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FACT AND FICTION IN ISNEG NARRATIVE DISCOURSE¹

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O. Introduction

When linguists study narrative discourse in a particular language, it often appears that so much attention is given to folktales in proportion to other types of narrative that the term 'narrative discourse' is merely a metonym for 'folktale'. In Isneg, however, an analytic mastery of the discourse features of fiction in no way guarantees a similar mastery of the corresponding factual discourse genre any more than a mastery of effective style in factual reporting guarantees a comparable mastery of the creative act of evoking a folktale. The basic speech acts that call for fact in Isneg are usually quite different from those that call for fiction, and the strategies for accomplishing them are appropriately distinct.

The purpose of this paper is to highlight specific characteristics of factual and fictional narrative discourse in Isneg. One very useful way of looking at the specific traits of fact and fiction in discourse is to view them in relation to the kinds² of information that Grimes views as primary within narrative discourse² namely settings, casts, and events. The role played by each of these kinds of information is slightly different in factual discourse from what it is in fictional discourse.

A number of texts have been looked at from this point of view³ and two of these are presented in the appendices of this paper. Amante's Story is a factual first person account related by Amante Alipay of Dibagat. The Story of Gisorab is a folktale narrated in the traditional style by the late Lingbay of Bayugaw, a well-known story-teller.

1.0. Specific Characteristics Of Fact And Fiction

Fact and fiction are put to different uses in Isneg. Fiction is used primarily to entertain. In some cultures, fiction is also used to instruct as in fables and parables, and this may be used as one kind of hortatory strategy. In Isneg, this seems to be extremely rare.

A normal or perhaps primary use of fact is to inform. A discourse based on fact can also be used to entertain, though after repeated retelling it may continue to be effective as a means for entertainment even though it may have lost much of its original relationship to fact. Factual narrative may also be used to support a hortatory speech act whereas fiction is rarely used in this way in Isneg. A factual account can constitute a warning as it depicts the awful consequences of certain evil deed in narrative form. Nonetheless, the effectiveness of factual discourses in supporting speech acts other than the speech act that aims to inform

depends to a large extent upon the informative nature of the narrative. Thus, in this paper consideration is limited to examples of text that appear to be the primary uses of fact and fiction in Isneg; fictional narratives that seek to entertain and factual narratives that seek to inform.

The specific uses of fact and fiction in Isneg narrative discourse entail specific characteristics exclusive to the respective kinds of narrative discourse. Narrators present the information in such a way as to realize their intentions whether they be to inform or to entertain. This seems to be the reason why information is handled differently in these two types of narrative.

Grimes has observed that there are different kinds of information in discourse. Of the seven kinds of information he has listed, three are identified as primary information within the narrative discourse: settings, participants, and events.³ It is interesting though perhaps not totally unexpected, that most of the specific characteristics that distinguish fact from fiction in Isneg narrative discourse relate in a very natural way to at least one of these three kinds of information. The discussion in this section will revolve around these three kinds of information. In the final section, consideration will be given to the relevance of the fact-fiction distinction to the translation of factual discourse.

1.1 Settings: Times and Places

In Isneg factual narrative, the locative determiner kitu is commonly used to denote a very specific place well known to the narrator and very likely known to the hearer as well. This is a distinctive locative marker for factual narrative setting. The use of kitu in the locative phrase kiya sigídan ne Gisorab 'at the edge of Gisorab's house' in Sentence 95 of the Story of Gisorab (SG), instead of kiya, another locative marker which denotes a place near the speaker and hearer, strongly implies the factual existence of Gisorab's house. By contrast, if kiya had been used instead of kitu in the phrase kitu dáya babalay mi 'upstream from our village' in Sentence 22 of Amante's Story (AS), the resultant effect would have been that of a fictional account. The speaker would have been creating a setting before the hearer and the location would be understood to be imaginary.

In fiction, the locative determiner ka (location far from speaker and hearer), ki (hearer is near the location) and kiya (speaker-hearer are near the location) are used in locative settings.

However, ka is also used in factual narrative, as the locative introducer for place names, as in ka Kabugao in Sentence 49 of AS, ka Bagabag in Sentence 57 of AS, and uniquely specified place as in ka balay 'at (our) house' as in nawe ka balay 'he went home' in Sentence 15 of AS.

The temporal marker kitu is used in the time setting of a factual narrative discourse which denotes a specific time in the past. It is used as a temporal introducer where the head is a specific day or the like. This temporal determiner is absent in fictional narrative discourse.

In factual narrative, times and places tend to be specific and the narrator often links them back to the speaker, to the hearer and to specific names and locations known to speaker and hearer. Thus in Amante's Story, Sentence 16 ka balay 'at (our) house', Sentence 22 has kitu dáya babalay mi 'upstream from our village', and Sentence 25 has kitu tãpatán mi 'on the river bank directly opposite our house'. It should be noted that these are all unembedded locations in which 'our' refers to the narrator and those of his family. Had these been embedded within quoted material, they would have linked the setting only to the quoted speaker rather than to the narrator. Factual place names also serve to establish factual settings. Amante's Story, Sentence 50 has ka Kabugao 'at Kabugao', ka Manila in 51, Sentence 57 it has ka Bagabag 'at Bagabag', and Sentence 62 has kitu Nichols Field 'at Nichols field' and ka Pasay 'in Pasay'.

As far as time settings are concerned, Amante's Story does mention in Sentence 1 that the axes were tempered on a Sunday, and in Sentence 2 that the plan was to go and dress logs on the following Monday.

In contrast to this, the times and places of settings in the Story of Gisorab are non-specific and do not link back to the speaker or his audience or to any known factual reference point. The Story starts out with Nawe kanu mà mamála de kuwa. 'It is told that some men went to get a piece of wood'. The fiction marker kanu mà immediately alerts the hearer that whatever the narrator is doing, he is not taking responsibility for the factuality of the narrative. There appears to be no linking of time or place to anything outside the narrative. Ipngaw is brought on stage in Sentence 1 without any kind of factual link to the speaker, the hearer, or to any known factual point of reference. He is not related by kinship to any known person. He is not introduced as coming from a known place of origin. He is not related to the known world in any way that could even turn out to be false if checked against known facts. Having been brought on stage, Ipngaw is used as a reference point for further settings. In Sentence 47, Ipngaw's house or place is used as location. In Sentence 3 we are told that the cast that was introduced in Sentence 1 went a long way upstream along a creek but we are not told where they started from, where their homes were or when it happened.

Settings of factual narrative link to known entities outside the narrative itself which in principle allow a check on the claims to factuality implicitly made within the narrative. Settings of fictional narratives seem to lack such links.

1.2. Casts: Participants And Props

Unnamed participants in both factual and fictional narrative can be introduced either as the subject of an existential clause or as the focused subject of a verbal clause. In factual discourse, however, the focus marker tu (sg.) or datu (pl.) is used as in inayabán ku datu kabbulun ku win 'I then invited my companions' (Sentence 7 of AS see also Sentences 14, 16 and 22 of the same text.) The use of these markers implies factuality.

The focus marker ya (sg.) or naya (sg.) are also used in factual narrative but only with uniquely specified participants such as the one in Sentence 6 of AS, Ay tútu nán naya bàbakat ku 'And so my wife said'.

In factual narrative, the focus marker ya is appropriate when the denoted item is visible to both speaker and hearer. Ya, however, is also used in fiction and the way it is used in fiction is quite consistent with the very nature of fiction since its use in fiction does not presuppose that the item focused on is visible in any literal or factual sense but only that the item referred to belongs to the fictitious scene which the speaker is creating in the presence of his audience and that if the narrative scene were visible in any literal sense, the item referred to would also be visible. An example of this usage is found in Sentence 1 of the Story of the Sussuwetan Bird, Nawe nanglawán ya bàbakat 'The old woman took rice from the granary'.

When a participant is introduced as the subject of an existential clause, in fictional discourse the existential particle atán or 'tán is immediately followed by the demonstrative particle yán 'that' (near the hearer). In the Story of the Sussuwetan Bird, the Sussuwetan bird was introduced in this way, 'Tán yán Sussuwetan kumáyab 'There is there the Sussuwetan (bird) flying'. The rat was introduced with the same kind of construction 'Tán yán Inoy 'There is the rat there'.

In factual narrative discourse, the demonstrative yán is absent as in Sentence 22 of AS, Ay kane atán da toláy 'And when there were people', also in Sentence 19 ay uwad kabalun na 'he now has a companion' where uwad is the past of atán 'there is'.

This use of yán with the existential clause is thus a characteristic of fiction in Isneg.

Participants in factual narratives are also normally linked to known entities outside the narrative itself. Sentence 1 of Amante's Story starts to introduce the cast by means of a first person plural pronoun. 'One Sunday, we tempered axes'. The cast includes the speaker. The speaker, in fact, is the central participant. The link between the cast of the narrative and the participants in the speaker-hearer relationship is complete and open to factual scrutiny. Other cast are introduced on the basis of this link. In Sentence 6 there is reference to bàbakat ku 'my wife', in Sentence 7, datu kabbulun ku 'my companions', Sentence 15

isa nga kabulun ku 'one of my companions', and in Sentence 28 tolay ya magikkam kitu bingil ku 'people holding my foot'.

In Amante's Story, we also find that participants and props are linked to the hearer. In Sentence 42, one finds uwad nawe nagmesed kaneddi 'someone came here (to your village) to send a message', and in Sentence 43, mention is made of tu diyeneretor 'the generator (you used to use)'.

Further ties to the real world are found in the use of proper names to refer to individuals known to speaker and hearer independently of the narrative account. In Sentence 31, there is reference to ke Dick 'Dick Roe', and in Sentence 42, there is reference to Mrs. Velez. However, if the participant is unknown to hearer, the narrator includes some identification as in Sentence 33-36 of AS.

1.3 Events

Another characteristic that distinguishes fact and fiction is the episode patterning. In fictional narrative, episodes are frequently cyclical. In factual narrative, episodes are almost always linear.

The cyclical patterning of fictional episodes is very nicely illustrated in the text, Story of Gisorab, found in the Appendix. A cycle consists of an episode which is a partial copy of an earlier episode in which most of the earlier episode has been taken as it stands but in which certain participants are substituted for the original ones, certain setting locations are changed or certain time elements are changed. Various modifications are made by way of emphasis, intensity or elipsis. Sentences 8 through 37 illustrate an episode cycle in which the action is done alternatively by various participants. Sentences 66 through 82 illustrate a cycle in which the setting location is changed between episodes. Sentences 100 through 140 of the same narrative illustrates a cycle in which elapsed time is the variable modified from episode to episode.

The cycle is a device by means of which a fictional narrative can be indefinitely prolonged. The number of such cycles is in no way constrained to antecedent facts of any kind. Cyclical patterning is appropriate to a speech act which entertains. The constraints on this iterative formal characteristic derive from the speaker-hearer relationship. The skill of the narrator and the responsiveness of the audience are primary factors. Historical events play no role. Reality at this point is the creation of the narrator.

A second kind of formal clue that distinctively characterizes fact from fiction in Isneg narrative is that of event sequence patterning. In factual narrative, the event sequence unit normally has two constituents, the first of which is a non-past clause introduced by ay kane 'and then' or its equivalent and terminated by ay or some equivalent conjunction and

the second of which is normally the main clause of the sentence in past tense. The following illustrates this patterning:

- | | | |
|--|----|----------------------------------|
| 3. Ay sabáli ta kane mabalin
nà masabbu | ay | sinet ku win tu
parakul ku. |
| 'Useless as it may seem
now, when I finished
tempering | | I sharpened my axe'. |
| 9. Ay kane dumatang kami kitu
pungut natu káyu wa win
na ntál lin | ay | sumikáp kami yin na
manablun. |
| 'And when we arrived at
the base of the tree
that was already felled | | we started to dress logs'. |
| 11. Ay kane mippay tu parakul
kitu bingil ku | ay | nekálin nà ala kitu káyu
win. |
| 'And when the axe landed
on my foot | | I fell down on the log'. |

In fictional narrative, the first constituent of this event unit is most always absent. Events succeed events with a minimum of linkage as successive flashes in the narrative. The following sentences illustrates this patterning.

- | | |
|------------------------------------|---|
| 1. Nawe da mamála. | 'They went to get a piece of wood.' |
| 3. Nakatúlutúlung, nakatúlutúlung. | 'They went upstream for a long ways'. |
| 4. Nalángad da ya tablang. | 'They looked up and saw the tablang
tree'. |
| 7. Nagimáng dangin. | 'Then they rested'. |
| 9. Nawe Indadakkal. | 'Thumb went'. |
| 14. We manin Intutuldu. | 'Index Finger went'. |
| 18. 'Tálaw manin. | 'He also left.' |

A third kind of formal clue is provided by the tendency present in fiction and absent in factual discourse for narrative to be replaced by dramatic discourse as the narrative proceeds. Dramatic discourse appears to be formally appropriate to a speech act which creates its object, but

not to one that reports the facts. This is illustrated in the following episode from the Story of Gisorab. (The position that would be filled by quotation margins in factual discourse are represented by the blanks.

9. Nawe Indadakkal
'Thumb went' _____

10. _____ "Di mu ìlang ya tablang. Barawad
biyung nayán. Balábag rasi
nayán," nán na.

'Don't fell the tablang tree.
Its fruits are knives. Its
thorns are spears', it said.

11. _____ "Ayoy, ayoy, ayoy, atán anítu." _____
'Wow there is a spirit'

12. Tálaw Indadakkal.
'Thumb left'.

13. _____ "Ay ikaw mà lugud Intutuldu." _____
'OK you then Index Finger'

14. We manin Intutuldu.
'Intutuldu went also'.

15. Pumanpanulpol, pumanpanulpol.
'He chopped and chopped.'

16. _____ "Di mu ìlang ya tablang. Balabag
rasi nayán. Barawad biyung nayán."

'Don't fell the tablang tree.
Its thorns are spears. Its fruits
are knives'.

18. Tálaw manin.
'He left again'

19. _____ "Ay ikaw win Impupúnut." _____
'OK you now Middle Finger'

The narrator of a factual narrative discourse proves the factuality of the events in his discourse by relating it to certain pieces of information which both he and his audience accept as factual. It may be shared geographical information or shared cast information as discussed previously under Setting and Cast headings respectively.

2.0. Features Of Fact and Fiction Available In Translation

It should be noted that not all the distinct traits of factual and fictional narrative discourse are available options when it comes to actually constructing a translation of factual material. Traits not available as options in the process of translation include the cyclical episode patterning of the fictional narrative, and linkage of characters and events to factual entities that are known to the speaker and to the hearer. This, to some extent, is fixed by the source text. However, in relation to factual linkage, the construction of a supplementary literature in the language that will serve to provide the reader with various kinds background that can function as factual reference points is one option. This may bridge the gaps in the factual linkage that are present in the translated document.

On the other hand, special attention should be given to the traits of factual and fictional narrative discourse that are within the reach of the translator. These are mostly the syntactic mechanisms, the use of which is allowed by both types of narratives. These syntactic devices include the use of the near-to-the-hearer demonstrative yán in the existential clause introducing a fictional participant in the discourse, and the two part sentence structure that is appropriate only to factual narrative discourse. It also includes the locative setting markers, kiya, ki and other locative markers which imply a very general location and locative setting marker kitu which implies very specific location. Deleting or filling quotation margins is another option available to the translator. Avoidance of quotation margin deletion insures the factual status of the narrative discourse.

Rightfully choosing the options available to the translator calls for an analytic mastery of both fictional and factual narrative discourse to eliminate ambiguities as to the factual intent of the translated narrative discourse.

FOOTNOTES

¹ Isneg is a language spoken by approximately 10,000 people in the province of Kalinga-Apayao, in the Republic of the Philippines. It is classified by Dyen (1965:31) in the same group as Ibanag, Gaddang, Yogad, and Atok. Although the language has usually been referred to by outsiders as Isneg, it is actually called Isnag by native speakers. In accordance, however, with the orthography currently in use (Roe, 1966) it is spelled Isneg in this paper. The author is indebted to Austin Hale for his invaluable guidance in the analysis and write up of this paper.

² For a fuller discussion of the kinds of information in discourse see Grimes (1971) and Grimes (1975) Chapters 3 - 6.

³The texts which provide the basis for this paper are the following: The Story of the Sussuwetan Bird (Fiction) by Lingbay, Dungkuwan and Ayu (Fiction) by Lingbay, About the Death of that Baing (Fact) by Bargas Barad, The Ninth-day Death Celebration of that Baing (Fact) by Bargas Barad, and The Court Case of Captain Dalec and Buyyaw (Fact) by Albano Melchor.

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Appendix A Abbreviations used in the Texts

BF	beneficiary focus
Cert.	certitude particle
DtF	focused impersonal determiner*
DtN	subject/genitive impersonal determiner*
DtO	oblique impersonal determiner*
DtP	personal determiner*
Du	dual
Fic	fiction marker
Frus	frustration particle
Irr	irrealis particle
Hes	hesitation particle
LF	location focus
Lk	link
NPst	nonpast
OF	object focus
Onp	onomatopoetic
Pst	past
Pl	plural
Resp	respect particle
SF	subject focus
Sg	singular
Spec	specifier
Stat	stative particle
TLK	topic link
Tsl	tenseless
Uncert	uncertainty particle

*See paradigms, Appendix B

Appendix B Paradigms used in the Texts.Isnég Personal Pronouns

	Focused	Subject/ Genitive	Oblique	Preposed Topic
1st Sg	yà/Cà	ku	kiyà	iyà
1st Du	ta	mi	kadàta	dàta
1st Pl Incl.	tada	tada	kadàtada	dàtada
1st Pl Excl.	kami	mi	kadakami	dakami
2d Sg	ka	mu	kikaw	ikaw
2d Pl	kayu	nu	kadakayu	dakayu
3d Sg	Ø	na	kaggína	aggína
3d Pl	da	da	kaggída	aggída

Isnég Impersonal Pronouns

	Nonspecific/ Nonpast/Near	Specific/ Past/Far
3d Sg	kiya	kitu
3d Pl	kadaya	kadatu

Isnég Demonstratives

	Near Speaker	Near Hearer	Far from Both	Adj / Head
Focused	idi / iddi / ide	yán	tuni	tun
Subj/Gen	nidi / niddi	nayán	natuni	natun
Oblique				
Nonspecific	kaniddi	kannan	kattoni	
Specific	kiddi	kiyán	kituni	kitun

Isnég Determiners

	Impersonal		Personal	
	Nonpast/ Near	Past/ Far	Alive	Deceased
Focused Sg	ya	tu	Ce / nge	tu
Focused Pl	daya	datu	de	
Subj/Gen Sg	naya / na	natu	ne	natu
Subj/Gen Pl	daya	datu	de	
Oblique				
Nonspecific	ki	ka	ke	
Specific	kiya	kitu	kade	kitu

Appendix C FictionThe Story of Gisorab

by Lingbay of Bayugaw

- | | | | |
|------------------------|----------------------|------------------------|--|
| 1. Nawe | kanu ma mamála | | |
| SF,Pst,went | Fic | NPst,SF,to get a piece | |
| de kuwa | Inkikit, | de Indadakkal, | |
| of wood, DtP Hes | Little Finger | DtP Thumb | |
| de Impapanay | de Impupúnut | de Intutuldu | |
| DtP Ring Finger | DtP Middle Finger | DtP Index Finger | |
| de Ipngaw. | 2. "Dad | nu ma mamála." | |
| DtP Ipngaw | Let's go | you Cert NPst,SF,get a | |
| | 3. Nakatúlutúlung, | | |
| piece of wood | SF,Pst,went upstream | | |
| nakatúlutúlung | ki isa nga awweg. | 4. Nalángad | |
| SF,Pst,went upstream | DtO one Lk creek | OF,Pst, | |
| | da ya tablang. | 5. "O | |
| looked up and saw they | DtF tablang tree | Oh | |
1. It is told that some (men) went to get a piece of wood, (namely,) Little Finger, Thumb, Ring Finger, Middle Finger, Index Finger, and Ipngaw. 2. "Let's go get a piece of wood." 3. (They) went upstream for a long ways along a creek, 4. They looked up and saw the tablang tree. 5. "There, that's a good (tree) to get a piece of wood from, com-

tu tuni ya napiya baláan."
Spec that DtF good OF,NPst, to get a piece from

6. "Ay ò." 7. Nagimáng da ngin.
Oh yes SF,Pst,rested they then.

8. "O ikaw mà kuwa Indadakkal pan
O.K. you Cert Hes Thumb SF,NPst,go
magkallang." 9. Nawe mà Indadakkal.
SF,NPst,cut it down SF,Pst,went Cert Thumb

10. "Di mu ilang ya tablang.
Don't you SF,NPst,fell DtF tablang tree

Barawad biyung nayán. Balábag rasi nayán,"
Knives fruit that Spears thorns that

nán na. 11. "Ayoy, ayoy, ayoy, atán
SF,Tsl,said it Wow wow wow there is

anítu." 12. Tálaw Indadakkal.
spirit SF,Pst,left thumb

13. "Ay ikaw lugud Intutukdu." 14. 'We
O.K. you then Index Finger SF,

manin Intutuldu. 15. Pumanpanulpol,
Pst,went again Index Finger Onp,chopped

pumanpanulpol. 16. "Di mu ilang ya
Onp,chopped Don't you OF,NPst,fell DtF

tablang. Balábag rasi nayán. Barawad
tablang tree Spears thorn of that knives

biyung nayán." 17. "Oy 'tán mà anítu.
fruits of that Wow there is Cert spirit

18. 'Tálaw manin.
SF,Pst,left also

19. "Ay ikaw win kuwa Impupúnut.
O.K. you now Hes Middle Finger

'Tán ma a anítu kiyán tablang
There is Cert Lk spirit that tablang tree

kiyán." 20. Pumanpanulpol, manin Impupúnut.
that Onp,chopped again Middle Finger

panions," said
Ipngaw. 6. "Oh
yes." 7. They
rested then.

8. "O.K., you,
what's your name,
Thumb go cut (it)
down." 9. Sure
enough Thumb went.
10. "Don't fell
the tablang tree.
Its thorns are
spears. Its
fruit is knives,"
it said. 11.
"Wow, there's a
spirit." 12.
Thumb left.

13. "O.K. you then,
Index Finger."
14. Index Finger
went again. 15. He
chopped (and)
chopped. 16. "Don't
fell the tablang
tree. Its thorns
are spears. Its
fruits are knives."
17. "Wow, there's
surely a spirit."
18. He also left.

19. "O.K. you now
what's your name
Middle Finger.
There's surely a
spirit there at
that tablang tree."
20. Middle Finger
chopped again. 21.
"Don't fell the

21. "Di mu ñlang ya tablang. tablang tree. Its
Don't you OF,NPst,fell down DtF tablang tree thorns are spears.
Balābag rasi nayān. Barawad biyung nayān." Its fruits are
spears thorns of that knives fruits of that knives." 22.
"Wow, there's a
22. "Ayoy, ayoy, ayoy, 'tán anítu." spirit." 23. He
Wow wow wow there is spirit also left.
23. 'Tálaw manin.
SF,Pst,left also
24. "Ay ikaw win Impapanay." 25. 'We
O.K. you now Ring Finger. SF,Pst,
manin Impapanay. 26. Pumanpanulpol
went again Ring Finger Onp,chopped
pumanpanulpol. 27. "Di mu ñlang
Onp,chopped Don't you OF,NPst,fell down
ya tablang. Balābag rasi nayān. Barawad
DtF tablang tree spears thorns of that knives
biyung nayān." 28. "Ay 'tán anítu."
fruits of that wow there's spirit
29. "Kaw mán Kikit." 30. We
you try Little Finger SF,Pst,went
manin. 31. Pumanpanulpol, pumanpanulpol.
also Onp,chopped Onp,chopped
32. "Di mu ñlang ya tablang.
Don't you OF,NPst,fell DtF tablang tree
Balābag rasi nayān. Barawad biyung nayān."
spears thorns of that Knives fruits of that
33. "Ayoy, ayoy 'tán anítu."
Wow wow there's spirit
34. "'Kaw Ipngaw." 35. 'We Ipngaw.
you Ipngaw SF,Pst,went Ipngaw
36. Pamanpanulpol. 37. "Di mu ñlang
Onp,chopped Don't you Of,NPst,fell
ya tablang. Balābag rasi nayān. Barawad
DtF tablang tree spears thorns of that knives
24. "O.K. you now
Ring Finger." 25.
Ring Finger went
also. He chopped
and chopped. 27.
"Don't fell the
tablang tree. Its
thorns are spears.
Its fruits are
knives." 28. "Wow
there's spirit."
29. "You try Little
Finger." 30. He
also went. 31. He
chopped (and) chop-
ped. 32. "Don't
fell the tablang
tree. Its thorns
are spears. Its
fruits are knives."
33. "Wow, there
is a spirit."
34. "You Ipngaw."
35. Ipngaw went.
36. He chopped.
37. "Don't fell
the tablang tree.
Its thorns are
spears. Its fruits
are knives." 38.
"Ha, ha (what's

biyung nayán. 38. "Kasa, kasa pàgan kiyán.
fruits of that ha ha respect there

39. Pumanpanulpol kammala nge Ipngaw. 40. Nìlang
Onp, chopped anyway DtP Ipngaw OF, Pst,

na o se da mà tutu busáan.
felled he then they Cert OF, NPst, split it up

41. Tittu ne Angkikit nakabála.
only one DtP Little Finger SF, Pst,

42. Bakkan nala
was able to get a piece of wood. not any-

namála nge Ipngaw win ta
more get a piece of wood Dtp Ipngaw now for/because

'tán Dikkananay ki untù ne tablang.
there is Dikkananay DtO top of the tablang tree

43. Atáwa da se Ipngaw. 44. Túya
SF, NPst, get married they and Ipngaw that's

kuwa nagsay-am nge Ipngaw. 45. "Kasa,
why Hes SF, Pst, had a feast DtP Ipngaw ha

kasa kasa, 'kan nà ala mamála.
ha ha not I anymore SF, NPst, get a piece of

Táwa ta ngin Dukkananay. 'Pan
wood SF, NPst, get married we now Dukkananay SF,

ta ka balay," nán na se magsay-am.
NPst, go we DtO house Tsl, said he then SF, NPst, had

a feast

46. 'Tán pe yán. Angkikit ki bála
there is also this Little Finger with piece

na ngin. 47. Nipay na kiya
of wood his now OF, Pst, put he LP, this

dadnuwangan ne Ipngaw. 48. Awan na di manùbit
path DtP Ipngaw None Lk not SF, NPst,

ki tolay. 49. "Piya din bála
touch of the people Good Irr piece of wood

there for me) to
respect there."

39. Ipngaw chopped
on anyway. 40.
He felled it and
sure enough they
split-it-up.

41. Little Finger
was the only one
who was able to get
a piece of wood.

42. Ipngaw didn't
get a piece of wood
anymore since Dik-
kananay was at the
top of the tablang
tree. 43. She and
Ipngaw will get
married. 44. That's
why Ipngaw had a
feast. 45. "Oh well,
I'll just not get-a-
piece-of-wood. We
will get-married
now Dukkananay. We
will go home," he
said and then he
had a feast.

46. Little Finger
was also there now
with his piece of
wood. 47. He put
it by the path go-
ing to Ipngaw's
(house). 48. There
was none of the
people who didn't
touch (it). 49.
"This would be a
nice piece of wood

kiddi nu mippà iddi se iddi," nán da
 this if OF,NPst,remove this and this said they

ki bála ne Angkikit. 50. Túya
 DtO piece of wood of Little Finger That's why

ay tam-ut tolay. 51. 'Pan na manin
 oh SF,NPst,nick people OF,NPst,take he again

na ikaratam tu itùgud da nga
 Lk OF,NPst,plane off that point out they Lk

kadàsan na. 52. Tán manin umbet kadatu
 defect of it there's again come of those

apat. 53. "O piya mà bála kiddi
 invited Well good Cert piece of wood this

nu mippà iddi se iddi." 54. 'Pà
 if/when OF,NPst,remove this and this OF,NPst,

 na manin mamùmut da. 55. 'Tán
 remove he again OF,NPst,nick they there

 da manin tolay. 56. "O áwan ta ma ala
 are they again people Well none we Cert just

kagiyan ki bála kiddi. 'Na agpà
 OF,NPst say about piece of wood this How much

 nu 'pan ta ipálag ta ka
 more if/when OF,NPst,take we OF,NPst,dry we DtO

ambaw. 57. We yin datu tolay.
 river bank SF,Pst,went now those people

 58. Mang inalà ne Angkikit
 OF,Pst,went OF,Pst,get DtP Little Finger

se na mang ibilag ka ambaw. 59.
 and he Pst,went OF,NPst,dry DtO riverbank

Balbáli din. 60. Nìpur ya bála
 Windy Stat OF,Pst,blew DtF piece of wood

se magdattag ki danum. 61. Túya
 and OF,NPst,landed DtO water That's why

nillud. 62. Mang
 OF,Pst,drifted downstream SF,Pst,went

if this and this
 were taken off,"
 they said about
 Little Finger's
 piece of wood.
 50. Then the people
 nicked it. 51. He
 took it again to
 plane off what they
 pointed out as its
 defect. 52. There
 were again those of
 the invited who
 came. 53. "Well
 this piece of wood
 (would) certainly
 be nice this and
 this were removed."
 54. Again
 he removed (where)
 they nick. 55.
 Again there are
 people. 56. "Well
 certainly there is
 nothing (bad) we
 can say about this
 piece of wood. It
 would really be
 good if we take it
 to the river bank
 to dry." 57. Then
 the people went.

58. Little Finger
 went to get it and
 then he went to
 dry it at the river-
 bank. 59. Then it
 was windy. 60. The
 piece of wood blew
 away and landed in-
 to the water. 61.
 That's why it drift-
 ed downstream. 62.
 Little Finger went
 to check up on it.
 63. That piece of
 wood of his wasn't

- sinnan ne Angkikit. 63. Awan tu
SF,Pst,to see DtP Little Finger None DtF
in the place where
he put it. 64.
"Well that piece of
wood of mine drift-
ed downstream. Cook
for me Ayu for I
am going to look
for that piece of
wood of mine," he
said. 65. She
cooked and then
after Little Fin-
ger ate, he went.
- bála na kitu nangippayán na.
piece of wood his DtO LF,Pst,place put it he
64. "A nillud tu bálà.
Well OF,Pst,drifted DtF piece of wood of
Motun nà Ayu ta ang ngà
mine BF,NPst,cook for me Ayu for SF,NPst,go I
apúlan tu bála ku," nán na.
OF,NPst,look for DtF piece of wood my said he
65. Namotun se ya palingdát Angkikit
SF,Pst,cooked and then after Little Finger
nangán, nawe yin.
ate SF,Pst,went now
66. Tagtaglod, Tagtaglod.
SF,NPst,traveled downstream SF,NPst,
66. He traveled
downstream. 67.
He came to some
(people) washing
pots. 68. "Have
you seen nothing of
that piece of wood
of mine?" 69. "We
reached for it with
cooking spoons but
we could not reach
it." 70. They
really just pushed
it away.
67. Tang na da
traveled downstream OF,Pst, came he they
- magúgát te. 68. "Awan nu nasingan kitu
washing pots None you OF,Pst,saw of that
bála ku?" 69. "Sugkawitan mi
piece of wood my OF,NPst,reach it we
ka kiwid ngam di mi masugkawit."
DtO cooking spoons but not we OF,NPst,able to
reach it 70. Suy-ág da kammala ngin.
OF,Pst,pushed they really
71. Ay naglod mahin managlod.
Then SF,NPst,downstream again SF,NPst,
71. Then he went on
downstream again.
72. Again he came
to some (people)
washing pots. 73.
"Have you seen noth-
ing of that piece
of wood of mine?"
74. "We reached for
it with our cooking
spoons but we could
not reach it," the
women said.
72. Dangan na manin de
went downstream OF,NPst,came he again they
- magúgát. 73. "Awan nu nasingan
people washing pots none you OF,Pst,saw
kitu bála ku?" 74. "Sugkawitan
that piece of wood my OF,NPst,reached it

mi ka kiwid ngam di mi masugkawit,"
we DtO cooking spoons but not we OF,NPst,reach it

nán datu babbay.
Tsl,said those women

75. Naglod manin. 76.
SF,NPst,went downstream again

Dàngan na manin da magúgát. 77.
OF,NPst,came he again they washing pots

"Awan nu nasingan kitu bálà."
none you OF,Pst,saw of that piece of wood

78. "Sugkawitan mi ka kiwid dam
OF,NPst,reach we DtO cooking spoons but

di mi masugkawit."
not we OF,NPst,able to reach

79. Naglod manin. 80. O
SF,NPst,went downstream again Well

sinnan na allod dammay tán árag
OF,Pst,looked he downstream but there's fish

nepàda ka dáyá íput. 81. "O
trap OF,Pst,set DtO upstream end Well

áwam nasingan that bála ku
none you OF,Pst,saw of that piece of wood my

apu?" 82. "Oy tán kannán balay."
mister Well there is there at the house

83. Ay ang mu ipát
Well go you OF,NPst,bring to the river bank

apu ta mawe yà in ta mabagbagal
mister for SF,NPst,go I now for SF,NPst,in a hurry

là." 84. "O akkan Kikit ta ang
I Well no Little Finger for SF,NPst,go

mu kappela alà ka balay yin,"
you yourself OF,NPst,get DtO (my) house now

nán ne Gisorab bin. 85. "Oyt tumàdáng
Tsl,said DtP Gisorab then O.K. SF,NPst,get

75. He went down-
stream again. 76.
Again he came to
some (people) wash-
ing pots. 77.
"Have you seen
nothing of that
piece of wood of
mine?" 78. "We
reached for it with
cooking spoons but
we could not reach
it."

79. He went down-
stream again. 80.
Now he looked down-
stream but there
was a fish trap (of
which) the end was
facing upstream.
81. "Say have you
seen nothing of
that piece of wood
of mine, Mister?"
82. "Well it is
there at (my) house."
85. "Well, go bring
it to the river
bank mister because
I am going now for
I am in a hurry."
84. "Well no Little
Finger because you
go get it yourself
at the house now,"
Gisorab said then.
85. "Come on we
will go ashore now
because you are go-
ing to get that
piece of wood of
yours." 86. Sure
enough, they went
then.

ta ngin ta ang mu alà
ashore we, Du now for SF, NPst, go you OF, NPst, get

tu bála mu." 86. We da
DtF piece of wood your SF, Pst, went they

ma tutu win.
Cert now

87. Lumná da se Angkikit tin.
SF, Pst, entered they and Little Finger now

88. Gagsab tu gitap ne Gisorab bin se
SF, Pst, slammed DtF door DtP Gisorab now and

na tulbakkan áta ilanggang na nge
he OF, NPst, locked it because OF, NPst, boil he DtP

Ingkikit nu kuwa kalaláwa nán na.
Little Finger when Hes tomorrow said he

89. "Oy túdug tada ngin Kikit,"
Well SF, NPst, sleep we now Little Finger

nán na. 90. Túdug da mà tutu.
said he SF, Pst, slept they Cert

91. O panpanunútan ne Angkikit.
Well OF, NPst, thinking DtP Little Finger

92. "O pa-paanna ngala kídí o.
Well SF, NPst, how is it just this Frus

Panda kalawagán ku win," nán na. 93. Nagidda
End world my now said he SF, Pst, lay

kiya kuwa tagâbi naya balay ne Gisorab.
down DtO Hes platform of the house DtP Gisorab

94. Tán yán ne Akakutan.
There is this DtP Wood borer

95. "Kokokokokokokokokot," nán na Akakutan
Gnaw Tsl, said Lk Wood borer

magpal-palutput kiya sigídan ne
SF, NPst, following along this edge of house DtP

Gisorab. 96. "Oy inna nád da kuwa yán ne,"
Gisorab Hey who Uncert Lk Hes this

87. Then he and
Little Finger
entered (the house).

88. Then Gisorab
slammed the door
and locked it be-
cause he was going
to boil Little
Finger sometime to-
morrow he said.

89. "Come on we
will sleep now
Little Finger,"
he said. 90. Sure
enough they slept.
91. Well Little
Finger was thinking
about it. 92.

Well how about this
anyway. (This is
the) end (of) my
world now," he said.

93. He lay down on
the platform of the
house of Gisorab.

94. There is there
a Wood borer. 95.
"Gnaw, gnaw," the
Wood borer said (as
he) went around on
the edge of Giso-
rab's (house). 96.
"Hay I wonder what
that (is)," he said.
97. "Who are you?"
98. "I am a Wood
borer." 99. "Well

nán na. 97. "Iin ka." 98. "Akakutan
Tsl,said he Who you Wood Borer
nà." 99. "Ay akkan mu la mabalin labbunan
I Well not you possible OF,NPst,
ya dalenan ku? Panda na biyág
make hole DtF OF,NPst,path my end Lk life
ku," nán ne Angkikit. 100. Kabailan
my Tsl,said DtP Little Finger Ability
ta a labbunan may i mabayág . ta." 101. "Ay
we understood but long-time we Oh
oray yala a. Anúsam."
never mind just Lk have-patience

102. "Abbutam Kakutan maraabbut
OF,NPst,make hole Wood borer like a
ne tangtang. Matay yà in nu
hole of gourd bottle SF,NPst,die I now when
daddán." 103. "Kokokokokokokot," nán natu
later Gnaw said DtN
Kakutan. nin. 104. "In da kag-kagiyan
Wood borer now What Pl OF,NPst,saying
mu Kikit?" 105. "'Na nged balay ne
you Little Finger? Oh this house DtP
apu wi panarotarambi panagatagabi
master nice place to sleep on boards around
nasinsindig túlali,' nán ku apu."
over hang place nicely placed said I sir
106. "Gegegege."
He, he, he.

107. Abbutam Kakutan
OF,NPst,make hole Wood borer
maraabbut ne tangtang. Matay yà in nu
like a hole of gourd SF,NPst,die I now when
daddán." 108. "Kokokokokokokot," nán natu
later Gnaw said DtN

wouldn't you just
be able to make
hole that I could
pass through? (This
is the) end of my
life," Little Fin-
ger said. 100. Of
course we can do
it but we will take
a long time." 101.
"Oh never mind.
Stick it out."

102. "Make a hole
Wood-borer, like a
hole of a gourd
bottle. I am going
to die later." 103.
"Gnaw gnaw," the
Wood-borer said
then. 104. "What
are you saying Lit-
tle Finger." 105.
"'What a (nice) house
the master (has) with
boards all around
(and) many nice things,'
I said 'sir,'-106.He,
he he," ..

107. "Make a hole
Wood borer like a
hole of a gourd
bottle. I am going
to die later."
108. Gnaw, gnaw,"
the Wood borer said.
109. "What is Little
Finger saying now?"

- Kakutan. 109. "In da kag-kagiyan ne
Wood borer What Pl OF, NPst, saying DtP
- Kikit tin." 110. "'Nge balay ne apu
Wood borer now The house of master
- panarotarambi nasinsindig túlali,
nice place to sleep on over hang nicely placed
- nán ku apu." 111. "Gegegegegege," nán
said I master He he he he Tsl, said
- ne Gisorab.
DtP Gisorab
112. "Abbutam Akakutan maraabbut
OF, NPst, make hole Wood borer like a hole
- ne tangtang. Matay yà in nu daddán."
of gourd SF, NPst, die I now when later
113. "Kokokokokokokot," nán tu Kakutan.
Gnaw Tsl, said DtF Wood borer
114. "Kag-kagiyan ne Kikit ti." 115. "Nge
OF, NPst, saying DtP Little Finger DtP
- balay ne apu wi. Nainsindig Túlali
house of master over hang nicely placed
- panarotarambi, ' nán ku Apu." 116. "Gegege."
nice place to sleep on said I Sir He, he
- nán manin Gisorab. 117. Raman na tu
said again Gisorab OF, Pst, tried he DtF
- bála na may di pakam meyang ngee.
piece of wood his but not yet OF, NPst, fit uh
118. "Abbutam Akakutan maraabbut.
OF, NPst, make hole Wood borer like a
- Matay yà in nu
hole of a gourd bottle SF, NPst, die I now when
- daddán." 119. "Kokokokokokokot," nán tu
later Gnaw gnaw said DtP
- Kakutan. 120. "Da kag-kagiyan mu
Wood borer What OF, NPst, saying you
110. "'What (nice)
house the master
(has) with boards
all around (and)
many nice things,'
I said sir." 111.
He, he, he,"
Gisorab said.
112. "Make a hole
Wood borer like a
hole of a gourd
bottle. I am going
to die later."
113. "Gnaw gnaw,"
the Wood borer said.
114. "(What) is
Little Finger say-
ing." 115. "'What
a (nice) house the
master (has).
There are many nice
things (and) boards
all around,' I said
sir." 116. "He,
he, he," Gisorab
said again. 117.
He tried that piece
of wood of his (in
the hole) but it
did not fit yet.
118. Make a hole
Wood borer, like a
hole of a gourd
bottle. I am going
to die later."
119. "Gnaw, gnaw,"
the Wood borer said.
120. "What are you
saying Little
Finger?" 121.
"What a (nice)
house the master

- Kikit?" 121. "'Na nged balay ne apu wi (has) with boards
Little Finger Oh this house of master all around (and)
many nice things,'
panarotarambi, nasinsindig túlali, ' I said sir." 122.
nice place to sleep over hang nicely placed. "He he he," Gisorab
said. 123. He went
nán ku apu." 122. "Gegegegegege," nán to sleep again.
said I sir He he he he Tsl,said 124. He slept
ne Gisorab. 123. Matúdug manin. 124. soundly.
DtP Gisorab SF,NPst,sleep again
- Nílà.
SF,Pst,slept soundly
125. Abbutam Akakutan maraabbut 125. "Make a hole
SF,NPst,make hole Wood borer like a hole Wood borer like a
hole of a gourd
ne tangtang. Matay yà in nu daddán." bottle. I am going
of gourd bottle SF,NPst,die I now when later to die later."
126. "Kokokokokot." 127. "An da kagkagiyan 126. "Gnaw, gnaw."
Gnaw gnaw What Pl OF,NPst,saying 127. "What is Little
Finger saying."
ti." 128. "'Na nge balay ne apu wi panarotarambi, 128. "'What a (nice)
Oh this house of master nice place to house the master
(has) with boards
nasinsindig túlali.'" 129. all around (and)
sleep on with over hang nicely placed many nice things."
129. "He he he."
"Gegegegege." 130. Iraman ne Ingkikit 130. Little Finger
He he he he OF,NPst,tried DtP Little finger tried that piece of
wood of his. 131.
tu bála na. 131. Nínung. It fit. 132. He
DtF piece of wood his OF,Pst,I fit tried his body too.
133. His shoulders
132. Raman na baggi na. 133. Di neyang did not fit yet.
OF,NPst,tried he body his Not OF,Pst,
pikam abága na.
fit yet shoulder his
134. "Abbutam, Akakutan 134. "Make a hole
OF,NPst,make hole Wood borer Woodborer, like a
hole of a gourd
maraabbut ne tangtang. Matay yà in bottle. I am go-
like a hole of gourd bottle SF,NPst,die I now ing to die later."
135. "Kokokokokot," nán tu 135. "Gnaw gnaw,"
when later Gnaw gnaw said DtF the Wood borer
said. 136. "What
is Little Finger

Kakutan. 136. "An da kagkagiyan ne
Woodborer What Pl OF,NPst,saying DtP

Kikit ti." 137. "'Ya balay ne apu wi
Little Finger DtF house of master

panarotarambi nasinsindig tūlali,
nice place to sleep on over hang nicely placed

nān ku apu." 138. "Gegegegegege."
said I sir He he he he

139. "Abbutam Akakutan maraabbut
OF,NPst,make hole Wood borer like a hole

ne tangtang. Matay ya in nu daddān."
of gourd bottle SF,NPst,die I now when later

140. "Kokokokokokot." 141. "In da kagkagiyan
Gnaw gnaw What Pl OF,NPst,saying

ne Kikit ti." 142. "'Ya balay ne apu
DtP Little Finger DtF house of master

wi nasinsindig tulali panarotarambi,
with over hang nicely placed nice place to sleep

nān ku apu." 143. Iraman ne Ingkikit
said I sir OF,NPst,tried DtP Little Finger

baggi na ngin. 144. Nakawang ngin. 145. Inala
body he now OF,Pst,loose now OF,

na ya darantān. 146. Inala
Pst,got he DtF wooden pillow SF,Pst,got

na ya pinangūlu na. 147. Naggala ka
he F something for a head he got DtO

binalbāg pinamingil na se pinangīma na se na
split wood for-a-foot he and for-hands he and he

kalumūtan se na nga Kuwa ulatān
covered-with-blanket and he Lk Hes put-blanket

se lumawān 148. Nawe yin.
and went-out went now

saying." 137. "'The
house of the master
has boards all
around (and) many
nice things,' I
said sir." 138.
"He he he he."

139. "Make a hole
Wood borer, like a
hole of a gourd
bottle. I am going
to die later."
140. "Gnaw, gnaw."
141. "What is Little
Finger saying."
142. "'The house
of the master has
many nice things
(and) boards all a-
round,' I said sir."
143. Little Finger
tried his body then.
144. It fit easily
now. 145. He got a
wooden pillow. 146.
(He) got something
to use for his head.
147. He got split
wood to use for his
legs and to use for
his arms and he
covered it and he
put a blanket over
it and he went out.
148. Then he went
away.

149. "O iatug mu.
O.K. OF,NPst,put on to cook you

Danumam sinublan Sibbarayunan," nán
OF,NPst,put water caldron Sibbarayunan Tsl,
na ngin." 150. Neatug da.
said he then OF,Pst,put on to cook they

151. Dinanumán da ya sinublan se da
OF,Pst,put water they DtF caldron and they

paguruan. 152. Saruyan ne Angkikit
OF,NPst,boil OF,NPst,take DtO Little Finger

nán na. 153. Nepisù ki inínit
Tsl,said he OF,Pst,tossed in to DtO hot

ta danum mammay O nekuplang ngammin talláng
Lk water but oh OF,Pst,burn all front

ne Sibbarayunan. 154. Buttáw da
DtP Sibbarayunan OF,NPst,threw into they

nge Ingkikit nán da ngammay batu se
DtP Little Finger said they but stone and

darantán ya tolay.
wooden pillow DtP person

155. "O wà nату nàapa-apannan ne
Well where DtN LF,Pst,went DtP

Kikit," nán ne Gisorab. 156. 'We
Little Finger said DtP Gisorab. SF,Pst,went

ka ambaw gápul ke Kikit.
DtO river bank SF,NPst,look for DtP Little Finger

157. Sangútan na dammang. 158. Awan.
OF,NPst,sniffed he across none

159. Sangútan na allod. 160. Awan.
OF,NPst,sniffed he downstream none

161. Sangútan na ngátu. 162. Awan.
OF,NPst,sniffed he ashore none

163. Sangútan dáyá. 164. Naángut
OF,NPst,sniffed upstream OF,Pst,smelled

na. 165. Nagtág Gisorab nán na ngammay
he SF,NPst,run Gisorab said he but

149. "O.K. put it on
to cook. Put water
in the caldron
Sibbarayunan," he
said then. 150. They
put it on to cook. 151.
They put water in the
caldron and they boiled
it. 152. (He) got
(what) he thought (was)
Little Finger. 153.
(He) tossed him into
the hot water but oh
(water) splashed all
over the front of
Sibbarayunan. 154.
They threw in (what)
they thought (was)
Little Finger but the
person (was) stone and
a wooden pillow.

155. "Well, where did
Little Finger go,"
Gisorab said. 156. He
went to the river bank
to look for Little
Finger. 157. He
sniffed across the
river. 158. He wasn't
(there). 159. He
sniffed downstream.
160. He wasn't (there).
161. He sniffed towards
the shore. 162. He
wasn't (there). 163.
(He) sniffed upstream.
164. He smelled him.
165. Gisorab intended
to run but he hit his
head on a cliff. 166.
He fell into the water.
167. Then he also died.

netùtò ki pínát. 166. Nepitung ki
OF, Pst, hit head DtO cliff OF, Pst, fell into DtO

danum. 167. Tay pe yin.
water SF, Pst, died also now

168. Awan pe Gisorab bin. 169. Nalimat.
None also Gisorab then OF, Pst.

170. Akkan nakapanalug kane kuwa
drowned not SF, Pst, able to swim when Hes

netùtò úlu na kitu batu.
OF, Pst, hit head head his DtO rock

171. Awan nin.
None anymore

168. Gisorab was
no more. 169. He
drowned. 170. He
was not able to
swim when his head
hit the rock.
171. There's no
more.

Appendix D Amante's Story

Related by Amante Alipay of Dibagat

1. Kitu isa nga Dominggo ay nagsabbu
DtO one Lk Sunday TLk SF, Pst, tempered

kami ka parakul. 2. Palánu mi tu mawe
we DtO axe Tsl, plan our DtF SF, Npst, go

ya manablun kitu Lunes 3. Ay sabáli
DtF SF, Npst, dress log DtO Monday and regret

ta kane mabalin nà magsabbu
particle for when SF, Npst, finish I SF, Npst, temper

kitu gidám, ay sinet ku win tu
DtO afternoon TLk OF, Pst, sharpened I already DtF

parakul ku. 4. Díkod natadam tutu wala.
axe my therefore sharp very

5. Ay kane gabi, tagenap ku ya
and when evening OF, Tsl, dreamt I DtF

búlán na tangtangapíngit tu masingan ku. 6. Ay
moon Lk only half DtF OF, Npst, see I and

tútu nán naya bábakat ku nga, "maddi ka
so Tsl, said DtN old woman my Lk don't you

1. One Sunday we
tempered our axes.
2. It was our plan
to go and dress
logs the following
Monday. 3. And,
foolish as it may
seem now, after I
tempered my axe I
immediately
sharpened it. 4.
Therefore it was
very sharp.

5. And in the
evening, I dreamt
of the moon, half
of which was all
I could see. 6. And
so my wife said,
"Don't you go any-
more because that
was a bad omen,"
she said.

- mawe yin ta nadakè yán," nán na. 7. Ay 7. And it was
SF,NPst,go now for bad that Tsl,said she and different for I
was insistent,
sabáli ta napáti yà, ay and I now invited
regret particle for SF,Pst,insistent I and my companions in
the morning. 8.
inayabán ku datu kabbulun ku win kane pagmakát And so we went.
OF,Pst,invited I DtF companions my now when morning
8. Ay nawe kami yin.
and SF,Pst,went we now
9. Ay kane dumatang kami kitu pungut 9. And when we ar-
and when SF,NPst,arrive we DtO base rived at the base
of the tree that
natu káyu win na nítál lin, ay had already been
DtN tree now Lk OF,Pst,felled already TLk felled, we then
started dressing
sumikáp kami yin na manablun. 10. Ay the log. 10. And
SF,NPst,start we now Lk SF,NPst,dress log and when it was only
my third time to
kitu pílù pikam ma mangítab kitu chop with my axe,
DtO third time my yet Lk SF,NPst,strike DtO it continued right
into my foot. 11.
parakul, ay nangaw-át tala kitu bingil And when the axe
axe TLk OF,Pst,went directly just DtO foot landed on my foot,
I just fell down
ku win. 11. Ay kane mippay tu parakul on the log. 12. And
my already and when OF,NPst,landed DtF axe I said to my com-
panions, "I am
kitu bingil ku, ay nekalin nà ala kitu wounded," and so
DtO foot my TLk SF,Pst,fell down I just DtO they came, since
they were at the
káyu win. 12. Ay, "Nàtab bà," nán ku upper end of the
tree now and SF,Pst,wounded I Tsl,said I log.
- kadatu kabbulun ku, ay tútu inumbet da ta
to them companion my and so SF,Pst,came they for
- uwad da kitu untù na.
there was they DtO top of it
13. Ay kane nekálin na, ay nalngát 13. And when I fell
and when SF,Pst,fell I SF,Pst,fainted down, I fainted. I
was unconscious
ta in. akkan ku ammu win tu uray win ta because I even de-
I now not I know now DtF mind already for fecated. 14. And
then my companion
nakakawel là ngámin. 14. Ay kane kuwa, took me up. 15. And
SF,Pst,defecate I even and when Hes took off my shirt
and then I wrapped

binángun nà tu kabulun ku win.
OF,Pst,took up he-me DtF companion my already

it around my
wound.

15. Ay linàbu ku tu kamasítà sè
and OF,Pst,took off I DtF shirt and-I

nipsat kitu bigád ku win.
OF,Pst,bandaged DtO wound my now

16. Ay tu isa nga kabulun ku, ay nawe
and DtF one Lk companion my TLk SF,Pst,

16. And one of my
companions went
home. 17. He went
back. 18. He went
to get the boat
for them to trans-
port me with. 19.
Not long after
that, he was al-
ready back and he
had a companion.
20. So they both
took me and put me
aboard the boat.
21. And when they
laid me down in
the boat that was
when I really
fainted because I
didn't know my
world.

ka balay. 17. Nagulli. 18. Nawe
went DtO house SF,Pst, went back SF,Pst,

nangalà kitu barangay ta pangitáyán
went SF,Pst,get DtO boat because LF,NPst,put

da kiyà. 19. Ay kane akkan pikam
on board they me and when not yet

nabayág ka bittì, atán nala ngin,
long time Lk little there is immediately now

ay uwad kabulun na ngin. 20. Tútu
and there was companion his now so

binulígán dà tun na
OF,Pst,took up together they-me that Lk

netakay kitu barangay. 21. Ay kane
OF,Pst,put on board DtO boat and when

nepidda dà kitu barangay, ay 'tu
OF,Pst,laid down they-me DtO boat TLk that-

tunin tu matay yà tutu wala ngin ta akkan
was-when SF,NPst,die I really now for not

ku am-ammu win tu kalawagán ku.
I know now DtF world my

22. Ay kane atán da tolay kitu
and when there is they people DtO

dáya babalay mi, nga dì ammu nu mangnigay
upstream village our Lk not-I know whether fishing

da kid, ay makiseng datu kabbulun
they it seems TLk SF,NPst,ask help DtF companions

22. And when there
were (i.e. we saw)
people upstream
from our village,
I don't know--may-
be they were fish-
ing--my companions
were asking help
of them but they
refused. 23. "You

ku kaggida ngamay maddi da. 23. Ay,
my from them but SF,NPst,refuse they and

"Mawe dakami la sengán ta nadisgrasiya
SF,NPst,go you-us just OF,NPst,help for OF,Pst,had

ya kabulun mi," nán da ngamay
an accident DtF companion our Tsl,said they but

sabáli tu ipàpàbág da mán kammin,
different DtF OF,NPst,answer they on the contrary,

ta padálin da nu kis-kesoru. 24. Díkod
for Tsl,thought they if Tsl,joke therefore

netul-túluy mi yala ngin tu nagutog
SF,Pst,continued we just now DtF SF,Pst,go down-

panda kitu tàpatán mi.
stream until DtO shore opposite the house our

25. Ay kane dumatang ngà kitu tàpatán
and when SF,NPst,arrive I DtO shore

mi yin, natay yà.
opposite the house our now SF,Pst,died I

26. Akkan ku ammu win tu nangitadáng
not I Tsl,know now DtF OP,Pst,took from shore

da kiyà panda kitu balay. 27. Sè la mammuwán
they me until DtO house and-I only OF,NPst,

nin kane atán da nga tolay ya magikkam
know now when there is they Lk people Lk SF,NPst,

kitu bingil ku win ngamay nabayág gà
hold DtO foot my already but long time I

in kitu balay nga áwan anga-ángat. 28. Ay
already DtO house Lk none breath and

kane mammuwán ku tu uray ku, ay atán
when OF,NPst,know I DtF mind my TLk there is

na nawe kaneddi. 29. Nepàrob da ya
Lk SF,Pst,went here OF,Pst,sent they DtF

isa tolay ya nawe maningan ke Anaway.
one man DtF SF,Pst,went SF,NPst,see DtP Anaway

just come and help
us for our com-
panion had an ac-
cident," they said,
but on the contrary
their answer was
strange because
they thought it was
a joke. 24. There-
fore we just con-
tinued going down-
stream until (we
reached) the shore
opposite our house.

25. And when I ar-
rived at the shore
opposite our
house, I fainted.
26. I did not know
when they took me
from the shore to
the house. 27. I
only knew it when
there were people
holding my foot but
I had been in the
house for some
time unconscious.
28. And when I be-
came conscious,
someone came here.
29. They sent a
man to inform (see)
Anaway. 30. There-
fore it wasn't long
that afternoon be-
fore they came with
Kilkeg. 31. And so
we butchered one of
our pigs and a dog.

30. Díkod akkan nagbayág kitu gídám, inumbet
therefore not long time DtO afternoon SF,Pst,

da, aggída se Kilkeg. 31. Ay tútu pinarti
came they they and Kilkeg and so OF,Pst,

da tu isa nga ábuy mi se isa nga átu.
butchered they DtF one Lk pig our and one Lk dog

32. Sabáli kane akkan makusap
it was different when not SF,NPst, stop

tu dága natu bingil ku, isa nga ulat tin
DtF blood of the foot my one Lk blanket already

tu napnu kitu dága, ay adu pikam rumuwár
DtF SF,Pst,filled DtO blood and much yet SF,NPst,

ay napnu ngámin tu sídung natu
coming out and filled all DtF underneath DtN

balay mi yin, ay nawe da nga inalà
house our already TLk SF,Pst, went they Lk OF,Pst, get

tu isa nga tolay ya nasírib ba mamakusap ki
DtF one Lk man DtF good Lk SF,NPst, stop DtO

dága ki tánib. 33. Adon kay-káyu wala.
blood DtO folk medicine leaves plants only

34. Ay kane inumbet, "Akkan kayu á
and when SF,Pst, came Not you Resp

nga malídug, gane," nán na.
Lk SF,NPst, worry would you please Tsl, said he

35. Ay Pagmakát ya ngágan na tolay ya nasírib
and Pagmakát DtF name DtN man DtF good

ba manánib ka natalíngu. 36. Ay kane pisuán
Lk curing DtO SF,Pst, wounded and when OF,NPst,

na ngin, nalngát tà manin.
apply medicine he now SF,Pst, fainted I again

37. Kinumrot ngámin tu ímà in.
OF,Pst, stiffen even DtF hand my now

32. And unexpectedly when the bleeding of my foot would not stop, one blanket was already full of blood, and much was still coming out, and even underneath the house, was already full of blood, they invited the man who was very good at stopping bleeding with folk medicines.
33. He only uses leaves of plants.

34. And when he came, he said, "Don't you worry, please." 35. Pagmakát is the name of the person who is very good at treating wounded people.
36. And when he put the medicine (on my wound), I again fainted. 37. Even my hands now became stiff. 38. And later on, I felt good since the bleeding stopped.

38. Ay kane daddán, ay tútu pummiya
and when later TLk then SF,Pst, got better

ngin tu uray ku win ka panda kane makusap
now DtF mind my already since when SF,NPst, stop

tu dága nga maglalawán.
DtF blood Lk SF,NPst, coming out.

39. Ay kane kuwa ngin kaláwa, ay
and when Hes now the next day TLk

tare kam pe napiya tu
somewhat satisfaction particle also good DtF

uray ku win, ngamay akkan nà pe la makasinád
mind my now but not I also just SF,NPst, stay

din kitu takit na ngin. 40. Ta
calm now because of pain of it already for

tagge sumilput ki dapán ku.
almost OF,NPst, pierce DtO sole of foot my

41. Ay kane kaláwa, uwad nawe
and when next day there was SF,Pst, went

nagmesed kaneddi. Nagmesed
SF,Pst, sent message here SF,Pst, sent message

ke Dick. 42. Ay sabáli ta akkan kami
DtP Dick. and regret particle for not we

nakarbuwát ka dáya kitu algaw wa
SF,Pst, able to leave DtO upstream DtO day Lk

agrubbuwát mi ta nagannag. 43. Ay díkod,
departure our for Pst, rain and therefore,

nadile kami ka siyám gabi se kami
SF,Pst, delayed we DtO nine nights and we

kara nanaglod. 44. Ay tútu akkan
then SF,Pst, went down stream and so not

kami manin na nakakuntak kitu kayun
we again Lk SF,Pst, able to contact DtO same day

na labbet mi.
DtN Pst, coming our

39. And on the next day I felt a little bit better but I felt uneasy because of the pain. 40. For it almost cut through the sole of my foot.

41. And on the next day, someone came here to send a message. He sent a message to Dick. 42. And it was bad because we were not able to leave the day we planned to leave because it rained. 43. And so, we were delayed for nine nights before we came downstream. 44. And so we were not able to make contact again the same day we arrived.

45. Ay kane pagmakát, tútu nagkuntak
and when morning that was when SF,Pst
ke Munò ke Dick. 46. Ay, "Umbet
contact DtP Muno DtP Dick and SF,NPst,come
ka mà magamoman tada nu kaláwa ta ittu
you Cert SF,NPst,talk we when tomorrow for this
ilalbet naya erplen," nán ne
is when LF,NPst,come DtN airplane Tsl,said DtP
Dick. 47. Ay sabáli ta atán na
Dick and regret particle for there is Lk
maddi tu diyeneretor. 48. Akkan kami
SF,NPst,refuse DtF generator not we
manin na nakakuntak kaggína. 49. Díkod
again Lk SF,Pst,able to contact him there-
kapilítan nawe kami ka Kabugao.
fore necessary SF,Pst,went we DtO Kabugao
50. Ay kane dummatang kami ka Kabugao,
and when SF,Pst,arrived we DtO Kabugao
nagwayr re Mrs. Velez kaggína ka Manila.
SF,Pst,wired DtP Mrs. Velez him DtO Manila
51. Ay tútu inumbet tu erplen nin kane
and so SF,Pst,came DtF airplane now when
kaláwa. 52. Ay kane alas nuwebe kitu láwa
next day and when o'clock nine DtO next day
na, ay atán tu erplen na kuwa magína
of it TLk there was DtF airplane Lk Hes OF,NPst,
mi yin na umbet. 53. Díkod
hear we now Lk SF,NPst,coming therefore
nagpriper datu kuwa ngin mangippan kiyà
SF,Pst,prepared DtF Hes now SF,NPst,take me
kitu landing. 54. Ay kane umbet tin tu
DtO landing and when SF,NPst,come now DtF
erplen, tun nala nga angitakay kitu erplen
airplane that only Lk boarding DtO airplane

45. And on the fol-
lowing morning,
Muno contacted
Dick. 46. And Dick
said, "You just come
tomorrow and let us
talk together for
this will be the
time when the plane
comes." 47. And it
was bad that the
generator would
not work. 48. We
were not able to
contact him again.
49. Therefore we
were forced to go
to Kabugao.

50. And when we
arrived in Kabugao,
Mrs. Velez wired
him in Manila.
51. And so the
airplane arrived
the following day.
52. And at nine
o'clock on the next
day, we were able
to hear the airplane
coming. 53. So
those who were go-
ing to take me to
the airstrip got
ready. 54. And
when the airplane
arrived, what they
did was just to
put me into the
airplane. 55. And
then we left.

tu kinuwa da kiyà. 55. Ay se kami ya
DtF OF,Pst,did they to me and then we Lk

nawe yin.
SF,Pst,went now

56. Ay kane dummatang kami ka Bagabag,
and when SF,Pst,arrived we DtO Bagabag

nagdittág tu erplen kitun ta mangán
SF,Pst,alighted DtF airplane that time for SF,NPst,eat

kami. 57. Ay ingkát nà ala ne Wayne
we and OF,Pst,lift-up he-me just DtP Wayne

kitu erplen se nà nepatugaw kitu simintu.
DtO airplane and he-me OF,Pst,sat DtO concrete

58. Ay tútu nawe nà niddan ka
and so SF,Pst,went he-me OF,Pst,gave DtN

nabāw se limpa. 59. "Magyán ka ngin kidi
rice and viand SF,NPst,stay you just here

ta nawe ta ngin nu mabalin
for SF,NPst,go we,Du right away when SF,NPst,finish

ta mangán," nán na. 60. Ay kane mabalin
we,Du SF,NPst,eat Tsl,said he and when SF,NPst,

kami mangán tútu nagrubbuwát kami manin
finish we SF,NPst,eat so SF,Pst,left we again

na nawe ka Manila.
Lk SF,Pst,went DtO Manila

61. Ay kane nesídung kami kitu Nichols
and when SF,Pst,above we DtO Nichols

Field ay nasingan mi yin ne Dick kitu kuwa
Field TLk OF,Pst,saw we already DtP Dick DtO Hes

nga magsisíngan kadakami, kane maganìgad
Lk SF,NPst,looking at us when SF,NPst,come down

kami. 62. Ay kane magdittág kami yin, ay
we and when SF,NPst,alight we now TLk

atán pe yin nawe nanabat kiyà
there is also already SF,Pst,went SF,Pst,met me

56. And when we arrived at Bagabag, the airplane landed for us to eat. 57. And Wayne just lifted me up from the airplane and sat me down on the concrete. 58. And then he gave me rice and viand. 59. "You just stay here because we will go right after we eat," he said. 60. And when we finished eating, we left again and went to Manila.

61. And when we were above Nichols Field, we already saw Dick looking at us when we were coming down. 62. And when we had landed, he was already there to meet me and then he took me into their van. 63. Then we went straight to the hospital in Pasay, the Manila

- se nà nelúgán kitu tarak da. 63. Se Sanatarium.
and he-me OF,Pst,help into DtO van their and 64. Then we entered
the hospital. 65.
kami nangaw-át kitu hospital ka Pasay,tu After a while he
we SF,Pst,went directly DtO hospital DtO Pasay DtF took me upstairs.
66. Then he left
Manila Sanatarium. 64. Tútu sinumrà kami yin me in the after-
Manila Sanatarium. So SF,Pst,entered we already noon since no
one was allowed to
kitu hospital lin. 65. Kane kuwa nippan nà sleep there. 67.
DtO hospital now when Hes OF,Pst,took he-me And then he visited
me again the fol-
lowing day.
kitu ngúdu. 66. Tu manin tu pinanáwan
DtO upstairs that time again DtF OF,Pst,left
nà in kane gídám ta akkan mà mabalin
he-me now when afternoon for not Cert possible
tu magidda kitúni, 67. Se nà manin
DtF SF,NPst,sleep there and he-me again
sinúbangan kane kaláwa.
OF,Pst,visited when next day
68. Tagge tutu wala nga malánang
almost completely Lk LF,NPst,covered
ya addag ku se íma kitu indiksiyon ku win
DtF back my and hands DtO Injection my already
kane kuwa. 69. Tútu akkan nà makakínin.
when Hes so not I SF,NPst,able to move
70. Awan nin.
none anymore
70. That's all.