

# STUDIES IN PHILIPPINE LINGUISTICS

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**Ata Manobo**

Text I: *Sugilonon bahin ki Lungpigan* / Story about  
Lungpigan  
Durung Bat-ao (1977)  
91–99



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MANOBO: ATA

### Key to abbreviations

**Noun Markers:**

## Personal

|    |                       |
|----|-----------------------|
| si | focus/topic           |
| ni | non-topic             |
| ki | non-topic/non-subject |

## Common

|    |                        |
|----|------------------------|
| ka | focus                  |
| so | focus (non-specific ?) |
| to | non-topic              |

Particles:

man expectation; emphasis 'really', 'of course'  
ian emphasis 'really' sometimes used as a link  
on completive; inceptive 'now', 'already'  
mgo (abbreviation for mongo 'plural')  
no link 'and', 'and then'  
no subordinating particle 'who', 'which'  
bag diminutive; poron - frustration 'should', 'would',  
'almost'

TEXT 1

Narrator: Durung Bat-ao  
Text analyst: Pat Hartung  
Date: 1977  
Place: Nasuli, Bukidnon

Sugilonon Bahin ki Lungpigan  
story about Lungpigan

## Story About Iungpigan

Ogsugilonon ta si Lungpigan su           ian  
story           we picked-on           because reason

ngaran din si Lungpigan su           ogda-ogda-ogon  
name   his           because habitually-picked-

to mgo otow. Si Lungpigan, uminugpò no  
on by pl person stayed-alone link

daddarua na-an dò to inoy rin, di warad  
two only left mother his but no-more

We tell the story about Lungpigan because the reason his name is Lungpigan was because he was (always) being picked on by the people. As for Lungpigan, he lived alone with just the two, with his mother, but he didn't have a father any more as Lungpigan was still

amoy rin, no do-isok pad si Lungpigan no  
father his and small still f when

namatoy on ka amoy rin. Di si Lungpigan  
died already f father his but f

ian dō talabao rin to ogli-ag su batō  
that only work his to play because child

pad man kandin. Saboka no allow nighimu to  
yet of course he one day made

ogli-agan din no tabanug diō to lama ran. Di  
play his kite there yard his but

du-on otow no nigligad to sikan to lama ran  
there-is person who passed that yard their

su dalan man ian to mgo otow du-on to dani  
because path emp of pl person there near

to baloy ran. Di sikan otow no ogligad,  
the house their but that person who passed

saboka sikandin no harì, unawa ki Marcos no  
one he who king like who

igbuyag kai to Pilipinas. Di sikan no otow  
leader here but that person

no ogligad, nigtu-uran din to nigdi-ok ka tabanug  
who passed-by purposed he to step-on f kite

ni Lungpigan no nagisi-gisì on ka tabanug din su  
of torn comp kite his because

papil dō man ian, di kagi si Lungpigan to sikan no  
paper just emp but said that

otow no, "Warō batasan nu. Nataga ka porom to  
person none custom your knew you should that

so-in dō ka ogli-agan ku to og-u-ugpō a. Maniō to  
this only play-with my dwell I why

nigtu-uran nu to nigdi-ok to so-ini? Buyag ka no  
purposed you step-on this adult you who

konō ogkatagtaga to ogli-agan to batō." Di sikan  
not know game of child but that

small when his father died. But as for Lungpigan, his only work was to play because of course he was still a child.

4. One day, he made a kite to play with there in their yard.

5. But there was a person who passed by that yard of theirs because it really was the path of the people there near their house. 6. But as for that person who passed by, he was a certain king, like (Pres.) Marcos who is leader here in the Philippines. 7. But as for that person, he purposely stepped on Lungpigan's kite and his kite was all torn because of course it was really just paper.

otow, nig-ulì on su nabolù to kagi  
 person returned home because angry that word

to batò su nighingaran to warò batasan din.  
 child because called not custom his

Kagi rin to kuò to hibato-on din, "Hondiò now ka  
 word his thing followers his go you the

batò woy alapa now dii su maniò to konò  
 child and carry you here because why not

ogtahud koddì no harì?" No nighipanow on ka  
 respect me king walked

hibato-on no og-angoy to batò. Pogko-uma ran to  
 follower fetch child arrived they

kagi ran to, "Maroyow no mo-ugtu." Kagi to batò  
 said they good noon word child

kuò to mgo otow, "Nokoy so tu-ud now kanak?"  
 thing pl person what f purpose you me

Kagi to mgo sundalu, "Kanami ka nigsugù to harì.  
 word pl soldiers we sent king

Kagi to harì igpa-angoy ka to harì su nabolù  
 word of king fetch you by king because angry

to kagi nu no nigkagian nu to warò batasan  
 that word your when spoke you no custom

din. Ko-ilangan no ogduruma ki kunto-on." "O,"  
 his necessary that accompany we now oh

kagi to batò, "Konò a ogduma. Bak nokoy so salò  
 child not I come as-if what the fault

ku kandin. Kandin ka du-on salò. Maniò to  
 mine to-him he the there-is fault why

nigdi-okan din ka tabanug ku no sikan dò ka  
 stepped-on he f kite my when that only the

ogli-agan ku? Nangoni nu ka harì to konò a  
 play my tell you the king that not I

oghondiò to kandin. Kandin ka nakasalò kanak.  
 go-there him he the-one fault to-me

But Lungpigan said to this person, "You're illmannered." You should have known that this is the only (thing) I have to play with (since) I'm staying (at home). Why did you purpose to step on this? You are an adult and don't know the toy/ plaything of a child! But as for that person, he went home because he was angry at the words of the child because he was called (or 'named') an ill-mannered person. He said to his followers, "You go there to the child and bring him here because why should he not respect me who am a king?" Then the followers left to fetch the child. When they arrived they said, "Good noon." The child said to the people, "What is your purpose here with me?" The soldiers said, "We were sent by the king. The king says to have you brought to him because he was angry at your words when you said that he was ill-mannered. It is necessary that we go together now." "Oh," the child said, "I won't accompany (you). As if I had a fault toward him! He is the one who has a fault. Why did he step on my kite when

Uli kow on." No nig-ulì on ka hibato-on to  
go-home you now went-home followers of

harì, no kagi to inoy ni Lungpigan kuò to anak  
king word of mother of thing off-

din, "Maniò to oghonhondù-on ka no og-atu  
spring he why do-like-that you who resist

ka to harì, no pitawa nu, Asat. Maniò to  
you king look you Sonny why

oghonhondù-on ka to warad amoy nu?" no  
do-like-that you when no-more father you and-then

nigsinogow ka inoy tongod to anak din.  
cried f mother about offspring her

Kagi to anak, "Inò, konò ka ogkalangò  
word of offspring mother not you upset

kanak. Balagad ad on no ogtabak to sikan hari."  
me nevermind me who answer that king

Di kagi to inoy, "Ogmomonu ka to moon-ing ka  
but word of mother how-do you when many f

sundalu rin?, di sikanta, sakup ki rò man  
soldiers his but us subjects we just emp

to hari." Kagi to anak kuò to inoy rin,  
of king word of offspring mother his

"Balagad ad on no ogkato-u to kanak no palanu  
nevermind me who knows-how my plan

to igkatabak ku."  
answer my

No diò ta man dò to hibato-on to harì  
well there we just follower of king

no nigdatong on diò to harì. Kagi to harì, "Warò  
arrived there at king word of king not

pad un-unawa ku no harì no ogpasipod kanak.  
yet like me who king who CA-ashamed me

that was the only  
(thing) I had to play  
with? Tell the king  
that I will not go  
there to him. He was  
the one to offend me."  
Then the followers of  
the king left and  
went home. And then  
Lungpigan's mother  
said to her offspring,  
"Why are you acting  
like that that you  
do-like-that you when  
no-more father you  
and-then retaliate  
against the king? You  
just wait ('look')  
Sonny. Why do you act  
like that when you don't  
have a father?" and  
then the mother cried  
about her child.

Her offspring said,  
"Mother, don't worry  
about me. Just leave  
it to me to answer  
that king." But the  
mother said, "What  
will you do as he has  
many soldiers, but as  
for us, we're just  
the subjects of the  
king." The son said  
to his mother, "Leave  
it to me who knows my  
plan to answer."

Now we (return) again  
to the follower(s) of  
the king who have ar-  
rived at the king's  
(place). The king said,  
"There's no other king  
like me who has been  
caused shame like I

Manið to warð now maruma ka batð no  
why not you-pl accompany the child

og-atu kanak no hari? Ko-ilangan no oglogparan  
opposes me who king necessary that punish

ku sikandin no ogpasipod bag kanak." Di to mgo  
I he who CA-ashamed dim me but pl

sundalu rin no nigtabak to hari to, "Kagi rin  
soldier his who answered the king word his

to, "Sikoykow kun man ka du-on salð su  
you say emp the has fault because

nigdi-okan nu ka tabanug din." "O," kagi to  
step-on you the kite his oh word of

hari, "Manið to konð bag ogkaro-og ka batð no.  
king why not dim defeated the child excl

Di kunto-on, du-on iglogpad ku sikan no batð.  
but now there punishment my that child

Alapa now so-ini lukos no kuddò dið to batð.  
take you-pl this male horse there child

Ko konð din ogkaboros so-ini lukos no kuddò.  
if not he invol-pregnant this male horse

Asolom dð no allow ka igtagad ku kandin. Ko  
tomorrow only day the wait I for-him if

ogkaboros din on ka lukos no kuddò, igpatod  
pregnant he compl f male horse bring

nu rð no ogkaboros on. Nangoni kandin ko  
you just pregnant tell him if

ogkatuman din so-ini asolom no allow konð  
fulfill he this tomorrow day not

ogkalogparan to sikan kagi rin kanak."  
punish that word his to-me

No nighatod on to mgo sundalu to hari ka  
so brought soldier king the

kuddò no lukos dið to batð. No wà dð mogbuloy  
horse male there child not quite time

have. Why didn't you bring the child who retaliates against me who am the king? It is necessary that I punish him who caused me to be ashamed." But the soldiers answered the king, "He says you are the one who has a fault because you stepped on his kite." "Oh!" the king said, "Why can't this child be defeated?! But now, I have a punishment for that child. Take this male horse to the child. If he cannot make this horse become pregnant [he'll be sorry]; I'll only wait tomorrow. If he makes the male horse become pregnant, you just bring it (here) already pregnant. Tell him that if he can bring this to pass tomorrow, he won't be punished for his words to me."

Then the soldiers brought the horse there to the child. And hardly any time elapsed and the ones arrived who

no noko-uma on ka nighatod to kuddò diò to  
 arrived already bringing horse there

batò. Kagi to mgo sundalu kuò to batò, so-ini ka  
 child word pl soldier thing child this

kuddò no ukos ingpahatod to harì kai to koykow.  
 horse male CA-bring king here you

Kagi to harì, ko ogkaboros nu so-ini lukos no  
 word king pregnant you this male

kuddò asolom dò no allow ka igtagad to harì  
 horse tomorrow only day wait king

koykow. Ko ogkaboros on igpahatod dò koykow  
 for-you if pregnant bring just you

asolom diò to harì. Sikan ka kagi to harì  
 tomorrow there to king that the word of king

koykow." "Ho-o," kagi to batò, "Ighatod ku rò  
 you yes word of child bring I just

asolom diò no ogkaboros on. Nanoni nu  
 tomorrow there when pregnant already tell you

ka harì to ogtumanon ku sikan kagi rin kanak.  
 the king that fulfill I that word his to-me

Asolom no allow oghondiò a kandin. No ihikot  
 tomorrow day go I to-him so tie

now rò du-on ka kuddò." No nang-ulì on ka  
 you-pl just there the horse so returned the

mgo sundalu to harì  
 pl soldier of king

"O," kagi to batò nokoy ka ingka-angol  
 oh word child what the make-stupid crazy

to sikan no harì? Maniò to ogkaboros ka lukos no  
 that king why pregnant f male

kuddò no konò man no boian?" No kagi to inoy  
 horse which not emp female word mother

ni Lungpigan, "Utù, ogdoroyow ka to kagi to  
 Sonny be-careful you about word of

took the horse to the  
 child. The soldiers  
 said to the child,  
 "This is the male  
 horse which the king  
 has had brought to  
 you. The king says if  
 you can make this  
 male horse pregnant  
 [you will not be pun-  
 ished] - tomorrow  
 only is how long he'll  
 wait for you. If it  
 becomes pregnant he  
 will have you bring it  
 to the king tomorrow.  
 This is what the king  
 says to you." "Yes,"  
 the child said, "I'll  
 take it there tomor-  
 row when it becomes  
 pregnant. Tell the  
 king that I will per-  
 form those words of  
 his to me. Tomorrow  
 I will go to his  
 (place). Now just tie  
 the horse there."  
 Then the soldiers re-  
 turned to the king.

"Oh!" the child said,  
 "what has made that  
 king crazy? Why should  
 a male horse become  
 pregnant which cer-  
 tainly isn't a female?"  
 Then Lungpigan's mo-  
 ther said, "Sonny,  
 pay attention to the  
 king's words to you."  
 "Ha!" the child said,  
 "Mother, leave it to

harì koykow." "Ha," kagi to anak, "Inò,  
king to-you ha word offspring mother

balagad ad on. Inò, angol ian ka harì.  
nevermind I mother crazy really the king

Maniò to ogpa-alap to lukos no kuddò no konò  
why CA-carry male horse which not

og-anak. Bak boi. Asolom no allow,  
give-birth as-if female tomorrow day

oghipanow a pad." "O," kagi to inoy, "Maniò to  
walk I yet oh word mother why

og-ongkoran a nud on? Konò ka ogkooy-u kanak  
desert I you not you pity/love me

no wà duma?" Kagi to anak, "Og-ulì  
who not companion word of offspring return/home

a rò man."  
I just emp/expectation

No, napawò man dò so langit no nanghi-os  
so next-day again the sky packed

on to ogpanlabaan din no manggad dan, no kagi to  
laundry his clothing their word of

anak, "Inò, oghipanow ad on." "Ho-o," kagi  
offspring mother walk I now yes word

to inoy, "Maga-an ka rò man og-ulì su  
of mother quick you just emp return because

ogko-ipong a." "Ho-o," kagi to anak." No  
worry I yes word of offspring

nighipanow on si Lungpigan no nig-utuk-utuk to  
walked carry-on-head

labaan din, no diò ogbayò to baloy to harì.  
laundry his there passed-by house of king

?  
"O," kagi to harì, "Batò no og-atu,  
oh word of offspring child who resists

oghondo-i ka no og-utuk-utuk to oglabaan?" "Ha,"  
where-go you who carry-on-head laundry ha

me. The king is really crazy. Why (would) he send a male horse that won't give birth? As if it were a female! Tomorrow, I'll go (somewhere) for a while [lit. 'yet']. "Oh," the mother said, "Why will you desert me? Don't you pity me that I have no companion?" The son said, "I'll be right back!"

Well, when the sky dawned again, he gathered together their clothes to wash, and then the son said, "Mother, I'm going now." "Yes," the mother said, "(Please) hurry and return home because I will be worried." "Yes," the child said. And then Lungpigan left carrying his laundry on his head and went by way of the king's house.

"Oh," the king said, "Child who retaliates, where are you going carrying your laundry on your head?" "Ha," Lungpigan said, "I am



kagi ni Lungpigan to, "ogpanlaba a su  
word of laundry I because

nig-anak si Amò ganna no mausilom." "O,"  
gave-birth father while-ago night oh

kagi to hari, "Batò, na-angol ka bua. Du-on bag  
word king child crazy you maybe there dim

lukos no og-anak." "O," kagi to batò, "Koykow,  
male who gives-birth oh word of child you

hari ka na-angol. Nataga ka na-an to konò  
king the crazy knew you really that not

og-anak ka lukos. Maniò to nigpalapan a nu  
give-birth the male why CA-carry-to me you

to lukos no kuddò? Sikoykow, sumansumana to  
n/f male horse you ponder

ogkagion nu, ko maroyow bua ko maro-ot. Ko  
word your if good maybe or not if

maro-ot so ogdoromdomon nu konò nu ogkagia. Ian  
bad f thoughts your not you speak that

oghimuon ka maroyow." Kagi to hari, "Nakasalò a  
do you good word of king sinned I

ian koykow, Asat. Koykow rò ka ogpo-igù  
indeed to-you Sonny you just the forgive

koddì to noimu ku koykow, di kai kad on  
me did I to-you but here you incep

og-ugpò to koddì su maroyow ka pogdoromdom  
dwell me because good the thought

nu, woy asawa-ad ka anak ku." "Ho-o," kagi  
your and marry you offspring my yes word

ni Lungpigan, "Og-insa-on ku pad ka anak nu  
of ask I yet the offspring your

ko ogko-iniat bua ko konò."  
if desires maybe or not

Pogkalugoylugoy to pog-ugpò ni Lungpigan  
long-time dwell of

going to wash clothes  
because Father gave  
birth a while ago  
during the night."  
"Oh," said the king,  
"Child, perhaps you  
are crazy. There is  
indeed a man who gives  
birth! [meant as oppo-  
site]." "Oh," the  
child said, "You are  
the crazy one. You do  
know after all that a  
male cannot give  
birth. Why did you  
send me a male horse?  
As for you, think  
about what you are  
saying whether per-  
haps it is good or  
bad. If your thoughts  
are bad, do not  
speak them. What you  
(should) do is what  
is good." The king  
said, "I really have  
sinned against you,  
Sonny. You only be  
the one to forgive  
me for what I did to  
you. But stay here  
with me now because  
your thinking is  
good, and also marry  
my daughter." "Yes,"  
Lungpigan said, "I'll  
ask your daughter  
first if perhaps she  
will desire [to marry  
me] or not."

After Lungpigan had  
stayed a long time  
there with the king

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

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

## TEXT 2

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

Dalaga no Datù  
 maiden who was rich

Rich Maiden

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

I have a story of a  
 maiden who was really