

THE NABALOI DIALECT

THE IBALOI IGOROT

TRIBAL NAME

The tribe whose language is discussed in the following pages is not commonly known by a special name, but is designated generally by the comprehensive term "Igorot." Another favorite Spanish term for this and other Philippine mountain tribes who obstinately refused to be converted was "infieles"—that is, pagans. This latter term is, of course, in no sense a tribal designation, but merely includes in one great group the people of the Philippines who did not accept Christianity.

The term "Igorot" first occurs in the chronicles, in its original form "Ygolotes," as a designation for the mountain people of the then unknown hinterland of Pangasinan and Ilocos (to-day known as the provinces and districts of Benguet, Kainap, Amburayan, and Lepanto); subsequently its use extended, and it has often been applied without discrimination to any number of non-Christian mountain tribes of north Luzon or of Luzon in general. This enlarged use of the name—though not wrong, if only etymologically considered—is misleading and should be discontinued to avoid further confusion.

More careful authors have employed the terms "Benguetanos" and "Igorotes of Benguet," which, while more precise, still fail to distinguish the tribe here under review as a unit from its congeners in and around that same province.¹

A native of Benguet, when asked by an outsider about his tribal connection, will answer, *Igodut-ak*—that is, "I am Igorot"—but let the same question be raised among natives from the south and others from the northwest of that province and it will elicit replies, *Ibaloi kama*—that is, "We are Ibaloi"—from the former, and *Kankanaï kama*—that is, "We are Kankanaï"—from the latter, in which replies a direct reference is made to the different dialects spoken by the two parties, namely, Nabaloi and Kankanaï. I have therefore used the term Ibaloi

¹ It will be readily seen that "Benguetanos," for the purposes of this study, includes both too much and too little. The term includes properly all the people of Benguet, though some belong to the group here under review and some do not. The same may be said of "Igorotes of Benguet," a term which includes all the Igorot in the province, both those speaking the dialect here considered and others, but fails to include those of the same speech outside of Benguet.

Igorot as a clear and precise designation of that division of the Igorot who know themselves as Ibaloi and their language as Nabaloi.

The etymology of the words Ibaloi and Igorot is gathered from Dr. T. H. Pardo de Tavera's *Etimología de los Nombres de Razas de Filipinas* and is as follows:

Igorrote is composed of the root *gobol* (mountain chain, in Tagalog) and the prefix *i* (dweller in, or people of) and means "mountaineer" (in German, *Bergsassen*).

The same author says:

Ibaloi is the name of a dialect spoken by the Igorrotes, and this word, in Ilokano, signifies simply "language of strangers."

For further explanation Padre Carró's excellent *Vocabulario Iloco-Español*¹ gives us *balin*, which is doubtless the same as *balai*, meaning "the farther side of a river or of the sea," and *i-balai*, or *tuqi-balai*, "stranger or person from beyond the seas," such as the Chinese or European.

CHINESE INFLUENCE

I have not been able to discover among the Ibaloi Igorot with whom I have been in contact any tradition to support the idea of their having come from somewhere beyond the seas; but a reference here suggests itself to the followers of the Chinese corsair Limahong, who, when besieged in 1657 by the Spaniards in his encampment at the mouth of the Agno River, Province of Pangasinan, made good his escape, according to the chronicles, by abandoning part of his troops, who took to the hills. "It is popularly supposed," says John Foreman in his book, *The Philippine Islands*, "that from these fugitives descends the race of people in that province [Pangasinan] still distinguishable by their oblique eyes and known by the name of Igorrote-Chinese."

There is surely nothing markedly Chinese in the bodily appearance of the Ibaloi Igorot nor, as far as my knowledge of Chinese goes, in their customs and religious ideas, which on the contrary I take as typically Philippine to such an extent that we may study in their light the past of the civilized lowlanders. Spanish authors have been inclined to see an indication of Chinese influence in the frequent occurrence in the Nabaloi dialect of the Spanish *ch*; this is, indeed, uncommon in the other Philippine tongues, which seem more apt generally to pronounce this sound as *ts*; but even the Ibalois, who, on the supposition that they are descendants of Chinese, and who have the sound *ch* in their vernacular, would most likely retain the same in an imported Chinese word, have in their vocabulary the word *i-tai* for the Chinese word *cha* (tea) (see *ch*, p. 102), which is known all over the

¹ *Vocabulario Iloco-Español*, Fr. Andrés Carró, Manila, 1888.

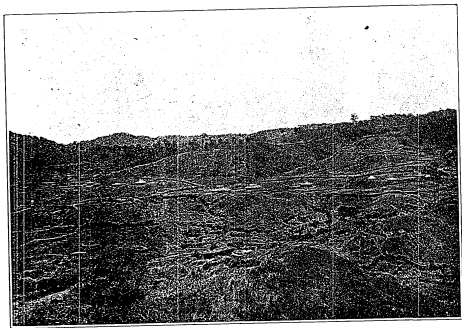


Photo by Worcester.

PLATE LXIV. LUCBAN, A BARRIO OF BAGUIO VILLAGE.

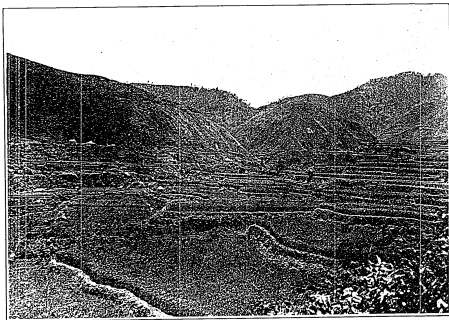


Photo by Worcester.

PLATE LXV. RICE TERRACES, KABAYAN VILLAGE.

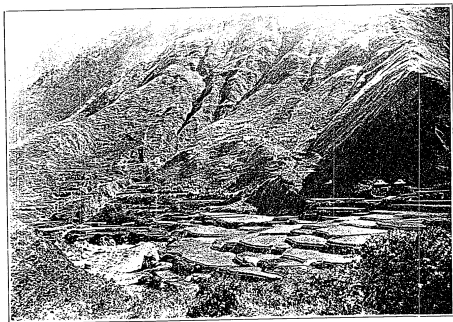


Photo by Wadsworth.

PLATE LXVI. RICE TERRACES AND MOUNTAIN-SIDE UNIRRIGATED GARDENS, KABAYAN VILLAGE.

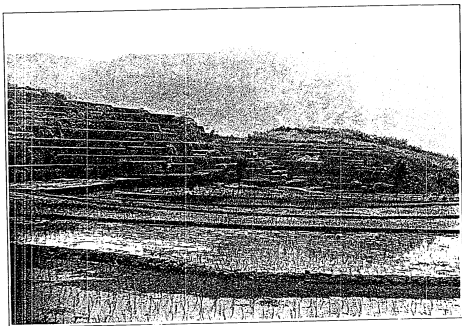


Photo by Worcester.

PLATE LXVII. RICE TERRACES, AGNO VILLAGE.

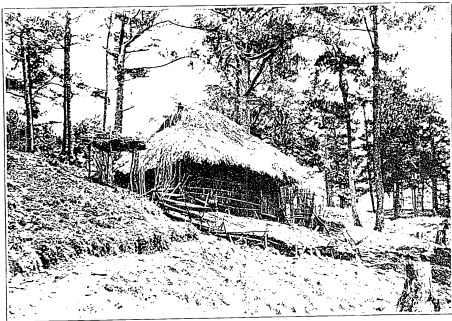


Photo by Woodward

PLATE LXVIII. TYPICAL IBALOI DWELLING HAVING PINE-BOARD SIDES AND GRASS ROOF, PAKDAL BARRIO, BAGUIO VILLAGE.

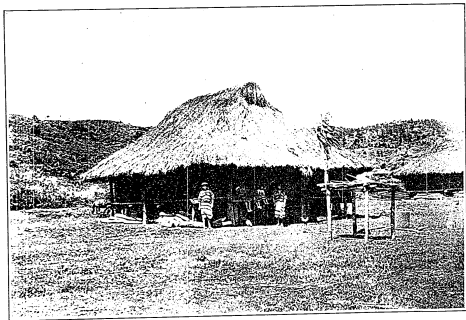


Photo by Worcester.

PLATE LXIX. TYPICAL IBALOI DWELLING, PICO VILLAGE. (CEREMONIAL PLATFORM IN FOREGROUND.)

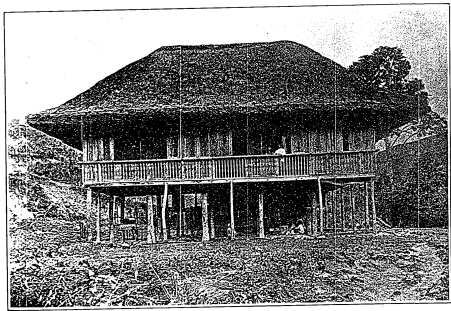
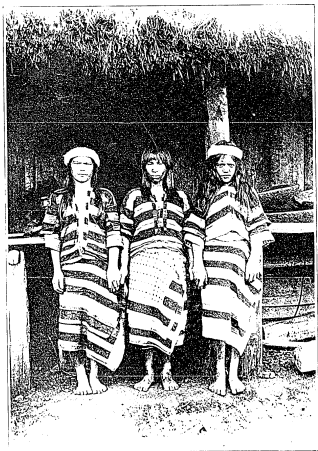


Photo by Worcester.

PLATE LXX. BEST-CLASS IBALOI DWELLING, TUBLAY VILLAGE.



THREE YOUNG WOMEN

THEY ARE THREE OF MANY - SOME ARE NOT YET

Islands. On the other hand, I have found among Ibaloi personal names some that are pure Japanese words, such as *karai* (in Japanese, "light," "not heavy") and *takai*¹ (in Japanese, "high," "dear"), and it is also interesting to note that one of the present headmen of the Igorot at Baguio, capital of Benguet, bears the very name of Limahong's lieutenant, Sico, whom the old chronicler, Gaspar de San Agustin, states to have been a Japanese. Further investigation in this direction will show whether these are more than accidental similarities.

EXTENT OF TERRITORY

Several allusions have already been made to the location of the Ibalois and the extent of the territory occupied by them. The center of their territory is the country around Baguio, the present capital of the Province of Benguet; its limit in the north is fixed by the rancherias of Kabayan, Atok, and Kapangan; in the west by those of Sablan and Galiano; in the south by the rancherias situated in La Union and Pangasinan Provinces on the southern foothills of the Mangitkiman complex. From these last, however, must be excepted some that are peopled by Igorot, called by the Ibalois *bágo* (Ilocano, *bágo*, "newly arrived person," "newly converted Christian"), who, according to reports, were deported thither from farther north by the Spanish Government. The eastern limit would be the Agno River between Kabayan and San Nicolas but for some outlying Ibaloi settlements beyond the river in the district of Kainpa.

The number of individuals composing the Ibaloi must be between 12,000 and 15,000. The total population of Benguet is 15,000, but it is doubtful if the number of Ibaloi Igorot living in La Union, Pangasinan, and Kainpa would make up for the deduction to be made for Igorot residents in Benguet who are not Ibaloi.

For the surrounding tribes in whose midst the Ibaloi Igorot live they have the following names: Toward the northwest and the north, the *Kankanaï* and *Katanguan* (Sp., Cateuan) Igorot; northeast and east, Igorot which the central body of Ibalois call *Básol*; south, *Pangasinan*, *Idoko* (Ilocanos), and *Bago*; west, *Idoko* (Ilocanos) and *Kankanaï*. The term *básol* is not so much a tribal name as a hateful designation of the head-hunting, cattle-thieving, and kidnaping Igorot living around and south of the mountain Data in what is sometimes called the *Kabundua* or territory of the *Básol*. With them the Ibalois have lived since olden times in deadly feud. (Compare the Ilocano words "*básol*," hostility, and "*kabásol*," he who wishes or does evil to another; enemy in war.) For the people living in the foothills and plains to the south and west, be they Christians or Igorot, the Ibaloi highlanders have also the general term *Kapangan*—that is, people living in the hot lowlands.

¹ Compare also Pangasinan stagey, "high."

It is, of course, easy to see that the various divisions of the Igorot are more closely related one to another than they are to other tribes, but they do not have the idea of belonging to a race or nation in the same precise and developed form in which both ideas are present in our mind. Their scant culture and their natural inclination to live an independent and retired life in their mountains render them rather dull in conceiving and indifferent in retaining ideas that go beyond their immediate horizon—a disposition that does not, however, prevent their being shrewd though silent observers of what they see of the outer world. They are conscious of a closer kinship with the neighboring Igorot tribes and also of consanguinity with the Christian lowlanders from whom they are separated, more than by anything else, by the fact that the latter have adopted Spanish faith and civilization. The diversity of dialects, which to some would seem a great barrier, does not appear so to them, for what indeed are all these dialects, nearly uniform in roots, construction, and mode of expression, but so many variations of one and the same melody? If to the racial ties thus conceived is added their consciousness of living in the same land and of having shared, at the hands of the Spanish conqueror, for hundreds of years, more or less the same fate as the other colored Christian or non-Christian inhabitants, we can not doubt that the Ibaloi Igorot also are waking up to the idea of nationality.

ELEMENTS IN NABALOI

Until authentic vocabularies have been gathered from the tribes to the north and east,¹ making possible a more comprehensive study of Nabaloi, it must suffice to state that this dialect is composed of three elements, viz. Pangasinan, Hocano, and a third which may be genuine Nabaloi or which will more probably dissolve itself again upon further examination into various components. The first two elements appear more or less disfigured by the different idiomatic pronunciation of these Igorot; the Pangasinan *ada*, meaning "there is," which becomes *gata*, and the Hocano *darayan*, a kind of banana, which becomes *charaya*, may serve as typical instances of the changes so occurring. The influence on Nabaloi of the language of Pangasinan, from which province the main body of the Ibaloi Igorot is separated nowadays by the little-inhabited mountain complex of the Mangitkiran Peak (Monte de Santo Tomás), seems to have taken place in a former period of probably closer proximity of the Ibaloi Igorot and the people of Pangasinan.²

The Hocano language, on the other hand, appears still to continue feeding and modifying the Nabaloi; the Nabaloi dialect, in fact, is used

¹ Mr. Scheerer had not seen Volume I of the publications of the Bureau when this was written. Volume I, *The Ibanag Igorot*, by Dr. Albert Ernst Jenks, contains exhaustive vocabularies of a people north of Benguet.

² See on this point *Historia de Iloilo*, by Isidoro de los Reyes, pt. II, pp. 169-171. (Account of a Spanish expedition against the Igorot.)

only within the tribe. In conversation with outsiders and on official occasions Hocano is spoken, of which nearly all Benguet Igorot have a colloquial knowledge.

DIFFICULTY IN REDUCING THE DIALECT TO WRITING

Nabaloi, never before reduced to writing, presents to the student certain difficulties inasmuch as the pronunciation is often varying, hard to catch, and puzzling to fix by letter. These Igorot are moreover very careless speakers; the Nabaloi equivalent for "no," for instance, will be heard most often as *chi* or *uchi*, sometimes as *aishi*, but hardly ever in its true form *aachi*, which is the Pangasinan *andi*, same as Tagalog *hindi*.

Different valley communities have different terms for one and the same thing, and even within one rancheria or settlement inquiry for the name of a certain thing will often raise a controversy about the proper word. I point this out not in order to enhance but rather to limit the value of the vocabulary given herewith, in which doubtless there may be found many errors. I pretend to have cut only a narrow trail through the jungle of this hitherto unexplored territory, but by the light thus let in further investigation will be made easier and more satisfactory.

THE NABALOI ALPHABET¹

[Abbreviations: N., Nabaloi; L., Hocano; P., Pangasinan; T., Tagalog; Sp., Spanish; Corr. Sp., corrupted from Spanish.]

PRONUNCIATION

Taking for a standard the Spanish alphabet, I begin with some remarks on the pronunciation, comparing at the same time the Nabaloi sounds and words with their equivalents in the neighboring dialects.

A

This vowel occurs—

- (1) Pure in *ama*, father; *alam-am*, a certain fern.
- (2) Corrupted into *e* or even *i* by hurried pronunciation in *ham'ugun*, name of a locality; *uak*, to plant; *pitak*, mire.
- (3) Obscured and scarcely audible in *ba'at*, skin; *a'achi*, no, is not; *a'abalat*, heavy, and others.

B

- (1) Pure in *bahat*, pine tree; *bahin*, command.
- (2) With a short exploded *a* after it before *a*; *baku*, cow; *bakwang*, rich man, headman; *matubé*, fat.
- (3) Passing into *f* as heard in the northern Ibaloi rancherias; *fádal* for *bádai*, land, soil, earth, country; *falei* for *balei*, house. (See also under P.)

¹ Except where used to give prominence to letters in the alphabet, the use of italics throughout the text is confined to words of the Nabaloi dialect.

² In this, as in other cases later on, I render the Nabaloi root word indicative of an action by the English infinitive.

C

The Spanish linguo-dental *c* does not occur in Nabaloi. (For guttural *c* before *a*, *o*, and *u*, see under K.)

Ch

The existence in Nabaloi of this consonantal diphthong has served to strengthen Spanish authors in their opinion regarding the Chinese descent of the Igorot. A comparison with other native dialects shows this sound to be most often an idiomatic substitute for the *d* of the lowlanders, as already stated by Simbaldo de Mas. It likewise replaces *l* or *r*:

<i>Chalan</i>	road	I. <i>alalan</i>	<i>Machim</i>	afternoon	I. <i>malém</i>
<i>Challem</i>	deep	I. <i>alilem</i>	<i>Chims</i>	God	Sp. <i>Dios</i>
<i>Chila</i>	tongue	I. <i>dila</i>	<i>Bilchi</i>	green	Sp. <i>verde</i>
<i>Chua</i>	two	I. <i>dua</i>	<i>Sampichueho</i>	a town	Sp. <i>San Fernando</i>

(For *ch* instead of *r* see under R.)

D

Notwithstanding the substitution of *ch* for *d*, as illustrated in the preceding examples, there are found many words that retain the *d*: *Adirem*, shadow, ghost; *duungus*,¹ the space under the house; *angkáins*, light of weight; *andágt*, hard; *andápt*, soft; *duact*, designation for a phase of the moon.

D in Nabaloi stands very often also, though not always, for *l* in Hocano, Pangasinan, etc.: *Mabudin*, possible, to be able; I., *mabalin*; *Idoko*, I., *lloko*; *dúpa*, face; P., *lupá*; *Manida*, T., Manila; *chukáden*, bedstead; P., *dukán*.

The Nabaloi further pronounce a *d* nearly always before the sound *g*: *Adyab*, to call; I., *ayab*; *dgo*, your; I., *yo*; *kabadyo*, horse; Sp., *caballo*. (See also under T.)

E

(1) The characteristic *e* in the Philippine dialects, fluctuating between *e* and *i*: *Akes*, belly; *gnauet*, rope; *ageras*, lazy. (See also under I.)

(2) Very open and broad, like the German *a* in *esduke*, egg; *kerul*, thunder; *teul*, fool.

(3) Like the nasal *n* in English "hall," but a little nearer to the Spanish *e*; I render it by *er*: *Uler*, shawl; *angul*, body; *maptrng*, good; *shutrng*, drunk. The name of the Province of Benguet is pronounced by the natives Bég-*ngét*.²

F

Its use appears to be rather unsettled. While constant in some words—as, for example, *andápt*, soft; *addáex*, to accompany somebody, but *wanádup*, to go together—in others it is heard indifferently as *f* or *p*—for example, *apil* or *afil*, different; *Kúpit* or *Kúft*, a female name.³ As a consequence of this tendency to interchange *p* and *f* the Nabaloi share with other Philippine peoples the inclination to substitute *p* for the *f* in Spanish words. They say *Sampiddacho* for *San Fernando*, *pirino* for *franco* (bride), etc. (See also under B and P.)

¹ *Duwagan* (duongun), in antiquated Tagalog, a landing place for boats. It may be inferred herefrom that the Nabaloi once lived and built their houses, in true Malay fashion, on the shores of navigable waters.

² *Béng-ngét* (in Hokano, entanglement), the net of somebody or some thing being caught in a thicket or a tight place.

³ Igorot rice wine is called "tepul" by the Ilocenos, but "infel" by the Igorot.

G

Always hard: *Pagci*, P., paini, painly; *wadigat*, difficult; *apag*, flesh, meat. A hard *g* also appears in Nabaloi before the diphthong *ou* or *uo* of the lowlanders, the use of the modern Filipino orthography, thus: *Asagoua*, spouse, consort; T., *asawa*; *guaset*, rope; L., *unnet*; *gwato*, eight; T., *wato*; *guara*, there is; P., *aha*; in T., *wala*, there is not.¹

ng

This nasal occurs in Nabaloi the same as in all other Filipino dialects: *Ngeras*, lazy; *wagutaboi*, slippery; *tugaua*, to sit down; L., *tugau*.

H

This aspirate does not occur. For comparison I give some Tagalog words containing this letter and their Nabaloi equivalents:

Hangin (wind), *ekagawa*; *kahol* (wood), *kia*; *bahol* (hair), *bach*.

I

I call for no other remark than the general one applying to all Filipino dialects, that it is often not to be distinguished from *e*. A distinct *i* is heard in some words—as, for example, in *bidin*, command; *Pian*, name of a rancharia; *tag-in*, cold; *chini*, here. An ambiguous *i* appears in *utlug*, charcoal; *Bagio*, capital of Benguet; *Piko*, a rancharia; *palit*, dear, where the *i* might also be pronounced as a short, sharp *e*. (See also under R.)

J

This Spanish sound does not exist in Nabaloi. The name Juan is pronounced *Kuan*.

K

The common *k* is found in words like *toktok*, head; *kachil*, pig; *kama*, we; *klu*, wood; *Kokkol*, a personal name. In other words it is pronounced like *ck* in Scottish loch, a sound for which I employ the letter *x*: *Jaxasen*, mat; L., *ikamen*; *axluk*, egg; L., *itlog*; T., *iklog*; *achaxel*, much, many; L., *dakkél*, great; large; *axixen*, old man; P., *asiken*; *paxan*, hawk.

L

Pronounced as in Spanish; *Malinas*, clear; *malakon*, pregnant; *chala*, blood; *chila*, tongue; *antoleng*, black. (See also under D and R.)

LL

This Spanish sound does not exist in Nabaloi. In pronouncing Spanish words containing it the Nabaloi convert it into *dy*: Sp., *silla*, *sildo*.

M, N

Pronounced in the ordinary way.

Ñ

This Spanish letter does not occur.

O

Sometimes a pure *o*, as in *wadagot*, hard; *toktok*, head; *awik*, small, etc. In other words it passes into *u*—for example, *Bagio*, capital of Benguet; *antaleay*, black; *aso*, dog.²

¹It may be noted that the same difference in spelling is found in the old Spanish authors; Gaspar de San Agustín writes *Linasagua* for *Linasuan* and *Tanaguan* for *Tananan*. In *Manga* we find *huague* for *huawa*, but *Vuca* for *Gingua* in *Max*.

²It should be noted that *ck* is used to indicate the third sound given under R.

P

While invariable in some cases, as in *palit*, dear; *pállag*, gun; *páxus*, Sp., peso; in others it passes into *f*, as shown under that letter.

Q

This letter is not used in writing Nabaloi.

R

Pronounced with the tongue and rather softly: *Rra*, they; *marikit*, pretty. Note also the following letter changes: *Chala*, blood; L., *dara*; *díras*, clock, watch; Sp., *reloj*; *chinggol*, quarrel; L., *ringgor*; *gícha*, war; Sp., *guerra*; *aling*, charcoal; P., *uring*; *kaldyo*, mail; Sp., *correo*; *Alingay*, a town; L., *Aringay*; *diraldyo*, newspaper; Sp., *diario*. (See also under L. and Ch.)

S

Sharp in *kosipos*, to roll up; *asas*, to see; *chanchasau*, peel, etc. Soft in *sadat*, to write; *síged*, well, right, and others.

T

Pronounced as ordinarily, though it is often not readily distinguished from *d* by an European ear.

U

Short in *nutant*, to talk; *kudut*, to tie, etc.; long in *buna*, to kill; *unas*, sugar cane, etc.

V, W, X, Y, Z

For *v* and *y* see under G and D, respectively. The other sounds do not occur, excepting perhaps *v*, which approaches the soft Nabaloi *b*, and *x*, which is used to represent the second sound given under K.

DIPHTHONGS

eu

A broad *e* joined to a short *u*: *Bed'u*, song; *Aléu-éu*, a personal name, etc.

ei

Sounds like the diphthong in English *they*, and takes the place of the Ilokano *ai*: *Atei*, dead; *atei*, liver; *halei*, house; *pugei*, jaddy.

ou

A long hollow *u*. This sound corresponds to the *uo* in lowland dialects: *Akon*, sun, day; T., *arno*; *pogon*, rice field; *iron*, a big snake; *Putan*, name of a locality; *tapon*, top of mountain; L., *tapao*.

uu

Like *oo* in English *cow*: *Puuanu*, hawk; *Jalan*, star; *kaban*, a bird.

oi

Like the diphthong in English *coy*: *Angatutai*, slippery; *Nabaloi*, name of this dialect, etc.

HIATUS; TRANSPOSITION OF VOWELS

There are in Nabaloi, as in Ilocano, certain words the correct pronunciation of which requires a distinct hiatus to be interposed between two syllables. Of this kind are: *Tug-in*, cold; *Pinau-an*, *Alén-én*, *Kam-al*, three personal names; *bulbul-ó*, butterfly; *alam-am*, a fern; *an-an*, to go to see.

The hiatus in question is like the one we make in English in such a word as tick-tack.

It may be remarked finally that there are to be found in Nabaloi examples of that curious transposition of vowels within one word that is met with also in Ilocano and other native dialects. By a change of this kind the word *ambilinget*, dark, for instance, will be heard as *ambilanget*, and others similarly. A certain author has seen in this capriciousness in speaking one of the causes of the great variety of Philippine dialects.

SOUNDS EMPLOYED

The two sounds fluctuating—the one between *e* and *i* and the other between *o* and *u*, for each of which the old Philippine alphabets had only one character—I shall not distinguish by special signs but write words containing them as I have heard them.¹

I discard further the distinction in writing between the first and second sounds under *A*, between the three kinds of *C*, and between the first and second sounds under *E*, because, being influenced by the neighboring dialects, they become more or less distinct according to the geographical position of each ranchería. The examples given may suffice to illustrate them.

Lastly, the difference between sharp and soft *s* and long and short *u* is not so excessive as to render diacritical marks necessary.

There remain only three special sounds to be considered: First, that which the Spaniards, finding it in all dialects of these Islands, rendered by *ñg*, *ng*, or *ng*. Leaving aside the much-debated question how it can be represented properly for popular, practical use, I retain in this study the simplest Spanish form of writing the sound *ng*.² The two other sounds

¹ Rizal repudiates for Tagalog orthography the use of the *e* altogether, which he says was introduced by foreign writers. He admits only the *i* with two values—*i* in the middle of a word (Spanish *i*) and *i* in a final syllable a little more open, like *y* in English "carry," "fluently"—that is, a sound between *e* and *i*. Of *u* he similarly says that in the middle of a word it sounds like the Spanish *u*, but that it opens a little and takes an intermediate sound between *o* and *a* in final syllables, a fact which, as in the case of *e* and *i*, leads some to believe that the Filipinos employed *o* and *a* indifferently. Words with two *u*'s of the intermediate sound, as *tuto*, *pomo*, etc., he pronounces to contain really only a long final *u*. He admits therefore the letter *u* only for final syllables, giving it the value of *ou*—that is, darker than the Italian *u*.

² In passing I will only point out that the sign *ñ* avoids the drawback which led Rizal to admit reluctantly the old Spanish *ñg* instead of the *g* proposed by him, viz, it does not destroy the character of the assimilated particle *no* in contractions like *Harín bala* for *Harín no bala*.

[The author proposed to adopt the character *ñ* in place of *ng*, but, in view of the fact that there is not general agreement as to the wisdom of this course and also because the character *ng* is well understood, it has seemed best for the present to represent the sound by *ng*.—Ed.]

are the ones described under k^2 and the palatal friative mentioned under k . As both are constantly used and clearly heard they merit distinctive signs, and I give them, the first with x and the second with x (Association Phonétique Internationale).

ROOTS AND PARTICLES

Nabaloi, like all Philippine dialects, is agglutinative, built up of roots and particles.

By roots I mean here simply the words that convey a certain definite and independent idea—for example, *apai*, fire; *otik*, little; *bana*, to kill; *cha*, two. Particles I call here certain syllables which, taken by themselves, have no meaning whatever and therefore never occur singly in the sentence and which become significative only when agglutinated to roots or compound words the meaning of which they modify in a variety of ways. Agglutinative particles are either prefixed or infix or suffixed. Some examples will illustrate their use:

Prefix *ma-*, meaningless if by itself, has the office of adding the idea "owner" to the sense embodied in the stem. Taking, for instance, the word *balei*, house, we get *makubalei*, owner of house; *makubahalya*, owner of horse, and so on.

Infix *-ia-* serves to make the past tense of verbal forms. Stem: *Tag-in*, cold; *atag-in*, to become cold; *t-in-ag-in*, to have become cold. In this case the *a* of infix *-ia-* becomes *u* for reasons of idiomatic pronunciation.

Suffix *-an* denotes locality. Root: *Apai*, fire; *apaian*, fireplace.

The number of particles a stem may take is not limited to one. For instance:

Root, *Patang*, WARMTH, HEAT

+ Prefix <i>ka-</i> and suffix <i>-an</i> ¹	<i>ka-p(a)atang-an</i>	Hot territory.
+ Prefix <i>i-</i>	<i>i-ka-p'atang-an</i>	A person having his home in the hot territory.

By certain particles a verbal force is given to nouns. For example, to the compound word *apaian*, fireplace, the idea of "to use as" is superadded by the prefix *pa-*.

Thus—

<i>Saidiai</i>	<i>e</i>	<i>paapaian</i>	<i>mo</i>
(Lit.: This here	the	use as fireplace	thine)

Would mean:

Let this be your fireplace; (or, briefly) make your fire here.

The same sentence is rendered as a statement in the past tense by infixing into *paapaian* the particle *-in*:

¹ *Ka* . . . *an* denote, among other things, the whole extent in which the idea expressed by the root prevails. The above is an instance of this idea in concrete sense; for abstract ideas compare *Tu*, layd, free; *ku-ayn-an*, freedom.

Scridiai *a* *pinanapian* *mo*
(Lit.: This here the used as fireplace thing)

This is the place that served you to make fire; (or) you made your fire here.

The notable point in this form is that it expresses both a thing and an action, and that with this duality in sense accords its grammatical appearance. It is preceded by the article like a noun and it can be modified as to time like a verb. We can not then bring it justly under either of these grammatical categories of ours, and the less we try to do so the sooner we enter into the spirit of these idioms.¹ (Compare "The verb," p. 126.)

THE ARTICLE

DEFINITE

The definite article, used for singular and plural and for both genders, is *e*, also pronounced *i* (Spanish pronunciation).

The declension of a noun with the definite article in English would appear in Nabaloi as follows:²

Nominative case: *e dazi*, the man; *e balei*, the house.

Possessive case: *ne dazi*, of the man; *ne balei*, of the house.

Objective case: *san dazi*, to the man;³ *chi balei*, to the house.⁴
e dazi, the man; *e balei*, the house.

In speaking of persons the special article *si* is used with their personal names and also with words which express kinship, as *ama*, father; *ina*, mother; *agi*, brother, sister. It is likewise used with the pronouns *ini*, this, and *iman*, that, if they refer to persons.

The different cases are shown in the following example:

Nominative case: *si Mateu*.

Possessive case: *ama Mateu* or *ne Mateu*.

Objective case: *san* or *sikau Mateu*; *si Mateu*.

Si, if following a vowel, is generally abbreviated to *s'* and pronounced as a suffix to the word preceding it. (See examples.)

INDEFINITE

The indefinite article is *sacai*, one, joined to the noun by the particle *a*. It forms the following cases:

Nominative case: *sacai a anak*, a child.

Possessive case: *ne sacai a anak*, of a child.

Objective case: *san sacai a anak*, to a child.
sacai a anak, a child.

¹It may not be superfluous to point out here that although I take our grammatical categories as a ground plan for these notes and continually use terms taken from our grammar I use them because they are familiar and not because grammatical terms used in a European language fit exactly a Malayan dialect like Nabaloi.

²The word "declension" is used here merely as a matter of convenience. Strictly speaking, a word which does not change in form to make the different cases is not declined.

³The dative particle *san* is used only for living beings. With inanimate things this case generally bears upon relations as to space and is expressed by prepositions like *chi* and others.

Examples

<i>Akutu e dazi.</i>	The man is bad.
<i>Akapang e kin.</i>	The tree is high.
<i>Bakung si Mateo.</i>	Mateo is a headman (or rich man).
<i>Si Mateo e bakung.</i>	Mateo is the headman.
<i>Abudeg e balci ni Kastil.</i>	The house of the Spaniard is big.
<i>Achazel e anak nan Juan.</i>	Many are the children of Juan.
<i>Anaron-ko e pazil sun oso.</i>	I have given the bone to the dog.
<i>Inaspok's capitan.</i>	I have met the capitan (headman).
<i>Guara's amam?</i>	Is your father present?
<i>Chuhung chi balci nan Mateo ini.</i>	These boards belong to the house of Mateo.
<i>Balci nan Mateo.</i>	The house of Mateo.
<i>Balci-Mateo.</i>	Mateo's house.
<i>Mupteng si iai.</i>	This (person) is good.
<i>Saidiai e balci ne sarvi a abitey.</i>	This is a house of a poor man.
<i>Iazon-mo e sadat sun sarvi a igorot.</i>	Give the letter to an Igorot.
<i>Inas-ko e bil.</i>	I have seen the woman (women).
<i>Guara inas-ko'n bil.</i>	I have seen women.
<i>Guara inas-ko ehua'n bil.</i>	I have seen two women.
<i>Inas-ko achua a bil.</i>	I have seen some women.
<i>Achazel e bil'n inas-ko.</i>	Many were the women I saw.

The emphasis obtained for "many" in the last sentence by putting *achazel* at the beginning and the definite article immediately after is an idiomatic construction often to be rendered by such relative phrases of ours as "it is he who," etc. For instance:

<i>Sikak e kinibig-to.</i>	It is I who was struck by him.
<i>Saidiai e chu kapas sangura.</i>	This is the direction they are taking.
<i>Sikam e angala ne kabadpa.</i>	It is you who have been the bringer of the horse.

THE NOUN

The Nabaloi noun has no distinctive forms to denote number or gender.

The plural, if not left to be understood from the context, is expressed by such words as *amio*, all; *achua*, some; *achazel*, many, etc. There are, however, in use some nouns, mostly belonging to the Hocano dialect, that form a plural by reduplication of the first syllable plus the following consonant; for example: *Balci*, house; *bal-balci*, houses; *ili*, town; *il-ili*, towns; *bilin*, command, order; *bil-bilin*, commands, orders.

To express the gender in the case of animals the words *dazi*, man,

¹ Lit.: "Bad the man." It is well to point out here that Nabaloi entirely lacks the auxiliary verb "to be," and that the idea of it is embodied in the noun (substantive, pronoun, adjective). Instances of this, besides above examples, will occur continually in these notes. (See under "The adjective.")

and *bii*, woman, or *kudakian* and *kubadyan* are made use of—*e asa'n dazi*, the dog; *e asa'n bii*, the bitch. Horse and mare are *kubadyo* and *kubadyan*;¹ the bull and the cow of the cambao, *manag a kudakian* and *manag a kubadyan*.

In a few cases distinct words are used for the male and female animals, as: Male dog, *asa*; female dog, *bua*; male cat, *pasa*; female cat, *tina*; male deer, *muk-het*; female deer, *ku-bi-lan*.

USE OF FEW, MANY, ALL, SOME, NO, ANOTHER

The following examples show the uses of the forms few, many, all, some, no, another, right, left, both, and are given here because a part of them show how the plural idea is expressed:

<i>Sazei a tao</i>	One man	<i>Apil a asa</i>	Another dog
<i>Chua'n tao</i>	Two men	<i>Sazei a pama</i>	One arrow
<i>Tadda tao</i>	Three men	<i>Chua'n pama</i>	Two arrows
<i>Acházxel a tao</i>	Many men	<i>Tadda pama</i>	Three arrows
<i>Anin a tao</i>	All the men	<i>Ótók a pama</i>	Few arrows
<i>Acham a tao</i>	Some men	<i>Acházxel a pama</i>	Many arrows
<i>Auchi tao</i>	No man	<i>Anin a pama</i>	All the arrows
<i>Apil a tao</i>	Another man	<i>Acham a pama</i>	Some arrows
<i>Sazei a bii</i>	One woman	<i>Auchi pama</i>	No arrow
<i>Chua'n bii</i>	Two women	<i>Apil a pama</i>	Another arrow
<i>Tadda bii</i>	Three women	<i>Sazei a sambilacho</i>	One hat
<i>Ótók a bii</i>	Few women	<i>Chua'n sambilacho</i>	Two hats
<i>Acházxel a bii</i>	Many women	<i>Tadda sambilacho</i>	Three hats
<i>Anin a bii</i>	All the women	<i>Ótók a sambilacho</i>	Few hats
<i>Acham a bii</i>	Some women	<i>Acházxel a sambila-</i>	Many hats
<i>Auchi bii</i>	No woman	<i>cho</i>	
<i>Apil a bii</i>	Another woman	<i>Anin a sambilacho</i>	All the hats
<i>Sazei a anauk</i>	One boy	<i>Acham a sambilacho</i>	Some hats
<i>Chua'n anauk</i>	Two boys	<i>Auchi sambilacho</i>	No hat
<i>Tadda anauk</i>	Three boys	<i>Apil a sambilacho</i>	Another hat
<i>Ótók a anauk</i>	Few boys	<i>Sazei a balang</i>	One leaf
<i>Acházxel a anauk</i>	Many boys	<i>Chua'n balang</i>	Two leaves
<i>Anin a anauk</i>	All the boys	<i>Tadda balang</i>	Three leaves
<i>Acham a anauk</i>	Some boys	<i>Ótók a balang</i>	Few leaves
<i>Auchi anauk</i>	No boy	<i>Acházxel a balang</i>	Many leaves
<i>Apil a anauk</i>	Another boy	<i>Anin a balang</i>	All the leaves
<i>Sazei a asa</i>	One dog	<i>Sazei a bato</i>	One stone
<i>Chua'n asa</i>	Two dogs	<i>Chua'n bato</i>	Two stones
<i>Tadda asa</i>	Three dogs	<i>Tadda bato</i>	Three stones
<i>Acházxel a asa</i>	Many dogs	<i>Ótók a bato</i>	Few stones
<i>Anin a asa</i>	All the dogs	<i>Acházxel a bato</i>	Many stones
<i>Acham a asa</i>	Some dogs	<i>Anin a bato</i>	All the stones
<i>Auchi a asa</i>	No dog		

¹The similarity in sound of these two words is accidental. *Kubadyo* is the Spanish "caballo;" *Kubadyan*, on the contrary, is composed of the two particles *ku* and *an* and of what is left as a root *bú*; *Thexan*, *batai*, woman. This corresponds with the composition of *bakélan*, root *dazi*, man; *T*, *lulaki*.

USE OF RIGHT, LEFT, BOTH

<i>Mata amamata</i>	Right eye	<i>Dimu amamata</i>	Right hand
<i>Mata awidi</i>	} Left eye	<i>Dimu awidi</i>	} Left hand
<i>Mata igit</i>		<i>Dimu igit</i>	
<i>Sata chaw'a mata</i>	Both eyes	<i>Sata chaw'a dimu</i>	Both hands
<i>Tungulu amamata</i>	Right ear	<i>Sudi amamata</i>	Right foot
<i>Tungulu awidi</i>	} Left ear	<i>Sudi awidi</i>	} Left foot
<i>Tungulu igit</i>		<i>Sudi igit</i>	
<i>Sata chaw'a tungulu</i>	Both ears	<i>Sata chaw'a sudi</i>	Both feet

RELATION OF NABALOI TO OTHER PHILIPPINE DIALECTS

Besides what may be gathered from the examples given under "Pronunciation," I propose to show here by a number of common words, denoting parts of the human body, the affinity of Nabaloi to other Philippine dialects:

English	Nabaloi	Ilokano	Pangasinan	Pampango	Tagalog
Body	angol	lagé	laman	katawan	katawan
Head	toktok	nló	oló	buntak	alo
Hair	buek	book	buek	buek	buhók
Eye	meta	meta	meta	meta	meta
Mouth	lungot	ngíout	sungí	aslok	bbig
Tongue	chila	dila	. . .	dila	dila
Ear	tungulu	talings	luyag	balagbug	talings
Breast	pugen	harukong	pagó	salu	dil-dilb
Shoulder	abula	abaga	abula	pagó	balikat
Neck	buklan	bukho (photon)	bekho	katal	big
Arm	takdal	taklag	takal	takal	kamni
Hand	lima	lma	lma	gumit	kamni
Anus	uget	uget	. . .	bulbít	poit
Heart	paso	paso	paso	paso	paso
Face	dupa	ropa	lupa	lupa	mukha
Belly	akes	than	ages	athan	than
Leg	alpo	luppo	alpo	pmad	lila
Foot	sudi	suka	suli	búls	paí
Bone	puñli	talang	puñli	bural	bunó
Skin	bahat	. . .	bang	bahat	bahat
Blood	chala	chala	chala	daya	dugo
Brain	utek	otek	utek	utek	utuk
Liver	altei	chalem	altel	atal	atí
Flesh	mapag (chaman)	mapag	. . .	haman	haman

I further give a number of Nabaloi words seemingly closely related to Malay proper and particularly interesting because they illustrate the coincidence of Nabaloi *ch* with Malay *dj*:

English	Nabaloi	Malay	English	Nabaloi	Malay
To kill	bam	bunuh	Sharp	matachin	teidham (pointed)
Creek	singi	sungai	Thin	urhan (uran)	hudjan
Girkin	kadman	kutiman	To sew	manait	djah
To show	itachu	tundjak	Far	tochani	djan
Weep	anangis	mangis	Needle	chagui	djarn
Road	chalan	djalan			
Heavy	nubulat	berat			

THE ADJECTIVE

The adjective exists, like the noun, either as a simple root word or as a root with a prefix agglutinated. The adjective, if used predicatively, precedes the noun and includes in itself the idea of "to be." A distinct verbal character is given to it by certain particles which add to it the meaning "to become." Of this form a progressive and a past tense exist.

Examples

<i>E babei usik.</i>	The small house.
<i>Usik e babei.</i>	The house is small.
<i>E babei dya usik.</i>	The house which is small.
<i>Anusik e chawan.</i>	The water becomes (or will become) little.
<i>Anunusik e chawan.</i>	The water is becoming little.
<i>Imusik e chawan.</i>	The water has become little.
<i>Usik du e chawan.</i>	The water is already little.

MODIFICATIONS OF THE ADJECTIVE

The following is a list of a number of current adjectives showing the various prefixes and forms just mentioned:

Adjectives	To be	Going to become	To be becoming	To have become
Straight	dinteg	anditeg	amanditeg	dinteg
Lazy	ngemas	angngemas	amangngemas	ngimlas
Cold	tag-in	antag-in	amantag-in	timag-in
Black	antoleng	matoleng	amantoleng	timoleng
Short	matxel	matxel	amantxel	timxel
Soft	andufit	madufit	amandufit	dmandit
Light (of weight)	angkadlas	makadlas	amangkadlas	kmadlas
Slippery	angalutol	mangalutol	amangalutol	nginalutol
Rushful	angbabaling	mbaling	amambaling	bmang
White	ampati	mpati	amampati	pmpati
Wet	ambasa	mbasa	amambasa	abasa
Hot	ampetang ¹	mpetang ¹	amampetang ¹	pmpetang
Red	akotal	makotal	amakotal	kimotal
Crooked	mtexang	matexang	amamexang	timexang
Alive	mbag	mbag	amabag	bmbag
Sick with rindapest	apeste	mpeste	amapeste	pmpeste
Turdd	aklot	maklot	amangklot	kimlot
Strong	mbatsang	ngkatsang	amangkatsang	kmbatsang
Dry	mag-an	mag-an	amang-an	mag-an
Fat	mbaba	mbaba	amambaba	imbaba
Good	mpetang	mpetang	amampetang	pmpetang

¹The c's scarcely audible—say/fay, etc. (P., pmetang, bent).

Adjectives are given a negative sense with the help of the particle *ag*. For example: *Ag-an-tárem*, not sharp, blunt; *ag-adhám*, not ripe, unripe, etc.

An adjective is intensified in meaning by the use of the expression *na chile* or *aga chile*, thus: *Ampetang*, warm; *ampetang na chile*, very warm.

Comparison is expressed as follows: *Chí unia á balci*, of all the houses; *súidiá c ampetang* or *súidiá c ampetang na chile*, this is the warm one (or the warmest).

THE NOUN AND THE ADJECTIVE

Examples

<i>Bado íai a balci.</i>	This house is new.
<i>Súidiá c badong balci.</i>	This here is the new house.
<i>Itáhom sárei a bado a balci.</i>	Show me a new house.
<i>Twai kwanu ne badong balci?</i>	Where is the site of the new house?
<i>Chínau c badong balci?</i>	Which is the new house?
<i>Sépai c makabulci níai?</i>	Who is the owner of this house?
<i>Bado da íai a balci; níman uchuan.</i>	This house was new; now it is old.
<i>Adufók íman a balci.</i>	That house is rotten.
<i>Dímufók íman a balci.</i>	That house has become rotten.
<i>Naka aman dagá ne sárei a balci.</i>	I am building a house.
<i>Guara unan era ne sárei a balci abadeg</i> <i>tan sárei a otók.</i>	They have a large house and a small one.
<i>Auchi balci-to.</i>	He has no house.
<i>Auchi balci-to?</i>	Has he no house?
<i>Auchi.</i>	He has none.
<i>Guara.</i>	He has.
<i>Auchi abadeg a balci.</i>	} There is no big house.
<i>Auchi sárei a balci abadeg.</i>	
<i>Aligoung abadeg c balci.</i>	The house is not big.
<i>Guara balci-to.</i>	Has he a house?
<i>Guara'd balci-to?</i>	Is he in his house?
<i>Guara era'd balci-to?</i>	Are they in his house?
<i>Guara's aman chi balci-to?</i>	Is your father in his house?
<i>Guara.</i>	He is.
<i>Auchi.</i>	He is not.
<i>Guara aman balci-ma abadeg?</i>	Have you a big house?
<i>Pian ko tunkulen suta balci dya otók.</i>	I wish to buy that small house (that house which is small).
<i>Ataleng c kabadyok.</i>	My horse is black.
<i>Awpuff c kabadyo-to.</i>	His horse is white.
<i>Abatey c taud-ko.</i>	My knife is large.
<i>Oótik c taud-to.</i>	His knife is small.
<i>Matáchim c taud-to.</i>	His knife is sharp.
<i>Taud-to ní Kwan ag-antárem.</i>	John's knife is dull (Lit.: Knife his of John is dull).
<i>Achéan c abang-wa.</i>	Our hut is old.

* *Nái* (or *ái*), genitive of *bái*, this.

<i>Balo e balci-ma.</i>	Your house is new.
<i>Oótik e balci-chu.</i>	Their houses are small.
<i>Abateg e balci-cho.</i>	Their houses are large.
<i>Ináktelak.</i>	I am cold.
<i>Ináktel-ka nuntan.</i>	You were cold.
<i>Sikáto makítel asaném.</i>	He will be cold.
<i>Ampatáng-ak.</i>	I am warm.
<i>Ampatáng-ka nuntan.</i>	You were warm.
<i>Sikáto ampatáng asaném.</i>	He will be warm.
<i>Akayáng-ak.</i>	I am tall.
<i>Akayáng-ka nuntan.</i>	You were tall.
<i>E nanah makayáng ammo (seemingly).</i>	The boy will be tall.
<i>Akayáng e kion.</i>	The tree is tall.
<i>Akayáng e kahadya.</i>	The horse is high.
<i>Akayáng e balci.</i>	The house is high.
<i>Akayáng e balo.</i>	The rock is high.
<i>Malagna e balci.</i>	The house is large.
<i>Oótik e balci.</i>	The house is small.
<i>Aabdanao e kadábong.</i>	The hut is large.
<i>Akayáng é tíid (the steep).</i>	The hill is high.
<i>Aulize e tíid.</i>	The hill is low.
<i>Akayáng e chuntak.</i>	The mountain is high.
<i>Oótik e chuntak.</i>	The mountain is low.

THE PRONOUN

PERSONAL AND POSSESSIVE

Genders are not distinguished by different forms. The personal pronoun appears in two forms:

INDEPENDENT FORMS

(1) The independent forms, which can be used by themselves alone to designate the corresponding persons:

Form	First person	Second person	Third person
Singular.....	sikak	sikam	sikáto
Plural.....	sikame (exclusive) sikatoyo (inclusive)	sikayo	sikara ¹ sícem

¹ P., sikara.

The difference between *sikame* and *sikatoyo* consists in that the latter includes besides the speaker and his party the party addressed, while the former excludes the party addressed. Accordingly *sikame* will be heard, for instance, in a respectful report to a superior; *sikatoyo*, on the contrary, in familiar talk among equals. The same propriety in speaking is found in Ilocano, Tagalog, etc., but is especially noteworthy among Igorot who otherwise address everybody, high or low, with *sikam* (thou), after the fashion of the Tyndese mountaineers.

These pronouns form the genitive with *nan* and the dative with *ara*. Thus: *Nan sikam, nan sikato*, etc.; *si ara*, however, drops the *si* in these cases: *Nan ara, nan ara*. From the following examples it will be seen that the pronoun carries with it, like the noun and the adjective, the meaning of "to be!":

Examples

<i>Sikak e mekumta,</i>	I am the one who takes care (of the thing spoken about).
<i>Sepai e angidai niai?</i>	Who brought this?
<i>Sikame,</i>	We (did).
<i>Imariko nan sikato,</i>	I have seen him.
<i>Ubing ko si ara.</i>	They are my servants.
<i>Sepai sikam?</i>	Who are you?

FORMS USED ONLY IN COMPOSITION

(2) The forms used only joined to other words, the monosyllabic pronouns thus becoming all but affixes:

Form	First person	Second person	Third person
Singular.....	ak ¹	ku	to
Plural.....	{kame (exclusive) kayo (inclusive)}	{kayo	era

¹ Sometimes also *ak* or *an*, apparently for euphonic reasons.

The pronouns given in this table can, in the first place, be used, with the exception of *to*, in the way shown by the following examples:

<i>Igodot-ak</i>	I am Igorot.	<i>Pigo kayo?</i>	How many are you?
<i>Ahilep-ak</i>	I am poor.	<i>Sampulo kame</i>	We are ten.
<i>Anabat-ku</i>	You are heavy.	<i>Bakwang era</i>	They are rich.

With a verbal form they are used as follows:

<i>Mangun-ak</i>	{ I eat. ¹	<i>Mangun kame</i>	{ We eat.
<i>Nak-mangun</i>		<i>Kame mangun</i>	
<i>Mangun-ku</i>		<i>Mangun kayo</i>	
<i>Ku-mangun</i>	{ Thou eatest.	<i>Tayo mangun</i>	{ You eat.
<i>Mangun-to</i>		<i>Mangun kayo</i>	
<i>To-mangun</i>	{ He eats.	<i>Kayo mangun</i>	
		<i>Mangun era</i>	{ They eat.
		<i>Era mangun</i>	

POSSESSIVE PARTICLES

The possessive pronoun is represented by the genitive of the last-mentioned forms:

¹ In this instance, as well as everywhere in these notes, I use the English present tense, which colloquially stands also for the future, for what appears to be an equally ambiguous Narai-Oi tense.



Photo by Worcester.

PLATE LXXIII. IBALOI WOMEN ON RESTING PLATFORM AT DWELLING.



Photo by Worrester.

PLATE LXXIII. ISALO WOMAN CARRYING BABE.

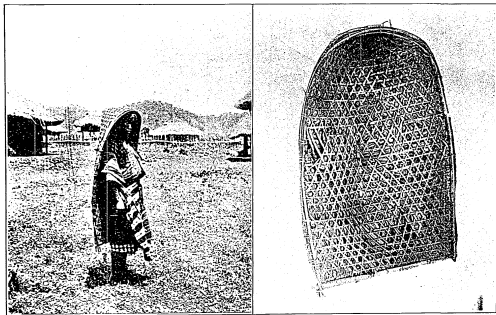


Photo by Worcester.

PLATE LXXIV. IBALOI RAIN PROTECTOR.

(A) Protector hung on head; it is placed horizontally when in use. (B) Inside view.

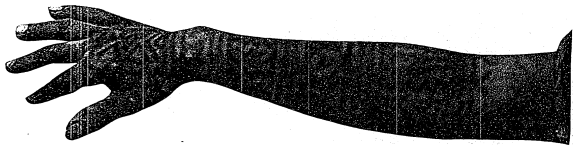


Photo by Worcester.

PLATE LXXV. TATTOO ON ARM OF IBALOI GIRL.



Photo by Worcester.

PLATE LXXVI. ISALOI CARRIERS. WOMAN AND ONE MAN WITH CARRYING FRAME (CHA-GI).

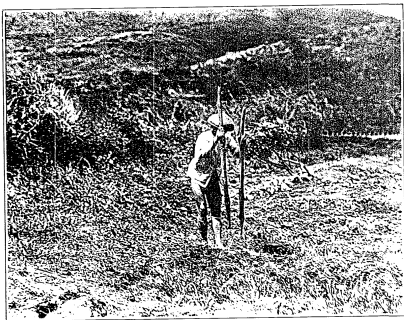


Photo by Webster.

PLATE LXXVII. IBALO MAN TURNING SOIL FOR PLANTING.



Photo by Weston 5-1

1500 LYXV00. BIRTH WOMAN WITH CARRYING BASKET (KA-YA-BANG) ON HER BACK,
SUPPORTING CHILD. A-FID. PASSES OVER CROWN OF HEAD.



Photo by Worcester.

PLATE LXXIX. ISALO WOMAN TRANSPORTING RICE IN KA-YA-BANG.

Form	Nominative	Genitive possessive particles
First person singular	ak, ank, ¹ na ¹	ko ('k), ² na, ¹ na ¹
First person plural	kame, tayo	me, tayo
Second person singular	ka	me ('m) ²
Second person plural	kayo	dyo
Third person singular	to	to
Third person plural	em ²	cha, ¹ na

¹ Used with verbal forms only.
² P. in.

¹ Used as suffix to nouns ending in a, i, o, or u.
² I. and P. do.

The application of these possessive particles will be seen from the following examples:

(a) With noun substantive terminating in a, i, o, or u—

<i>Awa-k</i>	My father	<i>Iwa-a</i>	Thy mother
<i>Bawa-k</i>	My shirt	<i>Sadi-u</i>	Thy foot
<i>Awa-k</i>	My dog	<i>Apo-u</i>	Thy grandfather
<i>Agi-k</i>	My brother	<i>Saga-u</i>	Thy cousin

Terminating otherwise—

<i>Budai-ko</i>	My guard	<i>Chada-me</i>	Our road (s)
<i>Bakda-ko</i>	My neck	<i>Sadai-me</i>	Our litter (s)
<i>Tefai-ko</i>	My rice wine	<i>Baki-me</i>	Our house (s)
<i>Budai-wo</i>	Thy hand	<i>Takak-dyo</i>	Your heels
<i>Chife-wo</i>	Thy rifle	<i>Sangkup-dyo</i>	Your hand spades
<i>Sada-u</i>	Thy stick	<i>Kibak-dyo</i>	Youroinclothes
<i>Bidi-to</i>	His order	<i>Kabulgo-cha</i>	} Their horse (s)
<i>Katop-to</i>	His cloak	<i>Kabulgo-cha</i>	
<i>Gimad-to</i>	His rope	<i>Pelag-cha</i>	Their guns

Possessor	My hands	My feet
My	dima; or, more idiomatic, sadai chu'n (these two hands of mine)	sadik; or, more idiomatic, sadai chu'n sadik
Your (singular)	dima; or, more idiomatic, suta chu'n dima (these two hands of yours)	sadin, or suta chu'n sadin
His (or her)	dima-to; or, more idiomatic, suta chu'n dima-to	sadi-to, or suta chu'n sadi-to
Our (you and my)	dima tayo	sadi tayo
Our (husband and my)	dima-me	sadi-me
Our (you, plural, and my)	dima tayo	sadi tayo
Our (their and my)	dima-me	sadi-me
Your (dual)	dima-dyo chu	sadi-dyo chu
Their (dual)	dima-cha'n chu	sadi-cha'n chu
Your (plural)	dima-dyo	sadi-dyo
Their (plural)	dima-cha	sadi-cha

Possessive	My horse	My dog	My ox
My	kabadyok	asuk	bakak a kafon ¹
Your (singular)	kabadyom	asum	bakam a kafon
His (or her)	kabadyo-to	asu-to	baka-to a kafon
Our (your and my)	kabadyo-tayo	asu-tayo	baka-tayo a kafon
Our (his and my)	kabadyo-me	asu-me	baka-me a kafon
Our (your, plural, and my)	kabadyo-tayo	asu-tayo	baka-tayo a kafon
Our (their and my)	kabadyo-me	asu-me	baka-me a kafon
Your (dual)	kabadyo-dyo'n chun	asu-dyo'n chun	baka-dyo'n chun a kafon
Their (dual)	kabadyo chun'n chun	asu-chun'n chun	baka-chun'n chun a kafon
Your (plural)	kabadyo-dyo	asu-dyo	baka-dyo a kafon
Their (plural)	kabadyo-chu	asu-chu	baka-chu a kafon

¹ Carr, Sp., capon.

Our grandfather's house: *Balei ne dyo-me* or *balei um dyo-me* or *balei dyo-me*.

(b) With verbal forms (verbal forms have the nature of nouns; see under "Roots and particles," also under "The verb.")—

<i>Pian-ko</i>	I like (want, wish).	<i>Pian-me</i>	We like.
<i>Pian-mo</i>	Thou likest.	<i>Pian-dyo</i>	You like.
<i>Pian-to</i>	He likes.	<i>Pian-chu</i>	They like.
<i>Ignawet-ko</i> ¹ <i>panuk</i>	I lost my bow.	<i>Iuket-ko sudik</i>	I cut my foot.
<i>Ignawet-mo ukuk-mo</i>	You lost your cleaver (bolo).	<i>Iuket-um asum</i>	You cut your foot.
<i>Ignawet-to pauc-to</i>	He lost his arrow.	<i>Iuket-to sudik-to</i>	He cuts his foot.

*He stole**He killed*

My horse	<i>Kiwibat-to</i> ² <i>kabadyok</i> .	My dog	<i>Bian-to</i> ³ <i>asuk</i> .
Thy horse	<i>Kiwibat-to kabadyom</i> .	Thy dog	<i>Bian-to asum</i> .
His horse	<i>Kiwibat-to kabadyo-to</i> .	His dog	<i>Bian-to asu-to</i> .

*They stole**They killed*

Our horses	<i>Kiwibat-chu kabadyo-me</i> .	Our dogs	<i>Bian-chu asu-me</i> .
Your horses	<i>Kiwibat-chu kabadyo-dyo</i> .	Your dogs	<i>Bian-chu asu-dyo</i> .
Their horses	<i>Kiwibat-chu kabadyo-to</i> .	Their dogs	<i>Bian-chu asu-to</i> .

By altering in any of these sentences the order of the words and adding the article to the verbal form the character of noun latent in the verbal form becomes more manifest:

<i>Pian-ko tufei</i>	I like rice wine.
<i>Tufei e pian-ko</i>	Rice wine is my desire.
<i>Sudik e iuket-ko</i>	My foot is the part I cut (not my hand).
<i>Asuk e bian-to tau kabadyok e kiwibat-to</i>	My dog was the object of his killing and my horse the object of his stealing.

The pronoun may also precede the verbal form. This is heard especially in short sentences like—

<i>Ma-ulu!</i>	Bring! (imp.)	<i>Me-i-uma</i>	We have seen.
<i>Ko-uma!</i>	Look!	<i>Dyo-i-hung</i>	Ask! (plur. imp.)
<i>Tu-i-ulu</i>	He has taken (it).	<i>Chu-hungin</i>	They are going to kill.

¹ From *ignawet*, to lose.² From *kiwibat*, to steal.³ From *bianin*, to kill.

Note also place of pronoun in negative forms:

<i>Ak-ko-plau</i>	I don't like.	<i>Ak-ak-awla</i>	} I don't know.
		<i>Tigwei, lak-awla</i>	

DUAL PERSONAL PRONOUN

The personal pronoun *kita* requires special mention. It comprehends the first and second persons, "thou and I," together. It has no independent form like those given at the beginning of this chapter, and it can not be construed with *naa* or *sa*. Its possessive case is the same as the nominative and can not be employed with other nouns than those represented by verbal forms.

Examples

<i>Awlaa kita chi Manila.</i>	Thou and I go to Manila.
<i>Abitey kita.</i>	Thou and I are poor.
<i>Cha kita kapau kulliga.</i>	} They are beating thee and me.
<i>Cha kapau kulliga aua sikataga.</i>	
<i>Isaas-cha aua sikataga.</i>	They have seen us.
<i>Idai tuga.</i>	Our house (thine and mine).
<i>Bunaw kita lai a tuku.</i>	Thou and I will kill this cow.

For further examples of the use of all personal pronouns with verbal forms see tables under "The verb."

DEMONSTRATIVE PRONOUN

Number and gender are not distinguished by different forms.

The following is a comparative list of the Nabaloi demonstrative pronouns and those of the Ilocano and Pangasinan languages. I add also for comparison the words for "here," "there," "now," and "before," as the remoteness both in space and in time seems to govern the use of these pronouns, though I can not give precisely the finer shades in the respective meanings of each:¹

English	Ilocano	Pangasinan	Nabaloi
This	dalol, lol	sayan	sadlal (sadal), lai
That	datal, dalta, lai, lu	satan	setan, sitan, itan
That (further away)	dakdal, idal	saman	saman, iman
Here	dlid	du	chil, dal, sadlal ¹
There	dlia, idal	dlan	chlan ('d'lan) ¹
There (further away)	sadal	dlman	chlan ('d'man) ¹
Now	la	utan	ulan
Before	lal ku lil ku	ulan	nulan

¹ See under "Adverbs and adverbial expressions."

The demonstrative pronoun used adjectively precedes the noun and is coupled with it by the particle *a*. Besides *satan* there exists the form *sala*, which is used without the copula *a* and in the manner of a definite

article when referring to something of which a previous knowledge is presumed or which has already been mentioned. About the use of *iai* and *imua* with the definite article see under "The article."

Examples

<i>Iai a bulci.</i>	This house (these houses).
<i>Bulci iai.</i>	This is a house (these are houses).
<i>Saifui a bato.</i>	This stone here.
<i>Safu a aso.</i>	That dog.
<i>Nia sutan.</i>	That is wood.
<i>Akofai itan.</i>	That is bad.
<i>Samu a too.</i>	That person.
<i>Imua a suda.</i>	That letter.
<i>Awpati a aso ni iai¹ a anauk.</i>	The dog of this boy is white.
<i>Imua ko san imua a too.</i>	I have given (it) to that man.
<i>Imatok to suta Kastil.</i>	That Spaniard (of whom you know) has arrived.

	This	That	These
Man	iai ¹ a too	itan ¹ a too	iai ¹ a too
Woman	iai a bil	itan a bil	iai a bil
Boy	iai a anauk	itan a anauk	iai a anauk
Dog	iai a asu	itan a asu	iai a asu
Horse	iai a kabadyo	itan a kabadyo	iai a kabadyo
Knife	iai a tind	itan a tind	iai a tind
Axe	iai a gusai	itan a gusai	iai a gusai

	These	These two	These two
Man	itan ¹ a too	iai ¹ a chuan too	itan ¹ a chuan too
Woman	itan a bil	iai a chuan bil	itan a chuan bil
Boy	itan a anauk	iai a chuan anauk	itan a chuan anauk
Dog	itan a asu	iai a chuan asu	itan a chuan asu
Horse	itan a kabadyo	iai ¹ a chuan kabadyo	itan ¹ a chuan kabadyo
Knife	itan a tind	iai a chuan tind	itan a chuan tind
Axe	itan a gusai	iai a chuan gusai	itan a chuan gusai

¹ Or one of the alternative forms as per table.

TO BE HERE

I am here

<i>Guara-ak chiai</i> (or <i>diai</i>)	I
<i>Guara-ka diai</i>	You
<i>Sikam tan sikak guara kita diai</i>	You and I
<i>Sikato guara diai</i>	We
<i>Sikato tan sikak, guara kame diai</i>	We and I
<i>Guara kuyo'a chua diai</i>	We (dual)
<i>Guara era'n chua diai</i>	They (dual)
<i>Guara toyo diai</i>	We (ye and I)
<i>Guara kame diai</i>	We (they and I)
<i>Guara kuyo diai</i>	Ye (plural)
<i>Guara era diai</i>	They (plural)

¹ NI iai or diai.

The past tense is expressed by adding at the end of each sentence *wasaiw*, meaning "before," and the future by adding *was wasam* or *wasam*, meaning "later on."

TO BE THERE

I am there

<i>Guara-ah chiwan</i>	I
<i>Guara-ka 'd'man</i>	You
<i>Sikam tan sikak guara kita 'd'man</i>	You and I
<i>Sikato guara 'd'man</i>	He
<i>Sikato tan sikak guara kawa 'd'man</i>	He and I
<i>Guara kaga'n chwa 'd'man</i>	Ye (dual)
<i>Guara cru'n chwa chissu</i>	They (dual)
<i>Guara tayo 'd'man</i>	We (ye and I)
<i>Guara kame 'd'man</i>	We (they and I)
<i>Guara kago 'd'man</i>	Ye (plural)
<i>Guara cru 'd'man</i>	They (plural)

RELATIVE PRONOUN

The relative pronoun in Nabaloi, representing the English expressions "which is," "which are," and serving for both numbers and all genders, is *dya*. The rendering of other English relative constructions will be gathered from the following idiomatic expressions:

Examples

<i>Suta baloi dya ootik.</i>	That house which is small.
<i>B' loo dya dimaga nini a baloi, etei da.¹</i>	The man who built this house is dead.
<i>Isunilik e kubadyo dya ihunukul-ko.²</i>	The horse which I bought has run away.
<i>Ibaag-mo xau sikak suta inghuax-to.³</i>	Tell me what he said.
<i>Suta kin dya inasuk-ko amambadeg siged.⁴</i>	The tree that I planted is growing well.
<i>Angken sepai e dimaga baichau-to.⁵</i>	Whoever did it shall pay for it.
<i>Angken ngaramto e basul mo, ihun-mo.⁶</i>	Whatever your fault, tell it.
<i>Ag-ak-innung suta kuan-to.⁷</i>	I do not believe what he says.
<i>Bandi-ko suta too's⁸ kinibot kubadyok.⁹</i>	I will kill the man who stole my horse.
<i>Pungkubadyok-ko suta anabai nan too.¹⁰</i>	I will ride the horse that threw the man.

For few, many, all, some, both, no, other, see under "Noun."

¹ I.L.: The person which was-builder of this house, dead already.

² I.L.: Has-run-away the horse which was-purchase mine.

³ I.L.: Information thine to me that-which was-say his.

⁴ I.L.: That tree which was-object-of-planting mine is-becoming great well.

⁵ I.L.: From who the was-door will-be-payment his.

⁶ I.L.: Even name-is the fault thine, he-say thine.

⁷ I.L.: Not-I-believe that-which he-say his.

⁸ The 'a here affixed to *too* must be a mutilated copy of *wa*: i., as: *hi too a' nadi*, the man who died; *Tu. tow'ing makasaman*, a stupid man.

⁹ I.L.: Object of killing mine that man who stole horse mine.

¹⁰ I.L.: I-am-going-to use-as-horse mine that-which was-thrower of person.

INTERROGATIVE PRONOUN

The use of interrogative pronouns and of interrogative adverbs is illustrated in the following examples:

WHO? *Sepa?* or *Sepai?*

<i>Sepa imau</i> (or <i>sepa'imau</i>)?	Who is that?
<i>Sepai nikau?</i>	Who are you?
<i>Sepa 'man</i> (or <i>imau</i>)?	Who is that person?
<i>Sepai diui a daci?</i>	Who is this man?

WHEN? *Pigan?* or *Kapigan?*

<i>Pigan e idao mo?</i>	When do you go?
<i>Kapigan e imugao eka?</i>	When did they arrive?

HOW MUCH? HOW MANY? *Piga?* or *Pigai?*

<i>Piga imugai mo?</i>	How much did you pay?
------------------------	-----------------------

WHERE? *Taa?* or *Tadi?*

<i>Tadi daguan mo?</i>	Where are you going?
------------------------	----------------------

WHAT? *Dyau?* (only as a single interjection)

Ngaramtoi? (Lit.: Its name.)

Ngaramtoi?

Ngaramtoi?

<i>Ngaramtoi mo kapa dagé?</i>	What are you doing?
--------------------------------	---------------------

WHICH? *Chinan?* *Tadi?* *Taa?*

<i>Tadi chinan toyo?</i>	Which is our road?
<i>Chinan kubadyow?</i>	{ Which is your horse?
<i>Tadi (taa) kubadyow?</i>	
<i>Tadi paseny niai?</i>	{ Which is the way to do this?
	{ How is this done?
<i>Tadi kubadyo dyu tinunkai-mo?</i>	{ Which horse (or horses) have you bought?
<i>Chinan e kubadyo'n tinunkai-mo?</i>	

WHY? *Ngaramtoi?* *Ngaramtoi?*

<i>Ngaramtoi imauad-ka?</i>	Why did you go?
<i>Ngaramtoi ag-mo-angóna?</i>	Why did you not eat?
<i>Ngaramtoi ag-mo-anginówa?</i>	Why did you not drink?
<i>Ngaramtoi ag-mo-amaui chi haki-mo?</i>	Why did you not go home?
<i>Ngaramtoi ag-mo-amaui chi haki-mo kubuan?</i>	Why did you not go home yesterday?
<i>Ngaramtoi ag-mo amwakalan mazi a kubadyo neu guara-ka chi Gasing-ton?</i>	Why did you not buy a horse when you were in Washington?

Bearing in mind the existence in Nabaloi of the special prefix *maka*, to denote ownership, it is but natural that our query "Whose house is this?" should in that dialect be: "Who is the owner of this house?"

<i>Sepul makabalei ulai?</i>	Whose house is this?
<i>Sepul makana ulai?</i>	Whose dog is this?
<i>Sepul makatand ulai?</i>	Whose knife is this?
<i>Sepul makakutuhang ulai?</i>	Whose hat is this?

ADVERBS AND ADVERBIAL EXPRESSIONS

A list of the more common adverbs follows with examples illustrating their use and showing also how some English adverbs are rendered:

<i>Siged</i>	Well	<i>Mopangala</i>	Being the first
<i>Istagan</i>	Nearly, all but	<i>Mamant</i>	Being the last
<i>Ispis-to</i>	Likewise	<i>Tatagan</i>	In truth
<i>Na chile or aga chile</i>	Very	<i>Sigucha</i> (Sp., se- guro)	Surely
<i>Odik</i>	A little		
<i>Mitan</i>	Again	<i>Naman, ago</i>	Also
<i>Niman</i>	Now, to-day	<i>Ag-da</i>	No more, no longer
<i>Kachiaman</i>	Yesterday	<i>Ag</i>	Not
<i>Kachiaman sa-ri</i>	The day before yesterday	<i>En, in</i>	Yes
<i>Namita</i>	Before	<i>Tamasa</i>	Yearly
<i>Abagay da</i>	Long ago	<i>Acchi</i>	No
<i>Asunaw or new asunaw</i>	Later	<i>Chini¹ dini</i>	Here
<i>Akai or new akai</i>	Afterwards	<i>Chinawa¹</i>	} There
<i>Sakulita ukon</i>	Some other day	<i>Chitaw¹</i>	
<i>Aurang</i>	Not yet	<i>'d'ten</i>	
<i>Imadibem</i>	In the afternoon	<i>Chi imadibem</i>	Within
<i>Kallian</i>	Last night	<i>Chi dasapig</i>	Below
<i>Kalamman palha- ugna</i>	To-morrow early	<i>Chi imadibang</i>	On top
<i>Sata taia da</i>	Last year	<i>Chi imakagang</i>	Above
<i>Sata habua off</i>	Next month	<i>Chi imadibang</i>	Underneath
<i>Iunkan</i>	Daily	<i>Chi imadibang</i>	Alongside
<i>Binandan</i>	Monthly	<i>Chi imadibang</i>	Behind
<i>Augken pipan</i>	Whenever, always	<i>Chi imadibang</i>	In the middle
<i>Augken agnawanta e pasang</i>	Anyhow	<i>Chi pang</i>	On the other side
<i>Augken badi</i>	Wherever	<i>Binangul</i>	Only
<i>Kalamman</i>	To-morrow	<i>Siga</i>	Yes (emphatic).
<i>Buanda</i>	The day after to- morrow		"It is so, as I say (impatiently)"
<i>Buanda sa-ri</i>	The second day after to-morrow	<i>Aligau</i>	So as, in the same way as
<i>Achazel</i>	Much		A negation con- taining a refer- ence to something different
<i>Augman</i>	Too much		

¹ *Chini*, *chinawa*, and *chitaw* are composed of the particle *chi* (in, to, toward), which is the Panguisian *ci* and the Kankana' *di*, and *ina*, *ana*, and *awa*, respectively. They, as well as the nine other adverbs beginning with *chi*, for euphonic reasons often change this *chi* after a vowel into *d*, which is then pronounced as a suffix to the preceding word. For instance: *Tahala 'dini*, come here; *gaura 'd'ana*, it is there; *gaura nansu'd* *dasapig*, it seems to be labor.

Examples

<i>Papamag-mo siged.</i>	Do (it) well.
<i>Istagen-uk atei.</i>	I was on the point of dying.
<i>Kamain ali.</i>	Come here quickly.
<i>Iugis-to e diakus-to.</i>	He did it the same way.
<i>Ampetung ngu ekile.</i>	It is very hot.
<i>Kuadyum ootik.</i>	Lift it up a little.
<i>Ibagdu-mo méun.</i>	Ask again.
<i>Iusus-ko sinuan.</i>	I saw it now.
<i>Iuamtuk nentan.</i>	I knew it before.
<i>Andao-uk new atei.</i>	I shall go later on.
<i>Kachiman iamtuk-to.</i>	He arrived yesterday.
<i>Balei-mo iui?</i>	Is this your house?
<i>Aliqoo.</i>	It is not so; it is a different one.
<i>Aliqoo'n iai.</i>	It is not this, but a different one.
<i>Aliqoo'n balei-ko.</i>	It is not my house (but that of some-body else).
<i>Aliqoo'n kinibot-ko dinaanes-ko.</i>	I did not steal it; I borrowed it.
<i>Adibaien-ta-ka new kabuasun.</i>	I shall visit you to-morrow.
<i>Tokala diai.</i>	Come here.
<i>Andao-ka 'd'mau.</i>	Go there.
<i>Auchi chanum chisi.</i>	There is no water here.
<i>Iamman-mo angken chimun.</i>	You may put it there.
<i>Acharal e inuqat-to.</i>	He has received much.
<i>Ootik biagad e iusus-ko.</i>	I saw only a little.
<i>Anguan umuan antau.</i>	That is indeed too much.
<i>Sikato atei a totogoo.</i>	He is really dead.
<i>Ingkuan-ko ngo.</i>	I have said (so) also.
<i>Mapangdu iui.</i>	This comes first.
<i>Naiant era.</i>	They came last.
<i>Aucug imugao-cha.</i>	They have not yet arrived.
<i>Agda awau-sakii.</i>	(He is) no longer sick.
<i>Ag-ku mumpopodok.</i>	Don't you gamble; never gamble.
<i>Angken pigun ay ali awau-uaditai.</i>	(He) never comes visiting (me).

PREPOSITIONS

The following examples show the idiomatic rendering in Nabaloi of English sentences containing prepositions. Where Nabaloi prepositions occur they are printed in boldface type:

<i>Andao-uk chi Benguet.</i>	I go to Benguet.
<i>Andao kifa 'd Benguet.</i>	Let us two go to Benguet.
<i>Iusus-to kago nan Kusa.</i>	I saw you with John. (Lit.: Of John.)
<i>Sepai e inatup-mof</i>	With whom did you go? (Lit.: Who was your companion?)
<i>Era-ku-umun-bakel ne Kastil.</i>	They are fighting against the Spaniards. (Lit.: They are being fighters of the Spaniards.)
<i>Na-kapus-asa antau angkad diai.</i>	I am seeing that from here.
<i>Awa-dangia'd' mau a pudak.</i>	The river is visible from there.

- Chi balci-ko angknd balci-mo inai-aragui.* It is far from my house to your house.
- E too inai-bay-to chi kin.* The man is standing on a log.
- Isaman e táad-ko chi palteng-ko.¹* I will put my knife in my pocket.
- Isaman-mo e táad-mo chi palteng-mo asanem.* You will put your knife in your pocket.
- Isaman-ko e kadubang-ko chi dani-tan.* I will put my hat on the table.
- To-kapan-ináung kadubang-to chi dani-tán.* He is putting his hat under the table.
- Kimacung e mazanas chi dót.* The deer is standing in the bushes.
- Sai balci-ko gwara chi Bagio.* I live at Bagio.
- Sai balci-ko gwara chi Bagio nentan.* I lived at Bagio.
- E bázes moókíp chi kin.* The monkey lives (Lit.: Sleeps) in a tree.
- Sai kauman ne mazanas gwara chi chaatik.* The deer lives in the woods.
- Era-ka-ana-mául e adot chi Pias.* They are burning off the grass in Pias.
- Auchi mupiteng sun sikara angken suzi.* There is not even one good (man) among them.
- Saidiui e cha-kapan swagura.* They are coming toward here.
- Pabanes-ka íai angknd kuhuanu.* I lend this (to you) till to-morrow.
- Kia ne balci-ka íai.* This timber is for my house.
- Sudat-mo íai.* This letter is for you (this is your letter).
- Nem ay sikam, ikat-múda.* If (it were) not (for) you, I (would) not go.
- Pinilit-ko.* I did (it) by force.
- Dagew-ko kompolwe (Sp., conforme) e ingknan-mo.* I shall do according to your words.
- Ag mabudin nu mangun nem ay mabudu.* One can not eat without working. (Lit.: If not work.)
- Saud-to e pinantabuhul-mo.* We are talking about his office. (Lit.: His office (is) the topic of us.)
- Tand e impandugak.* I did it with a knife. (Lit.: Knife was my instrument in working.)
- E balci gwara inaiáskang chi pudok.²* The house is by the river.
- To be idiomatie this must be rendered:
Isaman-cha e balci inaiáskang chi pudok. The house will be by the river.
 (They will put the house by the river.)
- E balci gwara inaiáskang chi pudok nentan.* The house was by the river.
- E kin akalúap chi chawu.* Wood floats in the water.
- E báto dimáwed chi chawu.* A stone sinks in the water.
- E palteng dimáwed chi chawu.* A gun sinks in the water.
- E pang akalúap chi chawu.* An arrow floats on the water.
- Andan kame nan Kawa chi Gunnington.³* I will go to Washington with John.
- Andan kame nan ámek chi Gunnington.* I will go to Washington with my father.

¹ As Igorot have no pockets in the kin cloth and cloak which form their tribal costume I have rendered "pocket" by *palteng*, which is a small wickerwork basket hung over the shoulder and that takes all little odds and ends of everyday use. Irregularly things are also put away by wrapping them into the folds of the kin cloth, an action which is called *balci*.

² Idiomatie: *Tyaf kamae ne balci íai* (Where is the site of his house?) *Inaiáskang chi pudok e dimáwed*, (His site is near the river.)

³ Washington is pronounced by Igorot "Gunnington."

<i>Andau kame nan Kuan chi hāci.</i>	I will go home with John.
<i>Maungdu-ak dya anaxat san āmak chi hāci.</i>	I will go home before my father. (Lit.: I am going to be the first who goes with relation to my father to house.)
<i>Maund-ak dya anaxat san Kuan chi hāci.</i>	I will go home after John. (Lit.: I am going to be the last who goes with relation to John to house.)
<i>Maund-ak dya anaxat san āmak chi hāci.</i>	I will go home after my father.
<i>haug-ku san kapitan maipson ne hāka.</i>	I will speak to the headman about the cows.

He is in the house

Is	<i>Isankabadyo-to</i>
Was	<i>Isankabadyo-to unatan</i>
Will be	<i>Isankabadyo-to asanem</i>

The hat is on the table

Is	<i>E katalang gwara chi damidau</i>
Was	<i>E katalang gwara chi damidau unatan</i>
Will be	<i>E katalang gwara chi damidau asanem</i>

The bar is on the ground

Bar is	<i>E jawa gwara chi hāci</i>
Arrow was	<i>E jawa gwara chi hāci unatan</i>
Quiver will be	<i>Saba hāci-to ne jawa gwara chi hāci asanem</i>

The knife is in my pocket

Is in my	<i>E tād gwara chi jallang-ku</i>
Was in his	<i>E tād gwara chi jallang-ku unatan</i>

The horse is on the hill

Is	<i>E kabalgo gwara chi chautak</i>
Was	<i>E kabalgo gwara chi chautak unatan</i>

<i>Iwalpūl ne hāto</i>	By the stone
<i>Iwalangk ne hāto</i>	Near the stone
<i>Iwalēlētēd ne hāto</i>	Under the stone
<i>Iwalāp ne hāto</i>	On the stone
<i>Iwalpīg ne hāto</i>	Beyond the stone
Chi <i>iwitāp ne channu</i>	On the water
Chi <i>channu</i>	In the water
Chi <i>iwalhālem ne channu</i>	Under the water

TO BE IN THE HOUSE

I am in the house

I	<i>Gura-ah chi hāci</i>
You	<i>Gura-ku chi hāci</i>
You and I	<i>Sikam tau sikak, gwara kitu chi hāci</i>

He (or she)	<i>Sikata guara chi halei</i>
He and I	<i>Sikata tau sikak, guara kama chi halei</i>
Ye (dual)	<i>(Guara kago chua chi halei</i>
They (dual)	<i>Guara era'u chua chi halei. (Also:</i> <i>Sikara'u chua guara chi halei.)</i>
We (ye and I)	<i>Guara tayo chi halei</i>
We (they and I)	<i>Guara kame chi halei</i>
Ye (plural)	<i>Guara kago chi halei</i>
They (plural)	<i>Guara era chi halei</i>

For the past tense *nentan* and for the future tense *aninem* or *nem* *aninem* are added at the end of the sentence.

CONJUNCTIONS

<i>Sikak tau sikam.</i>	I and you.
<i>Andao-ak niman tau kabuasau inlik.</i>	I leave to-day and return to-morrow.
<i>Augken ikuan-mo ikak-manikan.</i>	Although you say (so), I do not believe it.
<i>Augken inap-ku siged ikak-insuz.</i>	Although I searched well, I did not see (it).
<i>Baichau-mo-ak augken antik.</i>	Pay me (something), even (if it be) a little.
<i>Eucnem atei si amam . . .</i>	If (supposing) your father should die . . .
Nem pian-mo manedap kita.	If you like, let us go together.
Nem anuchan nem kabuasau ikakundao.	If it rains to-morrow I shall not go.
Nem asuz-ko meci a wazugua pallogu-ko.	If I see a deer I will shoot it.
Nem isikdiat-mo uku kndatan-to-ka.	The dog will bite you if you kick him.
Nem unakét kago unodkip-ak.	I will sleep if you will be still.
<i>Andagchak¹ chi halei-ku nem dimabug-cha kabadyok.</i>	I will go home when my horse is caught.
<i>Siged antungwa-ku tap inahdi-ka.</i>	Better sit down because you are tired.
<i>Nak-wangunéb tap nak-amau-akia.</i>	I am going hunting because I am hungry.
<i>Akotei namanam-ku tap mo-ak-sinapdet.</i>	I am angry (Lit.: Bad mind mine) because you struck me.
<i>Ikak-pian na wangua tap inah-sel-ak.</i>	I do not want to eat more because I am satisfied.
<i>Ipxetel-mo e kabadyo chi pigua sai antabú.</i>	Pasture the horse in the rice field in order to have it become fat.
<i>Ngaweto e daganau mo so alai?</i>	What do you do that for?
<i>Ispasaid-ku sun sikata ngem² agto-pian angungpal.</i>	I told him to go away, but he would not obey.
<i>Akal makim ta³ machichal.</i>	Do not touch it, lest you break it.
Nem makheug e wru asgikit.	After it has finished raining there will be sunshine.
<i>Ambo kita nem makheug e wungu.</i>	Let us go after having finished our meal.

¹ *Andagchak*, contraction of *andagad-ak*.

² *Nyes* (but) different from *nen* (if, when).

³ *Ta* I hold to be the same as *tae*, and.

THE VERB

FORMATION AND GENERAL CHARACTER OF VERBAL FORMS

The Nabalai verb presents the same fundamental character as the verb of all the other Philippine dialects.

Divesting it of the agglutinated particles we find as kernel the root word, the bare expression of a single idea. Such a root is, for instance, *dag-a*, meaning as well "the work" as "to work," "to do," "to make" (past tense, *diwaga*). With the help of particles the language developed these roots into words with more specific meanings, not by establishing a distinction coinciding precisely with that in English between nouns and verbs but by expressing through special particles the closer relation existing, according to the sense of the speech, between the activity denoted by the root on one side and the performer or the object, the locality, the instrument, etc., of that action on the other side. The words to which these particles have been added and which express this relation are given the character of nouns but they can be modified as to time like verbs.

Thus, from above root *dag-a*, for instance, two forms are obtained:

- | | | |
|----------------------------|-----------------|--|
| (1) With prefix <i>ma-</i> | <i>ma-dag-a</i> | The worker, doer, maker. ¹ |
| (2) With suffix <i>-en</i> | <i>dag-en</i> | The object of doing, making, the work. |

The sentence "I make a house" can be doubly expressed:

<i>Ma-daga-ak</i>	<i>ne</i>	<i>saxei a</i>	<i>balei</i>	(or)	<i>Saxei a</i>	<i>balei</i>	<i>e</i>	<i>dagen-ko</i>
Maker I	of	a	house		A	house	the	work of me
(Past tense: <i>Nu-daga</i> , was maker)				(Past tense: <i>Diwaga</i> , was work)				

The question as to which of these two forms is to be used in any case is decided by the accent the speaker is laying either on the circumstance of his being occupied as one who builds or on the object of his activity, the house, as will be seen from the following questions and answers:

<i>Ngaramto</i>	<i>ma-daga</i>	<i>ka?</i>	<i>Ma-daga-ak</i>	<i>ne</i>	<i>balei</i>		
What	worker	you?	Worker I	of	house		
<i>Ngaramto</i>	<i>e</i>	<i>dagen</i>	<i>mo?</i>	<i>Balei</i>	<i>e</i>	<i>dagen</i>	<i>ka</i>
What	the	work	of you?	House	the	work	of me

The manner in which the relation existing between the verbal form and another part of the sentence is accentuated by special particles is illustrated further in the following examples:

Root, *At-a*, To Fetch²

(Past, *isala*)

¹Or "to be the worker, doer, maker." Compare footnote to examples under "The article."

²*At-a* has not only the meaning "to fetch" but also the wide and vague one of English "to get" in phrases like "get me a pencil."

Prefix, *manag*:

Sepai e managda ne babadyok? Sikak e managda
Who the fetcher of horse mine? I the fetcher

(Prefix, *nang*; past, *managda*)

Suffix, *en*:

Ngayanto e aaden-en?
What the object of fetching thing?

Kubadyom e aaden-ko
Horse thing the object of fetching mine

(Prefix, *in*; past, *inda*)

Prefix and suffix, *panag-en*:

Tenai e pangdaen-en ne kin?
Where the fetching place thing of wood?

Chimay e pangdaen-ko
Over there the fetching place mine

(Infix, *in*; past, *pinangdaen*)

Prefix, *panag*:

*Ngayanto e pangalam ne kin?*¹
What the instrument of fetching thing of wood

Iai e pangalak
This the instrument of fetching mine

(Infix *in*; past, *pinangdaen*)

Suffix, *an*:

Sepai e aadan² na ne tabaco?
Who the supplier thing of tobacco?

Si Mateo e aadan ko an³
Mateo the supplier mine of this

Prefix, *in*:

(Past, *indaan*)

This peculiar trait of making use of different verbal forms having the character of nouns to mark the relation existing between the verb and some other part of the sentence, or, in other words, to mark the predominance in a sentence either of the performer or the object, locality, instrument, etc., of the action, clearly shows the relationship of Nabaloi to the other Philippine dialects, all of which have this peculiarity.

It is in keeping with this trait that the performer should be emphasized whenever the object is a more or less indefinite one—for instance, when

¹ More idiomatically, *panagda e pangalam ne kin?* Root, *kin*, wood; *pangalam*, to use something to cut or fetch wood, also the thing so used.

² The employment in this case of a form with suffix *an*, which denotes locality, is interesting not only because it shows what the natives may conceive as locality at which an action takes place but also because it shows how the English prepositional construction, "From whom do you get your tobacco?" is expressed in Nabaloi.

³ I am not sure that I translate *an* correctly by "of this."

it has the indefinite article. Given the root *baun*, to kill, "I kill a dog" would be *Mamuna-ak ac sazei a usu* (Lit.: "Killer I of a dog," present or future), but "I kill this dog" ("this" emphasized) is *Baun-ko lai a usu* (Lit.: "Killing object mine this dog," present or future).¹ In both cases, however, the emphasis can be shifted again by a yet stronger accentuation of the other part:

Sazei a usu c baun-ko, aligai sazei a meoak
 A dog the killing object mine, not a chicken

And—

Sikak c mamuna ai ai a usu, aligai si Kuna
 I the killer of this dog, not John

How a stem denoting not an activity but a thing may be given verbal force has already been shown under the heading "Roots and particles." The following are instances of the verbalization of roots signifying substance with the help of the prefix *maag*: *Kin*, wood; *maag-agin*, to cut or fetch wood; *adet*, grass; *maag-adet*, to cut and fetch grass (for fodder).

ON PARTICLES

The vigor, terseness, and elegance of the Malayan dialects, to which Nabaloi clearly belongs, result from and are proportionate to the treasure they all have of agglutinative particles of various meanings, coupled with the pliancy of the root in admitting such particles. The particles employed in the examples so far quoted are only some of the more usual ones. They may further not be applied at will to any and all roots. In the table following these explanatory remarks will be found the conjugation of the verb "to plant," *usak*. This verb, to emphasize the object, does not take the suffix *en* or *in* but the prefix *i*, which in this combination signifies the action expressed by the root as executed at or with or with relation to the object in question: *Isak mo lai a kin*, "Let this tree be the object at (or with) which you execute the operation of planting;" "plant this tree."

The manner in which the root as well as the particle may be affected phonetically through the agglutination—that is, their tendency to melt into each other—will already have been noticed in the case of the prefix *maag*, which, as shown, forms *nomina agentis*:

Before <i>a</i> the prefix <i>maag</i> remains unchanged	<i>maag-ak</i>
Before <i>b</i> the <i>ay</i> disappears, having converted the <i>b</i> of the root into <i>w</i>	<i>ma-muna</i> (root, <i>baun</i>)
Before <i>d</i> the <i>ay</i> is reduced to <i>u</i>	<i>ma-u-daga</i>
Before <i>k</i> the <i>ay</i> assimilates the <i>k</i> of the root	<i>maag-agin</i> (root, <i>kin</i>)

I content myself with pointing out these letter changes as they occur in the examples used by me, without attempting to establish any rules.

¹ Compare also *lai a baun c baunin ai* (or *mau*) *Kuna*: This *cun* is John's killing object.

ON TENSES

In verbal forms like those presented at the beginning of this section (*maadaga*, *dagen*, *maagala*, *aaden*, *paagalaan*, etc.) it is not decided whether the action is to take place now, presently, or at some later time. If this is not to be understood from the sense of the speech it must be made clear by adding such words as *ninan*, now; *aaawen*, later on; *kubwasen*, to-morrow, etc. The range of this indefinite tense is limited by the existence of only two other tenses:

(1) A continuative, signifying that the action has already begun and is still progressing. This is formed (see the following tables) with *ka-suna* (*suna*) for verbal forms emphasizing the agent, and *ka-paa*¹ for verbal forms emphasizing the object, locality, etc.

(2) A past tense, formed with prefix *ang* (*en*, *a*) or *ang* (*aan*, *at*) or *inaa*² for verbal forms emphasizing the agent, and with prefix or infix *in* (*im*) for verbal forms emphasizing the object, locality, etc.

PARADIGMS

Root, *Itua*, To Kill

AGENT EMPHASIZED

Form	Continuative tense	Present or future tense	Past tense
First person singular...	<i>Na-ka aua-mumu</i>	<i>mumuu-ak</i> ¹	<i>amumu-ak</i> ²
Second person singular	<i>Ka-ka aua-mumu</i>	<i>mumuu-ka</i>	<i>amumu-ka</i>
Third person singular	<i>To-ka aua-mumu</i>	<i>mumuu-to</i>	<i>amumu-to</i>
First person plural	<i>Kame ka aua-mumu</i>	<i>mumuu kame</i>	<i>amumu kame</i> ³
Second person plural	<i>Kayo ka aua-mumu</i>	<i>mumuu kayo</i>	<i>amumu kayo</i>
Third person plural	<i>Era ka aua-mumu</i>	<i>mumuu era</i>	<i>amumu era</i> ⁴
Imperative, <i>maawaa-ka</i>			

¹ Or not *mumuu*.² Or not *amumu*.³ To avoid cumbersome repetition I give only the exclusive plural; the inclusive plural and the dual are obtained by simply substituting *aga* or *ida*, respectively, for *kame* or *kay* of the paradigm.⁴ Other forms: *Na-kaaw-ak*, etc., and *inaa-kaaw-ak*, etc. (past tense of the continuative form).

OBJECT EMPHASIZED

First person singular...	<i>Na-ka-paa-bumua</i>	<i>bumuu-ka</i> ¹	<i>bimuk</i>
Second person singular	<i>Ma-ka-paa-bumua</i>	<i>bumuu-ma</i> ²	<i>bimam</i>
Third person singular	<i>To-ka-paa-bumua</i>	<i>bumuu-to</i>	<i>bimeto</i>
First person plural	<i>Me-ka-paa-bumua</i>	<i>bumuu-ase</i> (<i>kame</i>)	<i>bim-ase</i>
Second person plural	<i>Dyo-ka-paa-bumua</i>	<i>bumuu-dyo</i>	<i>bim-dyo</i>
Third person plural	<i>Cha-ka-paa-bumua</i>	<i>bumuu-cha</i>	<i>bim-cha</i>

Imperative, *baawaa-wo*¹ Though pronounced *bumuu*, the suffix is really *en*, not *in*.² Also *bumuu* and *baawee*.

¹ These particles *ka-paa* if connected with verbal forms having the suffix *en* or *in* change that suffix into *a*: *baapaa-ka*, my point of inquiry; continuative, *aa-ka-paa* *baap*. *Aalla-ka*, the person visited by me; *aa-ka-paa* *aalla*, I lost, began, to shift a horse to another pasture; *baapaa-ka*, to be the object of such action of mine; continuative, *aa-ka-paa* *baapaa*.

² I am I suspect to be the past of the continuative form *ka-suna*.

Root, *Isak*, To PLANT

AGENT EMPHASIZED

Form	Continuative tense	Present or future tense	Past tense
First person singular...	<i>Na-ka aman asak</i>	<i>manasak-ak</i>	<i>manasak-ak</i>
Second person singular...	<i>Ka-ka aman asak</i>	<i>manasak-ka</i>	<i>manasak-ka</i>
Third person singular...	<i>To-ka aman asak</i>	<i>manasak-to</i>	<i>manasak-to</i>
First person plural...	<i>Kame ka aman asak</i>	<i>manasak kame</i>	<i>manasak kame</i>
Second person plural...	<i>Kayo ka aman asak</i>	<i>manasak kayo</i>	<i>manasak kayo</i>
Third person plural...	<i>Ere ka aman asak</i>	<i>manasak em</i>	<i>manasak em</i> ¹

Imperative, *wamam-ka*¹ Also *na-nak-ak*, etc., and *isa-nak-ak*, etc.

OBJECT EMPHASIZED

First person singular...	<i>Na-ka-pan-isak</i>	<i>isak-ko</i>	<i>isak-ko</i>
Second person singular...	<i>Mo-ka-pan-isak</i>	<i>isak-mo</i>	<i>isak-mo</i>
Third person singular...	<i>To-ka-pan-isak</i>	<i>isak-to</i>	<i>isak-to</i>
First person plural...	<i>Me-ka-pan-isak</i>	<i>isak-me (kame)</i>	<i>isak-me</i>
Second person plural...	<i>Dyo-ka-pan-isak</i>	<i>isak-dyo</i>	<i>isak-dyo</i>
Third person plural...	<i>Cha-ka-pan-isak</i>	<i>isak-cha</i>	<i>isak-cha</i> ¹

Imperative, *isak-mo*¹ Also *isak-cha*, etc.

To CAUSE TO KILL

Root, *Bana*, To KILL

AGENT EMPHASIZED

Form	Continuative tense	Present or future tense	Past tense
First person singular...	<i>Na-ka aman pananu</i>	<i>nanapananu-ak</i>	<i>nanapananu-ak</i>
Second person singular...	<i>Ka-ka aman pananu</i>	<i>nanapananu-ka</i>	<i>nanapananu-ka</i>
Third person singular...	<i>To-ka aman pananu</i>	<i>nanapananu-to</i>	<i>nanapananu-to</i>
First person plural...	<i>Kame ka aman pananu</i>	<i>nanapananu kame</i>	<i>nanapananu kame</i>
Second person plural...	<i>Kayo ka aman pananu</i>	<i>nanapananu kayo</i>	<i>nanapananu kayo</i>
Third person plural...	<i>Ere ka aman pananu</i>	<i>nanapananu em</i>	<i>nanapananu em</i> ¹

Imperative, *wanpananu-ka*¹ Also *isa pananu-ak*, etc.

OBJECT EMPHASIZED

First person singular...	<i>Na-ka-pabanu</i>	<i>pabanuk</i>	<i>impabanuk</i>
Second person singular...	<i>Mo-ka-pabanu</i>	<i>pabanu</i>	<i>impabanu</i>
Third person singular...	<i>To-ka-pabanu</i>	<i>pabanu-to</i>	<i>impabanu-to</i>
First person plural...	<i>Me-ka-pabanu</i>	<i>pabanu-me</i>	<i>impabanu-me</i>
Second person plural...	<i>Dyo-ka-pabanu</i>	<i>pabanu-dyo</i>	<i>impabanu-dyo</i>
Third person plural...	<i>Cha-ka-pabanu</i>	<i>pabanu-cha</i>	<i>impabanu-cha</i>

Imperative, *pabanu*

TO CAUSE TO PLANT
Root, *Asak*, TO PLANT
AGENT EMPHASIZED

Form	Continuative tense	Present or future tense	Past tense
First person singular...	<i>Na-ka anan pasesak</i>	<i>mampasesak-ak</i>	<i>mampasesak-ak</i>
Second person singular...	<i>Ku-ka anan pasesak</i>	<i>mampasesak-ka</i>	<i>mampasesak-ka</i>
Third person singular...	<i>Yo-ka anan pasesak</i>	<i>mampasesak-to</i>	<i>mampasesak-to</i>
First person plural....	<i>Kame ka anan pasesak</i>	<i>mampasesak-kame</i>	<i>mampasesak-kame</i>
Second person plural...	<i>Kayo ka anan pasesak</i>	<i>mampasesak-kayo</i>	<i>mampasesak-kayo</i>
Third person plural...	<i>Era ka anan pasesak</i>	<i>mampasesak-era</i>	<i>mampasesak-era</i> ¹

Imperative, *mampasesak-be*

¹ Also *mampasesak*, etc.

OBJECT EMPHASIZED

First person singular...	<i>Na-ka-pasesak</i> ¹	<i>pasesak-ko</i>	<i>impasesak-ko</i>
Second person singular...	<i>Mo-ka-pasesak</i>	<i>pasesak-mo</i>	<i>impasesak-mo</i>
Third person singular...	<i>To-ka-pasesak</i>	<i>pasesak-to</i>	<i>impasesak-to</i>
First person plural....	<i>Me-ka-pasesak</i>	<i>pasesak-me</i>	<i>impasesak-me</i>
Second person plural...	<i>Dyo-ka-pasesak</i>	<i>pasesak-dyo</i>	<i>impasesak-dyo</i>
Third person plural...	<i>Cha-ka-pasesak</i> ¹	<i>pasesak-cha</i>	<i>impasesak-cha</i>

Imperative, *pasesak-mo*

¹ Also *na-ka-pas-pasesak*, etc.

NEGATIVE FORMS

Root, *Buu*, TO KILL

AGENT EMPHASIZED

Form	Continuative tense	Present or future tense	Past tense
First person singular...	<i>Aligun na-ka-ana munu</i>	<i>ikak mamunu</i>	<i>ikak amunu</i>
Second person singular...	<i>Aligun ka-ka-ana munu</i>	<i>ag-ka mamunu</i>	<i>ag-ka amunu</i>
Third person singular...	<i>Aligun to-ka-ana munu</i>	<i>ag-to mamunu</i>	<i>ag-to amunu</i>
First person plural....	<i>Aligun kame-ka-ana munu</i>	<i>ag-kame mamunu</i>	<i>ag-kame amunu</i>
Second person plural...	<i>Aligun kayo ka ana munu</i>	<i>ag-kayo mamunu</i>	<i>ag-kayo amunu</i>
Third person plural...	<i>Aligun era ka ana munu</i>	<i>ag-era mamunu</i>	<i>ag-era amunu</i>

Imperative, *ag-be mamunu*

Note.—It appears that all these tenses may be construed either with the negative particle *ag* or with *aligun*. I give them as they are most often heard.

OBJECT EMPHASIZED

First person singular...	<i>Aligun na-ka-pun-bunu</i>	<i>ag-ko-bunu</i>	<i>ag-ko-bunu</i>
Second person singular...	<i>Aligun mo-ka-pun-bunu</i>	<i>ag-mo-bunu</i>	<i>ag-mo-bunu</i>
Third person singular...	<i>Aligun to-ka-pun-bunu</i>	<i>ag-to-bunu</i>	<i>ag-to-bunu</i>
First person plural....	<i>Aligun me-ka-pun-bunu</i>	<i>ag-me-bunu</i>	<i>ag-me-bunu</i>
Second person plural...	<i>Aligun dyo-ka-pun-bunu</i>	<i>ag-dyo-bunu</i>	<i>ag-dyo-bunu</i>
Third person plural...	<i>Aligun cha-ka-pun-bunu</i>	<i>ag-cha-bunu</i>	<i>ag-cha-bunu</i>

Imperative, *ap-mo bunu*

Root, *Isak*, To PLANT

AGENT EMPHASIZED

Form	Continuative tense	Present or future tense	Past tense
First person singular...	Aligun na-ka aman asak	Isak manasak	Isak anasak
Second person singular...	Aligun ka-ka aman asak	ag-ka manasak	ag-ka anasak
Third person singular...	Aligun to-ka aman asak	ag-to manasak	ag-to anasak
First person plural...	Aligun kamo ka aman asak	ag-kamo manasak	ag-kamo anasak
Second person plural...	Aligun kayo ka aman asak	ag-kayo manasak	ag-kayo anasak
Third person plural...	Aligun ena ka aman asak	ag-ena manasak	ag-ena anasak
Imperative, <i>ag-ka manasak</i>			

NOTE.—The foregoing note applies equally to this paradigm.

OBJECT EMPHASIZED

First person singular...	Aligun na-kapan-isak	ag-ko isak	ag-ko inasak
Second person singular...	Aligun mo-kapan-isak	ag-mo isak	ag-mo inasak
Third person singular...	Aligun to-kapan-isak	ag-to isak	ag-to inasak
First person plural...	Aligun na-kapan-isak	ag-me isak	ag-me inasak
Second person plural...	Aligun dyo-kapan-isak	ag-dyo isak	ag-dyo inasak
Third person plural...	Aligun cha-kapan-isak	ag-cha isak	ag-cha inasak
Imperative, <i>ag-mo isak</i>			

THE PASSIVE VOICE

Buon, To KILL

Form	I am killed (present or future tense), etc.	I was (or have been) killed, etc.
First person singular.....	Mahumu-ak	ahumu-ak
Second person singular.....	Mahumu-ka	ahumu-ka
Third person singular.....	Mahumu-to	ahumu-to
First person plural.....	Mahumu-kamo	ahumu-kamo
Second person plural.....	Mahumu-kayo	ahumu-kayo
Third person plural.....	Mahu u-ena	ahumu-ena

Examples

Mahumu-ak na katunamu I shall be killed to-morrow.
Gumra suzi u toa ahumu There is a man killed.

Another rendering of the passive voice and one apparently more in use is according to the following examples:

Cha-ak-ka-pambunna They are killing me; or, I am being killed by them.
Cha-ka-ka-pambunna They are killing you; or, you are being killed by them.
Cha-kamo-ka-pambunna They are killing us; or, we are being killed by them.
Cha-ka-pambunna ana sikara They are killing them; or, they are being killed by them.

PAST TENSE

<i>Bimnen-cha-ak</i>	They killed me; or, I was killed by them.
<i>Bimnen-cha sun sikato</i>	They killed him; or, he was killed by them.
<i>Bimnen-cha sun sikayo</i>	They killed you; or, you were killed by them.

CONJUGATION OF TRANSITIVE VERBS

Root, *Kalbig*, To STRIKE WITH THE FIST

Agent emphasized	Object emphasized
<i>I am striking with the fist, etc.</i>	<i>Is being struck by me with the fist, etc.</i>
Nu-ka ama-ngalbig	Nu-ka pan-kalbiga
Ku-ka ama-ngalbig	Mo-ka pan-kalbiga
To-ka ama-ngalbig	To-ka pan-kalbiga
Kame-ka ama-ngalbig	Me-ka pan-kalbiga
Kayo-ka ama-ngalbig	Dyo-ka pan-kalbiga
Era-ka ama-ngalbig	Chu-ka pan-kalbiga
<i>I struck with the fist, etc.</i>	<i>Was struck by me with the fist, etc.</i>
Angalbig-ak	Kinalbig-ko ¹
Angalbig-ka	Kinalbig-mo
Angalbig-to	Kinalbig-to
Angalbig-kame	Kinalbig-me
Angalbig-kayo	Kinalbig-dyo
Angalbig-era	Kinalbig-cha
<i>I strike with the fist (present or future), etc.</i>	<i>Is struck by me with the fist (present or future), etc.</i>
Mangalbig-ak	Kalbigen-ko
Mangalbig-ka	Kalbigen-mo
Mangalbig-to	Kalbigen-to
Mangalbig-kame	Kalbigen-me
Mangalbig-kayo	Kalbigen-dyo
Mangalbig-era	Kalbigen-cha

¹ Also pronounced *kinalbig-ko*.

Conjugation of the transitive verb, root "*Kalbig*" (to strike with the fist), with object expressed by a personal pronoun

	I am striking	I struck	I strike
Thou	ta-ka kapun kalbiga	kinalbig-to-ka	kalbigen-to-ka
Him	mo kapun kalbiga sun sikato	kinalbig-mo sun sikato	kalbigen-mo sun sikato
You	ta-kayo kapun kalbiga	kinalbig-to-kayo	kalbigen-to-kayo
Them	na kapun kalbiga sun sikam.	kinalbig-ku era; or, kinalbig-ko sun sikam	kalbigen-ko era
	Thou art striking	Thou struckest	Thou strikest
Me	mo-ak kapun kalbiga	kinalbig-mo-ak	kalbigen-mo-ak
Him	mo kapun kalbiga sun sikato	kinalbig-mo sun sikato	kalbigen-mo sun sikato
Us	mo kame kapun kalbiga	kinalbig-mo kame	kalbigen-mo kame
Them	mo era kapun kalbiga; or, mo kapun kalbiga sun sikam	kinalbig-mo era; or, kinalbig-mo sun sikam	kalbigen-mo era; or, kalbigen-mo sun sikam

Conjugation of the transitive verb, root "kalbig," etc.—Continued

	He is striking	He struck	He strikes
Me	to ak kapaŋ kalbiga	kinabig-to ak	kalbigen-to ak
Thou	to ka kapaŋ kalbiga	kinabig-to ka	kalbigen-to ka
Him	to kapaŋ kalbiga sun sikato	kinabig-to sun sikato	kalbigen-to sun sikato
Us	to kame kapaŋ kalbiga	kinabig-to kame	kalbigen-to kame
You	to kayo kapaŋ kalbiga	kinabig-to kayo	kalbigen-to kayo
Them	to em kapaŋ kalbiga; or, to kapaŋ kalbiga sun sikam	kinabig-to em; or, kinabig-to sun sikam	kalbigen-to em; or, kalbigen-to sun sikam
	We are striking ¹	We struck	We strike
Thou	me ka kapaŋ kalbiga	kinabig-me ka	kalbigen-me ka
Him	me kapaŋ kalbiga sun sikato	kinabig-me sun sikato	kalbigen-me sun sikato
You	me kayo kapaŋ kalbiga	kinabig-me kayo	kalbigen-me kayo
Them	me em kapaŋ kalbiga; or, me kapaŋ kalbiga sun sikam	kinabig-me em	kalbigen-me em; or, kalbigen-me sun sikam
	You are striking ²	You struck	You strike
Me	dya ak kapaŋ kalbiga	kinabig-dya ak	kalbigen-dya ak
Him	dya kapaŋ kalbiga sun sikato	kinabig-dya sun sikato	kalbigen-dya sun sikato
Us	dya kame kapaŋ kalbiga	kinabig-dya kame	kalbigen-dya kame
Them	dya em kapaŋ kalbiga; or, dya kapaŋ kalbiga sun sikam	kinabig-dya em; or, ki- nabig-dya sun sikam	kalbigen-dya em; or, kalbigen-dya sun sikam
	They are striking ³	They struck	They strike
Me	cha ak kapaŋ kalbiga	kinabig-cha ak	kalbigen-cha ak
Thou	cha ka kapaŋ kalbiga	kinabig-cha ka	kalbigen-cha ka
Him	cha kapaŋ kalbiga sun sikato	kinabig-cha sun sikato	kalbigen-cha sun sikato
Us	cha kame kapaŋ kalbiga	kinabig-cha kame	kalbigen-cha kame
You	cha kayo kapaŋ kalbiga	kinabig-cha kayo	kalbigen-cha kayo
Them	cha kapaŋ kalbiga sun sikam; or, cha em kapaŋ kalbiga	kinabig-cha sun sikam	kalbigen-cha sun sikam

¹Thou and I, we . . . Sikam tan sikak, kita . . .²He and I, we . . . Sikato tan sikak, me . . .³You and I, we . . . Sikayon tan sikak, kayo . . .⁴They and I, we . . . Sikam tan sikak, me . . .⁵You (plural), singular, you, you . . .⁶They (plural), singular, you, you . . .

NOTE.—The neutral pronoun "it" is generally not expressed: "Did he strike the letter with the bat?" (*Kinabig-to e sakt?*) "Yes; he struck it." (*ka, kinabig-to or kinabig-to sa.* In which last case so might be the equivalent of "it.")

Further examples of transitive verbs

Na-kapaŋ kama tinapai.

Me-kapaŋ kama tinapai.

Sikam tan sikak, kayo kapaŋ kama tinapai.

Me-kapaŋ kama tinapai.

Cha-kapaŋ kama tinapai.

The past tense of the continuative form emphasizing the object can to my knowledge be rendered only by adding *unahan*, meaning "some time ago," to the present tense as given in sentences (a)–(e).

(a) I am eating bread.

(b) You are eating bread.

(c) You and I are eating bread.

(d) We are eating bread.

(e) They are eating bread.

I was eating bread.

You were eating bread.

You and I were eating bread.

We were eating bread.

They were eating bread.

Sí Kánu paa kánuí tínapáí.
Sí Kánu paa kánuí náyapáí.
Sí Kánu paa kánuí íkán.
Sí Kánu paa sídítapá chíyá.
E kábadáyo paa kánuí tíyá.
E báka paa kánuí wáít.
E páiyá paa kánuí tíyá.
E páiyá paa kánuí báítá.
Ná-ka-ánuu ínuu né chánuu.
Ángíná-ak né chánuu.
Mángíná-ak né chánuu ánuu.
Sí Kánu ánuu ínuu né chánuu.
E kábadáyo ánuu ínuu né chánuu.
E áyá ánuu ínuu né chánuu.
E áyá ánuu ínuu né chánuu.
E páiyá ánuu ínuu né chánuu.
E kábadáyo tídítá-to é ákák.
Sánuu á kábadáyo tábáá-to-ka.
Nák-ánuu-áák nááé á nuuráyo.
Nák-ánuu-áák né báák.

Nák-ánuu-áák né káák.
Nák-ánuu-áák né pá-áák.

John is eating bread.
 John is eating meat.
 John is eating fish.
 John is eating soup.
 The horse is eating corn.
 The cow is eating grass.
 The bird is eating corn.
 The bird is eating rice.
 I am drinking water.
 I have drunk water.
 I will drink water.
 John is drinking water.
 The horse is drinking water.
 The cat is drinking water.
 The dog is drinking water.
 The bird is drinking water.
 The horse threw the boy.
 That horse will throw you.
 I will go hunting deer.
 I will go hunting mountain rats (in traps).
 I will go shooting quails.
 I will go shooting eagles.

It must be borne in mind that the preceding English sentences can be rendered in Nabaloi with the help of two different verbal forms, according to whether the subject or the object is emphasized. In the first sentence, *Ná-ka-paa kánuí tínapáí*, it will be found (by referring to the first table, root *bánu*) that the object is the accentuated part. If the subject were to be accentuated the sentence would be *Ná-ka ánuu áyá né tínapáí* (past tense, *Ánú-áyá-ak né tínapáí*).

INTRANSITIVE VERBS

To be thirsty

	I am thirsty	I was thirsty	I will be thirsty
I	ná-ka ánuu ákón	nákon-ák	nákon-ák
You	ká-ka ánuu ákón	nákon-ka	nákon-ka
Thou and I	ákón tán ákák ka ánuu ákón	ákón tán ákák, ná-ákon káá	ákón tán ákák, ná-ákon káá
He	ánuu ákón-to	nákon-to	nákon-to
He and I	ákáto tán ákák ka ánuu ákón	ákáto tán ákák, ná-ákon káá	ákáto tán ákák, ná-ákon káá
Ye (dual)	káyo ka ánuu ákón á cháá	nákon káyo á cháá	nákon káyo á cháá
They (dual)	éa ka ánuu ákón á cháá	nákon éa'n cháá	nákon éa'n cháá
We (ye and I)	ákáyo ka ánuu ákón	ákáyo nákon; or, nákon káyo	ákáyo nákon; or, nákon káyo
We (they and I)	ákáá ka ánuu ákón	nákon káá	nákon káá
Ye (plural)	káyo ka ánuu ákón	nákon-káyo	nákon káyo
They (plural)	éa ka ánuu ákón	nákon-éa	nákon éa

Ánuu ákón á Kánu, John is thirsty

Ánuu ákón é kábadáyo, The horse is thirsty

To be hungry

	I am hungry	I was hungry	I will be hungry
I	na-ka aman akang	naakang-ak	naakang-ak
You	ka-ka aman akang	naakang-ka	naakang-ka
Thou and I	sikam tam sikak ka aman akang	sikam tam sikak, na-akang kita	sikam tam sikak, na-akang kita
He	sikato aman akang; or, aman akang-to	naakang-to	naakang-to
He and I	sikato tam sikak ka aman akang	sikato tam sikak, na-akang kame	sikato tam sikak, na-akang kame
Ye (dual)	kayo ka aman akang a chua	naakang kayo a chua	naakang kayo a chua
They (dual)	sikara'm a chua aman akang; or, era ka aman akang a chua	naakang era'n chua	naakang era'n chua
We (ye and I)	sikatayo ka aman akang	sikatayo naakang; or, naakang tayo	sikatayo naakang; or, naakang tayo
We (they and I)	sikame ka aman akang	naakang kame	naakang kame
Ye (plural)	kayo ka aman akang	naakang kayo	naakang kayo
They (plural)	sikam aman akang; or, era ka aman akang	naakang era	naakang era
<p><i>Aman akang si Kua, John is hungry</i> <i>Aman akang e katofo, The horse is hungry</i></p>			

NOTE.—In all forms akang is also pronounced akang. In na-ka aman akang the ka is mostly pronounced ka; the same applies to all paradigms where na-ka aman occurs.

Further examples of intransitive verbs

<i>Na-ka aman kanang tan nungning.</i>	I am standing and looking.
<i>Iuan kanang-to tan nungning-to.</i>	He was standing and looking.
<i>Na-ka aman tunguo tan aua-ngan.</i>	I am sitting and eating.
<i>Iuan tunguo-to tan aua-ngan.</i>	He was sitting and eating.
<i>Iuan kanang-to tan to kapua akuian sazei a pallog.</i>	He was standing and holding a gun.
<i>Iuakuan-to pallog.</i>	He held a gun.
<i>Iuaitip-to pallog.</i>	He pointed a gun.
<i>Iuan kanang-to tan to kapua isitip pallog.</i>	He was standing and pointing a gun.
<i>E asak iuan nungis tan aua-ngan.</i>	The boy was crying and eating.
<i>Si Kua aman aua tan aua-ngan ugiia.</i>	John is walking and whistling.
<i>Aman taye e pagad.</i>	The bird is flying.
<i>Aman kakakap e ulag.</i>	The snake is crawling.
<i>Aman ngaitai e ikan.</i>	The fish is swimming.
<i>Aman bida e asu.</i>	The dog is barking.
<i>Aman ugidiqi e kabadya.</i>	The horse is neighing.
<i>Aman ugigid (or aman aal) e paron.</i>	The eagle is screaming.
<i>Aman ugakagak e bukadras.</i>	The frog is croaking.
<i>Aman biing e podiokeu.</i>	The bee is humming.
<i>Na-ka aman asal.</i>	I am talking.
<i>Iuan asal-ak.</i>	I was talking.
<i>Nanasei-ak.</i>	I have talked.
<i>Mangasal-ak asanem.</i>	I will talk.

Iuan asel-ka untau.
Sikáto aman asel.
Si Kuan aman asel.
Na-ka aman nungis.¹
Iuan nangis-ak.
Nannungis-ak.
Mannangis-ak asauwu.
Iuan nungis-ka.
Sikáto aman nangis.
Aman nangis si Kuan.
Na-ka aman baden.
Iuan baden-ak.
Nanbaden-ak.
Manbaden-ak asunem.
Iuan baden-ak.
Nanbaden-ka.
Sikáto aman baden.
Si Kuan aman baden.
Si Kuan aman keldian.
Na-ka aman keldian.
Iuan keldian-ak.
Naukeldian-ak.
Mangkeldian-ak asunem.
Iuan keldian ka.
Sikáto aman keldian.
Si Kuan aman keldian.
Na-ka aman tutábo.
Iuan tutábo-ak.
Naututábo-ak.
Maututábo-ak asunem.
Iuan tutábo ka.
Sikáto aman tutábo.
Si Kuan aman tutábo.
Na-ka ama-ngingi.
Iuan ngingi-ak.
Nanngingi-ak.
Manngingi-ak asunem.
Iuan ngingi-ka.
Sikáto ama-ngingi.
Si Kuan ama-ngingi.
Na-ka ama-mangid-ak.
Iuan mangid-ak.
Mannmangid-ak asunem.
Iuan mangid-ka.
Sikáto ama-mangid.
Si Kuan ama-mangid.
Na-ka aman akad.
Iuan akad-ak.
Nanarakh'ak.
Munakh'ak.
Anáxakh'ak, or anákur'ak.
Iuan akad-ka.

You were talking.
 He is talking.
 John is talking.
 I am crying.
 I was crying.
 I have cried.
 I will cry.
 You were crying.
 He is crying.
 John is crying.
 I am singing.
 I was singing.
 I have sung.
 I will sing.
 You were singing.
 You have sung.
 He is singing.
 John is singing.
 John is shouting.
 I am shouting.
 I was shouting.
 I have shouted.
 I will shout.
 You were shouting.
 He is shouting.
 John is shouting.
 I am whispering.
 I was whispering.
 I have whispered.
 I will whisper.
 You were whispering.
 He is whispering.
 John is whispering.
 I am laughing.
 I was laughing.
 I have laughed.
 I will laugh.
 You were laughing.
 He is laughing.
 John is laughing.
 I am smiling.
 I was smiling.
 I will smile.
 You were smiling.
 He is smiling.
 John is smiling.
 I am walking.
 I was walking.
 I have walked.
 I will walk.
 I am off.
 You were walking.

¹The root word is differently heard as *angis* or *ungis*.

Sikáto aman akad.
Si Kuan aman akad.
Aman adáwá e kalpat.
Aman bubtik e kalpat.
Si Kuan amang ugáin.
Si Kuan aman bubtik.
Aman dátok si Kuan.
Aman akad e kabadyo.
Aman bubtik e kabadyo.
Manáchan niman.
Inan áran kachiman.
Anáran kabuasan.
Nem anáran niman odáwi ag-ak-andao.
Aman-dánte niman.
Inan-dánte kachiman.
Mandánte kabuasan.
Nem mandánte niman odáwi ag-ak-andao.
Tagin niman.
Tagin kachiman.
Antagin nem kabuasan.
Nem tagin kabuasan ag-ak-andao.
Ampetáng niman.
Ampetáng kachiman.
Ampetáng amwo³ nem kabuasan.
Nem ampetáng kabuasan ag-ak-andao.
Guarai chagum chi asáwan.
Aman chagum chi chayo niman.
Guarai chagum chi dát kachiman.
Guara amwo chagum chi abagutan nem kabuasan.
Pigan inawat-mo chi balci-wo?
Aman-mutók chi balci-to.
Mimútok chi balci-to.
Anmútok chi balci-to asanem.
Balbalim anawat chi balci-to.
Inpakéto-ak awangan.
Taguatin-ko mangan-to.
Tinagual-in-ka mangan.
Taguatin-in-ka asanem mangan.

He is walking.
 John is walking.
 The cloud is drifting (slowly).
 The cloud is flying (fast).
 John is whistling.
 John is running.
 John is jumping.
 The horse is walking.
 The horse is running.
 It rains now.
 It rained yesterday.
 It will rain to-morrow.
 If it rains to-night I shall not go.
 It hails now.
 It hailed yesterday.
 It will hail to-morrow.
 If it hails to-night I shall not go.
 It is cold now.
 It was cold yesterday.
 It will be cold to-morrow.
 If it is cold to-morrow I shall not go.
 It is warm now.
 It was warm yesterday.
 It will be warm to-morrow.
 If it is warm to-morrow I shall not go.
 The north wind blows.
 The east wind is blowing.
 The west wind was blowing yesterday.
 The south wind will blow to-morrow.
 When did you go home?
 He is coming home.
 He came home.
 He will come home.
 Let him go home.
 He asked me to eat.
 I will ask him to eat.
 I asked you to eat.
 I will ask you to eat.

REFLEXIVE FORMS

To strike one's self with the fist

	I am striking myself, etc.	I struck myself, etc.	I shall strike myself, etc.
I	na-ka aman kalbig	inan kalbig-ak	mang-kalbig-ak
You	ka-ka aman kalbig	inan kalbig-ka	mang-kalbig-ka
He	to-ka aman kalbig	inan kalbig-to, or, si- káto man-kalbig	mang-kalbig-to
We	kame ka aman kalbig	inan kalbig kame	mang-kalbig kame
You (plural)	kayo ka aman kalbig	inan kalbig kayo	mang-kalbig kayo
They	era ka aman kalbig	inan kalbig era	mang-kalbig era

³Amwo has the meaning of "probably." *On amwo*, Yes, it seems so.

To strike each other with the fist

	You and I are striking each other with the fist	You and I struck each other with the fist	You and I will strike each other with the fist
Thou and I	sikam tan sikak, kila ka aman-kinálbig	sikam tan sikak, kila inan kinálbig	sikam tan sikak, man-kinálbig kila asanem
He and I	sikáto tan sikak, kame ka aman-kinálbig	sikáto tan sikak, kame inan kinálbig	sikáto tan sikak, man-kinálbig kame asanem
Ye (dual)	sikapo'n ehua, kayo ka aman kinálbig	inan kinálbig kayo ehua	mankinálbig kayo ehua asanem
They (dual)	sikapo'n ehua era ka aman kinálbig	inan kinálbig era'n ehua	mankinálbig era'n ehua asanem
We (ye and I)	sikayo tan sikak, toyo ka aman kinálbig	inan kinálbig toyo	mankinálbig toyo asanem
We (they and I) ..	sikara tan sikak, kame ka aman kinálbig	inan kinálbig kame	mankinálbig kame asanem
You	kayo ka aman kinálbig	inan kinálbig kayo	mankinálbig kayo asanem
They	era ka aman kinálbig	inan kinálbig era	mankinálbig era asanem

VARIOUS VERBAL FORMS

To strike (used with varying intensity)

	John is striking James	John struck James	John will strike James
Said positively....	si Kuan pankálbiga sun Kalme	si Kuan inankálbig-to sun Kalme	si Kuan kálbigen-to sun Kalme asanem
Said doubtfully ...	si Kuan pankálbiga um me! sun, Kalme	si Kuan inankálbig-to amme sun Kalme	si Kuan kálbigen-to amme sun Kalme asanem
Statement made on hearsay	si Kuan komó? pankálbiga sun Kalme	si Kuan komó inankálbig-to sun Kalme	si Kuan komó kálbigen-to sun Kalme asanem
James (while he is running)	si Kuan pankálbiga sun Kalme mōma aman lóbtik	si Kuan inankálbig-to sun Kalme asana amōm lóbtik	si Kuan kálbigen-to sun Kalme asanem nōnta aman lóbtik

¹ *Amme*, it seems.² *Kuó*, it is said; also, *kuacha*, they say (I., *kanó*, an impersonal passive verb, meaning "it is said").*Negative and imperative forms; permission*

Si Kuan ag-to inankálbig sun Kalme.

John did not strike James.

Kuan, mo-kálbig sun Kalme.

John, strike James (commanding).

Kuan, mo-ga-kálbig sun Kalme.¹

John, strike James (beseeching).

Si Kuan mabandin-to kálbigen sun Kalme.²

John may strike James (giving permission).

¹ The beseeching sense I here attribute to the infix *ga* is only inferred from its colloquial use, but I have no absolute certainty of it.² *Mabandin* may, can (I., *mbandin*).

Forms expressing desire, duty; also frequentative and causative forms¹

<i>Si Kuan pian-to kalbigen sun Kaine.</i>	John desires to strike James.
<i>Si Kuan pian-to kalbigen sun Kaine.</i>	John desired to strike James.
<i>Si Kuan sigacho pian-to kalbigen sun Kaine.</i>	John will desire to strike James.
<i>Si Kuan siged nem pankalbigen-to sun Kaine.</i>	John ought to be striking James.
<i>Si Kuan siged nem monkalbig-to sun Kaine kubusuan.</i>	John ought to strike James to-morrow.
<i>Si Kuan siged nem blualbig-to sun Kaine kuchiman.</i>	John ought to have struck James yesterday.
<i>Si Kuan to-ku-pen-kalbigen alai sun Kaine.</i>	John is frequently striking James.
<i>Si Kuan inan kalbig-to ni alai sun Kaine.</i>	John frequently struck James.
<i>Si Kuan kalbigen-to ni alai sun Kaine asanem.</i>	John will frequently strike James.
<i>Si Kuan e makapuan sai kalbigen nan Kaine.</i>	John is causing James to strike.
<i>Si Kuan inakpuan-to sai kalbigen nan Kaine.</i>	John caused James to strike.
<i>Si Kuan makpuan asanem sai kalbigen nan Kaine.</i>	John will cause James to strike.
<i>Si Kaine pian-to isikdiat sun Kuan.</i>	James desires to kick John.
<i>Si Kaine pian-to isikdiat sun Kuan.</i>	James desired to kick John.
<i>Si Kaine sigacho pian-to isikdiat sun Kuan.</i>	James will desire to kick John.
<i>Si Kaine siged nem mansikdiat-to sun Kuan.</i>	James ought to be kicking John.
<i>Si Kaine siged nem isikdiat-to sun Kuan kubusuan.</i>	James ought to kick John to-morrow.
<i>Si Kaine siged nem insikdiat-to sun Kuan kuchiman.</i>	James ought to have kicked John yesterday.
<i>Si Kaine to-ku-pau isikdiat ni alai sun Kuan.</i>	James is frequently striking John.
<i>Si Kaine inan isikdiat-to ni alai sun Kuan.</i>	James frequently struck John.
<i>Si Kaine isikdiat-to ni alai sun Kuan.</i>	James will frequently strike John.
<i>Si Kaine e makapuan sai isikdiat nan Kuan.</i>	James is causing John to strike.
<i>Si Kaine inakpuan-to sai isikdiat nan Kuan.</i>	James caused John to strike.
<i>Si Kaine makpuan asanem sai isikdiat nan Kuan.</i>	James will cause John to strike.
<i>Sikak e makapuan dya sikato. ikaspig sazei a batô.</i>	I cause him to throw a stone.
<i>Inakpuan-ak dya ikaspig-to sazei a batô kuchiman.</i>	I caused him to throw a stone yesterday.

¹ Among these sentences there are some which, while grammatically correct, would sound strange to Igorot ears. I could and would have translated the English text more freely, but have preferred to introduce a certain stiffness rather than lose sight of what to me appeared the real object of these examples, namely, to afford a comparative insight into the skeleton of the Igorot language. The same remark applies to many other sentences given as illustrations.

<i>Silak makpuan amuan dya ikaspig-to</i>	I will cause him to throw a stone to-morrow.
<i>sazei a batô kabuusan.</i>	
<i>Makpuun-ak dya isuman-to e kadâbung-</i>	I cause him to put his hat on the table
<i>to chi damisâan niuan.</i>	now.
<i>Iuakpuan-ak dya isuman-to kadâbung-to</i>	I caused him to put his hat on the table
<i>chi damisâan kachiman.</i>	yesterday.
<i>Makpuan-ak dya isuman-to e kadâbung-</i>	I will cause him to put his hat on the
<i>to chi damisâan nam kabuusan.</i>	table to-morrow.
<i>Makpuan-ak dya ikaspig-to sazei a pâpa</i>	I cause him to throw a club now.
<i>niuan.</i>	
<i>Iuakpuan-ak dya ikaspig-to sazei a pâpa</i>	I caused him to throw a club yesterday.
<i>kachiman.</i>	
<i>Makpuan-ak dya ikaspig-to sazei a pâpa</i>	I will cause him to throw a club to-
<i>kabuusan.</i>	morrow.
<i>Pâkuan-ko san sikâto niman.</i>	I cause him to eat now (as meaning I
	give him to eat now).
<i>Piukâ-ko san sikâto kachiman.</i>	I caused him to eat yesterday (as
	meaning I gave him to eat).
<i>Pâkuan-ko san sikâto nam kabuusan.</i>	I will cause him to eat to-morrow (as
	meaning I will give him to eat).
<i>Pânuom-ko san sikâto niman.</i>	I cause him to drink now.
<i>Iupânuom-ko san sikâto kachiman.</i>	I caused him to drink yesterday.
<i>Pânuom-ko san sikâto nam kabuusan.</i>	I will cause him to drink to-morrow.

FURTHER EXAMPLES OF THE COMBINATION OF ROOTS AND PARTICLES¹Root, *Apoi*, FIRE

<i>Mau-apoi</i>	{ To be one who makes fire, <i>mauapoi-ku</i> . Imperative: "Make fire" (also "boil rice"). <i>Sipi e mauapoi?</i> "Who is the one that makes fire (that boils rice)?"	<i>Na-ku mau apoi</i> <i>Nam apoi-ak</i> <i>Mauapoi-ak</i>
<i>Mam-pu-apoi</i>	{ To be one who orders fire to be made; <i>mau-</i> <i>puapoi-ku</i> . Imperative: "Be the person who orders fire to be made;" "get fire made."	<i>Na-ku mau puapoi</i> <i>Nam puapoi-ak</i> <i>Maupuapoi-ak</i>
<i>I-apoi</i>	{ To be the thing to which fire is applied; <i>iapui-ma iai a bagis</i> (pronounced <i>bagis</i>). Imperative: "Let this rice be the thing to which you apply fire;" "boil this rice;" <i>iapui</i> generally has the sense of "to boil rice;" <i>iapui</i> =boiled rice, like English toast=toasted bread.	<i>Na-ku jau-iapui</i> <i>Iapui-ku</i> <i>Iapui-ku</i>
<i>Pai-iapui</i>	{ To be the thing which is ordered to be boiled, <i>paiiapui-ma iai a bagis</i> . Impera- tive: "Let this rice be the thing which you order to be boiled;" "get this rice boiled."	<i>Na-ku paiiapui</i> <i>Ipaiiapui-ku</i> <i>Paiiapui-ku</i>
<i>Apoi-ma</i>	To be the fireplace.	<i>Na-ku pauapui</i> <i>Iapui-ma-ku</i> <i>Apoi-ma-ku</i>
<i>Pau-apui-ma</i>	{ To be the place used for making fire; also to be the pot used for boiling. (Compare under "Roots and particles.")	<i>Na-ku pauapui-ma</i> <i>Pipauapui-ma-ku</i> <i>Pauapui-ma-ku</i>

¹In the last column I give the three tenses in the first person singular.

<i>Tirai bafci-mo?</i>	Where is your house? Where do you live?
<i>Guara e bafci-ko chi Bagio.</i>	My house is in Baguio. I live in Baguio.
<i>Guara e atak-mo?</i>	Have you got your cleaver with you?
<i>Guara.</i>	I have.
<i>Guara chuuu?</i>	Is there water?
<i>Anchi chuuu.</i>	There is no water.
<i>Guara's amam chi bafci?</i>	Is your father in the house?
<i>Guara.</i>	He is.
<i>Suta gadgem-mo guara chisi nuntan.</i>	Your friend was here some time ago.
<i>Nem guara-ak eki Manila mansudat-ak.</i>	If I shall be in Manila I will write.

To have, to possess

<i>Guara amam-ak (guarantak)</i>	I have	<i>Guara amam kame</i>	We have
<i>Guara amam-ku</i>	Thou hast	<i>Guara amam kupo</i>	You have
<i>Guara amam-lo</i>	He has	<i>Guara amam era</i>	They have
<i>Guara amam-ak ne sazei a ama.</i>	I have a father.		
<i>Guara amam-ku ne chuu diwa.</i>	Thou hast two hands.		
<i>Guara amam era ne achural baka.</i>	They have many cows.		
<i>Guara amam togo ne kahadyo.</i>	We (you and I) have horses.		
<i>Guara amam kame ne owa.</i>	We (he and I, or they and I) have fields.		
<i>Guara amam-ak ne sazei a bafci, eki Bagio nuntan.</i>	I had formerly a house at Baguio.		
<i>Guara amam-to ne sazei a bafci, eki Bagio nuto tuon ulé.</i>	He will have a house at Baguio next year.		
<i>Guara amam-ku ne sazei a asu?</i>	Hast thou a dog?		
<i>Anchi amam-ak ne asu.</i>	I have no dog.		

*Further examples of the rendering of the English copula "to be"*¹

<i>Kadaboug-ko iai.</i>	This is my hat.
<i>Owas iai.</i>	This is thy field.
<i>Bafci-to iman.</i>	That is his house.
<i>Asu ni Kuan iai.</i>	This is John's dog.
<i>Kahadyak iman.</i>	Those are my horses.
<i>Sikato dazi.</i>	He is a man.
<i>Sikato dazi nuntan.</i>	He was a man.
<i>Dazi amma awanaw.</i>	He will be a man.
<i>Guasai sutan.</i>	It is an ax.
<i>Sikato e awak nuntan.</i>	He was my father.
<i>Sikato e imam nuntan.</i>	She was your mother.
<i>Awa-to's Kuan (or Awato si Kuan).</i>	John is his father.
<i>Agi-to's Kume.</i>	James is his brother.
<i>Agi-to's Maria.</i>	Mary is his sister.

¹ Compare footnote to examples under "The article."

Aségoak si Maria nem asanem.
Aségoak si Kuan nem asanem.
Matákal alá.
Aragui alá?

Mary will be my wife.
 John will be my husband.
 He is a brave man.
 Is it far?

INTERJECTIONS

<i>Árô!</i>	}	Surprise or astonishment either with admiration or with disappointment.
<i>Áê!</i>		
<i>Ái árô!</i>		
<i>Áô!</i>		
<i>Áô!</i>	}	Astonishment with disapproval or regret.
<i>Ái-aiyâ!</i>		
<i>Ái-dâdâdâdâ!</i>		
<i>Tê-ê!</i>		
<i>Á-ê!</i>	}	Encouragement; also urging a request.
<i>Tê-ê!</i>		
<i>Thêêê!</i>		

ON THE TRAIL TO BENGUET

[A conversation with Igorot carriers.]

Oi! tokala!
Ticai balai-mo?
Ibiangget-ak.
Pian-mo munugon sun sikak?
Ikak pian (agak pian) tap inabê-ak;
tap guara da ugon ko.
Ngeramto ndyon-mo?
Guara ndyon-ko'n asin ne bakuang-ko.
Aschi kadguam?
Guara.
Papiga kuyo?
Annem kawo.
Mango sulu kadguam, guara ugo ugon
aka?
Taguei en.
Taguei-mo kadguam.
Taguei e kuanan chin.
Ticai aksipon-dyo akhai (or ticai dyo-ka
akifa dioi) ?
Chi balai ni Capitan N.
A-ê, nudo kita, munudug-ka.

I say! Just come here!
 Where is your home?
 I am from Benguet.
 Will you be a carrier for me?
 I do not want to because I am tired;
 because I have already a load.
 What is your load?
 I have a load of salt for my headman.
 Have you no companions?
 I have.
 How many are you?
 We are six.
 Well, then, and these companions—have
 they loads too?
 I don't know about them.
 Call your companions.
 I do not know their whereabouts.
 Where is your sleeping place here?

Kapangdu-ka, ipangdum e chalan.
Oi! pian-dyo munugon sun sikak?
Aschikahal kawo.
Sepai e Enpiakidia (Sp., entecilla) dyo?
Iman.

In the house of Capitan N.
 Come along; let us go; be my com-
 panion.
 Go in front and lend the way.
 Look here! Will you be my carriers?
 We do not want to.
 Who of you is the leader?
 That one over there.

- Sapai ngaram-to?*
Si Mariano e ngaram-to.
Ngental ug-dyo-pira manngon sun sikak?
Guara ngaram-me e usin.
Anken taddo kyo bingod.
- Baichen-ta kadio'n napteng.*
Piga?
Angken manlas kyo.
- Kulang?*
Ngaram-to e kalkan (Sp., carga)?
Guara sazi e isumen nu isaikulol tau sazi e kaon (Sp., cajon) dya chudgm e anngon so.
Ara! Mandikat e chalan tau ahadey e chanum chi Nagildiang.
- Suta anngon ne kaon achumanko e dag-la cha ne blatin.*
A-té! Ipaasus-ko e kalkan; té! manudup.
- Pannukul kyo ne chuan kalusod panggon ne kaon.*
Pigan e isad mo?
Niman.
Kabusan palbaung.
Aspetang e chalan niman.
Ag kame angan.
Anakip kame chi Sabdan.
Paniradut dya ini.
Tetai chagiu.
- Aaé! anbulat!*
Aligue'n anbulat; angkadias.
Ag-mabadin.
Mabadin.
Anchi balow-me.
Sikak e magunta.
Jai a alintérde (Sp., treintados cuartos) itumbaldgo ne kanin-dyo.
Até-o! na ahau!
Mangun tayo chi chalan [or chalan e pangannan tayo].
Tetai chalan?
- What is his name?¹
 Mariano is his name.
 Why will you not carry for me?
 We have to carry salt.
 Even three of you (would do for me).
 I will pay you well.
 How much?
 (I would not mind) even one peso for each of you.
 That is insufficient.
 What kind of loads have you?
 There is a bundle tied up in a mat and a box which must be carried by two.
 Bless me! The road is very difficult and the water at Nagildiang fearfully high [a river ford on the trail].
 For those who carry the box I will increase the pay by 25 cents, Mexican.
 Come, I'll show you the loads; make haste and come along.
 Get two sticks bought to serve for carrying the box.
 What time will be your departure?
 Now, at once.
 To-morrow, early.
 The road is too hot now.
 We have not yet eaten.
 We shall sleep in Sablan.
 Tie this together.
 Where is your *chugi* (a sort of carrying rack)?
 Lord! but that is heavy!
 It is not heavy at all; it is quite light.
 It is impossible.
 It is possible.
 We have no provisions for the road.
 I will look out for that.
 For these 20 cents, Mexican, you may buy your food.
 Get up! It is daylight!
 We shall cut on the road.
- Which is the road?

¹ As many Ibaloi dislike to pronounce their own names, it is expedient to ask a man's name from bystanders.

² An Igoat would never forgive himself for having accepted even the most advantageous terms without first protesting against their utter insufficiency with the time-sacred word *balag*, pronounced with a men of offended candor. The *largala* once struck is, however, the more faithfully kept by him the less civilized he is.

Anchi dinibhen-dyo?
Padoh e panchalchingun tayo.

Ngaren niai.
Sodiai e kuan-me . . .
Aknim nin iai.
Ag-ka-nin.
Isapdm e uyon-mo.
Dokdohim iai.
Uhasim iai.
Ikadot-wo ukan.
Twai kakin-ko?
Inokus amno chi chalen.

Gwara sun sikato.
Aucng e uchum.
Inai-pragui e koci-me.
Aragui nin ala?
Aragui no ootik.
Anchi channu? *Pian-ko aninom.*
Gwara amno'd daspag.
Kagadi pungala ne channu.

Inabde kunc, mansalching kitu.
Pabaanes-wo-ak ne atak.
Aknim-ak ne dukto.
Twai kurabis?
Gwara kalci a okipen?
Gwarul abang bengat.
Manapai-ka sri mandatu.
Manumkal-ka ne senci a manok.
Ikanu mo'n andao ala.
Ka'pdyo amin.
Puinou-mo e kabadyo.
Ipsotot-wo e kabadyo.
Atngiu-mo am sikato.

Have you forgotten nothing?
We shall make the river our resting place.
What is this called?
This we call . . .
Just take hold of this.
Wait a moment.
Put your lead down.
Open this (by lifting the lid).
Untie this.
Bundle it up again.
Where is my provender?
It seems to have fallen down on the road.
He has got it.
The others are not yet here.
Our companions are a long way off.
Is it still far?
It is not very far.
Is there no water? I want to drink.
There seems to be some below.
Be so kind as to have some water brought.
We are tired; let us rest.
Lend me your knife.¹
Give me a sweet potato.
Where are the matches?
Is there a house to sleep in?
There is only a hut.
Light a fire for cooking.
Buy a chicken.
Tell him to come here.
Come here all of you.
Water the horse.
Put the horse in the pasture.
Help him.

WRITING AND POPULAR SONGS

It is doubtful if the Ibaloi Igorot ever had a system of writing. No trace of any is nowadays to be found among them. There are handed down to us the characters of the neighboring Ilocano and Pangasinan which these tribes, like others of the lowlands, abandoned, together with their customs and religious beliefs, after the arrival of the Spaniards, whose culture they have ever since striven to adopt in a progressive spirit. The Igorot tribes are, however, distinct from the former inasmuch as they are older arrivals on Philippine soil and have

¹The knife, after being used, would be handed back silently, no equivalent for "thank you" being in use. On rare occasions *sigot*, *ayik*—"well done, my brother"—or a like expression is heard.

retained their national or tribal peculiarities. They either did not bring the art of writing with them or they forgot it—perhaps with other manifestations of a former higher culture—because of the physical hardships they had to undergo when pushed by subsequent Malayan invaders into the inhospitable mountain fastnesses of the interior.

For what it may be worth I reproduce here as accurately as possible the sample of ancient writing given by Sinibaldo de Mas in his *Informe Sobre el Estado de las Islas Filipinas en 1842* (Madrid, 1843).

LOP. 8. 7^o B. L. V. L. T. W. D.

FIG. 1.—An unidentified inscription engraved on a board and found in the mountains inhabited by Igorot people in 1837 by a military expedition. (Same size as given by Sinibaldo de Mas; size of original is not known.)

On this he observes: "To this class of alphabets (Ilokano, Batangas, Pampanga, Bulacan, and Tondo) seems to belong the inscription (see fig. 1) engraved on a board that was found in 1837 by a military expedition in the mountains inhabited by the savages called Igorotes." While unable to improve on this dubious discovery, I am glad to be able to give two bits of Igorot singing and thereby to contribute a trifle to the preservation of genuine Filipino music.

[The Ibaloi is, in a way, rather fond of singing. Wandering through his silent woods he will unburden his heart by singing some low, melodious strain, the plaintive sound of which reveals the melancholy underlying the Malayan character. Again, at some festival, sitting with others around the fire, he will, in less harmonious tones and between frequent sips of rice wine, chant incidents of his family life to his assembled relatives and friends, who at intervals chime in in chorus until another, being alluded to, takes up the song in like manner.] Many a time, as a guest on such occasions, have I laid myself down to sleep on some deerskin only to find the next morning the same party still droning out their confidential communications, though rather the worse for a night during which the coconut shell with rice wine had been kept constantly going around.

With this habit it is not to be wondered at that particularly stirring incidents of Igorot life should become the common property of young and old and, clad in more harmonious form, survive as popular ballads. The best known of these is one in which a young girl relates the cruel treatment suffered at the hands of her stepmother; her furtive flight to Kaniapan, a district adjoining Baguinet, where she becomes the wife of a Spanish officer; her subsequent good fortune, and refusal ever to return to her home.

The beginning of the song is the following, the tune and the peculiar repetition of each new phrase remaining the same all through to the end:

Viola moderato



FIG. 2.—First line of a popular Ibaloi song.

Andao-ak chi Kalapa, andao-ak chi Kalapa
I go to Kalapa, to Kalapa I go



FIG. 3.—Second line of a popular Ibaloi song. (Same song as in fig. 2.)

Paseng-ko chi Santa Rosa, paseng-ko chi Santa Rosa
I take the road to Santa Rosa, to Santa Rosa the road I take

The following is a fragment of another ballad sung to the same ever rising and falling melody and with the same repetition of each line:

Ka-linaas Ka-gung Balaw!
Thou brighten, I pray thee, Oh, mount!

Manalang ak new kabuuhan
Shall go down hill I when to-morrow

Nak manunkal ne pangra Ipangan nan asugan
I shall be buyer of a pillow to serve as pillow of my wife

Ananik new lantad
(Who) is to bear child when the day after to-morrow

Imaspul ko 's kapitan Anakbat ne kumpilan
Have met I the headman shouldering the kumplan (saber)

Imangan to tucir duguan ko
Asked he where place of going mine

Iakuan ko, manalang ak chi Idaka
Said I, shall go down I to Idakas

Kumpilin to kumb e 'tuktok ko
Shall cut off he, said he, the head mine (etc.)

[Another melody I have heard sung, once to a frivolous text and again with an extremely mournful cadence, as a sort of funeral hymn in which the friends of the deceased are invited to strike in his honor

the instruments¹ that serve the Igorot for beating time to their dances. I give the few notes² of which it consists with the latter text:

Sulibao, sulibao dyo!

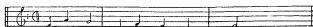


FIG. 4.—First line of an Ibaloi melody.

Kinbal, kinbal dyo!



FIG. 5.—Second line of an Ibaloi melody. (Same melody as in fig. 4.)

Kabal, kabal dyo! (etc.)



FIG. 6.—Third line of an Ibaloi melody. (Same melody as in figs. 4 and 5.)

The following is a rhyme for children, more recited than sung, a series of single words strung together, so to say, by the repetition before a following word of a part or the whole of the preceding one and by a methodical change of the accent which produces the rhythm. The words, mostly uncommon ones, I could not completely translate or get translated; the sense seems to be rather incoherent:

Baglagto	Baglagtolambik	Tambol	Tamboligani
Tolambig	Tolambawixan	Bugail	Bugailagpui
Bawixan	Bawikilana	Alagpui	Alagpuiyuan
Kalanai	Kalanainapnai	Palyuan	Palyanaitumban
Napunai	Napunailagta	Atinabai	Atinabaihangnan
Dingat	Dingtana	[Etc.]	[Etc.]

¹ The chief ones are the *sulibao* and the *kinbal*, two cannon-shaped wooden drums of about equal size but beaten differently, each by one man; the first, a little sharper in tone, receives with the inner side of the outstretched united four fingers of both hands a continuous, quick succession of double slaps, both slaps being short but sounding ones, to be represented approximately thus: right-left, right-left, right-left, right-left. The *kinbal* is struck in the same manner but with the difference that only the right-hand slap, simultaneous with the right-hand slap of the *sulibao* player, resounds, while the left-hand stroke is applied so as to cut short at once and stifle the vibrations. The bass accompaniment furnished by the *kinbal* to the *sulibao* has therefore the following monotonous sound: Right', right', right', right'.

The hollow "tub-tub, tub-tub" produced by both deep-mouthed instruments can be heard for a distance of 8, 10, or more miles along the valley. Together with them are played two gongs, one called *balu*, the other *pinak*. They closely resemble brass pans, and are held up with the left hand and struck with a wooden peg in the right. Their "tinkle-tinkle" is rather discordant with the heavy sound of the drums. The clacking of two iron batons, called *paba*, struck one against the other, completes the tattoo.

² For this as for the preceding bit of music I am indebted to Mr. C. Carullo, graduate of the Santlul School, Manila, who took it down after my singing.

NABALOI VOCABULARY¹

[Arranged by subjects, etc.]

Persons

English	Nabaloi	English	Nabaloi
Man	hí-xí	Twins	sí-ping; a-na-má-n
Woman	hí-lí; n-kó ² -lun (P., akulao)	Married man or woman	in-nó-gua
Person	to-o	Widower or widow	hó-ló
Old man	n-sí-xen	Bachelor (old) or maid (old)	ba-lí-sang; an-chí-n má-lí (old)
Old woman	a-lá-kól	The old people	su-da a-teng
Young man	ba-lí-da-xí	The young people	su-da ba-lí-sang
Young woman	na-rí-xí	A great talker	sa-xel a na-mít-nut
Virgin	na-rí-xí; ba-lí-sang	A silent person	sa-xel a ka-ka-a-ká- kú
Boy or girl	n-d-nak	Thief	na-xí-bót
Infant	ngák-nga	Hemiphradite	bí-na-lá-c
Male infant	ngák-nga da-xí		
Female infant	ngák-nga hí-lí		

¹ In this vocabulary syllables have been separated by hyphens for the sake of clearness in spelling; the usual *ng* in the middle of a word must be pronounced as connecting two syllables.

² *Sí-akua* is "old man" in all barrios of Ilogon, Benguet; in Ilogon proper and vicinity, *chí-pá*.

Parts of the human body

English	Nabaloi	English	Nabaloi
Head	tok-tok	Chin	tí-má-lí
Hair	bu-cag	Neck	buk-dm ¹
Crown of the head	a-lí-tó-kun	Adam's apple	ta-din-man
Scalp	ba-lat ul tok-tok	Clothes	hó-ke-lí
Face	ó-lí-pa	Body	ang-el
Forehead	ta-mók	Shoulder	n-ra-da
Eye, pupil of the eye	ma-in	Shoulder blade	ta-xel
Eyelash	pa-pus	Back	ham-meg
Eyebrow	ka-chel	Breast of a man or of a woman (mammary)	sa-sa
Upper eyelid or lower eyelid	pa-ló-mal-sí	Nipples	dip-dip-an
Ear lobe	ta-bing-an	Hip	lí-pat
Ear	tung-i-da	Belly	a-kis
Perforation in ear	na-lí-heng	Navel	pa-cag
External opening of the ear	ka-lí-ding	Arm	hók-dal
Nose and ridge of nose	a-teng	Right arm	hók-dal-a-a-tán
Nostril	du-a-ngí-sen	Left arm	hók-dal í-gí-lí
Cheek	am-lí	Armpits	dí-lí-yang
Beard	í-lí-líng	Elbow	el-xo
Mouth	lung-el	Right elbow	el-xo a-na-nán
Upper lip, lower lip	sa-lí-lí	Left elbow	el-xo í-gí-lí
Tooth	sang-lí	Wrist	yang-yang-án
Tongue	chí-lá	Right wrist	yang-yang-án a-na- nán
Saliva	tup-elín	Left wrist	yang-yang-án í-gí-lí
Palate	ka-líng-í-lín	Hand	dí-ma
Throat	ka-lí-lí-man	Right hand	dí-ma a-na-nán

¹ *hók-loa*.² See under "The man," right, left, both.

Parts of the human body—Continued

English	Nabaloi	English	Nabaloi
Left hand	di-un bi-ŋi	Head	ku-mot
Palm of hand	chi-hi-kap	Toe	ku-hi-mot
Back of hand	hun-nag ni chalu-kap	Large toe	pa-nga-ngi-an ni sa-di
Fingers	ku-hi-mot	Fifth or small toe	ki-ging ni sa-di
Thumb	pa-nga-ngi-an	Toe nail	ko-xo ni sa-di
First finger	pa-ti-ni-an	Blood	chi-la
Second finger	pa-kun-ŋi-an	Vein or artery	u-lut
Small finger	ki-ging	Brain	u-bak
Finger nail	ko-xo	Habler	hi-rung
Knuckle	hu-xo ni ku-hi-mot	Gall	ŋi-ko
Space between knuckles	sau-sa ni ku-hi-mot	Heart	pi-so
Thumb	u-bak	Kidney	hi-tin
Leg	sa-di	Liver	ni-tel
Thigh	ŋi-po	Stomach	hi-tu-ka
Knee	pu-eg	Rib	tag-dang
Kneecap	ku-ni-ki-ni	Vertebra, spine	pa-tik
Leg below knee, calf of the leg	du-da-lang	Footprint	ka-tin
Ankle, ankle bone	tik-ding	Skin	hi-dit
Foot	chi-pan	Bone	pi-xi
		Intestines	sa-sit

Clothing and ornaments

English	Nabaloi	English	Nabaloi
Turban	pan-diet	Belt	hi-li-kes
Hat	ku-dŋi-bong	Jacket for women	sa-tel
Cap	ok-dop	Pejacket (short)	di-wit
Waterproof	(ka-la-piŋ; hang-ŋi) ¹ (teli-ong) ²	Necklace	ni-no
Breechcloth	ki-tel	Earring, finger ring	tu-wing
Cloak	ku-tup ŋi-las	Arm ring	ku-ring
Jacket, shirt	hi-ro	Knee ring (leg band between knee and calf)	hi-nel
Pantaloons, short pants	ka-lon (Sp.)	Tattooing	hi-tok

¹ Grass or palm-leaf cover for men.² Wickerwork cover for women.*The house and field*

English	Nabaloi	English	Nabaloi
Village	hi-tel ¹	Bed	chi-kā-lan
Dwelling (perma- nent)	hi-tel; a-bing (small hut)	Pillow	pi-nun
Doorway	u-sak-an; di-ŋi	Floor	chi-d-tel
Fire	u-pul	Celling	ti-ti
Firewood	ki-n	Wall	chi-n-ching
Blaze	u-pul	Post	hi-d-mag
A light	si-lan	Joist	chi-sal
Living coals	ngi-hab	Opening for window	hi-wa
Dead coals	u-ling	Stairway	ag-chau
		Ladder	hi-tel

¹ It seems as if the Igorot, from their custom of living dispersely, lack a proper word for "village." They know, of course the Ilocano word for pueblo, "town," but use it mostly in reference to Christian settlements.

The house and field—Continued

English	Nabaloi	English	Nabaloi
Ashes	de-pak	A stone	ha-to
Smoke	n-sok	Road	cha-luu
Soot	da-gid	Field adjoining the house	ba-ang
A seat	lung-ad-an	Irrigating canal	ko-lo-ko
Chair	pa-lang-ku (Hokano)	Spring	i-mo-man; a-su-lan
A post	to-xod	Water	cha-nam
My home	lilel-ko	Roof	bu-bu-ngan
Tree (redwood pine wood)	(a-leug)	Grass	a-lang
Mat	i-xa-mon	Shanty	a-bang

Weapons, implements, and utensils

English	Nabaloi	English	Nabaloi
Bar of wood	de-kang ni pa-na ¹	Bayo	kat-kal-en*
Bowstring	gua-nit ni pa-na	Knife (bolo)	n-tak
Arrow	pa-na	Sheath	n-tip
Notch in end of arrow for bowstring	señ-da	Gun	pat-tok
Arrow shaft of wood	pa-na ki-n	Fork	to-ne-rol (Sp., tenedor)
Arrow shaft of reed	pa-na bido	Tablespoon (wooden)	i-ris
War club	pe-pe	Knife:	
War spear	ku-yang	Small open knife	in-ad
Fish spear	to-ra-pang	Punknife	dam-ai-da (Sp., lanceta)
Shield	ka-in-oni	Plate (imported iron or earthen ware plate)	ping-kan
Fish line	i-xip	Cup (tubo, a bowl made of one-half of a coconut)	ung-ot
Fishhook	ling-nguit	Gila	hang-a
Net for catching fish	bat-cho	Copper kettle	kun-lang
Pipe (of any material)	kun-ko	Waterpot	sa-lao
Pipestem (of reed or of wood)	bu-qing	Sieve	n-xik
Fish basket	lung-lua	Flour	a-ra-cho (Sp., harina)
Tobacco	in-ba-ko	Harrow	sa-lui-oni
Cigar	pat-ris	Bicycle	cha-kem
Cigarette	sa-ka-rit-lyo (Corr. Sp.)		
Hotel nut	hi-a		

¹The bow is not in use now in this tribe. The word "quiver" might be rendered *batei-to ni pa-na* (house of the arrow).

*Not used by the Nabaloi. Bayo is a piece of betel nut (the fruit of *Arcia catechu*) wrapped in a folded leaf of "paper betel" (T. limo), the latter having first been coated with lime made from oyster shells. The little disk so formed, called "leho" in Tagalog, is chewed by the natives all over the islands.

WOODEN WARE

Mortar ¹	da-sen	A hollow calabash for bring water in	ko-le
Pestle ¹	ba-yo	A wooden food tray ²	chi-yo
A bamboo for bring water in	da-sen		

¹For threshing and hulling rice.

²Carved out of one piece, comprising one or two bowls for boiled rice and meat, with salt-cellar, etc.

Weapons, implements, and utensils—Continued

IRON TOOLS

English	Nabaloi	English	Nabaloi
Axe	gua-sai	Knife point	ngo-ro
Adze	cham-pak	Knife edge	tā-rēm
Hoe	kab-yām	Borer	ko-lō-kol
Knife	tā-ad	Hammer of stone or iron	pā-pā
Knife handle	sa-lung		

Miscellaneous articles

English	Nabaloi
Horn ladle	i-eus dya sak-dud
Flute	ta-lē-di
Drum	so-li-hao; kīm-bal
Gong or metal plates	kul-sa; pin-sak
Split cane, humming when beaten against wrist (not used during rainy season)	pā-kong (l., hu-kang-kang)
Small tin or brass plate with tongue cut in center; held before mouth and struck with thumb (the Jew's-harp)	kō-ding

BASKET WARE

Basket for sweet potatoes, carried on back and supported by hand passing over the hand	ka-yā-lang
Rude skeleton basket for exporting Irish potatoes	sa-li-ko (pronounced "salyu")
Large bowl-shaped basket of fine workmanship to keep rice or coffee beans	tad-lad
Small but strong wicker basket worn hung from the shoulder; the "pocket" of the half-naked Igorot	pāl-teng
Square or oval traveling basket, sort of "hamper," but the two halves hinged together on one side as a portmanteau; high-class workmanship	u-fikan
General carrying sack for men	chā-gi

IMPLEMENTS FOR SEWING, WEAVING, SPINNING, ETC.

Thread	sai-ot
To sew	ma-tā-it
To embroider	man-ped-dā
To cut	kem-pāi
Needle	chu-kua
Scissors	kā-di
Buttons	lu-li-lis (Sp., botones)
Cotton cloth, white with blue or red border stripes ¹	ko-lu-hao
Cotton cloth, multicolored, striped stuff; black, blue, red, yellow stripes ¹	lā-kei
Cotton cloth, chequered design, black and red or black and white squares ¹	kam-lai-yā-cho

¹ Ilocano cotton stuffs most in use among Igorot.



Photo by Worcester.

PLATE LXXX. IBALOI WOMEN RICE CARRIERS RESTING ON THE TRAIL.

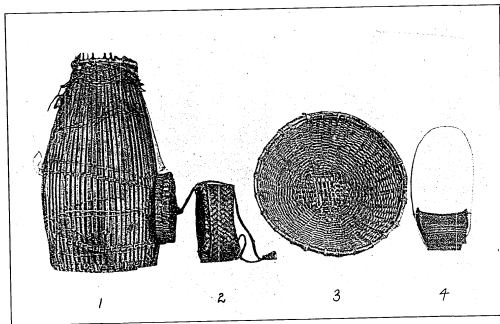


Photo by Worcester.

PLATE LXXXI. IBALOI BASKET WORK.

(1, *bed-ol*, for containing beehives; 2, *u-fil-fun*, for carrying food to work; 3, *se-tu-shun*, house basket for earthenware; 4, *jaf-fung*, Ibaloi "pocket," carried suspended from shoulder.)

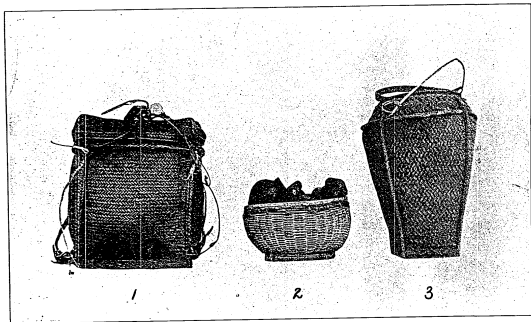


Photo by Worcester.

PLATE LXXXIII. IBALOI BASKETS.

(1. *pa-ah-ling*, general receptacle, carried on back, slung over shoulders; 2. *ah-bah*, for boiled camotes; *fad-fad*, for storing rice or beans.)

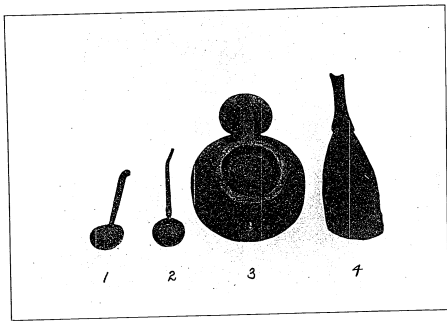


Photo by Worcester.

PLATE LXXXIII. IBALOI WOODEN HOUSE UTENSILS.

(1 and 2, *salobang*, cooking spoons; 3, *chogya*, double food bowl, bottom view; 4, *sub-awaf*, ladle for stirring rice wine.)

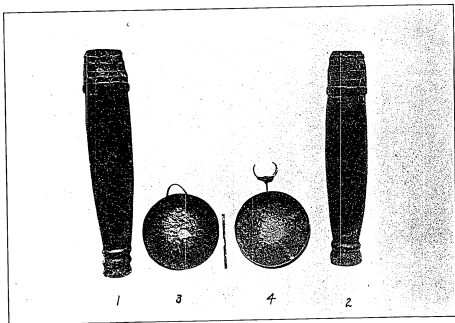


Photo by Worcester.

PLATE LXXXV. ISALO MUSICAL INSTRUMENTS.

(1 and 2, *sufio* and *kiashé*, hollow wooden drums with skin head over large end; 3 and 4, *kalo* and *piashé*, bronze gongs.)

Food

English	Nabaloi	English	Nabaloi
Food	ma-kan	Coffee	ká-po (Sp.)
Meat (Uncooked)	n-á-pag	Tea	t-ta
Meat (Cooked)	ma-el-dan ¹	Oranges	ma-sung-kas (Sp., mamijus)
Soup (broth)	ehl-gu	Lentens	id-ban
Bread	tí-na-pai ²	Papaya ⁴	pa-pé-din
Corn (green)	tí-ge	Salt	n-sin
Milk	ká-tas	Sugar (molasses)	ding-kei
Honey	ding-kei ni po-fo-kan	Sugar (other kinds)	ma-sun-ti
Juice	ehl-sunm (water)	Vinegar	su-ka
Sweet potatoes	dák-to ³	Lard	da-nub
Boiled rice	t-na-pai	Eggs	ex-duk
Roast meat	kin-dut	Jerked beef	tu-pa
Fried meat	i-sung-deu	Banana	bá-lad
Fish	i-kan	Cocunut	ní-og
Beef	n-á-pag ne ba-ka	Chocolate	cacao (Sp.)
Pork	n-á-pag ne ké-ehil	Mango	mang-ka
Potatoes	pá-pas		
Onions	da-só-na		

¹ *Asinan* is generally anything eaten along with rice or cornots.² Brought from the Christians.³ Sanskrit, *Rukhila*.⁴ The fruit of *Carica papaya*.Colors¹

English	Nabaloi	English	Nabaloi
Scarlet	am-bé-lung-a	Black	ma-té-lung
Vermilion		Blue	
Red		White	am-pu-ti
Brown		Gray and soot	
Purple		Green	tí-cha (Curr. Sp.) ²
Roan		Yellow	ehl-pao ³

¹ As will be seen, there is a remarkable deficiency in distinction of colors among the Igorot, there appearing to be only three terms—*ambélung* (red), *ambéng* (black), and *ampal* (white). The other colors are either forcibly brought under one of these three main colors, according to their shade and to the individual opinion of the spectator.² Vivid green (light, fresh green of grass or leaves) is called *ma-d-ta*, but this word covers really only the meaning of "vivid."³ Igorot pronunciation of the Ilocano word "du-pao."

Numbers

CARDINAL

English	Nabaloi	English	Nabaloi
One	sa-xel	Eight	gaulo
Two	ehl-a	Nine	di-am
Three	tá-t-do	Ten	am-pé-lu ¹
Four	áp-pat	Eleven	sa-wal ne sa-xel
Five	di-ma	Twelve	sa-wal ne ehua
Six	ni-nim	Thirteen	ni-wal ne táddo
Seven	pát-do	Fourteen	sa-wal ne áppat

¹ *sa* before *b*, *p*, or *w* generally becomes *ni*.

Numbers—Continued

CARDINAL—Continued

English	Nabaloi	English	Nabaloi
Fifteen	sa-tral ne diina	One hundred three	san da-sus tan tadlo
Sixteen	sa-tral ne annina	One hundred four	san da-sus tan appat
Seventeen	sa-tral ne pitto	One hundred five	san da-sus tan diina
Eighteen	sa-wal ne gualo	One hundred six	san da-sus tan annin
Nineteen	sa-wal ne dslam	One hundred seven	san da-sus tan pitto
Twenty	chia-pulo	One hundred eight	san da-sus tan gualo
Twenty-one	chia-pulo saxel (or ka-ho ne saxel)	One hundred nine	san da-sus tan dslam
Twenty-two	chia-pulo chin	One hundred ten	san da-sus tan sam- pulo
Twenty-three	chia-pulo tadlo	One hundred eleven	san da-sus tan sam- pulo tan saxel
Twenty-four	chia-pulo appat	One hundred twelve	san da-sus tan sam- pulo tan chin
Twenty-five	chia-pulo diina		
Twenty-six	chia-pulo annin	Two hundred	china dasus
Twenty-seven	chia-pulo pitto	Three hundred	tadlo dasus
Twenty-eight	chia-pulo gualo	Four hundred	appat dasus
Twenty-nine	chia-pulo dslam	Five hundred	diina dasus
Thirty	tadlo-pulo	Six hundred	annin dasus
Thirty-one	tadlo-pulo saxel (or ka-ap-pat ne saxel)	Seven hundred	pitto dasus
Forty	appat-pulo	Eight hundred	gualo dasus
Fifty	diina-pulo	Nine hundred	dslam dasus
Sixty	annin-pulo	One thousand	san dilo
Seventy	pitto-pulo	One-half (in length)	ka-gu-chua
Eighty	gualo-pulo	One-half (in quantity)	
Ninety	dslam-pulo	All	a-min
One hundred	san da-sus	Some	di-china
One hundred one	san da-sus tan saxel	None	an-ehl
One hundred two	san da-sus tan chin		

ORDINAL

First	ma-peng-gis	Eighteenth	mai sa-tral ni gualo
Second	mai-kad-gis	Nineteenth	mai sa-tral ni dslam
Third	mai-kadlo	Twentieth	mai chin pulo
Fourth	mai kapat	Thirtieth	mai tadlo pulo
Fifth	mai kadlma	Fortieth	mai appat pulo
Sixth	mai kadannin	Fiftieth	mai diina pulo
Seventh	mai kaplito	Sixtieth	mai annin pulo
Eighth	mai kagualo	Seventieth	mai pitto pulo
Ninth	mai kadslam	Eightieth	mai gualo pulo
Tenth	mai kasampulo	Ninetieth	mai dslam pulo
Eleventh	mai sa-tral ni saxel	One hundredth	mai san dasus
Twelfth	mai sa-tral ni chin	Two hundredth	mai chin dasus
Thirteenth	mai sa-tral ni tadlo	Four hundredth	mai appat dasus
Fourteenth	mai sa-tral ni diina	Five hundredth	mai diina dasus
Fifteenth	mai sa-tral ni annin	Seven hundredth	mai pitto dasus
Sixteenth	mai sa-tral ni gualo	Thousandth	mai san dilo
Seventeenth	mai sa-tral ni dslam	Last	man-d-mal

Numbers—Continued

NUMERAL ADVERBS DENOTING REPETITION OF ACTION

English.	Nabaloi	English	Nabaloi
Once	pinak	Fourteen times	pin-sawal appat
Twice	pinchun	Fifteen times	pin-sawal diina
Three	pinatado	Sixteen times	pin-sawal annin
Four times	pinappat	Seventeen times	pin-sawal pitto
Five times	pinchina	Eighteen times	pin-sawal guño
Six times	pinannin	Nineteen times	pin-sawal dsiam
Seven times	pinpitto	Twenty times	pin chin pulo
Eight times	pinagulo	Thirty times	pin taddo pulo
Nine times	pinchiam	Forty times	pin appat pulo
Ten times	pinpulo	Fifty times	pin diina pulo
Eleven times	pin-sawal saxel	One hundred times	pin dasas
Twelve times	pin-sawal chun	Five hundred times	pin diina dasas
Thirteen times	pin-sawal taddo	One thousand times	pin dilo

MULTIPLICATIVES

Two-fold	to-pe	Thirteen-fold	sawal taddo tope
Three-fold	taddo tope	Fourteen-fold	sawal appat tope
Four-fold	appat tope	Fifteen-fold	sawal diina tope
Five-fold	diina tope	Sixteen-fold	sawal annin tope
Six-fold	annin tope	Seventeen-fold	sawal pitto tope
Seven-fold	pitto tope	Eighteen-fold	sawal guño tope
Eight-fold	guño tope	Nineteen-fold	sawal dsiam tope
Nine-fold	dsiam tope	Twenty-fold	chin pulo tope
Ten-fold	sam pulo tope	Thirty-fold	taddo pulo tope
Eleven-fold	sawal saxel tope	Forty-fold	appat pulo tope
Twelve-fold	sawal chun tope	Fifty-fold	diina pulo tope

DISTRIBUTIVES

One to each	san-sis-kei saxel	Fourteen to each	san-sis-kei sam-pulo
Two to each	san-sis-kei chin		tan appat
Three to each	san-sis-kei taddo	Fifteen to each	san-sis-kei sam-pulo
Four to each	san-sis-kei appat		tan diina
Five to each	san-sis-kei diina	Sixteen to each	san-sis-kei sam-pulo
Six to each	san-sis-kei annin		tan annin
Seven to each	san-sis-kei pitto	Seventeen to each	san-sis-kei sam-pulo
Eight to each	san-sis-kei guño		tan pitto
Nine to each	san-sis-kei dsiam	Eighteen to each	san-sis-kei sam-pulo
Ten to each	san-sis-kei sam-pulo		tan guño
Eleven to each	san-sis-kei sam-pulo	Nineteen to each	san-sis-kei sam-pulo
	tan saxel		tan dsiam
Twelve to each	san-sis-kei sam-pulo	Twenty to each	san-sis-kei chin pulo
	tan chin	Thirty to each	san-sis-kei taddo pulo
Thirteen to each	san-sis-kei sam-pulo	Forty to each	san-sis-kei appat pulo
	tan taddo	Fifty to each	san-sis-kei diina pulo

Measures

English	Nabaloi
<p>Dry measures for rice, coffee, etc.:</p> <p>Small, round, open basket, depth and diameter of which are held to correspond with measures taken from length of a finger and from span between outstretched thumb and first finger, respectively</p> <p>Two sizes: (1) Contents selling at 1 real = 12½ cents, Mexican; (2) contents selling at 2 reales = 25 cents, Mexican</p> <p>Also the "calam" introduced by Spaniards and commonly represented by four times the contents of the rectangular fire-galley oil can</p> <p>Long measures:</p> <p>To measure</p> <p>Length of first finger</p> <p>Span between tips of outstretched thumb and middle finger</p> <p>From middle of breast to tip of middle finger of outstretched arm</p> <p>Full spread of both arms from tip of one middle finger to the other</p> <p>Land measures:</p> <p>(1) For rice fields, the number is stated of bundles of paddy yielded by the fields</p> <p>(2) For pasture land, the number of cattle is stated that find sufficient pasture on the area in question</p> <p>Weight measures for gold dust (a pair of scales)</p> <p>Weight of Mexican dollar or old Spanish "Carlos" dollar</p> <p>Weight of Spanish 50-cent piece</p> <p>Weight of Spanish 2-real piece</p> <p>Weight of Spanish 1-real piece or of bronze piece coined by the Igorot</p>	<p>ta-páng-an</p> <p>mai-dō-xod</p> <p>do-xod</p> <p>kā-guan</p> <p>vara (Sp.); or, ka-gu-chua</p> <p>chō-pa</p> <p>chō-pa</p> <p>aput pūo katunai¹</p> <p>kus-to nī hang-ō²</p> <p>ta-lā-lyo</p> <p>tim-bang pō-ous</p> <p>tim-bang silup</p> <p>tim-bang lān-tang</p> <p>tim-bang si-ka-pat</p>

¹ = Fifty bundles of paddy.² = Sufficient for 50 head of cattle.

Division of time

English	Nabaloi	English	Nabaloi
A year	lā-ōn	Night	kāi-lām, a-lā-wī
A moon	bō-han	Sunrise	nā-a-kon
One-quarter waxing moon	l-xal bā-lā-lā	Morning	kā-bā-bō-wan
Two-quarters waxing moon	lā-dō bā-lā-lā	Midforenoon	sī-mā-kīt lāi-kīl
Three-quarters waxing moon	mang-kā bā-lā-lā	Noon	kā-a-kā-an
Full moon	mal-ping-lī; or, a-buk-nol	Afternoon	l-nā-gīl
Three-quarters waning moon	n-pōg-nī-san	Sunset	l-nā-l-pī-lā
Two-quarters waning moon	mang-kā-kō-ō-tik	Dusk	n-lā-wī
One-quarter waning moon	n-kō-ō-tik	Evening	l-nā-chem
Moon showing rim of light	nol-nesh; or, de-nol	Midnight	l-nā-kā-a cā-wī
Day	a-kon	Day before yesterday	kā-chī-mān saxe
A day (24 hours)	saxe a-kon bā saxe a-lā-wī ¹	Yesterday	kā-chī-mān
		Today	nī-mān
		To-morrow	kā-bā-sān
		Day after to-morrow	l-nā-sān
		Now (adverb)	nī mān
		Past time (adverb)	nūn-nān
		Future time (adverb)	a-kā-l, a-sā-nem
		A second or instant ²	saxe kārī-nūb-lā-nūn
		Even	mang-kāi-lā-gung

¹ One day and one night.² In the sense of a very short time. [Lit.: Time for a few whiffs of tobacco.]

Standards of value

English	Nabaloi
0.012, Mexican (2 cuartos, Spanish)	san si-men
0.024, Mexican (4 cuartos, Spanish)	chun si-men
0.036, Mexican (6 cuartos, Spanish)	taddo si-men
0.048, Mexican (8 cuartos, Spanish)	appat si-men
0.062, Mexican (medio real, Spanish)	si-ka-gin-lo
0.124, Mexican (1 real, Spanish)	si-ka-pai
0.25, Mexican (2 reales, Spanish)	bin-ting
0.20, Mexican (peseta)	a-lin-ta-sia ¹
0.371, Mexican (3 reales)	taddo ha-gé
0.50, Mexican (4 reales)	su-ti-pi
0.621, Mexican (5 reales)	kad-gua sikapai
0.75, Mexican (6 reales)	kadgua bin-ting
0.871, Mexican (7 reales)	kadgua taddo ha-gé
1.00, peso, Mexican (8 reales)	pi-sua ²

¹Corrupted from "treinta y dos"—that is, 32 cuartos.²Corrupted from "peso." In former times the figure understood by *peso* 50 cents, Mexican, and even nowadays one hears occasionally the expression *peso i roba* (50 cents, Mexican) and *peso cridino* (1 peso, Mexican).*Animals*

MAMMALS

English	Nabaloi	English	Nabaloi
Rat	pa-ning-ko	Goat	kal-ching
Carabao	ni-ang	Kid	ki-lan ne kal-ching
Cat (wild)	ni-tit	Wild hog	a-ni-mu-lok
Dog	a-si	Horse	ka-hu-tyo (Sp., caballo)
Deer	ma-xi-gous ¹	Pig	ko-chil
Mouse (stone)	bu-eti	Suckling pig	bat-hu-tye
Rat (common house)	o-tot	Young sow	du-nis
Monkey	bu-xes	Mother sow	ka-ang
Cow	bu-ku (Sp., vaca)	Boar	mal-mul
Bull	ka-da-li-an ne bu-ku ²	Eagle	pi-xao

¹See under "Neem."²Or *ka-bi-an* or *bu-ku*.

PARTS OF THE BODY OF MAMMALS

Antlers	sak-dul	Muscle	di-po
Arms	u-bed	Meat	ni-pag
Bone	pa-xil	Paw	ku-lu-mot
Brain	u-tok	Penis	bu-to
Claw	ka-lu-mot	Rib	tag-dang
Dung	tu-e	Rump	u-bed
Fat	du-nib	Skull	pa-xil ne tok-tok
Fur	ba-go	Stomach	bi-th-ku
Hoof	ko-ko	Skin	bu-dit
Hide	ka-tit	Tail	igod
Horn	sak-dul	Tendon	u-lut
Hair	bu-ek	Teeth	sang-i
Heart	pa-so	Tongue	chi-la
Intestines	ao-sot	Testicles	ka-tik
Joint	am-deng	Wound	ka-mu-kun
Liver	al-tel		

Animals—Continued

BIRDS

English	Nabaloi	English	Nabaloi
Bird	pa-yad	Crow	uk
Hen	u-bi-an	Hornbill	ka-lou
Cock	ka-o-i-tan	Heron and crane	hi-ti
Jungle hen	uhlan ni man-ma-nok	Spine	krat
Jungle cock	kaotan ni man-ma-nok	Parrot	u-ling-ab
Wild duck	nga-lu	Parroquet	u-lis
Hawk	pi-sao	Pigeon	ka-lu-pi-ti; or, ka-lum-pi-te

PARTS OF THE BODY OF BIRDS

Feathers	hi-go	Head	tok-tok
Bill	ngi-sib	Neck	buk-lou
Mouth	bungot	Body	ang-ol
Gizzard	ka-lung-a-hun	Back	lung-neg
Intestines	sa-sot	Wing	pa-yad
Eye	ma-la	Tail feathers	pi-lus
Ear	tung-i-da	Leg	u-po
Nostril	a-deng	Foot	sa-ti
eyelid	pa-lo-mai-at	Toe	ko-xo

FISH, ETC.

Fish	i-kan	Crab	ka-dang
Eel	ki-wod		

PARTS OF THE BODY, ETC., OF FISH

Mouth	lung-ot	Eye	ma-la
Breast fin		Bladder	hi-rang
Belly fin		Gill	ab-ko
Back fin	i-fai	Scales	uk-uk
Tail fin		To swim	mang-a-kai

REPTILES, ETC.

Frog (small)	hak-hak-an	Snake (big)	i-ren
Lizard (big)	ti-hi	Snake (small)	u-leg
Lizard (small)	a-lu-ti-ti		

INSECTS

Ant, three kinds	a-hu-hu-kan	Flea	te-mi
	o-hu	Fly	a-pung-at
	kat-kub	Grasshopper	hi-di-deng
Bedbug	ki-tep	Locust	chu-ron
Bee	po-di-kun	Long	ku-to
Bottle (tumblebug), two kinds	ki-su	Maggot	di-mus
Butterfly	dog-dog	Mosquito	i-mok
Caterpillar	hi-hi-o	Spider	u-kai-mi-gu
	ku-hu-eng	Wasp (yellow)	a-lu-mi-gu

Plants

English	Nabaloi	English	Nabaloi
Bud of tree	mah-bah-ngis	Brush	dô-ut
Leaf	hu-long	A flower	lunge-a
Limbs	pa-pa	Forest	ku-kil-an
Outside bark	ta-pék	Fruit	da-mers
Body of trunk	big-ding	Grass	n-det
Stump	tong-ít	Thicket	sab-nid
Root	da-mot	Ripe	adlum
Tree	po-on	Unripe	á-neng (Lit.: "Not yet")
Wood	kia		

Geographic terms

English	Nabaloi	English	Nabaloi
North	n-ut-mam	River	pé-dok
East	chá-ya	Waterfall	mah-pai-as-pis
South	n-ba-gl-tan	Lake	ambámo chamun (broad water)
West	dé-ut; or, lá-ut	Sea	bai-bai
Mountain	chan-tek	Country (of a nation or people)	bé-dai
Hill	pé-eg	Town	lit.
Plain	chá-k-dan	Village	
Spring	po-dan	Group of Igorot houses	ba-bé (houses)
Hot spring	á-sin (salt)		
Brook	sing-l		

¹The Ilocano word "lit" is used, but mostly to designate Christian towns.

Geographic names¹

Names of towns of the Nabaloi Igorot	Sablan: A certain tree with brilliant red blossoms.
	Chikdan; or, daklan: A level place in the hills.
	Kapaway (old name of nancherán Baguio): Open, grass-covered lands.
	Buhangwan: A place where red soil shows at the surface.
	Thus also: Kaptangut: The warm land—that is, the warm foothills and plains west and south of Benguet.

¹ Names to designate certain places or localities, whether inhabited or not, are commonly taken from the most prominent or most noteworthy natural features of the same.

Meteorologic and other physical phenomena and objects

English	Nabaloi	English	Nabaloi
Cloud or clouds	kuk-pot; or, ná-bing	Current	n-yus
Sky	dung-ít	Edify	dí-wun
Horizon	kí-lig ní dang-ít	Overflow (big water)	naktek chamun
Sun { As cause of light As cause of warmth	á-kon ¹	Rain	d-ran
	dékít	Thunder	ke-ut
		Lightning	ba-gl-shut

¹For comparative study bear in mind that the very darkly pronounced "ou" in *ákon*, *pákon* and similar words is the "ou" of the Ilocano.

Meteorologic and other physical phenomena and objects—Continued

English	Nabaloi	English	Nabaloi
Moon	bal-lan	Wind	chu-gom
Full moon	ping-il	Whirlwind	a-di-fut-fut
Planets and stars	ti-lao	Typhoon	pe-ek
Aurora	muut-hab-tak i si-kiit	The ground	bi-dai
Rainbow	bung-dul	Dust	dep-pok
Fog	kul-pot	Mud	pi-toi
Frost	ang-chap	Sand	hi-sil
Hail	dan-to	Salt	a-stu
Water	chi-num	Rock, stone	lu-to
Image reflected by water	a-li-rum	Earthquake	yek-yek
Shadow		Shower	suu a-de-xuu e ti-ran
Foam	a-sub	Heavy rain	tu-chi-kiu ūran
Wave	cha-da-ron	Morning star	Ma-mū-as

*Kinship*LINEAL DESCENDANTS OF SELF, MALE SPEAKING¹

English	Nabaloi
My son	a-nak-ko
My son's son	d-po-ko nan pinmek
My son's daughter	
My son's son's son	d-po nan kapinchna
My son's daughter's son	
My son's son's daughter	d-po-ko nan kapintado
My son's daughter's daughter	
My son's son's son's son	
My son's son's son's daughter	
My son's son's daughter's son	
My son's son's daughter's daughter	
My daughter	anak-ko
My daughter's daughter	d-po-ko nan pinak
My daughter's son	
My daughter's son's son	
My daughter's son's daughter	d-po-ko nan kapinchna
My daughter's daughter's son	
My daughter's daughter's daughter	
My daughter's daughter's son's son	
My daughter's daughter's son's daughter	
My daughter's daughter's daughter's son	d-po-ko nan kapintado
My daughter's daughter's daughter's daughter	

LINEAL ASCENDANTS OF SELF, MALE SPEAKING¹

My father	a-nak
My father's father	ama nan anak
My father's mother	ima nan anak
My father's father's father	
My father's father's mother	
My father's mother's father	d-po-nan anak
My father's mother's mother	

¹ Lineal descendants of self, female speaking; lineal ascendants of self, female speaking; and first collateral line, female speaking, are same as male speaking.

Kinship—Continued

LINEAL ASCENDANTS OF SELF, MALE SPEAKING—Continued

English	Nabaloi
My father's father's father's father	ama nan ápo nan anak
My father's father's father's mother	ina nan ápo nan anak
My mother	inak
My mother's father	ama nan inak
My mother's mother	ina nan inak
My mother's father's father	
My mother's father's mother	á-po nan inak
My mother's mother's father	
My mother's mother's mother	
My mother's mother's mother's father	ama nan ápo nan inak
My mother's mother's mother's mother	ina nan ápo nan inak

FIRST COLLATERAL LINE, MALE SPEAKING¹

My older brother	agik pang u-du-an
My older brother's son	anak nan agik pangduan
My older brother's daughter	
My older brother's son's son	
My older brother's daughter's daughter	á-po nan agik pangduan
My older brother's son's son's son	
My older brother's daughter's daughter's daughter	
My older sister	agik pangduan
My older sister's son	anak nan agik pangduan
My older sister's daughter	
My older sister's son's son	
My older sister's daughter's daughter	á-po nan agik pangduan
My older sister's son's son's son	
My older sister's daughter's daughter's daughter	
My younger brother	agik urichlan
My younger brother's son	anak nan urichlan-ko
My younger brother's daughter	
My younger brother's son's son	á-po nan urichlan-ko
My younger brother's daughter's daughter	
My younger sister	agik urichlan
My younger sister's son	anak nan urichlan-ko
My younger sister's daughter	
My younger sister's son's son	á-po nan urichlan-ko
My younger sister's daughter's daughter	

¹ See footnote on page 162.AFFINITIES THROUGH RELATIVES DESCENDANTS OF SELF, MALE SPEAKING¹

My son's wife	sugon nan anak-ko
My son's son's wife	sugon nan apo-ko
My son's daughter's husband	
My daughter's husband	sugon nan anak-ko
My daughter's son's wife	
My daughter's daughter's husband	sugon nan apo-ko

¹ Affinities through relatives descendants of self, female speaking, are same as male speaking.

*Kinslip—Continued*AFFINITIES THROUGH THE MARRIAGE OF SELF, MALE SPEAKING¹

English	Nabaloi
My wife	a-asgonk
My wife's father	ama nan asgonk; or, inapok
My wife's father's father	â-po nan asgonk
My wife's father's mother	
My wife's father's brother	peng-e-mâ-an nan asgonk
My wife's father's brother's wife	asgon nan peng-e-mâ-an nan asgonk
My wife's father's sister	peng-lâ-an nan asgonk
My wife's father's sister's husband	asgon nan peng-lâ-an nan asgonk
My wife's mother	ina nan asgonk
My wife's mother's father	â-po nan asgonk
My wife's mother's mother	
My wife's mother's brother	pungdian nan asgonk
My wife's mother's brother's wife	asgon nan pungdian nan asgonk
My wife's mother's sister	pungdian nan asgonk
My wife's mother's sister's husband	asgon nan pungdian nan asgonk
My wife's elder brother	agi pungdian nan asgon
My wife's elder brother's wife	asgon nan pungdian nan asgonk
My wife's younger brother	agi urichian nan asgonk
My wife's younger brother's wife	asgon nan urichian nan asgonk
My wife's brother's son	anak nan agi nan asgonk
My wife's brother's daughter	
My wife's elder sister	pungdian nan asgonk
My wife's elder sister's husband	asgon nan pungdian nan asgonk
My wife's younger sister	urichian nan asgonk
My wife's younger sister's husband	asgon nan urichian nan asgonk
My wife's sister's son	anak nan agi nan asgonk
My wife's sister's daughter	

¹ See footnote at bottom of page 163.

AFFINITIES THROUGH RELATIVES, FIRST COLLATERAL LINE

My elder brother's wife	asgon nan pungdian-ko
My elder brother's wife's sister	agi nan asgon nan pungdian-ko
My elder brother's son's wife	asgon nan anak nan pungdian-ko
My elder brother's daughter's husband	
My elder brother's son's son's wife	asgon nan apo nan pungdian-ko
My elder brother's daughter's daughter's husband	asgon nan apo nan pungdian-ko
My elder sister's husband	asgon nan pungdian-ko
My elder sister's husband's sister	agi nan asgon nan pungdian-ko
My elder sister's daughter's husband	asgon nan anak nan pungdian-ko
My elder sister's son's wife	
My elder sister's son's son's wife	asgon nan apo nan pungdian-ko
My elder sister's daughter's daughter's husband	asgon nan apo nan pungdian-ko
My younger brother's wife	asgon nan urichian-ko
My younger brother's son's wife	
My younger brother's daughter's husband	asgon nan anak urichian-ko
My younger brother's son's son's wife	
My younger brother's daughter's daughter's husband	asgon nan apo nan urichian-ko
My younger sister's husband	asgon nan urichian-ko
My younger sister's son's wife	asgon nan anak nan urichian-ko
My younger sister's daughter's husband	
My younger sister's son's son's wife	asgon nan apo nan urichian-ko
My younger sister's daughter's daughter's husband	

Kinship—Continued

AFFINITIES THROUGH THE MARRIAGE OF SELF, FEMALE SPEAKING

English	Nabaloi
My husband	asagoak
My husband's father	ana nan asagoak
My husband's father's father	apo nan asagoak
My husband's father's mother	pang-a-má-an nan asagoak
My husband's father's brother	asago nan pang-a-má-an nan asagoak
My husband's father's brother's wife	pang-i-má-an nan asagoak
My husband's father's sister	asago nan pang-i-má-an nan asagoak
My husband's father's sister's husband	ina nan asagoak
My husband's mother	a-po nan asagoak
My husband's mother's father	pang-a-má-an nan asagoak
My husband's mother's mother	asago nan pangamán nan asagoak
My husband's mother's brother	panginán nan asagoak
My husband's mother's brother's wife	asago nan panginán nan asagoak
My husband's mother's sister	pangidán nan asagoak
My husband's mother's sister's husband	asago nan pangidán nan asagoak
My husband's elder brother	urichán nan asagoak
My husband's elder brother's wife	asago nan urichán nan asagoak
My husband's younger brother	anak nan pangudán nan asagoak
My husband's younger brother's wife	pangudán nan asagoak
My husband's elder brother's son	asago nang pangudán nan asagoak
My husband's elder brother's daughter	urichán nan asagoak
My husband's elder sister	asago nan urichán nan asagoak
My husband's elder sister's husband	anak nan pangudán nan asagoak
My husband's younger sister	
My husband's younger sister's husband	
My husband's elder sister's son	
My husband's elder sister's daughter	

Ordinal names of children

English	Nabaloi
The first-born child (male or female)	anak pangudán
The second-born child (male or female)	adl-to nan pangudán
The third-born child (male or female)	adl nan kapinchan
The fourth-born child (male or female)	adl nan kapintado
The fifth-born child (male or female)	adl nan kapinapat
The sixth-born child (male or female)	adl nan kapindina
The seventh-born child (male or female)	adl nan kapinannin

Various social terms

English	Nabaloi
Male orphan, father dead	ang-b-so
Male orphan, mother dead	
Male orphan, father and mother dead	
Female orphan, father and mother dead	
Female orphan, father dead	
Female orphan, mother dead	

Various social terms—Continued

English	Nabaloi
Father whose children have all died	inabedan; or, achagus amin
Mother whose children have all died	anak-to
Stillborn male child	n-neng kabuknô-to; or,
Stillborn female child	a-neng katu-gê to ¹
Family	bu-nak
Head of family	ama (ayo (our father)
Relatives	ka-ba-kian
Number of families recognizing one common headman	ba-lung-kai
A rich man	saxel a bak-nang
A poor man	saxel a a-bi-tek
An adopted child	sê-u min
The oldest men of the place	sata asixen na angka; or, suta asixen na boyug
A servant	saxel a ôbing; or, ôxoh
The priestess, or old woman executing the superstitious formulas at festivals	man-ba-bê-nong
Persons possessing the "evil eye" ("ên hîsen hîlek"), or witch	man-ma-lâ-sik

¹ These two terms mean "not yet named" and "unfinished."

Festive slaughterings and drinking bouts

English	Nabaloi
On childbirth	man-ta-i-din
To cure sickness	a-gug; or, chi-lus
At funerals (with exposure of dead body)	dab-sak
At marriage	man-i-din
	set-pông
	bat-bat
Of other social character	ka-fe
	pe-chit
	sap-nak
Of the poor or ordinary people controlled by a rich man	ka-i-dien (i., kaffian)
Gathering of neighbors to help gratuitously one of their number in some heavy labor with subsequent slaughtering of an animal ("log rolling")	mal-ka-mal

Government

English	Nabaloi
Councillman	man-to-tô-dak; or, man-inb-til-sal
Meeting of principal men of one valley to administer justice	na-tung-tung
Friend (one of the tribe)	
Friend (one of another tribe)	ka-i-sing (i., gni-yem)
Enemy (one of the tribe or two persons hating one another)	a-nl-gis
Enemy (one of another tribe)	ka-bê-sal
Slave (servant, such as the son of a debtor, etc.)	ôxoh

Government—Continued

English	Nabaloi
Follower	ká-et
War	bá-kal
A coward	tí-móng-dao; or, tí-mé-xot
Battle	bá-kal
War whoop	táp-ngan
A brave man	ma-ta-kal a-lé
God (the Supreme Ruler, the white man's God)	chí-us
The supreme god of the Igorot	ka-hu-mí-an ¹
The ancients: venerable beings of the past	á-mot
The future world	pó-hag ²
The spirits of dead people	ma-king ³
	(mal-kut (L., ul-ul-in)
	pí-dím ⁴
The peculiar solemn condition which an Igorot (or a whole family) believes himself to be in and which he is required to keep up, under penalty of punishment from the <i>wa-ling</i> , at certain phases of his life (marriage, death of a parent, etc.)	

¹This god seems to be recognized by the Igorot all over the northern part of Luzon. His most sublime manifestation in Benguet is the Sun. But there is no especial worship rendered him in Benguet or it is forgotten in the special attention required by the troublesome *wa-ling*.

²Supposed to be situated somewhere far away to the east.

³If a snake, which in the woods avoids man, comes to the house it is looked upon as *wa-ling* and not killed.

⁴The Igorot, while *pí-dím*, must not bathe, must not admit visitors into his house, and must not work, travel, etc. (English, "to be under a spell").

Mortuary customs, etc.

English	Nabaloi
Dead body	
Corpse of man	
Corpse of woman	ang-ul nan á-tel
Corpse of boy	
Corpse of girl	
Spirit or soul	ní-l-rum
Grave in the ground	a-mal-hag-ká-an
Scaffold for the dead	a-má-dan
Grave in a cave	dí-ang
Coffin	ko-leog
Funeral festival	tó-xní; áab-ek
The wailing	dá-dyeng
Bark arm band worn around the wrist by members of mourning family	ka-ring hí-mal-kal
Funeral meal to provide departed soul with food; on occurrence of death	pa-u-dí-fan
Funeral meal at the tomb of a dead relative, with the idea of reconciling his specter by food, etc., offered to him	ma-u-ká-ten

 bodily conditions, etc.

English	Nabaloi	English	Nabaloi
Sickness	so-kit	A blind man	saxet á kú-rub
Pain		A blind woman	saxet á kú-rub
Indisposition	ká-ko-ll-ó	A blind boy	saxet á a-d-mak á kú-rub
Vertigo	hnd-hu-ding-et	A blind girl	

bodily conditions, etc.—Continued

English	Nabaloi	English	Nabaloi
Headache	man-kil-kil e tok-tok	One eyed	a-to-ni-nagan
Toothache	ket-ket	A deaf man	a-tā-leng
Cold	ma-slog	A deaf woman	saxel a a-d-nak atā-
Ague	man-a-apul-ang-el	A deaf boy	leng
Fever		A deaf girl	ang-sab
Diarrhea	a-tol	Breath	ding-et
Rheumatism	pil-il	Sweat	chā-in
Smallpox	bul-tong	Blood	ni-mi
A boil	bul-ng	Urine	tā-e
A sore	cha-nu-man i-na-ket	Dung	ā-gas
A cut	i-na-ket	Medicine	
A scar	man-ka-pi-get	A medicine man	man-ā-gas
A swelling	di-mā-rig	A medicine woman	
Beri-beri	man-lō-toi	Medicine dance, song, and lodge	(?)
A sick man	saxel a man-sa-kit	A dream	dyō-kon
A sick woman	saxel a pi-lai	A vision	chm-kas
A lame man		A witch	man ma lāsik; ¹ or, man-tā-lu ²
A lame woman		A wizard	
A lame boy			
A lame girl			

¹ In Igorot belief all kinds of sickness can be cured by the slaughtering of a pig, that universal remedy for all Igorot suffering, attributed mostly to the ill-will of the *asobias* (deperied souls). This cure is called *agas* or *chase*; to make it efficient the *asobias* (priests) must be called in to go through the proper formulas or ceremonies.

² "The Malays of Menangkabau (Sumatra) call *pausak* or *palasi-ek* sorcerers which at nightfall separate their heads and bowels from the trunk. The head flies about to suck the blood of newborn children and lying-in women." (Translation from Blumentritt's *Diccionario Mitológico*, Apéndice, in *La Solidaridad*, 13 April, 1901.)

³ One is supposed to live in Balingray—name, *Si-nip-chus*—supposed to have cured Gange's father and caused him to move from Fudak to another town. Saved by putting spear in a dog between two bolos. Also one in Tukan.

Amusements

English	Nabaloi	English	Nabaloi
Doll	si-nan-to-o	Song	hā-deo
Gourd rattle	a-mal-yo	Dance	tal-yu
Stilt	ka-mn-chang	Mask	ki-yet
Swing	ā-yud	Game at dice	pa-ā-diek

New words

English	Nabaloi	English	Nabaloi
Horse	ka-hu-dyo (Sp., <i>isto</i> <i>hallo</i>)	Hog	ke-thil
Colt	ka-mā-lo	Cat	pase; or, ng-lan
Bull	kal-ki-an nan ka-ka	Clitten	ka-ting nan pisa
Ox	ka-ka ka-fon; or, bet- ter, ka-ka a ka-fon (Sp.)	Cock	ka-l-tan
Cow	ka-ka (Sp., <i>vaca</i>)	Hen	a-lal-an
Calf	kl-lao nan laka	Staddle	si-dye (Sp., <i>silla</i>)
Sheep	kal-neu (Sp., <i>carnero</i>)	Staddle post	ap-ap
		Bridle	pi-luo (Sp., <i>brida</i>)
		Girth	dlu-cha (Sp., <i>cincha</i>)
		Hoof	gū-met

New words—Continued

English	Nabaloí	English	Nabaloí
Whip	hi-rus (Sp., vara)	Pants	kul-som (Sp., calzon)
Crupper	pang-i-ko-lu (Sp., latiguila)	Shoe	sa-fa-tas (Sp., zapatos)
Auger	ko-ló-kol	Boots	ho-tas (Sp.)
Iron armchamber	da-djib	Slippers	sh-ne-las (Sp., chinelas)
Iron point in general	sub-dil; or, gub-guis	Stockings	medias (Sp.)
Awk of metal	án-no	Handkerchief	pan-dyo (Sp., paño)
Beads	si-el	Bread	ti-ná-pai
Broom	a-bad	Flour	arina (Sp., harina)
Clot	sá-gá	Rice, coffee, meal	ti-ne-pang
Comb (small)	sá-gai-sai	Match, friction	mai-ko-di ne ku-ra-his ¹
Comb (big)	di-rus (Sp., peine)	Box of matches	ku-ra-his
Clock	th-ael	Candle	kan-chi-lu (Sp., candela)
Knife (small)	chan-si-lu (Sp., hacha)	Sugar	ding-ki am-pati
Penknife	tane-ro; te ne chel (Sp., tenedor)	Soap	sa-bón (Sp., jabón)
Fork	ko-ló-kol o-o-tik	Tobacco	tabako (Sp.)
Glasses	kaj-yun	Whisky	uski (English)
Hoe	pá-ju	Wine	á-dak
Hammer	kambang	Claret	kin-to (Sp., tinta)
Brass kettle	katchero (Sp., Caldero)	Finger ring	sing-sing
Iron kettle	pa-kun na ka-mi-ka	Mirror	sam-ding
Tin plate	n-rá-cho (Sp., plato)	Fan	pai-pai
Plow	ka-di	House	tu-dei
Scissors	da-mi-en-an (Sp., mesa)	Roof	ba-bang-an
Table	di-rus (Sp., mesa)	Window	tu-na
Watch	pal-tog o-o-tik	Door	du-so-kan; or, usokan
Pistol	do-hel-bel (Sp., revolver)	Schoolhouse	es-kué-da-n (Sp., escuela)
Revolver	pal-tog	Chinreh	sip-bé-an
Gun	chi-lle (Sp., rifle)	Gate	dj-tel; or, pás-bai (entrance)
Rifle	set-set	Barn	á-jang
Ramrod	ku-níun (Sp., cañon)	Penell	che-pis (Sp., lápiz)
Cannon	ku-xel	Pen	pluma (Sp.)
Bullet	kaj-sai (Sp.)	Ink	tinta (Sp.)
Cup, perambulation	had-hi-en (Sp., palvona)	Paper	hí-fel (Sp., papel)
Purifier	kan-plán	Book	di-b-cho (Sp., libro)
Silver	gul-sing	Newspaper	di-mí-dyo (Sp., diario)
Brass	kan-bang	Iron	chi-lu
Copper	ba-li-tok	Wagon	enretom (Sp., carréton)
Gold	dán-ehok	Bridge	lai-lai
Iron	dí-bai	Well	bó-bon
Lead	pl-hak	Railroad	ferro-carri (Sp.)
Silver	pl-hak; or, ku-sung	Railroad car	to-ren (Sp., tren)
Money	ok-lop	Railroad engine	maxima nen ferro-carri (Sp.)
Cup or hat	sam-hi-lu-cho	Steamboat	pa-vó (Sp., vapor)
Kuroqen hat	ku-du-long	Telegraph	telegrams (Sp.)
Hokuno hat	pa-ko-lu (Sp., chaqueta)	Telegraph wire	lin-chung
Coat (Black)	hi-ro	Interpreter	man-gi-goi
Coat (Light)	hi-ro	Blacksmith	dyu-in-na
Shirt	hi-ro	Trader	man-rá-xe (Sp., viaje, voyage)

¹To make fire by rubbing a stick against another, mungwíli.

New words—Continued

English	Nabaloi	English	Nabaloi
Christian, professor of religion	kris-tyn-mo (Sp., cristiano)	Claim, complaint	chik-dam-mo (Sp., reclamo)
Catholic priest	pa-ro (Sp., padre)	Soldier	sun-cha-ro (Sp., soldado)
Law	din-teg ¹	Cabbage	ch-fel-dyn (Sp., repollo)
Lawyer	a-bogd-ro (Sp., abogado)		
Lawmaker	ma-ngi-din-teg		

¹ *Din-teg*, the same as the Spanish "derecho," means both "law" and "straight."Personal names¹

MALE

Abades	Buong	Kini	Pataras
Agonyos	Chalus	Kirang	Paul
Akop	Chigot	Kolkol	Paynd
Alam-ana	Chimud	Kodlasen	Pick
Alen-en	Chantugen	Kuigno	Pil
Almes	Chapell	Kulili	Pikipik
Alus	Charkil	Kultet	Pinan-an
Anaben	Daks	Kumangan	Pinisai
Angsil	Dams	Lang-co	Praso
Apulog	Denguls	Laoyang	Peol
Askal	Dugis	Lomiris	Pukol
Ayaman	Gili	Lubmas	Pukdis
Badanis	Guasat	Lumukiao	Pukingun
Bagdalen	Impio	Maleng-meng	Salmeng
Bago	Isang	Malintas	Saxul
Bakas	Kalpo	Mangus	Silo
Baka	Kamanteles	Maranus	Sin-sin
Bantasan	Kambuil	Mibo	Sioko
Bantayun	Kambutli	Mising	Simehunn
Banug	Kamsing	Motul	Tegak
Barot	Kem-ol	Mura	Tekel
Baxes	Kamsol	Onaldin	Tekel
Bayangan	Kamul	Pul-nus	Tekuan
Bias	Kol	Pukaps	Tuktokun
Bhungs	Kiang	Puharyus	Ual-mya
Bnuso	Kiehl	Pulispis	Uakdin
Bukol	Kigangan	Pulkungan	Ualis
Buktong	Kilgun	Pulunglas	
Bustlan	Kiles	Parisas	

¹ Nabalos, like the old Ilocanos, have the custom of changing their names at certain events in their life, as the death of a parent or a sickness, for others which they consider to augur better for the future. Their aversion to pronouncing their names when they are asked for them has already been mentioned.

ADOPTED SPANISH NAMES OR WORDS

Agusting	Domings (Domínguez)	Gihelmo (Guillermo)	Otdinn (otolina)
Akni (Aguilar)	Dureno (Lorenzo)	Kolas (Nicolás)	Oruson (uracón)
Alumno	Elas	Kuan (Juan)	Pafel (papel)
Alvares (Alvarez)	Eglritu	Kuanso (Juancho)	Pistola
Amistad	Flansa (Fianza)	MahHano (Marino)	Sante (Xarate)
Antondyo (Antonio)	Kahne (Carlos)	Mates	Valibus (Valdes)
Bumaso	Kalpo (Pollenpog)	Mentes	

Personal names—Continued

FEMALE

Agemel	Dumulya	Kato-Lun	Mulc
Beyosa	Iamula	Kichang	Palineha
Bolul	Indukas	Kindya	Saria
Blinek	Kabangkai	Kintusa	Singesi
Buna-ny	Kalund	Kotmon	Sulikan
Chedlu	Kuohi	Kutit	Tubuk
Chudlunul	Karamel	Midning	Tadaka
Dabulya	Kadima		

ADOPTED SPANISH NAMES

Elen (Elena)	Maria	Sepa (Josefa)
Kadinta (Juadita)	Sulima	Tia

THE IBALOI IGOROT SEVENTY-FIVE YEARS AGO

ACCOUNT OF A SPANISH EXPEDITION TO BENGUET IN THE YEAR 1829¹

[Translated from Informe Sobre el Estado de las Islas Filipinas en 1812 (by S. Mas), Madrid, 1812:
Diary of Don D. Galvey, in command of the forces for the suppression of contraband trade.]

This was the first expedition on which I penetrated into the interior. On my preceding ones I had not gone beyond the first mountain chain, as the large fields of tobacco planted clandestinely, which I had to destroy, detained me many days, and when my provisions were exhausted I had to return to the towns.

I had heard some Igorot say that beyond the great mountain called "Tonglo," which overlooks Santo Tomás and Agoó and is one of the noteworthy mountains of Luzon, there was a very large town situated in a broad and fertile valley the inhabitants of which were very rich and brave people and made war upon the pagans of the foothills. But no one of the Igorot who were my friends had the courage to guide me or even knew the road. They knew, it is true, the direction and the point where the town lay, but were not acquainted with the precise trail to be taken in the midst of so many ups and downs and intricate windings. At last I induced my first Igorot friend, Pingue, to guide me, promising myself to find the road, if I were to lose it, with the help of my compass. I assembled in Agoó two officers, three sergeants, six corporals, and fifty troops, with 200 *polistas*² to carry provisions and baggage, and in the afternoon of January 4 set out toward the east. Following the bed of the river of Agoó till 6 o'clock I reached a barrio of this town called "Tubao." Here I passed the night.

Fifth day.—I started at 5 o'clock in the morning to march toward the southeast, and entered the bed of the River Aringay. This we followed for one hour, until we reached the foot of the mountain, when we

¹The character of this expedition, which was only one of many similar ones undertaken by the Intrepid Galvey, will be best understood by the following remark made by Mas in his Informe, chapter "Pobladón," page 11: "These idolaters [the Igorot] cultivate in some regions immense fields of tobacco, which they introduce into the provinces. The consequence is the ruin of the tobacco revenue, the necessity of maintaining guards and troops to check this lawlessness, the extortions which these very officials commit in the towns, and, in short, so many expenses and troubles that it has been necessary more than once to send out special commissioners, and that this has come to be a question of arduous solution. In other regions they molest the peaceful Christian towns and render the roads so dangerous that it is not possible to pass over some of them without an escort."

²Ported carriers.—[TRANSLATOR.]

began to climb. This first ascent is very tiresome, and as the first mountains are thickly grown over, being covered with dense undergrowth, we marched with great difficulty. At 9 we arrived at a small village called "Pilauang," situated on a prominence from which the coast is visible. I was received by the headman, called Milo, but I found nobody else in the village, as all the inhabitants had fled, taking with them all their possessions. I treated Milo to the best, and he has since been very useful and loyal to me. At this place I had the rations served out. At 12 we pursued our march toward the north-northeast, wending our way up hill through a "cogon,"¹ where, with the sun right overhead and reflected by the cogon grass, we suffered an indescribable heat. At 3 we entered a wood which we followed till 5, when we halted at a small village of eight houses called "Luceng." Its inhabitants had escaped, but I was received by an Igorot who brought me a basketful of canotes and other tubers as a present. This was the headman, named Pipuan. We passed the night here.

Sixth day.—We started at dawn after many difficulties. I obliged Pipuan to go in front, promising to set him free in the first village to which he should lead me. We marched toward the northeast. At 6 o'clock we saw upon a height a village which Pipuan told me was Munglan; we went up and reached it at 8. We found it deserted. We continued our march across fields of sweet potatoes, and going down hill passed a well in which we found a bow and arrow, the ground being sprinkled with blood. My guides told me that this was a very bad sign, since it signified that the Igorot wanted to fight us. I reassured them, and, walking on for an hour and a half, we arrived at a small plain called "Tabao," where I halted to give time to eat. My intention was to continue the march in the afternoon, but Pingui advised me to pass the night here because on the road ahead of us we would meet with many difficulties, in the midst of which it would not be well to be surprised by the night. I therefore resolved to remain, and posted sentinels around the camp to guard against a surprise.

Seventh day.—I started at daylight. After crossing a small valley we began descending through very dense cogon. We advanced very slowly, as we found the trail blocked up with trees laid across it, and a number of other obstructions. At 9 o'clock we heard wild shouts and perceived a crowd of armed Igorot on the opposite range. At the same time it became impossible to advance. The path was beset with small, very sharp-pointed pieces of bamboo, and some of *patum briua*² driven into the ground, and with deep pitfalls covered with grass and furnished with bamboo spears in the center. There was also another kind of trap, called "balitil" by the pagans, which is made by placing two drawn bows with arrows ready to let fly, concealed in the high cogon grass, one

¹ A tract of tall, sharp grass, often as high as a man on horseback.—[TRANSLATOR.]

² *Clatpha ulmifera*.—[TRANSLATOR.]

at each side of the trail. From these bows a small and well-concealed string leads to the path, and when this string is trodden on the two arrows fly off with such force as to pass easily through a carabao.¹ Of these arrows, some are aimed so as to hit the body, others the legs. It was necessary to order ten men to the front who, little by little and with great difficulty and risk, removed the traps one by one, but not before these had wounded and disabled in less than an hour a sergeant and fourteen men, who afterwards had to be carried. Finally at 1 in the afternoon we reached the bottom of a ravine, where we found a river called the "Cagaling," which is the same stream that flows past Aringay and has its source on Mount Tonglo. We took our rations in all haste, as the Igorot were in a commanding position and our situation was critical. For this reason I wished to gain the height in order to pass the night in greater safety. At 3 in the afternoon I commenced the ascent toward the southeast. Halfway up the slope, which was very steep, rocky, and slippery, the Igorot attacked us with a shower of stones, but a volley from our side put the enemy to flight, with the loss of one man killed, whom they carried off. At half past 5 we arrived at a small level place on the flank of a mountain. We built our camp here and passed a miserable night, during which it did not cease to rain. This spot is very picturesque. At a short distance in front we had Mount Tonglo, round which we had walked and upon which we discerned a village; a big waterfall rushed down into the Cagaling River at our feet; toward the east were graceful hills covered with green, and toward the south immense pine forests with here and there a hut.

Eighth day.—We left the camp at 6 in the morning, marching southeastward. After crossing a small brook we climbed the hill called "Tamon." On top we saw a group of Igorot without arms who were shouting that they wished to speak to me. I ordered my men to tell them, in reply, to approach without fear; but they were unwilling to come near until I sent them two men as hostages. Thereupon four Igorot came forward and presented themselves to me tremblingly; they were from Benguet. They asked me whither we were going; I answered them that we were going to their town. "And what do you want to do in Benguet?" they asked. "See your country and make friends with the Igorot." They told me thereupon that they were sent by their headman, Dansalit. I presented each one with a handkerchief and told them to go back to Benguet and assure Dansalit and their other countrymen that they had nothing to fear, as I intended no harm to them. They went back to the others and all disappeared through the canon, taking their way eastward through a ravine. In a moment they were out of sight and I took up the march again. At 8 I came upon the first pine trees; the road

¹Water buffalo.—[TRANSLATOR.]

became quite open—no cogon, no underbrush. This fact reassured me considerably, as I feared a surprise. I halted at 11 at a brook and had the rations distributed. At 1.30 I continued the march, turning toward the east. The country here is magnificent and, though it is hilly, one may go on horseback without difficulty. On all sides we found small valleys, some of them well under cultivation and all susceptible of producing whatever might be wished.

We saw large herds of carabaos, cows, and horses. The soil was red and sticky in some places. At 4 in the afternoon we discovered from the heights the beautiful valley of Benguet, the lovely sight of which surprised us all, so that even the soldiers gave vent to their admiration by joyful shouts. On coming nearer we saw a great many people running in all directions and shouting wildly. I commanded my men to load the guns, and hoisted a white blanket on a pole as a sign of peace. But it was all of no effect. I went down hill and on arriving at the bottom of the valley we found ourselves before a river of considerable size and of crystalline water. This we forded and shortly afterwards came upon the beautiful fields of Benguet. We had scarcely advanced a few paces when two Igorot planted themselves before us, spear in hand and shouting furiously. I ordered six men to run up to them and capture them—if possible, without doing them any harm. These men were attacked by the Igorot, who hurled their spears at them, one of which knocked off the sun helmet of a soldier, but by dint of blows with the butt ends of the guns the Igorot were at last disarmed and bound. They were drunk, and nothing was to be got out of them but menaces and insults. I directed my steps toward a group of houses at one side of the valley and there halted. Soon afterwards four Igorot were brought before me, one of them the son of Dansalit. They had been caught armed, hidden in a well. To the son of Dansalit I expressed my surprise at the reception they were giving us. I told him to go back and tell the headmen to come to see me on the following day and to assure them that no harm would be done them, but that if they attacked me I would burn down their village.

I put out my sentries and an advance post was on the alert all night. Benguet is a valley of a league and a half or more in circumference; it is surrounded with springs, and forms a basin. The soil was very well cultivated, with immense fields of sweet potatoes, gabe,¹ and sugar cane, but I saw no paddy in this tract of land. All was well irrigated and fenced in by dividing lines of earth after the manner of Spain, and provided with wells. The houses, which numbered some 500, were of broad pine boards but very dirty. It is in this valley that I have proposed to establish the capital of the district.²

The night was very quiet, but the bottom of the valley was covered with fog. It was very cold, and at 11 o'clock the thermometer stood at

¹Calabium, a kind of essential root.

²The word in the original is "Corregimiento"—that is, the district of a Corregidor.

7° above zero (Réaumur). We saw many fires on the heights, and at daybreak all the surrounding hills were covered with armed Igorot. I perceived at once that their intentions were not the best. I had two rations served out. At 8 the valley was full of pagans, who little by little approached our camp with shouts. I detached an officer with twelve men with orders to keep them back. Shortly afterwards he opened fire, but without thereby putting the Igorot to flight; and seeing the officer entirely surrounded by them, I started with twenty men to his rescue, leaving the rest of my troops drawn up in charge of the other officer. I also commenced firing together with the first officer, and we killed a number of people and captured twelve Igorot. We also had six wounded on our side. The Igorot retired little by little and were pursued by me as far as the hills after the firing had lasted four hours. It was already 2 o'clock in the afternoon. I returned to the camp, which I reached at 3.15, carrying with me my wounded, and the prisoners, who were all drunk. The pagans, on seeing me retire, came down the valley again and took up a position at a distance of a gunshot and a half. During the night half of us slept at a time while the rest watched, and we were alarmed only a few times by the shouts of the savages.

Ninth day.—At daybreak I found myself again surrounded by the pagans, who were more furious than the night before. I resolved to give them a lesson. I started with all my troops and carriers, firing and making for the largest group of houses. On the way we caught fifteen prisoners, of whom we left one who had his leg pierced by a ball. Arriving at the houses, I set fire to them, burning down some hundred and eighty, and returned to the camp followed by the Igorot and firing upon them while retiring. After eating I prepared to take up my return march to the towns. My two guides, Pingui and Pipuan, had escaped during the heat of the fight, but as I had twenty-eight Igorot prisoners I had them put in front with orders to guide us till we should arrive at Aringay, warning them if they did not do this I would shoot them, but that if they proved good guides I would set them free. We started at 2 in the afternoon, going southwest and climbing one of the hills. The Igorot on seeing us leave followed our rear guard, but I kept them back by firing a few shots at them from time to time. At 5 I camped on a level place on a ridge called "Vaiara," where I passed the night quietly.

Tenth day.—I gave my troops a rest; during the whole day I saw Igorot only far off. We were surrounded by pine trees.

Eleventh day.—We broke camp at dawn, descending a very steep and stony slope with deep precipices on both sides. At 11 we halted and in order to make a camp had to cut the cogon and rattan with which we were surrounded. At 2 o'clock in the afternoon we started again

and descended continually until 5, when we halted at a brook to pass the night.

Twelfth day.—After following the brook from 4 to 6, we passed through a village of twelve houses called * * *.¹ The Igorot fled with much shouting; at 11 we halted in a wood. We marched at 2 in the afternoon toward the southwest and halted at 5.

Thirteenth day.—After some ups and downs, and after having cut down some tobacco, we reached, at half past 10, the village of Tulex, where I had been already. The inhabitants received me. In the afternoon I went on descending toward the west, and at 4 camped on flat ground by a small stream.

Fourteenth day.—At daybreak I started, following the stream with much difficulty, and made a halt at 11 in Rongos, on the banks of the Aringay River. I started again at 2, following the river, and after having forded it four times I arrived at 5 at the town of Aringay.

This expedition, though short, served me well for those I made later, as the Igorot of Benguet shortly afterwards asked me for peace and have since been my friends. On different expeditions I have passed eight or ten times through their valley, and, far from attacking me, they have treated me with kindness, providing me with rice, cows, and other food. Still, as a consequence of this expedition and of smallpox, this town has been reduced to about a hundred houses. I am, however, doing everything possible to make it flourish again, and my highroad reaches there.²

¹A blank in the original.—[TRANSLATOR.]

²To-day there are only nine houses in that valley.—[AUTHOR'S NOTE.]