

DA UR-ULLIT DA IYAWI

The Stories of the Old Folk

Summer Institute of Linguistics

Publisher

1985

Published in cooperation with
the
Bureau of Elementary Education
and
Institute of National Language
of the
Ministry of Education, Culture and Sports
Manila, Philippines
and the
Parent-Teachers' Association
of
Lubo Barangay High School
and
Lubo Elementary School
Lubo, Tanudan, Kalinga-Apayao

Additional copies of this publication are
available from:

Book Depository
Box 2270
Manila 2801

A folktale book in
Upper Tanudan Kalinga

77.8-385-2.66C

54.150PD-856017B

Printed in the Philippines

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 ikalilalang 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 Isports 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 Isports

PREFACE

This collection of Kalinga stories was written and printed 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.

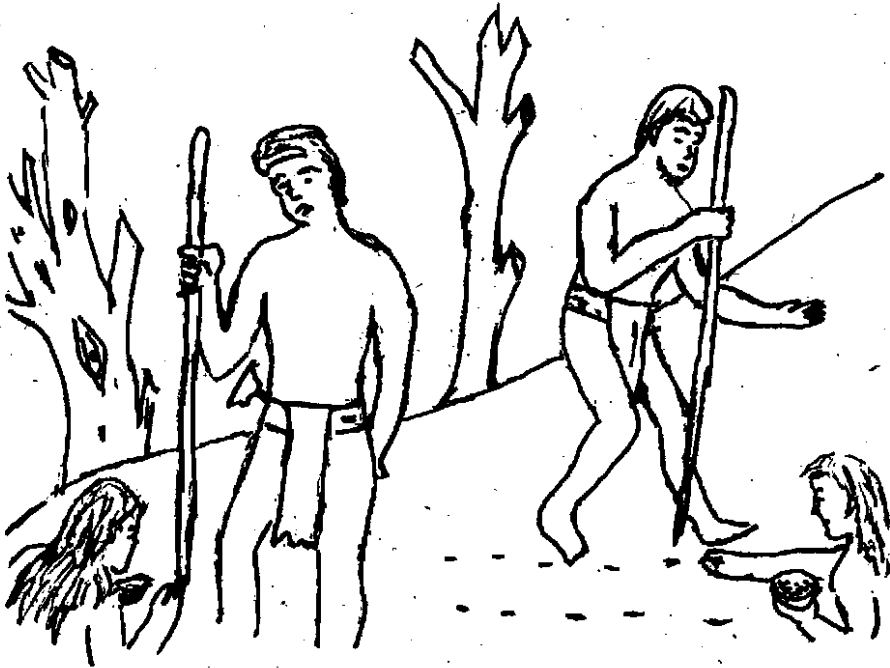
We wish to express our appreciation to UNICEF for their assistance in the Tanudan Kalinga literacy project.

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SA LAPUN DA KAAG

by Carmen S. Bulan



Sa dandani, uma abus ak siput da tagu.
Sana de mangor-anda atte pagoye kanonda.
Iyyu-uma kad mangkanorwaon pay da tagu da
umada te abuse amis-an de lопасda atte

sintawon. Anorwaonda te magada abruton de barunda kigadnak duknagan os ni ose iyya-ani. Ansigabe siput de sane uma nu duknag de amod de init.

Sa kanande dagun, amod de init atte sane orgaw, siya anigaban da udum atte uma. Sin-akkit ay da angiyattom atte anne siput. Pamosla mansigab? Angkarakarasi siya siputna: agguma, para, kagu, kallid kanda osok. Ansigab de anne siput te miyaspur atte dagune amod de init.

Angwa kad de osa e tagu we baduure adi pun makaattom atte init. Iyyo-osok kad pummarad da burunne tagu we an-osok.

Innarana de bin-i ye mantub-okne man-osok te nabibbiinan. Nangwa kad intub-okna atte ubotna de sadi ye gadang, wot pumetuk atte sornad ni uma. Inggaw kad atte sornad kanane "Kirk, kirk," wot isaradne ampepetuk. Iyyawidna atte puun da kakkayu we i-idung ot idagusne pumagitarun te nambalin ak kaag.



THE ORIGIN OF THE MONKEY

This is a story about how the monkey got its tail. In the past, the people here only had field gardens on the hillside. They would make their garden as large as possible since they only harvested once. Making a garden on the mountainside is very hard as there is much work to be done - cutting the trees, burning and clearing, even before the planting begins. The work is done in the summer so it is very hot also. One day, during planting season, one of the men was very lazy. He got one of the wooden sticks that they used in planting and put it in his backside, and then ran away to the forest, no longer a man, but a monkey.

SA INTODDAK DE ANAK

by Victor A. Dalanao

Sa dandani, ambubusur da iLubo ak iCagalan. Wot osa kade orgaw, nangayaw da iLubok Cagalan wot aspuronda kanu de ambaru we babarasange nangngadan ak Unagan. Angkosdore bobai.

Osa kade orgaw, ummoy nangggakay atte tarunda. Umman pun otyan angakkaddaran, intap da iLubo we amusur. Yakon siya koone umadaadani. Angwa kad da iLubo, upanda iyugayug de antatalluwande babbanoy yakon ippos ilana kan dida. Dawote umadaadani. "Awad nin ela katuragna," kankanda.

Angwa kos ay da iLubo, te ambubusurda ampay nallotawda wot arandas siya. Itallayda wot inggawda kad attennang ngatu, asiyot umman anogsogna kane, "Amman

nattalikdungan, bobboroy ak Caggaluan.

Kengan akay Unnagan, amminnom tagattagan de
tubun da allagan, ta mangikkagasmokan."

Kigad ni nangitallayan da sadi ye
nangayaw kan siya, ippun inot-ottagnak
ugudna ya da iLubo gos dida pos pios siya
gongaton atte dipun guminga. Asidad
Ambunilaw gingngat te asis sisi gumminga.



Nanipud atte sadi, kigad atte sana,
ingngadanda de Ambagaon atte sadi ye lugar
te sadi asinatte ngadanna nangibag-an.
Ambagaon te imbagana ngadanna.

Ippun kad ay duknag kan Unagan,
nambinsaw da iCagaluan wot tuntunonda.
Ilanda kad de darane angkapit al Lubo, anna
sugan da iLubo. Nalliwidda kad, ippun
siniplatdatta iLubo.

Umoy kad de tawon, ane ikagasmokde
bumaros wot kayawondal Lubo. Duknagdai Lubo
atte masdom. Angwa kad de ose iLubo we
anggoygoygoy, ampokapokaw kane, "Anna uyyan
aram de anak ta angkopyaak." Nabanbanorwat
de ose tagu kane, "Aram po." Ittona.

Ummon-oni kad, dummatong de asawane
laraki wot kanan ni bobai, "Na, immos ela

anak?" Matokotokor de laraki. "Piyanu awad innarak os ela." Isaradde sadi ye anginap. Innaminda kad inimusda dor-agda, niippun. Aside sadi ambalinsawoy kan tuntunon de daran. Duknagda kad atte darane umoy ak Cagaluan, anna de sugan da iCagaluan. Tuntunon de sadi.

Inggawda pun atte lamagan ta an-isdungda andi ye matotoptop da iCagaluan we antatadok. Ummanda man-agap-ape ummadani. Agunggunappa. Innilada sadi ye anake innaminda am-ammaan atta bongor kanda burawan. Kankande an-up-upnga, "Na, inka paye sin-anak isangni. Asikani inggaw attenna. Aram kad, asini dinaras." Wot umoy. Innarana anake sadi yot isangsanghina. Inggawda de anak atta burunna. Siya pay koon da iCagaluan we antatadok.

Nabayag kad, ane kande, "Na, imman os
ela anak? Ngai sadi ye nangisangni?" Ippun
kad, asida akaye sadi aliwadwadan da
siputan. Ilanda pun de nangkapit al Lubo,
anna de suge aduadu. Iyyawid pagay da iLubo
we sadi. Anna da iCagaluan we alliwid kan
dida, yakon adida pun kan dida nakasiplat.

Dummatong kad da iLubo atte
nandaddatongda, wawaddawadda. Akit akaye
sadi, nadanatong da iCagaluan we nalliwid
wot umpundag Gappu. Adimpos da iLubo dida
papatoyan. Upanda pos pay dida iturda,
yakon dimpos da iCagaluan kanon. Upandos
iballu da tinurud ag Gappu. Anne siya
koonde makadagdagu atta iLubo ta atton da

iLubo da bongorda kanda burawande nidoga nitoddak. Yakon dimpun pagay da iLubo atton da bongor kanda burawanda wot umayaw da iCagalan. Naang-anggiyawan nin os ay de anak te dipos ay nabayag, natoy. Da sadi ye odon da iCagalan, innaminda ilibon idoga kan siya.



THE KIDNAPPED CHILD

This is the story of a child of a Lubo family kidnapped by a man from Cagaluan. At that time Lubo and Cagaluan were at war. On one head-hunting expedition the Lubos killed a woman called Unagan, who was from Cagaluan. Many years later, the Cagaluan tried to get revenge by kidnapping a baby from Lubo. The Lubos gave chase. When they got to Cagaluan they saw a man dancing with the child held high. The child was adorned with many heirlooms - beads and gold. The mother of the child got the baby and took it home, but later it died. All the heirlooms of the Cagaluan people were buried with her.

NORPUWAN DA AMBARU KAN LAWINGAN

by Felisa D. Malyungan



Sa awi inggaw kanuk kuuk-urak.
Inabotna de ina atte daran, wot bilinona.
"Anna kade mabugika, ambaruwom. Ummam
borbaruwon nu umanakka ya iggam atte sipi ya
linampinam. Te angulinak kad iyyak ilan nu
ambaru pagay."

Angwa kad de sadi ye ummanak
innigganatte kagungkung. Umoye sadi
ansaksak. Nampuuli pun de kuuk-urakna kane,
"Adina pun tinuttuwa de imbilinku kan siya."
Tinenane sadi.

Dummatong pun de sadi ye kuuk-urakna,
ippun de ina. Tukdu ta inapona de anak ni
ina. Ilana pun de imbilinne lugare
angiggaana otyan atte anakna, ippun de sadi
ye anakna. Inapona pun kanu we sadi, andi
gelatte kagungkung de anakna. Isaradhe
ansumsumtik. "Anna denne tagu. Adina pun
gudas tinuttuwa de imbilinku kan siya.
Ambabaru da anakna otyan ay nu tinuttuwana
sakon. Ippun lawingan atta anakna otyan.

Kigad atte sana, da ganaknu, awad da
ambabaru, awad da angkarawing. Ippun masapa
matoy kan dida nu sissiyade anak. Adida pun
otyan masugat, kan adida pun allasu we
maawat atta babarangna te maawatanda.

Mang-iisuda otyan pagaye ambabaru we ippun
lawing. Ya ang-iisuda losane ambabaru
otyan." Sana de norpuwan da ambaru kan
lawingan.



THE ORIGIN OF GOOD AND EVIL

It is told that one day a pregnant woman met a spirit who instructed the woman to put her child in the corner of the house wrapped in a piece of cloth when she gave birth. However the woman did not do this. Instead she placed the baby in the basket where the chickens usually laid their eggs. Because she did not do as she had been told, it was said that evil would follow her and her descendants.

GINTUDAN

by Magdalena G. Do-ayan

Sa awi inggaw ose lagayan, ngadanna
Gintudan. Osa pune orgaw ummoyna insaksak
de baarna at tawang. Imbilagna wot uwayona
mamag-anana. Adina pun tinapilan atte batu.
Nangwa kad de bibbid intayapnatte danum wot
maanud. Ak Gintudan ippun ambaarna, ummoy
awangwangwang.

Dummatong pun ad Dacalan anna dalit.
Makiimus ot kanane, "Awad innilam atte
baarku?"

"Ippun."

"Na, awwaynu yan ta manganka," kanan
Dalit.

"Ngai tipoynu we?"

"Dalit in te dalitkani."

Nangan kad ak Gintudan, asi ummoy
nawangwangwang. Indasana dayap ad
Magaogao.

"Dayap, awad innilam atte baarku?"

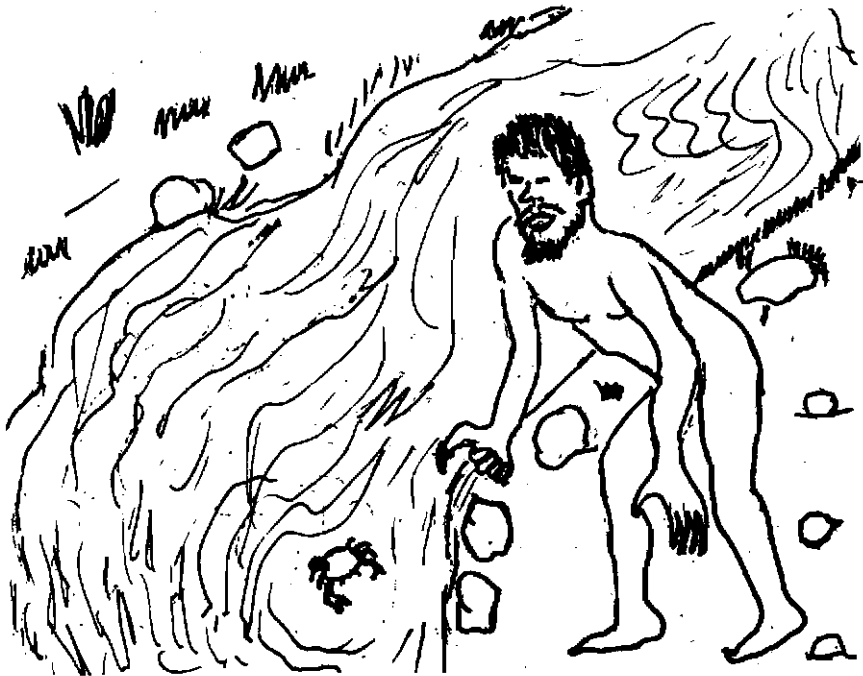
"Ippun."

"Awwaynu yan ta manganka."

"Ngani tipoynu?" kanan Gintudan.

"Dayap in te dayapkani."

Kasin gos nangan ak Gintudan. Umayaw.



Umoy gōs nawwangwang wot odasana agamag
Gaang. Kanana atte agama, "Awad innilam
atte baarku?"

"Ippun."

"Awwaynu yan ta manganka."

"Ngani tipoynu?"

"Agama te agamakani."

Umayaw wot tummakdang al Lubo wot anna da
mantatadok.

Kanan da tagu kan Gintudan, "Inka ud
anadok."

Kanan kanos Gintudan, "Okodku anadok ya awad
baarku, awad bongorku, awad burawanku, ya
awad dadaane gangsa."

Attenda kanu.

Naabus pun nang-am-amma, ummoy nanadok.
Nमितलु पुन नल्लिबस नुकक दे दपान्नाते
लुता. कान कनु दा तगु, "गिनुदान, पकस
नगुमातुंगतु?"

"दुदक, दुदक," कान कनु.

Oni pun liniwanana da iyug, wot
idakpusna tumayap. Da sadi ye odon da
dadakkor intayapna, wot idakpusna angkuwa.



GINTUDAN

This is the story that is told of Gintudan. One day he went to wash his g-string in the river. When he placed it on top of a rock to dry the wind blew it into the water and it was swept downstream. As he went down the river looking for it, he met an eel, a grub and a crab. He asked each of them if they had seen his g-string, but they had not. When he came to Lubo people were dancing. They asked him to join in but he refused. He said that he would only dance if he had a g-string, beads, gold and gongs. When they gave all these things to him he started to dance. Then, as he danced he started to go up in the air. He kept going up and up until he flew away taking with him the gold and gongs of the Lubos.

SA NAPTADAN KABUNIYAN

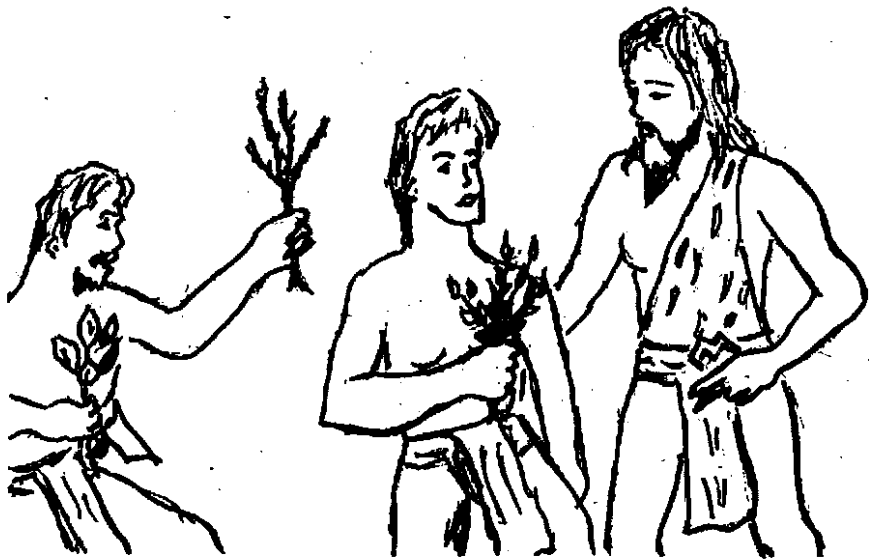
by Martina E. Goyao

Sa dandani umoy ak Kabuniyan nanggagakay al luta. Osa pune orgaw inabotna da duwe tagu wot man-up-upngada we turu. Oni pun kanan Kabuniyan atta duwe burunna, "Annaya pay de koontaku. Sika kade osa, annaya saronge inka imurad Apray ya sikose osa inka pay ab Baliwon isarade ammura. Annaya da inka imura: sa buru, sa amugawon, sa dau ya da udume mimura. Sakone Kabuniyan anne iyyak al Lubo ya asiyak odasan ta iyyak angwak boroyku ya astanku atte batu ad Alingag." Umayawe sadi yot nangwa.

Naabus pun, dummatong da Abbubuli kan Taggiburu we umoy amotad kan Kabuniyan te natoy de anakna. Makamuwan pun ay, binoswatna batu we babaddong wot man-onobna atte sawang ni boroyna. Oni pun impaayagna da duwe burunna wot man-aabotdatte bilig ak Kinambagare biiknat Tangob.

Wot nandaddatongda pune sadi anne oonnanni osa buru we bunane nammura atte kigad ag Gimma. Sa osa go oonnana saronge bunane nammura atte kigad ab Basao. Oni pun, imbadongda losap da sarong ya buru. Sadi annaan da miile sin-akkite buru ya sarong ak Kinambagar. Wot siya de ippun buru kan sarong al Lubo de daanda pun ak midaum wot maptadanda losan.

Wot sa Mandamaan kad, siya
manggigiyubana de niyaspur de mankimmitan
Kabuniyane umibibil atte anakna. Adi pun
gay mapnok de somsomokna nu tuttuwe natoy de
anakna. Wot dummatongda pun atte anakna,
asiyot mapnok. Wot kanan ni ibilne "Kakot
nu tulituli boggan di Abbubuli, kakot nu
surusuru boggan di Taggiburu. Sadi de ose
ur-ullit Kabuniyan.



THE SUDDEN DEPARTURE OF KABUNIYAN
DUE TO AN EMERGENCY CALL

This is a story about Kabuniyan. While he was on earth, he met two men. He told one to go and plant bamboo, amugawon and dau seedlings. He told the other to plant pine seedlings. Meanwhile Kabuniyan went to Lubo to make his house and sugar mill at the large rock at Alingag.

After many days had passed the two men went to call Kabuniyan because his son had died. They met him at Kinambagar. Both of them still had leftover seedlings, but they threw them away there. This is why you can sometimes see bamboo and pine trees at Kinambagar. There are few bamboos and no pine trees in Lubo because the men never got that far when they were planting. And at Mandamaan it is often dark and gloomy because Kabuniyan closed his eyes there while he was crying about the death of his son.

POR-UNG KAN INUG-UGSA

by Ines A. Maslang

Sa dandani inggaw da umilid Ubud. Da anne umilid Ubud da Por-ung we angasawa. Dida go da dakdakor da anne umiili.

Osa pun kanu we orgaw, bintadan kanu da iBocos ap Por-ung te natoy de agina, wot kanan kanu Por-ung atte asawana, "Inggawka pay ta iyyak makabagungun." Ot kanan ni asawana, "Naid. Adika otyan os ay, umoy te anne sumigab de buwangku." Wot kanan Por-ung, "Asiyak mipuuli." Inggaw kad ap Por-ung atte bagungun, nang-ub-ubu atte bayas wot mabuuk wot adi pun nakasubli.

Sibot pun Por-ung ummanak de asawana. Antangad pud Akwar nantollongana de lagayane

amutobutod ad Akwar we isunan kadakor di
ammutu. Nangwa kad ay nambatabat, ot
akpipiyona de uttingna ot anagada. Inggaw
pun ad Atag ta antawili atte boroyda andi
lagayane nisib-ote manindil atte darana.
Inggaw pun ap Paduur ta kasin antawili annat
kanu we mibuburrun. Inggaw pun atte barabar
ab Bocos nantuking wot miyabot da tagu wot
aranda utting.



Panos pun de innumbogana atte sigay natoy. Matoy os de uttingna yakon gingngatda gos de lagayan. Pinuligda pun atte kapit ab Baguun isuna kanun nakakduuran di kidur.

Ot nangwa kad kanu gay ap Por-ung te napangis nakuumili atta iBocos ya asigna kanu dodongron de boggan Inug-ugsa e kabursurne upan angay-ay kan siya. Nangwa kad ap Por-ung nanukrus wot dogdogonak Inug-ugsa. Osa pune orgaw nangwak Inug-ugsak kaangna, sugaonad darom, wot tab-unanatta tubu. Ay-ayona ikasin ap Por-ung. Nanukrus pun ap Por-ung, norbut atte kaang Inug-ugsa wot gongaton Inug-ugsa.

POR-UNG AND INUG-UGSA

Long ago, a man named Por-ung lived at Ubud. His wife was pregnant. One day Por-ung went to attend a vigil at Bocos leaving his wife at home alone. While he was away his wife gave birth. After this she looked up at Akwar and thought she saw a ghost, so she ran away to Bocos. The ghost followed her but was killed by the people of Bocos. A little later the mother and child both died.

Por-ung lived at Bocos after this. One day Inug-ugsa challenged him to a fight. But Por-ung chased after Inug-ugsa and he ran away. Then Inug-ugsa made a pit and covered it with leaves. When he finished making the pit, he again challenged Por-ung, who gave chase and fell in the pit. Finally, Por-ung was killed by Inug-ugsa.

SA MANUGANG

by Mrs. Maria A. Lumanglang

Inggaw kanu de ose manugange nitarug. Amod kanu de imbibbiinna. Osa kade labi, ummanda pagay mangan man-ubung kan asawana. Nagangputda kad nangan, ingkarda kanu de barat. "Anna de barat, angarakak kanom," kankanda kanu kan siya. Angwa kad ampay as siya te amod de biinna kanele, "Na, isakbayu. Adik pun kanon." Isakbada kanu



we sadi. Andi ye isakbada, andi ye
palimupalimudana de angisakbaanda.
Insakbada kanu atte ammutu.

Masuyopda kanu we sadi. "Man-isuyopyu
oppay," kankan ni somsomokna te piona ampaye
mangan. Ippun maaras suyopna. Mabayag kad,
nasuyop da udum. Lumibbat as siya wot umoy
angara. Kokawona pun otyan, adi pun
makaadwar te addaddaroman de ammutu.



Angarak lap-oyna wot ikasinna pun kokawon,
kumawad o. "Ngani inok os ele angara?"
kana kanu. Pinilitne angokaw yakon adi pun
makaara; innilnokna uruna atte sungad ni
ammutu. Antatayyun in pes siya te ippun
inone angkar atte bungruna.



Anna pune mabigat, kan da tagu we abus
impay ak makwaana de tubutubontaku de
ammutu, wot tubutubonda. Nookar kad kan ni
simmanugang, "Sike manugangku, pamos ela
ot kuskusilan de barate attonnik kanom?
Agaynu mane mangwa te ilam kad, ippun de
ossaane ammututaku."

THE SON-IN-LAW

This is the story of a man who said that he did not like to eat bananas. One day he was eating in the house of his prospective parents-in-law. After dinner they served him bananas but he said that he did not want any. However, after everyone else was asleep he went to get some, but they were at the bottom of a wine jar where he could not reach them easily. So he put his head inside the jar in order to try and reach them. But he got stuck there and could not pull himself out. In the morning his in-laws found him and had to break the jar to get him out.

SA LAPLAPUN NI PAYAW

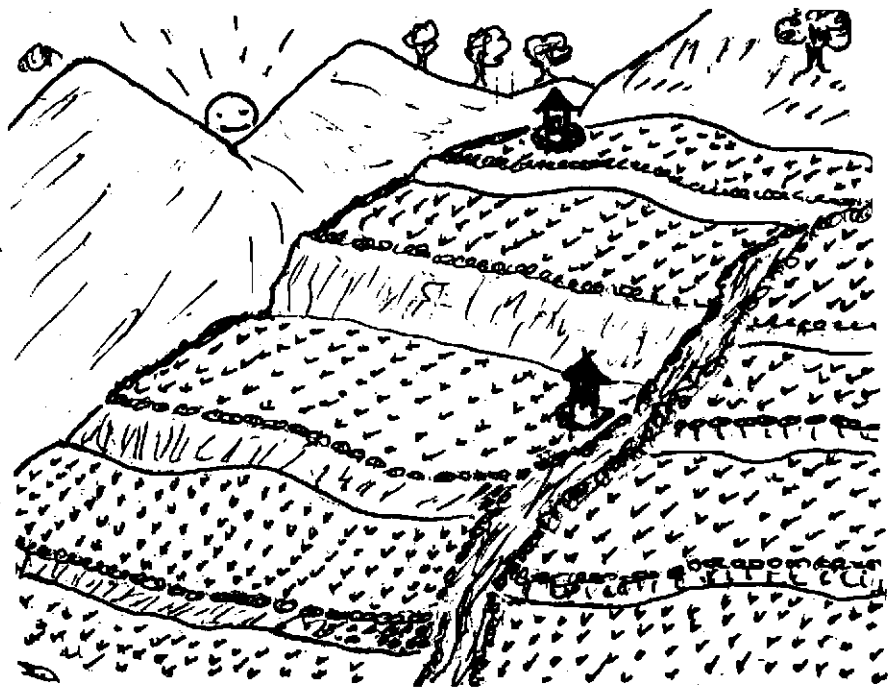
by Esteban Dawawong

and Litag Dawawong

Da Dagami kan Payaw an-asawada. Ap
Payaw iLubo. Abus ak ikataguda de uma. Osa
kade nangumada, inggaw de dusik atte umade
minur-andatte lidoy. Upan kad naanud da
ilik, nansaradatte sadi ye nalidoyane dusik.



Indogana pos pay os upan linugaman wot
lumibbat kad de pagoy, nabarbaru sadi ye
inggaw atte dusik. Kane, "Na, kaanok ud de
lidoy ta oskak atte pagoy." Wot oskana.
Nabalibalin. Adu inanina. Wot kanana,
"Ampanadak uda." Isaradne sadi ye ambokag
Gumnaw. Isunose ambaru.



Innilan kad da annab Burawan,
nan-osogda wot ambokadap Patpat. Angwa kad
da iSungang, nan-osogda wot umoydas sina
attennad Lubo. Ambokadas sina. Sana de
lapun ni binaknonge payawe kanande sana te
pasig mababaknong de danum. Sana de
ur-ullit da ummune tagu we nangilapu atte
payaw.

THE ORIGIN OF THE RICEFIELDS

Dagami and Payaw were a married couple who grew their food, both rice and vegetables, in gardens on the hillside. One of their gardens had a spring where they had planted some tubers. Some rice seedlings which they had planted above the spring were washed down in the rain and began to grow there as well. The rice which grew there was better than that grown on the hillside. Next year Payaw planted rice in the spring instead of tubers, and they harvested much. She levelled out the area and again planted it and the harvest was very good. Then all the people started building rice terraces, which they later on called 'payaw' because Payaw was the one who had made the first one.