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Ata Manobo

Text II: *Dalaga no datù* / Rich maiden

Tony Liway (1973)

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du-on to Hari no na-asawa rin on ka anak to he married the king's
 there at king and married he the offspring of daughter. The king
 hari. Kagi to hari kuò to maka-amung din, "Igbogoy said to his in-law, "I
 king word of king thing his give will give my authority
 kud koykow ka koddì no katondanan koykow. Koykow to you. You are now
 I you the my authority to-you you the king who has ex-
 on ka hari, no ogso-ip kanak su buyag ad changed with me because
 now the king who replace me because old I I am already old. It is
 on. Maroyow ku ko sikoykow su balubatò good if it is you be-
 already good me if you because young cause you are young
 ka pad." "Ho-o," kagi ni Lungpigan. "Koykow rò yet. "Yes," Lungpigan
 you yet yes word you only said, "You only be the
 ka ogbo-ot to sikan." one to decide that.
 the decide about that

No maroyow on ka pog-ugpò ni Lungpigan So then Lungpigan's
 well good now the dwelling situation became good
 su hari on kandin no warad oglupig because he was now
 because king he link no-more pick-on king and there was no
 kandin su kandin on ka hari. longer anyone to pick
 him because he now the king on him because he was
 now king.
 No kai rò ian taman. Now right here is the
 well here only indeed end end.

TEXT 2

Narrator: Tony Liway
 Text analyst: Pat Hartung
 Date: August 1973
 Place: Nasuli, Bukdinon

Dalaga no Datù
 maiden who was rich

Rich Maiden

Du-on sugilonon ku to dalaga no datù on
 there story my of maiden who rich

I have a story of a
 maiden who was really

ian lagboy.
indeed very

very rich.

Kagi to dalaga kuò to sikan hibato-on din,
word of maiden thing that disciple her

"Du-on igsugù ku koykow ko ogsugut ka bua
there-is order my to-you if agree you maybe

ko ogbayaran ku sikoykow to salapì no darua no
if pay-ref I you money which two

gatus. Kagi to so-i otow kuò to sikan no
hundred word of this person thing to that

dalaga, "Nokoy na-an ka igsugù nu kanak su
maiden what really the order your to-me because

ogtumanon ku. 4. Agad moirap, og-aguantoon
fulfill-obj.n/f I even difficult endure

kud su warad ian salapì ku su no-ubus
I because not indeed money my because used-up

ka imbogoy nu kanak nokani no nigpoimatoy a
the gave you me while-ago CA-kill I

nu to dakol no otow no ogkaallokan to
you a big person who afraid-REF (feared) by

mongo sundalu.
pl soldiers

Kagi to dalaga kuò to sika otow, "Du-on
word of maiden thing that person there-is

igsugù ku koykow no lagboy on ian moirap.
order my to-you which very incep indeed diffi-

"Nokoy na-an," kagi to sika otow, "su
cult. what really word of that person because

oghipanow ad ko nokoy ka igsugù nu kanak."
walk I if what order your to-me

Kagi to dalaga, "Ogpoimatayon ku sikoykow to usig
word of maiden CA-kill-obj I you enemy

ku no nig-ugpò diò to bubungan." "To!" kagi to
my who lived there mountain wow word of

The maiden said to that disciple of hers, "I have an order for you if you will agree perhaps if I pay you in money (amounting to) two hundred. This person said to that maiden, "Well what is your order to me because I'll perform it. Even if it's difficult, I'll endure it because I really have no more money because what you gave me before has been used up when you had me kill a big person who was feared by the soldiers.

The maiden said to that person, "I have an order for you that is really very difficult.

"Well, what is it," that person said, "because I'll go if (I know) what your order to me is."

The maiden said, "I'll have you kill my enemy who was living there in the mountain(s). "Wow," that person said,

sika otow, "Moirap poron, di og-antuson kud
that person difficult would but endure I

su warad ian salapì ku."
because no-more indeed money my

"That would be difficult, but I'll manage it because I really haven't any more money."

Nokoy kaman no nighipanow man sika otow no
what then link walked really that person link

nig-alap din din dō ka tunud din su
carried-obj.f he subj just arrow his because

igpanō to oghimatayan. Kagi to goiawa to sika
shoot inst kill-dir word of breath of that

otow, "Maroyow bua ko konà ad og-ulì diō to
person good maybe if not I return there

dalaga woy konà ad oghimatoy to otow su
maiden and not I kill a person because

lagboy moirap. Ogpalaguy ad agad hondo-i no tanō.
very difficult run I even where ground

Diō ad og-ugpō oyow konō ad ogkito-on to
there I dwell so-that not I seen-obj by

sika dalaga no datū."
that maiden who rich

Well then, of course that person left and he just carried his arrow(s) because that is what he will use in his killing of a person. That person's breath said, "Maybe it's good if I don't return there to that maiden and-also I'll not kill a person because it's very difficult. I'll run away (to) just anywhere. There is where I'll stay so that I won't be seen by that rich maiden."

Nokoy kaman no nighipanow so-i otow to
what then walked this person with

warō ogdologan din su kagi rin,
not destination ref/dir his because word his

"Konà ad ian ogpakita to sikan no dalaga su
not I indeed CA-see by that maiden because

oghimatayan a rin ko ogkito-on a rin. Ian dō,
kill-ref I her if seen-obj I her indeed just

kagi to goinawa rin, "konà ad ian ogpakita
word breath his not I indeed CA-see

kandin."
by-her

Well then, this person travelled without any destination because he said, "I'll indeed not let that maiden see me because I will be killed by her if she sees me. That's just (the reason)," his breath said, "I indeed won't let her see/find me."

Nokoy kaman no kagi to dalaga, "Hondo-i
what then word of maiden where

Well then, the maiden said, "Where do you suppose the person

| | |
|-------------------------------------------------|------------------------|
| buad ka otow no nigsugù ku to. Warò mataga | (has gone) whom I |
| maybe the person whom ordered I not know | sent/ordered to kill |
| | for me my enemy?" |
| ka dalaga to nigpalaguy on ka otow no | The maiden didn't know |
| the maiden that ran already the person whom | that the person had |
| | run away whom she had |
| nigsugù din diò to usig din oyow ogpoimatayon | ordered there to her |
| ordered she there enemy her so-that CA-kill-obj | enemy so that (she |
| | would) have (him) |
| to usig din. | kill her enemy. |
| enemy her | |

| | |
|--------------------------------------------|-----------------------|
| Matag to ogkalugoy no warò man ka otow | Even though a long |
| until long-time not emph the person | time passed, the per- |
| | son whom she had |
| no nigsugù din. Hantod to pila rin no | ordered didn't (show |
| whom ordered she until how-many her | up). Her waiting for |
| | that person whom she |
| tu-id so ogtatagad to sika otow no nigsugù | had sent was until |
| years waiting for that person whom ordered | many years (had |
| | passed). |
| din. | |
| she | |

| | |
|----------------------------------------|------------------|
| Sikan dò ka kanak no sugilonon koykow. | That's all of my |
| that only the my story to-you | story to you. |