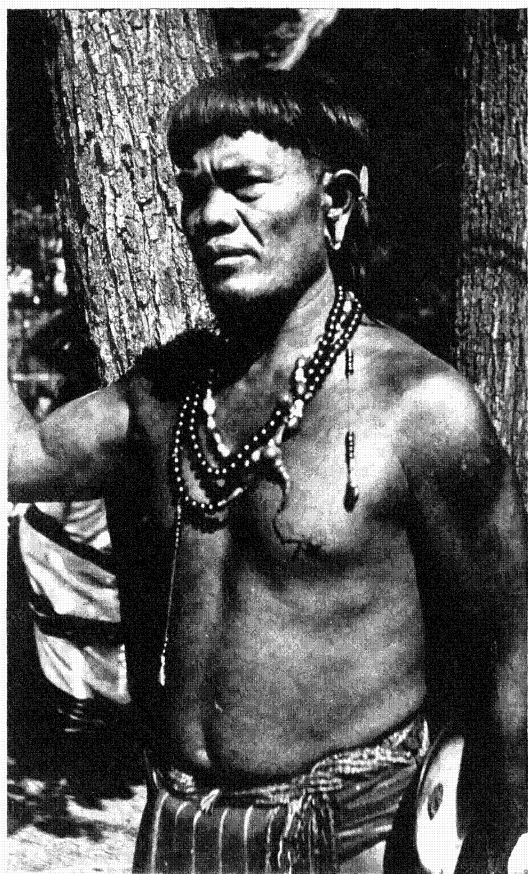


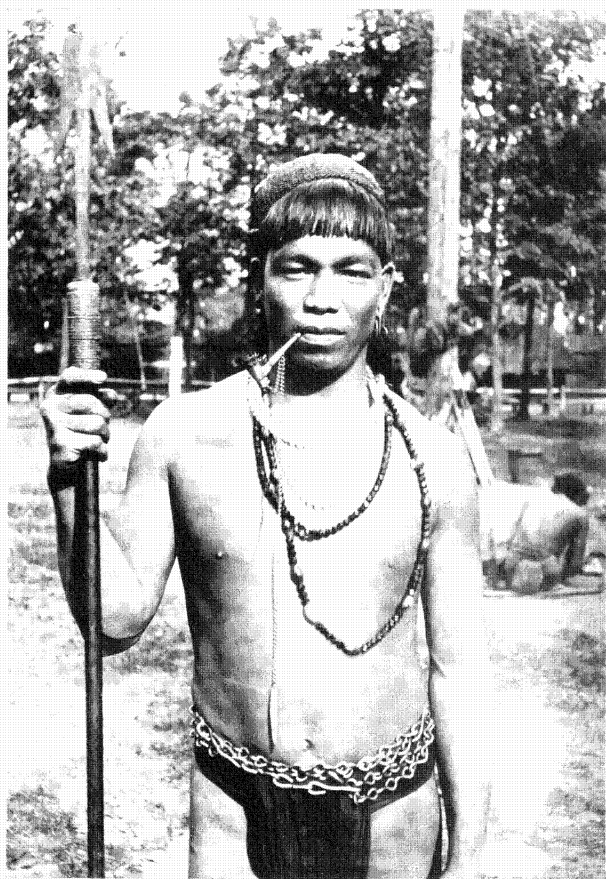
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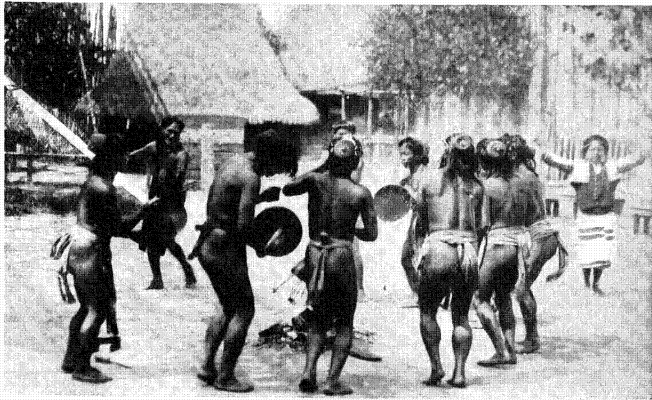
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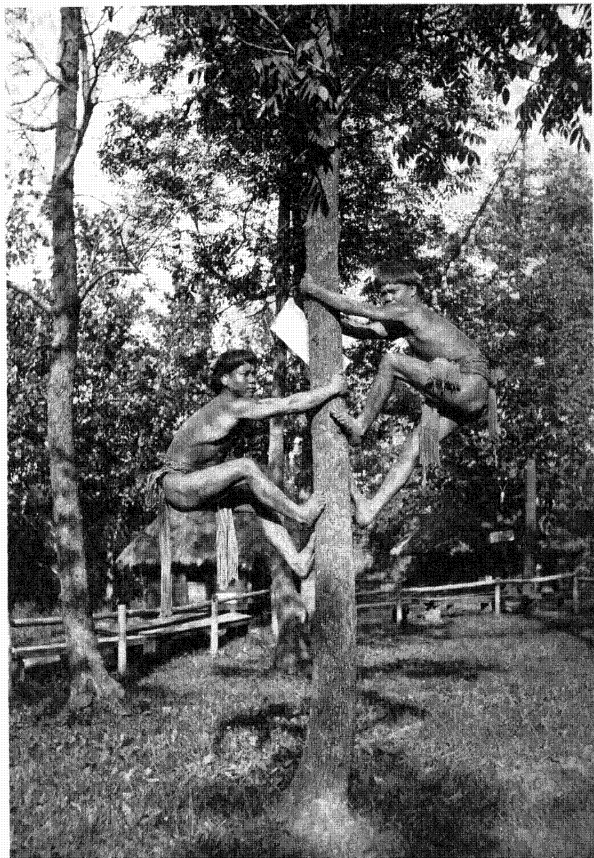
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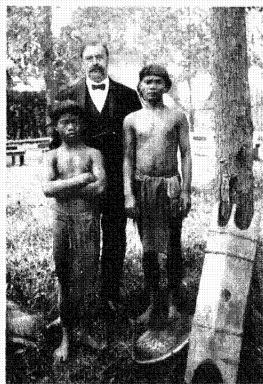
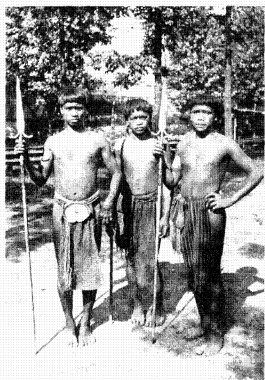




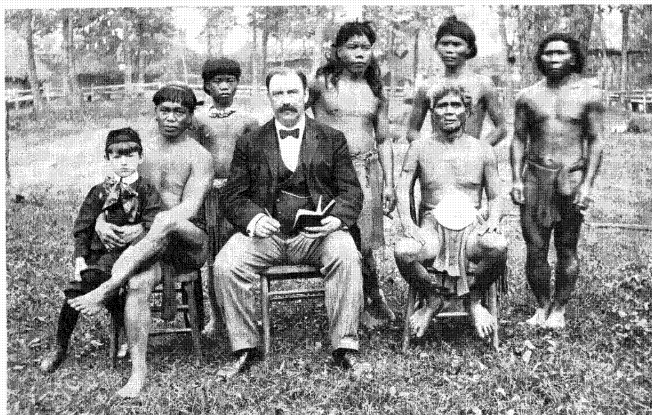


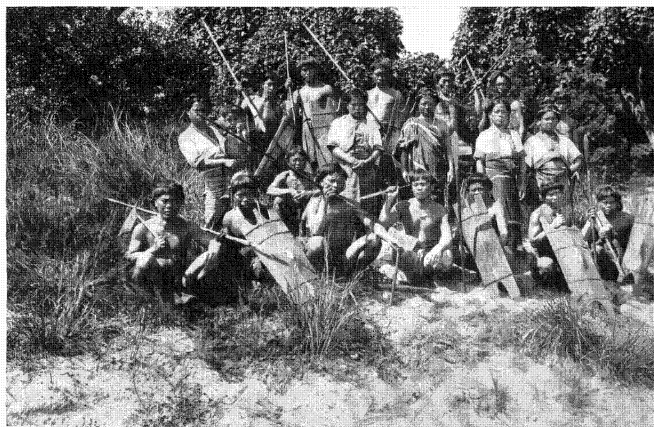
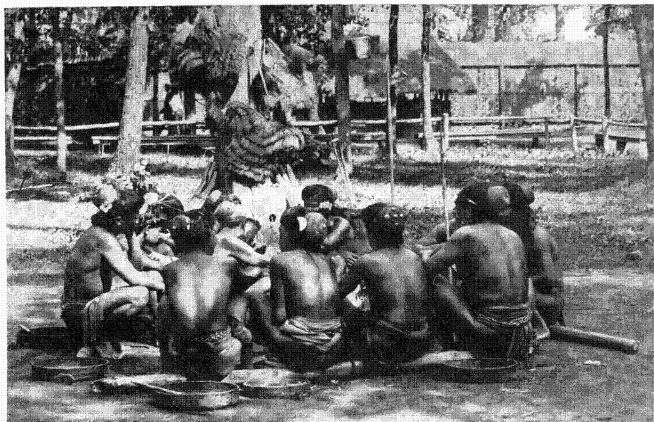


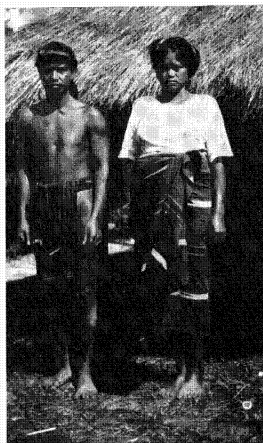
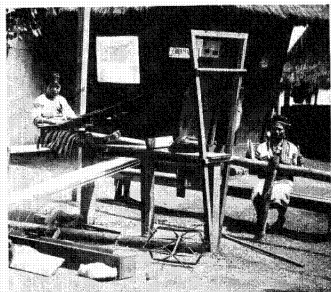


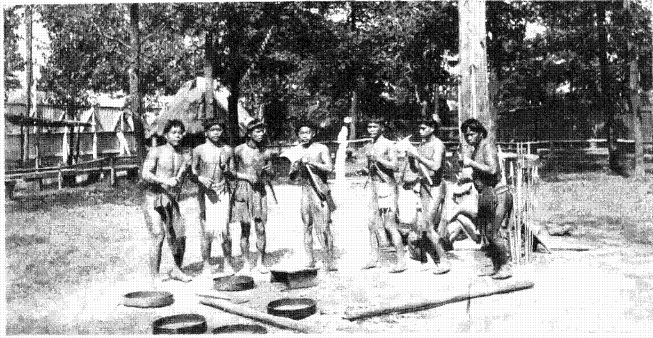


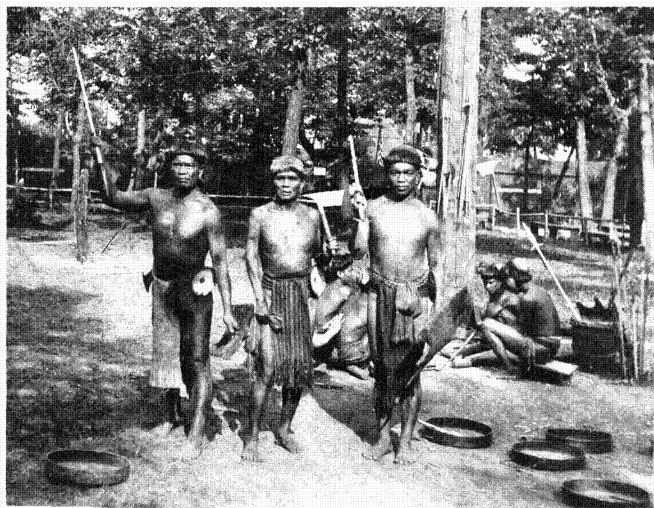




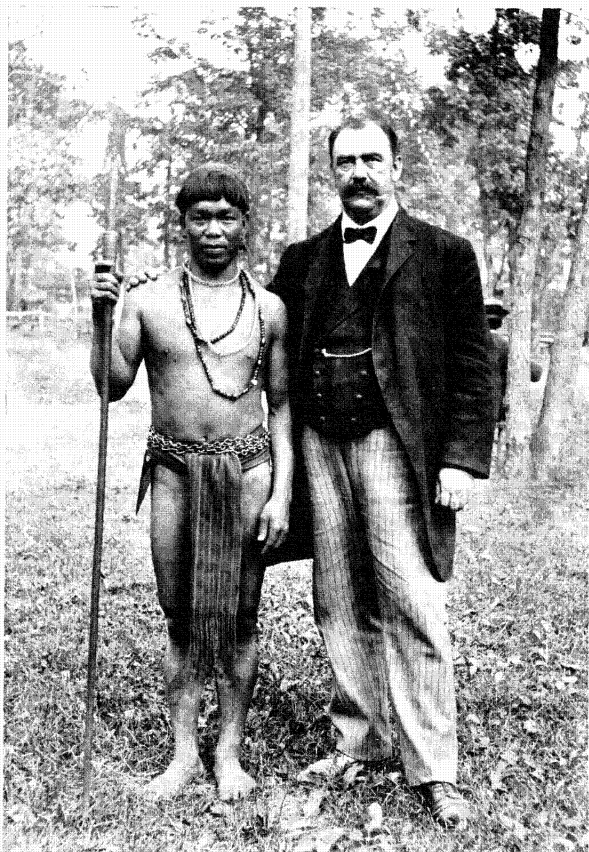








THE FIRST GRAMMAR
OF THE LANGUAGE SPOKEN
BY THE
BONTOC IGOROT
WITH A
VOCABULARY AND TEXTS



TO MY FRIEND ANAUWASAL OF TUCUCAN

THE FIRST GRAMMAR

OF THE LANGUAGE SPOKEN
BY THE

BONTOC IGOROT

WITH

A VOCABULARY AND TEXTS

MYTHOLOGY FOLK-LORE HISTORICAL EPISODES
SONGS

BY

DR. CARL WILHELM SEIDENADEL

CHICAGO

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PREFACE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The capitals signify:

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

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

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

DR. PHIL. CARL WILHELM SEIDENADEL.

Chicago, October eighteenth, 1907.

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Preface — Texts

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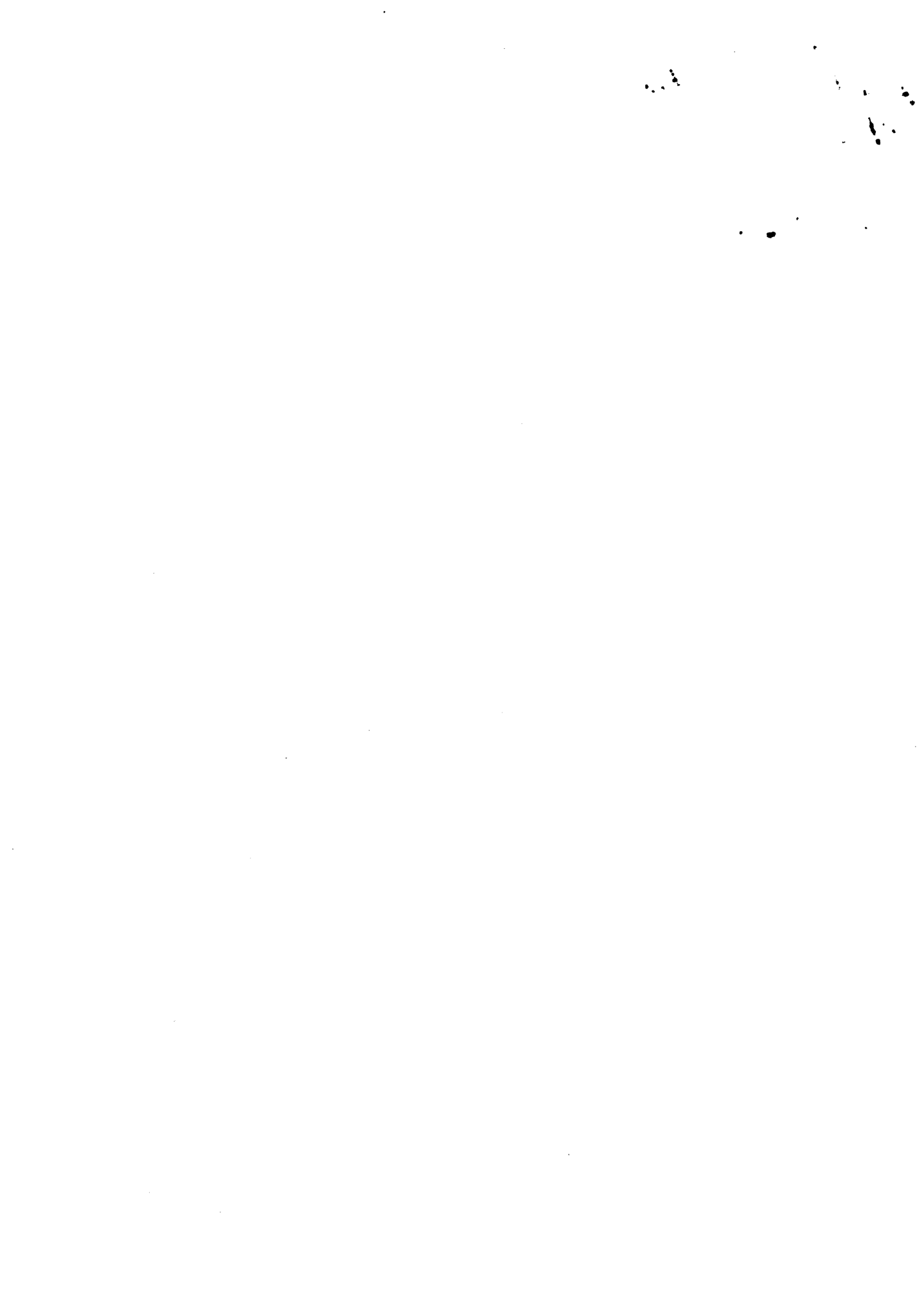
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National Appellatives
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PART I

GRAMMAR



GRAMMAR

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

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

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

THE ALPHABET

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

VOWELS

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

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

DIPHTHONGS

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

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

CONSONANTS

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

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

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

INTERCHANGED SOUNDS

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

INTERCHANGED VOWELS

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

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

INTERCHANGED CONSONANTS

The following interchanges occur:

- between *f* and *b*; *fafăyi* 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*; *tomôliak* and *domôliak*: I return.
- between *dj* and *d*; *djĭla* and *dĭla*: tongue.

between *tj* and *ts* and *dj* and *d*; *tjäkämi*, *tsäkämi*, *djäkamí*, *däkamí*: we.
between *sh* and *s*; *ášæ*, *ášhæ*: dog.

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

Very rarely the combinations *-kyu* and *-kõu* were interchanged with a guttural like *ch* in Scotch loch, or in G. wachen; *ch* was found but twice, in collateral forms: *áčhu* for *ákyu*, day; and *mängáčhũ* for *mängákõũ*, 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: *tömóliak* for *tumóliak*, I return; *měäksägak* for *maäksagak*, I fall.

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

5. Contraction is rare; even in a series of like vowels each is pronounced distinctly, as: *sumá-á-ak*, I go home. But also these slurred forms occur in rapid conversation: *mänüblák* for *manublák*, I smoke; *aktõna* for *aktõëna*, "he carries;" *ilántáko* for *iläëntáko*, "we see."

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

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

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

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

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

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

CONSONANT CHANGES

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

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

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

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

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

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

13. Before a liquid the tenues *k*, *p*, *t* become frequently mediae *g*, *b*, *d*.
14. Before a tenuis a media changes sometimes into a tenuis.
15. *N* before labials is rarely assimilated to *m*. *N* before *g* and *k* becomes *ng*.

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

Examples: *L* inserted; *patkélek* [*patkōlek*], "I stop," from Root *t'ké* [*t'kō*]; *inakālantja*, their weeping, from R. *āka*; from *fāa*, a servant: *fāālek*, "I send out;" *nalikālāyan* for *naikalayan*; written or scratched (G. *ingeritzt*)

L lost: *umāāāk* for *umālāāk*, I get; *āyka* for *ālika*, come! *pōō* for *pōlō*, ten; the verb "to bring" has throughout double forms: *iyāik* and *iyālik*.

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: *ēnsuliktosh*; oras: *ōlas*; cargador: *kalgadsōl*; libro: *līblo*.

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

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

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

DOUBLING OF CONSONANTS

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

22. *F*, *k*, *t* are usually not doubled (but in *kěkkek*, I know); the mediae are placed before these letters instead, as: *bf*, *gk*, *dt*. A momentary pause intervenes between *b* and *f*, *g* and *k*, *d* and *t*: *mămăg-kǐd*, girl; *fǒb-fǎl-lǒ*, young man; *Mǎlǎg-kǒng*, name of a town; *nǎd-tjóngao*, lost.

SYLLABLES

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

Examples: *ĩ-tǒ-lǎ-tǎ-kǒ*, "we give back;" *ěng-kǎ-lǎ-ak*, I speak; *lěy-tjěm-mi*, "we like;" *něn-tsǔ-nǒ-tjǎ*, they worked; *ĩ-tsao-tsǎo-ko*, "I give;" *tǎw-wǎn*, 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-ngǒ-tǒ*, 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/i</i>	several brothers and sisters	<i>ǎy/ib</i>	grapes
<i>tót/ǒ</i>	bull	<i>ǎl/ǒ</i>	pestle
<i>sǎk/ǎn</i>	I	<i>ǎd/i</i>	not [<i>adí</i>]
<i>ǎb/ǎ</i>	companion	<i>Títíp/an</i>	a town
<i>kǎs/ǎn</i>	like unto	<i>Kín/ǎang</i>	a town
<i>pǎd/ǒ</i>	big stone hammer	<i>Pǎlǎp/ǒ</i>	a section of Bontoc
<i>ǎg/ǎ</i>	winnowing tray	<i>Lang/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:" "*intsáotsǎowish ya inlilǎdek.*" He is not ashamed of betraying emotion in his intonation; yet any excess of emotion, especially if expressed by pathetic chanting intonation, a characteristic of some towns,

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

THE ARTICLE

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

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

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

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

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

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

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

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

Examples:

<i>nan lälǎki</i>	the man	<i>nan kǎyang</i>	the spear	
<i>nan fǎfǎyi</i>	the woman	<i>nan pǎnang</i>	the ax	
<i>nan ongǒnga</i>	the child	<i>nan kǎlǎsay</i>	the shield	
<i>nan ǎsǎi</i>	the dog	<i>is nan Fǎntok</i>	in Bontoc	} if the speaker is in B., T. M.
<i>nan fǔtǔk</i>	the pig	<i>is nan Tǔkǔkǎn</i>	in Tucucan	
<i>nan ǎfong</i>	the house	<i>is nan Mǎntla</i>	in Manila	
	<i>san tǎkǔ</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 Anǎwǎsal*; *si Mǒlǎng*; *si Fǔmnag*; *si Fǎlǒnglong* (i. e. "Antǎro"); *si Akǎnay*; *si ǎngay*; *si Tǎkay*; *si Sǔyo*.

<i>si ǎmǎ</i>	the father	<i>si yǎn/ǎ</i>	the older brother or sister
<i>si ǎnǎ</i>	the mother	<i>si ǎnǒtji</i>	the younger brother or sister
<i>si ǎsǎwǎ</i>	the husband or wife	<i>si ǎkǎd</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>ǎntǒ s' Antǎro?</i>	where is Antero?
<i>ǎnmǎli sh' Olǒshan</i>	Oloshan has come
<i>sumǎa s' ǎmǎnǎ</i>	his father comes home
<i>ǎyǎkanyu sh' ǎnǎ</i>	call mother!

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

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

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

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

36. The personal article *si* must not be confounded with the inverted form of the locative preposition *is*; in phrases like: *ōlon si āsā*, 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 Anawāsāl?* where is Anauwasal? *nan si Lūmāwīg*, the Igorot's God Lumawig.

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

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

tjā Olōshān kēn Langāgān wōdāytjā 'snā, Oloshan and Langagan are here.
tjā Pālpālāmā kēn Pālpālāking, Palpalama and Palpalaking.

tjā āmā ken īnā, father and mother; *tjā yūn/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 *tjä*: *tjä ämännä*, lit. they his father; *tjä inännä*, lit. they his mother, [T. 9].

The use of the Collective Personal Article is not at all common; the construction: *si ämä yä si inä*, father and mother, is preferred.

Tja is also found in combination with pronouns in dual and plural, as: *tjäittä*, we both (you and I); *tjäkämi*, we; *tjäittjä*, they; *tjä tönä*, these; *tjä tödđ*, 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 fännig ay äfong the small house

nan käyö ay äntjo the high tree

or:

nan käyö'y äntjō

or between a substantive and its numeral: *ipät ay fütug*, four pigs;

or between a substantive or pronoun and apposition: *nan Igólöt ay iFäntok*,

the Igórot, Bontocmen; *sikkä'y yän/ä*, you, as the older brother;

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

or between demonstrative pronoun and substantive: *nannäy ay mönok*, this chicken;

or between our "antecedent and a relative clause:" *ĩntõ nan lãlãkĩ ay nangãlã is nan fãlfëg?* where is the man who took the spear?
 or, in our grammatical conception, before a dependent infinitive: *lëytjëk ay ãmüy*, 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 an other substantive or pronoun, indicates that these words stand in a relation to each other, the English equivalent for which would be a possessive genitive or a subjective genitive. The word with the suffixed *-n* is the nomen regens, the next word names the possessor or agent.

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

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

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

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

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

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

THE SUBSTANTIVE

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

<i>ólō</i>	head	<i>tjápan</i>	foot	<i>ákyü</i>	sun, day
<i>fúän</i>	moon, month	<i>ógsä</i>	deer	<i>djalän</i>	way, road
<i>ílí</i>	land, town	<i>káyang</i>	spear	<i>límä</i>	hand
<i>mätä</i>	eye [<i>mäta</i>]	<i>tjénüm</i>	water	<i>fésæl</i>	enemy
Trisyllabic:	<i>áyáwan</i>	water buffalo (wild)	<i>fälögníd</i>	battle	
	<i>äsáwä</i>	husband or wife	<i>käläsay</i>	shield	
	<i>ípéikao</i>	people, nation	<i>föbängä</i>	pipe	

Some appear in reduplicated form:

Persons:	<i>laláki</i>	man	<i>fáfáyí</i>	woman	<i>ongöngä</i>	child
	<i>föbfällö</i>	young man	<i>mämägkìd</i>	young girl		
	<i>äm/ämä</i>	old man	<i>ín/ínä</i>	old woman		

Animals and Things:	<i>áyáyäm</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>sósö</i>	breast	<i>kökö</i>	finger nail	<i>pápät/tay</i>	grove

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

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

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

<i>ásáæwá'y laláki</i>	husband	<i>yán/ǎ'y laláki</i>	older brother
<i>ásáæwá'y fáfáyí</i>	wife	<i>yán/ǎ'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>ásæ'y laláki</i>	male dog	<i>kítjing ay laláki</i>	he-goat
<i>ásæ'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>mónök</i> chicken	<i>kæwítan</i> cock	<i>mangálak</i> hen (<i>ímpäs</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.

nan káyæ yá ántjõ the tree is high, or: the trees are high

nan áyáyám tímáyáo the bird flies

nan áyáyám tímáyáotja the birds fly.

49. These substantives have reduplicated plural forms:

<i>laláki</i> man	<i>láláláki</i> men
<i>fáfáyí</i> woman	<i>fáfáfáyí</i> [<i>föbfáfáyí</i>] women
<i>föbfállö</i> young man	<i>föbfáfállö</i> young men
<i>mámádkíd</i> girl	<i>mámámádkíd</i> girls
<i>ánák</i> child (offspring)	<i>ánánák</i> children

In various manners the following words form their plural:

ongóngä child (any young human being) remains either unchanged, or has *ongängä*, or borrows the form *ánánák*, children.

ám/ámä old man *ám/ámmä* old men *ín/ínä* old woman *ínännä* old women (but *ámä* father and *ínä* mother remain unchanged).

Notice the Dual and Plural: *sínáki* two brothers or sisters, *sínäg/i* several brothers or sisters, cf. [60].

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

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

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

FORMATION OF SUBSTANTIVES

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

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

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

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

kǎtǎyǎǎn the large basket into which the girl crawled [T. 4] (*tǎyǎǎn*)

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

kǎmǎnǎk hen with chicklets (*mǎnǎk*)

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

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

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

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

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

kāmāmāmāgkīd all the girls, each girl
kāongāongōngā all the children, each child
kābfīnāfīnālyēn every married man
kātākātākā every person
kāāfongāāfong each house, the whole group of houses
kāākēākēyū each day of a certain period
kāāsāāsā all the dogs, each dog of a pack
kālīfōlīfōō a mass of clouds; G. das Gewölke

54. *Ka-* and numerals denote companionship:

nan kādjūak my companion
nan kāpātmi our four companions (*īpāt*, four)
nan kānēm̄mi our six companions (*ēnēm*, *īnīm*, six)
nan kālmām̄mi our five companions (*līmā*, five)

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

nan kāāntjōhā its height; *kād nān kaantjōn nan kāyæ?* 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 kāfābfāyānā 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:

kāpāyān place for ricefield
kākāyān place for wood
kāāpūyān fireplace
kātjēnūmān waterplace
fālōgnīdān battleplace
ōpōōpān forge (*ōpōōp*, bellows)
ōlēngān place for charcoal

kăpđiätjġmăn 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, *tőđnan* 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: *Tükükăn*; *Săbăngăn*; *Dsălġkăn* [Delican]; *Săkăsđkan*; *Fġđkăn*; *Fŭlđkăn*; *Tġtġp/ăn*, etc. and some *Atő* (town sections) in Bontoc: *Fătăyăn*; *Lăowġngăn*; *Sġđtġjăn*; *Pőkġsăn*; *Lŭwđkăn*; *Ungkăn*. And also some proper names of men end in *-an*, as *Lang/đgăn*, *Olőshăn*, *Dăyăpăn*, *Otőtăn*.

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

măsŭyěpăn sleeping place, *năsŭyěpăn* a former sleeping place

tŭktġđan or *kătuktġđan* sitting place, seat, "chair"

inőtőđăn cooking place, pret. *ninotőđan*

ănġtġđan warming place

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

mătăkăan, *nătăkăan* place where people live, lived

tătălġbnan dancing place

pălġtġjan place where knives can be sharpened, whetstone.

59. *Pang-* denotes that a person or a thing belongs to a place or object.
pangăto belonging to a section of a town, being a member thereof, an *ăto* companion

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

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

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

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

60. *Sin-* is the prefix of union; it is usually combined with *pang*:
sinpáng-, rarely with assimilation: *simpáng-*.
sñäg/i brothers and sisters together, G. die Geschwister
sñpǎngǎfóng one family
sinpǎmǐlǐgan one whole section of a mountain
sinpǎngǐlǐ all inhabitants of a town or country
sñpǎngǎpo the parents and grandparents of one family
sñpǎngǎndǎk the children and grandchildren of one family
sinpangǎltwǐd all friends together
sñkǎsǔd the brothers-in-law [L. 71]
sñǎsǎwǎ husband and wife; G. Ehepaar

Notice these terms in which only the parents are named:

- sinǎmǎ* father with his child or children [M. 11]
sinǐnǎ mother with her child or children

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

- nan iFǎntok* the Bontocmen *iSǎmǒkǐ*; *iyAntǎdǎo*
nan iTǔkǔkan the man or men from T. *iMǎlǐgkong* [*imMǎlǐgkong*]
nan iAlǎb the Alabmen [*iyÁab*] See: [B. 6; L. 13-18]

Here belongs the etymology of the name Igórot. *Igǒlǒt* [*Ikǒlǒt*], 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 *gólót*, which means in Tagalog, as Tavera says, a mountain chain; hence *Igǒlǒt* (or: *iGǒlót*) 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. *Mǐn-* and *nǐn-* agglutinated to an object denotes its owner or possessor. *Min-* is the present, *nin-* the preterite prefix; the latter is in common use, without reference to time past. *Min-* expresses rather: attaining possession now, than: having possession.

- ninǎfong* owner of a house *ninongǒngǎ* person to whom a child belongs
ninfǎlfeg owner of a spear *ninwǎnis* owner of a geestring, loincloth
ninsǒklong owner of a cap, hat *ninnǒang* owner of a buffalo
ninptǎnan owner of an ax *nintǎpǔy* 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 *infǎlæ*, a watchman, *infǎyan*, a sorcerer, *inshǎbök*, [*insǎbok*], a conjurer of disease.

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

kǐnǎsil, *fǐnǎli*, *kǐnǎsid*, *tǐnǎknǎ* kinds of plaited rattan

kǐnǎyæ gathered wood

tǐnǎod a married man’s hat

(Also “equipped with:” *sinalawǐtan*, a spear with many barbs: *salǎwit*.)

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

fafǎlfeg a toy spear

ǎbǎfong a toy house

ǎsǎsæ a dog made of clay

kǎbkǎfǎyo a toy horse

nǎnǎang a toy buffalo

pǎpǎyǎ 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 *fǎnǎg* is used; *nan fǎnǎg ay tǎfǎen si kǎyæ*, 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*: *umǎllǎ nan lalǎki ay mamipǎnang*, 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>mamabāngaræ</i> with a glass
<i>mangikīmāta</i> with the double basket called: <i>kimāta</i>	

Examples with *mīn-*:

<i>minkīkīmāta</i> [<i>mingkikimāta</i>] with the "kimata"	
<i>manālan sīyā'y minkikimāta</i> he walks carrying a "kimata"	
<i>minkākāyæ</i> with wood	<i>minkækælæn</i> with straw
<i>minādpuy</i> with fire	<i>minpāpātātjīm</i> with iron
<i>minādsæ</i> with a dog	<i>mintjätjēnum</i> with water
<i>minkōkōkæd</i> with shoes	<i>minmōmōnōk</i> with a chicken
<i>minpāpāküy</i> with rice	<i>minfūfātuk</i> with a pig
<i>minōōlēng</i> with coal	<i>miūsūsālad</i> with a letter
<i>minkākāfāyo</i> with a horse	<i>mintætāfay</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 mintætāfay*.

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. *lilīma*, *li* with infix *-in-*: *lini-*; form: *līnīlīma* Translation: *kīnayāngkō sīyā is nan linilīma*. Thus: wounded in the

thigh <i>dinidīpay</i>	shoulder <i>binobōkā</i>
head <i>inōōlō</i>	eye <i>mināmātā</i>
upper part of the thigh <i>inōōpo</i>	ear <i>kinokōweng</i>
belly <i>binōbōdō</i> [<i>finōfōtō</i>]	mouth <i>tinotōpek</i>
leg <i>sinisīki</i>	knee <i>kinokongkóngō</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*; *kumākāëb*, a maker;

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

kumākāëb is *fángă*, potter, or: *fumafānga*;

fatek, tattoo; *fumafātek*, a tattooer;

falōgnid, battle; *fumabfalōgnid*, warrior;

irreg.: *fūfūmsha*, smith;

āsīn, salt; *umāāsīn*, salt vendor.

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

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

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

CASE RELATIONS

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

These Constructions:

Correspond to the English:

I

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

Nominative and Accusative.

II

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

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

The Substantive denoting the agent following the Nomen actionis.

Possessive or Subjective Genitive.

III

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

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

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

REMARKS

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

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

Examples. The Nomen regens with final consonant:

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

The Nomen regens with final vowel:

nan ásvæn nan állwidko the dog of my friend
nan ílin nan iFæntok the land (town) of the Bontocmen
nan ólon nan nõang the head of the buffalo
si áman Táynan Táynan's father
íígtón nan fobfállo 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 fobánga is nan állwidna* "he gives the pipe to his friend"
ítjun nan íbit ken Mátyæ "show the earring to Matyu!"
ínyállína nan káyæ ken ínána "he brought the wood to his mother"
inflámi angsan is nan állwidyæ "we saw many of your friends"
síya nan mántbæ'sh nan káyæ "he (is) the cutter of the tree"
mangángkämí's nan mákan we are eating the food (Ex. of a "personal verb")
uminúmka's nan tjénum drink the water! (Ex. of a "personal verb")

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

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

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

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

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

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

õlon si õgsã deer's head, G. Hirschkopf
nan ãtep si ãlang the granary roof
fõbãn si ãsæl dog's tooth
tẽngan si õlõ "headbone," skull
nan kãlãn si Igõlot the Igórot language
ãnak si kãak son of a monkey
tõfæn si pãküy rice leaf
ãnak si Lumãwig "Lumãwig-son" [L. 1]
tẽngan si lãfẽ midnight
pãlek si pãnang ax handle
nan lablãbon si kõkõok si mõnõk the beginning of cock's crow [B. 24]

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

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

Aföu ay flin nan Ilökö ad Fúntok Aföu, the settlement of the Ilocanos
in Bontoc;
nan laláki ay nan áman nan mamádkid 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 íli'd Fúntok*, the town of Bontoc; *nan flig ad Pókis*, the mountain Pokis; *nan áto'd Lóngfüy*, the town section called Longfüy.

LOAN WORDS

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

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

hammer	<i>mantílyo (martillo)</i>	Filipinos	<i>Filipínosh</i>
wagon	<i>kalimáto (carromato)</i>	town chief	<i>plesiděnte (presidente)</i>
horse	<i>kafáyo (caballo)</i>	picture	<i>taláto, litaláto (retrato)</i>
cow	<i>fáka (vaca)</i>	dollar	<i>pésosh, péshosh (peso)</i>
hour	<i>óla, ólash, ólas (hora)</i>	Sunday, week	<i>domíngko (Domingo)</i>
book	<i>liblo (libro)</i>	watch	<i>lílæsh (reloj)</i>
flag	<i>bandéla (bandera)</i>	cross	<i>kéilæsh, kálosh (cruz)</i>
tramway	<i>talábya, talánfya,</i> <i>talabfya (tranvía)</i>	pound	<i>líbla (libra)</i>
street, highway	<i>kálsa (calzada)</i>	coal	<i>kalifón (carbón)</i>
school	<i>escuéla</i>	room	<i>kuálto (cuarto)</i>
hat	<i>somblélo (sombrero)</i>	trousers	<i>pantalón</i>
socks	<i>médiash (medias)</i>	shoes	<i>sabátosh (zapatos)</i>
soldier	<i>soldádsó, soldsádsó</i>	soap	<i>safán (jabón)</i>
cane, staff	<i>fáston, fastón (bastón)</i>		
tobacco	<i>tafágo (tabaco)</i>	Some Proper Names:	
steamship	<i>bábül, báböll (vapor)</i>	Ricardo	<i>Likáldso</i>
American	<i>Melikáno</i>	Antéro	<i>Antélo, Antéro</i>
		Maria	<i>Málya</i>

PERSONAL PRONOUNS

81. The Personal Pronouns are:

	Singular	Dual	Plural
1.	<i>sākĕn</i> [<i>sāk/ĕn</i> , <i>sāk/ĕn</i>], I (me)	I. incl. <i>tjāĭtǎ</i> we two, i. e. you and I	I. incl. <i>tjātǎko</i> we (us) I. excl. <i>tjākāmĭ</i> we (us)
2.	<i>sĭkǎ</i> thou (thee), you	(us two)	II. <i>tjākǎyǎ</i> you III. <i>tjāĭtjǎ</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. *Sāk/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.

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

Sĭyǎ, 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 *tjakāmĭ* and *tjakayǎ* there is, besides the article *tjǎ* and the pronominal suffixes *-mi* and *-yǎ*, 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 *tjǎ ay tjǎ* (?) - 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: *tjakämŋ ay djüä*; you two: *tjäkäyŋ ay djüä*, etc.

The first person plural has two forms:

a. An inclusive form *tjätdäko*, 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 *tjäkämf*, 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/ën</i>	<i>sïka</i>	<i>sïya</i>
Possessive Gen. Suffix	<i>-ko, -k</i> [101]	<i>-mo, -m</i>	<i>-na</i>
Object Gen. and other Oblique Cases	<i>kën säk/ën</i>	<i>kën sïka</i>	<i>ken sïya</i> (not: <i>kenka</i>)

The paradigm of the Dual and Plural is formed analogically.

86. When it is considered necessary to distinguish sex, *laläki*, man, or *fäfyi*, woman, is placed with the ligature *ay* after the pronoun. (Used very rarely): *sïya'y laläki*, he; *sïya'y fäfyi*, 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>-tākka, -tāko</i> I. excl. <i>-kāmī</i>
2. <i>-ka</i>		II. <i>-kāyū, -kāyē</i>
3. (no suffix)		III. <i>-tjā</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 *nā* and *sā*, 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*:

sāk/ēn ay iFāntok I, a Bontocman
tjākāyē ay fobfādy! ye women!
tjātāko'y ipāt umüytāko we four are going
sīkā'y tjüy you there
tjākāmī ay nay we here
sīnē nan inmālī?—sāk/ēn. tjākāmī. who has come?—I. We.
sīnē nan ayākam? sī kā ya sīyā "whom do you call?" you and him
tjāttā admanālantā we two, you and I, shall go
inmāy sīyā he (she) has gone
itsaotsōmo sa ken tjākāmī! "give it to us!"
itjum nan fāngā ken sīyā! "show him the pot!"
tjātāko kumaibtāko is nan āfong we are going to build the house
intōsh' tna? ādīk inīla where is mother? "I have not seen (her)"
ādīk kekkēn sī yā "I do not know him (her)"
sīyā'y fāfyi kekkēna sa "she, she knows it"
sāk/ēn tinmōliak adūgkā I have returned yesterday

tinmōlkkā s'kă'y al'widkō you my friend have returned
tjākāmī pākāñnēmī nan fāsəl we, "we expel the enemy"
kēkkēnyřē tjāttjā "you know them"
tjāttjā ya sāk/ěn adumālkkāmī they and I shall come
kānēm sa!—māngangka s' sǎ! "eat it!"
inākă'sh sǎ! give it (to me)
iyāik sǎ kěn s'kă "I bring it to you"
sāk/ěn ya s'kă intēdēētǎ'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 *si* and *tja* for persons, *nan* and (rarely) *san* for things.

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

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

Singular	Plural
<i>s'itōnǎ</i> this	<i>tjātōnǎ</i> these
<i>s'itōshǎ</i> that (near)	<i>tjātōshǎ</i> those (near)
<i>s'itōdī</i> that (distant)	<i>tjātōdī</i> those (distant)

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

If the preceding word ends in a vowel, *s'itōdī*, 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.

intō s'tōdī? where is this man? *intō s'tōnǎ?* where is that man?
s'itōdī paymō sh'tōnǎ this or that person

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

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

nan ōlōn tōdŷ the head of that *nan ǎnǎk tōnǎ* the child of this

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

Examples:

alŷwidkō s'tōdŷ that (is) my friend

sŷtōdŷ ay lalǎki that man

kěkkěm sŷtōnǎ? "do you know this person?"

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

ŷlǎentǎko tŷtōnǎ "we see these"

kŷnŷǎnŷnǎ kěn tŷtōdŷ "he told those people"

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

intŷǎsǎnmi nǎntōdŷ "we have found this one"

adsŷbōēnǎ nǎntōdŷ ay kǎyŷ "he will cut down that tree"

98. More frequently we find: *nannǎy*, this, these, and *nantŷŷy* [*nantŷŷy*] 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*, *nantŷŷytja*, *nantōsǎtja*, *nantōdŷtja* occur.)

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

nantŷŷy ay fobǎnga that pipe

nannáy ay mamamáḡkid these girls

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

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

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

ngǎg sa? what is that?

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

lñǎḡōantǎkæ sa "we have bought that"

aykě laæwǎ tji? is that bad? *kǎwǎs sa!* this is good; all right.

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

nay si anōtji! there is the younger brother!

tjáy nan lámǎn! there is the wild hog!

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

POSSESSIVES

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

Possessor, Owner:—In Singular	In Dual	In Plural
1. <i>-ko</i> , but <i>-k</i> after pure vowels: my	I. <i>-ta</i> , our, i. e.	I. incl. <i>-tǎkæ, -tǎko</i>
2. <i>-mo</i> , but <i>-m</i> after pure vowels: thy, your	of us two, or: your and	our I. exclus. <i>-mi</i> , our
3. <i>-na</i> his, her, its.	mine.	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: *ólók* or *ólom* or *ólönă*, my, your, his head, (instead of the form: *ólö*, head), if he points to another man's or his own head.

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

Examples:

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

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

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

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

nan ásæk, *nan ásæm*, *nan ásăna*: my, thy, his dog

nan ílik, *nan ílim*, *nan ílĭnă*, *nan ílĭmi*: my, thy, his, our country or town.

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

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

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

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

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

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

nan tjõkãeko, nan tjõkãemo, nan tjõkãena: my, your, his bag "tjõkãeo."
(Final diphthongs are consonantal [2]).

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

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

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

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

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

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

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

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

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

kõak is used often without the article *nan*.

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

Examples:

nan ãfongko ya nan kõam my house and yours

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

nan kutlãemo ya nan kõãnä your nightcap and hers

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

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

Other phrases:

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

intó nan kóătša [for: kóătja]? where is theirs?

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

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

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

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

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

Observe these phrases:

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

ádík finđsa nan süládmó; finđsak nan kóan Antéro I did not read your letter; I read Antero's.

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

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

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

It may be said here also that "owner" in general means: *minkóă* or *ninkóă*; these words are participles or Nom. agentis and require *is* or *si* before the following object. *Sak/én nan minkóă is nan áfong*: I (am) the owner of the house; the house is mine. (And: *inkóak is*.....I own, possess); *nan minkóă is nan ášín, is nan fánɡa*, 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 masúyěpăn, the sleeping place; *nan masúyěpak*, *nan mäsúyěpam*, my, thy sleeping place.

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

REFLEXIVE AND RECIPROCAL

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

kidfănă nan ăwăkna "he bites himself"

akăshak nan ăwăkko "I heal myself"

nan lalăki pănăđynă nan ăwăkna the man killed himself

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

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

THE INTENSIVE PRONOUN

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

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

nan alťwidko tsădlo my friend himself

nan fajafăyi tsădlo the women themselves

kinwănĭna tsădlo "he said" (so) himself

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

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

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

ípéngko tsádlo "I try it myself"

adtsádlo tsúnöek "I myself shall work"

nan laláki tsádlo inmǎli'snä the man himself came here

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

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

THE ADJECTIVE

114. The number of primitive Adjectives is limited in Bontoc Igorot. Adjectives are not inflected to distinguish singular or plural or gender. They appear often in a reduplicated form, which serves to intensify the quality expressed by the Adjective. Not all Adjectives, however, admit reduplication, as e. g. *láténg*, 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>kǎwís</i>	<i>kǎgǎwís</i>
bad		
thoroughly bad	<i>angǎlǎd ngāg</i>	<i>angangǎlǎd</i>
high tall long	} <i>ǎntjǒ</i>	<i>anǎntjǒ</i> (or, by gemination: <i>antjǒántjǒ</i>)
small		
little low		
	} <i>fǎnǎg</i>	<i>fǎnfǎnǎg</i> (A doubtful plural form: <i>fǎnǎnǎg</i> is the only plural form obtained of an adjective.) In [L. 53, 54, 55] occurs: <i>fǎnabfǎnanǎg!</i>
short		
big large	} <i>tjaktjáki</i>	<i>asasdík</i>
		very big: <i>tjaktjagǒa</i> [<i>tjakttagǒag</i> , <i>tjaktjagǒRa</i> : R is a sound between r and l in this word].
cold	<i>láténg</i>	(No redupl. form)

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

Some adjectives are identical with substantives, as *ámáma*, old (man), *ongóngá* young (child); for "old" and "new," of things, see the Vocabulary. Observe: an old house: *afóáfong adsángádum* (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 káwís ay laláki the good man
nan kálásay ay inngítíd the black shield
si Tjümígyáy ay ámámă old Tjumigyay
nan anántjô'y káyæ the very high tree
nan nóang ay tjaktjagóa the very big buffalo
nan káwís ay alíwidko my good friend

116. Verbal adjectives or participles follow the substantive:

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

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

káwís nan fálfeg the spear is good

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

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

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

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

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

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

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

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

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

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

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

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

Adjectives denoting material are lacking; they must be circumscribed as follows: a wooden house, *nan āfong ay kāyēu*. [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>akakīt ay napālīd</i>	less sharp

Observe the phrases:

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

nan tūfay akakīt nan pālīdna mo nan pīnang lit. the spear, less its sharpness than (that of) the ax.

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

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

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

nannáy ay patatjím ya kāgāwís mo nan gūllíya this iron is better than steel

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

nan kípångko ya napalídpälíd mo nan pínángmo my knife is sharper than your ax

nan ísā ya asadík mo nan ísā the one is shorter than the other

If an adjective has no reduplicated form, *tsatsámā* is employed:

tsatsámā'y lāteng mo nan tjúlálu colder than hail (ice)

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

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

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

125. The Superlative idea is expressed by adding to a Comparative phrase the words: *mo amín*, “than all;” *nan tjáy ay fobfáallo ya abafíkas mo nan amín ay fobfafáallo*, 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 *ādí, míd* or *máíd, igá* etc. are used instead.

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

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

kad nan käädsöwfn nan wángǎ ya nan flí? how far is the river from the town?

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

nan káyæ ya kǎg nannay nan kääsdjóna [I6], the tree is equally as thick as that (pointing at another tree)

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

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

INDEFINITE PRONOUNS

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

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

wodǎ nan inmǎli ay tákæ "there is a person having come," somebody has come.

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

wodǎ nan mamákaæ ken síka "there is a caller of you," somebody calls you.

In phrases with the interrogative particle *ayké* we find *way* for *wodǎ*: *ayké way kékkém ad Fǎlig?* "is there a knowing-object of yours at Barlig?" do you know anybody at Barlig?

ayké way ilǎém? "is there an object of your seeing?" do you see anybody?

ayké way inflam is nan ásæk? "did you see any dog of mine?"

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

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

130. A certain: *nan ĩsă'y...*

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

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

maĭd tăkœ "there is no person," nobody.

maĭd inĭlak is tăkœ "there is not my seeing of persons," I see nobody.

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

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

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

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

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

nan fătăœwa maĭd fĭlig the world (had) no mountains [L.1]

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

maĭd kănek is tĭnăpay "there is not my eating of bread," I do not eat any bread

maĭd iyăina's patatjĭm "there is no bringing of his of any iron," he does not bring any iron.

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

maĭd intjăsanmĭ's sĭngsing we did not find any rings

Făkĕn [*fakĕn*] means "not this but something different;" observe the example: *făkĕn patatjĭm nannăy, kătjing nannăy*, this is no iron, this is brass. [323]

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

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

ākīt ay alīwidko few friends of mine; *ākīt nan alīwidko* my friends are few; *ākītkāmī* we are few; *ākītkāyē* you are few; *ākītjā nan tākæ* there are few people (here); *akakīt mo...* less than...

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

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

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

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

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

pinadōytja nan nākāfīs ay fēsæ "they killed several enemies"

nan nākāfīs ay ayāyam ya nātpāb several birds were caught

nay nan lūbfān. 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 tākæ the other people; *nan tēkkēn ay ayāyam* different birds; *fākēn sīya, 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 bāngæ is tjēnæm ākis*, or: *kāsīngka umā's sin bāngæ...* give me an other (one more) glass of water.

is kāsīn an other time, the next time

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

washtjĭn mäsŭyep! let every one sleep!

ämĭn ay lalalāki washtjĭn ūmis! let each of the men wash himself!

washtjĭngkāmĭ ěntsāno every one of us is working (*washtjĭn* takes the suffixes, either personal or possessive, from the verbal form!)

washtjĭntākæ makifälōgnid! let us all fight! let every one fight!

washtjĭn ken tjätākæ every one of us

washtjĭn tjūmpab si kōāna every one catches his [L. 60]

washtjĭna yōōy is abāfongna nan wadwādna every one takes to his home his portion of meat [L. 66]

washtjĭnmĭ every one of us *washtjĭntāko* every one of us (you included)

washtjĭnyæ ilāēn sa every one of you sees that; *washtjĭnkāyĕ umĭleng* every one of you is resting

washtjĭntja inmāngmang every one of them performs a ceremony (sacrifices)

washtjĭngkāmĭ lumāyao every one of us is running

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

nay nan tölō'y lalāki; sin ĩsā ken tjāĭtja wōdā nan kalāsayna ya nan djūa'y falĕgna here are three men, each has a shield and two spears

And: *ämĭn; amĭn ay tākæ* (or: *katākættākæ*) everybody

Each single one: *djūa'y pēsosh nan itsaotsāoko is nan ĩsa'y tākæ* "I give" two pesos to each single man

nan amĭn ay kāngnĕn everything

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

ĕläy sĭnæ any person whatever; *ayākam ĕläy sĭnæ ken tjāĭtjā* call anyone of them you please; *fukāwānyæ nan ĕläy sĭnæ* call anyone.

ĕläy ngäg anything at all, any whatever. *āngnĕnyĕ ĕläy ngäg*, "do anything you please." For "*ĕläy ngäg*" we hear often: "*ĕlēngäg*."

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

141. The one—the other: *nan ĩsā—nan ĩsā; nan ĩsang—nan ĩsang*.

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 inǎlak ǎkǎs* "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 tǎjǎ? who is there, who is that?

sínæ nan wödä'shna? who is here?
sínæ nan wödä'sh äfong? who is in the house?
sínækä? who are you? *sínætja?* who are they?

147. What? *ngäg?*

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

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

148. How much? How many? *käd?*

käd nan fëisæl? how many are the enemies? *kad ay fëisæl?* how many
 enemies?
kadtäko? how many are we? *kadkäyë?* how many are you?
kad ay tüfay? how many spears?

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

sínæ ay fafäyi? which woman? *sínæ ay fobfäfäyi?* which women?

ngäg ay käyë? which tree, or trees?

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

ngäg ay kípän nan köam? which knife is yours?

ngäg ay känfyab nan köäyë'sna? which of these shields are yours?

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

ngäg ay fälfeq nan léytjëm? which spear "do you want?" or: *ngäg nan
 fälfeq ay léytjëm?*

ngäg ay fobänga nan léytjën nan laläki? which pipe "does the man want?"

THE VERB

INTRODUCTORY REMARKS

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

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

Primitive Verbal Root: *anab* "ñnd" *anápek* "I find" (my finding)
 Substantive: *fálfég* spear *fálfékek* "I hit with a spear"
 Adjective: *asdík* short *pǎǎsdíkek* "I shorten"
 Negative: *ǎdí* *adík* I "refuse;" I do not; I deny, etc.
 Numeral: *ísa* one *pǎísáek* "I leave alone"
 Adverb: *ísna* here *isnáak* I stay here
 Pronoun: *sínũ* who? *sinũka?* who are you?

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

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

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

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

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

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

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

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

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

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

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

Verbal Root; *kaéb*; Personal Verb: 1) *inkáébak* I am making, building
 2) *kumáébak* I am going to make now
 Possessive Verb: *kápek* I make, I am making

Adjective Root: *átong*;
 Personal Verb: 1) *inátongak* I am warm (*átongak*)
 2) *umátongak* I am getting warm
 Possessive Verb: *páátóngek* I make warm

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

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

VOICES TENSES MOODS

156. The Voices are the Active and the Passive.

The Personal Verbs are only found in the Active Voice.

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

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

	Active	and	Passive
Present			
1. and 2. Sing.	<i>léytjek, léytjem</i> ; my, thy liking		<i>maléyadak, maleyádkka</i> I am, thou art liked
	<i>fukáawak, fukáawam</i> ; my, thy calling;		<i>mafukáawanak,</i> <i>mafukáawangka</i> I am, thou art called
	<i>ítafongko, itafonmo</i> ; my, thy hiding; (but <i>not</i> : being hid- den by me, thee!)		<i>măitáfonak, 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; *alíwidak* I am a friend; *káwísak* I am good;
tólókámí we are three; *náyak* I am here, Fr. me voici;
intókámí? where are we? *sinúka?* who are you?
kádkáyú? how many are you? *si Móléngak* I am Moleng
Igólótkámí we are Igórot; *fákéngka* it is not you, but another person;
iSamókíkámi we are Samokimen, from Samoki.

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

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

Intransitive action.

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

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

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

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

mǎngǎnak is nan tinápay I eat bread; *kǎnek nan tinápay* I eat the bread;
(both *manganak* and *kanek* have the root *kan*).

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

THE PRESENT

163. Paradigms of the Personal Verb

S. 1	<i>masúyěpak</i>	I sleep	<i>entsúnoak</i>	I work
2	<i>masúyěpka</i>	thou sleepest	<i>entsunōka</i>	thou workest
3	<i>masúyěp (s'ya)</i>	he, she, it sleeps	<i>entsúnō</i>	he, she, it works
D.	<i>masuyěptǎ</i>	we both sleep	<i>entsúnōta</i>	we both work
P. I. incl.	<i>masuyěptǎko</i>	we sleep	<i>entsúnōtǎko</i>	we work
I. excl.	<i>masuyěpkǎmǐ</i>	we sleep	<i>entsunōkǎmǐ</i>	we work
II.	<i>masuyěpkǎyǎ</i>	you sleep	<i>entsunōkǎyǎ</i>	you work
III.	<i>masuyěptja</i>	they sleep	<i>entsunōtja</i>	they work

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

nan ongóngǎ ay masúyěp the sleeping child
lěytjek ay masúyěp adwǎnǐ 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:

umǎli s'ya he comes, or: she comes; *umǎli s'ya ay fafáyi* she comes

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

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

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

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

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

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

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

<i>inlaláyădak</i>	I rejoice	<i>inăföyak</i>	I weave	<i>insosóngětak</i>	I am angry
<i>infalognădak</i>	I fight	<i>inteděėak</i>	I remain	<i>inkăttăbak</i>	I bite
<i>entsănöak</i>	I work	<i>ėngkăliak</i>	I speak	<i>ėngkôtsongak</i>	I crawl
<i>ėngkăttjenak</i>	I flinch	<i>făśălak, infăśălak</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>ėndjuadjăak</i>	I doubt	<i>ėngkaslăngek</i>	I mix	<i>ėngkakaowđek</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: *inunek* I drink, *inŭtek* I boil, *infak* I close.

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

The Pre- or Infix *Um-*

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

Root *ali*: *umăliak* I come; Root *fangon*: *fumăngönak* 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>umilėngak</i>	I rest	<i>tumuktjăak</i>	I sit down
<i>sămidak</i>	I wait	<i>bumădongak</i>	I sit in Igórot fashion
<i>ămisak</i>	I wash myself	<i>omôdoak</i>	I vomit
<i>umŭnumak</i>	I drink	<i>kumŭnekak</i>	I am silent
<i>tămăktjikak</i>	I stand	<i>tămôfoak</i>	I spit
<i>tumgôyak</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>ümüiyak</i>	I go	<i>lumáyaoak</i>	I run away	<i>sumáäak</i>	I come home
<i>umáliak</i>	I come	<i>tumáyaoak</i>	I fly	<i>sümkepák</i>	I enter
<i>kumáänak</i>	I go away	<i>fumäläak</i>	I go out	<i>sumákönak</i>	I approach
<i>bumánädak</i>	I come down	<i>tæmóliak</i>	I return	<i>fumóknagak</i>	I go to work
<i>kumálabak</i>	I climb	<i>kumtjángak</i>	I cross	<i>umadsówiyak</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>umalíwidak</i>	I become a friend	<i>fumíkasak</i>	I am getting stronger
<i>fumásælak</i>	I become an enemy	<i>umámäak</i>	I am growing old
<i>djumadjäläak</i>	I get bloody	<i>pumókaoak</i>	I am turning white
<i>pumásiak</i>	I become poor, poorer	<i>ngumítidak</i>	I am getting dark
<i>gumadsángyenak</i>	I get richer	<i>kumíladak</i>	I am getting red
<i>tæmófoak</i>	I grow	<i>ngumátjának</i>	I transform myself, change
<i>kumáyæak</i>	I become wood, a tree	<i>bumátoak</i>	I am changed into stone
	<i>kumóllingak</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>kumáibak is áfong</i>	I am going to build houses
<i>inkáibak is áfong</i>	I am building houses
<i>umögiáðak</i>	I shall fear, I begin to be afraid
<i>inögiáðak</i>	I am afraid
<i>umasáæwäak</i>	I shall soon marry
<i>inasáæwäak</i>	I celebrate my wedding
<i>umótoak</i>	I shall cook, I am starting to cook
<i>inótoak</i>	I cook
<i>tuméngaoak</i>	I shall have a holiday
<i>inténgaoak</i>	I celebrate a holiday

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

uméjtjän it is going to rain; *inéjtjän* 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 *mī* and *mĭ*.)

<i>masūyepak</i>	I sleep	<i>măđđyak</i>	I am dying
<i>malitjóngak</i>	I forget	<i>mīfűegak</i>	I go with, accompany
<i>masisiéngak</i>	I take leave	<i>ma/űyădak</i>	I prosper
<i>maéngănak</i>	I grow	{ <i>mayăgyagak</i>	I fall down (without former contact with the ground) Synonyms:
<i>matăkăak</i>	I live		
		{ <i>madugăngak</i>	I fall over (from standing on the ground) Synonym:
		{ <i>madukăđak</i>	
		<i>misĭptjagak</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>mangapiđak</i>	I pray
<i>ăsx</i>	dog	<i>mangăsxak</i>	I go hunting with dogs
<i>kăyă</i>	wood	<i>mangăyăak</i>	I gather wood
<i>saktjűan</i>	water vessel	<i>manaktjűak</i>	I get water (suffix <i>-an</i> is dropped)
<i>kőyăg</i>	fish basket	<i>mangőyăgak</i>	I catch fish with the <i>kőyăg</i>
<i>ăyeng</i>	war song	<i>mangăyengak</i>	I sing a war song
<i>ayűweng</i>	industrial song	<i>mangayűwengak</i>	I sing while working
<i>tőki</i>	a kind of sweet potatoes	<i>manőkiak</i>	I dig <i>tőki</i>
<i>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>tăđjek</i>	a man's dance	<i>manăđjekak</i>	I dance a <i>tăđjek</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>gangs</i>
<i>falǎdong</i>	bean	<i>mamalǎdongak</i>	I gather beans
<i>kǎtjǒu</i>	a species of fish	<i>mangǎtjǒuak</i>	I catch fish

177. *Mang-* forms, in combination with possessive verbs, Nomina agentis (the "helper, giver, finder," etc.); these do not take the personal endings, as: the helper, *mamǎdjang*; I am the helper: *sak/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>mangǎngka, mǎngǎn</i> etc.
<i>tsǔblǎek</i>	I smoke	<i>mǎnǔblǎak</i>	I smoke	<i>manublǎka, manǔbla</i> etc.
<i>fakǎkek</i>	I cut off heads	<i>mamǎkǎak</i>	(one <i>k</i> dropped)	I go headhunting

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

THE PRETERITE

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

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

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

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

<i>umǎnumak</i>	I drink	<i>inmǎnumak</i>	I drank;	<i>umǎliak</i>	I come	<i>inmǎliak</i>
					I came	
<i>kumǎlabak</i>	I climb	<i>kinmǎlabak</i>	I climbed;	<i>tǎmǎliak</i>	I return	
		<i>tinmǎliak</i>	I returned			

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

<i>sũmképak</i>	I enter	<i>sinũmképak</i>	I entered
<i>ũmdjānak</i>	I arrive	<i>inũmdjānak</i>	I arrived (the position of <i>um-</i> in <i>umdjanak</i> is irregular)
<i>ingkyātak</i>	I swim	<i>ningkyātak</i>	I swam
<i>inētjān</i>	it rains	<i>ninētjān</i>	it rained
<i>inokokūdak</i>	I narrate	<i>ninokokūdak</i>	I narrated
<i>inkāēbak</i>	I make	<i>ninkāēbak</i>	I made
<i>insákītak</i>	I am sick	<i>nĩnsākītak</i>	I was sick
<i>ěntsũnoak</i>	I work	<i>něntsũnoak</i>	I worked
<i>ěngkālīak</i>	I speak	<i>něngkālīak</i>	I spoke
<i>māngānak</i>	I eat	<i>nāngānak</i>	I ate
<i>masũyepak</i>	I sleep	<i>nasũyepak</i>	I slept
<i>manālanak</i>	I walk	<i>nanālanak</i>	I walked
<i>matākēak</i>	I live	<i>natākēak</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 *adsāngādum* "some time ago," to the present forms.

<i>lumāteng</i>	it turns cold	<i>linmāteng</i>	it turned cold
<i>infalōgnīdak</i>	I fight	<i>ninfalognīdak</i>	I fought
<i>inongōngāak</i>	I am young, a child;	<i>ninongōngāak</i>	I was young, a child
<i>umātongak</i>	I am getting warm	<i>inmātongak</i>	I was getting warm
<i>alīwidak</i>	I am a friend	<i>alīwidak adsāngādum</i>	I was a friend formerly

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

<i>inmāliak</i>	I came	<i>inmālita</i>	we two came	<i>inmālītāko</i>	we came (incl.)
<i>inmālīka</i>	thou camest			<i>inmālīkāmī</i>	we came (excl.)
<i>inmāli (sīya)</i>	he, she, it came			<i>inmālīkāyē</i>	you came
				<i>inmālītjā</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; *adtəmóliak* I shall return; *adentsúnoak* I shall work
adalǎwidak I shall be a friend; *adfumǎnigak* I shall become small
adinsǎkitak I shall be sick; *admángānak* I shall eat
adpumǎsiak I shall become poor
adlumǎteng it will be cold; *nan fútuk adlumǎmǎshtja* the pigs will be fat;
adkumarwǎskǎyǎ 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:

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

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

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

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

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

ta umüytǎko ǎna istjǎ let us first go there! [L. 69]

ta mangǎyǎta 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:

ǎlikǎ'd! you ought to come! [L. 75.]

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

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

sǎǎka'd man! go, pray! *saǎta'd ma ǎdjǎ ay sinǎma!* 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; *kǎnak ta umǎli sǎya*, etc.

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

And these forms are used in agitated conversation for *ǎlikǎ!* come!: *ǎyka! ǎka! ikǎ kǎyǎ! 'kǎ kǎyǎ!* and in plural: *ǎkǎyǎ mǎn! ǎkǎyo mǎn!*

THE CONJUNCTIVE

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

THE NOMEN AGENTIS, PARTICIPLE, INFINITIVE OF THE PERSONAL VERB

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

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

umögiǎdak ay tēmōli I am afraid to return; *mabfǎlinak ay manǎlan* I am able to walk; *ɪlodlōdko'y éngkǎli* I must speak.
sǐnæ nan umǎli? who "is the comer?" who comes? *sǐnæ 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-*.

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

THE VERBAL NOUN (NOMEN ACTIONIS) OF THE PERSONAL VERB

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

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

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

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

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

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

With possessive suffixes:

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

(The following examples are anticipated from later chapters!)

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

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

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

kad nan adumāliam? at what time will you come?

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

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

flī nan intedēāntja nan lalalāki the town is the men's dwelling place; in
the town the men are dwelling

nan tarwīn ay inmāy nan nēntsūnōanmī last year "was our working
time," last year we worked

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

CONSTRUCTIONS

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

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

noun with *si-*) the preposition *ken* [71ff. 85]: *umĩnumak is nan tjěnum* I drink the water; *mangántja is nan mákan* they eat the food; *pumadđytja's fútug* they slaughter pigs; *kumăĭbkămi si sa* we are going to make this; *sămidak ken Agpăwăwăn* I wait for Agpauwan; *umăyakak ken sĭka* I call you; *pumadđytja kěn tōđĭ* they kill this one; *umăyaktja ken ānanăktja* they call their children.

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

sak/ěn umăliak I come; *tjakămi ningkyătkămi* we were swimming; *tjaĭtja intaktăktja* they run; *inmăli sĭya* he came; *sĭka kumălăbka* you climb; *inăka sĭtōđĭ* this one cries; *sak/ěn ya sĭka ya sĭya manublătăko* I, you and he are smoking; *sak/ěn ya sĭya adumilėngkămi* I and he will rest.

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

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

nan ongóngă masŭyep; nan ongóngă ya masŭyep the child sleeps
nan alŭwid ěngkălitja; nan alŭwid ya ěngkălitja (rarely: *ya ěngkăli*, which is declared to be incorrect) the friends speak

Or: *masŭyep nan ongóngă; ěngkălitja nan alŭwid.*

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

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

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

malitjóngtja nan alŭwid ken tjakăyĕ the friends forget you

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

nan amăma ya umilėngtja the old men are resting

nan djăa'y fobfafăllo sŭmidtja is nan păgpăg; nan ĩsa ya masŭyep ya nan ĩsa ya kinmălab is nan kăyĕ two young men are waiting in the forest; one sleeps and the other has climbed on a tree

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

adumăli s'ăma the father will come; *umōto s'ĭna is tōki* the mother is going to cook sweet potatoes.

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

manalíféngkǎmǎ ay Igólot we Igórot are dancing
éngkálika'y alíwidmi you speak as our friend
éntsūnókǎyǎ 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:

alíkǎyǎ ay alíwidko! come ye, my friends (*ay*: you "who are" my friends)
infalōgnǎdtáko ay Igólot! let us fight as Igórot!

Ay does not connect *ámǎn; tumǎktjutáko amǎn* 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"
ǎgtok my holding; "I hold"
tjipápěna his (her, its) catching; "he (she, it) catches"

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

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

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

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

nan fobfafáyi agtóéntja nan saktjáan the women, their carrying: the jars
nan ánanak kanéntja nan mákan the children, their eating: the rice.

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

kánén nan ongóna nan móting the child's eating: the pounded rice (rice-meal)

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

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

íláén nan ása nan ógsa the dog's seeing: the deer

fekáshéntja nan fobfafálo nan fálfég their throwing, the young men's: the spears (better: *fekáshén*)

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

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

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

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

ífgton nan laláki nan kanfyab the man's holding: the shield

ífgton: the Nom. act. *ífgto* and ligat. *-n*

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

As proof thereof we must consider these facts:

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

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

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

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

itólin Antéro nan kipángko Antero's returning: my knife

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

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

tódǐ: subjective gen. of *sítódǐ*.

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:

tjákkámǐ léytjénmǐ nan istjá We, our liking: the meat

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

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

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

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

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

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

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

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

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

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

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

leytjénmí tjáftja: our liking concerns them

tokónèna nan ongónga: his advising influences the child

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

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

alďéntáko nan tólfeg our taking-object (is): the key

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

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

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

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

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

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

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

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

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

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

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

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

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

itsaotsđoko nan ístja is nan ášě my giving-aim: the meat, to the dog

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

íkabak síka is nan túfay my providing-aim (with the spear): you.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sprachvergl. Bemerk. z. Negrito Vocubular, 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: *-ek*, *-ém* [*-im*], *-éna* [*-öna*].

Root: *fekash* Nom. act. *fěkáshèn* "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 syncopeated.

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 syncopeated, it changes to *t*. Between the final diphthong *ao* [*æu*] and *-ek* the consonant *w* is often inserted.

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

<i>sikéb</i>	<i>síkpek</i>	I enter	<i>biski</i>	<i>biskĕk</i>	I tear
<i>fayu</i>	<i>fäyüek</i>	I pound rice	<i>fekash</i>	<i>fekášhek</i>	I throw

221.

Paradigms

	Root <i>kan</i> eat	Root <i>ila</i> see	Root <i>fekash</i> throw
	Nom. act. <i>kănèn</i>	Nom. act. <i>ĭlaèn</i>	Nom. act. <i>fekášhèn</i>
I.	<i>kănək</i>	<i>ilăək</i>	<i>fekášhek</i>
2.	<i>kănèm</i> [<i>kănim</i>]	<i>ĭlaèm</i> [<i>ĭlaim</i>]	<i>fekášhèm</i> [<i>fekášhim</i>]
3.	<i>kăněna</i> [<i>kanőna</i>]	<i>ilăěna</i>	<i>fekášhěna</i>
D.	<i>kaněnta</i>	<i>ilăěnta</i>	<i>fekášhěnta</i>
I. incl.	<i>kaněntăko</i>	<i>ilăěntăko</i>	<i>fekášhěntăko</i>
I. excl.	<i>kăněnmĭ</i>	<i>ilăěnmĭ</i>	<i>fekášhěnmĭ</i>
II.	<i>kăněnyě</i>	<i>ilăěnyě</i>	<i>fekášhěnyě</i>
III.	<i>kaněntja</i> [<i>kaněntsa</i>]	<i>ilăěntja</i>	<i>fekášhěntja</i>

222. The accent is in I. singular always on the paenultima. The accent of the 3. singular is on the antipaenultima, if the I. singular has more than two syllables; but on the paenultima, if the I. 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 I. excl. and 2. plural the ultima is short and accented; also the anti-paenultima is slightly accented.

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

THE *-AN* CONJUGATION

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

Root: *tangéb* Nom. act. *tăngfan* to close *tăngfak*, *tăngfam*, *tăngfăna*
etc. I close

Root:		Root:	
<i>fayad</i>	<i>fayăttjak</i>	<i>fukæ</i>	<i>fūkæwwak</i> I call
<i>fadjang</i>	<i>fadjăngak</i>	<i>uash</i>	<i>uăshak</i> I wash
<i>ka/wəb</i>	<i>ka/wăfak</i> [<i>ka/wăpak</i>]	<i>pæ</i>	<i>păak</i> I burn
<i>lago</i>	<i>lagóak</i>	<i>fatek</i>	<i>fătkak</i> I tattoo

224.

Paradigms

Root:	<i>tangèb</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 /- CONJUGATION

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

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

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

226.

Paradigms

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

Root:	<i>dju</i> show	Root:	<i>tonid</i> plant	Redupl. Root:	<i>tsaotsao</i> (<i>ao</i> : diphthong) give
Nom. act.	<i>ǎdju</i>	Nom. act.	<i>itónid</i>	Nom. act.	<i>itsǎotsao</i>
1.	<i>ǎdjuk</i>		<i>itonítko</i>		<i>itsaotsǎoko</i>
2.	<i>ǎdjum</i>		<i>itonítmo</i>		<i>itsaotsǎomo</i>
3.	<i>ǎdjúna</i>		<i>itonítna</i>		<i>itsaotsǎona</i>
D.	<i>ǎdjúta</i>		<i>itonítta</i>		<i>itsaotsǎota</i>
I. incl.	<i>ǎdjutǎko</i>		<i>itónidǎko</i>		<i>itsǎotsaotǎko</i>
I. excl.	<i>ǎdjumǎ</i>		<i>itónitǎ</i>		<i>itsǎotsaomǎ</i>
II.	<i>ǎdjuyǎ</i>		<i>itónityǎ</i>		<i>itsǎotsaoyǎ</i>
III.	<i>ǎdjútja</i>		<i>itonítja</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:

iyǎpek I count; *ínunek* I drink; *ítjǎsak* I find; *íkak* I do;
ígnak I hold.

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

- to the personal verbs: *tumuktjǎak* I sit; 2. sing. *tumuktjǎka*; I. incl. *tumuktjútǎko*
- to the *-an* verbs: *ítjasak* I find; I. incl. *itjǎsantǎko* (with *n!*)
- to the *i*-verbs: *íbfǎkak* I ask; I. incl. *íbfǎkatǎko* (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>íbfǎkak</i>	I ask	<i>ístjak</i>	I eat meat [<i>ístjak</i>]	<i>isapatǎak</i>	I swear
<i>ídjǎak</i>	I give	<i>ísǎak</i>	I take home		an oath (Ilo- cano?)
<i>ípaǎwak</i>	I forbid	<i>ísǎkǎnak</i>	I prepare		
<i>ípǎflak</i>	I show	<i>ikísuak</i>	I stir with a spoon	<i>iyǎyak</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 idjúan ina nan tinápay ken anákna and then the mother gives some bread to her child; (*idjúa* + lig. -*n*)

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

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

ngäg nan iyáin nan alíwidna? 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 infixed, or placed between the initial consonant and the following vowel of verbs beginning with a consonant.

<i>aláek</i>	<i>inálak</i>	I took	<i>fadjángak</i>	<i>finadjángak</i>	I helped
<i>inítek</i>	<i>inínitko</i>	I boiled	<i>tsubláek</i>	<i>tsináblak</i>	I smoked
<i>otóek</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>sibóek</i>	<i>siníbok</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>ínfak</i>	<i>inínfak</i>	I covered

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

<i>idjúak</i>	<i>indjúak</i>	I gave
<i>itsaotsáoko</i>	<i>intsáotsáoko</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

itnok initnok I used as tool
istjak inistjak I ate meat

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

papūsiek I make poor, *inpapūsik*
pāātóngek, inpaādongko I made warm
paögiādek, inpaögiādko I caused to fear, I frightened

Likewise those with the authoritative prefix *pa-*:

patekuāfek, inpatekuābko I ordered to open
paālīek, inpaālīk I made go
pasīkpek, inpaskēpkko 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>nīmnimek</i> I think	<i>ninimnīmko</i>
<i>ēndjuadjuādek</i> I doubt	<i>nēndjuadjuādek</i>
<i>ēngkaslāngek</i> I mix	<i>nēngkaslāngek</i>
<i>ēnkakaowādek</i> I place in midst	<i>nēnkakaowādek</i>
<i>sesēmkek</i> I remember	<i>sesinmēkko</i>
<i>pītnek</i> I break	<i>pintēngko</i>
<i>pūnek</i> I fill	<i>pūnok</i>
<i>tjéng/ngek</i> I hear	<i>tjīng/ngek</i>
<i>sīkpek</i> I enter	<i>sīnkēpkko</i>
<i>kēkkek</i> I know	<i>kintēkko</i>
<i>lēytjek</i> I like	<i>lineyādko</i>
<i>yāāngekek</i> I do with energy	<i>inyaāngekek</i>
<i>tēlkek</i> I pierce	<i>tinlēkko</i>
<i>tēpngek</i> I measure	<i>tinpēngko</i>
<i>kānak</i> I say	<i>kinwānik</i>
<i>sīngtek</i> I sting	<i>siningētko</i>

<i>fékāshek</i>	I throw	<i>finkāshko</i>
<i>sādek</i>	I expect	<i>sinētko</i>
<i>īmsek</i>	I wash	<i>innīsko</i>
<i>tsunōek</i>	I work	<i>tsīnnok</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 *-en* conjugation drop the suffix *-en*.
 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 *-en* 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>fayātjan</i>	<i>ibfaka</i>	<i>ifūeg</i>
Present	<i>fayātjak</i>	<i>ībfākak</i>	<i>ifūēgko</i>
Preterite 1.	<i>finayātjak</i> I paid	<i>īnfākak</i> I asked	<i>infūēgko</i> I took along
2.	<i>finayātjam</i>	<i>īnfākam</i>	<i>infūēgmo</i>
3.	<i>finayātjāna</i>	<i>īnfākāna</i>	<i>infūēgna</i>
D.	<i>finayātjanta</i>	<i>īnfākāta</i>	<i>infūēgta</i>
I. incl.	<i>finayātjantāko</i>	<i>īnfakatāko</i>	<i>infūēgtāko</i>
I. excl.	<i>finayātjanmī</i>	<i>īnfākāmī</i>	<i>infūēgmī</i>
II.	<i>finayātjanyē</i>	<i>īnfākāyē</i>	<i>infūēgyē</i>
III.	<i>finayātjantja</i>	<i>īnfākātja</i>	<i>infūēgtja</i>

-En

Root:	<i>ala</i> take	<i>kiwæ</i> move	<i>kalab</i> climb	<i>kan</i> eat
Nom. act.	<i>alǎen</i>	<i>kiwǎen</i>	<i>kalǎfen</i>	<i>kǎnen</i>
Present	<i>alǎek</i>	<i>kiwǎek</i>	<i>kalǎfek</i>	<i>kǎnek</i>
Preterite I.	<i>inǎlak</i>	<i>kinǎwæk</i>	<i>kinalǎbko</i>	<i>kinǎngko</i>
	I took	I moved	I climbed	I ate
2.	<i>inǎlam</i>	<i>kinǎwæm</i>	<i>kinalǎbmo</i>	<i>kinǎnmo</i>
3.	<i>inalǎna</i>	<i>kinǎwæna</i>	<i>kinalǎbna</i>	<i>kinǎna</i>
D.	<i>inǎlata</i>	<i>kinǎwæta</i>	<i>kinalǎbta</i>	<i>kinǎnta</i>
I. incl.	<i>inǎlatǎko</i>	<i>kinǎwætǎko</i>	<i>kinalabtǎko</i>	<i>kinǎntǎko</i>
I. excl.	<i>inǎlamǎ</i>	<i>kinǎwæmǎ</i>	<i>kinǎlabmǎ</i>	<i>kinǎnmǎ</i>
II.	<i>inǎlayǎ</i>	<i>kinǎwæyǎ</i>	<i>kinǎlabyǎ</i>	<i>kinǎnyǎ</i>
III.	<i>inǎlatja</i>	<i>kinǎwætja</i>	<i>kinalǎbtja</i>	<i>kinǎntja</i>

So: *otǎek* I cook; *inǎtok* *ilǎek* I see; *inǎlak*
fayǎek I pound; *finǎyuk* *sibǎek* I cut; *sinǎbok*
anǎek I reap; *inǎnik* *kapiǎek* I pray; *kinǎpiak*
inǎtek I boil; *inǎnitko* *fǎashek* I finish; *finǎashko*
anǎpek I seek; *inǎnapko* *falǎnek* I turn over; *finalǎngko*
ǎptek I meet; *inǎfetko* *ukǎyek* I let alone; *inukǎyko*
ǎktsǎkek I drop; *inǎktsǎkko* *kǎpek* I make; *kinaǎpko*
iǎpek [*yǎpek*] I count; *inyǎpko* *ipǎtek* I press; *inǎpǎtko*
falǎtjek I bind; *finalǎtko* *atǎnek* I remove; *inǎtungko*
tjatǎkek I divide; *tjinatǎkko* *lonlǎnek* I roll; *linonlǎngko*

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

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

ǎngnek I make; *inǎngnek*
tjéng/ngek I hear; *tjing/ngek*
éndjuadjuǎek I doubt; *néndjuadjuǎek* [235]
éngkaslǎngek I mix; *néngkaslǎngek* [235]
énkakaowǎek I put in midst; *nénkakaowǎek* [235]
kǎowek [*kaowök*] I caress; *kinǎowek* [*kinaowök*]
yaǎngekek I do with energy; *inyaǎngekek*
ipǎdngnek [*ipǎdngök*] I insult; *inǎpadngnek* [*inǎpadngök*], (probably an *i*-verb?)
itjǎkek I tell, warn; *intjǎkek*, (probably an *i*-verb: *itjǎkök*)

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

tekköúwek I borrow; *ténköúko*
pitsiðwek I cross; *pinitsiðko*
tjongðowek I lose; *tjinongðoko*
paayǎek I insult; *inpaayǎko*
lushkǎowek I pierce; *linushkǎoko*
apayǎowek I pursue; *inapayǎoko*
palakdiðwek I ward off (a stroke); *inpalakdiðko* [233]
aköúwek [*aköúek*] I steal; *inaköúko*

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

patkélek [*patkǎlek*] I stop; *inpǎtkék* [*inpǎtkök*]
fǎðlek I send out; *finðak*

Thus *y* before the ending of *tapayǎyek* [*tapayǎek*] I carry in my hand is dropped in the preterite: *tinapǎyak*.

totóyek I speak to; I address, has in the preterite: *tinötóyak*.
fayǎkek [*fǎǎkek*] I whip; *finǎyko*

(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.

adkǎnek I shall eat; *adfadjǎngak* I shall help; *adilǎbok* I shall begin;
adalǎena he will take; *adpǎtnényǎ* you will break;
adkǎpǎntja 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.)

kǎnèm ed you ought to, you should eat, you would eat.
sagfǎtek ed I should carry, I would carry.
ibfakatǎko'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 I. person dual and plural, rarely singular. Also forms with following *ed* [242] serve to express a less exacting command or a request.

kamûëm! kamûënyæ! hasten! *igtom! igtöyæ* hold fast!
ta padöyéntáko nan fæisæ! let us kill the enemies!
iláek 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: *kináëb*; *inótok* I cooked: *inóto*; *inayákkak* I called: *inayákan*; *lineyádko* I wanted, liked: *linéyad*; *infákkak* I asked: *infáka*; *intonítko* I planted: *intónid*.

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

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

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

inángnek I made: *inángnèn*
tjìng/ngek I heard: *tjìng/ngö* [*tjìng/ngöy*]
kináowek I caressed, embraced: *kináowö*
inyaángekek I did with energy: *inyaángekö*
inpádngek I insulted: *inpádnö* [*inpádnöy*]
inpádkkek I stopped: *inpádkö*

246. The Nom. act. in the future is formed by prefixing *ad-* to the Nom. act. of the present: *adkápen*, "to be about to make," *adfbfäka* "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-*: *n̄m̄nimek*, I think; Nom. ag.: *min̄n̄m̄nim*, thinking or thinker. See [176; 192].

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

nan faf̄āyi ay mangit̄ōnid the woman as planter, the planting woman, the woman who plants.

249. The Nomen agentis is a concrete noun and takes as such regularly the article *nan*.

250. The Nomen agentis governs an object; this is invariably preceded by the preposition *is* [*'s*, *'sh*, *si*]. Before nouns which take the personal article, *ken* is employed. — (Here the construction with *is*, respectively *ken*, represents, in our conception, an objective genitive.)

nan manḡāēb is nann̄āy ay t̄ūfay the maker of this spear; he who makes this spear.

nan manḡāyag ken Agp̄āw̄wan the caller of Agpauwan; the one calling Agpauwan.

nan n̄āngan si sa the one having eaten this

nan mam̄āl̄ēd k̄ēn t̄ōd̄ the one who fetters him

nan nanḡīla ken s̄ka the one who saw you

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

p̄āāt̄ōngek I make warm; *nan manḡip̄āāt̄ōng*

p̄āl̄ēk I cause to come; *nan manḡip̄āđli*

252. *Mang-* changes sometimes to *ming-*, if the verb has an initial *i*.
ĩsublik I change; *nan mangisũbli* or *nan mingisũbli*

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

itsaũtsaũko I give; *nan mangitsaũtsaũ* the giver, giving
ĩgtok I hold; *nan mangĩgto* the holder
fukãũwak I call; *nan mamũkãũ* the caller
fadsangak I help; *nan mamãdsang* the helper

But *an-* is retained in: *ĩkak*, I do; *mangĩkan. ãktak*, I give; *mangãktan*; and in some others which are dissyllabic in 1. sing. present.

254. The Nomen agentis does not take the personal endings in phrases like: I am the writer, you are the helper, we are the makers. In such constructions the personal pronouns (or substantives) precede the unchanged Nom. ag.

sak/ẽn nan mangãeb is nan kalãsay I am the maker of the shield.
sĩka nan mangyãĩ's nan kãyũ you are the bringer of the wood.
sĩya nan nãngan is nan mãkan he is the one who ate the food (rice).
tjãtãko nan mamãdsang ken tjãĩtja we are the helpers of them; it is we who help them.

255. Only a limited number of Nomina agentis formed thus from verbal roots are treated as personal verbs; such are:

tsublãek I smoke; N. ag. *manãbla*; Pers. verb: *manublãak, manublãka, manãbla* etc.
kãnek I eat; N. ag. *mãngan*; Pers. verb: *mãngãnak, mangãngka, mãngan, mangantãko* etc.

Thus *mamãkaak* I go head-hunting, from *fakãkek*; *mamõknakak* I go to work, from *foknãkek*. See [176; 177].

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

Verbs with initial vowel:

anãpek I seek *mangãnab(p)* *ĩtafõngko* I hide *mangitãfõn*

<i>alǎek</i>	I take	<i>mangǎla</i>	<i>igtok</i>	I hold	<i>mangigtok</i>
<i>iyǎik</i>	I bring	<i>mangiyǎi</i> [<i>mangyai</i>]	<i>ogpǎtek</i>	I pull away	<i>mangogpad(t)</i>
<i>inǎtek</i>	I boil	<i>manginid(t)</i>	<i>otǎek</i>	I boil	<i>mangotok</i>
<i>ǎföik</i>	I weave	<i>mangǎföy</i>	<i>uǎshak</i>	I wash	<i>mangǎshak</i>
<i>abfolǎtek</i>	I believe	<i>mangabfolǎd</i>	<i>ukǎtjak</i>	I cut the neck	<i>mangǎkat(d)</i>
<i>angangǎek</i>	I love	<i>mangangǎngo</i>	<i>ukǎyek</i>	I let alone	<i>mangǎkay</i>
<i>egwǎtek</i>	I lift	<i>mangǎgwad(t)</i>	<i>ipǎllak</i>	I show ("make see")	
<i>idjǎak</i>	I give	<i>mangidjǎa</i>			<i>mangipǎlla</i>

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

<i>biskǎek</i>	I tear	<i>mamǎski</i>	<i>padǎyek</i>	I slay, kill	<i>mamǎdöy</i>
<i>fangǎnek</i>	I awake	<i>mamǎngön</i>	<i>pikǎtek</i>	I curve	<i>mamǎkot[d]</i>
<i>fakǎshek</i>	I dash, break	<i>mamǎkash</i>	<i>potlǎngek</i>	I cut off	<i>mamǎotlong</i>
<i>fǎǎshek</i>	I finish	<i>mamǎǎshak</i>	<i>pilǎfek</i>	I choose	<i>mamǎlli</i>
<i>fayǎtjak</i>	I pay	<i>mamǎyat(d)</i>			

Verbs with the causative prefix *pa-*:

<i>papusǎtek</i>	I make poor	<i>mangipapǎsi</i>	<i>padjalǎek</i>	I make bloody	
<i>pafitjǎngek</i>	I make burn				<i>mangipadjǎla</i>
		<i>mangipafitjang</i>	<i>patuktjǎek</i>	I set	<i>mangipatǎktju</i>
<i>palǎǎkek</i>	I make boil	<i>mangipalǎǎg</i>			
		<i>pangoyǎshek</i>	<i>mangipangǎyush</i>	I afflict	

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

<i>dasiǎek</i>	I roast	<i>manasǎo</i>	<i>tokǎnek</i>	I advise, teach	<i>manǎkon</i>
<i>digkǎek</i>	I bend	<i>manǎgko</i>	<i>sagfǎtek</i>	I carry	<i>manǎgfat[d]</i>
<i>tekuǎfak</i>	I open	<i>manǎkuab</i>	<i>sibǎek</i>	I cut	<i>manǎbo</i>
<i>sunǎtek</i>	I turn	<i>manǎni</i>	<i>tjatǎkek</i>	I divide	<i>manǎtak</i>
<i>sis/fǎk</i>	I sweep	<i>manǎts/i</i>	<i>tjongǎowek</i>	I lose	<i>manǎngaw</i>
<i>sulǎek</i>	I learn	<i>manǎlu</i>	<i>tsiǎdek</i>	I open my eye	<i>manǎad</i>
<i>songsǎngek</i>	I smell	<i>manǎngsong</i>	<i>tjǎnǎmak</i>	I irrigate	<i>manǎnǎm</i>
<i>subǎkak</i>	I blow	<i>manǎbok</i>			[<i>manǎnǎm</i>]

Verbs with initial *g, k*:

<i>gatlǎek</i> [<i>katlǎek</i>]	I divide into three parts	<i>mangǎtlo</i>
<i>kilǎyak</i>	I peel	<i>mangfǎlay</i>
<i>kǎnek</i>	I eat	<i>mǎngan</i>
		<i>kagǎek</i> I chew <i>mangǎga</i>

Verbs with initial *l*:

<i>lafǎkek</i>	I cut up (animals)	<i>langǎek</i>	I dry	<i>minlǎngo</i>
		<i>minlǎfak</i>	I undress	<i>minlǎfosh</i>
<i>labfǎak</i>	I wash (cloth)	<i>minlǎbfa</i>	I hurt by bending	
<i>lagǎak</i>	I buy	<i>minlǎgo</i>		<i>minlǎdod</i>

lakatjĕk I saw *lonlōnek* I roll *minlōnlon*
minlākātji (Ilocano) *likūshek* I turn *minlĭkush*

Verbs with *n, ng*:

nĭmnĭmek I think *minnĭmnim* *ngotngōtak* I gnaw *minngōtngot*

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

āktak I give *mangáktan* [253]
ángnek I make *mangángnĕn*
āptek I meet *mangāfed*
fāālek I send out *mamāā*
fayēkek I whip *mamāig*
fekāshek I throw *māmkas* [māmkašh]
felēyek I tire *māmley*
ĭgnak I hold *mangĭgnan*
ĭkak I do *mangĭkan*
kānak I speak *mangwāni*
kāpek I make *mangāēb*[p]
kēdfak I bite *mangēdfan*
kēkkek I know *māngtek*
liūshek I surround *minlĭwish* [minlĭush]
pĭtnek I break *māmten* [māmēten]
pōak [pāak] I destroy by fire *māmme*
pānek I fill *māmne*
sādek I expect *manēd*
sesēmkek I remember *mānmek* [mamānmek]
sibfātek I answer *mānfad*[t]
sĭkpek I enter *mānkep* [māngkep]
sĭngtek I sting *manĭnged*[t]
sulūok [sulūak] I teach *sumūl* (the partic. of the personal verb, not the N. ag., probably to distinguish from *manūl*, of: *sulūek* learn)
tāngfak I close *manāngĕb*
tēlkek I pierce (ears) *mānlek*
tēmnek I press *mānmöy*
tēpngek I measure *mānpeng*
tjĕng/ngĕk I hear *mān/ngö* [mān/ngöy]
tjipāpek I catch *mānpab*[p]
totōyek I address, speak to *manotōya*

tsūnōek I work *mān/næ*
yāḅngēkek I do with energy *minyāḅngēkō[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>mangitsāotsao</i> “giver”	<i>mangidjūā</i> “giver”	<i>mangāēb[p]</i> “maker”
I.	<i>mangitsaotsāoak</i>	<i>mangidjūāak</i>	<i>mangāēpak</i>
2.	<i>mangitsaotsāoam</i>	<i>mangidjūāam</i>	<i>mangāēpam</i>
3.	<i>mangitsaotsāoāna</i>	<i>mangidjūāāna</i>	<i>mangāēpāna</i>
D.	<i>mangitsaotsāoanta</i>	<i>mangidjūāanta</i>	<i>mangāēpanta</i>
I. incl.	<i>mangitsaotsaoantāko</i>	<i>mangidjūāantāko</i>	<i>mangāēpantāko</i>
I. excl.	<i>mangitsaotsāoānmī</i>	<i>mangidjūāanmī</i>	<i>mangāēpānmī</i>
II.	<i>mangitsaotsāoanyā</i>	<i>mangidjūāanyā</i>	<i>mangāēpānyā</i>
III.	<i>mangitsaotsāoantja</i>	<i>mangidjūāantja</i>	<i>mangāēpāntja</i>

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

nan lalāki ay nangitsaotsāoantāko is nan kanīyab “the man to whom we have given the shield.”

intō nan nan/ngōlam is nan ayāyam? “where did you hear the bird?”
 (the *l* in *nan/ngōlam* is euphonic; [16])

sīnu nan mangitsaotsāoan nan fafāyi is nan bilākna? “to whom does the woman give her money?” (since the subject follows, the ending *-na* is dropped.)

intō nan mangitafōnāna is nan tūfay? “where does he hide the spear?”

intō nan admangāēpan nan alīwidmo is nan āfongna? “where will your friend build his house?”

kad nan mangāēpanyā is nan fobāngak? “when do you make my pipe?”

intō nan mangipāyak si sa? “where shall I put this?”

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

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

It is necessary to use, in Active, the Nomen agentis (but not the verbal stem) of a possessive verb, when the locative suffix *-an* shall be added; e. g. if *-an* shall be suffixed to *anāpek*, I seek, it cannot be suffixed directly to the stem *anap*, but must be suffixed to the Nomen agentis: *mangānapan*. See examples: [331, 333, 335].

SPECIAL VERBAL FORMS

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

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

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

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

padōyentāko nan āyāwan is nan pāgpag is nan tūfay (our killing-aim:
the buffalo, in the forest, with the spears)

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

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

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

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

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

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

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

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

kăpek I make; Root *kaëb*: *i* + *kab* + *an* + *ko* becomes, after dropping *n* and adding *k* to the final *a*: *ikăbak* "I provide a man by making"
[*ikapak*]

ikabak sítödĭ is túfay I make a spear for him

(In common discourse: *kăpek nan túfay kĕn tődĭ*.)

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

ĭpădđyak nan tăkœ is fătug I kill pigs for the people

iyăiak is sĭngsing nan alĭwidko I bring a ring to my friend

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

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

ĭdigkóak sĭka is nan lólo I bend the stick for you

ĭtpăpak tjăĭtja is nan ayăyam I catch the birds for them (*tjipăpek*: I catch)

ialďanmi nan fobfafăyi is nan kătjœ we catch the fish for the women
(In c. d.: *alďenmĭ nan kătjœ is nan fobfafăyi*)

ilabďantja nan fobfafăllo nan wănis they wash the breech-cloth for the boys

ĭpĭtăngăna sak/ŏn is nan kăyo he splits the wood for me

ĭnpĭtangana: he split... *adipităngăna*: he will split...

nan amăma ĭkăpăna sĭka is nan kănyab the old man makes for you a shield

nan mamamăgkid iklăyantja tjăĭtja'sh tóki the girls peel "toki" for them

inlagóam si Antéro is kĭpan you bought a knife for Antero

adisagfătanmĭ sĭka is nan kăngnœnmo we shall carry your baggage ("things") for you

itekuăfam nan đpo is nan pănguan! open the door for the master!

262. The combination: *i* + Root + possessive suffixes is used, if the instrument or tool used in making something shall be treated as the

“object” of a transitive verb. (In 1. and 2. singular *-ko* or *-mo* is added to roots ending in a consonant or diphthong, otherwise the endings are: *-k* or *-m*) *potlóngek* I cut off; Root *potlong*; *ipotlóngko* “I use as tool” or: my tool is....

ipotlóngko nan pínang is nan ólo I cut off the head with the ax
isíbm nan pínang is nan káyo you cut down the tree with the ax
ikökódtmi nan kípan is nan istjá we cut the meat with the knife
idtoyæ nan ápuy is nan mákan you cook the rice with the fire
idígkok nan límak is nan lólo I bend the stick with my hand
itpápná nan língén is nan ayáyam he catches the birds with the snare
iälátáko nan ókad is nan kátjòæ we catch the fish with the net
iláfátja nan sáfán is nan fádson they wash the coat with soap
infáígná nan lólo'sh nan áseæ he struck the dog with the stick
ipitángyæ nan wásay is nan káyo! split the wood with the ax!
adikaépkó nan káyo is nan áfong I shall make the house of wood (material, not instrument!)
ikláytja nan kípan is nan tóki they peel the “toki” with the knives,
 (kilayak)
ilágomi nan falídóg si nóang we buy the cattle with (for) gold
isáífatmi nan pókámi nan ágæb we carry the boxes on our shoulders
itangépkó nan tólfeg is nan pánguan I close the door with the key
itjatakotáko nan kípan is nan dinápay we divide the bread with the knife
 (tjatákek)
intekuápkó nan tálog is nan ágæb I opened the box with a chisel
ítmek nan límak is nan mónok I press the chicken with my hand
 (temmek)
isís/ik nan sís/i's nan tjíla I sweep the yard with the broom
ítnok nan káykay is nan páyæ I work, I till the rice field with the pole
 “kaykay” (itnok from: *tsūndék*, I work)
ípnóm nan límám is nan toánan you fill the jar with your hand (ípnok:
 pánnæk)
intangépmi nan líg/o'sh nan tayáán we covered the basket with the cover

Thus also: *ikálik nan fálógnid ken síya* I speak of the war to him
ingkálitáko nan ánanaktáko we spoke about our children.

263. The Place can be made the subject by using verbal forms with the locative suffix: *-an*. This suffix is attached to verbal forms in the Active with the prefix *mang-*, if the verb belongs to the category of the “pos-

sessive verbs;” the sentence is always introduced by the substantive (or locative adverb) denoting the place:

nan păgpag nan manibóak is nan káyo “the forest is my cutting-place”
for wood (for: *sibóek nan káyo is nan păgpag* I cut the wood
in the forest)

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

áfong nan manigkáanmi is nan lólo in the house we bend the stick (for:
digkáenmi nan lólo is nan áfong)

íli nan mamálotjak is nan fáswal in the town I bind the enemy (for:
falótjek nan fáswal is nan íli)

wánga nan mangaláantáko is nan líleng in the river we caught the fish
(for: *inalatáko nan líleng is nan wánga*)

nan wánga nan ménlabfáan nan mamamágkid is nan wánis in the river
the girls are washing the breech cloth (for: *nan mamamágkid
labfáantja nan wánis is nan wánga*)

nan áfong nan mamitángana is nan káyo he splits the wood in the house
(for: *pitángéna nan káyo is nan áfong*)

ístji nan manglayánmi is nan tóki yonder we peel the “toki” (for:
*kiláyanmi nan toki ístji; manglayanmi, syncop. from:
mangiláyanmi;*)

íli nan mangaptantáko ken Móleng in the town we meet Moleng, the
town is our meeting-place for Moleng (for: *aptentáko si Móleng
is nan íli*)

áfong nan mangaépányæ is nan fobánga in the house you make the pipes
tjíla nan inkaépantáko is nan túfay in the yard we make spears (for:
inkaéptáko is nan túfay is nan tjíla; inkáèbak: the personal vb.
instead of the possessive: *kápek*)

ágæb nan mangitafónanmi is nan bilákmi in the box we hide our money
ísna nan nasuyepantáko here was our sleeping-place (for: *nasuyeptáko
ísna*)

The same verbal forms with suffix *-an* are employed, if time or cause shall be expressed. See [288], first example.

264. While thus some stress is laid upon the elements treated as “subjects” or “objects,” stronger emphasis is expressed by placing the important substantive or pronoun etc. at the beginning of a sentence, followed by *nan* and the Nomen actionis. This construction will be treated later.

THE PASSIVE

265. The Passive in Bontoc Igórot is formed by prefixing: *ma-*, in present; *na-*, in preterite; *adma-* [*atma-*], in future; to the root of verbs. The endings are Personal.

266. *-én* Verbs drop *-én*; *-an* Verbs retain *-an*; *i-* Verbs retain *i-*.

In the Passive of *-an* Verbs the personal endings *-ak*, *-ka*, *-ta*, *-tǎko*, *-kǎmǎ*, *kǎyǎ*, *-tja* are added to *-an*, but the final *n* of *-an* is not dropped.

267. The prefixes *ma-*, *na-*, *adma-*, denote the passive state or condition, named by the root; these passive forms are to be considered verbal adjectives. They are often used as adjectives and connected with substantives by *ay*; they follow the substantive, with which they are connected attributively.

268. The verbal root undergoes the same phonetic changes as treated in preceding chapters.

269. The agent of the passive verb is governed by the preposition *is* or *ken*.

270. *Ma-* prefixed to *i-* Verbs is frequently contracted with *i-* into *mī-*.

Likewise *nī-* and *admī-*. Also *may-*, *nay-* and *admay-* is heard sometimes.

271. The causative prefix *pa-* is retained, if stress is laid upon the action; but *pa-* is dropped after *ma-*, if more stress is laid upon the state

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

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

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

<i>alăek</i> I take	<i>măđla</i>	<i>sădek</i> I expect	<i>măsəd</i>
<i>pilėek</i> I choose	<i>mapılı</i>	<i>sėkpek</i> I enter	<i>măskėp</i>
<i>padđyek</i> I kill	<i>mapădöy</i> (but <i>măđöy</i> : dead)	<i>tėlkek</i> I pierce	<i>mătlek</i>
<i>agtóek</i> I carry	<i>măđgto</i>	<i>púnnek</i> I fill	<i>măpno</i>
<i>otóek</i> I cook	<i>măđto</i>	<i>tsunóek</i> I work	<i>mătno</i>
<i>tokónek</i> I advise	<i>mătókəən</i>	<i>kăowek</i> I embrace, caress	<i>măkăowö</i> [öy]
<i>inıtek</i> I boil	<i>măĩnit</i> [d] [<i>măyĩnit</i>]	<i>tjėng/ngek</i> I hear	<i>mătngö</i> [öy]
<i>fəđshek</i> I finish	<i>măfđash</i>	<i>patkėlek</i> I stop	<i>măĩpătkö</i> [öy]
<i>fakăshek</i> I break	<i>măfăkash</i>	<i>sesėmkek</i> I remember	<i>măsmek</i>
<i>fekăshek</i> I throw	<i>măbkash</i> [<i>măpkash</i>]	<i>tėmmek</i> I press	<i>mătmö</i> [<i>mătmöy</i>]
<i>kănek</i> I eat	<i>măkan</i> ("food")	<i>ıfök</i> I make wet	<i>măıföy</i> (<i>năböy</i> : wet)
<i>fălótjek</i> I bind	<i>măfăləud</i>	<i>kėdfak</i> I bite	<i>măkėdfan</i>
<i>lėytjek</i> I want	<i>malėyad</i>	<i>păak</i> I burn	<i>măpăan</i>
<i>tjongăowek</i> I lose	<i>matjóngao</i>	<i>ayăkak</i> I call	<i>măayăkan</i>
<i>đptek</i> I meet	<i>măđfed</i>	<i>ukătjak</i> I cut the neck	<i>măukătjan</i>
<i>kăpek</i> I make	<i>măkăėb</i>	<i>ıkak</i> I do	<i>măıkan</i>
<i>sibfătek</i> I answer	<i>măsfad</i>	<i>ıgnak</i> I hold	<i>măıgnan</i>
<i>pıtnek</i> I break	<i>măpten</i>	<i>ıtjăsak</i> I find	<i>măıtjasan</i>
<i>kėkkeek</i> I know	<i>măktek</i>	<i>ăktak</i> I give	<i>măăktan</i>
<i>tjipăpek</i> I catch	<i>mătpab</i>	<i>făyătjak</i> I pay	<i>măfayătjan</i>
<i>ıtafóngko</i> I hide	<i>măıtăfon</i> [<i>mııtăfon</i>]	<i>kėlayak</i> I peal	<i>măklăyan</i> (<i>i</i> dropped)
<i>ııgtok</i> I hold, keep	<i>măıgto</i> [<i>mııgto</i>]	<i>ısublik</i> I change	<i>măısubli</i> [<i>mısubli</i>]
<i>ısabfutko</i> I suspend	<i>măısăbfud</i>	<i>ıyăik</i> I bring	<i>măıyăı</i> [<i>măıyăli</i>]
<i>ilăbok</i> I begin	<i>măılăbo</i>	<i>ıpaılak</i> I show	<i>măıpaıla</i>

<i>ishúnok</i> I burn	<i>măishúno</i>	<i>idjúak</i> I give	<i>măidjúa</i> [<i>mđjúa</i>]
<i>fdjuk</i> I show	<i>mđju</i>	<i>isđak</i> I take home	<i>măisđa</i>
<i>đngnek</i> I do	<i>măđngnén</i>	<i>đbfăkak</i> I ask	<i>măđbfăka</i>

Other passive forms are given in the Vocabulary.

274.

Paradigms

PRESENT PASSIVE

	<i>falótjék</i> I bind	<i>ayăkak</i> I call	<i>isăblik</i> I change
	<i>măfăləđ</i>	<i>maayăkan</i>	<i>măisubli</i>
	being bound	being called	being changed
I.	<i>măfăləđak</i>	<i>maayăkanək</i>	<i>măisăbliak</i>
	I am bound	I am called	I am changed
2.	<i>măfalăđka</i>	<i>maayăkánka</i>	<i>măisublĭka</i>
3.	<i>măfăləđ (sĭya)</i>	<i>maayăkan</i>	<i>măisăbli (sĭya)</i>
D.	<i>măfăləđta</i>	<i>maayăkanta</i>	<i>măisublĭta</i>
I. incl.	<i>măfăləđtăko</i>	<i>maayăkantăko</i>	<i>măisublĭtăko</i>
I. excl.	<i>măfăləđkămi</i>	<i>maayăkánkămi</i>	<i>măisublĭkămi</i>
II.	<i>măfăləđkăyě</i>	<i>maayăkánkăyě</i>	<i>măisublĭkăyě</i>
III.	<i>măfăləđtja</i>	<i>maayăkantja</i>	<i>măisublĭtja</i>

PRÉTERITE PASSIVE

năfăləđak I was bound *naayăkanak* I was called *năisăbliak*
I was changed (with Personal Suffixes).

FUTURE PASSIVE

admăfăləđak I shall be bound *admaayăkănak* I shall be called
admasăbliak I shall be changed (with Personal Suffixes).

The "Infinite" has the same form as the "Participle:" *măfăləđ*;
năfăləđ; *admăfăləđ*.

The Imperative does not exist; any theoretical forms and any experimentative use of them in sentences were unexceptionally denied, "because you can not tell a man what shall be done to him".... (But the mis-named "Three Passives" (the "Genus Relativum," my Active "Possessive Verbs") were put in the Imperative without hesitation; this shows also that the *-én*, *-an* and *i-* verbs are conceived to be Active Nomina agentis.)—

The Nomen actionis of the Passive has (as is the case with all personal verbs [194]) the locative suffix *-an* and possessive endings: *nan mapadđyan* the condition of being killed.

nan mapadđyak my being killed; *nan mapadđyam* thy being killed;
nan mapadđyana his being killed; *nan mapadđyanmi* our being
 killed; *nan mapadđyanyě* your being killed etc.

These forms are employed in certain constructions, as "relative clauses" (as we say), interrogative sentences etc.

Although Passive constructions occur now and then, the Active is much preferred in common conversation.

275. Examples.

nan fãlfeg ya makãeb is nan alřwidko the spear is made by my friend

nan đřong ya nakãeb kěn tődř the house has been built by him

nãřpab nan ayđyam is nan lalãki the bird has been caught by the man

nafukãřwanak ken đma I was called by the father

nan řsa'y lalãki ya napãđđy is nan fěřsel one man was slain by the enemy

sřka maayãkãngka'sh nan fafđyi you are called by the woman

nan ongóngã ya naikđyköy ken inđna the child was rocked to sleep by
 its mother

nan nđang ya nayđgyog ken sak/ěn the buffalo has been stabbed by me

admafalognřdkãmi's nan fěřsel we shall be attacked by the enemy

nãřka/řp nan đřwak the body has been buried

nan pãngřan ya natãngfan is nan fůđi the door has been locked with a
 lock

nađlatja nan sulãđmo your letters have been received

sřnř nan napadđy is nan fěřsel? who is the one killed by the enemy?
 who was killed

nafãkash nan fãnga the pot is broken; *nan fãnga ay nafãkash* the
 broken pot

nan fãnga ya nafãkash the pot is broken

nan fůřug ya napadđytja is nan lalalãki the pigs have been killed by the
 men

mafadsãngan nan ongóngã kěn řjãkãmi the boy is being helped by us

mařgto nan đřř is nan fafđyi the dog is kept by the woman

nan bilãřtja ya naitãřfon is nan řãkř their money was hidden by the
 people

is đřong ya natãngfan nan pãngřan in the house the doors were closed

nan pãřsog ya maitřnid 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 mafálarud can mean: the man who is being bound; or: the man who is to be bound. Thus: *nannáy ay áfong ya máilágo* this house is to be sold.

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

It expresses also ability in a passive sense: *maínum*: drinkable; *mákan*: eatable; hence: "food, boiled rice."

EXPRESSION OF EMPHASIS

277. The construction of affirmative declarative sentences has been treated in several previous sections: [41; 43; 71; 89; 118; 165; 198-202; 205-211; 214-219; 254]; in only few of these constructions a certain element of a sentence was emphasized, as in [200; 211; 254]. The constructions explained in [258-263] express a moderate stress on the words denoting the indirect object, instrument, place, time etc.

But if strong emphasis shall be laid upon a certain element, special constructions are employed. Usually the word considered of preëminent importance is placed at the beginning of a sentence; verbal nouns of various forms and force follow it. These forms have been given in foregoing sections; occasionally allusions were made to their practical use. This latter shall now be discussed.

278. A P r o n o m i n a l S u b j e c t is emphasized by placing the personal pronouns to both, personal and possessive verbs. The verb retains its endings; the personal pronoun precedes or follows the personal verb; but it always precedes the possessive verb. (In the latter case it is a nominative pendens, as: We —, our finding the chain.)

sák/én umáliak I come; *síka umáyka* you go; *tinmólitja tjáttja* they returned; *tjákmí kəməđngkəmi* we go away; *tjátáko umalíwidtáko* we shall become friends; *tjákyě admafalědkáyě* you will be bound (imprisoned).

säk/én fekáshek nan fálfeg I throw the spear; *tjakámí intólimi nan tayđan* we returned the basket; *síka iápim nan bílak* you count the money; *sítódí atónèna nan káyo* he (that one) removes the wood; *tjátáko otóentáko nan ístja* we cook the meat; *tjákáyě sagfátényě nan fúgshong* you carry the bundle; *tjáltja padóyéntja nan ásw* they slaughter the dog; *sítodi iyáina nan fánga* he brings the pot.

279. The S u b s t a n t i v e S u b j e c t 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 mamamákid inmáytja* (or: *ya inmáytja*) the girls have gone; *si Antéro fasáena nan sálad* Antero reads the letter; *nan fáswal pinéantja ángsan ay áfong* the enemies burnt many houses; *si Tjumígyai palítjéna nan pínanang* Tjumigyai sharpens the axe; *si Anawásal ínpawítna 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 tjipápén Běgti nan sáfag then Bugti catches the wild chicken (or: *si Běgti tjipápéna....*)

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 anápén nan fobfállo nan tjokáana* then the young man seeks his pocket (bag) - - : *Ketjéng anápéna ay fobfállo nan tjokáana*, lit.: then the seeking-object of him (-na), as a youth, his pocket.—Here the subject is emphasized by being placed in apposition with the verbal ending -na. We may translate freely: then he, the young man, seeks his pocket.

As the example shows, the article *nan* is omitted after *ay* in this construction.

281. The Subject is much stronger emphasized, if it is followed by the Nom. agentis which takes the article *nan*; with personal verbs the "participle" is used. [192, 193; 247-257]

sāk/én nan mangǎéb is nan áfong I am the maker of the house; it is I
who made the house

síka nan inmǎli you are the "comer;" it is you who came

nan ongónga nan nasúyep isnǎ the child is the one who slept here

tjakamí nan nǎngan is nan móting We, we have eaten the pounded rice

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

tjakáyǎ nan namǎa [namǎla] ken tjaítja you, you sent them out!

sítónǎ nan nangyǎi is nan pákúy this is the one who brought the rice

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

sítónǎ'y fafǎyi nan nángtek kén tódí this woman, she knew him

nan fǎsǎl nan namǎan is nan amín ay álang it was the enemy who burnt down all the granaries

si Angay nan nangǎéb is nan tjokǎǎko Angay, she made my pocket

si Táynan nan nangwǎni si sa Taynan, he has said so ("he was the teller of it")

síka nan mǎn/ngö ken sak/én you, you hear me

nan mamamǎgkid nan mangílay is nan tóki the girls, they are peeling the "toki"

nan alíwidna nan nǎnfad ken síya his friend it was who answered him

nan amǎma nan ninláǎak is nan fátug it was the old man who cut up the pig

nan lalalǎki nan minlónlon is nan báto the men, they roll the stones

nan ápo nan admamǎyad is nan lalalǎki the master, he will pay the men

si áma nan namíli Father, he has chosen

sak/én nan mamángon ken inǎta 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:

sínǎ nan mangwǎni si sa who is "the sayer" of this? who says so?

ngǎg nan ínmad? what is it that happened?)

282. The Nom. agentis employed in the foregoing sentences which emphasizes the subject, lays also some stress on the verb; the verb, as Nom. ag., is certainly of greater importance in this construction than its object.

A v e r b may also be emphasized, i. e. the a c t i o n may be represented of greater importance than the object, by employing the personal verbal forms instead of the possessive verbal forms.

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

inkăëbak is âfong, 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:

âfong nan kăpek a house I make (lit. house is my making)

ăsæ ya nan padôyëntăko the dog we kill

sîka nan lěytjek "you are my liking," it is you whom I like

lalăki nan inayăkan nan ongônga it was a man that the child called

ôgsa ya nan inîlami's nan păgpag a deer we saw in the forest

fătug nan adpadôyëntja the pig they will slaughter

(*nan*) *âfong nan kăpên nan lalăki* a house it is the man builds

(*nan*) *ongônga nan fadsăngan nan lalăki* it is a child that the man helps

kalăsay nan îgtok a shield I keep

kalăsay ya nan îgton nan fěisæl a shield the enemy keeps (*îgton, -n:* genit. indicator)

ananăktja nan ităfon nan fobfafăyi mo umălitja nan fěisæl their children the women hide, if the enemies come

fobfăllo nan finălădyă is nan îli a young man it was you fettered in the town

bîlak nan itôlina the money he returns

bîlak nan itôlin nan lalăki it is money that the man returns (*itôlin, -n:* ligature, "genitive indicator")

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

sînæ nan ilăényă? whom do you see?

111111

ngäg nan angñentja? what are they doing?
ngäg ay táfay 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 ikaépányǎ is nan sókod [ikabányǎ] for that boy
 you make the spear
tákǎ nan iotóantákǎ is nan mákan for the people it is that we cook the
 food
si tna nan isibéam 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 mamaléitjanmi [mamaléidsanmi] is nan mangáköu for our
 master we bind the thief; or: *ápomi nan ifaléidsanmi is nan
 mangáköu*. The construction with the Nom. ag. is preferred. (It
 is used exclusively in questions beginning with: to whom? for
 whom? [347, 348])
sínǎ nan nangitsaotsóoam is nan súlad? to whom did you give the
 letter?)

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

mantílyo nan itiktíkna is nan patatjím with the hammer he strikes the iron
katjína nan ifalædtáko is nan laláki with the chain we bind the man
lóló nan ifalǎgko ken síya with a stick I strike him
fálfeg nan ipadýyko is nan fáǎsǎl with the spear I kill the enemy
pínang nan ifakágmí is nan óló with the axes we cut off the heads
fúti nan intangébkó is nan pánguan with the lock I fastened the door
mantílyo nan inkáéb nan fufúshak is nan táfay with a hammer the
 smith made the spear

nannāy nan itekwāpmo is nan āgæb! with this open the box!
nannāy nan ingkibōngna is nan lōlo with this he broke the stick
nannāy nan ifaŋgmo is nan āsæ with this you strike the dog

(Questions beginning with “with what?” “with which tool?” have the same construction: *ngāg nan ikökōtmo is nan īstja?* 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 ūma nan mangis/ōgāna is nan kāyo the garden is his “planting-place” for the tree; in the garden he plants the tree
kā/ōpō/ōpan nan manīktikāna is nan patatjīm the forge is the place where he hammers the iron
lūkam nan mingitāfonam is nan shūka in the grass you conceal the “shuka” i. e. a pointed wooden stick placed in the ground and directed against the enemy.
sītjog nan ningipayāntja is nan ōlo into the “sitjog” (a basket used also as fish net) they placed the head
pāgpag nan manibāak is nan kāyæ in the forest I cut the wood; or also:
is nan pāgpag nan manibāak is nan kāyæ: in the forest is my cutting-place for wood; or: *sibāek nan kāyæ is nan pāgpag*
āfong nan manigkēanmi is nan lōlo in the house we bend the stick
īli nan namalōtjantja is nan fāsæl in the town they imprisoned (bound) the enemy
wānga nan mēnlabfāanyæ is nan wānis you wash the breech cloth in the river
tjīla nan mangaēbantāko [or: *inkapantāko*] *is nan tūfay* we make the spears in the yard

With personal verbs:

pāgpag nan ēntsānoak, ēntsānoam, ēntsānoāna, ēntsānoānta In the forest I work, you work, he works, we two work etc.
nannāy ay āfong nan nadōyana this house is the place where he died
nannāy ay īli nan nadōyan nan amāna this town is the place where his father died
pāgpag nan intedeeantāko the forest is our abode, (the “place where we stay”)
kāyo nan intedēean nan ayāyam the tree is the home of the bird

(Questions with where? whither? whence? [353] have the same construction:

intô nan mangitafónana is nan apóngna? where does he hide his necklace?)

288. The same Constructions are employed to emphasize adverbial phrases or terms referring to Time, Manner, Degree, etc. These terms are placed at the beginning of a sentence, followed by verbal nouns.

Time: *nákship nan inumtsánanmi ad Fǎntok* it was afternoon, when we arrived at Bontoc. [B. 56.]

Degree: *tsátsáma nan umipaǎslam ken sak/én* very much you reproach me. [L. 51.]

Material: *nannáy ay káyæ nan kǎpek is sǎkod* from this wood I make a spear shaft. Constr. [283]

nǎntóna'y patatjím nan kapéntǎko is túfay of this iron we make spear blades. Constr. [283]

Quantity: *ǎngsan nan inǎlána ay kǎtjǒu* great many were the fish he caught. [P. 2.]

Price: *salǎpi nan nangilagoantǎko is nan kayǎng* for fifty cents we sold the spear.

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

Common construction: *padǎyek nan áyǎwan [ayǎwan] is nan túfay is nan páǎpag* I kill the buffalo with the spear in the forest

Subject emph. *sak/én nan mamadǎy is nan áyǎwan....*

Subject emph. and personal verb: *sak/én pumǎddöyák is nan áyǎwan is....*

Object. emph. *áyǎwan nan padǎyek is nan túfay is nan páǎpag*
áyǎwan nan padǎyéntako we kill....; *nan pinadǎymi* we killed; *nan adpadǎyénmi* we shall kill....

Instrument emph. *túfay nan ipadǎyko is nan áyǎwan*; preterite: *nan inpadǎyko* fut.: *nan adipadǎyko*

Place emph. *páǎpag nan papadǎyan is nan áyǎwan* (the redupl. *papad*—denotes “our customary hunting-ground”)

Instr. emph. with passive: *túfay nan naipadǎy is nan áyǎwan is nan páǎpag* with the spear the buffalo was killed in the forest

Common construction:

otóenmi nan fínáyæ is nan báýæk is áfong we cook the (shelled) rice in
the pot (kettle) in the house

(preterite: *inótómi nan mákan is nan báýæk...*) (*mákan*: rice that is
cooked)

Subject emph. *tjakámí nan mangóto is nan fínáyæ is nan báýæk is...*

Person, for whom, emph. *tákæ nan iotóanmí is nan fínáyæ is nan...*

Object emph. *fínáyæ nan otóentáko is nan báýæk is áfong*

Place ("the pot") emph. *báýæk nan mangotóantáko is nan fínáyæ 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

úma nan ka/áfanmí the garden we dig

káykay nan iká/æpmi with the pole we dig

gadsángyén nan éntsunodánmi for the rich man we work (but:

gadsángyén nan iká/æpmi means: we bury the rich man)

Passive: Common constr. *nan pánguan ya natángfan* the doors are
Emphas. closed

is áfong ya natángfan nan pánguan in the house the doors are closed

tólfeg nan ma/itángéþ is nan pánguan with the key the doors are closed

tjátáko nan ma/itangfánan 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: maitángéþ 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

fáldog nan mangisublántja is nan bílak for gold they change the "silver"

(For the women they change the money; the silver into gold: *fáldog
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 tjakamí*
the money is changed by us

Emphasis:

tjatǎko nan maisublĭan nan bĭlak by us the money is changed ("we (are)
the place for—the being changed—of the money)
ǎfong nan maisublĭan nan bilak in the house the money is changed
faltĭdog nan maisublĭan nan bilak for gold the silver is changed
nan bĭlak ya maisǎbli ay kĕan nan fobfafǎyi the silver is changed for the
women

Common constr. *nan lalǎki ilǎgĕna nan ǎsɛ* the man sells the dog
Emphas. *lalaki nan mangilǎgo is nan ǎsɛ* it is the man who sells the dog
ǎsɛ nan ilǎgon nan lalaki it is the dog that the man sells (n:
ligat.)
ǎfong nan mangilagĕan nan lalaki is nan asɛ in the house the
man...
bĭlak nan mangilagĕana is nan afong for silver he sells the
house
si amǎna nan ilagĕana is nan pǎkĭy for his father he sells the
rice

Passive: Common constr. *nan asɛ ya mailǎgo* the dog is sold
Emphas. *lalaki nan mailagĕan nan asɛ* by the man the dog is sold
afong nan nailagĕan nan asɛ in the house the dog was sold
bĭlak nan nailagoan nan afong for silver the house was sold
si ǎma nan mailagĕan nan pakĭy for the father the rice is sold

Common constr. *idjutǎko nan kǎyɛ* we show the tree
Emphas. *tjatǎko nan mangĭdju is nan kǎyɛ* we, we show the tree
kǎyɛ nan idjutǎko the tree it is we show
pǎgpag nan mangidjuantǎko is nan kayɛ in the forest we
show the tree
litjĕngko nan mangĭdjuk is nan kayɛ with my finger I show the
tree
lalalǎki nan mangidjuantǎko is nan kayɛ to the men we show
the tree

Passive: Common constr. *nan kǎyɛ ya maĭdju kĕn tjatǎko* the tree is
shown by us

Emphas. *tjatǎko nan maidjĭan nan kǎyɛ* by us the tree is shown
pǎgpag nan maidjĭan nan kǎyɛ in the forest the tree is shown

Common constr. *itǎfĕngko nan kĭpan* I hide the knife

Emphas. *sak/ĕn nan mangitǎfon is nan kĭpan* it is I who hide the knife
kĭpan nan itafĕngko it is the knife I hide

ágæb nan mangitáfonak is nan kípán in the box I hide the knife

ágæb nan mangitafónantáko 's nan kípán in the box we hide the knife

nan alíwidko nan mangitáfonak is nan kípán for my friend I hide the knife

Passive: Common constr. *nan kípán ya maitáfon* the knife is hidden

Emphas. *ágæb nan maitafónan nan kípán* in the box the knife is hidden

Common constr. *nan pádsog ya maitónid is nan fobfáfáyí* the rice is planted by the women

Emphas. *tjatáko nan maitonítisan nan pádsog* by us the rice is planted
[s inserted: dental mouillé]

páyo nan maitonítisan nan pádsog in the rice field the rice is planted

si ina nan maitonítisan nan pádsog for mother the rice is planted

Common construction: *-én* verbs

falátjényé nan laláki you bind the man

Emphas. *tjakáyé nan mamálæd si nan laláki* you, you bind the man
laláki nan falátjényé the man it is that you bind

áfong nan mamalátjanyé is nan laláki in the house you bind the man

katjína nan ifálædyé is nan laláki with a chain you bind the man

polisfa nan mamaládsanyé is nan laláki for the constabler you bind the man

Passive: Common constr. *nan laláki ya nafálæd* the man was bound

Emph. *tjakáyé nan mafaládsan [mafaládan] nan lálaki* by you the man is bound

áfong nan nafaládsan nan laláki in the house the man was bound

katjína nan maifálæd 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:

éntsúnókāmí is nan páyo we work in the rice field

Emph. *nan páyo nan éntsunoánmi* in the rice field we are working

nan páyo nan éntsúnöan nan laláki in the r. the man works

kapágpag nan tæmayáæan nan ayáyam in the forest the birds fly

káykay nan itnotáko with a pole we work (*itno-* from *tsunóek*, possess. vb.)

páyak [*páyog*, *báyak*] *nan itayáwtja* with wings they fly
páyak nan itáyax nan ayáyam with wings the birds fly
gadsángyen nan éntsunoantáko for the rich man we work
góyad nan itayáwtja, ta iyáitja nan tjóo for the young birds
 they fly away, that they bring them food
ísna nan intedééñmi here we stay
ísna nan nintedeéñna here he stayed

REDUPLICATION

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

Reduplication is either partial, as *fangfangónek* I wake up, or gemination, as *mánganmángānak* I eat. Usually only the root is reduplicated and prefixes precede the reduplicated form; there are, however, some exceptions.

291. The reduplicated form of the verb represents, as it were, an image of the action: as the action is repeated, thus the root, or parts of it are repeated. Repeated or iterative action is identical with the frequentative; and the effect of repeated action is intensive. Continuative or durative action may be thought to consist of constantly repeated action. Thus reduplicated verbs express: repetition; intensity; continuation; duration; continued contemporaneous action; the repeated action may affect several objects and thus this verbal form can express the idea of plurality of objects (I make repeatedly a spear = I make some spears); intensity involves occasionally comparison (I like exceedingly = I prefer, I like better). — Thus many various meanings can be imparted to a verb by reduplicating its root; but in Bontoc Igórot reduplication does not express tense, as present or future. — The meaning must in many instances be determined from the context; but often we find reduplicated forms used idiomatically apparently without definable reason; sometimes the desire of an emotional speaker to depict most vividly must account for the reduplicated form.

(Besides this method of expressing repeated, intensive, continued action certain adverbs, auxiliaries and other verbs may be used for the same purpose.)

292. Examples.

- ibfākak*: *ibfākāfākak* I ask often; I ask many people; I inquire eagerly...
 Preterite: *infākāfākak*; Nom. ag. *mangibfākāfāka*
- iyāik* [*yāik*]: *yāiyāik* I bring frequently; I keep bringing
- ayākak*: *āyāyākak* I call often, I call several persons...
- umāliak*: *umāliāliak* I come often; *inmaliāliak* I used to come
 (*umalāliak* I come nearer)
- inākaak*: *inākāākaak* I cry loud; I continue crying...
- umīnumak*: *uminuīnumak* I drink again and again, I keep drinking
- mānganak*: *manganmānganak* I eat often; I am eating (at the same time, meanwhile)
- ūmūiyak*: *ūmūmūiyak* I go repeatedly; I walk on...
- kuyūtjek*: *kuyukuyūtjek* I pull strongly; "I pull and pull"...
- tæmōliak*: *tæmotæmōliak* I return several times, I continue returning...
- kībkīfak*: *kībkīkībkīfak* I rub hard, I keep rubbing...
- ilāek*: *flailāek* [*ihlāek*] I see repeatedly; I observe, keep looking...
- kānak*: *kānakanak* I talk much; (preter.: *kinwākinwānik*!)
- ipaoitko*: *īpaoīpaoitko* I send repeatedly, I continue to send...
- īdjuk*: *īdjuīdjuk* I show often, carefully...
- tumuktjāak*: *tūmuktjūtuktjāak* I sit often, I am sitting, I continue to sit
- kogōngek*: *kōgokogōngek* I strike vigorously, I give many blows...
- alāek*: *alāālāek* I take again and again, I take several things...
- inlilīwisak*: *īnlilīlīwīfsak* I keep on walking; I walk around...
- kamūek*: *kakamūek* I hasten more; *kakamūek ay mānālan* I go faster
- alunāyek*: *alalunāyek* I retard; *alalunāyek ay ēngkālī* I speak more slowly
- lēytjek*: *leyleytjek* I like better, I prefer...
- masūyepak*: *masuyesūyepak* I continue to sleep, I sleep profoundly...
- ēngākliak*: *ēngkalikāliak* I keep talking...

293. Greater intensity is expressed by repetition of a verb, with the interposed ligature *ay*; the second time the verb is in the "infinitive."

- ēntsunōka ay ēntsūno* you must work; you work most strenuously...
- ībfakam ay ībfāka* you must ask
- mafukāwāngkāyē ay mafukāwāwan* you must be called
- nan lalalāki mafukāwāwantja ay mafukāwāwan* the men must be called
- nan kāyo masībo ay masībo* the tree must be cut down
- kāpēm ay kāpēm nan āfong* you must make the house

sagfátèm ay sagfátèn nan kǎyo you must carry the wood
insulǎdka 'y insúlad aswǎkas you must write to-morrow
nan lalǎki fayǎdsána ay fǎyǎdsan nan fǎǎ the man must pay the servant
nan lalalǎki fadjǎngantja'y fadjǎngan nan fobfafǎyi the men must help
the women
nan fútug mápǎdǎy ay mápǎdǎy adwǎni the pig must be killed now
nan ásx admǎpadǎy ay admǎpǎdǎy aswǎkas the dog must be killed
tomorrow
nan mangǎkǎu mafǎlǎd ay mafǎlǎd the thief must be bound (imprisoned)
nan kafǎyo mafǎig ay mafǎig the horse must be whipped

(This construction is not used in the preterite).

PREFIXES

294. The character of some prefixes and their effect upon verbal roots have been treated in previous sections, as:

- um-* prefix or infix of Personal verbs [170-174]
- in- én-* prefix of Personal verbs [168]
- in-* the preterite "augment" [180, 230]
- mang- mam- man- min-* the prefixes for Nomina agentis [247; 193]
- i-* the prefix of a certain category of verbs [226-230]
- ma-* the passive prefix [265 ff cf. 175]
- ad-* the temporal prefix for the future tense [183, 241].

Of great importance are the following prefixes which modify the action expressed by the Nom. actionis:

295.

PA-

Pa- (and *ipa-*), prefixed to roots (primitive verbal roots or substantives, adjectives, adverbs etc. used as roots), produces causative or factitive verbs; sometimes they express that the subject orders or tells an other to perform an action (authoritative verbs: "I make you come").

If *um-* or *mang-* are prefixed to *pa-*, *i* is inserted between these prefixes: *umipa- mangipa-*.

If the passive particle *ma-* is used in combination with *pa-*: *mapa-* (preter. *napa-*), the resulting form conveys the verbal idea; if *pa-* is omitted, the form is rather an adjective, than a "passive participle" with verbal force. [271] [Frequently *i* is inserted between *ma-* and *pa-*: *maipa-*]

The causative verbs belong to the *-en* class in active; in passive they are personal verbs. [265]

- ántjo* tall; *paantjǒek* I make tall, I lengthen; preter. *inpaántjok*;
pass. *mapaántjo* or: *maīpaántjo* being made tall
pǔsi poor; *papustek* I make poor *inpapǔsik*; *maīpapǔsi*
gadsǎngyèn rich; *pagadsǎngyenek* I enrich
asdík [ǎsdík] short; *paasdíkek* I shorten
djǎla blood; *padjaldék* I make bloody, I cause to bleed
sǐli splendor, ray; *pasǐltek* I cause to shine, I cast light, reflect light
umǎliak I come; *pǎǎltek* [pǎltek] I order to come, I make come
masǔyepak I sleep; *pasuyépek* I put to sleep
intedéek I stay; *patedéek* I order to stay
tumuktjǔak I sit; *patuktjǔek* I set
umögiǎdak I am afraid; *paögiǎdek* I frighten; pret. *inpaögiǎtko*;
mapaögiad frightened; *maögiad* afraid
t̄sa one; *paisǎek* I leave alone; *mapaīsa*, left alone; *maīsa* alone
lǎtèng cold; *palatèngék* I make cold
tófo leaf; personal causative vb. *umipatófoak* I cause to sprout forth,
I make grow
tekuǎfek I open; *patekuǎfek* I order to open [L. 43-]
síkpek I enter; *pasíkpek* I make enter
tjénǎm water; *patjénǎmek* [patjǎnǎmek] I cause to melt
ngt̄tid black, *k̄lad* red; *pangt̄t̄dek*, *pak̄lǎdek* I make black, red
átong warm; *paát̄ongék* I make warm; *napaát̄ong* (*naīpaát̄ong*)
having been warmed; *maát̄ong* being warm
ilǎek I see; *īpaīlak* I make see i. e. I show
tumǎyao/ak I fly; *patayǎowěna ad tjǎya* "she makes (him) fly to the
sky" [S. 7.]
engkǎliak I speak; *pakaltek* I cause to speak; I endow with speech:
(Lumǎwig) *san djǔa*, *pakaliěna tjǎt̄ja is nan kalin si iSadsǎnga*:
"Lumawig made the two speak the language of Sadanga-men."
[L. 14]
inkyǎtak I swim *pakyǎt̄éntǎko nan ǎnanǎk* let us make the boys swim!
k̄mǎanak I go out; *pakǎǎnek* I expel, preter. *inpakǎangko*

(*pa-* in: *padđyek* [*patđyek*; in Bontoc not: *pătđyek*] I kill, slay, seems to have become an integral part of this verb as the position of the infix *ad* indicates: *pinadđyko* I killed; *mapadđy* means: killed, slain; *măđöy*: dying, or: having just died; *năđöy*: dead)

Verbs with authoritative meaning govern the person which is ordered as direct object, but the object affected by the action is preceded by the preposition *is*:

papităngek nan lalăki is nan kăyo I order the man to split the wood
nan făfăyi paotôena nan anăkna is nan fînăyæ the woman makes her
 daughter cook the rice.

296.

PIN-

Pin- or *kin-* [*bön-*, *bén-*, *pén-*] with possessive, and *pang-* with personal verbs (before consonants sometimes *panga-* placed after the prefix *in-*: *inpănga*) denotes quick, vivid action. *Pin-* is prefixed to the root and the verb has possessive endings. In the preterite *pin-* is replaced by *nin-*. (*Pin-* seems therefore to be used with preterite forms i. e. without suffix *-én*, if prefixed to *-én* verbs.)

pinkakăngko (root: *kan-*) I eat quickly; pret. *nینگăkăngko*

pinsikěpko I enter quickly; pret. *nínsikěpko*

pangasăyepak or *inpăngasăyepak* I sleep quickly, fall asleep quickly;
ninpangasăyepak

(*in*)*pangđyayak* [*pangăyayak*; *pangđăyayak*] I go quickly; *ninpangđyayak*.—
pangăyayaka! go quickly!

pangatsublăak I smoke forthwith

pangateděeka'shna stay here immediately!

pinkaěbmo nan đfong! make the house "just now!"

pinfăyădsak I pay immediately; pret. *ninfăyădsak*

kinpănok I fill at once

kinălak or *pinălak* I take quickly

kinkatėnak I step quickly, tread upon; pret. *ninkatėnak*

ėnpăngakalăak I speak fast

kinipaołtko or *pinipaołtko* I send quickly

pangatuktjăkăyă! sit down quickly

pinayăkam nan făfăyi! call the woman quickly, right now!

pinignăna nan đsæ he holds the dog quickly

pinistjăyæ nan łstja! eat the meat quickly

pinapūyam! make fire at once! (synon.: *kamēim ay mangāpuy!* hasten to make fire!)

ninapuyāna nan āpuy he built the fire quickly

kinpafitjāngēm nan kāyo! light ("make burn") the wood at once!

pangālika! come quickly! *pangālīkāyē man!* come ye then, at once!

inpangasīkebak I enter quickly

inpangatāktakak I run immediately

pinfekāshko nan bāto is nan fāsæl I throw quickly the stone against the enemy

pinpikīshna nan sūlad he tears quickly the letter

pinpad/ongtāko nan gāngsa! let us quickly strike the gong!

pintāngfam nan pāngūan! close the door quickly!

inpangafālaak I go out quickly (*fumālaak* I go out)

pinkūyūtko I pull fast

pinpadōymo nan fūtug! kill the pig quickly!

nīnpadōyna nan āsæ he killed the dog at once

pintjīpaptāko nan mōnok! let us quickly catch the chickens!

pinātonmī nan fānga we remove the pots quickly (*atōnek*)

pinkāāngko I take away immediately (*kaānek*)

pinfālædmo sītōdī! bind him quickly!

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

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

mo adīka æmōbfad kēn sak/ēn, pinpad/ōak sīka! if you do not untie me, I strike you (immediately)! [P. 10.]

yāim, yāim nan pīnang ta pinpadōyta na! bring, bring the ax, that we (two) kill this one! [R. 11.]

mo adīkāyē lumāyao pinīgnak tjākāyē! 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 tjipapentāko nan ayāyam, pinpadōytāko tjāttja:* 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 *kalāngo* having become dry, dried.

- kalāliak* I came just now; *kalalīkāmi is san fībikāt* we came this very morning
- kainīnumak* I just drank
- katsubtsublāak* I just smoked
- kadkadjālānak* I just walked
- kakakāēpko nan āfong* I made the house just now, a short while ago
- kabkabēkāshko nan fālfeḡ* I threw the spear just now (*fekāshek*)
- kakalkalīak* I have spoken a little while ago
- kaititjāsmi nan sīngsing* we just found the ring (*ītjasak*)
- kaangāngnek* I just did
- kabkabākashko nan bāngao* I just broke the glass (*fakāshek*)
- kafukfukāwko si āma* I just called the father (*fūkaawwak*)
- kaayayāḡko si Bāḡgti* I just called Bugti (*ayākak*)
- kaiḡḡgnak* I just held
- kakakwānik* I just told (*kānak*)
- kaanānapko nan soklōngmo* I just sought your hat
- kakekēkēdko [kakekōkōtko] nan līmak* I just cut my hand (*kōkōtjek kēkētjek*)
- kakakākangko nan mākan* I just ate the food, rice (*kānek*)
- kashupshuppākko [kashubshubpāḡko] nan lalāki* I just hit the man (*shupākkek*)
- kashubshubpāḡmi nan fēisæl is nan fālfeḡ* we hit the enemy with the spears just now
- kailīlak nan alitāwko* I just saw my uncle
- katkatjēngēk [katkadēngēk]* I just heard
- kakakāānak* I just went out (*kumāanak*)
- kapkapuīko nan kīpan is nan shōlong* I just put the knife into the basket
- kaḡḡyak* I just went [*kaḡḡyak: umūyak* I go]
- kasusuyēptja is nan āngan* they just slept in the “angān” (low chamber in a house, like a large box)
- ka/otōtok nan īstja* I just cooked the meat

In this negative sentence (*adīkāmi*: we do not...) *ka-* denotes “rarely:” *adīkami kaīstjaīstja is āsæ* we eat rarely a dog (dogs).

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

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

iga kakāēb nan itjūtja "their bird (i. e. omen) was not accomplished,"
 their omen did not turn out favorably
naōto nan mākan the rice is cooked; *iga kaōto nan mākan* 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...):

kakāēbkāēbak is nan āfong I act as if I were building a house
katsūnotsūnoak I do as if I were working
kaīnuminūmkāyæ is nan tjénæm you only act as if you were drinking the
 water
kashūyeshūyēptja they pretend to sleep
nan lalāki katsālatsālan [kadjāladjālan] the man pretends to walk
kasakitsakittja nan soldādsō the soldiers pretend to be sick
kakawikawīska you pretend to be good

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

298.

MAKA-

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

makātpabak is nan ōgsa I am able to catch the deer
makakāēbkami is nan āfong we can build the house
makakēkēdak [makakökōdak] is nan īstja I can cut the meat
makatsublāak is nan tafāgo I can smoke tobacco
makasuyēpkāyæ you can sleep
makadjālanak I am able to walk
makafalognidtāko mo wōdā nan pinangtāko ya nan falfegtāko we are
 able to fight, if we have our battle-axes and spears
makasibēka 'sh nan kāyo ya makapitāngka you can cut down and split
 the wood
makatāyao nan ayāyam the bird can fly
makakyātkami's nan wānga we can swim in the river
makāōyok I can go [*makāūyok*]

(Ability is also expressed by the modal auxiliary: *mafālīn-*;
mafālīnak ay inkyat I can swim; *mafālīngko ay kapēn nan āfong* 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*]

- nakasûladak is nan sûlad* I have finished writing the letter
nakatuktjûanak I have been sitting
nakâkanak is nan tinâpay I have finished eating the bread
nakakaêpkami is nan kâtlax we have finished making the night cap
nakatônidtja nan fobfajâyi is nan pâdsog is nan pâyo the women have finished planting the rice in the "sementêra."
nakaotôkami is nan mâkan we have finished cooking the rice
nakakapîâak I have finished praying, performing a ceremony
nakalongshôtanak I have finished cutting (the big tree across, in the middle)
nakasuyêpanak I have finished sleeping (also: I had slept)
nakasangfûâanak I have finished the "sangfu"-ceremony (sacrificing a pig)
nakatsublâanak I have finished smoking
nakatsunôanak I have finished working
nakakalfanak I have finished speaking

300.

MAKI-

- Maki-*, or *miki-* prefixed to the root which takes personal endings denotes an action performed by coöperation or in companionship with others.
- makikâebak is nan âlang* I build a granary with others assisting me
makiâliak I come together with others
admakitotôyak I shall converse with... *ken tjattja* with them
mikionóngak I fight in company with my comrades
mikifalognâdak I go to battle with my friends
mikiyaiak is nan mônok I bring with others the chickens
mikitsunôkami we work together, in coöperation
mikililfwidak I play with others
mikikângkâmi we eat together; *makîkan ken tjattja* he eats with them
mikifâyâtâko we pound rice together
mikikôyak I go with others, I accompany (synon. *mifûegak* I go with...);
nan fûtug mikiköy kên tôdî [*makikôyak, makiâyak, makiôôyak*] the pig goes with him
makikalitâko let us speak together

mikitsublåtja they are smoking together
makitotóyak ken Anaæwásal I speak with Anauwasal
makifalognidtáko amñ! let us all fight! (synon. *washtjintáko makifalǒg-*
nid! [139])
makialǎwidtáko we are mutual friends

301.

INASI-

The combination: *in* + *asi* + root with personal endings expresses reciprocal relations. *-asi-* has the collateral form: *-ösi-*. There is no reciprocal pronoun in Bontoc Igórot.

inasi/ilatáko; inasi/ilákami; inasi/ilákayǎ, inasi/ilåtja: we, you, they
 see each other
inasiktektáko we know each other preter. *ninasiktektáko*
inasikalákami we speak with each other
inasitokǒngkami we teach each other, we advise each other
nan ása inasikatébtja [inasikötǒbtja] the dogs bite each other
inasiktéktja nan lalaláki the men know each other
inasíílata we two see each other
nan ánanak inasikogǒngtja the children strike each other, preter.
ninasikogǒngtja fut. *adinasikogǒngtja*
inasitjengngǒkami we hear each other
inasiinanǎpkámi we seek each other (from the personal vb. *inánapak* I
 am seeking)
nan fafáyí ay nay ya sak/én inasiktékkámi this woman and I know each
 other
fulálaræ! *mangösímadöytáko!* forward! let us all kill each other (die
 together); (a battle cry-)
énasileyadtáko we like each other [*ónasileyadtáko*]
et akít yangkay ay énasipadǒykami ay Igǒlot and only little (was lacking
 that) we Igórot killed each other [B. 47.]

302.

MA + AN-

In order to express sudden action certain personal verbs take the 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-*)

umögiãdak I fear *ma/anögiãdak* I fear suddenly: (*mapangögiãdak*:
I am startled by fear)

tumãktjikak I rise *matanãktjikak* I rise suddenly

tumuktjũak I sit down *matanuktjũak* I sit down suddenly

tumgõyak I stop *matanügõyak* (ü inserted) I stop at once

tumãyaæak I fly *matanãyaæak* I fly suddenly preter. *natanãyaæak*

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 kãyo the wood is perfectly dried, dry

ninkãõto nan mãkan the rice is ready cooked, has been cooked some time
ago

nan kãyo ya ninkasĩbæ the tree is already cut down

ninkadõy nan tãkæ the persons are already dead

ninkafãsa nan sũlãdmo your letter has been read before

ninkakãeb nan tãfay the spear is ready, has been made

nan ãstja ya ninkakõkõd [*ninkakẽkèt*] the meat is already cut

ninkatekuãfan, ningkatãngfan 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 Igórot also some modifying "auxiliaries" with similar functions.

Only the most common of these are mentioned here; others can be found in the chapter on Adverbs [409-416].

Some of these temporal and modal "auxiliaries" have the qualities of particles, others those of verbalized adverbs, others those of verbs.

Several of these "auxiliaries" are particles without endings, as: *ed*, *nget*, *ngin*; they follow the verb with its endings.

Several precede the verb (without ligature *ay*); they take to themselves the personal, respectively possessive endings from the verb. The verb appears as "Infinitive." Such are: *ek*, *tek*, *issak*, *áfus*, *íptjas*, *tsa*, *kankaní*.

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

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.

tumáyaxáak ed I should fly; [pronounced as enclitic: *tumáyaxáaked*]
inótoká'd you ought to cook (*otóek*: possess. vb.; *inótoak* personal vb.)
alikäyü'd man! you ought to come "now!" *éngka'd man!* you ought to go!
kápin ed nan áfong you ought to build the house
fukáaxwantja'd nan ongóna they ought to call the child
umüyáak ed I should go; *umáyka'd*; *umáy ed*; *umüytáko'd*; *umüykáyax'd*;
umáytja'd etc.
nan fobfafáyi umálitja'd is áfong 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 fángkax the men ought to make the spears
intedeékayax'd isna you ought to stay here
potlongéntáko'd nan tókod we ought to cut off the post supporting the
 roof)
nan fobfafálo infalogníttja'd the young men ought to fight
amín inkakámutjá'd all ought to hasten
inkakámuáak ed ay úmüy I ought to hasten to go

- mangantáko'd úna, isatáko'd éntsúno* let us first eat, then work (*isa*, then, takes the ending from *éntsúno!*)
- éngkaliák od* [for: *ed*] I should speak
- nan fanfánig ken tjakáyě aoně'd síya nan tsaktsáki* the smallest among you may soon be (*aoni*: soon) the largest
- ed tsatsáma nan leyádko ay mangfla ken síka* "great would be my joy to see you"
- éngka'd, áma* you ought to go, father [M15.]
- sááta'd id fobfúy* let us two go to the town (home) [M11.]
- nan maádjí 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]
- padšyéntáko'd na!* let us kill this! [S. 5]
- ta od aknálak na* let me watch this [S. 1] *od* [ed] precedes here the verb!
- těk öd fláén tsáítsa [tjáťja]* I should like to go to see them [L. 27-]
- tek ed fláén nan midlágna* I ought to go to see "sonny" [M. 5]
- tjáy kasím ed tjípápén* that (pig) you should again (*kas-im*) catch; *kasim* took the ending from *tjípápén*; hence *ed* follows *kasim* [L. 64]
- tjumnóta man ed!* so let us celebrate our wedding! [L. 52] *ed* follows the particle.
- kasńnyě'd yši, ta íflak od tjákáyě* you ought to bring here again (the fire); let me watch you! [L. 10]
- inabfuyákayě'd ya naóto san asń* (God spoke:) you ought to boil (salt-water), and the salt was boiled. [L. 18]
- inlagótkayě'd* you ought to sell it (the salt) [L. 18-]
- isnáed [isná ed] nan tóktsun nan asń ay nay* here be the "seat" of the salt [L. 20]
- san kinatjómo'd igáaka inmaktan ken sak/én* (of) your fish (which you had caught) you would not give me any [P. 13]
- énta'd énlápis is úmáta* let us two go to clear the soil for our garden [R. 1]

NGET; NGIN

306. The particles *nget* and *ngin* are employed to form the potential or dubitative mood; they are equivalent to our: possibly, probably, perhaps. *Ngin* is always post-positive. In declarative sentences *nget* is used, *ngin* occurs only in interrogative sentences, and sometimes in sentences declarative in form, but interrogative in sense.

Our sentences depending on such phrases like "I hope that . . . I expect that, I suppose that, I anticipate that," are rendered in Bontoc Igorot

usually by declarative sentences with *ngět*; the verbs "hope, expect, anticipate" etc. are omitted.

Ngět takes also the future prefix *ad-* from the verb: *ǎdnget*.

The particle *awǎy* often precedes *ngět*. *awǎy ngět sítodi* perhaps he *awǎy ngět mamasǎyep* he is perhaps sleeping; he may be sleeping; I think he sleeps

adnget umǎli s'inótji [*si anótji*] my younger brother may come, will perhaps come

adnget kapéna [*kapéna*] *nan ségfi* he will probably make the rain hat
ayké [*aykǎ*] *ngin umǎli?* will he probably come? wird er wohl kommen?
(*ayké* is an interrogative particle)

awǎy ngět wodǎ'sna he is perhaps here; he may be here

awǎy ngět is tǎlǎ'y ólas perhaps in three hours, ("at 3 o'clock"), in about 3 hours

adnget tomólitja nan tákǎ is máksip the people will return, I think, in the afternoon

awǎy ngět wodátja is kaeskueldán we presume, they are in the school-house

awǎy ngět nintedéeka'd Maníla you were probably living in Manila

awǎy ngět wodǎ'stji nan fafǎyi the woman may be here

admanublǎka ngin you will probably smoke; will you?

aykéka ngin umǎli? will you probably come?

adnget umǎliak I presume I shall come

awǎy ngět is nan tékken ay áfong probably in the other house (without verb)

awǎy ngět inmǎli he may have come

awǎy ngět éngak sha this is a lie, I presume. [*sha: sa*]

nay kay léytjem ngin ay maísa is nannay fakiluláta "here you like perhaps to be left alone, on this earth" (ironical; sense interrogative) [S. 11]

EK, TEK

307. *Ek* and *Tek* are verbs of motion, expressing: I go, in order to . . . They precede the verb which is in the "Infinitive" and take to themselves the verbal endings; no ligature is employed between these "auxiliaries" and the following verb.

Ek means I go; *tek* I should, ought to go, let me go! I have to go; (*t* may stand for *ta*, a conjunction expressing volition or purpose: that I go). These "auxiliaries" express real motion; not futurity alone as our "I am going to write" for: I shall write. Fr. je vais écrire for: j'écrirai.

The forms of *ek* and *tek*, after having taken the endings from the verbs depending on them, are:

	Personal:		Possessive:
1.	<i>ek</i>	<i>tek</i>	<i>ek</i> <i>tek</i>
2.	<i>éngka</i>	<i>téngka</i>	<i>em</i> [əm] <i>tem</i> [töm]
3.	<i>en</i> [ön]	<i>ten</i>	<i>éna</i> [əna] <i>téna</i> [təna]
D.	<i>énta</i>	<i>ténta</i>	<i>énta</i> <i>ténta</i>
I. incl.	<i>entáko</i>	<i>tentáko</i>	<i>entáko</i> <i>tentáko</i>
I. excl.	<i>engkámí</i>	<i>tengkámí</i>	<i>enmí</i> [ənmí] <i>tenmí</i> [tənmí]
II.	<i>engkáyě</i>	<i>tengkáyě</i>	<i>enyě</i> <i>tenyě</i>
III.	<i>éntja</i>	<i>téntja</i>	<i>éntja</i> [öntja] <i>téntja</i>

(Instead of the first sing. of the personal form usually the possessive form is employed; the correct form: *enak* is found in but few examples).
ek mángan I go to eat; *tek mangan* I ought to go to eat; I must go to eat now; also: *tek ed mangan* [306]

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

tek ed éntsáno I should like to go to work
téntáko'd infalǒgnid we should like to go to fight

But with second or third person it expresses obligation:

téngka'd umíleng you ought to go to rest
ten ed umáiy he ought to go
entsa'd [entja'd] masúyep they ought to go to sleep
enmí anápen 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*)
əna 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 fafáyi əna 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 əna ayákan nan laláki then he goes to call the man
enyě ilábo you go to begin
engkáyě lumáyax you go to flee
ennak [enak, engak] úmis I go to wash myself; or: *ek úmis*
engkami mangáyax we go to get wood

- ek umāla si apūy* I go to get fire, light
ek umāa [umāla] 'sh patatjīm I go to get iron
engkamī umāa 'sh lalalāki is entsūno ken tjākkāmī we go to get some men
to work for us
enmī alāèn nan patatjīm we go to take the iron (*alāek*: poss. vb.;
umālaak: pers. vb.)
entāko mamāka we go to get heads
entja nasūyep they went to sleep. The preterite is expressed by the pres-
ent of *ek* combined with the preterite of the dependent verb.
entja nangāyæ ay sināki the two brother went to get wood [K. 1]
tēngkāmī mangāyæ si lipat let us go to get dry sticks, branches [K. 2]
enta mamālid is nan kāmanta let us two go to sharpen our axes [K. 3]
ta ènta alāèn san inflak ay nalángolāngo let us get (the wood which) I
saw, that is very dry [K. 3]
ek umāyak is fanfanāwi I go to call a hawk [K. 12]
tek od flāèn tjaŋtja I should like to go to see them [L. 27]
ōna ayākan san lalāki she goes to call the man [L. 40]
ya ōna ayākan san tōlō'y fōfālo and he goes to call three young men
[L. 83]
tek saŋpèn nan pōshong 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 *umūyak*, I go, must be used. *Ek* is also found sometimes without any dependent verb: *engkāyā!* go ye! *ēngka man!* go then! *ènta'd ad Lānaæ!* 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>issāak [issāk]</i>	<i>īssak</i>
2. <i>issāka</i>	<i>īssam</i>
3. <i>īssa</i>	<i>issāna</i>
D. <i>issāta</i>	<i>issāta</i>
I. incl. <i>issatāko</i>	<i>issatāko</i>
I. excl. <i>issākāmī</i>	<i>issāmi</i>
II. <i>issakāyā</i>	<i>issāyæ</i>
III. <i>issātja</i>	<i>issātja</i>

Besides expressing futurity, *issa* is used frequently to express a request, a mild Imperative: you will bring, please!—come to-morrow, will you?

- issākami umāy is ĩli* we shall go to town (soon, after a while etc.)
issāmi kapēn nan pabafāngan we shall then build the community house
issāka umāli then you will come
ĩssa umiyy sītodi is nan ũma then this one will go into the garden
issayǎ padōyēn nan fātuk you will kill the pig
issam yāi nan sūlad you will bring the letter
issākayǎ masūyep you will sleep
issam iġto nan āsœ you will hold the dog
issātja madōy they will die
issāna itōli nan bĭlak he will then give back the money
ĩssam yāi nan kātjing aswākas? will you bring the brass to-morrow?
issakāyǎ umāli is nan ĩlimi is nan taœwĭn ay umāli? will you come into
our country next year?
œœœœni issāk umāy very soon I shall go
issam inānak nan mōting “you will have as child” the pounded rice [T. 7]
(*inanākko*: there is a child of mine; *inanakmo* etc.)
issam inānak nan tsam inpaiyāi ay sengēdko there will be (henceforth)
your son the food you caused to be brought to me [M. 6]
issam inānak nan ānak nan kinapidūam there will be your child the daugh-
ter of your second wife [M. 12]
issāka fumāngon ken sak/ēn you will awake me [S. 10]
ta issāk en lumāgo’s tabfāgo’y Finalōk nay that I shall go to buy tobacco
of Finalok [Song: H. 13-]
mo kō man, tay finlēyko ũna, issam tjpāpēn! why, certainly, because I
made it (the pig) first tired, you will catch it! [L. 63]
ta issāta mangœœœdjĭdji ay ũminum that we two shall be the last to
drink [L. 74]
issāk umipatōfo’sh tjēnœm I shall create water [L. 69]
issākayǎ madōy amĭn you will all die
nan fāsœl issātja umāli is nan mastjĭm the enemies will come in the night

AFUS, IPTJAS

309. *Afusak* or *āfusko* (rarely its synonym: *ĭptjasak* or *iptjāsko*) preceding the Preterite “Infinitive” of verbs, denote an action already accomplished; this construction is about equivalent to our pluperfect or to phrases with the adverbs “already, before, formerly.” The forms, having taken the endings of the following verb, are:

Personal:		Possessive:	
1.	<i>áfusak</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>íptjasta</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>áfuskayě</i> <i>íptjaskayě</i>	<i>áfusyě</i>	<i>íptjasyě</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 finukáæwan I had called
áfusna inípit he had pressed
íptjásmi inpaæit nan tólfeg we sent the keys before
áfus inmáy sítóna this man had already gone
áfusmo kinwáni ken sak/én you told me before
afúskami nasúyep is nantjái ay áfong we slept before in yonder house
íptjaskáyě nengkálí you had spoken
nan ása æfús inminum is nan tjénæm the dog had drunk the water
nan lalaláki áfustja ninfalógnid is nan págpag the men had already fought
in the forest
afúskayě naengan [nengan] you have already grown
áfusak nëntsáno I had worked
áfusko kináeb nan singsing I had made the ring
afúskamí nanálan we had already walked
nan ongónga áfusna pinadóy nan káak is nan fáto the boy had killed the
monkey with a stone
áfusmi íntjasan nan ísa'y étlog is nan kamónok we had found one egg in
the chicken
nan fafáyi áfusna tinánfan nan pánguan the woman had closed the door
before
si áma áfusna iníla síka the father had seen you
nan alíwidmo áfustja infáka your friends had asked before
afusmi inístja we had eaten meat
nan tjojó áfusna tjíng/ngö nan kósha the mouse had heard the cat
si Fúmnak áfusna inshúno nan káyæ Fumnak had burned the wood
nan manákóu áfusna intáfon nan bílak the thief had hidden the money
si ina áfusna inídjú ken síka nan tjókææ the mother had shown you the
bag
íptjáska inmáy id Fæntok? have you been in Bontoc before? ("had you
gone")

āfustja napadōy nan fāsæl the enemies had been slain
afūskāmī naayākan we have been called before
nan kāyæ āfus nasībo the tree has been cut down before (long ago)
nan ayāyam īptjas nātpab the bird had been caught
nan fāsæl iptjāstja napākān the enemies had been expelled.

TSA

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

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

By *tsa* the verbal action is represented as frequent, repeated, customary, continued (i. e. "frequent" in uninterrupted succession; an action dissolved into its single moments succeeding rapidly), contemporaneous (i. e. continued parallel to an other action), affecting several different objects (i. e. repeated with each new object) or objects of the same kind (in plural).

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

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

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

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

- tsāak masūyep* I use to sleep; *tsaak masuyep isna* I "always" sleep here
tsāak nasūyep I used to sleep; I was sleeping meanwhile; I continued to sleep
adtsāak masūyep I shall often sleep; I shall sleep meanwhile
tsāk āngnèn I use to do; I frequently do; I do sometimes, I do at the same time
tsāk ināngnèn I used to do; I did often; I was doing; I continued to do
tsākāmi entsūno we work usually; but: *tjākami entsunōkāmi* we work, it is we who work [87]
tsāak umāliāli I come often
tsātja mangan they usually eat; but *tjājtja mangāntja* they eat [personal pron. *tjājtja*]
tsāmi angnēāngnèn we make often
tsāak manūbla I smoke usually; I often smoke; *manublāak* I smoke just now
tsātja ināla they took frequently; they used to take
tsāka malīnget you are perspiring (continued)
tsatāko nalīnget we were perspiring (e. g. "while working"; contemporaneous)
tsāak manūblatsūbla I smoke often; (or: *manublatsublāak*)
nan lalalāki tsātsa manūblatsūbla the men smoke often, usually
masūyepak tsāka ākis entsūno I sleep, you (again) are working; or; I sleep while you are working (at the same time)
infāsaak tsakāyē ākis ēnsūlad I read while you are writing (*ākis*: again)
nan amāma tsā manūbla is nan kaapūyan the old man is used to smoke at the fire place
tsāk kāpən, tsāk kindēb nan tinōod I make, I made usually the cap (of Bontoc men)
tsāmi kindēb adūgka nan tūfay we made yesterday the spears (several objects; our making was repeated with each spear)
adtsāmi padōyən nan fūtug we shall kill the pigs, several pigs (our killing will be repeated with each single pig)
nay si tsāk tsānoèn there is work for me to do; "I am busy" lit.: there is for my "continuous" working (*si = is*)
tsāk flāèn I usually see *tsak infla* I usually saw *ādtsak flāèn* I shall often see
tsā mamīngsan ay umāli he comes sometimes; lit. "frequently one time he comes" *mamīngsan*: once, one time
tsākāmī manūbla is sinpamīngsan we smoke sometimes

- Issan tsáyu inkáépan [inkapán] is áfong tsáak umíleng* while you are building a house, I am resting.—*inkáépan*: from the pers. vb. *inkáébak [inkáepak]* is the Nom. actionis, with suffix *-an*; *tsa* takes *-yu*, i. e., your building. *Issan* requires the Nom. act.-Construction, as will be explained later.
- tsám ángkay mangmangwanían* you keep on talking only (in fun); you are only joking (Nom. act. with suffix *-an*; of vb. *kanak* I say)
- Issan tsátsa éntsánoan* during their working, while they are working, (Nom. act.)
- ketjéng tsámi padóyén nan fátug nan iKándson* then we kill the pigs of the inhabitants of Candon (several objects; repeated act) [B. 9]
- ketjéng tsámi síkpén nan áfong si iTakútjing et tsámi pinála nan fásotja* then we entered the houses of the people of Takutjing and quickly took their coats away [B. 10]
- tsátja umaláli is tsogókmi et isátja kankánan...*they always come to our rear and keep saying...[B. 13]
- ketjéng tsámi itsáotsao nan kóbkob si fátug ya nan akít ay mákan* then we give (them) the pigskins and a little rice
- Issam inának nan tsam inpaiyáí 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; *inpaiyáí*: Nom act. in preterite.)
- mabádabadángan 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 tsawwáden nan shengédna, tsána iká/áp* 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 kanakkanána tsák idjúadjúá* 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 mangángkay is nan ónash!* let me watch here the “one frequently eating” the sugar cane! [S. 1]

ya ketjéng pay nan ísang ay kanānak ay óko is tsāmi tsuktsukānan and all there is, is that single sow with its young which we are raising ("for our often feeding") [L. 45]
nan tsāk íbfakāfakā kén tjakāyě "my telling you often," what I told you so often [L. 22].

KANKANI

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

Personal:

1. *kankāñak*
2. *kankāñka*
3. *kankāñi*
- D. *kankāñta*
- I. incl. *kankāñitāko*
- I. excl. *kankāñikamī*
- II. *kankāñikāyě*
- III. *kankāñtja*

Possessive:

- kankāñik*
- kankāñim*
- kankāñina*
- kankāñta*
- kankāñitāko*
- kankāñimi*
- kankāñiyě*
- kankāñtja*

kankāñak mángan I shall soon eat *kankāñka éntsūno* you will soon work

kankāñi éngkālī sītodi he will soon speak

kankāñtja kumālab is nan kāyo tja Fūmnak ken Bēgti Fumnak and Bugti will soon climb upon a tree

kankāñik fekāshén nan fālfeg I shall immediately throw the spear

kankāñim iyāi nan patatjīm you will soon bring the iron

si yūn/a kankāñina padōyén nan fātug the older brother will soon kill the pig

kankāñik fakāshén nan bāngax I shall soon break the glass; synon.: *fakāshek nan bāngax is axāñni* (very soon)

kankāñiak naāksag [neāksag] I came near falling, I almost fell

nan ānānak kankāñtja nayāgyag the children almost fell

kankāñim finācash nan bāngax you came near breaking the glass

kankāñimi fīnūash nan tsunōñmi we have almost finished our working

nan fānga kankāñi makāēb the pot is almost made

nan ongóngax kankāñina padōyén nan māton the boy almost hit the mark

nan kītjo kankāñina pinadōy nan lalalāki lightning almost killed the men

nan lalalāki kankāñtja napadōy is nan kītjo the men were almost killed by lightning

kankānī ay īsa'y ōlas almost (soon) one hour

KASIN

312. *Kāsīn* means: again, once more. It is sometimes followed by the unchangeable adverb *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>kasīngkamī</i>	<i>kasīnmi</i>
	II. <i>kasīngkāyæ</i>	<i>kasīnyæ</i>
	III. <i>kasītja</i> [<i>kasīntja</i>]	<i>kasīntja</i>

kasīnak ēntsūno I work again *adkasīta umāy* we two shall go again
kasīngkāyæ inmāli you have come again *kasīngka mangāyeng!* sing again!

kasintāko fekāshēn nan fālfeg! let us throw the spears once more! (Or: *fekashēntāko ākis nan fālfeg!*)

kasīm kāpēn sa! make this again! repair this!

nan āsæ kasīna tjinpab nan āyāyam the dog caught the bird again

adkasīntja umāli nan fobfāyī the women will come again

kasīngka umāa! take again!

kasīn ākis maæwākas 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 kæmpānya the two companies returned again [B. 34]

ketjéng maæwākas ya kasīmi ībfākā then it is morning and we ask again [B. 44]

kasītja kānān they say again [B. 60]

ketjéng maæwākas ākis nan tālon ya kasītja ākis umāy nan sināki then it is again to-morrow (i. e. "on the next day") "the time," and again the two brothers go out... [R. 4]

kasīnyæ'd yōi you ought to bring again [L. 10]

tjāi kasīm ed tjinpāpēn that one you ought to catch again [L. 64]

ketjéng kasína ákis panlǒngén then he drove (the pig) also again up stream [L. 64]

ya kasín ákis umának san nǎāmasǎngǎn and the widower became again father [L. 88]

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

kasítja finmǎngon; ketjéng kasítja padǒyén tjaítja they had again come to life; then they killed them (i. e. Lumawig's sons) once more [L. 92]

Observe these phrases: *nan kasík ináma* my stepfather (my "again-father"); *nan kasím inína* your stepmother; *nan kasína inína* his stepmother.

is kásín ya is kásín again and again; *kásín aswǎkas*, or: *kásín iswǎkas*, or: *is kásín wǎkas* day after to-morrow; *kásín adúgka*, or: *is kásín ugka* day before yesterday

kasín—*ya kasín tsǎan*: one time—and an other time not; in these passages: *aykétáko kasín inǒgiaǒgiad ya kasín tsǎan?* are we cowards at one time and at an other time not? [B. 27]

aykǒka kasín ináǎka ya kasín tsǎan? do you cry at one time and at an other time not? (why do you cry sometimes?) [K. 14]

AUXILIARIES CONSTRUCTED WITH LIGATURE *AY*

The following "auxiliaries" are connected with the verb by *ay*; they do not take two kinds of endings; the "dependent" verb is in the "Infinitive," or sometimes in the form of the Nomen agentis. (Our copula "to be" is inherent to this category of Auxiliaries.) Some important "auxiliaries" of this class are given here; others will be enumerated in the chapters on the Adverbs.

SANA

313. *Sǎnǎ* 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 *sǎnǎ* remains either unchanged, i. e. *sǎna* without endings and the main verb takes endings;

or *sǎna* takes the personal (never the possessive) endings, while the main verb has no endings.

In either case the ligature *ay* follows *sǎnǎ*.

The forms of *sǎna*: Sing.: *sǎnǎǎk*; *sǎnǎka*; *sǎna*; Dual: *sǎnata*; Plural: *sǎnǎtǎko*; *sǎnǎkǎmǐ*; *sǎnǎkǎyǎ*; *sǎnǎtja*.

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

sǎnaak ay umǎli or *sǎna 'y umǎliak* I come "in a moment"

sǎnaka'y umǎli or *sǎna'y umǎlǎka* you come in a moment

sǎna'y umǎli he will come immediately

sǎnǎkǎmǐ ay umǎli or *sǎnǎ'y umǎlǎkǎmǐ* we shall come at once

sǎnaak ay mǎngan is nan mǎkan I come just now to eat the rice; I am going to eat now

sǎnaak ay anǎpǎn nan tǎlfeg or *sǎnaak ay mangǎnab is nan tǎlfeg* or

sǎna'y anǎpek nan tǎlfeg I shall seek the key immediately

sǎna'y adumǎyak is ǎli I shall go to town at once

sǎnaak ay manǎbǎ is nan kǎyǎ I shall cut the wood very soon

sǎna 'y sibǎǎntǎko nan kǎyǎ we shall cut the wood forthwith

nan lǎlǎki sǎna'y fekǎshǎna nan kǎyang the man will immediately throw the spear

nan fǎfǎyi sǎna'y umǎli the woman will come at once

sǎna'y kapǎnmi nan tǎfay; or: *sanǎkǎmi ay mangǎǎb is nan tǎfay*; or:

sanǎkami ay kapǎn nan tǎfay we shall make the spear immediately

sǎnaak ay mangǎla is nan ongǎnga I shall go to see the child at once

sǎnaak ay ayǎkan sǎka; or: *sǎnaak ay mangǎyak ken sǎka* I call you at once

(The participial form of the main verb (Nom. agentis) is preferred to the "Infinitive"; *sǎnaak ay mamǎdsang* "I shall immediately be a helper" is preferred to: *sǎnaak ay fadsǎngan* I help at once)

Observe the use of *sǎna!* as answer upon an order; as: *pangalǎkǎyǎ amǎn!* Ans. *sǎna!* come all quickly! Ans. "in a moment!" Ger. "gleich!"

If any object is thrown to someone, his attention is called by: "*sǎna kay!*" (*kay* is an affirmative particle); as: *isǎna'd kanǎn ken anǎtjǎna en "sǎnǎ kǎ...y!* then he called to his younger brother (while throwing down his legs to him): "now! here! here it comes!" [K. 7]

ketjǎng kǎnǎn amǎtja en "sǎna kay nan tjǎnǎm!" thereupon their father said: "here comes the water!" Ger. "gleich kommt das Wasser!"

[L. 41]

TJITJITJA

314. *Tjǎtjǎtja* means: still, yet; it has usually personal endings and is connected with the verb by *ay*; if *tjǎtjǎtja* has endings, the verb is without endings.

The verb is usually preceded by *tsa* [or *tja*], indicating the continuation of the condition or action [310].—Frequently the personal form is used instead of the possessive form of transitive verbs: *inkǎébak* instead of *kǎpek*, I make; *intsǎmidak* instead of *tsimǎdek*, I sew; these personal verbs appear in their participial forms: *inkǎéb*, *intsǎmid*.

The forms are: Sing.: *tjitjǎtjǎak*; *tjitjǎtjǎka*; *tjitjǎtjǎ*; Dual: *tjitjǎtjǎata*; Plural: *tjitjǎtjǎtǎako*; *tjitjǎtjǎkǎmǎ*; *tjitjǎtjǎkǎyǎ*; *tjitjǎtjǎtjǎ*.

tjitjǎtjǎka'y tja mǎngan you are still eating
tjitjǎtjǎ ay tsǎyǎ kǎnǎn nan mǎkan? are you still eating the rice?
tjitjǎtjǎ'y tsǎm kǎpǎn nan ǎfong you are still building the house
tjitjǎtjǎ ken sak/ǎn nan kipǎngko I have yet the knife (lit. "yet to me my knife")

tjitjǎtjǎkǎmǎ ay tsa ǎntsǎno we are yet working
tjitjǎtjǎkǎyǎ ay tja manǎlfeng? are you still dancing?
tjitjǎtjǎka'y tsa manǎbla you are still smoking
nan fobfǎǎyi ya tjitjǎtjǎtjǎ'sna the women are still here
tjitjǎtjǎak ay tsa inkǎéb is tǎfay or: *tjitjǎtjǎ ay kǎpek nan tǎfay* I am still making spears

nan ongǎngǎ tjitjǎtjǎ 'y insǎkǎt the child is still sick
tjitjǎtjǎak ay tsa mamǎtlong is nan kǎyǎ I am still cutting wood; or:
tjitjǎtjǎ ay potlǎngǎk nan kǎyǎ

tjitjǎtjǎkǎmi ay tsa mǎngan is nan tǎki we are still eating the "toki"
tjitjǎtjǎtjǎ nan fobfǎǎyi ay tja intsǎmid is nan fǎdso the women are still sewing the coat

si Tǎngay ya tjitjǎtjǎ is nan Chicago Tongay is still in Chicago
si Mǎlǎng ya tjitjǎtjǎ id Fǎntok adsǎngǎdum Moleng was still in Bontoc lately

aykǎ tjitjǎtjǎ sh'Antǎro ǎsna? Is Antero still here?
nan yǎn/ak tjitjǎtjǎ'y tja inkǎéb is nan ǎfongna my brother is still building his house

tjitjǎtjǎ 'y ǎgtok nan ǎsǎ is nan ǎfongko I still keep the dog in my house
tjitjǎtjǎak ay inkǎéb 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*; *tjǎkasna*; Dual: *tjǎkasta*; Plural: *tjakastǎko*; *tjǎkasmǎ*; *tjǎkasyǎ*; *tjakǎstjǎ*.

tsá'kashko 'y éntsáno I work forthwith preter. *tjá'kashko'y néntsáno*;
 fut. *adtjá'kasko 'y éntsáno*
tjá'kashko ay mángan I eat immediately
íssan inaláan nan laláki, nan ayáwan tsá'kasna ay lumáyaæ when the man
 came, the buffalo ran suddenly away;
íssan tangfam nan pánguan, tjá'kasna'y fumolínget as soon as you close
 the door, it turns dark (at once)
tsá'kashtja 'y lumáyaæ immediately they started running away [B. 35]
ketjéng tjá'ngkasmi ay súmkép is nan pá'gpag then we went at once into
 the forest [B. 49]
isáed tjá'kasna ay tumáyaæ ya énkú'kok and then he flew immediately
 away and cried: *kú/kú/í/ko!* [K. 16]
isáed ámñnum nan kásúdna ya tsá'kashna ay mangitsókosh is nan katsí'pash
 then his brother-in-law drinks and He (i. e. *Lumáwig*) pushes him
 immediately into the rock. [L. 76]
tjá'kashna ay nangitóli is nan ká'pan he returned the knife at once
tjá'kashtja'y námkash is nan báto they suddenly hurled stones (*feká'shek*
 I throw)

SUMYAAK YANGKAY; APID- YANGKAY

316. *Sumyáak yá'ngkay* [*á'ngkay*] conveys the idea of doing something exclusively (as *yá'ngkay* = only, in this phrase expresses); it has personal endings only and requires the ligature *ay*.

Its forms are: Singular: *sumyáak* [*shumyáak, sæmyáak*]; *sumyáka*; *súmya*; Dual: *sumyáta*; Plural: *sumyatáko*; *sumyákkámi*; *sumyakáyé*; *sumyátja*.

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

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

sumyákáyé yá'ngkay ay éngkáli you are only speaking

súmya yangkay ken síka ay wódá nan soklóngmo you alone have a hat
 ("it is only for you, that there is your hat")

súmya yá'ngkay kén tódí ay wodá nan káwís ay fádsóna he alone has a
 good coat

sinumyáak yangkay ay inmáli I alone have come

sumyáka yá'ngkay ay inkáéb is kántyab you do nothing but make shields

sumyáka á'ngkay ay káwís nan kóam you always "take the good thing for
 yourself"

sumyatáko yá'ngkay ay manúbla we do nothing but smoke

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

āpidak yǎngkay entsúno I do nothing else but work
ābüd angkay mǎngan síya he is only eating
ābidko yǎngkay kǎpén nan fǎnga I do nothing but make the pots
ābüdna yǎngkay íbfǎka he only asks
ābüdmi yǎngkay pitǎngén nan kǎya 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*.

yaǎngekek I strive, I use energy, force, zeal
yaǎngekek ay entsúno I work hard
yaǎngekém ay éngkǎlí you speak loud
yaangekéntǎko ay mangǒgong let us box vigorously!
 (*kogǒngek*)
inyaǎngekek ay finukǎwǎn I called loud
nayaǎngekǒ ay naǎpid he was pressed hard
yaakítto, yaaluníko "I do a little" [*yaalunǎyko*]
yaakítmi ay éngkǎlí we speak in a low tone
yaaluníko ay entsúno I work a little
kamúek I hasten; Preter. *kíndmæk*
kamúém ay umúy! go quickly
kamúéna ay mangǎéb is nan áfongna he builds his house
 quickly
kíndmæk ay inmǎli I came in haste
kakamúek ay intǎktak I run faster (Comparative expressed
 by reduplication)
kakamúényú ay manalífeng dance faster!

alunáyek I do slowly; *alalunáyek* I do more slowly, very slowly
alalunáyem ay éngkálí! speak more slowly
inalalunáyeko ay tinmóli [tæmóli] I returned more slowly,
 very slowly

léytjek I want, like; *leyléytjek* I prefer
léytjek ay úmñnum I want to drink
léytjénmí ay tæmóli id Fǎntok we want to return to
 Bontoc
léytjénmí ay ílaén nan íli we like to see the city
leyléytjéntáko ay ístja nan mónok mo nan ásræ we prefer
 eating a chicken to eating a dog; we rather eat chicken
 than dog
léytjek síka ay tumúktju I want you to sit down
léytjénmí tsatsáma 'y tjéng/ngén sa we like very much
 to hear this
lineyádtja ay ínmüy they wanted to go (or: *ay úmüy*; but
 the preterite follows usually the preterite of the govern-
 ing verb)

ilábok I begin

ilábom ay éntsúno! begin to work!
ilábotáko'y infälǫgnid let us begin to fight
inlábotja'y pitángén nan káyæ they began to split the
 wood (or: *ay pinítang nan kayæ*; or: *ay mamítang is*
nan kayæ)
adilábömi ay otóén nan fínáyæ we shall begin to cook the
 rice (or: *ay mangóto is nan fínáyæ*)

tumgóyak I stop [*dæmkóyak*; *domgóyak* etc.]

tumgóyak ay manálan I stop running
tinumgóytja [dinæmkótja] ay nanálan they stopped running
tumgóykámi ay éntsúno tay maíd káyæ we cease from
 working, because there is no wood

amkóek; *fæáshek* I finish, end; are used frequently in their passive:
naámko and *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 éntsúno let us end our working!
fæáshényæ ay mangáéb is nan álang! finish your building
 the granary!
finæáshna'y pinálid [or: *ay palítjén*; or: *ay namálid is...*]
nan pínangna he finished sharpening his ax

- nan ʔstja ya naǎmko ay naǎto* the meat is cooked, has been cooked, is finished cooking
- nan tǎfay ya naǎmko ay nakǎǎb* the spear is already made, is finished
- naǎmko'y nasulǎdan nan sǎlad* the letter is already written
- nafǎash ay natsǎmid nan fǎdso* the coat is finished sewing
- iyakakyǎko [iagakǎǎko]* I continue (all day; day, sun = *ǎkyu*)
- iyakakyǎko ay ǎntsǎno* I work all day long; I continue working
- iyakakyǎna 'y inǎtjan* it rains all day long
("To continue" is also expressed by *kǎsǎn* [312]: *kǎsǎnka'y ǎntsǎno* go on working! continue working)
- ipǎngko* I try *ipǎngko ay mangwǎni* I try to say
- ipǎngko ay ǎpten sǎka* I try to meet you (or: *ay mangǎfed ken sǎka*)
- ipǎngtja ay umilǎgo si fǎnga* they try to sell pots
(*patsǎshek*, I try, is Ilocano, but used also in Bontoc)
- iyǎyak* I let, permit
- iyǎyami tjǎkayǎ ay sǎmkǎp is ǎfongmi* we let you enter our houses
- iyǎyam sak/ǎn ay ǎlaǎn sa!* let me see that!
- iyǎyatja nan lalǎki ay umǎli 'sna* they let the man come here
- panǎǎshak* I do immediately, directly; I do as the first thing
- panǎǎsham ay manǎbla* you smoke immediately
- panǎǎshak ay mangǎan is nan soklǎngko* I take off my hat immediately (vb. *kaǎnek*: I take off)
- sǎmkǎp san Lumǎwig ya panǎǎshana nan tjǎnǎm ay mangǎbfǎka* Lumawig enters and asks directly for water (His first act is asking...) [L. 41]
- panǎǎshantǎko'y mǎngan is nan mǎkan* let us eat the rice, as the first we do
- mabǎlǎn [mafǎlǎn]* "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 *kǎkkek*, I know (cf. Fr. *pouvoir* and *savoir*).

The use of the endings seems to be uncertain; with personal verbs both *mabǎlǎnak [mafǎlǎnak]* and *mabǎlǎngko [mafǎlǎngko]* are employed; possessive verbs prefer *mǎfǎlǎngko [mabǎlǎngko]*.—Some Igorot rejected the use of the personal endings.

mabfalngko ay kãpèn nan ãfong I can build the house
mafãlñmo ay kãnèn nan tinãpay you can eat the bread
mafãlina 'y ïgto nan kãpan he can keep the knife
kekãntja'y iãpèn nan bñlak they can (understand to) count the money
mabfãlintja 'y palakdiõwèn nan fãlfeg they can ward off the spears
mafãlñyæ ay iñlan sñya you can watch him [*ïlãèn; ïlãæk* I watch]
mabfalngko or *mabfãlinak ay umãli* I am able to come
mafãlinak ay masũyep I can sleep (or: *mabfalngko*)
nafãlinak ay nasũyep I was able to sleep
nabfãlina'y kinãlab nan kãyæ he was able to climb the tree
mafãlñmo'y ïgto sa you can keep this, hold this
mabfãlñ ay umãli nan mamãgkid it is possible that the girl comes (or:
adnget umãli nan mamãgkid [306])
adñ mabfãlñ ay umñleng ïsnã it is not possible to rest here
kekãntja ay mangilãgo is fãnga they can (know to) sell jars [cf. L. 18]
aykõka adñ mabfãlñ ay tãmatãktjik? can you not remain standing?
ngagẽnmi adñ mabfãlñ ay sagfãtèn nan kãyæ ay nay? why can we not
 carry this wood?
mabfãlñ: it is possible, it may be; (Iloc. *bãlñ*, power, ability)
ãngnèm nan mabfãlñmo do what is possible for you, do what you can
mabfãlina ay ãmñ 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

ïkad custom, habit, usage (but: *ïkad* means: care)
ïkãdko ay mãsũyep it is my custom to sleep; I use to sleep
ïkãdmi ay mãngan si ãsæ it is our custom to eat dogs; we are wont to eat
 dogs; we use to eat dogs
nafãash nan tsũno, ikãdtja ay umñleng after (lit. "finished") the work they
 use to rest
ïkãdmi ay bumãdong is nan ãtãto we use to sit on the stones at the coun-
 cil house
ïnkadko ay umãli I used to come [*ïnkadko*: my "former" custom].
ãla the direct way; followed by the copula *ya*:
ãlak ya lãyæ my direct way is "to flee;" I flee at once
ãlam ya shũmkëp is nan õlog your direct way is entering the girl's dormi-
 tory; you enter directly the girl's dormitory
ketjéng ãlan san anãkna ya kumãlab is kãyo 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 áлами ya nan págpag et loshfúđmi ya ad Serwántes then we went directly into the forest and we came out (“our egress”) at Cervantes [B. 54].

For similar phrases consult the Vocabulary.

NEGATIVES

319. The use of the different negatives in Bontoc Igórot is determined by strict rules.

The negatives are: *ăđí*; *igă*; *ma/íd*; *făkěn*; *tsăan*. 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 Igórot.

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>aditáko</i>	<i>aditáko</i>
I. excl. <i>adíkămi</i>	<i>adími</i>
II. <i>adíkăyă</i>	<i>adíyă</i>
III. <i>adítja</i>	<i>adítja</i>

- aykēka insākīt?* are you sick? *ādī!* no! (*ādīak!*)
umāykāmī ad Manīla ta engkāmī 'nkāēb is tilinstla; ketjēng adī nan tākæ
 let us go to Manila that we make a moai; then the people "do not,"
 refuse to go [B. 41]
ketjēng kanāna en "umāykāmī'd man!" ketjēng adīna then he says: "let
 us go!" then he does not permit (us to go) [B. 48]
kanāna ay mangwāni en "banātka ta mangantāko!" isāed adī she says
 (saying): "come down, that we may eat!" then (her son) does not
 (come down) [K. 16]
kanāntsa ön [kanantja en] "ifālam nan sagnim!"; *ketjēng ādī* they say:
 "come out to dance! (lit.: take out your dancing); then she does
 not [L. 87]
saāta'd fobfāy; ketjēng ādī let us two go home; then he does not, he
 refuses [M. 11]
admagēnta is nan fānfānīg ay āfong let us two live alone in the little
 hut; *ādī san anākna* his son refuses. [M. 14 f.]
adī māfālīn sa! this is impossible
adīak māfālæd I am not bound, not a prisoner
adīkamī maayākan kēn tōdī we are not called by him

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

- adīk lināgo nan kāpis* I did not buy the cotton
adīmi inpaēd nan kafāyo we did not send the horse
adīkamī inmāli we did not come.

IGA

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

	Personal:		Possessive:	
1.	<i>igāak</i>	<i>igāyak</i>	<i>īgak</i>	<i>igāyko</i>
2.	<i>igāka</i>	<i>igāyka</i>	<i>īgam</i>	<i>igāymo</i>
3.	<i>igā</i>	<i>igāy</i>	<i>igāna</i>	<i>igāyna</i>
D.	<i>igāta</i>	<i>igāyta</i>	<i>igāta</i>	<i>igāyta</i>
I. incl.	<i>igatāko</i>	<i>igaytāko</i>	<i>igatāko</i>	<i>igaytāko</i>
I. excl.	<i>igākāmī</i>	<i>igāykāmī</i>	<i>igāmī</i>	<i>igāymi</i>
II.	<i>igākāyæ</i>	<i>igāykāyæ</i>	<i>igāyæ</i>	<i>igāyæ</i>
III.	<i>igātja</i>	<i>igāytja</i>	<i>igātja</i>	<i>igāytja</i>

(The forms *igáyo* and *igáymo* seem to be used very rarely).

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

igáak umüy I did not go, I never went
igáykami masúyep we did not sleep (or: *nasúyep*)
igána fakáshen nan tóðnan he did not break the small jar (or: *finákash*)
igam ídju sa is nan alíwidmo you never showed this to your friends
igáyo [ígak] kánèn sa I have never before eaten this
igá inmáli sía he did not come
igáyo sinágfad nan kimáta I did not carry the double-basket "kimáta"
igāmí ílaèn sa (iníla) we did not see it
aykékáyæ nasúyep?—igákami! did you sleep? — no! (we did not)
ayké nakaóto sía?—igá! did he finish cooking? — no! (he did not)

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

igá kakóket [kakékèt] nan ístja the meat was not cooked
igá kaóto nan fínáýæ the rice was not cooked (is not yet done)
nan fanga ya igá kapáyan the jar is not filled, was not filled completely
nan fálfeg ya igá kakáéb the spear was not made, is not yet ready
Pókis ya ketjéng si íga kalíneb Pokis alone was not inundated (by the Great Flood) [L. 5]
isátja'd ya mangáýæ ya ígá kakáéb nan itjútja; isátja'd tamóli then they went to the woods ("made a ceremony") and the omens did not turn out favorably ("were not done, accomplished"); thereupon they returned [L. 68]
ígá kátóy not yet dead, almost dead
ígay kápno not yet full, not quite full

MA/ID

322. *Mă/íd* is a Personal Verb, not a negative particle; it denotes non-existence and can be translated literally by: there is not; there is no; Ger. es ist nicht vorhanden; es gibt nicht.—This basal meaning of *ma/íd* must be kept in mind, if its various employment shall be understood; in fact, all its constructions become perspicuous, if we dissolve them into sentences with "there does (do) not exist."

ma/íd is often translated by its equivalent: not any, no, nothing; verbs in connection with this idiomatic negative must be in their Nomen actionis; as the Igorot say: "there is not any making-of-yours of jars:"

ma/íd kapěnyæ 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: *mǎ/idak* I am not present; *ma/ídka*; *ma/íd* [*míd*]; *ma/ídta*; *ma/ídtǎko*; *ma/ídkǎmǎ*; *ma/ídkǎyǎ*; *maídtjá*.

(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: *wöddǎ*.)

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

ma/íd nǎang there is no buffalo (here)

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

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

ma/íd kaněnyæ you do not eat anything

ma/íd kinǎngko I did not eat anything

adma/íd kǎnén I shall not eat anything

ma/íd nafǎkash nothing is broken

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

ma/íd ǎsæ no dog; *ma/íd kǎyæ* no wood; *ma/íd fássæl* no enemy

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

adma/íd ítjǎsam you will not find anything

ma/íd ǎsæ is inǎlak or: *ma/íd inǎlak is ǎsæ* I did not see any dog

(Lit.: 1. there exists not (any) dog for my seeing; 2. there exists not my seeing of any dog.)

ma/idak ísna adǎgka I was not here yesterday

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

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

ma/id tsūnoéna he does not work anything

adma/íd éntsǎno nobody will work

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

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

ma/íd masǎyep nobody sleeps

ma/íd inkǎéb is tǎfay nobody makes spears (pers. vb. *inkǎébak is...*)

ma/íd nangígnan is nan áseæ nobody was holding the dog ("there was not any holder of the dog")

ma/íd mamáyad is nan 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 nimnímkó 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 anápeña he does not seek anything; *ma/íd mangánab si sa* nobody seeks it

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

ngäg nan kotók tóshä?—ma/íd! what is the use of this?—nothing!

ma/íd kotókmo! ma/íd nongnóngmo! "there is no advantage for you; you are 'good for nothing!'"

itáfonmo amín nan bilákmo ta ma/íd mangák'u 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 tinápay I do not eat any bread

ma/íd yáña is patatjím adwáni he does not bring any iron to-day

ma/íd intjánanmi is síngsing we did not find any ring

adma/íd ilágöyæ is ángsan you will not at all sell many (*ma/id:* emphatic negat.)

ma/íd inumém is tjénum you do not drink any water

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

ma/íd maínum ísna there is nothing here to drink (lit.: to be drunk)

ma/íd makáéb ísna is táfay there is nothing here to make (into) spears of síya ya *ma/íd ísna* he is not (not at all) here

ma/íd intedée is tafágo is nan fobángak there is no tobacco in my pipe

ma/íd [míd] éngkákalí 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 lineyádko I wanted nothing; *míd síddém* you like nothing, you are dissatisfied

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

- adma/ʔd fayə́tjantja ken tjakayə́* they will not pay you anything
ma/ʔd kanə́m! do not say anything! (“let there not be your saying!”)
mo sɪnə nan maə́ni ay unə́li, ma/ʔd kə́na if any one is coming late,
 he gets nothing. (*kə́ak*: [107ff])
adma/ʔd kə́am there will not be anything for you; you will not have any-
 thing; (“there will not be your property”)
ma/ʔd kalə́say ken Tə́ngay there is no shield for Tongay; Tongay has no
 shield
mʔd lə́ngagna there is no sense of his; he has no sense
mʔd kə́nkə́nə́nə́'s ə́kfə́b there is no fruit for him to eat [P. 7]
tə́kə́n mo mid kə́nek is ə́kfə́b nevermind, if I do not eat any fruit! [P. 7]
ət ma/ʔd intjə́nanmi is fə́tug; kə́nfing nan intjə́nanmi and we did not
 find any pigs; goats we found [B. 15-]
mʔd nongnə́ngna nan kayə́ənyə́ “nothing is its value, your gathered
 wood;” the wood which you gathered is worthless [K. 2]
tay mʔd siə́dəm ə́ngkə́mi mangə́yə́ because you are dissatisfied, we go to
 get wood [K. 13]
mʔd nongnə́ngmo you are “worthless” [L. 64] [L. 72]
nan fatə́əwa ma/ʔd fə́lig the world, there were no mountains [L.1]; the
 earth was without mountains
ma/ʔd inlə́mi is nan anə́kmo we did not see anything of your daughter,
 we did not see her at all [T. 5]
si pay Palpalə́king ma/ʔd inə́ləna is kə́tjə́u Palpalaking indeed did not
 catch any fish [P. 2]

FAKEN

323. *Fəkə́n* [fəkə́n; fəkə́n], 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 fəkə́n fə́lɪdog*; by the use of *fəkə́n* he implies that the thing is something else, something different from gold; it is brass.

Fəkə́n 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 *fəkə́n*: *fəkə́nak, fəkə́ngka, fəkə́n sɪya, fəkə́nta, fəkə́ntə́ko, fəkə́ngkamɪ, fəkə́ngkə́yə́, fəkə́ntja*.

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

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

nannay ay túfay fakéna [fákína; fakǎna] kǎa this spear is not his own—
but...

fakǎnak si Fánged; Olóshan sak/én I am not Fanged; I am Oloshan

fákín fobfafáyi not any women (- - - but girls.. or men... or boys...)

fakén áseæ, kǎsha sa this is not a dog; it is a cat

fakǎnak, tékken ay laláki not I, but another man

fakénak is úmüy not I am going; (notice the use of the preposition *is*!)

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

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

fakénka is nangǎngnén si sa it was not you who made this

fakǎnak is inmáli is nan taæwǎn ay inmáyi it was not I who came last year

fakǎn fafáyi nan nangǎéb si sa not a woman has made this

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

fakénkami! not we! also: *fakǎn tjakǎm!*

fakǎnmi nǎang not our cattle; it is not our cattle

fakénko kǎa, fakǎnmo kǎa, fákénna kǎa, fakénmi kǎa... it does not belong
to me, you, him, us; it is not mine, yours, his, ours...

nan áfong ay nay fakéna kǎa this house is not his.

nannay fakénta áma this is not the father of us (two boys)

nannay fakén kǎan Táynan this is not Taynan’s; does not belong to Tay-
nan—but to some other boy

fakén nan kanám what you say is not correct

æáyi nget fakén nan kinwǎnik I was perhaps mistaken in saying so

fakǎnkami Tagálog; Igolótkǎm! we are not Tagálog; we are Igórot

aykǎ tsaktsǎki nan soklǎngmo?—fákén tsaktsǎki is your hat large?—not
large!

fakén adwǎni 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

fakǎnak kén sfa I am not he

fakǎnak si Mátyæ, si Antéloak I am not Matyu, but I am Antero

fakǎn sfa tékken not he but an other

na! nangkǎ fakén tji’s fafáyi! well! (surprise!); why, this is no woman!
laláki tji! this is a man

adfakénka is mangǎéb is túfay not you will make the spear!

adfakénak is úmüy it is not I who will go

fakénkǎm! *is nangwǎni ’sh sa* it was not we who said this

adfakēnka 's *umāli!* it is not you who will come!

fakōnak is mangāēb is nan ājong 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 fākēn sa? is it not so? is it different?

fakēnkayē's *umāli* it is not you who shall come! [L. 59]

fakōn sa's *tsālādōy tay fanabfanānig* these are no logs (whole trunks of trees) because they are much too small [L. 53]

nangkō fakōn tjakāyē is inkāēb si fānga why! it is not you who make jars [L. 22]

kanān nan anōtjīna en "nangkō—*ēpom nāmō!*" *isā ed kanān nan yūn/a en* "fakōn! *līpad pay ay nalāngolāngo!*" said the younger brother: "why! this is indeed your leg!" then said the older: "no! it is well dried wood!" [K. 8]

sak/ēn ngin ya fakōnak? "I am probably not I?" (Expression of indignant egoism; with these words Palpalāma refuses to give up a part of the fish he had caught; equivalent to: I have to look out for myself!). [P. 5]

fakōnak si mangāyak is nan ānanāktja it was (is) not I who called (call) their children

fakōn sīya is nangāla is nan 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

TSAAN

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: *adfekāshek nan batō is āwani* 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 īlaēn 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?—tsāān pay! did your friend come? — not yet!

nadōy nan itādmo?—tsāān! did your brother die? — no! (he did not)

tsāan nafākash nan tōwānan the small jar is not yet broken

325. The phrases "nor," "nor did I," "nor was I," "nor do (am) I" are expressed in Bontoc Igórot thus:

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

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

igāak pāad lumāyay I did not at all run away

adīak pāad manūbla I do never smoke

līnumag nan tjēnɤm ya adīm pāad nongnōngēn nan fīnāyɤ the water is boiling and you do not at all care for the rice [L. 57] (or: *adīpāad nongnongēm*)

tāddo adīm pāad tjipāpēn nan kōam? how long (will it take until) you (not) catch your "pig?" (*tāddo*, how long time, requires a negative) [L. 61]

ketjěngka's adĭ pĕad makĕtpap is nan kĕam then you alone can "absolutely" not catch yours [L. 61]
tay nĕæ/ŏu nan tĕkæ ya adĭka pĕad umipatŏfo is tjěnæm because the people are thirsty and you do not "at all" create any water [L. 72]
fangofangŏnek sĭka ya adĭka pĕad fumĕngon I keep trying to awake you and you never wake up [S. 11]

KETJENG

327. *Ketjěng*, a word with various meanings, used mostly as conjunction "then," "thereupon," and also with the meaning: "it is all; it is finished," is mentioned here with the negatives, because *ketjěng* expresses sometimes the negative, exclusive idea: "not any other but you, but I, but he etc." or: only you; you exclusively; except you; none except you.

ketjěng takes the personal endings to express: none but I; none but you; none but he etc. Its forms are: Sing.: 1. *ketjěngak*; 2. *ketjěngka*; 3. *ketjěng (sĭya)*; Dual: *ketjěngta*; Plural: I. incl. *ketjěngtĕko*; I. excl. *ketjěngkĕmi*; II. *ketjěngkĕyĕ*; III. *ketjěngtja*.

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

ĭlĕek amĭn ay lalalĕki, ketjěng si Mŏlĕng is ma/ĭd sina I see all men, except Moling, (he) is not present here

ĭyĕtjĕnmi nan amĭn ay ayĕyam, ketjěng nan tĭlin is adĭmi ĭyĕtjĕn we like all birds, except the "rice-bird" (we do not like)

amĭn ay fobfafĕyi wodĕtja'sna, ketjěng si Akĕnay is ma/ĭd sina all the women are present, except Akunay (is not here)

ketjěngak is ĭnkaĕb si tĭfay none but I, I alone make spears, just I make spears

ketjěng sĭya is manĕbla none but he is smoking

aykĕ ketjěng na is kĕyĕ? is this all wood?

ketjeng ay umĭnumak is tjĕnum "ended is my drinking water," I do not drink any more water

ketjěngka's adĭ pĕad makĕtpap is nan kĕam none but you cannot catch yours, i. e. only you cannot... [L. 61]

aykĕ ketjěng na'sh monŏkyĕ? have you no more chickens than these; are these all your chickens? [L. 43]

EQUIVALENTS FOR RELATIVE SENTENCES

328. Bontoc Igórot employs the ligature *ay* to connect what we call "Relative Sentences" with the main sentence or the "antecedent." There is no "Relative Pronoun" in Bontoc Igórot, and there are, in fact, no "Relative Sentences." The phrase following *ay* might be considered [for convenience sake and for the easier understanding of many examples given here; but not as a translation!]: either in apposition with the antecedent, or in connection with its antecedent by a relative and the copula inherent to *ay*: who or which is, was, are, were etc.

(But it would not facilitate understanding to consider *ay* a relative, that governs "finite verbal forms," as in English!)

An inverted construction is found occasionally (some examples will follow [338]): the interchange between the "antecedent" and the predicate of the "relative sentence". Thus the sentence: Show us the letter which you bring, can be arranged:

Show us the letter which-is your-bringing-object

Or:

Show us your bringing-object which-is a letter

(The words connected by hyphens are expressed by one word in Bontoc Igórot.)

Various cases of equivalents for our relative constructions will now be treated.

329. NOMINATIVE OF THE RELATIVE. Construction: Antecedent — *ay* — "Participle" (of personal verbs) or Nom. agentis (of possessive verbs). The Nom. ag. requires *is* before its object [250].

léytjénmĭ nan kalásay ay kăwĭs we like the shield which is good, (*ay*: which is)

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

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

intŏ nan ongŏnga ay masŭyep? where is the child that sleeps? (the child sleeping)

inĭlak nan ŏgsa ay linmáyaæ I saw the deer which was running

kĕkkek nan lalaláki ay éntsáno (éntsánotja) I know the men who are working

nan tākæ ay ūmüy ad Malónosh the people who go to Malólos [B. 4]
intō nan lalaláki ay nasūyep ísna? where are the men who were sleeping
 here?

nan fobfáillo ay si yun/ak adfadsǎngéna sak/én the boy, as my older
 brother, will help me (*ay*: who is my.. or: as my..)

īgtóna nan fáka ay fákōna kōa he keeps the cow which is not his own
nan fafáyi ay umáli the woman who comes

nan ongōnga ay masūyep (ya) adí ináka the child that sleeps is not
 weeping

kēkkekek nan laláki ay adumáli I know the man who will come

nan áseæ ay kinmáan ya kōak the dog that went out is mine

nan ongōnga ay mafáa is íli the boy who is sent to town

nan fīndáyæ ay maōto kēn tjakāmí the rice which is cooked by us

nan laláki ay ūmáli ya si íkídko the man who comes is my grandfather

nan fafáyi ay ninafōy is nan wánis intedēe ísna the woman who wove
 the breech cloth lives here (pers. vb. *ináfōyak* I weave)

sīya nannay nan mōnok ay admapadōy aæáæni this is the chicken which
 will soon be killed

nan laláki ay tumūktju ísna ya nalpō is nan fīlig the man who is sitting
 here came from the mountain

nannay nan lalaláki ay manublátja is ángsan these are the men who
 smoke so much

nan bílak ay nakáilo the money which has been divided into three parts

nan sōklong ay ma/ísabfud ya kōak the hat which is suspended is mine

nan laláki ay mangáæb 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 patatjīm my master who buys the iron (is
 the buyer)

nan fobfáillo ay mangáyak kēn sak/én the young man who calls me (the
 caller of)

nan fafáyi ay mángtek ken Fūmnak the woman who knows Fūmnak

tjīi nan lalaki ay nangyádi is nan mōnok yonder is the man who brought
 the chicken (who was the bringer of the chicken)

nan laláki ay nangála 's nan bílak ya mangákōu the man who took the
 money is a thief

kēkkekek nan fobfáillo ay nangáæb is nan fǎngkææ I know the boy who
 made the spear

intō nan fafáyi ay nangwáni si sa? where is the woman who said so?

ílaëm nan ongōnga ay nangálab is nan káyo? do you see the boy who
 climbed the tree?

nan laláki ay nangitsáotsao is nan kalásayna kén sak/én intedé id Tukúkan
the man who gave me his shield lives at Tucucan; the man, "the
giver of his shield to me..."

330. GENITIVE OF THE RELATIVE. Construction: Antecedent — *ay* — prefix *nin-* to the person or thing owned — *is nan* — Nomen actionis (with possessive endings)

nin- see [62]; a literal translation is impossible.

nannay nan ongóna ay ninsóklong is nan inálan nan mamádkid this is
the boy whose hat the girl has taken ("this is the boy who is the hat-
owner-(the hat) for the girl's taking"). (*inála* and Genitive Indi-
cator *-n* suffixed)

nan fafáyi ay ninjobánga is nan linagóak the woman whose pipe I have
bought...*is nan linagóanyé*...you have bought

nan laláki ay ninasáwa is nan mamasáyep the man whose wife is sleep-
ing

nan laláki ay nináfong is nan napéan the man whose house is burnt

nan fafáyi ay ninának is nan ináka the woman whose child weeps

nay nan fálfeg ay napótlong nan padánengna here is the spear whose
shaft is broken; as the spear cannot be an "owner," the construction
is: the spear which is broken, its shaft.

331. DATIVE OF THE RELATIVE. Construction: Antecedent — *ay* — Nomen agentis with suffix *-an* and possessive endings. Translation impos-
sible.

nan laláki ay nangitsarútsáoana (nangitsaotsáoan) nan yún/ak is nan
kípan ya gadsángyen the man to whom my brother gave the knife
is wealthy

nan laláki ay mangitsaotsáoanyá is nan kípan...the man to whom you give..
ay mangitsaotsáoam to whom you give (singular)

nan fafáyi ay mangiyálam is nan káyá the woman to whom you bring
the wood (*mangiyálam* or: *mangiyaiam*; inserted *l*, see [16])

nan ánanak ay mangitjuánmi is nan fénga the children to whom we show
the flowers

nan ása ay mangitsaotsáoan nan ongóna is nan ístja the dog to which
the child gives the meat

nan alfwidáko ay nangipaoidantáko is nan ágab our friends to whom
we sent the box

shoshõngettja nan fobfafáyi ay adłmi mangidjũan nan abõngöy angry are
the women to whom we do not show the agate
nan ib/atáko ay nangitsaotsaoantáko is nan mákan our companions to
whom we gave the rice
(probably: "our companions who are our-giving-place for rice")

(Such complicated constructions as those in [330 and 331] are, of course, extremely rare. Simpler hypotactic constructions: the women are angry, because we do not show...; or paratactic constructions: we do not show the women the agate; they are angry, are used almost exclusively.)

332. ACCUSATIVE OF THE RELATIVE. Construction: Antecedent —
ay— Nomen actionis with possessive endings.

nan laláki ay kékkek wodá'sna the man whom I know is here (the man
who is my-knowing-aim is here)
aykím inřla nan tjókarø ay innáfõn nan fafáyi? did you see the bag which
the woman has woven? (*inafõ* and *ligat. -n*, the "genitive indicator")
nan ongãnga ay inřlami the children we saw (the children, our-seeing-aim)
nan káyø ay sibõenyø the tree which you cut down (the tree which is
your-cutting-aim)
nan sóklong ay lagõan nan alřwidko the hat which my friend buys (as my
friend's buying-object)
nan břlak ay isubřina the money that he changes
nan řstja ay iyđin nan ongõnga the meat which the boy brings (as the boy's
bringing-object; *iyđi* and *ligat. -n*)
nan káyø ay adřyø sibõen et admaẽngan 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 kill-
ing-aim)
nay nan sřlad ay inřlami here is the letter we have received
nan taláto nan Igólot ay kinđeb Abbot ya kãwřs the pictures of the Igórot
which Mr. Abbot made are good (which were Mr. Abbot's making-
aim)
nan tñápay ay kinđnmo the bread you ate (as your-eating-object)
wõdđy ken sřka nan sřlad ay sinuládan nan anõtjik you have the letter
which my brother has written
intõ nan fobãnga 'y linagõak? where is the pipe I have bought?
nan đfong ay řlaem ya nan pabafẽngan the house you see is the "paba-
fungan"

nan áswæ ay adfyæ ayákan adí umáli the dog which you do not call does not come
nan fafáyi ay kekkényæ ya éntsáno is nan páyo the woman whom you know is working in the rice patch
nan fafáyi inlágona nan síngsing ay intjasána the woman sold the ring she had found
wödáy 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 nýyánakak ya adsáæwi the country where I was born is far away (I bear: *tanakko*, Fr. j'enfante; *naiyánakak* I was born; [*nýyánakak*]; the locative form used here is contracted from *niyanak-an-ak*, my-being-born-place; my birth-place; our birth place: *niyánakanmi*; but: we were born: *niyánákkami*.)

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: *umúyak 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 iLágod nan áyam*: to the North (the Lagod-Tribe) be your going! betake yourself to the North!

ipítjum nan áfong ay intedéean Anæwásal 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 intedééántja 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 síngat the box in which she hides the earrings (the box which is her-hiding-place for earrings)

nan ángan ay masuyepána the chamber where he sleeps (as his sleeping-place)

- nannay nan áfong ay nadöyána* here is the house in which he died
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. *manibæ*; locat. Nom. *manibæ-an*)
nan págpag ay mamadóyanyæ 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 “*nangtjasantáko*”, without *i*, exists]
nan wǎnga ay mangálantja is nan kátjǒu the river where they are catching the fish
nan wǎnga ay inkyatántja the river where they swim
nan íli ay umáyan nan laláláki the town whither the men go
nan íli ay nangipaoítan Olóshan is nan bílákná the town to which Olóshan sent his money
nan djálan ay umáyantáko id Fæntok the road on which we go to Bontoc
nan páyo ay mangitonítjan (tj: t mouillé) nan fobfáfáyi is nan pádsog the rice field where the women plant the rice
nan íli ay nalpoantáko ya ad Fæntok 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 intedééantáko the man in whose house we live (the man who is the owner-of-the house, the house for our living-place!)

“The place where...” is regularly expressed by one noun: *nay nan masuyepantáko*: here is our sleeping-place, instead of: the place where we sleep; *nan umilengántja*: their resting-place, or: the place where they rest; *nan éntsúnoányæ* your working-place; *nan néntsúnoányæ* your former working-place; *nan manalibnántja* their dancing-place (syncopated from *manalifenantja*); *nan intaktakánmi* our running-place.—Possessive Verbs take the locative suffix *-an* only in their form as Nomen Agentis: *ítonitko* I plant; *nan mangitonítjan*: the planting-place; *fayátjak* I pay; *nan mamayátjan* the paying-place.—

Also with passive forms:

- nan áto ay napadóyan nan ásvæ* 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 káæwad 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 inmalfak is nan ñli ya têngæ* the day on which I came to town was a holiday (*inmalfak* = *inmali* + *an* + *ak*)
nan taræwín ay nintedéanmi ad Manila the year in which we lived at Manila.

334. RELATIVE REFERRING TO INSTRUMENT. Construction: Antecedent—*ay*—verb in its instrumental form [262] as Nom. actionis with possessive endings.

intó nan túfay ay inpadóymo is nan fæswel? where is the spear with which you hit the enemy? (the spear which was your-hitting-instrument for...)

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

nan mantílyo ay tsána ikáéb is nan túfay ya nafádash the hammer with which he used to [tsána: 310] make the spear is broken

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

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

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

nan kípan ay ikókót [ikékét] nan fobfafáyí is nan tóki the knife with which the women cut the "toki" i. e. "sweet potatoes"

nan píngang ay inpotlóngko is nan ólóna the ax with which I chopped off his head

nan mantílyo ay naikáéb nan túfay the hammer with which the spear was made

335. RELATIVE GOVERNED BY VARIOUS PREPOSITIONS. The constructions become evident from these examples:

nan laláki ay kadúak ay 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: *ib/a*, the companion)

nan ápo ay éntsánoantáko the master for whom we work

nan ápúy ay naotóan nan ístja the fire with which the meat was cooked (the fire, the "passive"-cooking-place of the meat)

nan pánguan ay tumaktjikantáko the door at which we stand (our standing-place)

- nan áfong ay mintsógok is nan nangtjásanmi is nan falldog* the house behind which we found the gold
- nan djáa'y káyyæ ay tumuktjáanmi is nan ênkakawđéntja* the (two) trees between which we are sitting (which is our sitting place: their space between)
- nan áfong ay êntsūnoantáko is nan sasakǎngěna* or: ...*ay sasakǎngěna nan êntsunoantako* the house before which we work
- nan ípát ay lalaláki ay íb/ak ay êntsūno* the four men with whom I work (who are my comrades)
- nan lalaláki ay íb/am ay mangđéb is nan áfong* the men with whom you build the house
- nan alwidyæ ay ikapđnyæ [ikaébǎnyæ] is nan fálfeg* your friend for whom you make the spears
- nan fobfállo ay iyǎbfam is nan wǎnis* the young man for whom you weave the breech cloth; (*iyǎbfak*: I weave for somebody)
- nan gadsǎngyen ay ninlagđanmi is nan páküy* the rich man from whom we bought the rice (who is our-buying-place for rice)
- nan laláki ay nangǎlányæ is nan láman* the man from whom you obtained the wild pig
- nan laláki ay tsáyyæ mangǎlán is nan kǎpis* the man from whom you usually get the cotton
- nan amáma ay mapadóyan nan fátug* the old man by whom the pig is killed (who is the "being-killed-place" of the pig).

Observation. Although such passive constructions in relative clauses exist, the active is used almost exclusively: the man who killed the pig. —

336. RELATIVE REFERRING TO PERSONAL PRONOUNS AND TO AN INDEFINITE ANTECEDENT.

- sak/én nan inmāli* it is I who came; I (am) the "one-having-come"
- ska nan nangisđād is nan sǎklong* it was you who laid down the hat
- sya nan nafǎlæd* it was he who was bound, (imprisoned)
- tjakǎmǐ nan mángtek ken tjáttja* we are those who know them
- ketjéng ildén san tjáttja ay nifáeg kén sya...* 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 kanđnmi* they hear (that which) what we say; "our saying" [B. 58]

ipăflam nan intjasam show (me) what you have found, "your finding"
ilăênmi nan kinaəpna we see what he made
adik ləytjən nan intsaotsəona I do not like what he gave (me)
adimi mafalın ay kăpən nan kănăn nan lalăki ay kăpən we cannot make
 what the man tells us to make.
adik kėkkən nan kanăna I do not understand what he says ("his saying")
ifăăgmo ken sak/ən nan iyaına tell me what he brings ("his bringing")
nan leytjəna ya kăwıs that which he wants is good
tjəng/ngek əmın nan kanăna I hear all he says ("all his saying")
ma/ıd ısna nan ləytjəm here is nothing you like (but: *ma/ıd ləytjəm*
 you like nothing)
kanəm amın ken sak/ən nan kėkkəm tell me all you know

"The one who," "those who" is expressed by the "Participle" or Nom. agentis with the article:

intə nan nangisăad is nan kanıyăbna? where is the one who laid down his
 shield
nay nan nangitəli is nan bılak here is the one who returned the money
sıtönă nan nangıla ken tjakayə this is the one who saw you
sıtödđ nan nangyăi is nan kătjing this is the one who brought the brass
 (the bringer of the brass)
əläy sınu ay ısha mo mă/ıd fikăshna, əđđ makıfaləgnid any one who is
 not strong, does not go to battle, with his comrades; "whosoever, if
 there exists no strength-his, does not...."
əläy sınə ay ısha mo adădsa nan bilăkna ya gadsangyen whosoever has
 more money is a "gadsangyen", a wealthy man
mo sınu nan insakıt adđ entsıno everyone who is sick does not work (*mo*
sınə...if any one is sick....)
mo sınu nan nangăla is nan kipăngko isăkongna kěn sak/ən! he who has
 taken my knife, shall return it to, me! (*mo*: if; *sınu*: 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*: *ăytja*. (In this grammar it is however separated.)

nan mantılyo ay tsăna ikăəb is nan tūfay the hammer with which he used
 to make spears [334-]
nan mantılyo ay tja ikăəb nan lalăki is nan tūfay the hammer with which
 the man usually makes spears

nay nan lald̄ki ay tja [tsa] mingyāi is nan tināpay here is the man who brings (every day) the bread
nay nan fobfafallo ay tjātja [tsātsa] mangīstja is nan īstja here are the young men who often eat the meat
wodā nan naamashāngan ay tsa mamālid is san īlid nan wānga there was a widower who used to sharpen his ax at the banks of the river [L. 83]. Or: who was then sharpening; simultaneous action.

338. Interchange of the Nom. actionis with the Antecedent [328] takes place in these examples:

intō nan nangālan āmam ay īstja? where is the meat which your father has brought? (instead of *nan istja ay nangalan amam*); also: *into nan nangalan amam is nan istja?*
ta ēnta aldēn san inīlak ay nalāngolāngo ay lipād let us two go to get the very dry wood which I have seen [L. 3]
engkāyē'd ilāgo nan kinaēpyē ay fānga you shall go to sell the jars which you have made [L. 24]
nan tsāk anōban ay lāman ya nan ōgsa the wild pigs and deer which I used to hunt [M. 8]
ya nan tsam inpaiyāi ay shengēdko and the food which you used to send (had her bring to me) [M. 12]
āngsan nan ināna [inālāna] ay kātjōu many, plenty were the fish which he caught [P. 2]
ayāka nan inīlak ay kātjōu great many are the fish which I caught [P. 8]
umāytja nan ninlāpis ay sināki the brothers who had cleared the ground went [R. 8].

INTERROGATIVE SENTENCES

339. *Sentence-Questions*, i. e. questions which may be answered by "yes" or "no," have either the form of declarative sentences, the question being expressed by the rising intonation;

or they begin with the interrogative particle "*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*, *ngǝg*, *kad*, *into*, etc. who, what, when, where, etc.

To these pronouns or adverbs our copula (is, are, was, were etc.) is inherent; they require therefore constructions with *nan* and Verbal Nouns: *Nom. actionis*, respectively *Nom. agentis*. We must not construct: who comes? what do you think? where does he live? but: who is the "comer?" what is your thinking? where is his living-place?

340. *Sentence-Questions*. Without interrogative particle, but with the intonation rising and reaching its highest tone at the final vowel of the sentence:

adumǎlǝka ǎkis? will you come again?

tinmǎli sǝya? has he returned?

kawǝs nan mǎkan? is the rice good?

kawǝska? are you well?

abfolǎtǝm sa? do you believe that?

inǎnapyǝ nan ǎnǎndǎk? did you seek the children?

soklǎngmo nannǎy? is this your hat?

Frequently the particle *ay*, with interrogative force, is placed at the end of a question, similarly to the repetition of our auxiliary verb: did you find the letter, did you? (Or *ngin*; see [306])

inmǎyka ay? did you go, did you?

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>aykǝmi</i>
II. <i>aykǝkǝyǝ</i>	<i>aykǝyǝ</i>
III. <i>aykǝtǝja</i>	<i>aykǝtǝja</i>

aykǝka adumǝli_ǝkis? will you come again?

aykǝ tinmǝli sǝya ay? has he returned? Ger. kam er zurück, ja?

aykǝ kǝwǝs nan mǝkan ay? is the rice good?

aykǝm abfolǝtǝn sa? do you believe that?

aykǝm adǝ abfolǝtǝn sa? do you not believe that?

aykǝyǝ inǝnap nan ǝnǝnak? did you seek the children?

aykǝyǝ adǝ intǝǝsan nan ǝnǝnǝk? did you not find the children?

aykǝ soklǝngmo nannay? is this your hat?

aykǝkǝyǝ nanǝbla? did you smoke?

aykǝka iTukǝkan? are you a man from Tucucan? are you from Tucucan?

aykǝkǝyǝ iFǝntok? are you Bontoc-men?

aykǝ nannay ay ǝfong ya kǝam? is this house yours?

aykǝ wǝday ken sǝka nan tafǝgo ay kǝak ay? have you any tobacco for me? ("is there with you tobacco which -will be- my property")

aykǝm kǝkkǝn sǝya ay fǝfǝyi ay? do you know her?

aykǝyǝ kǝntek nan alǝwidmi ay? did you know our friends?

aykǝm inǝla nan fǝsǝl ay? have you seen the enemy?

aykǝ inkǝǝb sǝya is nan ǝlang ay? is he building the granary?

aykǝna fǝnkash nan fǝlfeg ay? did he throw the spear?

- aykðka áfus nanúbla?* have you smoked before?
aykím igá infla sa? did you not see this?
aykém igá áfus kinwáni sa ay? had you not said this before?
ayké natángfan nan pánguan? has the door been closed?
aykétja natekuáfan nan pánguan? have the doors been opened?
aykð ífgton nan laláki nan ásx ay? does the man hold the dog? (*ífgto*
 and *lig. -n*) (is the man's holding-aim the dog?)
aykð wöday [aykétway] is nan ongóngá nan kipángko ay? has the boy
 my knife?
aykð inayákan nan laláki nan anákna? did the man call his child?
ayké kínan nan ásx nan ístja? did the dog eat the meat?
aykð kápén nan laláki nan túfay? does the man make the spear?
aykétja kápén nan túfay? do they make the spear?
ayké kápén nan lalaláki nan túfay? do the men make the spears?
aykð wödá'sna'sh'áma? is the father here? (*'sna=ísna; sh'=si*, person. art.)
aykéka fakén is nangágnén si sa? was it not you (but an other?) who
 did it?
aykð síka nan namákash is nan fánga ay? was it you that broke the pot?
fakénak! not I!
aykð fakón sa? is it not so? is this not right?
aykðkáyě nasúyep? did you sleep? *igákámí!* we did not!
aykéka umáli aswákas? will you come to-morrow? *adák!* I shall not!
aykð nakaóto síya? has he finished cooking? *tsáan pay!* not yet!
aykðka ínsákít? are you sick? *no* [pronounce like our: *naw!*], *áđí!* no!
aykótáko ngan/ngáni ad Fántok? are we near Bontoc? *áđí, adsáwí*
kay man, tsáan! no, quite far away, not yet
akétway [for: *ayké wöday*, is there?] *mákányě?* have you any rice? (is
 there your rice?)
aykð sak/én? *aykð síya?* is it I? is it he?
aykð wodá'sna? is he here? *ma/íd!* no! *ma/íd kay sína* he is indeed
 not here
aykð ánákmo sítödí? is this your child? *fakónko ának!* not mine!
aykékáyě inmáli? did you come? *fakón tjákámí!* or: *fakónkami!* not
 we (but others)!
aykð nadóy nan yán/am? has your older brother died? *tsáan!* or: *igá!*
 no! (he has not)
aykðkáyě igá nafáld? have you not been fettered? *igákámí!* no!
aykétja káwís nannáy ay túfay? are these spears good?

342. In interrogative sentences frequently the particle *ngin*, perhaps, probably, is employed, with or without *aykē*; particularly with the future: *adumālika ngin?* will you probably come? *padōyēntja ngin nan fātug?* will they perhaps kill the pig? *inmāli ngin si ina?* did mother perhaps come? Ger. ist die Mutter wohl gekommen? *Ngin* is always postpositive and employed only in interrogative sentences.

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

aykēm inīla sīya? did you see him? (*ōy!*) *inīlak!* yes, I saw (him)!
aykīyœ kīntek sa? did you understand this? (*ōy*) *kintēkmi!* yes, we understood!

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

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

sīnuak? who am I? *sinūka?* who art thou? *sīnu sīya?* who is he?
sinākāmī? who are we? *sinūkāyœ?* who are you? *sinūtji?*
 who is that? (*tji*: there)

sīnu si Angay? who is Angay? *sīnu si Abakīd?* who is Abakid?

sīnu nan mamāgkid ay nay? who is this girl?

sīnu nan mamamāgkid ay nay? who are the girls here?

sīnu nan āpom? who is your master?

sīnu nan plesidēnte? who is the village-chief? (president)

sīnu nan āmāyœ? who is your father?

345. *Sīnu*, who?, as subject of a question, requires participial constructions. It is followed by the "Participle" of personal verbs (and of

passive verbs, as they belong to the category of personal verbs) and by the Nomen agentis of possessive verbs. The article precedes always the "Participle" or Nom. agentis.

- sĭnu nan umāli ĩsna?* who comes there? (who is the one coming)
sĭnu nan inmāli? who has come? who came?
sĭnu nan adumāli? who will come? *sĭnu nan wōdd'ĭsna?* who is here?
sĭnu nan nēntsūno ĩstjĭ? who was working yonder?
sĭnu nan ũmĭy ad Manĭla? who is going to Manila?
sĭnu nan mifūeg ken sĭkă? who comes with you?
sĭnu nan nifūeg kĕn tōdĭ? who came with him?
sĭnu nan napadōy is nan fĕsæl? who has been slain by the enemy?
sĭnu nan mafālœd kĕn tĭatĭja? who is being bound by them?
sĭnu nan tinmōli? who has returned?
sĭnu nan mamasūyep is nan āfong? who is sleeping in the house?
sĭnu nan lumāyaœ? who is running away?
sĭnu nan mangwāni is nannāy? who says so (that)? (who is the sayer of that?)
sĭnu nan nangwāni is nannāy? who said so?
sĭnu nan mangānab kĕn sak/ĕn? who seeks me?
sĭnu nan mang/ngō [mang/ngōy; mang/nōy] is nan ayāyam? who hears the bird?
sĭnu nan mamāngon kĕn tōdĭ? who wakes him up?
sĭnu nan nangāeb is nan āfong? who made the house?
sĭnu nan māngtek kĕn tōdĭ? who knows him?
sĭnu nan nangōlad is nan kampĭlam? who has taken (forcibly) your sword ("bolo")?
sĭnu nan nangāla is nan tolfĕgko? who has taken my key?
sĭnu nan tsa mangyāi is nan ĩstja? who brings the meat usually?
sĭnu nan nangĭla's nan lalāki? who has seen the man?
sĭnu nan nangĭtjan is nan singsĭngna? who has found his ring?
sĭnu nan nangidjūa is nan patatjĭm ken sĭka? who has given you the iron?
sĭnu nan nangwāni si sa ken tĭakāyĕ? who has told you this?
sĭnu nan mangāyak ken sak/ĕn? who is calling me?
sĭnu nan nangĭbœ is nan kāyo? who cut down the tree?
sĭnu nan mangyāi is nan sabātoshko? who is bringing my shoes?
sĭnu nan nangipūy is nan fādsok is nan āfong? who put my coat into the house?
sĭnu nan māngan is nan mākan? who eats the rice?

346. *Sġnu* 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.

sġnu nan kġkkġm? whom do you know?

sġnu nan finukġwam? whom did you call?

sġnu nan ġlaġm? whom do you see? (who is the seeing-aim-yours)

sġnu nan tġtġġng/ngġm ay tsa mangayġweng? whom do you hear singing?

sġnu nan tġmmġm? whom do you press?

sġnu nan ayġkantja? whom do they call?

sġnu nan ayġkan (or: *ayġkantja*) *nan lalalġki?* whom do the men call?

sġnu nan lġytġġnyġ? whom do you like?

sġnu nan ġġgton nan mamġgkid? whom does the girl hold? (*ġġgton*: with Gen. Ind. *-n*)

sġnu nan adpadġyġnyġ? whom will you kill?

sġnu nan intġfona? whom did he hide?

sġnu nan inġlatġko? 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:

sġnu nan mangayakġnyġ? (usually: *sġnu nan ayġkanyġ*) whom do you call?

sġnu nan mamalġdsġnyġ? (*s* inserted) who is it that you bind?

sġnu nan mangibfġlġnyġ? (usually: *ibfġyġ*) who is it that you make wet?

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

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

sġnu nan ninġfong? who is the house-owner? whose house is it?

sġnu nan ninġsġ'shtji? whose dog is that? (*'shtji* = *ġstji*)

sġnu nan ninongġnga ay nay? whose child is this?

sġnu nan ninġfong is nan inġyam? into whose house did you go (have you been)?

- s̄nu nan ninsōklong is nan inālanyæ?* whose hat did you take? (who is the hat-owner, for your taking—the hat)
- s̄nu nan ninongōnga ay namadōy is nan monōkko?* whose boy killed my chicken?
- s̄nu nan nināfong ay kāpēn nan lalāki?* whose house does the man build? (nināfong, or: nan ninkōa nan āfong; ninkōa is said only of material property)
- s̄nu nan ninfālfeg ay kinaēpna?* whose spear has he made? (The particle ay refers in this and similar constructions to the preceding noun separated from its prefix nin—: *ninfalfeg ay...*, ay refers to *falfeg*, not to *ninfalfeg*.)

348. The dative “to whom?” is expressed by *s̄nu* and the Nom. agentis with the prefix *i-*, the suffix *-an* and with possessive endings [261]; the direct object of the Nomen agentis is governed by the preposition *is*. (The Nomen agentis has no suffix, if the subject is a noun.)

- s̄nu nan nangipaflam is nan sēgfi?* to whom did you show the rain hat?
- s̄nu nan mangipaflaānyæ is nan sūlad?* to whom do you show the letter?
- s̄nu nan nangitsaotsaoāntja is nan kalāpit?* to whom did they give the dinner-basket?
- s̄nu nan mangitsaotsāoan nan lalāki is nan bīlak?* to whom does the man give the money? (who is the man’s giving-place for the money?)
- s̄nu nan mangiyalfam is nan kāyo?* to whom do you bring the wood? (*l* inserted)
- s̄nu nan nangiyalfantja’sh nan pākūy?* to whom did they bring the rice?
- s̄nu nan admangitsaotsāoan nan lālālāki is nan āsīn?* 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 ikapānyæ is nan kūtlæ?* for whom are you making the night-cap? (*ikapānyæ*, or: *ikaēbānyæ*)
- s̄nu nan ēntsānoam* (plur. *nan ētsunōanyæ*)? for whom do you work?
- s̄nu nan nang/angnēn/ānyæ si sa?* for whom did you do it?

sĭnu nan nifuegkǎnyǎ is ĭli? with whom did you go to town? (who were your companions, those going with, to town)

sĭnu nan kaduǎna ay nangĭstja is nan ĭstja? with whom did he eat the meat? (who was his companion? said of but two persons; *nan kaduak, kaduam, kaduāna*; so: *katlǎmi* our companion of three persons; *kapǎtmi* of four persons)

sĭnu nan ĭb/am ay inmǎli adũgka? with whom did you come yesterday? (who was your companion, *ĭb/a*, who came yesterday?)

sĭnu nan ĭb/atǎko ay mangǎĕb is nan katyũfong? with whom do we build the hut?

sĭnu nan ĭb/ǎna ay masũyep? with whom does he sleep?

sĭnu nan ĭb/an nan lalǎki ay ĕntsũno? with whom does the man work?

sĭnu nan ĭb/ǎyǎ ay manǎlan? with whom do you walk?

sĭnu nan minlagǎam is nan pǎkũy? from whom do you buy the rice?

sĭnu nan ninlagǎantja is nan ǎsĭn? from whom did they buy the salt?

sĭnu nan mangalǎnyǎ is nan kǎtjing? from whom do you get the brass?

sĭnu nan tsǎyǎ mangǎlaan is nan fǎyash? from whom do you usually get your sugar cane-brandy?

sĭnu nan napadȳan is nan fũtug? by whom was the pig killed?

sĭnu nan nilagǎan is nan nǎang? by whom was the buffalo sold?

(The active construction is preferable to the passive.)

NGAG

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

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

ngǎg sa? what is this? *ngǎg tji?* what is yonder? what is that? (also angrily, as: Ger. was soll das heissen?)

ngǎg nan ngǎtjǎna? what is his name?

ngǎg nan kotǎkko ay insǎlad? of what advantage is it for me to write? what is the use of my writing?

ngǎg nan umǎli istjĭ? what comes there?

ngǎg nan inmǎli istjĭ? what came there?

ngǎg nan ũmad; nan ĭnmad? what happens; happened?

ngǎg nan ũmad ken sĭka? what happens to you? how are you? how do you do?

ngǎg nan ũmad is nan tjǎpǎnmo? how is your foot?

ngäg nan ðnmad is nan ðlom? what "has happened" to your head? what is the matter with your head?

ngäg nan tumäyax istj? what flies there?

ngäg nan nangäeb is nan domöngék? what made the noise?

ngägka man ken Bägti? what are you to Bugti?, i. e. how are you related to him?

ngäg nan ðlaem? what do you see?

ngäg nan ðmnmém? what do you think?

ngäg nan ðsublin Antéro? what does Antero change?

ngäg nan ðgton nan lalaläki? what do the men hold?

ngäg nan ðfakätja ämín? what do all ask?

ngäg nan ðdjun Olöshan is nan äfongna? what is Oloshan showing in his house?

ngäg nan leytjéna [leytjöna]? what does he want?

ngäg nan kändm si sa? what do you say to this? what do you call this?

ngäg nan lineyädyy? what did you want?

ngäg nan ängnén nan fafäyi? what is the woman doing?

ngäg nan ängnéna? what is she doing?

ngäg nan otöenyä ay lalaläki? what are you cooking, you men?

ngäg nan ðnfäkäm kén tödt? what did you ask of him?

ngäg nan kinwänin ämam? what did your father say?

ngäg nan äfusna ðnfäka? what had he asked?

ngäg nan ðkanyä? what are you doing?

ngäg nan mangötöanyä is nan ðnäyyä? in what do you cook the rice? (what is your-cooking-place for the rice?)

ngäg nan ðfakäkmo is nan käyo? with what do you cut the wood? (what is your cutting-tool for the wood?)

ngäg nan itanglëko'd is nan ägæb? with what am I to cover the box?

ngäg nan ðnkälím kén sfya? of what did you speak to him? (*ikälík*: I speak of...)

ngäg nan ðnfäig nan ongóna ken sika? with what did the boy strike you?

ngäg nan ðpäd/ong nan lalaläki is nan gängsa? with what do the men strike the gong?

Observe the idiom: *aykð ngäg ta...* "why should I..." (indignantly)

aykð ngäg ta ümüyak? why should I go?

aykð ngäg ta itsaotsäomi nan bflakmi ken sfya? why should we give our money to him?

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

[P. 3]

aykð ngäg ta aläem nan kóweng nan tjälid? why should you get the "ear"
of a fish: *tjalid*? [P. 5]

aykð ngäg ta ofätjek sika? why should I untie you? [P. 10]

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

aykð ngäg ta ilägöyë nan kafäyo? why should you sell the horse?

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

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

sñu ay ongóngang nan nädöy? which boy has died?

ngäg ay kant'yab nan kðam? which shield is yours?

sñu ay laläki nan finmäla? which man went out? (or: *ngäg ay laläki...*)

sñu ay fafäyi nan nangiyäli's nan fushãngan? which woman has brought the large jar? (or: *ngäg ay fafayi...*)

sñu ay ongóngang nan ümüy is iskufla? which boy goes to school?

sñu ay infna nan nangwäni si nannay? which old woman has said this?

sñu ay mamägkid nan nämäcash is nan ägan? which girl has broken the pot?

sñu ay laläki nan ayäkan'yë? which man do you call?

ngäg ay bäyok nan ishugltmo? which kettle do you put on the fire?

ngäg ay nõang nan ilägoyë? which buffalo do you sell?

ngäg ay käyë nan siniböyë? which tree did you cut down?

ngäg ay fli nan intedëeäntja nan Igólot? in which country do the Igorot live?

ngäg ay pñang nan léytjëm? which ax do you like?

ngäg ay laläki nan inayäkan Fümna? which man did Fümna call?

ngäg ay fobãnga nan léytjën nan fobfällo? which pipe does the young man like?

ngäg ay ayäyam nannäy? what kind of a bird is this?

More frequently the Igorot employ the construction with a "relative cause," instead of the "*sñu 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.

- stnu nan ongóna ay úmüy is iskuṭla?* which boy (who is the boy who...) goes to school?
- ngäg nan túfay ay kinaépmo?* which spear did you make? (which is the spear that you made?)
- stnu nan fafáyi ay inmáli?* which woman came? (who is the woman who came?)
- ngäg nan fānga ay nafádash?* which pot is broken? (which is the pot that is broken?)
- ngäg nan kāyang ay pilém?* which spear do you choose? (which is the spear that you choose?)
- stnu nan alṭwidmo ay mangáktam is nan sáong si ása ay?* to which of your friends do you give (some of) the dogs teeth?
- stnu nan laláki ay éntsūnoányé?* for which man do you work?
- ngäg nan fli ay nalpányé [nalpáanyé]?* from which town did you start? (which was the town as your starting-place?)

NGAGEN

352. "Why" is expressed by *ngágén* (probably a compound of *ngäg* and the "auxiliary" *ek* [307]), which takes to itself the endings of the verb and appears in these forms:

Personal:	Possessive:
1. <i>ngágénak</i> [ngagónak]	<i>ngágek</i> [ngágék]
2. <i>ngágéngka</i> [ngagónka]	<i>ngágém</i>
3. <i>ngágén</i> [ngagéng; ngagón]	<i>ngágéna</i> [ngagóna]
I. incl. <i>ngágéntáko</i>	<i>ngágéntáko</i>
I. excl. <i>ngágéngkámí</i>	<i>ngágénmí</i>
II. <i>ngágéngkáyé</i>	<i>ngágényé</i>
III. <i>ngágéntja</i>	<i>ngágéntja</i>

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 maániáni ay fumágon? why do you get up ("awake") so late? (*ngagengka?* why, pray? Ger. ja warum denn? Fr. pourquoi donc?)

ngágém yáí sa'y [sa ay]? why do you bring that?

ngágéngkáyé man tinnóli ay? why, pray, did you come back?

ngäg man éntja nengkalí ay? why did they speak? (*man* separates *ngagéntja*)

éntja man adí umáli'sna? why do they not come here?
ngägéntja man adí éntsūno 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 insūno 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 ágræb ay? why did you cover the box?
ngägðn man inmáli'sna? why has he come here?
ngäg en mabðy [mabð] nan fádsok ay? why is my coat wet?
ngägðna finákash nan ágěpkò ay? why did he break my box?
ðn adí ay? why not? [*én*]; *ðna 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 padðyén nan ásræ ay? why do you kill the dog?
ngägéntja napěan nan áfong ay? why were the houses burnt?
ngägéngka man wödđ'shna ay? say! why are you here? (*'shna*: *ísna*)
ngägéntáko man mađæniđæni ay umfleng ay? why, pray, do we rest so long?
ngägðn man pilitén nan fobfafáyi nan síleng ay? why do the women select the beads?
ngägðn aláén Isding nan wúe ay? why does Isding take the rattan?
ngägéngka fákðn is nangđéb is nan kólong ay? why did you not make the chicken coop?
ngägén mapadðy nan nðang ay? why is the buffalo killed?
ngägéntja maángo nan ámín ay fobfafáyi ay? why are all women laughing?
ényæ man totóyén síya ay? why do you speak to him? why do you address him?
ngägéngkáyě tsa ináka ay? why do you keep crying?
ðn ma/íd ay? why is there nothing?
en ma/íd kalásayna ay? why has he no shield?
ngägéntáko adí úmüy ay? why do we not go?
ngägém adí kánán ay? why do you not tell (it)?
ngägéngka adí kumáéb is túfay ay? why do you not make any spears?
ngäg man éngkáyě adí manúbla ay? why do you not smoke?
ngägéntja adí totóyén sítòdí ay? why do they not speak to that one?
ngägím igá yáí nan baldúgmo ay? why did you never bring your gun?
ngäg man éngka adí éntsūno ay? why are you not working?

ngägĕn igă inayăkan nan ongóngga sak/ĕn ay? why did the boy not call me?

ngägĕm adĭ ĭdju nan ăfongmo kĕn tönă ay? why do you not show him your house?

ngägĕn adĭ ĭtĭgton Tăynan nan ăsœ ay? why does Taynan not hold the dog?

ngägĕn igă nafălœd nan mangăkœu ay? why has the thief not been bound?
ĕm igă payăn na nan sokŏngmo? why did you not fill there your bowl?

[R. 24]

ĕngkăyœ man lumăyœ ay? why do you flee? [B. 50]

INTO

353. *Intŏ* [*ĕnto*] 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 *intŏ*; thus we can probably more readily understand the various examples: *Intŏ* = where is, are, was, were, etc.) *intŏak?* where am I? *intŏka?* where are you? *intŏ sĭya?* where is he? *intŏkamĭ?* where are we? *intŏkăyœ?* where are you? *intŏtja?* where are they?

intŏ si Lang/ăgan? where is Langăgan? *intŏ sh'ăma?* where is father?
[*sh' = si*]

intŏ nan kœwŏdna [kœwădna]? where is his place? where is he?

intŏ man ăkis nan kipăngko? where is my knife again? (angrily; Ger. wo ist denn schon wieder mein Messer?)

intŏ pay nan alŭwidko? where is my friend? (*pay*: emphasizing particle)

intŏ nan ŭmüyănyœ? where do you go? Or: *intŏ nan ayănyœ?* [*ayan-* see: 333]

intŏ nan intedĕĕăntja? where do they remain? (live)

intŏ nan intedĕĕan nan lalalăki? where do the men stay?

intŏ nan ŭmüyam? *intŏ nan ăyam?* where do you go?

intŏ nan nasüyepănyœ? where did you sleep? (where was your sleeping-place?)

intŏ nan inlipăyan nan ănănak? where do the children play?

intŏ nan nantjasănyœ is nannay ay kĭyœd? where did you find this gourd?

intŏ nan admanganăna? where will he eat?

intŏ nan nangipăyam is nan soklŏngko ay?] where did you put my hat?

intŏ nan nangitafŏnan nan mamăgkid is nan kădpas? where did the girl hide the blanket?

- intō nan nangitjānana si sa?* where did he find this?
intō nan nangitsaotsāoam is nan bīlak kēn tōdī? where did you give him the money?
intō nan namadđyan nan fālfeḡ is nan lalāki? where did the spear hit the man?
intō nan nakōgongānyē? where have you been hurt, struck?
intō nan nakedfānam? where have you been bitten?
intō pay nan nangipaīlānyē is nan sēlad kēn tōdī? where did you show him the letter?
intō nan nangwanān nan lalalāki is nannay? where did the men say that?
intō nan namadđyantja is nan lāman? where did they kill the wild pig?
intō nan mangisublāntja is nan bilāktja nan gadsāngyēn? where do the rich men change their money?
intō nan mangapāna [mangaēbāna] is nan āfongna? where does he build his house?
intō nan tsāyē mangigtōan is nan āsē? where do you usually keep the dog?
intō nan nangwaniānyē is nannay ay kālī? where did you say this word?
intō nan mangōlānyē is nan ayāyam? where do you hear the bird?
intō nan ināyan nan āmam? where did your father go?
intō nan nangika/āfānyē is nan arwākna? where did you bury his body?
intō nan iptjāsmo naīpīdan? where had you been squeezed?
intō nan mangotōanyē is nan fīnāyē? where do they cook the rice?
intō nan nangāban nan yūn/am is nan ālangna? where did your brother build his granary? [*nangaban; nangapan; nangaēpan; nangaēban*]
intō nan napadđyan nan ayāwan? where has the buffalo been killed?
intō nan admapadđyan nan āsē? where will the dog be killed?
intō nan nangaptānyē ken tjāktja? where did you meet them?
intō nan kāwrad nan nēntsūnoānyē? where is your working place?

Motion from a place is expressed by the idiomatic verb: *malpo*, to come from, or: to start at a place; *malpo-* takes the personal endings, unless the locative suffix *-an* with the possessive endings are required by the construction; its forms are in the preterite (which is used almost exclusively and has the same endings as the present: *malpōak*, or the future: *admalpōak*) thus:

	Personal:	Possessive attached to suffix <i>-an-</i> :
1.	<i>nalpōak</i> I came from, (I was at a place)	<i>nalpōak</i> [<i>nālpak</i>]
2.	<i>nalpōka</i>	<i>nalpōam</i> [<i>nālpam</i>]
3.	<i>nalpō</i>	<i>nalpōana</i> [<i>nalpāna</i>]

D.	<i>nalpōta</i>	<i>nalpōanta</i> [<i>nalpānta</i>]
I. incl.	<i>nalpotāko</i>	<i>nalpōantāko</i> [<i>nalpantāko</i>]
I. excl.	<i>nalpōkamī</i>	<i>nalpōanmī</i> [<i>nalpanmī</i>]
II.	<i>nalpōkāyē</i>	<i>nalpōanyē</i> [<i>nalpanyē</i>]
III.	<i>nalpōtja</i>	<i>nalpōantja</i> [<i>nalpāntja</i>]

intō nan nalpōam, nan nalpōanyē? where did you come from? where have you been? "where did you start coming?" where are you from?

intō nan nalpōan nan lalāki? whence did the man come?

intō nan nalpōan nan fobfāālo? whence did the young men come?

intō nan malpōam? where are you starting from?

intō nan admalpāntja? whence will they start?

(*nalpōak id Fēntok* I come, I came from Bontoc.)

KAD

354. *Kād* means: when? and: how much, how many? Temporal *kād* requires the Nomen actionis with the locative (adverbial) suffix *-an* and possessive endings. The Nomen actionis is preceded by the article *nan*. Quantitative *kād* is followed by the Nom. actionis with possessive endings without *-an*.

Temporal *kād*:

kad nan manganāna? when does he eat?

kad nan ēntsūnōāna? when does he work? (also: how long does he work?)

kad nan ēntsūnōan nan lalalāki? when do the men work?

kad nan adumalāna? when will he come? (also: *ādkad nan umalāna*)

kad nan umāyantāko? when shall we go?

kad nan inmalāna? when did he come?

kad nan intedēānyē id Manfla? when will you stay at Manila? or: how long will you stay....; "how long" is expressed more distinctly by saying: how many hours, days, months etc.: *kad ay fūan nan intedēānyē?* how many months will you stay? cf. [357]

kad nan nangflam ken sīya? when did you see him?

kad nan mangōtānyē is nan fīnāyē? when will you cook the rice?

kad nan nalpōanyē id Tūkūkan? when did you come from Tucucan?

kad nan nalikoātantja? when did they start?

kad nan nangapānyē is nan āfong? when did you build the house?

kad nan napadōyāna? when was he killed?

kad nan nangwāntan nan alfwidmo si sa? when did your friend say that?

kad nan nangflān nan fafāyi ken sīka? when did the woman see you?

kad nan mafadsāngantāko? when shall we be assisted?

- kad nan nafākashan nan fānga?* when has the pot been broken?
kad nan nakāpan nan sōklong? when has the cap been made? [*nakāēban*]
kad nan mangilabōantja ay éngkālī? when will they begin to speak?
kad nan tinnuktjuantāko īsna? when did we sit here?
kad nan kəmaānam ad Fāntok? when do you leave Bontoc?
kad nan namakāshana is nan fānga? when did he break the pot? (I break:
fakāshek; Nomen agentis, in present: *mamākash*, pret. *namākash*;
 with adverbial suffix *-an*: *namākashan*, and possessive *-na*, his:
namakāshana)
kad nan finmangōnāna? when did he awake?
kad nan nēngkālīāna? when did he speak?
kad nan fumalāantja nan ānānak? when do the children go out?

355. Quantitative *kād*:

- kadtāko? kadkāmī? kadkāyē? kadtjā?* how many are we; you; they?
kadkāyē ay inmāy? "how many were you going?"
kādtjā'y manāgfad is nan bātō? how many are they who carry the stone?
kad nan tjapān nan kafāyo? how many feet has a horse? (how many are
 the feet of a horse?)
kad nan bilākmo? how much is your money? how much money have you?
 (or: *kad nan kōam ay bīlak?* or: *kad nan bīlak ay wōdā kēn sīka?*)

Kād used with nouns: "how many trees"—is constructed like attributive *sīnu* or *ngāg*; we may say: how many trees did you cut down *kad ay kāyo nan sinīboyē?* or: how many are the trees which you cut down: *kad nan kāyo ay sinīboyē?* These constructions are found in the following examples:

- kad ay lalalāki nan flāem?* how many men do you see?
kad ay bīlak nan ifāyadyē? how much money do you pay?
kad nan ōgsa ay inīlan nan ongōnga? how many deer did the boy see?
kad ay fūan nan umāyantāko? how many months shall we travel?
kad nan kafāyo ay mangūyud is nan kalomāto? how many horses pulled
 the vehicle? (*mangūyud* from *kuyūtjek*; Nom. ag. as "the horses"
 is the subject)
kad nan lalalāki ay nangyāi is nan awāktja? how many men have brought
 their bodies?
kad nan fāsēal ay napadōy? how many enemies were killed?
kad nan ōlo ay napotōan? how many heads were cut off?
kad nan lalalāki ay wōdā 'sna? how many men are here?

And in the idioms: *kad nannáy?* how much does this cost? or:
kad nan lágon nan sóklong? what is the price of the hat?

kad nan kändám is nannay? how much do you want ("say") for this?

kad nan ánnándkmo? 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 túfay? when will you make the spears?

kad ay túfay nan ádkápém? (*kad nan túfay ay...*) how many spears will you make?

kad nan nangilagóan nan fafáyi is nan síngsing? when did the woman sell the rings?

kad ay síngsing nan inlágon nan fafáyi? (*kad nan síngsing ay...*) how many rings did the woman sell?

kad nan nangílanyæ is nan lalaláki? when did you see the men?

kad ay lalaláki nan inílanyæ? (*kad nan lalaláki ay...*) how many men did you see?

kad nan mamadýanyæ is nan ásxæ? when will you kill the dog?

kad ay ásxæ nan padýényæ? (*kad nan ásxæ ay...*) how many dogs do you kill?

kad nan inmáltanyæ? 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 inmáialtán tsna? how many times have you come here?

kad nan tsáyæ manalitalíbnan [*manalitalífënan*]? 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 Mélika? how many times did you go to America?

kad nan tsám nangílailáan ken stya? how many times have you seen him?
[*nangtla/ilán*]

Without *tsam*: *kad nan nangtlaflam ken stya?* how many times have you seen him?

Only one example where *mang-* is prefixed to *kad* and personal endings are suffixed has been obtained: *mangádká ay mangágnèn si sa?* how many times are you doing that? (and in the preterite: *nangágnèn si sa?* how many times did you do that?)

TADDO

357. *Taddo*, often accompanied by a negative, means: "how long will it take until....?" or: "when finally..?"; it introduces an impatient question; the negative denotes unfulfilled expectation and is to be omitted in translation:

taddo man adtja umali? how long will it take until they come? when will they finally come?

taddo man adina kãpen nan ãfong? when will he finally build the house?

taddo adita ùmtjan? when will we two finally arrive? [K. 5]

taddo nan mangapãnyẽ is nan ãfong? how long will you still be building the house?

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

taddo man adina pãad yãi nan ãstja? when, indeed, will he bring the meat "at last?" "how long does he not bring the meat?"

taddo man adi pãad umali sítodi? how long will it take until he comes?

kanãna en "taddo adtja umali?" (Lumãwig) says: how long will it take until they (the dog and the deer) arrive? [L. 8]

taddo adim pãad tjiãpãpen nan kãam? how long will it take until you catch your (pig)? [L. 61]

taddo nan mangilabãantja? when will they finally begin?

HOW?

358. "How?" in connection with a verb, as: how do they throw the spear? is circumscribed by the phrase: what are they doing (verbs: *ãngnek, ãkak*) to throw the spear? (or: they who throw).

ngãg nan ãngnẽm ay mangãeb is nan fobãnga? how do you make the pipes? (what are you doing as maker of pipes?)

ngãg nan angnẽna ay insũlad? how does he write? [or Nom. ag.: *minsũlad*]

ngãg nan inangnẽna ay nanãlan? how did he walk?

ngãg nan angnẽntja ay minlãfa is nan fãdso? how do they wash the coats?

ngãg nan inãngnẽm ay nangãeb is nannay? how did you do this?

ngãg nan ãngnẽn nan fobfãfyi ay mangõto is nan fĩnãyã? how do the women cook the rice?

ngãg nan angnẽntja ay mãmkash is nan fãlfeg? how do they throw the spears?

ngãg nan ãngnẽn nan lalalãki ay mamãd/ong is nan gãngsa? how do the men strike the gong? (*pad/õngek*)

359. "How?" in connection with an adjective (or adverb) is expressed by the derived abstract substantive preceded by *kād?* how much?

kād nan kaāntjon nan kāyo? how high is the tree? ("how much" is the height of the tree?)

kad nan kaadsāyim nan tjēnəm? how deep is the water? ("how much" is the depth of the water?)

kad nan kaadsaæwīn nan īli? how far is the town?

kad nan kaasdīk nan lōlo? how short is the stick?

kad nan kaasedjīl nan kāyo? [kaasdjōn] how thick is the tree?

kad nan taæwīn nan mamāgkid? how old is the girl? (how many are the years of the girl?)

kad ay ākyu nan intedēcānmi 'sna? how long (how many days) will we remain here?

INDIRECT QUESTIONS

360. Indirect Questions are introduced by the particle *mo*. In many cases (especially if the question begins with "what") the Nomen actionis is used as the direct object of the main verb, as the first example given here illustrates.—*Mo*, meaning "if" and "whether," precedes interrogative pronouns and adverbs.

adīk kēkkēn mo ngāg nan leytjēna I do not know, what he wants

Or:

adīk kēkkēn nan leytjēna "I do not know his wanting"

aykīyæ kēkken mo ngāg nan kinwānin nan lalāki? do you know what the man said? (*aykīyæ kēkken nan kinwānin lalāki?*)

kinwānīna mo intō nan kaæwādna [kaæwōdna] he said where he was (where "his place")

kanānyæ mo kad nan alīāna tell (me), when he will come

ibfakāna ken sak/ēn mo ngag nan wōdā kēn sak/ēn he asks me what I have

nalitjōngak mo ngag nan kinwānim adūgka I have forgotten what you said yesterday

kēkkek mo ngag nan maangōāna I know why he laughs (*ngag* followed by the Nom. act. with the suffix *-an* expresses cause)

adīmi kēkkēn mo ngag nan kanāntja we do not know what they say

kanām mo intō nan ayānyæ tell me, where you go

- kanām mo umālika* tell me whether you will come
kékkék mo ngágéngka umāli I understand why you come
nan amāma kanāna ken sak/én mo kad nan umiüyānyē the old man tells me when you will go
fdjum mo intō nan nangipāyan nan alṭwidko is nan fākat show (me), where my friend has put the nails
nan fāfāyi ibfākāna ken sak/én mo kad nan finayādjak the woman asks me how much I have paid
kanānyē ken amāyē mo makisāak ed is āfongyē tell (i. e. ask) your father if I shall go with you to your house [L. 39]
ibfakāmi ken tjakāyē mo imsēnyē nan arwākyē we ask you if you wash your bodies
ibfākam ken sīya mo intō nan inayāna ask him where he went
ibfakātja mo ngāg nan inmad they ask what has happened
aykēm kékkén mo sinu nan inmāli do you know who has come
ibfakāna mo intō nan nalpōanyē he asks where you came from (where you have been)
adīk kékkén nan kanāna I do not understand "his saying," what he says
ifaāgmo ken sak/én nan iyāina tell me what he brings (or: *mo ngag nan iyaīna*)
ibfakāmi mo ngāg nan nalpōana id Sagādsa we ask why he came from Sagāda
kanām mo ngag nan ibfākāna tell (me) what he asks
kanām nan inmat ken sīka tell (us) what has happened to you, what is the matter with you
ifaāgyē ken tjakamī mo ngag nan angnēnyē tell us what you are doing
ibfakāna mo sinūkayē he asks who you are; *mo intō nan fliyē* where you live; *mo kad nan adumāliānyē* when you will come
adīk kékkén mo intō nan kawādna adūgka I do not know where he was yesterday
aykīyē tjēng/ngén nan kanān nan fāfāyi? do you hear what the woman says?
aykēm kékkén nan kāpén nan ongōnga or: *mo ngag nan kāpén nan ongonga?* do you know what the boy makes?
ta ilāenmi sīka mo ket adī pinpaabōkén nan kanyōn nan ōlom! let us see you, if not the cannon cracks your head! [B. 51]
ibfakam ken tjakamī mo wodāy lēytjēm tell us if there is anything you want
kanām ken sak/én nan kinwānin Mātyē! tell me what Matyu said!
 Idiom: *tak/én mo nafākash nan fānga* "I do not care" whether the pot is broken

tak/én mo adfna iyái nan káyæ I do not care ("nevermind") if
 he does not bring the wood
éläi mo tomóli nevermind if he returns
éläi 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: *wödä* [*wödäy*]; but *wödä* 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. (§ 43)

fänig nan ongõnga or: *nan ongõnga ya fänig* the child is small; *fänigak*
 I am small.

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

bflay nan átangtja.—*nan átangtja wödä 'd Papät/tay*; *san tákidtja ay wáka wödä 'd Papät/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]

Wödä can be used only in affirmative sentences which can be either declarative or interrogative. It can not be used in negative sentences; nor as copula between subject and predicative elements; nor in questions, beginning with *intö*; nor in commands (imperative).

WODA

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

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

Dialectic forms of *wödä* are: *öäda*; *uöda*; *wäda*; *wädsa*, *wädsæ*; *wäta*; also a sound similar to an English r was pronounced by some Igorot between the two vowels.

In the third person singular (rarely in plural) the ligature *ya* is often placed between the preceding subject and *wödä*.

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

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

nan fafäyi ya nälpö'd Fëntok the woman was in Bontoc

nalpökämi is nan flimí we were in our country (town)

intö nan nalpöam [*nälpam*]? where have you been?

intö nan nintedëeam adügka? where have you been yesterday?

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

wodwodäymo there is morethan

adwodwödäymo there will be morethan [185].

Instead of *wōdā* the substantive: *nan kawwādna*, the place where he is (his place); *nan kawwādko*, my place (Ger. mein Aufenthaltsort) is sometimes used. (*Kāwrad* or *kāwrod* is probably the abstract noun derived from root *wod*.)

Wōdā and *aykē?* are sometimes combined into: *aykēway? aykōway? ākēway?* is there? is....present?

wōdā, there is, there are, corresponds sometimes to our "some," "several" "any."

Wōdā (in singular!) at the beginning of tales (also with "*adsāngadum*, some time ago") is our: "Once upon a time there was (were);" Ger. Es was einmal.

Wodā—wōdā can be translated: some—others; at some times—at other times.

Nay! "here is" (but rarely "*wōdā!*"); Fr. voici, accompanies frequently the gesture of pointing at an object.

The negative: there is no..., there does not exist, it is not present, is: *māld*; see [322].

wodā nan kāyæ there is a tree; *ma/īd kāyæ* there is no tree

wodāyak is nan āfong I am in the house

sīya ya wodāy īsna he is here (*wodā'sna sīya*)

wodākāyæ is nan īlimi you are in our country, town

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

nan fafāyi ya wodā is Sagādsa the woman is in Sagāda

nan lalalāki wodātja id Tukūkan the men are in Tucucan

wodā'sna s'īna mother is here (*si īna ya wodāy īsna*)

wodāy nan kāwīs ay tākæ ya wōdāy nan ngāg ay tākæ is nan āmīn ay fatāæwa there are good and bad people "in the whole world," everywhere

wodāy nan fīnālyen ya wōdāy nan fobfāllo some are married men, some are unmarried young men

wodākamī is nan īlī'd Fēntok adūgkā we were in the town of Bontoc yesterday

adwōdāykamī is nan djālan we shall be on the road

adwōdātja'sna they will be here

æāy nget wōdā is ka/iskuēlāan he may be at the schoolhouse

æāy nget nintedēe sīya ad Manīla he was probably at Manila ("he stayed")

æāy nget wodā'stjī 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?

- intō nan kawōdna?* where is he? (*intō sīya?*); *ma/īd sīna s'tōdī* he is not here (not: *wōdā!*)
- wōdāak istjī adsāngādum* I was there some time ago; *ma/idāk istjī* I was not there
- adwōdākamī id Dsagūpan is āani* we shall soon be at Dagūpan; *adma/īdkami* we shall not be..
- nan pākūy ya wōdā is nan ālang* the rice is in the granary
nan fākat ya wōdātja is nan āgāb the nails are in the box
- intō nan ināyam?* where have you been? (where did you go?)
- intō nan kawōdmo adūgka?* where were you yesterday? *wōdāak īsna* I was here
- adīk kēkkēn nan kawōdātja* I do not know where they are (“their abode”)
ngāg ay fli nan nalpōanyē? in which town have you been? [*nalpōanyē*]
nalpō sīya 'd Fēntok he was at Bontoc
- nalpōak is nan āfongko* I was in my house; *adiāk nalpo* I was not (did not come from it)
- adīkami nālpo is nan pāgpag* we were not in the forest
intō nan nālpam? [*nalpōam*]; *intō nan nalpōanyē?* [*nalpōanyē*] where have you been? (*nan nalpōak* means also: my birth place)
- nan fōbfafāyi nalpōtja is nan pāyo* the women were in the rice fields
adumūykami is nan pagpag we shall be (“go”) in the forest
aykēka adumālī'sna? will you be (“come”) here?
lēytjek ay intedēe is nan fliyē I like to be (“stay”) in your country
aykēway inflam is nan āsē? have you seen any dog? [*aykēway inflam*: is, or: was there your seeing of a dog]
- aykēway mamangwāni en ngāmādsan anākko is tīlin?* would anybody say that my child was transformed into a rice bird? (“is there any saying, any imagining”) [T. 8]
- aykēway adīk itānoy..?* did I ever refuse anything...? (“was there my not granting”) [T. 8]
- aykēway asāwam?...mīd pay asāwam!* are you married?...I am certainly not! (it there any wife-yours? there is no wife-mine, indeed) [L. 85]
- wōdā nan mamūkar ken sīka!* somebody calls you! (there is one calling you)
- wōdā nan īnsākīt ken sak/ēn* something hurts (“sickens”) me
aykēway kēkkēm ad Fāllig? do you know anybody at Barlig?
mo wōdāy admangwāni ken Tōngay if anyone will tell it to Tongay
mo way mangfāka ken Falōnglong if anybody asks Falonglong
aykēway flam? do you see anyone?
aykē wōdā ay kintēkmo? is there anything that you knew? did you know anything?

- wodǎ sh' [si] Mólèng!* here is Molèng!
- wodǎ sh laláki ay inkǎéb is nan áfong* there is a man who builds houses
(*'sh*: preposit. *is* or *si*)
- wodǎ nan kafáyo; inflak* there are some horses; I saw them, or: I saw horses
- wodǎ kǎg nannáy!* there were some (cannon balls) like this! [B. 38]
- wodǎ nan madǎy ay ínim, wodǎ nan líma; wodǎ nan nabaldúkan is nan inaǎdpa....* there were dead (killed) at one time six, at an other five; some were shot in their hands.... [B. 32]
- wodǎ nan djúá'y fobfálo* there were two young men [K. 1]
- wodǎ nan sinǎkǐ ay mánganǎb* there were two brothers who went hunting [L. 1]
- wodǎ nan sinǎki ay fafafáyí* there were two sisters [L. 26]
- wodǎ nan sinǎki ay natákkǎ ad Pókis* there was a brother and his sister living on mountain Pokis [L. 4]
- wodǎ nan sinǎkǐ ay infólǎ is tílin* there were two brothers who watched the rice birds [M. 1]
- wodǎ nan ónash id Falídfid* there was a sugar cane plantation at Falidfid [S. 1]
- wodǎ nan ísa'y ongǒnga ay fafáyí* 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.)

P r e d i c a t i v e S u b s t a n t i v e s :

- alṭwidko si Anauwǎsal* Anauwasal is a friend of mine; or: *si Anauwǎsal ya nan alṭwidko*
- fǎswlak* I am an enemy *alṭwidak* I am a friend *sak/én nan alṭwidmo*
I am your friend
- si Mólèngak* I am Molèng *si Fǎngedak* I am Fanged *si Antéloak* I
am Antero
- lalákkǐak* I am a man *iFǎntokak* I am from Bontoc *iyAǎbak* I am
from Alab
- Igólotak* I am an Igórot *aykǎ Igólot síya?* is he an Igórot?
- ongǒngǎǎk* I am a child, I am young *amǎmǎǎk* I am an old man, I am
old
- fakǎnak si Olóshan* I am not Oloshan *aykǎka sh' Mátyu?* are you
Matyu?

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

tjājtja nan soldadsotāko they are our soldiers

tjātāko nan fēsēaltja or: *fēsēaltja tjātāko* we are their enemies [*fēsēaltja*]
isāed madōy si Palpalāking; nan sangadjilna falāda, nan tokjtjāna gāngsa,
nan tākēdna kātjing then died Palpalaking; his death-chair was
 (made of) iron posts, his seat were gongs, "his rope was a brass
 chain" i. e. he had a chain instead of a rope. [P. 8]

ya! patofēem man nan tjēnum....mo Lumāwigka! well then! so create
 ("make grow") the water, if you are Lumāwig! [L. 70]

Predicative Adjectives (and "Participles"):

antjōak I am tall *nablēyak* I am tired (passive of *felēyek*)

kawīska you are good *kāwīs sīya* he is good

sīa sa! that is right! (all right!) *ngāag sa!* this is bad! (pron. *ngāg*;
ā drawn)

nan tjēnēm ya ātong or: *ātong nan tjēnēm* the water is warm

nan fobfāfāyi ya kāwīs or: *kawīstja nan fobfāfāyi* the women are good

insākīt nan lalāki paymō ya nablēy the man is sick or tired

nan asāwāna ya inmāy his wife has gone, is absent or: *inmāy nan*
asāwāna

nan lāngtay ya nafākash or: *nafākash nan lāngtay* the bridge is broken

adī kāwīs nan mamamāgkid or: *nan mamamāgkid ya adītja kāwīs* (but
 not: *adītja* at the beginning of the sentence!) The girls are not
 good

kāwīs nannāy this is good *kawīs nantjāy* that is good

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

kawīska'y lalāki! be a good man!

amīnkāmi ay Igōlot we are all Igórot *akītkami* we are few

lāteng adwāni! it is cold to-day *ātong adūgka* (*nan tālon*: the weather)
 it was warm yesterday

tjaktjākiak mo sīka I am taller than you

Predicative Pronouns:

Possessive: *nan pīnang ya kōak* the headax is mine; *fakēnko*
kōa: is not mine

Personal: *moshāya sak/ēn ya sīka* if I were you

moshāya tjakāmī ya kagkāmī ken tjakāyā 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
sinúkayé? who are you?
aykó sak/én? is it I?

Numerals :

djuákamí we are two; *tólókáyé* you are three; *limátja* they are five;
mamínsangak I am the first; (*mangudjđjak* 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:
wödák istjé)
intókamí? where are we? *intó síya?* where is he?
aykóka tlin? are you a rice bird? Cf. *aykéak*, *adlak*, *má/idak*, *igák*,
fakénak etc., in the preceding sections!

Observe the ironical questions:

asún tóná'sh?! what? this shall be a dog?!
tjenúm tóná'sh?! you say that this is water?! (—far from it, it's mud—)
kipán tóná'sh?! and that you call a knife?!
kaniyáb tóná'sh?! that thing you call a shield?
lafín tóná'sh?! is that indeed midnight? [M. 17]

(Observe the ligature *-n* in this construction, suffixed to substantives with final vowel!)

Our phrase "I was on the point of..." is expressed by the preterite and *angkay*, or: *yáŋkay*, only, just:

fimmálaak áŋkay, ya ket wodá nan fafáyi I was on the point of going out, when the woman came ("and, lo! there was the woman!")
sinúmkébak áŋkay is áfong ya ket inpáŋgakédfan nan áse I was on the point of entering the house, when the dog bit me ("and then quickly, suddenly: *-pang-*, the dog bit me"). Also with the present:
súmkébak áŋkay...

finkáshna yáŋkay nan sókod ya ket wödá 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; *léytjek ay insoldáðso* I like to be a soldier
léytjek ay inIgólot I like to be an Igorot
inongónga [*énongónga*] to be a child
kúmāwís to be good; *ínsākít* to be sick; *leytjéna ay fumtkas* he likes
 to be, to become strong
adítja mabfálñ ay kumāwís they can not be good

TO BECOME

365. "To Become," transition from a state or condition into another, is expressed regularly by the prefix or infix *-um-*. Sometimes the future (with prefix *ad-*, or indicated by an adverb of time) conveys the idea of "becoming." [173f]

fumtkasak I am getting strong I become strong
gumadsāngyen sítōdī he becomes rich
lumāteng it is turning cold *fumulñget* it grows dark
nan yñ/ak ya insoldáðso is áñni my brother will be (soon) a soldier
tjumaktjáki nan ongónga the boy is getting big
fatō a stone; *fumátōak* I am transformed into a stone [*bumátōak*]
ngátjan a name *ngəmətjanak* I change my name, i. e. I am transformed (as a girl becomes a rice bird; a boy changes to a monkey; Lumawig's brother-in-law is transformed into a rock, etc.)
kāak a monkey; *kumđakak* I become a monkey
umátong non tđlon the weather is turning warm
pumōkəwak, ngumtítak, kumłladak I am getting white, black, red
fumđnigak I am getting little preter. *finmđnigak*
umalfwidak I am becoming a friend

TO HAVE

366. "To Have" is expressed by these constructions:

Wodǎ [*wodǎy*]; our direct object of "have" becomes subject; our subject is governed by the preposition *is*, respectively *kěn*. "I have a house" changes, in this construction, to: "there is to me a house."

Or:—*Wodǎ* [*wodǎy*] is followed by the object of our "have," with possessive suffixes: *wǒdǎ 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 *wodǎ* follows; the object has the suffixes *-na* or *-tja*. Ex. there is a house-mine; the man, there is a house-his. Sometimes the verbs: *ǐgtok* I hold, keep; *ǐgnak* I hold; *alǎck* I take (in the preterite: *inǎlak* I took, i. e. I have); *padǎnek* I receive etc. are substituted for "to have."

Phrases with *kǒa*, denoting property (*kǒak*: my own;), or with substantives that have the prefix *min-* or *nin-* [62] are frequently employed to express our "to have."

Personal pronouns as our subject of "to have:"

wodǎy ken sak/én nan áfong or: *wodǎy nan áfongko* I have a house
wodǎy ken síka nan sóklong or: *wodǎy nan soklǒngmo* you have a hat
wodǎy kěn tǒdǐ nan áse or: *wodǎy nan áseǎna* he has a dog
wodǎ ken tjǎltja nan kípan or: *wodǎ nan kípǎntja* they have (the) knives
wǒdǎy nan anǎkko I have a son *wodǎy nan anǎkko ay fafǎyi* I have a daughter

wodǎ nan ǎnǎǎkna he (or she) has children

wǒdǎy nan tǒlǒ'y nǎangmi we have three carabaos

wodǎy ken tjǎkǎyě nan kalǎsaymi you have our shields

adwodǎy nan bilǎkna he will have money (or: *adalǎéna nan bilǎkna*)

léytjek ay kǒa nannay ay áfong I should like to have this house

léytjek ay minkǒa nan kafǎyo or: *léytjek ay wǒdǎy kafǎyok* I like to have a horse

adǐka mabfǎlǎn ay kǒa nan kafǎyok you can not have my horse

ǐgtom [ǐgtom] nan fǎlfegko you have (keep) my spear

wodǎy ken sak/én nannay ay fǎlfeg I have this spear

nannay ay fǎlfeg ya kǒak (this spear is mine) I have this spear

sak/én nan ninkǒa nannay ay fǎlfeg or: *sak/én nan ninfǎlfeg ay nay* I have this spear (I am the "spear-owner")

- wodǎ nan falfégko* I have a spear *ǐgtok nan fǎlfeg* I keep the spear
inǎlak nan fǎlfeg I took the spear (and I have it)
léytjèm ay alǎèn sa you want to have this
maadǎdsa nan kǒak mo nan kǒam I have more than you (more my prop-
erty than yours)
wodwǒdǎy nan bilǎkmo mo nan bilǎkko you have more money than I
léytjényǎ ay maadǎdsa nan kǒayǎ mo nan kǒǎna you want to have more
than he
wodǎ ken sak/én nan sǒklong adsǎngǎdum I had a hat (some time ago)
wodǎy kén tǒnǎ nan bílak adǐdǎna he had some money day-before-yester-
day
wodǎ nan tufǎyko adǎgka I had a spear yesterday
wodǎ nan kafǎyok ya nan ǎsǎk I have a horse and a dog
wodǎy nan ǐsa ay kafǎyǒna he has one horse
ǐpǎt nan kǒak I have four *ǐpǎt nan kǒǎtja* they have four
adalǎényǎ nan pǐnang ya nan kǎlǎsay you will have (get) the ax and the
shield
líma nan alǎek I shall have five; I get five
moshǎya wodǎy ǎngsan nan bilǎktja if they had much money
nan wodǎy ken síka that which you have; cf. *nan kǒam* [107]
Substantive as our subject of "to have":
nan lalǎki wodǎ nan líma ay ǎnǎnǎkna the man has five children or:
nan lalaki líma nan ananǎkna
nan lalǎki ya nan fafǎyi wodǎ nan anǎktja ay djǎa ay lalalǎki a man and
a woman had two sons (observe the negligent use of plural forms!)
nannay ay lalǎki wodǎ nan tufǎyna this man has a spear
nannay ay lalǎki adwodǎy nan tufǎyna this man will have a spear
(*adalǎena*)
wodǎ adsǎngǎdum nan lalǎki ay wodǎ nan djǎa'y anǎkna there has been
a man (or: Once upon a time there was a man) who had two children
nannay ay fobfǎllo inǎlana nan tinǒǒdko this boy has (taken) my hat
nan mamǎgkid leyjtjéna ay alǎèn sa the girl wants to have this
nan alǐwidko ya wodǎy tékken ay kǎpén (ay kapéna) my friend has other
things to do
wodǎy kafǎyo si nan lalǎki the man has a horse (or: *lalaki wodǎ nan*
kafǎyǒna)
wodǎy nan fǎkat is nan ongǒnga the boy has a nail

Negative sentences: I have not; I have no; I have not any; are constructed with *ma/ǐd*. It is preferable to use the possessive suffixes with the substantive:

ma/íd káyæk I have no wood (there is no wood-mine)
ma/íd biláktja they have not any money
ma/íd áfǒng tǒdí he has no house (there is no house of his)
nan fafáyi ma/íd anákna the woman has no child

Interrogative sentences:

ayké wodáy ámín wanistáko? has everyone of us his breech-cloth?
aykǒ wodáy nan bilákmo? have you any money?
aykǒ ma/íd áfongna? has he not any house?
aykǒna inála nan tjokáæko? has he (did he take) my bag?
sínu nan wodá áfongna ken tjakayǎ? who of you has a house? (*kěn*: of)
sínu nan nangála is nan singsíngko? who has (taken) my ring?
sínu nan mangígto is nan kayángko? who has (is the keeper) my spear?
ngäg nan wödä ken síka? what have you?
ngäg nan wodáy ken síya? what has he?
ngag nan wodá is nan fafáyi? what has the woman?
kad nan ananákyǎ? how many children have you?
kad nan bilákna? how much money has he? (*kad nan ináläna is bilákna?*)
kad nan adaláëm? 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>djūa</i> [<i>dūa</i> ; <i>djūa</i> ; <i>djūwa</i>]	the second <i>mamidūa</i> [<i>maygadūa</i>]
3 <i>tōlo</i> [<i>tōlō</i> ; <i>t'ōlō</i> ; <i>tōtlo</i>]	the third <i>mamit'lo</i> [<i>maygat'ōlō</i>]
4 <i>īpāt</i> [<i>āpāt</i>]	the fourth <i>mangipāt</i> [<i>migapāt</i>]
5 <i>līma</i> [<i>līma</i>]	the 5th <i>mangalīma</i> [<i>maygalīma</i>]
6 <i>ēnem</i> [<i>īnim</i> ; <i>ēnim</i>]	the 6th <i>mangānim</i> [<i>maygānim</i>]
7 <i>pītō</i>	the 7th <i>mangapitō</i> [<i>maygapitō</i>]
8 <i>wālo</i> [<i>uālo</i>]	the 8th <i>mangawālo</i> [<i>maygawālo</i>]
9 <i>sīam</i> [<i>sīyam</i>]	the 9th <i>mangasīam</i> [<i>maigasīam</i>]
10 <i>pōlo</i> [<i>pō'o</i> ; <i>pō!o</i> ;! stands for a vocalic <i>l</i> , nearly: <i>r</i>] or: <i>sīn po'o</i> : "one decade"	the 10th <i>mangapō'o</i> [<i>maigapō'o</i>]
11 <i>sīn pōlo ya isa</i>	the 11th <i>mangapōo ya isa</i>
12 <i>sīn pōlo ya djūa</i>	the 12th <i>mangapōo ya djūa</i>
13 <i>sīn pō'o ya tōlō</i>	the 13th <i>mangapō'o ya tōlō</i>
14 <i>sīn pō'o ya īpāt</i>	
15 <i>sīn pō'o ya līma</i>	
20 <i>djuān pō'o</i>	the 20th <i>mamidjūa'y pō'o</i> (lig. <i>ay</i> !)
30 <i>tōlōn pō'o</i>	the 30th <i>mamit'ō'y pō'o</i>
40 <i>īpāt pō'o</i>	
50 <i>līmān pō'o</i>	
60 <i>inīm pō'o</i>	
70 <i>pītōn pō'o</i>	
80 <i>wālōn pō'o</i>	
90 <i>sīam ay pō'o</i>	
100 <i>lāshōt</i> [<i>sīn lāshōt</i> ; <i>lasōt</i> ; <i>kāshōt</i>]	the 100th <i>mangapō'o ay pō'o</i>
200 <i>djuān lāshōt</i>	the 200th <i>mamidjūa'y lāshōt</i>
300 <i>tōlōn lāshōt</i>	
400 <i>īpāt lāshōt</i>	

500	<i>limăn lăshōt</i>
900	<i>sīam ay lashōt</i>
1000	<i>līfo</i> [<i>sin līfo</i> ; <i>lībo</i>]
2000	<i>djūa ay līfo</i> [<i>djūa'y līfo</i>]
3000	<i>tōlo'y līfo</i>
4000	<i>ipāt ay līfo</i>
9000	<i>sīam ay līfo</i>
10000	<i>sin pō'o'y līfo</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 Pampanga).

the last *mangædjīdjī*

nan tōlo'y lalalāki three men; *djūan fafāyi* or: *djūa'y fafāyi* two women
nan līma'y kafāyo 5 horses; *nan īsa'y lalāki* one man; *nan wālo'y pēsosh* 8 pesos

nan mamīnsang ay ākyu the first day; *nan maygalīma'y fūan* the 5th month

nan tōlo'y ay ānānāk ay fānīg three little children

nan āntjo ay kāyæ ay ipāt four high trees

tjakāmī ay līma we five (men); *tjāttja'y sīam* they, nine persons

nan sinpō'o ken tjakāyæ ten of you; *nan tōlō is nan mamamāgkid* ten of the girls

sīn tjipā one "tjipā," i. e. the distance between the tips of the middle fingers of the outstretched arms; about five feet

sīn tsāngan [*tjāngan*] one span, the distance between the tips of the middle finger and that of the thumb, both extended

sin fēngē ay pākūy one handful of unthrashed rice

sin tting one measure containing 5 handfuls; *sin kūtad* 25 handfuls; *sin pēak* 50 handfuls; *sin fūtek* 100 handfuls; *sin ōpo* 1000 handfuls

sin bāngæ one glass; *sin lībla* one "libra" Span. pound

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

ēntsūnota ay djūa we are working, two of us

ēntsūnōkami ay tolō we are working, three of us, three men; we three

nay nan djūa'y fānga; pāyam si tjēnæm nan īsa ya pāyam nan īsa'sh fīnāyu! here are two pots; fill the one with water and the other with rice

umūytāko ay tolō, ay ipāt, paymō ay līma let us go, 3, 4 or 5 men

nannay ipāt ay ānānāk these 4 children; *nannay līma'y fafāyi* these 5 women

nan falfēgmi ay pitō our 7 spears; *nan anandāktja'y tolō* their 3 children

am/īn nan djūa'y māta both eyes; *am/īn nan djūa'y sīki* both legs (lit. "all two legs")

am/īn nan djūa'y līma both hands (hand: *līma*; *līma*: five "fingers")

tjinpǎptja nan inim ay fátug they caught six pigs [H. 16]
ya óna ayákan san toló'y fobfállo he goes to call three young men [L. 83]

Numerals take the personal endings in phrases like: we are three; you are five etc.

Cardinals:

ipátkámí we are four; *tolótja* they are (were) three; *aykókayé líma ay?*
 are you five men?

néntsúnókami ay inim or: *inimkámí ay néntsúno* we, 6 men, were working

umüytáko ay toló or: *tolókami ay ümüy* we, 3 men, are going
issan kinmaánanmi ad Maníla limanpó'ókami when we left Manila, we were fifty

limákamí ay iFǎntok, walókámí ay iSamóki 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

mamitlótja ay mámkash is nan falfégtja they were the third (group)
 throwing their spears

mangǽdjǽdjǽkámí ay inmáli we came last

nan laláki ay mangǽdjǽdjǽ ay linmáyaæ the man was the last who fled

368. Distributive Numerals have the prefix *sin-*:

nan sínísa ay pésosh one dollar to each

nan sintsidáa two to each

nan sintólo [*sintótlo*] three to each

nan sinipát four to each

itsaotsaotáko nan sintótlo ay pésosh ken tjáttja let us give \$3 to each

(Also without distributive form: *djúá'y pésosh nan itsaotsáoko is nan ísa'y tákaæ* I gave \$2 to each single man)

nay nan toló'y lalaláki; sin ísa ken tjáttja wodá nan kalásayna ya nan djúá'y fálfezna here are three men, they have each a shield and two spears

amín ken tjatáko wodá'y sóklong or: *amintáko ay lalaláki woday soklong-táko* each of us has a hat

áktam tjáttja is sinipát ay féngé present them each with four handfuls (of rice)

369. Multiplicatives.

is mamĩnsang, is mamidjũa, is mamĩt'lo, is mǎngipǎd once; twice; three, four times (preterite: *is namĩnsang, namidjũa* etc.)

inĩlak sĩtǒdĩ is namĩnsang I saw him once

inayǎkanmĩ nan fafǎyi is namĩt'lo we called the woman three times

mamĩt'lo nan kǒak, mamĩnsang nan kǒam I have thrice as much as you (thrice my property, once yours)

(More idiomatically: *wodwodǎ ken sak/ǎn mo nan kǒam* I have more [Redupl. for comparative!] than your property; or: *adǎdsa nan kǒak mo nan kǒam*)

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

mamiduǎek (preter. *namiduǎek*) I double; *mamit'lǒek* I treble; *mamipǎtek* I make it four times as large; *mamilimǎek* etc.

370. Fractional Numerals. *djuwǎna [tjǎwan]* one half; *tjǎwan si mǒnok* half a chicken; *tjǎwan si fǎtug* half a pig. *kat'lǒ* a third; *kat'lǒn si fǎtug* a third of a pig; *kapǎt (ka-ipǎt)* the fourth part; *kalmǎn (ka-lima) si nǒang* the fifth part of a buffalo.

ĩsa'y fǎtug isǎed nan tjǎwǎna one pig and half (*isǎed*: and then)

djũa ay fǎtug isǎed nan tjǎwan nan ĩsa'y fǎtug two pigs and a half

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

kaduǎek I divide into 2 parts; *kat'lǒek* into 3; *kapǎtek* into 4; *kal'mǎek* into 5; *kanĩmek* into 6; *kapitǒek* into 7; *kawǎlǎek* into 8; *kasiǎmek* into 9; *kapǒoek* into 10 parts.—I divide into many parts: *tjatǎkek [tsadǎkek] is ǎngsǎn* or: *ǎngsǎnek ay manǎdak*

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

lablabǒna 'sh mangangnǎnak or: *ǎngnek sa is nan lablabǒna* I do it for the first time *lablabǒna sa!* this is for the first time!

piduǎna [biduǎna] for the second time *piduǎna is mangangnǎnǎnyǎ* you do it for the second time; or: *kapiduǎek*

pit'lǒna for the third time *pit'lǒna is umalǎna* he comes for the third time; *kumapit'lǒak* I shall do it for the third time

ĩkapǎtna for the fourth time *ĩkapǎtna's mangĩlak ken sĩya* I see him for the fourth time

372. **Companionship.** Prefix *ka-*, with collective force, and possessive suffixes combined with numerals produce nouns denoting companionship:

nan kadūak my other companion, my partner

nan kat'lōmi our third companion

nan kapātmi, kalmāmi, kanñēmmi [känēmmi] our 4th, 5th, 6th companion

tōlōkami ṣsna ya nan kapātmi ya umāli is āani we three are here, and our fourth comrade will soon come

373. Miscellaneous numeral Phrases.

The number of persons or things forming a group is expressed by:

sintjīdua [sintsīdua] a pair; *sintōtlō* a group of three; *sin-* denotes in this combination: united.

fināālāna tjaŋtja ay sintsīdua he sent them out in groups of two; two by two

sinisīsatāko we move one behind the other (The reduplication, *is isa*, denotes plurality, several single persons)

sintsītsīduākami we go in groups of two

sintotōt'lotja ay māifādfad we march three abreast (*ifadfādko* I arrange in a line or column)

sinipipātja ay māifādfad they are placed (or: move, walk etc.) four abreast

sinlilimākami we are in several groups, five men in each group

Similar terms are formed by prefixing *ma-*, preter. *na-* (passive prefixes, with the force of a "middle" here!):

māṣsaisātja they "come" one by one

naduaduākāmī we came two by two

admatolotolōtja they will come three by three

Transitive verbs are derived from these forms:

sinisāek I "treat" one by one; *sinisāēnyē tjaŋtja ay mangŋap* you count them one by one

sintsiduāek nan lalālāki ay mangāyak I call the men two by two

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

mangēnēnākāmī ay manālfeng we will first dance

nan áman nan laláki kinmapí'düa; kapiduáena nan ínan nan fafáyi the father of the son married for the second time; he married the mother of the girl [M. I]

kapiduáek [kabiduáek] I marry for the second time, *kapit'lóek* for the third time; or with person. vbs.: *kumabiduáak* I am going to marry for the second, *kumapit'lóak* for the third time

énduadúæk I doubt, is derived from *dua*, two (as in many other languages, cf. dubitare, endoiazio, zweifeln etc.)

In the game *lípay* (played with round fruits, which are rolled at others placed at some distance on the ground; a children's game) the number of points made by a player are indicated:

naka/ísaak I got one; *nakadjúak* I got two; *nakat'lóak; naka/ípatak; nakalímaak; nakaánimak* I got 3, 4, 5, 6.

maisáak or *isángak* I am alone; *isángak ay úmüy* I go alone
nan fafáyi mayísa ay malpó is nan págpag the woman comes alone from the forest. (*mayisáak* or: *ma/isáak* "I am isolated," passive prefix *ma-*)

nan ásté'tja'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: síam 4 and 5 are 9

sinpó'o makáan pitó: toló 10 minus 7 are 3 (*káánek* I take off, diminish); or: *tolo nan makáyad: 3* are left (*kayátjek* I leave)

ípát ay líma: djuán pó'o 4 times 5 are 20

síam makát'lo is nan toló: tóló 9 divided by 3 are 3

PREPOSITIONS

374. Prepositions are:

a.) The "true" or "simple" preposition, *is* = in, at, to, from etc. Instead of *is* the "personal" preposition *kěn* must be used with words that take in nominative the personal article.

and:

b.) Words with the qualities of nouns or verbal nouns (Nom. actionis), often preceded by the preposition *is* and sometimes by the article *nan*. These words form "compound prepositions;" they take the possessive suffixes, and, if treated as verbs, the personal respectively the possessive endings.

The examples will show the different meanings of these "compound prepositions."

(In English "in, at, from, by" etc. correspond to the "true" or "simple" prepositions mentioned above; while "on account of, at the top of, by means of" would be classified here among the "compound prepositions.")

375. The substantive governed by the "compound prepositions" may be thought to be in the genitive (if it be permitted to transfer our conception of cases or declension to the Bontoc vernacular, for convenience sake!); the prepositional noun ("top," "account," means" in the examples given below) takes the suffixed "genitive indicator" or ligature *-n*, if it ends in a vowel.

Personal pronouns governed by "compound prepositions" are represented by the possessive suffixes, as in English: "on my account" (on account of me), "for their sake" (for the sake of them). Prepositional nouns ending in *-én* take the suffixes of 1st and 2nd sing. after dropping final *n*, like the verbs of the *-én* class: 1. *-ek* 2. *-ém* (not "en~~ko~~, en~~mo~~"); it is most likely that they are verbal nouns.

376. There are no compounds of prepositions combined with words of other categories (such as: invade, undergo, perforate, translucent, contradiction) in Bontoc Igorot. It seems, however, not impossible that the

prefix *i-* placed to names of towns (*iSamóki*, *iFǎntok*, *iTukúkan*) represents the preposition *is*; as also the prefix of the *i-* verbs, which gives directive force to the verb.

Bontoc Igórot possesses a considerable number of (uncompounded) verbs conveying a prepositional notion, as our transitive verbs (uncompounded): climb [upon]; follow [after]; enter [into]. If such verbs have the possessive endings, i. e. if they are used transitively, they do not require any preposition. Nor do the verbal forms explained in [258-264] require prepositions to govern the indirect object, place, instrument, cause etc. depending upon the "special" verbal form.

(It has been observed that the Igórot preferred the simple verbs to these complicated forms; they say rather: *kǎpek nan túfay is nan mantílyo*, than: *ikaǎpko nan mantílyo is nan túfay* 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:

kayãtjem nan kãpan is nan katuktjãan leave the knife on the chair!
ipuãmo nan kãpan is nan katuktjãan place the knife upon the chair!
alãem nan kãpan is nan katuktjãan 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 lalalãki entsũnotja is nan pãyo the men work in the rice patch
 (or: *nan pãyo nan entsũnoan nan lalalãki* [287])
insẽgna nan kãyo'sh nan ũma he planted the tree in the garden
wodãykãmi is nan ãlimi we are in our country (town)
si Domĩngo intedẽe ad Alab Domingo stays at Alab [Alap]
tumuktjũkãyã is nan fãnko sit down on the bench

Names of towns, and some terms such as *ãli*, town, country; *ãfong*, house, home; *fobfãy*, 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:

umũytãko'd Fẽãntok! let us go to Bontoc! *wodãkãmi's nan Fẽãntok* we
 are in Bontoc
umãyka'sh ãfong! go home! go into the house!
intedẽetako is nan ãfong we are in the house
wodãkãmi is ken tja Mõleng we are at Moleng's house
ũmũyak ad ãli I go to town; *wodãk is nan ãli* I am in the town
si Anãwãsal intedẽe id Tukãkan Anauwasal lives in Tucucan
intedeẽkãmi is nan Chicago we stay in Chicago
is nan ãkid at the left side; *is nan ikĩdko* at my left side
is nan ããwãn at the right side; *is nan ããwãngko* at my right side;
is nan ããwan nan djãlan at the right side of the road

nan fafáyi wodá aády nget is nan tékken ay áfong the woman is perhaps in the other house

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

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

umilfwiłłwis nan músico ken tjakamí id Kandsón the music band marched around with us in (the streets of) Candon [B. 8]

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

ketjéng kanân nan Ilóko ad Fángal then said the Ilocanos at Fangal [B. 50]

ěntsa mamaládong ad Lánaæ they went to get beans at Lanau [L. 26]

et admágenta is nan fanfánig ay áfong and we live in the little hut [M. 14]

is áfong nan managnám, ketjéng manágni's áfong in the house is your dancing place; then she danced in the house [L. 86]

ika/ěptja tjáttja ad Fěntok ad Tsíפש they bury them at Bontoc at Tsipesh [L. 94]

isáadtja nan ólo ay finákatja [finákagtja] is nan kanínjtjáan 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 léytjém ngin ay maísa is nannay fakíluláta? you like perhaps to be left alone in this world? [S. 11]

isáed makáyad nan anákna is áfongtja then her daughter was left in their house [T. 3]

san ílitjá'sh Tjúlyá-a their town in the region "Tjúlyá", i. e. Bontoc [Love Song]

pashuyepényæ'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 tinmólíkayæ 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]

- ketjěng sinótěna 'sh asáwána is nan káalǒngăn; ketjěng alđěna san áswa ya ipayđna's katjapána; ketjěng alána san kawítan ya ipayđna is kaólóna* then he places his wife ('sh: person. art.) into the coffin; then he takes the dog and puts it at her feet, then he takes the cock and puts it at her head [L. 81]
- itáketja nan sakólang is nan 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]
- mđd úmüy is nan páyo, tay lǎglǎg* nobody goes to the fields, because it is "head-burying-festival" [H. 10]
- ta'd sumđatja nan fafáyi is nan áto* that the women come to the council house [H. 18-]
- ta umalíkáyě is nan flimi ad Kensátjan* come ye into our town in the region "Kensatjan," i. e. Bontoc [H. 21]
- subókak síka is nan súyag nan ákyu!* I blow you (pains!) away into the Sun's morning rays [Conjuration of headache]
- ináktjadktjang is nan fádang* he jumped from tree to tree [M. 13]
- umálika kěn sak/ěn!* come to me! *umáyka ken 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 ken sak/ěn* I shall certainly awake, if you wake me up [S. 12]
- ináka's móting, ina* give me some pounded rice, mother! [T. 1]
- těngkămi mangáyě si lípat!* let us go to gather dry branches! [K. 2]
- ěngkáyě umála is fáyash!* go and bring rice-whisky [H. 23]
- nan áman nan laláki mangánub si ógsa ya nan lámăn* the boy's father hunted deer and wild pigs [M. 2]
- ěngkálđák is nan kălin si Igólot* I speak the Igórot-Language (*si I.*: [76])
- ěnta'd enlăpis is umáta tay adítja umáktan is píki!* let us two clear the ground for a garden, because they do not give us any corn! [R. 1]
- adíkáyě pumadóy ken sak/ěn!* do not kill me! [R. 12]
- sínu nan mángtek is nan fafáyi?* who knows the woman!

382. The idea of motion prevails also in the construction of these verbs:

ngəmātsanta ay sinākŭ is kōlling we two brothers transform ourselves into eagles [K. 11]

shumāda san nginmātjan si kōlling is āfongtja the one changed into an eagle comes home into their house [K. 14]

san anākna ay nginmātsan is kākak his son transformed into a monkey [M. 18]

isāna'd itāpek nan fākkong ya ket nginmātjan is mākan then he put the spoon into (the boiling water) and it changed to rice [R. 27]

kāsŋn shumākong san nginmātjan si tlin (the girl) transformed into a ricebird came again home [T. 9]

ngäg nan kanām si sa? what do you call this? (what do you say to this?)

pasemsēmkek sika is nan tūfay I remind you of the spear

inpashmēkna sak/ēn ken tjaŋtja he reminded me of them

kāpek nan pātātjīm is tūfay I make spear blades of iron (I make the iron into spear blades)

ma/īd makāēb isna is tūfay there is nothing here to make spears of Cf. [276]

ēngkāyē'd umāla ay iSamōki is bīdā ta kapēnyæ is fānga! go, ye Samokians, get clay that you make pots of it! [L. 23]

tsāæshēm is āfongmo; tsāæshek is āfongko go directly into your house; I go into mine [R. 20]

ketjēng tsæætsææsentja is āfongtja then they go quickly into their houses

ketjēng tsææsenmī [tsææshēnmi] ad Afōu then we go directly to Afōu [B. 56]

383. *Is*, expressing "motion to a place," or direction, is the preposition used for our dative relation (indirect object):

itsaotsāoko nan sōklong is nan fobfālo I give the hat to the boy

ipaŋlam nannay kēn sīya! show this to him!

īdjum nan kānīyab is nan lalāki show the man the shield

nan tākæ intōlitja nan bīlak is nan alŋwidtja the people had returned the money to their friends

īdjūam sa ken sak/ēn! give it to me!

kinwānik kēn tōdī I told him; *kinwānik ken āma* I told father

ipāilāna nan kalāsayna ken Mātyæ he shows Matyu his shield

isāna'd kanān is nan āsæna ya nan ōgsa then he says to his dog and his deer [L. 8]

isdam nan wānis, nan kātjing....ken ināta take the breech cloth, the brass chain to our mother (of us two) [K. 10]

isāed kanān Palpalāma ken Palpalāking then said Palpalama to Palpalaking [P. 4]

nan nafāngōsh ay mākan yōina is nan lalāki; nan kāwīs ay mākan yōina is nan anākna 'y fafāyi the rotten rice she brings to the boy, the good to her daughter [M. 3]

tay nay tjamī ismek ay māngapuy ken tjakāyēi isna'd Wakālan because 'we often think of sacrificing to you here at Wakalan [Labad Ceremony]

amōngēna is san ānakna'y fafāyi she takes it all for her daughter [M. 2]

nan tjēnēm ya kāwīs ken sika water is good for you

kanāna ken anōtjina he says to his younger brother [K. 7]

kanām ken ināta'n "ālam nannay ta inanākmo!" tell our mother: "Take this that it be your child!" [K. 10] *ināta'n: 'n = en* introduces the discourse

itsaotsāoko'n Antero I give (it) to Antero ('n: ken)

tjakāyēi ay Igōlot mifuégkāyēi'n sak/ēn you Igórot, accompany me! [B. 1] ('n: ken)

A number of verbs (show, give, promise, bring etc.) have an object with *is* or *ken* besides a "direct object."

A few of those verbs which differ in construction from our verbs are given here:

ībfākak ken sika nan kipānmo I ask you for your knife

kānak ken sīya nan tināpay I ask him for bread

nan fafāyi kinwānina's nan lalāki nan bīlak the woman asked the man for money

kanāntja ken sak/ēn nan mōnok they ask me for chickens

fayātjak nan lalalāki is nan fālfdog I pay the gold to the men; I pay the men with gold

finayātjantja nan lalalāki is nan sinpō'o ay pēsosh they paid ten dollars to the men

āktak nan ongōnga is nan mākan I give the child some rice

aktāna sak/ēn is nan tināpay he gives me bread (Recipient in "Accus.," thing with *is*)

Compare also the constructions with the idiomatic verbal forms in [258 ff], where the indirect object, place, instrument, time, cause etc. depend directly upon the verb, while the other elements are governed by *is*.

384. *Is*: motion from a place. *Is* in constructions with verbs which signify "to go away from, come from" denotes the starting place. The verb used mostly to express motion from a place is: *malpo*, I come from, I start coming from. [353]

- nalpōak id Fěntok* I came from Bontoc
fumālaak is nan āfongko I go out from my house
nalpōak is nan fli I came from the town
nalpōkāmī ad Alab we came from Alab (we were in Alab)
nalpōtja id Fěntok ya inmāytja id Dakūpān they went from Bontoc to Dagūpān
inālak nan sūlad ay nalpō'd Tukūkān I received a letter from Tucucan (that came from Tucucan)
nalpōkāmī's nan fliḡ we came from the mountain (*ngāg ay fli nan nalpānyē?* from which town did you come?)
 (*intō nan nalpōan nan alfwidko?* from where is your friend?)
kumāanak is nan fli I return from, I leave the town (but: *təməliak is nan fli* I return to the town)
kinmāanak id Fěntok I left Bontoc
nalpōak istjī I came from there
tōlō'y ōlas nan mālpō'd Fěntok ya ūmūy ad Tukūkān it is three hours' walk from Bontoc to Tucucan
lagōak nan wāe ken Agpāwāwan I buy the rattan from Agpauwan
alaentāko nan blak ken Likāldso we get the money from Ricardo
kādnēm sa ken sak/ēn take this away from me
inālanā nan sḡngsing 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 inālanā nan ngātjāna ken ikīdna the child got its name from its grandfather
iyāpok nan ālid ad Fāllig I bring the wax from Barlig
tsaowādek nan kāpis is nan lalāki I get the cotton from the man
linagōanmi nan patatjīm is nannay ay lalāki we bought the iron from this man
kad nan kaadsōwin nan ad Fěntok ya ad Manfla? "what is the distance from B. to M.?" how far is it from B. to M.?
īssan adtja adsāwī is nan āfongtja when they were not far from their house
sīnu nan nangyādi is nannay ay fādso ay inālanā ad Fěntok? who brought this coat from Bontoc? (...coat which he took from B.)
mābu'd Kānōu he came from Kanōu (*mābu'd* dialect for *malpo ad..*)

malpōak id Sagádsa ya ūmüyak id Máyiniid [Mínit] I go from Sagada to Mayinit
ilāēnmi nan āpuy ay intatāyax ay māpo'sh [*malpo is*] *pōshong* [*pōsong*]
 we see the fire (the exploding shells) flying from the sea [B. 23]
san anākna ay inyāpona'd Fāntok her children whom she had brought from Bontoc [L. 88]
uminūmkami is nan bāngax we drink from the glass
mangāngkami is nan kīyag we eat from a plate
ēngka 'ntēkōu is ken alitāom go and get (something) at your uncle's, from your uncle's house [R. 23]; likewise: *yōiyōina is ken alitāona* he often takes it to his uncle's [*is ken* pronounce: *īskēn*]

385. In certain phrases we find *is* used in a partitive sense; this use of the preposition may be traced to "separative *is*," i. e. *is* with the notion of "from," "a few taken from a number."

kēkkekek nan līma'sh nan lalalāki I know five of the men
kad nan insakīt ken tjaītja how many of them are sick?
sīnu nan wodā falidōgna ken tjakāyē? who of you has gold?
nan kāgāwīs ay lalalāki is nan āmīn ay Igōlot the best men among all Igorot
djūa nan nadōy is nan fobfafāyi two of the women have died
djūa nan nabaldūkan is nan soldādso si Filipīno two were shot among (of) the Filipino-soldiers [B. 28]; *is*: among (from the context only)
wodāy ken tjaītja si Abākīd there is Abakid among them, one of them
nay nan īsa ken tjaītja here is one of them

386. "Partitive *is*" may be found also in these phrases:
nay si āsōn! here is salt! (the call of the salt vendors from Mayinit) [*āsōn* for *āsīn*]
anīntja! nay si fānga ma! lumagōkāyē is fānga! ye people! here are pots! buy pots! (partitive: *si fānga*)
tay nay si fīlad ay kinēpnan ay minlālaymi ken tjakāyē because here is thick bacon for which we call you (invite you) [H. 21]
sāna kay si līpad ay nalāngolāngo! there comes now "some" very dry wood! [K. 8]
aykō sa na is pānga? is this wood? [K. 9]
sāna kay si nalāngolāngo 'y fanānig ay pānga! there come now "some" dry small branches! [K. 9]

möshäya wöddä ängsan is biläkkö if I had much money (partit. probably after: *wöddä*; *ängsan* would require: *ay*)

387. *Ma/íd—ís*. If *mă/íd* is connected with a verb which governs a direct object, this object is preceded by *is*, respectively by *ken*. If *mă/íd* is connected with a personal verb, the subject of this verb is preceded by *is*, respectively by *ken*. (*Ma/íd* not at all, not any, no; see [322]).

ma/íd kănek is tinăpay I do not eat any bread
ma/íd yăina'sh patatjím he does not bring any iron
ma/íd intjănanmĭ is sĭngsing we did not find any ring
aykŏ mĭd ĭlăem is ayăyam ay? do you not observe any bird?
ma/íd inĭlak si tăkœ I did not see any persons
ma/íd inĭlak is äsœ or: *ma/íd äsœ is inĭlak* I did not see any dog
ma/íd ĭnümêm is tjĕnœm you do not drink any water
mĭd intedĕe is tafăgo is nan fobăngak there is no more tobacco in my pipe
 (in this example *is*, with the subject, follows an intransitive verb, a personal vb.!)
si pay Palpalăking ma/íd inăăna [inălăna] is kătjœu Palpalaking did not catch any fish [P. 2]
mĭd kankănĕndă's akfŏb he does not eat any fruit [P. 7] (trochaic verse)
takĕn mo mĭd kănek is äkfob I do not care if I have no fruit to eat [P. 7]
ma/íd intjănanmi is fătug we did not find any pigs [B. 15]
ma/íd inĭlami is nan anăkmo we have not seen your daughter [T. 5]
ma/íd finayădjantja ken tjaĭtja they did not pay them at all

388. *Is*, in constructions with the negatives: *fakĕn* and *ketjĕng* (probably in a partitive sense), occurs in phrases like these:

na! nangkŏ fakĕn tji's fafăyi! well! why, this is no woman!
fakĕn sa 's kĭpan this is no knife
fakĕn sa is tjalikănan this is not the fire place (in the house)
fakŏnak is nasăyep it was not I who slept
fakĕntja is mangwăni it is not they who say...
fakĕnkami is inmăy is Mĕlika it was not we who went to America
fakŏn sa 'sh tsalădöy this is no tree trunk [L. 54]
fakŏnkayŭ 'sh umăli do not you come (but others) [L. 59]
ketjĕng sĭya is manăbla none but he is smoking

ketjěngak is inkăéb si túfay it is just myself who make spears
ngăgen, aykđ ketjěng na 'sh monđkyæ? why, is that all you have of
 chickens?

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

amĭn ay fobfafăyi ya wodătja 'sna, ketjěng si Akūnay is ma/id sina all
 women are here, "except Akunay is not here"

Cf. [327].

One example with *si* (i. e. *is*) after the negative *adĭ* was obtained:
t'adĭ alăěn si đsæ nan őlo: lest any dogs take the head [H. 6]

389. *Is* with adverbs (frequently pronounced like a prefix to the
 adverb) is found in these terms: *is na*, or *ĭsna*; *is sa*; *istjĭ* (for: *is tjăy*)
 here, there, yonder. *iswăkas* or *aswăkas*: to-morrow; *idŭgka* or *adŭgka*
 yesterday; *is kasĭn wăkas* day after tomorrow (also: *kasĭn aswăkas*); *is*
đwani soon; *idkđoni* or *ad kđwani* a little while ago; *is kasĭn* again, an
 other time; *is ĭkid*, *is đwawan* at the left, right side; *is nan awwănko*
 at my right side; *adwăni* (also: *idwăni*) now; today.

And, as has been already mentioned, the preposition *is* forms, governing
 nouns, verbal nouns etc., the "compound prepositions" (as e. g. our preposi-
 tion "on" does in the "compound preposition:" on account of).

390. *Is* (*kĕn*) corresponds to our "by" preceding the agent of
 passive verbs:

naayăkantja nan đnanak is nan amătja (or: *kĕn amătja*) the sons were
 called by their father

nannay ay đfong ya nakăéb ken Jălio this house was built by Julio

nan lalalăki ya mafayătjan is nan apőtja the men are being paid by their
 master

nan ayđwan ya napadđy ken sak/ĕn the buffalo was killed by me

maayăkanak ken sĭya I am called by him

nan fafăyi ya nafadsăngan is nan lalăki the woman was helped by the
 man

nan đsæ ya naĭgto ken tjaĭtja the dog was kept by them

nan bĭlak ya naităfon is nan tăkæ the money was hidden by the persons

admafadsangănkăyæ ken tjakămĭ you will be assisted by us

391. “By means of” or instrumental “with” is expressed by *is*, unless the instrumental form of the verb is employed. [262; 286]

kāpek nan tūfay is nan mantīlyo I make the spear with the hammer
(Or with the instr. verbal form: *ikāēbko [ikāēpko] nan mantīlyo is nan tūfay*)

padōyek nan āpuy is nan tjēnum I extinguish (“kill”) the fire by water
īgtok nan patatjīm ay mamātong is nan sībīd hold the hot iron with the tongs

nan ongōnga pinadōyna nan kāak is nan fātō the boy killed a monkey with a stone

sīya tiktikōna nan patatjīm is nan mantīlyo is nan ka/opōōpan he strikes the iron with the hammer in the forge; (or: *mantīlyo nan tiktikōna is nan patatjīm*)

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

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

pāyak nan bāngax is tjēnum I fill the glass with water

(Or: *tjēnum nan pāyek is nan bāngax*)

payānyē ’d san kākwān is āngō ta ek talūan fill the pail with camote-vines that I go to feed (the pigs) [L. 46]

392. *Is* before Adjectives denotes the manner in which an action takes place (adverbial *is*):

ēntsunōtja is kawīs nan fufūmshak the smiths are working well

sīya ēngkāli ’s kāgarwīs is nan kālīmi he speaks our language well

ikāna ’s kāwīs he acts well, honestly

kāpēm is kawīs do it well! *kinaēpna is ngāg* he did it badly

tjaktjaktjāki ’s akīt somewhat large

fanfanīg si ākīt a little small, rather small

393. *Is*, like our “in,” “at” etc. is used with expressions of time:

is kasīn tēngax on the next holiday; *si wīld* in the morning (at dawn)

is nan lāfī in the evening; *is nan mastjīm* in the night; *is sinakītan* in a short while, for a short while

īgak infīla si Fūmnag is nan sinpōlo ’y ākyu I have not seen Fumnag for 10 days

is nan magākyu inkāna’s sidsidsīmna from noon till evening

is nan sin ákyu a whole day
is nan maygát'lo [maikátlo] *ay ákyu* on the third day
intedeékāmi is nan tjaktjāki ay áfong is nan líma ay ákyu we remain in
 the large house five days [B. 9]
mangāngkāmi is nan mastjīm we eat during the night [B. 23]
ketjěng sumāā s'amāna is nan lāfī ad fobfāy then his father went home,
 to his "homestead," during the night (midnight)

394. Many other relations, which we express by various prepositional phrases, show the most extensive application of the preposition *is*. They cannot be treated here exhaustively; a few examples must suffice:

intedéek ísna kěn tōđī I remain here with this one
wodāka kěn sak/ěn you are with me (in my home) [*wodāka 'n sak/ěn*;
 'n = ken]
énkaslāngék nan kāpi is nan sinūsho I mix coffee with milk
nan lalāki ya nadōy is nan payīgpüg the man died of fever (*is nan kiwātsay*
 of poison; *is nan fākak* of a wound, a cut)
ta lumālaytāko way—lalaki 's wagsīllayan—fabfayi 's dinīpay-ay.... let us
 call a man of strength—a woman with strong thighs [Wedding
 Song]
matotoyākami is nan falōgnid we are speaking about the battle (or:
falōgnid nan tsāmi matotoyāan, battle is our topic)
totōyěnni si Anglōy is nan fīnāyæ we speak to Anglo concerning the rice
en (for: *ngāg en*) *man kēkkěn tōđī nan ad Manīla ay?* why does this one
 know "so much about" Manila? (the affairs at Manila)
mađngo is nan éngkaliāna he laughs while speaking (during his speaking)
 (or: *mađngo ay éngkalī*)
angnéna is nan kinwānina ken tjakayū he does according to his saying, as
 he told you
éngkālīkālī is nan itāona he talks while dreaming (in his dreaming)
éngkālī is ngāg ken sak/ěn he speaks insultingly about me; slanders me
inlagfōak is nan limānpōlo 'y pēsosh is nan ísa 'y fūan I work for \$50 per
 month
inlāgok nan táfay is sālāpi I sold the spear for 50 cents (or: *salāpi nan*
nangilagfōak is nan táfay)
lagfōak nan wāe kěn Agpāæwan I buy the rattan from Agpauwan
nan ongōnga inālana nan ngātjāna is nan ikīdna (kěn ikīdna) the boy
 got his name from his grandfather

is nan nalpāsan nan nēngkallāna at the end of his speech, after he had spoken
mabfīkod si lagfōa getting thin, emaciated on account of working for wages [Song]
tay nan kafibfīak ya ifālædtja is nan adīk kagalīan because my sister, they imprisoned her for my not going (i. e. with them, the Insurrectos) [B. 3]
et akīt yāngkay ay enasipadōykāmī ay Igōlot is nan mangwantan nan plesidēnte ad Malōnosh and we Igorot almost had killed each other on account of the talk of the "presidente" at Malolos [B. 47]
ngāg si alīwid: 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 tna aktāna nan ānak is inūmēna, 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 intedēeak isna it is better for me to remain here

manākas si ngæmātjanta ay sinākī is kōlling it is better to transform ourselves into eagles [K. 11]

wodā is nan nimnīmmo it is as you think; "you ought to know it"

nan pay inōtji's inasāæwak 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 ikad I am to care for it (to procure it) [L. 58]

nantjāy tsaktsāki's tjipāpēm this big one you ought to catch [L. 60]

adīyæ wāntsīn nan nalilēngānan; nan naakīfu is wantstīnyæ 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 tākæ'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*: *ilāgoyæ angsan ay tūfay* you sell many spears; but: *ma/ɨd ilāgoyæ is āngsan si (is) tūfay* you do not at all sell many spears.

mānganak is djūa 'sh fālad I am eating two bananas (Or: *mānganak is nan djūa ay fālad*; with *nan* before the first)

ta ēngka umāla 'sh tōlo 'sh tayāan that you go to bring three baskets [L. 32]; *umālaak is tōlo 'sh tayāan* I get three baskets [L. 32-]
ināka is ĩsa 'sh kātjōu give me one fish [P. 3]

COMPOUND PREPOSITIONS

397. There are in Bontoc Igórot some words — nouns, or adverbs, or verbal roots—which are applied to express more definitely certain prepositional relations, than the primitive preposition *is*. As the examples will show, the form in which these “prepositional terms” appear is either their simple root, or the root with personal or possessive endings, sometimes appearing to us as “verbs,” sometimes as nouns with possessive suffixes. In many cases they are governed by *is*; such combinations of preposition and “prepositional terms” are called “compound prepositions.”

The most important are treated in the following sections, to illustrate similar application of similar terms which are given among the Igórot idiomatic prepositional expressions compiled in section [408] and in the Vocabulary.

398. Root: *sakang*, *shakang*, redupl. *sasākang*, denotes “in front;” “before” (locative, not temporal). *Sasakang* obtains sometimes the verbal suffix *-en*, with which the possessive suffixes are combined: *sasakāngek*; *sasakāngēm*; *sasakāngēna* etc. Preceded by *is* and the article this compound preposition is employed in these phrases:

is nan sasakāngek before me

is nan sashakāngēm before you

is nan sashakāngēna before him, in front of him

is nan sashakǎngēnmi in front of us
is nan sashakǎngēn nan lalǎki in front of the man
wodǎka is nan sashakǎngēk you are in front of me
nan ongónga tumúktju is nan sasakǎngēnyæ the child sits before you
nan fafǎyi ya tinmǎktjik is nan sashakǎngēn nan mamǎgkid the woman
 stood in front of the girl
wodǎkami is nan sasakǎngēn nan kǎyo we are in front of the tree
nalpótja is nan sasakǎngēn nan áfong they came from "before" the house;
 from their place in front of the house
umǎyka is nan sasakǎngēn nan pabafǎngan! go to the front of the coun-
 cil-house!

As personal verb :

sumashǎkangak ken síka I am before you, I stand before you
sumashakǎngka ken sak/én you are in front of me
síya ya sumashǎkang ken tódǐ he is in front of that one
 Also: *insǎkangak ken síya* I am in front of him
insǎkangta we two are in front of each other : we are opposite, facing each
 other

As possessive verb :

sasakǎngēk síka I am before you, I face you
sashakǎngēm sak/én you are in front of me (or: *wodǎka is nan
 sasakǎngēk*)
sasakǎngēnmi tjaítja we are in front of them
sinasǎkangko sítodi I was in front of him
sasakǎngēk síka ay manǎlan I walk before you (or: *manǎlanak is nan
 sasakǎngēm*)
sakǎngēm sak/én! walk before me! precede me!

399. Root: *saköng, shaköng, sasakön, sasaköng*, denotes "vicinity," "near."

wodǎ síya is nan sakǎn he is near (or: *insǎkǎn síya*)
nan sakǎngko my neighbor
ípuímo nan tjénæm is nan sakǎn nan ápuy put the water near the fire
intedéetǎko is nan sakǎn nan wǎnga we stay (live) near the river
is nan sasakǎnek; is nan sasakǎnēm; is nan sasakǎnēna near me; you; him
malpókami is nan sasakǎntja we come from near them, from their vicinity

As personal verb :

sumashākōnak [*sumashākōngak*] I am near
sumashakōngkāmi is nan fliḡ we are near the mountain (we are "getting"
 near)
insākōntja nan ānānak ken inātja the children are near their mother
sinmashākōnak si nan ālang I was near the granary

As possessive verb :

sashakōnek sika I approach you
sinashākōna sak/ēn he approached me

Observe the combination of "compound prepositions":

sumashākangak is nan sakōnyæ I am near you and in front of you
sumashakāngka is nan sakōnko you are near in front of me
tjaitja sumashākangtja is nan sakōnmi they are near in front of us
sīya sumashākang is nan sakōntāko he is near before us

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

wodāak is nan tsōgok nan kāyo I am behind the tree
nan fafāyi tinmūktju is nan tsōgok nan lalāki the woman sat behind the
 man
nan tsogōkko [*tsogōgko*] the place behind me
wodāak is nan tsogōkmo I am behind you
wodāka is nan tsogōgko you are behind me
nan āklang wodā 'sh nan tsogōgna the coat is behind him
nan djūa ay lalalāki wodātja is nan tsōgok two men are in the rear
tjakāmī wodākāmī is nan tsogōkyæ we are behind you
intjāsak nan fākat is nan tsōgok nan āfong I found the rail behind the
 house
nan lalalāki ēntsūnotja is nan tsōgok nan ālang the men are working
 behind the granary
umāykayæ is nan tsōgok nan tākæ! go behind the people!
iḡlak nan fāisæl is nan tsōgok nan tsaktsāki ay bātō I watch (observe)
 the enemy behind the big rock
nan soklōngmo ya mīsabfūd is nan tsogōkmo your hat is hanging behind
 you
ēngka's nan tsōgok! go behind, to the rear!

As personal verb (only two examples are at hand):

intsogōgkăyě ken tjăkămĭ you are behind us

intsogōgkămĭ ken sĭka we are behind you

As possessive verb:

tsogōkek sĭka ay manđlan I walk behind you

tsogōgkěnyě tjăkămĭ! keep behind us! be behind us!

tsogōkōna nan djăan ongănga he walks behind the two children

401. Root: *fūeg*, denotes accompaniment; "with," and forms usually the verbs: *ifuěgko* I take as my companion; *mifūegak* I am with, I accompany (the passive form of *ifuěgko*: *ma-ifuieg-ak*.) Rarely used as simple root: *nan fūeg*: the companion:

tjăttja nan fūeg Antéro they are the companions of Antero, with Antero

ma/ĭd fuěgko, isisăngak ũngkay nobody is with me, I am quite alone

As personal verb:

infūegak ken tjăttja I am with them

ninfūegtja ken tjăkamĭ they were with us

mifūegak ken tjăttja I am, go with them

nĭfūegtja ken tjăkamĭ they were, went with us

lěytjek ay mifūeg ken sĭka I like to be, to go with you

nan ongóngga ya maĭfūeg [mifūeg] is nan amăna (or: ken amăna) the child is taken along by its father

sĭnu nan nifūeg kĕn tōđĭ? who was with him?

si Anauwăsal nifūeg is nan Igólot ad Chicago Anauwăsal went with the Igórot to Chicago

maĭfūėgka ken sak/ėn! come with me! go with me!

mifūėgkămĭ is nan alĭwidmi is ĩli we go to town with our friends

nan yăn/ak nifūeg is nan yăn/ak ay fafăyi ay inmăy is nan păyo my older brother went with my older sister to the rice-field

sĭtōnă ay lalăki nan fuěgko ay inmăy ad Manĭla this man went with me to Manila

inmăli sĭtōđĭ nifūeg ken sak/ėn this one came with me

sĭnu nan nifūėgkam is ĩli? with whom did you go to town? [*nĭbfūėgkam*]

si Antero mifūeg ken Bĕgti id Făntok Antero is going with Bugti to Bontoc

nan alĭwid ya nifūeg ken sak/ėn my friend went with me

As possessive verb:

ifuëgko sika is äfong I take you with me to the house; you are my companion....

ifuëgmo nan ongóna! take the child with you!

infuëгна nan mamăgkid she took the girl with her

ifuëgyæ sak/ën is nan fliyæ! take me with you into your country!

si äma ifuëгна nan anăkna is păgpag the father took his boy with him to the forest

si äma infuëгна si ina ay inmăytja'd Dagăpan Father went with mother to Dagupan; lit. Father took mother with him.....to Dagupan

Promiscuous examples:

äfusak nifüeg kën tönă I had already gone with this man

intedëeak İsna kën tōdī I stay here with him (not: *nifüeg*; this "verb" expresses present, past or future motion, not rest at a place)

sīnu nan nifüeg kën tōdī? who was with him? who went with him?

inălak ay nangifüeg I took with me

aldēm nan ongóna ay mangifüeg! take the child with you!

lëytjek ay mangifüek I like to have with me (*is nan ongóna* the child)

Accompaniment expressed by the prefix: *maki-* see [300]; "I come with a shield, an ax, a spear," see [67]; and see the following section: Idiomatic prepositional expressions. Instrumental "with:" see [391]; cf. [394].

The following "compound prepositions" occur only in constructions like those given below.

402. *Tsäim* or *tsäimna* [*tjäim däim*] "inside, within," always with *is*:

is tsäimna nan awăkko within my body

is tjäim nan lăta within the earth

wodătja is tsäim nan tjěnem they are within the water, under the water

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

ngăg nan wōdăy is tsäimna? what is inside?

403. *Ampön*, until (with or without *is*):

entsăinoak is ämpön aswăkas I work until to-morrow

intedëeak İsna ämpön is sidsidsăimna I remain here until evening

ämpön läfi,ämpön flbikát,ämpön domlŋko,ämpön is kasŋ tarwŋn until
midnight, morning, Sunday, next year

404. Root: *kawa, káwa*, "the space between."

wöddá is nan kakawénta it is between you and me (two persons)

is nan kakáwényé between you

inkáwawak is nan flig ya nan wánga I am between the mountain and the
river

sak/én nan kakáwényé I am between you

kawádek: I go through the centre, the middle; *kawádek nan flí* I cross
the town

405. *Tsáo* under, *nan köđpna* the space beneath

is nan tsáo nan bātō under the stone

iŋnak nan kispōlo is tsáo nan káyá I hold the match under the wood

intaktákkāmí is tsáo nan fádang we run under the big tree

isabfúdmō nannay ay litaláto is nan köđpna [is nan kokoafóna] nantjáy ay
litaláto! hang this picture beneath that picture!

patsáok [patsáwewek] I place under, put beneath; *patsáwewek nan ágəb*
is nan átep I put the box under the roof

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

is nan éšən nan ólom upon your head, on top of your head

is nan óshon nan káyá upon the tree, on the top of the tree

is nan óson nan təkjtján upon the chair

is nan éshon nan lúta upon the ground

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

is tongtjána nan tjáya above the sky

totongtjənen nan ólok above my head

fekáshəm nan fálfeg is tóngtsu! throw the spear high up!

IDIOMATIC PREPOSITIONAL PHRASES

408. In the following sections our prepositions in their various applications and their Igórot equivalents are enumerated, frequently with reference to preceding parts of this Grammar.

(For the expression of some of our prepositional phrases by special verbal forms of Bontoc Igorot see: [261-264; and 285-290].)

Above — [43]

About—*Is. matotoyákami is nan falǒgnid* or: *falǒgnid nan tsámi matotoyáan* [*matototyāan*] we are speaking about the battle [394] *kekķéntja 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 inmāli tay falǒgnid* I did not come on account of the fight; *tay (mo ķǒ tay) nan bilǎkna* on account of his money

Across — Cf. Vocabulary sub “across;” expressed by verbs, such as: *kitjǎngek nan pǒshong* I cross the sea; *kumtjǎngak is nan wǎnga* I cross a river; *patjǎngek nan batǒ is nan wǎnga* I throw a stone across...Verbs: *kaǎwǎdek* I go through the middle; *pitsiǒwec* I cross diagonally

After — Frequently a phrase like our Nom. (or Accus.) absolutus, preceding the main sentence is used, with the passive *mafǎash* and *nafǎash* (of: *fǎǎshek* I finish): *nafǎash nan falǒgnid ketjǎng sumǎǎkǎmǎ*, “the fight having been ended, “then” we return home” or: after the fight we return home

mafǎash nan talǎfeng isatǎko’t mangǎyeng “the dance being finished then we sing” or: after the dance we sing

mafǎash nan tsǎno isǎkami’t umǎleng after the work we rest

nafǎash nan ǎni inlislitǎko after the harvest we play (celebrate “*lislis*,” in the Rio Chico)

Or with “*nǎngkay*” “there being no more, no longer” (*angkáyek*: I bring to an end, finish, I use up everything etc.)

nǎngkay nan falǒgnid pumusitǎko after the war we are getting poor

Or: *inmalitǎko ’sna is nan nabfǎǎshan nan falǒgnid* we came here “upon the ending of the war” (is with Nomen actionis); after the war we came here

Or by a temporal clause: *mo nangǎngkǎmǐ issǎkami masǔyep*
when (if) we have eaten, we shall sleep

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

And by phrases with *ǎna* at first: *nangǎnǎna ay inmǎli nan*
lalǎki isǎ't finmǎngon nan fafǎyi first the man came, then the
woman awoke; after the man's arrival the woman awoke

sumkǎpka ǎna isǎak sumkǎp I enter after you; lit.: you enter first,
then I enter

binmǎnad nan tǎkken ay tǎkǎ nangǎnǎna mo sak/ǎn an other
man went down earlier than I; i. e. before me, or: I went down after
him

ikǎdmi ay umǐleng is nan nalipǎsan nan tsǎno it is our custom
(*ǐkad; ǎkad*) to rest "upon having been finished our work;" after
our work (*lipǎshek* I finish)

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

is san anǎngosh nan falǎgnid after the battle

is san anǎngosh nan tǎlo 'y ǎkyu after three days

is nan anǎngǎsh san ǐpǎt ay ǎkyu after four days; four days later

Against — *Is. fekǎshǎnmi nan fǎlfegmi is nan fǎsǎel* we throw our spears
against the enemy

Ago — The expression of time past is followed by "ay inmǎy" or "ay
nǎlosh" (*lǎ/ǎshak*: I pass by):

sǎam ay ǎkyu ay inmǎy (or: nan inmǎy) nine days ago

tǎlon fǎan ay nǎlosh three months ago

ayǎka 'y tǎwǎin ay nǎlosh many years ago

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

manǎlantǎko is nan ǐlid wǎnga let us walk alongside the river

is nan ǐlid nan kakǎyǎǎn on the edge of the grove

ilǎdek nan ǐli I pass on the boundary line of the country

wǎntjek [ǎǎntjek] nan wǎnga I follow the river, I walk alongside
the river

ketjǎng manadǎlǎngkǎmǐ is nan ǐlid nan kǎlsa then we walk along
the street [B. 48]

Among — [385]

At — [379]

Between — [404] *ngǎg nan katékken nannay ay fobǎnga is nan tinak-tákæ 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 *mangænǎina* "earlier" *mo:* than; *innǎli nan lalǎki (ay) mangænǎina mo nan fobfafǎllo* the man came before the boys

Behind — [400]

Beneath — [405]

Concerning — *Is*; see: "about."

During — Expressed by *issan* with Nomen actionis; as: during their fighting; the contemporaneous action is indicated by "*tsa*" [310]
issan (or: is san) tsǎtsa infalognǎdan wodǎak id Fǎntok during their battle I was at Bontoc
issan tjǎtja 'ntsǎnǎan during their working

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

Except — *ketjǎng. amǎn wodǎtja isna ketjǎng si Fǎmnak* All are here except Fumnak. See [327]

For — [383] [261; 285-] [394]

potlǎngǎm ta inkǎak nan potlǎngna cut off a piece for me! ("that I have")

nay nan bǎlak ay kǎan Bǎgti here is the money for Bugti (*ay kǎan:* as the property of)

yǎina nan ǎstja ay kǎan nan Igǎlot he brings meat for the Igórot
nay nan fǎlfeg ay kǎan nan tolǎ 'y lalǎlǎki 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 kǎayæ the spear is for you; *fakǎnyæ kǎa* is not for you

iyǎik nan patatjǎm ay kǎan nan lalǎki I bring the spear for the man
nay nan bǎlak 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 kōam or: *nay nan pināngmo* here is an ax for you

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

nannay kāwīs ken sīya this is good for him

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

ībfākak (or: *kānak*) *ken sīka nan kīpan* I ask you for the knife

in Front of — [398]

From — [384-] [353-]

Notice the verbs: *kumāanak is nan īli* I return from the town;

but: *tēmōliak is nan īli (is īli)* I return to the town

īssan adītja adsāwī is nan āfongtja when they were not far from their home

alāéntāko nan bīlak ken Likāldso we receive the money from Richard

tsāwādek nan kātjing is nan lalāki I receive the brass from the man

adadsāwī nan nalpōantja they come from afar

From—To: *malpōak ad Chicago ya ūmūyak ad Fēntok* I go from Chicago to Bontoc

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

tōlo'y ōlas nan malpō'd Tukūkan ya ūmūy ad Fēntok it is three hours (walk) from Tucucan to Bontoc

nasūyepak is nan magākyu inkāna's sidsidsīmna I slept from noon till evening *māilābo adwāni* from now on; "begun now"

iFēntokak I am from Bontoc ("a Bontoc man"); *intō nan flim?* where are you from? (where is your town)

inkānas san ka/ongōngana from his boyhood on, since his boyhood

In midst — *is nan tēnga* (in the centre)

is nan tēngan nan katuktjūan in the middle of the chair

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

Also with *kāwāwa* [404] "between": *is nan kāwāwādentja* in their midst

is nan kāwāwāna nan pōshong in midst the sea

Instead — *itsaotsāona kēn tōdī fakōn tināpay, bātō nan intsaotsāona* he gives him a stone instead of bread (he gives him no bread; stone is his giving)

inmáli nan laláki, fakén fafáyi 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; *fáálek* I send out; *kááneek* 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 wodáak is apídna 's na I am on this side
síka wodáka 's apídna 's sa you are on that side
is apídna 'stjāy ay fílig, is apídna 'sna ay fílig on this, that side
of the mountain
íssan ináfettja istji is apíd nan pōshong when they met on the other
side of the sea

Since — [393]

Through — “Through” is expressed by verbs, such as the intransitive *lumfútak*, in combination with the locative *is*: *lumfútak ay intáktak is nan íli* I run through the town (or: *intáktákak ay lūmfut is nan íli*)

palfútek nan batō is nan álad I throw the stone through the fence
tetěngek I go through the center; *sílkek nan pagpag* I go through
the forest
nan löshfúdmí our “getting through,” place of exit

To — *Is*: [380, 381; 393]

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

umáykāmí 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 possessive 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

(*đlak ya láyao*: “my straight direction is running: I run forthwith)
ketjěng đlan san anđkna ya kđlab si nan fđdang then his son
 climbed directly upon the big trees [M. 12]

ketjěng đlami ya nan pagpag then we go directly toward (and into)
 the woods

ketjěng nan engmđ ya 'd Fđlđdong then we go directly toward
 Fuladong [B. 54]

Under — [405]

Until — [393] [403] Also: *inkđna* is: *inkđna's nan đsa 'y taewđn*
 till one (i. e. next) year; for one year

Upon — [406]

With — [391, 394, 401] I have, carry with me: [67] Coöperation:
 [300]

Idiom: *ngđg nan mangipđyam is sa?* what are you doing with this?
 for what do you use it?

ngđg nan inđngnđm is nan bilđkko? what have you done with my
 money?

ngđg nan ifađgmo is nan đsə? with what do you strike the dog?
 [262] (what is your “striking-tool” for the dog)

The inclusive Dual and Plural forms of verbs are employed often to
 express companionship; e. g. go with me: *umđytđko* let us go, you and I,
 you and we. *umđyta*: let us (two only) go; go with me.

Instead of “with” the conjunction *ya*, and, is used most frequently, or
 the “Collective Article” *tja*, followed by *ken* [39]: *tja đma ken đna*
 Father with (and) mother; *tja Anawđsal ken Fđmnak inmđlitja 'sna*
 Anauwasal came here with Fumnak. Or: *si Fđmnak ya nikiđli ken*
Anawđsal

The substantive: *ib/đ*, companion, is found instead of the preposition
 “with” in many phrases, as: *sđnu nan ib/đm ay inmđy?* who was your
 companion in going, i. e. who went with you? (Or: *sđnu nan nifđeg ken*
sđka?—*sđnu nan fuđgmo?*—*sđnu nan kadđam?* [372])

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

nannay nan ib/atđko ay manđbə is nan kđyo with these men we cut the
 tree

Idioms: *nan sđnđma, nan sđntna*: the father with his child, the mother
 with her child.

sđnu nan lalđki ay đntjo nan fđđkna? who is the man with the long
 hair?

nan fafáyi ay tjaktjáki nan ólöna the woman with the big head
nan ongónga ay tjaktjáki nan úpóna the boy with the big thigh
léytjéntáko ay totóyén nan laláki ay nákölud nan föðkna 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 kámisna the woman with the round face

Ken signifies "with" in this example: *sumaákami ken Antero is áfongko*: we go with Antero into my house

ma/íd inpaskípna is nifúeg ken síya 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
inmáiy síya 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 (*támóliak*: I come back; *bumánadak*: I come down; *kámđának*: 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 tsāim* or: *is tsāimna*, 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.

ikāna is kāwīs he acts well [392]; or: *kawīs nan ikāna* "good is his acting"

sīya éngkālī 's kāwīs he speaks well; or: *kawīs nan éngkālīana*

sīya nēngkālī 's kagawīs he spoke very well; (*mo...better than*)

itsaotsāotja is akīt; or: *akīt nan itsaotsāotja* they give but little

akīt nan nimnīmtja they think little

ngāg nan kapēntja ay sōkod they work badly making spear shafts

entsūno sīya is (or: *ay*) *kāwīs* he works well

kāpēm is kāwīs! do it well! *kakarwīsēm ay mangāēb!* do it better!

kapēnyæ is kāwīs! do it well! *kakarwisēnyæ ay mangāēb!* 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*, *tjāy* [*tjōy*, *tjī*] which serve also as demonstrative pronouns [99], are adverbs if preceded by *is*: *is na* or: *īsna* [*isnā*, *sinā*, *'sna*, *'shna*]: here (near the speaker), hither.

is sa: there (near the person addressed), thither

istjī [*is tjāy*, *sidi*, *is tjōy*] yonder, thither, at or to the place yonder

nay here is.,. *tjāy* there is

nalpōak istjī I came from yonder, thence

sīnu tji? *ngāg tji?* who, what is that?

isnāka! stay here! [L. 76ff.]; *isnāak* I am here, I stay here; *istjāyak*

I am yonder

- is amñ ay fatãwa* everywhere (lit. in the whole world)
is kabfatãfatãwa everywhere; or: *is nan lãwak, kalawalãwak is nan fatãwa* everywhere in the world
falangka any where you please; *ãläy intõ na* "any where here"
adsãwĩ [adsõwi, adsõwiyã, adsõwiyẽn; adadsõwi] afar; *adsãwĩ is nan ãfong* far from the house; *adadsõwiyãnak* I am far away.—
nan kããdsõwĩna: the distance
umadsõwiak I go far away Ger. ich entferne mich
kad nan kaadsowẽn nan ad Fãntok ya ad Manfla? how far is Bontoc from Manila?
adsãwĩ nan tjegãngtja they are far apart ("far their interval, space between")
adsãwĩ nan tjegãngtãko we are far apart
kinmãan or: *kabkafãla* he is away, gone out; from: *kãmãanak* I go out, away; and *fumãlaak* I go away
is tõngtjã, ad tõngtjã, is tongtjãna upwards, aloft; *is tongtjãna* above
nan ayãyam tumãyaã ad tõngtsã the bird flies high
is tjãya, ad tjãya skywards
is kããpna down, below
ngan/ngãni, as sasakõn near (*sumãkõnak* I go near)
is ãnãnãna forward, to the front; *umüytãko!* "let us go" forward!
is tsõgok back, behind, in the rear; vb.: *sakõngek* I turn, Person.
sumãkongak; sakõngek ay flaẽn I look back
sumãkongak ay intãktak I run back; *pashakõngek* I throw back
 Cf. [400]
is udjĩdji at the rear (the last of a column)
amñ together (or: all); *madmong*: assembled, together; cf. prefix *maki-* [300]; and prefix *sin-* [60]; *madjidjĩtãko* we are close together
is ikid, is ããwan at the left, at the right side; *is ikĩdko* at my left side;
is ããwan nan ãfong at the right side of the house
inlĩkid around vb.: *inlĩkidak* I go around; or: *inlĩwisak; lĩwis* around
is õshõna "on its surface;" on the outside (of a box etc.); *is tjĩla* outside of a house, "in the yard"
is tsa/lmna inside [istjãim, adsãyim]; *inlĩdebak adsãim* I dive into the water [402]
is tẽnga, is tẽgãna; is kããwa, is kããwãna in midst; *is nan kakããwãdentja* in their midst

is ap'ldna'sna, is ap'ldna's sa on this, that side; *is nan tsap'atko* 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: *issak* [308], *áfus* and *íptjas* [309], *tsa* [310], *kankant* [311], *kasín* [312], *sána* [313], *tjitjítja* [314], *tjákkasko* [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

adsángädum formerly, some time ago, then

tsa mamíngsan ay... sometimes Ger. oft einmal. *tsa:* [310]

tsákam mamíngsan [mamínsang] ay umáli I come sometimes

tsákámí manúbla is sinpamíngsan we smoke now and then

sinádkyu — sinádkyu one day — the other day

idkáæni some time ago; *idkáækáæni* a short while ago; *adsángädum*
a long time ago

idtaæwín a year ago *ayáka'y taæwín ay inmúy* great many years ago

áfus, íptjas [349] "already," "before"

is kaæwákaæwákas very often, every day, or: always; *ininkána:* for all future

sisisíssya always; *sisisíssya ay inaltwidta* we two will be friends for ever

is kataæwítæwín for ever, for many years

is nan sin ákyu all day long; *iyakakyúko* I continue working all day

is lablabóna [is laplapóna] for the first time

is mamíngsan once [371]; *tsa:* many times, often: [310]

ðlik up to a certain time, after some time; afterwards; see conjunction: until

is dáeni, is aædáeni soon; *tsak* henceforth [308]; immediately: *tjákkasko* [315]; very soon, in a moment: *sána* [313]; very soon: *kankant* [311]; suddenly: *ma — an —* [302]; quickly, soon: *pin-* [296]

aɛni kãyã! in a moment! *sãna!* yes, sir; immediately! Ger. ja gleich!

ãnin kay si akít ya! "wait a little!"

is sinakítan in a very short while; forthwith

tsãan pay not yet [324]; *tjitjítja* yet, still: [314]

ãngkay.....ya ket.. on the point of:

finmãlããk ãngkay ya ket wodã nan fãfãyi I was on the point of going out, when the woman stood there (*ya ket:* to my surprise)

ãna, onõna; vb. *mangãnããk* first, at first

mangantãko 'd ãna, isatãko'd èntsuno let us first eat, then work!

mangudjídjiak I am the last (*ay... to ...*)

misõngkopak, sumõngkopak I am the next (*ay... to...)*

pãad 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 ãkyu* on an other (following) day

nan lablabõna manaliféngkayã, isãkayã 'd mangãyeng, isã et

mangananõngosh nan patpadöy at first you dance, then you sing, "finally comes" the spear throwing [pron.: *mang an a nõ ngosh*; see voc.: "end"]

ma/ãniãniãniak I am late; *ma/aãniãniãniã ay èntsúno* you work late

"Early" is usually expressed by the time: in the morning, at noon etc., also by partial reduplication of the verb.

inmalitãko is ði djãa 'y fúan ay inmãy ya adintedéetãko isnã is djãa 'sh

fúan we came to town two months ago and we shall stay two months longer [396]

sanguyãñ pan! how quickly! *sanguyãñ nan inmalítam!* how quickly you came!

sanguyãñ pan nan ningyãtam si sa! how soon you brought it!

sanguyãñ pan si naotõan nan kanèntãko! how soon, how quickly was our food cooked! [R16]

sanguyãñ pan is mangãépam is nan túfay! how quickly you made the spears!

adwãni, idwãni

to-day (or: now)

adũgka, idũgka

yesterday

adkãsn ùgka, aditõna [adidũna]

day before yesterday

aswãkas, iswãkas

to-morrow

kãsn aswãkas, is kasín wãkas

day after to-morrow

is kasín ãkyu

the following, next day

is san tjãy ay ãkyu

on the same day

is nan djãa, tðlo..ay ãkyu

in two three...days

is nan wíwíid

very early in the morning

<i>is nan wíid</i>	early in the morning
<i>is nan fibifíibikát</i>	early in the morning
<i>is nan fíibikat</i>	early in the morning
<i>is lablábon si fáálan si ákyu</i>	at (the beginning of) sunrise
<i>is maákyu</i>	early in forenoon (8-11 o'clock)
<i>is nan magákyu</i>	at about 11-2 o'clock
<i>is nan téngan si magákyu</i>	at noon
<i>is nan máksip</i>	in the afternoon (2-4 o'clock)
<i>is nan misúyæ</i>	late in afternoon (4-6 o'clock)
<i>is nan sidsidsímna</i>	at the time of sunset (sunset: <i>nalókmaəd</i>)
<i>is nan mastjím</i>	in the night
<i>is nan lafí</i>	in the night (11-2 o'clock)
<i>is nan téngan si lafí</i>	at midnight
<i>is taláno</i>	at about 2-4 A. M. (<i>énkókóok nan kaæwítan ya mapat/a</i> : the cock crows and it dawns)
<i>maæwákas</i>	"it is getting to-morrow," "it is getting an other day"
<i>maláfí</i>	it is getting midnight
<i>is nan mastjím si áænin</i>	to-night
<i>aswákas si mastjím</i>	to-morrow night
<i>idkáfab, idka/ófab, adkákáfab</i>	last night (or: <i>nan mastjim ay nálosh, ay inmáy</i>)
<i>aswákas si fíibikát, si lafí</i>	to-morrow morning, night
<i>nan fibikát ay nay</i>	this morning (or: <i>is nan fíibikát</i>)
<i>nan fíibikát ay nálosh</i>	yesterday morning
<i>nan téngæ ay nálosh, ay inmáy</i>	last holiday
<i>nan taæwín ay nálosh</i>	last year (or: <i>tinmaæwín</i> ; preterite of "t-um-aæwín," or: <i>idtaæwín</i>)
<i>nan taæwín ay umáli</i>	next year
<i>nan fúan, nan domíngko ay nálosh</i>	last month, week (Domingo: Sunday)
<i>nan fúan, nan domíngko ay umáli</i>	next month, week
<i>ad ísan taæwín</i>	year before last
<i>is kasín téngæ</i>	next holiday ("holiday again")
<i>is kásín ákyu</i>	on the following day
<i>aswákas is nan nisúyæ</i>	to-morrow afternoon
<i>labóna adwáni</i>	from to-day on, henceforth; <i>labóna adwáni is inkaépantáko is túfay yáŋkay</i> from now on we make only spears; <i>labóna 'dwáni mana-lantáko</i> from now on let us walk Or: <i>máilábo adwáni</i> from now on.

<i>adī kasīn</i>	not any more; <i>adī kasīn insākīt</i> he is no longer ill
<i>āfoāfong adsāngādum</i>	“the house is old;” lit.: it was a house long ago, for a long time
<i>mangænēna mo</i>	earlier than... <i>binmānad nan tēkken ay tākæ nangænēna mo sak/ēn</i> an other person came down earlier than I
<i>adumāliak is maigadūa ay ākyu</i>	I shall come in two days from now (“on the second day”)
<i>is maigāt’lo ay ākyu</i>	in three days from now (“on the third day”)
<i>admamīngsanak, admangudjīdjiak ay umāy</i>	I shall go first, last
<i>maæwīd 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>mamibifībikātak</i>	I come, go, work etc. in the morning;	<i>mamibifibikatak</i>
<i>ay umāli</i>	I come in the morning, early	
<i>mastjimmastjīmak</i>	I come in night, during the night;	<i>nastjimmastimākamī</i>
<i>ay nēntsūno</i>	we were working during the night	
<i>magamagākyuak</i>	“I do... at noon”—	<i>magamagākyuak ay tæmōli</i> I return at noon
<i>malafīlafīak</i>	I come at “midnight;”	<i>ēngka man malafīlafī 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]; *kankani* “almost” [311]; *sumyāak yāngkay* etc. “only” [316]; the substantives *āla* and *īkad* “straight direction” and “custom” [318]; and the verbs enumerated in [317]

kāg; kǎg as, like, likewise, thus. Cf. [143]

kǎgna likewise, like it; (“its likeness”)

kag Igólot like an Igórot

kǎgna nan ākyu like the sun.

adika kǎg fajǎyi ay inǎka do not cry like a woman! ("be not like a woman who cries")

ǎngnēm sidě! do it like this!

ǎngnēm is kǎg nannǎy! do it like this! *adǎ kǎg nannǎy!* not like this!
kǎǎg nan kōam nan kōak your possession is like mine; yours is just as much as mine; you have as much as I

kǎǎgna nan kaněna is nan kǎnek he eats as much as I

kǎg is sometimes equivalent to "it seems to be": *kǎg gulǎya sa* this seems to be steel; this is like steel

nannay ya nantjǎy kǎǎgna this and that are alike; this is like that
akǎt yǎngkay et kaǎgna it is similar (lit. "but little, then it were alike")
nannay ay kǎpan kǎǎg nan lǎgon nan fǎnga this knife costs as much as the pot ("this knife, equal the price of the pot")

kǎǎgna nan angněna ay inkǎěb si sa he did it in the same fashion
kǎg kěn sak/ěn sǎya he is like myself; *kǎg kěn sak/ěn sǎya ay ǎlaěn* he looks like me; *kǎg tōnǎ* thus, like that

nan kǎyǎ ya kag nannay nan kaantjōna the tree was as high as that
kǎg sǎna like here, like this

nan kǎǎgko like myself (meinesgleichen); *nan kǎǎgko ay tǎkǎ* a person like me

nan kǎǎgmo like you; *kǎgak kěn tōdǎ* I am like him

kǎg with verbal endings (personal, respectively possessive) and a following "infinitive" means "almost," "I came near:"

kǎgak madǎkang I almost fell *kǎgkamǎ intǎktak* we almost ran

kagmǎ sagfǎtěn nan fǎtǎ we almost carried the stone

kǎgmo kalǎfěn nan kǎyǎ you almost climbed the tree

kagkǎyǎ nasǎyep you almost slept; *kǎgyǎ inǎla sak/ěn* you almost saw me

kǎgak tinnǎli I almost returned

kashǎn like, similar: *lalǎki kashǎn lǎon* a man like a lion (loan word: *léon, lǎon*)

kasǎngka kǎak you look like a monkey

kashǎn madǎb nan tjǎya as if the sky would break down [B. 38]

tsatsǎma very, in a high degree; too much; *tsatsǎma ay lǎteng* very cold, too cold; *tsatsǎma ay angangǎlǎd* too bad

is kǎwǎs well; *is kagǎwǎs* better; *tsǎdlos* exceedingly; (Iloc.?) with suffixes: *tsǎdlosak umǎgiad* I fear exceedingly, beyond measure; *tsǎdlosyu ǎngnen 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
manákaš si (or: nan) umáyka it is better that you go
manákas nan intedé is nan Fǎntok it is better to stay at Bontoc
manákas amín nan manálan it is better that all walk
manákaš si totǎmgǎyka [or: *kagawís nan totǎmgǎyka*] it is better that you keep quiet
manákaš si inpátpadǎy mo nan inkǎéb si síngsing it is better to throw (spears) than to make rings
manákas si ngǎmátsanta is kǎlling it is better we two change ourselves into eagles [K. 11]
is ngǎg ill, badly; *láǎwa* it is wrong, bad, improper: *láǎwa nan masuyǎpantja* it is improper, bad that they sleep
láǎwa; adíkayǎ éngkǎlí 'sna! it is wrong; do not speak here!
olǎy it is very bad, "a crime"
nget, ngin [306, 342] perhaps
tit/íwa certainly, truly, surely, really
is adí kǎktek secretly (lit. "for not any knowledge")
is nan ababáway "in the light," i. e. openly
umátet ta it is well that... "we are glad that...;" *umátet ta inmálika* "we are glad that you have come!" ("we thank you for coming")
mo than (with comparisons)
pǎsig throughout of one substance: *pǎsig bángaw sa* this is all glass
pǎsig papǎl all paper
pǎsig mǎnok nan ístja the meat is all chicken (not mixed with other meat)
pǎsig falǎdog it is all gold, purely gold, unmixed gold
ǎlay [ǎlay] "it matters not," "nevermind," "whatever you please" "I do not care"
ǎlay kǎkǎtjek nan límak! nevermind, if I cut my hand!
ǎlay umáyka I do not care if you go, it is of no consequence...
aykǎ ǎlay éntsūnotǎko? do you (we) not care if we work? is it of no importance that we work? does it not matter?
ǎlay! when receiving a gift, means: "this was not expected, you need not to reward me"
ǎlay sínu: any one you please; *ǎlay ngǎg:* whatever; *ǎlay intǎ:* wherever you like, any place whatsoever
ǎlay intǎ nan tinmǎktjuána: wherever he sat down; *ǎlay intǎ nan tǎmolidntja:* wherever they return
tak/ǎn "it matters not;" *tak/én mo inmálika* "I do not care if you have come"
sǎ correct, right; *sǎ sa* this is correct, "all right"

s̄ta ma ngin [*man ngin*] this might be all right, but... [L. 12]
siāmāadj̄tsa [*s̄ta ma adj̄tsa*] this is the right one! *siamaadj̄tsa nan f̄alfeg!*
 this is the right kind of a spear!
ayk̄ō s̄ta tji? is that right?
kas̄tsya [*kas̄tsia*]! this looks well!
kas̄tsia nan ɛngkaliānyæ 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; *ɛntsānotja is āngsan* they work much; *angsan̄nek*: see *ayāka* very much, great many [370]

ak̄t little; *nasuyeptāko is ak̄t* 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 kaw̄s very, too good (or: *kāgaw̄s*); but *āngsan* and *ayāka* can not be applied adverbially with adjectives.—*tsatsamākami ay fanāng* we are too small

adādsa more; *wodā ken sak/ɛn adādsa 'y pākūy mo nan kōam* I have more rice than you

mo kekkentāko is adadādsa, umüyongtāko 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

ad̄k lēytj̄n ay kas̄n 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 ak̄t little, a little; *nimn̄mtja is ak̄t* they think little

ināka 's ak̄t yāngkay! give (me) but a little!

akít nan sakítko I am a little sick
akít nan látèng it is a little cold
sumédka is sinakítan! wait a little!
akakít nan látèng adwáni mo adúgka it is less cold to-day than yesterday
nan túfay akakít nan palítna mo nan pínang the spear is less sharp than
 the ax (the spear, less its sharpness...)
tsatsáma ay akít nan éntsúnoam you are working too little

kólang (a loan word) too little; "there are missing..." *Kolang* denotes that a person selling goods or offering his service is not contented with the amount offered by the purchaser or employer, or, if a sum is paid, that it is not sufficient:

kólang sin 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!
áŋkay, yáŋkay only; *sak/én yáŋkay* only I; *djúa yáŋkay* but two, only two
tsám áŋkay mangmangwanían! you are speaking in fun only! you are only talking!

(Cf. *sumyáak yáŋkay, ápidak* or: *ábúdak yáŋkay* in [316]: I do only one thing; so, in song-dialect, "pitkam" (only this form, 2nd person sing. was given): (iambic verse)

pitkám ay ínyakyáking you do nothing but loiter

si ínam nán mamáding your mother gathers the wood [H. 11]

áálána "it suffices;" *adú, adé!* enough! (Interjection); *adí umánäy* it is not sufficient

áálána nan katsaktsákna its size is sufficient, it is large enough

áálána nan káántjotáko we are tall enough

wöddá nan áálána ken sak/én I have enough

áálána nan kináŋko I have eaten sufficiently ("my eating suffices")

áálána nan bilákna he has enough money (his money suffices)

adí umánäy nan bilákmo you have not enough money

adú sa! this is enough!

awáy nget (ngin) about, perhaps; *nan wöddá 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 Igórot Language makes most extensive use of a number of particles which, together with impressive intonation of sentences, color either an entire sentence or certain parts of a sentence. The application of these particles is highly idiomatic; no more definite rules can be established than in other languages that possess such particles.

Most of them are postpositive, if they refer to a single word; usually they are enclitic and have sometimes an influence upon the accent of the preceding word; this accent is inclined to move toward the final syllable.

The various meanings of these particles can best be seen from examples.

417. *Măn*, sometimes *mān*, is an intensive particle; it is employed particularly in commands and questions.

bumanădka man! come down, then! descends donc! so steige doch herab!

[M. 14]

saăka 'd man! go home now! [M. 11]

engkăyă man lumăyayă ay? why, pray, do you flee? [B. 50]

intô măn lâ nan nangalăna 'sh ăstja? where should he get meat? (*la:* ironical, incredulous,) [R. 25] and again:

intô man la nan nangălan ămam is nan ăstja? where would your father get meat, pray? [R. 26]

intô man la mangălanyă 'sh tji? where did you get (so many beans) that? [L. 33]

intô man la nan umălam si ădnom? where will you take your wedding-feast? [L. 50]

tjăy man si fobălan ay alăena nan sinlăi there indeed is a handsome young man who takes the pods [L. 33]

tsumnôta man ed! so let us then get married! [L. 52; cf. 49]

intô man la nan kăwad? where, pray, should the place be?

êngka man! go! go! *alikäyă man!* come on, forward! (battle cry)

ngăg êngka man ămüy? why is it that you go?

ngăg engkăyă man tinmôli ay? why did you return, indeed?

ngăg man engtja êngkăl ăy? why do they speak?

ngăg êngka man madăniăni ay fumăngon? why do you get up so late, pray?

éngka man adí éntsúno? why do you not work?
ngǎg man sa? what is that? (surprise; indignation)
ón man naáaniáani tji nasúyep ay? why, pray, did he sleep so late?
 (tji: instead of *síya*)
éna man kápén nan áfong is fǎng ay? why does he make the house so
 small?
entáko man manáyæ! let us go then to get wood!
intó man si Mátyæ ay? where is Matyu, say? Wo ist denn eigentlich M.?
kǎánkayæ man! get away! "packt euch!"
kadkáyæ man? how many are you indeed?
tit/twa man, ya inmáy! it is certainly true, he is gone!
adí man katsákub surely it does not suffice [L. 28]
umáykǎmi '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 mǎná ay mamalátong we who are gathering beans [L. 28]
aykóka éntsúno ay? éntsúnoak mǎná! are you working? certainly, I do
 work!

418. *Kay* or *Pay* (the latter is said to be the Ilocano form) is used for emphasis; it usually follows the word upon which special stress shall be laid. Sometimes *kay* or *pay* is placed between the article and the noun, or between the preposition and the noun. It may also take the future prefix *ad-* from the verb, but it does not take any verbal endings.

nay kay léytjém ngin ay ma/ísa at this spot you like perchance to be left
 alone [S. 11]
nay pay naóto nan ib/ána there indeed was cooked the other (pig) [L. 66]
nan pay fobólan nan kanyón the projectiles of the guns [B. 53]
ya nan pay fobólan nan báldug [B. 58] and the bullets of the rifles
nan pay inótji the younger brother
sána kay nan tjénæm! here comes the water! [L. 42]
sána kay si lípad ay nalǎngolǎngo here! here comes perfectly dry wood
 [K. 8]
adpaywánnin now indeed (*ad wánni* with *pay* inserted) [L. 80]
intó pay? intó kay? [R. 24] where, pray? wo denn? wohin denn?

- intō kay si Bǝgti?* where, pray, is Bugti?
si pay Fūkan nan ninānak ken tjakāmī Fukan, she has born us [L. 92]
si pay Palpalāking ma/īd ināāna is kātjōu Palpalaking did not catch any
 fish [P. 3] (*inaana*, for: *inalana*, from *alāek*)
aənī kāyā! very soon! yes, soon!
ketjǝng ngǝg pay? what then? (impatient question of a person listening
 to a narration, to urge on the speaker)
ǝlāy pay mo gadsǝngyǝn, sīya tsatsāma na/īmǝd however rich he may
 be (though he be rich), he is very stingy
intō pay ākis nan mantīlyo? where is the hammer, say! "wo ist denn
 wieder der Hammer?"
kād pay nan lalalāki? how many are the men?
kānim pay nan tināpay? do you really eat the bread?
kinmāan pay he has gone, indeed
ma/īd pay sīna! he is surely not here any more!
tjakayǝ pay ay iKānōu you, people of Kanōu [L. 92]
pāsīg pay nafāngōsh nan shengǝdko my food is all rotten (*pāsīg*: thor-
 oughly) [M. 9]
ketjǝng kay mastjīm ākis and then it turns again night [H. 10]
ketjǝng naōto pay and then it was cooked [H. 18; cf. L. 66]
līpad pay ay nalāngolāngo dry wood! [K. g.]
aykōak pay shumāa? shall I really go home? [K. 11]
adīm pay patānēn nan pāshek, tay nāyak sīna! do not drive in the wedge,
 because I am here! [L. 84]
mīd pay asāwawak I am surely not married [L. 85]
ādpay ākish [akīs] madōy nan inīgnan nan āsu 'y tjāy (the fire) which
 the dog brings there will surely also be extinguished ("die") [L. 10]
ādpay umāliak I shall certainly come
tay ādpay angkāyēm nan fīnāyǝ because you will surely eat up all the
 pounded rice [T. 2]

At the end of a sentence *pay* and *kay* appear often as *paya* and *kaya*:

- ketjǝng maawīd paya* then morning came
īlāēm kayā! come and see! "sieh doch einmal!" "just look at this!"
alīkayǝ kayā (like one word: *alīkayǝkayā!*)! come! "kommt doch
 einmal, rasch!"
ketjǝng sumāobtja pāyā then they arrive (at home); "dann kamen sie
 also heim"
iyāim kayā! so bring it! "so bringe es doch!"

It is uncertain whether the final *a* is a paragogic vowel, or whether *pay* has been combined with a particle *ya* [423] which appears uncombined with *pay* in these sentences:

itsaotsāomo kay ken sīya ya! so give it to him!
axnñn 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 tākæ? and why, sir, did you not tell the men?
 [B. 46]

419. *Mam pay*, or *mam pay man*, which is a combination of the particles *man* and *pay*, expresses a strong assertion:

aykō umāli? nay umāli mān pay man! is he coming? there he comes, surely!
sīa mam pay! certainly! it is correct, without any doubt! it is evident!
pināyanmi, tay tījy mam pay si lalāki ay fumātjang ken tjakamī 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 linmāyaxtja they have undoubtedly run away
ann/ō umāytja they will surely go; I am sure that they will go
nintēngan nan sikāa—ēntāko 'd man nitsāa—ann/ō patsōng na shāa the sun has reached the middle; let us go to eat dinner; surely it is time for it [Industrial Song]

421. *Adji*, usually in combination: *man ādji* or: *ma ādji* expresses sometimes a request; in statements *ādji* has affirmative force: indeed; certainly.

ēngkālūkāyæ man ādji! speak, pray!
ālika man ādji come, please!
tkayæ man ādji! come then! (why do you not come; come now!)
intō ma ādji nan ināyam? where did you go, say?
ēntsunōka man ādji! so work then!

Emphatic: *kádtja man áđji?* how many are there indeed?
sła ma adjt sa! this is the right thing, to be sure! [L. 55]
nan ma áđji tsam inpayđi ay shengěđko 'd ya nafđngösh that food which
 you used to send me was rotten [M. 7]
sđata 'd ma áđji ay sinđma! so let us go together, father and son! [M. 11]
ya, intđ ma áđji nan fđnđyđ? well, where then is the pounded rice? [L. 57]
nong/nđngem ma áđji nan idnotđko! you arrange our wedding feast,
 please! [L. 58]

422. *Kan* or *pan* (*pan* is the Ilocano form) expresses astonishment, surprise:

sđnu kan sa? who, pray, is that? .Ger. "ja, wer ist denn das?"

With verbal endings: *sđnu kantja sa?* who are these?

sanguyđn pan si na/đtđđn nan kaněntđko! how quickly our food has been
 cooked [R. 16]

sanguyđn pan is nđngtjđsam is nan tđlfeg how quickly you found the key
sanguyđn kan nan ningyafam how quickly you brought it!

ngđg kan aykđ ketjěng na 'sh monđkyđ? why, are these all your chickens?
 [L. 43]

ngđg kan aykđka umođshtsong? say, why do you watch me from above?
 [L. 29]

intđ pan, nangkđ mamđtpab ya adđka pđad makđtpab; where then? it is
 easy to catch, and you can never (not at all) catch it? [L. 62]

The phrase: *kanđy pan*, sometimes with endings, expresses disgust and surprise:

kanđy pan! amfuyđka 'sh si nafđkodka! why, is that so! this is the reason
 why you are so lean! [M. 10]

kanđyka pan si fafđyi! how miserable you are, woman! [M. 17]

kanđyka pan si alđwid! what a bad friend you are!

kanđykayđ kan is fumabfalđgnid! what poor fighters you are!

kanđtja pan! how bad they are!

kanđtkamđ pan! how wretched we are!

423. *Ya*, introducing a question, expresses surprise or indignation; it designates also a cause as self-evident (not to be confounded with the copula *ya*, or with *ya*: and):

ya ngǎg tǒndǎ? 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?
ayǎkéd ya! go on! go ahead! Ger. also vorwärts! continue then!
ya ngag nan inmad is nan tjapǎnmo? well, what has happened to your foot?
 what is the matter with your foot?
aykǎ sikǎya [sǎka — ya]? "how about you?"
adǎ man katsǎkub tay sǎka 'y yǎn/a ya ǎngka inǎmiǎmish 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 fǎtugyǎ '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 ǎdji is nan mǎkan! well then (..if you do not give me any
 meat...), so give me at least some rice (instead)!
alikǎ 'sna! — adǎk. — yǎka intedǎeka istjǎ! come here! — I shall not! —
 well then, stay there! Ger. nun, so bleibe dort!
itsaotsǎdomo nan tǎfay ay nay! adǎ; iǎgtok sa. yǎka man nan kǎpan ǎdji!
 give me this spear! No; I keep it. Well, so give me at least the
 knife!
yǎka yǎim nan kǎweng nan kǎtjǎu so give me at least the ear of a fish!
 [P. 4]
yǎka yǎim man nan kǎweng nan tjǎlǎd! so give me at least the ear of a
 small fish! [P. 5]
yǎka yǎim man nan apǎngoy si ǎkkǎmǎ! so give me at least the leg of a
 crab. Ger. so gib mir doch wenigstens eine Krebssechere! [P. 6]
yǎka yǎim man nan ǎsa 'y fǎlǎda! 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.

umǎlikǎ 'sna mo you certainly come here
kǎak sa mo [kǎak sǎmo] this is certainly mine! *kǎam sǎmo* this is
 yours, surely
intǒ pay sak/ǎn mo? where am I (in a picture of a group of Igórot)?
kǎ si Fǎnged nǎmo! this is Fanged, indeed! this is Fanged, I am sure!
nǎang nǎmǎ! this is indeed a buffalo!

ðgsa shāmo! that is a deer, to be sure

In combination with *ya* [423]: *yāmmo alāem nan tōlo 'y tayāan!* certainly get the three baskets [L. 34]!

nangkō ōpom nāmo! why, this is your leg! [K. 8]

nangkō līmam nāmo! why, these are your arms! [K. 9]

soklōngmo nāmo (na mo) this is surely your hat

Observe the phrase: *mo kō man tay...* "no wonder; because...," certainly because. —

mo kō man tay finlēyko ūna, ūssam tjiḗpēn no wonder; because I have tired it first, you will catch (the pig) [L. 63]

mo kō man tay inmīpa/īsig ken sak/ēn why, certainly; because he made me angry [L. 79]

426. *Kō* expresses surprise; thus it is used in sudden recognition, introducing a phrase:

kō si Angay nāmō! why, this is certainly Angay!

kō sīka sa! why, this is you!

kō tjakāyē man na! why, this is indeed you (here)!

kō tjaītja sa ay? why, is it they? Ger. die sind es also!

427. *Nāngkō*, a particle with verbal endings, introduces sentences to express surprise and sometimes reproach in an exclamation or question; its forms are: *nangkōak; nangkōka; nangkō; nangkōtāko; nangkōkamī; nangkōkayē;* etc. — *nangkōk; nāngkōm; nangkōna* etc.

Nāngkō is often followed by: *bōd* [pōd, bēd].

nāngkōm [nāngkēm] alāen nan kāyo! so it is you who take the wood!

nangkōak wodā'sna! why, here I am! Ger. also da wäre ich!

nangkō wodā'sna! so he is here! (or: *wodā'snā ya!*)

nangkō pōd si Mātyu sa? ah, is that so, is this Matyu?

nāngkōm bōd ināla [ināla] nan soklōngko! so it was you who took my hat!

nangkōna bōd inīla nan fafāyi! so it was he who saw the woman!

nangkōka pōd masūyep? so you are sleeping?

dā! ngag nan ōpōn tōdī nangkō [mankōy] tsaktsakgōa! see! what big legs he has!

nāngkō pōd ol/ōley nan ikāk/an nan kasīm in/nīna how wretched is your stepmother's acting! [M. 10]

- nangkötäko ödshdén nan shengédjtja 's amín nan anäktä* why, have we not procured food for all our children? [M. 17]
- nangkéka mangtsu 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 makäkan!* why, there is nothing to eat ("eatable")
- nängkö böt tsätöna nan mangangkayängkay is nan önashko!* well! here are those who always eat up my sugar-cane! [S. 3] [cf. 3. 4: *böd* without *nangkö*]
- nängköm kanän en "mo umalitäko is nan tli....* why, you say: "when we come to the town... (reproaching their leader) [B. 16]
- nangkö—pispistash ängkay!* 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 talífeng!* why, this is a different dance! [B. 26]
- nängkö ma/íd madöy ken tjátäko ay Igölot; nangkö ketjéng nan insulíktosh is ängsan nan madöy* and see! none of us Igorot had fallen; only of the insurrectos many had fallen [B. 42]
- nängkö sítönä nan önöönöy* why, this one is a lucky fellow! [R. 29]
- nangkö akiakít!* why, it is very little!
- nängkö míd nong/nöngna nan kayäényä!* why, your "getting wood" is worthless! [K. 2]
- nangkö manäkas si ngämätsanta ay sinäki is kölling* it is surely better if we two brothers change ourselves into eagles [K. 11]
- nangköka tsatsäma ämipädshé ay ken sak/én!* why, you make me ashamed [L. 71]
- nängköm inlütak san kashüdmo ay?* why have you pushed your brother-in-law into the rock? [L. 79]
- nangkökayä tjemöngao is fädlen is apüy?* 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:

intö man la nan nangölam si sa? where did you hear that? Ger. wo willst du das gehört haben?

kad man la nan wodä ken sýa? how much does he claim to have?

429. Observe the use of *la* in the scornful phrase:

tsǎka la 'sh sa? what can you do, — nonsense!

tsǎka la 'sh sa, intǒ nan umǎlam si ǐdnom? (you want to marry?!)— nonsense! where will you get your wedding feast? [L. 49]

ngǎg tji? umonǒngka ken sak/én? tsǎkǎlasǎ! what is that? you want to fight with me? nonsense!

430. *En* ['n], after verbs of saying, introduces both direct and indirect discourse; it can never be omitted:

ketjǐng kasǐn kanǎn nan Lumǎwig en "inǎka'sh ǐsha 's tayǎan! then Lumawig said again: "give me one basket!" [L. 31]

isǎed kanǎn inǎtja en "nangkǒ mǐd... then says their mother: "why... [K. 2]

ketjǐng kǎnanmi en "lumayǎrakami!" then we say: "we run away!" [B. 21]

nan lalǎki kinwǎnǐna 'n "adǐk léytjǐn sa" the man said: "I do not want this"

isǎna'd kinwǎnǐn... then he said...

kanǎna ay mangwǎni en "sǎka'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, ketjěng, ět* 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 ápu y ya nan tjěnxəm fire and water; *sak/ěn ya síka* I and you

si áma ya si ina father and mother

nan kafútufútug ya kaáshuáshu the pigs and dogs

si Olóshan ya si Lang/ágan Oloshan and Langagan (or: *tja Olóshan ken Lang/ágan*)

ketjěng umáli ákis nan sinkumpǎnya ya mabaldúkan ket ákis nan ísa ay soldádsó thereupon comes again the company and then again one soldier is shot [B. 29]

sítödǐ ay laláki ya sítödǐ ay fafáyi he and she

For the construction: *tja Agpáxwan ken Tóngay* A. and T.; *tja áma ken ina* father and mother; see "Collective Article" [39]. Cf. *sináma* the father and his child [60]. For: *sumádkámi 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 ílaén nor did I see it

Or even with omission of the negative: *adítak úmínun is tjénum; kag ken síya ákis* I do not drink any water; nor does he.

Neither — nor is also expressed by *adí* — *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 féládjin nan yun/ána nan wánisna isáed nan dikámna ya nan sangkitána ya nan soklóngna ya nan fobangána ya nan kátjingna ya nan tjokáwena then his older brother took off his breech-cloth, then his shell and his belt and his hat and his pipe and his brass-chain and his bag [K. 6]

ígnam nan tjokáwako ya nan wánísko, nan katjéngko, nan soklóngko ya nan fobángak hold (keep) my bag, breech-cloth, chain, hat and pipe [K. 6]

ketjéng ínpafálan nan ótot nan gángsa ya nan ítjush, isáed nan tóónan, isáed nan fá/kong then the rat brought out the gong and the spoon, then the jar, then the pestle [R. 18]

ayáka nan inálak ay kátjòu, nan tjalíd, nan akkamá, isáed nan lílèng I have caught plenty of fish: *k.*, *tj.*, crabs and “*lílèng*.” [P. 7]

433. ADVERSATIVE: *siádnay* but. The conjunction “but” is in most cases omitted, asyndetic antithesis producing a stronger, more impressive contrast than any conjunction. Also *ya*, and, is sometimes used instead of the more forceful *siádnay*; or the phrase *nay möd ádji* introduces adversative clauses.—

ínmáy si Móllèng, ínmáli si Olóshan Moleng has gone, but Oloshan has come

wodá nan túfaymi, píńángmi ya nan kalásaymi; ma/íd báldugmi we had spears, axes and shields, but no guns [B. 25]

íparáitmo 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] apúy we want to smoke, but there is no light

adĭ inōtjan adwāni, siādnay adinōtjan aswākas it does not rain to-day,
but it will rain to-morrow
inānāpko nan kĭpan, siādnay igāak nakādash I searched for the knife,
but I could not find it
sak/ĕn ongōngāak, siādnay sĭka amam/āka I am young, but you are old
adĭna yāi nan ĭstja, siādnay nan mākan yaĭna [iyaĭna] he does not bring
any meat, but he brings rice

Ketjĕng “that is all,” “except,” “thereupon;” see [326, 327, 388, 408
etc.] serves as adversative conjunction:

ilāek amin ay fobfafāyi, ketjĕng si Akūnay is ma/ĭd ĭsna 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
sĭka paymō sĭya you or he
ināka 's kĭpan paymō fakōn nan pĭnang hand (me) a knife or, if there is
none, an ax!
adumāliāk aswākas paymō is kasĭn wākas I shall come to-morrow or day
after to-morrow

435. “Adverbial” Conjunctions are:

ākis [ākĭs] also, too. (*ākis* means also “again”)
sak/ĕn ākis I also; *nan fafāyi ākis* the woman too
kāg kĕn sak/ĕn ākis I also (lit. “like me, too”)

436. *Ketjĕng*, introducing a sentence, serves as temporal conjunction:
thereupon, then. [In negligent pronunciation usually: *k'tjĕng*; or scarcely
audibly: *'tjĕng*; also “*kĭtjāng*” occurs.]—As the original meaning of
ketjĕng seems to refer to something accomplished, “that is all,” “it is ended,”
it may be nearly equivalent to the Latin connective phrase “quo facto,”
while “therefore” would be a free translation. In narrative the Igórot will
never get tired beginning each new sentence with this *ketjĕng*.

The common construction after *ketjĕng* is the order: verb—subject.

nan lalāki inmāli 's āfongna, ketjěng alāèn (nan) asāwānā ay fafāyi nan soklōngna; or: ketjěng si (nan) asāwāna alāèna nan soklōngna
the man comes home; then his wife takes his hat... (the second order is employed rarely after *ketjěng*)

ketjěng tja maāngsan nan tākæ, ketjěng tjāttja nan umtli is nan fatāwā
then the people became a great many, thereupon they became the inhabitants of the earth (world). [L. 15]

Ketjěng followed by the ligature *ay*: *ketjěng ay isātja'd inftlak*
thereupon they feasted [L. 66] (*Ketjěng ay* means also sometimes: therefore.)

ketjěng ay umñnumak is nan tjěnum thereupon I drink the water
ketjěng ay fumāngon 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. *Isāed*, 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 *isāed* or *isa'd* the forms: *'sād*, *'shāed*, *'shād*, due to negligent pronunciation, are used frequently.]

Isāed 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>isāked</i>	<i>isāked</i>
	2. <i>isāka'd</i>	<i>isāmed</i>
	3. <i>isāed [isā'd]</i>	<i>isāna'd</i>
	D. <i>isāta'd</i>	<i>isāta'd</i>
I. incl.	<i>isatāko'd</i>	<i>isatāko'd</i>
I. excl.	<i>isākāmī'd</i>	<i>isāmi'd</i>
	II. <i>isākāyē'd</i>	<i>isāyē'd</i>
	III. <i>isātja'd</i>	<i>isātja'd</i>

The Constructions are:

a) with personal verbs; in the 3. person sing. or plur. The subject is:

- 1) a substantive: *isǎed umǎli nan lalǎki* then the man comes
isǎtja'd umǎli nan lalalǎki then the men come
- 2) a proper name: *isǎed umǎli si Fǎnged* then Fanged comes
- 3) personal pronoun, 3rd person: *isǎed umǎli sǎya* then he comes
isǎtja'd umǎli (tjaǎtja) then they come

The subject is a pronoun of 1st or 2nd pers.:

isǎkami'd umǎli then we come
isakǎyǎ'd umǎli then you come
isǎked umǎli then I come

b) with possessive verbs; in the 3rd person singular or plural. The subject is:

- 1) a substantive *isǎed kanǎn nan lalǎki* then the man says (not: *isǎna'd*)
isǎtja'd kanǎn nan lalalǎki then the men say (also: *isǎed*; but the plural ending suffixed to *isa-* is used regularly with plural nouns)
- 2) a proper name *isǎed kanǎn Fǎnged* then Fanged says
- 3) a pers. pronoun *isǎna'd kanǎn* then he says
isǎtja'd kanǎn then they say

If a substantive as subject shall be emphasized, *isǎna'd* respectively *isǎtja'd* is used, but the substantive is preceded by the ligature *ay*:

isǎna'd kanǎn ay alǎwidko then he says, my friend
isǎtja'd kanǎn ay alǎwidko then they say, my friends.

If the subject is a pronoun of the 1st or 2nd person:

isǎmed kanǎn then you say
isatǎko'd kanǎn then we say
isǎyǎ'd kanǎn then you say
isǎmi'd kanǎn ay Igólot then we Igorot say

(The reasons for these various constructions have been explained in preceding chapters; as [200, 201, 208, 209] etc.)

umüytǎko isatǎko'd masǎyep we go and then we sleep
nan lalǎki inmǎli isǎed nentsúno isǎed nasǎyep the man came, then he worked, then he slept
inmǎy sǎya, isǎna'd flnkash nan fǎtǎ he went, then he hurled the stone

nintăktăkak isăkid [for: *isăked*] *tjînpap nanăsœ* I ran, then I caught the dog

inmăyka ya isămed inăla nan kipăngko you went and then you took my knife

isă'd kinwăninăma then Father said (*ăma* is without article, as the article in the Nomin. would be: *si*; notice the ligat. *-n* suffixed to *kinwăni*: "the speaking of Father")

nan lablabôna manalifěngkăyœ, isăkăyœ'd mangăyeng, isăed mangananôn-gosh nan patpadôy at first you dance, then you sing and finally comes spearthrowing.

isătja'd ũmüy nan soldădson si Melikăno ad Tăfeng then the American soldiers march to Tulubin [B. 64]

isătja'd mamôgnak ay sinăki; isătja'd inămtjan is nan kakăyœan; isăed kanăn nan inôtj'n.... then the two brothers went to work, then they arrived in the forest, then the younger said.... [K. 2]

isătja'd en pôshngen ad Mabădbodôbud then they went to inundate (the land) at Mabudbodôbud [L. 2]

isătja'd mafôteng amîn nan inasăœwan ya isătja'd ên mintjîpap is nan fătug (ên: [307]) then all are drunk, all married men, and then they go to catch pigs [H. 15]

isătja'd falôtjên nan fătug, isătja'd sagfătên... then they bind the pig, then they carry it (on their shoulders) [L. 17]

isăkamî'd ôn măngan then we go to eat (*ôn*: [307]).

If several verbs follow this conjunction, it takes the endings from the nearest verb only:

isătja'd mangăyăyeng ya kanăntsa ay mangwăni then they sing and say [H. 9]

isătja'd inumăla ya kapěntja... then they get (clay) and make (pots) [L. 23]

ishăna'd sibôên nan pănga ya kanăna'n... then he cuts the branches and says... [K. 7]

439. *Ketjěng* and *isăed* combined occur in these examples:

ketjěng isăed kanăn san fafăyi.. thereupon "then" the woman says.. [L. 85]

ketjěng isătja'd insăngfu thereupon they performed the "sangfu" ceremony [L. 67]

ketjěng isăna'd patœfœên san asîn ad Lakăngaw thereupon Lumawig created the salt at Lakangau [L. 18]

440. *Kět, yǎ kět*, "and then" is used similarly to *isǎed*, as these examples illustrate. Sometimes *kět* serves as the simple connective without particular temporal notion.

ninsakít ya ket nadóy he was sick and died
kinmáan si ina yǎ kět tinmóli the mother had gone away and returned
ya ket fǎfjüy ay tsaktsagóag ya ket nan fǎi ay óko ay tsaktsǎki and then
 the boar (is) big and the sow (is) big [L. 46]
ketjǎng ólik ya ket inmának and "some time passed" as she bore children
 [L. 88]
mo madóyak ket mo umáykäyæ flaen nan nalpóak [nálpak] when I die,
 then if you go to see my birth-place [L. 89]
ketjǎng ya ket inangǎngo 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 *isǎked*). This "verbal conjunction" means also "and then;" it seems to be used particularly to introduce a sudden event or an unexpected event, a miracle, surprise etc. Its forms are:

Personal:	Possessive:
1. <i>köyǎked</i>	<i>kóked</i> [<i>kóyked, kóket</i>]
2. <i>kóyka'd</i>	<i>kómed</i>
3. <i>kó'd</i> [<i>ke'd, ket-</i>]	<i>kóna'd</i>
D. <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>kóykäyǎ'd</i>	<i>kóyyæ'd</i>
III. <i>kóytja'd</i>	<i>kóytja'd</i>

köyǎked umáli; inmáli then I come; came *kóked kǎpén; kinǎéb* then I make; made

kóked kinǎéb nan tufáyna and then he made his spear

köyǎked [also: *kóket*, irreg.] *inmáli is áfongna* and then I came into his house

ketjǎng úmtjan nan ísa'y fúan kóytsa'd inpapangáli nan soldádsón si Melikano and then one month passed, and at once there came the American soldiers [B. 62]

ketjǽng migmikána nan ìmpash; kǽytja'd mangmangálak ya kakaawítan
then he (Lumāwig) fed the little chicken; then, behold! they grew
suddenly to hens and cocks [L. 44]

ketjǽng talúanna san amǽmok ya kǽytša'd ákis mashangǽyen ay nasíken
nan fútug and he fed the little pigs and then forthwith also they
grew rapidly, the pigs [L. 46]

(*kǽ tjakayǽ sha!* why, you are there! [L. 6] Cf. [426])

isáed úmtjan ya kanána'n "kǽ tjákáyǽ sha ay!?" then he arrived and
said: "then you are these women!?" (surprised) [L. 27] (without
ed)

isána'd ikísua nan ìtsush is nan fánga ya kǽ'd [ket] ìstja; isánad ákis
ikísua nan fák/kong is nan ísa 'y fánga ya kǽ'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]

kǽ'd nay adwáni ya ma/íd! (you had promised us food:) and now there
is not a thing! [B. 16]

[*Kǽ-* is undoubtedly the same particle as in [426] and probably also
found in the interrogative: *aykǽ*, and in the particle *nangkǽ*, expressing sur-
prise.]

442. The equivalent for our inferential "therefore, for this reason, on
that account" is commonly *síya* followed by the Nom. actionis with suffix
-*an*; this suffix, which has usually locative force, is decidedly causal in this
construction; *síya*, or *síya tsi* [*tji*] means: this or that. The construction is
illustrated by examples:

síya tji nan umalántja this is "their coming-reason;" therefore they come
siyádsi [for: *síya tji*] *nan adík úmüyan* therefore I do not go

insakít nan litjǽngko; siánan [*síya nan*] *adík éntsánoan* I have a sore
finger; therefore I do not work

insákitak; síya nan umínumak is nan tjénam I am sick; for this reason I
am drinking water

síyadsí nan inakálantja therefore they weep (from: *inákaak*, with inserted *l*)
síya tji nan igána nangasáawān therefore he did not marry

antjǽka; síya nan mangawátsam is nan káyæ you are tall, therefore you
can reach the wood (beam under a roof)

nabléyak; síyadsí nan adík kumáéban is nan fálfeg I am tired, for this
reason I do not make any spears

siādsi nan intafōnantja is nan pāgpag therefore they hide in the forest

This construction is also used for our result clauses, as: it is so heavy that...; the Igórot would say: it is very heavy; therefore...

nan fātō [fātō] ya tsatsāma ay adadsāmet; siyā nan adīk makasagfātan
the stone is very heavy; therefore I can not carry it; or: is so heavy
that I can not carry it (or: I cannot carry the stone, because—*tay*
[451]—it is heavy)

nan kafāyo ya tsatsāma ay abafīkash; siānan manguyūtjana is nan kalomāto
the horse is so strong that it pulls the wagon [*siānan* for: *sīya nan..*]

nan djālan ya tsatsāma 'y adadsāawian; sīa nan mablēyam the way is so
far (long), that you are tired

nan tjēnəm ya tsatsāma 'y lāteng; siānan adīk umīsan the water is so
cold, that I do not bathe

nan āsu tsatsāma nan taktākna; sīya nan adīk makaapayāawan the dog
runs so quickly, that I can not follow it (Lit.: the dog; its running
too fast; this my-not following-reason)

A rather doubtful phrase: “*amfuyākash*” followed by *is* may be used, if surprise shall be expressed; as in:

amfuyākash si nafīkodka! ah! therefore you are so lean! [M. 10]

amfuyākash is ma/īdka 'sna! this was the reason that you were not here!

amfuyākash si nafālud sīya! therefore he is bound, imprisoned!

amfuyākash si ma/īd is nan āfongna! oh! that is the reason that he is
not at home!

(*Amfuyākash* can never be used with 1st person, as: “that is the reason that I,” but only with 2nd and 3rd person: this is the reason that you, he etc.)

Sīadsi and *is*: *sīadsi's ēnta umāla is aawīdta* therefore let us two go
to get our burden (wood) [K. 4]

Also *ketjēng ay* is used to express “therefore.” [436]

SUBORDINATE CONJUNCTIONS

443. *When*. “When” is expressed by the conditional conjunction: *mō*, (“if”) or by *īssān*. *Mō* requires the finite verb; *mō* must be used if the verb is in the future tense; and it may be used if the verb is in the present; *issan* 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 adlak entsáno, inlípajak when (if) I do not work, I play

mo uminumtáko is nan kápi, aditáko kapén nan táfay when (if) we drink coffee, we do not make any spear

Issan inmaliána, amín ay tákæ nangántja when he came, all people were eating

Issan inalán nan áma, nan ánanak ya kinmáantja amín when the father came, the children had all gone away

Issan nintedéek ad Maníla, wodá nan djúa ay áasuk when I lived at Manila, I had two dogs

Issan ninfukáæwan nan laláki, nan ongóna (ya) inmáli or: *mo infúkaæ nan laláki, nan....* when the man called, the boy came

Issan nan/ngólak is nan okókud, naángoak when I heard the story, I laughed

Issan nanawáðak is nan súlad, finásak when I had received the letter, I read it (vb.: *tsæwáðdek*)

Issan inmaliántáko 'd Chicago, kinaéptáko nan áfongtáko when (after) we had come to Chicago, we made our houses (lit. "upon our coming")

Issan inmáltam adúgka, ya ninédjan when you came yesterday, it was raining

Issan inayantáko is nan póshong, ninkiyatáko is nan katjénæm when we were (lit.: had gone) at the lake, we swam (in the water)

Issan kinmaánanmí ad Maníla, limanpo'ókámí when we left Manila, we were fifty persons

Issan ináfédjtja istjé is apíd nan póshong, ninlaleyádtja when they met across the sea, they rejoiced

Issan kapúsik; kaongónaak; kaamámaak; ninsákitak; kagadsangyěngko; kafikáshko: when I was poor; little; old; sick; rich; strong (healthy)

Issan ninaliwidsánta when we two were friends (*s* inserted).

444. While. "While" is expressed by *issan*, when; frequently the verb or verbs are reduplicated to indicate that one action continues simultaneously with the other. This contemporaneous action is also designated by the auxiliary *tsa*:

Issan mamasuyepántja, entsúnókami while they (continue to) sleep, we work ("during their sleeping")

Issan kãwãd nan alfwidko id Tukákan: while my friend was in Tucucan
is tsãk èntsúnoan during my working, while I am at work
is tsãtsa 'ntsúnoan while they are working

(The article *san* is sometimes omitted before *tsa*.)

Issan umĩnumam is nan tjẽnẽm, tsãak manũbla while you drink water, I
 smoke

Issan engkalĩam (engkalĩanyẽ) mamasũyep sĩa ay fafãyi while you talk,
 she is sleeping

Issan tsãtja mangãyan while they are eating (better: *is nan*, because *san*
 indicates past action)

Issan engkaliantãko, tsãna kimĩtẽn nan ãklang while we are speaking,
 she is sewing the coat

Issan nangilãantja kẽn tõdĩ: while (when) they saw him

Issan inlagõantja is nan sĩngsing nan fobfãfãyi, mangayẽngkamĩ while
 the women sell rings, we are singing (without redupl.)

Issan sinumkepãntja while they came in (when they came in)

Issan kapẽnyẽ nan ãfong, umilẽngkamĩ while you are building the house,
 we rest

Issan tsãtja 'nfalognĩdan, woddãak id Fẽntok while they were fighting, I
 was at Bontoc

Issan kãwãd Fãnged is nan ãfong ya Issan tsãna mangĩlãn ken Mãtyẽ
 while Fanged was in the house and while he saw Matyu

is nan tsãk mangãnan while I am eating

is san tsãna nangãngan while he was eating

Issan tjãtja nẽngkalĩan while they were still speaking

By Circumlocution:

iufãsaak, tsãka ãkis insũlad I read; "meanwhile" you write: I read while
 you write

masũyepak, tsãka ãkis èntsúno I sleep while you work

Participial Construction:

nan lalãki manãlan ay mangayũweng or: *nan lalãki mangayũweng ay tsa*
manãlan the man walks while singing

maãngo is nan engkalĩãna he laughs while speaking ("in his speaking")
 or: *maãngo ay engkalĩ*

engkalĩ is nan iitãna he speaks while dreaming

nan kilang inmãli ay inãka the little boy came crying, or: cried while
 coming

nan lalãki umĩfleng ay manũbla the man rests while he smokes

445. A f t e r. Temporal clauses with “after” are frequently introduced by *issan*, when [443]; the subsequent main sentence begins sometimes with *ketjěng* (or: *isǎed*), whereby it is expressed that the action of the main sentence is not simultaneous with that of the subordinate clause, but follows it. (Notice the present, instead of the preterite, in the main sentence!)

issan kinwǎnina na, ketjěng ifukǎwǎna after he had said this, he shouted
issan tjengngǎna na, ketjěng ibfakǎna after he had heard this, he asked
issan nadǎyan nan lalǎki, ketjěng inka/ǔptja after the man had died, they buried him

issan tinmǔktjuǎna after he had sat down
mo inangnǎnyǎ amǎn nan nakwǎni ken tjakǎyǎ, ketjěng tomolǎkǎyǎ'd
 after you have executed all orders (“have done all told you”), you ought to return

issan inilǎěntja nan ǎnmad, ketjěng linmǎyǎwtja after they had seen what had happened (“the happening”), they fled

issan inmalǎan nan ǎpo, isǎed onǔtjǎn nan lalǎki sǎya after the master had come, the man followed him

issan nanngǎlan nan ǎmam si sa after your father had heard this

issan adsǎngǎdum ay finmǎla nan lalalǎki, ketjěng iniskǎpna si Jǎlio is ǎfong after the men had gone out, he led Julio into the house

issan nan/ngǎlan nan lalǎki si sa, ketjěng itǎfǎna nan pinǎngna after the man had heard this, he hid his battle ax. (*nan/ngǎlan*: Nom. act. from the Nom. agentis [257]. Thus in the following example:)

issan nangǎlana ken tjǎttjǎ, tǎmǎli nan fǎfǎyi after seeing them the woman returned

issan simumkǎpana is nan ǎfong, alǎěna nan sǎklong nan anǔtjik after he had entered the house, he took the hat of my younger brother

issan napadǎyana inkǎ/ǔptja nan arwǎkna after he had been killed, they buried his body.

“After” circumscribed by: *fǎǎshek*, I finish, accomplish:

finǎash nan fǎfǎfǎyi ay nangǎfǎyǎ is nan wǎnis, ketjěng tsinimǎdtja nan fǎdsǎna after the women had woven the breech-cloth, they mended his coat (lit.: the women having finished weaving..., thereupon they mended...)

nafǎash ay nakǎimsǎngka, ipuǎmo nan wanǎsmo! after you have washed yourself, put on your “wanis!” [naka- 299]

Or by the auxiliary *ǎfus*: *ǎfus nadǎy nan amǎma, isǎtja'd inkǎ/up sǎya* after the man had died, they buried him

Or by the preposition *is*: *immāliak isna is nan nabfæðsan nan kakāntja* I came here, after they had eaten

is nan finmangōnantja after they had awakened

Or by the prefix *naka-* [299]: *nakakānan nan lalalāki, ketjěng immāytja'sh kapāyæ*, or: *isātja'd immāy 'sh kapāyæ* after the men had eaten, they went into the rice-fields

isātja'd nakākan, isātja'd maāmōng nan mamāgkid then they had eaten, then the girls assembled [H. 21] or: after they had eaten, the girls...

intsīmid is bayākna; isāed nakatsimīdan is bayākna; isāna'd itsdōtsao nan bayākna she sewed his wings; then she had finished sewing, then she gave... [S. 6]

ketjěng mangāntja; ketjěng nakakanāntja, isātja'd kanān ay sināki then they dined; then they had dined, then said the brothers.. [R. 16f.]

Or: after they had dined...

ketjěng nakatsublāantja; ketjěng kanān nan ōtot... then they finished smoking, then the rat said... Or: after they had smoked.. [R. 17]

isātja'd insāngfu; isātja'd nakasangfūwan ya foknākēna; isāed nakafoknākan ya isāed kanān san si Lumāwig then they sacrificed; then they had sacrificed, and he went up; then he had gone up and Lumāwig said... [L. 67] Cf. [L. 80]

ketjěng mangāntja ya nakakāntja, ketjěng masisīantja then they eat, then they finished eating, then they separated [H. 19] Or: after eating they separated Cf. [H. 22]

(The construction: the Present followed by the same verb with *naka-* is found frequently in narrative.)

Our clauses with "after" are also circumscribed by *ūna* [ēna] first: *mānganak ēna, isāked ēntsūno* I eat first, then I work; after I have eaten I shall work

mangantāko'd ūna, isatāko'd ēntsūno after eating let us work ("let us first eat, then work")

446. Before. "Before" is circumscribed by *ēna*, followed by a sentence introduced by *isāed*:

umīskami ēna isākami'd tumūktju we wash ourselves before we sit down
(lit.: we wash first, then we sit down)

Or, *ēna* being omitted: *admakitotōyak ken sīya, issa umāy* (*issa*: auxiliary of future tense [308]) I shall speak with him, before he goes away; "I shall speak with him; he will go away."

inīlami nan lalalāki, issātja madōy we saw the men before they died

umiskāmŋ, issākami māngan we wash ourselves before we eat
insulādka ken sak/ĕn, issāka umāli write to me, before you come

447. Until. "Until" is expressed by *ŋlik* or *inkāna's*; both require a construction with Nom. actionis. Sometimes *ŋlik* is followed by *ya*, and; it seems that in this case *ŋlik* means: "some time passed" and...

Ta, "in order that," often precedes *ŋlik*, if the action governed by *ŋlik* is expected or intended.

intedēetāko ŋsna ŋlik mabfæāshan nan taæwĭn we remain here until the
 year is ended

opōŋpak nannay, ta ŋlik fūmitjāngan nan āpuy I work the bellows until
 the fire burns

nintedēeak istjĭ ŋlik inalĭan nan alĭwidko I stayed there, until my friend
 came

ĭgnam nannay ay tūfay ŋlik alĭak hold this spear until I come

ĭgnak ŋlik alĭam ya alāĕm I hold it, until you come and take it

ĕntsūnoak ŋlik masūyepam I work until you sleep

adinalĭwidta inkāna is adĭta madĭyan we two shall be friends until we die
 (Observe the negative: *adĭta*; "as long as we do not die")

ketjĕng ŋlik ya ākis tomōli si āma then "some time passed" and the father
 returns also

ketjĕng ŋlik ya ket inmānak then "some time passed" and she bore chil-
 dren [L. 88]

ketjĕng ŋlik ya kasĭn ākis umānak san naamasāngan then "some time
 passed" and the widower again became father [L. 88]

intedēeak ŋsna inkāna's umalĭam I stay here until you come

ĕntsūnōkamĭ inkāna is umalĭan nan lalāki we work until the man comes
 (or: *ta ŋlik*)

nan mamāgkid masuyĕptja inkāna is ĕntsūnōantja the girls sleep, until
 they work

intedeĕkayu 'sna inkāna's sumkepānyu is nan fāwi remain here, until you
 go into the "councilhouse"

adadĭak umāy inkāna's kanām I shall not go, until you say (so)

sæsemĕtka'sna; adtomōliak wait here! I shall return. (asyndetic constr.)

(In song dialect *kĭkad* is used like *ŋlik*: *ta kĭkad na'sh mapāæ ay* let
 it continue until morning [H. 13]; *kĭkad alĭan alĭwid* until the friend
 comes.)

448. "As often as, whenever:" *ketjěng nan laláki tsána tsaowáděn nan shengědna, tsána iká/up* then, as often as the boy received food, he buried it in the ground [M. 4]. (Repeated action expressed by *tsa*; [310]).

449. "As long as" is expressed by *íssan*, while, followed by *tsa* [444]; also by *inkána is* with a negative: *inkána is adíta madđyan* as as we two do not die; as long as we live.

450. "As soon as:" *mo* or *íssan*; the verb of the main sentence takes the prefix *pin-* (*pang-*); cf. [296]:

mo inílak nan laláki, pinpadđyko as soon as I saw the man, I killed him
(immediately)

mo tjipápéntáko nan ayáyam, pinpadöytáko as soon as we catch the birds,
we kill them

mo mađto nan ístja, pinistjatáko as soon as the meat is cooked, let us eat
íssan inalána nan laláki, nan ayáwan tsákasna ay lumáyo as soon as the
man came, the buffalo ran away [tjakas-: 315]

íssan tángfam nan pánguan, tjákasna 'y fuməlínget nan ángan as soon
as you close the door, the sleeping chamber becomes dark

451. Because: *tay*, is a "true" conjunction; the verb of a causal clause introduced by *tay* is in the "Indicative." The particles *mo*, *kö*, preceding *tay*, emphasize the causal clause: because indeed, certainly because. [425]

igđak inmáli, tay ninsákitak I did not come, because I was sick

adík mabfálin ay aláén nan káyə, tay na/ifákat I can not take the wood
because it is nailed on

kasím kanán, tay adík kíntek nan kanám tell it again, because I did not
understand what you said ("your saying")

ítgtomí nannáy, tay léytjénmi we keep this, because we like it

aditáko éntsáno, tay intengawátáko adwáni we do not work, because we
have a holiday to-day

adí inmáli síya, tay antjoántjo nan nasuyěpána he did not come, because
he slept so long

ta mangantáko'd ay tákə, tay naéwawéwadtáko we people ought to eat,
because we are hungry [R. 30]

CONDITIONAL SENTENCES

452. *Mo*, if, and *moshāya*, suppose that, introduce conditional clauses; *moshāya* introduces hypothetical or "contrary-to-fact" conditions. *Et* introduces frequently the apodosis, if the protasis precedes; it means "then;" Ger. "so." [437].

mo itjāsak nan kīpan, et adigtok if I find the knife, I shall keep it
mo adikayæ entsāno is kāwīs, et adalāenyæ nan siki nan fūtug ya nan āsu
 if you do not work well, you will get food for pigs and dogs
mo intjāsam nan tjokāæko, yāim ken sak/ēn! if you find ("have found")
 my bag, give it to me!

moshāya ayāyamak, et adtumāyæak if I were a bird, I should fly
mo mabfālinak ay fumāla, et adfumālāak if I can go out, I shall go out
moshāya wodāy ken sak/ēn bīlak, et lagōak nan āfong if I had any
 money, I should buy the house

adumāliak, mo mabfalīn ay umāliak I shall come, if it is possible that I
 come

āngsan nan inlāgok, mo āngsan nan linagōak I should have sold much, if
 I had bought much

ngāg nan āngnēm, moshāya gadsangyēngka? what would you do, if you
 were rich?

mo umālika, et ūmüyak if you come, I go

mo way nan mangwāni si sa if anybody says so (*way* = *woday*)

moshāya umālika, et ūmüyak suppose that you would come, I should go

mo sīnu nan nangāla is nan kipāngko, isākongna ken sak/ēn if any one
 has taken my knife, he shall give it back to me

moshāya kāyæ nannay! assume that this were wood!

moshāya kōak nannay, et kāwīs if this were mine (if I had this), it would
 be well

moshāya nan lalāki ya inōtot, et inlōklok is nan lūta suppose the man
 were a rat, then he would crawl into the ground

moshāya gumadsāngyenak, et lumagōak is ipāt ay kafāyo if I should get
 very rich, I should buy four horses

moshāya ilāek nan fāisæl, et padōyek if I should see the enemy, I should
 kill him

mo kāpek nan sīngsing, ilāgok is nan Melikāno if I make the rings, I sell
 them to the Americans

moshāway [for: *moshāya wodāy*] *bilākko, et lumagōak is āfong* if I had
 any money, I should buy a house

moshāya lāteng, et mangiwīsak if it were cold, I should wrap myself in a
 blanket

- mo kékkek sítodí, et makitótóyak kěn sítya* if I knew this man, I should converse with him
- mosháya nan ongóna ya kólling, et makatámáyax* if the boy were an eagle, he could fly
- mosháya nan laláki ya láon, et kanína nan tákax* if the man were a lion, he would eat men
- mosháya wödáy djúá 'sh noángo, et itsaotsáoko nan ísa ken síka* if I had two buffaloes, I should give you one
- mosháya adfak insákít adwáni, et éntsánoak* if I were not sick to-day, I should work
- mosháya inanápmo nan tólfeg, et íntjasam* if you had sought the key, you would have found it
- ngäg nan ángnén nan fobfafálo, mosháya wóday baldúgtja?* what would the young men do, if they had guns?
- mosháya kintékkó ay wodáka 'sná, et inmáliak* if I had known that you were here, I should have come
- mosháya wodáy áfongko, et mashúyepak is sa* if I had a house, I should sleep in it
- mosháya anántjo sítodí, et mafáline ay isabfút nan fátsóna* if he were taller, he could suspend his coat
- mo kekentáko is adadádsa, umiuyongtáko* if we know more, we become worse (the more we know, the worse we become)
- mosháya inálam nan kiwátsey, et nadóyka* if you had taken the poison, you would have died
- mosháya sak/én síka* if I were you [*mo sak/én ya síka*]
- mosháya tjákámí ya kágkamí ken tjákáyé* if we were like you
- mosháya wodatáko id Fántok 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 adsángádum ad Maníla, et ílaéntáko nan falógmid* if we had been at Manila, we should have seen the battle
- mosháya umálitja 'sna nan Melikáno, et pinfákash nan kányon nan áfongyax* 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, sítya tsatsáma ay naí mud although he is a rich man, he is very stingy

ǎläy pay mo sŷya ya amǎma, ǎntsúno ay karwís although he is old, he works well

454. "Just as if" is expressed by *kashǒn*:

kinigsǎntja nan kǎnyon; ketjǎng kashǒn mad/ǎb nan tjǎya 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 adǐ [t'adǐ]*.

kǎnak sa ta kekkǎnyǎ I tell this that you know it

tǎngfak nan fǎnga ta nan ǐstja ya umaǎtong I cover the pot that the meat stays warm

pǎyǎm nan aklǎngmo ta umaǎtongka put on your coat that you be warm
nan lalǎki idjǎana nan patǎtjǐm ta kǎpǎm si tǎfay the man gives you the iron that you make spears of it

ǐnfak nan pǎnguan ta adǐ fumǎla nan ǎsǎ I close the door lest the dog run out

umaǎtet ta inyǎim nan bǐlak it is well that you brought the money
nan lalǎki ǐtsaotsǎona nan sǐlad ken sǐka ta fasǎǎm the man gives you the letter that you read it

kanǎnmi ken tjǎitja ta umaǎlitja we tell them to come; we order them to come

ǎlika ta mangǎngka! come and eat!

ǐnmǎliak ǐsna ta ǐpaǐlam nan ǎfongmo I have come here that you show (me) your house

ǐnlǎkushka ta ǐlaǎm! turn around that you see!

kǎnam ta kumǎan! tell him to go away!

kǎnam ta sagfǎtǎna nan ǎgǎb! tell him, he shall carry the box!

umǎyǎnta'd ta ǐlǎǎnta nan mangipatǎfu ǐs nan ǎmaǎnta 'y nay let us go to see him who makes our garden "grow with weeds" [R. 9]

lalǎyam si asǎǎwam ta umaǎlǐsna ta mikǐlǐ ǐs nan ǐlimi call your wife that she shall come here and that she live here in our land [H. 8]

ek umaǎyak ǐs fanfanǎwi ta ǐfuǎgna sǐka id fobfǎy I go to call the hawk that it takes you home [K. 12]

ǎlika'd ta uminǎmka! come and drink! [L. 75]

ǐbfǎkak ken sǐka ta adǐm kanǎn ǐs nan tǎkǎ I tell it to you that you do not tell it to the people

itafǎnmo nan bǐlǎkmo ta ma/ǐd mangǎkǎu! hide your money lest anybody steal it!

aykð ngäg ta ùmüyak? why ought I to go? (for this idiom see: 350)
ya aykð ngäg ta adí makisáa? well, why should he not come home with
 you? [L. 40]
umátet ta igáak nadðy? is it well that ("are you glad that") I did not
 die?
inlaléyádak ta inflak síka ákis (or: *ay flaén síka ákis*; or: *ay mangfla*
ákis ken síka) I am glad that I see you again
umátet ta tinmolíkkáyæ is nan flitáko "we are glad" that you have returned
 to our country [B. 61]

Ta is used sometimes with imperative, and particularly with the cohortative [187] and optative:

ta ùmüyak! I ought to go! may I go!
ta aláènyæ nan pinángyæ.... ta umüytáko ad Malónosh, ta éngkáyæ
manalífeng take your axes, let us go to Malolos, go to dance [B. 1]
ta issáka'd kasín umáktan is sinláú then give me again a bean-pod [L. 31]
ta umüytáko úna istjí! let us first go yonder [L. 69]!
ta intotoyáta, ta sumáata ad fobfúy! let us talk together, let us go home!
 [M. 14]
yðöyæ nan ápuy ad Pókis; ta iílak tjákkayé! bring the fire to Pokis; let
 me watch you! [L. 8; cf. B. 51]
ta adí komáan nan 'líktosh! let the insurrectos not get away! [B. 60]

456. Result Clauses with "that" see [442]. Also paratactic construction is used, such as:

tsatsáma ay láteng ya na mashkáækami it is very cold and we are freezing here; it is so cold that we freeze here

457. "That" introducing Object Clauses after verbs of "saying" is represented by the particle *en* [430] which introduces both, indirect and direct discourse. Examples of indirect discourse:

nan laláki kinwánina ken sak/én en inístjan nan ásxæ nan ístja the man
 told me that the dog had eaten the meat
kinwánina ken tjatáko en umáli nan fæsxæl he informed us that the enemy
 would come; or: *kinwánina ken tjatáko nan fæsxæl ay umáli* (without *en!*)
si ínak kanána ken sak/én en si áma ya inmáý ad Maníla mother tells me
 that father has gone to Manila; or: *..kanána si áma ay inmáý ad M.*

nan fafáyi kinwánina ken sak/én en kináeb nan asáwána nan áfong the woman told me that her husband had built the house

si Olóshan kanána'n umáli 's sinakítan Oloshan says that he will come soon

kanána en nintedéeka 'd Fántok he says you were at Bontoc

nan alíwidko kinwánina'n nan anákna ya insákít my friend told me that his child was ill

nan ísa'y ongóna ay laláki kinwánina ken amána en nan yun/ána ya tinmáya ad tjáya the one son told his father that his older brother had flown to the sky

nan nafáa kanána en amán nan ipókax léytjéntja ay infalógnit the messenger says that all the people wish to fight

si Bégiti kinwánina en linmágo 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 fafáyi kinwánina is nan tákax en nadóy nan anákna the woman told the people that her child had died

et kanám en adí fumítjang nan kayéénmi then you say that our wood does not burn [K. 13]

With the verb "to write" (which is, however, used most sparingly, for evident reasons):

si Likáldso ninsúlád nan tálon ya káwís Ricardo wrote that the weather was fine

si Julio ninsúlád ay ángsan nan lalálaki ay minléyad ay umáli is axáani

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 síka ay úmüy I allow that you go

(Idiom: it is not allowed to smoke in this house: *adítja manúbla is nan áfong ay nay*; or: *laáwa! adikáyú manúbla!* it is wrong (bad)! do not smoke!)

insosóngetak (inlilketak) tay adítja umáli I am angry that (because) they do not come

abfolútek nan laláki adumáli I believe that the man will come
áykém abfolútén ay umáli s'tódí? do you believe that he comes?

abfolátek ay tinmóli s'tya I believe that he has returned

Also the particle *ann/ǝ* expresses certainty, "I believe:" *ann/ǝ ya umáli adwáni* he will certainly come to-day; I believe that he will come..

éndjuadjúæk is nan al'tána I doubt that he will come

éndjuadjúæk is nan tæmol'tan nan fafáyi I doubt that the woman will come back

umögiáðak is nan al'tána I fear that he will come

umögiáðak tay naæniáænika ay umáli I fear that you come too late

(*tay*: because; or: *is nan naæniáæniam ay umáli*)

nan ongõnga umögiad tay kédfan nan áseu s'tya the boy fears lest the dog bite him; or: *umögiad is nan mangedfánan nan áseu ken s'tya*

nan fobfafáyi umögiáðtja tay adumálitja nan fæseul ya adpæantja nan am'ín ay fli the women fear that the enemy will come and burn the whole town

t'pææk nan al'tána I forbid him to come (I forbid his coming); I prevent him from coming; or: *adík léytjén s'tya 'y umáli* I do not want him to come

tjéng/ngék tjáitja ay mangádyeng I hear them singing

tjínngömi ay nan yáin/am ya linmágo is nan nõang we have heard that your brother has bought the buffalo

tjéng/ngék nan fafáyi ay infúkaæ I hear that the woman shouts

aykõm tjéng/ngén sak/én ay engkáli ay? do you hear me speak?

tjéng/ngék tay inmálitja nan mamamáðkid I hear that the girls have come

(*Tay*, "because," is said to be used sometimes after verbs of hearing, saying, knowing; but *en* and *ay* seem to be preferable.)

adnget umáli si ina is áæni "I hope" that the mother will soon come

(Idiom: *adnget*, probably)

sak/én kékkék ay itatáfonmo nan áasuk ísna I know that you are hiding my dog here

s'tya kekkéna ay nan súlad ya nálpõ ad Fæintok he knows that a letter has come from Bontoc

s'ika kékkém ay falõgnid nan kinwánitja ken s'ika you know that they meant battle, when they told you [B. 46]

kánám nan fafáyi ta yáina nan káyæ tell the woman that she shall bring the wood

kanána nan ongõnga ta labfána nan áklang he tells the child to wash the coat

kanák ken s'tya ta umáli I tell him to come, I order him... (with dative prepos.)

- kanám ta kəmáan* tell him to go away
kanám ta sagfátèna nan káyæ order (him) to carry the wood [455]
áfushna kinwáni ken sak/én en itsaotsáona nan kalásay ya nan pínang;
adwáni ma/íd he had promised me to give (me) a shield and an
 ax, "and now there is nothing," i. e. but he did not keep his promise
nan fafáyi kanána en iyána nan tjókæ the woman promises to bring the
 bag
- kanánmi ken tjákayæ en fatjánganni* we promise you to help you
sésènmèkko ay nan ámak ya inmáy ad Maníla íssan kaongóngak I remem-
 ber (think) that my father went to Manila when I was child (during
 my childhood)
sesémkek ay pinadóytja ángsan ay tákæ is nan flimi I remember that they
 killed many men in our town
aykém sesémkèn nan kanám ay? do you remember your promise?
iláènmi tjaítja ay ínkyat is nan tjénæm we see that they are swimming in
 the water
- inílatja nan lalaláki ay énfalógnid* they saw that the men were fighting
inílan nan fafáyi ay inputímo nan falídog is nan ángan the woman saw
 that you put the gold in the sleeping-chamber
ílæk nan laláki ay umáli I see that the man is coming
inílamí tjaítja ay nisíptjag we saw them fall
inílatja nan ongóngá ay nitókang they saw that the child fell
ketjéng iláènmi nan ápuy ay intatáyæ ay malpǒ'sh pǒshong then we see
 the fire (exploding shells) fly from the sea [B. 23]
isápatak tay tit/íwa I swear that it is true (*isápatak*: Ilocano)
nan nimnínko káwís nan laláki "as to my thinking" the man is good; I
 think that the man is good
nan nimnínko kawístja ay fufúmsha I think that they are good smiths
nan nimníntáko adí tit/íwa nan kanántja we think that they do not tell
 the truth
nan nimníntja tjaítja adí insakít they think that they are not ill
nimnímek ay adumáli síya I think that he will come
léytjek síka ay tumúktju I wish that you sit down
adík léytjén síya ay umíleng I do not wish him to rest
léytjénmí nan lalaláki ay kapéntja nan túfay (ay inkáéb si túfay) we wish
 that the men make spears
leytjéntáko amín nan lalaláki ay komáan (or: ta komántja) we want all
 men to go away
léytjek nan fafáyi ay mangóto is nan ístja (or: ta otóèna nan ístja) I
 want the woman to cook the meat
léytjek ay makitotóya ken síka I like to speak to you

adík lěytjèn sika 'y ùmüy I do not want you to go away
intò nan lěytjèm ay umüyǎnmi? where do you want us to go? ("our going-
 place")
lěytjentja nan anǎkna ay ùmüy is nan áfong they wish that her child goes
 into the house
lěytjènmí tjakǎyě ay umǎli (or: *ta umǎlkǎyě*) we wish that you come
ngǎg nan leytjényú ay ángnek? what do you want me to do?

459. As has been stated in [414], the word *kǎnò*, "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 *kǎnò*: "*karó's!*" *kǎnò* "well!" was said; *kǎyè nannay, kǎnò* this is wood, was said Ger. das soll Holz sein.

naǎèniǎèni Ìssayě padóy nan fátug, kǎnò he said you will kill the pig
 very late. Cf. [308]
immáyka ya isǎmed inǎla nan kipǎnko, kǎnò it was said you had come
 and taken my knife.
aykěka manotǎfay ay, kǎnò do you come with a spear, was asked

(The plural: *kǎnòtsa* is doubtful, as in: *èntsunòkayě, kǎnòtsa* you work, they said.)

isǎna'd kǎnò kǎnǎn en.... then he is said to have spoken... [L. 26]

460. Equivalents for our Dependent Infinitive. Our Infinitive as subject or object is expressed in Bontoc Igorot in various ways, such as: the Nom. actionis with the article; the "Infinitive" connected by *ay*, sometimes by *is*, etc. [41]

The "Infinitive" of Possessive Verbs connected by *ay* with Verbs or Adjectives is interchangeable with the form of the Nomen agentis. Thus the usual construction: *lěytjek ay kěkken sítòdi*, I wish to know this man, may be changed to: *lěytjek ay mǎngtek kěn tódí*, I wish to be a "knower" of this man; *mǎfǎlín ay palítjèn nan kípan*, it is possible to sharpen the knife, or: *mǎfǎlín ay mamǎlid is nan kípan*, it is possible to be a sharper of the knife.

Dependent upon Nouns:

íkadmí ay umǎleng is malpǎsan nan mǎtno [madno] it is our custom to rest after working

ikádtja ay mángan is áse it is their custom to eat dogs [318]
ngäg kotókkó 'y éntsáno mo ma/íd lágfo? what advantage is there for
 me to work, if there is no pay?
ngäg kotókkó ay mangáéb is nan áfong mo mapéan? what is the use
 (for you) of building a house, if it is burned down?
míd nongnóngmo ay mangóto is nan ístja you are of no use, worthless, in
 cooking meat

Dependent upon Verbal Nouns :

et tsatsáma nan leyádko ay mangíla ken síya I should be very glad to see
 him; "my wishing" would be...

(*nan nimnímkó*: "as to my judging," "in my consideration"; see
 [458])

Dependent upon Adjectives. (Sometimes the Passive is used
 instead of the Active):

ngäg nan káwís ay kanán? which is correct to say?
wodáy tékken ay kápén I have other things to do
malmalánoy ay aláén nan bílak it is easy to get the money
karwís ay ílaén good to see: beautiful (or passive: *ay maíla*)
malánoy ay maágnén it is easy to do (to be done)
síkáp ay mátno it is difficult to work (to be worked)
kagawís nan umáyantáko mo nan intedeéantáko 'sna it is better that we
 go than remain here (*manádash*: see [395])
karwís nan mafadsángan síya it is right to help him (passive)
adí mafálin ay umíleng it is impossible to rest
inngo/ngóyusak is nan ma/íd alíwidko it is sad for me (I am sorry) to
 have no friend
kaka/igéd nan maisaköntáko is nan ayáwan it is dangerous for us to go
 near a buffalo
nannáy ya karwís ay (or: is) kánén this is good to eat
nan laláki ya infífkas ay éntsáno the man is strong so as to work
 (*abafíkas*, strong, does not govern any infin.)

Dependent upon Verbs :

Authoritative and causative verbs ("I make him come, order him to
 come") with the prefix *pa-* see [295]

Verbs with adverbial notion, governing other verbs, see [317]; *ngäg
 nan ángém ay...*, *ngäg nan íkam ay...* see [358 "How"]

See also Final Clauses: [455-] and the Auxiliaries: [307 ff.]

- umāliak ay ɬaen sika* I come to see you
inmāli ay nangiyāi is nan pākūy he came to bring the rice
ūmūyak ay entsūno I go to work
mamōgnagak [mamōknakak] ay entsūno I go to the field, forest, river
 etc. to work
ūmūyak ildēn tjāttja ay manalɬfeng I go to see them dance (without *ay!*)
ūmūyak tjēng/ngen nan tākæ ay mangayūweng I go to hear the people
 sing
umāykāmɬ ɬaen nan lalalāki ay enfalōgnit we go to see the men fight
umāykami ay umāla is kafūtufūtug we go to get pigs [B. 12]
ēntja kuyūtjēn ay manāgni they go to pull her out to dance [L. 87]
ipēngko ay mangwāni I try to say
adttja kēkkēn ay mangilāgo they do not understand to sell (selling);
 [L. 18]
ketjēng ilōdlod nan ongōnga ay mangwāni then the boy must tell (R. 25)
isāed sūmkēp san Lumāwig ya panāshana san tjēnum ay mangɬbfākā
 then Lumawig enters and directly asks for water [L. 41]
kōytsa'd ākis masangēyēn ay nasīkēn nan fūtug and behold! the pigs
 "hasten" to grow [L. 46]

461. Participles are connected with substantives or pronouns etc. by *ay*:

- nan fafāyi ay mangayūweng* the singing woman, the woman who sings
nan lalāki ay inmāli the man having come
nan ongōnga ay adtomōli the child being about to return
nan lalāki ay mangwāni si sa the man saying this
nan fafāyi ay minlēyad is nan anākna the woman loving her child
nan fānga ay nafākash the broken pot

The participle present of the passive expresses not only a passive action in progress, but it may also convey the notion of an action to be performed, like a gerundive or partic. necessitatis: *nan āfong ay mailāgo [milāgo]* the house that must be sold, that is for sale. It expresses also, as the context will show, the possibility of performing the action on an object, as: *mākan*, eatable; *masāḡfad*, able to be carried, portable; *mañnum*, drinkable.

See [115, 116]: the attributive participle; and "while": [444]: *inmāli ay nangāngo* 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: *akáyæ man!* or *íkáyæ man!* come all! "let us attack them!," a battle cry, probably for: *alikáyæ man!* *ináká's...* give! *ílaém!* look out! (*iláék*, I see).

The Igórot call somebody sometimes by: *ǎńka!* *anokáyæ!* *anokána!* he, you there! or: *anín!* *aníntja!* hear ye! ye people! halloh! [144]

They attract someone's attention by: *dǎæ!* *dǎæ!* or: *dǎo!* *dǎu!* *dǎu!* and they express their own attention to some speaker's words by: *æén!* *wéén!* and their approval by the affirmative: *ǎy!* yes!; but their disapproval by *no!* (pron. with an obscured *a*, as English: *naw!*)

An interrogative interjection what? is: *nǎn?* *naan?*

Joyful surprise: *wí!* *uí!* *hwí!* or: *kǎ!* [426]

Surprise: *nǎæ!* *nǎæ!* As: *nǎæ!* *nǎæ!* *nan ápuý si anító!* 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: *fulǎlavæ!* urges warriors to attack. (Also: *umüytǎko!* and: *entǎko!* let us advance!)

At an attack the enemy is provoked by: "tététététété!" repeated rapidly.

Urging calls are: *ǎyed!* *ǎyed mǎn!* *ayéked ya!* go ahead! go on! get ready! *ǎyed!* *éntsunǎka!* go on, work!

Sadness, rarely bodily pain, is expressed by: *anána!* *anána!* anger by: *ngǎkǎn!*

Regret: *ǎyöu pay na!* how sad! "wie schade! *ǎyöu pay na!* *napíski nan áklang!* how bad! the coat is torn! wie schade, dass der Rock zer-rissen ist!

All right: *síya sa!* *kǎwís sa!* *ǎla!*

You poor fellow! *kasisikǎngka!* (you are to be pitied!)

Most frequently we hear the interjection *ǎ!* 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 iFě́ntok* or: *nan iFě́ntok ay Igólot*. Variants: *Igólot—Igólod—Ikólot—Ikólod*.

(The substantive: *ipě́kax* [*ifě́kax*] does not signify the Igorot, but means "nation" or "tribe" and "people." It is not any national appellative, but is used of the neighboring tribes as well as of the 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 Kastílya* [*Kastilyano*] the Spaniard (or any white man); *nan Filipínos* the Tagála; *nan kólax* the Negrito of the Philippine Islands (lit.: the men with kinky hair). *Tjino* [*Tsino*]; or: *Sánglay*: Chinaman.

Proper Names are changed for various reasons and at different periods of life; as for instance *Anaxwásal*, 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>Anaxwásal</i> [<i>Anowásal</i> ; <i>Anauásal</i>]	<i>Fúmnag</i>
<i>Móleng</i>	<i>Anglóy</i>
<i>Domíngko</i> [<i>Domíngo</i>]	<i>Ugoy</i>
<i>Antéro</i> [<i>Antélo</i> ; his Igorot name: <i>Falónglong</i>]	<i>Máyo</i> [<i>Faléngno</i>]
<i>Běgtě</i> [<i>Fěgti</i> ; <i>Běgtě</i>]	<i>Ugaxg</i>
<i>Líplip</i>	" <i>Pilar Gódya</i> " (assumed name) w.
<i>Atáliax</i>	<i>Súyo</i> w.
<i>Mána</i>	<i>Liwónan</i> w.
<i>Agpáxwan</i> [<i>Agpáuan</i> ; <i>Agpáwan</i>]	<i>Olóshan</i> [<i>Olósan</i>]
<i>Fánakan</i> w.	<i>Tjumígyai</i> [<i>Tsxmígyai</i>]
<i>Garwáni</i> w.	<i>Fftja</i> [<i>Fítsa</i> ; <i>Bída</i> ; <i>Béda</i>]

<i>Malékdon</i>	<i>Mátyæ</i>
<i>Gitáno</i> w.	<i>Fángéd</i>
<i>Pakíki</i> [<i>Bakíki</i>]	<i>Kōdsōo</i> ; [<i>Godsōo</i> ; <i>Godjōo</i> ; <i>Kodōo</i>]
<i>Ampākao</i>	<i>Bæmégda</i> [<i>Bæmégtsa</i>]
<i>Kóay</i> w.	<i>Langágan</i>
<i>Tjápas</i> [<i>Dápas</i> ; <i>Dábas</i>]	<i>Abakíd</i>
<i>Angay</i> w.	<i>Akúnay</i> w.
<i>Tóngay</i> [<i>Dongay</i> ; or: "Ellis"]	<i>Iyápèng</i> [<i>Yápèng</i>] w.
<i>Kalángad</i>	" <i>Paolína</i> " w.
<i>Isding</i> [<i>Tákay</i>] w.	<i>Fótèng</i> [<i>Bótèng</i>]
<i>Diwáken</i> [<i>Tiwáken</i>]	<i>Pakídaæ</i> [<i>Bakítau</i>]
<i>Pinmáning</i>	<i>Páglao</i>
<i>Páng/od</i>	<i>Dágomay</i> w.
<i>Saínek</i> w.	<i>Ongfus</i> w.
<i>Dáyápan</i>	<i>Ládis</i>
<i>Tjálasan</i>	<i>Otótan</i>
<i>Pátarwig</i>	<i>Papátöu</i>
<i>Using</i>	<i>Kōsmi</i>
<i>Bágyan</i>	<i>Mán/kad</i>
<i>Fanglála</i>	<i>Abákan</i>
<i>Lakáyen</i>	<i>Fíngkan</i>
<i>Ki/bong</i>	<i>Faliáæ</i>
<i>Balóyan</i>	<i>Ngálngal</i>
<i>Fanóshan</i>	<i>Ayódsog</i>
<i>Okáŋkang</i>	<i>Fáŋkaæ</i> [<i>Báŋkaæ</i>]
<i>Fodsádsa</i>	<i>Labáan</i>
<i>Angtyab</i> w.	<i>Ma/ód</i> w.
<i>Abfánay</i> w.	<i>Láŋsa</i> w.
<i>Soklínin</i>	<i>Pittápit</i>
<i>Otjaæ</i> w. [<i>Odsææ</i>]	<i>Faláŋ/öy</i>
<i>Ta/óli</i>	<i>Tsánga</i>
<i>Lumíwish</i>	<i>Léngway</i> w.
<i>Sómkad</i>	<i>Fanáang</i>
<i>Finámdé</i>	<i>Lígaæ</i> w.
<i>Kæmáyen</i> w.	<i>Olán</i>
<i>Yád/tjaæ</i> w.	<i>Wad/íg</i> w.
<i>Fa/kíwèn</i>	<i>Maklíèng</i>
<i>Lomófo</i>	<i>Alígöy</i>
<i>Felóa</i>	<i>Fáŋka</i> w.
<i>Kádd/á</i> w.	<i>Mólay</i> w.
<i>Táynan</i>	<i>Sabáten</i>

Tsa/ðkas
Săyan
Sakyăfên

Egwăshên
Măting
Tsûl/lag

Some of the following Names of Towns in the Bontoc area differ more or less from their official names; the official names, as written by the Spaniards and retained by the Americans, are therefore included in (); variants in Igórot language are added in [].

<i>Făntok</i> (Bontoc)	<i>Săkăshăkan</i> [<i>Sakasăkan</i>]
<i>Samôki</i>	<i>Sadsănga</i> [<i>Sadănga</i>]
<i>Tukăkăn</i> [<i>Tokôkan</i>]	<i>Saklîd</i>
<i>Kin/đang</i> (<i>Genang</i>)	<i>Figîkăn</i> (<i>Bikigan</i>)
<i>Malîg/kong</i> (<i>Malikong</i>)	<i>Fătput</i> [<i>Butbut</i>] (<i>Putput</i>)
<i>Mă/inîd</i> [<i>Mfnid</i>] (<i>Mayinit</i>)	<i>Făsăæ</i> (<i>Băsao</i>)
<i>Făwang</i> (<i>Balıwang</i>)	<i>Dsănæ</i> (<i>Danao</i>)
<i>Tinglăyan</i>	<i>Titîp/ăn</i>
<i>Săgădsa</i> [<i>Sakădsa</i>] (<i>Sagada</i>)	<i>Amdătsăæ</i> [<i>Amtedăæ</i>] (<i>Antedao</i>)
<i>Fulăkan</i> (<i>Bulagan</i>)	<i>Fălîlî</i> (<i>Balili</i>)
<i>Amkîlêng</i> (<i>Ankiling</i>)	<i>Alab</i> [<i>Alap</i>]
<i>Tă/kong</i> (<i>Takong</i>)	<i>Bidlîsan</i> [<i>Fidêlîsăn</i>]
<i>Tsălikăn</i> (<i>Delikan</i>)	<i>Akăwă</i> (<i>Agawa</i>)
<i>Kănôu</i> [<i>Kănyæ</i>]	<i>Tăfêng</i> (<i>Tulubin</i>)
<i>Făy/yæ</i> (<i>Ambarwan</i>)	<i>Făl/lig</i> (<i>Barlig</i>)
<i>Lîas</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: *Afôu*—*Măg/ôu*—*Dsăæ/ôy*—*Umfeg*. In these districts the various “*đto*,” precincts, are settled, small clans whose confederation forms the town of Bontoc. They are situated in the districts as follows:

In <i>Afôu</i> :	In <i>Măg/ôu</i> :	In <i>Dsăæ/ôy</i> :	In <i>Umfeg</i> :
<i>Fuyăyeng</i>	<i>Fîlig</i>	<i>Lăæwîngăn</i>	<i>Lôngfuy</i>
<i>Amkăæa</i>	<i>Măgôu</i>	<i>Păd/pădsôg</i>	<i>Pokîsăn</i>
<i>Pălûp/ô</i>	<i>Tjăkong</i>	<i>Sîpăat</i>	<i>Lăwăkăn</i>
<i>Fatăyan</i>		<i>Sigîttjăn</i>	<i>Ungkăn</i>
		<i>Shongôwăn</i>	<i>Tjôko</i>

Other localities in Bontoc are: *Tjakălăn*, *Lôkkong*, *Sôkok*; the Bontoc region is called *Tjălyä* [see: “Industrial Song”] or *Kensătjăn* [H. 21].

PART II

VOCABULARY

PREFACE

As the examples and Texts, from which the "First Grammar of the Bontoc Igórot Language" was constructed, were obtained from the spoken language of the Igorot, whom the Author visited daily during their stay in Chicago, in the summer and fall of 1906 and in the summer of 1907, thus also this vocabulary was collected from the first to the last word from the lips of these intelligent, responsive and humorous people.

But the collection of words given in the following pages had to be greatly reduced, inasmuch as a considerable number of words, obtained from a man more conversant with Ilocano than with the pure Bontoc dialect, had been rejected as loan words by native Bontocmen. This task of selecting the pure Bontoc words was by no means easy; but it is believed, after several careful revisions of the vocabulary, that the foreign element has been weeded out, or has been marked as such, when it appeared that a word had been adopted from the Ilocanos, a more world-wise and less ferocious people, endowed with a strong commercial spirit, who have invaded many a town in Luzon. More pliable and easily approachable to missionaries, many of them have become more or less Christian; their language, different from the Bontoc Igórot, is to a large extent mingled with loan words and with expressions which a higher culture requires. As many of them have acquired some knowledge of Spanish, they were employed in certain official positions (even in towns situated beyond the boundaries of their own province) and as interpreters; sometimes they also served as translators of ecclesiastical literature etc.

Thus their language has been influenced by a culture foreign to them, in word and spirit, and there is some immediate danger that also the vernaculars of the tribes visited by them be infected by foreign elements. For, according to experience and to the words of the learned R. H. Codrington, D.D., ["The Melanesian Languages," p. 100]: "Missionary translations, sermons, and speaking are the ruin of native languages." . . .

Comparative Philologists who are prevented from making their studies with the Igorot of different regions, or with representatives from various

towns, cannot be warned enough against using Vocabularies collected by unphilological and incompetent compilers, whatever their titles or official positions may be. This warning is not at all unnecessary, as the past has proven.

Only words considered common to Bontoc Igórot and to Ilocano have been placed into the Vocabulary; if the Author has not succeeded completely in banishing Ilocano, he asks the spirit of the Bontoc Language for forgiveness, likewise if he has omitted one or the other pure Igórot word that seemed suspicious to him.

Of great value, in collecting the Vocabulary, was the fact that the natives had brought with them a considerable amount of weapons, household utensils, building materials, tools; that they were busied with building their forges, houses, a model of a rice terrace with irrigation channels, with weaving, cooking, spear-throwing, battling, forging spearblades, making pottery and brass-pipes, pleating hats, dancing, singing, performing sacrifices and ceremonies, nursing several babies, and other occupations not enumerated here.

Of equal value were the objects in the ethnographical collection of the "Field Museum," brought thither from the Bontoc Area by Mr. S. C. Simms and placed on exhibition; at several visits with a group of Igórot this excellent collection, a lasting monument to the ability and energy of Mr. Simms, furnished a mass of information, of course not only the names of the exhibited objects, but also many verbs in connection with their use, and ample material for conversation.

A most welcome aid were also the splendid illustrations in the VIII. Vol. of the "Publicationen aus dem Kgl. Ethnographischen Museum zu Dresden," edited by Dr. A. B. Meyer and A. Schadenberg, 1. Nord Luzon (Dresden 1890, Stengel u. Markert), their "Album von Philippinen-Typen (1891)" and Meyer's "Album von Philippinen-Typen (1885);" and when, during the second visit of the Igórot, a copy of Dr. Jenks' book had arrived, the many illustrations, which increase essentially the value of this pleasant publication of the Philippine Government, were eloquently explained to the Author by the Igórot. It was indeed surprising to notice how quickly and unfailingly the intelligent people comprehended the scenery, the persons and their occupations, the implements represented on these photographs.

As it appeared convenient, the Author has referred several times in his Vocabulary to illustrations in the works just mentioned. Meyer und Schadenberg's "Nord Luzon" is quoted: M. Sch.; while J. stands for Dr. Jenks' "The Bontoc Igorot."

Although this Vocabulary has been elicited throughout from the living language, it can not claim to be the first, but only to be the first of its kind. A list of "Bontoc" words — fortunately a very small list — is printed by Fred H. Sawyer in his "The Inhabitants of the Philippines; London, Sampson Low, Marston and Co. 1900," p. 263 to 267. The scanty material must have been collected in other regions, but not in the Bontoc Area, (e. g. ax: *ligua*; headman's hat: *tacoco*; sashes: *barique* or *canes*; nose-flutes: *cong-gala* etc.) Sawyer's list is harmlessly incorrect.

H. Schadenberg, who has collected excellent ethnological material on his journeys through the various tribes of North Luzon for the "Zeitschrift für Ethnologie," has published there in 1889, Vol. 21, p. 682 to 700, extensive vocabularies in five parallel columns: German, Bontoc, Banaue, Lepanto and Ilocano. While Schadenberg's reports on the life, manners and customs of the Igorot contain indubitably many a correct statement, the column of his "Bontoc" words is teeming with blunt errors. In scarcely seven words out of a hundred in his "Bontoc-Vocabulary" the Bontoc origin can be recognized. It is deplorable that the otherwise keen observer has lost himself in a province closed to him by seven seals, that of linguistic, and that now and then his more than incorrect statements have really been taken serious. It seems almost necessary to show the negative value of the eighteen columns, gathered by Schadenberg in Bontoc, by some samples taken at random from his list:

kindle fire	<i>totugam</i>	work	<i>limma</i>
bite	<i>comtel</i>	blue	<i>cagtinaltal</i>
brother	<i>ptadco</i>	he	<i>itschi</i>
honest	<i>oaday nan tschaptschunuen</i>	window	<i>selsliag</i>
stranger	<i>incamanlomol-lo-lol-lol</i>	for	<i>dusdus</i>
go	<i>meyac</i>	business	<i>ngagna inalim sina</i>
taste	<i>ayaca nan layadko</i>	believe	<i>isaquescimo</i>
large	<i>damag</i>	good	<i>cag gosit</i>
call	<i>oandal</i>	wood	<i>caco</i>

you two <i>dacayosa</i>	in <i>atschi</i>
always <i>entetedcama</i>	fly <i>oasoas ayan</i>
low <i>pumanattaco</i>	proceed <i>ayem nasasaga ngem</i>
what <i>ya</i>	I can <i>mesmes</i>
life <i>minumac</i>	nothing <i>ti ansa</i>
ax <i>pmangas</i>	take <i>jamsina</i>
voice <i>omeyac</i>	slave(!) <i>ipatokmo</i>
no <i>nabaquen</i>	tooth <i>cebay</i>
understand <i>naagmo</i>	fine <i>cabanuan</i>
stay behind <i>matayuan casud si sian</i>	shoot arrows <i>peganam nan poltecmo</i>
tattoo <i>licayam as inan alasug</i>	body <i>avai</i>
clean <i>queгна asam</i>	animal <i>inkikioi</i>
pull <i>saouamo</i>	assembly <i>ijap</i>

And thus this real treasure of misinformation goes on, as if there existed no avenging anito in the world!

Of infinitely greater value is the collection of about seven hundred nouns, twelve adjectives and four adverbs published by Dr. Jenks in his "Bontoc Igorot;" less reliable are the verbs, almost twenty in number, given there in their basal form. This has been ascertained by a comparison with the same words in my vocabulary when the latter was revised in 1907 with the Igorot'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 "Igorot 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 Igorot and Ilocano and several American ladies teaching school in

Bontoc had begun to compile a Vocabulary, which was continued during his absence from the Islands by others. This Vocabulary, Igorot-English and English-Igorot, is expected to be of some importance, especially as one of the collaborators, a Chaplain of the Army, is said to have made similar studies formerly among some Indians and possesses some knowledge of their grammar. — And knowledge of the structure of a language is indispensable for collecting the material for a Vocabulary that shall be of scientific value.

Is it necessary to warn against using my Vocabulary any one who would, without having studied and practiced the Grammar, attempt to derive any benefit from the Vocabulary? Intentionally I have omitted colloquial phrases almost completely; in an idiom so totally different from our own (and in its structure also so much more complicated than Malay) it would scarcely satisfy a parrot to know a few phrases; and so the tradesman, the engineer, the teacher, the missionary, the official will not and shall not be satisfied with my Vocabulary, unless he has previously comprehended and learned at least the verbal forms and the most necessary rules of the construction of declarative and interrogative sentences.

In the Vocabulary many words have been repeated in brackets in slightly changed form; the Igórot's inconstancy in pronunciation necessitated these additions of variants.

Verbs are given first in the Present Active in their most common form (not special form); the other "principal parts" follow: Preterite — Passive Participle in Present — Nomen agentis. Personal Verbs are found in Present and Preterite only. The Infinitive of Possessive Verbs is only needed with *i*-Verbs whose roots end in *a*; the Infinitive of all other Verbs the student must be able to form. Reciprocal Verbs are usually recorded in their theoretical Singular form.

Whenever one or more "Principal Parts" of a Verb, or either the Possessive form or the Personal form of the same Root is not given, it has been omitted only on account of deficient information; this omission shall not express that the Verb in question lacks other forms. The student of the Bontoc Grammar can easily construct and supply the missing forms. The Author thinks he could do the same; but he does not intend to depart from his principle: to write down only what he has heard and as he has heard it.

If a Verb is followed by a synonymous translation in parenthesis, its parts are given with that synonym; e. g. "*léytjek* I want (love)" means: find the Preterite — Passive Participle — Nomen agentis under: "love."

Numbers in brackets refer to sections of the Grammar.

The Author requests and will receive most gratefully for investigation and selection any addition or correction sent to him by those who know and also by those who believe to know. Ample space has been provided for additions or corrections in the Vocabulary; this vacant space shall convince the student that the Author is far from considering his Vocabulary to be "exhaustive."

VOCABULARY

A

- a, an** (Indefinite Article). See: [31]
- abandon** *kayǎtjek* (leave); *paisǎek—inpaǎsak—ma/ipaǎsa—mangipǎlsa* I leave alone (*pa* + *isa*: one); *ukǎyek—inukǎyko—ma/ǎkay—mangǎkay*
- able** *mafalǎn* [*mabfalǎn*]; *mafǎlinak* [*mabfǎlinak*]*—nafǎlinak* (Personal endings doubtful!); *mafalǎngko—nafalǎngko* [317] I am able; Cf. [298]
- about** *aǎǎy ngět*; about ten men: *aǎǎy ngět sinpǎ'o'y lalalǎki*; *aǎǎy ngět sǎya*: probably he.
- above** *is tǎngtjǎ* [*tongtjǎ*]; *totongtjǎen*; high above, in the sky: *ad tjǎya* [*as tjǎya*; *is tjǎya*]
- absent** See: *ma/ǎd* "not existing" [322]; *kabkafǎla*: just gone out (from: *fumǎlaak*); *malǎsinak* I am absent (from battle etc. Song Dialect)
- abundant** *angǎngsan*; *ayǎka*; *tsatsǎma* [135]
- accept** *ǎtanuǎko* [*ǎtanǎko*]*—intanuǎko—ma/itǎnui—mangitǎnui*: I agree, accept, nod assent; *tsaowǎdek—tsinaǎwǎdko—matsǎǎwad—mandǎǎwad*: I accept an object offered, receive

- accompany** *mifűegak—nifűegak; infűegak ay űműy: I go with [401]; kadűāk—kinadűāk I go as companion. Cf. [372]; mikiđliak [makđliak] I go with*
- accomplish** *amkđek—inđmkok—mađmko—mangđmko. fəđsšek—finəđshko—mafėđash—mamėđash. lipđsšek—linipđshko—malipash—minlipash (Iloc.?)*
- account, on** *tay; mo kō tay (because)*
- ache** *sakít; sakít nan ólo headache; inpětég nan fob/đ the tooth aches*
- acquainted** *mąngtek: knowing, from kėkkkek; sını nan mąngtek ken sđya? who is acquainted with him?*
- across** *is apđd; is apđd nan pđshong across the sea; is apđdna istjđ across yonder*
- across, I go** *kitjđngək; kumtjđngək (cross)*
- act** *đkak; 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.: ĩnpatak—nĩnpatak I warn, I reprimand. tokđnek (advise)*
- adopt a child** *anđkek—inandkkko—mađnak—mangđnak. (But: mąnganak, I eat)*

- advance** *ǎmüyak* (go)
- advantage** *kǒtok. ngǎg nan kotǒk tǒshǎ?* of what advantage is this?
what does this mean? for what is this good? what is the
reason of it? *ngǎg kotǒkko?* what will it benefit me?
ngǎg kotǒkko ay éntsǎno ay? why should I work? *mǎd*
kotǒkko it is of no use for me; it is in vain.
- advice** *tǒkǎn*
- advise** *tokǒnek—tinokǒngko—matǒkǎn—manǒkǎn* warn, teach.
Pers.: *intoktǒkǎnak—nintoktǒkǎnak*
- afflict** *pangoyǎshek—inpangoyǎshko—mapangǒyush—*
mangipangǒyush
- afflicted, I am** *in/ngongǒyusak—nin/ngongǒyusak*
inǎmǎdak—ninǎmǎdak I appear afflicted, gloomy,
sumasǎngaak—sinmasǎngaak
- afire** *is ǎpuy; mapǎan*, from *pǎak*: I burn down, destroy by
fire; *mafǎtjang*: blazing
- afraid** *ǒgiad [ǎgiad, ǎgiad]*; I am afraid: *umǒgiǎdak* (fear)
- after** *nafǎash* (from: *fǎǎshek*, I finish); [408]. Or: *is nan*
nalpǎsan: upon, after accomplishing (from: *lipǎshek*);
is san anǒngǎsh: at the end of; cf. Fr. "au bout d' une
heure." Conjunction: [445]
- afternoon** early afternoon: *is nan magǎkyu*; from about 2-4 o'clock:
is nan mǎksip; from about 4-6 o'clock: *is nan misǎyay*;
at the time of sunset: *is nan sidsidsǎmna*
- afterwards** *ketjǎng*, thereupon. [436]; *is san anǒngǎsh nǎntǒnǎ*:
"at the end of this"—

- again *kāsīn; đkis [akīs] [312] (đkis = also)*
- against *is, ken*
- agate *abōngö [apōngöy] used for necklaces*
- age *tæwīna; kataæwīna. See: year*
- ago *ay inmūy, ay nālosh [ay nālāosh], from laōshak I pass by; tōlo 'y đkyu ay inmūy three days ago; idkækkāni a little while ago; idkāni some time ago; adsāngādum some months ago; idtæwīn or: īsa 'y tæwīn ay nālosh one year ago; ayāka'y tæwīn ay inmūy many years ago*
- agree *ītanuīko (accept)*
- agreement *pākyæ (oral agreement, not a written contract; Iloc.)*
- aid, I *fadjāngak (help)*
- air *sūysuy (breath, blowing etc.)*
- alike *kāđgna [kāgna]*
- alive *atatākkæ [adadākkæ]; matatākkæak I am alive. (tākkæ: living being, person)*
- all *āmīn; amīn ay tākkæ all people; this is all: ketjēng tji. [388]*
- all (pure) *pāsīg; pāsīg falđdog all gold, pure gold, without admixture*
- allow *iyūyak (let)*

- almost** *kānkāni* [311]; *akīt yāngkay et nayāgyagak* I had almost fallen (*akīt yāngkay et*: “but little, then”)
- alone** *īsang*; I am alone: *isāngak*; durative: *isisāngak*—*inisisāngak*: I remain alone. I alone (only I): *sak/ēn āngkay*; I am alone, I am separated from, (in Plur.: we are together and separated from others): *makēketjēngak*—*nakēketjēngak*; *ma/isāak* [*mayisāak*], see “abandon”. I leave alone: *ukāyek*—*inukāyko*—*ma/ūkay*—*mangūkay*. *isāngak ay ēntsunō*: I am working alone
- already** *āfus, īptjas* [309]
- also** *ākis* [*akīs*] (postpositive); *sak/ēn ākis* I also, *kag ken sak/ēn ākis* I also (“like myself, also”)
- although** *ēlāy* [453]
- altitude** *kaantjōna* “its altitude,” *nan kaantjōn nan kāyo* the height of the tree (*kaantjō* was always given in the construct state)
- always** *sisisīssya*; *kaawakawākas* (every day); *kātawītaawīn* (every year); *is kātawītaawīn*: forever
- American** *Melikāno, Melikānos, [Melikānosh]*
- among** *is, ken*;
- and** *ya; et*: and then
- anglehook** *fēngwid*; line of the angle: *lūfid*; worm: *kīllang*. *fēngwīdak*, Person. *mamēngwītak* I angle

- angry** *shoshǒnget* [*sosǒnget*]; *sinmǒnget*: having become angry; *inshoshǒngetak*: I am angry; *shǎmǒngetak—sinmǒngetak* I am getting angry; *inasisosǒngettǎko* we are angry at each other; *pashǒngtek* I make angry—*inpashongǎtko—maipashǒnget—mangipashǒnget*; *pǎ/isǐkek* I make angry, provoke; Person.: *umipǎisikak,—inmipaisikak*
- “anito-post”** *bǒshǎ* [*pǒsǎ*]; (a wooden post with a head carved on its top and placed in the yard of the councilhouse of each “*ato*”)
- ankle** *kingkǐngi*; joint: *ǔnget*
- annoy** (by talk) *umipǎǎyoak—inmipǎǎyoak*; *anǎkek* (trouble)
- another** *tǎkken*; another or “one more”: *ǎkis*; *nan ǐb/a* the other, the companion
- answer, the** *sǔmfad*
- answer, I** *sibfǎtek—sinfǎdko—mǎsfad—mǎnfad*. Pers.: *sumfǎdak—sinumfadak* (*sibfǎtek sǐka*: I answer you; Pers. in “Accus.”)
- ant** *kǎyim* or *kǎsim*, large red ant; *fǔwis*, small dark brown; *alǎlasǎng*, large, red; *kǎngǎn*, biting ant
- anus** *kolǎngad* [*golǎngad*]; *pǎna/ǐyan* (for: *pang + ta/i + an*)
- any** [128, 129, 131, 133-]
- anybody** *ǎlǎy sǐnu*
- anything** *ǎlǎy ngǎg* [*ǎlǎngag*]
- anywhere** *ǎlǎy mǎ intǎ*; any place whatsoever: *ǎlǎy ǐntǎna*

- apart** we are apart: *makéketjěngkămi*. See: alone
- ape** *kăag*
- apiece** *is nan ĩsa* ("for one")
- approach** *sumăkônak—sinmăkônak* [*sumăgônak*].
umaldăliak I come nearer
- approve** *ĭtanuĭko* (accept)
- area** *ĭli; fabfăy* [*fobfăy*]: homestead, place near home, near the town
- arise** *fumăngônak—finmăngonak* I arise from sleep.
təməktjikak—tinmăktjikak I stand up. *itaktjĭgko* I rise
- arm** *ĭma* (i. e. hand); upper arm *tăklay*; upper arm near the elbow *pôngo*. See: measure
- armlet** *pangônab; abkĭl* for men: boar tusks with cock feathers;
făkua: red rattan with pigs teeth
- armpit** *yěkyek*
- around** *inĭkĭd*. I go around: *liwĭshək* (go), *inĭlĭtwĭsak*. I go around the tree: *ĭmüyak inĭkĭd is nan kăyo* placed all around, made, put, tied around: *mătwĭsh*; around me: *is nan ĭwĭsko*
- arrival** *pădsong*: a person's arrival at a place, town, on his journey; a halting place (not the end of the journey); "étape."
- arrive** *ĭmdjănak* [*ĭmtsănak*]*—inĭmdjanak*
sumăobak—sinmăobak I arrive at home

- artery** *ōdd* [*wādd*, *uādd*]
- as** *as* = when: *mo*, *īssan* [443]; *as* = like: *kāg.*; *as* = because: *tay*
- as if** *kāshōn* [454]
- ascend** *digītjek—dinigītko—nadīgīd—mantīgīd* [*mantīgēd*];
digītjek nan fllig I ascend the mountain
mantīgēdak—nantīgēdak; *mantīgēdak is nan fllig* 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—tjinmākāak [*tjumākālak*]; *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* (Construction: person with *is* or *ken*; thing in “Accusative.”)—
ībfākak ken sīya mo intō nan flina I ask him where his home is.—*ībfākak ken sīka nan kipānmo* I ask you for your knife.—Frequent.: *ībfakāfakak* I ask many questions, or: I ask eagerly, I ask many persons, I ask around; Infinitive: *ībfaka*. See Grammar [228].
Person.: *umībfakāak—inmībfakāak*; *kōtsāwewek* [*kētjāwewek*]*—kinōtsāwēko—mangōtsawē* [*māngtsawē*]*—māktsawē* I ask for; Person.: *kumtjāwewak* or: *inkōtsāwēak*; *inkōtsāwēak ken sīka is tīndpay* I ask you for

- ask** bread; *kumtjæwak kěn tōdi is lāgfo* I ask him for wages.
Or: *kānak*, I say; *kānak ken sika nan bilak* I ask you for money
kinwānitja ken sak/ěn nan mōnok they asked me for chickens
- assemble** *amōngek—ināmongko—maāmong—mangāmong* I call together
maāmongtāko—naāmongtāko we assemble, come together
- assent** *itanuiko* (accept)
- assist** *fadjāngak* (help)
- at** *is; ken; is ken Anawāsāl:* at Anauwasal's house
- "ato"** *āto* = a section of a town, a "precinct." See: "council house;" the people of one ato: *pangāto*; the whole ato: *sinpāngato*
- attack** *falognīdek—finalognīdko—mafalōgnid—mamalōgnid.*
Person.: *infalognīdak—ninfalognīdak:* I battle, fight
- aunt** *alitæ ay fafāyi* father's sister; *yān/an ina* mother's older sister; *anōtjin ina* mother's younger sister; *indek* my father's brother's wife; (as transitive verb *indek* means: I have as my aunt; *inđem* you have as your aunt, or foster mother etc.)
- autumn** See: "season."
- avenge** *faltshak [faltšak]; falisantāko nan awaktāko!* let us take revenge for our slain ("bodies")!

- awake** *fumǎngōnak* (arise); *fumafǎngōnak*: I am, keep awake; to arouse from sleep: *fangōnek—finanōngko—mafǎngon—mamǎngon*.
inliblibak: I keep awake, I watch during the night
- away** *adadsǎwi* [*adsǎwi*; *adsōwi*] far away; *adadsǎwiak* I am far away; *kumǎanak—kinmǎanak* I go away. I go away, i. e. out of my house: *fumǎlaak—finmǎlaak*
- awhile** *sinakǎtan*; *is akǎt*
- ax** *pǎnang*; Tucucan: *kǎman* = battle-ax (Iloc.: *lǎwa*, *alǎwa*; an ax with very long "beak:" *inotōkan ay pǎnang*)
pǎngash ax blade; *ōtok* the pointed fore end of the blade, "beak."
paǎ/it the (rear) thorn; *tōpek* (i. e. "mouth") edge
pǎlek [*bǎlek*] ax handle
kalōlot the iron cap on the handle near the blade
tǎngfa [*dǎngba*], or *signǎlan* the iron cap on the other end of the handle
kasǎl; *kinǎsil*; *sineluǎkan* rings of bejuco serving as caps
pǎnang si iLǎkod the battle ax of tribes in the North;
nan pǎlik ay nasosǎan (*sǎso*: "breast"); or: *linǎkod ay nasosǎan* the handle with a "nose"
- ax and adze** *wǎsay* (a working tool with changeable blade); *sǎka* blade; *pakǎtja* handle

B

- baby** *atinfáyang* (very young); *kíllang* boy; *ngáan* girl;
ongónga child
- back** of the body: *tjig*, [*tsög*]. *tjálig* backbone
- back** *is tsógok* [*tsógog*]: to the rear [401; 412]
kumógédak—*kinmógédak* I go back (of fear)
tæmóliak I come back (come)
pashakóngek I throw back (throw)
sumákongak ay intáktak I run back
pataoltek ay faálén I send back (send)
insákongak I look back, turn around
- bacon** *fílad*
- bad** *ángálúd*, *angángálúd* (bad, but improvable; ugly)
ngág [*ngāag*] thoroughly bad; physically and morally
bad; Tucucan: *lāwéng*
ngæmáägak: I become bad
olóläy very bad, very wicked. *lāæwa* bad, improper,
indecent, wrong [*dákés*, Iloc. is used also]
mangíæ bad, malicious, dirty (particularly of a woman)
- bag** of cloth: *tjókaæ*; of deerskin: *kátat*; of a bladder:
fítjong; *fítjong si fútug*, or: *sógab*. in the bag: *is nan*
katjókaæ
- bald** *natoltólan nan ólo*, *nan fók*; *póklang* (Iloc.)

- ball** *minōkan* a ball of thread, string etc.
- bamboo** *kawāyyan* [*kawāyan*]; *tinānong*, used for tubes; *ānis*, for baskets; *fīka, fōlo, [fālæ]* used for the spearblades of "*fāngkaw*"; *māngnæ*, bamboo as "hard as iron." See: tube
- banana** *fālad*; small green: *sāking*; large, yellow: *mināyeng*
- bank of river** *flid*; *nan flid nan wānga*; *pāna*: seashore
- barb** *sālāwīd*; a spear with many barbs: *sinalawītan*
- bark** *sīpsip*; inner bark: *kōblid* [*kōbnid*]
- bark** *in/ngōngoak—nin/ngōngoak*; *in/ngōngo nan āsæ* the dog barks
- barn** *ālang*
- barter** *sokādek—sinokādko—masōkad—manōkad*. Person.: *sumōkadak—sinmōkadak*. *idjūak is nan sōkad*: I give in exchange. See: change.
īshugādko—īnshugādko—ma/ishūgad—mangishūgad.
[*isækātko; isokātko*]
- basket** *akawwīn* small basket, of graceful form, broad round rim, the other part conical with four "ribs."—Also: woman's small basket carried on the back.
akīd medium size, flat, no rim in front, for gathering shells
atōfang woman's basket, for vegetables
fākkeng si kātjōu small fish basket M. Sch. IX, 11
falōko basket for camote
falōang bottleshaped basket M. Sch. IX, 9
falōlang large receptacle for skulls

basket

- fǎngæ* man's basket, to be carried on the back, like a knapsack, with shoulder straps; the cover, *tǎngèb*, is made of rattan leaves: *tǒfon si wǎe* M. Sch. XIII, 7 and 8
- fanít* basket for salt
- fǐki si mǒnok* chicken basket (for ceremonies)
- gǒlæg* high basket (about 6 inches) M. Sch. IX, 10
- twas si tjótjon* bottle-shaped basket for grasshoppers
- kalápít* man's dinner basket, consisting of several partitions, with a string for carrying it on the shoulder
- kǎttèng* fish basket
- kimáta* large transportation baskets at either end of a long pole, *pátang*, to be balanced on a shoulder
- kǎæg* round flat basket, diam. about 8 inches, serving as dinner-plate
- kǒllæg* large receptacle for rice, made of bamboo M. Sch. XIII, 4
- kǒlong* chicken coop J. LXXVIII
- kotsǒkod* earth basket
- kǒyæk* basket, used in fishing
- lǎgshan* large flat basket, no rim in front; used for *ǎngö*, 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 *kǎæg* and the high, bottle-shaped behind the dinner-plates is the *kǒllæg*, for *fǐnáyæ*, 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: *sholóngan*
- takǒtsog* [*takǒtjag*] dirt scoop
- tayǎn* 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
táfong receptacle for thrashed rice
- bat** *fátay*
- bathe** *ámisak*; See: wash
- battle** *falōgnid* (battle with modern arms: *káfad*);
- battle cry** *én/ngá/ōak* I shout a battle cry, challenge
- be, to** [361—365]
- beads** *apōng*; of black seed: *gāsax*; of gray seed: *atlāküy*;
red stone: *apōngö*, or: *sīleng*; large white agate: *fōkash*
of brown berries: *palībéd*
- beak** *tōpkay*
- beam** vertical: *tōkod*; horizontal: *fatānglay*; inclined: *tōklod*;
a beam to carry a burden: *ātang*; I carry: *iatāngko*;
fatāwīl: beam at the end of which I carry.... See: pole,
post, basket *kimāta*
- bean** *faldtong* [*balādong*]; *itab* black and gray beans; *kālab*
small green beans;
oākek—inoāgko—maōag, Person.: *inoākak* I gather beans
mamalādong—namalādong I go to get beans
- bear** See: birth; carry
- beard** *sāpki* near the ears; *sābok* at the chin; *sīmsim* any
hair in the face, whiskers etc.

- beat** *kogõngək* (strike); *fayékek* (whip); *patóyek* (kill)
pat/õngək (strike) I beat the gong, the "gãngsa." See:
 strike; knock; rap
- beautiful** *kãwĩs ay flaèn* "good to see;" *shayékek—shinayé̃gko—*
masháyæ̃g—manáyæ̃g: I shape beautifully (pots, spears,
 utensils)
- because** *tay*; *mo kõ man tay*: certainly because; because indeed
- beckon** *kawátsak—kinawátsak* I make a sign to come near, I call
 by signs
- bed** *kātèn* (Igorot?). sleeping board in the "ãngan," the
 sleeping chamber: *flək*; *fföyk* a mat
- bedbug** *kftéb*
- bee** *yákan*; bumblebee: *fæléngan*
- beef** *fáka* (i. e. cow) *ĩstja 'y nõang* (meat of the buffalo)
- beetle** *áfib*; *fokfoktöd*; *kimkĩmi* cockroach
- before** *sasákang* [398]; *áfus, iptjas* [309; 413; 446]
mangænãina mo...: "earlier than" before the house: *is*
tjĩla ("in the court")
 day before yesterday *kasĩn adũgka*, or: *is kasĩn ũgka*
- beggar** *inlimosh*; *inlimóshak* I go begging
- begin** *ilábok—inlábok—mailábo [mĩlábo]—mangilábo.*
 he begins to speak: *ilábõna 'y èngkãlĩ*

- beginning, the** *lablabóna*; (the first); *is nan lablabóna*: beforehand;
kǎ/ilabóan the beginning
- behind** *tsógok* [*tsógog*]; *is tsógok* [400; 412]; I go behind,
follow: *umónódak*; *tsogókek*: I have behind; I put behind;
(hence: I am in front;) *tsogókek síka*: you are behind me;
éngka is tsogógko! go behind me!
- believe** *abfolútek—inabfólutko—maabfólud—mangabfólud*. Per-
son.: *umabfóludak*.
- bellow** (of the carabao, water-buffalo) *in/ngǎek nan nǎang*, the
b. bellows
- bellows** *opóop*; I work with the bellows: *opóopak*. feathers at
the piston: *tsǎdtsǎd*; tubes leading to the fire: *tófong*
[*tóbong*]; the blast, air: *sǎysuy* 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 tódí*: it belongs to that one
...*ya kóak*....is my property, belongs to me.
- below** *is koǎpna*
- bench** *fǎngko* (Sp. banco); *tuktjúan*: sitting place
- bend** *digkóek—dínfgkok—madfgko—manfgko*. [*tikóek, digúek*]
bent: *nadfgdigkó*; *lidódek—linidódko—malfdod—*
minlfdod I bend and hurt thereby (a finger etc.)
tjapóshak—tjinapóshak—matjapóshan—manáposh I bend
by laying a heavy mass upon; *mabfákg nan awǎkna*:
his body is bent.

- bend** *pikōdek—pinikōdko—mapīkod—mamīkod* I bend to a loop
- beneath** *is kōḍpna; is kokoḍfōna* (beneath it); *is nan tsāo; is nan tsāo nan tuktjūan*: beneath the chair, seat. [405]
- berry** *pōkong; pīnéd*
- beside** *is nan tsāpat; at my side: is nan tsapātko [tjapātko]*
- best** *kāgawīs; kāgawīs mo amīn*: better than all
- betray** *ēngakak* (lie)
- better** *kāgawīs mo...* better than; *makāan*: better in health (from *kaḍnek* I take away, e. g. sickness).
manākas it is better [414] (probably Ilocano? vb. *akāshek*, to improve, heal).
manākas is umaliantāko it is better that we go
kumawīs nan sakītko: I am getting better (my sickness gets better); or: *makāanak*, see: take away, heal
- between** *kāwāwa* [404]
- beverages** *tāpu*: rice wine; *fāyash* [*basi*: Ilocano, not Igórot], alcoholic beverage made of sugar cane; fermented by means of *tūbfig*. *sāfēng*: a fermented drink made of meat, vegetables, grasshoppers, bones etc.
- big** *tjaktjāki*; very big: *tjaktjagōa* [*tjaktjagōag; tjaktjagōra*; r is a rough sound between r and l]—*patjaktjakēlek*: I make big, enlarge.
- bind** *fālōtjek—finalōtko—mafālæd—mamālæd*. *fālæd*: string, wire.
mamālædak I am bound, a prisoner, fettered. See: tie.

- bird** *aydyām*; young bird: *gōyad ay aydyam*; *ānak si aydyam*
- bird's nest** *ākam*; *āfong si aydyam* ("house")
- birth** *pafalāek—inpafālak—maipafāla—mangipafāla* I give birth
or: *i/anākkō—inanākkō—ma/iānak* [*mānak, mayiānak*]
Person.: *umānakak. insātjāk*. "birthday:" *ākyu ay finmalāāna*.—See: born
- bit, a** *akēt* (a little)
- bite** *kēdfak* [*kīdfak*]*—kinēdfak—makēdfan—māngdēb* Person.:
inkādebak; kumdēbak. kagāek (chew); I bite off:
angētek—inangētko—mangāngæd—maāngæd
- bitter** *inaklīd*
- black** *ngītīd* [*ngītīt, inngītīt*]; *ingitatāo* very black; *kumdēbak*
is inngītīt I make black, paint black; or: *pangitītek—*
inpangitītko—ma/ipangītīt—mangipangītīt
- blacksmith** *fufūmsha*
- bladder** *fītjōng*
- blade** of spear: *tāfay* (*tūfay*, as part for the whole: the spear);
blade of ax: *pināngash*; blade of adze: *sāka*; of knife:
kīpan
- blanket** *fūwis*; *pītay*; *pītay ay pinakpākan*: a "pītay" of best material
and make; M. Sch. VIII, 4, 5, 6.; *pītay ay bākōu si*
falātong: made of "fiber of bean stalks"
kād̄pas: a girl's blanket
fayāong dark blue blanket with white stripes;
a stripe: *fālid*

- blanket** *fantjála*: white blanket with blue stripes, also: *fantjála ay dinǎpi* [*tinǎpi*], if the stripes are broad. M. Sch. VII, 5 *ifǎn si ongǒnga* a blanket for wrapping and carrying a child
- bleed** *djumǎlaak*; *fumǎla nan djála*: the blood flows out
- blind** *nakǎmid*, from: *kimǎtek nan mǎtak*, I close my eyes
one-eyed *nabǎshek*; *fǎltsing*; *bǎldok*
blind with open eyelids *fǎlag*; *nakǎllao*
(*nabǎldǎngan*: with white pupil, albino)
- blistered** *malofǎbtjong*
- blond** *fuyǎngyang*
- blood** *djála* [*dála*, *tsála*]; *djumadjǎldǎk—djinmadjǎldǎk* I am bloody
padjǎldǎk—inpadjǎldǎk—mǎpadjǎla—mangipadjǎla I make bloody
- blossom** *fǎnga*
- blow, I** *subǎkak* [*shubǎkak*]*—sinubǎkak—masubǎkan—manǎbok* [*manǎbog*]; *pashubǎkek*: I cause to blow, i. e. I call the conjurer, the “*insǎbok*,” to blow away sickness and pains; *ǎngka pashǎbok!* go and call the conjurer!
Person.: *insǎbokak—ninsǎbokak*
fitjǎkek—finitjǎgko—mafǎtjog—mamǎtjog: I blow, inflate
- blue** *asǎl* (Sp. azur); *tǎna*, *tinǎna* (Sp. Iloc.); usually: *ngǎtitit*, i. e. black
- blunt** *na/ǎpǎd*; *opǎtjek* [*obǎytjek*, *obǎdek*, *opǎtjek*]*—inopǎtko—maǎpǎd—mangǎpǎd* I make blunt, dull

- boar** *fáa* [*béa*]; *láman*: wild boar
- board** *lěshab*
- boat** *fǎngka* (Sp., Iloc.) (unknown to most Igórot); *baběil*, steamboat (Sp. vapor) *lǎkid* "a Span. bamboo canoe;" raft
- bobbin** *mogónan*; (*podónan* in Lepanto)
- body** *ǎwak* (living or dead; men or animals)
- boil, I** *inńtek*—*inńńtko*—*ma/ńnid*—*mangńnid*; (boil water); *abfuyǎek* boil down sugar, salt; *paluǎkek* [*paluǎkek*]—*inpaluǎgko*—*malǎag*—*mangipalǎag*. Person.: *inlulǎag* it is boiling, bubbling; *lumǎag* it begins to boil
Person.: *lumǎkak*—*linumǎkak*. *linǎmag nan tjěnum*: the water boiled
tsa [*tja*] *lumǎag*: it is boiling, continues to boil.
See: cook
- boil, a** *fěyüy* (furuncle etc.); a scar from a boil: *nǎyăman*
- bold** *mǎlěngag*; I am brave, bold: *malěngagak*
- bone** *těnga* [*tǎnga*; Samōki: *tǎngal* and: *tǎngar*]; *ńngid*
- Bontoc** *Fǎntok* [*Fǎntok*]; *iFǎntok* an inhabitant of Bontoc; *iFǎntokak* I am from Bontoc; *iFǎntok ay Igǎlot* a Bontoc Igórot. Bontoc region: *Tjǎlyă*, or: *Kěnsătjan*. (in Songs.)
- bony** *nafńkod* (lean, thin, skinny)
- book** *lěblo* (Sp. libro)

- border** *āmas* (part, dividing line, frontier); *flid*
- bore through** *lushkāwək—linushkāwək—nalūshkāwək—minlūshkāwək.*
tēlkek—tinlēkko—nātlek—mānlek pierce the ear lobe
- born** *finmāla* (“come out” from *fumālaak*); *ma/iānak*
 (“enfanté”).
 I am born as... *mabfōluak*; *mabfōluak is kāag* I am born
 as a monkey, I became by birth a monkey; I make by birth,
 I create as: *fəlōūwək—finfəlōūwək—nafēlōū [mabfōlu]*
maiānakak—naiānakak (*ad Fāntok*) I am born (at
 Bontoc)
nan ongōnga ya finmāla adūgka: the child was born yes-
 terday
- borrow** *tegkōūwək—tinkōūwək—mātkōū* (to borrow any object)
inpakawwātak is nan bīlak I borrow money (*karawwātek*)
- bosom** *sōso* [*shōsho*]
- both** *amīn nan djūa*: (“all two”); *amīn nan djūa’y mātam* both
 of your eyes
- bottle** *bāngaw* (“glass”); *fotīlya* (Sp.)
- bottom of a
 pot, jar
 etc.** *kolāngad* [*golāngad*]
- bough** *pānga* small bough, twig: *pīngi*
- boundary** *āmas* (border, part)
- bow** *bandolay* (Iloc.): bow and arrows (scorned and never
 used by genuine Igorot)

- bow down** *inl̄pedak—ninl̄pedak*
- bowels** *fə̄ang*
- bowl** *sōkong* (used also as cover for jars); *tjūyo*: wooden bowl.
See: pot, dish, jar etc.
- box** *āgəb* [*ākop, ākub*], also “trunk” little box, to keep
utensils: *təktə̄kno*
- box, I** *kogōngək* (strike)
- boy** *ongōngə* 'y *lalāki* (“male child”); baby: *kīllang*; older
than about twelve years: *fobfālo*. Plural: *ongāngə*;
fobfafālo
- bracelet** *sōngab*; see “armlet”
- braid** *ap̄itjek—inap̄itko—mā̄dpit—mangāpit*. Person.: *umāpitak*
- brain** *ātek* [*ātek*]
- branch** *pāngə*; dry branch: *l̄pat*
- brass** *kātjing* (also: brass chain)
- brave** *mā̄ləngag*; *abafūngət*
- bread** *tināpay* [*dināpay*; a loan word, as the Igórot do not make
any bread; Malay: *tināpay*: kneaded]
- break** *p̄itnek—pintēngko—mā̄ptēn—mā̄mitēn* [*mā̄mtēn*]
fakāshək—finakāshko [*finēkāshko*] —*mafākash—*
mamākash I break and destroy (by violence)

- break** Person.: *fumákashak; infákashak*. But: *fekáshek* I throw
potlǒngek—pinotlǒngko—mapǒtlong—mamǒtilong I break off; *potlǒngek nan potlǒngna*: I break off a piece here
kibǒngek—kinibǒngko—makǐbong—mangǐbong break to pieces; or: *pitapitǎngek*
pa/abǒkek—inpa/abǒgko break completely, smash to pieces
ma/ikǎkkab: the last pieces broken off one after the other, in small sections, as e. g. a stick is gradually shortened
pekpǐgkek—pinekpǐgko—mapǐkpeg.—mamǐkpeg I break an arm; leg; also a stick etc.—*napǐkpeg nan límak*: my arm is broken.
sokpǒtek: I break a string.
- breakfast** *mǎngan* (*mang* and root: *kan*)
- breast** *sǒso* [*shǒsho*] (of man and woman)
- breastbone** *palǎgpag*
- breath** *ngǎys; ngǎsa*
- breathe** *lalǎyak nan tjakím*: I draw in the air; *innǎgǎsaak* I breathe; *insiyǒkak* I breathe heavily with a whistling sound; I pant, breathe after carrying a burden: *inisǎysuyak*
- breechcloth** *wǎnis*, for men; *fǎla* and *wǎkis*, for women. Different kinds: *sǒbut*, or: *tinǎngag*: yellowish, made of tree fiber, (*sǒbut* [*sǒfut*] means also a large bag of rice) *tinǎngag*, made in Tucucan and Biduakan
winangǐsan [*winanǐsan*]: red and blue (black)
finalongfǒngan: very fine and elaborated, "all string"
tjina/ǒkan: with red ends, tassels
tjinǎngta: white, for men
linǎnlan: for men, similar to *tjinǎngta*
fǎ/a: for men, all blue
pinǒshlan: blue with small stripes
fǎla: a little apron, also worn by men

- bride** *umǎfong ay fafáyi*; bridegroom: *umǎfong ay laláki*
- bridge** *lǎngtay*
- bridle** *fugádo* (Iloc.)
- bright** *sʌli*; *sumʌli nan ákyu*: the sun is shining bright; [*somʌli*]; *pasilʌek* I cause to shine; I reflect light from polished metal
infitʌtjang nan ápuy: the fire burns with a bright flame; or: *kæmálang*
- bring** *iyáik* [*yáik*]—*inyáik*—*ma/iyáí* [*mayáí, mayáli*]—*mangiyáí* [*mangyáí, mangyáli, mingyáí*]. Frequentat. *yáiyáik*. Person.: *inyáiak* [*inyáliak*]; *umyáiak* [*umyáliak*]. *umyáiak* means often: I go and bring
Causat. *payáik*, I order to bring, I send to somebody.
iyápok—*inyápok*—*maiypó*—*mangiyápó* [*mingiyápó*] I bring from; *iyápok ad Fǎntok*: I bring from Bontoc
isáak—*insáak*—*ma/isáa*—*mangisáa* I bring, carry home
pasíkpek—*inpasképkó*—*ma/ipáskép*—*mangipáskép*: I bring into the house, (a pot, box etc.) Also: I order to enter
itólik I bring back (return)
- broad** *ananáwa*
- broil** *tjastwek*; *tjæwísek*. See: roast
- broken-
hearted** *mafákash*, figurat. from *fakáshek* I break, destroy
- brook** *tabtabákaw* (in rainy season); bed of a brook: *kinnáwan*; several tributaries to the river Rio Chico, which are passing through Bontoc are called: *kinnaw*
- broom** *sis/í*; use a broom: *sis/ʌk*, Person.: *insts/iak*

- broth** *lítang*
- brother** The same terms, only distinguished by adding: *ay laláki*, or: *ay fafáyi*, serve for both brother and sister:
ítad [*étad*]: brother, sister, is the general term for younger as well as older brother or sister.
yún/a: the older brother or sister; plural sometimes: *yunúna*; the oldest brother or sister was called in "old language:" *pangólo* "headbrother."
anótji [*inótji*]: the younger brother or sister; plural sometimes: *ánánótji*.
 (the second brother: *súmnid ay laláki*; the third: *karwáan ay laláki*; "there is no term for the fourth etc. brother.")
 brothers and sisters, "Geschwister:" *áki*; usually: *sináki*, two brothers or sisters; *sinǎg/í*, 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*, *yún/ak ay fafáyi*, *anótjik* [*inótjik*] *ay fafáyi*.
pangólok ay fafáyi: my oldest sister (if she is the oldest child); *sinakíkami*: we are brothers and sisters, we are children of the same parents.
- brother-in-law** *kássud ay laláki*; sister-in-law: *kássud ay fafáyi*. The wife's (or husband's) sister's husband: *abflad ay laláki*. The relationship of brothers (or of sisters-) -in-law to each other: *sinínget*.
- brow** *kítong*
- brown** *kǎg tllin*, "like a ricebird;" darkbrown: *ngftit* "black;" redbrown: *inkílad*, "red;" light brown: *fakíngi* "yellow."
- bubbles, it** *inföbfobö* (*nan tjénvum*, *nan íb/ib*: the water, the spring, well). See: boil

- buck** of deer: *ǝgsa 'y laldǝki*
- bud** *fæǎ*
- buffalo** Bubalus buffelus L. (Report of the Phil. Comm. IV, p. 13f.) "water-buffalo;" (J. p. 107f.) tame buffalo: *nǝang* [*nǝang*]
wild: *ayǎwan* [*ǎyǎwan*]
cow: *kamfǎkyan*; bull: *tǝt/ǝ*; calf: *inanak ay ayǎwan, ay nǝang*. See: wedding
- bug** *ǎfib, fokfoktǝd, kǝteb*
- build** *kǎpek* (make)
- buildings:** *ǎfong*, house; *fǎ/ǝy* [*fǎ/ǝü*] large house; *katyǎfong* small house, hut; houses of an "ǎto:" *fǎwi*: councilhouse of the "ǎto," place where the men assemble in the evening to discuss affairs and where the old men and single boys sleep; see: "councilhouse;" the stone wall around the court: *tǎǎpay*; the flat stones on top of this wall: *tǎngfǝu*; *abafǎngan*, [*pabafǎngan*]: house like the "fǎwi," but with a larger court in front, where ceremonies are frequently performed, with slaughtering of pigs, dogs, chickens. Also dormitory for old and unmarried young men and boys.
ǝlog: dormitory for the girls of an "ǎto." [*ǝlog*]
ǎllang: granary
- bull** *tǝt/ǝ*
- bullet** *fǝbǎlǎ*
- bunch** one handful of rice ears: *sinfǝngǝ* [367]
- bundle** *fǎgshong*; *fugshǝngǝk*—*finugshǝngko*—*mabfǎgshong*—*mamǎgshong* I pack into a bundle. bundle, i. e. one load: *ǎwǎd*

- burden** *aʷwɪd*; see: "bundle."
- burn** *pafitjǎngək—inpafittjangko—ma/ipafittjang—
mangipafittjang* I cause to burn, kindle. Person.:
fumitjǎngək—finmitjǎngək to burn (intransitive)
infitfitjǎngək to burn brightly, to be ablaze
ishúʷnok [isúʷnok]—inshúʷnok—ma/ishúʷno—mangishúʷno I
put into the fire; I burn wood etc. Synonym: *igtǔngok
nan kǎyo* (wood)
*pǎʷak [pǎʷak, pǎʷak]—pinǎʷak—mapǎʷan—[mapǎʷan,
mapǎʷan]—mǎmʷa* I burn down, destroy by fire (houses,
granaries etc.) *napǎʷan nan áfong*: the house is afire
tǔdngək—tinǔdngək—matǔdngan: I burn my hand, fin-
ger etc.
Also: *naádtongan nan límak*, my hand is burned (*ádtong*:
warm); *atǔngək* I burn
kǎfek (kǎfek)—kinfak—makfa—mangífa: I burn pots;
Person.: *inkǎfaak is fánga*
- burn, a** *malafǔbtjong*
- bury** *ika/ǎpko—inka/ǎpko—ma/ikǎ/ǎp—mangikǎ/ǎp
[ika/ǎpko]*; I hide in the ground, I dig a hole;
fekǎfek: I bury (at midnight) an enemy's head.
- busy** I am busy: *nay si tsak tsúnoén* ("here is to work for me").
See "work."
- but** *siádnay [sǎdnay] [433]*; *ya* (and)
- butterfly** *fǎnǔlǔfǔlo*; a small b.: *akǎkob*
- buttock** *ǎpo [ǔpo, ápo]*
- button** *fádi, fatǔnis* (Sp. Iloc.)

buy *lagóak—linagóak—malagóan—minlágo*. [Pret.: *nilagóak*, by metathesis.] Person.: *lumagóak—linmagóak*. place for buying: *kalăgóan*.

by governing the agent of passive verbs: *is, ken* [390]. by and by: *is axáani*.

C

cage *kólong*: chicken-basket.

calf *ínănak ay ayăwan* (or: *si* for *ay*); calf of the leg: *fítkin*.

call, I *ayăkak—ínayăkak—maayăkan—mangăyak* [*mangăyag*]. Person.: *umăyakak—inmăyakak*: I call to come. call; name: *kănak* (say). *ngăg nan kanăm si sa?* what do you call this?
fúkaăwak—finúkaăwak—mafukăăwan—mamăkaă I call loud, shout to one; Person.: *infúkaăwak—ninfúkaăwak*.
lalăyak—linalăyak—malalăyan—minlălay to call to come, to call near; Person.: *lumălăyak—linmalăyak*.
yishtjăek—yinshtjak—maytshtja to call animals.
The call: *ytshtja!*

“camote” (sweet potato) *tóki*. Varieties: *fitóklo*, brown, “the best;” *akufăngfang*, brown, inferior; *shóshog*, light brown; *patóki*, white, “better than *shóshog*;” *linókko*, brown; *lók mug*, brown; *kíweng*; *tangtănglag*; camote-settings: *finalíling*; leaves: *ăngö* (boiled as food for pigs); camote-stick: *săwan* (implement for digging up); *faăngan*: camote patch.

- can, I** *mabfálinak—nabfálinak; mabfalíngko* [mafálinak: 317]
See [298]
- canal** *álak*: dug out for irrigation of fields. See: irrigation,
trough, water. a trench: *talákan*
- carabao** see: buffalo
- care** *íkad*; I take care, I care for: *íkadak, ikádkka* etc.
ikádkáyá! care, or: help yourselves! *adíak íkad ken síka*:
I do not care for you. *sak/én nan íkad*: I shall care for
it, do it, arrange it. Also: *kíkad; kíkadak is kanéntáko*:
I shall care for, prepare our dinner. *íkadak [kíkadak] ay
mangála*: I take care to take: I help myself to it.
éläy! I do not care! *éläy umáyka!* I do not care if
you go! Or: *éläy mo umáyka. tak/én mo ma/íd kánék!*
I do not care if I have nothing to eat!
I care for: *ínongnóngko. míd nongnóngmo*: you care
for nothing, you are negligent, worthless.
I take good care (of children), provide with food:
ö/óshdek or: *nongnóngek—ninongnóngko*
I take care of the sick: *tokóngak—tinokóngak—
matokóngan—manókong* (nurse)
- carpenter** *shumasháfad* (skilled in house building); see: plane
- carriage** *kalimáto* [kalomáto] (Sp. carromato)
- carrier** *kangkadsól* [kalikadsól] (Sp. cargador)
- carry** *sagfátek—sinagfátko—maságfat—manágfat* [manágfad]:
a burden on the shoulder
agtóek—inágtok—ma/ágtó—mangágtó: on the head (as
women do)
kaæwflík—kinaæwflík—makaæwíli—mangaæwíli I carry
the double basket "kimáta." Also: *ikáæwílik*
ibfataæwílko—infataæwílko—maibfatáæwil I carry on a

- carry** beam on the shoulder, (*fatáawil*: 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—mandákluy I carry a child on my arm
abfóik—inabfóik—maabfóí [*ábfaék—ináfak—maáfá—mangáfá*] I carry a child on my back, in the wrap *ifán*
isáak carry home (bring home); or: *iskípko*
labdfnek I carry with both arms (a box, table etc. before my body)
alébfdék I carry under the arm
isángik (*is nan itjǵko*) I carry on my back in a basket
tapaydek I carry in my hand
pasíkpek I carry into... (bring into)
ifálak I carry out; Infinit.: *ifála*
igaǵngko I carry away to an other place
ofóek I carry to an other place in several trips
idǵngko I carry away from a place *indǵngko—ma/ǵdan*
ita/ólik I carry to the rear, carry back [*itólik*]
 See also: "to take, to bring"
- cast away** *twasǵdko*, [*ǵwasǵdko*] (throw)
- castrate** *fitlíak—finitlíak—mafítlíak—mamfítli*
- cat** *kósha* (loanword); wildcat: *ínyax*; *síláy* (coon?)
- catch** *tjipápek—tjinpápkó—mátpab* [*mádpap*]*—mánpab*. Person. *tjǵmpápak*; *aldek*: I (take) catch, get fish; or: *katjǵúwek*. See: angle, net, trap, fish etc.
adikóek—inadíkók—maadíkó—mangadíkó I catch in running, pursuing; or: *apayáaxwek* (pursue)
kén/nek—kínnak—nákna I catch in a trap or net; *nákna*: the prey. (*aldém sak/én!* catch me! *sikíam sak/én!* catch my leg! in games)
- caterpillar** *kétjeng*; *atdtjá*

- cease** *tumgǝ́yak* (stop)
- celebrate** *intǝ́ngawak—nintǝ́ngawak. tumengawátǎko aswǎkas!* we keep holiday to-morrow! (thus announce the boys, calling from *ato* to *ato*, a holiday proclaimed by some sacred men.)
See: feast
- ceremonies** *mǎngmang* (sacrifice a chicken; prayer etc.); Verb: *inmǎngmangak*
mangǎpuy ceremony with fire in the field (or house)
sǎngfǎ (sacrificing a pig) Verb: *insangfǎkǎmi*, we sacrifice...
manawǎsak or: *tsawǎsak* I perform a less important ceremony or sacrifice. See: roast.
inanítǎok I perform a ceremony for the soul of the deceased, the *anítǎo*
ǎtong burial ceremony;
pǎt/tay: performed in the sacred grove *papat/tay* by the priests *pumapǎt/tay*; Verb: *mamǎt/tayak*
(And great many other ceremonies connected with agriculture, wedding, burial, sickness, headhunting, wind and weather etc.)
- certain** *tit/twa* true; a certain: *nan ísa ay...* or: *wodǎ nan...*
there is one
- chain** *kayǎkay*; brass chain *kayǎkay ay kǎtjing*; *katéna* (Sp. cadena)
- chair** Igorot: *tuktjúan, katuktjúan* (a seat); Alab: *sakúban*;
Iloc. *palǎngka; fǎngko*
- chair for a corpse** *sangǎtjil* (The body, tied upon the *sangǎtjil*, is kept before the house several days, until it is buried)
- chamber** *ǎngan*, see: house

- change** *sokáđak—sinokáđak—masokáđan—manókad*: I change anything, money, name, cloth, work, etc.
 Person.: *insókáđak* [*sáđnak; sokáđnak*]. See: barter *ísublik—ínsublik—ma/ísubli—mangísubli*, I change money; Person.: *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 [*ngomátsának*]*—nginmətjának* I change my name (*ngátjan*), I transform myself (in fables, tales etc.), I become.
nátken (from *téken*, other, different) changed.
- charcoal** *əling*
- charm** *amáya* (a piece of bamboo, 3 inches long, in which an herb or other charm is kept; it “wins love, keeps off mad dogs, prevents defeat”); *sáknib* a similar charm, wards off evil spirits (“*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: *fobá nan kítjo*. Considered most precious and bought at a high price.”
- chase off** *pakaánek; ibi/ibóyko* (drive); *pashakóngək* I chase back
- cheap** *akít nan lágona* (little its price); *nálagá* (Iloc.)
- cheat** *lokóek* [*logóek*]*—linókok—malóko—minlóko*; Ilocano; Igorot use besides this loanword: *éngākak*, to lie.
- cheek** *támong*; near the temples: *íping*.
- chest** *tákeb* (breast). See box, trunk.
- chew** *tamíkek—tinamígko* [*tinamítko*]*—matámid*.
kagáek—kinágak—makága—mangága.

- chicken** *mõnok* [*mõnog, mãnok*]; young chicken: *ĩmpash* [*ĩmpas*]; *tjĩsak*; wild chicken: *sãfag kõlong*: chicken coop.
- chief** of a town, appointed by the Spaniards: *plesidẽnte*; not "chief," but a rich man of great influence: *gadsãngyen* [*katjãngyèn*], "primus inter pares." *nangãto*: a man of high rank (Iloc.)
- child** *ongõnga*, Plur.: *ongãnga* [or: *ongõnga*]; *ãnak*, Plur.: *ãnãnak*: son or daughter
ongõngaak: I am young.
ongõnga 'y lalãki,—'y fafãyi: a boy, a girl;
ãnak ay lalãki,—ay fafãyi: a son, a daughter.
the only child of a family: *fãktong* [Or: *nan ĩsang*, the only]. See: baby, boy, girl, youth.
sinpãnganak: all the children of a family.
umãnakak—inmãnakak: I have, I had children.
- childish** *naõngong*
- chin** *pãnga*; (jawbone, used often as handle for the gong)
- Chinese** *Tjĩno* [*Tsĩno*]; *Sãnglay*.
- chips** *sãpsap*
- chisel** *tãlog*; to use a chisel: *talõkek—tinalõgko—matãlog—manãlog* (Iloc.?)
- choke** *sẽktek—sinkẽtko—mãskèt—mãnkèt*. See: strangle, suffocate
- choose** *pilẽk—pinĩlik—mapĩli—mamĩli*
- chop off** *fakãkek*, Person. *mamãkaak*; *potlõngak* See: cut

- church** *simfán* (loanword)
- cigar** *pináltjis* (from Iloc. *paltjífsek*, I roll); *afáno* (Sp. "Habana?")
- circular** *nalimlímó*. I make round: *fowádek—finówak—mafóá—mamóá*
- circumcise** *sigyáttak—sinigyáttak—masigyáttan—manígyat*
- city** *lí*; *nan lí'd Fántok* the town of Bontoc
- clay** *bída*: (*pítek*: mud)
- clean** *apapókax* (*pókax*: white); I clean: *papókáxwek*;
I am clean: *pæmókáxwak*; *lulátek—linulútko—maláílud—minláílud*: I clean a water channel, pipe. clean, clear water: *naliléngan*. clean, washed: *namís* (from *ímsek*: wash)
- climb** *kaláfek—kinalábko—makálab—mangálab*. Person.: *kumálabak—kinmálabak*. climb a mountain; see: "ascend." (I start to climb a mountain in order to work: *foknákek—finoknágko*. Person. *mamógnakak* [*mamóknakak*]. See: go out.)
- cling** *intáyúnak; insábfúdak*: I am hanging and hold fast to a branch
- clock** *lílæsh* (Sp. reloj); *ólas*: "hours" (Sp.)
- close, I** *ínfak—inínfak—mainfan—mangínfan*.
tángfak—tinángfak—matángfan.
ítangébkó—íntangébkó—ma/ítángébkó—mangítángébkó
kimítek—kinimítko—makímit I close (my eyes) (*nakímit*:

- close, I blind) *kimttek nan matak*: I close my eyes
amómek—inamómko—maámom I close my mouth:
amómek nan topékkó
- 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 tlid nan póshong* (*póshong*: sea)
- coat *áklang*; *lámma* woman's coat; a man's: *fádo* [*fádso*;
bádo] (Iloc.) *mamádsóak*: I put on a coat (Or: I put on:
ipuúko; I take off: *káánek*)
- cock *kaæwítan*
- cocoanut *ínyug* [*níyog*;] cocoanut-oil: *lána* (Iloc. ;)
milk of c.: *tjénum si ingyug*
- coffee *kápi*; *kápiak*: I drink coffee
- coffin *alóngan* (probably: "shady place," from *álong*)
- cohabit *iyótek—iniyótko*. Person.: *inyótak*.
- cold *láteng*. *mashkáæwak* [*mashkáæak*] 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*—*mangǝbob*.
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*]; *sokǝtjek*—*sinokǝtko*—*masǝkod*—*manǝkod*: I comb.
- comb of cock** *falǝngafǝng*
- combat** *falǝgnit*
- come** *umǝliak*—*inmǝliak*. Frequentat.: *umǝliǝliak*.
makǝliak I come with others.
paalǝtek [*pǝlǝtek*]—*inpǝlik*—*mipǝli* I cause to come.
come!: *ǝlika!* *alǝkǝyǝ!* [*ǝyka!* *aykǝyǝ!*] [Or: *ikǝ kayǝ!*
'ka kayǝ!]
tomǝliak [*tǝmǝliak*]—*tinmǝliak* I come back
pumǝnadak [*bǝmǝnǝdak*]—*pinmǝnǝdak* I come down;
inǝsigak—*ninǝsigak* I come down
fumǝlaak—*finmǝlaak* [*finmǝlak*] I come out;
lumushfǝdak: come out of a hole, a narrow pass, a forest...
sumǝǝak—*sinmǝǝak* I come home (to the house).
ǝmdjanak [*ǝmtsǝnak*]—*inǝmdjanak* I come, arrive.
sǝmkǝpak—*sinǝmkǝpak* I come in; *paskǝpek*: I order to come in; *kalǝliak* I came just now [297]
lumǝsinak—*linmǝsinak* I come over, across
malpǝak I come from; [*mapǝak*, *mabǝak*; for *malpǝanyǝ*
the forms: *malpǝnyǝ*, *mabǝnyǝ* etc. are found] *nalpǝak*:
[353] [384]. Or: *umǝliak ay nǝlpo is...* [*ay nǝlpo'sh...*]

- come** *makiǎliak; mangifǔegak*: I come with (*kěn*). *sǐnu nan nangifǔeg ken sǐka?* who came with you? See: to go, to approach etc.
- command** *filǐnek*. (Alabdial.; Ilocano?); *filǐnek ta...* I order that... See: order.
- commander** *ǎpo* (loan-word), master, lord, leader, employer etc.; *mamǐlin* (Nom. agentis of Ilocano *filinek* I order).
- community** *sinpangǐli* the united town, land.
- companion** *ǐb/ǎ* (*ǐb/ǎ* means also: an other piece of the same kind: as, *nan ǐb/an nan kalǎsay*: an other shield of the same kind, shape etc.)
nan mangifǔeg: the one accompanying, *nan mangifǔeg ken sak/ǎn* he who walks with me, my companion;
nan kadjuwǎna [372]
nan kadǔak my companion (of two persons;)
nan kat'lǒmi our companion (of three persons;) see [372.]
- compassion** *sǐgang* [*sǒgang*] See: I pity
- comprehend** *kǎkkek* (know)
- conceal** *ǐtafǒngko* (hide)
- concerning** *is, ken*
- cone** *fǎulfǎg* cone of pine
- confide** *abfolǔtek* (believe)
- conquer** *ǎmisak (nan fǎsǎl)—inǎmisak—maǎmisan—mangǎmis (nan fǎsǎl: the enemy)*
afǎkek—inafǎgko—maǎfag—mangǎfag

- conquer** *ibabǎltotko*—[*fpaǎltotko*]—*inbabǎltotko*—*maibabǎltod*:
kill by shooting (from: *bǎldug*, *pǎltok*, *pǎldog*, a gun)
- consider** *nǎmnimek* (think)
- continue** *kǎsǎn* with endings [312;] *kasǎngka ay ǎntsǎno!* con-
tinue to work! see: *tsa* [310]; continuation expressed by
reduplication [290-294.]; continually, all day long:
iyagakyǎko; *iyagakyǎko ay ǎntsǎno* I work continually,
all day long; *iyagakyǎna ay inǎitjan* it is raining contin-
ually, all day long
- contract** *bǎsis*, *contratta* (Sp., Iloc.) *kumǎibak is bǎsis*: I make a
contract.—See: agreement
- converse with** *makitotǎyak* [*mikitotǎyak*]—*nakitotǎyak*. (with: *is*, *ken*)
- cook** *otǎek*—*inǎtok*—*maǎto*—*mangǎto*.
Person.: *umǎtoak*—*inmǎtoak*; *inǎtoak*—*ninǎtoak*.
luylǎyek—*linuylǎyko*—*malǎyluy*—*minlǎyluy*: I cook too
much, too long
- cool** *akǎt ay lǎteng* (“a little cold”)
- cool, I** *palakitwǎngkek* (cold); *padengnǎnek* (*nan tjǎnum*: the water)
- copious** *mǎl/an*; *mǎl/an nan kǎtjǎu* copious, plenty are the fish
- copper** *kǎnfang* [*kǎmbang*]
- corn** *pǎki* (maize)
- corpse** *ǎwak*

- corpulent** *alalámësh*
- cost** *kad nan lágõna?* how much does it cost? (how much is its price?; *lãgo*, price)
nan lágõna ya líma'y pēsosh it costs 5 pesos
kad sa? "how much is this?"
- cotton** *kãpis [kãpis]*
- cough** *inõkokak—ninõkokak*
- councilhouse** *fãwi*. Also sleeping house for unmarried and old men and for young boys. Similarly constructed is the "*pabafãngan*" [*abafãngan*,] which has however in front a spacious, long court, called: *tjlla* (its stone wall: *tjãpay*), while the court of the *fãwi* is semi-circular and small.
 At the *fãwi* the men of an *ãto*, town-section, assemble in the evening to discuss matters of interest to their *ãto*; these two public structures form the "*ãto*," 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 "*ãto*" and send from there for the man they want to deal with. Most sacrifices are performed in the court of the *pabafãngan*, a few also in the court of the *fãwi*. At the *ãto* there are:
ãfong the house, with a fireplace: *anitjãan*;
tjlla the court,
tãngfõu or: *tjãpay* flat stones on top of the enclosing wall, on which the men sit
bõshã [bõshé] a post with a roughly carved head; "*anító-post*"
kaninitjãan a fireplace in the court
falõlang a basket with human skulls, trophies of feuds
- count, I** *iãpek [iyãpek]—inidpko—mãyab [ma/tab, mtyap]—mangtap*. Person.: *inyãpak*

- counting stick** *kídab; kidáfak—kinidáfak* I cut notches into a counting stick; the notches denote days of work etc.
- country** *tli*; fellow countryman: *sinpangtli*
- courageous** *málèngag*
- court** *tjila*; *is tjila* outside of the house
- cousin** *káyæng* (*káyæng* is also the familiar address of intimate male friends of equal age)
- cover** *tǎngèb*; *lig/ǎ*: cover of a basket (or a winnowing tray); *tótjong*: woman's head cover
- cover, I** *ínfak; tǎngfak; itangébkko* (close.)
kafónak: I cover with earth, sand etc.
inkólǎbak I cover the eyes with my hand, so as not to see
- cow** *fáka* (Sp. vaca); of the buffalo: *kamfákyan*
- coward** *ögiádan* [*ügiádan, égiádan*]; *ögiadǎngka!* you are a coward!
- crab** *ákkamá*; claw of a crab: *apǎngoy*; crabs in the irrigated rice field: *sǎngan*
- crawfish** *pasháyan*
- crawl** *lǎmnekak—linǎmnekak; inlokólokak—ninlokólokak* I crawl into a hole; *éngkótsongak* [*ingkótjonggak*]—*néngkótsongak*
- crazy** *nālǎǎlǎǎ* [*nǎlyǎlyǎ*]

create	<i>patofǎek—inpatǎfǎk—maipatǎfǎ—mangipatǎfǎ</i> : I make grow; I create salt, trees, water...
creek	<i>kǎnnaǎ; tabtabǎkaǎ</i> (brook)
crocodile	<i>fuǎya [buǎya]</i> (loanword)
crooked	<i>nadigdigkǎ; digkǎek</i> : I bend
cross water	<i>kitjǎngk—kintjǎngko—makǎtjang—mangǎtjang</i> : Person.: <i>kumtjǎngak—kinumtjǎngak</i>
crow	<i>kǎyang</i>
crow, to	<i>ingkokǎǎk [ǎngkokǎǎk]—ningkokǎǎk</i> <i>nǎngkokǎǎk nan kaǎwǎtan</i> the cock crowed
crush	<i>tǎktǎkek</i> (forge; hammer)
cry	<i>fǎkaǎwak</i> (call); Person.: <i>infǎkaǎwak</i> <i>inǎkaak—ninǎkaak</i> I cry, weep <i>ǎn/ngǎǎk; inkolǎluak</i> I cry to the enemy, challenge
cultivate	<i>inlǎpisak—ninlǎpisak</i> : I clear the ground for a field, I weed; I dig: <i>inkǎykayak</i>
cup	<i>sǎkong [sǎgong]</i>
cure, to	<i>bǎksak</i> (<i>bǎkesh</i> : medicine); <i>akǎshak</i> (Iloc.) See: blow
curly	<i>kǎlod; nakǎlod</i> : a Negrito
custom	<i>ǎkad [ǎkad]</i> ; <i>sǎya nan ǎkǎdmi</i> this is our custom

cut, a

fǎkag, a wound

cut, I

fakǎkek—finakǎgko—mafǎkag—mamǎkag I cut off a part of the body (head etc.) *mamǎkaak* I go headhunting
pǔtǎak [*putǎak; podǎak*]—*pinǔtǎak—mapǔtǎan—mamǎto* I cut off a part of the body

sibǎek—sinǎbok—masǎbǔ—manǎbǔ I cut down (a tree, wood) Person. *insǎboak*

tiblǎek—tinǎblak—matǎbla—manǎbla I cut down (a tree)
kǎkǎtjek [*kékǎtjek*]—*kinǎkǎtko* [*kinékǎtko*]—*makǎkǎd* [*makékǎd*] I cut (wood, meat, camote, my finger etc.)

mǎkǎdak I cut myself by accident

lǎkidak—linǎkidak—malukǎdan—minlǎkid I cut up the body

lǎngshek—linangǎshko—malǎngesh—minlǎngesh I cut big logs across in the middle

longshǎtak—linongshǎtak—malongshǎtan Synonym for *lǎngshek*

potlǎngək—pinotlǎngko—mapǎtlong—mamǎtlong I cut out a piece from the middle, I cut across

potlǎngak—pinotlǎngak—mapotlǎngan—mamotlǎngan I cut off a piece at an end; (Nom. ag. form uncertain)

ukǎdjak [*ǔkǎtsak*]—*inukǎdjak—ma/ukǎdjan—mangǎkad* I cut off an animal's neck

lafǎkek—linafǎgko—malǎfag—minlǎfag I cut up the body, or a limb; cut into larger sections; carve.

takǎbek—tinakǎbko—matǎkib—manǎkib I cut to small pieces; Person.: *tumǎkibak—tinmǎkibak*

sengpǎdek—sinengpǎdko—masǎngpad—manǎngpad I cut off weed, high grass; I cut down, fell a tree

kǎltak—kinǎltak—makǎltan—mǎnglǎt I cut the hair (*nan fǎok*)

pinǎngək—pininǎngko—mapǎtnang I cut with the ax
pǎtnang

wasǎyek—inwinasǎyko (!) —*mawǎsay* I cut with the working ax *wǎsay*

kipǎnek—kinipǎngko I cut with the knife *kǎpan*

D

- daily** *kaǎkǎkkyu; kawwakawwǎkas*
- dam** *lǎnged* (in the river)
- dam off** *saǎpek* [*saǎpek; saǎbek; sa/tpek*]—*sinaǎbko*—*masǎib*
[*masǎöb*]—*manǎib*; Person.: *insǎibak*—*ninsǎibak*: I
dam off a part of a pond or river, to catch fish, to irrigate
etc.
- dance** *talǎfeng* men's dance (to the sounds of gongs; one man
behind the other, in a circle, whose center is at the dancers'
left side)
Verb: *intalǎfengak*; or: *manalǎfengak*
tjǎlax man's dance, performed by a single (rarely two)
dancer who executes, with ax, spear and shield, pantomimic
gestures suggestive of attacking and beheading an enemy;
thus he moves about the dancers of the *talǎfeng*.
Verb: *manǎlaxak* [*manǎlaoak*]; the solodancer: *nan*
manǎlax
tǎdjek man's dance upon one spot, to the slow spondaic
sounds of the gongs; a solemn religious dance.
Verb: *manǎdjekak*
sǎgni women's dance, performed with outstretched arms;
the women are marking time by stepping upon one spot,
holding tobacco leaves in their hands.
Verb: *manǎgniak*
mangǎngsaak I beat the "gangsá" (gong) to the dance
nan mamanpǎngo the dance-leader, whose various steps
and motions the others imitate while following him
tatalǎbnan the place where the dance is executed

- danger** *kakã/igět*
- dark** *abafulñget; angñgetã*. it grows dark: *fumulñget; ãngëb* dark caused by clouds. See: black.
- dash** *fakãshek* (I dash to pieces; break) See: throw
- daughter** *ãnak ay fafãyi* (child)
- daughter-in-law** *inãpo ay fafãyi*
- dawn** *wñid; si wñid [is wñid]* at dawn; *mawñid* it dawns
- day** *ãkyu [ãchu; rarely; ch like the German guttural spirant]*
adwãni, idwãni to-day; *id kawaksãna* on the same day
is kãsn wãkas, kasñ aswãkas day after to-morrow
id kasñ ùgka, adidãna day before yesterday
is nan sin ãkyu a whole day, all day long
kaãkëãkyu; kawakawãkas every day
iakakyũko [iyakakyũko]—ñiakakyũko; I continue all day long
mapãtã, mawñid it is getting day
mawãkas [mawãkas] an other day is breaking
is kãsn ãkyu on the next day, or: an other day
tëngaw a day of rest, a holiday
 See: [413]
- dead** *nadõy [nadãy]; mapadõy* killed; *mamadõy* dying;
igãy kadõy not yet dead, not quite dead
- deaf** *tãwëng; matãwëng* deafened
- dear** *ayãka nan lãgõna; tsatsãma nan lãgõna* "its price is very much, very high;" *malëyad* beloved; *leyãdko* my dear.

death	<i>ídöy</i> [<i>ítöy, édüy; ödöy</i>]; <i>kadöyan</i> : time, place of death; death
death-chair	<i>sangádjil</i> . See: chair.
debt	<i>ótang</i> ; I am indebted, I owe: <i>wodáy nan otángko</i> (Iloc.)
deceive	<i>éngakak</i> (lie); <i>lokóek</i> (cheat)
declare	<i>kának</i> (say)
decorated	<i>na/ikaláyan</i> with ornaments, figures carved or burned into wood <i>ikálayak</i> I carve, scratch, burn, cut into wood [<i>likáyak</i>]
deep	<i>adadsáyim</i>
deer	<i>ógsa</i>
defeat	<i>ipapáltotko; ámisak</i> ; (I conquer); <i>áfákek</i> I win a battle, a contest
defile	<i>tjitjingúdek; patjingúdek</i> (make dirty)
deity	<i>Lumáwig</i> [or: <i>Kamfúnyen</i> , also <i>Fúni</i>]
delay	<i>tjumóngawak—tjinmóngawak</i>
deny	<i>adík</i> I do not; I refuse to do
depart	<i>kæmáanak</i> (go away); <i>kayátjek</i> (abandon)
deride	<i>angangóek—inangángok—maangángo—mangangángo</i>

descend	<i>pumánadak</i> [bumánadak]; <i>inǝsigak</i> (go down)
desire, I	<i>léytjek</i> (like)
destroy	<i>lufúkek—linufúgko—malúfug—minlúfug</i> (destroy people, animals, by water, fire, battles, earthquake); <i>fakáshek</i> (break);— <i>páak</i> (burn); <i>pakarawáshek—inpakarawáshko mapakáawash</i> I destroy, spoil (a knife, watch, hat etc.)
dew	<i>olmǝ</i> (<i>is nan fibikádt</i> , in the morning)
dialect	<i>kǎlǎ</i>
diarrhea	<i>ogyǝk</i> ; vb.: <i>inǝgyokak</i>
die, I	<i>inidǝyak</i> [inödöyak]: I am on the point of death, I die; <i>mamadǝyak</i> : I am dying; <i>mapadöy</i> : killed; <i>madǝyak</i> [madáyak]— <i>nadǝyak</i> : I am dead
difference	<i>katékken</i> ; <i>ngǎg nan katékken nannáy is nantjǎy?</i> what is the difference between this and that?
different	<i>tékken</i> (other)
difficult	<i>síkap</i> ; <i>nalfkad</i> (Iloc.) <i>síkap nan kasuluǝna</i> [kasuluána] it is difficult to learn it
dig	<i>kǎ/úpak</i> [ka/ǝpak]— <i>kina/ǝpak</i> — <i>maka/ǝpan</i> [makaǝfan] “dig a hole” (<i>íka/ǝpko</i> : I inter, bury the dead) <i>kaykáyek—kinaykáyko—makáykay</i> ; or: <i>abkáek—inábkak</i> I dig in the field with the implement, a stick: <i>káykay</i> <i>fekwǎlek—finewǎlko—mafékwal</i> I turn the soil of a field
diminish	<i>kaǎnek</i> (take off)

- din** *dǒngeg; dǒmǒngeg*: it makes a din, noise
I make noise: *dǒmǒngekak*
- dine** *mǎnganak*. See: eat
- dinner** *mǎngan*
- dip into water** *itapǎkko—intapǎkko—maitǎpek—mangitǎpek*
- dipper** *kǎ/ǒd*
- direction** *mǎ/yöy*. “*intǒ nan mǎ/yöy ad Tukǎkan?* where is the way to Tucucan?” (Root *üy*, or *öy*: to go; prefix *ma-*: passable; gangbar)
ǎla: the direct way [318]; *nan ǎngko* my going, my direction
- directly** Verb: *tsaotsǎoshek* I go, do directly, *panǎashak* [317]
- dirt** *tjǎngud; pǎtek* (mud)
- dirty** *matjǎngud, matjitjǎngud; patjǎngǎdek* I make dirty; dirty, slovenly, wicked, vulgar: *kakǎtsu*
- disease** *sakǎt; nǎyǎ nan ǎwak*; 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** *adsaxwi* [*adsowi*]
- distribute** *izwalǎsko—inwalǎsko—mairwǎlas—mangirwǎlas*: I distribute men to different places
igaktjǎngko—inigaktjǎngko—maigǎktjeng I hand around
 Also: I pay out wages to a group of men
izwadwǎdko—iniwadwǎdko—ma/izwǎdwad—mangizwǎdwad
 I distribute meat, his portion to each
- dive** *inlǎdebak adsǎyim* I dive “inside” the water; *lǎmnekak*
- divide** *tjatǎkek—tjinatǎgko—matjǎtak—manǎtak*
kadjuǎek; kat’lǎek; kapǎtek; kalimǎek [*kalmǎek*] [370]
 I divide into 2, 3, 4, 5 parts
tjatǎkek is ǎngsan, or: *angǎnek ay manǎtak* [*manǎdak*]
 I divide into many parts, or: *amǎsek—inamǎsko—maǎmas—mangǎmas*
- divorced** *kaǎtjang; initjǎngkǎmǎ* we are divorced
- dizzy** *alirwǎngək—inalirwǎngko—maalǎweng* I make dizzy
maalǎwengak—naalǎwengak I am dizzy
- do** *ǎkak—inǎkak—maǎkan—mangǎkan*. Durative and Frequent.: *ǎkakak* (I act, behave)
ǎngnek—inǎngnek (Infinitive: *inǎngnǎn*)—*maǎngnǎn—mangǎngnǎn. makaǎngnǎnak* I can do
ngǎg nan ǎkanyǎ? what are you doing? “what is the matter with you?”
ngǎg nan ǎmad ken sǎka? how do you do? (“what happens to you?”)
nan ikǎkan the acting; the action; the behaviour;
ngǎg nan ǎkǎnyǎ ay inlǎpay? or: *ngǎg nan angnǎnyǎ ay inlǎpay?* how do you play? [358]
- dodge** *ikisyǎko—inikisyǎko—maikǎsyǎg—mangikǎsyǎg*: I dodge spears, stones etc.

- dog** *ásæ* [*áshæ*; *ásu*]; young dog: *ókén*; male, female dog: *ásæ ay laláki*, *ay fafáyi*.
mikiáásuak [*makiáásuak*] I eat dog (in company with others) [300]
padsǎngan si ásu a stick to lead a dog M. Sch. XIV, 7.
nafangkílan dog collar.—Names for dogs: *Pókææ*, 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** *pǎnguan* [*pǎngæwan*, *bangoan*]; *is kapǎngæan* at the door; (*padsípad*: stalks placed before the door as sign “entrance forbidden;” *ipadséngko—inpadséngko—maipádseg—mangipádseg*: I set up warning sticks)
- “dormitory”** for young men, boys, old men: *pabafǎngan* [*abafǎngan*]. See: council-house. for girls: *ólog*.
- double, I** *mamiduáek*
- doubt, I** *éndjuadjúæk—néndjuadjúæk* [169] (Iloc.)
- down** *is kǎǎpna*. See: go, fall, descend etc.
- draw** *kuyútjek* (pull); draw away by force: *ogpátek* (pull)
- dream** *iítao*; *iitáowek* [*iitáæek*]*—iitáæko* I dream of; Person.: *inftææwak*.
- dread** *umögiáðak is...* (fear)
- dress, I** *ipuíko* (put on); undress: *kaánek* (take off); *fadsóak nan awácko* I put on my coat; or: *mamáðsoak*; *inwáñisak*: I tie around the breechcloth; *mangíwisak* I put around my blanket etc. See: blanket; breechcloth; coat; girdle; hat; jacket; skirt.

- drill holes** *lushkáwewek* (pierce)
- drink** *innumek—ininámko—mañnum—mangñnum.*
 Person. *umñnumak—inmñnumak*
 drink empty: *angkáyek*; a babe drinks, nurses: *insóso nan ongóna*
- drip** *indéd/déd nan tjěnum* the water drips; *inñsi/ñsig* it is dripping
- drive** *pakađnek—inpakađngko—maipakđan—mangipakđan* I drive away
pashakóngek—inpashákkongko—maipashákkong—mangipashákkong I drive back, or: *ipalayáwko* I put to flight
pangwsháwewek I drive down stream (on the banks)
panlónnek [panlóngek] I drive up stream (on the banks)
tokákek I drive back
ibibđyko—inbibđyko—maibíböy I drive, chase animals
isatjětko—insatjětko—maisátjed I drive (game) into a narrow place without egress: *ka/isáđtan*
pangudjidjěk I drive to the rear, back
- drop, I** *yakyákek—inyakyágko—mayágyag—mangyágyag*
áktsákek—ináktságko—maáksag [ma/éktsak]
- drown** *anótjek—inanótko—mađnod [mađnud]—mangđnod [mangđnud]; mađnodak [mađnudak]* I am drowned
- drug** *bđkesh [pđgis; bđgös; pđkesh etc.]*
- drunk** *mafóteng; infótengak* I am drunk; *fotěngək*: I intoxicate, make drunk
- drunkard** *umiñnum is fáyash* a drinker of “fáyash”
 (See “beverages”)

drum	see: gong
dry	<i>malǎngo, nalǎngo</i> ; dry, withered <i>namǎkan</i> ; dry wood: <i>lǎpad, bǎding</i>
dry, I	<i>langǎek—linǎngok—malǎngo</i> ; <i>malǎngoak</i> I am dry, lean, feeble; <i>mamǎkanak</i> I am dry (after rain, bathing etc.)
dumb	<i>ngǎngak</i> ; <i>mangǎngǎkak</i> I am dumb
dust	<i>tjǎpǎg</i>
dwell	<i>intedǎek—nintedǎek</i> ; I dwell alone <i>mǎdgǎnak</i>
dwelling	See: building; council house; house; dormitory
dye	<i>kumǎibak is inngǎtit</i> "I make black;" <i>kumǎibak is impǎkǎæ</i> "I make white" etc. <i>pangitǎtek</i> I dye black (dark) <i>tinǎdek</i> I dye blue <i>pakilǎdek</i> I dye red

E

each	<i>washtjǎn</i> ; <i>amǎn</i> (all) [139] <i>washtjǎn sin tsa</i> ; or: <i>sintsaǎsang</i> each single
eagle	<i>kǎlling</i>
ear	<i>kǎweng</i> ;

- ear of rice** *sinlūi*; or: pod of beans, peas, an ear of grain etc.
- early** *is aṛāṇi* (soon); I come early: *umalāliak is fibifbikat* (early in the morning); earlier than... *mangṛnēna* [*mangonōna*] mo..... See: morning
- earring** *sīngat* (collective term); *pinangpānga*: of gold; kidney shaped: *sīngsing. fbit*, long, see M. Sch. pag. 14, fig. 4. slit in the lobe: *telek*; enlarged by an earplug: *sūēp*
- earth** *lūta*
- earthquake** *yōka*
- east** *fālāan si ākyṛ* (sunrise). People living east from the Bontoc region: *iKakayān* ("Cagayan")
- easy** *malmalānōy*; or: *māktek*, easy to do, lit.: known, passive of *kēkkek*
- eat** *kānek—kināngko—mākan—māngan*. (to eat rice, vegetables, fish.)
 Person. *mānganak—nānganak* and: *kūmānak—kēnmānak*
 Frequent. *manganmānganak*;
mākikanak [*mīkikānak*] I eat with others
 Person. *inōfongak*; *inōfongak ken sīka* I eat with you, I share your meal
manētsāak [*manōtjāak*.]: eat at noon; lunch: *tētja*.
angkāyek [*angkōyek*]*—inangkāyko—māngkay* [*māngkay*] I eat all up; *nāngkay*: "nothing is left."
īstjak—inīstjak—maīstja—māngīstja. [226-228] I eat meat
fushūkek—finshūgko—mābshug I eat my fill
nābshugak: I am well satisfied eating; I have enough
mikiāāsuak eat dog (in company) (or: *īstjak nan āsṛ*)
ikatākok—inkatākok—maikatāko—māngikatāko I eat, live on

- eat** *infilagtáko*: we are eating at a feast, a wedding, funeral etc. *shubshúbak* I eat secretly and greedily; *angó fak* I eat greedily
- edge** of an ax, knife: *tópek* ("mouth"); edge, border: *ílid* (banks of river)
- eel** *tjálid*
- effort** I make an effort: *yaá ngekek—ínyaá ngekek—mayaá ngekóy* [238; 317]
- egg** *étlog* [*ítlog*]
- eight** *wálo*; eighth: *mangawálo* [*maygawálo*]; 18: *sin pó'o ya wálo*; the 18th: *mangapó'o ya wálo*; 80: *wálon pó'o*; the 80th: *mamitwálo'y pó'o*
- elbow** *síko*
- eleven** *sinpólo ya ísa*; the 11th: *mangapó'o ya ísa*
- emerge** *tjumákaak—tjinmákaak*
- empty** eaten up, used up: *ná ngkay* (*angkáyek*) [*náá ngkay*]; I empty: *atónek* (remove); *káá nek amín nan intedéé is nan fánga* I take out all that is contained in the jar, I empty the jar; not quite empty: *igay ká pno* not full.
- embrace** *káá wek—kináá wek—makáá wö* [*makáá wöy*] [*makáá wüy*]*—mangáá wöy*
- end** pointed end: *ó dso*; blunt end: *ngamngámna* (-*na*: its end); end at the lower part: *nan koá pna*; end of a story, of a ceremony, of an action, of an event: *aná ngosh*; *is nan*

- end** *anǒngosh*, 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; fǎáshek; lipáshek*. (accomplish).
- enemy** *fǎsǎl* [*fǎsul; fǎshol; fǎshǎl; búsol; búshol*]—final *l* of *fǎsǎl* is a slight bilateral lingual stop; possessives are suffixed to *fǎsǎ*: *fǎsǎk; fǎsǎm. infǎsǎlak* I am hostile; *fumǎsǎlak* I am becoming an enemy.
- enough** *adǎ; adǎ sa!* this is enough! "stop!" "this will do;"
ǎǎlána, ǎmǎnǎy it is enough; *ǎǎlána nan katsaktsǎkna*: he is tall enough ("his size suffices"); it is not enough, something is lacking: *kǎlang*, or: *adǎ ǎmǎnǎy*;
kǎmtjeng: there is enough for all.
- enrich** *pagadsǎngyének—inpagadsangyěngko*.
- enter** *sǎkpek—sinkǎpko—mǎskǎp—mǎnkǎp; sǎkpek nan ǎfong* I enter the house
Person.: *sǎmkǎpak—sinǎmkǎpak*; or: *inpangasǎkǎpak. paskǎpek—inpaskǎpko* I make enter, lead into (the house)
pasisǎkpek nan mǎnok: I make enter frequently chicken into the coop: I hatch, raise chicken; *pasisǎkpek nan fǎttug* I raise pigs (I cause them to go into the pigpen).
- entice** the enemy into an ambush: *ibangbǎngok*. (I mislead)
- entire** *nan amǎn ay...*
- entrails** *fǎang* [*fǎang*].
- equal** *kǎǎgna* (its equal); *kǎǎgna mo...* equal to...; *nannay ya nantjǎi kǎǎgna*: this and that are equal. *minǎsu* of equal length, size.

- equal** *kǎāg nan kóam nan kóak*: you have equally much, just as much, as I.
make equal: *isǎek—intsuk—maṣsu*.
- escape** *lumǎyayak—linmǎyayak; palayǎwek*: I let escape, let go out of a cage, stable
- evaporated** *mǎstjok; nǎstjok nan tjénam*: the water has evaporated
- evening** *misǎyay* (late afternoon) [*nisǎyay*]; *sidsidsímna* at sunset; till evening: *inkána's sidsidsímna*; this evening: *mastjím si ánin*. (*mastjím*: early part of night)
- ever** (for ever) *kaxwǎkaxwǎkas*
- every** *washtjín, amín*; [53; 139]; everybody: *amín ay tákx*; everything (all utensils, cloth etc. in a house) *amín ay kǎngnǎn*; everything: *ǎlǎy ngǎg* [*ǎlǎngǎg*] or: *nan ámín*; everywhere: *ǎlǎy intó*; or: *kabfatǎfatǎwa*, or: *is amín ay fatǎwa* "in the whole world."
- evil** *ngǎāg; láwa*: evil, wrong, forbidden.
- except** *ketjǎng* [327; 408]; *ketjǎng—adǎ ángkay; mo adǎ ángkay*
- exchange** *sókad (shǎgad)*; *idjǎak is nan sókad nan túfay*: I give in exchange for the spear. See: barter, change
- exclaim** *fǎkaxwak* (call); *yaǎngekek ay éngkǎlí* (effort)
- excrements** *tǎe* [*tǎ/i*]; place: *kataitáyan*; Verb: *tumǎiyak*
- expect** *sǎdek* Person. *sosómedak* [*shoshómedak; shǎshǎmédak*] (wait); *ililǎek* I keep looking out for (see)

expel	<i>pakãđnek</i> (drive away)
expensive	<i>đngsan 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>padđyek</i> (kill) <i>nan ápuy</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 matak</i> ; short-sighted: <i>makãlab</i>
eyebrow	<i>kítjõy</i>
eyelid	<i>tangtãngéb si mãta</i> ; the white of the eye: <i>đki</i> [<i>đkã</i>]. See: close, open

F

face	<i>kãmis; ãngash</i> [<i>ãngash</i>]
face, I	<i>sasakãngek</i> : I stand in front of
fair	<i>kãwís</i> (good)
fall	<i>misíptjagak</i> I fall in walking, I stumble and fall <i>misãkãwak</i> I fall from a tree, a roof, a ladder, the top

- fall** *mađktsagak* [*međktsagak*]; *inđktsagak* I fall from a tree, roof etc. (persons only)! *əktsăkek* I make fall
mayđgyagak [*ma/iđgiagak*] I fall from top;
mădöbak I fall, of things; tumble in. (the sky, a stone, a house etc)
madugăngak [*matokăngak*] I fall over; stand and fall; (persons, being feeble); *tokăngek* I cause to fall
madukădukăngak [*madugadugăngak*] I almost fall
madăkădak I stand and fall over: a tree, a chair; (things)
intöytoy nan tjenəm: water falls over rocks. See: drop
- false** *adđ tit/twa* (not true); unreliable; fickle
- family** *sinpăngănăk* parents and children [59; 60]
sinpăngăpö parents and grandparents, ancestors
sinpăngăföng the family in one house;
sinpăngăföng ay Igólot an Igórot family
- fan** *yăbyab*; I fan: *iyăbyabak*
- far** *adsəwi*, *adadsăwi* [*adadsöwi*];
a very distant place: *adadsowfan*
umadsăwiak I go far; *umadadsăwiak* I go farther;
paadsəwtek I send far away; *maadsăwiak*: I am far
- fast** expressed by *kamăek*, I hasten. *kamăek ay umăli* I come fast [317]
faster: *kakamăek ay...* I hasten more to... [*pin-*: 296.]
Person.: *inkămuak*, *inkakămuak*
- fasten** *tsăngko* (fix) See tie, nail, bind
- fat** thick, corpulent: *alalămësh*; *lumămisak* I am getting fat
- fat meat** *lănëb*: bacon: *fłlad*

- father** *āma*; old man: *āmāma*; plural: *amām/ma*; *amāmaak*
I am old; father and child: *sināma*; I am father of many
children: *makānakak*; *umānakak* I am the father of a
child; *amāek*: I have as stepfather, guardian
- father-in-law** *kadukāngan ay lalāki*
- fatten** *palāmīsek*
- fear** *umögiādak* [*umügiyādak*; *umēgiādak*]—*inmögiādak*. Or:
inögiādak—*ninögiādak*.
maangögiādak [*māanögiādak*] I am suddenly frightened
- feast** *tjūmno*; I make a feast: *ītnok*;
I celebrate a feast: *tjumnōak*
- feather** *kātəd* [*gātod*], tailfeather; *tsódtšöd* [*tsēdtsəd*], feathers
(or fur of animals)
payđk [*payđk*] wingfeathers; *kātod si kaəwítan* cock's
tailfeather
- feeble** *nasākyu*; *lupūyan*; *masasākyuak* I walk with feeble steps,
carelessly
- feed** *pasosōek*—*inpasōsok*—*maipasōso* I nurse a child
pakānek I cause to eat
pangānek—*pinangāngko*—*mapāngan*—*mamāngan* I feed
an animal; (also: I entertain a guest; have at dinner)
talūak—*tinalūak*—*matalūan*—*manālu* I feed a child or
animal; Pers. *manāluak*
mikmīkak—*minikmīkak*—*mamikmīkan* I feed chickens
tsukānak—*tsinukānak*—*matsukānan* I feed and raise pigs
- feel** by touching: *aponāshek*—*inaponāshko*—*maapōnash*—
mangapōnash

- fell** a tree: *sibðek*; *tiblðek* (cut down), Person.: *maniblðak*.
- female** *fafáyi* [fá/i]
- fence** *álad*; *anífad*; *anífátek*—*inanífátko*—*maanífad*—*manganífad* I fence in; *inanífaták*: I make a fence
- fertile** *mamíkas* (from *fíkas*, strength, fruit etc.)
mamíkasak; or: *mámkasak*: I produce fruit
nabkásan: produced; ripe
- fertilize** *læmængak*—*linæmængak*—*malæmængan*—*minlæmæng*
- fever** *impðos nan áwak*: the body is feverish;
 I have fever: *impðosak nan áwákkó*
- few** *akít*; too few: *tsatsáma ay akít*; *akítkámmí*: we are but few; *nan tapín*: a part, some, a few
- field** rice patch: *páyo* [páy/yð]; collective: *kapáy/yöan*, rice fields (a small rice field, made by children: *papáyð*)
páyo ay káwítjan rice field to be irrigated by rain (*áwtjan*), or by carrying water to it
féag a sloping rice field, garden
patsékan seedbed [pad/tjðkan]
úma: garden
tálon: fields in the vicinity of a town and belonging to its inhabitants; (also: weather)
- fifth** *mangalíma* [maygalíma]; one-fifth: *kálma*;
kalmán si fútuk: one-fifth part of a pig
- fifty** *límán pð'o*; the 50th: *mangalíma 'y pð'o*
- fight, I** *infalognídak*—*ninfalognídak*; *makifalognídak*: I fight in company with others (in plural only).
ónðngék—*inónðngko*—*maðnong*—*mangðnong*;

- fight, I** Person.: *inōnōngak*—*ninōnōngak* I fight with the fist, box; also: *mikionōngak* (in dual and plural only); (I strike: *kōgōngək*); *makifogfogtotāko*: we (boys) fight a sham battle at the river between Samoki and Bontoc. See: battle; war; strike, box.
- file** *kalūkād* (Iloc.); I file: *kalukātjek*—*kinalukātko*—*makalūkād*—*mangalūkād*
- fill** *pūnek* [*pūn/nek*]—*pūnok* [*pūn/nok*]—*māpno* [*māpnɤ*]—*māmno* [*māmnɤ, māmnu*]
pāyak: I put into
suādak—*sinuādak*—*masuādan*: I fill a pipe; I fill a pot with water: *tjēnumak*—*tjinēnumak*—*matjēnuman*—*manēnum*
- filthy** *mätjitjīngud*; *kākātsu*
- finally** *mangananōngosh*: it ends with, it comes last;
mangananōngosh nan falōgnid at last comes the fight
- find** *ītjāsak*—*īntjāsak*—*maitjāsan* [*madāsan*]—*mangītjas* [*māngtjas*]; or: *ītjānak*—*īntjanak*—*maitjānan*—*mangītjan*
makātjasak [*makādasak*] I can find
- fine** *kāwīs ay flāen* (good to see)
- finger** *lītjeng* [*līdeng*]; thumb: *pangamāma*; index: *mēsneđ is nan pangamāma*; middle finger: *kāwāđan* (*kāwāwa*: middle, between); ring finger: *mēsneđ is nan kāwāđan*; little finger: *ikīgking*. See: measure
- ingernail** *kōko* (also: toenail); I scratch with the nail: *kokōak*—*kinokōak*—*makokōan*
- finish** *amkōək*; *fāśshek*; *lipāśshek* (accomplish); *angkāyek* I finish eating, taking etc.; I use up

- fire** *ápuy* [ápúy]. *apúyak—inapúyak—maapúyan—mangápuy*: I make fire; I build a fire: *idnětko—inidnětko—mađdnéd* [mđdnéd]; or: *tjįntak—tjįnįntak—matjįntan*.
 Person.: *intsįnėdak*.
idnětko nan ápuy I build a fire; *tjįntak nan tjalıkan is ápuy* "I provide the fireplace with fire."
nan ápuy kanėna nan káyœ fire destroys ("eats") the wood, or: *nan ápuy pėana nan káyœ* (burns)
ápuy si anįto: a mysterious fire, without evident cause, destroying houses, ascribed to an evil "anįto," ghost.
ishugįtko—įnshugįtko—maishųgit I put (a vessel) on fire to cook; *ishųnok* I feed a fire, put wood into it; *padđyek nan ápuy* I extinguish; *pafitjįngek*: I cause to burn, make burn; *shubókak* I blow air into fire.
- fire, I** *kigsđnek—kinigsđngko—makįgsan* (Iloc.?) I fire a gun
- firemachine** *kolfli* (a piece of bamboo is sawed across with an other)
ipaltįngko nan ápuy I strike fire with steel: *pálting*, and with flint: *tjumókan*. bag for steel and flint: *pamaltįngan* (*pang + pálting + an*)
đmek: 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** *anitjűan* (place for "warming"); *ka/apúyan*; *tjalıkđnan* hearth in a house
- firewood** *káyœ*; *tjđpong*; *lųting*: twigs, kindling wood; *lįpad*, *bđding* dry wood; *mishųno* [ma/ishųno] "burnable."
- first** *mamįnsang* [mamįngsan]; at first; *ėna* [óna; onóna; œnėna]; *mamįngsanak*, *mangœnėnaak*, or *mamangpđngoak ay įmųy*: I go first; *mangœnėnđka ay sųmkep*: go in first; at first: *is lablabóna* [laplapóna]; this is for the first time: *lablabóna sa. lablabóna angkay is mangįlak*: I see it for the first time.
 I do directly, as the first thing: *panđœshak ay...*

- fish** *tʃkan* ("about 12 inches long, flat, scaly, very broad")
tjǎlid ("about 3-4 feet long") eel
lilèng ("about 6-10 in. long")
kǎtjǒu ("very small, like a finger") [*kǎtjǽu*; *kǎtjyǽ*]
- fish, I** *mangǎtjǒuak*—*nangǎtjǒuak*. *ǎk umǎla 's kǎtjǒu* I go to
get *kǎtjǒu*
mamǎngwidak—*namǎngwidak* I fish with a hook (hook:
fǎngwid)
mangǎyukak [*mangǎyugak*] I fish with a basket-net
" *kǎyug* "
manǎtjǽkak I fish with a net " *sǎtjǽg* "
manalǎkongak I drive fish into a trap of baskets
" *salǎkong* "
mangǎsaak I catch fish in a trap
- fist** I make a fist: *kinimǎmek nan lǎmak*—*kinimǎmko*
- fitting** of wearing apparel: *kasǎsia* (this is fitting, all right);
ill fitting: *adǎ mǎbket nan sǎklong ken sǎka*: the hat does
not fit you
- five** *lǎma* (hand; five fingers)
- fix** *ǎsaǎngko*—*ǎnsaǎngko*—*ma/isǎong*—*mangisǎong*
itakǎdko. See: tie, fasten.
- flag** *bandǎla* (Sp. bandera)
- flame** *fǎtjang*
- flash** *tangkǎwak*—*tinangkǎwak*—*natangkǎwan* (of fire; gun-
shots; it means also: I conduct with a light: *tangkǎwak*
sǎka; Person.: *tumangkǎwak* [*tumangkǎuwak*])
- flat** flat ground, level: *tjǎdǎ*; *natjaptjǎpig*
tjaptǎkek—*tjinapǎgko*—*matjǎpig*—*manǎpig* I make flat

- flax** *pü/üg* (fiber, hemp?); with rough leaves: *āpash*
- flea** *tflang*
- flee** *lumāyaxak—linmāyaxak*
- flesh** *fkkash, [fkkas]*
- finch** *ēngkättjenak—nēngkättjenak* (shake suddenly; quiver)
- flint** *tjumōkan*. See: fire machine
- float** *intabtāfugak—nintabtāfugak*
- flog** *fayēkek [fayīkek]* (whip)
- floor** covered with stones: *tjāpay* (court) (also the stone wall in *ato*-court)
- flour** *alīna* (Sp. harina)
- flow** *ūmüyak* (go). *matsadyōōnak*; *fūyeng nan wānga*: the river flows slowly; *lumīfas*, or: *ināyas nan tjēnəm*: the water flows over, is spilled. flow out: *fumālaak*. See: go out
- flower** *fēnga*
- fly** *lālig*
- fly, I** *tumāyaoak—tinmāyaoak [tumāyaxak]*; *intatāyaxak*: I fly to and fro, flit about
lumāyukak—linmāyukak: I fly down [*lumāyokak*];
patayāwek 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** *tākæ*
- follow** *onōtjek—inōnotko—ma/ōnod—mangōnod*;
 Person.: *æmōnodak* [*omōnodak*]—*inmōnodak* I walk
 behind. Frequent. and Durative: *umonōnōdak* I keep
 walking behind
apayāæek (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
tsōæm 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*
lansān 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 (?): *słai* [*słei*]
 buffalo: *nēang*
 pork: *fūtug*
 small fish: *kātjōu*; or "flat" fish: *ikan*
 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); *nālōūlōu*; *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** *īpaæwak—īnīpaæwak* [*inīpaæwak*]*—ma/pāæwan* [*mīpāæwan*]*—mangīpaæ* See: deny; door;
 Constr. *īpaæwak nan umüyānyu*: I forbid your going, that you go; *lāæwa*: forbidden, wrong
- forehead** *kītong*; See: hair
- forenoon** *mađkyu*; *magākyu* (about 11-2 o'clock) [413]
- forepart** of animals: *pangōlo* [*pangūlo*]
- foreskin** praeputium: *gōyup si ōti*;
 [draw back the praeputium *lusīek—linūsik—malūsī*]
- forest** *pāgpāg*: public forest; *papāt/tay* sacred grove
 I go to the forest in order to work: *mamōgnākak* [*mamōgnākak*]. See: wood

- for ever** *is kataæwitaæwin*
- forge** *ðpöðpan* (“place for bellows”);
- forge, I** *pad/ðak* (hammer); *fîshek*—*finîshko*—I forge axes, spearblades
têktêkek [*têktðkek*]*—tinektðgko—matðktek—manêktek*: I forge, hammer (with many light strokes: *têk—têk—têk...*), I crush with a hammer or stone.
 Person.: *fûmshaak* I am working at a forge; I am a smith
opöðpek; ênopöðpak I forge
- forget** *litjôngak—linitjôngak—malitjôngak—minlitjông.*
 Person.: *malitjôngak—nalitjôngak.*
 (The Passive: *malitjôngänak* I am forgotten)
- fork** *têfek*: a stick used as fork; *têbkek—tinfeḡko—mâtfeḡ—mânfeḡ*; Person.: *tûmfekak*: I pierce with a fork
- formerly** *adsängädum*
- forty** *îpât pð'o*; the 40th: *mangîpât ay pð'o*
- forward** *is pangpangēna; is ænænāna; mamangpāngoak* I go forward from the rear, I advance to the front,
 Interjection “forward!”: *fulālaæ!* Or:
umüytāko amin! (let us all go, advance!)
- four** *îpât* [*āpât*]; the 4th: *mangîpât* [*mîgāpât*]
- fowl** *ayāyam* (bird). *mðnok* (chicken); *sāfag* (wild chicken)
- fragrant** *insängö/ü*
- freeze** *mashkāæak—nashkāæak. shekāæak* [*sékāæak*]*—sinékāæak—mashkāæan* I make freeze, expose to cold

- fresh** *älälängtä* (fresh meat, green grass, fruit etc.);
inléléngan: place for clear, fresh water.
- friend** *alíwid*; *gäyím* (Iloc.?) *kagäyím*: befriended woman
makialíwidak I am together with friends
- frighten** *paögiádek—inpaögiádko—maipaögiád—mangipaögiád*;
also: *ögögiádek*
- frog** big: *ngäkngákan*; small: *fákfak*
- from** [353; 384; 408]
- front** *pangpangóna*: the first, battle line. *sákang*: See [398]
mamangpángoak: I advance from the rear to the front.
- fruit** *fíkash* [*fíkas*]; *fíkas nan fálad* fruit of the bananatree;
fíkas: fruit, flesh, muscle, strength etc.
mamkásan: time, season of fruit.
- fry** *sisíkek—sinisígko—masísig—mantísig*.
- full** *nápno* (fill); *nápno nan límam*: your arm is beaten "blue"
(filled with blood); not quite full: *igay kápno*.
- fun** *angángo*; *ababfáng*. *inababfángak* I have fun, I play,
joke.

G

- gain** *alǎek* (take); *insǎlfiak* (I profit: Iloc.)
- gall** *ǎgko*
- gamble** (Verbs and vice introduced by Ilocano): *infǎngkingak* (play at bank?); *padǎek nan sǎping*: I “spin” coins, “head or eagle.” gambling: *fǎngking*
- games** *lǎpay*: a round fruit (orange?) is rolled from a distance at others set up; Verb: *inlǎpayak*.
fogfogtǎ: a shambattle, with rocks as missiles; Verb: *infogfǎgtoak*; *abǎbabyaæ* “run and catch,” tag. (Iloc.?)
kagkagtǎn kicking-game
- garden** vegetable garden near the house: *fǎǎngan*; on the side of a hill: *ǎma* [*ǎma*]; *fǎag*: a patch on a mountainside, planted with rice etc.
- gather** *amǎnggek* (assemble) Person.: *maǎmongtǎko*, we gather, come together. See: collect.
tjakǎpek—tjinakǎpko—matjǎkob—manǎkob: I pick up, gather.
- get** *alǎek* (take); *tsaæwǎdek* (receive); *padǎnek* (receive); *umǎlǎak* [*umǎǎǎk*; *umǎak*]*—inmǎlǎak* I go and get;
Freq.: *umǎlǎlǎak*.
intǎkǎuak I get, borrow something; *ek intǎkǎu* I go to get
fumǎngǎnak I get up (awake);
ǎmdjǎnak I get to a place (arrive)
kumǎgedak I get out of the way (of approaching danger)

- get** *mamǎkkǎak—namǎkkǎak* I get heads
I get wood (*kǎyæ*): *mangǎyæak*; beans (*falǎtong*):
mamalǎtongak; camotes (*tǎki*): *manǎkiak*; pots
(*fǎnga*): *mamǎngǎak*; water in a pot: (*saktjǎan*):
manaktjǎak etc.
- ghost** *anǎto*
- girdle** *sangkǎtan*; man's brass chain: *sangkǎtan ay kǎtjing*
sangkǎtan ay kǎkot man's girdle made of rattan
ǎkit man's or woman's girdle: strings of rattan; M. Sch.
IX, 14-17; X, 1, 2.
agǎshan [akǎsan] woman's girdle with big shells J. CXL.
See: "breechcloth."
- girl** *mamǎgkid*, Plur. *mamamǎgkid* (from her 6th or 7th
year to marriage); girl, as baby; *ngǎǎn*; daughter:
ǎnak ay fǎfǎyi
- give** *itsaotsǎoko—intsaotsǎoko—maitǎotsao—mangitsǎotsao.*
itsaowǎdko—intsaowǎdko—maitǎowad—mangitsǎowad.
I hand
idjǎak—indjǎak—ma/idjǎa [mǎdjǎa]—mangidjǎa.
Infin. *idjǎa.*
itǎlik—intǎlik—maitǎli [mǎtǎli]—mangitǎli: I give back,
return,
ǎsakǎngko — ǎnsakǎngko — maisǎkong — mangisǎkong: I
give back,
ǎktak—inǎktak—maǎktan—mangǎktan;
Person.: *umǎktǎnak* I give a part of what I have, a piece
of my meat, some of my wood etc.
Construction: *ǎktak sika is nan ǎstjak* I give you some of
my meat; but:
itsaotsǎoko ken sǎka nan ǎstja I give you all the meat.
inǎka! [ennǎka!] inǎkǎyǎ! (isolated imperatives) give! ;
the object is preceded by *si* or *is*: *inǎka's nan fǎnga!*
give me the flower!
isikǎngko; [isǎgǎngko]—insikǎngko—maisǎkang—
mangisǎkang: I give as a present, alms. See: pity.

- glad** *inlaléyadak* [*inlaláyadak*]*—ninlaléyadak*: I am glad.
 Idiom: *sak/én umátet ta inmálika!* "I am glad that you have come!"
ilayádko: I am glad, happy on account of...
is kalaláyad: gladly
paleyátjek [*palayátjek*]*—inpaleyátko—ma/ipaléyad—mangipaléyad*: I make glad, I delight someone
- glass** *bǎngæ* (bottle or glass)
- glide down** *inadlolóshak—ninadlolóshak* (as e. g. a stone glides down a mountain side).
- glitters, it** *inlǎnglang—ninlǎnglang*
- glow** *kumǎlangak—kinmǎlangak* (as red-hot iron)
- glue** *nǐkid* (made of pitch)
- glutton** *oklǒngǎn*
- gnaw, I** *ngotngótak—nginotngótak—mangotngótan*;
 Person.: *ngumotngótak*
- go** *ǔmüyak* [*ǔmöyak; ǔmuyak; ǔmiyak*]*—ǐnmüyak manǎlǎnak—nalǎnanak* (*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, ayántako, ayanmi, ayányæ, ayántja*; Preterite: *ináyak, ináyam... intó nan áyam?* where do you go?
- go after** *æmónodak* [*omónodak*]*—inmónodak* I walk behind (follow: *onótjek*). See: pursue.

- go across** *kumtjǎngak—kinumtjǎngak* (cross) “water only.” Posses.: *taktǎkek* or *kitjǎngek* I cross, ford.
- go against** *tokǎkek—tinokǎgko—matǎkag—manǎkag* (in a hostile sense)
- go alongside** *ilǎdek—inǎlidko—maǎlid—mangǎlid*; Person.: *umǎlidak*: I go along the boundaries, the edge, a dividing line
wǎntjek—winanǎtko—mawǎnéd—mangwǎnéd: I go along the banks of a river; I follow the course of a river
- go apart** *intjǎgangtǎko, intjǎngkǎmǎ*, etc. (dual and plural only): we go to different directions; we separate; we take leave from each other
Synonym: *masisiǎngkǎmi—nasisiǎngkǎmi*: we part, separate and we go into our houses
- go around** *liǎshek—liniǎshko [liniwǎshko]—malǎuish [malǎwish; malǎwis]—minǎwish*; Person.: *inlilǎwisak—ninlilǎwisak*
Synonym: *likǎtjek—linikǎtko—malǎkid*. Person.: *inlǎkidak*
- go ashore** *umǎlidak—inmǎlidak* I land;
tjumǎkaak—tjinmǎkaak I emerge from diving
- go away** *kumǎǎnak [komǎǎnak]—kinmǎǎnak*
- go away, far** *umadsǎǎwiak [umadsǎwiak]*; I keep going far, I go farther: *umadadsǎǎwiak*
- go away, not far** *mǎǎdanak—nǎǎdanak; madmǎǎdanak* I go a little farther
- go back** *tǎmǎliak—tinmǎliak [tomǎliak]* (return);
sumǎkongak—sinmǎkongak to the rear;
kumǎgedak [kǎmǎgǎdak]—kinmǎgedak I go back, and: I go to the side, out of one’s way, I let one pass.

- go between** *kaʔwǎdek—kindʔwǎk—makǎwǎ*; also: I go through the middle
- go directly** *intsatsǎʔwisak—nintsatsǎʔwisak*: I go in straight direction to my aim
- go down** *bumǎnadak [pumǎnadak]—binmǎnadak. lǎmnekak—linǎmnekak* I go down into a hole, underground; to set (sun) *inǎsigak—ninǎsigak; umisnǎdak—inmisnǎdak* (from a mountain); *kumwǎbak—kǎnumwǎbak; malǎkmudak—nalǎkmudak*
- go first** *mamangpǎngoak—namangpǎngoak; mangʔnǎnǎk—nangʔnǎnǎk*
- go forth** *lastak—linastak—malastan—minlǎsi*: I pass a crowd to go to the front; Person.: *lumǎsiak—linmǎsiak; lumǎsi*: it stands out, projects
- go home** *sumǎǎk—sinmǎǎk*; I make go home: *pasǎdek [pasǎdek]—inpasǎk—maipasǎ—mangipasǎ*
- go into** *sǎkpek—sinkǎpko—mǎskǎp—mǎnkǎp* (enter); Person.: *sǎmkǎbak—sinǎmkǎbak; inpangasǎkǎbak—ninpangasǎkǎbak; paskǎpek* I make enter, I take into, bring into *insǎnǎtak—ninsǎnǎtak* I go into a box, a vessel, a basket
- go near** *sumǎkǎnak [sumǎgǎnak]—sinmǎkǎnak; maisǎkǎnak—naisǎkǎnak. sumakǎngka!* come to me!
- go in a single file** *ma/ifadfǎdkǎmǎ* we go one behind the other
- go on** *itǎpik—initapik—maitapi* I go on, proceed
itǎpik ay ǎntsǎno I go on working

- go out** *fumǎlaak—finmǎlaak*; (just gone out, absent, not at home: *kabkafǎla*; also: new born)
pabfalǎek I tell to go out, cause to go out, expel
mamǒknagak [*mamǒgnagak*]*—namǒknagak* I go out to work in the forest or field;
fumǒknagak—finmǒknagak I start to go out to work;
ifoknǎgkó nan ongǒnga I go to work in the field and take a child with me
- go quickly** *inpangǎyak* [*inpangǒüak*; *inpangǒyak*]; or: *kamǎek ay ǎmüy*
- go up** *manǐgǎkad—nanǐgǎdak*; *digǐtjek*: I ascend (a mountain)
manlǒngak—nanlǒngak I go up stream
sumǎkyadak—sinmǎkyǎdak I go up, step up, get up a ladder, a wagon
lumǎmagak—linumǎmagak I go up a hill
- go through** *tetǎngək* through the center, *karǎwǎdek* through the middle (equally distant from two parallel boundary lines).
lumfǎtak—linumfǎtak; *lumǎshfǎtak—linmushfǎtak*;
pitsiǒwek [*pitsiǎǎwek*] I go through on a diagonal
- go with** *infǎegak—ninfǎegak*; *mifǎegak—nifǎegak*; *makǎliak—nakǎliak* I come or go with
- go astray** *masǎngutak—nasǎngutak*; I lose the way
- See also the Prepositions used in phrases such as:
sakǎngək ay manǎlan: I go before, precede;
tsogǒgek ay manǎlan: I go behind etc.
- go on!** *ayǎed man!* go and get ready! *ǎngka! ǎngkǎyǎ!* go on!
Interjection: *ǎla!* go on!
go on telling your story: *ketjǎng pay!*

- goat *kítjing; kánfing* (loan-words)
- God *Lumáwig*
- goiter *fíkek; fintókel*
- gold *faldog* [*balftog; balftok*]
- gong *gǎngsa* (collective name); very large: *koǒngǎn*;
large: *makǎngesh*; small: *kálosh* [*kálos*].
handle: *pangignǎan*; (man's jaw, serving as handle:
pǎngan si tákæ);
stick for striking the gong: *pǎtong*; I strike: *patǒngek*
—*pinatǒngko*—*mapǎtong*. Or: *mangǎngsaak* (also: I
dance to the sounds of the gong)
- good *kǎwís*; very good: *kǎgǎwís*; *kawísek* I make good;
kakawísek I improve; *kumǎwísak* I am getting good,
I am improving; *pakawísek* I do good, benefit.
- gourd *fǎlay*; *kíæd* serving as water vessel; *lótjin*: for pre-
served salted meat; *tǎgking*: for water
- grain *íta*: of rice, brown, unshelled
- granary *ǎlang*
- grand, great *tsaktsagǒa*; *tjaktjakgǒag*; *tjaktjakgǒra*. See: big.
- grandchildren *sinpǎngǎnǎk*; *sinpǎngǎpǒ*: grandparents and grandchil-
dren
- grandfather *íkíd* [*íkit*] *ay laláki*; *apǒ* [*ǎpo*]: the lord, denoting also
the second, third etc. older generation; collectively: grand-
parents, great grandparents, ancestors (loanword)

- grandmother** *tʰkid* [*tʰkit*] *ay fafáyi*
- grapes** *áy/ib*
- grasp** *ipáʔkodko* (hold fast); *témmeʔ* (press)
- grass** *lákam; ákkam*; high grass: *fulólong*; *sákádi* (Iloc.)
See: straw.
- grasshopper** and locust: *tjótjon*, brown, small, *abagkú ay tjótjon*,
green, large gr., *pasingáyan*, “beautiful, of medium size,
yellow, with marks on various parts of the body”
ónon, young grasshopper; other kinds: *angasdó*; *tótok*;
ísdik; *ládwid*; *pakíid*; *pasfeng*. See: basket.
- grassland,
pasture** *búntsag* [*púntjag*], (Iloc.?) uncultivated soil
- grave** *kaka/ápan* [*kakaápan; kakaáfan*] burial-place
- gravel** *lákkan*
- grease** *lánib*; *inlánibak* I grease myself
- green** *kăgfákyu* [*kăg fákyu*: like moss on stones in the river]
- greet** *padánek*: I receive as a guest, welcome a visitor (receive),
- groin** *lípjak*; (the inner side of the thigh)
- ground** *lúta*, earth; the whole ground: *fakílulúta*; I put into the
ground: *ilutáʔko*. *is nan áshon nan lúta*: on the ground;
is tjáim nan lúta: in the ground.

- grove** *papāt/tay; kakāyān*
- grow** I make grow: *siknek—sinékéngko—masíkén—mantkén* (men, animals, plants). Or: *engānek—inengāngko—maéngan*. Or: *patōfōek—inpatōfok—maipatōfo*. Person.: *inpatōfoak—ninpatōfoak*. Or: *palengléngék—inpalengléngko—ma/ipaléngleng*.
I grow: *ma/éngānak—na/éngānak [ménganak]*
tsāk maéngan I am growing; *néngan*: grown, tall, adult; *tumōfoak [təmōfoak; tumōfōak]*—*tinmōfoak*.
(*tōfo*: leaf): only said of plants: sprouting.
I become tall: *tjumaktjākiak*. we are growing in number: *umangsāngkāmī* (*angsan*: much). See: stretch.
- grumble** *inagkötjōdak—ninagkötjōdak*.
an angry grumbling: *ag/kötjōed*
- guide, I** *mifūégak* (I go with); *ībangbāngok [īpangpāngok]*;
pa/apayāæk, I cause to follow.
- gun** *bāldug [pāldug, pāltok, bāldok etc.]*
(a cannon: *kanyón* (Sp.); bullet: *fōböla*)
- gunpowder** *lēnga* (Iloc.)
- gush forth** *infutfūtók 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 ténge*d the long hair, usually tucked under the headgear; *toktokó* hair on top of the head; *símsim* hair in the face; *kílim* hair on the body; *tsódtso*d [*tjúdtjud*] hair (and short feathers) of animals (birds). See: tail, beard
- half** *djuwána* [*djuána*, *dyuwána*, *tjéwan*]; Half a pig: *djúwán* [*tjéwan*] *si fútug*; one and a half pig: *ísa'y fútug isáed nan djuwána* [*tjéwána*: its half]; two and a half: *djúa 'y fútug isáed nan tjéwan nan ísa'y fútug*. See: split
- halt!** *tumgóyka!* *tumgókáyáé!* *adá!* stop, it is enough!
- halt, I** *isádko* (stop); Person.: *tumgóyak—tinumgóyak*.
- ham** *típay* [*díbay*] *nan fútug*
- hammer** *pád/ó* (heavy stonehammer); *téktek* [*tíktik*] smaller hammer of iron; *maltélyo* (Sp. martillo)
- hammer, I** *pad/óak*; *téktekek* [*téktökek*] — *tinektékkö* — *matéktek* — *manéktek* (forge), also: I wound, crush by throwing stones

- hand** *l̄ma* (also: arm); *ǎdpa*: palm; *tǎlad*: the line in the hand dividing off the thumb
- hand around, I** *izwalǎsko*; *igaktjěngko*; *tjǎwǎtko* (distribute)
- handful, rice** as measure: One handful of unthrashed rice: *sin fěngě ay pǎküy*
Five handfuls: *sin t̄ting*
Twentyfive handfuls: *sin pǎak*; *sin kǎtad*
One hundred handfuls: *sin f̄itek*
One thousand handfuls: *sin ǎpo*
- handle** *pangignǎnan* (of a shield, jar, gong); See: ax
- handle, I** *kiwǎek* (move)
- hang** *isabf̄utko—insabf̄utko—ma/isǎbfud—mangisǎbfud*. I hang on a peg; I hang into smoke: *sǎkǎshokak*.
- happens, it** *ǎmǎd [ǎmat]—ǎnmǎd*. *ngǎg nan ǎmǎd ken s̄ka?* what happens to you? “how are you?” *ngag nan ǎnmǎd istj̄?* what happened there? “what is the matter?” *ngǎg nan ǎnmǎd is nan tjapǎnmo?* what is the matter with your foot? *nan ǎmǎd; nan ǎnmǎd*: the happening, the accident, occurrence, matter.
- happy** I am happy: *inlaléyadak* (glad); causative: *paleyǎtjek [palayǎdek]* I make happy; *ileyǎdko*: I am happy on account of....
- hard** *inkǎtsö*; *akak̄tj̄öy [akak̄tj̄ö, akak̄tsi]*; *pak̄ötj̄elek* I make hard
- harvest** *ǎni, inǎni* (reaping); harvest season: *ǎant̄an*; first harvest season: *lǎtab*; main harvest: *tj̄öök*

- harvest, I** *anĕk—inĕnik—maĕni—mangĕni* I pluck off, reap rice:
 pĕlay
manĕkiak, I harvest, get “*tĕki*,” camote or sweet potatoes
mamalĕtongak or: *inĕagak* [*inĕakak*] I reap beans.
- hasten** *kamĕek* [*kamĕĕek*]*—kinĕmuk* [*kinĕmok*]*—makĕmu*
 [*makĕmĕ*]*—mangĕmĕ*. *kĕkamĕĕek*: I hasten more
 Person.: *inkĕmĕak*; *inkakĕmĕak*: I keep hastening; I
 hasten more
kamĕĕek ay manĕlan I walk fast, quickly; *kakamĕĕek ay*
 manĕlan I walk faster, more quickly.
mashangĕĕyenak—nashangĕĕyenak I do very quickly and
 zealously; I do suddenly.
- hat** *sĕklong*: 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: *sĕluy* or: *sĕnluy*.
sĕklong si fobĕĕllo: unmarried man’s and boy’s hat; dec-
 orated with *fanĕnga*, red rattan; *fĕĕĕnis*, a brass button
 on top; *kĕtod*, feathers; *sĕkap*, a little white shell on each
 side; *sĕong si ĕsĕ*, long dog’s teeth.
tinĕod: married man’s hat; little decorated, with a brass
 ring on each side: *lĕtek*. The kind of basket work is: *finĕli*.
kĕtlax: 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.
sĕgfi: a large flat rainproof hat for men
tĕguy [*tugwĕy*]: woman’s rain protector, a long oval
 basket, covering the head and back.
 I put on my hat: *manoklĕngak*; I put something (pipe
 etc.) into my hat: *soklĕngak—sinoklĕngak—masoklĕngan*.
somblĕlo (Sp. sombrero): our strawhat or hat
tĕtjong: a head-cloth, worn by women
 See: head band.
- hate** *sosĕngtek—sinosĕngĕtko—masosĕngĕt—manosĕngĕt* (I am
 angry at)

haughty	<i>tjayǎan</i>
have	[366]
hawk	<i>lafǎan</i> [<i>labfǎan</i>]; <i>fanfanǎwi</i> (size and color of a crow)
hay	<i>lǎkam ay nalǎngo</i> ; <i>ǎkkam ay nalǎngo</i> (dry grass)
he	<i>sǎya, sǎya ay lalǎki</i> ; <i>sǎtǎdǎ, sǎtǎnǎ</i> [81-84] this one, that one
head	<i>ǎlo</i> ; <i>tǎnged</i> back of the head; <i>toktokǎ</i> [<i>tuktukǎ</i>] top of head
headache	<i>inǎd/ǎd nan ǎlo</i> the head aches ("throbs"); <i>insakǎt nan ǎlo</i> : "the head is sick;" <i>pǎteg si ǎlo</i> : headache.
headax	See: ax
headband	<i>apǎngot</i> [<i>abǎngod</i>], wound around the head like a turban, the top being not covered <i>inapǎngotak</i> I wear a headband
headgear	See: hat, beads, cover
headhunter	<i>mamǎka</i> (Verb: <i>mamǎkaak</i> — <i>namǎkaak</i> : I go head-hunting; cf. <i>fakǎkek</i> , I cut off; or: <i>pǎtǎak</i> [<i>podǎak</i>] <i>nan ǎlo</i>). See: ax <i>pǎlǎyǎk</i> ceremony after successful headhunting <i>mamalǎkay</i> [<i>mangalǎkay</i>] ceremonial songs after head-hunting <i>sitsǎkak</i> — <i>sinitǎkak</i> — <i>masitsǎkan</i> I consecrate the gained head by a ceremony (prayers and sacrificing a pig) <i>mangatǎlingak</i> I wash the gained head in the river <i>ǎnsǎbǎak</i> I address the head and pray over it

- headhunter** *lǔglug* [lǔglǔg]: holiday of burying the head
fekǎfek—finkabko—mǎbbkab: 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** *abafǎkas* (strong, muscular);
kǎwǎs nan ǎwak (in good condition as to the body)
- hear** *tjǎng/ngek* [tjǎng/nek; tjǎng/ngek; tjǎngek; dǎngek; dǎngek]—*tjǎn/ngek—mǎngö* [madngǎy]—*mǎn/ngö* [man/ngǎy]. I hear; I listen; I hear of
tjetjǎng/ngek I keep listening
- heart** *pǎso*
- hearth** *tjalǎkan*; place for the hearth in a house: *tjalikǎnan*
- heat** *pǎ/ǎtǎngek—inpaǎtongko—ma/ipaǎtong* [maǎtong]
 Person.: *umǎtongak* I am getting warm, heated
pakalǎngek—inpakǎlangko—ma/ipakǎlang: to heat iron (red hot). See: fire, cook, boil
- heavy** *adadsǎmet* [adadsǎmid]
- heel** *pagpagǎda* [pagpagǎdsa]
- height** *ka/antjǎ(na*: its height; *nan kaǎntjon nan kǎyǎ* the height of the tree

- heighten** *pa/antjōek—inpa/āntjok—maipaāntjo*
- help** *fadjāngak* [*fadsāngak; badāngak*]—*finadjāngak—*
mafadjāngan—mamādjang.
fkadak ay māngan: I help myself at meals. (*fkadak:* I
care); *ikādkāyē ya tsakayē umāa!* help yourselves!
See: *umālaak*, I take
- hen** *mangālak;* hen and chicklets: *kamōnok*
- her** [Possessive: 101 ff.; Pers. pron.: 81 ff.]
- herd** *sinpangāpō ay nōang* or: *sinpamūwek ay nōang* a herd
of buffaloes
- here** *isna* [*isnā; 'snā; sīna; 'shnā*]
here is, Fr. voici: *nay.*
- hers** *nan kōāna:* [107-110]
- herself** *sīya tsādlo (ay fafāyi)* [113]
- hide, I** *itafōngko—īntafōngko—ma/itāfon—mangitāfon* (hide
completely) Person. *intāfonak.*
isanībko—insanībko—mīsānib—mangisānib: I await (the
enemy) in ambush.
insānibak—ninsānibak I hide myself, seek shelter behind
a tree, in a bush (kneeling);
- hide** *kōtjil* skin, leather.
- high** *āntjo;* intens.: *anāntjo; antjoāntjo; antjōak* I am tall;
pa/antjōek I make tall, long; *təmongtjēak* I go high up.
Cf. [407].

- hill** *tjəntog; tigítjan [digítjan]* See: mountain.
- him** [81 ff.] *síya; stödí.*
- hindmost** *udjídji* (rear quarter of animal); *mangudjídjiak* I am the hindmost, the last
- hip** *kítang* loin, waist; *típay [dítbay]* rear of hip; *kingkíngi* hip bone
- his** [101 ff.; 107 ff.]
- hiss** *inwíwisak* (whistle, of bullets)
- hit** *kogóngek* (strike); *padóyek* (kill); *inpadpádöyak*: I strike, hit repeatedly; I try to hit a target with spears; I throw spears
fayfíkek (whip); *falfékek* (spear); *tufáyek* (spear); *shupákek—shinupáğko—mashúpak—manúpak*: I hit with a spear
fa/ókek—fina/ógko—mafáog—mamáog I hit with a stone thrown
idněngko—inidněngko—maidneng I hit the target, the mark; (*igsáəko*: I miss)
- hither** see: here
- hoarse, I am** *makálekak—nakálekak*
- hog** *fátug*; young pig: *amók [amók]*; wild hog: *láman; fánego*.
 boar: *fúa [búa]*; *fáfüy*; sow: *óko; fái ay óko* [L. 46]; castrated hog: *nafitlán*.

- hold** *iġnak* [*iġnak*]*—inġnak—ma/iġnan—mangġnan*: I take hold of, take someone by the hand, hold fast
iġtok [*iġtok*]*—inġtok—ma/iġto—mangġto*: I hold, to keep
ipăkotko—inpăkotko—ma/ipăkot—mangipăkot: I hold tight, press
ġltek and *öġltek—inlötko—manlöt—manglöt*; or: *tëmmek* I hold fast (press); *kăwewek*: I hold in my arms (embrace)
padsăngək—inpadsăngko—mapădsang: I hold, prevent from falling; I hold by the arm, by the hand (walking hand in hand)
patongtsōek [*patongtjōek*]*—inpatōngtso—mapatōngtso* I hold up my arm, foot, hand
- hole** *ka/ōfan* [*kaōban, ka/ūpan*]; *kētōab*: a hole dug in the ground; Vb.: *kă/ōfak; kă/ūpak*
lēkəw, tégəw, lūshkəw: a hole in wood, iron; I make a hole: *lushkăwewek* (pierce); hole in the earlobe: *tēlek*
nalekəwlekăwan: perforated, with many holes
- holiday** *têngəw*; I celebrate a holiday: *intêngəwak*. we shall have a holiday: *tumêngəwtăko*.
- home** *ăfong* (house); *ġli* (town, country); *fobfăy* (homestead, vicinity of the house or town)
ŭmüyak is ăfongko, is ġlik, ad fobfăy I go home
sumăăak—sinmăăak I go home
sumăobak—sinmăobak I arrive at home
makisăăak—nakisăăak I go home in company with others, to my, your home: *kěn sak/ġn; kěn sġka*. (chez moi, toi)
- honey** *tjġnəm si yăkan*
- hoof** *kōkod*
- hook** *dġgđ*; anglehook: *fġngwid*

- hope** *shoshǒmēdak; sǔmēdak; sǎdek*. (wait)
- horn** *sǎkod*
- horse** *kafǎyo* (Sp.: caballo); a toy horse: *kabkafǎyo*
- horseback** *inkafǎyo/ak—ninkafǎyo/ak* I am on h.
- hot** *mamǎtong* getting hot; see: heat; warm. *inǎtong* it is hot (weather); *inkakǎlang* red hot; *impǒos* hot (of fever)
- hour** *ǒlas* (Sp. horas)
- house** *ǎfong*; large house: *fǎöy*; hut: *katyǎfong*; toy house: *abǎfong*
 The principal parts of the Bontoc Igórot's house are enumerated here; see also: door; beam; roof; court; etc.— (The house is built most primitively upon the uncovered ground, but not raised on posts. It consists of a rectangular space (about 12 x 15 feet), is fenced in on three sides by boards, and in the rear by a stonewall. This enclosure is about three feet high; it is under a high roof covered with straw; the roof extends down to about three feet from the ground. The rear of this space is taken by a chamber, not higher than three feet, without windows or airholes, except a narrow door. By wooden partitions the space is divided into small sections.) See: J. XXXIV, XXXVI, XXXVIII, LXXIII. M. Sch. XI, 2, (*Sabǎngan*)
ǎlad: wooden enclosure;
bǎlud: stone wall in the rear;
sǎdjöy: front enclosure (with door: *pǎnguan*);
tǎkod: four posts, supporting the roof: *ǎtep*;
fǎgso: rafters;
dǎpǎn: section at the front enclosure; there is the mortar: *lǎshon* [*lǎson*];
tǎlikǎnan: section for the fireplace, "kitchen;"
tǎkso [*tǎksho*]: wooden platform, raised about 1 foot

- house** above the ground, forming a spacious bench or shelf;
ãngan: sleeping chamber, covered with boards: *ãnglib*;
kõbkbob: partitions on both ends of the "angan," for utensils, ornaments, valuables;
flék: inclined bare boards, serving as "beds;" *iföyk*
 [*ãfök*]: mat;
fãlig; *fãöy* a second "story" (5 x 6 feet) raised about 7 feet from the ground in the centre of the 1st floor;
aawidjan: place beneath the roof outside of the house, where burdens are laid down (*ãawid*: burden);
lifeng: small shelves, inside beneath the roof;
faãngan: yard in which a house stands.
- how** [355; 356; 358; 359]
- hundred** *sin lashõt* [*lasõt*; *kashõt*; *gasũd*]; the 100th: *mangapõ'o ay põ'o*
- hungry** *mãawwat*; *inõkang*; *maawwãtak*: I am hungry.
- hunt** *anãbek*—*inãnbko*—*maãnb*—*mangãnb*.
 Person.: *mangãnbak*.
mangãswak—*nangãswak*: I hunt, chase with dogs (*ãsw*)
- hurl** *fekãshek* (throw); *fa/õkek*: I hurl a stone (hit)
- hurry** *kamũek* (hasten); *mashangãyenak*—*nashangãyenak* I do in great haste, suddenly.
 Person.: *inkakãmwak*—*ninkakãmwak* I am in a hurry
- hurt** *kogõngek* (strike); *digdãkek*—*dinigdãgko*—*nadãgdig*: I hurt by dropping a stone (on my foot etc.)
lidõdek I hurt by bending (finger, foot etc.)
pa/ayũek [*pa/ayũwek*]—*inpa/ayũko*—*ma/ipaãyu*—*mangipaãyu*: I hurt one's feelings; I insult
inpõtæg [*inpõtæg*]: it hurts

husband	<i>asáwa ay laláki</i> [<i>asáwa; asáoa</i>]
hut	<i>katyúfong; abáfong.</i>
I	
I	<i>sak/én</i> [<i>sak/ón</i>]
ice	<i>tjulálu</i> (known only as hailstones)
idle	<i>sangáan; sumángaak, intjongtjôngawak</i> I am idle, lazy; <i>ínyakiyakíngak</i> I walk around idle
if	<i>mo; mosháya</i> [<i>mosáya</i>]; [452; 454; 460]
Igorot	<i>Igólot</i> [<i>Ikólot</i>]; <i>iFántok ay Igólot</i> : Bontoc Igórot; [61] <i>kalín si Igólot</i> : Igórot Language
ill	<i>insákít</i> (sick); <i>ngāg; angangalūd</i> (with prepos. <i>is</i> ; badly)
image	<i>litaláto</i> [<i>taláto</i>] (Sp. retráto); <i>tinaktákæ</i> an image, drawn or carved, usually of a man (<i>tákæ</i>); a wooden carved figure or statue representing a man: M. Sch. I. But also: <i>tinaktákæ ay fanías</i> : a lizard carved on the sur- face of a shield.
imitate	<i>ígtek</i> (no preterite!); <i>ígtek nan kalína</i> I imitate his way of speaking

- immediately** [296; 313; 315] *aɔaɔni kãyã; sinakttan.*
- improper** *lãɔwa; lãɔwa ay inãka:* it is improper to weep, it is wrong, bad, unfit, forbidden
- in, into** *is; [si]* [377 ff.]
- increase** in number: *ma/angsãngkami* we increase in number, multiply
tsãomak — tsinãomak — matsãöman — manãom: I make larger (in number)
matsakomãngkãmi we produce many children, populate a land, (also of animals that have many young). See: grow; high; big; stretch.
- indeed** *mãndã* [417]; *ãdji.*
- inform** *ĩsudsũdko—insudsũdko—maisũdsud.* Person.: *insũdsudak*
 I bring tidings, I bring an order, a challenge;
- inhabitants** *sinpangfli:* of one town or country; *iSamõki, iTukũkan, iAlab [iAab]:* inhabitant of Samoki, Tucucan, Alab [61]
- inherit** *alãek* (take); *taɔwĩtjek* (Iloc.)
- inn** *iilngan* (lodging house for strangers) (Iloc.?)
- inquire** *ĩbfãkak* (ask)
- insane** *malõũlõũ*
- inside** *istsalm(na; [istjãim; isdãim; adsãyim;* in towns south of Bontoc: *islãim,* with the interchange of L, D, R. in various dialects]

- instruct** *tokónek* (advise). See: teach.
- insult** *pa/ayéek* [*pa/ayéwek*] (hurt); *éngkáliak is ngāg is...* (*ken...*) "I speak bad (words) to one;" *pasóngetek*: I cause anger; *ipádngek—inpádngek—ma/ipádnögö* [*ma/ipádnögöy*]*—mangipádnögö*: I insult with words.
- intelligent** *kāwís nan étek*, "good as to the brain;" *kāwís nan ólo*, "good as to the head;" *inyámis nan ólo* (*inyámis*: soft)
- intend** *léytjek* (like): I want; or: *ek, tek*: I go to... [307]
- interpreter** *intilípi* [*intélépléti*] (Sp. interpret)
- intestine** *féang*
- intoxicated** *mafóteng* [*mabúdenng*]
- inundate** *poshóngek is tjénum* (with water), [*póshngék*]*—pinoshóngko* *—mápsHong*. (*póshong*: big water, lake, ocean.) See: irrigate.
- iron** *patatjím*; best kind, steel: *gǎllilyǎ*. (Cf. *tǎmatjím*: "it is sharp, it cuts")
- irrigate** *tjénumak* [*dǎnomak*]*—tjinénumak—matjénumǎn—manénum*: I water the ricefields. See: canal.
- it** *síya, sa, na, nántönǎ, nántödí* [81-84]
- itch** *kǎlid*; it itches: *inkátöy*.
- its** [101-104; 107-109]

J

- jacket** for women: *ǎklang* (Igorot); *lǎm/ma* (a short "bolero" of white material, with blue and red border stripes, used also to clothe the dead) (Iloc.)
- jail** *fabfalǎtjan*. See: bind, fetter.
- jar** *fǎnga* (collective name, a pot);
fushǎngan: very large jar, for dry rice, i. e. for *pǎküy*.
fǎyofay: "bottleshaped, large, of hard clay"
tǎǎnan [*tu/ǎnan*]; or: *kǎmeng*: about 6 inches high; glazed; for the alcoholic beverage *fǎyash* (Iloc.: *bǎsi*); the parts of this jug are: *ngangǎbna*, its top; *ǎwak*, the body; *kolǎngad*, the foot; *sǎlǎnǎ*, a bejuco string around the neck (top) of this jug, with a loop for carrying. The *tǎǎnan* is made in these qualities: (beginning with the best): 1) *tǎǎnan ay padǎngdeng*; 2) *t. ay göwǎkǎu*; 3) *t. ay kinǎman*; 4) *t. ay libǎfan*; 5) *t. ay fǎksid*.
tǎking: small vessel, made of "squash" (a gourd).
 See: pot.
- jaw** *pǎnga*
- Jew's harp** *abǎfyu*
- joint** *ǎngat* (in the body and in stalks)
- joke, jest** *angǎngo*; *abǎbfang*; *lǎlǎwid*.
- joy** *kalalǎyad* [*kalalǎyad*]

- joyful** *inlaləyadak* I am joyful.
- jump** *aktjǎngek — inaktjǎngko — maǎktjang — mangǎktjang* I
cross by jumping
Person. (Frequent. and Durative): *inaktjǎaktjǎngak —
ninaktjaaktjǎngak* I jump across, (from tree to tree,
across a brook), I keep jumping etc.
inlǎptokak — ninlǎptokak I jump on level ground;
bumǎldəkak — binmǎldəkak: I jump (like a grasshopper,
a flea) (shoot?)
təmǎ/odak — tinmǎ/odak, or: *intǎ/odak — nintǎ/odak*: I
jump up. See: leap
- juice** *tjěnxəm*; juice of rice: *lǐda*; of sugar cane: *ǎséd*;
thick juice, like rosin: *nǐkid* (pitch)
- just** *kǎwǐs* (good, right)
- just as if** *kashǒn* [454]

K

- keep** *lǐgtok* [*lǐgtok*] (hold) I keep safe; *ikǎkok*: I keep, pre-
serve; Person. *umikǎkoak*
- kernel** *lǐta* (of rice)
- kettle** *pǎyok* [*bǎyog*]
- key** *tǎlfeg*

- kick** *sikiđtak* [*sikiyđtjak*]*—sinikiđtak—masikiđtan* (*siki*: leg)
tjaytjđyak—tjinaytjđyak—matjaytjđyan
katđnak—kinatđnak—makatđnan—mangđtin. (step upon)
 Person. *inkatđnak—ninkatđnak*.
- kidney** *fđdin* [*bđdin*]
- kill** *padđyek* [*padđyek; badđyek; patđyek*]*—pinadđyko—*
mapadđy—mamadđy. Person.: *pumadđyak* [*pumadđyak;*
bumadđyak; pumatđyak]*—pinmadđyak*. (The form used
 mostly in Bontoc has *d* and *öy*). It signifies also: to
 hit, to extinguish, to slaughter animals.
ukđđjak: I kill an animal by cutting its neck; synonym.:
kadukđtjek—kinadukđdko—makadđkad. *ipadđyko*: I use
 for killing, I kill with....
- kind to..** *kđwđs is.... (ken....)*
- kind** what kind of.... *ngđg ay..., [149]*
- kindle fire** *apđyak*. See: fire
- king** *đli* (loan-word; Malay: *hari*; Iloc. *đri*)
- knee** *kongkđngo; kongkđngo ay pangđlo;—ay udjđđji* knee of
 the frontleg;—of the hindleg. *sđkyæp* kneepan.
kđyat: part of the leg back of the knee
- knife** *kđpan*
- knife: "bōlo"** *kampđla*; Parts: *pđlek*: handle; *tđpek*, edge; *tjđlik*,
 back; *đdso*, point; *sangkđtan*, belt on which the *kampđla*
 hangs; this belt is ornamented with white pieces of a shell
 i. e. *kolđngad si đpud*. The knife is kept upon a half sheath
 made of wood; this sheath: *fđ/i*. (*Fđ/i*, here "vagina," is
 also a bag for the gong: *fđ/i si gđngsa*; and cf. *fđi ay đko*,

- knife: "bōlo"** a sow; *fāi* reduplicated is *fafāi*, *fafāyi*: woman). M. Sch. XVI, 1, 9. The *kampīla* is of various size; the largest serves as hatchet or as weapon.
- knock against** *kogōkek* I knock upon, rap at a door.
itognōgko—intognōgko—maitōgnog—mangitōgnog
- knot, tie a** *salibōdek—sinalibōdko—masalībod*. *salībod*: a knot (at the end of a thread) (Iloc.?)
- knot in wood** *bīngi; bīngin si kāyæ*
- know** *kēk/kek* [*kēkkek* for: *ketkek*; the first *k* guttural!]
kintekko — māktek [*mākteg*] — *māngtek* [*māngteg*]; I know, I understand, I am acquainted with one, I comprehend. The verb: *āmmok*, *ināmmok*: I know, is not Bontoc-Igorot, but strictly Ilocano.
- knowledge** acquaintance: *kaktēk*
- knuckles** *ūngēt*

L

- ladder** *téytey* [táytäy]
- ladle** *fán^oæ*, big, flat, like a shovel; *fan^oæek nan mákan*: I take the boiled rice from the kettle and distribute it; Person.: *infán^ouak*.
kăótjek—kīna/ótko—maká/od, I ladle out with the *káæd*, a large dipper. *kíæd*, a ladle made of a gourd.
ítjush [itsush; itjus] a small ladle, a spoon. See: spoon.
- lake** *póshong* (*ay fānīg*): a (small) sea; or: *tăblak*, a pond
- lame** *kīl/od*; *mapīlay*; I am lame: *inpīlayak* [impīlayak]
- land** *īli*; public land: *păgpag*; *fobfüy*: the home land
tálon, collective: *katalónan*; the cultivated land, the fields near a town. Ger. Gefilde, Gelände.
- landslide** *kítjay*
- language** *kăllí*; *nan kăllín si Igólot*: the Igorot Language
- lard, fat** *lānib*
- large** *tsaktsăki* [tjaktjăki; tjaktjăkö]; very large: *tjaktjagôa* [tjaktjagôag; tjaktjagôra; see: big]
- last** *mangudjđji* the last in a line; *anôngosh* the last or end of a story, of events, of actions. *mangudjđjiak* I am the last. *mangananôngosh* it takes place as the last event;

- last** "finally;" *mangananǝngosh nan patpatǝy*: at last spears are thrown
last month: *nan fǝan ay nǎlosh, nan fǝan ay inmǝy*.
- late** *nǎǝni [nǎǎni]*; *ma/dǎniǎǎniak* I am late;
ma/dǎniǎǎniak ay ǝmǝy: I am going late.
is nan anǝngǝsh nan ipǎt ay ǎkyu: four days later.
- laugh** *maǎngǝak—naǎngǝak*; *otyǝgak*; *angangǝek*: I laugh at one, I deride; *kakaǎngo* ridiculous
- lay down** *ǝsǎǎdko—insǎǎdko—ma/isǎad [ma/isǎd]*—*mangisǎad pǎyek* (put); *ipuǎko* (put).
- lay eggs** *mangǝtlog*: (the hen) lays eggs.
- lazy** *sangǎan*; *sumǎngǎak*: I am getting lazy, weary
- lead** *ipangpǎngǝk* (guide); *mifǎegak* (go with);
iskǝpkko—iniskǝpkko—ma/ǝskǝp: I lead into a house;
ikaǎngko—imikaǎngko—mikǎan I lead away.
- leaf** *tǝfo*; mostly in the stat. constr.: *tǝfon*; *tǝfon si lǎkam*: a grass leaf
- leak** *intǝtjoak—nintǝtjoak*; *pokǎtak* I stop a leak, with a stopper: *sǝwat*
- lean** *fikǝdek—finikǝdko—mafǝkod*: I make lean, wear out by work; *mafǝkod*: lean, emaciated; *fǝkas*: lean meat, muscle.
- lean, I** *insǎtjagak—ninsǎtjagak*
- leap** *aktjǎngək* (jump across); *inaktjǎngək*; *intatǎ/odak* (or: *inbalbǎldokak*) I leap while advancing against an enemy, I leap in a battle to dodge the spears thrown.

learn	<i>sulūek</i> — <i>sinūluk</i> — <i>masūlu</i> — <i>manūlu</i> . Person.: <i>insūluak</i> and <i>sumūluak</i> . (loan-word)
least	<i>akākēt mo āmīn</i> ("less than all")
leather	<i>kōtjil</i> (skin)
leave	<i>kayātjek</i> — <i>kinayātko</i> — <i>makāyad</i> — <i>mangāyad</i> I leave behind, leave a remainder, abandon <i>pa/isāek</i> — <i>inpaīsak</i> — <i>ma/ipaīsa</i> ; <i>ukāyek</i> — <i>inukāyko</i> — <i>ma/ūkay</i> — <i>mangūkay</i> I leave alone (means also: to let alone, to let go)
leave	<i>kumāānak</i> (go away) <i>masisiāngkāmī</i> ; <i>intjegāngkāmī</i> we take leave, we part, we go to different directions. <i>pasisiānek</i> : I cause to part, separate
leech	<i>mātek</i>
left side	<i>tkid</i> ; to the left: <i>is tkīdjīn</i> ; at my left: <i>is nan ikīdko</i>
lefthanded	<i>in/nīkid</i> [<i>inīkid</i>]
leg	<i>sīki</i> ; calf of the leg: <i>fītkin</i> ; upper leg: <i>ēpo</i> [<i>ūpo</i>] (thigh); part between knee and ankle: <i>kōlo</i> , <i>balāwāsh</i> ; bones of the leg: <i>tōngan si ēpo</i> ; leg at the back of the knee: <i>kōyat</i> . <i>sikītak</i> I seize by the leg; leg of chicken: <i>pāyong</i> ; foreleg: <i>pangōlo</i> ; hindleg: <i>udjīdji</i>
lend	<i>itsaowātko</i> — <i>intsaowātko</i> — <i>maitśowat</i> — <i>mangitsāowat</i> ; <i>pakawātek</i> — <i>inpakawātko</i> , — <i>maipakāwāt</i> — <i>mangipakawāt</i> I cause, tell to lend
length	<i>ka/antjōna</i> : its length

- lengthen** *paantjōek* (heighten). See: increase.
- less** *akakīt* (than: *mo*); lessen: *kaānek* (take away)
- lest** *ta adī*
- let** let us (hortatory): *ta*; e. g. let us rest: *ta umilengtāko!*
(or, with Conjunct. Part. *et* [188]: *umilengtāko't* we
ought to rest)
iyūyak [*yūyak*]*—iniyūyak—maiūya* [*miyūya*]*—*
mangiyūya: I allow. (Infinit. *iyūya*) *ukāyek*: I let alone
- letter** *sālad* (loan-word)
- level** *tjāda* [*tsāda, tjāta*]. I level: *tjatāek*; *liblīfan*: a level
trail on the side of a mountain
- lick** *djildjīlak—djiniidjīlak—madjildjīlan*. See: tongue.
- lid, cover** *sōkong*: cover of a pot; a small pot placed upon the open-
ing of an other pot.
- lie** *inēngakak—ninēngakak*. *ēngakak*: I belie, deceive.
ēngak: a lie, a ruse, a trick; *ēngākan* a liar
- lie down** *intjaōlagak—nintjaōlagak*; I lie down on my back:
intjīpakak—nintjīpakak. Also: *masūyepak* (sleep);
umilēngak (rest); *inpīlingak* I lie on my side;
inlōgfābak: I lie on my face
- life** *lēngag* (soul)
- lift** *egwātek—inegwātko—maēgwat—mangēgwat*: I lift a bur-
den, weight
suwātek—sinuwātko—masūwat—manūwat: I lift a burden
isiblēyko—insiblēyko—maisībley: I lift with one hand (an
animal by the hindleg), I lift from the ground

- like** *kash/ŏn madŏb nan tjāya*, just as if the sky would fall
sīya ākis: likewise; or: *kāg nāntōna ākis* (like that also)
- limb, branch** *pānga*
- limp** *inpīlayak—ninpīlayak* (I am lame); *inpipīlayak*.
- line** *flid*, boundary line; *āmas*, dividing line, a part;
ifadfādko — ĩnfadfādko — maifādfad — mangifādfad I
arrange in a straight line
- lip** *sofil* [*sōbil*]
- liquid** *tjinmānum; nalānak* (molten metal)
- listen** *tjetjēng/ngek* (hear)
- little** *fānĭg (banĭg)* (small)
- little** (in quantity) *akĭt*; very little: *ākakĭt*; too little:
tsatsāma 'y akĭt; too little (i. e. lacking): *kōlang*; one
peso too little: *kōlang sin pēsosh*.
little by little: *sinakiakĭt*; a little: *is akĭt*.
- live** to be alive: *matākœak—natākœak*; or: *matatākœak*
(*tākœ*: a man, a living being, a person) and: *katākœak*.
intedēeak — nintedēeak I stay, remain, dwell, sojourn;
makiĭliak [*mikiĭliak*] I live among a tribe in its country
(*ĭli*) or: *umĭliak—inmĭliak*, I live in a town, country, I
settle at a place
- liver** *ādöy* [*ātöy; ādüy*]
- lizard** *fānfas*

- load, cargo** *áwwid* (as much as a man can carry); *awwídtjan*: the place under the roof outside of the house, where the load, burden may be laid down; *umáwwidak*: 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: *tǎngfak is nan tǒlfeg*: I "close" with a key.
- locust** and grasshopper; see: grasshopper.
- loin** *kítang*
- lonesome** *isǎngak* [*ösǎngak*] 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! *ílaèm!*
Plur. *ílaényǎ!* Person.: *umíläak—inmíläak* [*umíläk*] I look out for, I try to find, to catch etc.;
ililáek I spy, look out for, wait for
oshtjǒngak—inoshhtjǒngak—maoshtjǒngan I look down, observe from a high place; *intǎngadak* I look up
insákongak—ninsákongak I look back, I turn around
kǎǎgak kén tǒdǐ I look like him (like);
kǎǎgna ay ílaén looking like; resembling
íkadak I look for, care, provide (care). See: seek.
- lookingglass** *lúpa* (Iloc.); *sálmíng* (Iloc.)

- loom** *ăăbfan*, (*inafđyak*, I am weaving). The utensils are (M. Sch. XV):
- | | Fig. above | Fig. below |
|--|------------|------------|
| <i>tsokđban</i> , leather belt, going around the weaver's back | — | a |
| <i>ibđdan</i> | a | b; g |
| <i>sig/wăń</i> , shuttle | c | c |
| <i>falđka</i> | d | d |
| <i>lilđdan</i> | g | e |
| <i>lidkđngan</i> or: <i>labđđnan</i> | e | f |
| <i>fălfeg</i> ("spear") | — | h |
| <i>tđfong</i> | f | — |
| <i>sagwđttjan</i> | h | — |
| <i>lđlo</i> ("stick") | b? | — |
- loose** *mashđkto* (as a spearblade from its shaft, an ax from its handle)
inkiskisăng: wide (of garments etc.), not tight
ipđgănak—*inipđgănak*—*maipđgănan*: I let loose, set free (e. g. an animal that was caught). Person.: *umipđgănanak*.
fadfăttjek; *obfăttjek*: I let loose (untie)
- lose, I** *tjđngaxwek*—*tjinongăđko*—*matjđngax*—*manđngax*;
lost: *natjđngax*; *masăngutak is nan păgpag*: I am lost in the forest.
- loud** *yăăngekek ay êngkălđ* I make efforts to speak, I speak loud;
yaăngekek ay mamăkax I call loud (*făkaxwak*, I call) [317] (effort)
- louse** *kđto*; *kđmeng*; nit: *flit*; small louse: *kđmay*; I catch lice: *ikotđak nan đlo* (the head)—*ingkotđak*—*maikotđan*—*mangikđto*.
- love** *lěytjek*; "sweetheart:" *kagăyim*, or: *sălfwa* [*salyăwa*]: in Song-Dialect. my beloved: *nan leyăđko*.

low, humble	<i>asdík</i> ("short")
low, not loud	<i>yaäluníko ay éngkälí</i> I speak low. <i>intibtífiak</i> , I whisper. [317] <i>yaäluníko ay manálan</i> I walk noiselessly, I sneak.
lucky	<i>ónö/ónöy; nakásat</i> (Iloc.)
lull to sleep	<i>iköykóyko—inköykóyko—maikóyköy—mangikóyköy.</i>
lunch	<i>tétja [tótša]; tetétjan</i> place or time for lunch
lung	<i>fälá.</i>

M

macerate	<i>infáyashak</i> (clay for pottery, pounding it with a pestle: <i>ál/lö</i>)
mad, I am	<i>inlilíketak—ninlilíketak</i>
maiden	<i>mamágkid; plur. mamamágkid</i>
maize, corn	<i>píki [bíkí]; mamíkiak</i> , I gather maize; <i>ngólad</i> corncob
make	<i>kápek—kinaépkö—makáéb [makáib]—mangáép</i> <i>[mangáib]</i> I make, build, manufacture. Person.: <i>kumáibak [kumáebak]—kinmáibak</i> I am going to make

- make** *inkáibak* [*inkáëbak*]*—ninkáibak* I am at work, making.
íkábak—íngkábak I make for somebody; e. g. *íkábak nan laláki is nan fálfeg*: I make a spear for the man [261]
íkaépkó I make with a tool; e. g. *íkaépkó nan kápan is nan kalásay*: I make the shield with the knife [262]
áfong nan mangaébánmi [*mangapánmi*] *is nan sóklong*: we make the hat in the house [263] See: do, accomplish.
- maker** *kumakáib* [*kumakáëp*]; *kumakáib si fánga* a maker of pots, potter
kumakáëb is ásin a saltmaker.
- male** *laláki*
- man** *laláki*; Plural: *láláláki*; person: *tákæ*; image of a man, toy, statue etc.: *tinaktákæ*. 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** *læimeng*; *tákki*; *læménag**—linæménag—malæmengan—minlæimeng* I fertilize Person.: *inlæménag*
- many** *ángsan*; too many: *tsatsáma 'y ángsan*;
great many: *angángsan*; or: *ayáka. kad?* how many?
umangsángkămi: 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** *inpókö; kabáfong* (keeping house) ("Trial-marriages" do
not exist!)
- married** man: *finályen*; I am married: *finályenak*; married
woman: *asáwa ay fafáyi*. unmarried man: *fobfál/lo*;
unmarried woman: *mamákid* (girl and spinster).
See: husband; wife.
- marriage-
ceremony** *pókö; inpóköak [inpékeak]*: I perform the marriage
ceremony. See: wedding.
- marry** *asáwádek*; Person.: *inasáwaak—ninasáwaak* I am
marrying, celebrating my marriage
umasáwáak I am going to marry, shall soon marry.
umáfongak I am going to marry, to establish my own
household; Construct: *umáfongak ken Tákay*, I am
going to marry Tákay.
paafóngek—inpaafóngko—maipaáfong—mangipaáfong I
give in marriage, I make marry
iafóngko—iniafóngko—maiáfong—mangiaáfong: I marry.
kabidjuádek; kabit'lóek I marry for the second, the third
time Person.: *kumabidjuáak; kumabit'lóak*.
- master** *ápo* (Iloc.); *mástlo; mistolo* (Sp. maestro); also: school-
master, teacher.
- mat** *kinned; áföyk; kámin* (Iloc.)
- match** *kispólo; ikispólok* I light a match (Sp. fosforo)
- matter** Idioms: *ngäg nan úmad? ngäg nan ínmad?* what hap-
pens, happened? "what is the matter?" Or: *ngäg nan
inángnén nan ongóngá?* what did the child do? "what is

- matter** the matter with the child?" *ǎläy!* it does not matter! nevermind! Synonym: *tāk/ĕn*.
ngäg nan ĩnmad is nan mātam? what happened to your eye? "what is the matter with your eye?"
- me** *sak/ĕn* [*sak/ŏn*]; Dative: *kĕn sak/ĕn*.
- meagre, lean** *nafĭkod*; *fĭkas* lean meat, muscle.
- meal** *māngan*. See: eat, dinner, lunch.
- measure, I** *tjipǎek*: with outstretched arms;
sin tjipǎ: one "tjipǎ," 5-6 feet
tjangǎnek: from point of thumb to that of the middle-finger; one span: *sin tjāngan*
tĕpngek—tinpĕngko—mātpeng—mānpeng: I measure with a stick, a string etc. See: handful.
- meat** *ĭstja* [*istjǎ*]: any meat; *ĭttǎg*: only pork and beef;
kǎlne (Sp. carne)
a piece, share of meat: *wǎdwad*;
roasted meat: *tsinǎwǎw*
I give a share of meat: *iwadwǎdko*
a piece of meat on boiled rice: *bǎdang*. See: food, bacon, lean, fat.
istjǎ 'y ǎsǎ; *istjǎ 'y fūtug*; *istjǎ ay nǎang* meat of dog; pork; beef (i. e. buffalo)
- medicine** *bǎkĕs* [*pǎkis*; *bǎgösh* etc.]; *ǎkas* (Iloc.) See: cure.
- meet** *ǎptek—inafĕtko—mǎǎfed—mangǎfed*.
Person.: *umǎfetak—innǎfetak*
ek ǎptĕn: I go to meet; *umǎptadak*: I come to meet
umǎliak ay umǎfed ken... I come to meet.
- meeting place** *inǎptan* (also: place where two rivers meet: *inǎptan si tjĕnum*)

- melody** *áyug* (a standard melody, as sung in one town, for a certain song)
- melt** *patjěnumak—inpatjěnumak—maipatjěnuman* I melt metal, "make liquid."
malúnakak—nalúnakak melt, become liquid.
anúek—inánuk—mađnu—mangđnu: I dissolve salt, sugar.
- mend** *tagóbak — tinagóbak — matagóban:* I mend by placing a piece upon a hole; See: sew.
- menstruation** *fála;* Verb: *mamáľlak—namáľlak*
- merchant** *inilágo.* See: sell.
- message** *súdsud.*
- messenger** *fáa.*
- midday** *těngan si ákyu; magákyu;*
- middle** *těnga;* in its middle: *is tengána; is nan kaxwána.*
(těnga: the point in the center; *káwá:* the space between; the place around the center).
is nan kaxwáentja into their midst, in the middle of a crowd
énkaxwádek I place into the middle (Transit., but prefix *in-*); *inkaxwádek* I am in the middle
- midnight** *těngan si lafí*
- milk** *sinásho [sinósho; sinóso]*
- mill** for sugarcane: *faltwis [faltwish]; infaltwisak* I work the sugar mill; *tsáwüyk:* the long beam of the mill

millet	<i>pitíngan</i> (black); <i>dǝyba</i> ; <i>píned</i> (white); <i>sáfæg</i> .
mind	<i>nǝmnim</i> ; <i>nimnǝmek</i> : I think.
mine	my own: <i>nan kǝak</i> [107-110]
mirror	<i>lǝpa</i> ("face," Iloc.); <i>sǝlming</i> (Iloc.)
mistaken	I am mistaken: <i>fakǝn nan kǝnak</i> ; you are mistaken: <i>fakǝn nan kǝnam</i> (not my, not your saying [323]); <i>fakǝn nan kinwǝnik</i> : I was mistaken. <i>fakǝn sa! fakǝn tjüy!</i> this is a mistake <i>adǝ úmüy nan kanǝm</i> : "your saying does not go."
mix	<i>kaslǝngak</i> ; <i>ǝngkaslǝngek</i> ; or: <i>ikaslǝngko—inkaslǝngko—maikǝslang</i> . cf. [169].
molar tooth	<i>wǝwǝ</i>
mold	<i>pipǝtek—pinǝpik—mapǝpi—mamǝpi</i> : I shape pottery by beating with the <i>pǝpi</i>
mole	<i>sǝtjing</i> ; mole on the skin, like a lentil: <i>fǝtig</i> .
moment, a	<i>sin akǝtan</i> ; <i>awawǝnǝ kaya!</i> "wait a moment!" <i>sǝna!</i> "yes, in a moment." (as answer upon an order; Ger. "ja, gleich!")
money	<i>bǝlak</i> [<i>pǝlak</i>]. Loan words: <i>sǝping</i> : one centavo; <i>sikǝpad</i> or <i>seis</i> : 10 cents; <i>pisǝtash</i> [<i>pesǝtas</i>]: 20 cents; <i>fǝntin</i> : 25 cents; <i>saldǝpi</i> : 50 cents; <i>pǝso</i> [<i>pǝshosh</i>]: dollar.
monkey	<i>kǝag</i> [<i>kǝak</i>]

month
moon

} *fúan* [*búan*]

full moon: *fitfitákena*; (See: open the eye)

new moon: *límeng*; *maaámas*: dark, the moon being not visible

waxing:

1. quarter: *fikasána nan fúan*

2. quarters: *mánaæa, malðkmud nan fúan*

3. quarters: *kápnóána nan fúan*

waning:

3. quarters: *matolpákána* [*matolpíkána*]

2. quarters: *kisulfikána*

1. quarter: *kafanigána*

more

adádsa [*adádda*]; *kasín* (again);

tabtábiak I give still more (I add); See: increase.

wodwodá: there is more; *kekkéntáko is adadádsa*: we know more.

morning

wíid (daybreak); *fíbiakát*; *mawíid* it is getting morning

nannay ay fibikát: this morning

aswákas si fíbiakát: to-morrow morning

nan fibikát ay nálosh: yesterday morning [413]

ma/ákyu: "about 8 o'clock A. M."

mamíbfíbiakátak: I come early in the morning

morrow, to-

aswákas [*iswákas*; *aswákash*; *'shwákash*];

mawákas [*maæwákash*]: "it is getting to-morrow," "the following day;" e. g. *ketjéng maæwákas ya umdjángkámí 's nan íli...* "then it turns to-morrow (the day breaks), and we arrive in the town;" on the next day we arrived in the town.

mortar

lúson [*lúsong*] (for pounding rice); long mortar, like a trough: *lúbkan*.

mosquito

kámaæ

- moss** *fǎkyu* (on stones in the river); *kǎg fǎkyu*: like moss, i. e. green.
- most** *adǎdsa mo amǎn*; *angǎngsan mo amǎn*: more than all.
- mother** *ǎna*; grandmother: *ǎkid ay fafǎyi*; mother and child: *sinǎna*; old woman: *inǎna*.
- mother-in-law** *kadukǎngan ay fafǎyi*
- mount** a horse: *inkafǎyoak—ninkafǎyoak*
- mountain** *fǎlig*; mountain range: *kafǎligan*; *kafǎlifǎligan*; *sinpamǎligan*: a section of a mountain; *togtogǎna* (its top), summit of a mountain; mountain side: *digǎttjan* [*tigǎttjan*]
- mouse** *tjotjǎ* [*tsotsǎ*]
- mouth** *tǎpek*
- move** *kiwǎek—kinǎwuk—makǎwu—mangǎwu*: I move, touch, handle; also: *kǎwek—kinǎwak—makǎwa—mangǎwa*.
atǎnek: I remove; Person.: *inkǎwuak—ninkǎwuak*: I move myself, my hand, body, etc.
kumǎgǎdak [*kumǎgedak*] I move out of the way, make room for one (being afraid of danger)
- much** *ǎngsan*; *angǎngsan*; *tsatsǎma 'y ǎngsan*: too much; *ayǎka*: very much; *mǎl/an*: plenty, much (not attributively); *kǎǎgna mo...* even as much, just as much as... *kǎd?* how much? [148]. *adadsǎan* [*adadjǎwan*]: a large quantity; much.
- mud** *pǎtek*

muddy, I make	<i>kifæek—kinifæk—makifæ—mangifæ.</i> (I make water muddy)
mumble	<i>inagkõtjödak—ninagkõtjödak</i>
murderer	<i>inpädöy; inpädöyak:</i> I murder
muscle	<i>fikas [fikash].</i> See: fruit.
must, I	<i>ilotlõtko—inlotlõtko.</i> (doubtful; means also: I desire very much). Or: <i>ipilitko</i> (also doubtful; Ilocano: <i>pilittek</i> , I compel). Use the Passive of the Authoritative Verbal Form: <i>maipa-</i> . Cf. [187; 188]
mute, I am	<i>mangångakak—nangångakak</i>
my	[101-106; 107-111]

N

nail	<i>fåkat</i>
nail, I	<i>ifåkådko—infakådko—maifåkad—mangifåkad</i> (<i>ogpåtek nan fåkat</i> I pull the nail out)
nail	<i>kõko</i> (on hand or foot); <i>kokõak:</i> I scratch with my nails
naked	<i>nalåfosh; lafõshak:</i> I undress; (Iloc.?) <i>ninflad:</i> having undressed, from <i>infladak</i>
name	<i>ngåtjan [ngådan]; ngåyak [ngåyag]</i>

- name, I** *ngátjǎnak—nginátjǎnak—mangatjǎnan.*
nakwǎni: called, named. See: say, *kǎnak*.
- narration** *okókæd [ogókæd]*
- narrate** *ogokǎtjek—inogókǎtko—maogókæd—mangogókæd.*
 Person.: *inogókædak—ninogókædak.*
ninókæd: the narrator of tales
- narrow** *fanfanǐg* (very small)
- nation** *ipukǎæ [ipókææ; ifúkæo]:* 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]
kökkókǎdna the place near by; a little distance off.
 See: approach; come; almost.
- neck** *fǎkang;* back of the neck: *tǎnged*
- necklace** *apǎngö* (of beads); *fuyǎya ay saǎng si fǎtug:* necklace made of large pig teeth; *fǎngküy:* of metal.
fankǎlak—finankǎlak—mafankǎlan I put on a necklace;
nafankǎlan: provided with a necklace.
- need, I** *léytjek* (like); See: seek: *anápek.*
- needle** *tjakǎyæm [katjǎyæm]* (Iloc.?)
- neglect** *tjumǎngæak—tjinmǎngæak.* Cf. forget; rotten.

Negrito	<i>kōlōd</i> [<i>nakōlud</i>] (i. e. curly-haired)
neighbor	<i>sakōn</i> ; <i>kasakōnak</i> I am a neighbor; <i>nan sakōngko</i> my neighbor
neither—nor	<i>adī—paymō</i>
nest	<i>akām</i> ; <i>āfong si ayāyam</i> (house of birds)
net	<i>sītjug</i> ; I catch fish: <i>sitjūkek</i> ; <i>kōyag</i> fish-basket, used as net; <i>mangōyākak</i> I use the <i>kōyag</i> ; J. XLIX
never	<i>igā</i> [321]; (<i>igā</i> : an emphatic negative corresponds often to “never,” “never before,” “not yet.”)
never mind!	<i>ālai!</i> [<i>ōlāy</i>]
new	<i>kakakāēb</i> : newly made, from <i>kāpek</i> ; <i>kabkafāla</i> : new-born. <i>kalkalāka</i> a new, recently made object (Iloc.: <i>lakek</i> , or <i>lagek</i> : I make); <i>kaalāla</i> newly obtained. Cf. [297]
newspaper	<i>bilyētiko</i> (loanword); <i>sūlad</i> (any written or printed paper, letter, document etc.)
next	<i>misōngkob</i> ; <i>misōngkōbak</i> I am the next; <i>sumōngkobak</i> I am going to be the next <i>sika nan sumōngkob</i> : you are the next. on the next day: <i>is kāsīn ākyu</i> ; <i>is san narwakāsāna</i> ; next holiday: <i>nan tsang ay tēngaw</i> , or: <i>is kāsīn tēngaw</i> ; the next time: <i>is kāsīn</i> .
night	<i>mastjīm</i> : late evening; <i>lafī</i> : about midnight; <i>talāno</i> : about 2-4 o'clock A. M. last night: <i>idkūfab</i> ; to-night: <i>mastjīm si ānin</i> ; <i>sinlafīan</i> : one night, the other night.

- night** to-morrow night: *aswǎkas si mastjím*;
malafí: it is getting midnight.
mastjimastjímak; *malafílafíak*: I come late in night.
- nightmare** *límam*
- nine** *stám*; the ninth: *mangastám*, or: *mǎygastám*; 19: *sin pǒ'o ya stám*; the 19th: *mangapǒ'o ya stám*. [367]
- ninety** *stám ay pǒ'o*; the 90th: *mangastám ay pǒ'o*
- nipple** *sǒso*
- no** *adí*; *igǎ*; *mǎ/íd* [*míd*]; *fakén* [319-324]
- no, not any** [322; 323]
- nobody** *ma/íd tákæ* [131]; *ma/íd éläy sínæ*: nobody whosoever; none at all.
- nod, I** *inyǎngédak—ninyǎngédak*. (I nod assent)
- noise** *dæmǒngæg* [*tæmǒngæk*]: it makes noise. I make a great noise: *dongékek—dinongékkó* [*dinongégko*].
 Person.: *dæmǒngékak*. *madǒngékak*: I am annoyed by noise. I make a slight noise: *éngkalotókodak—néngkalokódokak*. *kalíkkong*: a noise; *éngkalíkkong* it makes some noise.
- noon** *téngan si ákyu*; *téngan si magákyu*. See: middle
ninténga nan ákyu: it is noon.
magamagákyuak I come at noon
- nor** *paymǒ* (= or)

north	<i>lǎgod; apǎd lǎgod. nan iLǎgod:</i> the people living north of Bontoc.
nose	<i>ǎlǎng;</i> I blow my nose: <i>insǎngetak.</i>
nostril	<i>panǎngetǎn</i>
not	<i>adǎ; igǎ; mǎ/ǎd; fakǎn; tsǎan;</i> [319-327]
no more	<i>adǎ kasǎn,</i> not any longer
nothing	<i>ma/ǎd</i> [322]
not yet	<i>tsǎan pay [tǎan pay]; igǎ (igǎy)</i> and partic. passive with prefix <i>ka-</i> instead of the prefix <i>ma:</i> <i>igǎ kakǎéb:</i> not yet made.
now	<i>adwǎni; idwǎni;</i> just now: <i>sǎna</i> [313]
nurse, I	<i>tokǎngak (nan ǎsǎkǎt:</i> the sick)— <i>tinokǎngak—matokǎngan—manǎkong.</i> I nurse a baby: <i>pasosǎek—ǎpasǎsok—maǎpasǎso—mangǎpasǎso.</i>

O

- obey, I** periphrastic: *ǎngnek amǎn nan kǎnan nan ǎpok*: I do all that my master says, orders; or: *abfolǎtek*: I believe, I heed (an order).
- observe closely** *iilǎek—iniǎlak—maiǎla—mangǎla*
- obtain** *alǎek* (take); *padǎnek* (receive); *tsaǎwǎdek*
See: get, receive.
- offer** *itsaotsǎoko* (give)
- often** [290 ff.; 310] *ǎngsan ay ǎkyu* (= many days)
- oil** *lǎna*: oil of cocoanut (Iloc.)
- old** *naǎngan*: grown, adult;
maengǎngan mo...; *nengnǎngan mo...*: older than...
amǎma, old man; *iniǎna*, old woman; Plural: *am/ǎmma*;
inǎnna. *tsatsǎma'y amǎma*: very old, too old.
amǎmaak I am old; *umamǎmǎak* I am growing old;
nalǎkayak, I am very old. (Iloc.?)
sin pǎ'o nan taǎwǎnko I am ten years old (ten are my years). *kǎd nan taǎwǎna?* how old is he, she? (The Igórot do however not care to count their age by years.)
yǎn/a: the older brother or sister
natsǎkma: worn out, old; said of things: old hat, coat etc.; *natsǎnod* [*natjǎnod*]: old, (rotten)

- omen** *ítju*: omen-bird ("all red; black under the neck")
mangáyyak—nangáyyak: I go to the woods [*káyyan*]
to consult the omen-bird.
ítjajak—inítjajak: 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*]; *ísáňgak*: I am alone;
sinísatsang one by one; *isísang*: only one, single
sin: one, with measures: *sin tjipá*: one *tjipá*; see: meas-
ure; *sin fěngě*: one handful (of rice); *sin pėsosh*: one
peso.
- onion** *fáyash* (Iloc.); *báwang*: garlic.
- only** *áňkay*; *yáňkay*; *apíd yáňkay*. Postpositive; e. g.
sak/én yáňkay, only I; *ísa yáňkay* only one.
I do nothing but... or: I only...: *pítkak—pinítkak ay....*, or:
ábüdak yáňkay ay... (*abádko yáňkay*); [*ápidak*;
ábidak]. See [316].
sumyáak yáňkay—sinumyáak yáňkay: I do only....
- open, I** *tegkuáfak* [*tekkuáfak*] — *tinegkuáfak* — *mategkuáfan* —
maněgkwab.
lekuáfek — *linekwábko* — *malěkwab* — *minlěkwab* I open,
uncover
luátak: Alab dialect.
fitfítek—finitfítko—mafítfit—mamítfit: I open, unfold
anything rolled up.
tsiádek—tsiniádko—matsíad (nan mátak): I open my eye
fitákek—finitágko—mafíttag (nan mátak): I open my eye
wide, I stare.
takáňgek—tinakáňgko—matákang (nan topěkko): I open
my mouth

- opinion** *n̄m̄nim*; *nim̄n̄m̄ko* my opinion; *nan nim̄n̄m̄ko* "as to my opinion."
- opposite** *is nan t̄j̄m̄ang*; I am opposite: *ins̄á̄kangax*; see: side
- or** *paym̄o*
- orange** *l̄ubfan* [*l̄ufan*; *l̄uban*]; *tab̄ōngax* a kind of grapefruit
- ordeal** *t̄j̄ad̄n̄axg*
- order, I** *k̄anak* (say); *ot̄j̄okek*—*inot̄j̄ogko*—*ma/ot̄jok*. I bring an order, I tell.
pol̄ōnḡek — *pinol̄ōnḡko* — *map̄ōlong* — *mam̄ōlong*: I command. *fil̄t̄nek*: I command (Iloc.)
- orphan** *nanḡōso*
- other** *t̄ek/ken* (different); *tek/ken ay t̄ak̄ax* an other man
tekk̄enak ay t̄ak̄ax: I am another person. *m̄at̄ken*: altered, changed (to another)
ib/a: an other (of the same kind), a companion; *nan ib/ana ay kal̄asay*: the other shield (of the same kind).
an other, one more: *ak̄is*. *nan tap̄in*: the other group of... (in opposition to a group mentioned; or as: Fr. "nous autres Parisiens")
- out** *kum̄danak* I go out, away; [376]
fum̄alaak I come out; *inf̄alaak* I am outside
pakāanek I drive out (expel)
ogp̄atek I pull out
ogf̄ashek I tear out
t̄was̄dko I pour, throw out
fādek I send out (a messenger)

- out** *kaǎnek* I take out
 flaem! look out!
 malpǎak I come out of, from [384]
- outrage, crime** *kakaĩsu*; *kakaĩsu nannǎy*: this is outrageous, criminal, wicked. *olǎlay*: very bad.
- outside** *is tjlla* (not in the house, "in the yard"); *is flid* out of town.
 infálaak I am outside; *fumǎlaak* I go, come outside;
 falǎek I take outside.
- outside, the** *ǎngǎnǎ* (as eggshell, wrap, outside of a box, pot etc.) its outside; *is ǎngǎna*: on the, to the other side
- over** *is tǎngtju* [407]
- overthrow** *itokǎngko—initokǎngko—maitǎkang—mangitǎkang.*
- owe, I** *wǎdǎy otǎngko*; you owe: *wǎdǎy otǎngmo*; *wǎdǎy nan otǎngna ay inim ay pǎsosh ken sak/ǎn* he owes me six pesos. *ǎtang*: debt. (Iloc.?)
- owl** *kǎǎp*; *koǎkan*
- own, I** *inkǎak—ninkǎak*. [62]
- owner** *minkǎa*; *ninkǎa*

P

- pack** *fugshǒngək—finugshǒngko—mafǔgshong—mamǔgshong*
I pack in a bundle. See: wrap, tie
- pad** *kǐkan* (a ring of grass placed on the head when carrying a burden)
- pail** *kǎkuan*
- pain** *bédég [pǒdög]; inpǐdeg [inpötög]* it causes pain, it hurts.
- pair** *sintsǎdúa*
- palm of hand** *tǎlad* (particularly a line in the palm; see: hand); *ǎdpa*.
- pant, I** *insǎkək [insǎyukək]—ninsǎkək; inisǎysuyak*.
- paper** *sǎlad* (letter); *papel* (Sp.)
- pardon** *pakarwǎnek*.
- parents** *pangǎfong; tja ǐna ken ǎma [39]; si ǐna ya si ǎma*
- part** *ǎmas*; part, share in work (allotment): *tǒngo*;
portion: *tǐwa; nan tapǐn*: a part, some, several.
- part, we** See: leave

- pass, I** *la/óshak—linaóshak—nalaóshan—minláosh.*
 Person.: *lumaóshak—linmaóshak.*
intedéëak nan ísa 'y ákyu ad Manfla: I pass a day at M.
- past** *nálosh [nálaosh]; naféash.* past years: *nan tarwín ay nálosh (ay inmüy)*
- paste** *ipakpǎgko—inpakpǎgko—maipǎkpag—mangipǎkpag.*
- pasture** *búntsag [pé̃ntjag]* (grassland, uncultivated ground)
- path** *djálan.* See: street.
- pay, I** *fayátjak [bayádak]—finayátjak—mafayátjan—mamáyad*
 Constr. *fayátjak nan láláláki is nan bílak:* I pay money to the men.
lagfóak—linagfóak—malagfóan—minlágfó I pay wages;
 Person.: *inlagfóag—ninlagfóak.* (*sildáak:* I pay many workmen; Iloc.) See: reward.
- peace** *pitjén [petjén]; inpitjénkãmi* we have peace, live in peace (Iloc.?)
kapéntáko nan pitjén we are making peace;
makibfayáæak I make peace with. Person.: *infáyayæak.*
 Possess.: *fayáæek—finayáæeko—mafáyayæ—mamáyayæ:* I appease, reconcile.
- peel** *ógíś* (peel of oranges, bananas, cornhusk etc.)
- peel, I** *kiláyak—kinflayak—makiláyan—mangflay* (peel camote etc.)
 Person.: *inkflayak—ninkflayak; ogíśak* I peel the skin of fruit (oranges etc.)
- peep through** *inkikíngæak—ninkikíngæak*
- penis** *óti;* glans penis: *kílli;* praeputium: *góyup.*

- people** *ipě́kæ* [*ipukáæ*; *ipókææ*; *ifú́kao*]; (as nation, tribe)
tá́kæ (persons; men); *katá́kæutá́kæ*: a crowd.
- perforate** *lushkáæwek—linushkáæko—malúshkææ—minlúshkææ*
(pierce); *lekáæak*: I make holes; *nalekalekáæan*: with many holes;
telkek: I pierce the earlobe (with the “*tě́lek*,” awl) (bore)
- perhaps** *nget*; *ngin* (in questions only) [306]. With Future Prefix: *ádnget*; *ádngin* (in questions only); [Alab: *mólang*]
- perish** *malúfukak—nalúfukak*. See: destroy.
- permit** *iyúyak* [*yúyak*] (let)
- person** *tá́kæ* [*táku*]; “*nan katá́kǝn tǝshá*: the personality of that one.”
- perspire** *malńgetak—nalńgetak*; perspiration: *ńnet*.
- pestle** *ál/ǝ* [*áll/ǝ*]; small pestle, rice masher: *fá́gkong* [*fá́kong*]
- photograph** *litaláto* (Sp. retrato)
- physician** *medstgo* (Sp.); conjuror of sickness: *insá́bok*; See: blow
- pick up** *pitjǝdek—pinitjǝdko—mapítjid—mamítjid* (pick up an object from the ground)
fá́lášhek—finá́láško—mafá́lash—mamá́lash I pick, gather fruit
- picture** *litaláto* [*taláto*] (Sp. retrato). See: image.
- piece** *ámas* (part); *bíski*: a piece broken off; *akít ay...* (a little); *wá́dwad*: a piece, share of meat.

- piece** *potlõngna*: a piece cut or broken off ("from it");
tolpřkak I break off a piece. See: break
- pierce** *lushkãæwek* (perforate); pierce the earlobe: *tẽlkek* (bore)
- pig** *fãtug*; *ãmæg*: young pig. See: hog, ceremonies.
- pigpen** *kafutãkan*; pigstay: *kõngõan*
- pigeon** *kolupãti*; *pasãka* (loanwords)
- pillow** *olẽan* (headrest); *pãngan* (Iloc.)
- pin** *kadsãyum* [*kadsãyum*; *kadsayřm*; *tsakãyum*] (Iloc.)
- pinch** *kitřngæk*—*kinitřngko*—*makřting*—*mangřting*.
- pine** *kãyæ* [*kãõẽ*]; *fãtang*: pinetree; *sãeng* pitch pine;
fæłřfug pine cone.
- pipe** *fobãnga*. of clay: *fobãnga ay břda* (*ay přtek*)
M. Sch. p. 22 and tab. XVIII. J. CV-CX.
tinaktãkæ ay fobãnga: brass pipe with the image of a sit-
ting man on the bowl
tinambõyong, or: *pinopõyong*, or: *pinõyong*: brasspipe,
with smooth bowl
songyõpan: pipestem; *sõklid si fobãnga*: pipe cleaner
agãkay: chain of the pipe cleaner.
sæãdak: I fill a pipe; *tõdngak*: I light a pipe
sẽublãæk; *manublãæk*: I smoke
- pitch** *nřkid*
- pitcher** See: jar; pot.

- pitfall** for wild hogs: *fītu* ("very large"); *īltib*.
- pitted face** (from smallpox) *kalāka*
- pity, I** *sigāngak* [*sikāngak*; *sögāngak*]*—sinigāngak—masigāngan—manīgang*. Person.: *insisigāngak—ninsisigāngak. isigāngko—inisinigāngko—maisīgang—mangisīgang; kasisigāngka!* you poor, pitiable man!
- place** *kāwawad*; Place is expressed regularly by suffix *-an*: *taktākwan*: place where people live; *malpēan*: place from which one comes etc.; *kakāēpan*: place for making something; *intedēan*: place where an object is kept.
I place: see: put.
- plain, level** *tjādā*
- plait** kinds of plaiting: (made of rattan): *finākwa; kināsil; kinīsid; tinōkno; tinoklālo*.
- plane** i. e. I make smooth a board with an adze: *shāfādak* [*sabādak*]*—sinafādak—mashafādan—manāfad. shumashāfad*: "carpenter;" *tsushtsūshek* I make smooth, rub smooth, (smooth).
- plank** *lūshab* [*lūshab*]
- plant** *īshek* [*īssek*] = seed; *ngāg ay īshek nannāy?* what kind of a plant is this?
- plant, I** *itonītko—intonītko—maitōnid—mangitōnid* (rice: *patjōg*). Person.: *intōnidak. insāmaak*: I transplant.
itanīmko—intanīmko—maitānim—mangitānim (I plant sweet potatoes, camote: *tōki*, or seedling of camote: *āngö*)
isēgko—insēgko—maīseg—mangīseg I sow seed.
Person.: *inīsegkak*.

- plate** *kʰog* [*kʰag*; *kʰyag*], made of braided bamboo; see: dish.
- play** *inlʰpayak*; *inlilʰwʰdak*. See games and [66];
infutʰfʰtkāmʰ: we play with a toy pig (of clay).
insūkalak: I play cards; *inababfʰāngak*: I make fun, play.
- please** *paleyātjek* ("I cause to like"). *ipʰēngko ay paleyātjēn tjakayū*: I try to please you; *lʰēytjek sa*: I like this; this pleases me. (*pangāḍsim ta iyālim nan apūy*: please, bring the fire. Or: *sumigāngka!* please! See: pity.)
- plenty** *angāngsan*; *māl/ān* [415]; *māl/an nan tjōtjon*: the locusts are plenty, copious. (*mal/an* used predicatively only!).
- pluck** *tsudtsūdak* I pluck feathers, hair.
- pluck off** *anʰek*, I reap rice (harvest); *kafōtek* I pluck, tear out root and all (weed).
- pocket, bag** *tjōkax* [*tsūgao*]; *fōlsha* [*fōlsa*] (Sp. bolsa) pocket in trousers, purse.
- pod** *sinlūi* [*sinlūwi*]: one pod; *tolō'y lūi*: three pods.
- point** *ōdso*: pointed end of any implement, knife, ax, spear etc. or of a tree, pole, stick. Sharp point of an axblade also: *ōtok*.
- point, I** *īdjuk* [*īdsok*] (show); *īdjum nan ongōnga!* point at the child!
- poison** *kiwātay* [*kywātay*; *kʰwātsay*] poison as drug or of venomous snakes
- poison, I** *kiwātayak* [*kyuwātseyak*]—*kiniwātayak*—*makiwatāyan*—*mangikiwātay*.

- pole** *fatáwzil* (for carrying). See: post.
- polish** *pakolyawáyáwewek—inpakolyawáyáweweko—mapakolyawáyawaw.*
it is polished, it shines: *énkolyáwawaw.*
pasiltek—inpasilik [pinasilik!]—*maipasili* I make light
reflect from a polished surface, ax, mirror etc.
- pond** *táblak*
- poor** *pási; [pusí]; pásiak:* I am poor; *pumásiak:* I become
poor; *papusitek:* I make poor.
- pork** *istjá ay fútug; itag.* See: hog, pig, meat, bacon, fat.
- post** *bóshä:* post with a head carved of wood, erected in the
“áto,” an “anito-post,” at which the basket “*sakólong*” with
a head gained in a feud is suspended during a ceremony.
tókod (vertical); *fatánglad* (horizontal); *tóklod* (inclined)
posts of a house. See: beam, pole.
- pot** *fánga. mamángaak* I go to get pots. See: jar.
saktjúan: large clay pot, for water; *manaktjúak* I carry
a *saktjúan*; “I get water.”
báyok [páyok] very large pot or kettle, for boiling rice.
díngab: a pitcher with a handle.
úgan a small clay pot (about four inches high)
sagúban: the rim; *áwak:* the “belly;” *kolángad:* the
bottom; *pangignánan:* the handle.
- potatoes** *patátas* (Sp.)
- potter** *fumafánga; kumakáéb [kumakáib] si fánga* (maker of pots)
- pound** *líbla* (Sp. libra); one pound: *sin líbla.*

- pound, I** *fayǎek—finǎyuk—mafǎyu—mamǎyu*: I pound rice, *pǎküy*, to *mǎting*, ricemeal. Person.: *infǎyuak—ninfǎyuak*.
(pestle: *ǎll/ǎ*)
inpǎgpagak: I pound rice at a ceremony, at a wedding.
totǎek: I pound bark of trees to gain fiber.
infayǎshak is nan bǎda: I pound the clay to prepare it for making pottery. J. LXXXIX, a.
See: beat, strike, hammer.
- pour** *atǎnek* (remove): I pour from one pot into another.
ǎwasǎdko [*ǎurwasǎdko*]: I pour away (throw away), as useless. See: put.
- pray, I** *kapiǎek — kinǎpiak — makapǎa — mangǎpia*; *kapiǎek si Lumǎwig*: I pray to Lumawig.
mangapiǎak—nangapiǎak I pray, say prayers.
Or: *inkapiǎak—ninkapiǎak*.
- prayer** *kǎpia*
- prefer** *leyleytjek* (like better); *leyleytjek nannǎy mo nantjǎy*: I prefer this to that. Or: *leytjek tsatsǎma nannǎy mo nantjǎy*.
- pregnant** *malǎdon*
- prepare** *ǎkadak*: I care; see: care.
imangmǎngko—inmangmǎngko—maimǎngmang—mangimǎngmang I prepare a sacrifice
isasakǎnak—insasakǎnak—maisasakǎna—mangisasakǎna
I prepare, get ready.
- present, I am** *wǎddǎk; wǎddǎyak*. [362]
- present, gift** *sǎkang; isigǎngko*: I present somebody with... (I grant, I please, I oblige; I pity) (probably Ilocano). See: pity.

- president** "mayor," headman in a town: *plesidēnte*; *fiād̄jæl*;
I make president: *fodōsak is fiād̄jæl*; used in Plural
only: *fodōsanmi—finodōsanmi—mabfodōsan*.
(Ilocano?) *fiād̄jæl*: from Sp. gobernador. [*gofēnadjól*]
- press** *ip̄itek—inip̄itko—maip̄id—maṅḡip̄id* I squeeze the body.
tēm̄mek—tinmēgko—mātmö [*mātmöy*]*—mānmö*
[*mānmöy*] I press in the closed hand.
itagm̄itko—intagm̄itko—maitāgm̄id—manitāgm̄id: I press
down, stuff; *sids̄itjek—sinids̄itko—mas̄idsit—man̄idsit*:
I pack together, press together, press into a mass.
- prevent** *ipāw̄wak* (forbid)
- price** *lāgo* (from the purchaser's view). *pātek* (price made by
the seller). *kād nan lāgōna?* what is its price? how
much does it cost? *nan lāgon nan patatj̄im*: the price of
the iron.
- priest** *pumap̄āt/tay*. (Sp. padre = *pātjē*).
- prisoner** *nafāl̄w̄d* (from: *falōtjek*, I bind, fetter, take prisoner).
See: jail.
- privy** *katataȳian*; *ka/īsfōan*.
- probably** *ann/ō* [420]; *āw̄āy* [415-]; *āw̄āy si ȳin/am*: probably
your brother; *nḡet*; *nḡin*: [306; 342]; *mōlang* (Alab
dialect etc.)
- prohibit** *ipāw̄wak* (forbid); *ad̄tek* I deny; *malās̄inak* I am pro-
hibited, prevented, kept away.
- promise** *kānak* (say)
- property** *kōa* [107]

- prostitute** *pōta* (Iloc.). (Introduced by the Spanish soldiery.)
- protect** *īkad*, care; *īkadak ken sīya*, I protect (care for) him; *isālakak*; *tokōngak*; See: nurse, help.
- provide** *īkadak*; *nongnōngak* (care)
- pull** *kuyūtjek* — *kinuyūtiko* — *makūyud* — *mangūyud*. I draw (horses: a wagon);
pabfalāek: I cause to go out, I pull out (one from a house)
ogpātek—*inogpātiko*—*maōgpad*—*mangōgpad*: I pull off, out;
oktōek—*inōktok*—*maōkto*—*mangōkto*: I pull off.
kafōtek—*kinafōtiko*—*makāfod* I pull out hair (beard)
See: pluck.
- pulse** *inleklēkwap nan wād*: the vein throbs.
- punish** *fayēkek* [*fayīkek*] (whip)
- pupil (eye)** *kalinmatāku* [*kalimmatāku*]
- purchase, I** *lagōak* (buy); the purchase: *laglāgo*
- pursue** *apayāwēk* [*apayāwēk*]—*inapayāwēko*—*maapāyawē*—*mangapāyawē* (follow)
adikōek—*inadīkok*—*maadīko* [*maadīgko*]: I pursue the enemy. See: drive; follow.
- pus** *tjēnəm*
- push** *itolūdko*—*intolūdko*—*maitōlud*—*mangitōlud*
īdugūshko [*ītsokōshko*]—*indugūshko*—*maidūgush*
itognōgko—*intognōgko*—*maitōgnog* I push against, cause to bump against
ilutāgko—*inlutāgko*—*mailūtag* I push into the mud

put *ipuiko*—*inpuiko*—*maipui*—*mangipui*
tsaaddko: I put down (lay); *atonek*: I put elsewhere (remove)
patjævek [*patsa/ðek*]: I put under, beneath;
ishugétko: I put on (into) fire; *isónok*: I put fuel into fire;
sinótek—*sininótko*—*masínod*: I put inside (a box, a vessel
etc.); *pangudjidjiek* I put behind; *ekángek* I put apart,
separate; *páyek*; *ipayek*—*pináyak*—*mapáyan*: (or use
forms of *ipuiko*): I put, pour into.
put on: see: dress, coat, hat, girdle, sheet, blanket: *ipuiko*.
Or form verbs: *i* + name of garment + possess. endings

Q

quarrel, I *inasisifadak* — *ninasisifadak* (from *sibfátek*, answer; “to
answer much to one another”)
onóngek—*inonónsko*—*máónong*—*mangónong*: I annoy,
scold, cause trouble
inónongak—*ninónongak*: I cause trouble by quarreling

quickly [296; 302; 311; 315]; *mashangéyenak*: I do quickly,
busily, suddenly [L. 46]
kamátek ay úmüy: I go quickly: [317]. Or: *inkámuak*
ay....; more quickly: *inkakámuak*.

quiet *könég* [*kíneg*]; *kumikónegak* — *kinmikónegak*: I keep
quiet; *pakónegak*: I make quiet, I order to keep quiet
ikökönégko — *inkökönégko* — *maikökóneg* I keep silent
about; “ich verschweige;”
kóneg! silence! keep quiet!

quiver *engkáttjenak* — *nengkáttjenak* I flinch; throb; “zucken”

R

- rain** *é̄tjan* [*ótjan; údan*]; the rain is over: *ma/ík̄öu nan ótjan*
- rains, it** *iné̄tjan* [*inótjan*]*—niné̄tjan; adiné̄tjan*: it will rain;
 (also: *ya iné̄tjan*, Preter. *ya niné̄tjan*) See: stop.
intsikísh: it rains very hard; it rains in torrents.
- rainbow** *fə̄ngákan*; (Alab: *bulalákaæ*).
- rainhat** man's: *sé̄gfi*. See *Tjumígyay* with his rainhat: J. LXXX.
- rainprotector** woman's: *tógüy* [*tógwi*]
- rainy season** *kasíp* [*kisíp*]
- raise** *egwátek* (lift); *taká̄ngek*; raise, lift a fishtrap: *fengá̄ek*.
patongtjűek: I raise high up.
tsuksuká̄nak: I raise animals, especially pigs. See: feed
- rap** *kogk̄ókek—kinogk̄ógko—mak̄ógkok—manḡógkok*: I rap,
 knock upon.
- rat** *ótot*; (but: *otót*: breaking wind)
- rattan** *wá̄e; faná̄nga* (red); *ḡómig* (yellow); (calamus; rotang,
 Sp. bejuco)

- rattle** *inkitkítægak—ninkitkítægak*
- raw** raw meat: *igǎ kaǒto*: “not cooked;” *tsǎn naǒto*: “not yet cooked”
- reach** *kaæwítjek—kinaæwítko—makǎæwid—mangǎæwid*: I can reach (by stretching)
layǎæwek—linayǎæko—malǎyaæ: I reach a place by running. Person.: *lumǎyaæak—linmǎyaæak*: I flee, run away. See: arrive.
linéfek—lininébko—malíneb—minlíneb I reach (said of water, rising and reaching places)
 Person.: *lumínebak—linmínebak*
- read** *fasǎek—finǎsak—mafǎsa—mamǎsa*. Person.: *infǎsǎak* [*infǎsǎk*] (loanword)
- ready** *naǎmko* (accomplish: *amkǒek*); *nafǎash* (finish: *fǎshék*).
ayǎed man! get ready! [*ayéd!*]
imangmǎngko; isasakǎnak I make ready (prepare);
kikǎdak: I make ready (a meal, work etc.)
- real** *tit/íwa* (true)
- reap** *aníek*; see: harvest; beans; rice; pick.
- rear** *udjǎdji; pangudjidjék* I drive to the rear;
mangududjǎdjiak I go to the rear, back.
- reason** *léngag*; sound reason, good sense; life; soul.
 See: advantage.
- receive** *alǎek* (take); *tsaæwǎdek—tsinaæwǎdko—matsǎæwad—manǎæwad*

- receive** *padānek* [*patjāngək*]—*inpādangko*—*maipādang*—*mangipādang*: I receive as my guest; also: I receive a letter, a present etc., I take by the hand
- recognize** *kēkkek* (know); Tucucan: *kotōkek*
- red** *inkīlad*; I dye red: *pakilādek*—*inpakilādko*—*mapakīlad*.; *kumālang* getting red hot.
- reed** *tānæb* (any hollow stalks)
- refuse** *adītek* (deny)
- rejoice** *inlalēyadak* (glad)
- relate** *ogokūdjek*; Person.: *inogōkudak*—*ninogōkudak*
- relatives** *pangāfong* (in the same house); *sinpāngāpō* of the same ancestors.
- release** *ipögānak*—*inpögānak*—*maipögānan* (let loose an animal caught)
- rely** *abfolūtek* (believe)
- remain** *intedēek*—*nintedēek* [*intötōök*]
sūmidak: I am left, I remain behind and wait
- remember** *sesēmkek*—*sesinmēkko*—*māsmek*—*mānmek*.
Person.: *insēsēmekak*—*ninsēsēmekak*
imātonak — *inmātonak* — *maimatōnan* — *mangimāton*: I remember by a mark, I recognize by a sign. See: mark.
- remedy** *bōkes* (medicine); *ākash* (Iloc.)
- remind** *pasēsēmkek* — *inpashmēkko* — *mapāshmek* [*maipāshmek*].
Constr.: *is* governs the object called to mind.

- remnant** *makáyad*: what is left. See: leave.
- remove** *atónék—inántonko—maáton—mangáton*: put to an other place.
káánek (take away);
kalkálek—kinalkáiko—makáikal I remove objects, so as to find beneath them the thing which I seek.
- repair** *kasík kapén* I make again [312]; *kawísek* (I make good).
ikaténgko: I repair, put together the pieces. See: mend
- repeat** *kasík kánan* I say again [312] Or: *kának ákís*;
kasínak: I do again
- resemble** *kashónak*; *kaágak* (like)
- rest** *umiléngak—inmiléngak. pailéngék—inpailéngko—*
maipáfleng—mangipáfleng: I make rest, I order to rest.
sumasákəbak—sinmasákəbak: I sit down to rest.
- return** *təməliak—tinməliak.*
sunđakongak—sinməkongak: I go back.
pasaálek—inpasáak—maipasáa—mangipasáa: I order to return home
Construct.: *təməliak is nan íli*: I return into the town;
but: *kumáanak is nan íli*: I return from the town.
See: go; go home
- return** *itólik—intólik—maitóli—mangitóli*: I give back, return
isádkongko—insádkongko—maisádkong: I give back.
- revenge** *falísak*. See: avenge.
- reward, I** *tangtjának—tinangtjának—matangtjánan—manántjan*
- reward** *tántjan* [*tántsan*] wages, pay.

- rib** *tǎdlang*
- rice** *pǎlay*: unthrashed rice; ears and stalks (which is also the "currency" in trade among the Igorot; see: "handful.")
pǎküy: rice thrashed; *ĩtǎ*: a kernel, grain of rice
fĩnǎyǎ [*fĩnǎyǎ*]: shelled or pounded grains;
tǎĩb, or: *kĩki*: shells of the grain; *ǒpek* chaff
mǒting: pounded rice; ricemeal
mǎkan: "eatible" (Root: *kan*), boiled rice;
ĩnlis: roasted rice.
patjǎk: seedling, young shoot [*patsǒg*]
tjǎkǎmi: ricestalk; *lũi*; *sinlũi* ear, head;
fǒok ("hair") beard *fǒokan*: bearded rice
Varieties: *tsayǎkit* [*tjayǎkit*]; *kumĩki*; *tĩpa*; *kǎsang*;
tǎpǎng; *pũyǎpũy*.
See: field; harvest; granary; plant; irrigate; food; pound; seasons.
- "rice-bird"** *tĩlin*. (*kǎlib*: an implement like a broom, used to strike and catch the *tĩlin*). See: scarecrow
- rich** *gadsǎngyen* [*katjǎngyǎn*]; *ingadsǎngyenak*: I am rich;
gumadsǎngyenak: I am getting rich;
pagadsǎngyenek: I make rich.
- ride** *ĩnkafǎyoak*—*nĩnkafǎyoak*. *kafǎyo* (Sp.): horse;
ĩnsǎkayak—*nĩnsǎkayak* (Iloc.) I ride horseback, or in a vehicle, I drive.
- ridiculous** *kaǎǎngo*. *otyǒgak* I ridicule.
- right, correct** *sǎa*; *sǎa sa!* *kǎwĩs sa!* (good); *sǎa tjĩ!* *sǎa man pay!* this is right, correct; "all right!" (Or: *tĩt/tĩwa sa*: this is true)
aykǎ sǎa sa ay? is this right? am I right?
sǎa ma adjĩ sa! [pronounce: *sǎamaǎdjĩsa!*] this is the right thing, the right kind; "this is all right" (pointing to an object that a person handed to another).
- right side** *ǎwǎn* [*ǎoan*; *ǎwan*] to the right: *is ǎwǎnĩn*

- righteous,
honest *nimǎnman*; *nimǎnman ay lalǎki*: a righteous, upright,
honest man
- rim (of pots) *sagǎban*
- ring *sǐngsing*; (earring and fingerring; a loanword)
- ripe *nalǎm*; *nǎom*; unripe: *igay kǎom*; *maǎmek*: I cause
to ripen, make ripe.
- rise *fumǎlaak*—*finmǎlaak* (come out); *fumǎla nan ǎkyu* the
sun is rising. *falǎan si ǎkyu*: sunrise.
patongtjǎek I cause to rise, I lift high up
- river *wǎnga* [*uǎnga*, *ǎnga*]; “meeting” of two rivers:
inǎptan si tjǎnǎm; riverdam: *lǐnged* [*lǎnged*]; ripples
in a river: *palǎpo* (quick flowing water); *fǎyeng*: part
of a river flowing slowly; *pǎshong*: a stagnant part;
(see: sea); clear river: *nalǎlengǎnan* (see: fish; *lǎleng*).
muddy river: *nakǎfu*. small river, tributary, brook:
kǎnnaǎ
- road *djǎlan*. Government road: *kǎlsa* (Sp. calza).
intǎ nan mǎ/yǎi ad Fǎntok? where is the road (“direc-
tion”) to Bontoc?
ǎla: the direct, straight road; *ǎlak*, my road. *ǎlak ya ad*
Samoki: “I go directly to Samoki.”
- roast *dasǎwek* [*dasǎuek*]—*dinǎsiuk* [*dinǎsiǎk*]—*madǎsiǎ*.
sangǎkek—*sinanǎgko*—*masǎngak*—*manǎngak* I roast,
dry, pop; *tsaǎwǎshak*—*tsinaǎwǎshko*—*matsǎǎwǎsh* I roast
meat on the spit; roasted meat: *tsinǎǎwǎsh*.
(*tsaowǎshak*: I perform a ceremony, at which meat is
roasted). *kafǎek*: I roast within the fire.
- rob *ogpǎtek* (pull away); Tucucan: *kolǎtjek*: I take away
by violence.

- rock** *bāto* [*fāto*; *bātō*; *fatō*]; rock in a mountain side, *tsīpash*;
rocky place: *kōtong*.
- roll** *alīnek—inalīngko—maālin—mangālin*: I roll horizontally,
on the level ground (a stone, a log, a ball etc.)
kōōshek—kinoōshko—makōosh: I roll down, on an inclined
plane from a hill. Intransitive: *makōoshak—nakōoshak*:
“I fell and rolled down.”
tjapīkek—tjinapīgko—matjāpik—mandāpig: I roll out, flat.
lonlōnek—linonlōngko—malōnlon—minlōnlon I roll up
(tobacco leaves, blankets, paper)
- roof** *ātep*; *tabfōngan*: top of the roof, ridge.
anglīb: “roof” or cover of the sleeping-chamber *angan*;
see: house.
aawīdtjan: place beneath the overhanging part of the
roof, outside the house.
- room** See: house; *āngan*: sleeping-chamber. *kwālto*; (Sp. cuarto,
a room in our houses). “Room” or loft on posts (“second
story”) in a house of the Igorot: *fālig*; *isfōy* [*is fāōy*]
room or place for something, space where a thing is kept:
indōyan [*intedēan*, place for staying];
ma/īd indōyan nan āgub: there is no room for the trunk,
box.
- rooster** *kaawītan*
- root** *lamōt*
- rope** *kāgod*; I tie with a rope: *kagōdek—kinagōdko—*
makāgod—mangāgod. See: vine (used instead of ropes).
- rosin** *līfo*

- rot** *matsónodak*; I let rot: *tsonódek—tsinonódko—matsónod manónod*.
nafǎngösh ay mákan: rotten, spoiled food or rice.
- rough** *nakakǎlad* (rough surface) [*nakak/ǎlad*]; *insǎpéd*: unpolished.
- round, I make** *lǐmmóek—linǐmmok—malǐmmo*. circular: *malǐsliskeng*; spherical, round: *nalǐmmo; nalǐmmlǐmmo*;
forǎæk—finówak—mafówa—mamówa: I make a round stick, spearshaft etc.
- rouse** *fangónék* (wake); *pakǎǎnek*: I rouse and drive out (drive)
pashǒngtek: I rouse to anger (angry)
- rub** *kǐbbkifak—kinǐbbkifak—makǐbbkǐfan—mangǐbbkib*.
ikǎttjak (Iloc.)
ikibkǐbko: I rub with an other thing
ilǎttjek—inilǎdko—maǐlud (*nan awǎkko*): I rub my body, arm etc.
apǎshek—inǎpashko—maǎpash: I rub iron: I rub wood; with a rough leaf, called *ǎpash*
- rule, I** *inǎpoak—ninǎpoak*: I am “*ǎpo*,” master, lord, employer, commander.
- rump** *ǎfid*; *kolǎngad* or: *fulǎngag*, thigh, podex.
(*kolǎngad*: also the bottom of a pot, jar etc.)
- run** *taktǎkek—tinaktǎgko—mǎtǎktag—manǎktag*: I cross, pass running; *taktǎkek nan wǎnga*: I run through the river.
intǎktakak [*intǎgtagak*]*—nintǎktakak*: I run.
lumǎyaæak—linmǎyaæak: I run away, flee;
palayǎæek: I let run away, out;
intǎgtakak is tjǐla: I run out (to the court, out of the house)
tæmóliak ay intǎgtak: I run back (I return running)
læmfas: it runs over (water etc.)

run	<i>lumfütak ay intǎgtak</i> : I run through (I pass through running) <i>adikóek</i> ; <i>apayǎæek</i> (pursue); <i>umapǎyæak</i> : I run after one
rust	<i>lǎdi</i>
rusty	<i>naladían</i>

S

sacrifice, I	<i>inmǎngmangak</i> ; <i>mangǎpuyak</i> ; <i>insǎngfæak</i> ; in the sacred grove: <i>mamǎt/tayak</i> . See: ceremonies.
sad	<i>in/ngongóyüsak</i> [<i>in/ngongóyushak</i>] <i>—nin/ngongóyusak</i> : I am sad <i>pangoyǎsek</i> [<i>pangoyǎshek</i>]: I make sad (afflict) sad: <i>in/ngóyush</i> ; <i>nafǎkash</i> : heartbroken <i>sumasǎngak—sinmasǎngak</i> ; Causat.: <i>pasasǎngek</i> : I make sad, afflict <i>insisigǎngak—ninsisigǎngak</i> : I am sad, sympathize, pity <i>inǎmædak—ninǎmædak</i> : I am sad, gloomy.
saddle	<i>montúla</i> (Sp.)
sale, for	<i>mailǎgo</i> [<i>milǎgo</i>]
saliva	<i>tǎbfa</i>
salt	<i>ǎsín</i> ; <i>símut</i> ("old word;" in Lias); saltcake (for trade, made in Mainit): <i>nileksa</i> ; saltbasket: <i>fanítan</i> saltmaker: <i>umaǎsín</i> [<i>umǎǎssín</i>]

- salt, I** *iasínko; ásinak*. Person.: *inásínāk—ninásínak*
- same, the** *nan kǎǎgna* (like); *síya tsǎdlo*: the very same thing.
- sand** *ǎfud* [*ǎbud*]
- satiated** *nǎbshug*. I satiate: *fushúkek—finshúgko—mǎbshug*;
migsának: I have eaten my fill.
- save** *tobǎkek—tinobǎgko—matǎbog—manǎbog*: I spare, economize. Or: *ífgtok*: I keep.
- saw** *lakátji* (Iloc.);
- saw, I** *lakatjék—linakátjik—malakátji—minlakátji* (Iloc.)
- say** *kǎnak—kinwǎnik—makwǎni* [*makuǎni*]*—mangwǎni*
[*manguǎni*]: I say, tell, name, order, demand, ask for, promise, beg etc.
kǎnǎ (*kanǎtja*, plur.) “it is said;” “people say;” “there is a saying.” (a loanword, found in several dialects)
- scale of fish** *sípsip* (bark)
- scar** I cause a scar: *kiplákak—kiniplákak—makiplákan—mangíplag*; a scar: *kíplak*.
a scar from a boil: *nǎyǎman*
- scare, I** *paögiǎdek—inpaögiǎdko—mapaǎgiad* [*maipaǎgiad*]*—mangipaǎgiad*: I cause to fear.
patayǎwewek—inpatayǎweweko—maipatáyawæ: I scare birds, “make fly;” *pakaǎnek*: drive away; *tjokǎngek*: I scare birds by drumming on a piece of bamboo: *tjǎkang*, the sticks being moved by the current of the river.

- scarecrow** *kílaæ*, made of rattan, resembling a bird with outspread wings, suspended on the rod: *páttjek*.
fakéð: a bambootube, struck now and then by wood moved by the river; *tsókang*: a scarecrow, sticks beating bamboo, moved by the river.
- school** *iskuéla* (Sp. escuela); schoolhouse: *kaéskuéláan*
- scissors** *káñdib* (Iloc.)
- scold** *iyǎngyǎngak*; *inpayǎngyangak*.
- scrape** *ka/ósak—kina/ósak—maka/ósan*: I scrape smooth
kokóshék—kinokóshko—makókosh: I scrape off
kitkítjak: I scrape off the skin of potatoes etc.
- scratch** *kokóak—kinokóak—makokóan—mangóko*: I scratch with the nails
kabfútak — kinabfútak — makabfútan — mangǎbfud: I scratch (said of a dog or cat etc.)
- screw** *télek*; (Iloc.: *kolókol*)
- sea** *póshong* [*pósong*]; *póshong* means also a part of the river without current, a stagnant part.
táyak; *katáyak*: sea; (Loanword)
- search** *anápek—inanápkó—maánap* [*mǎánab*]—*mangánap* [*mangánab*]
- seasons** *innánna*: begins middle of February; “*is nan innánna maféashtja 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** *lătab*: begins in the first days of May; “*is nan lătab ilabôtja ay inăni.*” in the *lătab* they begin reaping rice
tsôok: begins about June 1st; “*is nan tsôok kinăwawan si ăni.*” in the *tsôok* (is) the middle of harvesting. [*tjôok*]
lŭpash: begins about July 1st; “*is nan lŭpash măngkay nan ăni.*” in the *lŭpash* “there is no more” harvesting.
falŭling: begins middle of July; “*is nan falŭling, paymô talŭling, itanŭmtsa nan ăngöy.*” in the *falŭling* or *talŭling* they set the camote-vines in the ground.
săkammă: begins about September 4th.; “*is nan săkammă sakammătja 'sh nan păy/yô.*” in the *săkammă* they “clear and weed” the ricefields (and turn the soil).
patsôk [*padjěk*]: begins middle of November; “*is nan patsôk patsôktja, ya tămôfo nan patsôk. ipôn nan fafafăyi nan patsôk is nan sămmă. kaykăyëntja nan lŭta is nan kăykay.*” in the *patsok* they “plant seedlings” and the seedlings grow. The women put (*ipôn*, for: *ipuŭn*; with genitive *-n*) the seedling into the cleared and weeded soil. They turn the soil with the pole called “*kaykay.*”
The periods from *innănna* to *falŭling* have the collective name *tjăkôn*; the periods from *falŭling* to *innănna* are the season *kasŭp* [*kisŭp*].
- seat** *tuktjăan*
- second** *mamidăa* [*mamiddjăa*]; *maygadăa*. *măsned* (Iloc.)
- secretly** “*is adŭ kăktek.*” “for no knowledge,” lest anyone know;
ishŭdko: I conceal, keep secret.
- section** *ămas*.
- section “ato”** section of a town, a “ward:” *ăto*; originally the name of the group of “public buildings:” *făwi* and *pabafăngan*, but extended later to signify the section of the town.
See: Appendix to the Grammar: names of the *ato* in Bontoc. See: buildings.
pangăto: the people belonging to the same *ato*;
sinpăngatô: all men of an *ato* taken as a whole.

- see** *ilǎek—inǎlak—mǎǎla—mangǎla.*
iilǎek [iǎlak]: I observe, look carefully, spy, watch.
umǎlaak—inmǎlaak: I look out for; I see to find. See: peep
- seed** *ǎshek [ǎssek];* seed of orange, lemon: *fǎa.* red seed, used as ornament: *fatǎka;* white seed: *atlǎkǎy;* semen virile: *kisǎd;* seed beds: *kapatsǎgan*
- seedling** *padjǎk [patsǎk, patjuk].* See: transplant; seasons
- seize** *alǎek* (take); *ogpǎtek* (pull out); *kolǎtjek* (Tucucan): I take forcibly; *ipǎkotko* (hold fast)
- select** *pilǎek* (choose)
- self** *tsǎdlo [113];* used most frequently as intensive: “the very.” *sak/ǎn tsǎdlo:* myself
- sell** *ilǎgok—inlǎgok—mailǎgo—mangilǎgo.*
 Person.: *umilagǎak; inilagǎak*
- send** *ǎpaǎwitko [ǎpaowitko]—inǎpaǎwitko—maǎpaǎwid—mangǎpaǎwid:* I send an object, a thing.
fǎǎlek—finǎak [finǎlak]—mafǎa [mafǎla]—mamǎa [mamǎla]: I send a person, servant, messenger etc.
 also: I keep as servant.
pabfalǎek: I cause to go out, send out.
palǎek—inpǎlik—maipǎli—mangipǎli: I send back, order to return.
pataǎlǎek ay fǎǎlǎn: I send back; *paiyǎik:* I send out to take food, cloth to somebody (“I make bring”)
pasaǎlek: I send home; see: return.
- sense** *lǎngag:* good judgment, reason. *mǎd lengǎgmo:* you are unreasonable, you have no sense.

- separate** *ekǎngək—inekǎngko—maǎkang—mangǎkang*
- servant** *fǎa*; I serve: *fǎǎak*; I keep as servant: *fǎǎlek* (See: send)
- set** *lǎmnekak—linǎmnekak*; *linumnek nan ǎkyu*: the sun was setting.
patǎktjúk—inpatǎktjúk—maipatǎktjú—mangipatǎktjú: I set down; I order to sit down (persons only!)
ǎsǎǎdko—insǎǎdko—maisǎǎad—mangisǎǎad: I set down a thing, a burden, a vessel etc.
- set up** *tǎǎtjek—tinǎǎdko—matǎǎod—manǎǎod*: I erect, place vertically. See: stand
- settle** *umǎliak—inmǎliak*: I settle, live at a place.
makiǎliak—nakiǎliak: I settle, live with others, in company, among a tribe
- seven** *pǎtǎǎ*; the 7th: *mangapǎtǎǎ*; *maygapǎtǎǎ*.
- seventy** *pǎtǎǎn pǎǎ'o*; the 70th: *mangapitǎǎ'y pǎǎ'o*
- several** [137] *wǎǎǎy.....ay*: there are (several).....who...
akǎt ay.. "a few." *nakǎǎs ay...*: several. *nan tǎpǎn nan tǎkǎ*: several people, some people. *kǎkkek nan tǎpǎn ay iFǎǎntok*: I know several persons at Bontoc ("Bontocmen"), a part of the Bontocmen.
- sew** *tsimǎdek—tsinimǎtko—matsǎmid—manǎmid*.
Person.: *intsǎmidak*. *patsimǎtko*: I order to sew
- shade** *mapǎpǎingan*: a shady place. *inpǎingak—ninpǎingak*: I am in the shade; "*inpǎingka tay ǎtong nan ǎkyu*: go into the shade, because the sun is hot"

- shadow** *alínðǎ*
- shake** *ikítwǎǎǎgko* [*ikiwǎǎǎgko*]—*inkítwǎǎǎgko* [*inkítwǎǎǎgko*]—*maikítwǎǎ* [*maikítwǎǎ*]: I shake (a box, a bottle etc.)
See: *kiwútek*, I move.
tatákek—*tinatǎgko*—*matátag*—*manátag*: I shake intentionally.
kitjútek—*kinítjuk*—*makítju*—*mangítju*: I shake by touching, as a balancing stick, I shake someone by seizing his arm.
inwǎǎgwügak: I shake my head.
- shallow** *adǎbǎu*; *adǎbǎu nan tjénǎm*: the water is shallow;
kétjǎngan a shallow place in a river, passable on foot
- shame** *ǎshé* [*ǎsö*]; *kǎǎǎsé!* it is a shame! (expression of pity and anger)
ǎshém: “shame on you!”
paǎshek: I expose, put to shame; Person.: *umipaǎsiak*: I put to shame
- shape, I** *shayúkek*—*shinayǎgko*—*mashǎyug*—*mandǎyug*: I shape, form pots.
- share** *tjítwa*: one-half as a share; *ǎmas*: part; *tǎngö*: share in work to be done, task; *wǎdwad*: a share, portion of meat; *ikaktjéngko*: I give a share, a part. See: give.
- sharp** *napǎlǎdpalǎd*. *atǎtǎtjím*. *tǎmatjím*: it is sharp (of blades)
- sharpen** *palítjek*—*pinalítko*—*mapǎlid*—*mamálid*. (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 [tjáksxo]*: large platform extending from front of a house to the “*árgan*” (sleeping-box), on one side of the passage.
lífeng: small shelves under the roof.
- shell, I** *ípagpádko — ípagpádko — maipápag — mangipápag*: I shell rice, beans etc. by pounding, threshing;
Person.: *ínpápagak*; see: “pound,” as ceremony.
- shell** *díkam, dikárgan*: a large flat shell, mother of pearl, worn sometimes by men on their breechcloth as an ornament.
kóti: a small spiral shell, found near the river;
ókid; sópsop: shell of snail.
kolárgan 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 sementera, 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: *sakíngax*: 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*; *sumlíak* [*somlíak*]—*sinmlíak*. *sumlí nan ákyu*: the sun is shining; or: *mangákyu*. *pasiltek*: I make shine, reflect light in a mirror. *engkolyáayæ*: it is shining (polished metal etc.)
- ship** *babǎil* [*bǎbǎll*; *pabǎll*] (Sp. vapor, steamer)
- shirt** *fádo* [*fádo*, *fátjo*, *bádo*] (coat); *kamisíta* (Sp. camiseta)
- shoes** *kókod*; *sabátosh* [*sapátosh*] (Sp. zapatos). *inkokódak*: I put on shoes; *inkokókodak*: I wear shoes.
- shoot** *baldǎk* [*paltókak*; *baldúgak*]—*binaldǎk*—*mabaldǎkan*—*mamáldrag*. Person.: *mamáldukak*—*namáldukak*: I shoot with a gun, rifle. (Iloc.?)
bandoláyak: I shoot with bow and arrow. (Not practiced by the Igórot, who despise the use of bow and arrow.)
- shore** *ílid*; *nan ílid nan pǎshong*: seashore. *ítjakak*—*inítjakak*—*maítjaka*—*mangítjaka*: I bring to the shore.
alawáshek: I pull to the shore, I rescue.
umílidak: I go to the shore, banks
tjumákaak I come to the shore, out of the water.
- short** *asdík*; very short, shorter: *asasdík*; too short: *tsatsáma* 'y *asdík*; I am short: *ásdikak*; I am getting short: *umásdikak*; I make short: *paasdíkek*. a short while: *sinakítan*
- shoulder** *pókö* [*bóké*]. *sagfátek*: I carry on my shoulder. (carry)
- shoulderblade** *kangkǎngsa*
- shout** *fúkaæwak* (call); *yaängekek ay fukáæwan* or: *ay mamúkaæ*: I shout, call loud
én/ngáæwak—*nén/ngáæwak*: I shout to the enemy while attacking him, I challenge.

- show** *ɪdʒuk—inɪdʒuk—maɪdʒu—mangɪdʒu; ɪpɪdʒuk [ɪpɪtsok]—inpɪdʒuk—mɪpɪdʒu—mangipɪdʒu.* See: advise, teach.
ɪpɔ̄ɪlak—inpaɪlak—maipaɪla—mangipaɪla. “I cause to see;”
inpaɪlaak I show myself.
- shower** *intsikɪsh:* it showers. See: rain.
- shrike** *tɔ̄la; alɔ̄mi:* “a bird coming from the north, “Loko,” into Igorotland; after some time it becomes *tɔ̄la*, and chases away the ricebirds, *tɪlin.*”
- shroud** *loshɔ̄dsan:* man’s burial shroud; the same, but with red and yellow threads: *inɪmis.* For women: *kɔ̄in,* and *lɔ̄mma,* a short jacket.
- shut** *tɔ̄ngfak; ɪnfak; itangɛ̄bko* (close); *kimɪtek* (close the eyes); *amɔ̄mek* (close the mouth)
- sick** *ɪnsakɪt. insakɪtak—ninsakɪtak:* I am sick; *insakɪt:* hurt, aching, wounded;
insakɪt nan tɔ̄pɔ̄ngko: my foot is hurt, wounded, aches.
- sickness** *sakɪt; nɔ̄y/ɔ̄; pɔ̄dɛ̄g* (pain); *iyɔ̄wek [ɔ̄yɔ̄wek]:* I cause sickness (said of the ghost of a deceased, of an *anɪto* causing sickness)
- side** *apɪdna’sna:* this side; *apɪdna’s sa:* that side, the other side;
is nan tɔ̄pɔ̄tko: at my side. *digɪtjan:* mountain side
ɪtsig(na), fɔ̄tɔ̄(na): (its) outside, of a pot, jar, box.
(*fɔ̄tɔ̄:* belly) *is ɔ̄ngɔ̄na:* at, to the other side.
intsitsipatɔ̄ko: we are sitting side by side
- sieve** *ɔ̄kɔ̄ag; akɔ̄ɔ̄kek:* I use a sieve, I sift.
- silent, I am** *kumɪnekak [kumɔ̄negak]—kinmɪnekak. kumikɪnekak:* I keep silent, continue to be silent. *kɪneg [kɔ̄neg]* silent.

- silent, I am** *ikīnēgko*: I keep as a secret; Intens. and Durative: *ikīkinēgko* [*ikökönēgko*]. *kinēgka!* keep silent! “*kāgawāls nan totōmgöy nan topēkmo!*” you had better keep quiet. (“stop” your mouth). Or: *patkēlim nan kalīm!* stop your words!
- silver** *bīlak* [*pīlak*]
- sing** *mangayēngak*: I sing *āyeng*, a man’s war song.
mangayūwengak: I sing *ayūweng*, a man’s and woman’s industrial song.
mamalūkayak: I sing *falūkay*, a song after a head has been brought to the *āto* (see: councilhouse).
 Also: *mangalūkayak*.
mangiāgak [*mangyāgak*]: I sing without words, hum, drone, sing syllables without meaning (?).
- singe** *lakīmak—linakīmak—malakīman*: I singe bristles, feathers
- single** *īsang*. *isāngak*: I am alone, lonesome. *makāyadak*: I am left alone. See [368], Distributives.
- sink** *palnīngək—inpalnīngko—mapālning*: I cause to sink (in water)
lumnēngak—linumnēngak: I sink (in water), I drown. (men, animals);
malūlugak—nalūlugak, or: *malīnebak*: I sink (of men, animals, things)
mailūtak—nailūtak: I sink (in mud)
- sister** *yān/a ’y fafāyi*: elder sister; *anōtji* [*inōtji*]*ay fafāyi*: younger sister; *sinag/ī ay fafāyi*: sisters. See: brother. *āki*: sister (and brother). *kafabfayāna*: the sister (as called by her brother)
- sister-in-law** *kāssud ay fafāyi*. The wife of my wife’s (resp. husband’s) brother: *abfīlad ay fafāyi*.

- sit** *tumuktjǎak—tinmuktjǎak*: I sit down on a chair, bench etc.
tumuktuktjǎak: I am seated;
bæmǎdongak—binmǎdongak: I sit, cower in Igórot fashion.
 (Also said of birds)
patæktjǎek: I make sit down, cause, order to sit, I set.
- six** *inim* [*énem*; *énim*]; the 6th: *mangǎnim*; *maygǎnim*.
 One sixth of a pig: *kǎnim si fǔtug*
- sixty** *inǐm* [*énǐm*] *pǒ'o*. the 60th: *maygǎnim pǒ'o*.
- size** *kaantjǒna*: its height; *katsaktsakǒna*: its "bigness;"
kaasdǐkna: its shortness; *kafanǐgna*: its smallness.
- skin** *kǒbkob*: of man, pig, dog, chicken.
kǒtjil: of buffalo, cow, deer; leather. See: snake.
- skinny** *nafǐkod*: lean, emaciated
- skirt** *kǎdpas*: woman's cotton skirt, white and blue. Blanket:
pǐtay; made of *bǎkǒu si falǎtong*: fiber of beanstalks.
lǎfid: a short skirt (*lǎfid*: thread, twine)
- skull** *mǒking*. *tǒngan si ólo*: "bones of the head."
- sky** *tjǎya*; *is tjǎya*: skywards, high up, aloft, on high.
- slap, I** *tambǎkek—tinambǎgko—matǎmbag*: I strike with the flat hand
- slaughter** *padǒyek* (kill); *ukǎdjak* [*ukǎtsak*]: I cut an animal's neck, throat; (*lafǎkek*: I cut an animal's body, cut up)
- slander, I** *éngkǎliak is ngāg*

- slay** *padŕyek* (kill); with a spear: *falfŕkek*; *fakŕkek*: I cut off the neck with the ax, *pfŕnang* (Tucucan: *káman*). See: kill, strike, cut.
- sleep** *masŕyepak* [*mashŕyipak*]—*nasŕyepak*.
pasŕyepək: I make sleep, order to sleep.
fköykŕyko: I lull, rock a child to sleep.
- sleeping chamber** *āngan*; *kasŕyepan*: sleeping place; *flək*: sleeping-board.
 See: dormitory.
- sleepy** *mētumflak* [*mitəmŕak*; *mitəmŕyak*] — *nētumflak*: I am sleepy.
 (*nafŕgfüg nan tjpāngko*: my foot has fallen asleep)
- slice, a** *potlōngna*; *wādwad*: a slice of meat, a portion
- slippery** *intjāngöy* (smooth); I make slippery, smooth: *patjangŕlek* — *inpatjāngək* — *maipatjāngöy* — *mangipatjāngöy*.
- slope** *digŕtjan* (hillside)
- slow** *alunŕyek*; *alalunŕyek* — *inalalunŕyko*: I make slowly, do slowly [317];
alunŕyek ay ŕmiy: I go slowly; *alalunŕyim ay ēngkālŕ!*
 speak more slowly! See: river.
- small** *fānŕg*; very small, smaller: *fanfanŕg* [*faniŕfanŕg*]; too small: *tsatsāma ay fānŕg*; Plural(?): *fānŕnig* and *fanabfānŕnig*.
- smallpox** *fŕltong* (Iloc.); pitted face: *kalŕka* (Iloc.)
- smart** *kŕwŕs nan ŕtek* (good as to the brain);
kŕwŕs nan ŕlo (head)

- smash** *fakǎshek—finakǎshko—mafǎkash—mamǎkash*: I throw hard, dash. (*fakǎshek*: I break, ruin)
lupǎpek—linupǎgko—malǎpag—minlǎpag: I hammer, strike to pieces
- smell, I** *songsǎngək—sinongsǎngko—masǎngsong—manǎngsong*.
- smell, a** *sǎngsong. ǎkǎb*: stench; *inǎkǎb*: it stinks. See: fragrant.
- smile, I** *inangǎngoak. inǎngǎak is akǎt*: I laugh a little.
maǎngoak.
- smith** *fufǎmsha; fufumshǎak*: I am a smith.
- smithy** *opǎǎpan; kaǎpǎǎpan*. See: bellows; forge.
- smoke** *ashǎk [asǎk]*: *sokǎshokak [sukǎshokak]*: I hang (meat) in the smoke.
- smoke, I** *tjublǎek [tsublǎek]—tjinǎblak—matjǎbla—manǎbla*.
Person.: *manublǎak—nanublǎak [manublǎk]*
susǎbak: I draw in the smoke while smoking.
- smooth** *intjǎngǎ [intjǎngǎy]*; I make smooth: *patjangǎlek—inpatjǎngǎk—maipatjǎngǎ(y)*;
tsushtsǎshek—tsinushtsǎshko—matsǎshtsush;
apǎshek—inapǎshko—maǎpash—mangǎpash: I make smooth: wood, by rubbing with *ǎpash*, the rough leaves of a shrub; *tjuwǎnek, idjiǎdjek*: I make smooth a pot (as potter); I polish the pot, make it perfectly smooth.
- snail** *tǎyay; sǎngan; fǎnga; lǎstjig; kǎtan*; shell of a snail:
sǎpsop, ǎkid.
- snake** *ǎwǎg*; skin: *kǎbbkob*; the old skin: *lǎkshǎn*; poison
tooth: *sǎong*; poison: *kiwǎtay [kiwǎtsay]*.

- snare** *sʔay*: for wild chicken; *sʔsim, lʔngen*: for birds; *fáʔwang, kokólong*: for wild cats.
- snatch** *aládek* (take); *ogpátek* (take)
- sneeze, I** *inakisʔak—ninakisʔak*; a sneeze: *akʔsi*.
- snow** *tjulálu* (hailstones; “ice,” “snow,” unknown to the Igorot)
- so** *sidé* (thus); *kanáipán?* “is that so? is that the reason?”
- soak** *opélek—inópek [inópök]—mangópöy—maópöy*.
- soap** *safón* (Sp. jabón)
- socks** *médiash* (Sp.)
- soft** *ʔnyámʔs*; I make soft: *payámisek*.
matóntsán: soft ground, prepared for planting.
maláyluy [malóylöy]: soft meat, boiled too long.
- soil, I** *tjitjingádek—tjinitjingádko—matjitjǰngud*: I make dirty.
 Or: *patjingádek*.
- soil, earth** *lúta*. muddy ground: *pʔtek*; stone ground: *kótong*.
- sojourn** *káʔwad*; *nan káʔwádko*: the place where I am, was, sojourned
- soldier** *soldádo [soldádo]* (Sp.)
- sole of foot** *tjapán [dapán]* (No term for “sole,” but “foot”)
- some** See: several. some—some: *nan tapéna—nan tapéna*.

- somebody,** [128; 129ff. 137]. something whatsoever: *ǎläi ngäg*;
something [pron.: *ulǎngag*]. sometimes: *tsäk mamǎngsan ay...*
sometimes I do sometimes....; *tsäkämǎ manǎbla is sinǎǎkyu*: we
 smoke sometimes.
- son** *ǎnak*, plur. *ǎnǎnǎk*. *ǎnak ay lalǎki*. See: child. The
 firstborn: *pangǎlo*. The second born: *karǎwǎan ay lalǎki*.
 The third: *mǎsnǎd is nan karǎwǎan*. The fourth: *mǎsnǎd*
is nan maygǎt'lo (next to the third). "sonny!:" *midlǎgna!*
- son-in-law** *inǎpo ay lalǎki*
- song** *atǎǎwi*: boys' song in the forest, mountain, "to which the
 girls listen;" a kind of a love-song. Other songs see: sing,
 melody.
- soon** *ǎǎni* [*ǎoni*]; *ǎǎǎni*; *ǎǎni kǎya!* soon! in a moment!
sǎna kay! very soon, just now! *sinakǎtan*: very soon, in
 a short while. *ǎssak*: [308]. how soon? *tǎddo?* [357].
is ǎǎni: after a while.
- soot** *fǎyuk*
- sorcerer** *infǎyun*; *inshǎbok* [*insǎbok*]: conjurer of sickness (blow)
- sorrow** *ǎmǎd*; *inǎǎmǎdak*: I am gloomy, afflicted
- sorry, I am** *insisigǎngak* (I pity)
minfǎfǎwiak: I repent (Alab-dialect)
- soul** *lǎngag*: reason, sense.
- sound** *gumǎngǎsak*; *gumǎngsaak*: sound like a gong.
- sour** *impakashǎeng*

- south** *ǎplay; apǎd ǎplay;*
iaǎplay [iyǎplay; iyǎpay]: people living south and southwest
- sow** *ǎko. fǎ/i ay ǎko:* mother sow
- sow, I** *isǎgko.* See: plant
- space** *fatǎǎwa* (world); *kǎǎwad* (place of sojourn, where someone is, lives); *tjǎgang* (space between; interval)
- span** *tjǎngan [tsǎngan]:* distance between tips of outstretched thumb and middlefinger
tjipǎ: distance between tips of middlefingers of outstretched arms and hands.
- spark** *ǎsang si apǎy*
- speak** *ǎngkǎǎlak—nǎngkǎǎlak. ǎngkǎǎliak is Igǎlot:* I speak Igórot Language.
ikǎǎlik—ǎnkǎǎlik—maikǎǎli: I speak of.. I treat as topic
makitotǎyǎk—nakitotǎyǎk: I speak with others; I converse, talk. (*totǎyǎk:* I address, speak to)
(nan ayǎyam ǎngkǎǎli: a bird chirps, sings)
pakǎǎlek: I order to speak, make one speak.
- spear** *tǎfay:* collective name, and: spearblade.
Parts: *salawǎd:* barb
ǎdso: point. thorn (inserted into the shaft): *ǎteng.*
sǎkod: shaft, made of *kashǎtan*, a kind of wood. (also the entire spear)
shǎshok [sǎsǎg]: the lower end of the shaft, with an iron ferrule;
kinalolǎtan: equipped with an iron ferrule at the end.
kalǎlot: iron ring, to fix the thorn of the spearblade in the shaft.

- spear** *kinásil*: bejuco (rattan) plaited around the upper end, to hold the thorn. (*kinásil* means a peculiar kind of plaiting; see: plait.)
 Varieties: Collective names: *táfay*; *sókod*.
fálfeg: short blade, two barbs, thorn with four faces.
 M. Sch. III. 11, 12. J. Plate C. and CXXVI.
pinilípo: like *fálfeg*, but with round thorn.
fángkaw: no barbs; the blade of iron or hard bamboo.
 M. Sch. IV, 6, 7. J. CI. [but: *fángaw*: 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.
shípak: [*shípak*]: one long, one short barb; or one set higher, one lower.
- spear, I** *falfékek*—*finalfégko*—*mafálfeg*—*mamálfeg*: I hit with a spear. *tufáyek*—*tinufáyko*—*matáfay*—*manáfay*: I hit with a spear, throw a spear. *inpadpadáyak*: I keep throwing spears, I try to hit a mark, practice spearthrowing.
ifalfégko; *itufáyko*: I use a spear.
- speech** *káli* (words, language)
- spider** *káwaw*; *fakfáked*: spider web.
- spike** *shúka*: pointed sticks stuck into the ground, hidden under grass and directed against an approaching enemy.
- spilled** *ma/iwásid*. See: throw away. *lumífas*: it runs over
- spine** *káungúnget* (*ka*: collect. *únget*: joints); marrow: *ótek*.
- spirit** See: ghost: *aníto*, the surviving soul of the dead, kind or malicious, protecting or destroying, influencing the living, invoked, propitiated by sacrifices and prayers.

- spirit** *inanŋtoak—ninanŋtoak*: I perform a ceremony for the soul, the *anŋto*. An evil *anŋto*: *futátao*. The *anŋto* of a warrior fallen in battle and beheaded: *pŋnteng*. See: sense, soul. *ŋmam*: a spirit, in human form, disturbing sleepers, like “nightmare” or “Alb” (“Alpdrücken”).
- spit** *tumŋfaak—tinmŋfaak*. Or: *intŋbfaak—nintŋbfaak*.
- splendor, light** *sŋli*; *nan sŋlin nan ákyu*: the splendor of the sun.
- split, I** *pitáŋgek — pinitáŋko — mapítang — mamítang*: I split (with an ax) in two; also: *tipáŋgek*.
pitapitáŋgek: I split into many pieces.
témákek—tinmáŋko—mátmag—mánmag: I split with an ax or knife
páshkek—pinashéŋko—mapáshek—mamáshek: I split by wedges driven into the stem of a tree.
patáneŋ: I drive wedges deep into the wood that is to be split
- spoil** *pakaowáshek — inpakaowásheko — mapakáowash*: I spoil, ruin, break, make useless.
nafáŋgösh: spoiled food; *nafáŋgösh nan mákan*: the rice is spoiled. See: rot, smash, break.
- spoon** *táŋkong* (large); *ŋtsush* [*ŋtjus*] small, eating spoon, with figures carved on the handle: *tinaktáŋkø ay ŋtjush*.
 See: ladle.
- spouse** *asáwøwa*. The husband calls his wife, and the wife her husband: *asáwøwak* [*asáwøak*; *asáøak*], “my spouse.”
- spread, I** *itsabláŋko — intsabláŋko — maitsåblag — mangitsåblak*: I spread out cloth, wool, plants to dry etc.
ma/ŋyadak I am “stretched,” I grow abundantly, spread out by growing.

- spring, I** *aktjǎngək*: I cross by springing; Person.: *inaktjǎngək* (jump)
- spring, well** *ib/ib*; *infobfobō nan ib/ib*: the spring bubbles; *inlulūag*: it boils, it is a hot spring.
- sprinkle** *iwakiwǎgko—inwakiwǎgko—miwǎkiwag—mangiwǎkiwag*
- sprout forth** *lumoshkōdak—linmoshkōdak*: break through the ground.
See: grow
tumōfoak: sprout, grow leaflets.
- spur of cock** *pakṅgi*
- squat** *bumǎtongak* (sit)
- squeeze, I** *ipftek*; *tēmnek*; *itagmītko* (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** *tēytey* [*tōytōy*] See: ladder.
- stallion** *kafǎyo ay lalǎki*
- stammer** *matōliak—natōliak*. *matōli nan kǎlṅna*: "his speech stammers."
- stamp, with foot** *tsaytsǎyak—tsinaytsǎyak—matsaytsǎyan*. *katṅnak*.
See: step.

- stand** *tæmǎktjikak* [*domǎkdigak*] — *tinmǎktjikak*: I stand up.
tumatǎktjikak: I am standing; *intaktǎktjikak*: I keep standing.
natanǎktjikak: I stand up suddenly [302]
itaktjǐgko—*intaktjǐgko*—*maitǎktjig*; I stand up, set up an object. See: beam; set up
pataktjǐkek: I cause to stand, I order to stand up.
manaŋgkămi: we stand in one line; stand ready for a dance, song.
malikoǎtak—*nalikoǎtak*: I stand up to go, I rise and start.
matötöödak—*natötöödak*: I am standing straight.
- star** *tækfǐfi*; *tálaæ*; *fatakǎkan* (large star);
- stare, I** *fitǎkek nan mǎtak*: I open my eyes wide (open)
- start** *ilǎbok* (begin)
malikoǎdak—*nalikoǎdak*: I start to go, to march; I set out.
mamǎgnagak [*mamǎknakak*]: I start to go to work, I start for work in the field, forest (at a distance)
fognǎkek—*finognǎgko*—*mafǎgnag*—*mamǎgnak*: I start someone to go to work.
ifognǎgko — *infognǎgko* — *maifǎgnag* — *mangifǎgnag*: I start for work and take with me (a companion, child)
- starve** *æwǎtek* — *inæwǎtko* — *maæwǎt* — *mangæwǎt*: I starve someone, give nothing to eat.
naæwǎtak: I am hungry; *énokǎngak*: I am starving.
- stay** *inteděĕak* (remain); *makǎyadak*: I am left behind, alone, I stay
intededěĕak: I stay a long while.
makiŋliak: I stay in a town among a tribe. [300]
pateděĕek: I make stay, I order to stay
- steal** *aköúwek* [*aköúĕek*]—*inaköúko*—*maǎköu*—*mangǎköu*. Person.: *mangǎköuak*—*nanǎköuak*. [*mangǎchuak*: *ch* guttural as in Ger. nach.]

- steam** *alingásyæ*: fog, mist.
- steel** *gulŕlya* [*golŕlya*]; *pásliþ* (Iloc.)
- stem** *æteng*
- step, I** *katŕnak* [*katŕnak*; *gadŕnak*]*—kinatŕnak—makatŕnan*: I tread upon
Person.: *inkatŕnak—ninkatŕnak*; a step: *yákang*.
- stepfather** *nan kásŕk ináma, nan kasŕm ináma, nan kasŕna ináma*: my, your, his stepfather; *nan kásŕk inŕna*: my stepmother, *nan kasŕn inŕna* the stepmother. *amáek, ináek*: I have as stepfather, stepmother (or as a guardian)
- sternum** *palágpag*; lower end of sternum: *loslósid*
- stick, I** *ipátoyko—inpátoyko—maŕpátoy—mangipátoy*: I stick into, put into
- stick** *lŕlo*; See: staff, spike. *káykay*: stick for turning the soil. *sŕwan*: for digging out sweet potatoes. *fáig*: whip, or stick used for striking. *tŕfek*: pointed stick used as fork in cooking. See: door, gong, pole
- still** *tjitjŕtja* (yet) [314]; *tsáan pay*: not yet. See: silent, quiet.
- sting** *sŕngtek—siningŕtko—masŕngtet*: sting, of an insect.
Person.: *sumŕngetak—sinmŕngetak*.
- stingy** *kolŕdan; kipŕdan; na/ŕmud*.
- stinking** *inákæb; ninákæb*

- stir** *ikʃsuak—inkʃsuak—maikʃsua—mangikʃsua*: I stir with a spoon. See: move
kifʃʉek: I stir up water, make it muddy.
- stomach** *fʃʉang*; sickness of stomach: *fʃʉshag*; I have eaten my fill and suffer: *mʉngitak*
- stone** *batʃ*; [*bʉtʃ*; *fatʃ*; accent usually on the ultima].
palʃtjan [*balʃdan*] or: *ʃsaan*: whetstone.
- stop** *ʃsʉdko—insʉdko—maʃsid—mangʃsid*. Or:
patkʃlek—inpʉtkʃkʃk—maipʉtkʃkʃ [*maipʉtkʃkʃ*];
Person.: *tumgʃyak* [*tomgʃak*; *tomkʃak*]*—tinumgʃyak*: I stop, cease from; I stop on my way;
tʉmgʃyak ay tʉmʉktʃik: I remain standing, halt.
tumgʃyka! stop! (Or: *adʃ sa!* stop! this is enough!)
pʉkʃtak: I stop a leak, with a stopper: *sʉwat*
ikʃwek: I stop rain (said of Lumawig only!)
nan Lumʉwig, ikʃwʉna nan ʃtjan: God stops the rain.
naʃkyu: stopped, i. e.: the rain has ceased: *naʃkyu nan ʃtjan*. [*na/ʃkʃu*]
maisalʉak—naisalʉak: I stop floating, swimming.
- storm** *tjʉkʃim* (wind); *lʃmlim* (strong storm)
- story, tale** *ʃkʉd*; *ogʃkʉd*. [*okʃkʉd*]. *ogokʃtjek—inogokʃdko—maogʃkʉd—mangogʃkʉd*: I relate a story
Person.: *inogʃkʉdak—ninogʃkʉdak. nan ninogʃkʉd* [*ninʃkʉd*]: the narrator.
- stout** *alalʉmesh* (corpulent)
- straight** *inlʃlʃdeg*; *intetʃnga*: straight through the centre.
tetʃngək: I pass straight through the centre. See: directly
- straighten, I** *enlʃtkek—nenlʃtkek—mʉltek—menlʃtken* (and: *ilʃtkek*): I make straight.
uyʉtjek—inuyʉdko—maʉyad [*ma/ʃyad*] I straighten, erect, unroll, set aright, make prosperous, stretch out (my bent leg).

- straight-forward** *intsawtsawwish; intsawtsawwish nan kalin nan iFaintok*: the Bontocmen's speech is straightforward (honest, rough, impolite, imperative, unflattering, manly). It is also called: *inlilidek*, i. e. straight to the point.
straightway, immediately: *sinakitan*
- stranger** *infadad; mangfli*: "one who sojourns in a town."
- strangle** *apengek—inapengko—mampeng—mangapeng*. See: choke.
- straw** *kulun [kɛlun]; ɛlud*: rice straw.
- stream** *wanga*; small stream: *tabtabakaw; kinnaɛ*. See: river.
- street** *djalan; kalsa* ("highway;" Sp. calza)
- strength** *ffkas; kɔdsö*.
- stretch, I** *uyatjek* (straighten); I stretch out my arm, hand etc.; *ilttkek* (straighten); *maiyadak*: I grow straight, I grow abundantly. *iniyadak*: I lie outstretched.
- strike, I** *kogongek—kinogongko—makogong—mangogong*: I strike with the fist; box; hit with the arm.
kogokek: I strike upon, rap.
pad/ɔak—pinad/ɔak—mapad/ɔan—mamad/o: I strike with a club, hammer, stick, ax. *fayfkek*: I whip, punish.
yaangekek ay fayfken: I strike with force, I whip violently.
toklangak—tinoklangak—matoklangan—manoklang: I strike the head or parts of it; I box the ears.
kɛnan nan kɛtjo: thunder ("lightning") struck; (*kɛnek*: I eat, devour). Or: *kinidab nan kɛtjo*.
tampakek—tinampagko—matampag—manampag: I hit, strike with my flat hand.
pat/ongek—pinat/ongko—mapat/ong—mamat/ong: I strike the gong with the *pat/ong*, "drumstick."

- strike, I** *sipǎkek* — *sinpǎgko* — *mǎshpag*: I strike off (as bullets strike off branches from trees).
fayékek [*faíkek*] *nan mǎnok*: I strike a chicken, kill by striking (whip).
téktekek: I strike, hammer the iron; I crush by striking; See: forge.
lupǎkek: I strike, hammer into small pieces (a stone etc.)
ipaltǐngko: I strike fire, sparks from flint. See: firemachine.
itognǒgko: I strike against (knock);
 Intrans.: *ma/itǒgnogak*.
- string** *lǎfid*; *lǎfttjek*: I make a string; *fǎlǎd*: strong string, wire
- stroke** *okokǎyek*—*inokokǎyko*—*maokǒkay*—*mangokǒkay* (pass with the hand over fur, over a sick limb etc.)
- strong** *fíkas*; *abafíkas*; (healthy, muscular), *mafifíkas* stronger; *fumíkasak*: I am getting strong, I recover.
kumǒdsǒak: I gain strength, grow strong.
alalǎéd: strong (of a thing) as wood, rope.
infifíkas ay éntsǎno: strong for working.
- stump of tree** *tǒnged*
- subside** *mǎstjok nan tjǎnum*: the waters subside (after the great flood); they evaporate.
- such** *kǎg tǒnǎ* (like this); *kǎg nannǎy*. *tsatsǎma nan angnǎntja kǎg nannǎy*: they do too many such things.
- suffices, it** *ǎalǎna*, Preter. *inǎalǎna*. Or: *ǎmǎnǎi*, Preter.: *inmǎnǎi*. *kǎmtjeng*: there is sufficient (for all present). See: enough.
- suffocate** *maǎpengak*. See: strangle.
- sugar** *índi*: Igor.; *tǐnfa*; [*dǐnba*] [loanword; Iloc.: *asǒkal*];

- sugarcane** *ōnash; āsəd*: juice of sugarcane.
- sugarpress** *falfwis* [*falfwish*]. See: mill.
- summit** *toktōkon nan fīlig*: the top of the mountain [*togtōgo*]
- sun** *ākyu* [*āchu*; ch guttural]; *mangākyu*: the sun is shining.
nangākyu: the sun was shining; or: *sumīli nan ākyu*.
minkāwa nan ākyu: the sun "is in the middle;" it is noon.
maakyāan: a sunny place.
- Sunday** *Domīngo* [*Djomīngko*]; *tēngaw*: the Igórot holiday, proclaimed by men performing priestly functions, about three times in a month.
- sunrise** *falāan si ākyu; lablābon si falāan si ākyu*: beginning of sunrise. *nan ākyu fumāla, finmāla*: the sun is rising, has risen. (*mangākyu*: the sun is shining, it is getting day)
- sunset** *sinfatāngan; nalōkmud. lūmnek nan ākyu*: the sun is setting; *linūmnek nan ākyu*: the sun has set;
lūmnekan si ākyu: place (or time) of sunset; west.
- supper** *māngan* (meal, eating).
- support** *fadjāngak* (help)
- suppose that** *moshāya* [452]; I suppose: *nimnīmko*.
- sure** *tit/twa*.
- surface** *ōshon* [*āshən*]: top of. *is nan āshən nan lūta*: on the ground; but: *is nan katjēnum*: on the surface of the water.
- surprise, I** *pangögēdek—inpangögēdko—mapangōgēd*.
mapangōgēdak [*mapangēgedak*]: I am surprised. [296]

- surround** *likítjek—linikítko—malíkid—minlíkid*: I put around (I put a fence around a house; I surround a town with warriors etc.); Person.: *inlíkidak—ninlíkidak*: I go around; *malilíwisan*: surroundings, the place around
likófjek—linikóbbko—malíkob—minlíkob: I surround, shut in, press.
- swallow, I** *ogmónek—inogmóngko—maógmon—mangógmon*.
- swear an oath** *isapatđak—insapatđak—ma/isapáta—mangisapáta* (Igorot and Iloc.); *isapatđak tay tit/twa*: I take an oath that it is true. (*tay*: because)
- sweat** *línget*
- sweat, I** *malíngetak—nalíngetak. tsāk malínget*: I am sweating
[310]
- sweep, I** *pokpókak* (wipe); *sis/fak—sinis/fak—masis/fan*: I sweep with a broom. Person.: *insis/fak*.
- sweet** *inlám̄sit*
- sweet potatoes** See: "camote."
- swell** *kumáyong*: it swells; *kinmáyong*: it has, is swollen.
kinmáyong nan límak: my arm is swollen.
mafótətak: I am swollen (in all limbs).
- swim** *inkyátak—ninkyátak. inkyátak is nan tjěnum*: I swim "in the water." *pakyátek*: I order to, make swim.
inkyátak ay úmüy is... I swim to... (a place)
(*intabđáfugak*: I float)
- swine** *fátug*. See: hog, pig.

T

- tail** *īpush* [*īpus*]; *īpay* (short tail; also: tassel or fringe);
kátæd tailfeather
- take** *aláek*—*inálak*—*maála*—*mangála*: I take, get, obtain,
receive, take a thing with me, seize, grasp, catch (fish) etc.
Person.; *umálašak* [*umáášak*]*—inmálašak*: I am going to
take
- take, accept** *tsaurwádek* (accept)
- take away** *kááneek*—*kinaáŋko*—*makáan*—*mangáan*.
atónek; *kalkálek*, (remove)
fánshek — *finanéshko* — *mabfánesh* — *mamánesh*: 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
itsákak—*intsákak*—*maitsáka*: I take away and into the
“*āto*” (Song dialect)
idáŋko; *igaáŋko* (carry): I take to a place; I lead off
yö/šyko [*yšyko*; *yö/ško*]*—inyöšyko* [*inyšyko*; *inyö/ško*]
—ma/yšy—*mangyšy*: I take to an other place
Person.: *inyšyak*—*ninyšyak*
- take back** *isákongko*; *itólik* (return)
- take down** from under the roof, from a tree, a peg: *pabanádjek*—
inpabanádko — *mapabánad* — *mangipabánad*; *ībanátko*;
(Cf. *pumánádak* I come down.)
- take by force** *ogpátek*; *kolátjek* (pull, rob); *okádek* (take as booty)

- take home** *isáak* (bring home); Person.: *umisáak*
- take into** *pasíkpék* (carry into); *isképkó* (lead into a house);
idǎngko: I take, carry to a place;
- take off** hat, breechcloth, coat: *kǎánek* (take away)
filǎdjék (untie); *lafóshak*: I undress
- take out** of a box, vessel: *pafaláek—inpafálek—mapafála*
[*mapafáa*]*—mangipafála*. (Cf. *fumálaak*, I go out)
ifálaak: I take out for somebody
- take a road** *íguak* (follow): *íguak nan djálan*.
- take together** *amóngek* (assemble)
- take up** *egwátek, suwátek, isiblélyko, sa/ófek, lekuáfek*: (lift)
pitjídek (pick up from the ground)
- take with** I take as companion or I conduct: *ifuégko—infuégko—*
maifúeg [*mifueg*]*—mangifúeg*; or: *aláek ay mangifúeg*;
(I take money with me: *aláek nan bilácko*)
isképkó: take with me into the house.
itakéngko: I take with me an object: *itakéntáko nan*
kalasaytáko: we take our shields with us.
- tale** *ókæd, ogókæd* [*okókæd*]
- talk** *éngkalikáliak—néngkalikáliak. makitotóyak* [*mikitotóyak*]
—nakitotóyak: I converse with others. (in Dual and
Plural only)
matotótyak—natotótyak: I tell a long story; talk long.
“*ma/íd ángsan is kalíkalí.*” without much talking! (do
not talk so much!)
“*ngág nan totóyenyé?*” “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/mǝ*; tame, domesticated buffalo: *nǝang*;
I tame: *paamǝek—inpaǝmok—maipǝǎmo—mangipǝǎmo*.
- tamtam** See: gong.
- taste, I** *tamtǎmak—tinamtǎmak—matamtǎman—manǎmtam. ipǝngko ay mǎngan*: I try by taste.
tǎmtam: the taste. *kǎg tǎmtam si asín*: it tastes like salt
- tattoo, I** *fǎtkak—finǎtkak—mafǎtkan—mamǎtek; tjaklǎkak—tjinaklǎkak—matjaklǎkan—manǎkklag* I tattoo the breast.
- tattoo** *fǎtek [fǎteg]* collect. name; *tǎkklag*: tattoo on breast.
- tattooer** *fǎmafǎtek*
- taxes** *fǎys* (Iloc.)
- taxcollector** *ifǎysan [ifurwǎsan]*
- tea** *tǎja [tǎsa]* (loanword)
- teach** *tokǝnek* (advise). *sulǎak [sulǎwak; sulǎok]*—*sinulǎak—masulǎan—manǎlu*.
- teacher** *mǎstlo [mǎstǝlo; mistolo]* (Sp. maestro)
- tear, a** *lǎa; áka*; I weep: *inǎkaak*.

- tear, I** *pikʹshək—pinikʹshko—mapʹkish—mamʹkish.*
biskʹtek [piskʹtek]—binʹskik—mabʹski—mamʹski;
biskibiskʹtek I tear into small pieces.
sogbʹdek—sinogbʹdko—masoʹgbod—mamʹoʹgbod: I tear off
a string
pinkʹaʹngko (from: *kaʹnek*, I take off: I tear off quickly
[296])
(“*pinkʹaʹngko nan kowʹngmo!*” (menacing:) “I tear off
your ears!”)
- tease** *abafʹaʹngək—inabʹaʹfangko—maabʹaʹfang—mangabʹaʹfang.*
otyʹogak—inotyʹogak—maotyʹogan—mangʹotyog: I ridicule,
deride.
- tell** *kʹanak* (say); *ifaʹaʹgko—infaʹaʹgko—maifaʹaʹg—mangifaʹaʹg*
ibfafaʹaʹgko: I tell it to many, to all, I announce
(*totʹoyek:* I tell (address); *makitotʹoyak:* I converse)
inogokʹaʹdak—ninogokʹaʹdak: I tell a story, relate a tale.
itjʹukek [otjʹokek]—intjʹukek—maʹttjug [maʹttjuk]: I tell,
give an order, command, instruct.
(Also: *ibfakak*, I ask, is used for: I tell)
- temper, I** *idniʹpko—inidniʹpko—maʹdnib—mangʹdnib:* I temper iron.
- tempest** *lʹmlim* (storm), *intsikʹish* (rain, showers), *tjulʹalu* (hail),
kʹitjo (thunder), *yʹaʹpyap* (lightning) etc.
- temples** *ʹping*
- ten** *pʹo* (l like l in: roll) [*pʹo*], *sinpʹo*;
the 10th: *mangapʹo*, *mʹygapʹo*
- testicles** *laglʹagong;* scrotum: *ʹftli;* *ʹfitlak:* I castrate.
- than** *mo*
- thank, I** expressed sometimes by: “*umʹatet*,” “it is well, I am glad,”
a term of joyous approval. *umʹatet ta iyʹaim nannʹy ken*

thank, I	<i>sak/én</i> : it is well, I am glad that you give this to me. <i>umáttet ta inmálika</i> : it is a cause of joy that you have come. Often <i>káwís!</i> good, well! is used to express thanks.
that	<i>sa, nantjái, nán tödł</i> , [92-99]; in order that: <i>ta</i> [455; 456; 457]
the	<i>nan; san. si</i> (Personal article); <i>tja</i> (Collective article) [30-40]
thee	<i>síka</i>
their, theirs	[101-111]
them	<i>tjáttja [tsaftsa]</i>
then, thereupon	<i>et; 't; ya ket; isáed; ketjéng</i> : [436-442]
there	<i>is sa [si sa]; istjł [łstji; łsdi; słdi], is tjáy, istjáy, [istjójy].</i> there is: <i>tjáy. tjáy nan fánga</i> : there is the pot. there exists, is, was, are, were: <i>wodá; wödáy</i> [362 ff.]; also reduplicated with comparative or intensive meaning: <i>wodwodá</i> there is more...; there is not: <i>ma/íd</i> .
therefore	<i>sładsi nan...</i> or: <i>słya tji nan...</i> and Nom. actionis with suffix -an and possessive endings. [442] (<i>słá nan; amfuyádash</i> <i>si...; ketjéng ay</i>)
these	See: this
they	<i>tjáttja [tsaftsa; dałda]</i>
thick	<i>ásásedjł [asasedjł]</i> (<i>l</i> as in: roll)

- thicket** *fulūlong; kifululōngan.* (dense wood)
- thief** *akōāwan; mangākōu.*
- thigh** *āpo [ūpo]; tīpay [dīpay, dībay];*
thigh near scrotum: *līpyak*
- thin** *ayayābid;* thin, emaciated: *nafikod; inyābit* it is thin
- thine** [101-111]
- thing** *kāngnæan [kāngnun]* i. e. household-utensils, dishes, tools,
etc.
- think** *nimnīmek—ninimnīmeko—manīmnim—minnīmnim.*
Frequ. and intens.: *nīmninīmnīmek.*
“*ma/īd nimnīmmo:* you do not think at all; you have no
sense.”
“*wodā is nan nimnīmeko:* you can imagine it; I need not
tell you.” See: thought.
Sometimes *kānak*, I say, means: I think (like our: I should
say).
ismēkko—inismekko—ma/īsmek—mangīsmek: I always
think of, I always remember. (Cf. *sesēmkek*, I remember).
“I think” expressing uncertainty is rendered idiomatically
by *nget*, and *ngin* [306; 342] and *awāy nget:* perhaps.
- third** *mamīt’lo; maygātlo [maygat’lō];* one third: *kāt’lō;*
kat’lōn si fātuk: a third of a pig.
- thirst** *ōūōu [ōūōu]*
- thirsty** *naæōūōu [nao/ōūōu]* I am thirsty: *naæ/ōūāk*
- thirty** *tōlōn pō’o* the 30th: *mamīt’lō’y pō’o*

this, these	<i>nannāy; na</i> [92-99]; <i>sītōnă; năn tōnă</i>
thorn	<i>sifit</i> [<i>sibit</i>]; <i>sifit si lūbfan</i> : thorn of orangetree; thornbush: <i>sibsifit</i>
those	See: that
thou	<i>sika</i>
thought	<i>nīmnim</i> : idea, intention, plan etc. “ <i>nan nīmnimko</i> : according to my judgment, as I believe; <i>nan nīmnimko kawis sīya</i> : in my judgment he is good.”
thousand	<i>lifo; sin lifo; [lbo]</i>
thrash	<i>fayūek</i> (pound)
thread	<i>lūfid</i> [<i>lūbed</i>] (of fiber; beanstalks); <i>inlūfidak</i> : I twist, make thread (roll fiber on the knee: J. LXXXIII.)
three	<i>tōlo</i> [<i>tōlō; t'lo; tōtlo</i>]
thrive	<i>ma/ūyadak—na/ūyadak</i> (grow straight; see: straighten, <i>uyātjek</i>)
throat	<i>alōgoōg</i>
throb	<i>inleklekuab nan uād</i> : the vein is throbbing. Or: <i>inyūpyup</i>
through	<i>lumfātak</i> (go, pass through); <i>lushkāwewek</i> (pierce, bore, stab through) <i>legāwewak — linegāwewak — malegāwewan</i> : I bore holes through wood.

- throw** *fekǎshék—finkǎshko—mǎbkash—mǎmkash*: I smite, dash to pieces.
- throw across** *paktjǎngék—inpaktjǎngko—maipǎktjang—mangipǎktjang*
- throw away** *íwasídko [ǎwasídko; íyuasídko]—inwasídko—maiwǎsídko—mangiwǎsídko*
- throw back** *pashakǎngék—inpashǎkongko—maipashǎkong—mangipashǎkong*
- throw beyond** *pafasǎngék—inpafǎsangko—maipafǎsang—mangipafǎsang* (over a hedge, a fence)
- throw down** *íbabak—inbabak—maibǎban—mangibǎban* (make fall)
See: drop.
isiptjǎgko—insiptjǎgko—maisíptjag—mangisíptjag.
tokǎtjék—tinokǎdko—matǎkad—manǎkad (overturn)
- throw over** *ibkǎshko — inibkǎshko — maíbkash — mangíbkash* (make tumble over); *tokǎngék*, or *idugǎngko [itokǎngko]*: I throw over, upset.
- throw through** *palfǎtek—inpalfǎtko—maipǎlfud—mangipǎlfud.*
- throw spears** *falfékek; tufǎyek; kayǎngék; fangkǎwewek.* See: spear.
inpadpadǎyak—ninpadpadǎyak: I practice throwing spears
- throw stones** *faǎkek—finaǎgko—mafǎog—mamǎog*
- thumb** *pangamáma*

- thunder** *kitjō*; *kēlib* [*kōlib*]. See: strike.
- thunders, it** *ēngkōlib* [*ēngkīlib*]*—nēngkōlib*
- thus** *kāg tōnā* (like this); *kāg nannāy*; *sidē*; “*āngnēm sidē!*
īkam sidē! do it thus!”
- thy, thine** [*IOI-III*]
- tickle** *tjakāyek—tjinakāyko—matjākay—mandkay*
- tie** *falētjek—finalēdko—mafālæd—mamālæd*: I tie, fetter,
“imprison”
- tie with ropes** *kagōdak—kinagōdak—makagōdan—mangāgod*
- tie together** separate strings: *tōōpek—tinoōpko—matōop—manōop*; or:
tāktjek—tinakētko—matāket—mandket
fētkek—fintēgko—māptek—māmtek
- tie fast
together** (bundles): *itakētko—intakētko—maitākēd—mangitākēd*;
(also: I tie an animal to a pole).
- tight** *sūmlēd*
- till** *inkāna is... ōlik* [447]
- time** is expressed by the words: day, month, year etc. (Some-
times by: *tālon*, the region near a town, or “weather”)
malafī nan tālon: “the time became night.”
kāwawad, place, is also used for extent of time, space.
the next time: *is kāsīn*; *is kāsīn ākyu*: next day, an other
time

- time** *ma/íd kaɁmatána ken sak/én:* I have no time.
ma/íd kaɁmatána is umüyantáko: we have no time to go.
 (*kaɁmatána:* occasion, chance). at the same time: *inkísan.*
 times: see "Multiplicatives" [369]
- tin can** *láta* (Sp.) Preserves in tin cans.
- tire, I** *feléyek—finléyko—mábley—mámley:* I make tired.
 Person. *fumléyak—finumléyak:* I am getting tired.
- tired** *nábley. nabléyak:* I am tired.
- to** *is, si, id, ad, as, ken* [71-75; 377-395]; *inkána, ólik:* to [447]
- tobacco** *tafágo*
- to-day** *adwáni; idwáni; is nan ákyu ay náy* (on this day)
- toe** *pangamáma is nan tjápán* (thumb on the foot): big toe;
 the other toes have the same names as the fingers, with
 added: *is nan tjápán* (or: *si tjápán*).
 Collect. name: *kómæt. fáwing:* the deformity of the big
 toe being separated from the others, turning inside.
- together** *maámong; amín* (all); *maamǒngkáyá!* 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** *síbid* [sébid]; *sibídek—sinibídko—masíbid*: I hold, take iron with the tongs, pinchers.
- tongue** *djíla* [díla]; *ipadjílak*: I cause to lick, i. e. I feed a child.
- to-night** *is mastjím si áwainin; is nannáy ay mastjím.*
- too** *tsatsáma; tsatsáma 'y fáníng*: too small; *tsatsáma ay ángsan*: too much; *tsatsáma ay akít*: too little, not enough. [too little money, not enough pay: *kólang!* (loanword)]
tsatsámaak: I "am too much," i. e.: I am too severe, too exacting, too violent. "*tsatsámaka ken tjäkámí*: you are too harsh with us; you treat us too severely."
tsatsámaka ay faníng: you are too small.
- tooth** *föbá* [fob/á]; the tooth aches: *inptdek* [inpódeg] *nan fobá*. molar: *wówö*. tusk, long tooth: *sáong*; small tooth (dog, boar etc.): *tangófu*.
- top** *óshon* [ésæn]; on its top: *is óshöna*.
taföngan [tabföngan]: top of house, of roof;
togtogó: top of head.
togtögon [toktókon] *si fílig*: top of mountain;
tángföu: top of a low stonewall; see: councilhouse.
fánèng: top of a wall forming a terrace of ricefields
- torch,**
firebrand *síl/lú*, made of *sáeng*, pinewood, used instead of candles.
- touch, I** *aponáshek—inaponáshko—maapónash—mangapónash*: I touch, feel, wipe; *ígnak* (hold); *kiwáek* (move).
línefek—lininébko—malíneb: water touches, reaches.
Person.: *lumínebak—linmínebak; nan tjénum lumíneb ken síya*: the water touches him.
- toward** *is, si, ad, id, as, ken* [377-395]; *is nan má/yöy*: in the direction.

- town** *ili*; *sinpangili*: the whole town. *kailfan*: a man of the same town as an other.
- track** *djālan* (way); footprint: *tjapān* (*is nan lūta, is nan pitek*: on the ground, in the mud).
- trade, I** *ishəkādko* (barter); *sokādak* (change);
Person.: *sumōkadak*—*sinmōkadak*.
- trail** *djālan* (way)
- train** railroad train: *tīlin* (from Sp. *tren*: [80]);)
- tramway** *tālānfia*; *talābia* (Sp. *tranvia*)
- transform** *ngəmātjanak*—*nginmātjanak* (I transform myself, as in fables, tales)
- translate** *kānak is Igólot, is Melikāno*: I say in Igórot, English.
- transplant** *insāmaak*—*ninsāmaak*
- trap** *obōfiy*: fish trap; *ōkat*: large fish trap, funnelshaped;
ātēb: rat trap; *sītjok*: kind of a basket, net;
kōyæg: a basket for catching fish (*mangōyukak*)
See: snare; pitfall.
pā/ātjek: I set a trap.
fengāek—*finēngak*—*mafēnga*: I raise a trap.
kēnnek—*kīnnak*—*nākna*: I catch in a trap.
- travel** *manālanak*—*nanālanak* (*djālan*, way); *inliklīkedak*;
inlilfwisak: I travel, walk around
- tread upon** *katīnak* (step); *inkatīnak is nan pitek ay nāpshong*: I knead the watered soil by treading, stamping.

- treat well** *öŏshdek* (care): I provide with food etc.
- treat ill** *umilaláyoshak*: I neglect; *aně́kek*: I annoy, trouble;
tsatsámaak: I treat beyond measure. See: too.
- tree** *káyæ* (pine tree); *fádang*: tall pine tree; *tjápong*;
tsaláďöy: trunk of a tree; *tóngéd*: treestump;
papát/tay: a group of trees, a sacred grove [*papat/táyan*];
págpag: forest; *bflay*: stems of trees, on which Lumawig's slain sons were carried to Bontoc for burial; the *bflay*, planted in the sacred *papát/tay ad Sókok*, have grown to large and fine trees.
- tremble** *intayěntenak—nintayěntenak*: I shiver;
durative: *intatayěntenak*. a shiver: *wágwüig*.
- tribe** *ipě́kao* [*ipukáæ*; *ipókao*; *ifú́kao*]
- tributary
brook** *kínnææ*
- trouble** *onónong*. I am troubled: *inonónongak—ninonónongak*.
- trouble, I** *onóngek—inonóngek—maónong—mangónong*;
Person.: *umónongak*;
aně́kek—inánækak—maánæka. (Iloc.?)
- trough** used in irrigation: *talákan* (supported by the beams:
táklod); *lfbkan*: a trough or long mortar for pounding
rice.
- trousers** *pantalón* (Sp.); *mamantálonak*: I put on trousers;
inpantálonak: I wear trousers.

- true** *tit/twa* [*tét/ðwa*]; *titit/twa*
- trunk** *ágab* (wooden box)
- trust, I** *abfolátek* (believe)
- truth** *katitiwána*
- try, I** *ipéngko—inipéngko* (*inpéngko*)—*maípeng—mangípeng*.
patsáshek—pinatsáshek—mapátsash (Iloc.)
tébkék—tinféngko—mátfek—mámfek: I try potatoes etc.
 while boiling, with a stick.
- tube** *fúash* (for liquor); see: beverages, *fáyash*; J. CXIV.
 short tube for meat: *lótjin*; long tube: *táfong*
- turn, I** *likúshek—linikúshko—malíkush—minlíkush*: I turn an
 object around a vertical axis.
inlíkushak—ninlíkushak: 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.
suntek—sinúnik—masúni—manúni: I turn an object
 around, upside down; *masúni*: upside down.
falínek—finalíngko—mafálin—mamálin: I turn over (as
 the pages of books) Person.: *infálinak*: I turn to the
 other side, while resting on the ground, I roll from the right
 to the left side of my body.
inlikúetak—ninlikúetak; inpalikúetak: I make a turn in
 walking, change my direction, go to the left or right.
sumákongak: I turn completely, I come back on my path.
kæliwísek: I turn a wheel, a top etc.
- turtle** *pák/ong*
- tusk** *sáong; sáong si fútug*: tusk of boar; *sáong si áswa*:
 canine tooth of dog.

twelve	<i>sin pǒlo</i> [<i>pǒ'o</i>] <i>ya djǎa</i> ; the 12th: <i>mangapǒ'o ya djǎa</i> ; or: <i>maygapǒ'o ya djǎa</i> .
twenty	<i>djuǎn pǒ'o</i> ; the 20th: <i>mamidjǎa'y pǒ'o</i>
twice	<i>mamidjǎa</i> ; <i>maygadjǎa</i> .
twig	<i>pǐngi</i> ; <i>lǎting</i> (fir twigs for kindling fire)
twins	<i>ǎpik</i>
two	<i>djǎa</i> [<i>dǎa</i> ; <i>djǎwa</i>]

U

udder	<i>sǒso</i> ; <i>sǒson si fáka</i> : udder of a cow.
ugly	<i>angǎngalǎd</i> (<i>ay flaèn</i>): bad (to see)
ulcers	<i>langǐngi</i>
umbrella	<i>tǒtsǒng</i> ; <i>pǎyong</i> (Iloc.)
uncle	<i>alitǎo ay lalǎki</i> : father's brother. <i>yǎn/an ina</i> ; or: <i>anǒtjin ina</i> : mother's brother (older than she; younger than she)
uncover	<i>lekwaǎfek</i> (lift)

- under** *is tsáo* [*tsáw*] [405; 408]
- understand** *kékkék* (know)
- undress** *kaánek* (take away: hat, breechcloth etc.)
lafóshak: undress (a child); *inláfoshak*; *infladák*
[infóladák]: I undress myself
- united** prefix *sin-* [60]; *amín* [all]; *maámong* (assembled)
- unmarried** man: *fobfállo*; woman: *mamágkid* (girl)
- unripe** *íga ká/om* "not ripened"
- untie, I** *fadfátjek—finadfátko—mafádfad—mamádfad*
filáttjek—finiláttko—mafílad—mamílad (the breechcloth,
headgear)
obfátjek—inobfátko—maóbfad—mangóbfad.
Person.: *umobfátak*
- until** *inkána is... ólik..*; until morning: *is ikádna's fíbikat*
[403, 447]; *kíka'd alána*: until he comes.
- up** *is tóngtjæ. ad tjáya* [409; 410; 412]
- upon** *is, si, id, ad, as*; *is nan éšæn* [*óshon*] [406; 408]
- upwards** *is tóngtjæ; ad tjáya* [409; 410; 412]
- urge** *lætléttak; ilætléttko*: I beseech, request.
- urinate** *umisfóak—inmisfóak*. urinal: *ka/isfóan*;
Possess.: *isfóak*: I urinate upon.

- urine** *ʔsfo* [*ʔsibǝ*]
- us** *tjǎʔta* (dual, inclus.); *tjǎʔǎko* (plur. inclus.); *tjǎʔkǎmʔ*
(plur. exclus.) [39 b; 81-84]
- use** I use as a tool, instrument: Special Verbal Forms: [258-260; 262; 286] [391]
ʔtnok [*ʔdnok*]*—inʔtnok—maʔtno—mangʔtno*: I use as working tool (from: *tsunǝʔek*, I work); “only said of hard tools, metal instruments.” I use material: *ʔpayak* (I put somewhere): *ngǎg nan mangʔpayam is nan kǎyo?* for what do you use the wood?
ngǎg nan mangʔpayam si sa? for what do you use this?
angkǎyek: I use all up (eat all up).
I use to: *ikǎdko* (custom); *ikǎdko ay manǎlan*: I use to walk; or: *umʔngsaak—inmʔngsaak*.
umʔngsaak ay manǎbla: I use to smoke.
ngǎg nan kotǝk tǝshǎ? “what is this good for?” of what use is it? what does this mean?
ngǎg nan kotǝkmo ay mangǎʔeb is nan ǎfong? what is the use that you build a house?
ma/ʔd nongnǝngmo! you are of no use, worthless!
(*nongnǝnggek*: I care for)
- uvula** *ǝklong*. See: glutton.

V

vain, in	<i>ma/íd kotókna nan éntsánoam:</i> “there is no use of your working;” you work in vain
valley	<i>tjalálug</i>
value, price	<i>pátek; lágo</i>
vein	<i>óád [wád, uád]</i>
vendor	<i>inilágo</i>
venom	<i>kiwáttay [kyurwáttay; kiwátsay]</i>
vertebrae	<i>úngget si ttjig [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>tli</i>
vine	<i>ángö:</i> leaves and shoots of sweet potato (camote); <i>uáka [wáka]:</i> a liane, a vine “as strong as a rope.”
vinegar	<i>kflim</i>

visible	<i>ma/ila</i> ; indistinctly visible, dim: <i>măăđmas</i> .
visit	<i>ek ilaén</i> : I go to see; <i>ilđek</i> (see).
voice	<i>kălł</i> : of man, of bird; <i>in/ngđek</i> : of buffalo; <i>ngŕngo</i> : of dog; <i>ing/ngđo</i> : of cat; <i>inlłklik</i> : of horse; <i>enkŕoa</i> : of crow.
vomit	<i>inŕtaak</i>
vulva	<i>tłli</i> ; <i>wăđwad</i> (flesh); <i>słpid, lăwid</i> : clitoris.

W

wade	<i>kumtjăngak</i> : I cross a river; I wade through the water.
wages	<i>lăgfo</i> ; <i>tăngtsan</i> [<i>tăngtjan</i>]
wagon	<i>kalomăto</i> [<i>kalimăto</i>] (Sp. <i>carromata</i> , a cab used in Manila)
wail, howl	<i>inanđkoak</i> — <i>ninanđkoak</i> .
waist	<i>kłtang</i>
waistcoat	<i>salłgo</i> (Sp. <i>Iloc.</i>); <i>ăklang</i> . See: coat.
wait	<i>săđek</i> — <i>sinědko</i> — <i>măsed</i> — <i>măned</i> : I wait for, await, expect. <i>sasădek</i> — <i>sisinėdko</i> : I wait anxiously, a long time. Person.: <i>sămidak</i> — <i>sinămidak</i> ; <i>susămidak</i> ; [<i>shoshŕmėdak</i>] <i>insăđedak</i> : I wait; <i>ililđek</i> : I wait, keep watch.

- wake** *fangǝnek* (awake); *fumǎngonak—finmǎngonak*: I wake up, rise, get up. *fumafǎngonak*: I keep awake. *inlǐblibak—ninlǐblibak*: I keep awake, watch through the night
- walk** *ǐmüyak* (go); *manǎlanak—nanǎlanak*: I walk on the road; *ilǐdek*: I walk at the borderline, frontier; Pers.: *umǐlidak* *umǝnodak*: I walk behind; durative: *umonǝnodak* *tetǝngək*: I walk through the center (of a town, region) *umǐlizwilǐwisak — inmǐlizwilǐwisak*: I walk "everywhere" around; also: *inlilǐwisak—ninlilǐwisak*. *ilizwǐshek—linizwǐshko—malǐwish—minlǐwish*: transit.: I walk through, I pass a town, region; and: I surround, encircle. *madmadǎnak—nadmǎdǎnak*: I take a short walk, walk a little. See: go.
- wall** *bǐlud*: stone wall at the rear of a house. (*ǎlad*: the wooden enclosure of a house and its partitions, a fence; its front enclosure: *sǝdjöy*.) *tjǎpay*: stone wall around the *fǎwi* or *pabafǝngan* (also the court is called sometimes *tjǎpay*). The top of this wall: *tǎngföu*. See: councilhouse. *tǝping*: wall of a rice-terrace; its cope: *fǎnǝng*; its inner side: *tsalǐshtjish*. A niche in this wall with a large stone as roof, where boys guarding the fields may find shelter: *lǐang*.
- wander** *manǎlanak*; See: walk, go.
- want** *lǝytjek* (like)
- war** *falǝgnit* [*falǝknid*]; *namǎka*: headhunting. *makifalognǐdak*: I go to war with my comrades. See: song (warsong).
- ward off** *palakdiǝwek — inpalǎkdiǝko—mapalakdiǝ*: I ward off (a spear or stone thrown at me) with the shield.

- warm** *đtong. inđtongak*: I am warm; *umđtongak*: I am getting warm; *anitjđek* [*initjđek*]*—inanđtjok—maanđtjo*: I warm, make warm; *umađtongak*: I remain warm; *paatđngek*: I make warm, I heat; *inanitjđak* [*initjđak*]: I warm myself at the *initjđan*, fire-place.
- warrior** *fumabfalđgnid* [69]
- wart** *palđdan*
- wash** *đmsek* [*đmshək*] — *inmđsko* — *mđmis* — *mangđmis*: I wash face, hands; Person.: *đmisak—đnmđsak*: I wash myself, bathe. (without “*đwak*,” body)
fulđak—finulđak—mafulđan—mamđlu: I wash my hands (*nan lđmak*);
uđshak [*wđshək*]*—inuđshak—ma/uđshan*: I wash (parts of my body, wood, stone, dishes)
liklđkak—liniklđkak—maliklđkan: I wash my head (*nan đlok*)
tsă/đpak—tsină/đpak—matsă/đpan: I wash my eye (*nan mđtak*)
saksđkak—sinaksđkak—masaksđkan: I wash the privy parts (*wadwđdko*)
labfđak—linabfđak—malabfđan: I wash cloth, a coat, shirt etc.
- wasp** *atđnfayđkan*
- watch clock** *lđlđsh* (Sp. reloj)
- watch, guard** *infđlu; inđknal* (a guard in the rice plantation)
- watch, I** Possess.: *fđlđek; aknđlak*.
Person.: *infđluak—ninfđluak. inaknđlak—ninaknđlak.*
totokđngak—tinotokđngak—matotokđngan—manotđkong: I watch (“a head, lest any dog get it”)
inđđshtjongak—ninđđshtjongak: I watch looking down

- watch** from above; (or: *umōšhtjongak*.)
iildek: I watch, see close.
idiimko — *indiimko* — *maidiim* — *mangidiim*: I watch, observe (the enemy)
inliblibak: I keep awake watching during night
- water** *tjēnum* [*tjānæm*; *dānum*; *dēnom*]; *katjēnæm*: a body of water, river, pond; *Gewässer*. *tjēnumak*: I water (irrigate); *manaktjūak*: I get water. See: pot.
- waterfall** *matoytōyok*; *tjīpash* (the rock over which, or out of which water flows)
- wave** *kabōngæ si tjēnum*; current, ripples in a river: *palūpo*
- wax** *alid*; *lēngash*: black wax
- way** *djālan*; *kālsa* (highway, made by the government);
āla: direction, as: “*ālak ya Alab*: my direct way is to Alab.”
is nan kadjālan: on the way (while walking)
intō nan mā/yōy id Fāntok? where is the way to Bontoc?
isēlātko: I obstruct the way; *insēlatak*: I stand in the way.
- we** *tjafta* (we two; you and I); *tjatāko* (we, inclus.);
tjākāmī (we, exclus.) [81-84]
- weak** *lupūyan*; *nasākyu*: a small and weak man;
- wealthy** *gadsāngyen* [*katjāngyēn*]. See: rich.
- weather** *lāwag*; *tālæn*: the fields surrounding a town;
tālæn: is used in some idioms for “weather” or “time”
- weave** *afōik* [*afōyek*; *abōik*; *ābfök*]—*inafōik*—*maafōi*—*mangafōi*.
 Person.: *ināfōyak*—*nināfōyak*. See: loom.

- wedding** *tsūmno*: wedding feast; *finul̄tas*: rich man's wedding feast
kā̄kang: connected with the wedding-ceremony; the head of a buffalo, kept several weeks in the house under the roof, is put outside together with the heads of other recently killed buffaloes.
tsumnōak: I celebrate wedding, make a feast;
sā̄ngfu: ceremony on the second day (eating a pig).
fushūg: rest day after wedding.
- wedge** *pāshek. pašhkek*: I split by a wedge (split)
- weed** *lalā̄dkin; lū̄kam* (grass);
sakā̄mmaak—sinakā̄mmaak—masakammā̄an; lū̄kamak: I weed.
intjā̄losak—nintjā̄losak: I weed the wall of a rice terrace;
ī̄babak: I weed, clear the ground from trees, hedges; I throw over after cutting into it.
kafō̄tek—kinafō̄tko—makā̄fot—mangā̄fot: I tear out, pluck out grass, herbs.
- week** *dom̄ngko* (Sp. Domingo, Sunday)
- weep** *inā̄kaak—ninā̄kaak.*
- weigh** *liblā̄ek* (Sp. libra)
- well** spring: *ī̄b/ib*; small well: *fū̄dfud.*
- well** *is kā̄wō̄s* [411]
- west** *lū̄mnekan si ā̄kyu*: "sunset."
- wet, I** *ī̄bfō̄ik [ī̄bfō̄k]—ī̄nfō̄k—mā̄bö [mā̄böy; mā̄föy]*. See: water; soak.

- wet** *nǎböy*; I am wet: *naböyak* [*naföyak*].
- what** *ngǎg* [147; 350 f.; 358]; as interjection: *nān?* “what did you say?” or as interj. of surprise: *ngǎg kǎn*.
- whatsoever** *ǎläi ngǎg* [*ulǎngǎg*]
- wheel** *kangkǎngö* (Iloc.)
- when** *kǎd?* [354]; when, conjunction: [443; 444; 445]
- whence,**
 where,
 whither *intö* [*éntö*]: [353].
- whereabouts** *kǎwrad* (place; also period, space).
- whet** *palǎtjek* [*balǎdek*] (sharpen)
- whether** *mo*
- whetstone** *palǎtjan* [*balǎdan*]; *asǎn* [*ǎsǎn*]
- which?** *sǎnu ay.. ngǎg..* [149]; Relat. pronoun [328-338]
- while** conjunction: [444]; a little while: *sin akǎtan*.
- whip** *fǎ/ig*
- whip, I** *fayǎkek* [*fayǎkek*] — *finǎiko* — *mafǎig* — *mamǎig*: whip a horse, punish a man by whipping. Person.: *fumǎigak*.

whirl	<i>inlil̄twin nan t̄j̄n̄æm:</i> water whirls.
whisky	" <i>f̄āyash</i> " (an alcoholic beverage made of sugarcane)
whisper	<i>intibt̄fiak—nintibt̄fiak</i>
whistle	<i>inst̄fukak</i> [<i>inst̄yukak; inst̄yokak</i>] — <i>ninst̄fukak</i> : I pant, I breathe whistling, after hard work.
white	<i>imp̄ōkaæ</i> . I dye white: <i>papok̄āæwek—inpapok̄āæko—maipapōkaæ</i> , or: <i>kum̄āibak is imp̄ōkaæ</i> . <i>ēfan</i> : white hair.
who, whom?	<i>s̄nu?</i> [146; 344-350]. As Relative Pronouns: [328-338]
whose?	[347]
whosoever	<i>ēl̄ai s̄nu</i>
whole	<i>am̄n</i> ; <i>am̄n nan is̄a'y m̄ōnok</i> : the whole chicken; <i>is nan sin ākyu</i> : the whole day; <i>nan am̄n ay t̄li</i> : the whole country.
why?	[352]. why not? <i>en ad̄ ay?</i>
wicked	<i>ngāg. manḡtsu. l̄āæwa</i> : a wicked action (not person), "it is bad, wrong, forbidden."
wide	<i>anāæwa; ananāæwa</i> (wide shoes, trousers); I make wide: <i>ananæwāek</i> .
widow	<i>il̄kas</i> [<i>il̄kash</i>]
widower	<i>ām̄s̄ǎng</i> [<i>ām̄shǎng</i>]; <i>naām̄s̄ǎngan</i> .

wife	<i>asáæwa ay fafáyi</i>
wild	<i>átab</i> (of animals)
wild buffalo	<i>áyáwan</i> [<i>áyáwan</i>]
“wild cat”	<i>ínyao</i>
wild chicken	<i>sáfag</i> ; wild (and domesticated) cock: <i>karæwítan</i>
wild hog	<i>láman</i> ; <i>fángo</i>
will, I	<i>léytjek</i> (like); <i>ek, tek</i> : I go to... [307]; <i>íssak</i> [308]
win, I	<i>afákek—inafásko—maáfag</i> : I win in games; I lose: <i>mááfakak</i> .
wind	<i>tjakím</i> ; storm: <i>límlim</i> ; whirlwind, typhoon: <i>alipóspos</i> ; <i>kalifédfæd</i> .
wind, I	<i>ilitlítko</i> : I wind around, a thread around the finger etc.
window	<i>féntána</i> (Sp.: ventana); <i>táwa</i> (Iloc.)
wine	“ <i>tápuy</i> .” rice-wine.
wing	<i>páyak</i> [<i>báyog</i>]
wink	<i>inkimkímak</i>
winnow, I	<i>táp/ak—tináp/ak—matáp/an</i> .

- winnowing tray** *lǝg/œ*; [Samoki: *lǝ/kǝ*]
- wipe off** *poꝑoꝑkak—pinopoꝑkak—mapopoꝑkan* (a table, floor, bench)
aponǝshek—inaponǝshko—maapǝnash—mangapǝnash: I
wipe my face, my hand, body, I touch.
- wire** *fǝlœud* [*fǝlod*]. *fǝlod ay patatjǝm*; *ay kǝtjing*: an iron;
brass wire
falœtjek: I bind, tie, fetter, imprison.
- wise** *manimnǝman* (*nimnǝmek*: I think); “thoughtful;”
- wish, I** *lœytjek* (like). my wish: *nan lœytjek*. a wish: *kalœyad*
- with** *mifǝegak*: I am, go with... *ifuœgko*: I take with me..
[300; 391; 401];
- without** *ma/ǝd* [408]; “*inmǝli ay ma/ǝd soklœngna*: he has come
without hat”
- woman** *fǝfǝyi*; Plural: *fǝfǝfǝyi*; old woman: *inǝna*;
Plur.: *inǝn/na*. See: girl.
mikifǝfǝyiak: I visit the girls’ dormitory, the *oꝑlog*
- womb** *fǝ/i* [*fǝö*; *fǝöy*] *si ongœnga*
- wonder, I** *madödügedak—nadödügedak*; *matǝaak—natǝaak*.
- wood** *kǝyœ* (generic and specific: pinewood);
mangǝyœak: I get wood, and: I go into the woods to con-
sult the omen-bird.
tjǝpong (spec.); *alalǝsi* (spec.); *balǝyin ay tjǝpong*: wood
for handles, spears etc.
kayöek [*kayœek*; *kayœek*]*—kinǝyok—makǝyo—mangǝyo*: I
get wood

- wood** *l̄pat*: dry wood, fire wood. *p̄āgpag, kakāyuan*: grove, forest. See: grove.
m̄aishēno: fire wood.
minl̄patak: I get dry wood, break it off from a tree
mamādingak: I gather dry wood from the ground.
bāding: any dry firewood.
- wool** *tsūdtsud* [*tsōdtsod*]: short hair, fur of sheep, buffalo, dog and short feathers of fowl.
- word** *kāl̄l̄* (speech, language)
- work** *tsūno* [*tjūno*]
- work, I** *tsunōek* [*tsunēek; tjunōek; tsūnek; tsūn/nek*]—*tsūn/nok*—*mātno*—*mān/no*.
 Person.: *entsūnōak* [*intjūnoak*]—*nentsūnōak*
 “*ma/īd entsūno is nan katalōnan!* no work in the fields! (on holiday)”
 Causat.: *patnōek*—*inpāt nok*—*maipāt no*—*mangipāt no*: I order to work.
inlagfōak—*ninlagfōak*: I work for wages.
mamōgnakak: I go out to work. (*fōgnak*: work day)
insāmaak—*ninsāmaak*: I work in the field: weeding, digging, clearing the ground, preparing it for planting, especially transplanting.
- workman** *tsumətsūno*
- world** *fatāwā; nan lāwāg*.
- worm** *kēllang* (also: little boy, baby); *fīkis*: vermin, maggot.
- worse** *amāmēd; umamāmēdak*: I am getting worse.
- wound** *fākag* (caused by cutting, hitting, striking)

- wound, I** See: cut; hit; stab; strike; throw etc. Cf. [68]
- wrap, I** *iwĩsak—iniwĩsak—maiwĩsan—mangt̃wis*: I wrap into a blanket: *t̃wis* [*t̃wish*]
mangt̃wisak—nangt̃wisak: I wrap myself (in a blanket)
komõnak—kinomõnak—makomõnan—mangõmon: I wrap into linen, paper, a mat etc.
 I unwrap: *kaãnek nan t̃wis, nan komõna*.
- wrapper** *komõna*; wrapper of cloth, paper, linen.
- wrestle** *intj̃pabak—nintj̃pabak*: Person. of *tj̃pãpek*: I catch.
- wring, I** *sidsĩdak—sinidsĩdak—masidsĩdan—manĩdsid*: I wring wet cloth.
- wrist** *pangatsĩngan* [*pangatj̃ngan*]
- write** *kalãyak* (mark by scratching, branding, cutting, carving).
sulãdak—sinulãdak—masulãdan—manõĩlad. (Iloc. etc.)
 Person.: *inkãlayak—ninkãlayak. insũladak—ninsũladak. pasulãdek — inpasulãdko — maipasũlad*: I make write, I order to write.
- wrong** *ngãg* (bad); *lãwã* (morally bad, forbidden, wrong, indecent); *olõläy* (very bad; wicked; still worse than *lãwã*);
 Tucucan: *lãwẽng*.
 this is wrong, not correct: *fakẽn sa!* [323].

Y

- yard** *tjlla* (court); *faǎngan*: yard around a house;
aæwítjan: place outside the house but under its overhang-
ing roof. (See: burden)
- yarn** *láfid*
- yawn** *in/úǎbak—nin/úǎbak*
- year** *taæwín* [*tawín*; *taoín*]; last year: *nan taæwín ay inmáy*,
ay nálosh; *tínmaæwín*; *idtaæwín*.
next year: *nan taæwín ay umáli*; *is kasín taæwín*.
- yell, I** *én/ngǎoak—nén/ngǎoak*: I yell before battle, shout to the
enemy, challenge them; or: *éngkolúluak*.
én/ngaowúak: I shout, yell while returning from success-
ful headhunting.
- yellow** *fǎkǎngi* (probably the yellow blossom of a plant called
fakǎngi)
- yes** *ǎy! wén!* [*wén*] (*wén*: expresses the listener's attention;
he utters it now and then while an other speaks to him).
- yesterday** *adúgka* [*idúgka*]; day before yesterday: *kasín adúgka*;
is kasín úgka; *adidána* [*aditóna*].
- yet** *tjitjítja*: [314]; not yet: *tsǎan* [324]; *tsǎan pay*.
Cf. *tsǎ* [310].

- yonder** *istji* [*istjǎy, istjǎi, sidǐ*]; *anǒka!* you yonder! *anǐn!* you yonder! [I44].
- you** *sǐka* (singul.); *tǎkǎyǎ* [*dakayǒ*] (plural)
- young** young man: *fobfǎllo*; young woman, girl: *mamǎgkid*; *fobalǎan*: handsome young man.
anǒtji [*inǒtji*]: younger brother or sister.
ongǒngaak: I am young.
ǐnǎnak: young of animals (or: *fumǎlo ay...*).
young dog: *ǒkén*; young chicken: *ǐmpas* [*ǐmpash*]; young bird: *ǎnak si ayǎyam*, or: *gǒyad ay ayǎyam*. *ǎmǎg*: young pig. *fumǎlo ay kǒsha*: young cat. *ǐnǎnak ay nǎang*: young buffalo. *ǐnǎnak ay kafǎyo, fumǎlo ay kafǎyo*: young horse. *inlǎngleng*: young, fresh plant.
- your, yours** [I0I-III].
- youth** *kǎ/ongǒnga*: childhood. *inkǎna's san kǎ/ongǒnga*: from childhood on. *is nan kǎ/ongǒnga*: in childhood.

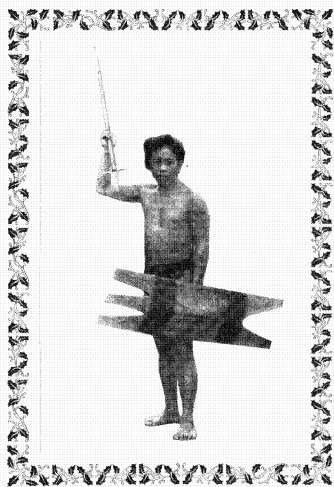
PART III

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 Igórot as Lumāwig. On the day before the Igórot's departure we sat together till late in the night in his hut around the fire, while a thunderstorm raged and torrents of rain rushed down, reminding him of his far home; there and then it was that he recited, as his last farewell, the Work-Song.

His stories and songs may thus be taken by his widow and sons as Matyu's last greeting.

And if some one should read to them the tales recorded here as they came from Matyu's lips, then may their remembrance of their kind and wise father become strong and not too bitter!

Nor shall I ever forget you, my good friend and patient teacher, Matyu!

* * * *

When consigning the Texts to writing, the Author observed his principle of taking down precisely what he heard and as he heard it; he has not corrected a single sound or word or phrase, even when he met unmistakably with irregularities; however, this occurred rarely. The flow of narration was not interrupted by questions or interference when a passage seemed obscure, except by the occasional request of repeating a phrase or of speaking more slowly.

The orthography of the Texts differs in many passages considerably from that in the Grammar and Vocabulary; the orthography sometimes varies even in the same sentence, exactly as the spoken language varied. The interlinear version, some notes and his knowledge gained from the pre-

ceding Grammar and Vocabulary will enable the Student to reduce unusual variants to the standard forms.

Thankworthy assistance in the translation of the Texts was rendered by Falonglong; also to others the Author is indebted for the explanation of certain difficult passages.

The Texts are divided into small sections, in order to make it possible to locate quotations in the Grammar; also in the explanatory notes reference is made to these sections. In the translation the aoristic or historical Present which prevails throughout the Texts has frequently been changed into our Preterite. Possessive Verbs and those Personal Verbs which govern an object have been rendered into their equivalents, our finite transitive Verbs.

About the importance of genuine Texts R. H. Codrington, D. D., writes in his "The Melanesians, Studies in Anthropology and Folk-Lore, Oxford, 1891," p. 356: The value of truly native stories is beyond all question; they exhibit native life in the particular details which come in the course of a narrative; they are full of the conceptions which the native people entertain about the world around them, they show the native mind active in fancy and imagination and they form a rich store of subjects for comparison with the folk tales of other parts of the world.

The Contents of this Part III are:

- | | |
|-----------------------------|------------------------------|
| 1. Lumāwig | 7. Kolling |
| 2. Headhunters' Return | 8. The Monkey |
| 3. The Battle of Calōōcan | 9. Palpalāma and Palpalaking |
| 4. The Rat and the Brothers | 10. Varia |
| 5. The Stars | 11. Songs. |
| 6. Tilin | |

LUMAWIG

Wödä nan sinäki ay mǎngǎnub ay ānak si Lumāwig. nan fatāwra L.1
 There two who hunted, sons of Lumawig. the world
 were brothers

ma/īd fīlig; tsädä nan fatāwra, et mo mangānubtsa, ya ma/īd ka=
 there are moun- flat the world so when they hunt, there is no catch-
 no tains;

īsādtan nan lāman ya nan ōgsa. — isāēd kanān nan yūn/a en 2
 ing-place of the wild pigs and the deer. then says the older brother

“pōshngēnta’d nan fatāwra, ta makōlud nan fīlig.” isātja’d
 let us inundate the world that become rough the moun- Then they
 (“arise”) tains.

en pōshngēn ad Mabūd bodōbūd. ketjēng nāpshong nan fatāwra.
 go to inundate at Mabudbodubud. Then was watered the world.

— isāēd kanān nan yūn/a en “ēnta’d manalūkong.” isātja’d 3
 then says the older let us two go to put a trap. Then they
 brother

en isalūkong nan sāngi ad Mabūd bodōbūd. isātja’d fengāēn nan
 go to use as trap the head-basket at Mabudbodubud. Then they raise the

sāngi ya āngsan nan nākna ay lāman ya nan ōgsa ya nan tākæ.
 basket and much is the booty: wild pigs and deer and people.

— ketjēng nalūfug amin nan tākæ. wödä nan sinäki ay natākæ 4
 then had perished all the people. There are a brother who alive
 and sister were

- L.5 *ad Pókis. – ketjéng inóstjong si Lumáwig ya ostjóngána'd Pókis ya*
 at Pokis. Then looks down Lumawig and he looks down to Pokis and

ketjéng is igá kalneb; et stya nan natakáan nan sináki.
 it is the only not reached (by water); then it (is) the abode of the brother
 (place) and sister.

- 6 – *isáed lumáyuk si Lumáwig ya kanána en “ket tjakáyó shá!” isáed*
 Then descends Lumawig and says Oh, you are this! Then

kanán san laláki en “tsákámí na ya nay nashkáwákámí!”
 says the man we are here and here we freeze.

- 7 – *isáed fádlén Lumáwig nan ásu na ad Kalawítan ya nan ógsa.*
 Then sends out Lumawig his dog to Kalawitan and the deer.

isáed ínkyat nan ógsa ya nan ásu ay úmüy ad Kalawítan
 Then swims the deer and the dog, going to Kalawitan

ya umáatsa is nan ápuy. isáed isigtsán nan Lumáwig tjáftja.
 and they get the fire. Then awaits Lumawig them.

- 8 – *kanána en “táddo adtja umáli!” isáed umáy si Lumáwig id*
 He says how long they do not come! Then goes Lumawig to

Kalawítan. isána'd kanán is nan ásu na ya nan ógsha en
 Kalawitan. Then he says to his dog and the deer

“nangkákáyú tjámóngaw is fádlén is ápuy.” isána'd kanán en
 why! you delay the sending for fire. Then he says

“áyed! yödy/ya nan ápuy ad Pókis; ta ítlak tjákáyú!”
 get ready! bring the fire to Pokis; let me watch you!

- 9 – *ketjéng umáyytja 'sh san kawána nan póshong ya madáy san ápuy*
 Then they go into the middle of the flood and dead is the fire

ay ináatja ad Kalawwitan. -- isána'd kanán en "nangkókäyü" I.10
 which they had at Kalauwitan. Then he says why! you
 taken

tjemóngæ si fädlen. kasinyu'd yði; ta ilák od tjäkäyü!" ketjéng
 delay the Again you bring; let me you! Then
 sending. must watch

iláena 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 inígnan nan ásu 'y tjái."
 it will surely also be extinguished the holding of the dog yonder

— isáed ínkyat nan Lumáwig, úmtsan ya pinfánishna nan ápuy ay 11
 Then swims Lumawig, he arrives and takes quickly the fire that

inígnan san ásu. isána'd íd/án ad Pókis. isána'd ídnét nan ápuy
 had his dog. Then he takes(it) to Pokis. Then he builds a fire
 brought

ya inítjéena nan sináki. — ketjéng mástjok nan tjénum. isáed 12
 and warms the brother and Then evaporates the water Then
 sister.

kanán Lumáwig en "tjákäyü ay sináki inasāwākäyü!" isáed
 says Lumawig you, brother and marry! Then
 sister

kánan nan fafáyi en "sía ma ngén; siádnay nángkø kakáisu, tay
 says the woman: this may perhaps but, why! abominable be-
 be right (it is), cause

sinakíkämí." ketjéng si Lumáwig inasāwōna 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 táñæb. isána'd kanán is nan táñæb, is nan djúwa 'n
 much reed. Then he says to the reed, to two (of them)

L.13 "əngkältkäyũ'd ay djũwa ay tãnəb," ya nəngkältja 's kälñ si
 you must speak, you two reeds. and they spoke the dialect of

14 iKindang. – inpakaliəna tjaŋtja ay djũa is kälñ si imMaligkõng.
 Kinaangmen. He bids to speak them two (other), the dialect of Maligkong-men

san djũa pakaliəna tjaŋtja is kälñ si iSadsãnga. isãna'd tsa
 two (other) he bids to speak them the dialect of Sadanga-men. Then he continues

inasãwəwən tjaŋtja. San djũa ay imMaligkõng nakãnaktja 'd
 marrying them. The two Maligkong-people had offspring at uniting

Maligkong; san djũa ay iKindang nakãnaktja ad Kindang.
 Maligkong; the two Kinaang-people had offspring at Kinaang.

15 – ketjəng tja maãngsan nan tãkə. ketjəng tjaŋtja nan umli is nan
 Then they multiplying the people. Then they are inhabitants of the kept

16 fatãwəwa. – ketjəng pakaliəna san djũa ay tãnəb əkis is kälñ si
 earth then he bids to speak two reeds again the (other) dialect

iMĩnid. ketjəng makãnaktja. ketjəng tjaŋtja nan umli is nan
 of the then they had offspring. Then they are inhabitants
 Mayinit-men,

fatãwəwatja. isãed wodã nan iniFĩwang, iniTukákan,
 of their region. Moreover there are the Baliwang-men, the Tucucan-men,

17 iniKãnõũ, iniTũfeng, iniFãlig. – ketjəng marwalãsan nan
 the Kanõu-men, Tulubin-men, Barlig-men. Then is distributed the

fatãwəwa is nan tãkə. ketjəng tsãma'y ãngsan nan tãkə.
 world to the people. Then very many the people.

18 – ketjəng isãna'd patãfãen san əsĩn ad Lakãngao. isãna'd kanãn en
 Then, then he makes grow the salt at Lakangao. Then he says

"inafūyūkăyũ'd!" ya năđto san ăsin. isăna'd kanăn en L.18
 you must boil down (salt); and boiled was the salt. Then he says

"inilagôkăyũ'd!" ya adttja kėkken ay mangilăgo is san ăsin, tay
 you must sell (it) and not they know (how) to sell the salt, because

intsatsăwwish nan kalităko. - isăna'd atônén ad Mfnid et tumôfo 19
 straightforward our speech. Then he removes(it) to Mayinit, then grows

nan ăsin. isăna'd kanăn en "inilagôkăyũ'd!" - isăna'd kanăn en 20
 (there) salt. Then he says you must sell (it) then he says

"năngkô, kasısăđ nan êngkaliănyu; et isnă ed nan tőktsun nan ăsin
 why! nice and (is) your speech so here be the seat of the salt,
 kind

ay nay. tjakăyũ nan minkôa is nan ăsin, tay nannăytja 'y iFěntok
 here. You (are) the owners of the salt, b cause (of) these, the Bontocmen,

ya intsatsăwwish nan kăłttja. laglăgo nget nan kôan tjátônă."
 is harsh their speech. Purchase may be the property of these.

- ketjěng isăna'd kănăn ăkis ön "êngkăyũ'd umăla, ay iFěntok, 21
 Then, then he says again you must go to get, Bontocmen,

is bida, ta kapényũ is fănga." ketjěng kapěntsa ya adđ mashăyug.
 clay that you make pots. Then they make, but not wellshaped.

- isăna'd kanăn en "năngkô, fakén tjakăyũ is inkăib si fănga. laglăgo 22
 Then he says why? not you (are fit making pots. Purchase
 for)

nget nan koăyu, tay adfyu kekkén nan tsak ibfakăfakă ken
 may be your because you not know my often telling (it) to
 property, (mind)

tjakăyũ." - *isăna'd atônén ad Samôki nan fănga. isăna'd kanăn* 23
 you. Then he removes to Samoki the pottery. Then he says

L.23 *en "ëngkäyũ'd umāla, ay iSamōki, is bīda, ta kapēnyũ is fānga."*
 you must go to get, Samokimen, clay that you make pots.

isātja'd èn umāla ya kapēntja ya mashāyug nan fānga.
 then they to get (it) and make and wellshaped (are) the pots.

24 – *isātja'd kināēb, ya kanān san Lumāwig en "ëngkäyũ'd ilāgo nan*
 Then they had made and says Lumawig you must go to sell

25 *kinaēpyu ay fānga." èntsa pay ilāgo ya māl/an. – isāna'd kanān*
 your which pots. They go, indeed, to sell, and great many. Then he says
 making, are

is nan iSamōki 'n "tjākāyũ 'sh minkōa is nan fānga" *isāna'd kanān*
 to the Samokimen you (are fit owners of the pottery. Then he says
 for
 being)

en "tjākāyũ ay iFēntok! nan lāgon nan kōāyu, tay natsawwīsh nan
 you Bontocmen: purchase your because straight-
 forward (is)

kalfyũ." *ketjēng tji's okōkud. — si Mālkod nan ninokōkud. —*
 your speech. Ended here the tale. — Malkod (is) the narrator. —
 (this is all)

26 *Wōdā san sināki ay fāfāfāyi 'y èntsa mamalādong ad Lānao; ya*
 There are two sisters who went gathering beans at Lanao and

27 *wōdā sh' Lumāwig ay inōshtjong ad Patongālu. – isāna'd, kanō,*
 there is Lumawig who looks down at Patongalu. Then he, it is said,

kanān en "tēk od flaèn tsātsa." *isāed ūmtsān ya kanāna 'n*
 says let me go to see them. Then he arrives and says

28 *"kō tsakāyō sha ay?" – "tsākāmī mān na ay mamalādong ya nay adī*
 why! you (are) that? It is we indeed gathering beans and here not

katsākæb nan falatōngēnmi." – *"adī mān katsākæb tay sīka 'y yān/ā*
 is sufficient our getting beans not sufficient because you older sister
 (picking)

ya éngka émiémish." – *isáed kanán san yún/ǎ ay mangángo ön* L.29
 go always bathing. Then says the older laughing

"ngág kan aykóka umóoshtjong?" *isáed kanán Lumáwig ön "ináka'd*
 why do you look down? then says Lumawig hand (me)

si íshang is sinlúí 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 sinlúí 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 Then sister

kasín kanán nan Lumáwig en "ináka 'sh ísha 's tayáan; ta issáka'd
 again says Lumawig hand (me) the other basket; you will

kasín umáktan is sinlúí." *ketjéng ipagpáгна is nan katayyáan ya*
 again give (me) a pod Then he shells (it) into the basket and

máпno ákis. isátja'd éntotóya san sináki ya kandntja en "nángkö
 it is full also. Then they converse, the two and they say why!
 sisters

nay ninkáпno nan djúwa 'y tayáan." – *ketjéng kanán nan Lumáwig* 32
 here were filled the two baskets. Then says Lumawig

en "sumáaka 'y inótji ta éngka umála 'sh tóló 'sh tayáan." *ketjéng*
 go home you younger that you go to get three baskets. Then
 sister

sumáa san inótji ay umáa 's tayáan. ketjéng kanán san inótji ken
 goes home the younger to get baskets. Then says the younger to
 sister

inána 'n "umálaak is t'ló 'sh tayáan." – *isáed kanán inána 'n "intó* 33
 her I shall get three baskets. Then says her where
 mother

L.33 *man la mangalanyu 'sh tji? nangkö akiakıt san falätong.* ishäded
 then do you get that? why! very few (are there) beans. Then

kanän san inötji en "tjöi man si fobälæan ay aläena nan sinläi;
 says the younger There is indeed a young man who takes the pods
 sister

34 *ipagpägna is nan tayäan ya inkakäpno.* – isäded kanän inäna en "aykö
 he shells (them) in the basket and it was filled. Then says her is
 mother

laæwätji? yäm/mo aläem nan tölö'y tayäan!" isä'd kanän amäna 'n
 this wrong? well then, take the three baskets Then says her father

35 *"sınu nan katakæn töshä?" – ketjöng id/än nan änotji san tolö'y*
 who (is) the person there Then carries the younger the three
 sister

tayäan. ketjöng aläen äkis nan Lumäwig nan tölö'y läi ya tsäna
 baskets. Then takes again Lumawig three pods and he

pinigäktjeng ay mangipägpag is san tölö 'y tayäan. ketjöng
 distributes shelling (them) into the three baskets. Then
 quickly

36 *ninkapnötja äkis – isäded kanän nan Lumäwig is nan sinäki en*
 they (are) filled also Then says Lumawig to the sisters

"isäyü'd nan djüwa 'y tayäan ay nay." ketjöng isäan nan sinäki
 take home the two baskets here. Then take home the sisters

37 *san djüwa'y tayäan – isäded kanän tja amätsa ken inätsa en "ayköyü*
 the two baskets. Then say they their father and mother, did you

pinäyan amın?" kanäntja en "pinäyanmı tay tjüi mam pay si läläki
 fill all they say we filled (them) because there verily a man
 was

38 *ay fumätjang ken tjäkämı ay sinäki ay inöak.* – isäded kanän nan
 who helped us sisters to get Then says
 beans.

L.42 — *ʔshǎ'd umǎa san Lumǎwig is nan tjǎnum ya sonsǒngǎna ya kanǎna*
 Then gets Lumawig the water and smells and says

'n "mo makǐliak ʔsna, ed kumǐtsiak ya makǎnakak."
 if I dwell with you here then I shall become and father of many
 strong children.

43 — *ketjǎng maǎwǐd pǎyǎ. patekwǎbna san kǒlong. ketjǎng*
 Then it is morning. -- he bids to open the chickencoop. Then

fumǎlatja pay nan mǒnok ya san ʔmpas ya kanǎna 'n "ngǎgkan, aykǒ
 come out indeed the chicken and the chicklets and he says why, are
 these

ketjǎng na 'sh monǒkyu?" ʔsǎed kanǎn san amǎtsa en "ketjǎng pay
 all of your chickens? Then says their father it's all, indeed,

44 *sa 'sh pasiksǐkpenmi." — ʔsǎed kanǎn nan Lumǎwig en "inyǎikǎyǎ'd si*
 this of "our raising Then says Lumawig you shall bring
 (in coops)"

mǒting ay, ta mikmǐkak tsǎtja." ketjǎng mikmikǎna nan ʔmpash;
 rice-meal that I feed them then he feeds the young
 chickens

45 *kǒytsa'd mangmangǎlak ya kakǎwǐtan. — ʔsǎna'd ǎkis kanǎn*
 lo! they grow to be hens quickly and cocks Then he again says

en "ya kad nan futǎgyǎ 'shna?" ʔsǎed kanǎn san amǎtsa en "ya
 and how your pigs here Then says their father well,
 many

ketjǎng pay nan ʔsang ay kǎnǎnak ay ǒko is tsǎmi tsuksukǎnan."
 all is indeed the single (with young) sow for our raising.
 (having just born)

46 — *ʔsǎ'd kanǎn san Lumǎwig en "payǎnyu'd san kǎkwan is ǎngǒ,*
 Then says Lumawig you shall fill the pail with sweet-
 potato-
 leaves,

ta ek talǎan." ketjǎng talǎana san amǒmok ya kǒitsa'd ǎkis
 that I go to feed. Then he feeds the young pigs and lo! they also

mashangǎyén ay nasíken nan fátug yaket fáfüy ay tsaktsagóag L.46
 hasten to grow the pigs and boar, so as to be big

yaket nan fái ay óko ya tsaktsáki. – isáed kanán san amátsa en 47
 and the mother-sow is large. Then says their father

“ya! umafóngkǎyu man ed is nan yún/ǎ.” isáed kanán san Lumáwig
 well! you should marry the older sister Then says Lumawig

en “nan pay inótji ’s inasáawak.” – isáed kanán amátsa en “nangkö 48
 the younger is to be my wife. Then says their father why?

kǎwís mo asawáim nan yún/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 yún/a.” isáed kanán san Lumáwig ön “nan inótji ’s inasáawak.
 the older. Then says Lumawig the younger is to be my wife;

ket ketjéng!” – isáed kanán san Lumáwig en “tsumnotáko mán ed.” 49
 and that’s all! Then says Lumawig we should have a feast

isáed kanán san kashúdna en “tsákalǎsh sa! intó nan umálam si
 Then says his his “you? – nonsense!” where do you get brother-in-law

ídnom? nángkö pákü ed ma/íd; nǎang ed ma/íd; fátug ed
 your why? rice there none; beef there none; pork
 wedding- would be would be
 feast?

ma/íd; mǎnok ed ma/íd.” – ya isháed kanán Lumáwig en 50
 there chicken there none. and then says Lumawig
 would be would be
 none;

“adfkadak si idnotáko.” isáed kanán san kashúdna en “intó man
 I shall provide for our wedding- Then says his where pray
 feast brother-in-law

la nan umálaam si ídnom? mǎd áshíáshim ay mangwáni en
 will you get your not are you ashamed to say
 wedding-feast

L.51 *'tsumnotáko?'* – *isháed kanán Lumáwig ken kashúdna en "nángkö*
 let us have a Then says Lumawig to his why
 wedding-feast brother-in-law

míd nongnóngmo, tay tsatsáma nan umipááslam ken sak/én!"
 nothing you are worth because very much you make ashamed me

isána'd kanán ken asáwána 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 umipaáshi sh' kasúd ken sak/én."*
 (for)our weddingplace for very much makes ashamed the brother-
 in-law me.

ketjéng inmáytša 'd Lánao ya isátja'd éntotóya ay sinasháwá;
 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 fábikát; isáed én minpaála is tsäláädöy, isáed úmüy*
 Then (it is) morning; then he goes send out for trunks of trees. Then go
 to

nan tákæ ay umála is tsäláädöy ya fanabfánanig nan ináatsa
 the people to get trunks of but very small (are) they
 trees; brought

54 *ay tsäláädöy. – isáed kanán san Lumáwig en "fákón sa 'sh tsäláädöy,*
 tree-trunks. Then says Lumawig not right these trunks

tay fanabfánanig; ta kay sak/én ya is én umála 'sh tsäláädöy."
 because very small "let me go to get" tree-trunks.

55 *isáed umáy ad Kádkad san Lumáwig. – sibééna nan tsaktsákö ay*
 Then he goes to Kadkad, Lumawig. he cuts down large

fádang ay djúwa. intedéé 'd Kádkad ya fekashína nan fátang ad
 pine trees two he stays at Kadkad and hurls the trees to

Lánao. isána'd kanán is nan tákæ'n "sta ma adjí sa nan tsalá'döy 1.55
 Lanao. Then he says to the people the right indeed, these, the trunks
 kind

ay nay kay! engkäyü umála ya fanabfánaníng' - isána'd kanán en 56
 here for- you went to get those very small ones. then he says
 sooth

"ikaibyü'd sa nan tsalá'döy; ta engkäyü'd umála 'sh bá'yog." isátja'd
 use these tree-trunks; go ye to get kettles Then they
 (make ready)

inyái nan simpó'o 'y bá'yog, ya ketjéng isugítja ya tjanumántja
 brought ten kettles, and then they put on and filled with water
 fire

nan bá'yog. - isáed kanán nan kashúdna 'n "ya! intó ma ádji 57
 the kettles. then says his brother-in-law well! where, indeed,
 (is)

nan fínáyæ? nángkö línumag nan tjénum ya adímpáad nongnóngén
 the rice? why, there boils the water and you not at all care for

nan fínáyæ!" ketjéng kanán san Lumáwig en "sak/én nan mangtkad
 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 bá'yog. - ketjéng ya ninkápnó san líma ay
 with rice to five kettles. Then they are full, the five

bá'yog. - isáed kanán nan kasúdna en "ya, nongnóngim ma ádji nan 58
 kettles. Then says his well! you provide indeed
 brother-in-law

ídnótáko." isáed kanán san Lumáwig en "sak/én man is íkad."
 our Then says Lumawig I (am to) care
 wedding-feast.

isána'd yíshtjáén ya mangonóna'd san ógsa. - isána'd kanán en 59
 Then he calls: and first come some deer Then he says
 "yishtjau!"

L.59 "fakōnkäyü 'sh umāli tay finultas na." isāed kasin ēnyishtja ya
 not you (ought) to come; because a pig this Then again he calls and
 wedding-
 feast

60 umāli nan fātug. — isāna'd kanān is nan tākæ en "wāshtjin tjūmpap
 come pigs. Then he says to the people each of you catch

si kōāna!" isāna'd kanān is san kāsūdna en "nantjūi tsaktsāki 's
 his own! Then he says to his brother-in-law that big one shall
 be

tjipāpēm!" tjīnpab nan tākæ nan kōātja ya igā makātpap san
 your catching. Had caught the people theirs, but not could catch

kasūdna. inbīnbōyna ad Pabālid; isāna'd ākis panlōngēn ad Kātsuk.
 his He chased (it) to Pabalid; then he again drove back to Katsuk.
 brother-in-law

isāed ya nalinglīngēt. isāed angangōēn san kāsūdna 'y Lumāwig.
 then he is sweating much. Then laughs (at him) his Lumawig.
 brother-in-law

61 — kanān nan Lumāwig en "taddō adīm pāad tjipāpēn nan kōam?
 says Lumawig how long do you at all catch yours?
 not

nāngkō nakatpāban nan tākæ ya ketjēngka's adī pāad makātpap is nan
 why! could catch the people, and alone you not at all can catch

kōam; nāngkōm āmpon inpāīnosh! ta kay sak/ēn ya is mānpap!"
 yours why, until it gets thin! "let me be (he) who shall
 (you chase) catch"

62 — isāed tjipāpēn san Lumāwig ya pinsikyāna nan udjīdji ya
 Then catches Lumawig and quickly grasps the hindlegs and

pinisiblēyna. isāna'd kanān en "intō pan; nāngkō mamātpap ya
 lifts it up quickly. Then he says where pray; why, it's easy to and
 (is it) catch,

adīka pāad makātpap; nāngkō, nakatpāban nan tākæ ya adīm pāad
 you not at all can catch why, they could catch, the people, and you at all
 do not

tjipǎpèn nan kōam. – *isǎed kanǎn nan kasǔdna 'n* “*mo kö man tay* L.63
 catch yours Then says his Of course because
 brother-in-law.

finléyko éna, íssam tjipǎpèn.” *ishǎed kanǎn nan Lumǎwig en* “*nay;*
 I tired (it) first, then you catch. Then says Lumawig here it is,
 will

sagfátim!” *ketjěng sagfátén san kasudna ya impolígwed ya kasín*
 carry (it)! Then carries (on his his and it struggles and again
 shoulder) brother-in-law

lumáyao. – *ketjěng kanǎn Lumǎwig ken kasǔdna 'n* “*nǎngkö, mǐd* 64
 it runs off Then says Lumawig to his why! nothing
 brother-in-law

nongnǒngmo! *tjái kasím ed tjipǎpèn!*” *isána'd tjipǎpèn ya*
 you care! there again you shall catch it! Then he catches and

pangushaǎwǒna ákis. *ketjěng kasína ákis panlǒngén.* – *isǎed kanǎn* 65
 “drives it down again Then he again drives up stream Then says
 stream” (on bank)

san kashǔdna ay Lumǎwig en “*intǒ man, mo makatpǎpka?*”
 his Lumawig where then, if you can catch it?
 brother-in-law, (is it)

nalǎngilǎngget san kashǔdna. *isǎed kasín úmüy san kashǔdna 'y*
 much perspires his Then again goes his
 brother-in-law. brother-in-law,

Lumǎwig ya pinsikyána. *isána'd kanǎn en* “*alǎém ed na, ta*
 Lumawig, and grasps a leg. Then he says you ought it that
 to take

yö/óita, tay tjói nǎkship nan tǎlon.” – *isátja'd ýd/ǎn ya kanǎn san* 66
 we two be- there afternoon the “time.” Then they carry it to and says
 carry it cause the place

Lumǎwig en “*nay pay na/óto nan ib/ána.*” *ketjěng pay inflátja.*
 Lumawig here indeed are its Then they feast.
 cooked “companions.”
 (the other pigs)

ketjěng washtjína yǒ/öy is abǎfongna nan wadwǎdna. – *isátja'd* 67
 Then each one takes to his hut his meat (portion) Then they

L.67 *kasĭn määmong is san tjinũmno ay mǎngan. ketjěng isǎtja'd*
 again assemble at the feast to eat. Then then they

insǎngfu. isǎtja'd mangayǎyeng nan amǎm/ma. isǎtja'd
 sacrifice. Then sing the old men. Then they

nakasangfuan ya foknǎkǎna. isǎed nakafoknǎkan ya isǎed
 finished sacrificing and he starts ("for work," to a hill) Then he had started and then
 (Lumawig)

kanǎn san si Lumǎwig is san pangǎtǎna 'n "mangayutǎko'd!"
 says Lumawig to his ato-comrades let us go (consult)
 to the forest (the omen)

68 – *isǎtja'd mangǎyu ya kayũwentsa nan Ilǎkod. isǎtja'd*
 Then they go to the forest and consult "concerning the Northern Then they
 tribes."

ya mangǎyu ya igǎ kakǎib nan itjũtja. isǎtja'd
 "wait for omen" and not "perfected" their auspices. then they
 (favorable)

69 *tǎmǎli, tay ngǎāg nan itjũtja. – isǎe'd kanǎn nan kasũdna en*
 return because evil their auspices. Then says his
 brother-in-law

"umipatǎfoka 's tjěnum, tay tsatsǎma nan ǎkyu ya nǎe/ǎũ amĭn nan
 make grow (create) water be- too much the sun and thirsty all the
 cause

tǎkǎ!" ketjěng kanǎn Lumǎwig en "nǎngkǎ, nan tjěnum nan
 people Then says Lumawig why water
 (is it that)

ĭbfǎkǎbfǎkǎyũ ay?" ketjěng kanǎna 'n "ta umiũytǎko ǎna 'stjĭ!
 you ask so much for? Then he says let us go first there

70 *ĭssǎk umipatǎfo 'sh tjěnum." – ketjěng madmadǎntja, ya kasĭn kanǎn*
 I shall create water Then they walk a little and again says
 soon

san kashũdna 'n "ya; patofǎem man nan tjěnum, ya ngǎg man, mo
 his brother-in-law well create water what indeed, if
 is it,

Lumdawigka? – *ketjəng kanən nan si Lumdawig en* “*nangkəka*” L.71
 you are Lumawig? Then says Lumawig why do you

əmipādshi ay ken sak/ən?” *ketjəng inongaongātsa ay sīnkāshūd.*
 make ashamed me Then quarrelled they the
 (publicly) brothers-in-law.

ketjəng umāytja 'd tōngtsə. – *isāed kanən ākis nan kāsūdna 'n* 72
 Then they go upwards. Then says again his
 brother, in-law

“*nāngkō, mtd nongnōngmo, tay nāə/ōū nan tākə ya adika pād*
 why; nothing you care because thirsty the people and you not at all
 (are)

umipatófo is tjənum ay.” – *isāed kanən san Lumdawig en* 73
 create water Then says Lumawig

“*intəksətāko ay tākə, ta umilengtāko!*” *isāna'd tufāyən nan*
 let us sit down, people, that we rest Then he struck with the
 his spear

tsipash ya infutfutok nan tjənum. isāna'd kanən is nan tākə
 rock and out springs the water Then he says to the people

'n “*īkāyū'd ta uminūmkāyē!*” *lumāsi san kāsūdna ay ūmñnum;*
 you shall that you drink! steps forth the brother-in-law to drink
 come

– *isāed kanən san Lumdawig ön* “*adika ūmñnum; ta issāta*” 74
 Then says Lumawig do not drink that we shall
 (let us)

mangərdədjdji ay ūmñnum; ta nan tākə 's ūmñnum.” *ketjəng*
 be the last to drink let the people drink. Then

nafēash nan tākə ay inmñnum. isāed ūmñnum san Lumdawig.
 had ended the people drinking. Then drinks Lumawig.

– *isāna'd kanən is nan kāsūdna ön* “*ālīkə'd, ta uminūmka!*” – *isāed* 75
 Then he says to his come that you drink Then
 brother-in-law

I.76 *üm̄inum nan kasūdna ya tsākashna ay mangitsōkosh is nan*
 drinks his and "he forthwith" is pushing (him) into the
 brother-in-law

77 *katsfpash. – ketjěng fumāla nan tjěnum is nan fulangd̄gna.*
 rock. Then comes out the water from his "body."

78 – *ketjěng kanān Lumāwig ön "isnāka! tay inmipaāyoka ken sak/ěn."*
 Then says Lumawig here you stay be- you annoyed me
 cause

79 *isātja'd engādnēn tjūi "ad Isik." – ketjěng sumdatja san tākæ.*
 Then they name yonder "ad Isik." Then go home the people
 spot

ketjěng kanān san kafabfäyänä 'n "nāngkōm inlittak san kashūdmō
 Then says his sister why, you pushed your
 into rock brother-in-law

ay?" ketjěng kanān san Lumāwig ön "mō kö man tay inmipa/Isik
 Then says Lumawig surely, verily be- he angered
 cause

80 *ken sak/ěn." – ketjěng inanan̄totja. ketjěng insangfātja.*
 me Then they "performed Then they sacrificed
 anito-rites"

ketjěng nakasangfātja.
 Then they finished sacrificing

81 – *isātja'd intotōya ay sinasāwā; kanāna 'n "inkdibak ed si alōngan."*
 Then they talked as husband and he says I shall make a coffin
 wife

ketjěng sinōtēna sh' asāwāna is nan kālōngan. ketjěng alāna san
 Then he puts his wife into the coffin. Then he takes a

dsu ya ipüyōna 's katjapāna Fūkan; Fūkan nan ngādjan nan asāwan
 dog and places (it) to the foot of Fukan; Fukan: the name of the wife
 end

Lumāwig. ketjěng alāna san kawwitan ya ipüyōna is kādōlon Fūkan;
 of Lumawig Then he takes a cock and places (it) at (the) head of Fukan.
 end

tay léytjén Lumáwig ay úmüy ad tjáya. maládon pay si asáæwána. L.81
 be- wants Lumawig to go to the sky. pregnant his wife
 cause

– *isána'd anótjén san alóngan. isá'd kanán Lumáwig en* “mo” 82
 Then he puts into the coffin Then says Lumawig if
 water

mitóknoḡ nan sikiatsénim, én/ngóngo nan ásu; mo mitóknoḡ is
 strikes the footend shall bark the dog; if it strikes with

káólóána, inkokóokka 'y karáwtan! adíka pay ma/isálalá mo!
 headend crow you, you cock! do not stop indeed!

ka/isáldám ad Téngláyan.” ketjéng naisála ad Téngláyan.
 your final is at Tinglayan. Then it stopped at Tinglayan.
 stopping
 place

– *wóddá et san naamashángan ay tsa mamálid is san ílid nan wánaḡ.* 83
 There is then a widower who was sharpening at the bank of the river.
 (his ax)

ketjéng alaxáwáshén san am/áma nan kaalóngan. ketjéng alínóna.
 Then fishes out the old man the coffin Then he (tries)
 to roll it,

adí ed makáálin. isáed sumáa ya óna ayákan san 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

éngkáli si Fúkan ya kanána 'n “adím pay patánén nan páshek, tay
 speaks Fukan and says do not drive deep the wedge because

náyak sána!” ketjéng infúegtsa ay sumáa ad fobfáy. ketjéng
 this I am here Then they together go home to the town. Then

tsaátsáwshéntja is áfongtja. – ketjéng isáed kanán san fafáyí en 85
 they directly go to their house. Then, then says the woman

- L.85 "aykl way asdæwam?" isded kandin san naamasdngan en "mld pay
 is there a wife of yours? Then says the widower There is no
- asdæwæk; naamasdngdnak pay." ketjéng inasdæwætja.
 wife of mine; I am a widower, indeed Then they married
- 86 - ketjéng mamdkatja san pangdton san asdæwædna ketjéng kandin
 Then go headhunting the at-comrades of her husband. Then says
- san asdæwædna 'n "ta nay adika fundla ay mandgni; is dfong nan
 her husband here do not go out to dance in the house
 (be)
- managnlam." ketjéng mandgni's dfong ya ketjéng matfking nan
 your dancingplace. Then she dances at home, indeed. Then inclines the
- 87 láta. - ketjéng umáy san mamamdgid ya éntsa kæyétjen ay
 ground Then go the girls and start to pull (her) out to
- mandgni. kandntsa ón "ifdlám nan sagnlm." ketjéng adl.
 dance (outside) They say take out your dance. Then "she refuses."
- ketjéng kæyékæyétjentja. ifdlána nan sagnlna. ketjéng matfking
 Then they pull by force (her) she takes out her dance. Then inclines
- 88 nan fatæwæ. - ketjéng ðlik ya ket inmdnak. ketjéng
 the world. Then "time passed then she bore sons. Then
- naéngantja nan dnandkna ay inyðpona 'd Féntok. ketjéng ðlik
 had grown her sons whom she had brought from Bontoc. Then... from this time on
- 89 ya kásln ákis nmádnak san naamasdngan. - ketjéng kandin san
 again also begets children the widower. Then says
- inátsa ón "mo madðyak ket mo umáykáyú ildén nan nálpak.
 their mother when I die, then when you go to see my birthplace.

et adfyu wãntsin nan nalilêngãnan; nan nãkřfu is wantsényu!" L.89
 you not to follow the clear water the dirty water must you follow
 ought

ketjěng nakřfu nan mãbœ 'd Kãnõu; nalilêngãnan nan mãbœ 'd
 Then was dirty the (water) Kanõu; clear that coming
 coming from from

Fãntok. — ketjěng san nakikřfu nan wantjěntja. ketjěng padãnéntsa 90
 Bontoc. Then the dirty water "is their Then they receive
 following." them

ad Kãnõu. kanãntja 'n "sinãkãyu?" — adřtja sũmfad; ya padõyěntsa 91
 at Kanõu. They say who are you? They not answer; and they kill
 (the Kanõu-men)

tjãřtja. ketjěng nadõytja. kœmãn san iKãnõu. — ketjěng ilãěntja'd 92
 them then they are dead. they go the Kanõu-men. Then they see
 (the sons) away,

ya kasřtja finmãngon. ketjěng kasřtja padõyěn tjãřtja. ketjěng
 and they again had resurrected. Then they again slay them Then

õnpayangyãngtja ay mangwãni en "si pay Fãkan nan ninãnak kěn
 they reprove (them) saying indeed, Fukan (is she who has
 born)

tjãkãmř." *isãřtja'd kanãn õn "tsãkãyũ pay, ay iKãnõu, et adřkãyũ*
 us Then they say you, Kanõu-people, you shall
 not

matsakã man, tay pinmadõykãyũ ken tsãkãmř." — *isãed mãřtad* 93
 become because you have slain us Then come to meet
 populous

nan iFãntok ya ěntsa ãlaěn tjãřtja; et iyatãngtja nan břlay;
 the Bontocmen and go to take them then they use as the "bilay"-
 carrying poles trees;

břlay nan ãtangtja. — yõ/õitja tsãřtja ad Fãntok. ketjěng 94
 b. trees their "litter." they take them to Bontoc. Then
 are

ika/ũřtja tjãřtja ad Fãntok ad Tsřpesh. nan ãtangtja
 they bury them at Bontoc at Tsipesh. nan ãtangtja
 their poles

L.94 *wöddä 'd Papät/tay; san tãkitja ay wãka wöddä 'd Papät/tay.*
 are at Papat-tay; their ropes, made of are at Papat-tay.
 (still) lianes,

Ketjěng pay tjãi. si Mãtyæ nan ninõkæd.
 "This is all." Matyu was the narrator.

EXPLANATORY NOTES

The meaning of *Lumãwig* is not known; probably (?) from *lãwãg*: world ("Weltwalter"); with pre-infix *um?* (*um* occurs in several proper names). Articles used with *Lumãwig*: *nan*, *san* and person. art. *si* (*si* is dropped in Genitive). The various articles show that *Lumãwig* is both, an appellative and a proper name. (No root "*lawig*" could be ascertained.)

1. *anak si L. "Lumawigsons" [76]. kaisãdtan*: "a place from which game can not escape; the foot of a rocky mountain; vb. *isadjětko*: I "corner."

2. *makõlud*: rough, "kinky, like negrito hair," uneven, undulating, mountainous.

3. *en isalũkong*: [317]; *Mabædbodõbæd*: "near Bontoc, north." *salukõngæk*: I put a "*salũkong*" into the river at the end of a dam. *nãkna*: *kẽnnæk*, I catch.

4. *fllig ad Põkis*: mountain north of Bontoc.

5. *inõstjong*: Person. vb., *ostjõngãna*: Possess. vb. *ketjěng is iga...*: synonym. "*nannay tsa'y fllig si iga kalineb.*"

6. "*kětjãkãyõsha!*" (as one word)

7. *Kalæwftan*: mountain east of Bontoc.

12. *stamangén* (as one word), uttered hesitatingly, with disapproval. *maltdon*: not by her brother-husband, but through Lumawig's influence (as all Igorot asserted).

13. *tãnæb*: 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 umãñäi nan tãku is nan fatãwãwa*: there were not enough people in the world."

14. *isãña'd tsa...* [310].

15. *tjãttja nan umtli*: "they are the inhabitants of.."

16. *iniFtãwang*: *in-*: preter. augment: they have settled and are now settlers.

18. *Lakãngao*: near Bontoc. *nan kalitãko*: our speech, i. e. of us Bontocmen.

19. Mayinit, which produces salt from hot springs; J. 145. See Voc.: boil.

20. *laglãgo 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 Mãlkod...*: 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. *tẽkod*: *tẽk ed* [307; 242]; *od = ed*.

33. *intõ mãn lã*: surprise, incredulity. *akiãkft*: "we have but little beans in our garden."

38. *Ip/ippit*: at the town limit of Bontoc.

39. *is nan ken...*: pleonast. use of art. [37]. (Sometimes: at the house of N. N.)

40. *aykǝ ngag ta...*: "what is the reason that he should..." *enisǝysuy*: get air, "because it is very hot."

41. *panǝshak*: I do as the first thing; I do directly. *kanǝn amǝtsa*: dropped *si*: the speaking of their father; also: *kanǝn nan amǝtsa*.

42. *kumǝtsiak*, *synon.*: *fumǝkǝsak*: "I get strong, healthy; I feel well."

43. *pasiksǝkpek*: I make frequently go into, i. e. I put (chickens) every evening into the coop: I raise, keep. *ngǝgen*; or *ngǝg kan*, expressing surprise, sometimes indignation or anger.

45. *is tsǝmi..* for our "regular" feeding. [310]

48. *maikǝbkab*: "I break off at the end, the first piece of a stick, then the next." *kethetjǝng*: "and it is ended; no more talk."

53. *tsaldǝdǝy*: two whole trunks of big trees, laid parallel upon the ground, to support vessels hanging above fire.

54. *ta kay sak/ǝn...*: "let it be I who must get." *ya*: emphatic.

55. *siamǝǝdjǝsǝ* (one word); *synon.*: *sǝ sa!* this is right! The distance between Kaddak and Lanao is "several miles."

59. *finulǝtas*: wedding of poor people, with some pork; but *tsǝmmo*: wedding of the rich, prominent, "*gadsǝngyǝn*," with meat of *nǝang* (buffalo), many pigs etc.

60. *Pabǝlid*: "two miles from Bontoc." *panlǝngek*: I drive back "on the riverbank:" "*is nan kawǝnga*," at other places: *pashakǝngek*. *Kǝtsuk*: "very near Lanao."

62. *pinsikyǝna* [*bǝnsikyǝna*]: *pin-* [296]; *siki*: leg. *mamǝtpap*: "catchable," *synon.*: *malǝnoy is mǝtpap*: easy to be caught. (to catch)

63. *mo*: certainly! *kǝ man*: "a wonder indeed!" *tay*: because.

64. *mid nongnǝngmo* [*nonǝngmo*]: "you are of no use, worthless, good for nothing."

65. *tālon*: weather, time of the day, the fields of a community (gardens, ricefields etc.)

66. *ib/āna*: the pig's companions, the other pigs.

67. *insangfūkami*: "we have a little ceremony, at different occasions; also on the day after the wedding. A pig is killed at the "*sangfu*," a chicken at the "*mangmang*." *foknākek*: I start to work, take friends from the house to go to the mountains, forest, fields, "far from town."

mangāyuak (*kāyæ*: 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. *kayūwentsa nan Ilākod* [*iLāgod*]: they consult whether they shall go to fight with the tribes living north of the Bontoc area. *igā kakāib* (from *kāpek*, I make, accomplish): not made, not done, turned out not well.

69. *īssak* [308].

74. *issāta* [308].

76. *tsākashna* [315].

81. *alāna san kaæwītan*: for *alāna*. *ad tjāya*: to "Heaven."

82. *ma/īsalāak*: I cease from floating in a river at a shallow place, or held up by rocks etc. *ka/īsalāam ad T.*: "your stopping place shall be at T."

83. *mamālid*: sharpening his ax or knife on a stone. *alaæwāshek is nan katjēnum*: I fish out from the water; *alināna*: Pres. conatūs. *alīnek*: I roll "like a log;" *patsakālek*: I put on the land from water.

86. *mamākatja*: hunting heads; "they had hunted and taken home the heads; they performed the headhunters' rites." *matīking nan lūta*: "the ground sank to that side, where Fukan leaned over while dancing and holding leaves of tobacco in her hands."

89. *nan nãlpak* (for: *nalpõak*): "my birthplace," lit. my-coming-from-place. *ketjěng nakřfu nan mãbœ 'd Fěntok*: "the river coming from (*mãbœ* = *malpo*) Bontoc (which is usually muddy) happened at that time to be clearer than the Kanöu stream, that had been made muddy by a rain-storm. Thus Lumawig's sons went astray.

90. *padãnéntsa*: subject: the people of Kanöu.

91. The resurrection takes place while the Kanöu-people had turned; *ilděntja*: "the people looked back."

92. *pinmadõykăyě*: preter. of the Person. Vb. *pumadöyak*.

93. *ãtang*: a long pole to which the body of a man slain in battle (resting on his shield) is tied to be carried home. J. CXXXV.

břlay: species? "The bilay planted in the grove '*patpat/tay ad Sõkok*' near Bontoc have now grown to big trees."

HEADHUNTERS' RETURN AND CEREMONIES

H.1. *Sumãatsa nan mamãka. tsãtsa mamalũkay ya tsãtsa mangãyeng*
 Home come the headhunters. They singing and they singing "ayeng"
 keep "falukay," keep

ya tsãtja ẽndœwii.
 and they shouting
 keep exultingly.

Falúkay: sinúka 'sh ay nasáysüü? [sinúka 'sh ay nashódjüü] H.2
 who are you that were absent

(away from
 fighting; "pre-
 vented i. e. hiding
 yourself")

wansányu 'sh kamuyóköy!
 give him a old and worn!
 breechcloth,

Falúkay: sinúka 'sh ay nalásin? 3
 who are you who were absent

minsimsimúdkka '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 kanítjúan is nan áto. isátja'd aláén 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 itákétja nan sakólang is nan bóshä.
 they make a headbasket then they tie the basket to the pole in
 the ato.

ipuítja nan ólo is nan kasakólang. - ketjéng maámong nan 5
 they put the head into the basket Then assemble the

fobfáallo. isátja'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 tatalíbnan
 take down the head that you lay (it) at the dance-place
 down

ta énkakawáéntáko ya ta siksikiátjan nan fobfáfáyi ay manágni."
 that we place it in the center and that they kick (it), the women, who dance

H.6 *ketjěng mastjĭm; ya alđěntsa nan ólo; səkasěkantja is nan đsək*
 Then it is night and they take the head; they smoke (it) in the smoke

is nan ato. isăed totok/kóngan nan fobfăllo ya nan ĩb/an nan
 in the ato. Then keep watch the young men and the other

7 *inasăewwan t'ăđĭ alđěn si đsə nan ólo. – ketjěng fibikăt; isătja'd*
 married men lest take dogs the head. Then morning then they

alđěn ya păyěntja 'sh nan săngi. isătja'd yđ/i ad wănga.
 take (it) and put it into the basket. Then they take (it) to the river

isătja'd mangatóling is nan ĩlid nan wănga. isătja'd ĩmish nan
 then they cleanse (it) on the bank of the river. Then they wash the
 while praying themselves,

fobfăllo; isătja'd uđshan nan ólo. ketjěng patsakđłéntja ya
 young men; then they wash the head Then they put it on the and
 river-bank

8 *inuđshantja ay kagăwĭs nan ólo. – isăed ęnsăbə nan amăma ya*
 they have washed well the head. Then says prayers an old man and

kanăna 'n "lalăyam si asăewwan, ta mikĭłli is nan ĩlimi." sumđatja
 he says call your wife that she lives in our town. They go
 with us

9 *is nan fobfăy et mangĭagtja. – alántja nan fătug; padđyěntja*
 to the town then they sing. They take a pig kill (it)
 (home)

isătja'd lakĭman; isătja'd otóen; 'sătja'd mangăyăyeng ya kanăntsa
 then they singe (it), then they cook (it) then they sing and say

'y mangwăni ęn "anăpenadnókăni ta wăshjtjin umĭla is itsăewwishna.
 speaking "it is time right now" that everyone looks for his roast meat

10 *ketjěng kay mastjĭm ăkis. isătja'd ikă/ęp nan ólo.*
 Then it is night again. Then they bury the head

isátja'd infúkaæ nan fobfállo "tumengaotáko! tumengaotáko!" H.10
 Then they cry, the young men, we'll have a holiday! we'll have a holiday!

ketjěng fibikát, ya infúkaæ nan amám/ma "intengaotáko!" ya mfd
 Then it is and cry the old men we have a holiday and nobody
 morning

úmüy is nan páyyo, tay læglæg. ketjěng intěngao 11
 goes to the fields, because it is "head-burying-day." Then keeps
 holiday

nan umitli; ma/íd fumóknak. isátja'd mamalúkay nan fobfállo
 the whole town; nobody goes out to work. Then they "sing a falukay" the young
 men

ya nan mamágkid. kanán nan mamágkid:
 and the girls. Say the girls:

Falúkay: pitkám ay inyakyáking
 you spend all time loitering

si inam nan mamáding.
 (while) your mother is gathering the dry wood

– *kanán ákis nan fobfállo:*
 Say in turn the young men

12

Falúkay: mamágkidka 'sh binákid
 a girl you are --? --

pitkám ay inyakyáking
 you spend all time loitering

æmám ay tsatsakkískis
 your garden is sloping

tinmófan nan lادلádkin.
 the growing place of weed.

H.13 – *kanān ākis nan mamāgkid:*

Say again the girls

Falūkay: payéntāko 'sh shoshōshlay

let us "put down" reply

ta kika'd na 'sh mapāwāy

until here is morning.

ta issak en lumāgo

I will go to buy

tabfāgo 'y Finalōk nay,

tobacco, of Finalok

ta itsakam is tjāpay.

that you take (it) to the court of
the ato.

14 – *kanān ākis nan fobfālo:*

Say again the young men:

Falūkay: mamāgkidka 'sh binākid

a girl you are - - ? - -

kamāngakōng ya kētan

greedy of meat;

adīm aktan si inam

you do not give any to your mother

Idkōgmo ya shushūbam.

you turn your and feast secretly.
back

15 *ketjēng makitotōyatja nan amām/ma: "ayāka man tji!*
Then converse (and say) the old men very long (lasts) this!

palayokéntáko'd!" *isátja'd mafóteng amin nan inasáæwan ya isátja'd* H.15
 let us end it. Then they get all the married men and then they
 intoxicated

en mintjípap is nan fátug. - tjinpáptja nan inim. kanán ákis nan 16
 go catching pigs. They caught six say again

tá/pén nan inasáæwan en "adína áðlan 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 falótjen nan fátug; isátja'd sagfátèn ya yóitja 's nan 17
 Then they bind the pigs then they carry and take into the

kaáfoádfong ya lakímantja 's nan ápuy. isátja'd kasín yóitja 's nan
 houses. and they sing in the fire. Then they again take to the
 them

áto. kökójtjentja ya otóentja. - ketjéng naóto pay. isaéd 18
 ato. They cut and cook them. Then (is) cooked. Then

kanán nan amám/ma 'n "éngkáyú'd amóngén nan fobfáfáyi ta 'd
 says the old men you shall go to assemble the women that

sumáatja nan fáfáyi is nan áto. - ketjéng mángantja ya nakakántja; 19
 they enter the women, into the ato. Then they eat and finish eating

ketjéng masistángtja; ketjéng washtjín inmángmang is nan
 then they go single Then everyone sacrifices (chicken) in
 (to their homes).

afobóngtja. ketjéng ifálatja nan fánnga ya isugídtja is nan
 "his" house. Then they take out the pots and put on fire at the
 (them)

pángxan. isátja'd aláèn nan mónok ya faytkéntja.
 door. Then they take a chicken and beat it

H.20 *ketjəng naddəy nan mōnok.* — *kanəntja en* “*nay pay təklay si*
 then is dead the chicken. They say this the arm
 (represents)

fobfallo na; et kumfdshi nan fobfallo. mananglkami is kōdsō.
 of the may grow the young man! we pray for strength.
 young man strong

21 — *isətja'd makakan; isətja'd maāmmonng nan maməgkid ya nan*
 Then they end eating Then they assemble, the girls and the

fobfallo is nan ato. isətja'd kanən en “*mannaingtako 'd!*”
 young men at the ato. Then they say: let us stand in (two
 opposite) lines!”

isəed kanən nan fobfallo 'n “*engkəyē umāa is tōōnan ta*
 Then says a young man go ye to bring a jar that

22 *əngkarəwədentako is nan tatalibnan.* — *isəed kanən nan maməgkid:*
 we place it in the at the dancingplace. Then say the girls
 center of

Tsəeng: initsəəantako si Finmōshao ay gadsəngyen ad Fəllig;
 — ? — “we have caught hunting Finmoshao, the rich man at Barlig;

ya ayəkam nan pangəfongmo! ta umaləkəyē is nan flimi ad
 and call you, your family come ye into our town, to
 (Finmoshao!)

Kensətjan; tay nay si fflad ay kinəpnan ay minləlaymi ken tjakəyū.
 Kensətjan; be- here bacon, thick, to we invite you
 cause is which

ya inməlitja tit/twa is nan flimi, ya ikökōtsam si Fənged
 and they came really into our town and you cut, Fanged,

tjəttja is nan istjəttja ta mangəntja. ya nakakəntja.
 for them their meat that they eat and they finish
 eating.

23 — *isətja'd kanən en* “*əngkəyū umāla is fəyash, ta painuminumtako ya*
 Then they say go ye to get brandy that we make them and
 drink

6. *nan ib/an nan...* and the "other," i. e. and besides the married men.
7. *sangi*: see Voc. baskets. *mangatōlingak*: I wash the head while praying, invoking the soul of the slain. *uāshak*: unceremonial cleaning, washing, bathing.
8. The old man addresses the head: "call your wife:" that we kill her also! *mangfagak*: I hum, drone songs without words.
9. *anapēnadnōkăni*: probably *anăpēna '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." *itsă@wish*: roast chicken, dog, pork.
10. They bury the head in the *ăto*. *tumengaotăko (tēngao)*: we shall (*um*) celebrate a holiday, but: *intengaotăko*: we are celebrating.
11. *umiŕli*: the whole town celebrates this day; the other ceremonies were performed only by that *ato* ("ward") to which the victor belongs. Those who are defeated in the "carmen amoebaeum," the *mamalăkay*, must work for the other party, get wood etc. If the girls win but fail to get their prize, they take the boys' hats, pipes etc. Girls who have lost give bags, breechcloth etc., otherwise the boys will tear down the *đlog* (girl's dormitory).
pitkak: I waste my time; or: I do nothing, but.... *pitkăna ay măngan*: he spends all his time eating. *mamăding*: I gather *băding*, dry wood; firewood.
12. *binăkid*: this was asserted to have no meaning. Probably: maiden? *tinmofan*, for: *tinmofăan*.
13. "Let us not cease from answering their challenging songs (*shoshđshlay*: "contest of words"); let us reply until the sun rises." *ŕssak*: [308]. *Finalok*: "a place where good tobacco is sold; North of Bontoc."
14. *sŕbfan*, *kėtan*, *tjŕpan*: meat eaten to the rice occasionally.
đktak: I give some of my own; constr.: person in cas. rectus, thing given with prepos. *is*.

15. *ayǎka*.... "This singing lasts too long." Old men are the umpires of the teasing contest. *palayokentǎko*: celebrate the last day of the festival; perform the final rites; finish.

16. An episode from a headhunters' festival; in the following description recollections of real events and explanation of customs are intermingled.

17. *sagfǎtek*: I lift (and carry) upon my shoulder. *kaǎfoǎfong*: Collective form.

18. Women enter the ato only if permitted to do so.

19. *nakakǎntja*: here without suffix *-an*, see: R. 16, R. 17 and [299]. *masisiangtǎko*: we part and go, each by himself, to our homes. *afobǎngtja* (only here!) plural form. *fayǎkek* [*faǎkek*]: I whip, beat to death with many blows, "which makes the chicken more palatable."

20. "Feasting to the hero's health;" *tǎklay* [*tǎkay*]: the strong arm that killed the enemy and chopped off the head; represented by a part of the chicken. *manangǎlkami*: we pray for and hope, expect.

21. *mannaingtǎko'd*: we stand in two lines, one formed by the men, facing the other, that of the women, in order to sing.

22. The "*tsǎeng*" consists of several verses; the melody of the greater part of each verse is chanted monotonously, but passes over into a phrase of astonishing musical beauty and pathos.

Fimmǎshao of Barlig: evidently a reminiscence of an old feud with Barlig. The "anito" of slain *Fimmǎshao* is invoked; more victims are wanted. In the following the narrator has confounded facts and phantasy.

23. *ifǎik*: the bare board in the Igórot's sleeping chamber (or: mat), by euphemy (tragic irony); in reality the board on which the dead body is tied to be carried home. *inatǎshan*: "made wide" for you. *pingsan*: "long time ago." (only here!)

THE IGOROT IN THE BATTLE OF CALO/OCAN

B.1 *Insuliktosh si Don Bilong umali 'd Faintok ya enggak ad Faintok;*
 The insurrecto Don Bilong comes to Bontoc and tells lies at Bontoc.

kanana ay mangwani en "tjakayũ ay Igdot mifuẽgkayũ 'n sak/en;
 he says speaking you Igorot, go with me

ta alãenyu nan pinãngyu, nan kanĩyabyu, nan tũfayyu ya nan kãngsa,
 take ye your battle-axes, your shields, your spears and the gongs

ta umiũytãko ad Malõnosh, ta engkãyũ manalifeng et adãngsan nan
 let us go to Malolos, go ye to dance then much (will be)

2 *sĩpingyu."* – *ketjẽng tjẽngnẽn nan tãkũ. nan fofafãllo ya lumãyaætja*
 your money. Then hear the people the young men run

et umãytja id pãgpag, tay am/in ay fofãllo ya endjũa nan
 and go to the forest because all young men are unsteady
 (as to)

nimniĩmtja. kanãntja 'y mangwani en "aããy nget enggak sa."
 their thoughts They say speaking perhaps a lie this!

3 *sak/en, (si Fãnged ay iSamõki) adk lãytjẽn ay iũmũy, tay nan*
 I Fanged from Samoki, do not like to go because

kafibfak ya ifaludtja is nan adik kagalān. ketjěng makalfak, B.3
 my sister they imprison for my not "coming along" Then I go with them

tay ibfaludtja 'sh kafibfak. – ketjěng ūmüy nan tákæ; ifüeg Ngāwid 4
 be- they bind my sister. Then go the men; takes Ngawid
 cause with him

nan tákæ; et sīya nan āpon nan Igólot. ketjěng malikoādkamī
 the men; then he is the chieftain of the Igorot. Then we start

et umalfkamī 'd Fāngnèn ya ketjěng umālatja ākis is nan
 and come to Fangnin and then they take also some

iFāngnèn. (Fāngnèn id sakōn ad Fāntok.) ketjěng alāénmī nan
 men of Fangnin (is) near Bontoc. Then we take
 Fangnin.

īsa 'y fūtug et padōyénmi is istjan nan tákæ ay ūmüy ad Malōnosh.
 one pig and kill it for food of the men who go to Malolos.

ketjěng malikoādkamī is nan fībikat et umalfkāmī ad Gāy/ang. 5
 Then we start in the morning and come to Gayang,

ketjěng nīsasakāna nan kānénmi et binadōytsa nan nēang ay istjāmi.
 Then had been our food and they had killed a buffalo as our meat.
 prepared

ketjěng mangāngkāmī is nan magāchu et umalfkāmī 'd Serwantēs.
 Then we eat at noon and we come to Cervantes.

– ketjěng tomoktjōkāmī et inotōkāmī is kānénmi. limākāmī ay iFāntok, 6
 Then we sit down and cook our meal we are five Bontocmen,

walōkamī ay iSamōki; isāed nan iMañnit, iTukūkan, imMalīg/kong,
 eight men from then those from Tucucan, Malikong,
 Samoki; Mayinit,

iKinđang, iSakādsa, iTitīpan, iTáfeng, iKānōu, iAgkāoa. amīn ay
 Genugan, Sagada, Titipan, Tulubin, Kanöu, Agawa. all the

B.6 *kañitli inmáytja ad Malónosh. ketjěng nakakángkămi 'd Serwantěs*
 townsmen had gone to Malolos. Then we had eaten at Cervantes

7 *ya umalčkami ad Ankăki. - nisasakăna amĭn nan kănenmi. pinadđytja*
 and we come to Ankaki. prepared was all our food. they had killed

nan făka ay istjămi. naamoamđngtsa ad Serwantěs nan amĭn ay
 a cow for our meat. Assembled were at Cervantes all

8 *kăkăřkăřli. - ketjěng mawĭid ya malikođdkami ya umalčkami 'd*
 townsmen. Then it is morning and we start and come to

Konseptsyăn. ketjěng malikođdkami 'd Konseptsyăn et umalčkami 'd
 Concepcion. Then we start from Concepcion and come to

Kăndson ya umafědtsă nan mŭsiko ken tjăkămi. ketjěng umalčkami
 Candon and (there) meets the music band us. Then we come

'd Kăndson ya umilřwilřwis nan mŭsiko ken tjăkămi id Kăndson.
 to Candon and marches around the band with us at Candon.

9 *ketjěng intedečkami is nan tjaktjăkŭ ay đfong is nan ľma 'y đkyu, ya*
 Then we stay in a large house five days and

istjaistjămi nan ľma 'y fŭtug, tay sinmongětkami ay Ikđlot.
 we eat five pigs, because we were angry, we Igorot,

ketjěng tsămi padđyĕn nan fŭtug si iKăndson. ketjěng malikođdkami
 Then we kill the pigs of Candon-people. Then we start

10 *et umalčkami 'd Tăkătjing. - ketjěng tsămi sĭkpĕn nan đfong si*
 and come to Takutjing. Then we enter the houses

iTakătjing et tsămi pinđla nan fădsotja; umđgiădtja nan iTăkătjing.
 of Takutjing- and take their coats; afraid are the Tak.-people
 people (quickly, plunder)

(*djuwǎnkāmī lasūt ya liman pōo ay Ikōlot.*)—*ketjěng malikoǎdkami is* B.11
 we are two hundred and fifty Igorot, Then we start

nan wīiwīid et umǎykami ad Namagpǎkan. ketjěng ǎfus naōto nan
 very early and go to Namagpakan. Then had been the
 cooked

mǎkan, siǎdnay ma/id ǐstja. ketjěng umǎykami et okǎdēnmi nan
 rice, but no meat. Then we go and take (by force)

isǎ ay kafǎyo et yǎimi 's lubfōnmi. ketjěng kōkōtjēnmi et otōēnmi
 one horse and bring it to our quarter. Then we cut it and cook

nan kafǎyo. ketjěng igǎmi ǐstja, tay kǎg fǐkas si tǎkǎ nan
 the horse. Then we do not eat, because like flesh of men is the

ǐlan nan ǐstjan si kafǎyo. — ketjěng malikoǎdkami et umǎykami 12
 sight of the meat of horse. Then we start and go

ad Faknōtan. umtsǎnkami id mastjīm. ma/id ninōto is kǎnēnmi.
 to Faknotan we arrive in night none had cooked our food.

isǎed amǎnkāmi ay Ikōlot ya umǎykami ay umǎla is nan kafǎtufǎtug
 Then we all, we Igorot, go to take some pigs

ya kǎshuǎshu. ketjěng oto/otōēnmi et mangǎnkami is nan mastjīm.
 and dogs. Then we keep cooking and we eat during the night.

— *ketjěng umǎli nan soldǎdso ay insulǐktosh ya inkōtsǎotja is* 13
 Then come the soldiers, who insurrectos, and ask for
 are

kanēntja et tsǎtja umalǎli is tsogōkmi et tsǎtja kankǎnan en
 food then they keep coming to our rear and they keep saying

“*inǎkǎyǎ 'sh kǎnēnmi.*” *ketjěng tsǎmi ǐtsǎotsao nan kōbkbob si fǎtug*
 give (us) our food. Then we often give (them) the skins of pigs

- B.14 *ya nan akít ay mákan. – ketjěng malikođdkāmi et umáykāmi is*
 and a little rice. Then we start then we go to

nan ísa 'y íli; adík kěkkén nan ngátsan nan íli ay inumtsānanmi
 a certain town I do not know the name of the town where we arrived.
 (one)

ketjěng áfus naóto nan mákan ya ístja ay nāang. ketjěng
 Then had been cooked rice and meat of buffalo. Then

- 15 *masuyěpkami; malikođdkami as nan wíid. – umalíkami 'd Santo Tomas.*
 we sleep we start in the morning. we come to Santo Tomas.

ketjěng ma/íd naóto is kánénmi. ketjěng éngkāmi 'nānap is fútug
 Then (is) not cooked our food. Then we go to seek pigs

ya is kánfing; et ma/íd intjānanmi is fútug, kánfing nan intjānanmi.
 and goats then not any we find pigs; goats (is) our finding.

- 16 *ketjěng yáitja nan fíndyæ. – ketjěng kánanmi is nan ápomi 'n*
 Then they bring rice. Then we say to our master,

“nāngkōm kanān ěn ‘mō umālitāko is nan íli, et misashsakāna
 why! you say if we come into the town, then would be ready

- 17 *nan lánsæw nan takæ'; kōt nay adwāni ya ma/íd!’ – ketjěng*
 the food of the men; and here now there is Then
 nothing!

sibfátèn Don Bílong nan kalími ya kanāna 'n “íkādkāyú ya
 answers Don Bilong our words and he says care for and
 yourselves,

- 18 *tsákāyu tjūmpap is fútug ya's nan fíndyæ.” – ketjěng ikíkíđdek*
 you keep catching pigs and rice! Then I frighten
 (take)

nan simpāngāfong ay Filipíno. ketjěng kanāntja en “adíka
 a family of Filipinos. Then they say do not

pumadóy ken tjákāmi; ta umotókāmi is kānim. ketjěng maóto nan B.18
 kill us let us cook your meal. Then is cooked the

mákan ya nan ágkāmá. ketjěng ilábok ay mángan ya ketjěng
 rice and crabs. Then I begin eating and then

umáli nan káduak. ketjěng inōfōngkami, tay narawarawátkami.
 comes my companion. Then we eat together, as we are very hungry.

– *ketjěng malikoádkami et umáykami ad Dsakápan. tjaktjáki ay tli.* 19
 Then we start then we go to Dagupan. (it is a) large town

ya ketjěng umilalayóshtja ken tjákāmi. ibfakāmi nan kánenmi, ya akít
 and then they "do not us we ask for our food and little
 provide for"

nan itsaotsáotsa. ketjěng tsátja 'd kánan en "umalíkāmi ad Malónosh."
 is their giving. Then they keep saying we shall come to Malolos.

– *ketjěng umtjángkāmi ad Malónosh is nan sidsidjímna. ketjěng* 20
 Then we arrive at Malolos in the evening. Then

igáktjeng Agináldo nan pispistash. – ketjěng kánanmi en "nangkó! 21
 distributes Aguinaldo the "20 cents." Then we say why!

pispistash ángkay? nan kánenmi adí amánai!" ketjěng kánanmi
 one peseta only our food does not suffice then we say

en "lumayáokāmi!" ketjěng kánantsa 'n "baldeákanmi tjákáyú!"
 we shall run away Then they say. we shoot you

– *ketjěng malikóad nan tlin. ketjěng umáykami et balokánkami* 22
 Then starts the train Then we go and ride
 (railroad).

is nan tlin. – ketjěng umalíkāmi 'd Kālā/ókan. págpag yángkay. 23
 in the train. Then we come to Caloocan forestland only.

- B.23 *mangǎngkǎmi is nan mastjǐm; et adǐ inmǎnǎi nan kǎnǎnmi.*
 we eat in the night then not sufficed our food.

tsǎkǎmi mangmǎngǎn ay tǎkǎ, ketjǐng ildǎnmi nan apǔy ay intatǎyao
 (while) we are eating, we men then we see the fire flying

- 24 *ay mǎpo 'sh pǒshong. Tǎmǎnkǒu nan apǔy ken tjǎkǎmǐ. – ketjǐng*
 that comes from sea. Dazzles the fire us. Then

talǎnǒ ay lablǎbon si kokǒok si mǒnok. ketjǐng kanǎn Gólash ay
 it is time of beginning of crowing of cocks. Then says Golash,

intelepletǐmi en "ǎntǎko inlǐkid ad Fǎnged tsǒgok nan Manfla."
 our interpreter let us go around to Fanged behind Manila.

ketjǐng malikoǎdkǎmi ay ǔmǔy ad Fǎnged ya ǎngsan nan soldǎdso.
 Then we start to go to Fanged and many (are) the soldiers.

- 25 – *ketjǐng madǎngkǎmi id Fǎnged. – – kǎg tǒnǎ nan kaadsǎwǎna*
 Then we go "a little" to Fanged. like this was the distance,

is nantjǎi. – – namangpangǒkǎmi; wodǎ nan tǎfaymi, pinǎngmi,
 as far yonder. we had gone to the front; we had spears, battleaxes,
 as

- 26 *ya nan kǎlǎsaymi; ma/id bǎldǎgmi. – ketjǐng mabaldǎkan nan ǐsa 'y*
 and shields no rifles. Then was shot one
 (with us),

soldǎdso is nan fimifǐtli; pinaldǎkan nan Melikǎno. ketjǐng
 soldier in the scrotum had shot (him) the Americans. Then

inangǎkǎmi; kanǎnmi en "nǎngkǒ bǒd falǒgnit nan inyǎyak tǒnǎ;
 we fret we say why! a battle the calling of that
 (is) (man)

- 27 *nǎngkǒ tǎkken ay talǐfeng sa!." – ketjǐng kanǎnmi ǒn "aykǒtǎko kasǐn*
 why! a different dance is this. Then we say "are we some-
 times

inǝgiaǝgiad ya kasn tsǝan? – *ketjǝng itǝolin san sinkumpǝnya* B.28
 afraid and again not (afraid)? Then transports the company
 back

nan nabaldǝkan ay is sa. yǝitja 'sh katlin. ketjǝng umǝykami
 the men shot who (were) They take to the train. Then we go
 there. (them)

is katilinsila. ketjǝng insǝnib nan soldǝdso; yaket ǝngsan nan
 to railroad. Then hide the soldiers, and many (are) the
 the (embankment?) themselves

fǝbǝla ay umǝli ay mǝlpo '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 Filipno.
 Americans. Two were shot of the soldiers, Filipinos.

– *ketjǝng umǝli ǝkis nan sinkumpǝnya ya mabaldǝkan ǝkis nan isa'y* 29
 Then comes again one company and is shot again one

soldǝdso. tjǝkǝmi ninka/ǝpkǝmi is nan lǝta, tjǝkǝmi ay Igǝlot,
 soldier we had dug into the ground, we Igorot,

ta itǝfonmi nan ǝwakmi, tay ma/ǝd bǝldǝgmi; 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 Filipno.
 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 *ikā/æptja amñ nan fobolātja. isātja'd tomōli is nan apōtja;*
 they bury all their cartridges Then they return to their
 (bullets) commander

32 *kandñtja en "nāngkay nan fobolāmi!" – ketjěng umāli nan djūan*
 they say: used up our bullets. Then come two
 (-no more-)

kumpānya. wōdā nan madōy ay inim, wōdā nan líma; wōdā nan
 companies. there are dead six, there are five some are

nabaldākan is nan inadāpa; wōdā nan ísa ay kōlud ay nabaldākan is
 shot into the hand there is one "negrito" shot into

nan kitōngna. ketjěng kumāan nan sinkumpānya ya mīsubli nan tōlo
 his forehead. Then retreats the one company and "exchanged" three

33 *ay kumpānya. – āngsan nan nadōy ken tjāttja. āngsan nan tjāla is*
 companies. many (are) the dead among them much (is) the blood upon

nan láta. ketjěng kumāan nan tōlo 'y kumpānya. igāāntsa nan
 the ground. Then retreat the three companies. They remove the

āngsan ay nadōy; yōttja 's katīlin. ketjěng mīsublí ākis nan djūa 'y
 many dead they carry to the train. Then "exchanged" again two
 (them)

34 *kumpānya. ketjěng mabaldākan nan ipāt ay soldādso. – kasttja ākis*
 companies Then are shot four soldiers. they again

tomōli san djūwan kumpānya. ketjěng misūyao nan ākyu ya ketjěng
 return the two companies. Then turns dark the day and then

35 *kīgsanñtja nan kānyōn; kīgsanñn nan soldādson si Melikāno. – ketjěng*
 they fire the cannon; fire (them) the soldiers, Americans. Then

inwñwis nan fōbolan si kānyōn et tsāna pōnsīpak nan pāgpag. ketjěng
 whistles the shell of cannon then often it hits the forest. Then

umōgiad nan Ikōlot, et tsākashtja ay lumāyæ. — ketjēng B.36
 get afraid the Igorot and immediately they run away. Then

lumayāækāmi et umalīkami is katīlin. — āngsan nan nadōy ay tākæ 37
 we run away and come to the train many are the dead men

is nan katīlin ay tsa inyōi nan soldādso. nabaldeikan nan isa ay
 in the train whom kept carrying the soldiers. was shot one
 (station?) man

iAmtādāæ; ma/īd nabaldeikan is nan iFāntok — intedēekami is 38
 from Amtadao nobody was shot of the Bontocmen. we remain at

katīlin; tsātja ket yāi nan nadōy ay nabaldeikan. kinigsāntja nan
 the train they then bring the dead who had been shot they fire the
 often

kānyōn; ketjēng kashōn mad/ōb nan tjāya. kāg nannāy — — — nan
 guns, then as if tumbled the sky. like this (were): — the
 (it was) down

fobōlan nan kānyōn; wōdā nan kāg nannāy — — —
 shells of the cannon some like this: —

— ketjēng tjumāka nan soldādson si Melikāno is nan kalūta; ketjēng 39
 Then landed the soldiers, Americans, on the land then

lumāyæ amīn nan 'silīktosh; umāytja 'sh nan katīlin. Tsākamī
 flee all the insurrectos they go to the train. We keep

lumāyæ ya ilāenmi nan fōbōlan si kānyōn ay patatsōkēna nan lūta.
 running and we see the shell of cannon that throws up the earth.
 away

— wōdā nan fobōlan si kānyōn ay pinadōna amīn nan sinkumpānya ay 40
 some shells of cannon kill a whole crowd that

mamāb/on. tsatsāma nan madōy is nan 'silīktosh. adadādsa nan
 stood close many the dead among the insurrectos; more the
 together.

B.41 *maddý mo is nan falõgnit si Ikõlot is nan flin nan Ikõlot.* — *ketjẽng*
 dead than in the fights of Igorot in the country of the Igorot. Then

lumayãkãmi et umãykami 'd Malõnosh; ketjẽng kanãn Gõlash ay
 we flee and go to Malolos then says Golash, our

inteliplitĩmi en "umãykami ad Manĩla ta õngkãmi 'nkãib is tilinsĩla."
 interpreter let us go to Manila, let us go to make "railroad"
 (moat?)

42 *ketjẽng adĩ nan tãkœ.* — *ketjẽng kanãn Gõlash en "nãngkõ ma/ĩd*
 Then "refuse" the men. Then says Golash why! nobody

maddý ken tjatãko ay Igõlot; nãngkõ ketjẽng nan insulĩktosh is ãngsan
 is dead among us Igorot; why! only the insurrectos many

nan maddý." *ketjẽng tomõlitja si Sãyan ay iSamõki ya isãed si Mõding*
 (are) dead. then they return: Sayan from and further Moding
 the Samoki,

ay iFẽntok isãed si Pãtte/king ay iFẽntok ad Manĩla. ketjẽng
 from Bontoc, then Patte/king from Bontoc, to Manila. Then

43 *umãytja is nan katĩlin ya aptẽntja nan fobõlan si kãnyõn.* — *ketjẽng*
 they go to the train and encounter the shells of cannon. Then

mimĩdneng is nan kakaœwãentja. ketjẽng kasĩtja sumãkong ad
 they hit into their midst. Then they again go back to

Malõnosh et umtsãntja ken tjakamĩ. ketjẽng kanãntsa ken tjakamĩ 'n
 Malolos then they arrive with us. Then they say to us
 (among)

"inmãli nan Melikãno ad Kalã/õkan et finãkashtja nan kaãfoãfong;
 they came, the Americans, to Caloocan and destroyed the buildings

44 *pinẽantsa amĩn nan sinfãan ya nafãkash amĩn ay kampãna."* — *ketjẽng*
 they burned all the churches and broken are all churchbells. Then

ibfākāmi is nan plesidēnte ad Malōnosh; kanānmi en “umāykami” d ad B.44
 we ask the “presidente” at Malolos; we say we ought to go to

Fěntok!” ketjěng maæwākas ya kasimi ibfaka ya adīna. — kanāna ’n 45
 Bontoc then it is to-morrow and again we ask and he He says
 refuses.

“nāngkō ma/īd nadōy ken tjakāyū, ya kanānyu en umāykāyū?”
 why! none is dead of you and you say you will go?

ketjěng kanānmi ken Kōsmi ay iFěntok en “tjakami ed—kanām— en
 Then we say to Kosmi from Bontoc we should— tell (him)!— go

talʔfeng, nan kinwānim; ketjěng ilodlōdmi ay tākæ ay umiüy.”
 to dance; so you had said; then we must, we men, go;
 (as to your saying)

— ketjěng inōnong tja Mākwish ay iFěntok ken Ngāwid ay iSamōki. 46
 Then quarrelled they, Makwish from Bontoc and Ngawid from Samoki.

kanān Mākwish ay iFěntok ken Ngāwid en “sīk/ā kēkkēm ay fālōgnit
 says Makwish from Bontoc to Ngawid you know that “battle”

nan kinwānitja ken sīk/ā. āpay adīm kinwāni is nan tākæ? sīk/ā
 was their to you why did you tell (so) to the men? You
 saying not

ma/īd nimnimmo! moshāya sak/ēn si nāngtck ay fālōgnit nan
 have no reason! suppose I had known that “battle”

kanāntja, et kānak onōna is nan tākæ mo lēytjēntja ay mākifalōgnit.”
 was their I would first to the men if they wished to go to war.
 saying, have told

— et akīt yāngkay ay enasipadōykami ay Igōlot is nan mangwānian 47
 then little only (failed), that we would have killed we Igorot for the saying of
 each other

nan plesidēnte ad Malōnosh en mabaldukānkami amīn ay Ikōlot.
 the presidente at Malolos that we would be shot, all Igorot.

B.47 *ketjěng maɔwākash ya iɔdlod Kōsmi ay iFǎntok mangǐbfaka.*
Then (it is) to-morrow, and must Kosmi of Bontoc ask.

48 – *ketjěng kanána en “umáykāmǐ ’d man!” ketjěng adína. ketjěng*
Then he says let us go then! then he does not Then
(permit).

lumayǎkāmǐ ay Igǒlot; ketjěng manadǎlǎnkāmǐ is nan ilid nan kǎlsa.
we run off we Igorot then we walk on the side of the street.

49 – *ketjěng umtjǎngkāmǐ ad Santo Tomas; ketjěng tjangkǎsmi ay*
Then we arrive at Santo Tomas then we immediately

sǔmkép is nan págpag. ketjěng lushfǔdmi ya ad Faláoang. ketjěng
enter the forest. Then our coming out is at Falaoang. Then

inandǎpkāmǐ is kǎnenmi tay naɔwaɔwǎdkāmǐ. ketjěng lumagókāmǐ
we seek our food because we are very hungry; then we buy

is nan kankǎnén; nan kankǎnén nan inkatǎkkāmǐ. (nakǎib nan
food (cakes) “cakes” we lived on. made are the

50 *kankanǐn is finǎyɔ ya nan dǐn/fa.) – ketjěng umalǐkāmǐ ad Fǎngal.*
“cakes” from rice and sugar. Then we come to Fangal.

ketjěng kanǎn nan Ilókǒ ad Fǎngal en “éngkayu man lumáyayɔ ay?
Then says an Ilocano at Fangal why do you run away?

51 *ögiadǎngkǎyɔ ay Igǒlot?” – ketjěng kanǎnmi ay mǎnfat en “éngka*
are you cowards, you as Igorot? Then we say answering you go,

man, ta ilǎenmi sǐk/ǎ, mo ket adǐ pinpaabókén nan kǎnyōn nan ólom.’
let’s see you if then not quickly smash the cannon your head.

52 – *ketjěng umalǐkāmǐ ’d Takútjǐng. kanǎntsa ákis en “éngkayu man*
Then we come to Takutjǐng. They say also why do you

lumáyaw ay?" ketjéng kanántsa en "ngäg nan angníntja 'sh sa?" R.52
 run away? Then they say what did they do there

– *ketjéng ifaägmi ken tjättja en "nan pay fobólan nan kányōn ya* 53
 Then we tell them the shells of the cannon are

tsaktsagóag." *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 álami* 54
 Americans, then would quickly the cannon your houses. Then our
 ruin direction

ya nan págpag, et loshfúdmi ya ad Serwantés. ketjéng nánengmi ya
 is the forest then our coming is at Cervantes. Then our going is
 out (aim)

ad Fúladōng. ketjéng álanmi nan mōnok ya kawwítan. – 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

padōyēnmi ya istjámi. finayádsanmi is līma 'y pēsosh is nan
 we kill and eat it. we had paid five pesos to the

ninfátug. ketjéng inpasalúbkāmi is nan iAlab is mákan. isátja'd
 pig-owner. Then we told to collect, to the Alabmen, rice. Then they

mandlubub. igāmi fayádsan nan mákan; nan ipékaæ ad Alab
 collected. we did not pay the rice the people at Alab

itsaotsdotja ángkay ken tjākāmī. – ketjéng malikoádkāmi ay umáli 56
 gave it "gratis." to us. Then we start to come

ad Fántok. ketjéng tsáoshēnmi ad Afōu ay flin nan Ilōko ad
 to Bontoc. Then we go directly to Afōu, the of Ilocanos at
 settlement

B.57 *Fǎntok. nǎkship nan inumtsǎnanmi ad Fǎntok. – ketjǎng kanǎn nan*
 Bontoc. in the after- our arrival time at Bontoc. Then say the
 noon (was)

tǎkǎ ay iFǎntok ya iSamǒki, kanǎntja en “umǎted ta inmǎtkǎyu;
 people of Bontoc and Samoki, they say “we are that you came
 glad”

aykǒkǎyu natǎkǎ amǎn?” kanǎn nan tǎkǎ en “ngǎg nan inangnǎnyu
 are you alive all say the people how did you manage

58 *ay inmǎy?” – inǎmodǎmongmi amǎn nan tǎkǎ. tjǎngnǎntja nan*
 to go (there) we had assembled all the people they listen

kanǎnmi. ketjǎng kǎnanmi ken tjǎttja en “tsatsǎma nan fobǒlan nan
 to our speaking Then we say to them too many the shells of the
 (were)

Melikǎno, tsatsǎma ay tsaksagǒak nan kǎnyǒn.” ketjǎng kanǎntja
 Americans; too enormous the cannon. Then they say

en “ya nan pay fobǒlan nan bǎldǎg?” kanǎnmi en “tsatsǎmǎǎ ay
 and the bullets of the rifles we say fearful,

59 *kǎg ǎttjan nan fobǒlan si bǎldǎg.” – ketjǎng kanǎntja ’n “aykǒtja adǎ*
 like rain the bullets of rifles. Then they say do they not
 (were)

umǎli ’sna?” ketjǎng sibfǎtǎnmi ya kanǎnmi en “adumǎlitja ’sna tay
 come here Then we answer and say they will come here as

60 *pǎdsongtja ad Malǒnosh. – ketjǎng kasǎtja kanǎn en “kad nan*
 they stop at Malolos. Then they again say when
 (at the limit)

aliǎntja?” ketjǎng adǎmi ǎbfaka, tay kanǎnmi en “ta adǎ kǎmǎdan
 will they come Then we do not tell because we say let not escape

61 *nan ’lǎktosh.” – ketjǎng ay sumǎǎkami is ǎli. ketjǎng kanǎn nan*
 the insurrectos Then we enter town. Then say

pangáʔongmi en “umáted ta tinmolʔkáyú is nan ilitáko.” B.61
 our relatives “we are glad” that you returned to our town.

– *ketjěng úmʔtsan nan ʔsa ay ʔáan: kóyʔsa’d inpapangáli nan* 62
 Then “passed” one month then they come suddenly the

soldáɖson si Melikáno. ketjěng inumʔsántsá is nan wíʔwíɖ.
 soldiers, Americans. Then they arrived early in the morning.

ketjěng ʔsáɖ nan Melikáno nan ángsan ay kafáyotja ad Kamánuang.
 Then “put the Americans many their horses at Kamanuang.
 down”

ketjěng ʔumálatja amín nan iʔéʔntok et pangánentja nan kafáyotja.
 Then go out all Bontoc- and feed their horses.
 people

– *adikáen nan soldáɖson si Melikáno nan ʔlʔktoʔ; ináatja nan ʔsa* 63
 (Then) the soldiers, Americans, the insurrectos. They one
 pursue capture

ay tenénte ya nan tólo ʔy soldáɖso, ʔsáɖ nan ʔsa ay nabaldékan.
 lieutenant and three soldiers, then one who was shot.

amín ay tékkén ay soldáɖson si Filipíno et linmáyaɖtja is nan ʔflig.
 all other soldiers, Filipinos, then had fled to the mountains.

et layáɖwéntja ad Túʔfeng. -- ketjěng ibʔákan nan iʔéʔntok ya 64
 then they reached Tulubin. Then tell the Bontocmen and
 running

nan iSamóki nan djálan is nan soldáɖson si Melikáno ad Túʔfeng.
 the Samokimen the trail to the soldiers, Americans, to Tulubin.

umáytja ad ʔáy/ýu et aláentja nan asáɖwan Agináldo ya nan
 they go to Fayu and capture the wife of Aguinaldo and

anótjina ʔy ʔafáyi. – ʔsa ʔy soldáɖson si Filipíno binaldékan nan 65
 his younger sister. one soldier, Filipino, they shot, the

B.65 *Melikāno; nan soldādson si Melikāno pinotāantja nan ōlon nan*
 Americans; the soldiers, Americans, cut off the head of the

'līktosh; inkā/uptja is nan lāta is Kāmpo Santo, ay kaka/āfan.
 insurrecto; they buried him in the ground at Campo Santo, the burial place.

66 – *ketjēng isākongtja nan asāawan Gināldo ad Fāntok ya nan*
 Then they conducted the wife of Aguinaldo to Bontoc and

anōtjina 'y fafāyi, isāed nan isa 'y Melikāno ay findlæd Gināldo.
 his younger sister then also one American whom had fettered (imprisoned) Aguinaldo.

Fānged.

EXPLANATORY NOTES

The “Battle of Calōocan,” 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/ēn: ken sak/ēn.—kāngsa: gāngsa.—Malōlos in Bulacan.—sībing [sīping]:* copper coin; 80 *sīping* are considered equivalent to 1 peso (50 cents American).

5. *magāchu;* ch: guttural; interchanged here with *ky*.

10. *tsāmi:* “we “often,” repeatedly, as many houses were plundered.

11. *kāg...nan flān:* “it looked like...” *flān* for: *flāen*.

14. *as nan wīd: is nan wīd.*

15. *findyæ:* shelled and pounded rice, uncooked. *mākan:* cooked rice, “eatable.” [461]

16. *köy nay adwāni*: cf. the Greek "eita indignantis."
17. *fkadak*: I care, provide; I help myself. *fkadam ay māngan*: help yourself to eat!
18. *ikikiādek*: *ögögiādek*. *pumadōyak*: personal vb. *āgkāmā*: see Voc. food.
19. "we shall come to Malōlos," where we shall find plenty provisions.
21. Or: *mabaldækānkami*: we will be shot.
22. *balokānkami*: Ilocano verb: ride on horseback; *tilin*: Span. tren; [18].
25. *kāg tōnā*: Fanged showed the distance to be about 200 paces.
26. *finifitli*: [68]. *nāngkō bōd*: [427].
27. *kasīn—ya kasīn*: 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. *soldādson si Filipino*: a "compound noun:" Filipino-soldiers; so: *soldādson si Melikāno*: American-soldiers, but not: soldiers of the Americans. [76].
30. *īsublik*: 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. *fayonitātsa*: Sp. bayoneta. *ka/ūfantja*: make holes in the ground; *ikāuptja*: they bury in these holes. *fobolātsa*: their bullets; or: cartridges with bullets.
- 33; 34. *djūa 'y*, or *djūa ay*, or *djūwan*: two. *tsakāshko* [315].
38. *kāg nannāy*: Fanged illustrating this passage showed his leg at the ankle; then his fists held together.

40. *pinadōna*: *pinadōyna*.
41. and in other passages: *Ikōlot* for *Igōlot*.
41. Golash, a half-breed, Igórot and Tagalog; lives in Bontoc as tailor, "saltol." *adĭ*: not.
42. *ketjěng nan*: "exclusively."
45. *en*: to go [307].
46. *tja.....ken.....*: [39]. *ā pay*: Igórot and Ilocano particles.
48. *umāykami'd*: words of Kosmi after an other refusal of the "presidente," i. e. the "mayor" of Malōlos. *is nan ĩlid nan kalsa*: may also mean: along the road.
50. *engkayŭ*: *ngăgěngkăyu?* why? [352]
51. *pinpaabōkek*: I break all to pieces, smash completely. (Pref. *pin-*, "quickly;" or: *kin-*) [296].
52. *ngăg nan angnĭntja*: lit. what do they do there? "how did you fare there?"
54. *nănengmi*: our going-aim; (probably: *nan en-mi*). *āلامي*: our direction, direct way [318], but *ālanmi*: our taking, "we take," for: *alāēnmi*.
55. *pasālubak*: I order to collect (provisions etc.) from house to house, with the Ilocano rice-measure: *sālub*.
56. *Afōu*, a district of Bontoc where mostly intruders, Ilocanos, have settled. *năkship nan....* Time emphasized by Nom. actionis with suffix *-an*. Cf. [263; 264].
57. *umăted*: adverb. idiom: it is well, pleasant; "we are glad;" also: "I thank you:" *sak/ĕn umăted ta....* (that...)
ngăg nan inăngnėnyu... [358]
58. *tjěngnėntja* for: *tjěng/ngėntja*.

60. *ibfakak*: 1) I ask, inquire; 2) I ask for; 3) I answer if asked, answer a question, I tell. Infinitive: *ibfaka*; *ibfakan*, in 62, see: [229].

61. *ketjəng ay*.. finally.. then at last.... (Sometimes: therefore).

62. *isaadko*: I put down, unsaddle, stable.

63. *ināatja* for: *inālatja*. *layāawwentja*, transitive: "reach by running." Person.: *lumāyayak*.

64. The guides were: *Kamādon* of Bontoc and *Ffteng* of Samoki.

THE RAT AND THE TWO BROTHERS

Wōdā nan sināki. ēntsa 'nkōtsaə is piki ya adī āktan R.1
 There are two brothers. They go begging for corn and not give any
 maize

nan tākə tjaītja. isātja'd intotōya ay sināki ya kanāntsa ay
 the people them. Then they converse the brothers and say

mangwāni en "ēnta 'd ēnlāpis is əmāta, tay adītja umāktan is piki.
 saying let us to "make" a garden- as they not give corn.
 two go our,

– *isātja'd en minlāpis ay sināki. ketjəng umāytja'd, lapīsantja* 2
 Then they go to weed, the brothers. Then they go, they weed

nan āmas nan sinpamflikan. isātja'd sumāa, tay mastjīm.
 a part of a mountain-section. Then they go home, as it is night.

R.3 — *maɔwǎkas akís ya kásintja umáy ay sinǎki. léytjéntja*
 it became again and they again go, the brothers. They want
 to-morrow

ay ananaɔwǎèn nan ématja. sinéngpǎdséngpǎdtja nan tjǎpong ya
 to make wider their garden. They cut down the "wood" and

4 *nan lólo, amín nan fulǎlong ya nan fátang. — ketjéng nastjím*
 the sticks, all the "high grass" and the "high trees." Then it was night

ǎkis ya sumǎatsa ay sinǎki akís. ketjéng maɔwǎkas akís nan tǎlon
 again and they go home, the again. Then "next day" was the time
 brothers, again (region)

5 *ya kasítja ǎkis umáy nan sinǎki. — umáytja 'd ya ilántja nan*
 and they again go the brothers. They go and see

6 *ématja ya tinmófo nan fulǎlong ya nan wǎka. — ketjéng kasítja*
 their and had grown the grass and the vines. Then they again
 garden

lapísan ǎkis et íbǎbǎbǎtja nan fulǎlong. ketjéng nastjím ya
 weed again and mow down the grass. Then it was night and

7 *sumǎatja ay sinǎki. — ketjéng mǎsǔbli nan ó/tot ya*
 they go home, the brothers. Then "exchanged" the rat and
 (came in its turn)

kankanǎna en "kíbkibǎong — — — mǎlmalwǎdka ày tjapòng!
 says grow again, you wood!

kíbkib/biid — — — mǎlmalwǎdka ày sifìd!"
 grow again, ye thorns!

8 — *ketjéng maɔwǎkash nan fatáɔwa, ya umáytja san ninlǎpis ay*
 Then became to-morrow the world, and they go, the "having
 weeded"

9 *sinǎki, ya ilántja 'd ya tinmófo akís nan fulǎlong. — isǎed kanǎn*
 brothers, and they see and grown had again the grass. Then say

nan sināki en "umāyanta 'd ta ilāenta nan mangipatōfæ is nan R.9
the brothers let's two go that we two see the "maker-grow" of

ēimāenta 'y nay!" – ketjěng mastjīm ya padānētja san ō/tot 10
our garden here Then it is night and they perceive the rat

ya inkibkibāong. tjetjěng/ngèn nan inōtji nan ō/tot ay inkibkibāong.
and it said: "kib, kib" Hears the younger the rat that said: "kib, kib"
brother

– isāed pintjīpap nan inōtji ya kanāna is nan yun/āna 'n "yāim, 11
Then catches quickly the younger and says to his older bring
brother

yāim nan pīnang, ta pinpadōyta na! sītōnā nan finūmley ken
bring the ax that we kill quickly this! this is the "one having
tired"

tjafta ay sināki." – ketjěng kanān san ō/tot en "adīkayæ pumadōy 12
us brothers. Then says the rat do ye not kill

ken sak/ēn; ta umüytāko is āfongko!" isāed lumāyæ ya pinōnot
me let us go into my house then it runs and quickly
runs after

ākis nan inōtji. – ketjěng kanāna ākis en "adīkayæ! adīkayæ 13
also the younger Then it says again do not! do not
brother

pumadōy, ta umüytāko is āfongko!" ōō/ōōgnan nan inōtji.
kill let us go into my house holds fast the younger
brother

– isāed kanān nan ō/tot en "ūmipögānāngkāyū, ta umüytāko is 14
Then says the rat set me free let us go into

āfongko!" ketjěng inumtsāntsa is āfongna.
my house. Then they arrived in its house.

– isāna'd kanān en "ēnkolūbbkāyū ay sināki, ta kīkādak is 15
then says (the rat) cover your eyes, ye brothers, that I prepare

yán/a nan gǎngsa ya nan töéñan ay padéngdeng. isátja'd ibfatáwwil R.19
 older the gong and the jar. Then they carry on a
 brother pole,

ay sináki nan gǎngsa ya nan töéñan ay padéngdeng. isáed stya nan
 the the gong and the jar then it is the
 brothers

inkóan nan yán/a. – isáed kanán nan ó/tot en “éngkáyú 'd!” isátja'd 20
 property the older Then says the rat You ought Then they
 of to go

sumáa is nan ílitja nan sináki. ketjéng intotoyátja ay sináki. isáed
 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.

– isáed 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 “nǎngkö, ístja nan 22
 see! it's rice. Says his wife why! meat (is) the

nginmadsánan nan ítjush!” isátja'd mángan. – isáed fáälén nan 23
 changing of the spoon Then they eat. Then sends out the

yán/a nan anákna: éngka intéköu is ken alitá/omi!” ketjéng
 older his son go to borrow at your uncle's. Then
 something

úmiüy ya tsa kökétjén alitá/óna nan ístjá. isáed tomóli san ongóna
 he goes and he was cutting his uncle the meat. Then returns the boy

R.24 – *ketjěng kanǎn amǎna 'n* “*intǒ kay; ngǎgim igǎ payǎn nan*
 Then says his father where (was it); why did you not fill

sokǒngmo?” isǎed kanǎn nan ongǒnga en “*indidiǎmko ya tsa*
 your bowl Then says the boy I was watching and he

kǒkětjěn alitǎ/ok nan istjǎ. ketjěng kumǎanak, tay umǎshiak.”
 just was my uncle, the meat. Then I go away because I am bashful.
 cutting,

25 – *isǎed kanǎn amǎna en* “*intǒ man la nan nangalǎna 'sh istja?”*
 Then says his father where then, pray, did he get meat

ketjěng ilǒdlod nan ongǒnga ay mangwǎni en “*istjǎ! tit/irwa ay istjǎ*
 Then must the boy say meat! real meat
 (is)

26 *nan tsǎtja sibfǎn.” – ketjěng istjaistjǎtja nan sibfǎntja. ibfǎlafǎlaen*
 their eating Then they eat their meat. Often takes out
 (usual) (to rice)

nan ǎnak nan inǒtji nan istjǎ; yǎiyǎina is ken alitǎ/ǒna ya
 the son of the younger some meat; he carries it to his uncle's and

kanǎn alitǎ/ǒna en “*intǒ man la nan nangǎlan ǎmam is nan istja?”*
 says his uncle where there, pray, did get your the meat?
 father

27 “*tsa otǒen ǎmak nan istja.” – isǎtja'd manǎǎwish.*
 Often cooks my father meat. Then they performed a ceremony
 (roasted meat).

isǎtja'd ǎmüy nan pangǎtǒna; ma/amǒngtsa is nan ǎfong nan inǒtji.
 Then they go the ato-companions. they assemble in the house of the younger.

isǎna'd isǎgéd nan fǎnga. isǎna'd tjǎnǎman nan fǎnga. isǎed
 Then he puts on fire the pot then he fills with water the pot. Then

nǎlumak nan tjěnum. isǎna'd itǎpek nan fǎg/kong ya kǒt nginmǎtjan
 was boiling the water then he stirs the pestle and lo! it changed
 then,

is mǎkan. – *isǎna'd isúgöd nan isa ay fǎnga.* *isǎna'd tjěněiman.* R.28
 into rice. then he puts on fire an other pot. then he puts water in.

isǎed lĩnumak nan fǎnga. *isǎna'd itǎpek nan itjush; kõt istjǎ.*
 Then boils the pot. Then he dips the spoon, then lo! it is meat.

– *ketjěng iflan nan tǎkǝ ya kanǎntja en “nangkǝ! sťtõnä nan* 29
 Then observe the people and say why! this man

onõõnõy, tay itapěkna nan itjush ya ket istja, – itapěkna nan 30
 is lucky because he dips the spoon and it is meat he stirs the

fǎg/kong ya ket mǎkan.” isǎtja'd mǎngan ya kanǎntja en
 pestle and it is “rice.” Then they eat and they say

“kõkõjtjěnyu 'd nan istja, ta mangantǎko'd ay tǎkǝ, tay
 you ought to cut the meat that we eat, we people, because

naawawadtǎko.” – isǎed mangayǎyeng san lalǎki ya kankanǎna en: 31
 we are very hungry. Then sings the man and says

asǎwak si Ketyǎkõu
 my wife, Ketyakyu

intaktǎksik na'y minfǎnõu.
 stands there, distributing with
 the rice-shovel.

Ketjěng tji.
 This is all.

Si Mǎlkod nan ninokõkǝd.
 “Malkod” is the narrator.

Matyǝ ya Antero.
 Matyu and Antero.

EXPLANATORY NOTES

1. *Piki*: maize. *enlāpisak*: I clear the ground, cut grass and shrubs away. *mangəmədak*: I am making a "garden."

2. *sinpamlikan*: one section of the entire mountain range. (*fliḡ*: a mountain.)

3. *siangpādek* [*sengpādek*]: I cut down a tree, "by chopping the stem obliquely." *tjāpong*: a tree (but not pine); "it makes much smoke." *lōlo*: stick, shrub. *fātang*: "high and big tree, pine."

5. *wāka* [*uāka*]: a strong vine, "like a rope," a liane.

6. *ibabak*: I throw over; cut down and throw over.

7. *mīsubli*: see B. 30. The metre is trochaic, with strong ictus.

10. *padānek*: I perceive; and: I receive; I receive hospitably; obtain; h. 1. = *tjeng/ngēntja*, they hear.

12. *pumadōy*: L. 92. B. 18. *onōtjek*: I run after one to catch him; *pin-*: quickly [296].

13. *ōō/ōōgnan*: Frequent. of *īgnak*. (Intensivum: *īiīgnak*).

15. *enkōlubak*: I cover my eyes, hold my hands before my eyes. *kīkadak*, 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. *inkikīngaoak*: I peep through my fingers, held before my eyes. *sanguyān pan*: how quickly! *minsangūyanak*: I hasten, I do something busily; synon.: *kamūek*, I hasten. "*sanguyān pan is mangdēbam is nan tāfay!*" "how quickly you are making the spear!"

17. *ālikayū'd*: accent! *sina* = *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 "*fatǎwǎwil*," 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* [*mandǎowishak*]: I perform a lesser ceremony; *tsawǎwǎshek*: I broil meat. *nilumak*: *linumak* 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 *Wödä nan önash id Falidfid. ümüy san ninköa ay mangila. tsa ed*
 There is sugar-cane at Falidfid. goes the owner to inspect. often then

maňgkay nan önash. isäna'd kanän en "ta od aknälak na nan tsa
 is eaten up the cane. Then he says let me watch here the

2 *mangangkay is nan önashko ay nay."* – *isäed maläfi ya aknäläna;*
 eater up of my here. Then it was and he watches.
 sugar-cane night

ma/id intjasäna. kasin maewäkkash; isäed kasin maläfi ya itjanäna
 nothing he found again to-morrow; then again night and he finds
 (it is) (it is)

3 *tsädlo san mangangkayangkay is san önashna. – ketjeng kanäna en*
 really the eaters of his sugar-cane. Then he says

"nangkö böt tsätönä nan mangangkayangkay is nan önashko!"
 why! – these are the eaters of my sugar-cane!

ketjeng adiköena tjaftja. isäna'd ipäkot nan isang ay tukfifi.
 then he pursues them. then he catches a single star.

4 – *isäna'd kanän en "innäkäyü 'sh äpuy is sa, ta ilantäko tja na,*
 Then he says bring light here that we see them

tay tjätönä böt nan mangangkayangkay is nan önashko. – *isána'd* S.5
 be- these (are) the eaters of my sugar-cane. Then he
 cause

kanän en "padöyentäko ed na!" – *isána'd kanän en "adikäyu*
 says we ought to kill this Then she says do ye not
 (the Star)

pumadöy!" isätja'd ninfüeg is san ninköa is nan önash. et umäytja
 kill (me) then they went with the owner of the sugar-cane; then they go

's äfongna. isána'd asæwäen nan ninköa is nan önash. isätja'd
 to his house. Then marries (her) the owner of the sugar-cane. Then they

makänaktja 'sh lümätja. – ketjéng en nangäyu si asæwäna ya 6
 have children, five. Then had to get wood her husband and
 gone

intsimitsimid nan tukffi is bayäkna. kawakawädkash intsimid is
 she sews, the star, her wings every day she sews

bayäkna. isäed nakatsimidan is bayäkna. isäed malafi nan tälön.
 her wings. Then she finished sewing her wings then is night the time.

– *isána'd itsäotsao nan bäyak is nan änak ay yün/a; et patayäwëna* 7
 Then she gives the wings to the son, the oldest; then she makes him fly

ad tjäya. isäed kanän san inötji ken amäna 'n "tjäy pay tinmäyazæ
 to the Then says the youngest to his father yonder has flown
 sky

nan yün/ämi." – *kasän äkis malafi nan tälön. masüyesüyep* 8
 our oldest Again becomes the time. Fast asleep is
 brother. night

äkis si asæwäna. ketjéng aläena äkis nan isa ay anäkna ya
 again her husband. Then she takes again one her son and

patayäwëna; patayäwën pay san fafäyi. – ketjéng maæwäkas ya 9
 makes him fly, makes him fly, she the woman. Then (it becomes) and
 morning

S.9 *insũdsud san inõtji ken amãna ya kanãna en "tjãý pay ãkis*
 informs the younger his father and says yonder again

10 *inpatãyaæ ñna kaæwaãnmi!" - isãed kanãn amãtja en "issãka*
 made fly mother our middle brother. Then says their father you will

fumãngon ken sak/ën, mo alãena nan ñsa ãkis ay kaæwãnyu; et
 awake me if she takes the one also who is "middle then
 (now) brother"

11 *fumangõngka ken sak/ën."* - *ketjẽng kanãn nan inõtji en "dãæ!*
 awake me! Then says the younger well!

fangofangõnek sika ya adika pããd fumãngon. nay kay lãytjẽm ngin
 I try to awake you but you do at all wake up here, indeed, you want perhaps
 not

12 *ay maïsa is nannay fakilulũta?" - isãed kanãn nan amãna en*
 to be alone on this earth Then says his father

"adtsãdlo fumãngonak, mo fumangõngka ken sak/ën!" ketjẽng
 I (certainly) shall wake up if you awake me Then

malafï ãkis ya patayãæwẽna nan ñsang ay ongõnga; ya adï makatãyaæ.
 it is again and she makes fly the one child but not he can fly.
 night

13 - *isãed kanãn san inãtja en "ketjẽng makãyadkayũ 'd sina ay tõlõ,*
 Then says their mother Then you are left here three

tjakãyũ ay sinãk/ï ay nay, tay adïkayu makatãyaæ, et adtsakãyu
 you brothers here, as you not can fly then you will
 "remain"

ay sinãk/ï, et ad/ikapãntja tjãkayũ is bãldækyu et adtsakãyu
 brothers, then they'll make for you guns then you will be

nan ifuwãsan nan tãkæ. ketjẽng tumãyaæ nan inãtja ad tjãya.
 tax-collectors of men. Then flies their to the sky.
 mother

– *ketjěng tjaĩtja nan nginmǎdjan is Ilóko; ketjěng tjaĩtja nan* S.14
 Then they were changed to Ilocanos, then they were the

ifuwǎsantja nan tákœ.
 tax-collectors of the people.

ketjěng pay tji 's okókœd. Si "Mǎlkod" nan ninókœd. Mǎtyœ.
 Finished here the tale. "Malkod" was the narrator.

EXPLANATORY NOTES

1. *angkáyek*: I use up all, I eat all. *ta od*: *od* for: *ed*. *aknǎlak*: I watch day and night. *itjasǎna = itjanǎna*, he finds.

2. *tsǎdlo*: himself, means also: certainly; really; finally. Cf. 12. (strongly affirmative.)

3. *tsǎtona*: *tjǎtona*, these. (plur. of *sǎtona*.)

6. *mangáyœak* [*mangáyœak*]: I get wood in the forest; also: I go to the woods to get auspices, to hear the omen-bird.

8. *masúyesúyep*: intensive and durative.

9. *yǎn/a*: the oldest; *inótji*: the youngest; *kawwǎan*: those between. See Voc. brother.

11. *fangofangónek*: conative and durative: I keep trying to awake you; *adika páad*: you never.. you not at all.. *nay kay*: *kay*, for *pay*, emphasizes *nay*.

12. *fumǎngonak* here in two meanings: 1) intransitive; 2) transitive (but as a personal verb).

13. *kayǎtjek*: 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 *tša*: "you will continue").

ad-i-kaëb-an-tša: they, the people, will make for you [261].

ifuwísan, or: *ifubowísan*, from: *fáys*, taxes. (Ilocano)

TILIN

T.1 *Wöddá nan ísa 'y ongóngá 'y fáfáyí. mo infáyu si inána, kanána 'n*
 There is a certain girl when pounded her she says
 (rice) mother,

"*ináka 's mótíng, ina! ta káneka.*" *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; míd nongnóngmo,*
 I ate up all. Then says her why! nothing your "value"
 mother

tay adpay angkáyim nan fíndyæ." *isáed ináka nan ongóngá. isháed*
 as you will eat up the rice. Then cries the child. Then

kanán inána en "aykôka tílin ta mangángka 'sh mótíng?" 'sáed
 says her mother are you a that you eat ricemeal Then
 ricebird

nakabfayúan si inána. – isáed aláen inána nan saktjúan ya én T.3
 had finished her mother. Then takes her mother the waterjar and goes
 pounding

manáktjæ. isháed makáyad nan anákna is áfongtja. isáed én
 to get water. Then is left her daughter in their house. Then has
 gone

nandáktjæ si inána. – isáed aláen nan ongóna nan tayáan ya insínót 4
 to get water her mother. Then takes the child the basket and goes

is nan katayáan. isána'd aláen nan lig/ó ya itangébna is nan
 into the basket. Then she takes the cover and puts it on upon the
 (winnowing-tray)

katayáan. ketjéng úmtsán si inána ya pasikpóna nan saktjúan.
 basket. Then arrives her mother and carries in the water jar.

ketjéng isáadna nan saktjúan, anápéna nan anákna. – ketjéng 5
 Then she sets down the jar she seeks her daughter. Then

ibfakábfakána is nan tákæ; ya kanántsa 'n "ma/íd inílami is nan
 she asks everywhere the people and they say nothing did we see of

anákmó." – isáed kasín sámkép is áfongtja. ketjéng tjeng/ngóna 6
 your daughter. Then again she enters their house. Then she hears

nan éngkálotókod is nan katayáan. isána'd lekuáfén nan lig/ó ya
 the noise in the basket. Then she takes off the cover and

ketjéng kasíntja ki-kíng-king. – kanántja en "kìng – kìng – issám 7
 then they again chirped. They say - - you will

inánàk nán mòtíng!" ketjéng iláen inána nan tayáan ya nakáyad
 have as the ricemeal! Then sees her mother the basket and left were
 your
 daughter:

nan tóngan nan anákna. – ketjéng inákna sh' inána ya kanána en 8
 the bones of her daughter. Then cries her mother and says

T.8 “*aykǝ way mamangwǎni en ngǝmǎdsan san anǎkko is tǝlin? aykǝ*
 would say that changed was my into a did
 anyone daughter ricebird?”

way adǝk itǎnoy; mo nan mǝting ay kanakanǎna, et tsak idjǎadjǎa.
 ever I not grant when rice (was) her asking then I gave (her)
 (her wish) always

9 – *isǎtja'd inmǎngmang tja inǎna. isǎed sumǎkong san nginmǎdsan*
 Then they sacrificed, “her Then returns the one changed
 parents.”

si tǝlin. ketjǝng kasǝtja kikǝngking; kanǎntsa ay inkǝngking en:
 into ricebirds. Then again they chirped they say, chirping

“*kǝng – kǝng – inanǎkmo nǎn motǝng!*”
 – – have as your child the pounded rice!

Ketjǝng tji is okǝkǝd. Si Mǎlkod nan ninokǝkǝd.
 Ended here the tale. “Malkod” is the narrator.
Falǝnglong (Antero).

EXPLANATORY NOTES

1. *nan ǝsa 'y*: a certain (not: a girl). *finǎyǝ*: hulled rice, which is pounded to *mǝting*, rice-meal.

2. *mid nongnǝngmo*: “you are good for nothing” (“Taugenichts; vautreien”); *adpay*: *ad* taken from the verb *angkǎyim*. *nakabfayǎan*: [299].

3. *manǎktjǝ*: with the water-jar; *mang + saktjǎan*. *nanǎktjǝ*: preterite. *ǝn nanǎktjǝ*, pronounced: *innanǎktjǝ*; the verb *ǝn*: goes, must not be mistaken for the Augment in such combinations!

4. *ǎmtsǎn*: she arrived at home, “she returns.”

4. *pasikpǝna* for: *pa/sikpǝna*, lit.: she causes to enter; she carries into the house.

5. Reduplication: she asks eagerly and frequently, "everywhere," many persons; she keeps asking.

6. *kasíntja*: they again; the child is transformed into several birds!

7. *íssam*, 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. *aykǝway* or: *aykǝ 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..." *itǎnoy*: agree, grant a wish, "say yes!" *mo kanakanǎna*: 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. *mǎngmang*: ceremony, invocation and sacrificing of a chicken. The metre is trochaic; the natural accent yields to the rhythmical ictus! *Ketjǝng tji*: as synon. was given: *nafǝash*, from *fǝǎshek*, I finish, end.

KOLLING

Wodǎ nan djǝrwa 'y fobfǎllo, nan ísa 'y yǝn/a ya nan anǝtji. K.1
There are two boys the one the older and the younger.

ǝntja nangǎyǝ ay sinǎki. isǎtja'd isǎa nan kinayǝtja.
they go to get wood, the brothers. Then they take home their "wood gotten."

- K.1 *isǎed isúnnon inǎtja ya adí fumítjang. isǎed kanǎn inǎtja en*
 Then put into their but not it burns. Then says their
 fire mother, mother
- 2 *“ngāāg nan kinayóyu!” – nan yǎn/a kanǎna en “tǎngkǎmí mangáyæ*
 bad (is) your “wood the older says let us go to get wood,
 brought”
- si lípat!” isǎtja’d umǎy et isǎǎdtja nan kinayótja ya adí fumítjang.*
 dry Then they go then they take their “wood but not it burns.
 branches home gotten”
- isǎed kanǎn inǎtja en “nangkǒ; mǐd nongnǒng nan nangayǎanyu*
 Then says their why! nothing the value of your wood-
 mother gathering
- 3 *tay adí fumítjang; nan yǎngkay áshokna nan ángsan.” – isǎed*
 because it does burn only its smoke (is) very much. Then
 not
- payyǎen nan yǎn/a nan kalín inǎtja. isǎna’d kanǎn is nan*
 hurts the older the word of their Then he says to
 mother.
- anótjǎna ’n “ǎnta mamǎlid is nan kamǎnta ta ǎnta alǎen san*
 his younger let us two to sharpen our axes that we two to get
 brother go go
- inílak ay nalǎngolǎngo ay lípat, et adtsǎdlo fumítjang.”*
 which I saw very dry wood and this surely will burn.
- 4 *– isǎtja’d mamǒknak ay sinǎki. isǎtja’d inǎmtjan is nan kakáyæan.*
 Then they go out to work the Then they arrived at the woodland,
 brothers.
- isǎed kanǎn nan anótji en “mangayóta ’d ísna!” isǎed kanǎn*
 Then says the younger let us two get wood here Then says
 brother
- nan yun/ána ’n “ǎnta ’sh nan tjǎi ’y kǎæwad nan ántjoántjo ay*
 his older brother let us go to yonder place of the very high
- 5 *fǎdang. sfa tji ’s ǎnta umǎla is aæwǐdta.” – isǎed kanǎn nan*
 trees. right there we must go to get our load. Then says the

inōtji en "taddō adfta ūmtjan, mo intō nan kanām en umālanta K.5
 younger how long, we not arrive, where you say (is) our "getting"
 place

is aæwīdta." *isāed kanān nan yūn/a en "ēnta 'sh nan kōkkōkōdnā!"*
 for our load. Then says the older let us go to the nearer place
 (a shorter distance).

isātja'd ūmtjan is nan kāæwad nan āntjoāntjo ay fādang.
 Then they arrive at the place of the very high trees.

– *isāed fōlādjin nan yūn/āna nan wānisna, isāed nan dikāmna* 6
 Then unties the older his breechcloth, then his shell

ya nan sangkitāna ya nan soklōngna ya nan fobangāna ya nan
 and his girdle and his hat and his pipe and

kātjingna ya nan tjokāæna. isāna'd kanān is nan anōtjina en
 his brass-chain and his pouch. Then he says to his younger
 brother

"īgnam nan tjokāæko, nan wanīsko, nan katjīngko, nan soklōngko,
 hold my pouch, my breechcloth, my chain, my hat,

nan dikāmko ya nan fobāngak." *isāed kumālab nan yūn/a ad tōngtjæ.*
 my shell and my pipe. Then climbs the older high up.

– *'shānad sibōen nan pānga ya kanāna 'n "ngāk! ngāk!" ya isāna'd* 7
 Then he cuts off a branch and says – – and then he

kanān ken anōtjina en "sānā kāy!" isāed padānen nan anōtjina 'sh
 says to his younger "right Then receives his younger
 brother now!" (catches) brother

koāpna. – isāed kanān nan anōtjina en "nāngkō; 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!;" wood, indeed, very dry again he
 brother

K.8 *kanān en "ngāk! ngāk! sǎnǎ kāy si l̄pat ay nalāngolāngo!"* --
 he says - - "right wood very dry (I throw down)
 now!"

"nāngkō; kadūan nan ǎpom nǎ mo!" "fakōn! kadūan nan
 why! the other your leg (is) this "not so!" another

pānga sha 'y nalāngolāngo!" - "oh!" *isǎed kanān nan inōtji,*
 branch, this, very dry. oh, then says the younger,

"aykī siya na 'sh pānga? nāngkō; ǎpom tja nǎ mo!" -
 is this here (to be) a branch? why! your legs, these verily!

"ngāk! ngāk! sǎna kay; si nalāngolāngo 'y fānānig ay pānga!"
 - - "right very dry small twigs
 now!"

'sǎed kanān nan inōtji en "nāngkō; l̄mam nǎ mo!" "fakōn!" isǎed
 Then says the younger why! your arm this verily! no; then

10 *kanān nan yǎn/a; "pānga sha 'y ningkalāngo!"* - *ishǎed inkuīkok*
 says the older twigs these, very dry Then shrieked

nan yǎn/a; kanāna 'y inkuīkok en "kūkūiko! kūkūiko!" isǎna'd
 the older he says, shrieking - - - - - Then he

kanān is nan inōtjina en "isǎam nan wǎnis, nan kātjing, nan sōklong,
 says to his younger take home the breech- the brass-chain, the hat,
 brother cloth,

nan sangkītan ya nan fobāngak ken ināta; kanām ken ināta 'n "ālaem
 the belt and my pipe to our tell to our take
 mother mother

11 *nannāy ta inanākmō!"* - *'shǎed ināka nan anōtjina; kanāna en*
 these that they be your Then cries the younger he says
 son

"aykōak pay shumāa? ya ngāg kotōkko ay makāyad ken ināta?"
 shall I really go home and what "is my use" being left alone with our
 mother

nāngkō; manākas si ngəmətsanta'd ay sināki is kōlling." K.12
 why, it is better we transform ourselves we brothers into serpent-eagles(?).

– *isāed kanān nan yūn/a en "ek umāyak is fanfanāwzi, ta ifuēgna*
 Then says the older I go to call a hawk that he takes
 along

sika id fobfūy." *isāed sumāda nan anōtji ya kanāna ken inātja*
 you home Then goes home the younger and he says to their mother

– *en "ālaēm nannāy wānis ya sōklong ya sangkītan ya nan fobāngan* 13
 take this breech- and hat and girdle and the pipe of
 cloth

yūn/ak, ta inanākmo, tay tsatsāmaka ken tjakamī ay sināki;
 my older that you have (them) as too-severe-you-are to us brothers.
 brother as your son,

tay mīd siādēm. ēngkami mangāyo et kanām en "adī fumtjang
 for nothing you like. we go to get wood, then you say it does not burn

nan kayēnmi." – *isā'd ināka nan si inātja; kanāna 'y mangwāni en* 14
 our wood. Then cries their she says saying
 mother

"ngāg kotōk tōshā!" isāed kanān nan inōtji en "sfa sha nan
 "bad use (thing) this" Then says the younger right this (is)

kinānapmo; aykōka kasīn ināka ya kasīn tsāan is tomolīan yūn/ak
 "your desert" do you again weep and again not for the return of my
 brother

istji? nginmātjan is kōlling!" – ketjēng inmangmāngtja. 15
 yonder he is transformed to an eagle. Then they sacrifice a chicken.

isāed shumāda san nginmātjan si kōlling is āfongtja. isāed bumādtong
 Then comes home the "transformed into an eagle" to their house. Then he sits

is nan tabfōngan nan āfongtja. isātja'd māngan ya itsaotsāotja
 upon the top of their house Then they eat and they give (him)

K.15 *nan wadwādna ya adīna tsaowādēn; apīd yāngkay ēnkokuīkok is*
 his meat (share) and he does take; he only shrieks on
 not

16 *tafōngan nan āfongtja. – isāed ināka si inātja; kanāna ay mangwāni*
 top of their house. Then weeps their she says speaking
 mother;

en “banādkā ta mangantāko!” isāed adī; isāed tjākasna ay
 come down that we eat Then he does then he immediately
 not;

tumāyæ ya ēnkuīkok.
 flies off and shrieks.

Ketjēng tji is okōkæd. Si “Malkod” nan ninokōkæd. Mātyæ
 Ended here the tale. “Malkod” has told it.

EXPLANATORY NOTES

1. *fobfālo*: sing. for plur., as often! *anōtji*, or: *inōtji*.
kinayōtja: *kāyæ*, wood, with preterite infix: their wood which they had gathered.
- isūnon*: Nom. actionis: *isūno* and “genitive-indicator” -*n*.
ngāāg: *āā*, drawn and spoken with disgust!
2. *līpad* [*līpat*]: dry branches on trees. (*bāding*: dry wood fallen from trees.) *nan kayāenyu* or: *kaōwinyu*.
3. *payyūen* or: *pa/ayūēn*; *pa/ayūēk*: I hurt, insult by words.
kāman, Tucucan word for: *pīnang*, an ax. *adtsādlo*: “this very wood,” or: “surely;” *tsādlo* means: self, the same, the very same. Cf. S. 2 and 12.
4. *anōtji* was constantly interchanged with *inōtji*.
sīa tji’s, or *sīyadsis*: therefore.
5. *taddo*.... how long will it take to get there.... [357]
umālanta: our getting-place, of us two: *um-ala-an-ta*.

6. *dīkam*: a large, flat, iridescent shell worn as ornament on the "wanis," i. e. breech-cloth.

7. *sibōēn*: i. e. he cut or broke off his limbs, imitating the sound of cracking wood. "sāna kāy!" calling one's attention to an object thrown to him: look out, it comes now! [313].

8. *nā mo*: pron.: *nāmo*; *mo*: affirmative particle, emphasizing *na*: here; so: *sāmo*. *fakōn!* no! not any limb but... [323]. *kadūa* [*kādwa*]: second companion.

9. *fanānig*: the only plural form of an adjective obtained.

10. *ta inanākmo*: Cf. T. 7 and Note.

13. *tsatsāmaak*: lit. I am too much; too exacting. *ma/īd siādek*: I like nothing, I am discontented with everything.

14. *nan kinānapmo*: "your seeking," what you sought, brought about; i. e. it is your fault; you deserve it. *anāpek*: I seek, search.

kasīn.... kasīn.... the one time you cry, the other time "not any more;" "you cannot help crying now;" idiomat. cf. B.27.

16. *tjākasna* [315].

Si Malkod: the narrator must be named; if he is unknown, "Malkod" must be named as the imaginary inventor of the tale; for: "*mo nan ninokōkād si Malkod, et adīm iitāwēn*:" 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 *Wōdā nan sināki ay infōlu is tlin; nan lalāki*
 There are a brother and a sister who watch ricebirds, the boy

infōlu is āma, nan fafāyi infōlu is kapāyoan. nan āman nan
 guards a garden, the girl guards a ricefield. the father of the

lalāki kinmabidāa; kabiduāēna nan tnan nan fafāyi.
 boy had married a second time; he married the mother of the girl.

2 — *maewākas ya i/ānəd inātsa nan shengēdtsa. nan āman*
 It was to-morrow and carried out their mother their meal. The father

nan lalāki mangānəb 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 anākna
 older (boy) in his meal, which is pork, is "her gathering" for her

3 *'y fafāyi. mākan yāngkay nan yōfna is nan lalāki. — kasin*
 daughter. Rice only (is) her bringing to the boy. Again

ākis maewākas; isāed i/ānəd inātsa nan shengēdtsa ay sināki.
 it is to-morrow then carries out their mother their meal, of the children.

nan nafǎngösh ay mǎkan yǎina is nan laláki ya nan kawís ay mǎkan M.3
 the rotten rice she to the boy and the good rice
 brings

is nan anǎkna 'y fafáyi. – ketjǎng nan laláki ay ának nan kinabiduána 4
 to her daughter. Then the boy, as son of the man with second
 wife,

tsána tsaowáden nan shengédna, tsána ikǎ/up; shúm̄ya yangkay
 as often receives his meal, so often buries it; only (it is)
 as he he

nan ának nan fafáyi ay tsána 'y mangamǎngan.
 the daughter of the woman who much eats.

– *mafíkod san laláki, tay nafǎngösh nan tsa yǎöy nan kasína* 5
 emaciated the boy, because rotten is “the usual bringing” of his
 (is)

innína. isǎed kanǎn amána en “tek ed flaen nan midlágnal”
 stepmother. Then says his father I must to see “sonny”
 go

ketjǎng úmüy si amána; umüy et ya ibfakǎn san laláki ken
 Then goes his father, he goes then, and tells the boy to

amána nan shengédna ay nafǎngösh. – ketjǎng kanána en “íssam 6
 his father of his meal that is rotten. Then (the boy) says you will

inǎnak nan tsam inpayáí ay shengédko.” ketjǎng kanǎn amána en
 have your sending which my meal Then says his father
 as son usual is

“ngǎg nan ínmad is nan shengédmo?” – ketjǎng kanǎn nan anǎkna 7
 what happened to your meal Then says his son

en “nan mǎadjí tsam inpayáí ken ínak ay shengédko'd ya
 forsooth, you often made bring my mother, that my meal was
 (should be)

nafǎngösh.” – ketjǎng kanǎn amána en “ya nan pay tsak inpayáí 8
 rotten. Then says his father well, that I used to send

- M.8 *ay shəngědmo'd mākan et mabādabadāngan is nan tsak anēban ay*
 as your meal, rice and meat added to it from (that) I often hunted
 (should be)
- 9 *lāman ya nan ōgsa."* – *ketjěng kanān san anākna 'n "pāsīg pay*
 wild pig and deer. Then says his son thoroughly
- 10 *nafāngōsh nan shengědko ay tsam payāi."* – *ketjěng kanān amāna*
 rotten was my meal which you often have sent. Then says his father
- 'n "kanāipan! amfuyākash si nafīkodka! nāngkō pōt olōlāy nan*
 "Why! is that so?" therefore you are thin why! evil (is) the
- 11 *ikākan nan kasīm innīna!"* – *isāed kanān nan amāna en "sāāta 'd*
 acting of your step-mother. Then says his father let us two
 go
- id fobfūy!" ketjěng adī; kanāna ay mangwāni en "sāāka 'd*
 home Then (the son) does not he says, speaking you may go
 (consent) home,
- man."* *ketjěng kanān amāna 'n "sāāta'd maadjī ay sināma."*
 indeed. Then says his father let us go home, forsooth, as father and
 son.
- 12 – *ketjěng ālan san anākna ya kumālab is nan fādang. ketjěng*
 Then "the direct of his son is climbing on high trees. Then
 way"
- inīkak; kanāna ay ōnīkak: "hāg! hāg!" "īssam inānak nan*
 he screams, he says screaming - - you will have as child the
- ānak nan kinabīduam ya nan tsam inpayāi ay shengědko 'y*
 child of your second wife and your usual sending, my meal that
- 13 *nafāngōsh."* – *ketjěng ināka si amāna ya ketjěng ōnoōnōtjīna san*
 was rotten. Then weeps his father and then he follows
- 14 *anākna. ināktsaāktsang is nan fādang. – ketjěng tsā kanān nan*
 his son he jumps "always" on the trees. Then keeps saying

amána 'n "būmanādkā man, ta intotoyāta, ta sumāata ad fobfāy et M.14
his father come down let us two talk, let us two return home then

admāgēnta is nan fānfanīg ay āfong." – *adī san anādkna; kanāna* 15
we two shall live in a little house. (he does) his son he says
alone not,

ay mangwāni en "ēngka 'd, āma, tay sak/ēn ngamādsanak is
speaking you should go! father, because I am transformed into

kā/ak." *ketjēng sumāa s' amána is nan lafī ad fobfāy.*
a monkey. Then returns his father in the night home.

– *ketjēng kānan asāwāna 'n* "ēngka man malafīlafī ay?" 16
Then says his wife why do you, pray, come in the night

– *ketjēng kanān san asāwāna ay lalāki en* "lafīn tōnā 'sh! kanaīkapān 17
Then says the husband night this "miserable" you
(you say?)

si fafāyi! nangkōka mangīsu is fafāyi. nangkōtāko ōshden
woman why! you are a wicked woman. why! we do provide enough

nan shengēdtja 's amīn nan anākta!" – *ketjēng tsāna pintjaytjāyan* 18
meal for all our children Then he many kicks
times

san asāwāna ay fafāyi. ketjēng inttsangtsa. san anādkna ay
his wife. Then they are divorced. His son who

nginmādsan is kā/ak et ōna 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 okōkād.
This is all of the tale.

Si Malkod nan ninōkād.
"Malkod" is the narrator.

Mātya ya Falōnglong.
and

EXPLANATORY NOTES

1. *infölu* or: *inföylu*.
2. "shēnged," carried to the field in the basket "tōpil," consists of rice with "bādang," a piece of meat placed on the rice. *lāman* and *ōgsa* [*ōgsha*]: see Voc. food.
amōngēna: lit. "she assembles," i. e. she takes all the meat out of her stepson's share, "she picks it all together out," for her own child.
3. *ay sināki*: in apposition with *-tja*. their, namely of the...
 The boy has no meat at all and gets besides only rotten rice.
4. *sūmya* [*shūmya yāngkay*]: Ex. *sumyāka yāngkay ay manūbla*: you alone are smoking; *sumyāka yāngkay ay kāwīs nan kōam*: you alone take the good things for yourself. *sumyātja yāngkay ay inkāēb is fānga*: only they are making pottery. *tsāma*: much (unreduplicated only here).
5. *ībfakak*: I ask, and: I answer a question, I tell. (Person. in cas. obliq.)
6. Formula: *īssam inanak*.... see: T.7; K.10; infra. 12. *yāik*: I bring; *pa/yāik*: authoritatively: I order to bring, I send out. *ngāg nan īnmad?* "what is the matter with.." from *ūmad*, it happens.
8. *mabādabadāngan*: "richly" provided with meat; much meat placed on rice.
9. *pāsīg*: pure, without any admixture; *pāsīg faldog*: it is all gold, pure gold.
10. *kandīpan*: an exclamation of angry surprise when discovering the cause of some evil. See 17, where *kanai* has a personal suffix.
amfuyākash.. is: for this reason; therefore. *amfuyākash is ma/īdka 'sna*: "for this reason you were not here!" (used mostly in exclamations).
olōläy: still stronger than *ngāāg*, bad, mean.
11. *sāāta'd*: hortatory mood, with infix *-um-* omitted; dual.
mā ādji: "donc," "gehen wir also;" *sināma*: [60].

12. *āla*: the direct way; the immediately following action [318].
 “*häg!*” 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.)
mādgēnak: I live without wife, in celibacy.
16. *kānan*: accent! but in 17: *kanān*. *malafilafiak*: [413].
17. *lafintōnāsh*: this (you call) night? *tjenūmtonāsh?* this you claim to be water? *asūntonāsh?* you call this a dog? (ironically)
ö/ōshdek: I keep well, give enough and never miss to give; I provide with plenty; I treat well, care for.
kanaīkapān: “how miserable, wicked you are!” Ex.: *kanaītjapan*: how bad they are! *kanaīkayupan*: how bad you are! [*kanaīkāyu pan*].
18. *pintjaytjāyan*, or: *böntjaytjāyan*: “kick quickly.” *ōna*: from *ek*, I go; *ēna* or: *ōna*.

PALPALAMA AND PALPALAKING

P.1 *Tja Palpalāma ken Palpalāking ēntja insāib. si Palpalāma*
 (They,) Palpalama and Palpalaking go to dam off a river. Palpalama

sađpēna nan palupō. si Palpalāking kanāna ken Palpalāma en
 dams off the fast running water. Palpalaking says to Palpalama

P.1 *“saǒpenta sa ay djúa!” isǎed kanǎn Palpaláma en “saǒpek na ay*
 let us two that “together” Then says Palpalama I dam off this
 dam off

tsang.” isǎed kanǎn Palpaláking en “tek saǒpén nan pǒshong.”
 alone. Then says Palpalaking let me dam off the stagnant
 go to water.

2 – *isǎed sinǎib Palpaláma nan palápo. ángsan nan inǎana ay kǎtjǒu.*
 Then dams off Palpalama the current. many he catches small fish.

3 *si pay Palpaláking ma/íd inǎana is kǎtjǒu. – isǎed kanǎn Palpaláking*
 Palpalaking nothing catches, fish. Then says Palpalaking

en “inǎka ’s ísa ’sh kǎtjǒu!” isǎed kanǎn Palpaláma en “ngǎg
 give (me) one fish Then says Palpalama what is

kotǒkko ay mangitsǎotsao ken síka? aykǒ ngǎg ta alǎem nan ísa ay
 my to give (one) to you why ought you to one
 ‘advantage’ get

4 *kǎtjǒu?” – isǎed kanǎn Palpaláking ken Palpaláma en “yǎka;*
 fish Then says Palpalaking to Palpalama well then;

yǎim nan kǒweng nan kǎtjǒo mo!” isǎed kanǎn Palpaláma en
 give (me) the ear of a fish Then says Palpalama

5 *“ngǎg kotǒkko ta alǎem nan kǒweng nan kǎtjǒu?” – isǎed kanǎn*
 what is my use that you get the ear of a fish Then says

Palpaláking en “yǎka; yǎim man nan kǒweng nan tjǎlid.” isǎ’d
 Palpalaking well then; so give (me) the ear of a “tjalid.” Then
 (of a fish:)

kanǎn Palpaláma ’n “aykǒ ngǎg ta alǎem nan kǒweng nan tjǎlid
 says Palpalama why ought you to get the ear of a tjalid

6 *sak/én ngin ya fakénak?” – “yǎka; yǎim man nan apǎngoy si*
 I (am) perhaps “not myself” well then; give (me) the leg

ǎgkǎmǎ!” *isǎed kanǎn Palpalǎma en* “*aykǎ ngǎg ta alǎem nan* P.6
of a crab Then says Palpalama why ought you to get the

apǎngoy si ǎgkǎmǎ?” – *isǎed ǔmüy si Palpalǎking is nan atǎto.* 7
leg of a crab Then goes Palpalaking to the ato-resting-place.

isǎna'd ilǎen nan akfǎb; isǎna'd kǎnèn nan akfǎb. isǎna'd kanǎn en
Then he sees a fruit then he eats the fruit. Then he says

“*fǎb! – fǎb! – mǐd kǎnkǎnènǎ 's akfǎb!*” *isǎed kanǎn Palpalǎma*
fob! fob! nothing he eats (of) fruit! Then says Palpalama

en “*tak/ǎn mo mǐd kǎnek is akfǎb; ayǎka nan inǎlak ay kǎtjǎu,*
nevermind, if nothing I eat (of) fruit Plenty I have caught fish,

nan tjalǐd, nan ǎgkǎmǎ isǎed nan lǐleng.” – *isǎtja'd sumǎa id fobfǎy.* 8
“tjalid” crab then also “lileng.” Then they go home.

isǎed madǎy si Palpalǎking; nan sangadjǐlna falǐda; nan
Then dies Palpalaking his death-chair (is of) iron rods

tǎktjǎana gǎngsa; nan takǐdna kǎtjing. – isǎed kanǎn nan 9
his seat (were) gongs; his rope: brass chains. Then say the

tǎkǎ is nan inǐna en “*susumǎdka 'sna, ta ǎngkǎmi umǎa is kǎwǐtan*
people to the old woman wait here let us go to get a cock

is otǎngna ad Kalǎwǐtan.” *isǎtja'd kǎmǎan. – isǎed kanǎn* 10
for death-ceremony at Kalaowitan. Than they went away. Then says

nan nadǎy is san inǐna en “*ofǎtjim sak/ǎn!*” *isǎed kanǎn nan*
the dead man to the woman untie me Then says the

inǐna en “*aykǎ ngǎg ta ofǎtjek sǐka?*” *isǎna'd kanǎn en* “*ofǎtjim*
woman why should I untie you Then he says untie

P.10 *sak/én pay; mo adika umöbfat ken sak/én, pinpadæak sika!"*
 me if you do not untie me, I quickly strike you

11 – *isána'd ofátsén san nadöy. isáed lumáyæ san inína. isáed úmtsán*
 Then she unties the dead. Then runs away the woman. Then arrive

nan ipækææ ay en inmála is kaæwítan is nan otóngna ad
 the people who went getting a cock for his death-ceremony at

12 *Kalaæwítan. isátja'd tjipápen san nadöy. – isátja'd kanán en*
 Kalaowitan. Then they catch the dead. Then they say

"tjerkóna! tolnokantáko 'd nan kowéngna, mo adí engkä/ítjén."
 – – – let us drive a wedge his ear if he does flinch.
 into not

ketjéng tolnókantja nan kowéngna ya kä/ítjén ay engkä/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 "aykð ngäg ta aláem nan
 gangsa (gong) Then says Palpalaking why ought you to get

14 *gángsa? san kinatjöæmo 'd igáka inmáktan ken sak/én."* – "yáka;
 a gong your "fishing" you did not share with me well then

yáim man nan ísa 'y faláda!" "no! aykð ngäg ta aláem? – –
 so give me one iron rod no! why ought you to get it?

san kórweng si tjalíd et adím itsáotsao ken sak/én ya."
 the ear of "tjalid" you would not give to me

Ketjéng tji is okðkæd.
 Ended here the tale.

Si Malkod nan ninokðkæd.
 Malkod is the narrator.

Mátyæ and Falónglong.

EXPLANATORY NOTES

1. *tja* [tʃa], coll. art. [39]. *saḍpek* [saḥpek], Person. vb. *insáibak*: I dam off a part of a river to catch fish. *palupḍ*: the waves, rippling, caused by a stony bed, the current. *pḍshong*: a stagnant part of a river (and: the sea).

2. *inána* for: *inálaṅna*. *ḍngsan...* lit.: much was his catching, namely *kátjḍu*.

3. *is ḍsa'sh*: [396]. *aykḍ ngḍg ta...* Idiom: what is it that.. "why should I, you, he etc.?" *ngḍg kotḍkko*: of what advantage, use, is it for me?

5. *kátjḍu*, *tjalḍd*, *lḍleng*: see Voc. fish.
sak/ḍn ngin fakḍnak? "I have to look out for myself; why should not I myself come first?" "am I perhaps not I?"

7. *atáto*: flat stones, as resting place for people coming to an ato.
akfḍb? *fob*: a sound imitating swallowing. The metre of this verse is trochaic. *tak/ḍn*: "I do not care; it matters not; synonym.: *ḍlái*.

8. *sangádjil*: J. XLI, Somkad's death-chair.

9. *inána*: an old woman guarding the dead.

11. *tjipápen*: the dead is supposed to have regained life and to have run away.

12. "*tjerkḍna!*" an exclamation, "not in Igórot language," as was claimed. *tolnḍkak*: I drive a wedge, a pointed piece of wood, a spike into the ear of a person to convince myself of his death. *kátjen ay..* [293].

13. *kinatjḍámo*: *kátjḍu*, fish, with preterite infix *-in-*. "Your former catching fish."

14. *no!* pron. as Engl.: naw. *kḍweng*: "ears" i. e. gills.

VARIA

V.1 — — *Mo infalognǐdtja, ɛn/ngǎɛtja nan tǎkɛ ya nan fǎsɛl. nan*
 When they go to battle, shout the men and the enemies. The

lalalǎki fakǎkɛntja nan lǎta, (ya infǎkɛtja) ta umǎltan
 men strike (with battle-axes) the ground and call that shall come on

nan fǎsɛl. nan fafafǎyi umǒgiǎdtja is nan ǎltan nan fǎsɛl ya
 the enemy the women are afraid of the coming of the enemies and

is nan mamǎwǎntsa is nan ǎli. siǎdsi nan intafǎnantja is nan
 of their burning the town. Therefore their hiding in the

pǎgpag; ifuǎgtja nan ǎnanǎktja. nan lalalǎki fukǎɛwantja ay
 woods they take (along) their children. the men exclaim

mangwǎni en "ǎkǎyu man! mǎd lumǎyǎɛ! fulǎlau! sinǎka'sh ay
 saying come on, then! nobody shall flee! forward! who are you,

umǒgiad? — mangǒsimadǒytǎko! adikǒɛntǎko tja na!" —
 coward? let us all die together! let us pursue these here

intatǎ/otja ya fekǎshɛntja nan fǎlfeg is nan fǎsɛl.
 they spring and throw the spears at the enemies.

Notes: *ta umalfan*: a Nomen actionis? that "it is coming-time" or: "coming-place?" *fakākentja*: 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. *mamæwǎntsa*: Nomen agentis of *pǎak*, I burn, destroy by fire.

fulǎlau! battle cry of attack; "hurrah!" *mangösimadöytǎko*: "let us all kill each other [112]." *ʔadikǎek*: pursue, or: catch running after. *intatǎ/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 inǎd/ǎd nan ǎlom, et ǎngka pashǔbok nan awǎkmo* V.2
 If aches your head, then go to have "blown" your body,
 (throbs)

tay insakǎt. umǎli nan insǔbok ya subǎkǎna nan ǎlom, et makǎan
 as it is ill. comes the "conjurer" and blows at your head then removed is

nan inǎd/ǎd is nan ǎlom. nan insǔbok kanǎna 'y mangwǎni en
 the aching in your head. The "conjurer" says saying

"stnu nan nǎngyu ken sikǎ?" [paymǎ: si Wǎnnak nan nǎngyu
 who is the one making ill you or Wannak has made ill

ken sikǎ. — paymǎ: si Kidkǎtjǎy nan nǎngyu ken sikǎ!] ǎwani 'd
 you or Kikitjǎy has made ill you soon

makǎan. — "subǎkak sǎka is nan sǎyag nan ǎkyu!" ǎwani 'd makǎan.
 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 "anǎto," as those of "Wǎnnak" and *Kidkǎtjǎy*. I cause sickness: *öy/yǎwek*, or: *iyǎwek*; with the Nom. agentis: *mǎngyu* [*mǎngöü*; *mǎngöyü*]. Observe: *sikǎ* and *sǎka*. *sǎyag* and *sǎyag*: the "morning-rays." *sǎka*: I blow you, *anǎto*, into...

V.3 -- *Nan lřmam řmřy is nan mřstřřm. nan lřmam ya tsaktsřki*
 The "night-mare" goes in the night. The "řmam" is a big

ay třkř. ilekwřbko ya adřak makailřkwab. anřto tři.
 person. I "try to" move and I not can move an anito (is) that.

Notes: *řmam*, a ghost in human form, sitting on the sleeper, night-mare. *ilekwřbko*: I move, try to breathe; *ileklekwřbna nan řřd*: the pulse beats; *anřto*: soul of dead; ghost.

4 -- *Ayřwan ad Okřki! sumakřngkřyu tsřdlo řsna, tay nay tsřmi*
 Wild buffalo at Okřki, come together hither, as here we often

řsmek ay mřngřpřy ken třkřyř, řsna 'd Wakřlan; tay řyam
 think of making sacrifice to you here at Wakřlan; because at wedding

si řnanřk nan třřmi mangisřngan ken třkřyř, et
 of children we always take one of you then

madsa/omřngkayř řdřř!
 multiply, surely!

Notes: "Labad-Ceremony:" Upon the rock: *řřto ad Wakřlan*, "far distant from Bontoc," the rich men (*gadsřngyen*) perform a fire-sacrifice (*mřngřpřy*) and call their choicest game to come "to this very (*tsřdlo*) spot from their home at *Okřki*." *řsmřkko*: I remember, "do never neglect, always think of."

5 -- *Nan ongřnga adřna istřř nan adřy si mřnok, tay mo istřřna*
 The young people do not eat the liver of chicken, because if one eats

nan adřy si mřnok, mo intřřtak, et insakřt nan adřyna ya
 the liver of chicken, when he runs then sick his own liver and

umǝgiad. nan ǎngkay amǎm/ma ya nan inǎn/na nan mangǝstja V.5
 he is cowardly. Only old men and old women are the eaters

is nan ǎdǝy si monok, tay lǎwra is nan ongǝnga.
 of the liver of chicken, because it is wrong for the young.

Notes: *ǎdǝy* and *ǎdǝy* [*ǎdǝy*]: liver; it is forbidden also to eat the heart of chicken. old men: married men who are not affected by the spell.

-- *Mo itǎwim nan ǎsu ay tsa umǝn/ǝnod ken sǝka, tit/twa* 6
 If you dream of a dog always following you, it is a true sign

ay adumanǎkka.
 that you will have children.

-- *Infagfagtǝtja nan ǎnǎnak si iFǎntok ya nan ǎnǎnak si* 7
 They have sham-battles, the boys of Bontoc and the boys of inhabitants

iSamǝki is nan ǝshlish. ǎlǎntja nan fatǝ ya fakǎshǝntja. wodǎ
 Samoki during the "lishlish." They take rocks and throw them. Some inhabitants

nan matoklǎngan is nan ǝlo paymǝ is nan ǎwak.
 are hit on the heads or on the bodies.

Notes: *ǎnǎnak si*.. "Bontocboys" [76]. *ǝshlish*: festival after the rice-harvest. *fatǝ* and: *fǎto, bǎto*: stone. *toklǎngak*: I hit the head; by zeugma, here also with: *ǎwak*, the body.

-- *Dǎw! sǝka tumgǝyka! ǝytjǝk ay makitotǝya ken sǝka! ǎdǝk* 8
 He! you stop! I want to speak to you I do not

kǝkkǝn nan djǎlan; masǎngutak is nan pǎgpag. iptjum nan
 know the trail I have lost my way in the forest. show the

ma/yōi ad Fǎntok paymō mifuēgka ken sak/én! kad nan umtsānanmi
 direction to Bontoc or accompany me when shall we arrive

istjī? intō nan mabfālīn ay umālāak is kānak?
 there where is it possible that I get something to eat?

mo umālīka ad Fǎntok, et umāykami amīn ay umāfed ken sīka is
 if you come to Bontoc, we go all to meet you

nan sakōn nan wānga.
 near by the river.

aykī way tākæ 'sna? intō pay si āmam adwāni? aēdy nget
 Is anybody here? where your father now? probably
 (at home) (is)

wodā's āfong. kāmāanak aswākas; adadīk flaēn sīka aswākas.
 he is in the house. I shall leave to-morrow, I shall not see you to-morrow.

adīka ēngkākalī is ēlāi ngāg si sa kēn tōdī. sīnu nan nangwāni si
 do not tell anything of this to him(her), who said

sa? nan nimnīmko aēdy ngēt sīya 'y fafāyi.
 so? as to my thinking perhaps she.

lēytjēnmi nan ilīmi ya padōyēnmi nan fāshēlmī!
 we love our country and we kill our enemy!

SONGS

The following Songs have been collected with extreme difficulty. Many words and phrases of these belong to a "Song-Dialect;" their exact meaning could sometimes not be ascertained and frequently different Igórot differed greatly as to their meaning; and yet this "Song-Dialect," with its "words of the old folks," must be of greatest interest to Ethnologists and Philologists! The following Songs have been revised carefully. When they are sung, it requires much practice to recognize the single words in their often repeated, disconnected single syllables, or in their connection with syllables of subsequent words, or separation by meaningless sounds and words. The structure of the verses is strictly rhythmical; the ictus falls usually on the 2, 4, 6 syllable, sometimes on the 1, 3, 5; so we may call the metre either iambic or trochaic. Rhymes occur usually at the ends of two consecutive verses; most lines end in *-ǎ*, attached to the last word, even if it ends in *a*. In reciting (not singing or chanting) the natural accent of words is completely superseded by the rhythmical ictus.

INDUSTRIAL SONGS (*Ayáweng*)

(Sung when working in the rice-fields)

Tjüwǎ -ä: *Nintǎngan* *nan sikǎ -ǎ*
 He has reached the the Sun,
 middle,

entǎko 'd mǎnitsǎ -ǎ
 let us go to eat

ann/ǒ *patsǒngna* *shǎ -ǎ.*
 certainly this is "stopping time" for it.

Tjishǎ -a: *ta fǎyfayǎn* *takǎ -ǎ*
 let dig the people

lutà 'y ninǎkishfǎ -ǎ
 the ground, "hard and tough:"

pabfǎyfay *Kǎstilǎ -ǎ*
 he makes (us) the Spaniard,
 dig,

Kǎstila 'd Mǎnilǎ -ǎ
 the Spaniard at Manila

kǎsì *tay pilangkǒ -ǎ*
 it is pitiable to be scorched
 (dried),

mabfikod *sì lagfǒ -ǎ*
 to be lean by working
 for wages

mo *kǒna* *inǎsǎ -ǎ*
 if (Lumawig) had made equal

nan tónod nà n loló -ǎ
 the shafts of the working-
 poles,

(ta wáshtjin mìnlagfó -ǎ
 that everyone could earn

nan sónog sì 'ngongá -ǎ)
 the food for his children

ta wáshtjin tæmàktjé -ǎ
 that everyone might sit down
 (rest)

's san ìlitjà 'sh Tjulyá -ǎ
 in their town at Tjulya
 (Bontoc-region)

tay sigang pày siná -ǎ
 as it is pitiable, indeed, here

ay mìnjuàtjuá -ǎ
 to travel seeking work

fatáæwa 'y ànæwá -ǎ
 (through) the world, wide;

sumyà ken sðlöwá -ǎ
 it is lucky (?) for my beloved

ay mìngitòtæktjé -ǎ
 (that she) sits idle with others

's san ìlitjà 'sh Tjulyá -ǎ
 in their town in Tjulya

nay pày sigàng siná -ǎ
 here, indeed, it's pitiable, here

nabõnga 'sh òngongđ -ă
to have become a child

kāsì tay lòngyaiyđ -ă
it is pitiable because -----

longyđiya 'y tàkũarđ -ă
----- people.

kanò ay sùmangđ -ă
it is said that (we are) lazy,

sumàng ay mìntsunđ -ă
(too) lazy to earn by work

tětsàn si òngangđ -ă
the afternoon-meal for children,

Notes: *tjuwđ -ă* and *tjishđ -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. *manitsđak*: I eat, lunch.

mo kõna: i. e. *Lumđwig*, 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. *Tjũlyă*: the region of Bontoc.

mintjuatjua: "wander about to seek work." *sumya*: "it is lucky" (?); but cf.: M.4 and Notes: *sumyđak yangkay*. "I only; probably: she, my sweetheart only sits idle, does nothing but sit idle. *mingitotaktjěa*: prefix *mingi-*; see [300; *miki-*]. *nabõnga 'sh*: "to be born as a human being" ("ein Menschenkind"); after this verse the (doubtful) line was inserted: *nabfđlyu si ongđ -a*: "to be carried as a baby." *longyaiyaa*: a word (or phrase) said to be "without meaning."

A LOVE-SONG

Tsadlònka shàshangá -ǎ;
 You are very weary

shuy ngìn shangàn siká -ǎ?
 for whom are you longing, you?

si ngèt ek sülöuwà -ǎ,
 for (perhaps) my beloved,

si sülöuwà 'sh Tjulyà -ǎ.
 beloved in Tjulya
 (i. e. Bontoc)

shuy ngàyag pñn tosh sà -ǎ?
 whose name is that

si Páli wà'sh Tjulyà -ǎ!
 Páli, who is in Tjulya

siya nàn ninshàngan. sika
 she is the longing you

engkà ay èk tsöuwà -ǎ
 go! my mind

ta èngka 'nkàkæwá -ǎ
 go thou to the midst
 (of the maidens in the olog)

ibkàntja 'y dìnablà -ǎ
 of their resting-place the sleeping-board,

tay òlkoshkò wadsá -ǎ
 for a sad desire I have,

ay nàtatàkæ 'shnà -ǎ
(I) living here,

's san fàtæwà 'sh Tjulyà -ǎ.
for the region at Tjulya.

Notes: *tsadlonka*: "you are very" (*tsǎdlo*: intensive and elative).
shashangǎa: weary, lazy, love-sick, longing; cf. *sumǎngaak*: I am lazy.
shuy: song-dialect for *sinu*. *ek.?* "Pali:" suggested by *Falǎnglong*.
"The beloved lies down on a sleeping-board in the *ólog*, the girl's dormitory; there go to find her, my heart, in midst the other girls!"

natatakæ 'shna: "I must live far away, while she is in an "ólog" at Bontoc.

fatǎwa: world, or: region, country.

WEDDING-SONG

While performing the ceremony of pounding rice (*inǎǎgpag*) at a wedding, men and women sing alternately:

The women: *tà lumàlaytako wày* -- -- *ǎǎ* — — *ǎǎ*
let us go to call some

làlakì's wagsǎllayàn -- -- *ǎǎ* — — *ǎǎ*
man of strength

tà way màngikàwìlì -- -- *ǎǎ* — — *ǎǎ*
that some-body carry

pàküytjà 'sh tongtsèn ilì -- *ǎǎ* — — *ǎǎ*
their rice from above the town

The men: *tà lumàlaytako wày* - - *ōě* — — *ōě*
 let us go to call some

fàbfayì 's dinìpayày - - *ōě* — — *ōě*
 woman with strong thigh

tà way mǎngakàyukyù - - *ōě* — — *ōě*
 that some- shall weed
 body

pàyyotjà 'sh tongtsǎn ilì - *ōě* — — *ōě*
 their above the town
 rice-fields

Notes: The metre is trochaic. Labor and rhythm coincide also in this song with its interesting melody, called *ǎyug*. The men sing their part in a standard melody, then the women in a different melody. The same syllables are often repeated, the words torn into syllables; these are sharply scanned and so connected with the syllables of subsequent words that the words become almost indistinguishable. Each line stops sharply, with a strong accent on the last syllable; the pauses are strictly observed by all singers, who stop and rebegin without fail, unisono.

wagsillayan: song-dialect. *ikawwílik*: I carry a double-basket, a "kimáta." *is tongtsǎn*: the town is in the valley, most rice-patches are on the mountain sides above the town.

tǎpay: thigh; upper leg. *kayukyǎek*: I weed a field, tear out the grass. Their rice, their rice-fields: i. e. those of the young couple.

KETJENG TJI

ADDENDA CORRIGENDA

PART I

The numbers denote sections, unless preceded by p. (page). Ex. means : example.

- | | |
|---|---|
| 7. <i>Melikano</i> , for <i>Melicano</i> | 192. I must speak, add: I desire greatly to speak |
| 10. <i>kōlosh</i> , for <i>kōlosn</i> | 193. <i>min-</i> seems to be Lepanto-Dialect |
| 18. <i>Likaldso</i> , for <i>Licaldso</i> | 197. S. 1: <i>umaltak</i> , S. 2: <i>umaltam</i> add S. 1 negative: <i>adtk umaltan</i> [320] |
| 32. <i>āsē</i> , for <i>āsē</i> | 199. Ex. 5. Or with possess. Vb.: <i>sisidek si Agp.</i> |
| 43. copula, for coupla | 231. <i>tsublāek</i> or: <i>tjublāek</i> ; <i>ts</i> , as <i>t mouillé</i> , counts for one consonant |
| 56. <i>saktjēan</i> , for <i>saktūan</i> | 257. <i>-an</i> can be added to <i>i-</i> Verbs without prefixing <i>mang-</i> |
| 67. <i>minsusūlad</i> , for <i>miususūlad</i> | 258. last line: three, for four |
| 67. <i>mintotōlfeg</i> , for <i>mintolōlfeg</i> | 262. Ex. 4. better: <i>otōēnyæ nan fināyæ is nan apuy</i> |
| 71, II. appellative, for appelative | |
| 73. put (before “here the article” | |
| 84. a. persons addressed | |
| 89. place colon after “before” | |
| 139. last Ex. <i>kāngnæn</i> means: thing in the house, household utensil | |
| 151. <i>anab</i> “seek,” <i>anāpek</i> “I seek” (not: find) | |
| 180. <i>ninsākitak</i> , for <i>nīnsākitak</i> | |

262. Ex. 14. place *is* before *nan*
ǎgæb
279. Ex. 4. let *nan* precede
angsan
283. Before "In this" put)
289. p. 103. Place *emphas.*, add:
Or: *nan mamadǎyanmi*
292. the last verb: *ǎngkǎliak*, for
ǎngǎkliak
296. prefix *in*, for *in*
297. p. 114. Pretended action: The
root is geminated; the gem-
ination is sometimes incom-
plete, as the final consonant
is omitted in the gemination
299. Observe inconsistent forms in
H.21; H.22; H.19
300. I go with others: the forms in
[] must be placed after
mikiköyak
301. In this Construction *in-* is the
Prefix for Pers. Verbs; also
mang- may be prefixed to
-asi-
307. p. 122, Ex. 7. the two broth-
ers, for brother
310. p. 124, Ex. 3. from below:
mangǎköu, thief
317. p. 136. I continue, add: See
[310]
321. Ex. 11. the meat was not cut
331. The Nom. Agentis with pref.
i-, cf. [348]
336. p. 157, Ex. 6. belongs to [360]
338. First Ex. into *nan nangǎlǎn*;
nangǎlǎn is contracted from
nangala and *an*
353. p. 171, Ex. 11. *nangtjasǎnyæ*,
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: *katǎkæn*
tjǎtöna
- p. 190, the 9th, 10th. *mayga-*, for
maiga
367. last Ex. put *who* between *man*
and *was*
391. Ex. 3. Put *I* before *hold*
- p. 227, Ex. 4. sunrise: *faldǎn*
- p. 230. In the Ex. 2 to 8, that were
obtained and verified in this
form, the Nom. actionis
(with suffix *-an*) [194 ff.]
seems logically preferable,
as used in Ex. 9
- p. 233, Ex. 2, from below: *ǎntja*, for
engtja
- p. 252, Ex. 6. *mangǎnan*, for
mangǎyan
449. insert long between *as*—*as*
- p. 263, Ex. 6. *sésénmǎkko*: I re-
membered (thought).

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