

I S T O R I Y A N I I G O D O T

**A Selection of Inibaloi Stories with
free English Translation**

Prepublication edition, approved for testing only.

Summer Institute of Linguistics-Philippines, Inc.

Translators

1972

Publishers

PREFACE

The stories included in this volume are part of a collection of Inibaloi text material gathered by the Summer Institute of Linguistics in Benguet. The original purpose of the text collection was scientific, primarily for use in analyzing and describing the Inibaloi language and in compiling an Inibaloi-English dictionary.

The text collection will be published in another form for the scientific community. However, it has been pointed out to me that there may be local interest in the folk tales and first-person accounts of the elders of the Ibaloi community in Benguet. It is for this reason that this volume is being produced. If interest is sufficient other stories will be forthcoming in another volume.

We have tried to select a variety of stories to show the diversity of Ibaloi legend.

D. Lee Ballard, Jr.

Consultant,

Summer Institute of Linguistics

Baguio City

September, 1972

ISTORIYA NI IGODOT

NANGOYAN

Wara'y istoriya ni nankeba-kol tan nankedakay nonta bayag da pangkep nima nay-amo-an ni shamon ali'd Bokod shi Ambokdew.

Say kabol'la ingadnan sha so kono ni Nangoyan nonta bayag da, nanminamang i baley shima bedalan tan ditopan, ja nay-amo-an ni shanom shima Bokod, jet shima apit ni bedalan ja nay-amo-an ni shanom, wara'y daki'n nanbaley shiman, jet no mekidot kono'y shanom, sota daki, onshalong ja an mannikay, ono sota kowan sha-ey mengapdos. Sota bii'n nanbaley shi apit ni ditopan ondaw kono ngo jet an mannikay ja lkapo to nodta pintek ni inkapo-an so nonta daki, jet emaypeptek ni olay. No mendong sota daki, mendong kono ngo sota bii. No memsaw sota daki, memsaw kono ngo sota bii. Jet satan kono ni olay ja ireka manminamang.

Idi wara emo'y edabas'sa makadomingko ja satan ni olay, anongosto ey nimangov ali sota bii'n bimaliw ja to simbi sota daki, nodta nay-amo-an ni shanom. Jet nan-olop ire'n nandong'nga nannigay. Idi pepteken sha sota kepeniyeshi ni daki, nansi-jan ira, jet sota daki, eniyed shi petek ni baley to jet sota bii, bimaliw ngo nodta petek ni toka shedonga di'd ma baley to. No mekidot mowan i shanom, an mannikay sota daki jet onmangoy mowan ali sota bii ja to sebi-en sota daki, jet sotan kono ma ni olay.

Idi sakey'ya akew, edokonon sota bii. Jet idi amta-an nonta ama to, tan a-aki to, tan kaidiyan to jey sotan'na bii ket, ewad-an, inbag-an sha ja kowan sha kono-ey. "Sipa'y dimokon son si-kam?" Kowan kono nonta bii-ey, "Sota daki'n naka as-asnole'n mannikay."

NANGOYAN

There is a story the old women and old men told long ago about the place where the two rivers come together at Bokod and Ambuclao.

The reason why they named this place Nangoyan (swimming place) long ago is the subject of the story. It seems there were two houses opposite one another on the east and on the west of the place where the rivers come together. On the east side, a boy lived there, and when the river became turbid, he would go down to fish--fish with a net. The girl who lived on the west side would also go to fish, beginning opposite where the boy began, and she would stay opposite him continually. If the boy would move upstream, the girl would also go upstream. If the boy would move downstream, the girl would also move downstream. And that's the way it was continually, their staying opposite one another.

After about a week of this, the girl finally swam across to join the boy at the place where the rivers meet. And they fished together, moving upstream. When they reached the place where the boy's trail went up to his house, they separated, and the boy went up at the place by his house, and the girl crossed the river at the place opposite where she had come down from her house. When the water was again turbid, the boy went to fish, and the girl again swam across to him. This, became their routine.

Say inpasing sha ma, dimaw ira sota ama ni bii, tan a-aki to, tan kaidiyan to nodta baley ni daki, ja sha kono tinongtong. Jet say kowan sha kono, kenshat'ta esaw-en to sota bii. Nem sota daki, en-asneng. Jet say kowan ma kono nonta ira kaidiyan ni bii, isebot sha sota daki, ja ipadti-an to ira ni nowang ono baka, tan menginat ira ni nowang ono baka ja i-akad sha. Nem sota daki, emandeson kono, tan man-ibayos ja kowan to kono jey, "Si-kam'ma bolan ja kaonniyal son si-kami ni ka-akawan, aliwe'n si-kak i an enabi niya bii nem eg si-kato ali'y nimangoy'ya kaonsabi son si-kak ni olay."

Idi satan ma, tep singa ka-awati nonta dalakay sotan'na ibajos nonta daki, kowan sha kono ma-ey, "Apay nganto'y pesing? Say mapteng, on-akad kami jet no kabasan, man-a-aspol kito'd ma nay-amo-an shanom shi Bokod. Ala kayo da ni botbotog jo'n onengal jet mengeda kami ngo di ni botbotog mi'n dabas, jet may-ibayos shima shanom'ma manminamang kito, asan ibodos sota bothotog. Ma-sas nem sipa'y onbaliw anan, et si-kato'y ka-amta-an to."

Idi ewa-ewa, nan-a-aspol ira nodta nay-amo-an ni shanom. Jet say pilmiro kono'n nan-ibajos, sota ama ni bii, ja kowan to kono-ey. "Osjong ke'n bolan, tan akew, aliwe'n ngaranto iya mika pantotongtongi. Dinokonan niya daki iya anak mi'n bii, jet say kowan ni bii, saja daki ali'y bimaliw'wa to simbi iya bii." Satan kono'y ibajos nonta ama ni bii.

Satan kono mango ey on-ibajos sota daki, ja kowan to-ey, "Osjong ke'n bolan'na kaonniyal son si-kami ni kalebi-an, tan si-kam'ma akew'wa kaonniyal son si-kami ni ka-akawan, sajay'ya

One day, the girl became pregnant. When her father, and her brothers, and her townmates found out about it, they asked her, "Who was it who made you pregnant?" The girl said, "The boy I meet and fish with."

What the girls' father, and brothers, and townmates did was to go to the boy's house and have a hearing on the case. They said that he had to marry the girl. But the boy was unwilling. So the girl's townmates said that they would fine the boy, that he would have to butcher a carabao or cow for them, and that they would take a carabao or cow home with them. But the boy presented arguments, and he prayed for vindication, saying, "O moon that shines on us at night, and you, oh sun, who shines on us in the daytime, it was not I who went to this girl, but it was always she who swam across to me."

At that, because the old men understood the prayer of the boy, they said, "What shall we do? What would be good would be for us to go home for now, and then tomorrow for us all to meet at the place where the rivers meet at Bokod. You bring a young male pig and we for our part will bring a young female pig. We will pray over them at the river, you on your side and we on our side, and then we'll let the pigs loose. We'll see which one crosses the river, and that will be our way of knowing."

When it was morning, they all met at the place where the rivers meet. The first one to pray was the father of the girl. He said, "Look down oh moon, oh sun. Here is a

shanom'ma enamsaw ali, ekak binediw nem eg si-kato'y kaonbaliw ali'n kaonsabi son si-kak." Satan kono'y ibajos nonta daki.

Idi satan, naysa-nad kono ngo sota sakey'ya edakay'ya nan-ibajos, jet kowan to kono ngo ni ibajos to-ey, "Si-kam'ma akew, si-kam'ma bolan, saja milka pantotongtongi, eg mi amta'y banag to, eg mi amta nem sipa son si-kara i kosto. Madatep si-kam i kaonbantay son si-kami, si-kam i mengibenag ni eg mi amta." Satan kono'y ibajos nonta edakay.

Satan kono ma ey ibolos sha sota keshel shima nanminamang'nga nay-amo-an ni shanom shi Bokod. Enshi'y an onbaliw'wa nimangoy nem sota dabas, jet to simbi sota onengal'la emandobdob nonta sharat. Sebi-an to kono so nonta onengal ey edag-agan to. Jet sota kaidiyan nonta daki, kimiyaw ira. Sota edakay, kinted to ey ngaaw i nemnem nonta ira kaidiyan ni bii, jet say inpasing to kono ma, tina-way to'y nankedakay, jet kowan to kono-ey, "Kalajo ga. Iyay i piyan ko'n itabtabal son si-kayo." Idi satan, bimaliw ira di sota daleki tan nankedakay'ya kaidiyan nonta bii, jet nantatabal ira ni mapteng. Say kowan kono nonta pangdakajan'na kaidiyan nonta daki, "Madatep sajay i na-aramid, kenshat emo'n aliwe'n Kamo onbo-day ima naydokon'ney daki, jo di ikaising shi kad-an mi. Inges to nem bii, jo di ipeshang jet esaw-en ngo ni si-kami'd jay. Say enshi'y bakal." Satan kono'y kowan nonta edakay, jet siya, na-imdeng kono ma sota ira kaidiyan ni bii.

Idi onpaway sotan'na nga-nga, bii, jet sha inparang nonta kaidiyan ni daki, jet kowan kono ira nonta nankedakay'yey, "Siya, mapteng. Angka et nem metoo. Kamon onba-deg, jo di ipasiyal

case we are hearing. This boy has made our daughter pregnant, and the girl says that it was the boy who came across the river to her." That was the prayer of the girl's father.

After that the boy prayed, saying, "Look down, oh moon who shines on us at night, and you oh sun who shines on us in the daytime. This river that flows down to here, I have not crossed, but it was she who crossed over here to come to me." That was the prayer of the boy.

At that, one of the old men had his turn to pray, and he said in his prayer, "You oh sun, you oh moon, this case that we are hearing we do not know how to resolve properly, we don't know which of them is right. Because you are the ones who watch over us, you are the ones to resolve this that we do not know." That was the prayer of the old man.

At that they released the two pigs on either side where the rivers come together at Bokod. And the one that came across the river was none other than the female pig, and she came to the male pig, which was rooting in the sand. When she came up to the male she gave a grunt of unsatisfied need at him. Now the townmates of the boy whooped in chorus. The old man guessed that the townmates of the girl were feeling bad, and so what he did was to call to the old men: "Come over here please. I have something I want to talk to you about." At that, the boys and old men who were townmates of the girl crossed over, and the ensuing conversation went well. The old men who were townmates of the boy said, "From

shiyay, jet mengedon kito ni mengesawe'n si-kato." Idi bima-deg kono ma, sha inpasiyal jet inesawa kono nga agpayso nonta kaidiyan ni daki jet enshi ma'y bakal, ta satan i singa imagas nonta sakit ni nemnem nonta bii.

Satan i kabol'la ingadnan sha so ey Nangoyan ima nay-amo-an ni shanom shi Bokod.

PILMIRO'N PENGOSAL NI KAPI

Say pilmiro'n istodja ni too no bayag da, maypoon ni pilmiro'n pengosal sha ni kapi, sajay.

Idi iwatwat ni Ispanjol i kapi, ni too no bayag da, kolang i inpan-iksplikar sha ni pesing'nga mengosal. Jet sota too no bayag

this which has taken place, it is almost certain that this is not the work of man, but of God, of the spirit perhaps or the sun. If this baby when it is born is a boy, bring him here to us to be pledged in marriage to one of our girls. Likewise if it is a girl, bring her here, and one of us here will marry her. In this way there won't be any quarrels." That is what the old man said, and sure enough, the townmates of the girl were pleased with his suggestion.

When that baby was born, it was a girl, and they presented her to the townmates of the boy, and the old man said, "Ok, this is good. Hopefully she will grow to womanhood. When she grows up, bring her here for a visit, and we together will work out marriage arrangements for someone to marry her." When she grew up, they did bring her for a visit, and one of boy's townmates actually did marry her, and there was no quarrel, because it was as though that which they did had healed the pain in the mind of the girl.

And so that is the reason why they named that place where the rivers come together in Bokod, Nangoyan.

FIRST USE OF COFFEE

This is the first story of the people long ago, about the first use of coffee.

When the Spanish distributed coffee to the people long ago, they didn't explain adequately how to use it. Well,

da, masi-met Ire'n manmoda nonta kapi. Inbonobon sha, jet idi ondames, binoshasan sha. Nem kapot ta kolang i inpangibaga sha ni Ispanjol ni pesing she'n mengiloto, ono pesing she'n mengisekana nontan'na kapi, shi kosto'n ka-osalan to, basta inpakito-tore'd namit ni keshel. Jet idi namtan sha sotan'na insedad sha, endayot sota kapi; eg edoto. Jet singa ensikshal ma ira ja kowan sha-ey, "Enshi gayam met i silbi ni kapu. Aliwa gayan'ma siged ja mesid-an."

Nem idi kapinshowa mowan'na dimaw ali'y Ispanjol, inbaga sha emo mowan'ney, "Ngaranto'y itsore'n ja kapi? Ngaaw met. Eg meto-to-an." Kowan nonta Ispanjol'ley para si-jop. Jet intoro sha'y pesing'nga pengikidang'nget inkilang sha. Saan ta idi ikilang sha mowan, empait, asan etoling.

Idi sotan, satan de'n Ispanjol emo, inlowan to-ey, "Ilaw jo le'd San Fernando." Jet inojon mowan ni too de'd San Fernando. Wara emo'y enem'ma akew'wa nan-akad ira, asan ireka motok de'd San Fernando. Idi imotok she'd San Fernando, tinongkal ni Ispanjol ni kosto'n pirisiyo emo a, nem nontam da, palata'y pilak. Jet eg amta ni too'd jay nontan i pilak. Diket sotan me'n pilak, si-kato sota tinoshok ni too no bayag da, ja shaka i-ono, tan shaka itayaw shi bindiyan. Saman i shaka so ikoni so nonta bayag da-ey, "Say too'd Kabajan, bebaknang ira." Eg sha mowan amta'y itomkalan sha so nontan, jet isonga in-ono-ono sha.

Inkowan kono ni Ispanjol'ley, "Saja kapi, mesepol'la medingketan. Imotok sha ma sota dingket jet diningketan sha sota kapi jet siged, en-amis, Eg to ngo mowan inkowan so nonta too'n eshom'ma

the people long ago were enthusiastic to plant the coffee. They planted it, and when it bore fruit, they harvested it. But because they had not asked the Spanish enough about how to cook it, how to prepare the coffee in a way so it could be used properly, they just boiled it in with some pork fat. And when they tried the coffee they had boiled, it was hard to chew; it was not cooked. So they got a little discouraged and said, "Coffee is of no use. It can't be used as a vegetable."

But when the Spaniard came around again, they asked him, "Tell us about this coffee. It's no good. It can't be cooked by overboiling." The Spaniard said that it was for making into a hot drink. And they showed them how to roast it, and they did. And when they roasted it, this time it was nicely bitter, and it was black.

At that, the Spanish probably told the people, "Take your coffee to San Fernando." And so the people carried it to San Fernando. It was about six days they had to walk before arriving in San Fernando. When they would arrive with the coffee there, the Spanish would pay them the right price all right, but ~~back then~~ the money was silver coins. And the people ~~back then~~ didn't know about money. Those coins were the ones they would punch holes in and make into necklaces and wear in dancing the bindiyan. That is why people would say ~~back then~~, "The Kabayan people are all rich." They didn't know about spending it for things, so they made necklaces of it.

ekisi-jop nontan ey, "Kapi iyay." Idi on-akad ira sota too'n nansi-jop, kowan sha emo ey biyog. Onmotok ire'd ma baleys sha, kinidkiran sha'y kambang sha, jet indoto sha sota biyog. Idi namtan sha, aliwa, na-apil. Jet imoli mowan ira nodta nansi-jopan sha ni kapi jet kowan sha-ey, "Ali wa met'ta empait sota insaga mi: esayaw!" Jet inpanngaran sha ira ni sayaw.

IMBOSI

Sodsoren ko ngo iya kai-is-istoriya da ni nankeba-kol shiya Kabajan tan Gusaran, pangkep nima Imbosi. Sama Imbosi kono, nontan da, si-kato kono'y tina-nilan ni bebaknang. Tima-nil ire'n nanbaley shiman. Say tina-nilan kono ngo ni nankebiteg, shima Kagew. Kamo kono'n mematbat i ebiteg, shaka i-akew kono'y tayaw, tan shaka idabi, jet mara-mal i shaka pantejatejaw. Eshadsak ira ni olay kono. Kamo'n memshit i bebaknang shi Imbosi, tep baknang ire'n emin, enshi'y shaka bag-e'n ebiteg. Inshakilan sha kono'y poweg ni molmol, tan in-apoy sha'y kiti. Satan kono'y shaka pesipensing tep enshi'y shaka bag-a. Ireka manbibinaga tep enshi'y ebiteg'ga naydaok son si-kare'n bag-en sha.

Sotan kono ma, tep na-igot ira ni shadsak ni nankebiteg shima

The Spanish told them, "This coffee needs to be sweetened." So they would bring back sugar and sweeten the coffee, and it was good, delicious. Now one such person did not tell the people who drank with him that, "This is coffee." So when they went home, they thought that the drink was soot from the pots. They got home and scraped their pots and boiled the soot. When they tasted it, something was wrong. So they went back to the place where they had drunk the coffee and said, "The drink we cooked was not at all bitter. It was dilute! And so they became to be known as "dilute".

IMBOSI

I will also relate the story told by the old women here in Kabayan and Gusaran about Imbosi. Imbosi long ago, they say, was where the rich people segregated themselves. They alone lived there. And the place where the poor people all were was Kagew mountain. When the poor would hold their small feasts, they would dance all day and all night; it was really nice. But when the rich at Imbosi would hold their huge feasts, because they were all rich, they had no poor folks to send on errands. So they would use the knee joints of the biggest male pigs to rest their pots on, and they would use pork fat for fuel. That's what they did because they had no one to do their work. They would send one another about because they had no poor folks among them to have do the work.

Kagew, kowan sha kono ma-ey, "Apay nganto'y pesing? Si-si-ked nem mankakamdot kito. Jet ida-kam jokami ni kedsang jo. Ida-kam mikajo ngo ni inam-ay. Say siged i pankakailiyan." Satan kono'y kowan sha. Siya, nankakamdot ma ira. Jet esho-kon kono ire'd ma Imbosi.

Idi onsabi kono ma'y sakit, ja kowan sha-ey dengjat nontan da, tan koltong, namtik ire'n emin, ja indekjas sha sota baley sha. Diket sota bebaknang, inbekabekara'y pilak sha, ja in-iyen she'd salaw i pilak sha jet sha inbeka asan ireka mamtik. Olayto'y dinadawan sha la. Inpasing sha kono'y apit ni Atok, jet olayto'y nandawdawan da ni eshom. Sota eshom, dimaw shi sakop ni Atok, shima Balakbak da ja sakop ni Kapangan, tan sakop ni Kibongan. Dimaw i eshom de'd Tobday; inpasing kono ni eshom da'y Sabdang, tan Toba. Saman kono'y inept ira niyay de'n totoo.

Jet sota pilak'ka inbekabekara, say sakey'ya enapol, sota dakay de'd Koway ja si Kowan. Idi ibalnay to'y biwid, ja ira mandeka ni payew'wa sama payew to niman, maramen emengan kono ira sota too'n engilaw ni biwid jey kowan to-ey an menayshay ali nodta shaka panshayshaya. Ngaramni sipkaren ni sangkap to kono'y posel. Jet binalbal to kono'n pino-jasan i salaw. Idi asen to, wara'y naypenpen'na pilak jet kekasi kono'y shayshay ali nodta sa-pat, jet onkosto'n eta-bokan. Idi meksheng ira sota emengan'na engilaw ni biwid, in-etan to'y shaka pan-obda-i; kowan to kono-ey, "Iye'd jay. Meba-sil kito'd jay." Ta say kowan to-ey eg sha po-jasan sota salaw'wa epenpen ni pilak.

Idi edabi ma, imakad ira sota too. Jet kinedakal to ngo'y

At that, because they were jealous of the happy times the poor had on Kagew, they said to the poor, "What shall we do? It would be best for us all to mix together. Then you can give us the benefits of your strength, and we will give you the benefits of our easy life. In this way our common state as townmates will be enhanced." That's what they said. And it worked; they all mixed together at Imbosi.

Then when sickness came, that which they called den dat (influenza epidemic) back then, or smallpox, they all ran away, leaving their village. Now the rich buried their money. They put it into rice wine jars and buried it and then ran away. They went in all directions. Some went toward what is now Atok, others went in all directions. Some went toward Atok, to Balaklak, a part of Kapangan, and to Kibongan. Some went to what is now Tublay; some went to Sablan, and to Tuba. That's where all these people went.

And the money that they buried, one person who found some of it was the old man at Koway, Juan. While he was guiding work on a rice field (one of his family's fields today), the workers' being paid with meat, at lunch time he went over to dig a little at the place where the workers were digging. And what do you know--his digging tool struck a pine wine jar. When he looked inside, it was full of money. He pretended to be digging the earth just above it, and covered it up again. When the workers had finished eating, he moved them to another place to work. He said, "Over here. We'll move over to this

kapi'd ma Salakoban. Siya, sota Salakoban i nankapi-an to'n kowan sha. Jet shaka imotok ni kalebi-an sota pilak ja pinesan sha. Idi meŵa-ŵa ja omsiyang, ja naksheng ma'y too'n engan ja kinan sha sota toktok, na-kas et ali sota bado'n pangal, ja pangal ni inkapi to nonta sakey de'n akew. Jet eg kono nampiging ni inkaysepa to'd ma bajisbisan, nem eg nandeteg kono'n sinengo to'y bedalan. Jet pininshowa to kono mowan i kapi. Satan i inpasing to tep kowan kono ngo ni nankeba-kol'ley, "Apay nganto'y pesing? Pinshowam. Eket'tey timoyo. Tinoy-an to ja in-akan mo'n keshel." Jet pininshowa to kono'y kapi; nankapi mowan nonta inkawa-ŵa to.

Satan da'y sinodsodsod nen Tobisa. Diket satan ira da, naysilak shima shakel'la ili. Si-kato ma'y shaka tontona ja kowan sha-ey say edapo-an kono ni apo sha, shiya Imbosi. Emin ira ma kosto'y biyag to'd ma Sabdang, Toba, Kapangan, Tobday, shaka sodsora ey shiya Imbosi'y edapo-an ni apo sha.

Iyay mowan i sodsoren ko'n inpasing da nen Kiyad shi Shalopirip. Nontan da ja ŵare's Jose Fianza, toka eja-ejabi'y kait to'n bebaknang shiya sansedong. Mayshoki'd ja Kabajan da, ingkato'd ma kad-an to tan sama bebaknang shi Toba, Sabdang, Trinidad, Tobday. Jet si iya Kiyad kono, edikob ira sota bebaknang jet naykaŵa sota damisaan, naytownen ngo sota adak. Diket say sota baso'n shaka peno-jati, balitok, jet si-kato'y shaka pan-inomi nonta adak. Idi satan, singa pimapetang emo's Kiyad, jet kowan to kono ira nonta emin'na bebaknang'nga na-agom'mey, "Podno. Si-kak i kabitkan emo son si-kayo'n emin'na esa-nop. Bebaknang

side." For he was afraid they would uncover the wine jar full of money.

At evening the men went home. And Juan for his part made preparations for a kapi feast at Salakoban. Yes, Salakoban was where he had the feast. And they brought the money in at night too, carrying it on their shoulders. In the morning at the time they had finished the traditional morning meal which includes the head of the animal served at the feast, the new jawbone fell from the eaves—the jawbone of the animal served the night before. When the jawbone landed, it did not land on its side but upright under the eaves facing the east. So Juan held another kapi feast. He did that because the old women had said, "Why, what can we do? You do it again. Perhaps they've considered it not enough. They may have thought the pig you gave too small." So he gave another kapi feast next morning.

That is the story that Tobisa used to tell. Now those people were scattered to many towns. That is the kinship line they trace when they say that the place of origin of their ancestors was Imbosi. All those who have enough in life in Sablan, Tuba, Kapangan, Tublay say that Imbosi is the place their ancestors came from.

I want to also relate what Kiyad did at Dalopirip. Back when Jose Fianza was living, he would call together his fellow rich men from all the area upstream. From here in Kabayan down to his place, and from Tuba, Sablan, Trinidad, Tublay, they would come. Now Kiyad had been allowed to sit with the

kayo'n emin, nem si-kak ngoreshan i apo jo. Ebitegakak nem apo jowak, ingke'd niman." Kowan kono nen Kiyad jet imeka-eket ira sota too'n enshi'y imesa-esel ni oneg ni wara emo'y showe'n polo'n minotos, Enshi ma'y an on-esel kono ey si Fianza la. Kowan to kono-ey, "Siya noman ima kowan nen Kiyad; agpayso noman. Sama kowan to, emin'na si-katajo'd jay'ya ware'n esa-nop, say edapo-an tayo — edapo-an ni apo tayo — shi Imbosi. Diket si-kato, si-kato'y ebay-an shi Imbosi, ja ebogbogan ni apo tayo. Isonga kowan to noman'ney apo tayo." Satan kono ma'y engi-ngi-an ni emin'na totoo. Jet kowan sha kono-ey, "Ay apaw! To kita noman sindengan niyay ni sankapinsak!"

TAWAL

Wara'y bii shi Kabajan'na pimigot. Idi sakey'ya kew, an nannigay sota asewa to. Idi marame'n emannikay, simbi ni etotoling'nga too, ja enshokey i sangi to, kasta met i tangida to, tan ebadeg i mata to.

Say kowan nonta etoling'nga too son si-kato, "Sipa'y moka

rich men around the table with a bottle of whiskey on it. And the glasses they would pour into were gold, and that was what they would drink the whiskey from. At that, Kiyad had probably become a little "warm." At any rate, he said to all those rich men gathered there, "This is true. I am the poorest among you all gathered here. You are all rich, but I am, and have been, your master. I am poor but I am your master until now." That is what Kiyad said, and everyone was extremely quiet with no one speaking for about twenty minutes. Finally the one who spoke was none other than Fianza. He said, "That which Kiyad said is absolutely right; it is absolutely true. What he said was that all of us gathered here have our origins—our ancestors had their origins—at Imbosi. Now he is the one remaining at Imbosi, where our ancestors scattered out from. Therefore he has said rightly that he is our master (same word in Inibaloi as ancestor)." Now that made everyone there break out in laughter. And they said, "Oh! This fellow really rendered us speechless for once."

THE ORIGIN OF THE TAWAL CEREMONY

There was once a woman in Kabayan who had become emaciated. One day her husband went fishing. While he was fishing, a dark man came up to him who had long teeth, long ears, and big eyes.

The dark man said to him, "For whom are you fishing?"

pan-inigaji?" Kowan nonta too'n emannikay'yey, "Si asewak, piyan to kono'y nigay ta epigot." Say kowan nonta too'n etoling, "Wara'y adiya nonta asewam shi baley ko. No piyan mo, pakidaw ka son si-kak jet-nak itoro son si-kam."

Sota daki'n emannikay, ekidaw so nonta too'n etoling, jet nanshalan ire'd diyang ingkato'd simbira sota baley nonta too'n etoling. Nodta shogo ni baley nonta too'n etoling, wara sota adiya nen asewa to. Say kowan nonta daki'n ekidaw, "A-den ko ita adiya nen asewak?" Say songbat nonta too'n etoling, "Owen, mebedin'na al-en mo, nem mesepol'la mandeka ka ni tawal." Sota daki, timolok jet inda to, jet idi imoli, nandaga nga agpayso ni tawal.

Idi edabas da'y pige'n akew, sota pangama-an nonta too'n nannigay, inshel nonta too'n etoling i adiya to. Nem eg nandaga ni tawal jet si-kato'y etejan to shagos. Isonga wara'y kowan sha-ey tawal'la kedagdag-a ni Igodot.

TAPEY

Wara'y bii ja inon-an to'y beshing'nga na-ogip shi dokto-an. Inda to jet intalo to'd kayabang to, ja kowan to-ey i-akad to nem meksheng'nga mandokto. Nem dimibag et ja timayab ire'n emin. Sota bii, inamta-an to-ey sota beshing, engan gayam ira ni botil ni angwad, jet ninemnem to-ey si-kato'y inpa-ogip son si-kara.

Engala ngo ni botil nonta angwad jet inkamot to'd bekas'sa indoto to jet sota aso'n engan nonta inepoy, eboteng. Engan ngo

The man who was fishing answered, "My wife says she wants some fish because she is so thin." The dark man said, "Your wife's spirit is at my house. If you like, come with me, and I will show it to you."

The man who was fishing went along with the dark man, and they went by way of a cave until they reached the house of the dark man. In the corner of the dark man's house was the spirit of his wife. The man who had come along asked, "May I take the spirit of my wife?" The dark man answered, "Yes, you can take it, but you must celebrate tawal (that is, summon). The man agreed, and he took the spirit. And when he had returned home, he actually did celebrate tawal.

After several days, the uncle of the man who had been fishing had his soul captured by the dark man. But he did not celebrate tawal, and that is why he died quickly. Therefore now there is the celebration called tawal that the Ibaloi perform.

HOW THE IBALOI LEARNED TO MAKE RICE WINE

There was once a woman who saw some rice birds sleeping in her camote patch. She got them and put them into her basket, thinking she would take them home when she was finished digging camotes. But instead she was surprised that they all flew away. The woman found out that the rice birds had eaten the seeds of the angwad yeast plant, and she concluded that this was what had put them to sleep.

Iya bii jet eboteng.

Idi bilmangon, inkowan to nem ngaranto'y inpa-ogip to'n si-kato jet nontan, inamta-an sha ma i pandeka ni tapey.

APOY

Wara kono nontan da bayag i too'n emono. Jet sota ira nankedakay, tinongtong sha jet say kowan sha, meshosa, ja say shosa to, ontongaw jet pankinarikad to'y showe'n bolo ingkato'd ketey to. Nem emanbaybayag i toka pesing jet sota too'n nay-askang nodta kawad-an to, tino-shok sha ni etadman'na kiyew.

Jet say inpasing to, kinankano-an to'y karikad nonta showe'n bolo ingkato'd pimetang jet imapoy. Jet sota edet, shimalang. Idi inon-an ira nonta too'n nay-askang son si-kato, kowan sha-ey si Masiken i inparedang so, jet namtik ira.

Sota daki'n bimasol'la at meshosa, ebolos jet intoro to ni too i pesing'nga mengeda ni apoy shi showe'n bolo'n mankinarikad.

ISTORIYA NI DIBKEW JA INKOLOS

Nonta bayag da, wara'y tatdo'n dedeki ja maenop. Idi ira nan-anop shima shontog'ga kowan sha-ey Polag, wara'y indare'n bangol. Dinebak sha jet ingkal sha tota sosot to. Inbetkag sha

She took some of the seeds of the angwad plant and mixed them into some rice she cooked, and the dog who ate the rice got drunk. She also ate some, and she got drunk.

When she awoke, she told people what had put her to sleep, and from then on, they knew how to make rice wine.

HOW THE IBALOI LEARNED TO MAKE FIRE

Long ago they say there was a man who committed murder. So the old men put him on trial and decided that his punishment should be to sit and rub two pieces of bamboo together until he died. But he stalled, so that the people next to him were all poking him with sharp-edged pieces of wood.

So what he did was to rub the pieces together very furiously until they became very hot and burst into flame. And the grass blazed up. When those people by him saw it, they thought Masiken had caused the fire and they ran away.

That boy who had done wrong and was to have been punished was released, and he showed the people how to get fire by rubbing two pieces of bamboo together.

THE STORY ABOUT INKOLOS POND

Long ago there were three men who were hunters. Once when they hunted on Mount Pulag, they got a wild pig. They quartered it and removed its intestines. They sent one of

sota sakey'ya daki son si-kara ja to sitsitan sota sosot ni bangol. Dimaw jet to sinitsitan shima kilig ni embanaw'wa dibkew. Idi marame'n toka pansitsiti sota sosot, eg to gayam amta-ey wara ngo'y bowaja ja toka pankena sota sosot'ta na-oy-oy nodta shanom. Idi enaksheng'nga sinitsitan to sota sosot, ininat to ma ali, nem ootik da'y ebay-an, jet epalado'y kel-ew to nem nganto'y kabol'la inotikan nonta sosot. Imoli me'd ma kad-an ni kait to, jet inon-an sha sota sosot'ta ootik da, jet kowan sha-ey, "Apay nga ootik da'y sosot?" Kowan to ni songbat to-ey, "Wara'y engan shima kilig ni dibkew." Nem sota kait to, eg sha pati-en'na kowan sha-ey, "Inkedot mo emo, jet kinan mo. Ba-ngas mo-ey wara'y engan." Kowan to ngo-ey, "No eg jo pati-en, ondaw kito ngarod jet tayo ikoskos ima dibkew."

Idi satan ma, ira engolop ni eshakil'la too'n mengikoskos nonta dibkew. Idi na-olnong ira sota eshakil'la too, inkapo sha'y obda. Idi enaksheng sota kotkot nonta shaka pan-obda-a, emispis ira nonta kalakayan'na mengibowang nonta debeng. Idi ibowang nonta edakay, eshakil i bimo-day'ya bowaja, nem eg sha ira kinejang. Idi onbo-day sota kabalkan, si-kato'y kinejang sha. Jet bimo-day i shakil'la shala jet pinotikan to'n emin i sanpesaw'wa kadasan. Jet nakdit i shakil'la kadasan.

their company to clean the wild pig's intestines. He went and cleaned them at the edge of a large pond. While he was cleaning the intestines, he did not know that a crocodile was eating the intestines which were hanging down into the water. When he had finished cleaning the intestines, he pulled up, but only a little was left, and he was siezed with fear over why the intestines were shortened. He returned to where his companions were, and they saw the shortened intestines and said, "Why are the intestines short?" He answered, "Something ate them at the edge of the water." But his companions did not believe him; they said, "You probably roasted the intestines and ate them. You're deceiving us with that about something's eating them." So he said, "If you don't believe me, then let's go and drain the pond."

At that, they went and fetched several people to drain the pond. When all the people had gathered, they began to work. When they had finished digging at the place they were working, they chose the oldest man to open the sluice that would drain the deep pond. When that old man opened it, many crocodiles came out, but they did not spear them. When the biggest crocodile of all came out, he was the one they speared. And a lot of blood spurted out and fell on all the trees downstream. And many trees wilted.

DEBENG SHI NASOWI

Nonta bayag da, wara'y sakey'ya daki'n engitekin ni aso to'n an nan-anop shima shontog'ga karakdan ni maka'was. Idi wara'y indara nonta aso to, ja maka'was, dinebak to, jet inda to sota sakey'ya olpo jet intakap to'd beneg nonta aso to. Pinangdo to sota aso shi baley sha. Idi inmotok nonta aso'd baley sha sota olpo'n maka'was'sa naytakap shi beneg to, inon-an nonta anak to'n marikit. Eg to et an a-den; toka et ngi-ngi-i.

Idi intenengan nonta kait to'd naydaem i ngi-ngi to, inbaga sha nem ngaran ni toka pandelketi ni ngi-ngi. Idi timo-maw ire'n emin, inon-an sha i aso'n enakbat ni olpo ni maka'was. Eg sha et okasen; shaka et ngi-ngi-ngi-i. Nakol ni nabdey sota aso ni toka i-eka-ekas nodta teytey. Kasoreng ma sota aso ey idiked to nodta takod, jet timagowen asan toka kotkoti sota sengeg ni tokod. Sotan ma ey onbo-day ali'y eshakil'la shanom jet sota baley, emandelneng, jet sota marikit'ta anak nonta an enganop, at imapsho, nem tinned met laeng ni shanom jet enalned ire'n emin. Abos nonta daki'n ebay-an tep wara pay laeng ali nodta shontog.

Saman i kabol'la kawasha-an nima debeng shima Nasowi

THE DEEP POND AT NASOWI

Long ago a man took his dog hunting on the mountain where there were many deer. When his dog had got one deer, the man quartered it and took one hind quarter and put it on his dog's back. He sent the dog home ahead of him. When the dog arrived at home with the hind quarter of a deer on his back, the hunter's daughter saw it. She did not get the load from the dog; rather she began to laugh at the dog.

When her companions inside the house heard her laughing, they asked what she was making fun of with her laughter. When they looked out, they saw the dog loaded down with the hind quarter of a deer. They did not untie it; rather, they laughed at it. As a result, the dog became tired from continually falling off the ladder in his efforts to enter. Finally the dog walked around a house post and howled, and then he began to dig at the bast of the house post. At that a great gush of water came forth. The house began to sink under the water, so the daughter of the hunter tried jumping down, but the water pursued right after her just the same, and all present were drowned. Only the man was left because he had not yet come from the mountain.

That is the reason why there is a deep pond now at Nasuwi.

KABAJAN

Nonta bayag da kono, kakadasan iyay'ya dogad tayo'n Kabajan, tan eshakel i baay'ya bimengis, tan enshi pay i nanbaley'ya too.

Idi sakey'ya akew, wara'y too di'd ma Tinik'ka an enganop shima Tokokan. Say ngaran niya too, si Itip. Enshi'y an bebtikan nonta kabajan'na olsa ja inenopan to jey shiyay ali. Inono-onod to iyay'ya olsa jet say singkohan to so, shima kowan sha-ey Sa-deb (tep shiman, wara'y ootik'ka shanom'ma eman-agseb). Ri oejang to'd man jet shiman i sinepo-an to so, tan nandage'd man ni sakmaw to. In-akbot to sota olsa jet imakad shi baley to'd Tinek. Idi onmotok, insodsod to son asewa to-ey wara'y mapteng'nga dogad ja inon-an to jet wara'y mapteng'nga panbaljan, tan eshakel i bimengis'sa baay. Say kowan nen ara wa to, "Kosto emo nem ondaw kito'd man jet nodta kad-an ni agseb i panbaljan tayo ta si-kato ngo'y pan-esolan." Si asewa to, timolok'ka kowan to-ey "Owen."

Idi wara'y edabas'sa pige'n akew, dimaw ma ali ira, jet say minotok sha, sota sakmaw'wa inemag nonta daki'n sina-kopan to so ni olsa, ja nay-esop shi agseb. Sota daki, binagbag to sota sakmaw'wa inpaba-deg to tep eg on-anay ni pamilja to. Idi maramen toka pankotkoti sota itowenan to so ni tokod, simbi to'y enapkel'la timel. Angkena egui-an to, eg onpadsik. Say kowan to kono, "Siya, mapteng gayam shiyay i panpekan ni botbotog. Angkena ebaba'y kebkeb, eg to sakjaben tep sota timel, angkena tikshonen ko, eg onpadsik."

Idi naksheng'nga tineshima-an to sota sakmaw, nandaga ni

HOW KABAYAN GOT ITS NAME

Long ago, they say, our place here, Kabayan, was thick forest. There was much baay vine that grew, and no people yet lived here.

One day a man came from Tinek to hunt at Tokokan. The man's name was Itip. The female deer (kabajan) that he was hunting happened to come here. He followed the deer on and on and overtook it at the place they call Sa-deb (because there was a small spring there). He speared it there, and he also cut it into quarters there, and he made a crude hut there. He stuffed the deer into his pack and went home to Tinek. When he arrived he related to his wife about the good place he had seen, that there was a good place to build a house and live, and that there were baay vines growing. His wife said, "It's probably right for us to go there and have our home by the spring, for that will be where we will get water." Her husband agreed. "That's right," he said.

After several days, they went, and they arrived at the hut the man had made where he had overtaken the deer, near to the spring. The man dismantled the hut and enlarged it, because it was not big enough for his family. While he was digging out the post holes, he came upon a clump of fleas. Even if he picked the clump up, they would not scatter. He said, "Fine--this will be a good place to raise pigs. Even if the fence is low, the pig won't go over it, because the fleas,

kebkeb jet narpakan ira ni keshel. Jet idi bima-deg sota pinekan sha, kinepi sha sota napkel'la timel say magano'n onbadeg kono ni olay i pekanen she'n botbotog. (Isonga angken niman, kowan sha-ey magano'y badeg ni shaka pekane'n keshel shiyay.)

Sotan'na too'n si Itip, an engolop ni kait to jet si-kara'y nanbonat shiyay'ya dogad. Saman ma ey panngeshan sha iyay'ya dogad ni Kabajan. Indiritsora sota kabaayan. Isonga ingkato'd niman, Kabajan i ngaran to.

KABOL'LA NANKONTRA-AN NI OTOT TAN POSA

Nonta bayag da, wara kono'y sakey'ya apo ni otot ja piyan to'n memshit, nem eg sha amta nem sipa'y manbonong. Inbag-an nonta apo ni otot sota siba nem wara'y amta to'n manbonong. Simongbat sota siba ja kowan to-ey, "Mebedin emo's Posa." Tep intenengan to-ey emanbonong. Kowan monta apo sha-ey, "Daw ka ngarod ta mo di olop si Posa; ikowan mo-ey, "Eti kono'd baley ni apo ni otot, ta mo ibonong i peshit to.' "

Kowan nonta posa-ey, "Piyan ko a, ondawak da. Kapangdo ka da, jet mo kowan nonta apo-ey, 'Wara di's Posa, jet mesekana kono'n emin i mansilbi say no onmotok ali's Posa, ikapo to shagos i bonong.' "

even if I touch them, they don't scatter."

When he had finished repairing the hut, he made a pig pen, and they began to raise a pig. And when the pig they were feeding became large, he celebrated kapi so that the sign given by the fleas would be realized in fact, so that the pigs they would raise would always grow quickly. (Therefore even today, they say that pigs raised here grow quickly.)

That man Itip returned to get some of his friends at Tinek, they are the ones whose descendants peopled this area. That is why they call this place Kabayan. They shortened the word kabaayan (place of many vines). And until today, Kabayan is its name.

WHY CATS AND RATS ARE ENEMIES

Long ago there was, they say, a master of the rats who wanted to celebrate peshit (the largest feast), but they didn't know who a priest might be. He asked the small mouse if he knew a priest. The mouse said, "Cat can probably do it." Because he had heard that the cat was doing priest's work. The master said, "Ok then, to fetch Cat; tell him, 'The master of the rats says for you to come to his house to pray at his peshit feast!'"

The cat said, "I'd like to; I'll go. You go ahead and tell your master, 'Cat is coming, so all the animals to be butchered must be prepared in advance, so that when Cat

Idi mimotok si Posa, esagane'n emin i mesepol. Jet say kowan nonta posa, "Ekak ikapo i bonong nin nem eg jo itangeb i emin'na osokan, ta si-kato'y ogadi."

Idi intangeb she'n emin i osokan, inkapo nonta posa'y bonong. Idi eg-ekay, eg to itoloy'ya manbonong, nem say dingka to, et i bono nonta otot, pati sota apo sha. Nem wara'y eshom'ma dimebsik jet si-kara'y engikowan ni kait sha jey saisho gajam si Posa.

Manipod ma nontan'na akew ingkato'd niman, entakot ni otot i posa.

BOTATEW

Nonta bayag da, wara'y bingkare'n shadwe'n bedolaki ja an mengeming. Idi dimaw ire'n mengeming, jet idi mimotok ira nodta pengemangan she'n pa-dok ni tingey, nanbeltak ira. Sota sakey, dimaw shi sabadi'n singi; jet sota sakey ngo, inpesaw to nodta pa-dok'ka minotok sha. Idi shanshani'n posposen nonta pimesaw ni pa-dok sota pa-dok ja toha pengemingi, na-shep i silew to. Jet emanmodimodi ni abos.

Idi to ishemang ngo mowan sota mamang ni kad-an to, wara'y nansilew. Jet dimaw ja kowan to-ey an mengeshew. Idi eman-ekad, imesel ja kowan to, "Kanin; seked mowak. I-arew ko ga ja silew ko?" Tep eman-ekad sota engegshi ni apoy'ya nansilew.

Idi eg ikaskaso nonta nansilew ja ememasig ni akad, tintinned nonta na-shep i silew to ja kaon-esa-esel ja kowan to-ey seskeshen

arrives, he can begin his praying right away! "

When Cat arrived, everything was ready. He said, "I won't begin praying until you close all the doors, because that's the custom."

When they had closed all the doors, the cat began to pray. But after a short time he didn't continue to praying, but what he did was to kill quickly the rats, including their master. But some did escape, and they were the ones who told the others that Cat was after all a devil.

From that day until this, rats are afraid of cats.

AN ENCOUNTER WITH A BOTATEW SPIRIT

Long ago, there were two young men who were sent to get frogs one night. When they went and had arrived at the stream where they were to look for frogs that night, they separated. One went up another small stream; and the other went up the stream at which they had arrived. When he had almost reached the end of that stream, his torch went out. So he just stood there looking from side to side, not knowing what to do.

When he looked opposite the place where he was, there was a man carrying a torch. So he went towards him, saying that he would like to light his torch. As he walked he called out, "Wait! Wait for me. May I please light my torch?" Because the man with the torch walked on.

nonta nansilew jet say i-arew to sota saleng to. Idi shanshani'n sa-kopen to sota nansilew, bintik to, jet kostokosto'n simbi to sota kad-an ni nansilew'wa botatew jey isho-seng nonta botatew i silew to, ja kowan to so nonta too'n na-shep i silew to-ey, "Iya -- i-shew mo. Nem towa'y pesing mo'n mengi-shew nita saleng?" Kowan to.

Idi naksheng'nga inkowan ni botatew itan, ensshi mala; nan-omas. Jet sakey nonta too'n na-shep i silew to ja ebay-an ma noddan; imadagey ma ni clay jet kimeljaw. Inki-dangan nonta kadwa to'n dimaw shi sabadi'n singa. Idi onmotok ali nodta kad-an to, ja kowan to-ey, "Ngantoy! Ngaran ni kineljawan mo?" Jet kowan nonta kimeljaw'wey, "Kimeljawak tep na-shep i silew ko. Kowan ko nem si-kam sota inshemang ko'd ma piig'ga engegshi ni silew, jet dimawak'ka kowan ko-ey nak i-arew iya saleng ko. Ngaranni apil gayam -- botatew. Amboet mango'n on-aka-akashak'key on-esa-esedak jey eg ondi-di-neng. Idi shanshani'n sa-kopen ko, insho-seng to son si-kak k silew to, ja kowan to-ey, 'Iya -- ishew mo. Nem towa'y pesing mo'n meng-shew nita saleng?' Satan i kowan to. Isonga kimeljawak; kowan ko-ey say mowak ali sebi-en; tep ekak da amta'y kad-an mo."

Idi naksheng me'n inistoriya to tan, kowan nonta sakey'ya daki'n dimaw shi sabadi'n singi ey, "Eti, on-akad; nangpos i saleng ko. Aliwe'n kita di et ma-shepan mowan, nakol ni eg mayshedmang i shalan nem on-akad kita."

Jet imakad mala ira. Nonta wara pay laneg ire'd shalan, inbagbag-an nonta sabadi'n daki ja toka isho-sho-peti. Sota

When the one with the torch did not heed him but rather persisted in walking on, the one whose torch had gone out kept following after him close behind, calling out and saying that the one with the torch wait for him so that he could light his torch. When he was just about to overtake the one with the torch, he ran to him, and when he precisely reached where the botatew spirit was who had the torch, the botatew thrust his torch at him, saying to the person whose torch had gone out, "Here -- light it. But how will you light your torch (on this)?"

When the botatew had said this, he suddenly wasn't there; he had disappeared. And the person whose torch had gone out was left there alone. He just stood there for awhile, and he shouted. His companion, who had gone to another stream, heard him. When he came to where he was, he asked him, "What's the matter? Why did you shout?" And the one who had shouted said, "I shouted because my torch went out. I thought it was you I saw on the other side carrying a torch, and I went, saying I wanted to light my torch. And what do you know it was something else -- it was a botatew. And so I walked hurriedly, calling out, but he didn't stop. When I was about to overtake him, he thrust his torch at me, saying, 'Here--light it. But how will you light your torch (on this)?' That's what he said. Therefore I shouted; I intended that you come to me here; because I didn't know where you were."

When he had related that, the other boy who had gone to

ina-shepan ni silew, in-istoriya to'y kostokosto'n epasemak son si-kato nontan'na kalebi-an. Idi onmotok ma ira shi baley sha, imakad ngo sota sakey ja kadwa nonta shino-sengan ni botatew shi baley to, kasta met sota sakey. Idi mewa-wa, eg ewa-wa-an sota too ja shino-sengan ni botatew. Etey ngo nontan'na kalebi-an.

Jet inbagbag-an sha ma sota kadwa to'n engaming, ja kowan sha-ey, "Nganto'y etejan niyay'ya too? Eket'tey wara'y in-olbod mo'n inpakan ja keshet. Apay nga etey, jey enshi'y to sinekisekit?"

In-istoriya ma nonta kadwa to'n an engaming, ja ware'n sibibiyag i kosto'n epasemak tep insho-sho-petan ngo sota kadwa to'n shino-sengan ni botatew; isonga amta to sotan'na istoriya. Jet in-istoriya to'y insho-seng so ni botatew, ja kowan to-ey, "Na-shepan ni silew shima mika pengemingi, jet kowan to kono ey to i-arew i saleng to nodta inshemang to'n silew. Nem kowan to kono ey si-kak sotan. Idi sa-kopen to sota toka tetetnesha, botatew gayam. Wimingi sota botatew jet insho-seng to'y silew to son si-kato. Jet idi naksheng'nga shino-sengan to'n silew, nan-omas da, jet kimejlaw si itan; isonga dimawak. Jet in-istoriya to son si-kak ma'y insho-seng so ni botatew tep inbag-an ko, ja kowan ko-ey, 'Nganto'y kimejlawan mo?' Isonga eg jowak koma pebesolan, tep agpayso itan'na epasemak son si-kato nonta mi inpangeming ni tingey."

the other stream said, "Come on, let's go home; my torch has burned down short. We shouldn't let our torch go out, or we won't be able to see the trail when we go home. "

And they went home. When they were still on the way, the other boy asked him over and over, getting full information. The one whose torch had gone out related the precise account of what happened to him that night. When they arrived at home, the one who had been the companion of the one thrust at by the botatew went to his house, and likewise the other. When it was morning, the one who had been thrust at by the botatew didn't see the light of day. He had died in the night.

And they asked questions of the one who had been his companion in getting frogs that night, saying, "What was the person's cause of death? Perhaps you slipped him something like keshet weed. Why else would we have died, when he hadn't been sick at all?"

His companion in getting frogs that night, who was still alive, related exactly what had happened, because he had sought full information from his companion who had been thrust at by the botatew; that's how he knew what to say. And he related how the botatew had thrust at him: "His torch had gone out where we were getting frogs last night, and he said he intended to light his torch on the torch he saw. But he thought that it was me, he said. When he overtook the one he was pursuing, it was a botatew. The botatew turned his head, and he thrust his torch at him. And when he had thrust at him with a torch,

he disappeared, and that fellow shouted; that's why I went to him. And he related to me then about the botatew's thrusting at him because I asked him, 'Why did you shout?' Therefore you shouldn't blame me, because that really happened to him when we were getting frogs last night."