I reach a place by running. Person.: *lumáyáwáak—linmáyáwáak*: I flee, run away. See: arrive.
linááwáck—lininááwáko—malínááwáck—minínááwáck I reach (said of water, rising and reaching places)
 Person.: *lumínááwáck—linmínááwáck*
- read *fásááck—finásáak—mafásáa—mamásáa*. Person.: *infásááak* [*infásááck*] (loanword)
- ready *naáwáko* (accomplish: *amkóáck*); *naféáash* (finish: *fáááshck*).
ayéáá man! get ready! [*ayéáá!*]
imangmáwáko; isasakááak I make ready (prepare);
kikáááak: I make ready (a meal, work etc.)
- real *tít/íwa* (true)
- reap *anááck*; see: harvest; beans; rice; pick.
- rear *udjídji; pangudjidjick* I drive to the rear;
mangududjidjiak I go to the rear, back.
- reason *lénagá*; sound reason, good sense; life; soul.
 See: advantage.
- receive *alááck* (take); *tsaááwáááck—tsinaááwááádko—matsáááwááá—manáááwááá*

- receive *padánek* [*patjángck*]*—inpadángo—maipá dang—*
mangipá dang: I receive as my guest; also: I receive a
letter, a present etc., I take by the hand
- recognize *kékkck* (know); Tucucan: *kotóckck*
- red *inkílad*; I dye red: *pakiládeck—inpakiládko—mapakílad.*;
kumálang getting red hot.
- reed *tánreb* (any hollow stalks)
- refuse *adíck* (deny)
- rejoice *inlaléyadak* (glad)
- relate *ogokádjek*; Person.: *inogókudak—ninogókudak*
- relatives *paugáfong* (in the same house); *sinpángápó* of the same
ancestors.
- release *ipögának—inpögának—maipögánan* (let loose an animal
caught)
- rely *abfolútcck* (believe)
- remain *intedéccak—nintedéccak* [*intötóöak*]
sámidak: I am left, I remain behind and wait
- remember *sesémckck—sesinnéckko—másmck—mánmek.*
Person.: *insésémckak—ninsésémckak*
imátonak — inmátonak — maimatónan — mangimáton: I
remember by a mark, I recognize by a sign. See: mark.
- remedy *bókes* (medicine); *ákkash* (Iloc.)
- remind *pasesémckck — inpashméckko — mapáshmek* [*maipáshmek*].
Constr.: *is* governs the object called to mind.

- remnant *makáyad*: what is left. See: leave.
- remove *atónck—inátongko—maátton—mangáton*: put to an other place.
kááncck (take away);
kalkálcck—kinalkálko—makálkal I remove objects, so as to find beneath them the thing which I seek.
- repair *kasák kapén* I make again [312]; *kawísck* (I make good).
ikaténngko: I repair, put together the pieces. See: mend
- repeat *kasák kánan* I say again [312] Or: *kának ákfs*;
kasfnak: I do again
- resemble *kashónak*: *kaágak* (like)
- rest *umilénagak—inmiléngak. pailénngck—inpailénngko—*
maipáfleng—mangipáfleng: I make rest, I order to rest.
sumasákkabak—sinmasákkabak: I sit down to rest.
- return *təmóliak—tinmóliak.*
sunákkongak—sinmákkongak: I go back.
pasálcck—inpasálcck—maipasáa—mangipasáa: I order to return home
Construct.: *təmóliak is nan fli*: I return into the town;
but: *kumáanak is nan fli*: I return from the town.
See: go; go home
- return *itólik—intólik—maitóli—mangitóli*: I give back, return
isákkongko—insákkongko—maisákkong: I give back.
- revenge *falísak*. See: avenge.
- reward, I *tangtjának—tinangtjának—matangtjánan—mandngtjan*
- reward *tángtjan* [*tángtsan*] wages, pay.

- rib *tádlang*
- rice *pálay*: unthrashed rice; ears and stalks (which is also the "currency" in trade among the Igorot; see: "handful.")
pákuy: rice thrashed; *ítá*: a kernel, grain of rice
fínáyǎ [*fínáyǎ*]: shelled or pounded grains;
táíb, or: *kíki*: shells of the grain; *ópék* chaff
móting: pounded rice; ricemeal
mákan: "edible" (Root: *kan*), boiled rice;
inlís: roasted rice.
patjǎk: seedling, young shoot [*patsǒg*]
tjákmí: ricestalk; *lái*; *sinlái* ear, head;
fóok ("hair") beard *fóókan*: bearded rice
 Varieties: *tsayákit* [*tjayákit*]; *kumlíki*; *tǐpa*; *kásang*;
tǐpéng; *püýǎpüý*.
 See: field; harvest; granary; plant; irrigate; food; pound; seasons.
- "rice-bird" *tǐlín*. (*kálib*: an implement like a broom, used to strike and catch the *tǐlín*). See: scarecrow
- rich *gadsǎngyen* [*katjángyén*]: *ingadsǎngyenak*: I am rich;
gumadsǎngyenak: I am getting rich;
pagadsǎngyenek: I make rich.
- ride *inkafáyoak*—*ninkafáyoak*. *kafáyo* (Sp.): horse;
insákayak—*ninsákayak* (Iloc.) I ride horseback, or in a vehicle, I drive.
- ridiculous *kaángo*. *ótyǒgak* I ridicule.
- right, correct *sáa*; *sáa sa!* *káwǎs sa!* (good); *sáa tǐ!* *sáa man pay!* this is right, correct; "all right!" (Or: *tít/fwa sa*: this is true)
ayké sáa sa ay? is this right? am I right?
sáa ma adjǎ sa! [pronounce: *sáamaǎdjǎsa!*] this is the right thing, the right kind; "this is all right" (pointing to an object that a person handed to another).
- right side *áwǎwan* [*áwan*; *áwan*] to the right: *is áwǎwanh*

- righteous,
honest *nimánman; nimánman ay laláki:* a righteous, upright,
honest man
- rim (of pots) *sagában*
- ring *síngsing;* (earring and fingerring; a loanword)
- ripe *nalóm; náom;* unripe: *igay káom; maómek:* I cause
to ripen, make ripe.
- rise *fumálaak—finmálaak* (come out); *fumála nan ákyu* the
sun is rising. *faldán si ákyu:* sunrise.
patongtjúck I cause to rise, I lift high up
- river *zánga [uánga, etánga];* “meeting” of two rivers:
ináptan si tjénæm; riverdam: *línged [lénged];* ripples
in a river: *palápo* (quick flowing water); *fúyeng;* part
of a river flowing slowly; *póshong:* a stagnant part;
(see: sea); clear river: *nálíngánan* (see: fish; *líng*).
muddy river: *nakífu.* small river, tributary, brook:
kímaæ
- road *djálan.* Government road: *kálsa* (Sp. calza).
intó nan má/yöi ad Féntok? where is the road (“direc-
tion”) to Bontoc?
ála: the direct, straight road; *álak,* my road. *álak ya ad*
Samoki: “I go directly to Samoki.”
- roast *dasívek [dasíuck]—dinásiuk [dinásiuck]—madásiæ.*
sangáck—sinanágo—masángak—manángak I roast,
dry, pop; *tsaæwíshak—tsinaæwíshko—matsáæwísh* I roast
meat on the spit; roasted meat: *tsináæwísh.*
(*tsoawíshak:* I perform a ceremony, at which meat is
roasted). *kafáck:* I roast within the fire.
- rob *ogpátek* (pull away); Tucucan: *kolátjek:* I take away
by violence.

- rock *báto* [*fáto*; *bātō*; *fatō*]; rock in a mountain side, *tsfpash*;
rocky place: *kōtong*.
- roll *alñek—inalíngko—mađlin—mangđlin*: I roll horizontally,
on the level ground (a stone, a log, a ball etc.)
kōđshkek—kinođshko—makōosh: I roll down, on an inclined
plane from a hill. Intransitive: *makōoshak—nakōoshak*:
"I fell and rolled down."
tjapfkek—tjinapfeko—matjđpik—manđpig: I roll out, flat.
lonlōnek—linonlōngko—malōnlon—minlōnlon I roll up
(tobacco leaves, blankets, paper)
- roof *đtcp*; *tabfōngan*: top of the roof, ridge.
anglīb: "roof" or cover of the sleeping-chamber *angan*;
see: house.
aəwđtjan: place beneath the overhanging part of the
roof, outside the house.
- room See: house; *angan*: sleeping-chamber. *kwđlto*; (Sp. cuarto,
a room in our houses). "Room" or loft on posts ("second
story") in a house of the Igorot: *fđlig*; *isfđy* [*is fđöy*]
room or place for something, space where a thing is kept:
indđyan [*intedécan*, place for staying];
ma/đd indđyan nan đgub: there is no room for the trunk,
box.
- rooster *kaəwđtan*
- root *lamđt*
- rope *kágod*; I tie with a rope: *kagōdck—kinagōdko—*
makágod—mangágod. See: vine (used instead of ropes).

- rot *matsónodak*; I let rot: *tsonóddek—tsinonódko—matsónod manónod*.
nafángösh ay mákan: rotten, spoiled food or rice.
- rough *nakakálad* (rough surface) [*nakak/álad*]; *insápéd*: unpolished.
- round, I make *límmodék—linímmodok—malímmodo*. circular: *malísliskeng*; spherical, round: *nalímmodo; nalímmulímmodo*;
foxódék—finóvák—mafówa—mamówa: I make a round stick, spearshaft etc.
- rouse *fangónék* (wake); *pakádnék*: I rouse and drive out (drive)
pashóngték: I rouse to anger (angry)
- rub *kíbkívak—kiníbkívak—makíbkívan—mangíbkívb*.
ikátjak (Iloc.)
ikíbkívbko: I rub with an other thing
ilátjek—inilátéko—malíud (*nan awákkó*): I rub my body, arm etc.
apáshék—inápáshko—maápásh: I rub iron: I rub wood; with a rough leaf, called *ápásh*
- rule, I *inápóak—ninápóak*: I am “*ápó*,” master, lord, employer, commander.
- rump *áfid*; *kolángad* or: *fulángag*, thigh, podex.
(*kolángad*: also the bottom of a pot, jar etc.)
- run *taktákek—tinaktágko—mütáktag—manáktag*: I cross, pass running; *taktákek nan wánga*: I run through the river.
intáktakak [*intágtagak*]*—nintáktakak*: I run.
lumáyayak—linmáyayak: I run away, flee;
palayáék: I let run away, out;
intágtakak is tjíla: I run out (to the court, out of the house)
témóliak ay intágtak: I run back (I return running)
lémífas: it runs over (water etc.)

run	<i>lumfútak ay intágtak</i> : I run through (I pass through running) <i>adikóck</i> ; <i>apayáwck</i> (pursue); <i>umapáyawak</i> : I run after one
rust	<i>ládi</i>
rusty	<i>naladán</i>

S

sacrifice, I	<i>inmángmangak</i> ; <i>mangápuyak</i> ; <i>insángfútak</i> : in the sacred grove: <i>mamáti/tayak</i> . See: ceremonies.
sad	<i>in/ngongóyūsak</i> [<i>in/ngongóyushak</i>] <i>—nin/ngongóyusak</i> : I am sad <i>pangoyúšck</i> [<i>pangoyúšhck</i>]: I make sad (afflict) sad: <i>in/ngóyush</i> ; <i>nafákh</i> : heartbroken <i>sumasángak—sinmasángak</i> ; Causat.: <i>pasasángck</i> : I make sad, afflict <i>insisigángak—ninsisigángak</i> : I am sad, sympathize, pity <i>inaámwédak—ninámwédak</i> : I am sad, gloomy.
saddle	<i>montála</i> (Sp.)
sale, for	<i>mailágo</i> [<i>milágo</i>]
saliva	<i>tábfá</i>
salt	<i>ásín</i> ; <i>símut</i> ("old word;" in Lias); saltcake (for trade, made in Mainit); <i>nileksa</i> ; saltbasket: <i>fanftan</i> saltmaker: <i>umáásín</i> [<i>umáásín</i>]

- salt, I *iasínko; ásinak*. Person: *inásínak—ninásínak*
- same, the *nan káđgna* (like); *síya tsáđlo*: the very same thing.
- sand *éífud [óbud]*
- satiated *nábshug*. I satiate: *fushákek—finshúgko—mábshug*;
mígsának: I have eaten my fill.
- save *tobókek—tinobógko—matóbog—manóbog*: I spare, economize. Or: *íftok*: I keep.
- saw *lakátji* (Iloc.);
- saw, I *lakatjék—linakátjik—malakátji—minlakátji* (Iloc.)
- say *kának—kinwánik—makwáni [makuáni]—mangwáni [manguáni]*: I say, tell, name, order, demand, ask for, promise, beg etc.
kánó (*kanótja*, plur.) “it is said;” “people say;” “there is a saying.” (a loanword, found in several dialects)
- scale of fish *sípsíp* (bark)
- scar I cause a scar: *kiplákak—kiniplákak—makiplákan—mangíplag*; a scar: *kíplak*.
a scar from a boil: *náyáman*
- scare, I *paögiádek—inpaögiádko—mapaógiad [maipaógiad]—mangipaógiad*: I cause to fear.
patayáwewek—inpatayáweweko—maipatáyawæ: I scare birds, “make fly;” *pakaánek*: drive away; *tjokánek*: I scare birds by drumming on a piece of bamboo: *tjókang*, the sticks being moved by the current of the river.

- scarecrow *kflaʔa*, made of rattan, resembling a bird with outspread wings, suspended on the rod: *ʔátjek*.
ʔakéʔd: a bambootube, struck now and then by wood moved by the river; *tsóʔkang*: a scarecrow, sticks beating bamboo, moved by the river.
- school *iskuʔla* (Sp. escuela); schoolhouse: *kaʔskuʔláʔan*
- scissors *kándib* (Iloc.)
- scold *iyáŋgyáŋgak*; *inpaýáŋgyangak*.
- scrape *ka/óʔsak—kina/óʔsak—maka/óʔsan*: I scrape smooth
kokóʔshck—kinokóʔshko—makóʔkosh: I scrape off
kitkítjak: I scrape off the skin of potatoes etc.
- scratch *kokóʔak—kinokóʔak—makokóʔan—mangóʔko*: I scratch with the nails
kabfítak — kinabfítak — makabfítan — mangábfud: I scratch (said of a dog or cat etc.)
- screw *tóʔck*: (Iloc.: *kolóʔkol*)
- sea *ʔóʔshong* [*ʔóʔsong*]; *ʔóʔshong* means also a part of the river without current, a stagnant part.
táyak; *katáyak*: sea; (Loanword)
- search *anáʔek—inanáʔko—mađnap* [*máđnab*]
—mangáđnap [*mangáđnab*]
- seasons *innánna*: begins middle of February; “*is nan innánna maféʔashɬja ay insáma*.” in the “*innanna*” they finish working in the field, i. e. digging, irrigating, planting, weeding, clearing the ground; time of rest.
insámaak I work in the field, transplanting;

- seasons** *låttab*: begins in the first days of May; “*is nan låttab ilabõtja ay inãni:*” in the *låttab* they begin reaping rice
tsòok: begins about June 1st; “*is nan tsòok kindãwãwan si ãni:*” in the *tsòok* (is) the middle of harvesting. [*tjòok*]
lípash: begins about July 1st; “*is nan lípash mǎngkay nan ãni:*” in the *lípash* “there is no more” harvesting.
fallling: begins middle of July; “*is nan fallling, paymò tallling, itanĩmtsa nan ãngöy:*” in the *fallling* or *tallling* they set the camote-vines in the ground.
sákammã: begins about September 4th.; “*is nan sákammã sakammãtja 'sh nan páy/yò:*” in the *sákammã* they “clear and weed” the ricefields (and turn the soil).
patsòk [*padjèk*]: begins middle of November; “*is nan patsòk patsòktja, ya tẽmòfo nan patsòk. ipõn nan fafafãyi nan patsòk is nan sãmmã. kaykãyẽntja nan låta is nan kãykay.*” in the *patsok* they “plant seedlings” and the seedlings grow. The women put (*ipõn*, 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 *inuãna* to *fallling* have the collective name *tjãkõn*; the periods from *fallling* to *inuãna* are the season *kasíp* [*kisíp*].
- seat** *tuktjẽan*
- second** *mamidãa* [*mamiddjãa*]; *maygadãa. mẽsued* (Iloc.)
- secretly** “*is adf kãktck:*” “for no knowledge,” lest anyone know;
ishũdko: I conceal, keep secret.
- section** *ãmas.*
- section “ato”** section of a town, a “ward:” *ãto*: originally the name of the group of “public buildings:” *fãwi* and *pabafẽngan*, but extended later to signify the section of the town.
 See: Appendix to the Grammar: names of the *ato* in Bontoc. See: buildings.
pangãto: the people belonging to the same *ato*;
sinpãngatò: all men of an *ato* taken as a whole.

- see *iláck—inflak—māfla—mangfla.*
iiláck [iilak]: I observe, look carefully, spy, watch.
umflaak—inmflaak: I look out for: I see to find. See: peep
- seed *lshck [fssck];* seed of orange, lemon: *fúa.* red seed, used as ornament: *fatáka;* white seed: *atláküy;* semen virile: *kisíd;* seed beds: *kapatségan*
- seedling *padjéck [patsók, patjuk].* See: transplant; seasons
- seize *aláck* (take); *ogpátek* (pull out); *kolátjek* (Tucucan): I take forcibly; *ipákotko* (hold fast)
- select *piltek* (choose)
- self *tsádló [I13];* used most frequently as intensive: "the very." *sak/én tsádló:* myself
- sell *ilágok—inlágok—mailágo—mangilágo.*
 Person.: *umilagóak; inilagóak*
- send *ipavítko [fpaovítko]—inpavítko—mafpaivid—mangipavid:* I send an object, a thing.
fáálek—fináak [finálak]—mafáa [mafála]—mamáa [mamála]: I send a person, servant, messenger etc.
 also: I keep as servant.
pabfaláck: I cause to go out, send out.
paltek—inpálik—maipáli—mangipáli: I send back, order to return.
pataólek ay fáálen: I send back; *paiyáik:* I send out to take food, cloth to somebody ("I make bring")
pasaálek: I send home; see: return.
- sense *léngag:* good judgment, reason. *mfd lengágmo:* you are unreasonable, you have no sense.

- separate** *ekángk—inckángko—maékkang—mangékkang*
- servant** *fáa*: I serve: *fáák*; I keep as servant: *fáálek* (See: send)
- set** *lámnekkak—linámnekkak*; *linumnekk nan ákyu*: the sun was setting.
patékkítjéck—inpatékkítjuk—maipatékkítju—mangipatékkítju: I set down; I order to sit down (persons only!)
fsáádko—insáádko—maisáad—mangisáad: I set down a thing, a burden, a vessel etc.
- set up** *tóótjek—tinoódko—matóod—manóod*: I erect, place vertically. See: stand
- settle** *umíliak—inmíliak*: I settle, live at a place.
makíliak—nakíliak: 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] *wóddáy....ay*: there are (several)....who..
akít ay.. "a few." *nakáfís ay...*: several. *nan tápín nan tákæ*: several people, some people. *kékkék nan tápín ay iFántok*: I know several persons at Bontoc ("Bontocmen"), a part of the Bontocmen.
- sew** *tsimídk—tsinimítko—matsímid—manímid*.
Person.: *intsímidak*. *patsimítko*: I order to sew
- shade** *mapáipáingan*: a shady place. *inpáingak—ninpáingak*: I am in the shade; "*inpáingka tay átung nan ákyu*: go into the shade, because the sun is hot"

- shadow *alñðǝ*
- shake *ikf̄waw̄ɔ̄gko* [*ikf̄waw̄ɔ̄gko*]—*inkf̄waw̄ɔ̄gko* [*inkf̄waw̄ɔ̄gko*]—*maikf̄waw̄* [*maikf̄waw̄*]: I shake (a box, a bottle etc.)
 See: *kiw̄ǝck*, I move.
tatǎkck—*tinatǎgko*—*matǎtag*—*manǎtag*: I shake intentionally.
kitjǎck—*kinítjuk*—*makítju*—*mangítju*: I shake by touching, as a balancing stick, I shake someone by seizing his arm.
inw̄ǎgw̄ugak: I shake my head.
- shallow *adǎb̄öu*; *adǎb̄öu nan tjén̄w̄m*: the water is shallow;
kétjǎngan a shallow place in a river, passable on foot
- shame *ǎsh̄é* [*ǎsö*]; *kǎǎǎs̄é!* it is a shame! (expression of pity and anger)
ǎsh̄em: "shame on you!"
paǎsh̄ek: I expose, put to shame; Person.: *unipaǎsiak*: I put to shame
- shape, I *shayǎck*—*shinayǎgko*—*mashǎyug*—*manǎyug*: I shape, form pots.
- share *tj̄f̄wa*: one-half as a share; *ǎmas*: part; *tǎngo*: share in work to be done, task; *wǎd̄wad̄*: a share, portion of meat; *ikaktj̄ngko*: I give a share, a part. See: give.
- sharp *napǎl̄dpal̄id*. *atǎtǎtj̄m*. *tw̄matj̄m*: it is sharp (of blades)
- sharpen *pal̄itj̄ck*—*pinal̄itko*—*mapǎlid*—*mamǎlid*. (a knife, ax)
sangyǎak—*sinangyǎak*—*masangyǎan*—*manǎngyu*: I sharpen to a point.
- shavings,
 chips *sǎpsap*: I cut off chips: *sǎpsapak*.

- she** *síya 'y fafáyi; sítödí ay fafáyi*
- sheath** *fá/i si kampíla* (of the *kampíla*, i. e. a bolo, used as weapon and hatchet; see: knife)
- shelf** *tjókso [tjáksio]*: large platform extending from front of a house to the "*ángan*" (sleeping-box), on one side of the passage.
lífeng: small shelves under the roof.
- shell, I** *ípagpággko — inpagpággko — maipápag — mangipággpag*: I shell rice, beans etc. by pounding, threshing;
Person.: *inpággpagak*: see: "pound," as ceremony.
- shell** *díkam, dikángan*: a large flat shell, mother of pearl, worn sometimes by men on their breechcloth as an ornament.
kóttí: a small spiral shell, found near the river;
ókid; sópsop: shell of snail.
kolángad si ópud: the "hindpart" of certain shells with which the string holding the knife "*kampíla*" is decorated.
- shelter** *líang*: a big projecting stone in the wall of a sementerá, protecting against rain; *abáfong*: a hut in the rice-field.
- shield** *kaníyab; kalásay*. (*kalásag* is Iloc.) M. Sch. V, 10, 11, 12. J. XCVI, XCVII.
Parts: *sakíngaw*: the three protruding ends on the upper part
longálong si kaníyab: the center, navel of the shield
fakólong or: *lápad si kaníyab*: the rattan ties across the shield, giving the shield more endurance
sakéngyad: the semicircular cut at the lower end, fitting a man's neck; thus he is pressed to the ground while being beheaded.
tongálon: the hole for the hand, which holds the shield by the *pangignánan*: the handle. See: ward off.

- shine *inlǎnglangak*.—*ninlǎnglangak*; *sumfliak* [*somfliak*]
—*sinmfliak*. *sumfli nan ákyu*: the sun is shining; or:
mangákyu. *pasifiek*: I make shine, reflect light in a mirror.
éngkolyáayayay: it is shining (polished metal etc.)
- ship *babǎil* [*bábǎll*; *pabǎill*] (Sp. vapor, steamer)
- shirt *fádsó* [*fádo*, *fátjo*, *bádo*] (coat); *kamisfta* (Sp. camiseta)
- shoes *kókod*; *sabátosh* [*sapátosh*] (Sp. zapatos). *inkokódak*: I
put on shoes; *inkokókodak*: I wear shoes.
- shoot *baldǎk* [*paltókak*; *baldǎgak*]*—binaldǎk**—mabaldǎkan*
—mamáldǎg. Person.: *mamáldukak**—namáldukak*: I
shoot with a gun, rifle. (Iloc.?)
bundoldǎyak: I shoot with bow and arrow. (Not practiced
by the Igorot, who despise the use of bow and arrow.)
- shore *flid*; *nan flid nan pǎshong*: seashore. *ítjakak**—inítjakak*
*—maítjaka**—mangítjaka*: I bring to the shore.
alawáshek: I pull to the shore, I rescue.
umflidak: I go to the shore, banks
tjumákaak I come to the shore, out of the water.
- short *asdík*: very short, shorter: *asasdík*; too short: *tsatsáma*
'y asdík; I am short: *ásdikak*; I am getting short:
umásdikak; I make short: *paasdíkek*. a short while:
sinakftan
- shoulder *pókó* [*bóké*]. *sagfátek*: I carry on my shoulder. (carry)
- shoulderblade *kangkǎngsa*
- shout *fúkarǎwak* (call); *yaángekek ay fukáǎwan* or: *ay*
mamákarǎ: I shout, call loud
*én/ngáǎwak**—nén/ngáǎwak*: I shout to the enemy while
attacking him, I challenge.

- show** *fdjuk—infdjuk—mafdju—mangfdju; iffdjuk [ipftok]—inpfdjuk—mifpfdju—mangipfdju.* See: advise, teach.
ipflak—inpaflak—maipfla—mangipafla. "I cause to see;"
inpaflaak I show myself.
- shower** *intsikfsh:* it showers. See: rain.
- shrike** *tála; alámi:* "a bird coming from the north, "Loko," into Igorotland; after some time it becomes *tála*, and chases away the ricebirds, *tlin.*"
- shroud** *loshódsan:* man's burial shroud; the same, but with red and yellow threads: *inmis.* For women: *káin,* and *lámma,* a short jacket.
- shut** *tángfak; ifak; itangébkko (close); kimftek (close the eyes); amómek (close the mouth)*
- sick** *ínsakít. insakitak—ninsakitak:* I am sick; *ínsakít:* hurt, aching, wounded;
ínsakít nan tjapángko: my foot is hurt, wounded, aches.
- sickness** *sákít; náy/ú; pódég (pain); iyáwék [öyöwék]:* I cause sickness (said of the ghost of a deceased, of an *anfto* causing sickness)
- side** *apfdna'sna:* this side; *apfdna's sa:* that side, the other side;
is nan tjapátko: at my side. *digítjan:* mountain side
ítsig(na), fótó(na): (its) outside, of a pot, jar, box.
(*fótó:* belly) *is ángána:* at, to the other side.
intsitsipatáko: we are sitting side by side
- sieve** *ákáag; akáákek:* I use a sieve, I sift.
- silent, I am** *kumínckak [kumónegak]—kinmínckak. kumikínckak:* I keep silent, continue to be silent. *kíneg [köneg]* silent.

- silent, I am *ikīnēḡko*: I keep as a secret; Intens. and Durative: *ikīkinēḡko* [*ikökönēḡko*]. *kinēḡka!* keep silent! “*kāgawēfs nan totōmgöy nan topēkmo!*” you had better keep quiet. (“stop” your mouth). Or: *patkēlim nan kalīm!* stop your words!
- silver *bflak* [*pflak*]
- sing *mangayēngak*: I sing *āyeng*, a man’s war song.
mangayāwengak: I sing *ayāweng*, a man’s and woman’s industrial song.
mamalākayak: I sing *jalākay*, a song after a head has been brought to the *āto* (see: councilhouse).
 Also: *mangalākayak*.
mangiāḡgak [*mangyāḡgak*]: I sing without words, hum, drone, sing syllables without meaning (?).
- sing *lakīmak—linakīmak—malakīman*: I singe bristles, feathers
- single *fsang. isāngak*: I am alone, lonesome. *makāyadak*: I am left alone. See [368], Distributives.
- sink *palnīngck—inpalnīngko—mapālning*: I cause to sink (in water)
lumnēngak—lumnūnēngak: I sink (in water), I drown. (men, animals);
malālugak—nalālugak, or: *malīnebak*: I sink (of men, animals, things)
mailūtak—nailūtak: I sink (in mud)
- sister *yān/a ’y fajāyi*: elder sister; *anōtji* [*inōtji*] *ay fajāyi*: younger sister; *sinag/l ay fajāyi*: sisters. See: brother. *āki*: sister (and brother). *kafabfayfana*: the sister (as called by her brother)
- sister-in-law *kāssud ay fajāyi*. The wife of my wife’s (resp. husband’s) brother: *abjīlad ay fajāyi*.

- sit** *tumuktjǎak—tinmuktjǎak*: I sit down on a chair, bench etc.
tumuktuktjǎak: I am seated;
bæmǎdongak—binmǎdongak: I sit, cower in Igorot fashion.
 (Also said of birds)
patæktjǎck: I make sit down, cause, order to sit, I set.
- six** *ǎnim* [*ǎnem*; *ǎnim*]; the 6th: *mangǎnim*; *maygǎnim*.
 One sixth of a pig: *kǎnim si fǎtug*
- sixty** *inǎm* [*ǎnǎm*] *pǎ'o*. the 60th: *maygǎnim pǎ'o*.
- size** *kaantjǎna*: its height; *katsaksakǎna*: its "bigness;"
kaasǎkna: its shortness; *kafanǎgna*: its smallness.
- skin** *kǎbkob*: of man, pig, dog, chicken.
kǎtjil: of buffalo, cow, deer; leather. See: snake.
- skinny** *nafǎkod*: lean, emaciated
- skirt** *kǎǎpas*: woman's cotton skirt, white and blue. Blanket:
pǎtay; made of *bǎkǎu si falǎtong*: fiber of beanstalks.
lǎfid: a short skirt (*lǎfid*: thread, twine)
- skull** *mǎking*. *tǎngan si ǎlo*: "bones of the head."
- sky** *tjǎya*; *is tjǎya*: skywards, high up, aloft, on high.
- slap, I** *tambǎkek—tinambǎgko—matǎmbag*: I strike with the flat hand
- slaughter** *pǎǎyck* (kill); *ukǎǎjak* [*ukǎǎsak*]: I cut an animal's neck, throat; (*lafǎkek*: I cut an animal's body, cut up)
- slander, I** *ǎngkǎliak is ngǎg*

- slay *padǎyek* (kill); with a spear: *fajǎkek*; *fakǎkek*: I cut off the neck with the ax, *ǫnang* (Tucucan: *káman*). See: kill, strike, cut.
- sleep *masǎyepak* [*mashǎyipak*]—*nasǎyepak*.
pasǎyepak: I make sleep, order to sleep.
fkǎykdǎyko: I lull, rock a child to sleep.
- sleeping chamber *ǎngan*; *kasǎyepan*: sleeping place; *flek*: sleeping-board.
 See: dormitory.
- sleepy *mǎtumflak* [*mitǎmǎak*; *mitǎmǎyak*] — *nǎtumflak*: I am sleepy.
(nafǎgǎgǎ nan tjapǎngko: my foot has fallen asleep)
- slice, a *ǫtlǎngna*; *wǎdzwad*: a slice of meat, a portion
- slippery *intǎngǎy* (smooth); I make slippery, smooth: *ǫtǎngǎlek*
 —*inǫtǎngǎk*—*maiǫtǎngǎy*—*mangǫtǎngǎy*.
- slope *digǎtǎn* (hillside)
- slow *alunǎyek*; *alalunǎyek*—*inalalunǎyko*: I make slowly, do slowly [317];
alunǎyek ay ǎmǎy: I go slowly; *alalunǎyim ay ǎngkǎll!*
 speak more slowly! See: river.
- small *fǎnǎg*; very small, smaller: *fanfanǎg* [*faniǎnǎg*]; too small: *tsatsǎma ay fǎnǎg*; Plural(?): *fǎnǎnǎg* and *fanabfǎnǎnǎg*.
- smallpox *fǎltong* (Iloc.); pitted face: *kalǎka* (Iloc.)
- smart *kǎwǎs nan ǎtek* (good as to the brain);
kǎwǎs nan ǎlo (head)

- smash** *fakáshék—finakáshko—mafákash—mamákash*: I throw hard, dash. (*fakáshék*: I break, ruin)
lupápek—linupágko—malúpag—minlúpag: I hammer, strike to pieces
- smell, I** *songsóngck—sinongsóngko—masóngsong—manóngsong*.
- smell, a** *sóngsong, ákæb*: stench; *inákéb*: it stinks. See: fragrant.
- smile, I** *inangángoak. inángöak is akít*: I laugh a little.
maángoak.
- smith** *fufámsha; fufumsháak*: I am a smith.
- smithy** *opóðpan; kaðpoðpau*. See: bellows; forge.
- smoke** *ashók [asék]: sokáshokak [sukáshokak]*: I hang (meat) in the smoke.
- smoke, I** *tjubláck [tsubláck]—tjinúblak—matjúbla—manúbla*.
Person.: *manubláak—nanubláak [manublāk]*
susúbak: I draw in the smoke while smoking.
- smooth** *intjángö [intjángöy]*: I make smooth: *patjangólck—inpatjángök—maipatjángö(y)*;
tsushtsúshck—tsinushtsúshko—matsúshsush;
apáshék—inapáshko—maápash—maugápash: I make smooth: wood, by rubbing with *ápash*, the rough leaves of a shrub; *tjuwéck, idjídjek*: I make smooth a pot (as potter); I polish the pot, make it perfectly smooth.
- snail** *táyææ; sóngan; fínga; lístjig; kítan*; shell of a snail: *sópsop, ókid*.
- snake** *æwüü; skin: kóbkob; the old skin: lóksheün; poison tooth: sáong; poison: kicáray [kicátsay]*

- snare *sʔay*: for wild chicken; *sʔsim, lʔngcu*: for birds; *fʔawang, kokʔlong*: for wild cats.
- snatch *alʔck* (take); *ogpʔtck* (take)
- sneeze, I *inakisʔak—ninakisʔak*; a sneeze: *akʔsi*.
- snow *tjulʔlu* (hailstones; "ice," "snow," unknown to the Igorot)
- so *sidʔ* (thus); *kandʔpʔn?* "is that so? is that the reason?"
- soak *opʔck—inʔpck* [*inʔpök*]*—mangʔpöy—maʔpöy*.
- soap *safʔn* (Sp. jabón)
- socks *mʔdiash* (Sp.)
- soft *ʔnyʔms*; I make soft: *payʔmisk*.
matʔntsʔn: soft ground, prepared for planting.
malʔyluy [*malʔylöy*]: soft meat, boiled too long.
- soil, I *tjitjʔngʔdck—tjʔnitjʔngʔdko—matjʔtjʔngud*: I make dirty.
 Or: *patjʔngʔdck*.
- soil, earth *lʔta*. muddy ground: *pʔtck*; stone ground: *kʔtong*.
- sojourn *kʔæwʔd*; *nan kʔæwʔdko*: the place where I am, was, sojourned
- soldier *soldʔdo* [*soldʔdso*] (Sp.)
- sole of foot *tjapʔn* [*dapʔn*] (No term for "sole," but "foot")
- some See: several. some—some: *nan tapʔna—nan tapʔna*.

- somebody, [128; 129ff. 137]. something whatsoever: *éläi ngäg*;
 something [pron.: *uléngag*]. sometimes: *tsäk mamíngsan ay...*
 sometimes I do sometimes....; *tsákkámí manábla is sinádkyu*: we
 smoke sometimes.
- son *ának*, plur. *ánănák*. *ának ay laláki*. See: child. The
 firstborn: *pangólo*. The second born: *kawwáan ay laláki*.
 The third: *mésnéd is nan kawwáan*. The fourth: *mésnéd
 is nan maygát'lo* (next to the third). "sonny!:" *midláguna!*
- son-in-law *inápo ay laláki*
- song *atáéwí*: boys' song in the forest, mountain, "to which the
 girls listen;" a kind of a love-song. Other songs see: sing,
 melody.
- soon *áveni* [*áoni*]; *awáveni*; *awní káya!* soon! in a moment!
sána kay! very soon, just now! *sinakítan*: very soon, in
 a short while. *íssak*: [308]. how soon? *táddo?* [357].
is áveni: after a while.
- soot *fíyuk*
- sorcerer *infáyun*; *inshúbok* [*insábok*]: conjurer of sickness (blow)
- sorrow *ámved*; *ináámvedak*: I am gloomy, afflicted
- sorry, I am *insisigángak* (I pity)
minfafáziak: I repent (Alab-dialect)
- soul *léngag*: reason, sense.
- sound *gumángésak*; *gumángsaak*: sound like a gong.
- sour *impakashácng*

- south *áplay; apʔd áplay; iáplay [iyáplay; iyáʔay]*: people living south and southwest
- sow *óko. fá/i ay óko*: mother sow
- sow, I *iséʔko*. See: plant
- space *fatáwɔwa* (world); *káwɔwad* (place of sojourn, where someone is, lives); *tjéʔgang* (space between; interval)
- span *tjánʔgan [tsánʔgan]*: distance between tips of outstretched thumb and middlefinger
tjiʔá: distance between tips of middlefingers of outstretched arms and hands.
- spark *ísang si apʔy*
- speak *éngkállak—nèngkállak. éngkáliak is Igólot*: I speak Igorot Language.
íkállik—ínkálik—maikáli: I speak of.. I treat as topic
makitotóyak—nakitotóyak: I speak with others; I converse, talk. (*totóyɛk*: I address, speak to)
(nan ayáyam éngkalí: a bird chirps, sings)
pakalíɛk: I order to speak, make one speak.
- spear *táʔay*: collective name, and: spearblade.
 Parts: *šalatwíd*: barb
ódsó: point. thorn (inserted into the shaft): *óteng*.
šókod: shaft, made of *kashátan*, a kind of wood. (also the entire spear)
šóšhok [sósuʔg]: the lower end of the shaft, with an iron ferrule;
kinalólótan: equipped with an iron ferrule at the end.
kalólót: iron ring, to fix the thorn of the spearblade in the shaft.

- spear** *kinásil*: bejuco (rattan) plaited around the upper end, to hold the thorn. (*kinásil* means a peculiar kind of plaiting; see: plait.)
 Varieties: Collective names: *táfay*; *sókod*.
fálfeg: short blade, two barbs, thorn with four faces.
 M. Sch. III, 11, 12. J. Plate C. and CXXVI.
pinilfpo: like *fálfeg*, but with round thorn.
fángkaæ: no barbs; the blade of iron or hard bamboo.
 M. Sch. IV, 6, 7. J. CI. [but: *fángææ*: headbasket]
káyang: of elegant shape; long blade, two gracefully curved barbs; M. Sch. III, 6, 7, 8, 9. J. CI.
sinalawídan; *sinákad*; *tinalántan*: spears with many barbs.
 M. Sch. III, 1, 2, 3, 4, 5.
sípak: [*shípak*]: one long, one short barb; or one set higher, one lower.
- spear, I** *fálfékék*—*fínalfésko*—*mafálfeg*—*mamálfeg*: I hit with a spear. *tufáyek*—*tinufáyko*—*matáfay*—*manáfay*: I hit with a spear, throw a spear. *inpadpadóyak*: I keep throwing spears, I try to hit a mark, practice spearthrowing.
ifálfésko; *itáfáyko*: I use a spear.
- speech** *kálf* (words, language)
- spider** *káæwa*; *fakfákcd*: spider web.
- spike** *sháka*: pointed sticks stuck into the ground, hidden under grass and directed against an approaching enemy.
- spilled** *ma/iwásid*. See: throw away. *lumífas*: it runs over
- spine** *káungúngct* (*ka*: collect. *úngct*: joints); marrow: *ótck*.
- 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 *inanítoak—ninanítoak*: I perform a ceremony for the soul, the *aníto*. An evil *aníto*: *futátao*. The *aníto* of a warrior fallen in battle and beheaded: *pínteng*. See: sense, soul. *límam*: a spirit, in human form, disturbing sleepers, like "nightmare" or "Alb" ("Alpdrücken").
- spit *tumófaak—tinmófaak*. Or: *intúbfaak—nintúbfaak*.
- splendor, light *síli*; *nan sílin nan ákyu*: the splendor of the sun.
- split, I *pítángék—pínítángko—mapítang—mamítang*: I split (with an ax) in two; also: *tipángék*.
pítapítángék: I split into many pieces.
témákek—tinmágko—mátmag—mánmag: I split with an ax or knife
páshkek—pinashéngko—mapáshék—mamáshék: I split by wedges driven into the stem of a tree.
patánek: I drive wedges deep into the wood that is to be split
- spoil *pakaoswáshék—inpakaoswáshko—mapakáoswash*: I spoil, ruin, break, make useless.
nafángösh: spoiled food; *nafángösh nan mákan*: the rice is spoiled. See: rot, smash, break.
- spoon *tákong* (large); *ítush* [*ítjus*] small, eating spoon, with figures carved on the handle: *tinaktákek ay ítush*.
 See: ladle.
- spouse *asáwva*. The husband calls his wife, and the wife her husband: *asáwvak* [*asáwak*; *asáwak*], "my spouse."
- spread, I *itsablágko—intsablágko—maitasáblag—mangitsáblak*: I spread out cloth, wool, plants to dry etc.
ma/áyadak I am "stretched," I grow abundantly, spread out by growing.

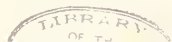
- spring, I *aktjǎngck*: I cross by springing; Person.: *inaktjǎngak* (jump)
- spring, well *fb/ib*; *infobfobδ nan fb/ib*: the spring bubbles; *inlulāag*: it boils, it is a hot spring.
- sprinkle *iwakivǎgko—inwakiwǎgko—mivǎkivag—mangivǎkivag*
- sprout forth *lumoshkōdak—linmoshkōdak*: break through the ground. See: grow
tumōfoak: sprout, grow leaflets.
- spur of cock *pakǎngi*
- squat *bumǎtongak* (sit)
- squeeze, I *ipǎtck*; *tēmnick*; *itagmǎtko* (press). *ipǎkodko*: I hold tight
- stab *yogyōgak—yinogyōgak—mayogyōgan—mangyōgyog*.
fadyōgak—finadyōgak—mafadyōgan—mamǎdyog: I kill by stabbing
- staff *fastōn* (Sp. baston) walking stick; *lōlo*: stick; *sōkod*: shaft of spear, used as staff.
- stair *tēytcy* [*tōytcy*] See: ladder.
- stallion *kafǎyo ay lalǎki*
- stammer *matōliak—natōliak*. *matōli nan kǎlǎna*: "his speech stammers."
- stamp,
with foot *tsaytsǎyak—tsinaytsǎyak—matsaytsǎyan*. *katǎnak*. See: step.

- stand** *təmáktjikak* [*domákdigak*] — *tinmáktjikak*: I stand up.
tumatáktjikak: I am standing; *intaktáktjikak*: I keep standing.
natanáktjikak: I stand up suddenly [302]
itaktjígko—*intaktjígko*—*maitáktjig*: I stand up, set up an object. See: beam; set up
ɸatakjǫkck: I cause to stand, I order to stand up.
manaŋgkãmi: we stand in one line; stand ready for a dance, song.
malikoáttak—*nalikoáttak*: I stand up to go, I rise and start.
matótóóddak—*natótóóddak*: I am standing straight.
- star** *tækfǫfi*; *tálarɔ*; *fatakákan* (large star):
- stare, I** *fitáckek nan máttak*: I open my eyes wide (open)
- start** *ilábok* (begin)
malikoáddak—*nalikoáddak*: 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)
fognáckek—*finognágko*—*mafógnag*—*mamógnak*: I start someone to go to work.
ifognágko — *infognágko* — *maifógnag* — *mangifógnag*: I start for work and take with me (a companion, child)
- starve** *ɔwátck* — *inɔwátko* — *maɔwát* — *mangɔwát*: I starve someone, give nothing to eat.
naɔwátak: I am hungry; *ɛnokáŋgak*: I am starving.
- stay** *intedéčak* (remain): *makáyyadak*: I am left behind, alone, I stay
intedctedéčak: I stay a long while.
makǫliak: I stay in a town among a tribe. [300]
ɸatedéčck: I make stay, I order to stay
- steal** *akóáčck* [*akóáčck*]—*inakóáko*—*maákkóu*—*mangákkóu*. Person.: *mangákkóuak*—*nanákkóuak*. [*mangáčuak*: *ch* guttural as in Ger. nach.]

- steam *alingásyæ*: fog, mist.
- steel *gulílya* [*golílya*]; *pásliþ* (Iloc.)
- stem *étcng*
- step, I *katínak* [*katónak*; *gadónak*]*—kinatínak—makatínan*: I tread upon
Person.: *inkátínak—ninkátínak*; a step: *yákang*.
- stepfather *nan käsík ináma, nan kasín ináma, nan kasína ináma*: my, your, his stepfather; *nan käsík inína*: my stepmother, *nan kasín inína* the stepmother. *amáck, ináck*: I have as stepfather, stepmother (or as a guardian)
- sternum *palágpag*: lower end of sternum: *loslósíd*
- stick, I *ipáttoyko—inpáttoyko—maíþáttoy—mangipáttoy*: I stick into, put into
- stick *lóló*; See: staff, spike. *káykay*: stick for turning the soil. *súwan*: for digging out sweet potatoes. *fáig*: whip, or stick used for striking. *téfek*: pointed stick used as fork in cooking. See: door, gong, pole
- still *tjitjtja* (yet) [314]; *tsáan pay*: not yet. See: silent, quiet.
- sting *síngtek—sinińgétko—masínget*: sting, of an insect. Person.: *sumíngetak—simmíngetak*.
- stingy *kolídan*; *kipídan*; *na/ímud*.
- stinking *inákæb*; *ninákæb*

- stir** *ikĩsuak—inkĩsuak—maikĩsua—mangikĩsua*: I stir with a spoon. See: move
kifáček: I stir up water, make it muddy.
- stomach** *fěang*; sickness of stomach: *fđshag*; I have eaten my fill and suffer: *mángitak*
- stone** *bató*; [*bátō*; *fató*; accent usually on the ultima].
palítjan [*balítan*] or: *ásaan*: whetstone.
- stop** *ĩsídko—insídko—maĩsid—mangĩsid*. Or:
patkĩlck—inpátkök—maipátkö [*maipátköy*]:
Person.: *tungóyak* [*tomgóak*; *tomkóak*]*—tinungóyak*: I stop, cease from; I stop on my way;
těmgóyak ay těmđktjik: I remain standing, halt.
tungóyka! stop! (Or: *adũ sa!* stop! this is enough!)
pěkátak: I stop a leak, with a stopper: *sítwat*
ikĩwck: I stop rain (said of Lumawig only!)
nan Lumáwíg ikĩwěna nan ẽtjan: God stops the rain.
naĩkyu: stopped, i. e.: the rain has ceased: *náĩkyu nan ẽtjan*. [*na/ĩkũu*]
maisalđak—naisalđak: I stop floating, swimming.
- storm** *tjákm* (wind); *lĩmlim* (strong storm)
- story, tale** *ókėđ*; *ogókėđ*. [*okókėđ*]. *ogokẽtjek—inogokẽđko—maogókėđ—mangogókėđ*: I relate a story
Person.: *inogókėđak—ninogókėđak. nan ninogókėđ* [*ninókėđ*]: the narrator.
- stout** *alalamesh* (corpulent)
- straight** *inlilđeg; intctěnga*: straight through the centre.
tctěngck: I pass straight through the centre. See: directly
- straighten, I** *ėnlłtkek—nėnlłtkek—máltek—mėnlłtken* (and: *ilłtkek*):
I make straight.
uyđtjek—inuyđđko—maĩyad [*ma/óyad*] I straighten, erect, unroll, set aright, make prosperous, stretch out (my bent leg).

- straight-forward** *intsæʔtsæʔwɪʃ; intsæʔtsæʔwɪʃ nan kalɪn nan iFɛʔntok*: the Bontocmen's speech is straightforward (honest, rough, impolite, imperative, unflattering, manly). It is also called: *inlilɪdɛk*, i. e. straight to the point. straightway, immediately: *sinakɪtan*
- stranger** *infād; mangɫi*: "one who sojourns in a town."
- strangle** *apɛŋgɛk—ináɛŋgɛko—maáɛŋg—mangáɛŋg*. See: choke.
- straw** *káɫun [kɛʔɫun]; ɛɫud*: rice straw.
- stream** *wáŋga*; small stream: *tabtabákæɛ; kɪnnaɛ*. See: river.
- street** *djálán; kálsa* ("highway;" Sp. calza)
- strength** *ffkas; kódsö*.
- stretch, I** *uyátjɛk* (straighten); I stretch out my arm, hand etc.; *ilɫkɛk* (straighten); *maíyadak*: I grow straight, I grow abundantly. *iníyadak*: I lie outstretched.
- strike, I** *kogóngɛk—kinogóngko—makógong—mangógong*: I strike with the fist; box; hit with the arm.
kogkókɛk: I strike upon, rap.
pad/óak—pinad/óak—mapad/óan—mamádo: I strike with a club, hammer, stick, ax. *fayfɛkɛk*: I whip, punish.
yaáŋgɛkɛk ay fayfɛken: I strike with force, I whip violently.
tokláŋgak—tinokláŋgak—matokláŋgan—manóklang: I strike the head or parts of it; I box the ears.
kɪnan nan kɫjɔ: thunder ("lightning") struck; (*káŋk*: I eat, devour). Or: *kinɪdab nan kɫjɔ*.
tampákɛk—tinampáŋgko—matámpag—manámpag: I hit, strike with my flat hand.
pat/óŋgɛk—pinat/óŋgko—mapát/ong—mamát/ong: I strike the gong with the *pat/ong*, "drumstick."



- strike, I *sipákek* — *sinpá'gko* — *máshpag*: I strike off (as bullets strike off branches from trees).
fayékek [*fa'kek*] *nan mónok*: I strike a chicken, kill by striking (whip).
téktekek: I strike, hammer the iron; I crush by striking;
 See: forge.
lupákek: I strike, hammer into small pieces (a stone etc.)
ipalt'ngko: I strike fire, sparks from flint. See: firemachine.
itognó'gko: I strike against (knock);
 Intrans.: *ma/itó'nogak*.
- string *láf'id*; *láf'f'jek*: I make a string; *já't'ed*: strong string, wire
- stroke *okoká'yek*—*inokoká'yko*—*maokó'kay*—*mangokó'kay* (pass with the hand over fur, over a sick limb etc.)
- strong *f'f'kas*; *abaf'f'kas*; (healthy, muscular), *maf'f'f'kas* stronger;
f'un'f'kasak: I am getting strong, I recover.
kumó'söak: I gain strength, grow strong.
alalá'ed: strong (of a thing) as wood, rope.
inf'f'f'kas ay éntsá'no: strong for working.
- stump of tree *tónged*
- subside *mást'jok nan tjénum*: the waters subside (after the great flood); they evaporate.
- such *kág tónā* (like this); *kág nanná'y*. *tsatsá'ma nan angné'ntja*
kág nanná'y: they do too many such things.
- suffices, it *á'alána*, Preter. *iná'alána*. Or: *emánäi*, Preter.: *innánäi*.
ká'm'tjeng: there is sufficient (for all present). See: enough.
- suffocate *maá'pengak*. See: strangle.
- sugar *í'ndi*: Igor.; *t'nf'a*; [*d'huba*] [loanword; Hoc.: *asó'kal*];

- sugarcane *ónash; ásed*: juice of sugarcane.
- sugarpress *falfávis* [*falfáwish*]. See: mill.
- summit *toktókon nan flig*: the top of the mountain [*togtógó*]
- sun *ákyu* [*áchu*; ch guttural]; *mangákyu*: the sun is shining.
nangákyu: the sun was shining; or: *sumfli nan ákyu*.
minkáwewa nan ákyu: the sun "is in the middle;" it is noon.
maakyáan: a sunny place.
- Sunday *Domíngo* [*Djomíngko*]: *téngaw*: the Igórot holiday, proclaimed by men performing priestly functions, about three times in a month.
- sunrise *faldán si ákyu; lablábon si faldán si ákyu*: beginning of sunrise. *nan ákyu fumála, fimála*: the sun is rising, has risen. (*mangákyu*: the sun is shining, it is getting day)
- sunset *sinfatángan; nalókmud. lámnuck nan ákyu*: the sun is setting; *linámnuck nan ákyu*: the sun has set;
lámnuckan si ákyu: place (or time) of sunset; west.
- supper *mángan* (meal, eating).
- support *fadjángak* (help)
- suppose that *mosháya* [452]; I suppose: *nimnímkó*.
- sure *tit/téwa*.
- surface *óshon* [*éshén*]: top of. *is nan éshén nan líta*: on the ground; but: *is nan katjénun*: on the surface of the water.
- surprise, I *pangögédék—in pangögédko—mapangógéd*.
mapangógédák; [mapangógédák]: I am surprised. [296]

- surround *likftjek—linikftko—malfkid—minlfkid*: I put around (I put a fence around a house; I surround a town with warriors etc.); Person.: *inlfkidak—ninlfkidak*: I go around; *malilfweisau*: surroundings, the place around
likdfek—linikdfbko—malfkob—minlfkob: I surround, shut in, press.
- swallow, I *ogmðnek—inogmðngko—maðgmon—mangðgmon*.
- swear an oath *isapatðak—insapatðak—ma/isapðta—mangisapðta* (Igorot and Iloc.); *isapatðak tay tit/twa*: I take an oath that it is true. (*tay*: because)
- sweat *lñngct*
- sweat, I *malñngctak—nalñngctak*. *tsäk malñngct*: I am sweating
[310]
- sweep, I *pokpðkak* (wipe); *sis/fak—sinis/fak—masis/fan*: I sweep with a broom. Person.: *insis/fak*.
- sweet *inlðmsit*
- sweet
potatoes See: "camote."
- swell *kumðyong*: it swells; *kinmðyong*: it has, is swollen.
kinmðyong nan lñmak: my arm is swollen.
mafðtettak: I am swollen (in all limbs).
- swim *inkyåtak—ninkyåtak*. *inkyåtak is nan tñnum*: I swim "in the water." *pakyåtcck*: I order to, make swim.
inkyåtak ay ðmüy is... I swim to... (a place)
(intabtfugak: I float)
- swine *fåtug*. See: hog, pig.

T

- tail *ípush* [*ípus*]: *ípay* (short tail; also: tassel or fringe);
kátted tailfeather
- take *aláček—inálak—maála—mangála*: I take, get, obtain,
receive, take a thing with me, seize, grasp, catch (fish) etc.
Person.: *umálaak* [*umáalak*]*—inmálaak*: I am going to
take
- take, accept *tsanwádek* (accept)
- take away *káánek—kinaángko—makáan—mangáan*.
atónék; kalkálek, (remove)
fánshek—finanéshko—mabfánesk—mamánesk: I take
from one what he brings to me: take, accept from the hand,
okádek—inokádko—maókad—mangókad: I take as booty,
by force, I plunder
itsákek—intsákek—maitsáka: I take away and into the
“*áto*” (Song dialect)
idángko; igaángko (carry): I take to a place; I lead off
yö/ýyko [*yýyko; yö/óko*]*—inyöýyko* [*inyýyko; inyö/óko*]
—ma/yýy—mangyýy: I take to an other place
Person.: *inyýyak—ninyýyak*
- take back *isákongko; itólik* (return)
- take down from under the roof, from a tree, a peg: *pabanádjek—*
inpabanádko—mapabánad—mangipabánad; íbanátko;
(Ci. *pumánádak* I come down.)
- take by force *ogpátek; kolátjek* (pull, rob); *okádek* (take as booty)

- take home *isáak* (bring home); Person.: *umisáak*
- take into *pasápkok* (carry into); *isképkok* (lead into a house);
idángko: I take, carry to a place;
- take off hat, breechcloth, coat: *káánck* (take away)
filádjek (untie); *lafóshak*: I undress
- take out of a box, vessel: *pafaláck—inpafállak—mapafálla*
[mapafálla]—mangipafálla. (Cf. *fumálaak*, I go out)
ifállaak: I take out for somebody
- take a road *íguak* (follow): *íguak nan djálan*.
- take together *amóngck* (assemble)
- take up *cgwáatck, suwáatck, isiblěyko, sa/ófek, lekuáfek*: (lift)
pitjđck (pick up from the ground)
- take with I take as companion or I conduct: *ifuécko—injuécko—*
maifúeg [mifueg]—mangifúeg; or: *aláck ay mangifúeg*:
(I take money with me: *aláck nan bilácko*)
isképkok: take with me into the house.
itakéngko: I take with me an object: *itakéntáko nan*
kalasaytáko: we take our shields with us.
- tale *ókəd, ogókəd [okókəd]*
- talk *éngkalikáliak—nəngkalikáliak. makitotótyak [mikitotótyak]*
—nakitotótyak: I converse with others. (in Dual and
Plural only)
matotótyak—natotótyak: I tell a long story; talk long.
“*ma/íd ángsan is kalíkallí*.” without much talking! (do
not talk so much!)
“*ngăg nan totótyényě?*.” “what are you talking about?”

- tall *ántjo; anántjo; ántjoántjo*. too tall: *tsatsáma 'y ántjo. kad nan kaantjóna?* how tall is it? (how much is its height?)
masíkenak—nasíkenak: I am tall, I am grown. See: grow.
- tame *ā/mō*; tame, domesticated buffalo: *néiang*;
I tame: *paamóck—inpaámok—maipáámo—mangipaámo*.
- tamtam See: gong.
- taste, I *tamtámak—tinamtámak—matamtáman—manámtam. ipéngko ay mángau*: I try by taste.
támtam: the taste. *kǎg támtam si asú*: it tastes like salt
- tattoo, I *fátkek—finátkak—mafátkan—mamátek;*
tjaklákkak—tjinaklákkak—matjaklákan—manáklag I tattoo the breast.
- tattoo *fátek* [*fáteg*] collect. name; *tjáklag*: tattoo on breast.
- tattooer *fúmafátek*
- taxes *fáys* (Iloc.)
- taxcollector *ifáysan* [*ifuwásan*]
- tea *ítja* [*ítsa*] (loanword)
- teach *tokónck* (advise). *suláak* [*suláwak; suláok*]*—sinuláak—masuláan—manálu*.
- teacher *mástlo* [*mastólo; mistolo*] (Sp. maestro)
- tear, a *lúa; áka*; I weep: *inákaak*.

- tear, I *pikʃshck—pinikʃshko—mapʃkish—mamʃkish.*
biskʃck [piskʃck]—binsʃkik—mabʃski—mamʃski;
biskibiskʃck I tear into small pieces.
sogbódek—sinogbódko—masógbod—mamógbod: I tear off
 a string
pinkáangko (from: *kaáncck*, I take off: I tear off quickly
 [296])
 (“*pinkáangko nan kowéngmo!*” (menacing:)) “I tear off
 your ears!”)
- tease *abafángck—inabáfangko—maabáfang—mangabáfang.*
otyógak—inotyógak—maotyógan—mangótyog: I ridicule,
 deride.
- tell *kának* (say); *ʃfadgko—infadgko—maifdag—mangifdag*
ibfafadgko: I tell it to many, to all, I announce
 (*totóyck:* I tell (address); *makitotóyak:* I converse)
inogokvédak—ninogokvédak: I tell a story, relate a tale.
itjákck [otjóckck]—intjákck—maʃtjug [maʃtjuk]: I tell,
 give an order, command, instruct.
 (Also: *ʃbfakak*, I ask, is used for: I tell)
- temper, I *idnʃpko—inidnʃpko—maʃdnib—mangʃdnib:* I temper iron.
- tempest *lʃmlim* (storm), *intsikʃsh* (rain, showers), *tjulálu* (hail),
kʃtjo (thunder), *yápyap* (lightning) etc.
- temples *ʃping*
- ten *pólo* (I like I in: roll) [*pó'o*], *sinpó'o*;
 the 10th: *mangapó'o*, *măygapó'o*
- testicles *laglágong*; scrotum: *ʃtli*; *ʃitʃak:* I castrate.
- than *mo*
- thank, I expressed sometimes by: “*umátet*,” “it is well, I am glad,”
 a term of joyous approval. *umátet ta iyáim nannáy ken*

- thank, I** *sak/én*: it is well, I am glad that you give this to me.
umá̄tet ta immá̄lika: it is a cause of joy that you have come. Often *ká̄wís!* good, well! is used to express thanks.
- that** *sa, nantjái, nán tódí*, [92-99]; in order that: *ta* [455; 456; 457]
- the** *nan; san. si* (Personal article); *tja* (Collective article) [30-40]
- thee** *síka*
- their, theirs** [101-111]
- them** *tjá̄tja* [*tsá̄tsa*]
- then, thereupon** *et; ʻt; ya ket; isácd; ketjéng*: [436-442]
- there** *is sa* [*si sa*]; *istjí* [*ístji; ísdi; s̄di*], *is tjá̄y, istjá̄y*, [*istj̄y*].
there is: *tjá̄y. tjá̄y nan fá̄nga*: there is the pot.
there exists, is, was, are, were: *ʋodá̄; ʋódá̄y* [362 ff.];
also reduplicated with comparative or intensive meaning:
ʋodʋodá̄ there is more...; there is not: *ma/íd*.
- therefore** *s̄fádsi nan...* or: *s̄fya tji nan...* and Nom. actionis with suffix
-an and possessive endings. [442] (*s̄fa nan; amfuyá̄kash si...*; *ketjéng ay*)
- these** See: this
- they** *tjá̄tja* [*tsá̄tsa; dá̄da*]
- thick** *ásáscdjíl* [*asasedjól*] (l as in: roll)

- thicket** *fulúlóng; kafululólóngan.* (dense wood)
- thief** *ak^oééwan; mangák^ou.*
- thigh** *épo [ápo]; típay [dípay, díbay];*
thigh near scrotum: *lípyak*
- thin** *ayayábid;* thin, emaciated: *naflkod;* *inyábit* it is thin
- thine** [101-111]
- thing** *kángnæn [kángnuu]* i. e. household-utensils, dishes, tools, etc.
- think** *nimmímek—ninimmímko—manímnim—minnímnim.*
Frequ. and intens.: *nímminímímek.*
“*ma/íd nimmímno:* you do not think at all; you have no sense.”
“*æodá is nan nimmímko:* you can imagine it; I need not tell you.” See: thought.
Sometimes *kának*, I say, means: I think (like our: I should say).
ismékko—inismekko—ma/ísmek—mangísmek: I always think of, I always remember. (Cf. *sesémek*, I remember).
“I think” expressing uncertainty is rendered idiomatically by *ngct*, and *ngin* [306; 342] and *æédy ngct:* perhaps.
- third** *mamít’lo; maygátlo [maygat’lô];* one third: *kát’lô;*
kat’lón si fátuk: a third of a pig.
- thirst** *öüöu [öüöu]*
- thirsty** *naæ^oüüöu [nao/öüöu]* I am thirsty: *naæ/öüak*
- thirty** *tólón p^oo* the 30th: *mamít’lô’y p^oo*

this, these	<i>nannǎy; na</i> [92-99]; <i>sǎtǎnǎ; nǎn tǎnǎ</i>
thorn	<i>sifǎt</i> [<i>sibǎt</i>]; <i>sifǎt si lǎbfan</i> : thorn of orangetree; thornbush: <i>sibsǎfǎt</i>
those	See: that
thou	<i>sǎka</i>
thought	<i>nǎmmim</i> : idea, intention, plan etc. "nan <i>nimmǎmko</i> : according to my judgment, as I believe; nan <i>nimmǎmko kawǎs sǎya</i> : in my judgment he is good."
thousand	<i>lǎfo; sin lǎfo; [lǎbo]</i>
thrash	<i>fayǎck</i> (pound)
thread	<i>lǎfid</i> [<i>lǎbǎd</i>] (of fiber; beanstalks); <i>inlǎfidak</i> : I twist, make thread (roll fiber on the knee: J. LXXXIII.)
three	<i>tǎlo</i> [<i>tǎlǎ; tǎlǎ; tǎtlo</i>]
thrive	<i>ma/ǎyadak—na/ǎyadak</i> (grow straight; see: straighten, <i>uyǎtjck</i>)
throat	<i>alǎgoǎg</i>
throb	<i>inleklekuab nan wǎd</i> : the vein is throbbing. Or: <i>inyǎpyup</i>
through	<i>lumfǎtak</i> (go, pass through); <i>lushkǎwǎwǎk</i> (pierce, bore, stab through) <i>legǎwǎwǎk — linegǎwǎwǎk — malegǎwǎwan</i> : I bore holes through wood.

- throw *fekáshék—finkáshko—mábkash—mámkash*: I smite, dash to pieces.
- throw across *íaktjángék—iníaktjángko—maipáktjang—mangipáktjang*
- throw away *íwasídko [óerwasídko: íyuasídko]—inwasídko—maírcásid—mangircásid*
- throw back *pashákóngék—inpashákongko—maipashákong—mangipashákong*
- throw beyond *pafasángék—inpafásangko—maipafásang—mangipafásang* (over a hedge, a fence)
- throw down *íbabak—ínbabak—maibában—mangibában* (make fall)
See: drop.
isiptjágko—insiptjágko—maisíptjag—mangisíptjag. tokátjek—tinokádko—matókad—manókad (overturn)
- throw over *ibkáshko—inibkáshko—maíbkash—mangíbkash* (make tumble over); *tokángék*, or *idugángko [itokángko]*: I throw over, upset.
- throw through *palfátek—inpalfútko—maipálfud—mangipálfud.*
- throw spears *falfékek; tufáyek; kayángék; fangkáerrek*. See: spear.
inpadpadóyak—ninpadpadóyak: I practice throwing spears
- throw stones *faókek—finaógko—mafáog—mamáog*
- thumb *pangamáma*

- thunder *kitjǝ; kǝlib* [*kǝlib*]. See: strike.
- thunders, it *ǝngkǝlib* [*ǝngkǝlib*]*—nǝngkǝlib*
- thus *kǝg tǝnǝ* (like this); *kǝg nannǝy: sidǝ*; “*ǝnguǝm sidǝ! ikam sidǝ!* do it thus!”
- thy, thine [101-111]
- tickle *tjakǝyck—tjinakǝyko—matjakǝy—mandǝkay*
- tie *falǝtjck—finalǝdko—mafǝlǝd—mamǝlǝd*: I tie, fetter, “imprison”
- tie with ropes *kagǝdak—kinagǝdak—makagǝdan—mangǝgod*
- tie together separate strings: *tǝǝpck—tinǝǝpko—matǝǝp—mandǝp*; or: *tǝktjck—tinakǝtko—matǝkct—mandǝkct*
fǝtkck—fiintǝgko—mǝptck—mǝmtck
- tie fast together (bundles): *itakǝtko—intakǝtko—maitǝkǝd—mangitǝkǝd*;
(also: I tie an animal to a pole).
- tight *sǝmlǝd*
- till *inkǝna is... ǝlik* [447]
- time is expressed by the words: day, month, year etc. (Sometimes by: *tǝlon*, the region near a town, or “weather”)
malǝf nan tǝlon: “the time became night.”
kǝǝǝvad, place, is also used for extent of time, space.
the next time: *is kǝsǝn*; *is kǝsǝn ǝkyu*: next day, an other time

- time *ma/íd kaɛmatána ken sak/én*: I have no time.
ma/íd kaɛmatána is umüyantáko: we have no time to go.
(kaɛmatána: occasion, chance). at the same time: *inkfsan*.
 times: see "Multiplicatives" [369]
- tin can *láta* (Sp.) Preserves in tin cans.
- tire, I *feléyek—finléyko—mábley—mámley*: I make tired.
 Person. *fumléyak—finumléyak*: I am getting tired.
- tired *nábley. nabléyak*: I am tired.
- to *is, si, id, ad, as, ken* [71-75; 377-395]; *inkána, ólik*: to [447]
- tobacco *tafágo*
- to-day *adwáni; idwáni; is nan ákyu ay náy* (on this day)
- toe *pangamáma is nan tjápán* (thumb on the foot): big toe;
 the other toes have the same names as the fingers, with
 added: *is nan tjápán* (or: *si tjápán*).
 Collect. name: *kómert. fáwing*: the deformity of the big
 toe being separated from the others, turning inside.
- together *maámong*: *amán* (all): *maamóngkáyé!* come together!
 (assemble). See [300]
infuegta (Dual), *infuegtáko* (Plur.): let us go together!
- toil *tsáno*: work
- toil, I *inlagfóak—ninlagfóak*: I work for wages.
- tomatoes *kámádis* (loanword)
- to-morrow *aswákas; iswákas*. See: day.

- tongs *sĭbid* [*sĕbid*]; *sibĭdĕk—sinibĭdĕko—masĭbid*: I hold, take iron with the tongs, pinchers.
- tongue *djĭla* [*dĭla*]; *ĭpadjĭlak*: I cause to lick, i. e. I feed a child.
- to-night *is mastjĭm si ĭĕĕnin*; *is nannĭy ay mastjĭm*.
- too *tsatsĭma*; *tsatsĭma 'y fĭnĭg*: too small; *tsatsĭma ay ĭngsan*: too much; *tsatsĭma ay akĭt*: too little, not enough. [too little money, not enough pay: *kĕlang!* (loanword)]
tsatsĭmaak: I "am too much," i. e.: I am too severe, too exacting, too violent. "*tsatsĭmaka ken tjĭkĭmĭ*: you are too harsh with us; you treat us too severely."
tsatsĭmaka ay fĭnĭg: you are too small.
- tooth *fĕbĭ* [*fob/ĭ*]: the tooth aches: *ĭnpĭĕk* [*ĭnpĕĕg*] *nan fĕbĭ*. molar: *ᵛᵛᵛᵛ*. tusk, long tooth: *sĭng*; small tooth (dog, boar etc.): *tangĕfu*.
- top *ĕshon* [*ĕsĕn*]; on its top: *is ĕshĕna*.
tafĕngan [*tabfĕngan*]: top of house, of roof;
toĕtoĕ: top of head.
toĕtoĕgon [*toĕtoĕkon*] *si fĭlig*: top of mountain;
tĭngfĕu: top of a low stonewall; see: councilhouse.
fĭnĕng: top of a wall forming a terrace of ricefields
- torch,
 firebrand *sĭl/lĭ*, made of *sĭĕng*, pinewood, used instead of candles.
- touch, I *aponĭshĕk—ĭnaponĭshĕko—maapĕnash—mangapĕnash*: I touch, feel, wipe; *fĭgnak* (hold); *kĭĕĕk* (move).
lĭnĕfĕk—lĭnĭĕbĕko—malĭnĕb: water touches, reaches.
 Person.: *lumĭnĕbak—lĭnmĭnĕbak*; *nan tjĕnum lumĭnĕb ken sĭya*: the water touches him.
- toward *is, si, ad, id, as, ken* [377-395]: *is nan mĭ/yĕy*: in the direction.

- town *fli: sinpangfli:* the whole town. *kaillan:* a man of the same town as an other.
- track *djállan* (way); footprint: *tjapán* (*is nan lúta, is nan pftck:* on the ground, in the mud).
- trade, I *ishækkádko* (barter); *sokádkak* (change);
Person.: *sumókkadak—sinmókkadak.*
- trail *djállan* (way)
- train railroad train: *tlin* (from Sp. *tren:* [80]:)
- tramway *tálánfia; talábia* (Sp. *tranvia*)
- transform *ngæmátjanak—nginmátjanak* (I transform myself, as in fables, tales)
- translate *kának is Igólot, is Melikáno:* I say in Igórot, English.
- transplant *insámaak—ninsámaak*
- trap *obófüy:* fish trap; *ókat:* large fish trap, funnelshaped;
átéb: rat trap; *sítjok:* kind of a basket, net;
kóyæg: a basket for catching fish (*mangóyukak*)
See: snare; pitfall.
pã/étjck: I set a trap.
fengáck—finéngak—mafénga: I raise a trap.
kénnek—kínnak—nákna: I catch in a trap.
- travel *manálanak—nanálanak* (*djállan, way*); *inlikléckadak;*
inlilféisak: I travel, walk around
- tread upon *katfnak* (step); *inkatfnak is nan pftck ay nápsong:* I knead the watered soil by treading, stamping

- treat well *öðshdek* (care): I provide with food etc.
- treat ill *umilaláyoshak*: I neglect; *anékkck*: I annoy, trouble;
tsatsámaak: I treat beyond measure. See: too.
- tree *káyey* (pine tree); *fáðang*: tall pine tree; *tjápong*;
tsaláðöy: trunk of a tree; *tóngéd*: treestump;
papát/tay: a group of trees, a sacred grove [*papat/táyan*];
págpag: forest; *bílay*: stems of trees, on which Luma-
wig's slain sons were carried to Bontoc for burial; the *bílay*,
planted in the sacred *papát/tay ad Sókok*, have grown to
large and fine trees.
- tremble *intayéntenak*—*nintayéntenak*: I shiver;
durative: *intatayéntenak*. a shiver: *wágwüig*.
- tribe *ipéikao* [*ipukáey*; *ipókao*; *ifáikao*]
- tributary
brook *kfunay*
- trouble *onónong*. I am troubled: *inonónongak*—*ninonónongak*.
- trouble, I *onóngek*—*inonónkko*—*maónong*—*mangónong*;
Person.: *umónongak*;
anékkck—*inánékkak*—*maánéka*. (Iloc.?)
- trough used in irrigation: *talákan* (supported by the beams;
táklod); *líbkan*: a trough or long mortar for pounding
rice.
- trousers *pantalón* (Sp.); *mamantálonak*: I put on trousers;
inpantálonak: I wear trousers.

- true *tit/ṭwa* [*tēt/ṭwa*]; *titit/ṭwa*
- trunk *āgrab* (wooden box)
- trust, I *abfolūtek* (believe)
- truth *katitiwāna*
- try, I *ipēngko—inipēngko* (*inpēngko*)—*maṭpeng—mangṭpeng*.
patsāshek—pinatsāshko—mapātsash (Iloc.)
tēbkck—tinjēgko—māṭfek—mānfek: I try potatoes etc.
while boiling, with a stick.
- tube *fūash* (for liquor); see: beverages, *fūyash*: J. CXIV.
short tube for meat: *lōtjin*: long tube: *tājong*
- turn, I *likāshek—linikāshko—malṭkush—minṭkush*: I turn an
object around a vertical axis.
inṭkushak—ninṭkushak: I turn myself around (to the
right, left or half a turn, while standing); I turn my head
or back to someone; I look away.
sunfek—sinūnik—masāni—manūni: I turn an object
around, upside down; *masāni*: upside down.
fālnek—finalngko—mafālin—mamālin: I turn over (as
the pages of books) Person.: *infālinak*: I turn to the
other side, while resting on the ground, I roll from the right
to the left side of my body.
inlikūctak—ninlikūctak; inpalikūctak: I make a turn in
walking, change my direction, go to the left or right.
sumākongak: I turn completely, I come back on my path.
kəliwīsek: I turn a wheel, a top etc.
- turtle *pāk/ong*
- tusk *sāong; sāong si jātug*: tusk of boar; *sāong si āsə*:
canine tooth of dog.

twelve	<i>sin pðlo</i> [<i>pð'o</i>] <i>ya djúá</i> ; the 12th: <i>mangapð'o ya djúá</i> ; or: <i>maygapð'o ya djúá</i> .
twenty	<i>djuán pð'o</i> ; the 20th: <i>mamidjúá'y pð'o</i>
twice	<i>mamidjúá</i> ; <i>maygadjúá</i> .
twig	<i>píngi</i> ; <i>lúting</i> (fir twigs for kindling fire)
twins	<i>ápiik</i>
two	<i>djúá</i> [<i>dúá</i> ; <i>djúwa</i>]

U

udder	<i>sóso</i> ; <i>sóson si fáka</i> : udder of a cow.
ugly	<i>angángalúid</i> (<i>ay flaén</i>): bad (to see)
ulcers	<i>langíngi</i>
umbrella	<i>tótsóng</i> ; <i>páyong</i> (Iloc.)
uncle	<i>alitáio ay laláki</i> : father's brother. <i>yín/an ína</i> ; or: <i>anótjin ína</i> : mother's brother (older than she; younger than she)
uncover	<i>lckwáfek</i> (lift)

- under *is tsádo* [tsáɽ] [405; 408]
- understand *kékkék* (know)
- undress *kaánek* (take away; hat, breechcloth etc.)
lafóshak: undress (a child); *inláfoshak*; *infladak*
[infóladak]: I undress myself
- united prefix *sin-* [60]; *amín* [all]; *maámong* (assembled)
- unmarried man: *fobfálo*; woman: *mamágkid* (girl)
- unripe *tga ká/om* "not ripened"
- untie, I *fadjátjek—finadjátko—mafádfad—mamádfad*
filátjek—finilátko—mafílad—mamílad (the breechcloth,
headgear)
objátjek—inobjátko—maóbfad—mangóbfad.
Person.: *umobjátak*
- until *inkána is... ólik..*; until morning: *is ikádna's ffbikat*
[403, 447]; *kíka'd alána*: until he comes.
- up *is tóngtjɽ*. *ad tjáya* [409; 410; 412]
- upon *is, si, id, ad, as*; *is nan éšɽɽn* [óshon] [406; 408]
- upwards *is tóngtjɽ*; *ad tjáya* [409; 410; 412]
- urge *lɽtlɽtak*; *ilɽtlɽtko*: I beseech, request.
- urinate *umisfóak—inmisfóak*. urinal: *ka/isfóan*;
Possess.: *isfóak*: I urinate upon.

- urine *ísfo* [*ísibǒ*]
- us *tjáfta* (dual, inclus.); *tjátáko* (plur. inclus.); *tjákmí*
(plur. exclus.) [39 b; 81-84]
- use I use as a tool, instrument: Special Verbal Forms: [258-
260; 262; 286] [391]
ítnok [*ídnok*]*—ínítnok—maítno—mangítno*: I use as
working tool (from: *tsunǒck*, I work); “only said of hard
tools, metal instruments.” I use material: *ípayak* (I put
somewhere): *ngǎg nan mangípayam is nan káyo?* for
what do you use the wood?
ngǎg nan mangípayam sí sa? for what do you use this?
angkáyeck: I use all up (eat all up).
I use to: *íkádko* (custom); *íkádko ay manálan*: I use
to walk; or: *umńgsaak—imńgsaak*.
umńgsaak ay manǎbla: I use to smoke.
ngǎg nan kotǒk tǒshá? “what is this good for?” of what
use is it? what does this mean?
ngǎg nan kotǒkmo ay mangǎéb is nan áfong? what is the
use that you build a house?
ma/íd nongnǒngmo! you are of no use, worthless!
(*nongnǒngck*: I care for)
- uvula *ǒklong*. See: glutton.

V

vain, in	<i>ma/íd kotókna nan éntsánoam</i> : "there is no use of your working;" you work in vain
valley	<i>tjalálug</i>
value, price	<i>pátck; lágo</i>
vein	<i>ǒád [wád, uád]</i>
vendor	<i>inilágo</i>
venom	<i>kiwátay [kyuwátay; kiwátsay]</i>
vertebrae	<i>ǎngct si ftjig [ídsig]</i>
very	<i>tsatsáma</i> . Expressed usually by Reduplication: [122-126]
vessel	See: jar, pot, glass, cup, bottle, gourd, tube, bowl, basket.
village	<i>fli</i>
vine	<i>ǎngö</i> : leaves and shoots of sweet potato (camote); <i>uáka [wáka]</i> : a liane, a vine "as strong as a rope."
vinegar	<i>kílim</i>

visible	<i>ma/fla</i> ; indistinctly visible, dim: <i>măăđmas</i> .
visit	<i>ek flæn</i> : I go to see; <i>ilđek</i> (see).
voice	<i>kălł</i> : of man, of bird; <i>in/ngđek</i> : of buffalo; <i>ngónko</i> : of dog; <i>ing/ngđo</i> : of cat; <i>inlłklik</i> : of horse; <i>enkóa</i> : of crow.
vomit	<i>inđtaak</i>
vulva	<i>tłli</i> ; <i>wăđwad</i> (flesh); <i>słpid, lăwid</i> : clitoris.

W

wade	<i>kuntjđngak</i> : I cross a river; I wade through the water.
wages	<i>lăgfo</i> ; <i>tđngtsan</i> [<i>tđngtjan</i>]
wagon	<i>kalomăto</i> [<i>kalimăto</i>] (Sp. <i>carromata</i> , a cab used in Manila)
wail, howl	<i>inanăkoak</i> — <i>ninanăkoak</i> .
waist	<i>kłtang</i>
waistcoat	<i>salłgo</i> (Sp. <i>Iloc.</i>); <i>ăklang</i> . See: coat.
wait	<i>săđek</i> — <i>sinđeko</i> — <i>măsəd</i> — <i>măněd</i> : I wait for, await, expect. <i>sasădek</i> — <i>sisinđeko</i> : I wait anxiously, a long time. Person.: <i>sınmidak</i> — <i>sinınmidak</i> ; <i>susınmidak</i> ; [<i>shoshómėdak</i>] <i>insăėdak</i> : I wait; <i>ililđek</i> : I wait, keep watch.

- wake** *fangónck* (awake); *fumángoŋak*—*finmángoŋak*: I wake up, rise, get up. *fumafángoŋak*: I keep awake. *inlilblibak*—*ninlilblibak*: I keep awake, watch through the night
- walk** *ímüyak* (go); *mandlanak*—*nandlanak*: I walk on the road; *ilídck*: I walk at the borderline, frontier; Pers.: *umflidak* *umónodak*: I walk behind; durative: *umonónodak tetéŋgek*: I walk through the center (of a town, region) *umflivilvísak* — *inmflivilvísak*: I walk "everywhere" around; also: *inlilvísak*—*ninlilvísak*. *ilivíshck*—*linivíshko*—*malvísak*—*minlívish*: transit.: I walk through, I pass a town, region; and: I surround, encircle. *madmadának*—*nadmadának*: I take a short walk, walk a little. See: go.
- wall** *bílud*: stone wall at the rear of a house. (*álad*: the wooden enclosure of a house and its partitions, a fence; its front enclosure: *sódjöy*.) *tjápay*: stone wall around the *fáwi* or *pabaféŋgan* (also the court is called sometimes *tjápay*). The top of this wall: *táŋföu*. See: councilhouse. *tóping*: wall of a rice-terrace; its cope: *fánéŋ*; its inner side: *tsalvísak*. A niche in this wall with a large stone as roof, where boys guarding the fields may find shelter: *líang*.
- wander** *mandlanak*; See: walk, go.
- want** *léytjek* (like)
- war** *falógnit* [*falóknid*]; *namáka*: headhunting. *makifalognítak*: I go to war with my comrades. See: song (warsong).
- ward off** *palakdióvck*—*inpalakdióko*—*mapalakdió*: I ward off (a spear or stone thrown at me) with the shield.

- warm** *đtong, inđtongak*: I am warm; *umđtongak*: I am getting warm; *anitjđck* [*initjđck*]*—inanđtjok—maanđtjo*: I warm, make warm; *umađtongak*: I remain warm; *paatđngck*: I make warm, I heat; *manitjđak* [*initjđak*]: I warm myself at the *initjđan*, fireplace.
- warrior** *funabfalđgnid* [69]
- wart** *palđđan*
- wash** *đmsck* [*đmsck*] — *inmđsko* — *mđmis* — *mangđmis*: I wash face, hands; Person.: *đmisak—đnmđsak*: I wash myself, bathe. (without “*đwak*,” body) *fulđak—finnłđak—mafulđan—mamđlu*: I wash my hands (*nan lđmak*); *uđshak* [*wđshak*]*—inuđshak—ma/uđshan*: I wash (parts of my body, wood, stone, dishes) *liklđkak—liniklđkak—maliklđkan*: I wash my head (*nan đlok*) *tsđ/đpak—tsinđ/đpak—matsđ/đpan*: I wash my eye (*nan mđtak*) *saksđkak—sinaksđkak—masaksđkan*: I wash the privy parts (*wadwđdko*) *labfđak—linabfđak—malabfđan*: I wash cloth, a coat, shirt etc.
- wasp** *atđnfayđkan*
- watch clock** *lđlđsh* (Sp. reloj)
- watch, guard** *inđđlu; inđknal* (a guard in the rice plantation)
- watch, I** Possess.: *fđlđck; aknđlak*.
Person.: *inđđluak—ninđđluak. inaknđlak—ninaknđlak. totokđngak—tinokđngak—matokđngan—manotđkong*: I watch (“a head, lest any dog get it”) *inđđshđjongak—ninđđshđjongak*: I watch looking down

- watch** from above; (or: *unöðshtjongak*.)
iiläck: I watch, see close.
idiimko — *indiimko* — *mafdiim* — *mangfdiim*: I watch,
 observe (the enemy)
inllblikak: I keep awake watching during night
- water** *tjénun* [*tjánun*; *dánun*; *dénun*]; *katjénun*: a body of
 water, river, pond; Gewässer. *tjénunak*: I water (irri-
 gate); *manaktjénak*: I get water. See: pot.
- waterfall** *matoytóyok*; *tjípash* (the rock over which, or out of which
 water flows)
- wave** *kabóngaw si tjénun*; current, ripples in a river: *palápo*
- wax** *alíd*; *lénghash*: black wax
- way** *djállan*; *kálsa* (highway, made by the government);
ála: direction, as: “*álak ya Alab*: my direct way is to Alab.”
is nan kadjállan: on the way (while walking)
intö nan má/yöy id Féntok? where is the way to Bontoc?
isclátko: I obstruct the way; *insélatak*: I stand in the way.
- we** *tjafta* (we two; you and I); *tjatáko* (we, inclus.);
tjäckámí (we, exclus.) [81-84]
- weak** *lupáyan*; *nasákyu*: a small and weak man;
- wealthy** *gudsángyen* [*katjángyén*]. · See: rich.
- weather** *lávag*; *tálæn*: the fields surrounding a town;
tálæn: is used in some idioms for “weather” or “time”
- weave** *afðik* [*afðyck*; *abðik*; *áfðök*]—*inafðik*—*maafði*—*mangafði*.
 Person.: *ináfðyak*—*nináfðyak*. See: loom.

- wedding *tsámno*: wedding feast; *finulfas*: rich man's wedding feast
kákang: connected with the wedding-ceremony; the head of a buffalo, kept several weeks in the house under the roof, is put outside together with the heads of other recently killed buffaloes.
tsumnóak: I celebrate wedding, make a feast;
sángfu: ceremony on the second day (eating a pig).
fushúg: rest day after wedding.
- wedge *páshck. páshkek*: I split by a wedge (split)
- weed *laládkin; lúkam* (grass);
sakámmaak—sinakámmaak—masakammáan; lúkamak: I weed.
intjállosak—nintjállosak: I weed the wall of a rice terrace;
fbabak: I weed, clear the ground from trees, hedges; I throw over after cutting into it.
kafótck—kinafótck—makáfot—mangáfot: I tear out, pluck out grass, herbs.
- week *domngko* (Sp. Domingo, Sunday)
- weep *inákaak—ninákaak*.
- weigh *libláck* (Sp. libra)
- well spring: *fb/ib*; small well: *fádfud*.
- well *is káwéls* [411]
- west *lámnekan si ákyu*: "sunset."
- wet, I *ibfóik* [fbfók]—*fnfök*—*mábö* [máböy; máföy]. See: water; soak.

- wet *nābōy*; I am wet: *nabōyak* [*nafōyak*].
- what *ngǎg* [147; 350 f.; 358]; as interjection: *nān?* "what did you say?" or as interj. of surprise: *ngǎg kǎn*.
- whatsoever *ēlāi ngǎg* [*ulēngǎg*]
- wheel *kangkǎngō* (Iloc.)
- when *kǎd?* [354]; when, conjunction: [443; 444; 445]
- whence,
where,
whither *intō* [*ēntō*]: [353].
- whereabouts *kāwrad* (place; also period, space).
- whet *palftjek* [*balftdek*] (sharpen)
- whether *mo*
- whetstone *palftjan* [*balftdan*]; *asāan* [*āsān*]
- which? *sīnu ay.. ngǎg..* [149]; Relat. pronoun [328-338]
- while conjunction: [444]; a little while: *sin akltan*.
- whip *fǎ/ig*
- whip, I *fayēkek* [*fayfkek*]—*fināiko*—*mafāig*—*mamāig*: whip a horse, punish a man by whipping. Person.: *fumāigak*.

- whirl *inlilʔwin nan tʃənəm*: water whirls.
- whisky “*fáyash*” (an alcoholic beverage made of sugarcane)
- whisper *intibtʔfiak—nintibtʔfiak*
- whistle *insʔukak* [*insʔyukak*; *insʔyokak*] — *ninsʔukak*: I pant, I breathe whistling, after hard work.
- white *impókæʔ*. I dye white: *paʔokáʔwæck—inpaʔokáʔko—maiʔaʔókæʔ*, or: *kumáibak is impókæʔ*.
éʔfan: white hair.
- who, whom? *sʔnu?* [146; 344-350]. As Relative Pronouns: [328-338]
- whose? [347]
- whosoever *éʔläi sʔnu*
- whole *amʔn*; *amʔn nan ʔsa'y mónok*: the whole chicken; *is nan sin áʔkyu*: the whole day; *nan amʔn ay ʔli*: the whole country.
- why? [352]. why not? *cu adʔ ay?*
- wicked *ngäg*. *mangʔsu*. *láʔwæwa*: a wicked action (not person), “it is bad, wrong, forbidden.”
- wide *anáʔwæwa*; *ananáʔwæwa* (wide shoes, trousers); I make wide: *ananaʔwáʔck*.
- widow *ilʔkas* [*ilʔkash*]
- widower *ámăşáng* [*ámăsháng*]; *naámăşáŋan*.

- wife *asáwɛwa ay fajáyi*
- wild *átab* (of animals)
- wild buffalo *áyáwan [áyáwan]*
- “wild cat” *ínyao*
- wild chicken *sáfag*; wild (and domesticated) cock: *kaɛwítan*
- wild hog *láman; fángo*
- will, I *láyɛjek* (like); *ek, tek*: I go to... [307]; *íssak* [308]
- win, I *afákɛk—inafáɛko—maáfag*: I win in games;
I lose: *mááfakak*.
- wind *tjakím*; storm: *límim*; whirlwind, typhoon: *alipóspos*;
kalifédfed.
- wind, I *ilítlítko*: I wind around, a thread around the finger etc.
- window *féntána* (Sp.: ventana); *táwa* (Iloc.)
- wine “*tápuy*,” rice-wine.
- wing *páyak [báyog]*
- wink *inkimkímak*
- winnow, I *táp/ak—tínáp/ak—matáp/an*.

- winnowing tray *lġg/ɛr*: [Samoki: *lġ/ká*]
- wipe off *poɸoðkak—pinopoðkak—maɸopoðkan* (a table, floor, bench)
aɸonáshck—inaɸonáshko—maapónash—mangapónash: I
wipe my face, my hand, body, I touch.
- wire *fálɛd* [*fálod*]. *fálod ay patatjġm*; *ay kátjġng*: an iron;
brass wire
faléttjck: I bind, tie, fetter, imprison.
- wise *manimnúman* (*nimnúmek*: I think); “thoughtful:”
- wish, I *léytjck* (like). my wish: *nan léytjck*. a wish: *kaléyad*
- with *mifácgak*: I am, go with... *ifuđgko*: I take with me.,
[300; 391; 401]:
- without *ma/íd* [408]; “*inmáli ay ma/íd soklóngna*: he has come
without hat”
- woman *fáfáyi*: Plural: *fáfáfáyi*; old woman: *inína*;
Plur.: *inín/na*. See: girl.
mikifafáyiak: I visit the girls' dormitory, the *ólog*
- womb *fá/i* [*fáö*; *fáöy*] *si ongóna*
- wonder, I *madödógdak—nadödógdak*; *matáaak—natáaak*.
- wood *káyeɛ* (generic and specific: pinewood);
mangáyeak: I get wood, and; I go into the woods to con-
sult the omen-bird.
tjáɸong (spec.); *alalási* (spec.); *baláyin ay tjáɸong*: wood
for handles, spears etc.
kayóck [*kayéck*; *kayúck*]*—kináyok—makáyo—mangáyo*: I
get wood

- wood *lfpat*: dry wood, fire wood. *págpag, kakáyuan*: grove, forest. See: grove.
māishéno: fire wood.
minlfpatak: I get dry wood, break it off from a tree
mamádingak: I gather dry wood from the ground.
báding: any dry firewood.
- wool *tsúdtud* [*tsódtod*]: short hair, fur of sheep, buffalo, dog and short feathers of fowl.
- word *káll* (speech, language)
- work *tsáno* [*tjáno*]
- work, I *tsunóck* [*tsunóck; tjunóck; tsúnck; tsún/nck*]—*tsín/nok*—*mátno*—*mán/no*.
 Person.: *éntsúnóak* [*intjánoak*]—*néntsúnóak*
 “*ma/íd éntsúnó is nan katalónan!* no work in the fields! (on holiday)”
 Causat.: *patnóck*—*inpatnok*—*maipátno*—*mangipátno*: I order to work.
inlagfóak—*ninlagfóak*: I work for wages.
mamógnakak: I go out to work. (*fógnak*: work day)
insámaak—*uinsámaak*: I work in the field: weeding, digging, clearing the ground, preparing it for planting, especially transplanting.
- workman *tsumətsáno*
- world *fatáwəwə; nan láwəg*.
- worm *kállang* (also: little boy, baby); *fkis*: vermin, maggot.
- worse *amáméd; umamámédak*: I am getting worse.
- wound *fákag* (caused by cutting, hitting, striking)

- wound, I See: cut; hit; stab; strike; throw etc. Cf. [68]
- wrap, I *iɔwʃsak—iniɔwʃsak—maiɔwʃsan—mangʃwɔis*: I wrap into a blanket: *ʃwɔis* [*ʃwɔish*]
mangʃwɔisak—nangʃwɔisak: I wrap myself (in a blanket)
komɔnak—kinomɔnak—makomɔnan—mangɔmon: I wrap into linen, paper, a mat etc.
 I unwrap: *kaɔnɔk nan ʃwɔis, nan komɔna*.
- wrapper *komɔna*; wrapper of cloth, paper, linen.
- wrestle *intjʃɔbak—nintjʃɔbak*: Person. of *tjɔpɔpek*: I catch.
- wring, I *sidsɔdak—sinidsɔdak—masidsɔdan—manɔsid*: I wring wet cloth.
- wrist *ɔangatsɔngan* [*ɔangatjɔngan*]
- write *kalɔyak* (mark by scratching, branding, cutting, carving).
sulɔdak—sinulɔdak—masulɔdan—manɔlad. (Iloc. etc.)
 Person.: *inkɔlayak—ninkɔlayak*. *insɔladak—ninsɔladak*.
pasulɔdek—inpasulɔdko—maipasɔlad: I make write, I order to write.
- wrong *ngɔg* (bad); *lɔwɔwa* (morally bad, forbidden, wrong, indecent); *olɔlɔy* (very bad; wicked; still worse than *lɔwɔwa*);
 Tucucan: *lɔwɔng*.
 this is wrong, not correct: *ʃakɔn sa!* [323].

Y

- yard *tjila* (court); *fańgan*: yard around a house;
aerawtjan: place outside the house but under its overhang-
 ing roof. (See: burden)
- yarn *láfid*
- yawn *in/áábak—nin/áábak*
- year *taerawń* [*taawń*; *taoń*]: last year: *nan taerawń ay inuńy*,
ay nańlosh; *tńumaerawń*; *idtaerawń*.
 next year: *nan taerawń ay umáli*; *is kasń taerawń*.
- yell, I *en/ngáoak—nen/ngáoak*: I yell before battle, shout to the
 enemy, challenge them; or: *engkoláluak*.
en/ngaowáak: I shout, yell while returning from success-
 ful headhunting.
- yellow *fákńgi* (probably the yellow blossom of a plant called
fákńgi)
- yes *ǵy! awń!* [*awń*] (*awń*: expresses the listener's attention;
 he utters it now and then while an other speaks to him).
- yesterday *adúgka* [*idúgka*]; day before yesterday: *kasń adúgka*;
is kasń úgka; *adidána* [*aditána*].
- yet *tjítjítja*: [314]; not yet: *tsáan* [324]; *tsáan pay*.
 Cf. *tsá* [310].

- yonder *istji* [*istjǎy*, *istjǎi*, *sidf*]; *anǒka!* you yonder! *anǎn!* you yonder! [144].
- you *sǎka* (singul.); *tjǎkǎyǎ* [*dakayǒ*] (plural)
- young young man: *fobfǎllo*; young woman, girl: *mamágkid*; *fobalǎan*: handsome young man.
anǒtji [*inǒtji*]: younger brother or sister.
ongǒngaak: I am young.
ǎnǎnak: young of animals (or: *fumǎlo ay...*).
 young dog: *ǒkǎn*; young chicken: *ǎmpas* [*ǎmpash*]; young bird: *ǎnak si ayǎyam*, or: *gǒyad ay ayǎyam*. *ǎmǎg*: young pig. *fumǎlo ay kǒsha*: young cat. *ǎnǎnak ay nǎang*: young buffalo. *ǎnǎnak ay kafǎyo*, *fumǎlo ay kafǎyo*: young horse. *inǎngleng*: young, fresh plant.
- your, yours [101-111].
- youth *kǎ/ongǒnga*: childhood. *inǎna 's san kǎ/ongǒnga*: from childhood on. *is nan kǎ/ongǒnga*: in childhood.

PART III

TEXTS

PREFACE

The following Texts — the only Bontoc Igórot Texts in existence — have been dictated to the Author, during the summer of 1907, by Matyu from Bontoc, Fanged from Samoki (Bontoc's sister-town) and Falonglong ("Antero") from Bontoc, assisted occasionally by Kalangad, Tjumigyay, Oloshan, Kodsoo, Angay and others.

TO THE MEMORY OF



MATYU FROM BONTOC

The one who possessed the most comprehensive knowledge of folk-lore was Matyu, a true Bontocman of high intelligence, great modesty, happy humor and good will. Most stories and songs were obtained from him, the indefatigable narrator. Had time allowed it, he would have added many another story to the present Texts.

Matyu had left in Bontoc a family of whom he often thought with longing. Fate did not permit him to see his wife and sons and home again. Sad tidings came the other day, that Matyu had died at Detroit, in Michigan, on September third, in 1908.

And as no stone bearing his name marks the place where his soul left the body, this book shall preserve his likeness and his name.

His is the merit to have been the first to hand over to memory, in his own idiom, the legends of his tribe contained in this book. It will never be forgotten with what piety he recited the tales of the world's creation and of the deeds of God, known to the Bontoc Igorot as Lumāwig. On the day before the Igorot's departure we sat together till late in the night in his hut around the fire, while a thunderstorm raged and torrents of rain rushed down, reminding him of his far home; there and then it was that he recited, as his last farewell, the Work-Song.

His stories and songs may thus be taken by his widow and sons as Matyu's last greeting.

And if some one should read to them the tales recorded here as they came from Matyu's lips, then may their remembrance of their kind and wise father become strong and not too bitter!

Nor shall I ever forget you, my good friend and patient teacher, Matyu!

* * * *

When consigning the Texts to writing, the Author observed his principle of taking down precisely what he heard and as he heard it; he has not corrected a single sound or word or phrase, even when he met unmistakably with irregularities; however, this occurred rarely. The flow of narration was not interrupted by questions or interference when a passage seemed obscure, except by the occasional request of repeating a phrase or of speaking more slowly.

The orthography of the Texts differs in many passages considerably from that in the Grammar and Vocabulary; the orthography sometimes varies even in the same sentence, exactly as the spoken language varied. The interlinear version, some notes and his knowledge gained from the pre-

ceding Grammar and Vocabulary will enable the Student to reduce unusual variants to the standard forms.

Thankworthy assistance in the translation of the Texts was rendered by Falonglong; also to others the Author is indebted for the explanation of certain difficult passages.

The Texts are divided into small sections, in order to make it possible to locate quotations in the Grammar; also in the explanatory notes reference is made to these sections. In the translation the aoristic or historical Present which prevails throughout the Texts has frequently been changed into our Preterite. Possessive Verbs and those Personal Verbs which govern an object have been rendered into their equivalents, our finite transitive Verbs.

About the importance of genuine Texts R. H. Codrington, D. D., writes in his "The Melanesians, Studies in Anthropology and Folk-Lore, Oxford, 1891," p. 356: The value of truly native stories is beyond all question; they exhibit native life in the particular details which come in the course of a narrative; they are full of the conceptions which the native people entertain about the world around them, they show the native mind active in fancy and imagination and they form a rich store of subjects for comparison with the folk tales of other parts of the world.

The Contents of this Part III are:

- | | |
|-----------------------------|------------------------------|
| 1. Lumāwig | 7. Kolling |
| 2. Headhunters' Return | 8. The Monkey |
| 3. The Battle of Calōōcan | 9. Palpalāma and Palpalaking |
| 4. The Rat and the Brothers | 10. Varia |
| 5. The Stars | 11. Songs. |
| 6. Tilin | |

LUMAWIG

Wōdā nan sināki ay māngānub ay ānak si Lumāwig. nan fatāerwa 1.1
 There two who hunted, sons of Lumawig, the world
 were brothers

ma/iđ fliḡ; tsāđā nan fatāerwa, et mo māngānubtsa, ya ma/iđ ka=
 there are moun- flat the world so when they hunt, there is no catch-
 no tains;

īśāđtan nan lāman ya nan ōgsa. - isāđd kanān nan yān/a en 2
 ing-place of the wild pigs and the deer. then says the older brother

“pōshngēnta'd nan fatāerwa, ta makōlud nan fliḡ.” isātja'd
 let us inundate the world that become rough the moun- Then they
 (“arise”) tains.

en pōshngēn ad Mabūdōbōbūd. ketjēng nāpshong nan fatāerwa.
 go to inundate at Mabudobodud. Then was watered the world.

- isāđd kanān nan yān/a en “ēnta'd manalākong.” isātja'd 3
 then says the older let us two go to put a trap. Then they
 brother

en isalākong nan sāngi ad Mabūdōbōbūd. isātja'd fengāen nan
 go to use as trap the head-basket at Mabudobodud. Then they raise the

sāngi ya āngsan nan nākna ay lāman ya nan ōgsa ya nan tākē.
 basket and much is the booty: wild pigs and deer and people.

- ketjēng nalāfjug amān nan tākē. wōdā nan sināki ay natākē 4
 then had perished all the people. There are a brother who alive
 and sister were

1.5 *ad Pókis. – ketjéng inóstjong si Lumáwig ya ostjóngāna'd Pókis ya*
 at Pokis. Then looks down Lumawig and he looks down to Pokis and

ketjéng is igá kalñeb; et sŷya nan natakéñan nan sináki.
 it is the only not reached (by water); then it (is) the abode of the brother
 (place) and sister.

6 – *isáed lumáwuk si Lumáwig ya kanána en “ket tjakáyó shā!” isáed*
 Then descends Lumawig and says Oh, you are this! Then

kanán san laláki en “tsákāmí na ya nay nashkákāmí!”
 says the man we are here and here we freeze.

7 – *isáed fádlén Lumáwig nan ásuña ad Kalawítan ya nan ógsa.*
 Then sends out Lumawig his dog to Kalauwitan and the deer.

isáed ínkyat nan ógsa ya nan ásu ay úmüy ad Kalawítan
 Then swims the deer and the dog, going to Kalauwitan

ya umátsa is nan ápuy. isáed isigtán nan Lumáwig tjáftja.
 and they get the fire. Then awaits Lumawig them.

8 – *kanána en “táddo adftja umáli!” isáed umáy si Lumáwig id*
 He says how long they do not come! Then goes Lumawig to

Kalawítan. isána'd kanán is nan ásuña ya nan ógsa en
 Kalauwitan. Then he says to his dog and the deer

“nangkókáyú tjemóngaw is fádlén is ápuy.” isána'd kanán en
 why! you delay the sending for fire. Then he says

“áyed! yóóy/yaw nan ápuy ad Pókis; ta ílak tjakáyú!”
 get ready! bring the fire to Pokis; let me watch you!

9 – *ketjéng umáyftja 'sh san kawána nan póshong ya madóy san ápuy*
 Then they go into the middle of the flood and dead is the fire

ay ináatja ad Kalawitán. -- isána'd kanán en "nangkókäyá" L.10
 which they had at Kalauwitan. Then he says why! you
 taken

tjæmóngæw si fáälén. kasnyu'd yó; ta iilák od tjákäyá! ketjéng
 delay the Again you bring; let me you! Then
 sending. must watch

iildéna ya nadöy san kóan nan ógsa. isáed kanán Lumáwig en
 he and was that of the deer. Then says Lumawig
 observes extinguished

"ádpay ákish madöy nan iníngnan nan ásu 'y tjái."
 it will surely also be extinguished the holding of the dog yonder

— isáed ínkýat nan Lumáwig, úmtsán ya pinfánishna nan ápuý ay 11
 Then swims Lumawig, he arrives and takes quickly the fire that

iníngnan san ásuina. isána'd íd/án ad Pókis. isána'd ídnét nan ápuý
 had his dog. Then he takes(it)to Pokis. Then he builds a fire
 brought

ya inítjééna nan sináki. — ketjéng mástjok nan tjénum. isáed 12
 and warms the brother and Then evaporates the water Then
 sister.

kanán Lumáwig en "tjákkäyá ay sináki inasáwéwákäyá!" isáed
 says Lumawig you, brother and marry! Then
 sister

kánan nan fafáyi en "sfa ma ngén; siádnay nángkø kakáfsu, tay
 says the woman: this may perhaps but, why! abominable be-
 be right (it is), cause

sinakfämi." ketjéng si Lumáwig inasáwéwéna tjáttja. ket maládon
 we are brother Then Lumawig united (married) them. Lo! pregnant (is)
 and sister

nan fafáyi. ketjéng makánaktja. — isáed potlóngén Lumáwig nan 13
 the woman. Then they had many Then cut off Lumawig
 children

ángsan ay tánæb. isána'd kanán is nan tánæb, is nan djáwa 'n
 much reed. Then he says to the reed, to two (of them)

L.13 "əngkālĭkăyĭ'd ay djĭwa ay tănəb," ya nəngkālĭtja 's kălĭn si
 you must speak, you two reeds. and they spoke the dialect of

14 iKinđang. - inpakaliəna tjaĭtja ay djĭa is kălĭn si imMalĭgkōng.
 Kinaangmen. He bids to speak them two (other), the dialect of Maligkong-men

san djĭa pakaliəna tjaĭtja is kălĭn si iSadsānga. isāna'd tsa
 two (other) he bids to speak them the dialect of Sadanga-men. Then he continues

inasāwəwən tjaĭtja. San djĭa ay imMalĭgkōng nakānaktja 'd
 marrying them. The two Maligkong-people had offspring at uniting

Malĭgkōng; san djĭa ay iKinđang nakānaktja ad Kinđang.
 Maligkong; the two Kinaang-people had offspring at Kinaang.

15 ketjĕng tja maāngsan nan tākə. ketjĕng tjaĭtja nan umĭli is nan
 Then they multiplying the people. Then they are inhabitants of the kept

16 fatāwəwa. - ketjĕng pakaliəna san djĭa ay tănəb ākis is kălĭn si
 earth then he bids to speak two reeds again the dialect (other)

iMĭnid. ketjĕng makānaktja. ketjĕng tjaĭtja nan umĭli is nan
 of the then they had offspring. Then they are inhabitants
 Mayinit-men,

fatāwəwatja. isāəd wədā nan iniFĭwəng, iniTukākan,
 of their region. Moreover there are the Baliwang-men, the Tucucan-men,

17 iniKānəū, iniTāfəng, iniFālig. ketjĕng maɔvalāsan nan
 the Kanöu-men, Tulubin-men, Barlig-men. Then is distributed the

fatāwəwa is nan tākə. ketjĕng tsāma'y āngsan nan tākə.
 world to the people. Then very many the people.

18 - ketjĕng isāna'd patəfəwən san āsĭn ad Lakāngao. isāna'd kanān en
 Then, then he makes grow the salt at Lakangao. Then he says

"*inafüyákäyü'd!*" *ya näóto san äsín. isána'd kanán en* L.18
 you must boil down (salt); and boiled was the salt. Then he says

"*inilagókäyü'd!*" *ya adítja kékken ay mangilágo is san äsín, tay*
 you must sell (it) and not they know (how) to sell the salt, because

intsatsáewish nan kalitáko. - isána'd atónén ad Míniid et tumófo 19
 straightforward our speech. Then he removes(it) to Mayinit, then grows

nan äsín. isána'd kanán en "inilagókäyü'd!" - isána'd kanán en 20
 (there) salt. Then he says you must sell (it) then he says

"*nángkö, kasíśá nan éngkaliányu; et isná'ed nan tóktsum nan äsín*
 why! nice and (is) your speech so here be the seat of the salt,
 kind

ay nay. tjäkäyü nan minkóá is nan äsín, tay nannáyitja 'y iFéñtok
 here. You (are) the owners of the salt, because (of) these, the Bontocmen,

ya intsatsáewish nan kálftja. laglágo nget nan kóan tjátóná."
 is harsh their speech. Purchase may be the property of these.

- *ketjéng isána'd kanán ákis ön "éngkäyü'd umála, ay iFéñtok,* 21
 Then, then he says again you must go to get, Bontocmen,

is bída, ta kapényü is fánnga." *ketjéng kapéntsa ya adí masháyug.*
 clay that you make pots. Then they make, but not wellshaped.

- *isána'd kanán en "nángkö, fakén tjäkäyü is inkáib si fánnga. laglágo* 22
 Then he says why? not you (are fit making pots. Purchase
 for)

nget nan koáyu, tay adíyu kékken nan tsak íbfakáfaká ken
 may be your because you not know my often telling (it) to
 property, (mind)

tjäkäyü." - *isána'd atónén ad Samóki nan fánnga. isána'd kanán* 23
 you. Then he removes to Samoki the pottery. Then he says

1.23 *en* "éngkǎyǔ'd umála, ay iSamóki, is bíla, ta kapényū is fǎnga."
 you must go to get, Samokimen, clay that you make pots.

isátja'd én umála ya kapéntja ya masháyug nan fǎnga.
 then they to get (it) and make and wellshaped (are) the pots.

24 *isátja'd kináéb, ya kanán san Lumáwig en* "éngkǎyǔ'd ilágo nan
 Then they had made and says Lumawig you must go to sell

25 *kinaépyu ay fǎnga."* éntsa pay ilágo ya mál/an. — *isána'd kanán*
 your which pots. They go, indeed, to sell, and great many. Then he says
 making, are

is nan iSamóki 'n "tjákkǎyǔ 'sh minkóá is nan fǎnga" *isána'd kanán*
 to the Samokimen you (are fit owners of the pottery. Then he says
 for being)

en "tjákkǎyǔ ay iFéntok! nan lágon nan kóáyu, tay natsaéwísh nan
 you Bontocmen: purchase your because straight-
 property forward (is)

kalfyū." ketjéng tji's okókud. — *si Málkod nan ninokókud.* —
 your speech. Ended here the tale. — Málkod (is) the narrator. —
 (this is all)

26 *Wódá san sináki ay fǎfǎfáyi 'y éntsa mamaládong ad Lánao; ya*
 There are two sisters who went gathering beans at Lanao and

27 *wódá sh' Lumáwig ay inóshtjong ad Patongáln.* — *isána'd, kanó,*
 there is Lumawig who looks down at Patongalu. Then he, it is said,

kanán en "tǎk od fláen tsáftsa." *isáed úmisan ya kanána 'n*
 says let me go to see them. Then he arrives and says

28 "kó tsakǎyó sha ay?." — "tsákámí mǎn na ay mamaládong ya nay adf
 why! you (are) that? It is we indeed gathering beans and here not

katsákkéeb nan falatóngénmi." — "adf man katsákkéeb tay síka 'y yán/ǎ
 is sufficient our getting beans not sufficient because you older sister
 (picking) (picking)

ya éngka émiémish." – isáed kanán san yán/ǎ ay mangángo ön L.29
 go always bathing. Then says the older laughing

"ngǎg kan aykǎka umóoshtjong? "isáed kanán Lumáwig ön "ináka'd
 why do you look down? then says Lumawig hand (me)

si fshang is sinláí is nan falátong!" – ketjéng áktan san inótji; 30
 a single pod of the beans. Then gives one the younger sister

ketjéng ipágpag san Lumáwig san sinláí ay falátong is nan tayáan.
 then shells Lumawig the pod of beans into the basket.

ketjéng ya mápno. ketjéng yáket inangángo san inótji. – ketjéng 31
 Then (it) is full. Then indeed laughs the younger sister Then

kasín kanán nan Lumáwig en "ináka 'sh fsha 's tayáan; ta issáka'd
 again says Lumawig hand (ne) the other basket; you will

kasín umáktan is sinláí." ketjéng ipagpáigna is nan katayáan ya
 again give (me) a pod Then he shells (it) into the basket and

mápnó ákis. isáitja'd éntotóya san sináki ya kanántja en "nángkö
 it is full also. Then they converse, the two and they say why!
 sisters

nay ninkápnó nan djáwa 'y tayáan." – ketjéng kanán nan Lumáwig 32
 here were filled the two baskets. Then says Lumawig

en "sumáaka 'y inótji ta éngka umála 'sh tǎlǎ 'sh tayáan." ketjéng
 go home you younger that you go to get three baskets. Then
 sister

sumáa san inótji ay umáa 's tayáan. ketjéng kanán san inótji ken
 goes home the younger to get baskets. Then says the younger to
 sister

inána 'n "umálaak is t'ló 'sh tayáan." – isáed kanán inána 'n "intǎ 33
 her I shall get three baskets. Then says her where
 mother

- L.33 *man la mangalányu 'sh tji? nángkō akiakft san falátong.* isháed
 then do you get that? why! very few (are there) beans. Then

kanán san inótji en "tjōi man si fobáltēan ay aláēna nan sinlái;
 says the younger There is indeed a young man who takes the pods
 sister

- 34 *ipagpánga is nan tayáan ya inkakápnō.* – isháed kanán inána en "aykō
 he shells (them) in the basket and it was filled. Then says her
 mother is

latwádtji? yám/mo aláēm nan tōlō'y tayáan!" isá'd kanán amána 'n
 this wrong? well then, take the three baskets Then says her father

- 35 *"sínu nan katakēn tōshā?" – ketjéng id/án nan ándtji san tolō'y*
 who (is) the person there Then carries the younger the three
 sister

tayáan. ketjéng aláēm ákis nan Lumáwig nan tōlō'y lái ya tsána
 baskets. Then takes again Lumawig three pods and he

pinigáktjeng ay mangipágpag is san tōlō 'y tayáan. ketjéng
 distributes shelling (them) into the three baskets. Then
 quickly

- 36 *ninkapnótja ákis – isháed kanán nan Lumáwig is nan sináki en*
 they (are) filled also Then says Lumawig to the sisters

"isááyú'd nan djítwa 'y tayáan ay nay." ketjéng isáan nan sináki
 take home the two baskets here. Then take home the sisters

- 37 *san djítwa'y tayáan – isháed kanán tja amátsa ken inátsa en "aykōyū*
 the two baskets. Then say they their father and mother, did you

pináyan amín?" kanántja en "pináyanmí tay tjúí mam pay si laláki
 fill all they say we filled (them) because there verily a man
 was

- 38 *ay fumátjang ken tjákámí ay sináki ay inóak.* – isháed kanán nan
 who helped us sisters to get beans. Then says

amátja en "ay! *engkäyí'd ta aláenyu nan ib/ána, ta issákayu'd* L.38
 their father ah! you should go that you get the other, that you will
 companion

sumáa ay tóló." *ketjéng umáytja ya mafubwágtja ay sumáa.*
 come (all) three. Then they go and walk together going
 home home.

ketjéng sumáobtja paya. isáad san laláki nan aewéwádna ad Ip/íppit.
 Then they arrive, surely. He puts the man his burden at Ippit.
 down

isáed kanán nan Lumáwig en "éngkäyí'd *ta kanányu ken amáyu,* 39
 Then says Lumawig you should go that you ask your
 father,

mo makisáaák et is áfongyu." *isátja'd íbfaka is nan ken amátsa en*
 if I ought to go into your house. Then they ask their
 along father

"*aykó makisáa 't nan fobfáallo 'y tjái?*" – *isáed kanán amátja* 40
 shall come with us the young man yonder Then says their father

en "ya *aykó ngág ta adí makisáa?*" *isáed sumákong san inótji*
 "why should not come with you?" Then returns the younger
 he sister

ya óna ayákan san laláki ya énfúegtsa ya sumá/ubtsa is
 and goes to call the man and they go together and arrive at

áfongtsa. isáed tæméktsæ san fobfáallo ya énisáysuy is
 their house. Then sits down the young man and breathes under
 (cools himself)

nan aewéwádsan. – isá'd kanán nan áman nantódtja 'y sináki en 41
 the roof (outside). Then says the father of those sisters

"*sumképka!*" *isáed símkép san Lumáwig ya panáwshána 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.

14.42 - *Ishá'd umáa san Lumáwig is nan tjénun ya sonsónyéna ya kanána*
 Then gets Lumawig the water and smells and says

'n "mo makiliak Isna, ed kumtsiak ya makánakak."
 if I dwell with you here then I shall become strong and father of many children.

43 - *ketjéng maewfid páya. patckwábna san kólong. ketjéng*
 Then it is morning. - he bids to open the chickencoop. Then

fumálatja pay nan mónok ya san Impas ya kanána 'n "ngágkan, aykð
 come out indeed the chicken and the chicklets and he says why, are these

ketjéng na 'sh monðkyu?" isáed kanán san amátsa en "ketjéng pay
 all of your chickens? Then says their father it's all, indeed,

44 *sa 'sh pasiksíkpenmi." - isáed kanán nan Lumáwig en "inyáikáyá'd si*
 this of 'our raising (in coops)' Then says Lumawig you shall bring

móting ay, ta mikmíkkak tsaftja." ketjéng mikmikána nan Impash;
 rice-meal that I feed them then he feeds the young chickens

45 *kðytsa'd mangmangálak ya kakáewftan. - isána'd ákis kanán*
 lo! they grow to be hens quickly and cocks Then he again says

en "ya kad nan futágyü 'shna?" isáed kanán san amátsa en "ya
 and how your pigs here Then says their father well, many

ketjéng pay nan Isang ay kánának ay óko is tsámi tsuhtsukánan."
 all is indeed the single (with young) (having just born) sow for our raising.

46 - *isá'd kanán san Lumáwig en "payányu'd san kákwán is ángö,*
 Then says Lumawig you shall fill the pail with sweet-potato-leaves,

ta ck taláan." ketjéng taláana san amómok ya kðitsa'd ákis
 that I go to feed. Then he feeds the young pigs and lo! they also

mashangŕyèn ay nasŕken nan fátug yakct fáfüy ay tsaktsagóag 46
 hasten to grow the pigs and boar, so as to be big

yakct nan fái ay óko ya tsaktsáki. - isácd kanán san amátsa en 47
 and the mother-sow is large. Then says their father

“ya! umafónkăyu man cd is nan yán/a.” isácd kanán san Lumáwig
 well! you should marry the older sister Then says Lumawig

en “nan fay inótji 's inasáŕwák.” - isácd kanán amátsa en “nangkö 48
 the younger is to be my wife. Then says their father why?

kăwís mo asaŕwáim nan yán/a; tay nangkö kawís nan maikábkab
 it is good if you marry the older because why good it is to “take off first”

is nan yán/a.” isácd kanán san Lumáwig ön “nan inótji 's inasáŕwák.
 the older. Then says Lumawig the younger is to be my wife;

kct ketjéng!” - isácd kanán san Lumáwig en “tsumnotáko mán cd.” 49
 and that's all! Then says Lumawig we should have a feast

isácd kanán san kashúdna en “tsákálăsh sa! intó nan umálam si
 Then says his his “you?! - nonsense!” where do you get
 brother-in-law

ídnom? nángkö pákú cd ma/íd; nŕiang cd ma/íd; fátug cd
 your why? rice there none; beef there none; pork
 wedding-feast would be would be

ma/íd; mónok cd ma/íd.” - ya ishácd kanán Lumáwig en 50
 there chicken there none, and then says Lumawig
 would be none;

“adŕkadak si idnotáko.” isácd kanán san kashúdna en “intó man
 I shall provide for our wedding-feast. Then says his where pray
 brother-in-law

la nan umálam si ídnom? mŕd áshăshim ay mangwáni en
 will you get your not are you ashamed to say
 wedding-feast

- L.51 'tsumnotáko?' - isháed kanán Lumáwig ken kashúdna en 'nángkō
 let us have a Then says Lumawig to his why
 wedding-feast brother-in-law

míd nongnóngmo, tay tsatsáma nan umipádsam ken sak/én!"
 nothing you are worth because very much you make ashamed me

isána'd kanán ken asáéwána en 'énta'd ad Lánao tay sá ay
 Then he says to his wife let us two go to Lanao because right
 (it is)

- 52 umafónganta; - tay tsatsáma 'y umipádsá sh' kasúd ken sak/én."
 (for)our weddingplace for very much makes ashamed the brother-
 in-law me.

ketjéng inmáytsa 'd Lánao ya isá'tja'd éntotóya ay sinasháéwa;
 then they went to Lanao and then they speak as husband and
 wife.

kanán nan Lumáwig en "tjumnóta mán ed!" ketjéng tjumnótsa.
 says Lumawig we two ought then they have a
 to have a feast wedding-feast

- 53 - isáed ffbikát; isáed én minpaála is tsáladöy, isáed úmüy
 Then (it is) morning; then he goes send out for trunks of trees. Then go
 to

nan tákæ ay umála is tsáladöy ya fanabfánaníg nan inátsa
 the people to get trunks of but very small (are) they
 trees; brought

- 54 ay tsaládöy. - isáed kanán san Lumáwig en 'fákön sa 'sh tsáladöy,
 tree-trunks. Then says Lumawig not right these trunks

tay fanabfánaníg; ta kay sak/én ya is én umála 'sh tsáladöy."
 because very small "let me go to get" tree-trunks.

- 55 isáed umáy ad Kádkad san Lumáwig, sibééna nan tsaktsákō ay
 Then he goes to Kadkad, Lumawig, he cuts down large

fádang ay djáwa, intedé 'd Kádkad ya fekashéna nan fátang ad
 pine trees two he stays at Kadkad and hurls the trees to

Lánao. isána'd kanán is nan tákèr'n "sá ma adjf sa nan tsaládöy 1.,55
 Lanao. Then he says to the people the right indeed, these, the trunks
 kind

ay nay kay! engkäyú umála ya fanabfánanítg" - *isána'd kanán en* 56
 here for- you went to get those very small ones. then he says
 sooth

"ikaibyú'd sa nan tsaládöy; ta engkäyú'd umála 'sh báygog." *isátja'd*
 use these tree-trunks; go ye to get kettles Then they
 (make ready)

inyái nan sinpó'o 'y báygog, ya ketjéng isugftja ya tjanumántja
 brought ten kettles, and then they put on and filled with water
 fire

nan báygog. - isácd kanán nan kashádna 'n "ya! intó ma ádji 57
 the kettles. then says his brother-in-law well! where, indeed,
 (is)

nan fínáyæ? nángkô lnumag nan tjénum ya adlmpáad nongnóngén
 the rice? why, there boils the water and you not at all care for

nan fínáyæ!" ketjéng kanán san Lumáwig en "sak/én nan mangfkad
 the rice then says Lumawig I (am) the one caring

ay umála 's fínáyæ." *isána'd tsa italóntón san ísa 'y kólug ay*
 to get rice Then he "often" passes the one basket

fínáyæ is san líma ay báygog. ketjéng ya ninkápnó san líma ay
 with rice to five kettles. Then they are full, the five

báyog. - isácd kanán nan kasádna en "ya, nongnóngim ma ádji nan 58
 kettles. Then says his well! you provide indeed
 brother-in-law

ídnótáko." *isácd kanán san Lumáwig en* "sak/én man is íkad."
 our Then says Lumawig I (am to) care
 wedding-feast.

isána'd yíshjtjâén ya mangonóna'd san ógsa. - isána'd kanán en 59
 Then he calls: and first come some deer Then he says
 "yishtjau!"

1.59 "jakōnkäyü 'sh umāli tay jinullas na." isācd kasín ényšhtja ya
 not you (ought) to come; because a pig this Then again he calls and
 wedding-
 feast

60 umāli nan fātug. isāna'd kanán is nan tākē en "wāšhtjin tjāmpap
 come pigs. Then he says to the people each of you catch

si kōāna!" isāna'd kanán is san kāsūdna en "nantjīi tsaktsāki 's
 his own! Then he says to his brother-in-law that big one shall be

tjipāpēm!" tjīnpab nan tākē nan kōātja ya igā makāt pap san
 your catching. Had caught the people theirs, but not could catch

kasūdna. inbfinbōyna ad Pabālid; isāna'd ākis panlóngēn ad Kātsuk.
 his He chased (it) to Pabalid; then he again drove back to Katsuk.
 brother-in-law

isācd ya nalinglīngēt. isācd angangōēn san kāsūdna 'y Lumāwīg.
 then he is sweating much. Then laughs (at him) his brother-in-law Lumawig.

61 – kanán nan Lumāwīg en "taddō adīm páad tjipāpēm nan kōām?
 says Lumawig how long do you at all catch yours?
 not

nāngkō nakatpāban nan tākē ya ketjēngka's adī páad makāt pap is nan
 why! could catch the people, and alone you not at all can catch

kōām; nāngkōm āmpon inpāñnosh! ta kay sak/ēn ya is mánpap!"
 yours why, until it gets thin! "let me be (he) who shall
 (you chase) catch"

62 isācd tjipāpēm san Lumāwīg ya pinsikyāna nan udjīdji ya
 Then catches Lumawig and quickly grasps the hindlegs and

pinisiblēyna. isāna'd kanán en "intō pan; nāngkō mamāt pap ya
 lifts it up quickly. Then he says where pray; why, it's easy to and
 (is it) catch,

adīka páad makāt pap; nāngkō, nakatpāban nan tākē ya adīm páad
 you not at all can catch why, they could catch, the people, and you at all
 do not

tjipápen nan kóam." - *isáed kanán nan kashúdna 'n* "mo kö man tay I.63
 catch yours Then says his Of course because
 brother-in-law.

finléyko éna, íssam tjipápen." *isháed kanán nan Lumáwig en* "nay;
 I tired (it) first, then you catch. Then says Lumawig here it is,
 will

sagfátim!" *ketjéng sagfátén san kasudna ya impólígwed ya kasín*
 carry (it)! Then carries (on his his and it struggles and again
 shoulder) brother-in-law

lumáyao. *ketjéng kanán Lumáwig ken kashúdna 'n* "nángkö, mfd 64
 it runs off Then says Lumawig to his why! nothing
 brother-in-law

nongnóngmo! *tjái kashm ed tjipápen!" isána'd tjipápen ya*
 you care! there again you shall catch it! Then he catches and

pangushaéwóna ákis. *ketjéng kashna ákis panlóngén.* *isáed kanán* 65
 "drives it down again Then he again drives up stream Then says
 stream" (on bank)

san kashúdna ay Lumáwig en "intó man, mo makatápka?"
 his Lumawig where then, it you can catch it?
 brother-in-law, (is it)

nalngilnget san kashúdna. *isáed kashn ímüy san kashúdna 'y*
 much perspires his Then again goes his
 brother-in-law, brother-in-law,

Lumáwig ya pinsikyána. *isána'd kanán en* "aléem ed na, ta
 Lumawig, and grasps a leg. Then he says you ought it that
 to take

yö/óita, tay tjói nákship nan tálon." - *isátja'd íd/án ya kanán san* 66
 we two be- there afternoon the "time." Then they carry it to and says
 carry it cause the place

Lumáwig en "nay pay na/óto nan ib/ána." *ketjéng pay infflagtja.*
 Lumawig here indeed are its Then they feast.
 cooked "companions."
 (the other pigs)

ketjéng washtjina yó/öy is abáfongna nan wadwádna. *isátsa'd* 67
 Then each one takes to his hut his meat (portion) Then they

1.67 *kasín māámong is san tjinámno ay mángan. ketjéng isátja'd*
 again assemble at the feast to eat. Then then they

insángfu. isátja'd mangayáycng nan amám/ma. isátja'd
 sacrifice. Then siug the old men. Then they

nakasangfuan ya foknákóna. isác'd nakafoknákan ya isác'd
 finished sacrificing and he starts ("for work," to a hill) Then he had started and then
 (Lumawig)

kanán san si Lumáwig is san pangátóna 'n "mangayutáko'd!"
 says Lumawig to his ato-comrades let us go (consult)
 to the forest (the omen).

68 *isátja'd mangáyu ya kayítwentsa nan Ilákod. isátja'd*
 Then they go to the forest and consult "concerning the Northern Then they
 tribes."

ya mangáyu ya igá kakáib nan itjútja. isátja'd
 "wait for omen" and not "perfected" their auspices. then they
 (favorable)

69 *tæmóli, tay ngāg nan itjútja. — isác'd kanán nan kasádna cn*
 return because evil their auspices. Then says his
 brother-in-law

"umipatófoka 's tjénúm, tay tsatsáma nan ákyu ya náw/óu amfn nan
 make grow (create) water be- too much the sun and thirsty all the
 cause

tákæ!" ketjéng kanán Lumáwig cn "nángkō, nan tjénúm nan
 people Then says Lumawig why water
 (is it that)

íbfákábfákáyú ay?" ketjéng kanána 'n "ta umüytáko éna 'stj!
 you ask so much for? Then he says let us go first there

70 *Íssāk umipatófo 'sh tjénúm." ketjéng madmadántja, ya kasín kanán*
 I shall create water Then they walk a little and again says
 soon

san kashúdna 'n "ya; patoféem man nan tjénúm, ya ngāg man, mo
 his well create water what indeed, if
 brother-in-law is it.

Lumáwigka?” – *ketjǽng kanán nan si Lumáwig en “nangkǽka* L.71
 you are Lumawig? Then says Lumawig why do you

amipááshi ay ken sak/én?” ketjǽng inongaongátsa ay sǫnkáshíd.
 make ashamed me Then quarrelled they the
 (publicly) brothers-in-law.

ketjǽng umáytja 'd tǫngtsǽ. – isácd kanán ákis nan kásúdna 'n 72
 Then they go upwards. Then says again his
 brother, in-law

“nángkǽ, mfd nongnǫngmo, tay náǽ/ǫú nan tákǽ ya adlka páad
 why; nothing you care because thirsty the people and you not at all
 (are)

umipatófo is tjǽnum ay.” – isácd kanán san Lumáwig en 73
 create water Then says Lumawig

“intǽktsǽtáko ay tákǽ, ta umilengtáko!” isána'd tufáyéñ nan
 let us sit down, people, that we rest Then he struck with the
 his spear

tǽpash ya infutfútok nan tjǽnum. isána'd kanán is nan tákǽ
 rock and out springs the water Then he says to the people

'n “fkáýú'd ta uminúmkáyé!” lumási san kásúdna ay úmñnum;
 you shall that you drink! steps forth the brother-in-law to drink
 come

– *isácd kanán san Lumáwig òn “adlka úmñnum; ta issáta* 74
 Then says Lumawig do not drink that we shall
 (let us)

mangǽdǽdjǽdji ay úmñnum; ta nan tákǽ 's úmñnum.” ketjǽng
 be the last to drink let the people drink. Then

naféash nan tákǽ ay innúnum. isácd úmñnum san Lumáwig.
 had ended the people drinking. Then drinks Lumawig.

– *isána'd kanán is nan kásúdna òn “álíkǽ'd, ta umñúmka!” – isácd* 75
 Then he says to his brother-in-law come that you drink Then

L.76 *imñnum nan kasúdna ya tsá'kashna ay mangitsó'kosh is nan*
 drinks his and "he forthwith" is pushing (him) into the
 brother-in-law

77 *katsfpash. - ketjéng fumála nan tjénum is nan fulangá'gna.*
 rock. Then comes out the water from his "body."

78 *- ketjéng kanán Lumá'wig ön "isnáka! tay inmipa'áyoka ken sak/én."*
 Then says Lumawig here you stay be- you annoyed me
 cause

79 *isátja'd éngá'dnén tjái "ad Isik." - ketjéng suná'tja san tá'kru.*
 Then they name yonder "ad Isik." Then go home the people
 spot

ketjéng kanán san kafabfá'yáná 'n "ná'ngkóm inlú'tak san kashú'dmo
 Then says his sister why, you pushed your
 into rock brother-in-law

ay?" ketjéng kanán san Lumá'wig ön "mo kö man tay inmipa/ísik
 Then says Lumawig surely, verily be- he angered
 cause

80 *ken sak/én." - ketjéng inananftotja. ketjéng insangfútja.*
 me Then they "performed Then they sacrificed
 auito-rites"

ketjéng nakasangfú'antja.
 Then they finished sacrificing

81 *- isátja'd intotóya ay sinasá'wawa; kanána 'n "inká'ibak cd si aló'ngan."*
 Then they talked as husband and he says I shall make a coffin
 wife

ketjéng sinótčna sh' asá'wawána is nan ká'aló'ngan. ketjéng alá'ena san
 Then he puts his wife into the coffin. Then he takes a

ásu ya ipü'yóna 's katjapána Fúkan; Fúkan nan ngá'djan nan asá'wawan
 dog and places (it) to the foot of Fukan; Fukan: the name of the wife
 end

Lumá'wig. ketjéng alá'na san kawé'ftan ya ipü'yóna is ká'ólón Fúkan;
 of Lumawig Then he takes a cock and places (it) at (the) head of Fukan.
 end

tay lěytjèn Lumáwig ay ìmüy ad tjáya, mal'don pay si asáwáana. 1.81
 be- wants Lumawig to go to the sky. pregnant his wife
 cause

– *isána'd anótjèn san alóngan. isá'd kanán Lumáwig en “mo* 82
 Then he puts into the coffin Then says Lumawig if
 water

mitóknog nan sikiatsénim, én/ngóngo nan ásu; mo mitóknog is
 strikes the footend shall bark the dog; if it strikes with

käölóána, inkokóokka 'y kawóftan! adíka pay ma/isálalá mo!
 headend crow you, you cock! do not stop indeed!

ka/isálaláam ad Tèngláyan.” ketjéng naisála ad Tèngláyan.
 your final is at Tinglayan. Then it stopped at Tinglayan.
 stopping place

– *wóddá et san naamashángan ay tsa mamálid is san ílid nan wánga.* 83
 There is then a widower who was sharpening at the bank of the river.
 (his ax)

ketjéng alawáshèn san am/áma nan kaalóngan. ketjéng alínóna.
 Then fishes out the old man the coffin Then he (tries)
 to roll it,

adí ed makáálin. isácd sumáa ya óna ayákan san toló 'y fobfálla.
 not can he roll (it) then he goes and goes to call three young men
 home

isátja'd alinén ya patsakáléntja. – ketjéng pashkóna ya ketjéng 84
 Then they roll (it) and put it ashore. Then he drives a and then
 wedge

éngkálí si Fákan ya kanána 'n “adím pay patánèn nan páshek, tay
 speaks Fukan and says do not drive deep the wedge because

náyak sína!” ketjéng infácgtsa ay sumáa ad fobfáy. ketjéng
 this I am here Then they together go home to the town. Then

tsawtsáshéntja is áfongtja. – ketjéng isácd kanán san fafáyi en 85
 they directly go to their house. Then, then says the woman

L.85 "aykí wáy asáwawam?" isáed kanán san naamasángan en "mfd pay
 is there a wife of yours? Then says the widower There
 is no

asáwawak; naamasángānak pay." ketjéng inasáwawatja.
 wife of mine; I am a widower, indeed. Then they married.

86 - ketjéng mamákatja san pangáton san asáwawána. ketjéng kanán
 Then go headhunting the ato-comrades of her husband. Then says

san asáwawána 'n "ta nay adíka fumála ay manágni; is áfong nan
 her husband here do not go out to dance in the house
 (be)

managníam." ketjéng manágni's áfong ya. ketjéng matíking nan
 your dancingplace. Then she dances at home, indeed. Then inclines the

87 lúta. - ketjéng umáy san mamamágkid ya éntsa kéyájtjen ay
 ground Then go the girls and start to pull (her) out to

manágni. kanántsa ön "ifálām nan sagnīm." ketjéng adí.
 dance They say take out your dance. Then "she
 (outside) refuses."

ketjéng kéyákkéyájtjéntja. ifálāna nan sagnína. ketjéng matíking
 Then they pull by force (her) she takes out her dance. Then inclines

88 nan fatáwawa. - ketjéng ólik ya ket inmának. ketjéng
 the world. Then "time passed then she bore sons. Then
 until"

naéngantja nan ámanákna ay inyápona 'd Féntok. ketjéng ólik
 had grown her sons whom she had from Bontoc. Then... from
 brought 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 wántsín nan nalilêngánan; nan nākǫfu is wántsényu! L.89
 you not to follow the clear water the dirty water must you follow
 ought

ketjéng nakǫfu nan mábæ 'd Kánöu; nalilêngánan nan mábæ 'd
 Then was dirty the (water) Kanöu; clear that coming
 coming from from

Fěntok. – ketjéng san nakikǫfu nan wantjéntja. ketjéng padǫnéntsa 90
 Bontoc. Then the dirty water 'is their Then they receive
 following." them

ad Kánöu. kanántja 'n "sinákäyu?" – adǫtja sǫmfad; ya padǫyéntsa 91
 at Kanöu. They say who are you? They not answer; and they kill
 (the Kanöu-men)

tjǫtjja. ketjéng nadǫytja. kǫmǫn san iKánöu. – ketjéng ildéntja'd 92
 them then they are dead. they go the Kanöu-men. Then they see
 (the sons) away,

ya kasǫtja finmǫngon. ketjéng kasǫtja padǫyén tjǫtjja. ketjéng
 and they again had resurrected. Then they again slay them Then

önpayangyǫngtja ay mangwǫni en "si pay Fǫkan nan ninǫnak kén
 they reprove (them) saying indeed, Fukan (is she who has
 born)

tjǫkǫmǫl." isǫtja'd kanǫn ön "tsǫkǫyǫ pay, ay iKánöu, et adǫkǫyǫ
 us Then they say you, Kanöu- you shall
 people, not

matsaké man, tay pinmadǫykǫyǫ ken tsǫkǫmǫl." – isǫed máptad 93
 become because you have slain us Then come to meet
 populous

nan iFěntok ya éntsa álaén tjǫtjja; et iyatǫngtja nan bǫlay;
 the Bontocmen and go to take them then they use as the "bilay"-
 carrying poles trees;

bǫlay nan átangtja. – yǫ/öitja tsǫftja ad Fěntok. ketjéng 94
 b. trees their "litter." they take them to Bontoc. Then
 are

ika/ǫptja tjǫtjja ad Fěntok ad Tsǫpesh. nan átangtja
 they bury them at Bontoc at Tsipesh. their poles

1.94 *wōddá 'd Papát/tay; san tákitja ay wáka wōddá 'd Papát/tay.*
 are at Papat-tay; their ropes, made of are at Papat-tay.
 (still) lianes,

Ketjéng pay tjái. si Mátyæ nan ninōkæd.
 "This is all." Matyu was the narrator.

EXPLANATORY NOTES

The meaning of *Lumáwig* is not known; probably (?) from *láwäg*: world ("Weltwalter"); with pre-infix *um?* (*um* occurs in several proper names). Articles used with *Lumáwig*: *nan, san* and person. art. *si* (*si* is dropped in Genitive). The various articles show that *Lumáwig* 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]; *Mabædbodóbæd*: "near Bontoc, north." *salukóngek*: I put a "*salúkong*" into the river at the end of a dam. *nákna*: *kénnek*, I catch.

4. *fllig ad Pókis*: mountain north of Bontoc.

5. *inóstjong*: Person. vb., *ostjǒngăna*: Possess. vb. *ketjéng is iga...*: synonym. "nannay *Isa'y fllig si iga kalineb.*"

6. "*kětjākăyósha!*" (as one word)

7. *Kalæwæftan*: mountain east of Bontoc.

12. *słamangén* (as one word), uttered hesitatingly, with disapproval. *maldon*: not by her brother-husband, but through Lumawig's influence (as all Igorot 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 umánüi nan táku is nan fatáæwa*: there were not enough people in the world."

14. *isána'd tsa...* [310].

15. *tjajtja nan umfli*: "they are the inhabitants of.."

16. *iniFæwang*: *in-*: preter. augment: they have settled and are now settlers.

18. *Lakængao*: near Bontoc. *nan kalitáko*: our speech, i. e. of us Bontocmen.

19. Mayinit, which produces salt from hot springs; J. 145. See Voc.: boil.

20. *laglágo nget...*: they must, I presume, purchase all they need, as they do not manufacture and are rather warriors and tillers of the soil than eloquent and suave tradesmen.

23. Samoki: renowned for its pottery. J. 117.

25. *si Málkod...*: 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. *tékod*: *ték ed* [307; 242]; *od = ed*.

33. *intó mãn læ*: surprise, incredulity. *akiákkt*: "we have but little beans in our garden."

38. *Ip/æppit*: at the town limit of Bontoc.

39. *is nan ken...*: pleonast. use of art. [37]. (Sometimes: at the house of N. N.)

40. *aykō ngag ta...*: "what is the reason that he should..." *énišúysuy*: get air, "because it is very hot."

41. *panáashak*: I do as the first thing; I do directly. *kanán amátsa*: dropped *si*: the speaking of their father; also: *kanán nan amátsa*.

42. *kumátsiak*, *synon.*: *fumkāsak*: "I get strong, healthy; I feel well."

43. *pasiksíkpek*: I make frequently go into, i. e. I put (chickens) every evening into the coop: I raise, keep. *ngāgen*; or *ngāg kan*, expressing surprise, sometimes indignation or anger.

45. *is tsámi.* for our "regular" feeding. [310]

48. *maikábkab*: "I break off at the end, the first piece of a stick, then the next." *ketketjéng*: "and it is ended; no more talk."

53. *tsaládöy*: two whole trunks of big trees, laid parallel upon the ground, to support vessels hanging above fire.

54. *ta kay sak/én...*: "let it be I who must get." *ya*: emphatic.

55. *siamádjíśā* (one word); *synon.*: *sfa sa!* this is right! The distance between Kadkad and Lanao is "several miles."

59. *finulfas*: wedding of poor people, with some pork; but *tsúmno*: wedding of the rich, prominent, "*gadsángyén*," with meat of *néang* (buffalo), many pigs etc.

60. *Pabálid*: "two miles from Bontoc." *panóngek*: I drive back "on the riverbank:" "*is nan kawánga*;" at other places: *pashakóngek*. *Kátsuk*: "very near Lanao."

62. *pinsikyána* [*bönsikídna*]: *pin-* [296]; *siki*: leg. *mamátpap*: "catchable," *synon.*: *malánoy is mátpap*: easy to be caught. (to catch)

63. *mo*: certainly! *kō man*: "a wonder indeed!" *tay*: because.

64. *mid nongnóngmo* [*nongnóngmo*]: "you are of no use, worthless, good for nothing."

65. *tálon*: weather, time of the day, the fields of a community (gardens, ricefields etc.)

66. *ib/ána*: the pig's companions, the other pigs.

67. *insangfúkami*: "we have a little ceremony, at different occasions; also on the day after the wedding. A pig is killed at the "*sangfu*," a chicken at the "*mangmang*." *foknákek*: I start to work, take friends from the house to go to the mountains, forest, fields, "far from town."

mangáyuak (*káyæ*: wood): "I begin a ceremony in the *ato* (my town section) by going to the woods, where I observe the tokens, particularly the bird '*tju*' (all red, with a black mark under the neck); I observe its flight and count its call."

68. *kayávcutsa nan Ilákod* [*iLágod*]: they consult whether they shall go to fight with the tribes living north of the Bontoc area. *igá kakáib* (from *kápek*, I make, accomplish): not made, not done, turned out not well.

69. *íssak* [308].

74. *issáta* [308].

76. *tsákashna* [315].

81. *alána san kaerwítan*: for *alána*. *ad tjáya*: to "Heaven."

82. *ma/ísaláak*: I cease from floating in a river at a shallow place, or held up by rocks etc. *ka/isalám ad T.*: "your stopping place shall be at T."

83. *mamálid*: sharpening his ax or knife on a stone. *alæwáshék is nan katjénun*: I fish out from the water; *alinóna*: Pres. conatús. *alúnek*: I roll "like a log;" *patsakálek*: I put on the land from water.

86. *mamákatja*: hunting heads; "they had hunted and taken home the heads; they performed the headhunters' rites." *matking nan lúta*: "the ground sank to that side, where Fukan leaned over while dancing and holding leaves of tobacco in her hands."

89. *nan nálpak* (for: *nalpóak*): "my birthplace," lit. my-coming-from-place. *ketjéng nakífu nan mábræ 'd Fě́ntok*: "the river coming from (*mabræ* = *malpo*) Bontoc (which is usually muddy) happened at that time to be clearer than the Kanöu stream, that had been made muddy by a rain-storm. Thus Lunawig's sons went astray.

90. *padávéntsa*: subject: the people of Kanöu.

91. The resurrection takes place while the Kanöu people had turned; *iláéntja*: "the people looked back."

92. *pinmadöykäyě*: preter. of the Person. Vb. *pumadöyak*.

93. *átang*: a long pole to which the body of a man slain in battle (resting on his shield) is tied to be carried home. J. CXXXV.

bílay: species? "The bilay planted in the grove 'patpat/tay ad Sókók' near Bontoc have now grown to big trees."

HEADHUNTERS' RETURN AND CEREMONIES

II.1. *Sumátsa nan mamáka. tsátsa mamalúkay ya tsátsa mangáyeng*
 Home come the headhunters. They singing and they singing "ayeng"
 keep "falukay." keep

ya tsátja éndærcü.
 and they shouting
 keep exultingly

Falákay: *sinúka* 'sh *ay* *nashúysüy?* [*sinúka* 'sh *ay* *nashódjüy*] 11.2
 who are you that were absent
 (away from fighting; "prevented i. e. hiding yourself")

ɽwansányu 'sh *kamuyóköy!*
 give him a old and worn!
 breechcloth,

Falákay: *sinúka* 'sh *ay* *nalásin?* 3
 who are you who were absent

minsimsimúdká 'sh *ásin!*
 you shall "salt-eat" salt

adwáni inumdjántja id fofáy; isáadtja nan ólo ay finákatja; 4
 now they have arrived at home they put down the head which they had cut off,

isáadtja is nan kaníntjáan is nan áto. isáttja'd aláen nan
 they put (it) at the fireplace in the ato. Then they take the
 down (councilhouse).

fátuk ya shitsákkantja; ya mángantja nan amám/ma, ketjéng
 pigs and kill (them) and feast the old men then

inkáibtja is sakólang; et itáketja nan sakólang is nan bóshä.
 they make a headbasket then they tie the basket to the pole in
 the ato.

ipúttja nan ólo is nan kasakólang. ketjéng madámong nan 5
 they put the head into the basket Then assemble the

fobfálo. isáttja'd manalífeng. isáed kanán nan fobfáfáyi ay inánna
 young men. then they dance Then say the women, the old,

en "pabanádjényu nan ólo, ta isáadyu is nan tatalbnan
 take down the head that you lay (it) at the dance-place
 down

ta énkakáɽwáéntáko ya ta siksikiáttjan nan fobfáfáyi ay manágni."
 that we place it in the center and that they kick (it), the women, who dance

- 11.6 *ketjéng mastjím; ya alántsá nan ólo; sækasékantja is nan áseék*
 Then it is night and they take the head; they smoke (it) in the smoke

is nan ato. isaéd totok/kóngan nan fobfállo ya nan íb/an nan
 in the ato. Then keep watch the young men and the other

- 7 *inasáéwán t'ádf aláén si áseé nan ólo. —ketjéng fibikát; isátja'd*
 married men lest take dogs the head. Then morning then they

aláén ya páyéntja 'sh nan sángi. isátja'd yó/i ad wánga.
 take (it) and put it into the basket. Then they take (it) to the river

isátja'd mangatóling is nan ílid nan wánga. isátja'd úmish nan
 then they cleanse (it) on the bank of the river. Then they wash the
 while praying themselves,

fobfállo; isátja'd uáshan nan ólo. ketjéng patsakáléntja ya
 young men; then they wash the head Then they put it on the and
 river-bank

- 8 *inuáshantja ay kagáwéls nan ólo. — isaéd énsábéé nan amáma ya*
 they have washed well the head. Then says prayers an old man and

kanána 'n "laláyam si asáéwán, ta mikífli is nan ílimi." sumdatja
 he says call your wife that she lives in our town. They go
 with us

- 9 *is nan fobfáy et mangfagtja. alántja nan fátug; padóyéntja*
 to the town then they sing. They take a pig kill (it)
 (home)

isátja'd lakman; isátja'd otóén; 'sátja'd mangáyáyeng ya kanántsá
 then they sing (it), then they cook (it) then they sing and say

'y mangwéni ón "andpénadnókáni ta wáshtjin unfla is itsáéwéshna.
 speaking "it is time right now" that everyone looks for his roast meat

- 10 *ketjéng kay mastjím ákis. isátja'd iká/erp nan ólo.*
 Then it is night again. Then they bury the head

isátja'd infákax nan fobfálla "tumengaotáko! tumengaotáko!" 11.10
 Then they cry, the young men, we'll have a holiday! we'll have a holiday!

ketjéng fibikát, ya infákax nan amám/ma "intengaotáko!" ya míd
 Then it is and cry the old men we have a holiday and nobody
 morning

ámüy is nan páyyo, tay léglæg. ketjéng inténgao 11
 goes to the fields, because it is "head-burying-day." Then keeps holiday

nan umíli; ma/íd fumóknak. isátja'd mamalákay nan fobfálla
 the whole town; nobody goes out to work. Then they "sing a falukay" the young men

ya nan mamáγκid. kanán nan mamáγκid:
 and the girls. Say the girls:

Falúkay: pitkám ay inyakyáking
 you spend loitering
 all time

si ínam nan mamáding.
 (while) your mother is gathering the dry wood

— *kanán ákis nan fobfálla:*
 Say in turn the young men

12

Falúkay: mamáγκidka 'sh binákid
 a girl you are — ? —

pitkám ay inyakyáking
 you spend loitering
 all time

amám ay tsatsakkískis
 your garden is sloping

tinnófan nan laldákin.
 the growing place of weed.

11¹³ - *kanán ákis nan mamákgid:*

Say again the girls

Falúkay: *payéntáko 'sh shoshóshlay*

let us "put down" reply

ta kika'd na 'sh mapárayay

until here is morning.

ta íssak en lumágo

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 fobfálo:*

Say again the young men:

Falúkay: *mamákgidka 'sh binákid*

a girl you are - - ?

kamángakóng ya kétan

greedy of meat;

adím aktan sí ínam

you do not give any to your mother

Idkógmo ya shushúbam.

you turn your and feast secretly.
back

15 *kctjéng makitotóyatja nan amám/ma: 'ayáka man tji!*

Then converse (and say) the old men very long (lasts) this!

palayokéntáko'd! *isátja'd mafóteng amín nan inasáéwan 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 énim. kanán ákis nan 16
 go catching pigs. They caught six say again

tá/pén nan inasáéwan en "adña áálan is sibfantáko. kasintáko
 several of the married men it does not suffice for our meal. let us again

umfla, = kanántja nan djáa 'y laláki - "ta marwálo."
 look for, say two men let there be eight (pigs)

= isátja'd falótjén nan fátug; isátja'd sagfátén ya yóitja 's nan 17
 Then they bind the pigs then they carry and take into the

kaáfoáíng ya lakmántja 's nan ápuy. isátja'd kasín yóitja 's nan
 houses, and they sing in the fire. Then they again take to the
 them them

áto. kókótjéntja ya otóéntja. - ketjéng naáto pay. isáed 18
 ato. They cut and cook them. Then (is) cooked. Then

kanán nan amám/ma 'n "éngkáyú'd amóngén nan fobfáfáyi tu 'd
 says the old men you shall go to assemble the women that

sumáatja nan fafáyi is nan áto. - ketjéng mángantja ya nakakántja; 19
 they enter the women, into the ato. Then they eat and finish eating

ketjéng masísangtja; ketjéng washtjín inmángmang is nan
 then they go single Then everyone sacrifices (chicken) in
 (to their homes).

afobóngtja. ketjéng ifálatja nan fánnga ya isugídtja is nan
 "his" house. Then they take out the pots and put on fire at the
 (them)

pánggran. isátja'd aldén nan mónok ya fayfkéntja.
 door. Then they take a chicken and beat it

H.20 *ketjéng nadðy nan mónok. - kanántja en "nay pay táklay si*
 then is dead the chicken. They say this the arm
 (represents)

fobfállo na; et kumfdshi nan fobfállo. manangflkâmi is kðdsö."
 of the may grow the young man! we pray for strength.
 young man strong

21 - *isátja'd makákan; isátja'd maám mong nan mamá gkid ya nan*
 Then they end eating Then they assemble, the girls and the

fobfállo is nan áto. isátja'd kanán en "mannaingtáko 'd!"
 young men at the ato. Then they say: let us stand in (two
 opposite) lines!"

isáced kanán nan fobfállo 'n "engkáyri umáa is tóðnan ta
 Then says a young man go ye to bring a jar that

22 *éngkaæwáðéntáko is nan tatalábnan. - isáced kanán nan mamá gkid:*
 we place it in the at the dancingplace. Then say the girls
 center of

Tsáeng: imitsáætantáko si Finmóshao ay gadsángyen ad Fállig;
 =? "we have caught hunting Finmóshao, the rich man at Barlig;

ya ayákam nan pangáfongmo! ta umalákäyæ is nan flimi ad
 and call you, your family come ye into our town, to
 (Finmóshao!)

Kensátjan; tay nay si flílad ay kinápnan ay minlálaymi ken tjakäyá.
 Kensátjan; be- here bacon, thick, to we invite you
 cause is which

ya inmálitja tit/flwa is nan flimi. ya ikökðtsam si Fánged
 and they came really into our town and you cut, Fanged,

tjáftja is nan istjáftja ta mangántja. ya nakakántja.
 for them their meat that they eat and they finish
 eating.

23 - *isátja'd kanán en "engkáyri umáa is fáyash. ta painuminumtáko ya*
 Then they say go ye to get brandy that we make them and
 drink

mafótengtja. isáced kanáñ nan mamáḡkid en "pashuyepónyu'd is nan II.23
 they get drunk. Then say the girls put (them) to sleep on the

ifóik ay i/natjáshán is píngsan!"
 mat which has been spread long time ago.
 (sleeping- for them
 board)

Si Mátyu nan nangwáñi ya si Falónglong ya si Fánged.
 Matyu is the narrator and Falonglong and Fanged.

EXPLANATORY NOTES

The ceremonies after successful warfare are called *mamalákay*, from: *falákay*, a ceremonial song, a responsive song, or *mangalákay*, from: *kalákay*.

1. *tsátsa* and *tsátja* [310]. *mangáyeng*: warsong.

2. *nashýsüy*: noncombattant: "on the other side of the river, pretending to be ignorant of warfare;" absconding; absent. Or: *nashýy tjáy*: absent yonder. *wáñis*: breechcloth, presented to warriors; *wáñisak*: I give, clothe with a wanis.

The Metre is iambic, with strong ictus, the natural accent being disregarded: $\vee \text{ } \acute{\text{e}} \mid \vee \text{ } \acute{\text{e}} \mid \vee \text{ } \acute{\text{e}} \mid \vee \mid \vee \text{ } \acute{\text{e}} \mid \vee \text{ } \acute{\text{e}} \mid \vee \text{ } \acute{\text{e}} \mid \vee$. *sinúka 'sh ày nashòdjüy* – *wansànyu 'sh kàmuyòköy*.

3. *nalássinak*: I am away; e. g.: *nalássinak is tékken ay íli*: I am absent in an other town or country; I am prevented (from coming or participating). *minsímsímudak*: I am a salteater, I eat only salt, but no meat, with my rice; "I do not deserve any meat, as a coward (*ögiádan*)."
símut; see Voc. salt.

4. *áto*: councilhouse, see Voc. *sitsákkak* [*shitjákkak*]: only ceremonial killing. *sakólong*: a funnel-shaped temporary headbasket.
bóshü: see Voc. post. (Observe the singular forms: *fobfállo*, *mamáḡkid*, *fafáyí* used often here for plural!)

6. *nan ib/an nan...* and the "other," i. e. and besides the married men.
7. *sangi*: see Voc. baskets. *mangatólingak*: I wash the head while praying, invoking the soul of the slain. *uáshak*: unceremonial cleaning, washing, bathing.
8. The old man addresses the head: "call your wife:" that we kill her also! *mangfagak*: I hum, drone songs without words.
9. *anapénadnókáni*: probably *anápena '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." *itsáwáwish*: roast chicken, dog, pork.
10. They bury the head in the *áto*. *tumngaotáko (têngao)*: we shall (*um*) celebrate a holiday, but: *intengaotáko*: we are celebrating.
11. *umíli*: 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 *ólog* (girl's dormitory).
- pitkak*: I waste my time; or: I do nothing, but... *pitkána ay mángan*: he spends all his time eating. *mamáding*: I gather *báding*, dry wood; fire-wood.
12. *binákid*: this was asserted to have no meaning. Probably: maiden? *tinmófan*, for: *tinmofán*.
13. "Let us not cease from answering their challenging songs (*shoshóshlay*: "contest of words"); let us reply until the sun rises." *Issak*: [308]. Finalok: "a place where good tobacco is sold; North of Bontoc."
14. *síbfan, kétan, tíjfan*: meat eaten to the rice occasionally. *áktak*: 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. *sagfátek*: I lift (and carry) upon my shoulder. *kaáfóáʔong*: 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. *ʔayékek* [*ʔaʔkek*]: 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. *manangʔlkami*: we pray for and hope, expect.

21. *mannaingtáko'd*: we stand in two lines, one formed by the men, facing the other, that of the women, in order to sing.

22. The "*tsáeng*" 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 Igorot'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. *ʔingsan*: "long time ago." (only here!)

THE IGOROT IN THE BATTLE OF CALO/OCAN

B.1 *Insulŕktosh si Don Bilong umđli 'd Fěntok ya ęngęgak ad Fěntok;*
 The insurrecto Don Bilong comes to Bontoc and tells lies at Bontoc.

kanána ay mangwáni en "tjakayú ay Igđlot mifuđgkayú 'n sak/ęn;
 he says speaking you Igorot. go with me

ta aláenyu nan pinangyu, nan kanŕyabyu, nan táfayyu ya nan kángsa,
 take ye your battle-axes, your shields, your spears and the gongs

ta umüytáko ad Malđnosh, ta ęngkáyú manalfeng et adđngsan nan
 let us go to Malolos, go ye to dance then much (will be)

2 *sŕpingyu."* *ketjęn tjęngnen nan tákŕ. nan fojafallo ya lumđyartja*
 your money. Then hear the people the young men run

et umđytja id págpag, tay am/ın ay fojallo ya ęndjúa nan
 and go to the forest because all young men are unsteady
 (as to)

nimúmtja. kanđntja 'y mangwáni en "awđy nget ęngak sa."
 their thoughts They say speaking perhaps a lie this!

3 *sak/ęn, (si Fánged ay iSamđki) adŕk lęytjęn ay úmüy, tay nan*
 I Fanged from Samoki do not like to because

kafibfʔak ya ifʔaldutja is nan adik kagalʔan. ketjɛng makalʔak. B.3
 my sister they imprison for my not "coming along" Then I go with them

tay ibfʔaldutja 'sh kafibfʔak. ketjɛng ʔmüy nan tákɛ; ifʔeg Ngáwid 4
 be- they bind my sister. Then go the men; takes Ngawid
 cause with him

nan tákɛ; et síya nan ʔpon nan Igólot. ketjɛng malikoádkamí
 the men; then he is the chieftain of the Igorot. Then we start

et umalʔkamí 'd Fángnèn ya ketjɛng umálatja ákis is nan
 and come to Fangnin and then they take also some

iFángnèn. (Fángnèn id sakón ad Fěntok.) ketjɛng aláénmí nan
 men of Fangnin (is) Fangnin (is) near Bontoc. Then we take

ʔsa 'y fʔatug et padóyénmi is ʔstjan nan tákɛ ay ʔmüy ad Malónosh.
 one pig and kill it for food of the men who go to Malolos.

ketjɛng malikoádkamí is nan fívikat et umalʔkámí ad Gáyang. 5
 Then we start in the morning and come to Gayang,

ketjɛng nisasakána nan kánénmi et binadóytsa nan nʔang ay ʔstjámí.
 Then had been our food and they had killed a buffalo as our meat.
 prepared

ketjɛng mangáŋkámí is nan magáchu et umalʔkámí 'd Serwántós.
 Then we eat at noon and we come to Cervantes.

ketjɛng tomoktjókámí et inotókámí is kánénmi. limádkámí ay iFěntok, 6
 Then we sit down and cook our meal we are five Bontocmen,

walókámí ay iSamókí; isácd nan iMaʔnit, iTukákan, imMalíng/kong,
 eight men from then those from Tucucan, Malikong,
 Samoki; Mayinit,

iKináŋg, iSakádsa, iTítipán, iTʔfeng, iKánʔu, iAgkáoa. amʔn ay
 Gennan, Sagaða, Títipan, Tulybin, Kanóu, Agawa. all the

B.6 *kallifli immāytja ad Malōnosh. ketjěng nakakāngkāmī 'd Serwāntēs*
 townsmen had gone to Malolos. Then we had eaten at Cervantes

7 *ya umalkami ad Ankākē. - nisasakāna amīn nan kānēnmi. pinadōytja*
 and we come to Ankaki. prepared was all our food. they had killed

nan fāka ay istjāmi. naamoamōngtsa ad Serwāntēs nan amīn ay
 a cow for our meat. Assembled were at Cervantes all

8 *kākāfkāfli. - ketjěng mawēid ya malikoādkami ya umalkami 'd*
 townsmen. Then it is morning and we start and come to

Konseptsyēn. ketjěng malikoādkami 'd Konseptsyēn et umalkami 'd
 Concepcion. Then we start from Concepcion and come to

Kāndson ya umafēdtsa nan mūsiko ken tjākāmī. ketjěng umalkami
 Candon and (there) meets the music band us. Then we come

'd Kāndson ya umāllkwēlkwēis nan mūsiko ken tjākāmī id Kāndson.
 to Candon and marches around the band with us at Candon.

9 *ketjěng intedečkami is nan tjaktjākū ay āfong is nan līma 'y ākyu, ya*
 Then we stay in a large house five days and

istjaistjāmi nan līma 'y fātug, tay sinmongētkami ay Ikōlot.
 we eat five pigs, because we were angry, we Igorot,

ketjěng tsāmi padōyēn nan fātug si iKāndson. ketjěng malikoādkami
 Then we kill the pigs of Candon-people. Then we start

10 *et umalkami 'd Tākātjing. ketjěng tsāmi sīkpēn nan āfong si*
 and come to Takutjing. Then we enter the houses

iTakātjing et tsāmi pināla nan fādsotja; umōgiādtja nan iTākātjing.
 of Takutjing- and take their coats; afraid are the Tak.-people
 people (quickly, plunder)

(*djuwánkãmi lasút ya liman p̄so ay Ikólót.*)—*ketjéng malikoádkami is* B.11
 we are two hundred and fifty Igorot, Then we start

nan w̄f̄w̄f̄id et um̄éykami ad Namagpákan. ketjéng áfus naóto nan
 very early and go to Namagpakan. Then had been the
 cooked

mákan, siádnay ma/íd ístja. ketjéng um̄áykami et okádenmi nan
 rice, but no meat. Then we go and take (by force)

isá ay kafáyo et yáimi 's lubfónmi. ketjéng kókótjénmi et otódenmi
 one horse and bring it to our quarter. Then we cut it and cook

nan kafáyo. ketjéng igámi ístja, tay kãg f̄ikas si tákã nan
 the horse. Then we do not eat, because like flesh of men is the

flan nan ístjan si kafáyo. — ketjéng malikoádkami et um̄áykami 12
 sight of the meat of horse. Then we start and go

ad Faknótan. umtsánkami id mastjím. ma/íd ninóto is kánénmi.
 to Faknotan we arrive in night none had cooked our food.

isáed am̄nkãmi ay Ikólót ya um̄áykami ay umála is nan kafátufátug
 Then we all, we Igorot, go to take some pigs

ya kaáshuáshu. ketjéng oto/otódenmi et mangánkami is nan mastjím.
 and dogs. Then we keep cooking and we eat during the night.

— *ketjéng umáli nan soldádso ay insulíktosh ya inkótsáotja is* 13
 Then come the soldiers, who insurrectos, and ask for
 are

kanéntja et tsátja umaláli is tsogókmi et tsátja kankánan en
 food then they keep coming to our rear and they keep saying

"inákãyã 'sh kánénmi." *ketjéng tsámi itsáotsao nan kóbkbob si fátug*
 give (us) our food. Then we often give (them) the skins of pigs

- B.14 *ya nan akít ay mákan. - ketjéng malikoádkámi ct umáykámi is*
 and a little rice. Then we start then we go to

nan ísa 'y fli; adík kékkèn nan ngátsan nan fli ay inuntsánanmi
 a certain town I do not know the name of the town where we arrived.
 (one)

ketjéng áfus naóto nan mákan ya ístja ay néang. ketjéng
 Then had been cooked rice and meat of buffalo. Then

- 15 *masuyépkami; malikoádkami as nan wéid. - umalíkami 'd Santo Tomas.*
 we sleep we start in the morning. we come to Santo Tomas.

ketjéng ma/íd naóto is kánènni. ketjéng éngkámi 'nánap is fátug
 Then (is) not cooked our food. Then we go to seek pigs

ya is kánfing; ct ma/íd intjánaumi is fátug, kánfing nan intjánanmi.
 and goats then not any we find pigs; goats (is) our finding.

- 16 *ketjéng yáitja nan fínáyér. - ketjéng kánanmi is nan ápomí 'n*
 Then they bring rice. Then we say to our master,

"nángkóm kanán èn 'mō umālitáko is nan fli, ct misashsakána
 why! you say if we come into the town, then would be ready

- 17 *nan lánstæn nan takér'; kót nay adwáni ya ma/íd!" - ketjéng*
 the food of the men; and here now there is nothing! Then

sibfátèn Don Bílong nan kalími ya kanána 'n 'íkádkáyí ya
 answers Don Bilong our words and he says care for and yourselves,

- 18 *tsákāyu tjámpap is fátug ya's nan fínáyér." - ketjéng ikíkiádek*
 you keep catching pigs and rice! Then I frighten
 (take)

nan sinpángāfong ay Filipíno. ketjéng kanántja cn 'adfka
 a family of Filipinos. Then they say do not

pumadōy ken tjakāmi; ta umotōkāmi is kānim. ketjēng maōto nan B.18
 kill us let us cook your meal. Then is cooked the

mākan ya nan āgkāmā. ketjēng ilābok ay māngan ya ketjēng
 rice and crabs. Then I begin eating and then

umālī nan kāduak. ketjēng inōfōngkami, tay naxwaxwāt kami.
 comes my companion. Then we eat together, as we are very hungry.

– *ketjēng malikoōdkami et umāykami ad Dsakūpan. tjaktjāki ay fli.* 19
 Then we start then we go to Dagupan. (it is a) large town

ya ketjēng umilalayošhtja ken tjakāmī. ibfakāmi nan kānēnmi, ya akūt
 and then they "do not us we ask for our food and little
 provide for"

nan itsaotsāotsa. ketjēng tsātja 'd kānan en "umalfkāmi ad Malōnosh."
 is their giving. Then they keep saying we shall come to Malolos.

– *ketjēng umtjāngkāmi ad Malōnosh is nan sidsidjīnna. ketjēng* 20
 Then we arrive at Malolos in the evening. Then

igāktjeng Agināldo nan pispisftash. – ketjēng kānanmi en "nangkō!" 21
 distributes Aguinaldo the "20 cents." Then we say why!

pispsiftash āngkay? nan kānēnmi ad' wānāni!" ketjēng kānanmi
 one peseta only our food does not suffice then we say

en "lumayōkāmī!" ketjēng kānantsa 'n "baldēkanmi tjakāyū!"
 we shall run away Then they say we shoot you

– *ketjēng malikōad nan tlin. ketjēng umāykami et balokānkami* 22
 Then starts the train Then we go and ride
 (railroad).

is nan tlin. – ketjēng umalfkāmi 'd Kālā/ōkan. pāgpag yāngkay. 23
 in the train. Then we come to Caloocan forestland only.

B.23 *mangǎngkãmi is nan mastjím; et adf inmãñüi nan kãnenmi.*
 we eat in the night then not sufficed our food.

tsãkãmi mangmãngan ay tákeæ, ketjéng ilãénmi nan apúy ay intatáyay
 (while) we are eating, we men then we see the fire flying

24 *ay mãpo 'sh pòshong. Tæmãnkõu nan apúy ken tjãkãmí. - ketjéng*
 that comes from sea. Dazzles the fire us. Then

talãñõ ay lablãbon si kokõok si mõnok. ketjéng kanãñ Gõlash ay
 it is time of beginning of crowing of cocks. Then says Golash,

intelepletími en "éntãko inlãkid ad Fãnged tsõgok nan Manfla."
 our interpreter let us go around to Fanged behind Manila.

ketjéng malikoãdkami ay ãmüy ad Fãnged ya ãngsan nan soldãdso.
 Then we start to go to Fanged and many (are) the soldiers.

25 *- ketjéng madãngkãmi id Fãnged. - - kág tõñã nan kaadsarãwfna*
 Then we go "a little" to Fanged. like this was the distance,

is nantjãí. - - namangpangõkãmi; wodã nan tãfaymi, pinãngmi,
 as far yonder. we had gone to the front; we had spears, battleaxes,
 as

26 *ya nan kãlãsaymi; ma/íd bãldægmí. - ketjéng mabaldækan nan tsa 'y*
 and (shields no rifles. Then was shot one
 (with us),

soldãdso is nan finiffti; pinaldækan nan Mclikãno. ketjéng
 soldier in the scrotum had shot (him) the Americans. Then

inangangãkãmi; kanãñmi en "nãngkõ böd falõgnit nan inyáyak tõñã;
 we fret we say why! a battle the calling of that
 (is (man)

27 *nãngkõ tãkken ay talífeng sa!" - ketjéng kanãñmi õn "aykõtãko kasñ*
 why! a different dance is this. Then we say "are we some-
 times

inǝgiaǝgiad ya kasǝn tsǝan? – *ketjǝng itǝolin san sinkumpǝnya* B.28
 afraid and again not Then transports the company
 (afraid?)¹ back

nan nabaldǝkan ay ǝs sa. yǝitja 'sh katǝlin. ketjǝng umǝykami
 the men shot who (were) They take to the train. Then we go
 there. (them)

is katilinsǝla. ketjǝng insǝnib nan soldǝdso; yaket ǝngsan nan
 to railroad. Then hide the soldiers, and many (are) the
 the (embankment?) themselves

fǝbǝla ay umǝli ay mǝlǝo 's kapǝshong ay pǝlǝn nan soldǝdson si
 projec- coming from the sea which send the soldiers,
 tiles

Melikǝno. djǝa nan nabaldǝkan is nan soldǝdson si Filipǝno.
 Americans. Two were shot of the soldiers, Filipinos.

– *ketjǝng umǝli ǝkis nan sinkumpǝnya ya mabaldǝkan ǝkis nan ǝsa'y* 29
 Then comes again one company and is shot again one

soldǝdso. tjǝkǝmi ninka/ǝpkǝmi is nan lǝta, tjǝkǝmi ay Iǝǝlot,
 soldier we had dug into the ground, we Igorot,

ta itǝfonmi nan ǝwakmi, tay ma/ǝd bǝldǝrgmi; ketjǝng ǝngkay nan
 that we hide our bodies, be- no guns-ours "except only"
 (ourselves) cause

sǝkodmi ya nan pinǝngmi. – ketjǝng umǝli ǝkis nan sinkumpǝnya is 30
 our spears and battleaxes. Then comes again one company at

nan magǝchu ya mabaldǝkan ǝkis nan tǝlo ay soldǝdson si Filipǝno.
 noon and are shot again three soldiers, Filipinos.

ketjǝng kumǝantsa nan sinkumpǝnya ya mǝsubli ǝkis nan djǝwan
 Then retreats the one company and "exchanged" again two

kumpǝnya. – ketjǝng alǝǝntsa nan fayonitǝtja; ka/ǝfantja nan lǝta; 31
 companies. Then they take their bayonets they dig up the ground

B.31 *ikã/æptja amñ nan fobolãtja. isãtja'd tomõli is nan apõtja;*
 they bury all their cartridges Then they return to their
 (bullets) commander

32 *kandãntja en "nãngkay nan fobolãmi!" - ketjẽng umãli nan djãan*
 they say: used up our bullets. Then come two
 (-no more-)

kumpãnya. wõdã nan madõy ay ñnim, wõdã nan líma; wõdã nan
 companies. there are dead six, there are five some are

nabaldẽkan is nan inaddpa; wõdã nan lsa ay kõlud ay nabaldẽkan is
 shot into the hand there is one "negrito" shot into

nan kitõngna. ketjẽng kumãan nan sinkumpãnya ya mĩsubli nan tõlo
 his forehead. Then retreats the one company and "exchanged" three

33 *ay kumpãnya. - ãngsan nan nadõy ken tjãftja. ãngsan nan tjãla is*
 companies. many (are) the dead among them much (is) the blood upon

nan lãta. ketjẽng kumãan nan tõlo 'y kumpãnya. igããntsa nan
 the ground. Then retreat the three companies. They remove the

ãngsan ay nadõy; yõftja 's katlin. ketjẽng mĩsublĩ ãkis nan djãa 'y
 many dead they carry to the train. Then "exchanged" again two
 (them)

34 *kumpãnya. ketjẽng mabaldẽkan nan ipãt ay soldãdso. - kasãtja ãkis*
 companies Then are shot four soldiers. they again

tomõli san djãwan kumpãnya. ketjẽng misãyao nan ãkyu ya ketjẽng
 return the two companies. Then turns dark the day and then

35 *kĩgsanñtja nan kãnyõn; kĩgsanñ nan soldãdson si Melikãno. - ketjẽng*
 they fire the cannon; fire (them) the soldiers, Americans. Then

inwõkwis nan fõbolan si kãnyõn et tsãna põnsĩpak nan pãgpag. ketjẽng
 whistles the shell of cannon then often it hits the forest. Then

umōgiad nan Ikōlot, et tsākashtja ay lumáyayæ. - ketjéng B.36
 get afraid the Igorot and immediately they run away. Then

lumáyayætkāmi et umalfkami is katflin. - ángsan nan nadōy ay tákræ 37
 we run away and come to the train many are the dead men

is nan katflin ay tsa inyōi nan soldādso. nabaldēikan nan isa ay
 in the train whom kept carrying the soldiers. was shot one
 (station?) man

iAmtādāæ; ma/íd nabaldēikan is nan iFēntok - intedčēkami is 38
 from Amtadao nobody was shot of the Bontocmen. we remain at

katflin; tsātja ket yāi nan nadōy ay nabaldēikan. kinigsāntja nan
 the train they then bring the dead who had been shot they fire the
 often

kányōn; ketjéng kashōn mad/ōb nan tjāya. kāg nannāy - - - nan
 guns. then as if tumbled the sky. like this (were): - - - the
 (it was) down

fōbōlan nan kányōn; wōddā nan kāg nannāy - - -
 shells of the cannon some like this: -

- ketjéng tjumāka nan soldādson si Melikāno is nan kalūta; ketjéng 39
 Then landed the soldiers, Americans, on the land then

lumáyayæ amīn nan 'silīktosh; umāytja 'sh nan katflin. Tsākami
 flee all the insurgents they go to the train. We keep

lumáyayæ ya ilāēnmi nan fōbōlan si kányōn ay patatsōkēna nan lūta.
 running and we see the shell of cannon that throws up the earth.
 away

- wōddā nan fōbōlan si kányōn ay pinadōna amīn nan sinkumpānya ay 40
 some shells of cannon kill a whole crowd that

mamāb/on. tsatsāma nan madōy is nan 'silīktosh. adadādsa nan
 stood close many the dead among the insurgents; more the
 together.

B.41 *madǝy mo is nan falǝgnit si Ikǝlot is nan flin nan Ikǝlot. ketjǝng*
 dead than in the fights of Igorot in the country of the Igorot. Then

Iumayǝrkǝmi et umǝykami 'd Malǝnosh; ketjǝng kanǝn Gǝlash ay
 we flee and go to Malolos then says Golash, our

inteliplitǝmi en "umǝykami ad Manfla ta ǝngkǝmi 'nkǝib is tilinsfla."
 interpreter let us go to Manila, let us go to make "railroad"
 (moat?)

42 *ketjǝng adǝ nan tǝkǝ. - ketjǝng kanǝn Gǝlash en "nǝngkǝ ma/lǝ*
 Then "refuse" the men. Then says Golash why! nobody

madǝy ken tjatǝko ay Igǝlot; uǝngkǝ ketjǝng nan insulǝktosh is ǝngsan
 is dead among us Igorot; why! only the insurrectos many

nan madǝy." ketjǝng tomǝlitja si Sǝyan ay iSamǝki ya isǝcd si Mǝding
 (are) dead. then they return: Sayan from and further Moding
 the Samoki.

ay iFǝntok isǝcd si Pǝtte/king ay iFǝntok ad Manfla. ketjǝng
 from Bontoc, then Pǝtte, king from Bontoc, to Manila. Then

43 *umǝytja is nan katflin ya aptǝntja nan fobǝlan si kǝnyǝn. - ketjǝng*
 they go to the train and encounter the shells of cannon. Then

mimǝdneng is nan kakǝrǝwǝntja. ketjǝng kashtja sumǝkong ad
 they hit into their midst. Then they again go back to

Malǝnosh et umtsǝntja ken tjakamǝ. ketjǝng kanǝntsa ken tjakamǝ 'u
 Malolos then they arrive with us. Then they say to us
 (among)

"inmǝli nan Melikǝno ad Kalǝ/ǝkan et finǝkashtja nan kaǝfǝdfong;
 they came, the Americans, to Calocan and destroyed the buildings

44 *pinǝantsa amǝn nan sinfǝan ya najǝkash amǝn ay kampǝna." ketjǝng*
 they burned all the churches and broken are all churchbells. Then

ibfákámi is nan plesidénte ad Malónosh; kanánni en "umáykami 'd ad B.44
 we ask the "presidente" at Malolos; we say we ought to go to

Féñtok!" ketjéng mañwákas ya kasími íbfaka ya adíña. kanána 'n 45
 Bontoc then it is to-morrow and again we ask and he He says
 refuses.

"nángkō ma/íd nadóy ken tjákáyá, ya kanányu en umáykáyá?"
 why! none is dead of you and you say you will go?

ketjéng kanánni ken Kósmi ay íFéñtok en "tjákami cd—kanám— en
 Then we say to Kosmi from Bontoc we should— tell (him)! — go

talféng, nan kinwáñim; ketjéng ilodlódmi ay tákka ay umüy."
 to dance; so you had said; then we must, we men, go;
 (as to your saying)

ketjéng inónong tja Mákwish ay íFéñtok ken Ngáwid ay íSamóki. 46
 Then quarrelled they, Makwish from Bontoc and Ngawid from Samoki.

kanám Mákwish ay íFéñtok ken Ngáwid en "síkk/á kékkek ay falógnit
 says Makwish from Bontoc to Ngawid you know that "battle"

nan kinwáñitja ken síkk/á. āpay adím kinwáñi is nan tákka? síkk/á
 was their to you why did you tell (so) to the men? You
 saying not

ma/íd nimmímno! mosháya sak/én si nángtck ay falógnit nan
 have no reason! suppose I had known that "battle"

kanántja, ct kának onóna is nan tákka mo léytjéntja ay mákifalógnit."
 was their I would first to the men if they wished to go to war.
 saying, have told

ct akít yángkay ay énasipadóykami ay Igólot is nan mangwáñian 47
 then little only (failed), that we would have killed we Igorot for the saying of
 each other

nan plesidénte ad Malónosh en mabatudukánkami amín ay Ikólot.
 the presidente at Malolos that we would be shot all Igorot.

B.47 *ketjéng maɛɛwáakash ya ilódlod Kósmi ay iFéántok mangíbfaka.*
 Then (it is) to-morrow, and must Kosmi of Bontoc ask.

48 - *ketjéng kanána en "umáykámi 'd man!" ketjéng adána. ketjéng*
 Then he says let us go then! then he does not (permit). Then

lumayaáekámi ay Igólot; ketjéng manadáláinkámi is nan ílid nan kálsa.
 we run off we Igorot then we walk on the side of the street.

49 - *ketjéng umtjángkámi ad Santo Tomas; ketjéng tjangkásmi ay*
 Then we arrive at Santo Tomas then we immediately

sáunkép is nan págpag. ketjéng lushfádmí ya ad Faláoang. ketjéng
 enter the forest. Then our coming out is at Falaoang. Then

inanápkámi is káncnmi tay naɛɛwáádkámi. ketjéng lumagókámi
 we seek our food because we are very hungry; then we buy

is nan kankánén; nan kankánén nan inkatákkámi. (nakáib nan
 food (cakes) "cakes" we lived on. made are the

50 *kankanén is jínáyey ya nan dín/fa.) - ketjéng umalákámi ad Fángal.*
 "cakes" from rice and sugar. Then we come to Fangal.

ketjéng kanán nan Ilóko ad Fángal en "éngkayu man lumáyay ay?"
 Then says an Ilocano at Fangal why do you run away?

51 *ögiadéngkáyey ay Igólot?" ketjéng kanánmi ay mánfat en "éngka*
 are you cowards, you as Igorot? Then we say answering you go.

man, ta iláénmi sík/á, mo ket adí pinpaabókén nan kányón nan ólom."
 let's see you if then not quickly smash the cannon your head.

52 - *ketjéng umalákámi 'd Takátjüng. kanántsa ákis en "éngkáyu man*
 Then we come to Takatjung. They say also why do you

lumáyaay ay? ketjéng kanántsá en "ngäg nan angñntja 'sh sa?" B.52
run away? Then they say what did they do there

— *ketjéng ifadgmi ken tjältja en "nan pay jobðlan nan kányōn ya* 53
Then we tell them the shells of the cannon are

tsaktsagðag." ketjéng kanánmi en "mosháya umálitja 'sna nan
very big. Then we say suppose they would here the
come

Melikáno, et pinfákash nan kányōn nan áfongyu." — *ketjéng áلامي* 54
Americans, then would quickly the cannon your houses. Then our
ruin direction

ya nan págpag, et loshfádmí ya ad Serwantés. ketjéng náñengmi ya
is the forest then our coming is at Cervantes. Then our going is
out (aim)

ad Fúladóng. ketjéng álanmi nan mónok ya kaerwítan. — *ketjéng* 55
to Fuladong. Then we take chickens and cocks. Then

umalíkami ad Alab. ketjéng álanmi nan tsaktsáki ay fátug;
we come to Alab. Then we take a big pig

padðyénmi ya istjámi. finayádsanmi is líma 'y pēsosh is nan
we kill and eat it. we had paid five pesos to the

ninífátug. ketjéng inpasalábkāmi is nan iAlab is mákan. isá'tja'd
pig-owner. Then we told to collect, to the Alabmen, rice. Then they

manálubub. igámi fayádsan nan mákan; nan ipékaer ad Alab
collected. we did not pay the rice the people at Alab

itsaotsáotja ángkay ken tjákāmí. — *ketjéng malikoádkāmi ay umáli* 56
gave it "gratis." to us. Then we start to come

ad Fěantok. ketjéng tsáoshénmi ad Afōu ay flin nan Ilóko ad
to Bontoc. Then we go directly to Afōu, the settlement of Ilocanos at

B.57 *Fě̄ntok. nākship nan inumtsānanmi ad Fě̄ntok.* – *ketjěng kanān nan*
 Bontoc. in the after- our arrival time at Bontoc. Then say the
 noon (was)

tākre ay iFě̄ntok ya iSamōki, kanāntja en “umāted ta inmalčkāyu;
 people of Bontoc and Samoki, they say “we are that you came
 glad”

aykōčkāyu natākre amīn?” kanān nan tākre en “ngāg nan inanguēnyu
 are you alive all say the people how did you manage

58 *ay inmāy?” – ināmoāmongmi amīn nan tākre. tjěngnētja nan*
 to go (there) we had assembled all the people they listen

kanānmi. ketjěng kánanmi ken tjājtja en “tsatsāma nan fobōlan nan
 to our speaking Then we say to them too many the shells of the
 (were)

Melikāno, tsatsāma ay tsaksagōak nan kányōn.” ketjěng kanāntja
 Americans; too enormous the cannon. Then they say

en “ya nan pay fobōlan nan bāldēg?” kanānmi en “tsatsāmād ay
 and the bullets of the rifles we say fearful,

59 *kāg vātjan nan fobōlan si bāldēg.” – ketjěng kanāntja ’n “aykōtja adī*
 like rain the bullets of rifles. Then they say do they not
 (were)

umāli ’sna?” ketjěng sibfātēnmi ya kanānmi en “adumdlitja ’sna tay
 come here Then we answer and say they will come here as

60 *pādsongtja ad Malōnosh. ketjěng kasītja kanān en “kad nan*
 they stop at Malolos. Then they again say when
 (at the limit)

aliāntja?” ketjěng adīmi ibfaka, tay kanānmi en “ta adī kēmāan
 will they come Then we do not tell because we say let not escape

61 *nan ’līktosh.” ketjěng ay sumāčkami is īli. ketjěng kanān nan*
 the insurrectos Then we enter town Then say

pangǎsongmi *en* "umáted *ta* *tinmolkăyu* *is* *nan* *ilităko*." B.61
 our relatives "we are glad" that you returned to our town.

- *ketjěng* *ũm̄tsan* *nan* *ĩsa* *ay* *fũan*: *kõytsa'd* *in̄papangǎli* *nan* 62
 Then "passed" one month then they come suddenly the

soldădson *si* *Melikăno*. *ketjěng* *in̄umtsăntsa* *is* *nan* *wĩřwfid*.
 soldiers, Americans. Then they arrived early in the morning.

ketjěng *isăad* *nan* *Melikăno* *nan* *ăngsan* *ay* *kafăyotja* *ad* *Kamănuang*.
 Then "put the Americans many their horses at Kamanuang.
 down"

ketjěng *fumălatja* *am̄n* *nan* *iFěntok* *et* *pangănəntja* *nan* *kafăyotja*.
 Then go out all Bontoc- and feed their horses.
 people

- *ădikěen* *nan* *soldădson* *si* *Melikăno* *nan* 'lktosh; *inđatja* *nan* *ĩsa* 63
 (Then) the soldiers, Americans, the insurrectos. They one
 pursue capture

ay *teněnte* *ya* *nan* *tólo* 'y *soldădso*, *isăed* *nan* *ĩsa* *ay* *nabalděkan*.
 lieutenant and three soldiers, then one who was shot.

am̄n *ay* *těkkən* *ay* *soldădson* *si* *Filip̄no* *et* *linmăyarəntja* *is* *nan* *f̄lig*.
 all other soldiers, Filipinos, then had fled to the mountains.

et *layăwəwəntja* *ad* *Tăfeng*. - *ketjěng* *ibjăkan* *nan* *iFěntok* *ya* 64
 then they reached Tulubin. Then tell the Bontocmen and
 running

nan *iSamōki* *nan* *djălan* *is* *nan* *soldădson* *si* *Melikăno* *ad* *Tăfeng*.
 the Samokimen the trail to the soldiers, Americans, to Tulubin.

umăytja *ad* *Făy/yu* *et* *aldəntja* *nan* *asăwəwan* *Agimăldo* *ya* *nan*
 they go to Fayu and capture the wife of Aginaldo and

anđtjina 'y *fafăyi*. - *ĩsa* 'y *soldădson* *si* *Filip̄no* *binalděkan* *nan* 65
 his younger sister, one soldier, Filipino, they shot, the

B.65 *Melikáno: nan soldádsan si Melikáno pinotéántja nan ólon nan*
 Americans; the soldiers, Americans, cut off the head of the

'líktosh; inká/uptja is nan láta is Kámpo Santo, ay kaka/éfan.
 insurrecto; they buried him in the ground at Campo Santo, the burial place.

66 — *ketjéng isaákongtja nan asáéwan Gináldo ad Féntok ya nan*
 Then they conducted the wife of Aguinaldo to Bontoc and

anótjina 'y fafáyi, isácd nan isa 'y Melikáno ay fináled Gináldo.
 his younger sister then also one American whom had fettered Aguinaldo.
 (imprisoned)

Fánged.

EXPLANATORY NOTES

The "Battle of Calócan," described by the combatant (if passive resistance and wise withdrawal of primitively armed forces who had to be mere spectators justify the word "combatant") Fanged from Samoki, Bontoc's sister-town, was fought early in February, 1899. (Names of persons and of towns are given in Fanged's pronunciation.)

1. 'n sak/én: ken sak/én.—kángsa: gángsa.—Malólos in Bulacan.—*sfbing* [*sfping*]: copper coin; 80 *sfbing* are considered equivalent to 1 peso (50 cents American).

5. *magáchu*: ch: guttural; interchanged here with *ky*.

10. *tsámi*: "we "often," repeatedly, as many houses were plundered.

11. *käg...nan ílan*: "it looked like..." *ílan* for: *ílaén*.

14. *as nan wáid: is nan wáid*.

15. *fináyew*: shelled and pounded rice, uncooked. *mákan*: cooked rice, "eatable." [401]

16. *köy nay adwãni*: cf. the Greek "eita indignantis."
17. *íkadak*: I care, provide; I help myself. *íkadam ay mángan*: help yourself to eat!
18. *íkikiãdck*: *ögögiãdck*. *pumadôyak*: personal vb. *ãgkãmä*: see Voc. food.
19. "we shall come to Malôlos," where we shall find plenty provisions.
21. Or: *mabaldërkãnkami*: we will be shot.
22. *balokãnkami*: Ilocano verb: ride on horseback; *tílin*: Span. tren; [18].
25. *kág tönã*: Fanged showed the distance to be about 200 paces.
26. *finifftli*: [68]. *nãngkô böd*: [427].
27. *kasín—ya kasín*: 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. *soldãdson si Filipino*: a "compound noun:" Filipino-soldiers; so: *soldãdson si Mclikãno*: American-soldiers, but not: soldiers of the Americans. [76].
30. *ísublik*: I exchange; passive *maisubliak*: I am exchanged, or, as middle: I change myself with another; I take the place of an other; I replace in turn. (Said also of the movement of the stars).
31. *jayonitãtsa*: Sp. bayoneta. *ka/ãfantja*: make holes in the ground; *ikãuptja*: they bury in these holes. *jobolãtsa*: their bullets; or: cartridges with bullets.
- 33; 34. *djúã 'y*, or *djúã ay*, or *djúãwan*: two. *tsakãshko* [315].
38. *kãg nannãy*: Fanged illustrating this passage showed his leg at the ankle; then his fists held together.

40. *pinadǝna: pinadǝyna.*
41. and in other passages: *Ikǝlot* for *Igǝlot.*
41. Golash, a half-breed, Igórot and Tagalog; lives in Bontoc as tailor, "saltol." *adǝ:* not.
42. *kctjǝng nan:* "exclusively."
45. *cu:* to go [307].
46. *tja.....ken.....:* [39]. *ǝ pay:* Igórot and Ilocano particles.
48. *umǝykamiǝd:* words of Kosmi after an other refusal of the "presidente," i. e. the "mayor" of Malǝlos. *is nan flid nan kalsa:* may also mean: along the road.
50. *cnγκayǝ: ngǝgǝngkǝyu?* why? [352]
51. *pinpaabǝkck:* I break all to pieces, smash completely. (Pref. *pin-*, "quickly;" or: *kin-*) [296].
52. *ngǝg nan angnǝntja:* lit. what do they do there? "how did you fare there?"
54. *nǝncngmi:* our going-aim; (probably: *nan cn-mi*). *ǝlami:* our direction, direct way [318], but *ǝlanmi:* our taking, "we take," for: *aldǝnmi.*
55. *pasǝlubak:* I order to collect (provisions etc.) from house to house, with the Ilocano rice-measure: *sǝlub.*
56. *Ajǝu,* a district of Bontoc where mostly intruders, Ilocanos, have settled. *nǝkship nan....* Time emphasized by Nom. actionis with suffix *-an.* Cf. [263; 264].
57. *umǝted:* adverb. idiom: it is well, pleasant; "we are glad;" also: "I thank you;" *sak/ǝn umǝted ta....* (that...)
ngǝg nan inǝngnǝnyu... [358]
58. *tjǝngnǝntja* for: *tjǝng/ngǝntja.*

60. *ibfakak*: 1) I ask, inquire; 2) I ask for; 3) I answer if asked, answer a question, I tell. Infinitive: *ibfaka*; *ibfakan*, in 62, see: [229].

61. *ketjéng ay..* finally.. then at last.... (Sometimes: therefore).

62. *isaádko*: I put down, unsaddle, stable.

63. *inádtja* for: *inálatja*. *layáawéwéntja*, transitive: "reach by running." Person.: *lumáyaawak*.

64. The guides were: *Kamádon* of Bontoc and *Fíteng* of Samoki.

THE RAT AND THE TWO BROTHERS

Wódá nan sináki. éntsa 'nkótsawé is píki ya adí áktan R.1
There are two brothers. They go begging for corn and not give any
maize

nan tákwé tjaítja. isá'tja'd intotóya ay sináki ya kanántsa ay
the people them. Then they converse the brothers and say

mangwáni en "énta 'd énlápis is éwáta, tay adítja umáktan is píki.
saying let us to "make" a garden- as they not give corn.
two go our,

- isá'tja'd en minlápis ay sináki. ketjéng umáytja'd, lapísantja 2
Then they go to weed, the brothers. Then they go, they weed

nan ámas nan sinpamlíkan. isá'tja'd sumáa, tay mastjím.
a part of a mountain-section. Then they go home, as it is night.

R.3 - *maɾwákas akís ya kásintja umáy ay sináki. léytjéntja*
 it became again and they again go, the brothers. They want
 to-morrow

ay ananaɾwáden nan ématja. sinéngpádséngpádtja nan tjápong ya
 to make wider their garden. They cut down the "wood" and

4 *nan lólo, amín nan fulúlong ya nan fátang. - ketjéng nastjím*
 the sticks, all the "high grass" and the "high trees." Then it was night

ákis ya sumdátsa ay sináki akís. ketjéng maɾwákas akís nan tálon
 again and they go home, the again. Then "next day" was the time
 brothers, again (region)

5 *ya kasítja ákis umáy nan sináki. - umáytja 'd ya ilántja nan*
 and they again go the brothers. They go and see

6 *ématja ya tinmófo nan fulúlong ya nan wáka. ketjéng kasítja*
 their and had grown the grass and the vines. Then they again
 garden

lapísan ákis et íbábábádtja nan fulúlong. ketjéng nastjím ya
 weed again and mow down the grass. Then it was night and

7 *sumdátsa ay sináki. - ketjéng mǐsǔbli nan ó/tot ya*
 they go home, the brothers. Then "exchanged" the rat and
 (came in its turn)

kankanána en "kíkikibàong - - - mǎlmakwádka ày tjápòng!
 says grow again, you wood!

kíkikib/biid - - - mǎlmakwádka ày sífid!"
 grow again, ye thorns!

8 *- ketjéng maɾwádash nan fatáwáwa, ya umáytja san ninlápis ay*
 Then became to-morrow the world, and they go, the "having
 weeded"

9 *sináki, ya ilántja 'd ya tinmófo akís nan fulúlong. isácd kanán*
 brothers, and they see and grown had again the grass. Then say

nan sináki en 'umáyanta 'd ta iláenta nan mangipatófæ is nan R.9
 the brothers let's two go that we two see the "maker-grow" of

émáenta 'y nay!' - ketjéng mastjím ya padánéntja san ó/tot 10
 our garden here Then it is night and they perceive the rat

ya inkibkibáong. tjetjéng/ngén nan inótji nan ó/tot ay inkibkibáong.
 and it said: "kib, kib" Hears the younger the rat that said: "kib, kib"
 brother

- isáed pintjípap nan inótji ya kauána is nan yun/ána 'n 'yáim, 11
 Then catches quickly the younger and says to his older bring
 brother

yáim nan pínanag, ta pinpadóyta na! sftónă nan jinímley ken
 bring the ax that we kill quickly this! this is the "one having
 tired"

tjalta ay sináki." - ketjéng kanán san ó/tot en "adfkayæ pumadóy 12
 us brothers. Then says the rat do ye not kill

ken sak/én; ta umüytáko is áfongko!" isáed lumáyæ ya pinónot
 me let us go into my house then it runs and quickly
 runs after

ákis nan inótji. - ketjéng kanána ákis en "adfkayæ! adfkayæ 13
 also the younger Then it says again do not! do not
 brother

pumadóy, ta umüytáko is áfongko!" óó/óógnan nan inótji.
 kill let us go into my house holds fast the younger
 brother

- isáed kanán nan ó/tot en "ümipögānāngkǎyú, ta umüytáko is 14
 Then says the rat set me free let us go into

áfongko!" ketjéng inumtsántsa is áfongna.
 my house. Then they arrived in its house.

- isána'd kanán en "enkolúbkǎyú ay sináki, ta kfkáðak is 15
 then says (the rat) cover your eyes, ye brothers, that I prepare

R. 15 *kanéntáko!*" *isátja'd énkólub ay sináki. ketjéng ikísuan nan ó/tot*
 our food Then they cover their the Then stirs the rat
 eyes, brothers.

16 *nan fágkong: ya mákan. ikisuána nan ítjush: ya ístjá. ketjéng*
 the pestle: and rice it stirs the spoon: and (it turns Then
 (it becomes); to) meat.

inkikíngao nan inótji; ödltén nan yín/a nan línána. isáed kanán nan
 peeps through the younger; holds tight the older his hand. Then says the
 (his fingers)

ó/tot en "álikáyú 'd ta mangantáko, tay nay naóto nan kanéntáko."
 rat come let us eat, because here is cooked our food.

ketjéng kanán san yín/a ön "sanguyán pan si na/otóan nan
 Then says the older "How quickly the being
 cooked

17 *kanéntáko!*" *ketjéng mangántja. ketjéng nakakanántja isátja'd*
 our fool Then they eat Then they finished eating. Then they

kanán ay sináki en "manubláta 'd ay sináki!" ketjéng nakatsublántja.
 say the let us two smoke, us brothers. Then they finished smoking.
 brothers,

ketjéng kanán nan ó/tot en "álikáyú 'd sína!" isátja 'd ámüy ay sináki.
 Then says the rat come here then they go the
 brothers.

18 *- ketjéng inpafálan nan ó/tot nan gánsa ya nan ítjush, isáed nan*
 Then took out the rat a gong and a spoon, then a

tórinan ay padéngdeng, isáed nan fág/kong. isáed kanán nan yín/a 'n
 jar then a pestle. then says the older

19 *"ékinaslángenta! ngág nan kotók tóshá?" - ketjéng kanán nan inótji*
 let us exchange what is the use of this then says the younger

en "kóak man nannáy ay ítjush ya nan fág/kong." isáed inkóan nan
 mine indeed this spoon and the pestle. then is the of the
 are **Univ Calif - Digitized by Microsoft** ® property

yán/a nan gángsa ya nan tóénan ay padéngdeng. isátja'd ibfatáwíwíl R.19
 older the gong and the jar. Then they carry on a
 brother pole.

ay sináki nan gángsa ya nan tóénan ay padéngdeng. isáéd síya nan
 the the gong and the jar then it is the
 brothers

inkóan nan yán/a. — isáéd kanán nan ó/tot en "éngkáyá 'd!" isátja'd 20
 property the older Then says the rat You ought Then they
 of to go

sunáa is nan ílitja nan sináki. ketjéng intotoyádtja ay sináki. isáéd
 go to their the brothers. Then they converse, the Then
 town, brothers.

kanán nan yán/a 'n "tsáéshim is áfongmo; tsáéshék is áfongko."
 says the older go directly to your house, I go directly to my house.

— isáéd kanán san inótji is nan asáwána en "isugédmó 'd nan fánga!" 21
 Then says the younger to his wife put on fire the pots

ketjéng línumak nan tjénum. isánad ikísua nan ítjush is nan fánga
 Then boils the water. Then he stirs the spoon in one pot

ya ket ístja. isána'd ákis ikísua nan fág/kong is nan ísa 'y fánga ya
 and see! it's Then he again stirs the pestle in the other pot and
 meat.

ket mákan. — kánan nan asáwána en "nángkō, ístja nan 22
 see! it's rice. Says his wife why! meat (is) the

nginmadsánan nan ítjush!" isátja'd mángan. — isáéd fádlén nan 23
 changing of the spoon Then they eat. Then seeds out the

yán/a nan anákna: éngka intékōu is ken alitá/om!" ketjéng
 older his son go to borrow at your uncle's. Then
 something

ámüy ya tsa kōkétjén alitá/ōna nan ístjá. isáéd tomōli san ongōnga
 he goes and he was cutting his uncle the meat. Then returns the boy

R.24 *ketjěng kanán amána 'n "intó kay; ngăgim igá payán nan*
 Then says his father where (was it); why did you not fill

sokóngmo?" isăcd kanán nan ongónga en "indidińmko ya tsa
 your bowl Then says the boy I was watching and he

kökětjěn alitá/ok nan istjá. ketjěng kumáanak, tay unáshiak."
 just was my uncle, the meat. Then I go away because I am bashful.
 cutting,

25 *isăcd kanán amána en "intó man la nan naugalána 'sh ístja?"*
 Then says his father where then, pray, did he get meat

ketjěng ilódlod nan ongónga ay mangwáni en "ístjá! tit/řwa ay ístjá
 Then must the boy say meat! real meat
 (is).

26 *nan tsátja sibfán."* - *ketjěng istjaistjátja nan sřbfántja. ibfálafálaen*
 their eating Then they eat their meat. Often takes out
 (usual) (to rice)

nan ának nan inótji nan istjá; yđiyđina is ken alitá/óna ya
 the son of the younger some meat; he carries it to his uncle's and

kanán alitá/óna en "intó man la nan nangálan ámam is nan ístja?"
 says his uncle where there, pray, did get your father the meat?

27 *"tsa otóen ámak nan ístja."* - *isátja'd manáwřwish.*
 Often cooks my father meat. Then they performed a ceremony
 (roasted meat).

isátja'd ámüy nan pangátóna; ma/amóngtsa is nan ářfong nan inótji.
 Then they go the ato-companions. they assemble in the house of the younger.

isána'd isúgéd nan fánnga. isána'd tjaněman nan fánnga. isăcd
 Then he puts on fire the pot then he fills with water the pot. Then

nřlumak nan tjěnum. isána'd ităřek nan fág/kong ya kót nginmátjan
 was boiling the water then he stirs the pestle and lo! it changed
 then,

is mákan. – *isána'd iságöd nan ísa ay fánqa.* *isána'd tjënééman.* R.28
 into rice. then he puts on fire an other pot. then he puts water in.

isácd lnumak nan fánqa. *isána'd itápek nan ítjush; kót ístjé.*
 Then boils the pot. Then he dips the spoon, then lo! it is meat.

– *kctjéng íflan nan tákæ ya kanántja cn* “*nanǵkó!* *sítónă nan* 29
 Then observe the people and say why! this man

onöönöy, tay itapéknă nan ítjush ya kct ístja, – itapéknă nan 30
 is lucky because he dips the spoon and it is meat he stirs the

fág/kong ya kct mákan.” *isátja'd mángan ya kanántja cn*
 pestle and it is ‘rice.’ Then they eat and they say

“*kökójtjényu 'd nan ístja, ta mangantáko'd ay tákæ, tay*
 you ought to cut the meat that we eat, we people, because

næææwadtáko.” – *isácd mangayáycng san laláki ya kankanána cn:* 31
 we are very hungry. Then sings the man and says

asáwák si Ketyákóu
 my wife, Ketyakyu

íntaktáksik na'y minfánöu.
 stands there, distributing with
 the rice-shovel.

Ketjéng tji. *Si Málkod nan ninokókæd.* *Matyæ ya Antero.*
 This is all. “Malkod” is the narrator. Matyu and Antero.

EXPLANATORY NOTES

1. *Pfki*: maize. *enlǎp̄sək*: I clear the ground, cut grass and shrubs away. *mangɛmǎək*: I am making a "garden."
2. *sinpamlikan*: one section of the entire mountain range. (*f̄lig*: a mountain.)
3. *siangpǎdck* [*sengpǎdck*]: I cut down a tree, "by chopping the stem obliquely." *tjāp̄ong*: a tree (but not pine); "it makes much smoke." *l̄l̄o*: stick, shrub. *f̄dtang*: "high and big tree, pine."
5. *ɛd̄ka* [*uǎka*]: a strong vine, "like a rope," a liane.
6. *ibabak*: I throw over; cut down and throw over.
7. *m̄s̄ubli*: see B. 30. The metre is trochaic, with strong ictus.
10. *padǎnck*: I perceive; and: I receive; I receive hospitably; obtain; h. l. = *tjeng/ngɛntja*, they hear.
12. *pumad̄ɔy*: L. 92. B. 18. *on̄dtjck*: I run after one to catch him; *p̄in-*: quickly [296].
13. *ð̄ð̄/ð̄ð̄gnan*: Frequent. of *ɪgnak*. (Intensivum: *liifgnak*).
15. *enk̄olubak*: I cover my eyes, hold my hands before my eyes. *k̄ik̄adak*, 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. *inkik̄ingaoak*: I peep through my fingers, held before my eyes. *sanguyǎn pan*: how quickly! *minsangh̄yanak*: I hasten, I do something busily; synon.: *kam̄tck*, I hasten. "*sanguyǎn pan is mangǎɛbam is nan t̄ǎfay!*" "how quickly you are making the spear!"
17. *ǎlikaȳǎd*: accent! *ɣina* = *isna*.

18. *pa(b)falǎek*: I make go out, I take out of a box, a cover.

ay padǎngdeng: 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 "*fatǎwǎvil*," a pole balanced on the shoulder.

kotǎk: advantage; meaning; use.

22. *kǎnan*: accent!

23. *is ken*: = into the home of... *tsa kǎkǎtjǎn*: and just then continued to cut, was cutting. [310, *tsa*].

24. *intǎ kay*: for *intǎ pay*.

25. *intǎ mǎn lǎ*: [428]. *nan nangalǎna* [*nangalǎna*]: his getting-place, his taking. *nan tsǎtja sǎbfan*: their "usual," "frequent," "customary" meat eaten with rice. Voc, food.

27. *mandǎwisak* [*mandǎwishak*]: I perform a lesser ceremony; *tsǎwǎwǎshak*: I broil meat. *nilunnak*: *linunnak* in 28.

28. *tjanǎman*, and later: *tjenǎman*.

31. "She stands there to take out rice from the pot and to distribute it to the guests, using a shovel, a flat spoon."

THE STARS

S.1 *Wöddä nan önash id Falldfid. ämüy san ninköa ay mangíla. tsa cd*
 There is sugar-cane at Falldfid. goes the owner to inspect. often then

maǎngkay nan önash. isána'd kanán en "ta od aknálak na nan tsa
 is eaten up the cane. Then he says let me watch here the

2 *mangánkay is nan önashko ay nay."* - *isáed maláfi ya aknáläna;*
 eater up of my here. Then it was and he watches.
 sugar-cane night

ma/íd intjasána. kasín maæwáakash; isáed kasín maláfi ya itjanána
 nothing he found again to-morrow; then again night and he finds
 (it is) (it is)

3 *tsádlo san mangánkayángkay is san önashna. - ketjéng kanána cu*
 really the eaters of his sugar-cane. Then he says

"nangkö böt tsátönä nan mangánkayángkay is nan önashko!"
 why! - these are the eaters of my sugar-cane!

ketjéng adiköéna tjaftja. isána'd ipákot nan ísang ay tukfífi.
 then he pursues them. then he catches a single star.

4 *- isána'd kanán cu "innákäyu 'sh ápuy is sa, ta ilantáko tja na,*
 Then he says bring light here that we see them

tay tjátōnă bôt nan mangăngkayăngkay is nan ónashko." - *isăna'd* 8.5
 be- these (are) the eaters of my sugar-cane. Then he
 cause

kanăn en "padđyëntăko ed na!" - *isăna'd kanăn en "adfkăyu*
 says we ought to kill this Then she says do ye not
 (the Star)

pumadđy!" isătja'd ninfăeg is san ninkôa is nan ónash. et umăytja
 kill (me) then they went with the owner of the sugar-cane; then they go

's đfongna. isăna'd asăewăên nan ninkôa is nan ónash. isătja'd
 to his house. Then marries (her) the owner of the sugar-cane. Then they

makănaktja 'sh lîmătja. - ketjěng en nangăyu si asăewăna ya 6
 have children, five. Then had to get wood her husband and
 gone

intsimtsîmid nan tukfffi is bayăkna. kaerwakaerwăkash intsfmid is
 she sews, the star, her wings every day she sews

bayăkna. isăed nakatsimfdan is bayăkna. isăed malafî nan tălon.
 her wings. Then she finished sewing her wings then is night the time.

- *isăna'd itsăotsao nan băyak is nan únak ay yún/a; et patayăerwəna* 7
 Then she gives the wings to the son, the oldest; then she makes him fly

ad tjátya. isăed kanăn san inótji ken amăna 'n "tjátya pay tinnmăyae
 to the Then says the youngest to his father yonder has flown
 sky

nan yún/ămi." - *kasfn đkis malafî nan tălon. masăyesăyep* 8
 our oldest Again becomes the time. Fast asleep is
 brother. night

đkis si asăewăna. ketjěng alđəna đkis nan isa ay anđkna ya
 again her husband. Then she takes again one her son and

patayăerwəna: patayăerwən pay san fafăyi. - ketjěng maerwăkas ya 9
 makes him fly, makes him fly, she the woman. Then (it becomes) and
 morning

8.9 *insúdsud san inótji ken amána ya kanána en* "tjáy pay ákis
informs the younger his father and says yonder again

10 *inpatáyayæ ina kawáwáanmi!* – *isácd kanán amátja en* "issáka
made fly mother our middle brother. Then says their father you will

fumángoŋ ken sak/én, mo aléna nan isa ákis ay kawáwáanyu; et
awake me if she takes the one also who is "middle then
(now) brother"

11 *fumangóngka ken sak/én.* – *ketjéng kanán nan inótji en* "dææ!
awake me! Then says the younger well!

fangofangónék sika ya adika páäd fumángoŋ. nay kay léytjém ngin
I try to awake you but you do at all wake up here, indeed, you want perhaps
not

12 *ay maísa is nannay fakfluláta?* – *isácd kanán nan amána en*
to be alone on this earth Then says his father

"*adtsádlo fumángoŋak, mo fumangóngka ken sak/én!*" *ketjéng*
I (certainly) shall wake up if you awake me Then

malafí ákis ya patayáæwéna nan ísang ay ongóna; ya adí makatáyayæ.
it is again and she makes fly the one child but not he can fly.
night

13 *isácd kanán san inátja en* "ketjéng makáyadkayú 'd sina ay tóló.
Then says their mother Then you are left here three

tjakáyú ay sinák/i ay nay, tay adíkayu makatáyayæ, et adtsakáyú
you brothers here, as you not can fly then you will
"remain"

ay sinák/i, et ad/ikapántja tjákayú is báldækyu et adtsakáyú
brothers, then they'll make for you guns then you will be

nan ifuwósan nan tákæ. ketjéng tumáyayæ nan inátja ad tjáya.
tax-collectors of men. Then flies their mother to the sky.

ketjéng tjaítja nan nginmádján is Ilóko; ketjéng tjaítja nan S.14
 Then they were changed to Ilocanos, then they were the

ifuwfsantja nan tákæ.
 tax-collectors of the people.

ketjéng pay tji 's okókæd. Si "Málkod" nan ninókæd. Mátyæ.
 Finished here the tale. "Malkod" was the narrator.

EXPLANATORY NOTES

1. *angkáyek*: I use up all, I eat all. *ta od: od for: ed. aknálak*: I watch day and night. *itjasána = itjanána*, he finds.

2. *tsádló*: himself, means also: certainly; really; finally. Cf. 12. (strongly affirmative.)

3. *tsátóna: tjátona*, these. (plur. of *sítóna*.)

6. *mangáyúak [mangáyæak]*: I get wood in the forest; also: I go to the woods to get auspices, to hear the omen-bird.

8. *masáyésáyep*: intensive and durative.

9. *yám/a*: the oldest; *inótji*: the youngest; *kæwéðan*: those between. See Voc. brother.

11. *fangofangónék*: conative and durative: I keep trying to awake you; *adíka páad*: 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. *kayátjek*: I abandon, leave. *makáyadak*: I am abandoned, I

remain alone. *adtjakáyu ay sinák/i:* you shall remain brothers and shall not become stars (or: *adtsakáyu*, from *tsa:* "you will continue").

ad-i-kaeb-an-tsa: they, the people, will make for you [261].

ifuzwisan, or: *ifubozwisan*, from: *fúys*, taxes. (Hocano)

TILIN

T.1 *W'ódá nan ísa 'y ongóngá 'y fafáyi. mo infáyu si inána, kanána 'n*
 There is a certain girl when pounded her she says
 (rice) mother.

"ináka 's mótíng, ína! ta kánek." *ketjéng aktána is mótíng san*
 give (me) ricemeal mother that I eat. Then she gives ricemeal

2 *anákná. - ketjéng kasína kanán en "ináka ákis is mótíng, tay*
 to her Then she again says give again ricemeal for
 daughter.

inangkáyo." *ketjéng kanán nan inána en "nángkô; mfd nongnóngmo.*
 I ate up all. Then says her why! nothing your "value"
 mother

tay adpay angkáyim nan fínáyæ." *isáed ináka nan ongóngá. isháed*
 as you will eat up the rice. Then cries the child. Then

kanán inána en "aykôka tlin ta mangánka 'sh mótíng?" 'sáed
 says her mother are you a that you eat ricemeal Then
 ricebird

nakabfayñan si inána. - isáed aláen inána nan saktjñan ya en T.3
 had finished her mother. Then takes her mother the waterjar and goes
 pounding

mandktjæ. isháed makáyad nan anákna is áfongtja. isáed en
 to get water. Then is left her daughter in their house. Then has
 gone

nandktjæ si inána. - isáed aláen nan ongóna nan tayðan ya insñot 4
 to get water her mother. Then takes the child the basket and goes

is nan katayðan. isána'd aláen nan lig/ó ya itangébná is nan
 into the basket. Then she takes the cover and puts it on upon the
 (winnowing-tray)

katayðan. ketjéng úmñsan si inána ya pasikpóna nan saktjñan.
 basket. Then arrives her mother and carries in the water jar.

ketjéng isdádna nan saktjñan, anápeña nan anákna. - ketjéng 5
 Then she sets down the jar she seeks her daughter. Then

ibfakábfakána is nan tákæ; ya kanántsa 'n "ma/íd inlami is nan
 she asks everywhere the people and they say nothing did we see of

anákmó." - isáed kasín sámkép is áfongtja. ketjéng tjeng/ngóna 6
 your daughter. Then again she enters their house. Then she hears

nan engkálótókod is nan katayðan. isána'd lkuáñen nan lig/ó ya
 the noise in the basket. Then she takes off the cover and

ketjéng kasíntja ki-kíng-king. - kanántja en "kíng - kíng - ìssám 7
 then they again chirped. They say - - you will

inánàk nán mòtñg!" ketjéng iláen inána nan tayðan ya nakáyad
 have as the ricemeal! Then sees her mother the basket and left were
 your
 daughter:

nan tóngan nan anákna. - ketjéng ináka sh' inána ya kanána en 8
 the bones of her daughter. Then cries her mother and says

T.8 "ayk^ō way mamangwāni en ngemādsan san anākko is tflin? ayk^ō
 would say that changed was my into a did
 anyone daughter ricebird?

way adlk itānoy; mo nan mōting ay kanakanāna, et tsak idjāadjāa."
 ever I not grant when rice (was) her asking then I a gave (her)
 (her wish) always

9 - isātja'd inmāngmang tja ināna. isāed sumākong san nginmādsan
 Then they sacrificed, "her" Then returns the one changed
 parents."

si tflin. ketjēng kasftja kikŋking; kanāntsa ay inkŋking en:
 into ricebirds. Then again they chirped they say, chirping

"kŋng - kŋng - inānākmo nān mōting!"
 - have as your child the pounded rice!

Ketjēng tji is okōkēd.
 Ended here the tale.

Si Mālkod nan ninokōkēd.
 "Malkod" is the narrator.

Falónglong (Antero).

EXPLANATORY NOTES

1. nan ūsa 'y: a certain (not: a girl). fināy^æ: hulled rice, which is pounded to mōting, rice-meal.

2. mid nongnōngmo: "you are good for nothing" ("Taugenichts; vautreien"); adpay: ad taken from the verb angkāyim. nakabjayāan: [299].

3. manāktj^æ: with the water-jar; mang + saktjāan. nanāktj^æ: preterite. en nanāktj^æ, pronounced: innanāktj^æ; the verb en: goes, must not be mistaken for the Augment in such combinations!

4. ūmtsān: she arrived at home, "she returns."

4. pasikpōna for: pa/sikpōna, lit.: she causes to enter; she carries into the house.

5. Reduplication: she asks eagerly and frequently, "everywhere," many persons; she keeps asking.

6. *kasintja*: they again; the child is transformed into several birds!

7. *Issam*, which takes here the possessive ending from *inanak(mo)*, as auxil. of future. See [308].

"If you like better to keep your rice, than your child, you shall have the rice as your child henceforth." (This phrase occurs frequently after metamorphoses: K. 10, M. 6, 12.)

8. *aykōway* or: *aykō way*: *way*, syncop. form of *woday*. "is there any one saying that" Or: "who would say that.... who would believe that.... would any one imagine that...." *itānoy*: agree, grant a wish, "say yes!" *mo kanakanāna*: whenever; as many times as: Redupl. *tsak*: often, "each time," I used to...

9. *tja*: collective article [39 ff.] they, whom her mother represents; the family. *māngmang*: ceremony, invocation and sacrificing of a chicken. The metre is trochaic; the natural accent yields to the rhythmical ictus! *Ketjēng tji*: as synon. was given: *nafēash*, from *fēāshek*, I finish, end.

KOLLING

Wodá nan djáwa 'y fobfáallo, nan ísa 'y yán/a ya nan anótji. K.1
 There are two boys the one the older and the younger.

čntja nangáya ay sináki. isátja'd isáa nan kinayótja.
 they go to get wood, the brothers. Then they take home their "wood gotten."

K.1 *isáed isánon inádtja ya adí fumítjang, isáed kanán inádtja en*
 Then put into fire their mother, but not it burns. Then says their mother

2 "*ngāag nan kinayóyu!*" – *nan yán/a kanána en "ténkāmí mangáyē*
 bad (is) your "wood the older says let us go to get wood,
 brought"

si lípat!" isádtja'd umáy et isáádtja nan kinayótja ya adí fumítjang.
 dry branches Then they go then they take home their "wood but not it burns,
 gotten"

isáed kanán inádtja en "nangkō; mǐd nongnóng nan nangayéanyu
 Then says their mother why! nothing the value of your wood-gathering

3 *tay adí fumítjang; nan yáŋkay áshokna nan ángsan.*" – *isáed*
 because it does not burn only its smoke (is) very much. Then

payyáén nan yán/a nan kalín inádtja, isána'd kanán is nan
 hurts the older the word of their mother. Then he says to

anótjina 'n "énta mamálid is nan kamánta ta énta aláén san
 his younger brother let us two to sharpen our axes that we two to get
 go

inflak ay nalángolángo ay lípat, et adtsáddlo fumítjang."
 which I saw very dry wood and this surely will burn.

4 *isádtja'd mamóknak ay sináki. isádtja'd inámtjan is nan kakáyētan.*
 Then they go out to work the brothers. Then they arrived at the woodland.

isáed kanán nan anótji en "mangayóta 'd ísna!" isáed kanán
 Then says the younger brother let us two get wood here Then says

nan yun/ána 'n "énta 'sh nan tjái 'y káéwád nan ántjoántjo ay
 his older brother let us go to yonder place of the very high

5 *fáadang, sfa tji 's énta umála is aréwáda.*" – *isáed kanán nan*
 trees, right there we must go to get our load. Then says the

inōtji en "taddō adfta ūmtjan, mo intō nan kanām en umālantā K.5
 younger how long, we not arrive, where you say (is) our "getting"
 place

is aēwōdta." *isāced kanān nan yūn/a en "ēnta 'sh nan kōkkōkōdnā!"*
 for our load. Then says the older let us go to the nearer place
 (a shorter distance).

isātja'd ūmtjan is nan kāēwad nan āntjoāntjo ay fādang.
 Then they arrive at the place of the very high trees.

- isāced fōlādjin nan yūn/āna nan wānisna, isāced nan dikāmna 6
 Then unties the older his breechcloth, then his shell

ya nan sangkitāna ya nan soklōngna ya nan fobangāna ya nan
 and his girdle and his hat and his pipe and

kātjingna ya nan tjokāēna. isāna'd kanān is nan anōtjina en
 his brass-chain and his pouch. Then he says to his younger
 brother

"īfngnam nan tjokāēko, nan wānisko, nan katjīngko, nan soklōngko,
 hold my pouch, my breechcloth, my chain, my hat,

nan dikāmko ya nan fobāngak." *isāced kumālab nan yūn/a ad tōngtjē.*
 my shell and my pipe. Then climbs the older high up.

- 'shānad sibōēn nan pānga ya kanāna 'n "ngāk! ngāk!" ya isāna'd 7
 Then he cuts off a branch and says and then he

kanān ken anōtjina en "sānā kāy!" isāced padānēn nan anōtjina 'sh
 says to his younger "right Then receives his younger
 brother now!" (catches) brother

koāpna. isāced kanān nan anōtjina en "nāngkō; ēpom nā mo!" 'sāed
 below. Then says the younger why! your leg this, truly! Then
 brother

kanān nan yūn/a en "fakōn! līpat pay ay nalāngolāngo!" kasīna
 says the older "not so!;" wool, indeed, very dry again he
 brother

- K.8 *kanán en* "ngāk! ngāk! sánā kāy si lfpāt ay nalángolángo!"
 he says - - "right wood very dry (I throw down)
 now!"
- "nángkō; kadúan nan épom ná mo!" "fakón! kadúan nan
 why! the other your leg (is) this "not so!" another
- pánga sha 'y nalánglángo!*" - "oh!" *isáed kanán nan inótji,*
 branch, this, very dry. oh, then says the younger,
- "aykí siya na 'sh pánga? nángkō; épom tja ná mo!" -
 is this here (to be) a branch? why! your legs, these verily!
- "ngāk! ngāk! sána kay: si nalángolángo 'y fánánig ay pánga!"
 "right very dry small twigs
 now!"
- 'sáed kanán nan inótji en "nángkō; lfmam ná mo!" "fakón!" *isáed*
 Then says the younger why! your arm this verily! no; then
- 10 *kanán nan yán/a; "pánga sha 'y ningkalángo!" - isháed inkuíkok*
 says the older twigs these, very dry Then shrieked
- nan yán/a; kanána 'y inkuíkok en "kúkúko! kúkúko!" isána'd*
 the older he says, shrieking - Then he
- kanán is nan inótjina en "isám nan wánis, nan kátjing, nan sóklong.*
 says to his younger take home the breech- the brass-chain, the hat,
 brother cloth,
- nan sangkftan ya nan fobángak ken ináta; kanám ken ináta 'n "álaem*
 the belt and my pipe to our tell to our take
 mother mother
- 11 *nannáy ta inandkmo!" - 'sháed ináka nan anótjina; kanána en*
 these that they be your Then cries the younger he says
 son
- "aykōak pay shumáa? ya ngág kotōkko ay makáyad ken ináta?"
 shall I really go home and what "is my use" being left alone with our
 mother

nángkō; mandákas si ngwámátsanta'd ay sináki is kólling." K.12
 why, it is better we transform ourselves we brothers into serpent-eagles(?).

isácd kanán nan yán/a en "ck umáyak is fanfanáwci, ta ifuc'gna
 Then says the older I go to call a hawk that he takes
 along

síka id fobfáy." *isácd sumáa nan anótji ya kanána ken inátja*
 you home Then goes home the younger and he says to their mother

— *en "álaem nannáy wánis ya sóklong ya sangkítan ya nan fobárgan* 13
 take this breech- and hat and girdle and the pipe of
 cloth

yán/ak, ta inanákmo, tay tsatsámaka ken tjakamí ay sináki:
 my older that you have (them) as too-severe-you-are to us brothers.
 brother as your son,

tay m'íd siádcém. éngkami mangáyo ct kanám en "adí fumítjang
 for nothing you like. we go to get wood, then you say it does not burn

nan kayéc'nni." — *isá'd ináka nan si inátja; kanána 'y mangwáni en* 14
 our wood. Then cries their mother she says saying

"ngág kotók tōshā!" isácd kanán nan inótji en "sfa sha nan
 "bad use (thing) this" Then says the younger right this (is)

kinánapmo; aykōka kasín ináka ya kasín tsáan is tomolfan yán/ak
 "your desert!" do you again weep and again not for the return of my
 brother

istji? nginmátjan is kólling!" — ktjéng inmangmángtja. 15
 yonder he is transformed to an eagle. Then they sacrifice a chicken.

isácd shumáa san nginmátjan si kólling is áfongtja. isácd bumátong
 Then comes home the "transformed into an eagle" to their house. Then he sits

is nan tabfongan nan áfongtja. isátja'd mángan ya itsaotsátotja
 upon the top of their house Then they eat and they give (him)

K.15 *nan tawadwádna ya adfna tsaowádden; apíd yáŋkay énkokufkok is*
 his meat (share) and he does take; he only shrieks on
 not

16 *tajǒngan nan áfongtja. - isáed ináka si inátja; kanána ay mangwáni*
 top of their house. Then weeps their she says speaking
 mother;

en "banádká ta mangantáko!" isáed adí; isáed tjákasna ay
 come down that we eat Then he does then he immediately
 not;

tunáyayæ ya énkufkok.
 flies off and shrieks.

Ketjéng tji is okókæd. Si "Malkod" nan ninokókæd. Mátyæ
 Ended here the tale. "Malkod" has told it. Mátyæ

EXPLANATORY NOTES

1. *fobfállo*: sing. for plur., as often! *anótji*, or: *inótji*.
kinayótja: *káyæ*, wood, with preterite infix: their wood which they had gathered.

isánon: Nom. actionis: *isáno* and "genitive-indicator" -*n*.

ngāg: *āā*, drawn and spoken with disgust!

2. *lfpad* [*lfpat*]: dry branches on trees. (*báding*: dry wood fallen from trees.) *nau kayéenyu* or: *kaðwinyu*.

3. *payyáen* or: *pa/ayúèn*; *pa/ayúek*: I hurt, insult by words.
káman, Tucucan word for: *pínang*, an ax. *adtsádllo*: "this very wood," or: "surely;" *tsádllo* means: self, the same, the very same. Cf. S. 2 and 12.

4. *anótji* was constantly interchanged with *inótji*.
sfa tji 's, or *slyadsis*: therefore.

5. *taddo*.... how long will it take to get there.... [357]

umálanda: our getting-place, of us two: *um-ala-an-ta*.

6. *dákam*: a large, flat, iridescent shell worn as ornament on the "wanis," i. e. breech-cloth.

7. *sibðén*: i. e. he cut or broke off his limbs, imitating the sound of cracking wood. "*sána kāy!*" calling one's attention to an object thrown to him: look out, it comes now! [313].

8. *ná mo*: pron.: *námō*; *mō*: affirmative particle, emphasizing *na*: here; so: *sámō*. *fakðn!* no! not any limb but... [323]. *kadúa* [*kádwa*]: second companion.

9. *fandnig*: the only plural form of an adjective obtained.

10. *ta inanákmo*: Cf. T. 7 and Note.

13. *tsatsámaak*: lit. I am too much; too exacting. *ma/íd siádek*: I like nothing, I am discontented with everything.

14. *nan kinánapmo*: "your seeking," what you sought, brought about; i. e. it is your fault; you deserve it. *anápek*: I seek, search.

kasín... kasín... the one time you cry, the other time "not any more;" "you cannot help crying now;" idiomat. cf. B.27.

16. *tjákasna* [315].

Si Malkod: the narrator must be named; if he is unknown, "Malkod" must be named as the imaginary inventor of the tale; for: "*mō nan ninokókæd si Malkod, et adím ütáæwén*:" if "Malkod" is the narrator, you do not dream (of the story). [In Otto Scheerer's "The Nabaloi Dialect" (Idiom of the Ibaloi in Benguet), Ethnol. Survey Publications, Vol. II, Part 2, Manila, 1905, p. 167, the word *malkut* is said to mean: the spec-ters of dead people.]

THE MONKEY

M.1 *Wōdđ nan sinđki ay infōlu is tlin; nan lalđki*
 There are a brother and a sister who watch ricebirds, the boy

infōlu is āma, nan fafāyi infōlu is kapāyoan. nan āman nan
 guards a garden, the girl guards a ricefield. the father of the

lalđki kinmabidūa; kabiduđna nan fnan nan fafāyi.
 boy had married a second time; he married the mother of the girl.

2 *- maewākas ya i/ēnēd inātsa nan shengēdtsa. nan āman*
 It was to-morrow and carried out their mother their meal. The father

nan lalđki mangānēb si ōgsa 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 anđkna
 older (boy) in his meal, which is pork, is "her gathering" for her

3 *'y fafāyi. mākan yāngkay nan yōfna is nan lalđki. - kasfn*
 daughter. Rice only (is) her bringing to the boy. Again

đkis maewākas; isāed i/ēnēd inātsa nan shengēdtsa ay sindki.
 it is to-morrow then carries out their mother their meal, of the children.

nan nafángösh ay mákan yóhna is nan laláki ya nan karóis ay mákan M.3
 the rotten rice she to the boy and the good rice
 brings

is nan anákna 'y fafáyí. - ketjéng nan laláki ay ának nan kinabiduána 4
 to her daughter. Then the boy, as son of the man with second
 wife,

tsána tsaowádén nan shengédna, tsána iká/up; shúmya yangkay
 as often receives his meal, so often buries it; only (it is)
 as he he

nan ának nan fafáyí ay tsáma 'y mangamángan.
 the daughter of the woman who much eats.

- mafíkod san laláki, tay nafángösh nan tsa yóöy nan kasña 5
 emaciated the boy, because rotten is "the usual bringing" of his
 (is)

innána. isáed kanán amána en "tek ed ílaén nan midláгна!"
 stepmother. Then says his father I must to see "sonny"
 go

ketjéng úmüy si amána; umáy et ya íbfakán san laláki ken
 Then goes his father, he goes then, and tells the boy to

amána nan shengédna ay nafángösh. - ketjéng kanána en "íssam 6
 his father of his meal that is rotten. Then (the boy) says you will

inának nan tsam inpayái ay shengédko." ketjéng kanán amána en
 have your sending which my meal Then says his father
 as son usual is

"ngág nan ínmad is nan shengédmo?" - ketjéng kanán nan anákna 7
 what happened to your meal Then says his son

en "nan máadjé tsam inpayái ken ínak ay shengédko'd ya
 forsooth, you often made bring my mother, that my meal was
 (should be)

nafángösh." - ketjéng kanán amána en "ya nan pay tsak inpayái 8
 rotten. Then says his father well, that I used to send

- M.8 *ay shəngédmo'd mákan et mabádadabáungan is nan tsak anéban ay*
 as your meal, rice and meat added to it from (that) I often hunted
 (should be)
- 9 *láman ya nan ógsa.*" – *ketjéng kanán san anákna 'n "pásig pay*
 wild pig and deer. Then says his son thoroughly
- 10 *nafángösh nan shengédko ay tsam payái.*" – *ketjéng kanán amána*
 rotten was my meal which you often have sent. Then says his father
- 'n "kandípan! amfuyákash si nafkodka! nángkö pöt olóläy nan*
 "Why! is that so?" therefore you are thin why! evil (is) the
- 11 *ikákan nan kasím immína!"* – *isáed kanán nan amána en "sááta 'd*
 acting of your step-mother. Then says his father let us two
 go
- id fobfáy!" ketjéng adf; kanána ay mangwáni en "sááka 'd*
 home Then (the son) does not he says, speaking you may go
 (consent) home,
- man."* *ketjéng kanán amána 'n "sááta'd maadjf ay sináma."*
 indeed. Then says his father let us go home, forsooth, as father and
 son.
- 12 – *ketjéng álan san anákna ya kumálab is nan fádang. ketjéng*
 Then "the direct of his son is climbing on high trees. Then
 way"
- inákak; kanána ay ónákak: "häg! häg!" "íssam inának nan*
 he screams, he says screaming you will have as child the
- ának nan kinabduam ya nan tsam inpayái ay shengédko 'y*
 child of your second wife and your usual sending, my meal that
- 13 *nafángösh."* *ketjéng ináka si amána ya ketjéng ónoónótjéna san*
 was rotten. Then weeps his father and then he follows
- 14 *anákná. ináktsáaktsang is nan fádang. – ketjéng tsá kanán nan*
 his son he jumps "always" on the trees. Then keeps saying

amāna 'n "bumanādkka man, ta intotoyāta, ta sumāata ad fobfāy et M.14
his father come down let ns two talk, let us two return home then

admadgēnta is nan fānfanīg ay āfong." – *adī san anādkna: kanāna* 15
we two shall live in a little house. (he does) his sou he says
alone not,

ay mangwāni en "ēngka 'd, āma, tay sak/ēn ngēmādsanak is
speaking you should go! father, because I am transformed into

kā/ak." *ketjēng sumāa s' amāna is nan lafī ad fobfāy.*
a monkey. Then returns his father in the night home.

– *ketjēng kānan asāwēwāna 'n "ēngka man malafīlafī ay?"* 16
Then says his wife why do you, pray, come in the night

– *ketjēng kanān san asāwēwā ay lalāki en "lafīn tōnā 'sh! kanaīkapān* 17
Then says the husband night this "miserable" you
(you say?)

si fafāyi! nangkōka mangīsu is fafāyi. nangkōtāko ḍōshden
woman why! you are a wicked woman. why! we do provide enough

nan shengēdtja 's amīn nan anākta!" ketjēng tsāna pintjaytjāyan 18
meal for all our children Then he many kicks
times

san asāwēwāna ay fafāyi. ketjēng inītsangtsa. san anādkna ay
his wife. Then they are divorced. His son who

nginmādsan is kā/ak et ḍna amōngēn nan kā/ak ay
was transformed into a monkey then goes to assemble the monkeys,

angāngsan is nan ēmātja.
great many into their garden.

Ketjēng tji 's okōkēd.
This is all of the tale.

Si Malkod nan ninōkēd.
"Malkod" is the narrator.

Mātyē ya Falōnglong.
and

EXPLANATORY NOTES

1. *infôlu* or: *infôylu*.
2. "*shênged*," carried to the field in the basket "*tôpil*," consists of rice with "*bâdang*," a piece of meat placed on the rice. *lâman* and *ôgsa* [*ôgsha*]: see Voc. food.
amôngéna: 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 sinâki*: in apposition with *-tja*. their, namely of the...
The boy has no meat at all and gets besides only rotten rice.
4. *sûmya* [*shûmya yângkay*]: Ex. *sumyâka yângkay ay manûbla*: you alone are smoking; *sumyâka yângkay ay kâwîs nan kôam*: you alone take the good things for yourself. *sumyâtja yângkay ay inkâéb is fânga*: only they are making pottery. *tsâma*: much (unreduplicated only here).
5. *îbfakak*: I ask, and: I answer a question, I tell. (Person. in cas. obliq.)
6. Formula: *îssam inanak*.... see: T.7; K.10; infra. 12. *yâik*: I bring; *pa/yâik*: authoritatively: I order to bring, I send out. *ngâg nan îmad?* "what is the matter with..." from *îmad*, it happens.
8. *mabâdabadângan*: "richly" provided with meat; much meat placed on rice.
9. *pâsig*: pure, without any admixture; *pâsig falfdog*: it is all gold, pure gold.
10. *kandâpan*: an exclamation of angry surprise when discovering the cause of some evil. See 17, where *kanai* has a personal suffix.
amfuyâkash.. is: for this reason; therefore. *amfuyâkash is ma/îdka 'sna*: "for this reason you were not here!" (used mostly in exclamations). *olôläy*: still stronger than *ngâg*, bad, mean.
11. *sâta'd*: hortatory mood, with infix *-um-* omitted; dual.
mâ âdji: "done," "gehen wir also;" *sinâma*: [60].

12. *āla*: the direct way; the immediately following action [318].
 “hāg!” interjection of the monkey language. *issam...* see Note to 6.
13. *inaktsađktsang*: 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.)
mādgčnak: I live without wife, in celibacy.
16. *kānan*: accent! but in 17: *kānān*. *malafilafak*: [413].
17. *lafñntōnāsh*: this (you call) night? *tjenūmtōnāsh?* this you claim to be water? *asūntonāsh?* you call this a dog? (ironically)
ö/ōshdek: I keep well, give enough and never miss to give; I provide with plenty; I treat well, care for.
kanađkapān: “how miserable, wicked you are!” Ex.: *kanađtjapan*: how bad they are! *kanađkayupan*: how bad you are! [*kanađkäyu pan*].
18. *pintjaytjāyan*, or: *böntjaytjāyan*: “kick quickly.” *ōna*: from *ek*, I go; *ēna* or: *ōna*.

PALPALAMA AND PALPALAKING

P.1 *Tja Palpalāma ken Palpalāking ėntja insāib. si Palpalāma*
 (They,) Palpalama and Palpalaking go to dam off a river. Palpalama

sađpēna nan palupō. si Palpalāking kanāna ken Palpalāma en
 dams off the fast running water. Palpalaking says to Palpalama

P.1 "saðpenta sa ay djáa!" isáed kanán Palpaláma en "saðpek na ay
 let us two that "together" Then says Palpalama I dam off this
 dam off

Isang." isáed kanán Palpaláking en "tck saðpén nan pòshong."
 alone. Then says Palpalaking let me dam off the stagnant
 go to water.

2 - isáed sináib Palpaláma nan palápo. ángsan nan ináana ay kátjōu.
 Then dams off Palpalama the current. many he catches small fish.

3 si pay Palpaláking ma/íd ináana is kátjōu. isáed kanán Palpaláking
 Palpalaking nothing catches, fish. Then says Palpalaking

en "ináka 's ísa 'sh kátjōu!" isáed kanán Palpaláma en "ngǎg
 give (me) one fish Then says Palpalama what is

kotōkko ay mangitsáotsao ken síka? aykð ngǎg ta aláem nan ísa ay
 my to give (one) to you why ought you to one
 "advantage" get

4 kátjōu?" - isáed kanán Palpaláking ken Palpaláma en "yáka;
 fish Then says Palpalaking to Palpalama well then;

yáim nan kōtōeng nan kátjōó mo!" isáed kanán Palpaláma en
 give (me) the ear of a fish Then says Palpalama

5 "ngǎg kotōkko ta aláem nan kōtōeng nan kátjōu?" - isáed kanán
 what is my use that you get the ear of a fish Then says

Palpaláking en "yáka; yáim man nan kōtōeng nan tjáld." isá'd
 Palpalaking well then; so give (me) the ear of a "tjalid." Then
 (of a fish:)

kanán Palpaláma 'n "aykð ngǎg ta aláem nan kōtōeng nan tjáld?
 says Palpalama why ought you to get the ear of a tjalid

6 sak/én ngin ya fakénak?" - "yáka; yáim man nan apángoy si
 I (am) perhaps "not myself" well then; give (me) the leg

ǎgkǎmǎ!" *isǎed kanǎn Palpalǎma en "aykǒ ngǎg ta alǎem nan* P.6
 of a crab Then says Palpalama why ought you to get the

apǎngoy si ǎgkǎmǎ?" - isǎed ǎmüy si Palpalǎking is nan atǎto. 7
 leg of a crab Then goes Palpalaking to the ato-resting-place.

isǎna'd ilǎen nan akfǒb; isǎna'd kǎnen nan akfǒb. isǎna'd kanǎn en
 Then he sees a fruit then he eats the fruit. Then he says

"fǒb! - fǒb! - mid kankǎnenǎ 's akfǒb!" isǎed kanǎn Palpalǎma
 fob! fob! nothing he eats (of) fruit! Then says Palpalama

en "tak/ǎn mo mid kǎnek is akfǒb; ayǎka nan inǎlak ay kǎtjǎu,
 nevermind, if nothing I eat (of) fruit Plenty I have caught fish,

nan tjǎlid, nan ǎgkǎmǎ isǎed nan lǎleng." - *isǎtja'd sumǎa id fǒbfǎy.* 8
 "tjalid" crab then also "lileng." Then they go home.

isǎed madǎy si Palpalǎking; nan sangadjǎlna falǎda; nan
 Then dies Palpalaking his death-chair (is of) iron rods

tǎktjǎuna gǎngsa; nan takǎdna kǎtjing. - isǎed kanǎn nan 9
 his seat (were) gongs; his rope: brass chains. Then say the

tǎkǎ is nan inǎna en "susumǎdka 'sna, ta ǎngkǎmi umǎa is kǎrǎwtǎn
 people to the old woman wait here let us go to get a cock

is otǎngna ad Kalaǎrǎwtǎn." *isǎtja'd kǎmǎan. - isǎed kanǎn* 10
 for death-ceremony at Kalaowitan. Than they went away. Then says

nan nadǎy is san inǎna en "ofǎtjim sak/ǎn!" isǎed kanǎn nan
 the dead man to the woman untie me Then says the

inǎna en "aykǒ ngǎg ta ofǎtjek sǎka?" isǎna'd kanǎn en "ofǎtjim
 woman why should I untie you Then he says untie

P.¹⁰ *sak/én pay; mo adika umóbfat ken sak/én, pinpadéak s'ka!*"
 me if you do not untie me, I quickly strike you

11 - *isána'd ofátsén san nadóy. isáed lumáyaer san inína. isáed úmtsán*
 Then she unties the dead. Then runs away the woman. Then arrive

nan ipékáer ay en inmála is kaerwftan is nan otóngna ad
 the people who went getting a cock for his death-ceremony at

12 *Kalaerwftan. isátja'd tjipápen san nadóy. - isátja'd kanán en*
 Kalaowitan. Then they catch the dead. Then they say

"tjerkóna! tolnokantáko 'd nan korwéngna, mo adf éngkü/ítjén."
 - - let us drive a wedge into his ear if he does not flinch.

ketjéng tolnókantja nan korwéngna ya kü/ítjén ay éngkü/ítjén.
 Then they "pierced" his ear and he flinched "very much."

13 *Ketjéng fumágon. - isáed kanán Palpaláma en "yáim nan ísa 'y*
 Then he revives. Then says Palpalama give (me) one

gángsa!" isáed kanán Palpaláking en "aykó ngág ta aláem nan
 gangsa (gong) Then says Palpalaking why ought you to get

14 *gángsa? san kintjéemo 'd igáaka inmáktan ken sak/én."* - "yáka;
 a gong your "fishing" you did not share with me well then

yáim man nan ísa 'y falda!" "no! aykó ngág ta aláem? - -
 so give me one iron rod no! why ought you to get it?

san korwéng si tjald et adfm itsáotsao ken sak/én ya."
 the ear of "tjalid" you would not give to me

Ketjéng tji is okókerd.
 Ended here the tale.

Si Malkod nan ninokókerd.
 Malkod is the narrator.

Mátyer and Falónglong.

EXPLANATORY NOTES

1. *tja* [*tʃa*], coll. art. [39]. *saðpek* [*saɸpek*], Person. vb. *insðibak*: I dam off a part of a river to catch fish. *palupð*: the waves, rippling, caused by a stony bed, the current. *þðshong*: a stagnant part of a river (and: the sea).

2. *inðana* for: *inðlāna*. *ðngsan...* lit.: much was his catching, namely *kāttjōu*.

3. *is lsa'sh*: [396]. *aykð ngǎg ta...* Idiom: what is it that.. "why should I, you, he etc.?" *ngǎg kotðkko*: of what advantage, use, is it for me?

5. *kāttjōn*, *tjalðd*, *lfleng*: see Voc. fish.
sak/ðn ngin fakðnak? "I have to look out for myself; why should not I myself come first?" "am I perhaps not I?"

7. *atāto*: flat stones, as resting place for people coming to an ato.
akfðb? *fob*: a sound imitating swallowing. The metre of this verse is trochaic. *tak/ðn*: "I do not care; it matters not; synonymi.: *ðlāi*."

8. *sangādjil*: J. XLI, Somkad's death-chair.

9. *inðna*: an old woman guarding the dead.

11. *tjipðpēn*: the dead is supposed to have regained life and to have run away.

12. "tjerkðna!" an exclamation, "not in Igórot language," as was claimed. *tolnðkak*: I drive a wedge, a pointed piece of wood, a spike into the ear of a person to convince myself of his death. *kāttjen ay..* [293].

13. *kinatjōðmo*: *kāttjōu*, fish, with preterite infix *-in-*. "Your former catching fish."

14. *no!* pron. as Engl.: naw. *kðveng*: "ears" i. e. gills.

VARIA

V.1 — *Mo infalognǎdtja, ɛn/ngǎǎtja nan tákɛɛ ya nan fɛ́sɛl. nan*
 When they go to battle, shout the men and the enemies. The

lálaláki fakǎkǎntja nan láta, (ya infúkǎǎtja) ta umálan
 men strike (with battle-axes) the ground and call that shall come on

nan fɛ́sɛl. nan fafafáyi umǒgiǎdtja is nan alǎn nan fɛ́sɛl ya
 the enemy the women are afraid of the coming of the enemies and

is nan mamǎwǎntsa is nan fli. síǎdsi nan intafónantja is nan
 of their burning the town. Therefore their hiding in the

pǎgpag; ifuǎgtja nan ánanǎktja. nan lálaláki fukǎǎwǎntja ay
 woods they take (along) their children. the men exclaim

mangwǎni en "fǎkǎyu man! mǎd lumǎyǎǎ! fulálan! sínǎka'sh ay
 saying come on, then! nobody shall flee! forward! who are you,

umǒgiǎd? — mangǒsimadǒytǎko! adikǒntǎko tja na!" —
 coward? let us all die together! let us pursue these here

intatǎ/otja ya fǎkǎshǎntja nan fǎlǎg is nan fɛ́sɛl.
 they spring, and throw the spears, at the enemies.

Notes: *ta umalfan*: a Nomen actionis? that "it is coming-time" or: "coming-place?" *fakákkéntja*: 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. *mamæwántsá*: Nomen agentis of *péák*, I burn, destroy by fire.

fuldlaun! battle cry of attack; "hurrah!" *mangösimadóytáko*: "let us all kill each other [112]." *adikóek*: pursue, or: catch running after. *inatá/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 inód/ód nan ólom, et éngka pashúbok nan awákmo* v.2
 If aches your head, then go to have "blown" your body,
 (throbs)

tay insakít. umáli nan insúbok ya subókána nan ólom, et makáan
 as it is ill. comes the "conjurer" and blows at your head then removed is

nan inód/ód is nan ólom. nan insúbok kanána 'y mangwáni en
 the aching in your head. The "conjurer" says saying

"*sínu nan nángyu ken síká?*" [*paymó: si Wánnak nan nángyu*
 who is the one making ill you or Wannak has made ill

ken síká. - paymó: si Kikítjáy nan nángyu ken síká!] *déni 'd*
 you or Kikitjáy has made ill you soon

makáan. - "subókak síka is nan séyag nan ákyu!" déni 'd makáan.
 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 "*anító*," as those of "*Wánnak*" and *Kikítjáy*." I cause sickness: *öy/yówek*, or: *iyáwek*; with the Nom. agentis: *mángyu* [*mángöy; mángöyü*]. Observe: *síká* and *síka*. *séyag* and *sáyag*: the "morning-rays." *síka*: I blow you, *anító*, into...

- V.3 -- *Nan lfmam imüy is nan mästjhm. nan lfmam ya tsaktsäki*
 The "night-mare" goes in the night. The "límam" is a big

ay tákæ. ilekwaðbko ya adfak makailékwab. anfto tji.
 person. I "try to" move and I not can move an anito (is) that.

Notes: *lfmam*, a ghost in human form, sitting on the sleeper, night-mare. *ilekwaðpko*: I move, try to breathe; *ileklekwaðbna nan wad*: the pulse beats; *anfto*: soul of dead; ghost.

- 4 -- *Ayáwan ad Okfki! sumakðngkäyu tsádlo fsna, tay nay tsámi*
 Wild buffalo at Okiki, come together hither, as here we often

fsmek ay mángäpüy ken tjäkäyü, fsna 'd Wakálan; tay äyam
 think of making sacrifice to you here at Wakalan; because at wedding

si ánanðk nan tjámi mangisángan ken tjäkäyü, et
 of children we always take one of you then

madsa/omángkayü ädjí!
 multiply, surely!

Notes: "Labad-Ceremony:" Upon the rock: *fáto ad Wakálan*, "far distant from Bontoc." the rich men (*gadsángyen*) perform a fire-sacrifice (*mángäpüy*) and call their choicest game to come "to this very (*tsádlo*) spot from their home at *Okfki*." *ismðkko*: I remember, "do never neglect, always think of."

- 5 -- *Nan ongõnga adfna istjá nan adðy si mónok, tay mo istjána*
 The young people do not eat the liver of chicken, because if one eats

nan adðy si mónok, mo intáktak, et insakít nan adðyna ya
 the liver of chicken, when he runs then sick his own liver and

umǒgiad. nan ángkay amám/ma ya nan inán/na nan mangfístja V.5
 he is cowardly. Ouly old men and old women are the eaters

is nan áddöy si monok, tay lǎwra is nan ongóna.
 of the liver of chicken, because it is wrong for the young.

Notes: *adǒy* and *áddöy* [*áddüy*]: liver; it is forbidden also to eat the heart of chicken. *old men*: married men who are not affected by the spell.

-- *Mo ütǎwim nan ásu ay tsa umón/ónod ken síka, tit/twa* 6
 If you dream of a dog always following you, it is a true sign

ay adumanáka.
 that you will have children.

-- *Infagfagtótja nan áñanak si iFǎntok ya nan áñanak si* 7
 They have sham-battles, the boys of Bontoc and the boys of inhabitants

iSamóki is nan líshlish. aldéntja nan fató ya fakáshéntja. wodǎ
 Samoki during the "lishlish." They take rocks and throw them. Some inhabitants

nan matoklángan is nan ólo paymǒ is nan áwvak.
 are hit on the heads or on the bodies.

Notes: *áñanak si*.. "Bontocboys" [76]. *líshlish*: festival after the rice-harvest. *fató* and: *fáto, báto*: stone. *toklángak*: I hit the head; by zeugma, here also with: *áwvak*, the body.

-- *Daǎ! síka tumgǒyka! lǎytjek ay makitotóya ken síka! adík* 8
 He! you stop! I want to speak to you I do not

kékkén nan djálan; masángutak is nan págpag. ipftjum nan
 know the trail I have lost my way in the forest show the

ma/yóí ad Fě́ntok paymǝ mifuǝ́gka ken sak/ǝn! kad nan umtsǝ́nanni
 direction to Bontoc or accompany me when shall we arrive

istjǝ? intǝ nan mabfǎ́lǝn ay umǎ́lǎak is kǎ́nak?
 there where is it possible that I get something to eat?

mo umǎ́lika ad Fě́ntok, et umǎ́ykami amǝn ay umǎ́fed ken sǝ́ka is
 if you come to Bontoc, we go all to meet you

nan sakǝ́n nan wǎ́nga.
 near by the river.

aykǝ́ wǎy tǎ́kǝ 'sna? intǝ pay si ǎ́mami adwǎ́ni? awǎ́y nget
 Is anybody here? where your father now? probably
 (at home) (is)

wodǎ́'s ǎ́fong. kǝ́mǎ́anak aswǎ́kas; adadǝ́k flǎ́en sǝ́ka aswǎ́kas.
 he is in the house. I shall leave to-morrow, I shall not see you to-morrow.

adǝ́ka ǝ́ngkǎ́kalǝ́ is ǝ́lǎi ngǎ́g si sa kǝ́n tǝ́dǝ́. sǝ́nu nan nangwǎ́ni si
 do not tell anything of this to him (her), who said

sa? nan nimǝ́mko awǎ́y ngǝ́t sǝ́ya 'y fǎ́fǎ́yi.
 so? as to my thinking perhaps she.

lǝ́ytjǝ́nmi nan flǝ́mi ya padǝ́yǝ́nmi nan fǝ́shǝ́lmi!
 we love our country and we kill our enemy!

SONGS

The following Songs have been collected with extreme difficulty. Many words and phrases of these belong to a "Song-Dialect;" their exact meaning could sometimes not be ascertained and frequently different Igórot differed greatly as to their meaning; and yet this "Song-Dialect," with its "words of the old folks," must be of greatest interest to Ethnologists and Philologists! The following Songs have been revised carefully. When they are sung, it requires much practice to recognize the single words in their often repeated, disconnected single syllables, or in their connection with syllables of subsequent words, or separation by meaningless sounds and words. The structure of the verses is strictly rhythmical; the ictus falls usually on the 2, 4, 6 syllable, sometimes on the 1, 3, 5; so we may call the metre either iambic or trochaic. Rhymes occur usually at the ends of two consecutive verses; most lines end in *-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 (*Ayēzweng*)

(Sung when working in the rice-fields)

Tjūwá -ä: *Ninténgan* *nan siká -ǎ*
 He has reached the the Sun,
 middle,

entáko 'd mànitsá -ǎ
 let us go to eat

ann/ó *patsóngna* *shá -ǎ.*
 certainly this is "stopping time" for it.

Tjishá -a: *ta fàyfayén* *takeé -ǎ*
 let dig the people

lutà 'y ninàkishfá -ǎ
 the ground, "hard and tough:"

pabfàyfay *Kàstilà -ǎ*
 he makes (us) the Spaniard,
 dig,

Kastila 'd Mànilà -ǎ
 the Spaniard at Manila

kāsì tay pìlangkó -ǎ
 it is pitiable to be scorched
 (dried),

mabfikod sì lagfó -ǎ
 to be lean by working
 for wages

mo kóna iniséé -ǎ
 if (Lumawig) had made equal

nan tōnod nàl lolō -ǎ
 the shafts of the working-
 poles,

(ta wǎshtjìn mìnlagfō -ǎ
 that everyone could earn

nan sōnog sì 'ugongǎ -ǎ)
 the food for his children

ta wǎshtjìn tɛmɛktjɛ̃ -ǎ
 that everyone might sit down
 (rest)

's san ìlitjà 'sh Tjulyǎ -ǎ
 in their town at Tjulya
 (Bontoc-region)

tay sīgàng pà'y sinǎ -ǎ
 as it is pitiable, indeed, here

ay mìnjuàtjuǎ -ǎ
 to travel seeking work

fatǎɛwa 'y ànǎɛwǎ -ǎ
 (through) the world, wide;

sumyà ken sǎl'uwǎ -ǎ
 it is lucky (?) for my beloved

ay mìngitòtɛktjɛ̃ -ǎ
 (that she) sits idle with others

's san ìlitjà 'sh Tjulyǎ -ǎ
 in their town in Tjulya

nay pà'y sīgàng sinǎ -ǎ
 here, indeed, it's pitiable, here

nabõnga 'sh òngongá -ã
to have become a child

kāsì tay lòngyaiyá -ã
it is pitiable because -----

longyáiya 'y tàkũarã -ã

people.

kanò ay sùmangá -ã
it is said that (we are) lazy,

sumàng ay mìntsumé -ã
(too) lazy to earn by work

tětsàn si òngangá -ã
the afternoon-meal for children,

Notes: *tjurwá -ã* and *tjishá -a*: words preceding the songs, like invitations to join a singer. *intěngan*: to be in the middle (*tenga*); "it is noon." *sika*: Sun, song-dialect. *manitsáak*: I eat, lunch.

mo kõna: i. e. *Lumáwig*, the God of the Igórot; *mo kõna* was asserted most emphatically to be understood to refer to divinity. If He had made equal the working-poles, i. e. the "kaykay," the primitive agricultural implement of the Igórot; the pole is said metaphorically of mankind; "if all men had been created equal."

The lines in () are a variante. *Tjályã*: the region of Bontoc.

mìntjuatjua: "wander about to seek work." *sumya*: "it is lucky" (?); but cf.: M.4 and Notes: *sumyáak yangkay*. "I only; probably: she, my sweetheart only sits idle, does nothing but sit idle. *mingitotěktjěa*: prefix *mingi-*; see [300; *miki-*]. *nabonga 'sh*: "to be born as a human being" ("ein Menschenkind"); after this verse the (doubtful) line was inserted: *nabfõlyu si ongá -a*: "to be carried as a baby." *longyaiyaa*: a word (or phrase) said to be "without meaning."

A LOVE-SONG

Tsadlònka shùshangá -ǎ;
 You are very weary

shuy ngìn shangàn síkǎ -ǎ?
 for whom are you longing, you?

si ngét ck sülöuwà -ǎ,
 for (perhaps) my beloved,

si sülöuwà 'sh Tjulyà -ǎ.
 beloved in Tjulya
 (i. e. Bontoc)

shuy ngàyag pǒn tosh sà -ǎ?
 whose name is that

si Pǎli wà'sh Tjulyà -ǎ!
 Pali, who is in Tjulya

siya nàn nínshàngan. síka
 she is the longing you

engká ay ck tsöuwà -ǎ
 go! my mind

ta èngka 'nkàkǎwá -ǎ
 go thou to the midst
 (of the maidens in the olog)

ìbkántja 'y dìnablà -ǎ
 of their resting-place the sleeping-board,

tay òlkoshkò wadsǎ -ǎ
 for a sad desire I have,

ay nàtatakèè 'shnà -ǎ
 (I) living here,

's san fàtawàwà 'sh Tjulyà -ǎ.
 for the region at Tjulya.

Notes: *tsadlonka*: "you are very" (*tsádlò*: intensive and elative).
shashangáa: weary, lazy, love-sick, longing; cf. *sumángaak*: I am lazy.
shuy: song-dialect for *sinu*. *ck.?* "Pali." suggested by *Falónglong*.
 "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!"

natatakèè 'shna: "I must live far away, while she is in an "ólog" at Bontoc.

fátáwàwà: world, or: region, country.

WEDDING-SONG

While performing the ceremony of pounding rice (*inpágpag*) at a wedding, men and women sing alternately:

The women: *tà lumàlaytako wày* - - *ǎǎ* - - *ǎǎ*
 let us go to call some

lálaki's wagsfllayàn - - *ǎǎ* - - *ǎǎ*
 man of strength

tà wày màngikàwìlì - - *ǎǎ* - - *ǎǎ*
 that some-body carry

pàküytjà 'sh tongtsèn ilì - *ǎǎ* - - *ǎǎ*
 their rice from above the town

The men: *tà lumàlaytako wày* - - *ōč* — — *ōč*
 let us go to call some

fàbfayì 's dinìpayày - - *ōč* — — *ōč*
 woman with strong thigh

tà wày màngakàyukyù - - *ōč* — — *ōč*
 that some- shall weed
 body

pàyyotjà 'sh tongtsèn ilì - *ōč* — — *ōč*
 their above the town
 rice-fields

Notes: The metre is trochaic. Labor and rhythm coincide also in this song with its interesting melody, called *āyug*. 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. *ikawwlik*: I carry a double-basket, a "kimāta." *is tongtsèn*: the town is in the valley, most rice-patches are on the mountain sides above the town.

tīpay: thigh; upper leg. *kayukyūck*: I weed a field, tear out the grass. Their rice, their rice-fields: i. e. those of the young couple.

KETJENG TJI

ADDENDA CORRIGENDA

PART I

The numbers denote sections, unless preceded by p. (page). Ex. means: example.

- | | |
|--|---|
| <p>7. <i>Melikano</i>, for <i>Melicano</i></p> <p>10. <i>kólosh</i>, for <i>kólosn</i></p> <p>18. <i>Likaldso</i>, for <i>Licaldso</i></p> <p>32. <i>ásě</i>, for <i>ásěě</i></p> <p>43. copula, for coupla</p> <p>56. <i>saktjěan</i>, for <i>saktńan</i></p> <p>67. <i>minsusálad</i>, for <i>minususálad</i></p> <p>67. <i>mintotólfeg</i>, for <i>mintolólfeg</i></p> <p>71. II. appellative, for appelative</p> <p>73. put (before "here the article"</p> <p>84. a. persons addressed</p> <p>89. place colon after "before"</p> <p>139. last Ex. <i>kángněn</i> means:
thing in the house, household utensil</p> <p>151. <i>anab</i> "seek," <i>anápek</i> "I seek"
(not: find)</p> <p>180. <i>nínsákitak</i>, for <i>nínsákitak</i></p> | <p>192. I must speak, add: I desire greatly to speak</p> <p>193. <i>min-</i> seems to be Lepanto-Dialect</p> <p>197. S. 1: <i>umalfak</i>, S. 2: <i>umalfam</i>
add S. 1 negative: <i>adfk umalfan</i> [320]</p> <p>199. Ex. 5. Or with possess. Vb.:
<i>sisfdck si Agp.</i></p> <p>231. <i>tsubláek</i> or: <i>tjubláck</i>; <i>ts</i>, as <i>t mouillé</i>, counts for one consonant</p> <p>257. <i>-an</i> can be added to <i>i-</i> Verbs without prefixing <i>mang-</i></p> <p>258. last line: three, for four</p> <p>262. Ex. 4. better: <i>otóénye nan fináyze is nan apuy</i></p> |
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262. Ex. 14. place *is* before *nan* *ǵgǵb*
279. Ex. 4. let *nan* precede *angsan*
283. Before "In this" put)
289. p. 103. Place *emphas.*, add: Or: *nan mamadǵyanmi*
292. the last verb: *ǵngǵaliak*, for *ǵngǵkliak*
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 *mikikōyak*
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: *mangǵkōu*, 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 nangǵlān*; *nangǵlān* is contracted from *nangala* and *an*
353. p. 171, Ex. 11. *nangtjasǵnyǵ*, for *nantj.*
353. p. 172, line 7 from below: present
360. p. 178, Ex. 10. Put ? after the sentence
- p. 181, line 11. Read: Es war einmal, for was.
- p. 182, Ex. 8, from below: Read is, for it
- p. 184, Ex. 2. Separate: *katǵkǵen tǵtōna*
- p. 190, the 9th, 10th. *mayga-*, for *maiga*
367. last Ex. put who between man and was
391. Ex. 3. Put I before hold
- p. 227, Ex. 4. sunrise: *faldān*
- 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: *ǵntja*, for *ǵngtja*
- p. 252, Ex. 6. *mangǵnan*, for *mangǵyan*
449. insert long between *as*—*as*
- p. 263, Ex. 6. *sǵsǵnmǵkko*: 1 remembered (thought).

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