

DA ANG-ANGMON KAN BORBORNGAG

YA DA UDUME UR-ULLIT

**Ang-angmon and Borborngag
and Other Stories**

Summer Institute of Linguistics

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PAUNANG SALITA

Ang isang katangiang masasabi tungkol sa Pilipinas ay ang pagkakaroon nito ng iba't ibang pangkat etniko na nag-aangkin ng kani-kanilang wikang katutubo. Gayon man, ito'y hindi naging balakid sa pag-unlad ng bansa, bagkus nagpatibay pa nga sa pagbubuklod at pagkakaisa ng mga mamamayan tungo sa pagkakaroon ng isang diwang panlahat.

Ang aklat na ito ay isa sa serye ng ganitong uri ng mga babasahing inihahanda para sa higit na ikalilining ng mga kaalaman, kakayahan, kasanayan, pagpapahalaga at pagmamahal sa sariling wika ng mga mag-aaral.

Sinikap na malakipan ang aklat ng mga paksang inaakalang magdudulot ng malaki at makabuluhang kapakinabangan sa mga gagamit nito. Sa paghahanda ng mga ito isinaalang-alang ang mga pangkalahatang layunin ng bansa. Isinaalang-alang din ang mga pangkasalukuyang pangangailangan ng mga mag-aaral sa pagpapalawak at pagpapayaman ng kanilang talasalitaan, paglinang ng kakayahang gumamit ng wikang gamitin at wastong pagsulat nito. May inilakip ding mga pagsasanay na inaakalang makatutulong sa mabisang pag-aaral ng wika. Matitiyak na ganap na nilang natutuhan at nauunawaan ang wika kung ito'y buong katalinuhan na nilang natatalakay sa klase at naiuugnay o nagagamit sa tunay na buhay.

Nagagalak ang Ministri ng Edukasyon, Kultura at Sports sa pagkasulat ng aklat na ito taglay ang matapat na hangarin at mithiing lalo pang mapataas ang uri ng edukasyon ng mga mag-aaral at nang makasulat din sila sa pamamagitan ng pag-aaral ng sariling wika. At inaasahan din sa gayon, ang madaliang pagkatuto ng bawat mag-aaral ng wikang pambansa.



JAIME C. LAYA

Minister ng Edukasyon, Kultura at Sports

PREFACE

This collection of Kalinga stories was written and printed by silkscreen as part of the curriculum of the first Lubo Writers' Workshop held in Lubo, Tanudan, Kalinga-Apayao from April 9-19, 1984. We reprint them here in a slightly revised form, with a brief summary in English following each story. This collection represents only a small portion of the rich tradition of folk stories and legends of the Kalinga people but we hope many Kalinga speakers will enjoy reading them.

In addition to the authors themselves, Abraham T. Magannon, Alexander S. Ao-wat and Cesar D. Maslang contributed to the illustrations in this book.

We wish to express appreciation to UNICEF for their assistance in the Tanudan Kalinga Literacy Project.

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ANG-ANGMON KAN BORBORNGAG

by Juan Magannon



Da Ang-angmon kan Borborngag
bummoroydatte tanape adaddaniyan atte
dawwang. Ak Ang-angmon duwa da anakna. Ak
Borborngag adu da kuwana.

Ose orgaw ummoy ak Ang-angmon naniktik. Dummatong pun atte purag, innarana paur ak ang-aplitnatta tiktik. Tukdu wot kana, "Tiktik, tallukattikam ikkik." Nigab-ur pun da tiktike anuktuk atte ikina kaapliaplitna gay. Nabukar pun da tiktik, adu gay da gingngatna.

Kasinna gos koon, "Tiktik, tallukattikam ikkik." Migab-ur os da tiktik. Kaapliaplitna gos wot umawid os da tiktik. Kona kad de "Tiktik, tallukattikam ikkik," nigab-ur pay da tiktik ya nang-aplit pay kan dida. Mummamatuk pun adu de innarane tiktik wot umayaw.

Dummatong pun nangkagwaona wot ittona gogwa kan Borborngag. Induwarna pun kan os Borborngag, "Itallaynu, itallaynu. Asiyak umoy angilladuk adu." Adimpun pun

Borborngag aran, impuradnatte ose anakna.
Innilan pun Borborngag, kanatte anakna,
"Ipuulin. Asiyak umoy angilladuk adu."
Umoy ni anakna ipuuli.

Mabigat pun ummoy ap Borborngag
naniktik. Dummatong pun atte purag innarana
paur, wot tukdu. Oni pun kana, "Tiktik
tallukattikam ikkik." Nigab-ur pun da
tiktik katuktuktukanda gay ikina.
Karabsilabsitna gay yakon ippun os
gingngatnak ossaan wot tumorpuk da tiktik.

Kasinna kad koon de "tallukattikam
ikkik," nigab-ur pay da tiktik ya
katuktuktukanda pay de ikina ya ippun pay
linabsitana. Dumaromdom ay ikina wot umayaw
atte pinasigabna de tuktuk da tiktik atte
ippun maknatte aplitna. Ngumudungudu we
ummayaw atte darane kankana, "Matoyka,

Ang-angmon. Pammos ela kane allasu da tiktike marabsitan? Andi paye isudan buyugane kumtob."

Dummatong pun binagbaganak Ang-angmon wot kana, "Pammos ela kane allasu da tiktike marabsitan? Andi paye isudan buyugane sumilud." Kan os Ang-angmon, "Te kak pos ine karabsilabsitnu man te sansosop da tiktike tumuktuk."

Osa pose orgaw, ummoy os ak Ang-angmon nanagada. Napnu gay baguwongnatte sinagadaana. Ibillayana gos ap Borborngag. Ittona pun os, kan os Borborngag, "Ipuulim, ipuulim. Asiyak umoy angilladut adu." Itallay os Ang-angmon.

Mabigat pun ummoy os ap Borborngag nanagadatte dawwang. Iggana kad de sagadana,

napnu pay atta agama. Mamatuk pun nuurat
wot umayaw. Inggaw pun atte daran
imbadongna baguwongna wot umoy angebat te
nuurat. Sinungsung kad da gayyaman ka urog
de agamana, ummoydatte baguwong ad darom.

Nipuuli pun ap Borborngag, binoswatna
baguwongna wot ganasana gaye umayaw te amod
de init. Dummatong pun sillaraylayad ay da
anakna. Arana duyasda wot iyuk-ukna
agamana. Dumaniwar ay da gayyaman ka uroge
lumawatte baguwong. Asi kad da anakna
sin-aagaag te tigangay da urog kan da
gayyaman kotban dida.



Nabokkangan pun ak Ang-angmon,
ginilawanap Borborngag. "Sanat de
angilladut adu. Ummanda kad os sika attan
pasigka gay umoy angilladut adu. Sanat de
dorasm."

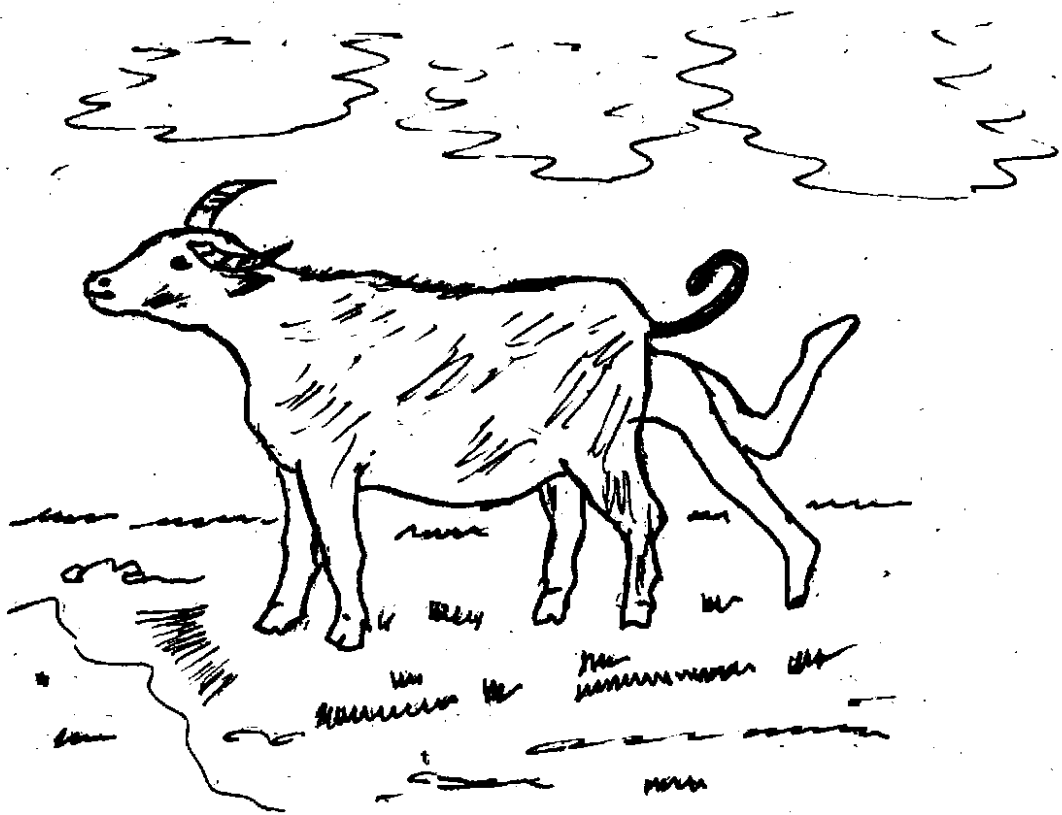
Narakpus pun de nakatlu ummoy os ak
Ang-angmon namaku. Duknag pun atte pakpaku,
ngumudungudu we kankanana, "Paku, awadkayu?"
Oni pun bummorwat de luwange kanana,
"Angwa-am nam paku. Anna tabak adu."

Ammotwa pun ak Ang-angmon anna luwange
sisikad. Inimusna pun kan ni luwang,
"Lumnokkatte ubotku te annat atte gubuk ad
darom. Piyatom de ubotku ya lumnokka yakon
adim pusiyon de tabtabbayagku."

Lumnok ak Ang-angmon wot mangkuykuy
atte taban luwang. Napnu pun de upitna kana
kan luwang, "Iputlaynu sakon te napnu
upitku." Iputlay luwang wot umayawe
allaylayad.

Dummatong pun, binillayna wot iyoyna kan Borborngag de udum. Induwarna pun, pukpukan os ay Borborngag, "Itallaynu, itallaynu. Asiyak umoy angilladut adu." Itallay os Ang-angmon.

Mabigat pun ummoy os namakup Borborngag. Dummatong pun atte pakpaku, ngummudungudu gose kankana, "Paku, awadkayu?" Kan kanu luwange bummorwat, "Angwa-am nam paku; anna tabak adu." Kumatam ap Borborngag wot imusona ayone lumnok atte buwangna. "Angoykatte ubotku, yakon adim man pusiyan de tabtabbayagku." Lumnok ap Borborngag wot mangkuykuy atte taban luwang.



Napnu pun de upitna, pinusina
tabtabbayag luwang. Isarad akay luwange
allatlattuk. Awag gad de antaknange utu,
illayug pay luwang ap Borborngag. Bagbag-on
kad luwang atte ose utu, nangkiik pay ap
Borborngag. Kallimam pun luwange amagbaga
kan Borborngag ippun kanu orgon bumorwat.

Iputlayna pun ap Borborngag, ilana pun natoy
wot ikasinna gudguddagudon wot tenana,

Sibotna pun ummudan wot nabas-anan pu
upok Borborngag nuuliyen wot ang-ik-ikosdor.
Lamogna pune angaddaran, ummayaw wot asi
duk nag atte nasdom. Imuson pun Ang-angmon
kane, "Pakos ela makorpan," ginilawan
Borborngag wot kana, "Matoyka ot,
Ang-angmon. Adiyak pun otyan gongaton ka
gudguddagudon kan luwang nu miidke tumuyuk."

"Sanat pos de angilladut adu. Attan
dika kad os, pasigka gay umoy angilladut
adu."

"Sadi tuttudu kan dite tagu," kan os
Ang-angmone bummorwat kan Borborngag.

ANG-ANGMON AND BORBORNGAG

This is a story about Ang-angmon and Borborngag who lived by the river bank. One day Ang-angmon caught some birds and offered to share them with Borborngag, but Borborngag said that she would get her own. When she went to catch some birds, however, the birds pecked at her feet until they were swollen and bleeding. She did not get a single bird.

Another time Ang-angmon caught some fish and offered to share them with Borborngag. Once again Borborngag refused and went off to catch her own. Borborngag caught a lot of crabs, and when she had enough, she started for home. Along the way she saw some guavas so she put down her basket in order to pick some because she was hungry. While she was picking the fruit, a snake and a centipede smelled the crabs and crept into the basket. When Borborngag arrived home, she turned the basket upside down and out came the snake and centipede!

Another time Ang-angmon went to get some ferns for her supper. While she was gathering ferns, a carabao called out to her. He told her that he had plenty of fat inside him that she could have. So Ang-angmon got some of the carabao's fat and went home to share it with Borborngag. Once again Borborngag refused to take any and went off to get her own.

When Borborngag found the carabao, he told her that he had fat inside him that she could have. He warned her, however, that she was not to touch his heart while she was gathering the fat. When Borborngag was inside the carabao, she did not do as he asked. She went ahead and touched his heart. When she did that, the carabao became very angry. He leaped down the waterfalls with Borborngag inside him. Finally when he was sure that Borborngag was dead, he forced her out of himself and trampled her as well. When Borborngag returned home, she was angry at Ang-angmon because of what had happened. Ang-angmon told her that she got what she deserved because she always wanted to get everything on her own.

DA GUSI YE UMMAWID

by Victor A. Dalanao



Sa boboroy da ummune tagul Lubo ap
Pungngur. Osa kele orgaw, nansogobdap
Patpat. Asi kad akay de apuy ngumatungatu,

insakaynap Pattikyan wot aranab Banorbaran,
angoy atte bisak ni boboroye sana wot
kananap Punggur.

Sa sadi ye boboroy, inggaw kanu da gusi
ye nadadapat atte batangan ni ose boroy.
Naminda kanu nitakod. Inggaw kad kanu de
apuy ab Banorbaran, nambinsaw da sadi ye
gusi wot man-ukasdatta takodda. Lumoksadda
kanu wot maburogde umayaw atte kapit ak
Cagaluan. Umpunda kanutte dallug.

Osa kad kanu gele orgaw, umoy kanu de
iCagaluan anganup. Inggaw kad kanutte
bibbilig, inumdas da asunatte dallug ad
dora. Andilidilis kanu we umadani te kanana
pun nu laman.

Ilana pun kanu babakkongon da asuna, da
gusi ye ang-ing-ingongot. Itakodna kanu da

asuna wot dodongrona ugudda. Kankanda kanu,
"Pordiwoy, awadka pagay?"

"Annaak."

"Sika, Saraid, awadka?"

"Annaak pim pagay."

"Sika, Giwawon, Barbarantok, Sumin-ong,
Kadwagan, Akokang, awadkayu pagay?"

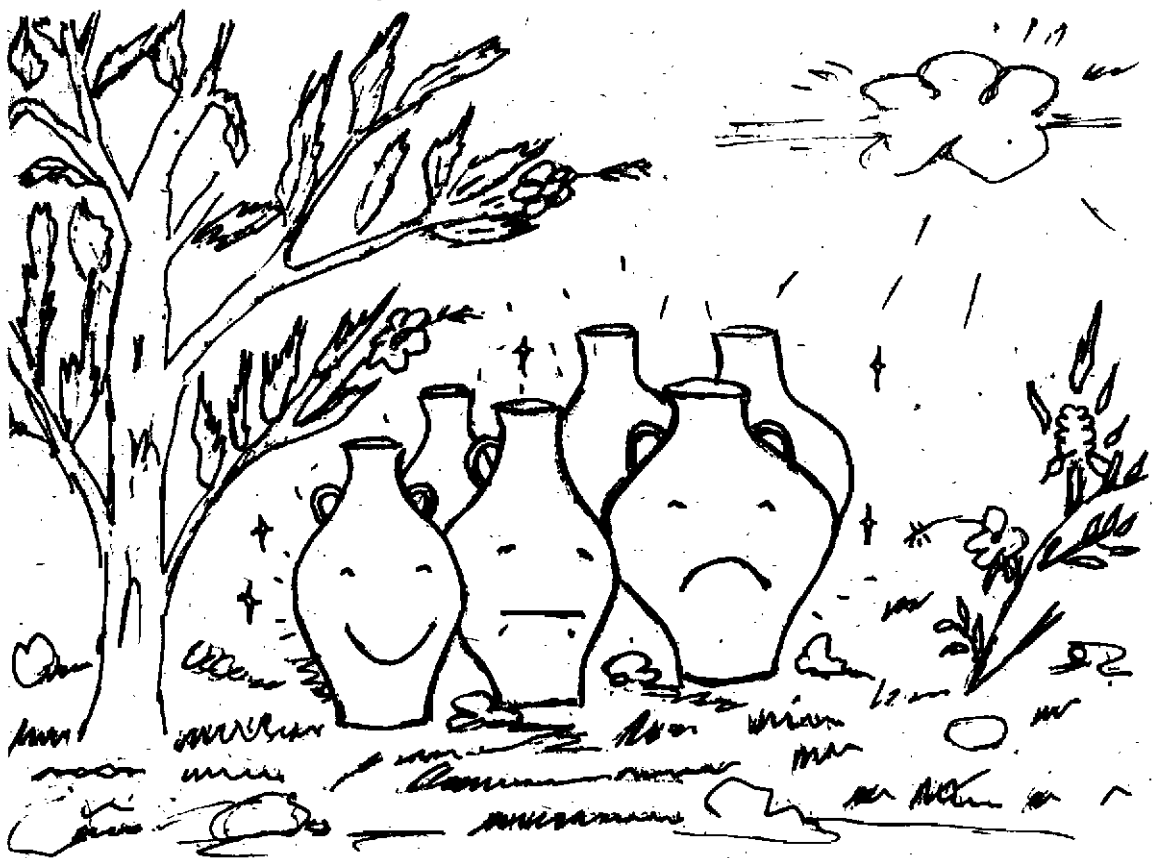
"Annakani."

"Kinardan, awadka?"

Ippun kanu guminga. "Na, imman os elas
siya? Niisgob man nin. Tinawilike dipun
makuukas atte takodna te amod de pagdot ni
takod ni imana te niimaan," kankanda kanu we
amborborwat.

Oni pun kanu, innaran ni sadi ye
iCagaluan dida, wot itallayna pagay didatte
boroyda. Gappotona pagay dida. Indakpusna
kanu dida nangkuwa.

Lummakpus kad de adu we tawon, dingngor
kanu da iLubo we awad da guside ummawid as
sidi. Asida ot kanu dida upan sin-ossaon
porakan. Da sadi ye gusi, anne namindas
sina nidatong. Ap Pordiwoy, pillakan
Ayangdu. As Saraid, innaran Dakaang. Ag
Giwawon, awad kan Wandagan wot umoy kan
Cabacsan. Ap Barbarantok, innaran Itong.
As Sumin-ong awad kan Darudar. Ak Kadwagan,
awad kan Sabaway, yak Akokang, awad kan
Buwangan. Sana da nipanadan da sadi ye gusi
ye ummawid atte sogob ap Pungngur.



THE CHINESE JARS THAT RAN AWAY

In the village of Pungngur, some Chinese jars were tied along a wall in one of the houses. One day fire broke out at Patpat and spread towards Pungngur. As the fire drew near, the Chinese jars grew more and more afraid that they might be burned. So they untied themselves and ran away towards Cagaluan.

A little while later, a hunter was walking through a valley when he heard some voices. When he crept closer to see who was talking, he came upon the Chinese jars. They were checking to see if all of them had escaped the fire safely. All the jars were there except one. After the jars stopped talking, the hunter gathered them up and took them home with him.

Many years later the people of Lubo heard that the jars were in Cagaluan. One by one, the Lubos bought back the Chinese jars until all the jars had returned to Lubo except the one lost in the fire.

LITAP

by Pedro G. Bocad



Sa dandani, ippun igammun da tagu we awad de litap. Umudaudan kad atte kam-ane orgaw, inorman da tagu te anne dumakodakor de danum. Wot umawidatte bibbilig.

Inggaw de ose babarasange ambaru we magagaanda. Nangwada pun ingkurungdatte arang wot aminonda punitan atte lilin da abut ni sadi ye arang ta adi danum umiip.

Nalitap pun namin de boboroy ya sa losane tarun, siya abus ak adipune bilig nalitap am Madordorpong yag Gallawi wot siya nanggalinan da losane tagu ya da losane kumayam atte luta. Da dadakkore tabbad ya da udume kumayam atte luta takon ay nu magusdanda, adida pun kumtob te igammude litape ippun inonde umawid.

Ippum pun ang-apuyan da inningaw ag
Gallawi, intap ni ose tagu de apuy am
Madordorpong. Oni pun nampataw atte ammutu
wot umoy angaratte apuy. Igganañ darom atte
ammutu de apuy wot mipuulig Gallawi wot
ang-isnaanda losan ak kanonda.

Bootna pu nakalima anne bumambamban-it
de sadi ye danum. Noongnadan kad, sa sadi
ye babarasange nakurung atte arang, nambukat
wot ilana pun de dugun ni arang, andi ikan.
Innilana kad, amod de layadna wot lumayug
kade umoy angara nipisuk atte luyog wot
matoy.

Nangwa kad da ugsa, sinamkuyda da asu
te sabali de ingada te matutuud. Nangwa pun
de asu kinotbana de ugsa. Ummawid de ugse
sadi wot uyutan da asu. Sadi sarad da ugse
ambubusur atta asu.

Bumman-it kad de danum, nipuuli da tagu
wot kasinda bumoboroy wot ambobokada inggane
sana. Siya pabarubaruwonda de pappayaw ya
sa ilil Lubo. Sana da nakwanakwatte
nalitapanal luta.



THE FLOOD

In the old days, there was a great flood. Nearly all the land was under water. Only Mt. Galawi and Mt. Madordorpong were still above the water so people fled there for safety.

During this time, there was also a beautiful lady who was loved by everyone. To keep her safe during the flood, the people placed her in a rice granary and plugged up all the holes so that the water could not seep in.

Meanwhile the people on Mt. Galawi had no fire to cook their food. When they looked around, they saw some fire on Mt. Madordorpong. To get the fire on Mt. Madordorpong, one of the people swam across the water using a wine jar to help keep him afloat.

As for the beautiful lady, when the water went down, she opened up the granary. Looking down under the granary, she saw a large fish in the water. As she stepped down into the silt in order to get the fish, she sank all the way under the silt and died.

During this time, the deer were teasing the dogs because their ears were different from those of the deer. The dogs became angry and ran after the deer. That was the beginning of their being enemies.

When the water went down, people returned to their villages. They rebuilt their houses and started making their rice fields again.

GAPUN NI PAGOY YA MATIPOY

by Luis N. Tongnawa



Sa dandani inggaw de ose tagu we
mangngadan at Turak-on. Binigat ya inorgawe
umoy mansiput. Sa siputna boka, sa kopyan-
ni payaw. Awwayna sarad, awwayna gangpute
amboka.

Ose orgaw binagbagan ni tagu.

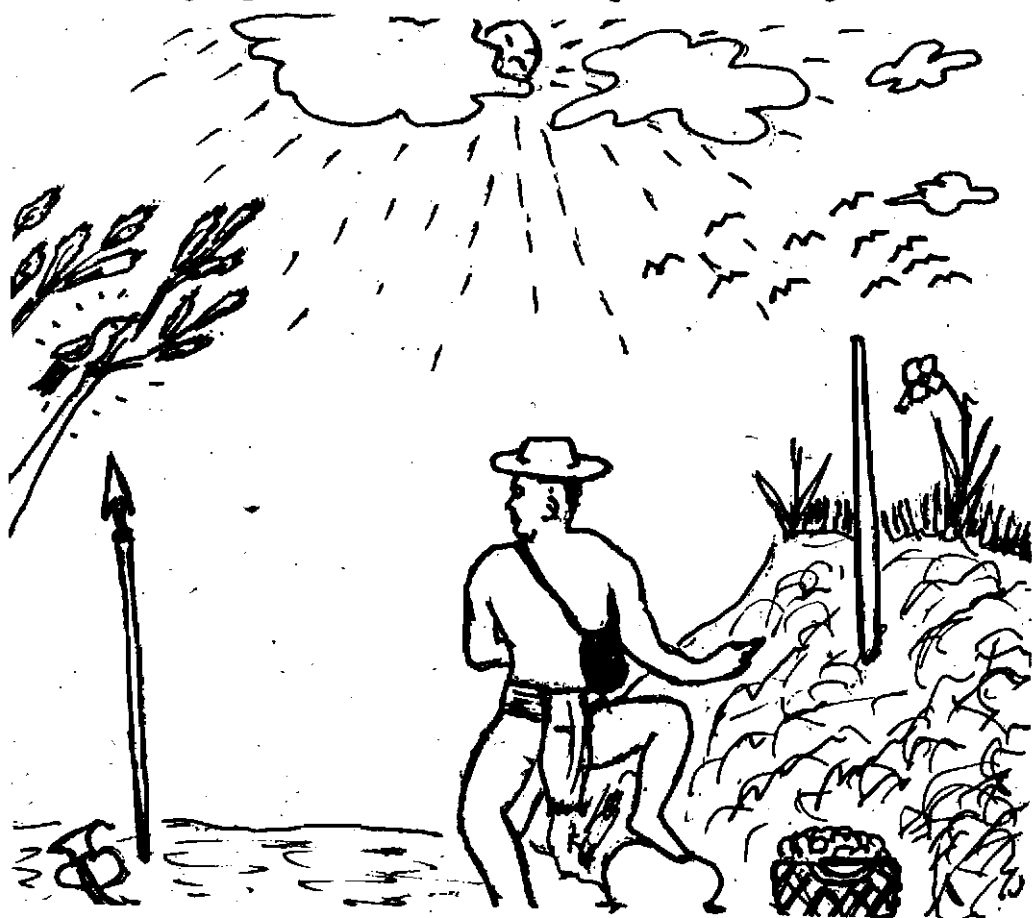
Antawilid ngatu, dora, lagud yad daya, yakon

ippun tagu. Abus ak innilana de sissiwit.

Sa kana, "Lumingalingka gelawa ot kan

sakon." Oni pun kasin ni sissiwit

binagbaga. "Turak-on, umoyak il-illugón."



Isussussuudna pun nantollong at Turak-on,
wot ilane sissiwit de gumingaginga. Nangwat
Turak-on as sikwat wot iggana. Akit pun
nangna de sissiwit. "Gappiya ta ayyayamon
dikatta anaku." Intakodnatte sigay, wot
kasin umoy amboka.

Oni pun kasin gumminga de sissiwit.
"Turak-on, umoyak dawdawwison." Napnga puk
Turak-one aangngor, ummoyna dinawis. Nuutu
pun insukotnatte sigay. Arana balluku. Daan
puk miwar, gumminga de nadawise sissiwite
umoy piisida. "Turak-on, sissidaom sakon."

Oni pun insidan Turak-on atte tiplagna.
Umman manubaku. Asi yot umoy kasin sumarad.
Gumminga go sissiwit atte buwangna, kane,
"Turak-on, iyat-attaynu sakon."
Nanottoddake umoy umattay. Anna pun otyane

iyattaynatte wail gumminga go sissiwit
kane, "Turak-on, ilumlummongnu sakon."
Iyattaynatte lumong.

Mabigate sadi, ummoy at Turak-on atte
bokana. Dummatong pun moryade mangila te
ippun adi wadawad atta pagoy ya matipoye
tumubutte ummattayana.

THE ORIGIN OF RICE AND VEGETABLES

Long ago there was a man by the name of Turak-on. One day he was building a rice field when a bird called him to come and eat it. So he caught the bird and tied it. Then the bird called to him again to roast it. After the bird had been roasted, it again called to him to eat it. Later, while Turak-on was working, the bird spoke to him again, asking him to let it out. It wanted to be let out where the compost was. The next morning when Turak-on went to work, to his surprise where he had let the bird out rice and vegetables were growing.

DA UGSA KAN AGGUNG

by Violeta Binsay



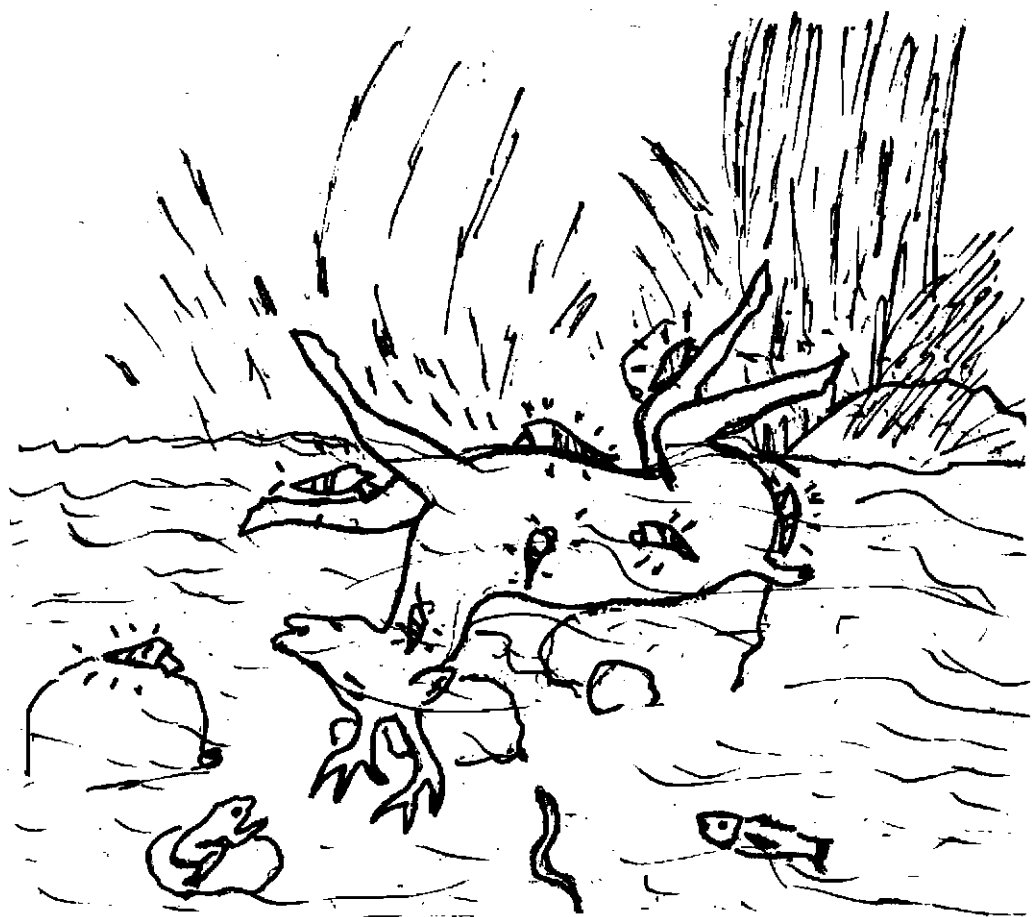
Osa pun kanu we orgaw kan kanu Ugsatte
inggawdatte dallug, "Aggung, ang-a-abakta."
Kanan Aggunge bummorwat, "Dopo," wot isarad
Ugse ambibbilog.

Inggaw puk Ugsatte ose wail,
binagbaganak Aggung kane, "Awadka pagay?"
Bumorwat ak Aggung kane, "Annaak po."

Kasin os ambibbilog ak Ugsa. Nidaum
pug Gaburao, binagbagana kane, "Aggung,
awadka?" Bummorwat ak Aggung kane, "Annaak
pos."

Kasin os ambibbilog wot duknag as
Singi. "Aggung, awadka?" "Annaak pos."
Kasin os anggaygayyang. Ang-osog at
tawang. Angoy atte dopdopras ab Bakog, wot
mootag atte utu, wot matoy.

Oni pun ummoy da Aggung kasupsupsupan.
Nangrog ak Aggung te inottagnak Ugsa.

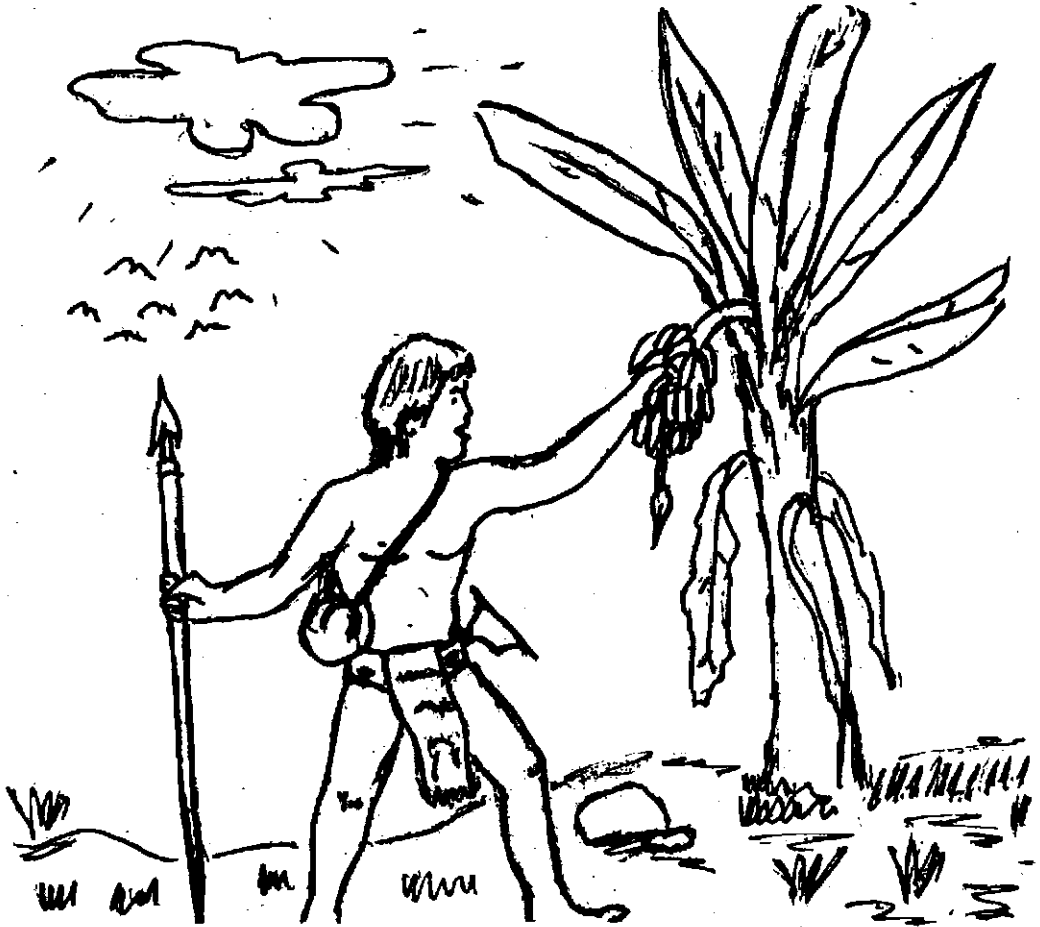


THE DEER AND THE SNAIL

This is the story of a deer and a snail. One day the deer challenged the snail to a race. The deer ran as fast as he could. Every time he passed a brook the deer would ask, "Snail, are you there?" And the answer always came, "I am here." When he heard this he would keep going as fast as he could. He passed Gaburão, then Singi, but as he was going down towards the river through Bakog, he fell over the precipice and died. Then the snails went to feed on him.

SA BARATE NAMBALIP BONGOR

by Victor A. Dalanao



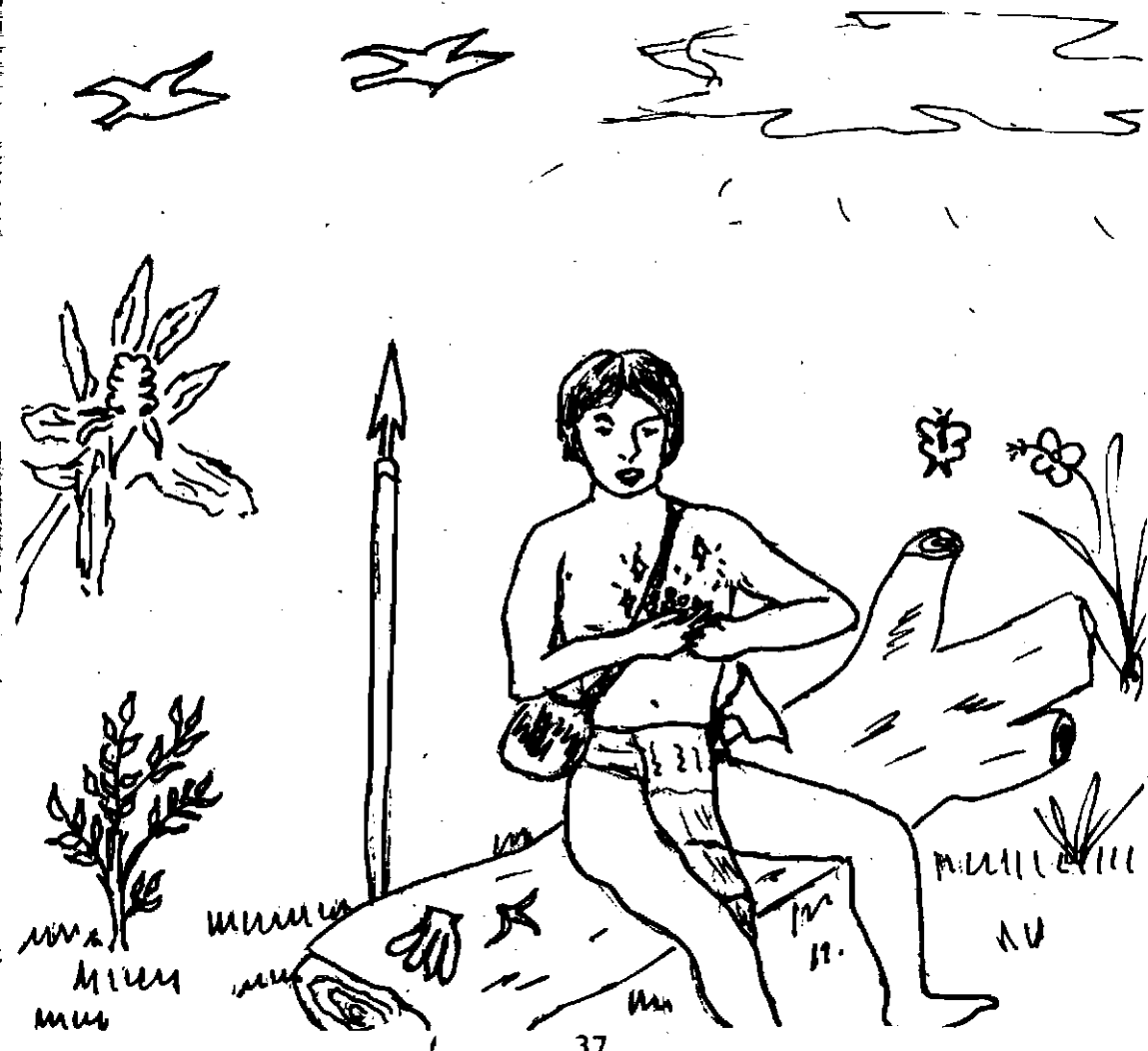
Osa pun kanu wē orgaw atte dandani ummoy
ap Pawak anganup. Inggaw kad atte daran,

anna kanu de sissiwite gumingaginga kankane,
"Pawak, ayyom galliwak." Isussuud kanu ni
sissiwit ibaga. Napnga kad kanu, kanana
kanu we, "Angoyak pos ay te panos ibaga nu
miid kankanana." Nangoy.

Duknag kad atte sadi ye bawak, anna
kanu de barat da kaage nor-um. Kana kanu,
"Arak ay ta anidak atte tiplagku." Pumisik
lima wot iyakbutnatte baarna. Umoy paye
sadi anganup.

Nuurat kad, innarana tiplagna ta
mangan. Okrona gos de barat da kaage
innaranatte bawak. Lupditana pun ta ilana,
matataag te bongore pus-an addongan de
bogasna. Kanana kanu, "Iyyak ud ay puuliyon
de bunak aran." Duknag punot, niippun de
sadi ye tinenana.

Da sadi ye bongor, da Sangar, Busissi,
Daligdig, Ginukud yap Baranay. Sissiya da
sane bongor as sina. Ap Baranay, siya
ingnginada te malingtan kad kanu gela ya
ummingiingiing, awad de matoy atta singkuwa.



THE BANANAS THAT BECAME BEADS

This a story about Pawak. One day he was going to hunt, and as he went a bird called to him, "Pawak, pass through the saddle." The bird kept on calling this to him. Pawak got tired of hearing it and he just went on. As he did so he found some wild ripe bananas and took five of them. He put them aside for his lunch. Later, when he got hungry, he peeled the bananas and found that there were beads inside instead of fruit. He went back to get the rest of the bananas but they had gone. These beads are still in Lubo except for one called Baranay. They sold it, because when drops of moisture formed on it, one of its owners would die.