

# Ya Katanem na Manga Tagakaulo

The Customs of the Tagakaulo



Tagakaulo—English



Published  
by SIL  
in cooperation with the  
Department of Education  
Manila, Philippines

Additional copies of this publication may be obtained from:  
Book Depository  
P.O. Box 2270 CPO  
1099 Manila

This book or any part thereof may be copied or adapted and reproduced for use by any entity of the Department of Education, without permission from the Summer Institute of Linguistics. If there are other organizations or agencies who would like to copy or adapt this book we request that permission first be obtained by writing to:

Summer Institute of Linguistics  
P.O. Box 2270 CPO  
1099 Manila

Tagakaulo  
**The Customs of the Tagakaulo**  
First edition, third printing

10.87-708-1M    54.120P-085018N  
ISBN 971-18-0326-7

Printed in the Philippines



**Tanggapan ng Kalihim**  
*Office of the Secretary*

## FOREWORD

Our nation's heritage is embodied in our culture, the music, the arts, the food and the dialects. Each one is an integral part of a rich mosaic that mirrors the Filipino soul.

Our language and culture play an important role in defining who we are as a people. They too, play a big part in our education.

Education that begins in the language of the learners can open opportunities even to the members of the indigenous communities. And education need not happen at the expense of regional dialects or local culture.

The Department of Education is committed towards the goal of Education for All. It is for this reason that we work closely with policy-makers, legislators, private corporations, non-government organizations, local government units to make education accessible to all Filipinos.

We are thankful to the Summer Institute of Linguistics International for developing a continuing and self-sustaining education program—beginning in the local language of the learners and building into a solid foundation for education in both Filipino and English.

The Department, therefore, welcomes the SIL publication, the most recent in a series designed to promote literacy among minority language communities. It will surely be a very valuable tool in their journey towards learning.

Such initiative is certainly most welcome and deeply appreciated.



**JESLI A. LAPUS**  
*Secretary*



## Preface

These stories were written by Agapito Guili in the 1960's in a writer's workshop sponsored by Don and Mary Murray of the Summer Institute of Linguistics. With the permission of the author they are printed at this time as part of a series of reading books for new readers. This booklet not only provides reading material, but passes on to a younger generation some of the customs of their grandparents.

The English version has been added to meet the needs of an increasingly bilingual population. The English rendering has been kept close to the structure of the Tagakaulo.

Francis and Barbara Jean Dawson





## Ya Katanem na Manga Tagakaulo

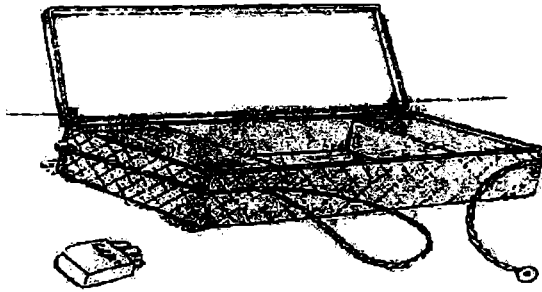
Yéiy ya liblu na magpa-ede' sa tengteng na katanem na Tagakaulo. Mingleya ya utaw na makabasa séiy kay dili' nilan kalingawan ya katanem nilan. Kun singan uman ya utaw na nyaka-ede' sa kasampetanen na katanem na muna na utaw na Tagakaulo, madyaw sulaten nilan.

---

## The Customs of the Tagakaulo

This book tells about the real customs of the Tagakaulo. Those who read this will enjoy it because they will not forget their customs. Whoever knows stories about the old customs of the Tagakaulo should also write them down.





## Ya Babasaáy na Tagakaulo

Ya manga Tagakaulo dili' mayaman, manang kun makapanik kaw adti kanilan balay, madyaw ya balawbalaw aw madyaw ya babasaáy.

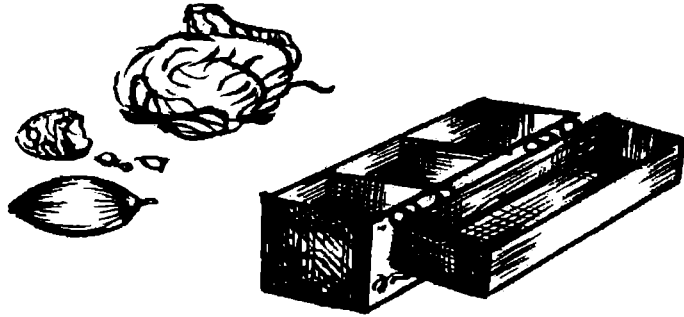
Adi kanami kun awun utaw dumateng di kanami balay, pagpaka-ingkud nan, kutub na nyakalagdeng da, magsay yan imo-an sa mama'. Betangan na

---

## The Hospitality of the Tagakaulo

The Tagakaulos are not rich, but if you happen to visit their house the discussion is good and their hospitality is good.

Here in our place, if there is a person arriving at our house, when he sits down, as soon as he has been able to rest, betel chew is quickly made for him. The brass betel box is filled with



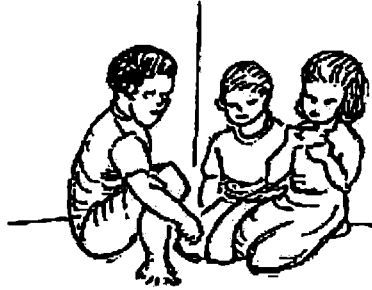
madyaw na kalisaw, buyu', apug, aw tabaku' ya kapulan aw dimilan adti utaw. Kun bubay ya dumimil, betang nan ya kapulan adti bantal. Kun magsigupan, atagan ya sigupan aw pispudu.

Dalem na mama' wala' migsigupan, magsay da yan mag-init sa kapi ya k<sup>u</sup>bayan. Betang yan dayaw ya kapi di basu na malinis, betangan adti palatu. Betangan na tubig uman aw kun awun tinda dun i

---

good areca nut, pepper leaf, lime paste, and tobacco and is handed to the person. If it is a woman serving it, she places the brass betel box on the floor. If he smokes, cigarettes and matches are given.

While he is chewing or smoking, quickly now the wife will make the coffee. The coffee is attractively put in a clean glass and placed there on a plate. Water is also put there and if there



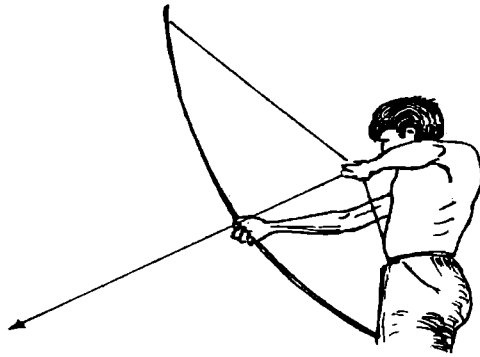
malapit i balay, dayaw yan betangan na galnita uman ya palatu aw engata adti utaw na baya' dyumateng.

Ya manga mangayse' na tagtun sa balay, dili' yan palapiten adti tampid na utaw. Pa-ingkudun ya manga mangayse', way mindeg aw wala' uman ya manaw kun nyan-inem silan sa kapi.

---

is a store near the house, immediately cookies are also put on the plate and served to the person who just arrived.

The children of the owner of the house, they are not allowed to go near the person. The children are caused to sit down and none stand and none of them walk around while they are drinking coffee.



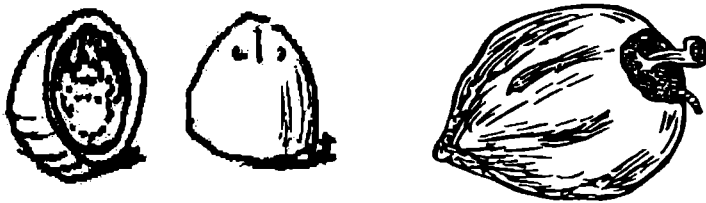
Pagkatigkas yan minem sa kapi, maglong yan uman ya eseg sa k̄aubayan nan, "Pag-imo' kaw sa kakan nilan." Kun wala' ya begas, magsay yan mabayu sa umay, aw magsay atuluna.

Kumamang da yan uman ya eseg sa busug aw papana' nan, aw manog yan adti dalem. Pagdateng adti dalem, magtatawag sa manga manuk. Pag-ibwang na manga manuk dun, pana-en nan ya manuk. Pagkakamang da, magsay yan pispisan, aw magsay iyawa.

---

After they have finished drinking coffee, the husband says to his wife "You cook their rice." If there is no pounded rice ready, she quickly pounds the rice and quickly puts it on the fire.

The husband also gets his bow and arrows and he goes down from the house. When he gets down below he calls the chickens. When the chickens appear he shoots a chicken. When it is gotten, it is quickly plucked and quickly singed.



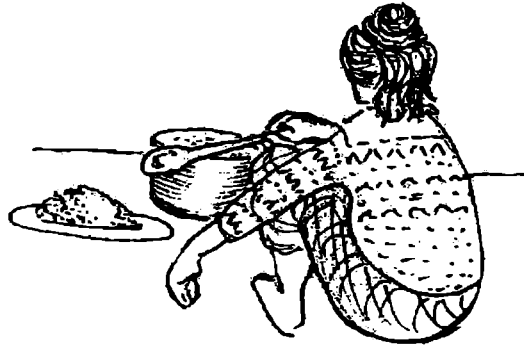
Kumamang yan uman sa iyug, bunuti. Pagkatigkas iyanteken ya manuk aw kuguda ya iyug, kamangen ya kala' aw taba' na usa na dayaw lulutun adti laya'. Sallagen yan dayaw ya manuk aw dayaw gata-i na iyug.

Pagkalutu' na kanen aw utan, magsay yan lamaken ya kanen aw tawa ya utan. Ya lamak sa manga utaw na baya' dumateng mangkabakla'. Ya paw na kanen dili' yan betang adti lamak na manga utaw yan. Dili' uman lamak sa manga utaw yan ya

---

He gets a coconut and the husk is removed. After cutting up the chicken and grating the coconut he gets a wok and the fat of the wild pig that was nicely stored in a bamboo-section. He carefully fries the chicken and adds coconut milk.

When the rice and viand are cooked, the rice is quickly dished up and the viand is divided up into dishes. The portion for the people who newly arrived is big. The scum at the top of



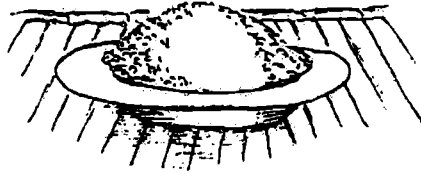
deket. Kay ya deket aw paw, kun yan ya lamak ta sa utaw na mangkawat, masala' kita kunu. Kay wala' kita pamasa kanilan.

Ya kāubayan, kun maglamak sa kanen, pakadyawun nan yan ya paglamak na wala' ya mumu' aw kanen na mataktak adti bantal. Kay ya kāubayan na maglamak sa kanen na awun magkataktak na kanen adti bantal, wala' yan kunu katped na bet. Dili' yan matinaw na kāubayan.

---

rice is not put in the serving for those people. Neither is the crusty rice served to those people. Because the crust and the scum, if that is what we serve to people from afar, we will be criticized, it is said. Because we were not hospitable to them.

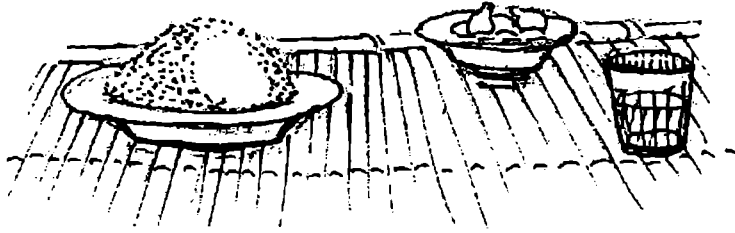
The wife, if she serves up the rice, she serves well so that there are no rice crumbs or rice that can fall on the floor. Because the wife who serves rice and some falls on the floor, she lacks good manners, they say. She is not a good wife.



Ya kanen dili' ma-ilaw aw dili' masapinak. Ya k̄aubayan na mag-imo' sa kanen na ilaw aw masapinak, galinenen yan kunu. Ya deket na kanen dili' pagpakan sa manga mangayse'. Kay ya manga mangayse' na magkan sa deket na kanen, kun sugu-un mu, wala' tawagen mu, dili' magsay magpakanyeg. Dili' magsay manaw kun sugu-un, kay magdeket kunu ya kitut nilan.

---

The rice should not be undercooked and should not be wet. A wife who makes undercooked rice and wet rice; she should be sold, they say. The crust of the rice (that stuck to the bottom of the pot) is not fed to the children. Because the children who eat the crust of rice, if you order them to do something or call them, they do not quickly listen. They do not quickly go when sent because their tail bones are stuck, it is said.



Sa maglamak ya kaubayan sa kanen, ya eseg magtaw sa utan. Ya siki, ulu, liyeg, badi-badi', kakipok, gagalangen aw panid, dili' yan tawun sa manga utaw. Yan ya tawun ya madyaw na unud adti sablag aw wala' adti lipung.

Pakadakula-en yan ya taw sa manga utaw na nyanumbalay. Pagkatigkas maglamak sa kanen aw

---

While the wife serves the rice, the husband distributes the viand. The feet, head, neck, blade bones, oil sack of the tail, backbone and wings, those are not distributed to the visitors. That which is distributed is the good meat on a platter or if no platter, in a bowl.

The portions for the visitors from afar should be made large. After the rice is served out and the viand distributed the





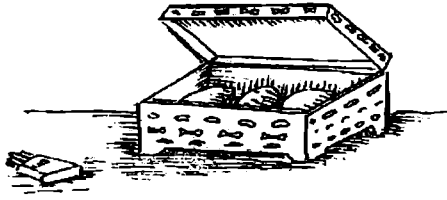
pagtaw sa utan, engaten yan ya kanen adti bantal malapit adti manga utaw yan. Una yan punasan ya bantal. Pag-engat sa kanen, dalugun na utan aw daluga na tubig. Betangan yan dayaw na asin aw katumbal silan di palatu.

Pagkatigkas yan, maglong ya tagtun sa balay, "Na, kuman da kitadun." Pangkay yan madyaw ya kakan,

---

food is served on the floor close to those visitors. First the floor is swept. When the rice is served it is followed by the viand and followed by water. Salt and hot chili peppers are attractively placed before them on a plate.

After that is finished, the owner of the house says, "Now let's all eat." Even though the food is good, the owner of the



maglong pa yan ya tagtun sa balay na, “We Lew, ila' kakan ta ini kamu la ya matadeng. Pagbalaw da kamu di dalan.”

Maglong yan uman ya manga utaw, “Tay kalaw séiy. Wala' da ya labayan na babasaáy yéiy.”

Pagkatigkas nilan kuman, pangamangen da yan uman ya palatu, aw daláa adti kusina. Pagkatigkas yan magsay yan uman mag-imo' sa mama' ya kaúbayan aw betangan uman kanilan. Aw maynan uman ya sigupan.

---

house says further. “Oh friend, our humble food here, you understand. You can talk about it on the way home.”

The people will also say, “This is astonishing. There is no surpassing the hospitality here.”

After they finish eating, the plates are gathered and carried to the kitchen. After that is finished the wife also quickly makes the betel chew and places it again before them.

Likewise also the cigarettes.



Pagkatigkas yan, magbalawbalaw silan kun unu ya panaw nilan. Usipen kun awun panaw nilan. Kun yan ya panaw nilan ya ka-unan, wala' sumaka, na padalaan yan silan. Ya babasaay magpasuguk sa dengeg. Dalaen na manga utaw ya dengeg mu adti eped na banwa. Maglong yan silan na, "Yan. Yan ya utaw na magbabasaay."

---

After that is finished, they discuss what the purpose of their journey is. They are asked if they have a purpose for their journey. If the purpose of the visit is material things, or to look for food, then, some should be sent with them. The hospitality will cause one's reputation to be honored. People will carry your reputation to other places. They will say, "That is a hospitable person."



Adi Tagakaulo, pangkay sanasana punganan na umay bayuwun yan. Pangkay sanasana ma-itlogay, patayen yan. Pangkay tolobo nyalemlem, patayen yan sa utaw. Yéiy ya babasaāy adti Tagakaulo. Kay ya utaw na magpamasa, magpakan, to-o yan utaw aw matinaw yan na utaw. Manang ya utaw na dili' magpamasa sa utaw, yan kunu ya tagitu' aw utaw yan na galinenen. Yéiy ya katanem na manga Tagakaulo aw yéiy ya kanami babasaāy.

---

Here with the Tagakaulo even if it is the last-bit of stored-seed-rice, it will be pounded. Even if it is the last of the laying hens, it will be killed. Even if the hen is setting on her eggs, it will be killed for the people. That's the hospitality among the Tagakaulos. Because the person who offers hospitality, feeds people, is a real person and a good person. But the person who doesn't offer hospitality to people, he, they say, is not highly respected and that person should be sold. This is the custom of the Tagakaulo and this is our hospitality.



## Ya Panamungay na Tagakaulo

Ini ya kasampetanen na sablag sa panamungay na Tagakaulo. Ya bubay kun magkadalaga la, kada allaw magpapanenggeya.

Dayaw yan manuwat, mag-atal, mamulbus. Dayaw yan mandagmay sa inabelan aw pandagum sa pané-an. Dayaw mamalyeg, sangkadan ya suwat na balyegan, talagad na kanimbo', kay dayaw mag-inaki

---

## Dowry Negotiations of the Tagakaulo

This is the story of the custom of dowry in the wedding negotiations of the Tagakaulo. A girl, when she is already a young woman, will make herself beautiful each day.

She carefully combs her hair, puts on lipstick, powder. She carefully puts on a woven cotton sarong and the embroidered

sa agwa aw tunik. To-o  
manenggeya na kaūbayan aw  
labi la beg kun maputi'

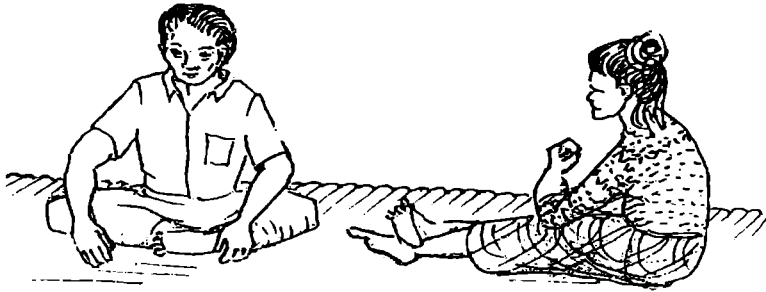
Madég ya mangud na  
ginawa na eseg na to-o  
magkaybeg kanan. Ya eseg,  
kun kaliman nan kamangen ya  
dalaga yéiy, balawbalawun nan  
ya ama nan aw ina nan, na yan  
ya bubay na kamangen nan.



---

blouse. She carefully puts on the beaded necklace, pins her hair back with a beaded comb, adding to that the good odor from applying perfume and tonic water. The woman is very beautiful, especially if she is fair of complexion.

Many are the young men who desire her very much. A man, if he wants to get that young woman, discusses it with his father and mother saying that she is the young woman that



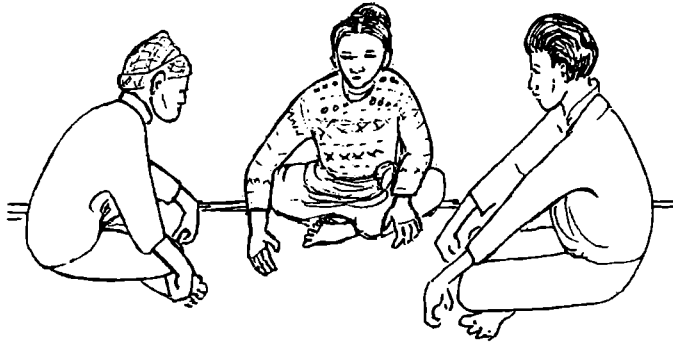
Pangkay sanggatus ya bubay asini tas na lupa', yan ya panamungan nan.

Ya ama na bata' aw ina nan, madtu yan silan ni balay na tagtun sa dalaga, aw magbalawbalaw. Yan ya dalaēnen nilan ya buyu', tabaku', kalisaw aw apug. Aw ka-unan. Pagdateng adti balay na dalaga, magbalawbalaw yan ya ama na bata' aw ama uman

---

he wants to get. Even if there are hundreds of women on the earth, that is the one he wants to marry.

The father and mother of the young man, they go there to the house of the one who is responsible for the young woman and they talk. That which they take is pepper leaf, tobacco, areca nut, and lime paste. They also take items of value. When they arrive at the house of the young woman, the father of the



na dalaga. Maglong ya ama na eseg na, "Malim megket ya ise' ku asini i tampid mayu. Kay wala' ya keseg mayu aw pagsaligan mayu."

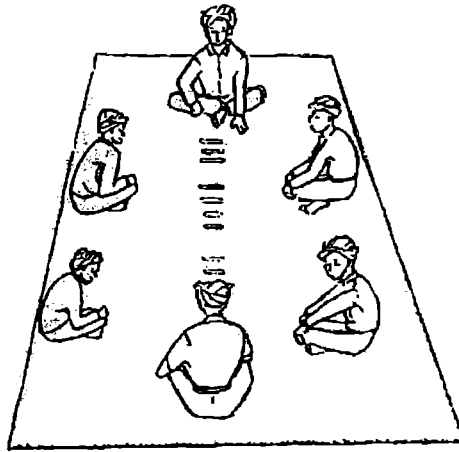
Kun malim ya ama aw ina na dalaga sa eseg yan, awun alayun yan na balawbalaw nilan. Kun dili', wala' yan ya alayun na balawbalaw nilan. Manang pangkay dili' silan malim aw to-o leget ya ginawa na eseg, to-o yan nilan balawbalawan.

---

young man and the father of the young lady talk. The father of the man says, "My child wants to live here beside you because you lack someone strong to serve you."

If the mother and father of the young woman want him, there is a successful conclusion to their talk. If not, there is no successful conclusion. But even if they don't want him and the heart of the young man is insistent, they will talk very much.





Maleges yan ya ginawa na ama aw ina na 'bubay, na magsekat yan silan sa dakula' ka-unan. Pangkay lima ya kuda', dalaen na magtanam, dalaen na manga kalabaw, manga agung. Dalaen uman na kamagi na dadan, aw dagum na bong. Aw pagpista to-o, pangkay duwangallow aw duwanggabi.

---

If the father and mother are able to be pressured, then they ask for many items of property. Even five horses, including fighters, are brought. Carabao are brought, also gongs. Old gold necklaces are also brought and blouses embroidered with mother of pearl. And there is very much feasting, even as much as two days and two nights.



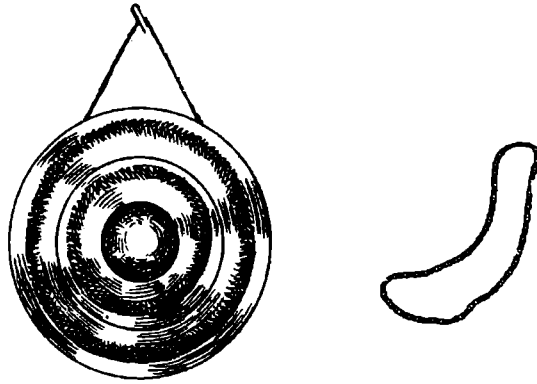
Mag-iyaw da sa baka aw pangkay lima ya taku',  
manga manuk, salmon aw isda'. Pangkay limang ka  
saku ya begas atulunun.

Kun mabatug na ama na eseg ya kadakula' na  
sekat yéiy, matagtun nan ya dalaga na manenggeya.  
Magpakang yan silan, kun kinunu ya pagpapasalu  
kanilan. Kun kaliman na eseg ya magsay silan  
mag-imo' sa kanen, mag-iyaw sa baka, taku' aw

---

A beef is slaughtered and even as many as five pigs,  
chickens, sardines and fish are prepared. Even up to five sacks  
of rice are cooked.

If the young man's father is able to give everything  
requested, he will get the beautiful young lady. They will  
agree as to when their ceremony will be. If the young man  
desires the wedding to be very soon, they will cook rice,



manga manuk. Kadég na manga utaw magkatipun.  
Ya manga kaubayan mag-imo' sa kakan, ya manga  
eseg mag-imo' sa utan.

Ya mabakla' na utaw magbalawbalaw umba' sa  
sablag kun magsablag ya eseg sa lima ya kuda',  
dalaen na kalabaw, manga agung aw kamagi,  
lebleban yan apit i bubay. Kadég na kadégan na  
bubay yan, magsibunu'.

---

slaughter beef, pigs and chickens. All the people will gather.  
The women will cook rice, the men will cook the viand.

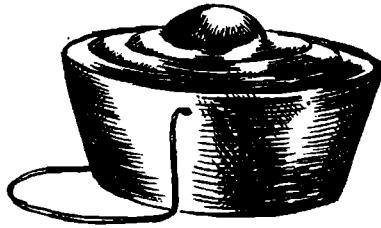
The important people will discuss the dowry, whether the  
dowry is enough if man will give five horses, bring a carabao,  
gongs and gold necklaces, and the exchange gifts on the side  
of the girl. All the relatives of the girl will also negotiate for  
their share of the gifts.

Manang ya bunu' nilan adti eseg, yan ya ka-unan. Kun munu' sa sambuk ya kuda' makakamang yan sa duwa ya kuda', manang tumugpu' sa taglawas. Ya buwang, yan ya tagtun ya ama aw ina na bubay. Baling awun tingeg nilan aw wala', madyaw uman. Ya lebanganan pangkay singan ya tagtun aw tumagen. Manang awun lebleb nilan sa ka-unan na makamang nilan. Yéiy ya panamungay i Tagakaulo. Yan da.

---

But the gifts from the girl's family to the man's family must be property. If they present one horse they can receive back two horses. But they are obliged to give a gift to the bride. The primary dowry is for the father and mother of the girl. If they give a return gift or not it is all right. The extra dowry can be claimed by anyone on the woman's side. But they are obliged to give a return gift for every thing they get.

That is the dowry custom of the Tagakaulo.



## Ya Pagpasalu na Tagakaulo

Yéiy ya kasampetanen sa pagpasalu na Tagakaulo. Kun allaw na pagpasalu sa malatawas, kadég na manga utaw magkatipun. Way mangayse', aw way mangkatikadeng alag yan magbantay sa pagpasalu.

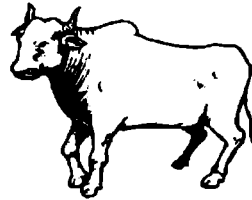
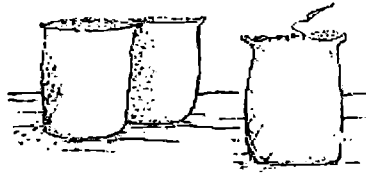
Yan ya imo-un na manga utaw ya mag-agung, magkanta aw mag-edel. Ya manga bubay mag-imo'

---

### The Marriage Customs of the Tagakaulo

This is the story of the Tagakaulo marriage customs. When the wedding day of the engaged couple arrives, all of the people gather together. Without exception children and elders alike, all come to watch the wedding.

What people do is play the gongs, sing and play the log drum. The women prepare food. There is a lot of food to



sa kakan. Dakula' na kakan imo-un. Pangkay yan upat ka saku ya begas, pangkay duwa ya mabakla' na taku' iyawun aw awun yan baka uman.

Kadég na kadégan na bubay tumabang sa gastu adti bubay. Ya kadégan uman na eseg tumabang sa gastu adti eseg; manga manuk, begas, kuwalta aw manga inemenen.

---

prepare. There would be even as much as four sacks of rice to be cooked and two large pigs to be slaughtered along with a cow as well.

All of the relatives of the girl help out with the expenses for the girl's part. Likewise all of the relatives of the young man help out with the expenses on the boy's part; such as chickens, rice, money and beverage.

Pagkalutu' na kanen aw utan, ladladen yan dayaw sa madyaw na kamen adti gibalayan. Lapidan yan dayaw ya kamen na madyaw na salindang aw dayaw betangi na kama di tenga'.

Pagkatigkas ladladan na kamen aw betangi na kama, magsay yan pa-ingkudun ya eseg adti kama. Pagkatigkas yan angayen ya bubay adti tambí'.

---

When the rice and viand are cooked, a beautiful mat is carefully spread out in the large open room. The mat is attractively spread with a beautiful sarong and a pillow placed in the center.

When the mat is spread and the pillow placed, the young man is quickly seated on the pillow. After that the young lady is fetched from the bedroom. She is brought to the side of the



Dalaen adti tampid na eseg aw pa-ingkuda adti kawala na eseg. Ya ina nan aw pangkay singalan na mangkatideng alag mingkud uman di tampid nilan.

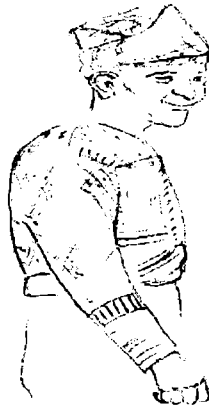
Pagkatigkas na dun da silan i tas na kamen aw kama, magsay yan dalaan na kanen betang dayaw di dakula' na molad aw maynan uman ya utan aw tubig. Dalaen ya kanen, utan aw tubig adti tampid nilan.

---

man and seated at the left of the man. Her mother and all of the elders are also seated with them.

After they have situated themselves on the mat and pillow, quickly rice is brought, placed carefully on a large platter and likewise the viand and water. The rice, viand and water are brought to their side.





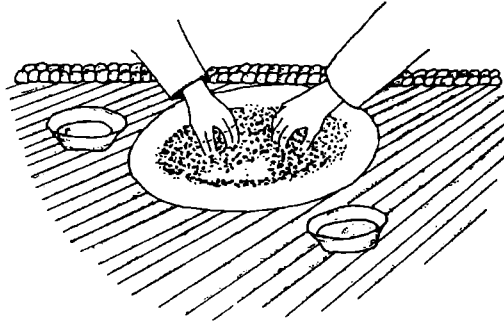
Tawagen yan ya dakula' utaw, matikadeng, siling ni Balke', ni Ontik, aw yan ya magpasalu kanilan. Muna yan mag-unaw ya matikadeng na awun magpasalu kanilan aw pagmesmes sa kanen.

Pagkatigkas nan magmesmes sa kanen, sungiten nan ya eseg muna. Ya kanen na sama' na pigsungit sa eseg, yan uman ya sungit sa bubay. Kumamang yan uman ya matikadeng yéiy sa utan, unud na taku', wala', unud na baka, wala', unud na manuk. Sungiten

---

An important person is called, an elder such as Balke' or Ontik and he is the one who marries them. First the one marrying them washes his hands and forms a rice ball.

After he has formed the rice ball he then feeds it to the young man first. The rice which is left from feeding the man, that is fed to the girl. The elder also takes the viand there, the



nan yan ya eseg na utan yan. Manang olo' sangutud ya kanen na eseg, aw sangutud uman ya sungit sa bubay.

Pagkatigkas yan, unawan da silan aw kuman da silan. Duwa silan magsalu di dakula' na molad yan, magad yan dun sumalu ya ama nilan, ina nilan, aw manga mangkabakla' uman na utaw. Pagkatigkas nilan kuman, wala' yan ya maglong. Magsay na utaw na migpasalu kanilan saba-en ya bekten na eseg aw

---

pork, or beef or chicken. He feeds the man the viand. But only half is eaten by the man and half eaten by the girl.

After that they wash their hands and they eat, the two of them. They join together eating from the big platter, joined by their fathers, mothers and elders. After they have eaten, no one speaks. Quickly the one marrying them grabs the arms of the man and girl and he quickly stands them up. Three times he



bubay, aw magsay nan silan pa-indega. Makatlu pa-indega, aw makatlu uman pa-ingkuda. Katlu nilan mindeg. Awun utaw magi di tenga' nilan.

Madyaw kun ya pangugnanay nilan na kallatan na Tyumanem. Dayaw yan silan palna-uan, na dili' silan magtanam. Ya bubay pakadyawun nan ya pagsanggila' sa eseg nan. Aw maynan uman ya eseg dili' nan labeten ya kaubayan nan. Dili' nan to-o pagpabaya-an sa talabahu nan.

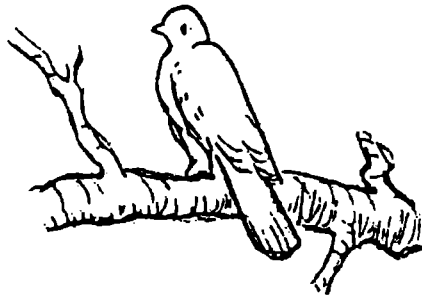
Pagkatigkas yan, pa-agad da silan adti tambil'. Kadég na manga utaw kuman da yan silan. Yéiy ya pagpasalu na Tagakaulo.

---

stands them up and three times he also sits them down. The third time they stand up. A person then passes between them.

It is good if their married life has the blessing of God. Carefully they are instructed that they should not fight. The girl must take care of the husband. And likewise the man must not beat his wife. He must not leave her too much work.

After that, they are taken to the bedroom. Then all the people eat. This is the marriage custom of the Tagakaulo.



## Ya Pagtanem aw Pag-ani Asini

Ya kanaten katugbul asini muna ya manga Tagakaulo magpawa'. Kun malapit da ya gagalas, ya ama tadun manaw adti kagulangan aw mag-egba sa kanan galasenen. Kun madyaw ya limukun nan, yan ya galasen nan. Kun malat ya limukun nan, dili' dun gumalas.

---

### Planting and Harvesting in Former Times

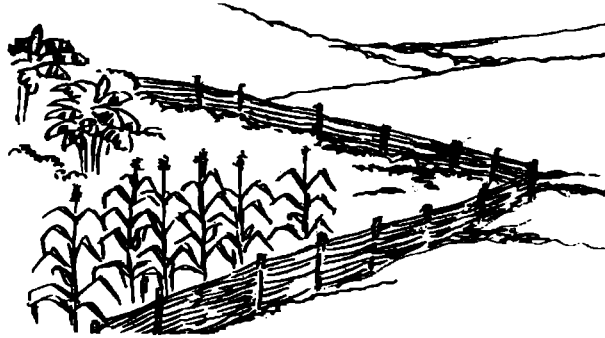
Our heritage from long ago is that the Tagakaulo would make farms. When the time for clearing land was near, our father went to the forest and checked for a supernatural sign for their clearing. If the omen from the limukun bird was good that would be the spot to clear. If the omen from the limukun bird was bad they did not clear there.



Asini muna ya manga matikadeng tadun manggas sa umay, mananem sa batad, mananem sa kasila' aw saging. Mananem sa tubu aw kasila' kawuy. Ya manga kaubayan mananem sa manga utanenen adti kanilan tawang. Mananem silan sa talum, ganda, tenek, kalmati, bawing, gabi aw madég pa na manga utanenen.

---

Long ago our elders planted rice, corn, camote, and bananas. They planted sugar cane and cassava. The women planted vegetables there in their gardens. They planted eggplant, green onion, native taro, tomatoes, garlic, taro and many other things for viand.



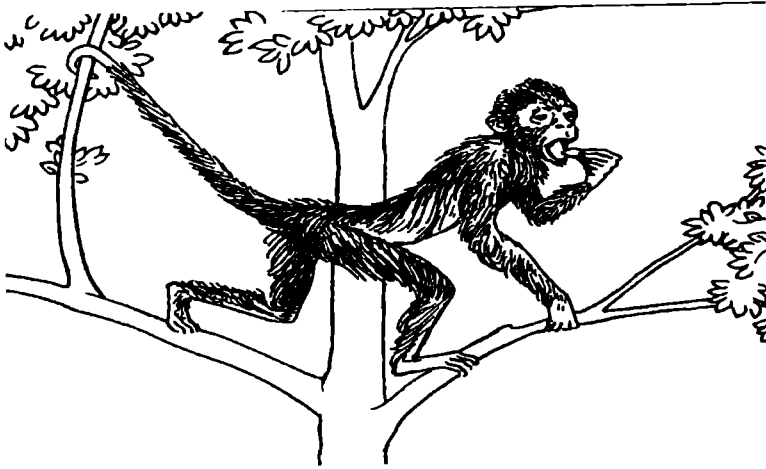
Pagkatigkas nilan mananem sa manga kapunganan na manga tanem, dayaw yan aladen ya pawa'. Madyaw dili' makan na manga usa ya umay, batad, kasila' aw eped pa na manga tanem.

Ya umay dayaw angatan na manga mangayse' na dili' sapadan aw makan na manga maya ya umay. Ya ise' mag-angat sa umay adti pawa'. Maynan uman ya batad.

---

After they planted many kinds of plants, then they carefully fence the farm. It is good so that wild pigs can not eat the rice, corn and camote and the other plants.

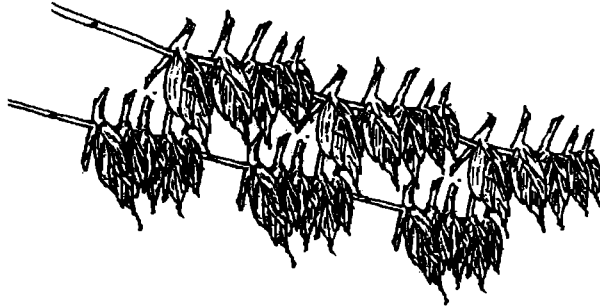
The rice is carefully guarded by children so that it is not wasted or so that the maya birds do not eat the rice. The children guard the rice in the farm. Likewise they guard the corn.



Ya batad angatan sa ubal. Kun madég ya ubal kuman sa batad, imo-an yan sa tupil adti ligad na pawa'. Betangan dayaw na pan ya tupil yan. Awun sela' nan madég ya ubal pagkatupilan na sangallaw aw ma-imo' da utan adti balay.

---

The corn is guarded from monkeys. If many monkeys are eating the corn, snare traps are made at the edge of the farm. Bread is carefully placed in that snare trap. Sometimes many monkeys would be trapped in one day. and would be made into viand at the house.



Ya kasila' aw kasila' kawuy, kun kanen na usa,  
imo-an yan uman ya usa sa palukad aw salwat.  
Madég uman ya usa pagkasalwatan aw  
pagkapalukadan adti tenga' na pawa'.

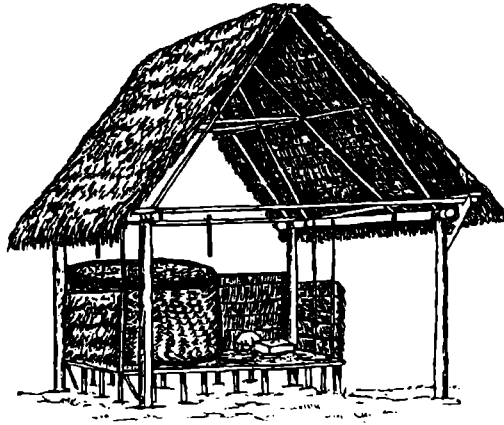
Asini muna, ya manga utaw di kanaten, wala' ya  
getem. Dili' pagkasaban na kakan. Madég ya umay.  
Ya umay pag-imo-an sa pul. Ya batad pag-imo-an sa  
salang. Dili' pagdata ya manga kakan asini. Madég ya  
kasila', saging, tubu aw umay.

---

The camote and cassava, if eaten by wild pigs, dead-fall  
and bamboo spike traps are made. Many wild pigs are trapped  
and killed by the spears inside the farm.

Long ago our people had no hunger. The food was never  
completely consumed. There was a lot of rice. Storehouses  
were made for the rice. Hanging racks were made for the corn.  
The food then was not sold. There was much camote, bananas,  
sugar cane and rice.



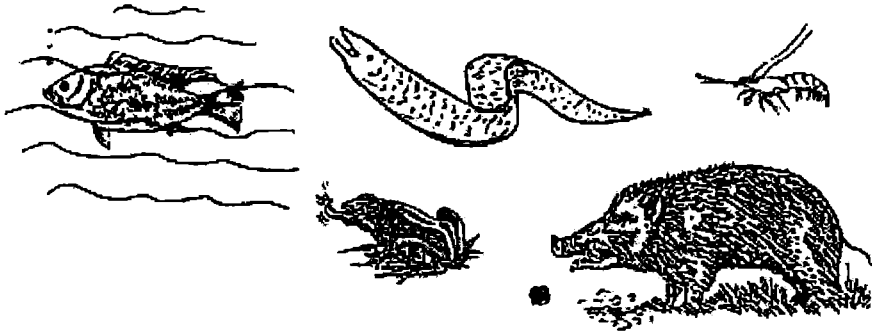


Pul na umay

Ya umay kun awun da ma-inug, imo-an yan dayaw sa pul. Ya manga k̄aubayan, silan ya mag-ani sa umay aw betang nilan adti pul. Pagkatmo' na pul, dayaw yan nilan takepan aw libutan nilan na dingding. Silang nilan giyeken ya pul yéiy kun malapit da uman ya gagalas aw kun wala' da ya kakan na manga utaw.

---

The rice, when almost ripe, its storehouse was skillfully made. The women, they are the ones who harvest rice and they put the rice in the storehouse. When the storehouse is full, they must close it and finish closing the wall. The right time for threshing the stored rice is when it is time for clearing the new farm and if there is no more food for the people.



Asini muna kun mangapug ya utaw sa umay nan, dili' ka-utanan ya bagu umay na manuk. Yan ya pag-utan sa muna pangapug, yan ya manga tagbanwa na tubig siling na kasili, lu-an, ambak, isda', ulabang aw usa baling di magalet. Kay kun utanan na manuk ya muna umay, maglupad kunu ya alung na kakan.

---

Long ago when people celebrated the new harvest of their rice they did not use chicken as viand for the new rice. That which was made into viand for the feast are the things which come from the water like eels, mudfish, frogs, fish, shrimp and if not that, wild pig from the brush. Because if they use chicken for the viand for the new rice, it was said that the shadow (spirit) of the food would fly away. (The food would become scarce.)

✿

Kun to-o madyaw ya umay, ya utaw na tagtun sa umay yan, magpatawag sa kadég na kanan sumbalay adti kanan balay. Mag-imo' silan sa dakula' na kakan na manga utaw. Manga utaw, baling matikadeng, bubay, manga mangayse' alag magkaluduk adti balay na awun mangapug. Kadég na manga utaw magleya aw alag kuman sa bagu umay na baya' pangapugan.

Yéiy ya pagtanem aw pag-ani adti Tagakaulo.

---

When the rice is really good, the owner of that rice calls all of his neighbors to his house. They cook a lot of food for the people. The people, including old people, girls, children would all gather at the house which has the feast. Everyone is happy and they all eat the rice of the new harvest.

This is the planting and harvesting of the Tagakaulo.



## Ya Pag-agaway adti Tagakaulo

Ayin maglekat ya babunu-ay? Ya tatimbakay? Ya tanam aw samuk? Olo' gayed di kaūbayan. Madég ya manga bagu magkamatay olo' yan na kaūbayan. Ayin lekat ya babunu-ay, ya samuk dun gayed i kaūbayan. Ya agaway paglekatan na samuk.

---

## Wife Stealing Among the Tagakaulo

Where do killings come from? Shootings? Fighting and troubles? Just only over women. Many have recently met death only on account of women. Where is it that killings come from, always from troubles because of women. Wife stealing is the beginning of trouble.

Ini ya kasampetanen sa pag-agaway adti Tagakaulo. Ya kaūbayan magpa-agaw sa sambuk na eseg, aw ya eseg mag-agaw sa kaūbayan na sambuk uman na eseg.

Ya bubay kun magpa-agaw sa eseg, una nan yan awadan ya eseg nan. Magpakang yan ya bubay aw sambuk na eseg na yéiy ya allaw na pagpanaw nilan. Ya eseg na awun tumangal sa bubay, maglama yan to-o. Awun yan kinis nan.

---

This is the story of wife stealing among the Tagakaulo. A woman causes herself to be stolen by another man and a man steals the woman of another husband.

The woman, if she causes herself to be taken by a man, first deceives her husband. The woman and the other man agree on a certain day for their running away. The man who is taking the woman will really be on guard. He will have weapons.



Pagpanaw na eseg na bubay yan, magsay silan ya sambuk na eseg manaw. Malaguy silan adti sambuk na banwa. Magpàtagu' yan silan adti balay na sambuk utaw. Maglong ya duwa ya utaw na mig-a-agaway na dili' silan pag-ubat.

Pagdateng na eseg na kaūbayan yan, mabelengbeleng. "Ananga' wala' ya kaūbayan ku asini? Ayin kadtu?" Pagtanaw nan sa kadégkadég na

---

When the husband of the woman goes away from home they (the woman and the other man) will quickly leave. They will flee to another place. They will hide in the house of another person. The two people who are run-aways will tell them not to tell.

When the husband of the woman arrives home he will wonder, "Why isn't my wife here? Where did she go?" He will look for the clothing of the woman. It isn't there in the chest.

kāubayan nan. Wala' da dun i kaban. Paninawun yan nilan kun ayin da kadtu. Enday kun tyumuyu' da baling? Tantanan nilan paninawun. Wala' nilan kita-a.

Pagkadugay yan awun yan maglong na, "Pagaw awun tyumangal sa kāubayan mu?" Kun katagaān nilan na pigtangal ya kāubayan nan na eped na eseg, yan ya imo-un nilan ya mangayaw.

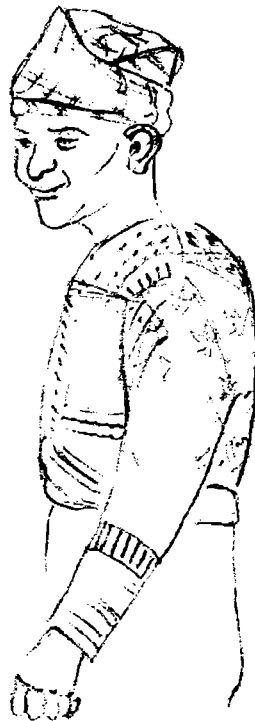
---

Everyone will search to see where she has gone. Maybe she has hung herself! They will continue searching. They don't find her.

After awhile there is someone who will say, "Perhaps someone stole your wife." When they are informed of the stealing of his wife by another man, that is when they will make a search party.

Kun katagaān nilan na  
yan ya banwa na  
pigkadtuwan nilan,  
pangayawun yan nilan adtu.  
Pangkay yan silan makapila  
pangayaw, manang dili'  
nilan pagkita'.

Adun yan ya imo-un na  
mabakla' na utaw ya  
mag-usay. Maglong ya  
mabakla' utaw na tagtun sa  
kaūbayan, “Kun alimbawa',  
pigtangal ya kaūbayan mu  
na eped na eseg, walan ya  
awun mu paglongun?”

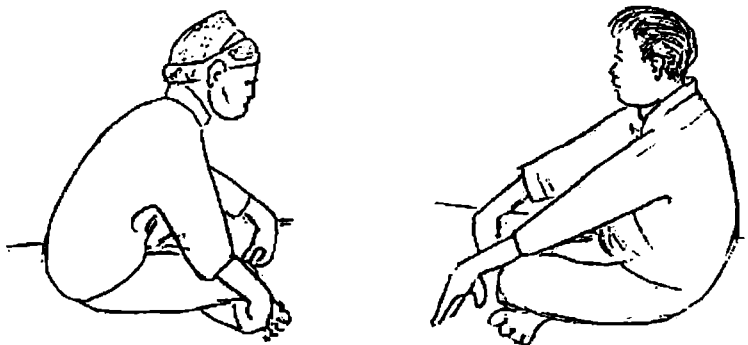


---

If they know the place they went to, they will search for them there. But even how many times they search they do not find them.

It is now, that an important person forms a council. The important person says to the owner of that woman, “If for example, your wife has been stolen by another man, what





eseg, walan ya awun mu paglongun?" Maglong yan ya eseg na tagtun sa k<sup>u</sup>bayan, "Awun mu yan unun?"

"Agaw yan, yan ya eseg na makadala kanan. Aw labaw pa yan kanak ya eseg yan. Adun dili' aku malim mag-imo' sa samuk, kay dili' tadun yan kataga<sup>an</sup> ya mag-eya'. Dili' aku malim magpatay sa utaw. Kun awun pa pagka-eseg ku, sayuwan ku yan ya k<sup>u</sup>bayan ku. Manang ya mag-imo' sa samuk, dili'."

---

would you have to say about that?" The man who owns the woman replies, "What can you do about that?"

"It's for certain that he is the man who can support her. He is a better than I. Now, I don't want to make trouble because we don't know what will happen. I don't want to kill a person. If I am still a real man I will replace my wife. But making trouble, no."



“Adun olo' ya ka-unan ku muli'. Muli' ya ka-unan ku na kaluwan. Kadég na gastu ku muli', pista ku muli'.” Kun pila ya pigsablag na eseg yan sa kaūbayan nan yan, yan uli' uman na eseg na mig-agaw kanan. Uli' nan ya ka-unan na subla kay pig-agaw nan ya kaūbayan na sambuk na utaw.

---

“Now, only my property should be returned. My property to be returned is twenty (meaning double). All that I have spent, return it. My feast, return it.” However much was given by the husband as bride price for his wife, that is returned by the man who stole her. He will return the material goods of the bride price because he stole the wife of another man.



Kun alimbawa',  
wala' ya kabatugan  
na eseg na nyagaw  
sa kaūbayan,  
tabangan yan na  
sambuk na utaw na  
makabatug.  
Pagkabatug na uli-an  
sa ka-unan na eseg  
na tagtun sa  
kaūbayan, ya duwang  
ka utaw na  
migtatangalay dun da

yan silan pag-eya' i utaw na tyumabang kanilan.  
Ma-imo' da yan silan allang na utaw na tyumabang  
kanilan.

Yanagaw sugu-anen da yan mananemay sa iyug,  
mananemay sa saging, kasila' aw tubu. Malug ya

---

If, for example, the man who took the wife has no ability to pay, a rich man will help him. When he is able to return the possessions of the husband of the woman, the two people will live with one another there with the person who helped them. They will become slaves of the one who helped them.

That being so, they are servants, just planting coconut, planting bananas, camote and sugar cane. It is very difficult to

mag-agaw sa sambuk na kaubayan na sambuk na utaw kun wala' ya kabatug mu.

Adun, pada wala' ya samuk, wala' ya tanam, wala' ya mallang, dili' da mag-a-agaway sa kaubayan na sambuk na utaw.

Yan da.

---

take a wife of another man if you have not the means with which to do it.

As for now, so that there will be no trouble, no fighting, no slavery, don't practice stealing the wife of another man.

That's all.

# Vocabulary

<b>agaway</b> -	wife stealing.
<b>alayun</b> -	successful conclusion of negotiations, agreement.
<b>alimbawa'</b> -	an example.
<b>allang</b> -	slave.
<b>angatan</b> -	to watch over the growing rice and corn.
<b>apit</b> -	to stop along the way.
<b>atal</b> -	lipstick.
<b>awadan</b> -	to trick.
<b>ayep</b> -	domesticated animal.
<b>babasāy</b> -	hospitality.
<b>badi-badi'</b> -	blade bone of birds.
<b>balyeg</b> -	necklace.
<b>bawing</b> -	garlic, a spice.
<b>baya' pa</b> -	newly arrived, newly happened.
<b>baya-an</b> -	to not care.
<b>bong</b> -	mother-of-pearl.
<b>bunut</b> -	to take off the husk.
<b>buwang</b> -	primary dowry.
<b>dalem ya ...</b> -	while (marks dependent clause).
<b>dalanganen</b> -	singing back and forth in a contest.
<b>dayaw</b> -	carefully, attractively, nicely done.
<b>dimil</b> -	to hand something to another person, to offer.
<b>dyengeg</b> -	heard.
<b>egba</b> -	to start a clearing and checking the omen.
<b>egket</b> -	to join the family, to be taken into the family.
<b>eletan</b> -	boundary.
<b>gagalangen</b> -	chicken back.

<b>galinen</b> -	to sell property.
<b>galnita</b> -	cookie, sweet bread.
<b>giyeken</b> -	to thresh with the feet.
<b>ibwang</b> -	to suddenly appear.
<b>ila'</b> -	even if.
<b>ilang</b> -	the major portion of the dowry.
<b>inabelen</b> -	woven cotton blanket.
<b>inaki</b> -	to rub with perfume.
<b>inumayan</b> -	area of second growth trees.
<b>iyantek</b> -	to chop into pieces.
<b>iyaw</b> -	to slaughter.
<b>kagaletan</b> -	open field, pasture.
<b>kagulangan</b> -	forest.
<b>kakipuk</b> -	tail of the chicken (oil bag).
<b>kalisaw</b> -	nut of the areca palm for betel chew.
<b>Kanimbo'</b> -	good odor.
<b>kanyeg</b> -	to listen, obey.
<b>kapulan</b> -	betel chew box.
<b>kapunganan</b> -	classes, categories, kinds.
<b>kasaban</b> -	to use up, to catch up to someone.
<b>katped</b> -	to be complete.
<b>kinis</b> -	weapons.
<b>kuguda</b> -	grate.
<b>kutub-</b>	as soon as.
<b>labanganan</b> -	minor dowry portion.
<b>labaw</b> -	more than.
<b>labayan</b> -	to pass over.
<b>labi</b> -	especially.
<b>ladlad</b> -	to spread.
<b>lamak</b> -	to scoop food (dish up).
<b>lapiden</b> -	to fold.

<b>lebleban -</b>	1. To lay a child on one's chest, 2. on the lady's side of the bride-price negotiation to return a portion in appreciation.
<b>leges -</b>	to force or pressure.
<b>leget -</b>	to bind something; to insist.
<b>lemlem -</b>	to set (a hen).
<b>libutan -</b>	to cover; to put a wall around.
<b>ligad -</b>	outside edge.
<b>lipung -</b>	old China bowl.
<b>lu-an -</b>	mudfish.
<b>lulut -</b>	put inside a bamboo for cooking.
<b>lyumabay -</b>	passed.
<b>mabakla' -</b>	large.
<b>magalet -</b>	uncultivated bush land.
<b>ma-itlogay -</b>	laying hen.
<b>malages -</b>	convincing.
<b>malag -</b>	all.
<b>malyaw -</b>	wild.
<b>mamullbus -</b>	to use powder.
<b>mamalyeg -</b>	to put on beads.
<b>mangapug -</b>	to eat the first fruit of the rice.
<b>mayaman -</b>	rich, prosperous.
<b>maynan -</b>	like that.
<b>mesmes -</b>	to make a bite sized ball of rice with the hand.
<b>migtatangalay -</b>	to escape together.
<b>min na -</b>	to look like.
<b>molad -</b>	a type of China platter, antique.
<b>mumu' -</b>	crumbs (bread or rice).
<b>olo' gayed -</b>	only like that.
<b>pagbalaw -</b>	to gossip.
<b>pagdata -</b>	to sell.
<b>pangilala -</b>	a sign.

<b>pagpasalu -</b>	the marriage ceremony in which the bride and groom feed each other.
<b>pakadyaw -</b>	to bless.
<b>pakanyegi -</b>	Listen!
<b>palatpalat -</b>	ugly.
<b>palukad -</b>	dead fall trap.
<b>pamanag -</b>	yard around the house.
<b>pamene' -</b>	to instruct, to order.
<b>pané-an -</b>	embroidered cloth.
<b>panamungay -</b>	wedding negotiation.
<b>paw -</b>	debris on top of the cooked rice.
<b>pispisen -</b>	take off the feathers.
<b>saba-en -</b>	to take hold of the arms.
<b>sablag -</b>	1. China plate, 2. dowry.
<b>salang -</b>	rack for hanging the ears of corn by the husk.
<b>salindang -</b>	a 'dagmay' skirt with elaborate pattern.
<b>sallagen -</b>	to fry in fat (lard).
<b>sanasana -</b>	the last, remaining.
<b>sanggila' -</b>	to take care of.
<b>sangkadan -</b>	to place a comb in the hair.
<b>sapinak -</b>	wet, soupy.
<b>sayu -</b>	replace.
<b>sela' -</b>	sometimes.
<b>silang -</b>	only then.
<b>suguk -</b>	to honor, to elevate in position.
<b>sumaka -</b>	to ask for food from friends.
<b>sumalu -</b>	to eat together from the same bowl.
<b>sungiten -</b>	to feed someone by hand.
<b>taglawas -</b>	the bride.
<b>tagtun -</b>	owner.



<b>talagad -</b>	inhale a good smell such as perfume.
<b>taniyen -</b>	selected out, set apart.
<b>tantanan -</b>	until.
<b>taw -</b>	to divide up the viand.
<b>tawagen -</b>	to be called.
<b>tenek -</b>	native taro.
<b>tigkan -</b>	instantly, immediately.
<b>tolobo -</b>	while.
<b>tumagen -</b>	to stop (hold up) something from progressing.
<b>tuman -</b>	to obey, fulfill.
<b>tumangal -</b>	to steal a wife.
<b>tumugpu' -</b>	gift given by bride's relatives .
<b>tunggu' -</b>	to guard, watch over
<b>tupil -</b>	a deadfall trap.
<b>tyumuyu' -</b>	committed suicide by hanging.
<b>umba' -</b>	1.enough; 2. in particular, regarding
<b>yan saba -</b>	that's it!

