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Balangao
[*Ad Losoob*] / At Losob
Mariano Canao (1963)
1–5



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BALANGAOKey to abbreviations

rel relator
 rep reportedly
 neg negative
 sig signal
 coh cohesive

TEXT 1

Narrator: Mariano Canao

Text analyst: Jo Shetler

Date: June 23, 1963

Place: Botac, Natunin, Mt. Province

At Losob

- | | |
|--|--|
| 1. Ad namenamenghan ano, wada hen ihay
rel long-long-ago rep there-is rel a | 1. Long, long ago,
they say, there was
an old woman who lived
in Losob. 2. This old
woman, she wouldn't
sleep night or day so
that she wouldn't,
they say, see the
death of her offspring,
because her offspring
were two, pure boys,
for they were (both)
small when their fath-
er died. 3. Their
mother only was lived. |
| mad-an way bumabléy ad Losoob. 2. Hiyatoy
old-woman rel made-home rel Losoob this-rel | 4. This their mother,
she wanted that these
two small offspring of
hers would not die, be-
cause she had no one to
care for her, because
she was getting old. |
| mad-an, adi masséy hen labi ya hen ag-agaw, ta
old-woman neg sleep rel night and rel day so | |
| adina ano ilan hen matéyan hen anàna, te
neg-she rep see rel dying-of rel child-her because | |
| duwada hen anàna way pahig lalae, te
two-they rel child-her rel pure boy because | |
| enekkatda yag natèy ah amada. 3. Ah inada
small-they and died rel father-their rel mother- | |
| yanggay hen wada. 4. Hen antoy inada,
their only rel there-is rel this mother-their | |
| laydéna way adida matéy hen antoy duway
like-she rel neg-they die rel this two-rel | |
| anànay enekkat, te maid manal-on an
child-her-rel small because none care-for rel | |
| hiya, te da malakay. 5. Hen abulot
her because is becoming-old-she rel belief | |

hen tatagu ad namenghan, no masséyda, ta
rel people rel long-ago if sleep-they so

in-inpénda hen lawengay in-inép, matéy hen anàda.
dream-they rel bad-rel dream die rel child-

6. Yato hen adi masséyan hen andi mad-an,
their this rel neg sleeping rel that old-woman
ta adina ilan hen atéyan anàna.
so neg-she see rel dying child-hers

7. Ya mag hen-algawan ano, i nanggagga-ay
and utterly one-day rep go went-walk-
hen andi duway ungunga way anàna.
ing rel those two-rel children rel child-hers

8. Yag hen hiyadi agé, lummigwatda hen eNgawngaw
and rel that also started-they rel people-of-

way i mangayaw, yag indahanda hen
Ngawngaw rel go head-hunting and found-they rel
antoy duway anà hen mad-an, andaat alan
this two-rel child rel old-woman then-they got
amin dida. 9. Inalada hen uluda way duwa.
all them got-they rel heads-their rel two

10. Yadi, indahan hen mad-an hen anàna
coh found rel old-woman rel child-hers

way bohda natéy, te inalan amin hen
rel past-they dead because got all rel

eNgawngaw hen uluda. 11. Lomaweng
people-of-Ngawngaw rel heads-their became-bad

hen hamhamànay télén, te natéyda
rel thoughts-her-rel intensely because dead-they

hen antoy duway anàna. 12. Yadi,
rel this two-rel child-hers coh

ommaningalangal. 13. Inalana hen baligana way
got-angry-she got-she rel loom-part-her rel

ballang yag inligwatna way i mangengkeng
type-of-palm and started-she rel go call-by-strik-

ad Alén. 14. Da anon kengkekengkeng
ing (a dish) rel Alén is rep striking-and-

5. The belief of people long ago was, if they sleep so that they should dream a bad dream, their offspring would die.

6. This was why the old woman would not sleep, so she wouldn't see the death of her offspring.

7. And so then, one day, they say, those two children who were her offspring went for a walk. 8. And at that time, too, the people-of-Ngawngaw started out to head-hunt, and they found/ came-upon these two offspring of the old woman, and then they got them all. 9. They got their two heads. 10. And so then, the old woman found/ came-upon those offspring of hers who were already dead because all those-of-Ngawngaw got their heads.

11. Her thoughts became exceedingly bad, because these two offspring of hers died. 12. Then she got angry. 13. She got her palm-wood loom-beam and started out with it to go (call-the-spirits-by-striking-it-against-something) at Alén. 14. She is (calling-by-striking) for one day and the next morning.

hen ihay ag-agaw ya hen nabigat.
striking rel one day and rel next-morning

15. Da mamatò ano, ummale hen andi
rel late-morning rep came rel that

Amolaga, te kenengkengana.
dragon because called-by-striking (a dish)-she

16. Annaat alan hen baligana yag enhaplatna
then-she got rel loom-part-her and struck-she

hen andi Amolaga. 17. Natéy hen andi Amolaga,
rel that dragon died rel that dragon

annaat ano alanat émméy ad Ngawngaw. 18. Da
then-she rep get-rel went rel Ngawngaw is

ano madhém, hommâyat ad Ngawngaw.
rep becoming-night came-home-she rel Ngawngaw

19. Netongpo agé yag hiyadi hen
it-so-happened also and that rel

nanpapalanosan hen andiday eNgawngaw
celebration-for-killing rel those people-of-

way nangala hen anàna. 20. Ekat ano
Ngawngaw rel got rel child-hers said rep

hen andiday ungungaén, pasag ya an-aat
rel those children-sig how-much and then-you

umdah way mad-an, te nadhém wat
arrive rel old-woman because became-night rel

nalpas angkay hen palanosni.
finished if-you-please rel celebration-for-killing-our

21. Ekat anon andi mad-anén, bumngatà way
said rep that old-woman-sig day-break rel

lumngwat ah baléyni, ngém anà adi makadalan,
started rel house-our but I-just neg able-to-

yag egad ad uwan yag ana-at umdah ahto.
walk and until rel now and then-I arrive here

22. Yadi ano way da madhém, ekat ano hen
coh rep rel is becoming-night said rep rel

15. It is becoming late morning, they say, and that (Amolaga) dragon came because she called-by-striking him.

16. And then she took her loom-beam and struck that dragon.

17. The dragon died, and then she got it, they say, and went to Ngawngaw. 18. It's becoming night, and she came-home (went into) Ngawngaw.

19. It so happened also that that was the celebration-for-headhunting of those-of-Ngawngaw for 'getting' her offspring. 20. Those children said, 'How much before you come, (what's taken you so long) old woman, because it's night, so our head-hunting-celebration is all over, if you please.'

21. The old woman said, "I started out very early in our house, but I just can't walk (well), and so it's until now before I arrived here. 22. And so that night the people who live in Ngawngaw said, "Let's all go in the house so we'll all go

andiday tatagu way bumabléy ad Ngawngaw,
those people rel made-home rel Ngawngaw

hénggéptaaw ah baléy, ta intaaw man-anidu,
enter-we-all rel house so let's-go warm-by-fire

te nadhém. 23. Ekat ano hen andi mad-anén,
because night said rep rel that old-woman-sig

táén ahto ud-ay ah déla yag ininggawà. 24. Wat
even here just rel outside and stayed-I rel

uminyaleayu ah ellén ya apoy, ta man-apoyà
bring-you rel fire-wood and fire so make-fire-I

ahtoh déla. 25. Ummiddatda anoh apoy, wat hen andi
here outside gave-they rep fire rel rel that

mad-an, nan-apoy ah déla. 26. Angkay ano gawan
old-woman made-fire rel outside coh rep middle

di labi way nasséyda amin hen tatagu, annaat
of night rel slept-they all rel people then-she

ano alan hen andi Amolaga way pinditna, ya annaat
rep gets rel that dragon rel killed-she and then-she

etongo yag lommayaw, anat éméy hen andi tongtongetongna
burn and left-she then go rel that tip-top-its

ad Bullayaw. 27. Inughongana anod Ngawngaw.
rel Bullayaw looked-down-she rep Ngawngaw

28. Da ano pomaway, ginumhadda hen duway
is rep becoming-light come-out-they rel two-rel

ungunga yag inda ano tumùdu hen andi iggaw
children and go-they rep to-sit rel that place

nan-apoyan mad-an. 29. Ekatda anowén, ané, hen
made-fire old-woman said-they rep-sig hey rel

nan-apoyan mad-an. 30. Yag dada eh-ehwalén
fired-place old-woman and they-are stirring

hen andi uheng hen nan-apoyan mad-an.
rel those coals rel fired-place old-woman

31. Natoadda hen andi duway ungunga yag
fell-over-they rel those two-rel children and

in and warm-up-by-the-fire because it is night." 23. The old woman said, "Even just only here outside is where I'll stay. 24. Therefore you just bring some fire wood and fire so I can build-a-fire here outside." 25. They gave that old woman fire, they say, and so she built-a-fire outside.

26. And so then in the middle of the night, as all the people were sleeping, then she got that dragon which she'd killed and then she burned-it-up and she left, and then she went to that very-tip-top-place of Bullayaw. 27. She looked down on Ngawngaw. 28. It is becoming daylight and two children came down (outside-of-the-house) and they went to sit where the old woman had made-a-fire. 29. They said, "Ané...the place the old woman made a fire!" 30. And they are

natéyda. 32. Gumhadda hen andi dinàda-alda,
died-they come-out-they rel those parents-

amada an inada, way i
their father-their with mother-their rel go

mangala hen anàda way natéy, yag natéyda
get rel child-their rel dead and died-they

agé. 33. Tadunnadi yag enlapoda way matéy amin
also from-that and began-they rel die all

hen tatagu ad Ngawngaw. 34. I-ilan ano hen andi
rel people rel Ngawngaw see rep rel that

mad-an hen Amolaga way dangan paat awitan
old-woman rel dragon rel as-if exactly rooster

way dan at-atton hen andi
rel is going-from-one-to-another rel those

tabbongan hen babléy ad Ngawngaw. 35. Yadi ano
roof-top rel barrio rel Ngawngaw coh rep

wat natéyda amin hen umili way tatagud
rel died-they all rel barrio-mates rel people-rel

Ngawngaw way maid nehàba ah ihà-an. 36. Laylayad
Ngawngaw rel none reserved rel one very-happy

anoh mad-an, te natéyda amin hen eNgawngaw
rep old-woman because died-they all rel people-of-

way namdit hen anàna. 37. Nanalep ano ah
Ngawngaw rel killed rel child-her danced rep rel

laylayadna way mangila hen eNgawngaw way
joy-her rel seeing rel people-of-Ngawngaw rel

da matéy. 38. Nàna agé hen bito ah mad-an
are dying caught also rel pit rel old-woman

yag natéy. 39. Yat ad uwan wada hen awayan
and died and-so rel now there-is rel bamboo

way tummubu hen andi bito way enhohol-od
rel grew rel that pit rel stabbed-walking-stick

mad-an.
old-woman

stirring those coals
of the firing-place
of the old woman.

31. Those two children
tipped/fell over and
they died. 32. Their
parents came out, their
father and mother, to
go get their offspring
who had died, and they
died also. 33. Beginning
from that and all the
people of Ngawngaw be-
gan to die. 34. The old
woman could see the
dragon which was like a
rooster going from one
house-top to another in
the barrio of Ngawngaw.
35. So that then, and
all the barrio of people
at Ngawngaw died with
not one being reserved.

36. The old woman was
very-happy because all
those-of-Ngawngaw died,
(for they) had killed
her offspring. 37. She
danced for joy, they
say, in seeing those-
of-Ngawngaw dying.
38. The old woman was
also caught (fell) into
a pit and she died.
39. And so then now
there is a bamboo grow-
ing in that pit where
the old woman jabbed-
in-her-walking-stick.