

# NABALOI TALES

BY

C. R. MOSS

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## PREFACE

The myths contained in this monograph were recorded from time to time during my thirteen years' residence among the Nabaloi Igorot of the Philippine Islands. They were all obtained in the subprovince of Benguet; the greater part in the township of Kabayan and the near-by barrios. A note has been appended to each story obtained outside of the Kabayan district, indicating the place in which it was recorded. While it is believed that the collection embraces the majority of folk tales current among the Nabaloi, there are doubtless a number which I failed to get, since, until the time of my departure from the Islands, I would occasionally hear a new story. A few which were told me were not recorded on account of their similarity to lowland Filipino myths that had previously been published.

To those interested in linguistics, the slight difference in the dialects of the northern and southern Nabaloi will be apparent.

I desire to take this opportunity to express my gratitude to Dr. A. L. Kroeber under whose direction the greater part of my work in anthropology has been done, and who has edited my manuscripts for publication. Thanks are also due to Dr. T. T. Waterman, at whose suggestion the work of collecting and recording the folklore of the Nabaloi was undertaken.

C. R. Moss.

UNIVERSITY OF CALIFORNIA,  
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## KEY TO ALPHABET USED

- a as in 'father': *ama*; but occasionally as in 'what': *badat*.
- e as in 'they': *era*.
- ě as in 'met': *ootěk*. Sometimes approached i.
- ī as in 'pique': *īna*.
- i as in 'tin': *amīn*.
- o as in 'note': *kono*.
- ū as in 'rude': *sūta*. In southern Banguet ū is frequently substituted for o.
- u as in 'but': *jut*. Sometimes pronounced obscurely like unaccented e of English.
- au like ou in 'out': *talau*.
- ay like ai in 'aisle': *akay*.
- ei a union of e and i. Does not occur in Kabayan, but is frequently substituted by southern Nabaloi for ay.
- oi as in 'oil': *ngantoi*.
- ui a union of u and i. Rarely occurs in Kabayan, but is sometimes substituted by the southern Nabaloi for oi.
- ou represents the sound of ū almost doubled: *akou*.
- b nearly as in English, but the upper lip sometimes extends partly over the lower.
- ch as in 'chair': *chalan*; but the articulation is probably more intensive than in English. Ch is replaced by d in some parts of the Kabayan district: *chalan* becomes *dalan*.
- d sounds much like English d but is probably not quite the same, since d and l are used interchangeably in many words: *Iloko* or *Idoko*.
- f similar to English f. This sound is never used in Kabayan, but is frequently substituted for p by the southern Nabaloi. It is difficult to distinguish from v.
- g nearly as in 'get': *magono*.
- gu see 'w' below.
- h like German 'ach,' Scotch 'loch.' Scheerer represents the sound by x and Jenks in Bontoc by q.
- j seems somewhat more abrupt or forcible than in English 'jet': *ja*.
- k much as in English. Frequently replaced by h among the Western Nabaloi.
- kw like English qu: *kwan*.
- l nearly as in English, but there is a series of equivalences in *ch*, *d*, and *l*. In some dialects *d-l* becomes *ch-d*, *Daklan*, *Chakdan*.
- m, n as in English.
- ng more resonant than in English 'sing': *angalutoi*.
- p as in English.
- r very lightly trilled.
- s pointed in some words: *kosipos*; approaching English sh in others: *olsa*.
- sh occurs chiefly in Daklan as a substitute for ch.
- t is sometimes difficult to distinguish from d.
- v a sound similar to English v; heard in southern Benguet, but not in Kabayan.
- w nearly as in English: *asauwa*. Around Baguoi generally spoken with g approach: *asaugua*.
- y at Kabayan is the English y, but in some towns is spoken with the d approach: *dy*.
- c'qx, z have not been employed.
- ' has been used to mark the addition to a word of an enclitic which has lost its vowel: *ondau'd* for *ondau chi*. The glottal stop occurs but has not been written: *pangamaan*.

## COSMOGONICAL TALES

### 1. CREATION AND PEOPLING OF THE EARTH<sup>1</sup>

Abayagda.kono, anchi dūbong num inaykayang tan inaychalum bangun.

Sūta too'd inaychalum tan sūta too'd inaykayang kabakal era. Say too'd inaychalum binkacha oanacha chi inaykayang, jut say too'd inaykayang cha too'd inaychalum.

Sakay ja akou, sakay ja too'd inaychalum pinanatto'n pana ni akou. Say akou nambabawi i dagantoi dūbong say too'd inaychalum agmobadina mananaycha chi inaykayang.

Abayaga tiempo anchi tootoo chiay dūbong. Say too'd inaychalum tan too'd inaykayang kaondau era'd ja dūbonga manganop.

Sakay ja akou say too'd inaykayang chaka panosilay olsa. Sūta olsa dimabas chi kadwadan ni too'd inaychalum ja ikaymotokcha nodta diang, jut binūray olsa. Say too'd inaykayang bimūngut, jut binakalchay too'd inaychalum. Achūma too binūno ni kabakalcha.

Guara sakay ja daki chi inaykayang tan sakay ja bī chi inaychalum ja asokat, jut kayitcha jinagjakcha, mani namnamacha ji ati era.

Idi mimabtung era manasauguacha. Chakala aanakcha, jut sikaray apotayo.

### 2. THE FLOOD

Nūnta bayagda guaray chanom amankadopo chi baybay, ja kinoadjaan ni bī. Say obdato mankal i ansikig tan kayū ja amankaanod nodta chanom.

Idi pinsak inaogip, idi bimangon inūnantoi chanom amankadopo chi baybay inapno chi kiū tan ansikig. Sūta chanom amankachakala, amnkachakal inkanay sinabito'n amina chaga.

Amina too inalnud, jut san agī daki tan bī guaray kakoncha ja nandagancha. Abiag era anchi kanuncha. Idi abayag, i chanom dinisian ni jugjug, jut imotēk. Sūta kakon inaysakdit chi Pulag ja nandaancha ni bali.

## COSMOGONICAL TALES

### 1. CREATION AND PEOPLING OF THE EARTH<sup>1</sup>

Long ago, it is said, there was no earth, but only the sky-world and the underworld.

The people of the underworld and the people of the sky-world were enemies. The people of the underworld would shoot their arrows to the sky-world, and the people of the sky-world would throw their spears at the people of the underworld.<sup>2</sup>

One day a man of the underworld hit the sun with his arrow. The sun<sup>3</sup> decided to make the earth so that the people of the underworld could not shoot into the sky-world.

For a long time there were no people here on earth. The people of the underworld and the people of the sky-world would come here to the earth to hunt.

One day the people of the sky-world were following a deer. The deer passed by the place of the people of the underworld who had just arrived from the cave, and they killed the deer. The people of the sky-world became angry, and fought the people of the underworld. Some were killed by their enemies.

There was one man from the sky-world and one woman from the underworld who were wounded, and their companions left them because they thought they were dead.

When they had recovered, they married. They had many children and they are our ancestors.

### 2. THE FLOOD

In the past a long time ago, there was a river flowing out of the sea, which was guarded by a woman. Her work (was) to clear the trash and wood which floated on the water.

Once when she had been sleeping, when she awoke she saw the river full of wood and trash flowing out of the sea. The river became larger and larger until it had spread all over the land.

<sup>1</sup> Recorded in a settlement of Kabayan near the Ifugao boundary.

<sup>2</sup> The Nabaloi say that the sky-world and the underworld were previously very near together so that when the earth was created it almost touched the sky. The sun god afterwards pulled up the sky-world and pushed down the underworld.

<sup>3</sup> The sun god; the supreme deity of the Nabaloi.

Idi sakay ja akou dīmau si Kabūnian to cha impanasauwa, num inkwancha, "San agī kami." Sangsangaganayon era inaogip chi naninapil katera, num kinababosan ji onbangan era, dibagcha i guaray era'd sakay ja ketera. Anongosto guara anakcha—apin daki tan bīi. Idi imanak ni pinchakalapin. Chimakal era ni magono jut sikara apotayo.

### 3. HOW THE OLD PEOPLE WERE KILLED<sup>5</sup>

Nūnta abayagda anchi sakit, jut agatī i too. Sinasēkēn era'n pasia. Chakala asisēkēn ja agmanakad, num agera matī. Ibagan era nan Kabūnian num piancha'n matī, num kwanchay ni olaolay ji anchi.

Anongosto chimakal i too. Jut sakay ja akou inkwan nan Kabūnian, "Chakala sisēkēna too ja agmabodin ja manobda. Papūokkoi abaduga pūok say tapokan i chanom i dota abos ni toktok ni chūntog."

Jut mimūtōk i pūok. Balodaki tan machikit dīmau era chi toktok ni chūntog, num say asisēkēna daki tan abakol agmabodina mantīida chūntog. Inalnud era'n amin.

Idi anongosto guaray sakit ja binūno ni too say agera masisēkēna pasia.

### 4. HOW THE PEOPLE WERE PUNISHED FOR NOT MARRYING<sup>6</sup>

Abayag da sūta too timongcha ja mangasauwa. Bimūngut si Kabūnian. Idi masodok i maka bolan, abūlingut i dūbong, jut anchi mabodin ja mangiu i too. Anchi kiūcha ja pangapoi. Inosalchay pilmero i aladcha. Jut nabos i aladcha inosalcha moan i chingching ni balicha.

Jut amina daki angasauwa. Inasauwachay amina bii, abakol tan machikit, jut inakal si Kabūnian i būlingut. Num idi adabas i chūa'n bolan, sūta daki ngimaau moan era, jut tinaynanchay asauwara, jut manbīi moan. Jut dimangwas i baybay chi boday. Jut sūta too nanchasal era sonan Kabūnian. Inkwanchay ji kasantocha, jut inkwancha ji no akay agcha taynan moan i asauwara.

All the people drowned, but one brother and sister (who) had their box, which they sailed. They were alive, although there was no food. Then after a long time the river was cleared by an earthquake, and became smaller. The box settled on Pulag,<sup>4</sup> where they built a house.

Then one day Kabunian came to cause them to marry, but they said, "We are brother and sister." They always slept in separate beds, but one morning when they awoke they were surprised to be in one bed. Finally they had children—twins, a boy and a girl. Then many twins were born. They increased rapidly, and they (are) our ancestors.

### 3. HOW THE OLD PEOPLE WERE KILLED<sup>5</sup>

In the past long ago there was no sickness, and the people did not die. They became very old. Many were too old to walk, but they did not die. Kabunian asked them if they wished to die, but they always said, "No."

Finally the people had increased to a large number. Then one day Kabunian said, "There are many old people who can not work. I will cause a great storm, so that the water will cover all the earth except the tops of the mountains."

Then the storm came. The young men and young women went to the tops of the mountains, but the old men and the old women could not climb the mountains. They all drowned.

Then afterwards there was sickness to kill the people so that they would not become very old.

### 4. HOW THE PEOPLE WERE PUNISHED FOR NOT MARRYING<sup>6</sup>

Long ago the people stopped marrying. Kabunian became angry. Then for more than a month, the world was dark and the people could not get wood. There was no wood to be used for fires. They first used their fences. When their fences had been used, then they used the walls of their houses.

Then all the men married. They married all the women, old women and young women; and Kabunian took away the darkness. But after two months the men became wicked again, and left their wives, and had illegal intercourse. Then the sea rose over the land. Then the people prayed to Kabunian. They asked that he would help them, and said that in the future they would not leave their wives again.

<sup>4</sup> The highest mountain in Luzon. It is situated east of Kabayan on the border of Ifugao. The Nabaloi believe it to be the abode of the souls of the dead. See the author's *Nabaloi Law and Ritual*, present series, xv, 1921, 275.

<sup>5</sup> Recorded in Bagulin, a coast town of the sub-province of Benguet, inhabited principally by Christianized Nabaloi called Bago. All stories recorded in this village were related by the Presidente, a native of Batan, which is a barrio of Kabayan.

<sup>6</sup> Recorded in Bagulin.

## 5. ORIGIN OF MOUNTAINS

Sayjay kadan ni Igorot chakdan nūnta bayagda. Too'n amin amanakaakad olaolay ja eraka maateo, jut eraka mabūno ni būsol.

Idi sakay ja akou Kabūnian to inaadibay i Kabayan, jut inūnanto eraka ootēk. Imbaganto, "Ngantoi ootēk i too chiay?" Inkwan era nūnta nankadakay, "No manakaakad i anakmi, agcha sapolan i chalan chi balicha, mani chakdan i chaga." Si Kabūnian inkwanto, "Aligua'n palit itan. Agchaamta ji amanbodi i akou chi badolan tan amandaltup chi ditopan, jut agto itotoro i chalancha?" Num inkwan nūnta nankadakay, "Ankun agcha sapolan i chalan chi bali."

Nansogal era nan Kabūnian, ji anchi i too ja toka botosa mangakad chūa'n akou madopo chi Kabayan jut sapolanto i chalan num onoli. Kabūnian timūlok ja no maabak daganto i chūnchūntog.

Guaray dakay chi nanbali chi naychalum ja apispis ja amanakaakad. Timūlok, jut no mangabak alanto i adia ni too. Sūta daki angala ni dubidub mamūchok ja impandagato ni bīto chi toka panakchi. Nūnta naykaddo'n akou imolito jut inonodto sūta bīto ja dinkato.

Achūma too ni Kabayan ja inaadibay chi sabadi'n ili, inūnancha ja amanmūtōk. Angala era ni tapuy jut inkojuncha chi chalan, jut nanimotcha chi adut. Idi simbi sūta daki sūta tapuy, ininomto'n amin i inayan chi silau. Idi abotungto indara i atakcha jut binūra. Sikatoi agto imolian chi Kabayan, jut si Kabūnian dinkato chaga i chūnchūntog.

6. ORIGIN OF THUNDER AND LIGHTNING<sup>9</sup>

Balasanga si Kabūnian ni chakal ja tauan. Kaonngingii ni bolan ta anchi asauwato.

Nūnta to impanaadibay chi Lūtab, inūnanto mahaltinga bīi. Angasauwa era tan inaachum chi bali ni ama ni bīi.

Guara achūma bii ja amanadum ta piancha ja asuan Kabūnian. Inkwan ni sakay, "Insingud tayo kalding dūongan ja Kabunian nan asauwato kaogipan. No numnumanto ji amanbungut sijanato si asauwato say asauwanto i sakay son sikatajo." Dinadabi chaka insingud i kalding chi dūongan asancha ibjugi inam ta si Kabūnian i impasingcha. Bimungutto pasia tan ninumnumto ji onbatēk chi Lūtab, jut onoli chi tabun sikara son asauwana.

## 5. ORIGIN OF MOUNTAINS

Long ago the country of the Igorot was level. The people who made journeys would always get lost, and they would be killed by the *busol*.<sup>7</sup>

Then one day Kabunian was visiting Kabayan, and saw that there were only a few (people). He asked, "Why are there only a few people here?" The old men replied, "When our sons make a journey, they can not find the way back to their homes because the ground is level." Kabunian said, "That should not be difficult. Do they not know that the sun rises in the east and sets in the west; and does it not show their way?" But the old men said, "Even so, they do not find the way home."

They made a bet with Kabunian that no person whom he could select would walk two days from Kabayan, and find the way when he wished to return. Kabunian agreed that, if he should lose, he would make the mountains.

There was a man who lived in the underworld who was chosen to make the journey. It was agreed that if he should win, he might take the souls of the people. The man took a sharp cane with which he made holes where he walked. On the third day he started back following the holes which he had made.

Some Kabayan people who were visiting in other settlements saw that he was returning. They got *tapuy*<sup>8</sup> and put it in the road, and then they hid in the grass. When the man reached the *tapuy*, he drank all that was in the jar. When he was intoxicated, they took their bolos and killed him. Therefore he did not return to Kabayan, and Kabunian made the mountains.

6. ORIGIN OF THUNDER AND LIGHTNING<sup>9</sup>

Kabunian was a bachelor for many years. The moon was always laughing because he had no wife.

When he visited Lutab he saw a pretty woman. They were married, and lived in the house of the woman's father.

There were other women who were jealous because they wished to marry Kabunian. One of them said, "Let us tie a goat under the house in which Kabunian and his wife sleep. When he thinks that his wife smells offensive, he will leave her and marry one of us." Every night

<sup>7</sup> The term is sometimes used by the Nabaloi to designate all the head hunting tribes; but is more generally applied only to the people living on the Benguet-Ifugao border, especially to the inhabitants of Palatang.

<sup>8</sup> An intoxicating beverage made from fermented rice.

<sup>9</sup> Compare the Kibungan story, in the author's Kankanay Ceremonies, present series, xv, 381, 1921.

Chanchani ondajat era, bimoday i anakcha i daki, jut i taktak era tado'n akou. Idi dīmau era, simbira abaduga bato chi kagachūa ni dalan ja agmobalin ja chalnancha ni bīi. Inkwanto son Kabūnian, "Onoli kīta'ta agmobalin ja onarague." Inkwān nan Kabūnian, "Onolika chi Lūtab num pianmo, num alanko i anaktayo chi tabun."

Nimungis si asauwato ta pianto itakin anakcha. Si Kabūnian bimungut; indatoi i atakto ja binangbasto jut impanchūa i anakcha. Indatoi kagachūa tan inahantoi kagachūa son asauwato.

Dinkatoi kagachūa ni anakto ni bagidat, jut dimayjat chi tabun. Idi biningito, inūnanto's asauwato ja amanungis ta agmobalin ja biaganto i kagachūa anakto. Si Kabūnian imangos, jut dinkato ni kerol i kagachūato.

Inka nūntan si Kabūnian agtoinaadibay i Igorot, num toka panayjum i bagidat ja amangidman ni chaka dagdaga, tan kerol sikatoi mangisagang num ngaua dindinkara.

#### 7. WHY THERE IS NIGHT

Idi pinsak akou tan bolan inaningus inialcha. Sakay tan sakay inansinad ja kaonial chi chaga, tan sakay tan sakay inansinad ja kaonial chi dūongan ni dūbong. Sikatoi kaakauan ni olaolay.

Sūta bolan toka ngingingī ni olaolay sūta Kabūnian mani anchi asauwato. Idi pinsak sūta Kabūnian amandoto ni kanunto, jut sūta bolan inkapotoi ngingi. Inkwān ni Kabūnian "Ngantoi moakso kapanngingii?" Jut kwān nūnta bolan, "Naka kapanngingii ni anchi asauwam, jut pilit indotom i kanunmo." Inkwān nūnta Kabūnian, "Aramak ngingi ankun anchi asauwak."

Num sūta bolan toka mamaa i ngingi, ngingingii jut kotēk mantope. Si Kabūnian bimungut ja pasia, jut inchapigto i ngaap chi mata ni bolan. Niman guaray kalibian tañ kaakauan ja mapmaptung.

#### 8. WHY THE MOON IS NOT SO BRIGHT AS THE SUN

Abayag da masmaskit i bolan num say akou. Jut amina too eraka manobda num onbolan tan eraka maogip num onsugkit. Abitōi akou sonan bolan mani masmaskit i bolan.

Inkojun ni akou i bato'd panga ni ootēka bēlbēl, jut idi amankadabas i akou tan bolan, inkwān ni akou, "Chakala balitok chi dūong ni ma bato. Pakalmo ita bato jut alam i balitok."

Pinakal ni bolan sūta bato, num dinatēk ni panga ni kiui mata ni bolan. Inka nūntan aligua'n maskit i bolan.

they tied the goat under the house, until finally Kabunian knew what they had done. He became very angry, and decided to leave Lutab and return to the sky with his wife.

Soon after they had started a son was born, and they were delayed three days. When they went on, they came to a large rock in the middle of the road, which the woman could not pass. She said to Kabunian, "Let us return, because it is impossible to go farther." Kabunian said, "You may return to Lutab if you wish, but I will take our child to the sky."

His wife cried because she wanted to take the child. Kabunian became angry. He took his bolo, cut and divided into two parts the child. He took half and gave half to his wife.

He made the lightning of half of the child, and started to the sky. When he turned around he saw that his wife was crying because she was unable to make alive her half of the child. Kabunian was sorry for her and made her half into the thunder.

Since then Kabunian has not visited the Igorot; but he sends the lightning to see what they are doing, and the thunder to scold them if they have been acting wrongly.

#### 7. WHY THERE IS NIGHT

Once the sun and the moon were of equal brightness. Each in turn shined on the earth, and each in turn shined on the underworld. Therefore it was always day.

The moon was always laughing at Kabunian because he had no wife. Once Kabunian was cooking his food and the moon began to laugh. Kabunian said, "Why do you continually laugh at me?" Then the moon said, "I always laugh at you because you have no wife and must cook your own food." Kabunian said, "Do not laugh even if I have no wife."

But the moon laughed all the more; he almost bent double laughing. Kabunian became very angry, and threw ashes into the face of the moon. Now there is night and day, which is better.

#### 8. WHY THE MOON IS NOT SO BRIGHT AS THE SUN

Long ago the moon was brighter than the sun. Then all the people worked when the moon was shining and slept when the sun was shining. The sun was jealous of the moon, because the moon was brighter.

The sun put a stone on the branch of a little pine tree; and when the sun and the moon were passing, the sun said, "There is much gold under the stone. Take away that stone and get the gold."

The moon took the stone away, and the limb of the tree hit the moon in the face. Since then the moon has not been bright.

## 9. WHY THE MOON CHANGES

Nūnta bayag da sūta bolan ingistoi nial ni sugkit. Sankayjum era tan eraka mansinanad ja onial. Jut kaakauan ni olaolay. Say bolan chūay dupato-sakay chi sinagabto tan sakay chi banugto. Sūta sakay ja dūpa toka panial ni too'd inaykayang tan sūta sakay ja dupa toka panial ni chaga.

Nūnta sakay ja akou sūta too'd inaykayang namchit era. Dīmau i bolan chi pachit jut abotung. Jut adabas i akou jut ngi ngingian ni bolan i akou mani anchi asauwato.

Bimungut i akou jut chinapugto ni dapok i chūa'n dūpa ni bolan. Sūta dapok ja indapug ni akou nodta sakay ja dūpa ni bolan guaray apoito. Pinaolantoi dūpa ni bolan jut tinmoling. Sikatoi sakay bangat i dūpa ni bolan ja kaonial. Sūtana dūpa aligua'n Manial ja singa sugkit tap sūta dūpok, jut sūta bolan agonial ni kadadabi.

## 10. WHY THE SKY IS BLUE

Sūta tabun ampūti nūntanda. Masadoka san tauan anchi oran. Sūta adut tan kiū amagan.

Sakay ja too tan anakto'n amanakaakad, jut simalchung era ja maogip. Sūta daki asisēkēn jut manaadoni i akado. Sūta sakay ja palbangan inkwanto nan anakto, "Mapangdūak. Achapmoi apoi say agonibat ni kakadasan. Jut sakopanmoak."

Manchūbda sūta anak ankud dimungbas i amato. Agto inchap i apoi, num dīmau amanchadang i apoi. Sūta chagum injabjabtoi apoi chi adut jut imalbat. Imalbat i kiū moan.

Masodok i san bolan amanchadang i kakadasang. Guaray asok amina chaga. Dīmau chi inaykayang, jut amankatoling i tabun. Nanchūgi nūntan sūta tabun atoling.

## 11. WHY THE RAINBOW IS CROOKED

Nūntanda nanditug i būngdol. Guaray abaduaga pūok ni tado'n akou. Sūta būngdol nanian chi balito. "Nak manpasiai," kwan ni būngdol son asauwato. Kwan ni asauwato, "Arakanin ondau. Agadabas i pūok." Num kwan ni būngdol, "No onankoi pūok onoliak. Num sigūcho adabas i pūok. Pianko'n olay ja mampasiai ni kadabas ni pūok."

Jut būmoday i būngdol. Dīmau chi toktok ni chūntog tan binantayantoi payjaspas. Mimūtoka makaltinga bī ja asauwa ni chagum. Sūta būngdol ankun asauwato ansamuk ni asauwa ni chagum.

## 9. WHY THE MOON CHANGES

Long ago the moon was equally as bright as the sunlight. They were friends and they shined alternately. Then it was day always. The moon had two faces—one in front, and one behind. One face shined for the people on high, and one face shined on the earth.

One day the people on high celebrated the *pachit*.<sup>10</sup> The moon went to the *pachit* and became intoxicated. Then the sun passed and the moon laughed at the sun because he had no wife.

The sun became angry and threw ashes into the two faces of the moon. The ashes which the sun threw into one of the faces of the moon contained fire. The face of the moon was burned out and became black. Therefore only one face of the moon would shine. That face did not shine like the sunlight, because of the ashes; and the moon would not shine nightly.

## 10. WHY THE SKY IS BLUE

In the past the sky was white. For more than one year there had been no rain.

A man and his son were making a journey, and they stopped to sleep. The man was old and walked slowly. The next morning he said to his son, "I will go ahead. Extinguish the fire so that the forest does not catch afire. Then overtake me."

The son smoked until the father was out of sight. He did not extinguish the fire; but when he left, it was blazing. The wind blew the fire into the grass, and it caught afire. The wood also caught.

For more than one month the forest was blazing. There was smoke all over the earth. It went on high and made the sky dark colored.

## 11. WHY THE RAINBOW IS CROOKED

In the past the rainbow was straight. There had been a great storm for three days. The rainbow had stayed in his house. "I will take a walk," said the rainbow to his wife. His wife said, "Do not go yet. The storm has not passed." But the rainbow said, "If I see the storm, I will return. But probably the storm has passed. I always wish to take a walk after a storm has passed."

Then the rainbow went outside. He went to the summit of the mountain, where he was watching the waterfalls. A pretty woman who was the wife of the wind arrived. The rainbow, although he was married, loved the wife of the wind.

<sup>10</sup> Nabaloi Law and Ritual, p. 294.

Idi eraka mantatabal dīmau i bagidat. Dīmau to inūnan ma chagum ma kayjumto. Idi mimūtok chi bali ni chagum, kwan ni chagum, "Anchi's asauwak chiay. Agakamtay dinaguanto. Inūnanmo?" Insongbat ni bagidat, "On, inūnako'd toktok ni chūntog sikara nan būngdol."

Dīmau i chagum ja amanganap son asauwato. Inūnanto's asauwato timūngau chi kiū nayasop chi būngdol. Say chagum dīmau chi banugcha. Amanaydum tan amanbūngut. Kinalbitoi būngdol chi banug ni kadasan. Dayta atēkong i būngdol.

## 12. ORIGIN OF DEATH

Abayag da guara chūa'n bī ja abitug. Say ngarancha Chalan-gan tan Mausi. Akaasicha nan Kabūnian; inkwancha ji agchapian i pilak, num piancha achūūm onatang ni obdara, jut inakanto son sikaray būbos.

Nūnta sakay ja akou chaka pangada ni dokto, sūta nanbali naychalum chi dota kinnibotto sūta būbos. Ibaganchay kaydiancha sepa angibot nūnta būbos. Inkwan ni kaydiancha ji inkedungancha i būbos mankadiki, num agchaamta sepa angibot.

Mandaga sūta bibī ni tapuy, jut indara ni chaso inanop ni būbos chi sabadi'n ilī. Num adabas era chi bali, ibagancha, "Guaray būbos chiay?," num amina too inkwancha, "Agmi inūnan i būbos."

Mimūtok era sakay ja ilī ja kadan nūnta akamata ja amina too, mani agchaamta naogip. Sūta bibī imbagacha num inūnancha i būbos. Sūta too inkwan, "Itoromi insapolanjoso ni būbos num itodanjokami ni ogip." Sūta bibī itodancha ni ogip, tan inkwan, ni too, "Inūnami sūta makibot ja adabas. Anchokay i sangicha tan tangidara, tan abadug i matacha. Daukayo chi badalan jut ni sabiēnjo i topdak ja atolinga chanom, datupkayo chi inaychalum. Alanjo vigan ja kalkalanjo num si Nanguan ja nanbali naychalum ni topdak ibagantokajo ja onkalkal ni kototo ja singa manginoo."

Impaaycha inkwancha son sikara, jut simpolcha i chalan chi bali nan Nanguen. Idi mimūtok era, sūta' anak nan Nanguen, ja angicha ni būbos piancha ja būnoan ja kanuncha; num si Nanguen inkwanto, "Anchi, anakko cha singa anakko jo."

Pinidiwanto ni anakto, jut inkwanto nūnta bibī, "Kotimak jut kalkalmo era." Sūta bibī sinabidto manginoo ni pating, jut inankakasi ji toka pankalkalaanta toka pankalkala vigan. Idi chaka dagdaga iay, inaknancha si Nanguen ni tapuy ja inomanto.

While they were talking, the lightning passed. He was going to see his friend the wind. When he arrived at the house of the wind, the wind said, "My wife is not here. I do not know where she has gone. Have you seen her?" The lightning answered, "Yes I saw her and the rainbow on the summit of the mountain."

The wind went to find his wife. He saw her sitting on a log near the rainbow. The wind went behind them. He was becoming jealous and getting angry. He hit the rainbow in the back with a tree. Since that time the rainbow has been crooked.

## 12. ORIGIN OF DEATH

Long ago there were two women who were poor. Their names were Chalangan and Mausie. They prayed to Kabunian, saying that they did not want money, but that they wanted something to help them with their work; and he gave them the *bubos*.<sup>11</sup>

One day when they were getting camotes, those living under the ground stole the *bubos*. They asked their neighbors who had stolen the *bubos*. Their neighbors said that they had heard the *bubos* squealing, but that they did not know who had stolen it.

The women made *tapuy* and took it with them (and went) to other settlements to hunt the *bubos*. When they passed by houses they asked, "Is there a *bubos* here?"; but all the people said, "We have not seen a *bubos*."

They arrived at a settlement where all the people were sore-eyed, because they did not know how to sleep. The women asked them if they had seen the *bubos*. The people said, "We will tell you how to find the *bubos* if you will tell us how to sleep." The women told them how to sleep and the people said, "We saw the thieves, who passed. Their teeth and ears are long and their eyes are large. Go toward the east, and when you reach a lake which has black water, dive into it. Take *Vigan* which you will chew if Nanguen, who lives under the lake, asks you to chew his lice, which are like caterpillars."

They obeyed what they were told, and found the road to the home of Nanguen. When they arrived the children of Nanguen who had stolen the *bubos* wanted to kill them for food; but Nanguen said, "No, they are my children as you are my children."

He sent away his sons, and said to the women, "Catch my lice and chew them." The women removed with sticks the caterpillars, and pretended to be chewing them while they were chewing *vigan*. While they were doing this they gave Nanguen *tapuy*, which he drank.

<sup>11</sup> The word *bubos* seems to refer to a mythical animal. The Nabaloi do not have a very clear concept of its meaning.

Idi ninumnumcha abotung, kinatingcha i tangidato, jut inkwanto, "Anay! Ngantoi?" Idi sankatikan kinatingcha moan i tangidato jut agkimikaykay. Sūta bibī amtara ji abotunga totoan. Guara sakay ja bī dimau chi sabadi ja kuadto to inūnan sūta būbos. Simpolto jut i imdung sūta būbos ni inonitoso.

Nūntanda dimau era kinudkudcha būkdou nan Nanguen ni atak, jut binūra. Kinudkudcha bakdangto ni kokonting jut inkamotcha chi chalato jut insodadcha. Inbatékcha sūta būbos.

Idi mimūtók sūta anak nan Nanguen, dibagcha ja onanchay. adoto ni apag son sikara. Kinuncha sūta apag, num eraka amanbūngut ni inamtaraso i kanuncha i amacha. Inkwancha, "say achūūm ja too chi dabas ni chaga binūra i amatayo, olaolay būnoan tayo i amacha."

Satan i dason ja agpanbiagan ni too anayon niman.

### 13. THE RIPE AND THE GREEN ORANGES<sup>12</sup>

Sūta too ooték ja pasia ja kanuncha jut ngaagang era. Si Kabūnian amansuspi son sikara, jut inkwanto son sikara ja mangada ni achūūm ja kanuncha chi dūban ja intanumto; jut inkwanto son sikara ji agchadan i anung ja dūban num sūta adūūm.

Sūta too kimalabchay dūban, jut imbagaschay pangato jut amina dūban inakas chi dota. Achūūm pinispischa anunga dūban, jut achūūm pinispischa adūūma dūban.

Si Kabūnian imbungutto sūta angada anunga dūban, jut matī era ji balodaki era mani agimpaay. Num sūta pinispis adūūma dūban dimakay era.

### 14. WHY THE PEOPLE DIE YOUNG<sup>13</sup>

Nūntanda bayag agmatī i aanak. Amina too eraka madakay ja pasia ji asancha matī. Say chaka kana niog, num chaka pispisa adūūm.

Guara abakol ja bii ja inkwanto sonan anakto'n daki ji mangada ni adūūma niog. Num agto pimati i inato. Inkwanto so'd sikato ji mangada bangat ni adūūma niog. Agto pimati num indatoi sūta anung tan ankun sūta būnga.

Idi jimapas ali chi dota, inūnantoi adakay ja imaliki chi nayasop ja angudchi ni atak. Kwan nūnta dakay, "Ngantoi būnoanmoso ni anako ji anung i abadugcha? No kabosan matika, jut manchūgi niman sūta aanak ni too matī era." Niman amankatī i anak ankun anung i bodyto.

When they thought he was intoxicated, they pinched his ears, and he said, "Ouch! Why?" Then later they pinched his ears again, but he did not move. The women knew that he was completely intoxicated. One of the women went into the other room to look for the *bubos*. She found it, and the *bubos* was glad to see her.

Before they went away they cut the throat of Nanguen with a bolo, and killed him. They cut his body into small pieces and cooked it mixed with blood. They ran away with the *bubos*.

When the sons of Nanguen arrived, they were surprised to see meat cooked for them. They ate the meat, but they were very angry to learn that they had eaten their father. They said, "Since some people from the top of the earth killed our father, we will always kill their fathers."

That is the reason the people are not permitted to live long now.

### 13. THE RIPE AND THE GREEN ORANGES<sup>12</sup>

The people had very little food, and they were hungry. Kabunian was sorry for them, and told them to get some food from the orange tree which he had planted; and he told them not to get the green oranges, but the ripe ones.

The people climbed the orange tree and shook its branches, and all the oranges fell to the ground. Some selected green oranges, and some selected ripe oranges.

Kabunian was angry with those who took green oranges, and they died while young because they did not obey. But those who selected ripe oranges became old.

### 14. WHY THE PEOPLE DIE YOUNG<sup>13</sup>

Long ago children did not die. All the people became very old and then died. They ate coconuts, but they chose the ripe ones.

There was an old woman who told her son to get ripe coconuts. But he did not obey his mother. She told him to get only the ripe coconuts, but he took the green ones and even the buds.

When he had come down to the ground, he saw an old man standing near, who held in his hand a bolo. The old man said, "Why do you kill my children before they are grown. Tomorrow you will die; and from this time the children of the people will die." Now a child may die even before it is born.

<sup>12</sup> Recorded in Disdis.

<sup>13</sup> Recorded in Bagulin.

15. WHY PEOPLE DIFFER IN COLOR AND WHY SOME HAVE  
CROSS-EYES<sup>4</sup>

Guara, kanoi, bagnanga too son asagua, jut mandapod e kabaknang cha ninumnum e sigud amo num mamchit era.

Idi satan anatong sūta daki ja ūnmangada ni kuchil ni kuchil ja papchituncha. Nūntana indatato pasud sūta asaaguato. Idi guara'dad doko sūtana daki, guaray imonod ja unso angibaag jei ati si asaaguato. Idi satan kwanto, kono, sūta inodopto e "Kaasiijoak ta anosio ita kuchil ja indak ta mapangdūak."

Idi satan dimayat ja inandadabi. Idi amanakad nūntana kalibian guaray amamakang ja intenungto. Idi intenunganto'n chili, sūta pakang singa pakpakong nan asaaguato, jut singudto jut insasto'n si asaaguato. Pinchēnto. Idi pinchēnto amakikakaasi sūtana kamachudgua nan asaaguato ja kwanto, "Sagangmoak soha pudpuchuni ut atijak. Ngarantoi pasingmo? Ankuna badatko e atoling tan matak pay e apigat."

Idi satan imabas sūtana asaaguato ja kwanto, "Angangon sikak ug ngo mabodin ta sikam sikam ansamaktaha, jut no mabodin koma matiak." Idi satan ja ugbijugan nūntana asaguato, kwan nūnta kamachudgua." Kamon satan, ate, anahad jut no ūnmotok kita, ifasigidmo e bali tan ifakalmo sūta amin ja inugugamidchun mansilbi ni inkatoko. Jut no ūnmotok kita sajatim aditokanko nūnta bankayko ni chanom. Jut no sajatanmo ni chanom, isakubmo chi tachong, num silibim mut mango e pangalbitto tano angialbitto sikatoi idokatmoso nūnta tachong.

Jut idi satan imahadcha, jut inadami'd nūnta daki ngaranto'n inbilin nan asaaguato. Idi angialbit, kano, dinokatan nūnta daki sūta tachong jut insasto sūta asaaguato ja atolingda tan apigad e matato. Jut manipud nūntana akou, inbilay nūnta asaguato. Ūnanak era, e atoling, ono apigad e matacha.

16. WHY WOMEN DO NOT HAVE BEARDS

Sūta pilmero'n hī anchokay imingto. Sūta imingto matachim.

Sūta hī mangichas ja pasia, jut amaogip ni olaolay ji amanasoi nganga. Sūta daki masapola pakiēnto sūta iming ni asauwato ji amanasoi nganga, say agtochichalan ni mata ni nganga.

Nūnta sakay ja akou kwan ni hī son asauwato, "Anchi apagtayo. Alam i aso jut kapanganop ni olsa." Kwan ni daki, "Sepay onpakeso ni imingmo num manasoi nganga?" Insongbat ni hī, "Agakmaogip num manasoi i nganga, jut pakeingkoi imingko."

#### 15. WHY PEOPLE DIFFER IN COLOR AND WHY SOME HAVE CROSS-EYES<sup>14</sup>

It is said that there was a rich man with a wife, and that, on account of their riches, they decided it would probably be well to celebrate the *pachit*.

Then the man went to the lowlands to get hogs to be used for the *pachit*.<sup>15</sup> When he started his wife was well. After he had reached the lowlands some one followed him to tell him that his wife was dead. Then he said to the man who had followed him, "Pity me and take care of the hogs which I have, because I will return first."

Then he started to travel in the night. While he was walking that night he heard the sound of the *pakang*.<sup>16</sup> When he heard it well, the *pakang* sounded as the beating of the *pakang* by his wife; and he stopped and saw his wife. He took hold of her. When he had taken hold of her, he begged the soul of his wife for pity; but it said, "It is useless for you to hold me since I am dead. What will you do? Even my skin is black and my eyes also are slanting."

Then the husband answered and said, "Even so, I cannot because I love you, and if I could I also would die." Then since the husband could not leave, the soul said, "If that is the case, come, let us go home, and when we arrive, clean the house and take away the things used at my death. Then when we arrive, pour water on the crown of the head of my body. Then when you have poured the water, cover me with the rain protector; but watch out, however, for the rainbow to appear; and when it appears, that is the time to take away the rain protector."

Then they went home and the man did everything which his wife had told him to do. When the rainbow appeared the man took away the rain protector, and saw that his wife was black and had cross-eyes. They had children (which) were black or had cross-eyes.

#### 16. WHY WOMEN DO NOT HAVE BEARDS

The first woman had a long beard. The beard was sharp pointed.

The woman was very lazy, and always went to sleep while nursing her child. The man had to hold up the beard of his wife while the child was nursing, so that it would not injure the eyes of the child.

One day the woman said to her husband, "There is no meat. Take the dogs and find a deer." The man said, "Who will hold up your beard while the child is nursing?" The woman answered, "I will not sleep while the child is nursing, but will hold up my own beard."

<sup>14</sup> Recorded in Bakakan, near Baguio.

<sup>16</sup> Nabaloi Law and Ritual, p. 232.

<sup>15</sup> Nabaloi Law and Ritual, p. 294.

Sūta daki dimau ja anmanganop. Idi amanganop, naogip si asauwato ji amanasoi nganga. Idi mimūtok i daki, akarab i nganga, tap sūta iming ni inato naytan chi mata ni nganga.

Jut bimūngut sūta daki. Kinabattoi iming nan asauwato say no guara sabadi'n nganga agera makochab.

Nanchūgi nūntana akou anchi iming ni bīi.

## TALES OF ORIGIN OF CULTURE

### 17. HOW THE SUN GOD OBTAINED RICE FROM MASEKEN

Sūta too' inaychalum sikara pilmero ja nantanum ni pagui.

Sakay ja akou Kabūnian jimapas ali chi tabun ja manganop ni olsa. Idi toka panosila i olsa jimaptok chi ambūlingut ja chanom. Nūnta sakay ja akou moan inosilto sūta olsa, num jimaptok moan chi chanom. Nūnta inaykaddo ja akou amanjabtok sūta olsa chi chanom, kijangto ni kayang, num agto pinuta sūta olsa, num inaypachuk chi chanom.

Idi nimangoi ja to alan sūta kayang, inūnanto ja asop sūta chanom, jut sūta kadan ni kayang pūbūngan ni bali nan Masēken.

Idi inosopto sūta kayang, inūnanto i pūkil ni pagui inaysangit ni kayang, jut inkedunganto i ootēka asul toka panikwan "Moka panala i pagui chi balugko, Kabūnian." Kabūnian insongbatto, "Sūta pagui inaysangit chi kayangko." Maseken inkwanto, "Niman kinibotmoi paguiko, intanummo chi payū, jut no anianmo inngadngim i ngaranko."

### 18. HOW THE FIRST GRAIN OF RICE WAS OBTAINED BY THE PEOPLE

Nūntan abayagda pasia anchi paguipagui chi dūbong. Jut say too inananop sabosabong tan payidung ni kanuncha.

Guara asisēkēn ja too si Labangan ja nanigay tan anganop sabosabong san akou, num anchito simsimpol. Timūngau jut niman-gis toka panikwan, "O! Kabūnian, ngantoi dinkaanmo son sikami ni bitil? Agakampūsi tan asisēkēn tan agak mabodin manapol ni kanunko. Sigud num atayjak kaonngangaak ta niman matayjak ni agang."

Si Kabūnian inkastoi guanut chi inaykayang, jut Labangan nandaga ni kiū jut tinūngau. Si Kabūnian inato'd inaykayang, jut inaknanto ni bakas ja kanunto. Agtoamta ja sigud sūta bakas ja mangan, jut agto kinan inkud inkwan nan Kabūnian ja kanunto.

The man went to hunt. While he was hunting his wife slept while the baby was nursing. When the man arrived the child was blind, because the beard of the mother had stuck into the eyes of the child.

Then the man became angry. He pulled out the beard of his wife so that when there were other children they would not become blind.

Since that time the women have not had beards.

## TALES OF ORIGIN OF CULTURE

### 17. HOW THE SUN GOD OBTAINED RICE FROM MASEKEN<sup>17</sup>

The people of the underworld were the first to plant rice.

One day Kabunian came down from the sky to hunt deer. While he was pursuing a deer, it jumped into black water. Again he pursued the deer the next day, but again it jumped into the water. When it jumped into the water again on the third day, he threw his spear; it did not strike the deer, but became fastened in the water.

When he swam to get the spear, he saw that the water was shallow, and that the spear was on the roof of Maseken's house.

When he pulled out the spear, he saw that a stalk of rice was fastened to it; and he heard a low voice saying, "You are getting the rice palay from my granary, Kabunian." Kabunian answered, "The palay was fastened to my spear." Maseken said, "Now you have stolen my rice palay; plant it in the field, and when you harvest it call my name."

### 18. HOW THE FIRST GRAIN OF RICE WAS OBTAINED BY THE PEOPLE

Very long ago there was no rice in the world. The people hunted fruit and fish for their food.

There was an old man, Labangan, who had fished and hunted fruit one day, but had not found anything. He sat down and cried saying, "O, Kabunian, why did you make us to starve? I am weak and old and cannot find my food. Better had I died when a child, because now I will die of hunger."

Kabunian dropped a rope from the sky, and Labangan made a seat of wood. Kabunian pulled him up to the sky, and gave him rice for food. He did not know that rice was good to eat, and did not eat it until Kabunian said that it was his food.

<sup>17</sup> In Atok this story is used as a ritual in the rice planting ceremony.

Si Kabūnian ni ngaua ja tanum ja inahantoi nan Labangan ja alaan, num agto inabat. Idi aligua'n inanchidmang si Kabūnian, Labangan kinibotto i maata ja bakas ja maptung jut inbotongto chi kobalto. Nūnta chanchani ondau, si Kabūnian inanopto'n amin chi angulto, jut simpoltoi maata'n bakas.

Inochaytoi impanbolidi nan Kabūnian, jut inkojuntō i bakas chi būokto; num nūnta chanchani ondau moan, si Kabūnian inanopto jut simpoltoi bakas. Jut inkojuntōi maata'n bakas chi bungotto, jut idi inanop na Kabūnian impangatto i bungotto, jut si Labangan guaray bakas inaydūong i chilato.

Idi intanumchay bakas, jut amina too inapang era bakas ni magono.

#### 19. ORIGIN OF RICE AND SMALL STREAMS<sup>18</sup>

Guara, kono, chūa'n e karab ja bī ja unchi kanuncha. Eraka mankukukkuchu chi bali ni inaskangcha, num cha era panabola.

Idi unchi chaha kana ni abayag ninumnumcha jei ibatek e balicha tap ūntahot era jei amanum angangjauncha e bankaycha, num matī era. Imatan era inkud inahadchay arague. Sahei ja akou mimūtōk era chi kadnan ni abaduge bato, jut inaysahab era.

Kwanchay ūndayat era moan num ugagbalin. Idi akaakaa ngimata sūta bato, jut bimūday ali e sahei ja marihit ja to era inodop, jut inilauto era chi kadnan ni sahei ja ababakol. Impanganto era. Idi nakchung era, imbaganto sūta sahei ngantoi masapolto. Inabasto e, "Naha managang. Masapolko e kanunko."

Inahanto ni inaykostal e bugas, jut inkwanto jei, "Alam iay ta mabadinmo'n panbiag inkud biagmo." Inbaganto moan sūta sahei num ngarantoi pianto, jut inabasto e, "Pianko e chinom ta naha manahum." Inahanto e sahei botiljun chanom, jut inkwanto, "Alam iay ta mabadinmo'n panbiag inkud biagmo."

Idi inaguatcha, imahad era, jut agera inanagang ono manahun. Idi abayabayag ninumnumcha jei ahotay amo num mosancha e sūtana inahan nūnta ababakol. Kwanchay sigud amo num iahnancha sūta inaskangcha.

Sūta angala ni bugas angahop, jut inbolakto nodta īlī, jut idi naani inparanghopto ni too. Manapud nūntan manasuk era ngo, jut chimahal bugas. Sūta angala inaybotiljun chanom angisojot, jut sikatoi nan kafōan ni kafafadok.

Kabunian gave the bad grains to Labangan to take with him, but he did not accept them. When Kabunian was not looking, Labangan stole a good grain of rice and hid it in his breechclout. When he was about ready to go, Kabunian searched his body all over, and found the grain of rice.

He waited until Kabunian had turned around, and put rice in his hair; but when he was almost ready to go again, Kabunian searched him and found the rice. Then he put a grain of rice in his mouth, and when Kabunian searched, he made him open his mouth, but Labangan had the rice under his tongue.

Then they planted the rice, and all the people soon had enough rice.

#### 19. ORIGIN OF RICE AND SMALL STREAMS<sup>18</sup>

There were, it is said, two blind women who had no food. They begged at the houses of their neighbors, but they were driven away.

When they had had no food for a long time, they decided to run away from their homes, because they were afraid that their bodies might be mutilated when they were dead. They started off, and walked a long distance. One day they arrived at a large rock, where they fell down.

They tried to stand again, but could not. Then in a moment the rock opened, and a young woman came out of it who took them with her; she took them where there was an old woman. She made them eat. When they had finished, she asked one what she needed. She answered, "I am hungry. I need food."

She gave her a sack of rice and said, "Take this, because you can be kept alive by it as long as you live." Then she asked the other one what she wished; and she answered, "I wish water because I am thirsty." She gave that one a bottle of water, and said, "Take this because you can be kept alive by it as long as you live."

When they had taken them in their hands, they went home and were never again hungry or thirsty. Then after a long time, they thought that it was probably bad for them to keep for themselves what had been given them by the old woman. They decided it would probably be well to give (a part) to their neighbors.

The one who had taken the rice took a handful and sowed it; and when it was harvested, she gave it to the people. After that they also planted it, and there was much rice. The one who took the bottle of water poured it out, and it became the origin of small streams.

<sup>18</sup> Recorded in Butly.

## 20. WHY THERE IS RED RICE

Nūntanda guaray ampūti i bakas bangut. Sakay ja tauan guaray chakala pagui. Say too agchaampta pasing cha ni chakala pagui.

Guaraay abaduga pūok ja chakada akou. Say too anchi kiūcha. Chaka osali pagui ja apoiancha. No ichapigchay ngaap guaray achūūm i maatan bakas ja agapoodan.

Kaonsimit jut ondamas ni ambalanga pagui.

## 21. HOW THE NABALOI LEARNED TO MAKE FIRE

Guara sakay ja too ja bimūno i amato. Matongtong tinontongcha ji machosa ni pantūngauto chima chaga inakou, jut inkilikilto i chūa'n būlo ankud katīto. Idi agmanobda ja magono, sūta imaliki inayaskangto, chaka pangpangola ni atadman ja kiū.

Toka panikilki i būlo ja magono, nūnta imalbat chi adut jut chimalang. Sūta nayaskang ja too numnumcha ji imaradang nan Masēkēn, jut inamtēk say agto alan i adīacha.

Sūta daki abulos, jut intoroto ni too i pasing ja dagan ni apoi ni mangidil ni būlo.

## 22. HOW THE NABALOI LEARNED TO MAKE TAPUY

Guaray bī inūnantoi ja buching naogip chi dinoktoan. Indato era jut inkojuntō chi kayibangto. Kuantō iakadto chi balito, num aginakchunga nandokto, timayab era ja amin. Dinabag ja pasīa, mani numnumtoi atī era. Inamtaanto ji angan era botil ni angbad; numnumto ji sikatoi impaogip era.

Angala ni achūūma botil jut inkamoto'd bakas ja indoto. Aso angan ni achūūma inapoi, jut abotung. Angan sūta bī jut abotung moan.

Idi bimangon inkuantō impaogiptoso, jut nūntan inamtaan ni too mandaga ni tapuy.

## 20. WHY THERE IS RED RICE

In the past there was only white rice. One year there was much palay. The people did not know what to do with so much palay.

For many days, there was a great storm. The people had no wood. They used palay for fire. When they threw away the ashes, there were some grains of rice which had not burned.

It grew and produced red rice.

## 21. HOW THE NABALOI LEARNED TO MAKE FIRE

There was a man who had killed his father. The council of old men decided that he should be punished by having to sit on the ground and rub together two pieces of bamboo until his death. When he did not work fast, those standing nearby would stick him with a sharp piece of wood.

He was rubbing together the pieces of bamboo rapidly, when the grass caught fire and blazed. The people nearby thought that Maseken had started the fire, and ran away so that he would not get their souls.

The man was released, and he taught the people the way to make fire by rubbing together pieces of bamboo.

## 22. HOW THE NABALOI LEARNED TO MAKE TAPUY

A woman saw rice birds sleeping in a camote field. She took them and put them in her camote basket. She intended to take them to her house, but before she had finished getting camotes they all flew away. She was very much surprised, because she had thought they were dead. She found that they had eaten the seeds of the *angbad*,<sup>19</sup> and thought it was this that had caused them to sleep.

She took some seeds and mixed with rice which she had cooked. The dog ate some of the rice and became intoxicated. The woman ate some and also became intoxicated.

When she awoke she told what had caused her to sleep; and since then the people have known how to make *tapuy*.

<sup>19</sup> A plant from which yeast used to ferment tapuy is prepared.

## 23. HOW TREES WERE OBTAINED

Abayag da anchi kiū chi dūbong. Amina dinkara ni bali būlo tan adut.

Si Kabigat chi apankadapoi ni chanom inosiltoi olsa. Sūta olsa simalchunga maninom, jut inchil ni irū ja dimikot chima nayaskang. Sūta irū binūtoi olsa, jut inkapoto'n manganso, idi mimūtok si Kabigat.

Si Kabigat indatoi kayangto'n būnoantoi irū, num kwan ni irū, "Aramak būnoa, jut intodantaka ni apandaga ni kakadasan chiay. Num no manganopka, mabodin osilanmoi olsa'd serom." Si Kabigat agda inūnan i kadasan, num toka patia irū, akikasi agto būnoan irū. Say irū kwanto, "Ateū ondau kita."

Maonodcha i chanom. Pilmero'n akou say irū amanbados, jut si Kabigat amanakad chi inbikingngan ni irū. Sūtana adabi si Kabigat simalchunga mandoto, jut nūnta anganga inkwanto, "Onoliak tap inabdejak tan ajaman i sēdik." Num insongbat ni irū, "Sajay chanom dūbung say manangoiantayo." Num kwan nan Kabigat, "Agamta'n nanangoi." Jut kwan ni irū, "Makadi'd ja banugko, inangoitaka inkatod ma nateana chanom."

Si Kabigat nansakay chi bonug ni irū, jut idi apata akou simabicha chima bali nan Kabigat chi natean ni chanom. Kwan nan Kabigat chi natean ni chanom, "Nantoi dinaguanmo chiay?" Insongbat nan Kabigat chi apanbodday ni chanom, "Dimauak ali'd 'jay ta si irū kwanto ji itodantoak num sanoi pasing ni guara kadasan, jut inbalnaytoak ali'd 'jay."

Inkwan nan Kabigat chi natean ni chanom, "Iay may diang. Onodmo, jut sabiēnmo bali nan Masēkēn ja manbali chi inaychalum. Sūta nayikodans amangana too, jut kanuntaka num amtara tooka; num mo dagan ji ikwanko jut ilaumo'd 'jay kokonting kiū namnaman ja onolika." Kabigat chi apankadapoi ni chanom timūlok.

Kabigat chi natean ni chanom indatoi ikol ni aso jut inpakuto'n Kabigat chi apanbodday chi chanom. Indatoi chanom ni adut; impangaranto ni bilchi paspas nan Kabigat chi apanbodday ni chanom, jut inkwanto, "No onsalchungka chi diang num adabi, panapoika say pabadanga ni asok i matam."

Sakay ja akou si Kabigat chi apanbodday ni chanom, mimūtok nodta bali nan Masēkēn. Inūnantoi's Masēkēn tan kayitto guara bilchi i paspascha, ambalanga i matacha, tan ikolcha. Si Kabigat inkwanto'n Masēkēn, "Chinamagko ja guara masapolmo sakay ja mangada ni kiū. Mangalaak ni kiū son sikam."

## 23. HOW TREES WERE OBTAINED

Long ago there was no wood in the world. All houses were made of bamboo and grass.

Kabigat of where the water rises was following a deer. The deer stopped to drink, and an *iru*<sup>20</sup> which was hiding nearby caught it. The *iru* killed the deer, and had begun to eat it when Kabigat arrived.

Kabigat took his spear to kill the *iru*, but the *iru* said, "Do not kill me, and I will show you how to make a forest here. When you hunt, you can pursue the deer in the shade." Kabigat had never seen a forest, but he believed the *iru* and agreed not to kill it. The *iru* said, "Come, let us go."

They followed the river. The first day the *iru* crawled, and Kabigat walked behind. That night Kabigat stopped to cook; and when he had eaten he said, "I will return because I am tired and my feet are sore." But the *iru* answered, "The water here is deep so that we can swim." But Kabigat said, "I do not know how to swim." Then the *iru* said, "Get on my back, I will swim with you to where the water empties."

Kabigat sat on the back of the *iru*, and in four days they reached the house of Kabigat of where the water empties. Kabigat of where the water empties said, "Why did you come here?" Kabigat of where the water rises answered, "I came here because the *iru* said that he would show me how to have a forest, and he guided me here."

Kabigat of where the water empties said, "Here, then, is the cave. Follow it and you will reach the house of Maseken, who lives in the underworld. The inhabitants of the underworld eat people, and they will eat you if they know that you are a person; but if you do as I tell you, and bring me a small tree, you will be able to return." Kabigat of where the water rises consented.

Kabigat of where the water empties took the tail of a dog and fastened it to Kabigat of where the water rises. He took the juice of grass; he made the eyebrows of Kabigat of where the water rises green, and said, "When you stop in the cave tonight make a fire so that it will cause your eyes to become red."

The next day Kabigat of where the water rises arrived at the house of Maseken. He saw that Maseken and his companions had green eyebrows, red eyes, and tails. Kabigat said to Maseken, "I have heard that you need someone to get wood. I will get wood for you."

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<sup>20</sup> A large species of reptile.

Timūlok si Masēkēn, jut si Kabigat inodopto sūta achūūm ja mangada ni kiū. Angibot ni kokontinga kiū ja inakadto. Sūta maonod ichūmancha agonkaykay i ikol nan Kabigat, jut inkwancha, "Sajay i too. Ateū būnoantayo masēdan."

Si Kabigat timakot jut bintēktoi diang. Idi dīmau chima diang amolag ni bato jut inaytakup chi būngot ni diang. Idi mimūtok chi bali nan Kabigat chi natean ni chanom, inakanto sūta achūūma kiū, num intalato ni bēlbēl tan kalidug, jut indato'd balito chi apanbodoy ni chanom.

Intanumto jut magono'n guara abaduga kakadasan.

#### 24. ORIGIN OF GOLD MINES

Kabigat i abaduga too chi badalan guara inasigūchanto ja anak ngaranto si Bangan ja anak nan Otot, abaduga too chi ditopan.

Nūnta balodaki si Bangan inkwanto nan Kabigat, "Dauka chi ditopan, moolop si amam chi badalan." Si Bangan masimuta ondau ta abayag agtoinūnan amato, ta inasigūchan nan Kabigat nūnta kaotēkto.

Nūnta malinas ongsiang, imatan chi ditopan. Adigat ta manakad, num dimau inkatod simbitoi bali nan amato. Idi mimūtok, dibagto inūnanto si amato ja adakay ja agmobadina manakad. Insodsodto dinaguanto ni amato, jut imoli nan sikato.

Nūnta sakay ja akou inatan era chi badalan; imbanan nan Bangan si amato. Chi chalan inkwan nan Otot, "Noon sabi kīta chi bali nan Kabigat, impatūngaumoak chi badjoan."

Nūnta imūtokcha chi badalan, tinongpal si Bangan i inkwanto amato. Nūnta ni kadwa ja akou inaysingput ja timūngauto chi badjoan si Otot, guara abaduga kuchil nan Kabigat bintēkto badjoan jut otokan. Si Otot agampūsi mani ama, atī. Si Bangan maka ansamuk ni amato amansuspi pasīa.

Si Bangan indato bankay chi chipdas, jut tinbokanto ni paljok. Inakou ja ondau to onan bakka nan amato. Nūnta ni katdo ja akou inūnantoi mola ja balitoka amantutmul chi dūongan ni paljok. Agto pinichat, num binayanto'd inūnantoso. Nūnta naykawado ja akou inūnantoi sūta mola ja akayanga pasīa istaya sinabitoi tabun tan nodta pangato guaray anung ni dokos.

Nūnta kasampolo ni akou inūnanto sūta dokos adūūm. Idi dinkasto sakay, inūnantoi balitok amin. Asanto kalaba jut dinkasto amin sūta dokos ja toka sabiēn, inkatod timakot onkayang. Nūnta inūnan ni too sūta balitokan ni dokos, ninamatcha ja dinkasan, num agmobadin.

Maseken agreed, and Kabigat went with the others to get wood. He pulled small trees up by the roots to take home. Those behind saw that Kabigat's tail did not wag, and they said, "This is a person! Come let us kill him! Food!"

Kabigat was afraid and ran to the cave. When he had reached the cave, he rolled a rock and closed up its mouth. When he arrived at the house of Kabigat of where the water empties, he gave away some of the trees; but kept the pine and live oak, and took them to his house where the water rises.

He planted them and soon there were large forests.

#### 24. ORIGIN OF GOLD MINES

Kabigat, a large man in the east, had an adopted son named Bangan, the son of Otot, a large man in the west.

When Bangan was a young man, Kabigat said, "Go to the west and bring your father with you to the east." Bangan went gladly, since he had not seen his father for a long time, because he had been adopted by Kabigat when he was small.

On a bright morning he started to the west. He became tired because he was walking, but he went on until he reached the home of his father. When he arrived, he was surprised to see that his father was so old that he could not walk. He told his father of his errand, and returned with him.

Then the next day they started to the east, Bangan carrying his father on his back. While on the road, Otot said, "When we reach the house of Kabigat, set me down on a mortar."

When they arrived in the east, Bangan obeyed what his father had told him. On the second day when Otot was comfortably seated on the mortar, a large hog belonging to Otot ran against the mortar and overturned it. Otot, weak because he was an old man, died. Bangan, who loved his father, grieved very much.

Bangan took the corpse to a cliff and covered it with a mortar. He went to see the grave of his father daily. Then on the third day, he saw a plant of a golden color growing from under the caldron. He did not touch it, but left it where he saw it. Then on the eighth day, he saw that the plant, which was exceedingly tall, almost reached the sky; and on its branches there were green oranges.

Then on the tenth day, he saw that the oranges were ripe. When he pulled one he saw that it was all gold. Then he climbed and pulled all the oranges that he could reach, until he was afraid to go higher. Then the people saw the golden oranges; they tried to pull them, but could not.

Nūnta i ngoro ni kadasan sinabi chi tabun, jut si Bangan anchi toka ala ja dokos nodta ngoro pasia ni panga. Idi toka panumnuma i pasingto ngiay, dīmauto i aki. Si Bangan makaamta ni aki ja makadab. Inkwanto, "Kalabmo ja kadasan jut moala ja amina dokos ja agaksabiēn, jut dagbūantaka." Sūta aki kinanoanto kinadab sūta kadasan. Inkapotio jabjabtok chi pangapanga, jut nandakastoi amina dokos ja toka ichumang.

Idi naalan amina dokos, intalo'n Bangan chi kakon. Amansisimuta pasia ni kabaknangto, num aligua'n kas pog. Idi inūnan nan Kabigat i anakto ja inasigūchanto i baknang, inkwanto, "Kaka paotang i achūūma pilakmo ni too say onbaknang era." Si Bangan masimut natongpal.

Idi inūnan ni Kabūnian sūta kadasan ja sinabitoi tabun, bimungutto i pasia, jut tinokanto. Idi atookan, inanbodio sūta damotto ni balitok chi Sūyok. Sūta sangag ni bakdangto inanbodio ni balitok chi Tabio. Sūta ngoro ni bakdangto inanbodio ni balitok chi Akūpan. Sūta kabalkan chi panga inanbodio ni balitok chi Antimok. Sūta kadasan bimalat ja atookan, jut mansisijan sūta kokontinga panga. Sikara inanbodio ni balitok chi achūūma dūbong.

## 25. ORIGIN OF THE SULPHUR SPRINGS IN DAKLAN

Guaray too ja nangaran ni Barok ja anchi asauwato. Sakay ja akou inanpasial, ja inodopto i asoto. Ta anchi asauwato sinudngantoi aso.

Say ampatanga chanom bimoday toka inkwan, "Barok, barok, barok," say insaganto ni ngaua pasingto.

## 26. THE STAR WIVES

Chakal da apo ja adabas, kaondau padok chi Batan ja manamus sūta talau. Pinchakal ja kabobosan sūta bibīi chi Batan chaka oni i pising ja nayaskang chi chanom ja naangangja, num agchaamta i dimaga.

Inkwancha nūnta kuchil, "Sikam kimuskus ni pisingmi?" Num inkwan ni kuchil, "Anchi, sigūcho aso." Imbaganchay aso, "Sikam kimuskus ni pisingmi?" Num inkwan ni aso, "Anchi, sigūcho aki." Ibaganchay aki, num kwanto, "Aligua'n sikak i kimuskus ni pisingjo, jut ikwanjo asauwajo ja ondau nimana kalibian, jut amanamot chi askang ni chanom, jut sapolancha idi maga'n 'jay."

Since the top of the tree reached to the sky, Bangan could not get the oranges on the topmost of the branches. While he was thinking of a way to do this, a monkey came. Bangan knew that the monkey was a climber. He said, "Climb the tree and get all the oranges which I could not reach, and I will pay you." The monkey immediately climbed the tree. He began to jump from limb to limb, and pulled all the oranges that he saw.

When all the oranges had been taken, Bangan put them into a box. He was exceedingly pleased with his riches, but was not proud. When Kabigat saw that his adopted son was a rich man, he said, "Lend some of your money to the people so that they will become rich." Bangan obeyed gladly.

When Kabunian saw that the tree reached to the sky, he became very angry; it fell. When it had fallen its roots changed to the gold in Suyok. The base of the trunk changed to the gold in Tabio. The top of the trunk changed to the gold in Akupan. The largest of the limbs changed to the gold in Antimok. The tree fell heavily, and the small branches scattered. They changed to the gold in the other places of the world.

#### 25. ORIGIN OF THE SULPHUR SPRINGS IN DAKLAN

There was a person named Barok, who had no wife. One day he was taking a walk with his dog. Because he had no wife, he had commerce with his dog.

The hot water came out of the ground saying, "Barok, Barok, Barok," scolding him for his bad deed.

#### 26. THE STAR WIVES

Many generations ago the stars would come to the brook in Batan to bathe. In the morning the women of Batan would often see that the tops of the *gabi*<sup>21</sup> which was near the brook had been broken down, but they did not know what had done it.

They asked the hog, "Did you destroy our *gabi* tops?" But the hog said, "No, probably the dog (did it)." They asked the dog, "Did you destroy our *pising*?"<sup>22</sup> But the dog said, "No, it was probably the monkey." They asked the monkey, but the monkey said, "No, it was not I that destroyed your *gabi* tops; but tell your husbands to go tonight and hide near the water so that they will learn who did this."

<sup>21</sup> Taro.

<sup>22</sup> The leaves of the taro plant.

Sūta dalaki chi Batan dimau era nūnta kalibian, nanimotcha chi chanom. Idi sigūcho kauwa ni dabi, inūnanchay chakal ja talau adapod tabun. Inandabos era, asancha isachung i panaganaycha chi pising, jut inkapochay amus. Sūta dalaki inanimotchay panaganay ni talau.

Idi nakchung i talau ja manamus inanopchay panaganaycha, num agcha sapolan. Agera mabodin onoli chi tabun mani guaray payadcha chi panaganaycha. Sikatoi inanchidancha ni dalaki.

Sūta dalaki ja iBatan inasauwacha i talau ja inchilcha. Ankun sūta dalaki ja nakchunga angasauwara, insijancha i asauwara. Sūta bibī ja iBatan eraka mambungut ni dingdingka ni dalaki. Sūta achūūm binūra i angulcha, sūta abayan nanbali era chi achūūma dūgad.

Sūta dalaki intalocha ja pasia i panaganay ni talau chi chūag ja naybagat, mani amtara no alan i talau i panaganaycha ontayab era moan. Chakal ja tauan agbadinan ni talau ja patakguab ni dalaki i chuag ja kawadan ni panaganaycha mani mahadsang i dalaki say talau. Num idi adakay era, agera ampūsi, num sūta talau imunong era ja bado tan mahadsang. Idi kimadsang i talau sūta dalaki, idara i panaganaycha, jut timayab era chi tabun. Num guara anakcha ja chakalda ja impanapo tayo.

## 27. WHY THE NABALOI CANNOT READ AND WRITE

Guaray chakal i anak sakay ja too. Sansiskay anakto apoto ni nandorman ni too. Guaray koston i dīpchū ja iakan i sakay ja amina anakto nabos ni sakay.

Say amtato ja sepay iakan i dīpchū inkwantoso, "Amin kayo mandaga i ditarato'n iay i bali, jut say sakay ja maonod i kakchungto, agmangada i dīpchū."

Amin era inkapocha i mandaga ni ditarato, jut sūta apo ni Igodot i manchūbda i pasia jut toka itontong ni guakoto olaolay jut agmanobda. Sikatoi i maonod ja kimakchung ni ditarato; jut nūnta inkakchungtoso, amato inahanto'n amina dīpchū ni sabidi'n anakto. Sikatoi agpanbasa tan sulat i Igodot.

That night the men of Batan went and hid near the water. At about midnight they saw many stars come down from the sky. They undressed and hung their clothing on the *gabi* tops and began to bathe. The men hid the clothing of the stars. When the stars had finished bathing they searched for their clothing, but could not find it. They could not return to the sky, because their wings were on their clothing. Therefore the men captured them.

The men of Batan married the stars which they had captured. Even the men who were already married divorced their wives. The women of Batan were angry at the action of the men. Some killed themselves; the others (afterwards) lived at other places.

The men kept the clothing of the stars in a room which was locked, because they knew that if the stars took their clothing they would fly away again. For many years the stars were unable to make the men open the room which contained their clothing, because the men were stronger than the stars. But when the men had become old, they were not strong; but the stars remained young and strong. When the stars had become stronger than the men, they took their clothing and flew away to the sky. But they had had many children, who are our ancestors.

#### 27. WHY THE NABALOI CANNOT READ AND WRITE

A man had many sons. Each was the ancestor of a tribe of people. He had enough books to give one to each of his sons except one.

In order that he would know to whom to give the books, he said, "Each of you make a picture of this house, and the one who finishes last will not get a book."

They all began to make a picture; but the ancestor of the Igorot smoked very much, and was continually lighting his pipe instead of working. Therefore he was the last to finish his picture; and when he had finished it, his father had given all the books to the other sons. Therefore the Igorot do not read and write.

## 28. WHY THE NABALOI DO NOT HAVE MAPS

Guara sakay ja asisëkën ja too maka anak ni apo ni too'n amin.

Inbatbattoi chagato ni anakto toka panikwan, "San sakay nan sikayo pandaga kayo ni amina chaga ja inahantakajo i ditarato."

Sūta achūūm dimaga ditaratacha, num sūta anakto ja apo ni Igodot sakay ja abotung, jut abotungto sūta akou masapol ja mandaga i ditarato.

Sūta amato bimungut jut indatoi papel tan lapisto, sikatoi sūta Igodot anchi ditarato ni chagaeha.

29. WHY PEOPLE MUST WORK HARD<sup>23</sup>

Nūntanda bayag say dokto singa kalambasa tap kaonasi chi wakalto. Pagui moan kaonasi chi wakal singa kalambasa. No mandoto sūta too, mandagacha ni dūngob chi kalambasa jut makas sūta bakas chi gambang.

Say too eraka manobda ootëk ja pasia, num achakal i bakas tan dokto. Timataba cha tan mangichas era. Mangan era jut maogip era, jut mangan era jut maogip moan era.

Anongosto kwan nan Kabūnian, "Sūta too mangichas tan mataba. Piancha bangat naogip tan mangan. Isapolkoi dokto ja onasi'd dota tan pagui chi pūkil, say masapol i too ja manobda."

Nanchūgi nūntana akou masapol ja manobdacha ja pasia ni kanuncha.

## 30. WHY THE NABALOI ARE POOR

Sūta asauwa ni apo ni Igodot atī, jut pianto asauwanto i anakto ni bīi, num agto kosto. Idi sakay ja akou insodsodto ni too si amato. Idi inkedungantoi insodsod ni anakto, bimaying jut inanbulto chi chanom ja matī.

Sūta bīi simbitoi adūngokan, jut inananto anuma akou ja agangan. Idi amanangis ni agangto, dimau Kabūnian jut inkwanto, "Ngantoi moka pannangisi?" Inkwanto ni bīi, "Naka manangis ta anchi kanunko tan anchi panbaljanko." "Guara amam tan inam," ibagan nan Kabūnian. Sūta bīi sinongbat, "Guara amak num atī si inak. Si amak inanbultoak chiay ta agakassauan." "Jut olika, sapolanmo i chakal ja kanun tan panbaljanmo ja balitok," kwan nan Kabūnian.

Sūta bīi agimoli jut inonodto'n Kabūnian. Idi inūnan nan Kabūnian ja amanonodto, bimungut jut inkwanto, "No pinatimak, sikam tan anakmo at baknang; num niman mabitug kayo, ta agkamamati."

## 28. WHY THE NABALOI DO NOT HAVE MAPS

There was an old man whose sons were the ancestors of all the people. He divided his land among his sons, saying, "Each of you make a map of all the land which I have given you."

The others made their maps; but the son who was the ancestor of the Igorot was a drunkard, and he was intoxicated on the day when it was necessary to make the maps.

The father became angry and took away his paper and pencil; so that the Igorot do not have maps of their land.

29. WHY PEOPLE MUST WORK HARD<sup>23</sup>

Long ago the camote was like the squash because it grew on a vine. Rice also grew on vines like the squash. When the people cooked, they made a hole in the squash, and the rice grains fell into the pot.

The people worked very little, but there was much rice and camotes. They became fat and lazy. They would eat, then they would sleep, then they would eat, then they would sleep again.

Finally Kabunian said, "The people are lazy and fat. They only want to sleep and eat. I will make it necessary for camotes to grow in the ground, and for rice to grow on a stalk, so that it will be necessary for the people to work."

From that time it has been necessary for them to work very hard for their food.

## 30. WHY THE NABALOI ARE POOR

The wife of the ancestor of the Igorot died and he wished to marry his daughter, but she was not willing. Then one day she told the people about her father. When he heard what his daughter had told, he was ashamed and drove her to the river to die.

The woman reached a cave and stayed in it six days without eating. While she was crying because of her hunger, Kabunian came and said, "Why are you crying?" "I am crying because I have no food and no place to live." "Have you a father and mother," asked Kabunian. The woman answered, "I have a father, but my mother is dead. My father drove me here because I would not marry him." "Then return, you will find much food and a golden house to live in," said Kabunian.

The woman did not return, but followed Kabunian. When Kabunian saw that she was following him, he became angry and said, "If you had obeyed, you and your children would have been rich; now you will be poor because of your disobedience."

<sup>23</sup> Recorded in Bagulin.

## TALES OF ORIGIN OF CEREMONIES

## 31. BINDIAN

Idi chakal ja apo'n adabas, guara chūa'n abadug ja olug nanbali chi Kabal ja inaykauwa chi chūa'n abaduga bato. Binūra i chakala too chi Kabal.

Jut anongosto inodop ni baknang i amina too chi ili. Inantodug era ja mangados era ja idagbūcha ni onbūno ni olug. Amaga era ni ondau ja dīma'n too chi nayaskang ja ili anmangoni num mabodincha alan ja too onamata onbūno ni olug. Nūntana tado'n akou, apata too imoli era. Inkwancha ji sūta too'd nodta ili ja inūnan antakotcha i olug. Sakay ja too agimoli. Sayjay i dīmau chi Būguias.

Sūta too ja dīmau chi Būguias, inkwanto ni too ji no būnoancha i olug, mabodincha ja alan i apata chagi ja guanut; jut sūta too chi Kabal aknancha era ni chakal ja noang tan baka ja mabodincha iktan ni guanut. Sūta iBūguias timūlok era ja alan. Amaga era ni mambūnong, jut inkwanto ni too ji mangada era ni apata polo ja manok.

Idi ondauan era, binūray sakay ja manok jut inūnanchay apko. Sūta mambūnong binistaantoi apko, jut inanbūnong. Inamtaanto ji sūta olug mabodin ja mabūno num agmasakitan iBūguias. Imatancha mamachim; inayjoncha sūta manoka binūra. Agcha kanun iay, num sūta mambūnong toka ononi sūta apko jut inanbūnong chi chalan. Indara moan i sabadi'n manok ja binūra chi chalan ja insagausau cha ja manakal ni adīa ni olug num sūta mambūnong amanbūnong.

Idi nayaskang era chi Kabal, amaga era ni too ja dīmau chi Būguias, chi Kabal to inkwan ni too ja amin chi Kabal anmangapol, say makitabtabal moan i dagbūra ni onbūno ni olug. Sūta iKabal tinudokcha i inkwan ni binkara chi Būguias.

Dimau era chi askang ni bali ni olug. Dimagchung era moan, anagausau era, jut binūra amina bayan i manok, jut inanbūnong sūta mambūnong. Jut amaga era ni sakay ja too to inūnan num naogip i olug. Idi nayaskang sūta too chi bali ni olug, inkedunganto mosakcha jut inamtaanto ji naogip era jut tinayan i adīacha. Say pansilbian sagausau manakal ni adīa ni olug sikatoi agera bimangon ni chakal ja akou.

## TALES OF ORIGIN OF CEREMONIES

31. BINDIAN<sup>24</sup>

Many generations ago there were two large snakes that lived in Kabal between two large rocks. They killed many people of Kabal.

Then finally the rich men called together all the people of the settlement. They decided to contribute to pay for killing the snakes. They sent five persons to nearby settlements to see if they could get the people to try to kill the snakes. In three days four persons returned. They said that the people whom they saw in the other settlements were afraid of the snakes. One person had not returned. This one had gone to Buguias.

The man who went to Buguias told the people that if they would kill the snakes, they could take four carrying frames of rope, and that the people of Kabal would give them as many carabaos and cattle as they could tie with the rope. The people of Buguias decided to accept. They sent for the *mambunong*,<sup>25</sup> and he told the people to get forty chickens.

As they were starting they killed one chicken and looked at the gall. The *mambunong* examined the gall and prayed. He learned that the snakes could be killed, and that the people of Buguias would not be hurt. They started in the morning, carrying the chicken which had been killed. They did not eat it; but the *mambunong* would look at the gall on the way and pray. They also took other chickens, which they killed on the road to celebrate the *sagausau*<sup>26</sup> to take away the souls of the snakes while the *mambunong* was praying.

When they were near Kabal they sent the man, who had come to Buguias, to Kabal to tell the people in Kabal to meet, so that they might again talk about the payment for killing the snakes. The people of Kabal agreed to what their messenger to Buguias had said.

They went near to the homes of the snakes. They stopped again, celebrated the *sagausau*, killed all the remaining chickens, and the *mambunong* prayed. Then they sent one man to see if the snakes were asleep. When the man was near the home of the snakes, he heard them snoring, and knew that they were asleep and that their souls had left them. The *sagausau* was used to take away the souls of the snakes, so that they would not awake for many days.

<sup>24</sup> Nabaloi Law and Ritual, p. 289.

<sup>25</sup> *Ibid.*, p. 284.

<sup>26</sup> *Ibid.*, p. 312.

Sūta iBūguias inkwancha iKabal ja mangada ni dīma'n paljok, jut alancha chi bali ni olug. Sinakobanchay olug ni paljok jut inapoiancha chi paljok. Idi abūno sūta olug, sūta iBūguias inkalchay paljok, jut dinongsoancha i olug.

Nūnta sakay ja kabobosan sūta iBūguias inkapocha tayau chi dikchan ni toktok ni olug. Idi eraka manayau, inkwan nūnta nambūnong, "Binūmi ni apo ni olug ja binūno ni chakal ja dalaki, bībī, tan aanak." Idi imoli era chi Būguias, chiminung era ni pinchakal; chaka itayatayau i toktok ni olug. Idi inayaskang era chi Būguias amaga era ni sakay ja daki anangikuan ni too ji binūra ni olug.

Sūta iBūguias cha inaspol era jut anayau era maka domingo. Binūracha i chakal ja kuchil tan manok, jut sūta mambūnong kaonbūnong. Iay inaydūongan ni apata abaduga kadasan, ja agmabodin ni iBūguias batangan. Jut amina too ja dīmau chi Kabal nankapicha chi balicha.

Idi sampolo ja akou dīmau era chi Kabal ja amangala ni noang tan baka ja intolagcha, num sūta iKabal inaknancha era ni abos ja mabodincha ja iktan ni chūa chagi'n guanut.

Idi binūra sūta olug say Būguias eraka manbindayan.

### 32. BATBAT<sup>28</sup>

Guara baknanga too ja atī ni kolera chi Nūal, jut sūta too ni Chakdan dīmau era chi silingto. Idi imakad era inayjoncha i tado'n kayibang ja apag.

Chi chalan inapsolchay bato amanchadang singa salau. Idi mimūtok era chi Chakdan inūnancha ja too amankatī. Sūta achūūm eraka amanbatēk, jut sūta too nangaran si Batmak nanbatēk son sikara.

Idi simalchung si Batmak ja maninom, inapsolto abaduga too ja singi abaduga kojot. Sūta too inkwanto'n Batmak, "Araka onbatēk. Olika jut moibakka i atī. No ibakkam era, panbatbatka say anchi achūūma matī."

Si Batmak imakad jut to imbakka sūta atī chi dūonangcha, jut idi inakchung amūno ni chakal ja noang, baka tan, kuchil.

The people of Buguias told the people of Kabal to get five caldrons and take them to the home of the snakes. They covered the snakes with the caldrons, and made a fire on them. When the snakes were killed, the people of Buguias took off the caldrons, and cut off the heads of the snakes.

The next morning the people of Buguias began to dance around the heads of the snakes. While they were dancing the *mambunong* said, "We have killed the rulers of the snakes that have killed many men, women, and children." When they were returning to Buguias, they stopped many times and danced around the heads of the snakes. When they were near Buguias, they sent one man to tell the people that they had killed the snakes.

The people of Buguias met them and they danced one week. They killed many hogs and chickens, and the *mambunong* prayed often. This was under four large trees, which the people of Buguias cannot cut down. Then all who had gone to Kabal celebrated the *kapi* at their homes. In ten days they went to Kabal to get the carabaos and cattle which had been agreed on, but the people of Kabal gave them only what they could tie with two carrying frame loads of rope. Since the snakes were killed, Buguias has been celebrating the *bindayan*.<sup>27</sup>

### 32. BATBAT<sup>28</sup>

There was a rich man who died of cholera in Noal, and the people of Daklan went to his death ceremony. When they went home, they carried three camote baskets of meat.

On the road they met a rock like a jar blazing. When they arrived at Daklan, they saw that the people were dying. Some of them were going away, and a man named Batmak went away with them. When Batmak stopped to drink he met a large person who looked like a large basket. The person said to Batmak, "Do not run away. Return and bury the dead. When you have buried them celebrate the *batbat* so that others will not die."

Batmak went home and buried the dead under their houses; and when he had finished, he killed many carabaos, cattle, and hogs.

<sup>27</sup> *Ibid.*, p. 300; also Kankanay Ceremonies, p. 358.

<sup>28</sup> Nabaloi Law and Ritual, p. 310; also p. 369, Kankanay Ceremonies. This ceremony is called *Lawit* in Kankanay.

## 33. TAWAL

Guara sakay ja bīi chi Kabayan ja pimigot. Idi sakay ja akou inanigay ni asauwato num guara atolinga too ja onchokay sangito tan tangidato tan abaduga matato, mimūtok son sikato.

Sūta atolinga too inkwanto, "Sepay moka paninigayji?" Sūta too inkwanto, "Naka paninigayji si asauwak ja pigot, jut pianto payidung ni kanunto." Sūta atolinga too inkwanto, "Guaray adia ni asauwam chi baliko. No odopanmoak, itorotaka."

Sūta too akidau son sikato chi adūngokan chi chaga inkatod simbitoi bali ni atolinga too. Chi chūgo ni balito inūnantoi adia nan asauwato. Inkwanto nūnta atolinga too, "Alanko i adia nan asauwak;" jut sūta atolinga too insongbatto, "On, no mandagaka ni tawal."

Sūta daki timulok jut indatoi adia nan asauwato chi balito. Idi imoli mandaga ni tawal. Sūta asauwato pimasud jut timaba moan.

Idi ootēka akou sūta atolinga too inchiltoi adia ni pangamaanto nūnta amanigay. Aginandaga'n tawal sikatoi atayjanto ni magono. Sikatoi sūta Igodot mandaga ni tawal.

34. KOSDAY<sup>29</sup>

Guaray matakal ja bīi ngaranto si Matono. Idi sajay ja akou amanobda chi pinodasanto, jut sūta kadanto inanbak chi inaychalum. Agtobadinan ja onoli chi inatapou ni chaga; num idi inanakad ni chakal ja akou, simbitoi kadan ni atolinga too. Ankakambalug era, anakambalug i matacha tan anchorokay i sangicha tan tangidara.

Inkapoto inanbali chi pilmero'n bali ja simbitoi, jut sūta too ja inanbali sūta bali masduk era son sikato. Guara sakay ja daki asauwan sūta bīi, num agto pian mani abadug.

Toka jotogi i pasial jut toka ichamang i dokto, abua, pagui, tan achūūm bimayjat chi inaychalum; jut inamtaanto ji sayjay kaotēkan ni dokto, abua, pagui, tan achūūm chi inatapou ni chaga, jut sūta too inaychalum chaka pankanana i imola ni too chi inatapou ni chaga. Inūnanto moan abadug ja kuchil amankisigis chi tokod ni chaga, jut inūnantoi chaga amanbadiwal sikatoi inamtantoso ji jugjug.

Anongosto amansuspi jut ninumnumto ji onbatēk. Simpoltoi adūngokan chi inatapou ni chaga. Idi inosokto sūta adūngokan, inūnantoi too inaychalum ja chaka panosila. Idi simbitoi tapou ni chaga, pinodigtoi abaduga bato chi adūngokan jut inamtēk.

## 33. TAWAL

There was a woman in Kabayan who had become emaciated. One day when her husband was fishing, a black man, who had long teeth and ears and large eyes, came to him.

The black man said, "For whom are you fishing?" The man said, "I am fishing for my wife, who is thin and wants fish for her food." The black man said, "The soul of your wife is at my house. If you will go with me, I will show you."

The man went with him through a cave in the ground until he reached the house of the black man. In a corner of the house, he saw the soul of his wife. He said to the black man, "I will take the soul of my wife;" and the black man said, "Yes, if you will celebrate *tawal*."

The man consented, and took the soul of his wife to his home. When he returned he celebrated *tawal*. His wife became well and fat again.

In a few days the black man captured the soul of the fisherman's uncle. He did not celebrate *tawal*, consequently he died soon. Therefore the Igorot celebrate *tawal*.

34. KOSDAY<sup>29</sup>

There was a brave woman named Matono. One day when she was working in her gabi field, the place (where she was standing) fell to the underworld. She was unable to return to the top of the earth, but after she had wandered for many days she reached the homes of the black people. They were large, their eyes were large, and their teeth and ears long.

She began to live in the first house at which she arrived, and the people who lived in that house were kind to her. There was one man who wished to marry her, but she was not willing because he was large.

She frequently strolled; and she would see camotes, gabi, rice, and other things hanging under the earth; and she knew that was why there were few camotes, gabi, rice, and other things on the top of the earth, and that the people under the earth were eating the plants belonging to the people on top of the earth. She also saw large hogs rub against the posts of the earth; and she saw the earth shaking so that she knew there was an earthquake.

Finally she became homesick and tried to run away. She found a cave leading to the top of the earth. When she had entered the cave, she saw that the people of the underworld were pursuing her. When she reached the top of the earth, she rolled a large stone over the top of the cave and ran away.

<sup>29</sup> Nabaloi Law and Ritual, p. 332; also Kankanay Ceremonies, p. 255.

Inkwan ni too i inūnanto, jut niman amtaray kangawan ni doktora tan pagui ngaua. No mankosday era, chaka ibūnongso nan Matono ji agto i palobos i pagui, i dokto, tan achūūm ondauchuk num panitapūto at era.

35. KAPI<sup>30</sup>

Sakay ja too inanaakad. Idi inakadtoi chūa'n akou, simbitoi padok ja manial. Pianto ja manamus.

Idi manamus inanonod i olug chi takdayto toka inkwan, "Pianmo'n onbaknang?" Sinongbat sūta too, "Manimdungak num onbaknangak." Inkwanto sūta olug, "Akadka jut mankapi." Jut inkwanto pasingto.

Sūta to tinongpalan jut bimaknangto. Sikatoi kapankapi ni Igodot.

## 36. PUOG (AT BANENGBENG)

Nūntan da bayag no guaray mangotang tan agto binaychan, masinop i tongtong. Sikara mantodag, mantodag, mantodag. Guaray sakay ja ěkdog chi amok ja kwanto, "Sikayo mantodag, mantodag, mantodag. Tang, tang, tang, tang. Nalnai, nalnai, nalnai; num agjo ipūgno. Alakayo ni tapuy say amina taksi ipūgnora, jut itolagjo jut akad kayo."

Idi anagalacha ni tapuy jut amina taksi abotung era, jut inkwanchay agpayso. Nanchūgi nūntan masapol i tapuy num guara chinkol.

## 37. PUOG (AT KABAYAN)

Guaray chūa'n too'n amanbakal. Kwan ni sakay ji guaray inotangto, num kwan ni sakay ji anchi. Indabiray bakal tap abotung era.

Guaray chūa'n ěkdog chi sugjab ja nayaskang. Nanbakal moan sūta ěkdog. Jut insalchungchay bakal jut kwancha "Pūgog, Pūgog." Jut inamtaan ni too ji guaray otang. Impangadara sūta manotang ni tapuy ja pūog.

38. SILING<sup>31</sup>

Guara mahaltinga bī ja agtopiana mangasauwa. Idi sakay ja akou amanbadio ni chanom, inūnanto adūūma duban kimaljap. Kinanto sūta dūban jut adokon. Inkwan ni too nan sikato, "Agmopiana mangasauwa jut niman adokonka Ngantoi?" Num

She told the people what she had seen, and now they know the reason when their camotes and rice are poor. When they celebrate *kosday*, they pray to Matono not to permit the rice, camotes, and other things to grow down, but to cause them to grow up.

### 35. KAPI<sup>30</sup>

A man was making a journey. When he had traveled two days, he reached a brook which was clear. He wished to bathe.

While he was bathing, a snake floated into his arms, saying, "Do you wish to be rich?" The man answered, "I should be glad if I could be rich." The snake said, "Go home and celebrate *kapi*." Then it told the way to do.

The man obeyed and became rich. Therefore the Igorot celebrate *kapi*.

### 36. PUOG (AT BANENGBENG)

Long ago when there was a debtor who did not pay, the council would gather together. They talked, talked, talked. There was an egg in the nest which said, "You talk, talk, talk. Debt, debt, debt, debt. Lie, lie, lie; but you do not tell the truth. Get *tapuy* so that all the witnesses will tell the truth; then decide and go home."

Then they got *tapuy*, and all the witnesses became drunk, and spoke the truth. Since that time *tapuy* has been necessary when there were quarrels.

### 37. PUOG (AT KABAYAN)

There were two men quarreling. One said there was something owing him, but the other said there was nothing. They quarreled all night, because they were intoxicated.

There were two eggs in a nest which was nearby. The eggs also quarreled. Then they stopped quarreling and said "*puog, puog*." Then the people knew that there was a debt. They caused the debtor to get *tapuy* for *puog*.

### 38. SILING<sup>31</sup>

There was a pretty woman who did not wish to marry. One day when she was crossing the river, she saw a ripe orange floating. She ate the orange and became pregnant. The people said to her, "You did not like to marry, but now you are pregnant. Why?" But she did not answer.

<sup>30</sup> Nabaloi Law and Ritual, p. 303; also Kankanay Ceremonies, p. 359.

<sup>31</sup> Nabaloi Law and Ritual, p. 329; also Kankanay Ceremonies, p. 373.

agtosinongbatan. Idi adabas i siuma bolan, imanak ni olug. Idi bimadug sūta olug dīmau chi dasang; inaykayit ni achūūma olug, num dingayi ni olaolay si inato.

Idi atī si inato imoli ja to inūnan. Kinadabto i bonug ni asal nan inato, jut inanangis. Sūta nangisto singa Jangut kambitong. Inkwan son too, "Daukayo chi baliko num kabosan," jut dīmau.

Idi mimūtok i too chi balito, achakala olsa ja inakanto nan inato. Inkwanto ni too, "Mangan kayo i apag ni olsa, jut say kalaching ni anak alanto i adia ni olsa chi pūlag." Idi chanchani ja inaybakka si inato, inmūtokto i chindi ja impandibotto.

Manipud nūntan inkapo ni Igodot i būno ni animal num guara mati ja too, tan chaka dibot i ati ni chindi.

### 39. WHY THE NABALOI PUT THEIR DEAD IN THE ASAL

Guaray too ja nantanum ni kalabasa chi baangto. Idi adūūm era sūta aki chaka kibokiboti.

Idi pinsak inūnantoi aki chi baangto amangada i kalabasa, jut inkwanto, "Aki, aki, ngantoi josoka kibokiboti ni kalabasak?" Num sūta aki kaontakot jut inamték jut dīmau chi dasang, anangalop amin i kayitto ja onoli chi baang.

Simpolchay too chi baang, jut guaray chakal ja aki toka takoti ja pasia. Inkwancha, "Haa, haa, inkwanmo kinibotmi kalabasam?" Binukbukcha ni bato, pinagascha ni kiū, dinabakcha ni dangbis. Inankakasi ji atī. Tinugtugcha i kalomotto. Kiningcha i tangidato, sinadpakcha i tamulto ja inūnan atī totogua, num agkimaykay.

Indara sūta too chi dasang ja dagancha ni asal, jut inasalcha. Intakudcha toktokto ni bakut, jut sūta tinongauantto i kalsa.

Idi naykado'n akou sūta adakay ja aki era mandaga ni kobo nūnta too, jut dinagjugcha sūta kokonting ja aki manalbad. Idi inarague era sūta nankadakay ja aki, sūta too bimogat jut sūta ooték ja aki kimēljau, "Sūta too agatī, bimingitōi matato." Sūta achūūm i aki inaykedungancha jut imoli era. Sūta too angisip moan, jut sūta nankandakay ja aki kwancha, ituk nūnta ootēka aki.

Idi dīmau da era sūta aki moan, bimogat sūta too, jut inkwanto nūnta ooték ja aki ja to okasan, jut to inokasan ta kaontakotcha. Inkwanto nūnta ootēka aki ja amangiltang ni chanom. Idi amanchugchug, sūta too inchilto sūta ooték ja aki jut inianto chi paljok.

When nine months had passed she gave birth to a snake. When it had become large, the snake went to the forest; it had other snakes for companions, but it always visited its mother.

When its mother died, it went to see her. It climbed the back of its mother's death chair and cried. The crying was like the sound of the *kambitong*. It said to the people, "Go to my house tomorrow"; and went away.

When the people arrived at its house, there were many deer, which it gave for its mother. It said to the people, "Eat the meat of the deer, and the soul of my mother will take the souls of the deer to Pulag." When its mother was ready to be buried, it brought the death blanket, and wrapped it around her.

From that time the Igorot have killed animals if there were dead people, and have wrapped the dead with death blankets.

### 39. WHY THE NABALOI PUT THEIR DEAD IN THE ASAL

There was a man who planted squash in his garden. When they were ripe the monkeys were stealing them.

Then once he saw the monkeys in his garden getting squash, and said, "Monkeys, monkeys, why are you stealing my squash?" But the monkeys were afraid and ran away to the forest; they gathered together all their companions and returned to the garden.

They found the man in the garden, and there were so many monkeys he was very much afraid. They said, "Haa, haa, did you say we stole your squash?" They pounded him with rocks; they hit him with wood; they stuck him with sharp canes. He pretended to be dead. They bit his fingers; they pinched his ears; they slapped his face, to see if he was really dead; but he did not move.

They took the man to the forest, where they made a death chair, and put him in it. They tied his head with cloth, and a gong was his seat.

On the third day the old monkeys were making the man's coffin, and left the little monkeys to guard him. When the old monkeys were far away, the man opened his eyes; and the little monkeys shouted, "The man is not dead, he opens his eyes." The other monkeys heard it and returned. The man closed his eyes again, and the old monkeys said that the little monkeys had lied.

When the old monkeys had gone away again, the man opened his eyes, and told the little monkeys to untie him; they untied him, because they were afraid. He told the little monkeys to boil water. When it was boiling, the man caught the little monkeys, and put them into the caldron.

Idi magono sūta nankadakay ja aki imoli era, jut dinabag era ja pasia inonicha achūūma anakcha ja adoto. Nūnta sakay ja akou cha inanop sūta too. Imbaganchay amina too ja inapsolcha num inūnawcha sūta too anugechi ni kalsa, num inkwan cha'n amin, "anchi." Sūta aki imoli era chi balicha, jut sūta too kinalsatto i kalsa chi balito.

Sūta too inkwanto'n amin nūnta too ni dingding nūnta aki son sikato. Idi atī nunnūm nūnta too ji wapwapto, jut amankakasi ji atī ja impasingto nūnta aki. Sikatoi inkojunanchaso chi asal, numnumcha ji onbigat, num agbimagat. Atī.

Nūntana kapota kaisachang ni Igodot i atī chi asal.

## TALES OF ORIGIN OF ANIMALS AND THEIR TRAITS

### 40. ORIGIN OF LICE

Nūntanda anchi koto ni Igodot. Guaray bīi ja mankuchil. Amanooqip ni olaolay ji amankadoto i kanunto.

Idi sakay ja akou dīmau ja mangada ni dokto ja kanunto nūnta kuchil, inanaspolto chūa'n too adopod inaychalum amangchil ni koto. Kwanto'n sikara, "Aniwak ni achūūm say guara achidanko num amankadoi kanum ni kuchil, mani maogipak agakmaogip ni kalibian."

Sūta Chūana too ni adopod ni inaychalum inaknancha ni koto, jut inkojunto chi toktokto. Idi nūntan agnaogiogip ji toka pandoto ni kanun ni kuchil, num toka jotogi i achil ni koto.

Manipud nūntan amina Igodot guara kotocha.

### 41. ORIGIN OF FLEAS

Nūntanda anchi timul chi chaga. Guara san asauwa guaray anakcha ni bīi. Sūta daki agtopian sūta asauwato, num ansamuktoi sabadi'n bīi ja acholanto. Sūta sabadi'n bīi amaadum sūta asauwa ni daki, num kakasi'd san kayjum era.

Sakay ja akou sūta chūa'n bīi inūnanchay dayjod, jut sūta sabadi ni bīi inkwan son asauwa ni daki, "Mandayod kita. Mapangdūka." Nūnta amanajod sūta asauwa, kinutchang nūnta sabadi'n bīi i dayjod, jut inakas sūta asauwa. Atī, num mabiag kabang.

Then soon the old monkeys returned, and were very much surprised to see that some of their children were cooked. The next day they hunted the man. They asked all the people whom they met if they had seen a man carrying a gong, but all of them said "No." The monkeys returned to their homes, and the man played the gong in his house.

The man told all the people what the monkeys had done to him. When he died, the people thought that he was joking and pretending to be dead as he did with the monkeys. For this reason they put him in a death chair thinking that he would open his eyes, but he did not open them. He was dead.

Since that time the Igorot have put their dead in chairs.

## TALES OF ORIGIN OF ANIMALS AND THEIR TRAITS

### 40. ORIGIN OF LICE

Once the Igorot had no lice. There was a woman who got a pig. She always slept while its food was cooking.

One day when she went to get camotes for the pig's food, she met two women from the underworld catching lice. She said to them, "Give me some so that I will have something to catch while the pig's food is cooking, because if I sleep, I will not sleep at night."

The two people from the underworld gave her the lice, and she put them on her head. After that she did not sleep while the pig's food was cooking, but continually caught lice.

Since that time all the Igorot have had lice.

### 41. ORIGIN OF FLEAS

Once there were no fleas on earth. A husband and wife had a daughter. The man did not like his wife, but loved another woman with whom he slept. The other woman was jealous of the man's wife, but pretended to be her friend.

One day the two women saw a swing, and the other woman said to the man's wife, "Let us swing. You first." When the wife swung, the other woman cut the swing, and the wife fell. She died, but came alive as a crow.

Sūta daki inasauwato sūta sabadi'n bīi, num ngaua sūta toka pasing nūnta anak, toka akni ni ootēka kanunto. Sūta bīi inanbodio kabang toka i aakou timayab chi bali, jut inkedunganto sūta bīi toka insagsagang sūta anak; jut inkwanto, "Ngaua, ngaua, ngaua."

Nūnta sakay ja akou mimūtok, nūnta inbatēk sūta daki tan sūta naykadwa i asauwato. Insachangtoi payadto, jut inanbodio moan ni bīi. Sūta anak amansisimut ni inonitoso nini inato. Sūta ina angala ni chanom, jut nandoto ni kanun nūnta anak. Jut indatoi payadto, inanbodio ni kabang moan, jut timayab. Nūnta mimūtok sūta daki sūta anak inkwan impasing ni inato, num inkwan ni amato owapto.

Num bimatēk moan sūta daki tan asauwato, sūta ina ni anak mimūtok jut inanbodio bīi moan. Sūta anak agtopian onbatēk i inato, jut inibongto'd apoi sūta payadto. Nūnta inoniso sūta ina istay apoodan. Amansuspi jut inkwanto, "No agmodindinka iay, istay kaonongak kabang. Niman bīiak moan. Agakpian ja bīiak moan tap si amam tan naykadua'n asauwato anogaoguschaak."

Nūnta amanchadang i payad mimūtok sūta daki tan naykadwa'n asauwato. Sūta ngaap ni payad inanbodio ni timul, jut inkapocha korap chi angulcha. Niman chakala timul.

#### 42. ORIGIN OF FIREFLIES AND BLACK ANTS

Guara bīi ja agtopiana mangasauwa num inkwan nan amato. Idi pangidinha, inamtēk chi dasang. Chiman inapsoltoi tabau ja manbodio ni mahaltinga daki, jut manasauwa era. Inodopto chi balito, jut dīmau chi bali ni amato ja to inda kuchilto tan manokto.

Idi sakay ja akou sūta bīi dīmau ja anangala ni dokto. Idi imakad si asauwato nanbodio ni tabau tan kanuntoi monokto. Kaontakot ja pasia, jut inamtēk, num inosil ni tabau.

Sūta bīi akikaasi ni Kabūnian. Inkas ali ni Kabūnian i guanut jut inatchala chi tabun. Sūta guanut inakas moan, jut sūta tabau ja inanbodio moan ni daki inatchala. Num idi istaya onsabi chi tabun, kinalsat ni Kabūnian i guanut, jut sūta tabau imakas chi abaduga bato ja nayaskang chi chanom, jut abinēk i angulto.

Sūta angulto abinēk nakas chi chanom, nanbodio ni kamkamti, jut sūta nakas chi dota nanbodio titiēng.

The man married the other woman, and she treated the child cruelly, giving it little food. The woman who had been changed to a crow flew by the house daily, heard the woman scolding the child, and said, "bad, bad, bad."

One day she arrived while the man and his second wife were away. She hung up her wings, and changed again into a woman. The child was very glad to see her mother. The mother brought water, and cooked food for the child. Then she took her wings, changed to a crow again, and flew away. When the man returned, the child told him what its mother had done, but the father said she was lying.

When the man and his wife went away again, the mother of the child arrived again and changed to a woman. The child did not wish her mother to go away, and threw her wings into the fire. She was sad and said, "If you had not done this, I should have remained a crow. Now I am a woman again. I do not wish to be a woman again, because your father and his second wife hate me."

While the wings were blazing, the man and his second wife arrived. The ashes of the wings changed to fleas, and began to crawl on their bodies. Now there are many fleas.

#### 42. ORIGIN OF FIREFLIES AND BLACK ANTS

There was a woman who did not wish to marry when her father told her to do so. While they were celebrating the wedding ceremony, she ran away to the forest. There she met a wildcat which had changed to a handsome man, and they married. He took her to his house; then went to the house of her father to get her hogs and chickens.

Then one day the woman went to get camotes. When she returned home, her husband had changed to a wildcat, and was eating the chickens. She was very much afraid, and ran away; but the wildcat pursued her.

The woman prayed to Kabunian for help. Kabunian dropped down a rope, and she was pulled up to the sky. The rope dropped again; and the wildcat, which had again changed to a man was pulled up. But when he had almost reached the sky, Kabunian cut the rope, and the wildcat fell on a large rock which was near the river, and his body was broken into pieces.

The pieces of his broken body which fell into the water changed to fireflies, and those which fell on the ground changed to black ants.

## 43. ORIGIN OF WHITE ANTS

Sakay ja daki ja mayso ja pasia binūtoi kuchil. Agangalop ni too ja mangan, num pianto'n mosanto'n amina apag.

Insachangto achūūma namit chi kiū ja imaga, jut inkwanto "No kanunko'n amina daman, angalak ni namit." Idi to inda i namit, inūnanto i inanbodio ni ampūti titiēng.

Chimakal da magono, jut inkapotoi mangan i balito, sikato i ingoson nūnta daki ja agtoinakan i achūūma i kaydianto.

## 44. ORIGIN OF THE BEDBUG

Abayag ja pasia sūta balodaki ja balasang chi Kabayan naogip era chi sakay ja bali, tan sūta bibī ja balasang naogip era chi sabadi'n bali. No kauwa ni dabi ondau era i balodaki chi kadan ni bibī.

Amina bibī abos ni sakay guaray achou era, jut anchi maka pian son sikato. Inaadumto sūta sabadi'n bī, jut agto acholan era, num kaochakol chi dūong ni chital.

Nūnta sakay ja dabi simakup chi bali jut inkapotoi kalat nūnta achūūma bibī. Inkwancha, "Ngantoi moka pankadati son sikami?" Nūnta agimasul, inkedunganto sūta balodaki amansiskup chi sabiēn, jut ninamatto ja onchalan chi obot ni chital, num inniput.

Sūta balodaki inkatincha son sikato, jut inanbodio ni kitub. Chakala inanakto, jut kinkindatcha era sūta aanak nūnta badasang ja bibī.

## 45. ORIGIN OF THE FROG

Idi pinsak guaray too ja daki pangan i pangan. Agtokosto ja manobda, num toka panobda ja pasia i asauwato amangada ni dokto i anongau chi balicha ja mangan. Sikato i badugabadug i akusto, jut sūta sēdito tan takdayto amanootēk.

Sakay ja akou dimau chi nangdot. Inanpasul. Agmobadin ja onakad chi balito. Inkwanto'n asauwato, "Ikayabangmoak." Sūta asauwato inkayibangto, jut imakad chi balicha, num idi amanbadio chi chanom inkasto.

Inkapotoi sagang ni asauwato, num asinakan ni chanom. Kwanto ni abos "Kraak, kraak, kraak," mani niman sikato tingay. Sikato i inkwan ni aanak ja Igodot manbodio ni tingay tap chakal i kanuncha.

## 43. ORIGIN OF WHITE ANTS

A man who was very stingy killed a hog. He did not invite the people to eat, but wished to have for himself all the meat.

He hung some of the fat on a tree to dry saying, "When I have eaten all the lean, I will get the fat." When he went to get the fat, he saw that it had changed to white ants.

They increased rapidly and began to eat his house, so that he was sorry that he had not given some to his neighbors.

## 44. ORIGIN OF THE BEDBUG

Very long ago the young men in Kabayan who were unmarried slept in one house, and the young women who were unmarried slept in another house. At midnight the young men went to the place of the women.

All the women except one had lovers, but no one liked her. She was jealous of the other women, and did not sleep with them; but slept under the floor.

Then one night she went into the house, and began to bite the other women. They said, "Why are you biting us?" Before she answered, she heard the young men coming in at the door, and tried to crawl through a hole in the floor, but stuck.

The young men tramped on her, and she changed to a bedbug. She had many children, and they bit the children of the unmarried women.

## 45. ORIGIN OF THE FROG

One time there was a man who would eat and eat. He did not like work; but he made his wife work very much getting camotes, while he stayed in the house to eat. Therefore his belly was very large, while his arms and legs were becoming small.

One day he went to a feast. He became full. He could not walk home. He said to his wife, "Carry me in your camote basket." His wife started home carrying him in the camote basket; but while crossing the river, he fell.

He began to scold his wife, but strangled with water. He said only "kraak, kraak, kraak," because then he was a frog.

Therefore Igorot children say they will change to frogs when they eat much.

## 46. ORIGIN OF FISH

Chi Kabayan guara i mahaltinga bī. Chakal i daki chi ilito ja angibaga nan amato ja asawancha, num ansēkshal.

Sakay ja kabobosan guara mangidi ja mimūtok chi balito, jut imbaganto'n asauanto. Sūta bī tan amato timūlok era. Sūta daki inanian chi bali nūnta bī inkatod imanak era, jut imbaganto sūta bī ja manodop chi balito, jut timūlokto.

Idi simalchung era ja mangan, kanantoi inapoi, banga, tan chūyo sūta daki. Inkwan sūta asauwato, "Makabulka, ngantoi kanunmo i banga tan chūyo?" Inkwan nūnta daki, "Agmoamta ja mabodinko'n dagan i pianko?"

Jut dīmau era moan inkatod simabi era chi dabūnga topdak. Jut inkwan ni daki, "Say baliko guara inaydūong chi chanom. Kayabaka chi bonugko jut ondatup kīta." Inkwan ni bī, "Anchi, mapangdū i anak." Idi indatupto sūta anak, inūnan nūnta bī i chala tan būok ja kimaljap chi chanom. Atakot jut inamtēk, ta inamtatoso ji kinan ni amato sūta anak.

Idi imoli sūta daki ja to alan si asauwato, agto simpol. Inamtēk ja pasia ja to sakopan, num agmabodin. "No payiguakitko i sēdito'n sakay," inkwanto, "mabodinko'n sakopan." Jut inakas i sakay sēdito, num kimadsang ja nandidi jut ngorūchian agmabodin sakopan. Inkwanto moan, "No iguakitto sabadi'n sēdito, achidanko ja totogua." Jut inakas sabadi'n sēdito, num dibagto ji amanbatēk moan chi takdayto. Jut impakasto i takdayto.

Nūntana toka panbadiwa i padok, jut inanpolig chi taytay asan chi chanom. Idi magano ja simabi chi chanom, inanbodio chi payidung.

## 47. ORIGIN OF THE MONKEY

Chakala pasia i tauan da ja adabas anchi aki chi dūbong. Chi ili ja nayaskang ni dasang guaray anak ja nanbali nangaranto Batēl. Anchi amato tan inato, num inaytikan sonan pangamaanto tan si panginaanto. Guaray agito daki tan bī.

Idi sakay ja akou sūta anak angala ni onas chi payū, jut imbaganto si pangamaanto saknitanto. Num inkwanto pangamaanto, "Anchi, ansēkshalak; ikanmo nan panginaanmo." Imbaganto si panginaanto, num inkwanto, "Asēkshalak, ikanmo nan agī ni bī." Imbaganto si agī ni bī, num inkwanto, "Ansēkshalak, ikanmo si pangamaanmo."

## 46. ORIGIN OF FISH

In Kabayan there was a beautiful woman. Many men in her town asked her father to give her in marriage to them, but he refused.

There was a stranger who came to her house one morning, and asked her to marry (him). The girl and her father consented. The man remained at the girl's house until they had a child; then he asked the girl to go with him to his house, and she consented.

When they stopped to eat the man ate the cooked rice, the pots, and the wooden plates. His wife said, "You are a glutton. Why do you eat the pots and the wooden plates?" The man said, "Do you not know that I can do what I wish?"

Then they went on again until they reached a deep lake. Then the man said, "My house is under the water. Cling to my back, and we will dive." The woman said, "No, take the child first." When he dived with the child, the woman saw blood and hair floating on the water. She was afraid and ran away, because she knew that the child had been eaten by the father.

When the man returned to take his wife, he did not find her. He ran very fast to overtake her, but could not. "If I cause her to lose one leg," he said, "I can overtake her." Then one of her legs dropped off; but she hopped fast, and as before he could not overtake her. Again he said, "If she loses the other leg, I can certainly capture her." Then the other leg dropped off, but he was surprised that she ran on her hands. Then he caused her to lose her hands.

At that time she was crossing a brook, and she rolled from the bridge into the water. When she reached the water, she changed into a fish.

## 47. ORIGIN OF THE MONKEY

Very many years ago there were no monkeys in the world. In a settlement which was near the forest, a boy named Batel lived. He had neither father nor mother, but lived with his uncle and aunt. He had a brother and a sister.

Then one day the boy got a piece of sugar cane from the field, and asked his uncle to peel it. But his uncle said, "No, I will not; give it to your aunt." He asked his aunt, but she said, "I will not; give it to your sister." He asked his sister, but she said, "I will not; give it to your uncle."

Inkanto pangamaanto, num asékshal saknitanko. Jut bimunguta pasia sūta anak. Intabūkto chi bonugto i onas, jut nanbodio ni aki. Bintékto chi kadasan tan inkwanto, son pangamaanto, "Haa, haa, haa!" Inanbungut si pangamaanto, jut kinaspiganto si Batel chi adungto. Sikatoi kaingpisan ni adung ni aki.

#### 48. HOW A GIRL BECAME A MONKEY<sup>32</sup>

Nūntan da abayag guaray abituga bīi ja guaray anakto'n bīi ja mangichas. Sūta inato ninamatto ji panobda sūta anakto, num agtopian.

Sakay ja akou sūta inato inkwanto, "Alam i kapus jut pandagaka ni olus." Sūta anakto indatoi kapus, jut kwanto, "Iay onkosto ni olus." Insongbat nūnta inato, "Akalmoi batil." Sūta anakto inkaltoi batil jut inkwanto, "Niman mabodin ja alanmoi kapus ja para olusmo." Num sūta inato inkwanto, "Palpalmoi kapus ni pating."

Pinalpaltai kapus, jut inkwanto, "Agpayso onkosto ni olusmo." Num sūta inato inkwanto, "Anchi. Tapékmo." Tinopéktoi kapus, jut indato tan sakay ja pating jut tinakbato'd bonugto jut inamték. Inpanikolto. Nanbodio ni bakus.

#### 49. WHY THE MONKEYS WENT AWAY TO THE FOREST<sup>33</sup>

Sūta bakus at inguschay too nūntanda. Nanbali era'd ili singa Igodot. Sūta daki'n bakus nankobal tan sūta bīi'n bakus nanatan tan nansadi. Eraka manobda ni achūma kanuncha, num chaka kibokibota so'd Igodot.

Sakay ja balodaki guaray payū, jut toka ania ni maka tauan i anuma dibo'n tanay. Sūta to'd achūma ili era makiani ni achūma pagui para kagadūa.

Sakay ja tauan nūnta anung i pagui, sūta makakojun inūnanto ja chakal i naani. Agtosapolan i makibot tap eraka ondau num maogipto. Naogip ni san akou jut agonbangan. Idi naogip kinibotchay pagui.

Sakay ja akou sūta makakojun bimangon, jut inūnantoi achūma too ja manani. Bimaték era jut inonodtocha, jut mimūtok chi bali ni kiū.

Inkwanto son sakay ja adakay chi inadaum, "Iay may paguiko. Ngantoi amaganto ji sūta pagui chi payū anung?" Say kwan nūnta dakay, "Aram i bakal. Iay may tapuy. Inommo." Ininomto, jut jimoko. Inūnantoi achakal ja mahalting bīi, san agī amin.

He gave it to his uncle, but he would not peel it. Then the boy became very angry. He stuck the sugar cane on his back, and changed to a monkey. He ran away to the forest, and said to his uncle, "haa, haa, haa." His uncle became angry and hit Batel on the nose. Therefore monkeys have flat noses.

#### 48. HOW A GIRL BECAME A MONKEY<sup>32</sup>

Long ago there was a poor woman who had a daughter that was lazy. The mother tried to make her daughter work, but she was unwilling.

One day the mother said, "Get cotton and make a blanket." The daughter got the cotton and said, "This will do for your blanket." The mother answered, "Take out the seeds." The daughter took out the seeds, and said, "Now you can take the cotton for your blanket." But the mother said, "Beat the cotton with sticks."

She beat the cotton and said, "Surely it will do for your blanket." But the mother said, "No. Roll it." She rolled the cotton, and took it and one stick, and stuck it on her back and ran away. It was used for a tail. She had changed into a monkey.

#### 49. WHY THE MONKEYS WENT AWAY TO THE FOREST<sup>33</sup>

In the past the monkeys were almost like people. They lived in settlements like the Igorot. The male monkeys wore breechclouts, and the female monkeys wore skirts and jackets. They worked for some of their food, but they would steal from the Igorot.

A young man had a rice field, and he harvested each year six thousand bundles. The people of other settlements harvested some of the palay for one-half.

One year while the palay was still green, the owner saw that much of it had been harvested. He could not find the thieves, because they had come while he was asleep. He slept each day and did not awake. While he slept, they stole the palay.

One day the owner awoke, and saw some people harvesting. They ran away and he followed them, and arrived at a wooden house.

He said to an old man inside, "Here is my palay. Why is it dry while the palay in the field is green?" The old man said, "Do not quarrel. Here is *tapuy*. Drink." He drank and became intoxicated. He saw many pretty women, all sisters.

<sup>32</sup> Recorded in Bagulin.

<sup>33</sup> Recorded in Bagulin.

Inasauwato sūta inaykadwa ja mahalting singa sinjora ni Amerikano. Maytakun era sonan dakay ni chūa'n akou, jut sūta dakay inkwanto nūnta balodaki, "Niman akadjo. Itanumjo'n amin i pianjo chi payūjo, jut anchi mangibot."

Jut imakad era'd balicha jut inūnancha ji naani amin i paguicha ja dinkara ni tapuy para bagat. Inūnancha moan sūta dakay. Idi nanchugi bagat, sūta too'd achūūma ili dimau era.

Achakal i kanuncha tan tapuy jut sūta panganaancha balitok. Balitok moan i damesian. Sūta too timūngau era chi damesian num sakay agto onan i sakay. Sūta tassa ja balitok i chaka paninomi ni tapuy, num naposancha'n amina tapuy mab no moan i tasa. Jut idi sūta too kinapkapcha sūta tasa, matabui alid tasa chi būngotcha.

Idi nakchung i bagat imakad i too. Panomatcha i chūa'n akou i impaniancha'd bagat, num inamtara ji chūa'n tauan. Idi adabas i bagat sūta too inamtara i sūta dakay ja nanbagat apo ni amina bakus.

Jut sūta apo ni Igodot manilaga ni bagat, jut adopancha'n amin sūta bakus. Sūta bakus dimau alicha, jut nanian era dīma'n akou chi bagat. Sūta too cha bangat kaoni i takday ni bakus, num agcha onan i badangcha. Inūnanchay ji sūta chaka pankana nabos.

Idi dabas i bagat ni dīma'n akou tan dīma'n dabi anchi kanan ni Igodot. Sūta kabadūgan ni bakus imaliki chi banka jut inkwanto, "Agcha iakan ni Igodot kanuntayo. Ati! Anakad kito tap mayikot era." Jut sūta Igodot bimungut era, jut inkwancha son asocha achilancha'n amin sūta bakus.

Jut sūta aso binūra achūūm ji say achūūm mabték era'd chūntog. Inonongchay bakus niman. Sūta bakus ja angasauan ni daki nabték ngo. Nanchūgi nūntana oras say bakus antakotchay too.

#### 50. ORIGIN OF THE WILDCAT

Guaray bīi ja toka bakala i asauwato ni olaolay. Agto dagan i chaka inkwan son sikato, jut toka papaa i asauwato ni pating tan bato. Agto ialan i doktoto, sikatoi pinigotto pasia.

Idi sakay ja akou binikatto anmangada ni dokto, num kinoiyo chi kadasan. Sūta aki inūnancha, jut inkwancha, "Sayjay i bīi ja kaonangjau ni asauwato." Inkapotoi sagang eraso mani imangol era nan sikato, num pinagascha ni pating jut tinopkaanchay matato. Imapaak ni sagangto, num indara ni ngoro ni kadasan, jut impanbayjatcha chi takdayto chi panga ni kadasan.

He married the second oldest, who was as pretty as an American lady. They stayed with the old man for two days, then the old man said to the young man, "Now, go home. Plant all you wish in your field and no one will steal it."

Then they went home, and saw that all their palay had been harvested, and made into *tapuy* for a *bagat*.<sup>34</sup> They saw the old man again. When it was time for the *bagat*, the people of other settlements came.

They had much food and *tapuy*, and their dishes were of gold. The table was also of gold. The people sat by the table, but could not see one another. They drank *tapuy* from golden cups; but when they were entirely empty, the *tapuy* would fill the cups again. When the people touched the cups, the cups would jump to their mouths.

When the *bagat* was finished, the people went home. They thought that they had remained at the *bagat* two days, but learned that it had been two years. Then after the celebration of the *bagat*, the people learned that the old man who had given it was the master of all the monkeys.

Then the master of the Igorot celebrated the *bagat*, and invited all the monkeys. The monkeys went and remained five days at the *bagat*. The people saw only the hands of the monkeys, but could not see their bodies. They saw that the things they were eating disappeared.

Then after the *bagat* had continued for five days and five nights, the Igorot had no more food. The largest of the monkeys stood on a bench and said, "The Igorot do not give us food. Come. Let us go home because they are stingy." Then the Igorot became angry, and told their dogs to catch all the monkeys.

Then the dogs killed some, but others ran away to the mountains. They became like the monkeys now. The monkey which had married the man ran away also. Since that time the monkeys have been afraid of the people.

#### 50. ORIGIN OF THE WILDCAT

There was a woman who was always fighting her husband. She did not do what she was told, and she would hit her husband with sticks and rocks. She would not get camotes, so that he had become very thin.

Then one day he sent her to get camotes, but instead she went to the forest. The monkeys saw her, and said, "This is the woman who is cruel to her husband." She began to scold them because they frowned at her; but they hit her with sticks, and spit in her eyes. She scolded louder, but they took her to the top of a tree, and caused her to hang by her hands to the limb of the tree.

<sup>34</sup> A ceremony similar to the *pachit* of Kabayan.

Idi inabde ja chanchani i makas intakudcha i takdayto chi panga ni kadasan. Inaybajat chiman inkatod atī, jut idi adabas i chakal ja akou. Timarum i kokoto jut timamul i būok chi angulto.

Anongosto ja akasancha jut inakas chi diang chi inaychalum. Sūta too'd inaychalum biniagcha moan, num idi abiag inantabau. Imoli chi diang chi inaytapou ni chaga. Kaonbabaying ja ondau chi bali asauwato ni kaakawan, num madabi kaondau ja amangibot ni manokto.

#### 51. ORIGIN OF RICE, RATS, AND CATS

Abayagda sūta Igodot agchainunan ni bakas. Kanuncha i dokto ni olaolay, jut pigot era. Kabūnian inakan son sikara sakay ja bakas ja intanumcha. Sūta sakay ja bakas amanbadug sakay ja pagui, jut amina bakas chi sūta pagui intanumcha moan. Nunta akay guara kosto i bakas ni amina too, jut timataba era.

Nunta timataba, eraka makospag, jut Nanguen pinkatoi chūa'n otot ni naychalum. Magono guara chakala otot, jut kanuncha i chakala bakas sikatoi ootēk abayan ni too, jut pimigot era moan, jut aligua'n era amankospag. Kabūnian iakanto sūta ngiau ja mamūno ni otot. Niman aligua'n chakala otot, jut sūta too guara kosto i bakas ja kanuncha.

#### 52. ORIGIN OF HOGS

Sakay ja too abituga pasīa dīmau chi kadasan ja angiū. Timūngau adūongan ni kayo, jut ni mangis i abayagda mani abitug. Nimangisa, nimangis tan nimangis.

Idi nimangisto nūntan sūta naama ja pasīa naobanan mimūtōk. Inkwanto, "Ngantoi manangiska?" Inkwanto sūta daki, "Mani abitugak." Inkwanto sūta ama, "Batangmo sūta abaduga kayū." Sūta daki imakut ni nangis, jut inkapotōi batang ni kayū.

Idi nakchung i batang ni kayū, inkwanto sūta ama, "Bakadom ni kokonting." Sūta daki tinongpalto sūta inkwanto. Idi inakchung kinutkuttoso, inkapotōi kolas. Idi nūnta inakchung sūta achūūm, inkedunganto i asul inkwanto, "Ugh, ugh, ugh."

Idi nanbalidi inūnantōi sūta kayū ja akolasan inanbodio ni ampūti ja kuchil; sūta kayū toka pankolasa inanbodio ni karit ja kuchil; tan sūta kayo anunga kolasto inanbodio ni atolinga kuchil.

When she was so tired that she almost fell, they tied her hands to the limb of the tree. She hung there until she was dead, and for many days afterwards. Her nails grew sharp, and hair grew on her body.

Finally they untied her, and she fell through a cave to the underworld. The people of the underworld made her alive again; but when she became alive, she was a wildcat. She returned through the cave to the top of the ground. She was ashamed to go to the house of her husband in the daytime, but at night she would go to steal his chickens.

#### 51. ORIGIN OF RICE, RATS, AND CATS

Long ago the Igorot had never seen any rice. Their food was always camotes, and they were thin. The sun god gave them one grain of rice which they planted. The grain of rice grew into a stalk of rice, and they again planted all the rice from that stalk. Soon there was enough rice for all the people, and they became fat.

When they had become fat, they became proud, and so Nanguen sent two rats from the underworld. Soon there were many rats, and they ate much rice so that little was left for the people, and they became thin again and then they were not proud. The sun god gave the cats to kill the rats. Now there are not many rats, and the people have enough rice for their food.

#### 52. ORIGIN OF HOGS

A man who was very poor went to the forest to get wood. He sat under a tree and cried for a long time because he was poor. He cried, cried, and cried.

While he was crying, an old man with white hair arrived. He said, "Why are you crying?" The man said, "Because I am poor." The old man said, "Cut down that large tree." The man stopped crying, and began to cut down the tree.

When he had finished cutting down the tree, the old man said, "Cut it into small pieces." The man did what he was told to do. When he had finished cutting (the tree) into pieces, he began to peel it. When he had peeled some of it, he heard a voice saying "ugh, ugh, ugh."

When he turned around he saw that the wood which had been peeled had changed to white hogs, that the wood which he was peeling had changed to spotted hogs, and that the wood which had not been peeled had changed to black hogs.

## 53. ORIGIN OF WILD PIGS AND WILD CHICKENS

Chi Butly guara chūa ja angoso ja abitug era ja pasia. Ngaua i kapasing ni too son sikara. Chaka panobda era ja pasia. Anchi chaka iakan ja katab son sikara, tan ooték i chaka iakan ja kanuncha. Ankun chi amangdot chaka iakan i pukil ni abos jut sūta kosto ja danub i pūok chi matacha. No guara inakancha, chaka panchūa ni olaolay.

Idi sakay ja akou guara i baknang ja mangdot. Agera at ondau ja makikan; chaka songora inigay. Notda padok inūnanchay naama ja pasia, ampūti i būokto. Kwanto, "Ngantoi agjo daguan chi nangdot?" Num kwancha, "Chaka iakan i pūkil ni abos. Anchi amami tan inami, jut sūta too ngaua i chaka pasing son sikami." Kwan nūnta too, "Daukayo chi sapat ni amanpajaspas. Guara amo payidung ja chakal."

Sūta too masruk; piancha inayan makitabtabal son sikato, num adabas jut payjana chaka paoni, agcha inūnan i daguanto. Dimau era notda amanpajaspas ta imbilincha, jut nanigay era, num idi imagono'n akajat sūta payidung nanbodio era ni balitok.

Sūta chūa'n angoso inamotcha sūta balitok, jut idi bīmadug era, indara chi doko jut insanadcha ni chakal ja noang, baka, kabadjo, kuchil, tan manok. Payjan dinagbūancha i chakal ja too, adigat i abulcha ta chakal era. Sūta achūūma kuchil tan manok inabték era chi dasang. Sikatoi niman guara i chakal ja sabog i kuchil tan manok.

## 54. WHY THERE ARE BLACK CARABAO

Guaray chūa'n ili ja nanasop, jut sūta san kabakal era. Sakay ja ili guara'd toktok ni chūntog ji sūta sakay guara daspag. Sūta too nanbakal era ni pinchakal, jut chakala too'n binūra.

Anongosto too chi daspag naabak era, jut sūta too chi daspag akitodug era ji mabatakan era ja ingisto sūta too'd sapat, jut mankayjum era. Sūta too'd sapat intolagecha ji mangida era ni bīgo ja onkosto ja panbatak amina too'd daspag. Sūta too'd sapat indaray bīgo tan sūta manbatak.

Achūūma too'd daspag abatakan era ja ingisto'd sapat. Guaray sakay ja balodaki ja matakal. Agto kosto'n mabatkan. Kinoltarantoi bigo chi topdak.

Sūta noang ja indara ja itomkalcha ni bīgo nanpitdau chi topdak tan dimikot. Idi kimibit atoling. Achūūma noang dimau era ngo chi topdak jut niman atoling tan ampūti ja noang.

## 53. ORIGIN OF WILD PIGS AND WILD CHICKENS

In Butly there were two orphans who were very poor. The people treated them cruelly. They compelled them to work very hard. They did not give them blankets, and gave them very little food. Even at feasts they would give them only bones, and enough grease to smear on their faces. If anything was given to them, they always divided it into two parts.

Then one day there was a rich man who gave a feast. They did not go to eat; they went fishing. Beside the brook they saw an old man with very white hair. He said, "Why do you not go to the feast?" They answered, "They would give us bones only. We have no father or mother, and the people treat us cruelly." The man said, "Go above the falls. There are probably many fish at that place."

The man was kind; they wished him to stay to talk with them, but he had gone, and, although they were looking, they did not see where he went. They went above the falls as they had been directed, and fished; but as soon as the fish were lifted from the water, they changed to gold.

The two orphans hid the gold; and when they had become large, they took it to the lowlands, and bought many carabaos, cattle, horses, hogs, and chickens. Although they hired many people, it was difficult to drive (the animals), because there were so many. Some hogs and chickens escaped to the forest. Therefore there are now many wild hogs and chickens.

## 54. WHY THERE ARE BLACK CARABAO

There were two settlements which were near to each other that were enemies. One settlement was on the top of a mountain, while the other settlement was below. The people fought many times, and many were killed.

Finally the people below lost, and they agreed to be tattooed like the people above, and be friends. The people above agreed that they would bring enough *bigo*<sup>35</sup> to tattoo all the people below. The people above brought the *bigo* and the tattooer.

Some of the people below were tattooed like the people above. There was one young man who was brave. He did not wish to be tattooed. He kicked the *bigo* into the lake.

The carabao which they had brought to be used for buying the *bigo* went into the lake and lay down. When he came out he was black. Other carabaos also went into the lake, and now there are black, and white carabaos.

<sup>35</sup> Nabaloi Law and Ritual, p. 217.

## 55. ORIGIN OF THE RICE BIRD

## 56. ORIGIN OF THE HAWK

Idi pinsak guaray anak maka ina atī nūnta ootēk pay. Magono ja inasauwa moan sa amato. Idi magono dīmau chi sakay ja ili to inadabay i kaysingto; tinayanto i asauwato tan anakto chi balicha. Idi bimatēk sūta pagui inkapotoi damas, jut sūta inaykadwa ja inato toka бага ni inakou ja abolan i buching. Abosto aginaknan kanunto nan anaykadwa inato, inanbodio i pigot.

Anongosto imoli si amato tan indi panikwan ni anak ni daki i dinka nan inato, inūnantoi ja abadug ja kaitan. Inkwantoi amato to achadan ja mansilbi sikato. Agkosto inakadwa inato, num idi inkwanto sikato ja agmangan timūlok.

Idi inchil ni amato i kaitan, sūta daki ja anak dinubnoktoi polchos, jut intakto chi angulto. Jut bimayjat chi akayang ja kadasan. Idi inkapo ni amato i batang ni sūta kadasan, bimayjat da. Idi amantayab ibingit ikēljau son inato, "Agmoak aknan ni kanunko, num niman nak kanun manokmo no kostok."

## 57. ORIGIN OF THE BAT

Sūta pusa inchiltoi būching, jut kinantoin amin abostoi payadto. Idi agto paykinan sūta payadto, inchiltoi otot. Sūta pūsa numnūnto ji binūto sūta otot, num sūta otot mankakasi ji atī.

Sūta pūsa inabsul, sikatoi inbakdinantoso ni otot tan payad ni buching toka panikwan, "No maagangak kanunko era." Sūta payad ni būching inaysapat chi otot, jut idi inarague sūta pūsa, inkapotoi batēk sūta otot.

Dimibag ji onanto ji guara payadto. Sūta payad ni būching inaypachak chi otot impaku ni chala ni magan. Jut magono i intamud ni payad chi otot sikatoi kaontayab. Inkwanto, "Niman būchingak. Agakmanbali chi bali ni otot."

Timayab chi payū jut imbagantoi būching ja asuanto, num sūta būching inkwanto, "Amūokka. Agakpian amūoka asauwa. Naoguska moan; onbabayingak ja onancha kīta. Olika jut moasauwa ni otot." Imbaganto moan sabadi'n būching i asuancha num agchakosto, jut inpantēkcha.

## 55. ORIGIN OF THE RICE BIRD

(Substantially the same tale as given by Jenks, *The Bontoc Igorot*, p. 223.)

## 56. ORIGIN OF THE HAWK

Once there was a child whose mother died while he was still small. His father soon married again. Then he soon went away to another village to visit his *kaysing*;<sup>36</sup> he left his wife and child at home. When he went away the palay had begun to head, and his second mother would send (the child) daily to frighten away the rice birds. Since the stepmother did not give him food, he became very thin.

Finally his father returned; and while his son was telling him what his mother had done, he saw a large cock. He told his father to catch it so that he could use it. His stepmother was not willing; but when he told her that he would not use it for food, she consented.

When the father had caught the cock, the son plucked out its feathers and stuck them on his body. He then flew to a high tree. When his father began to cut down the tree, he flew away. While flying he looked back and shouted to his mother, "You would not give me food, but now I will eat your chickens when I wish."

## 57. ORIGIN OF THE BAT

The cat had caught a rice bird, and had eaten all of it except the wings. Before she had eaten the wings, she caught a rat. The cat thought she had killed the rat, but the rat was only pretending to be dead.

The cat was satisfied; therefore she put away the rat and the wings of the rice bird, saying, "When I am hungry, I will eat them." The wings of the rice bird were put on the rat; and when the cat had gone away, the rat began to run.

He was surprised to see that he had wings. The wings of the rice bird were attached to the rat, stuck there by the dried blood. Then the wings soon grew to the rat, so that he could fly. He said, "Now I am a rice bird. I will not live in the house of the rats."

He flew to the rice field, and asked a rice bird to marry him; but the rice bird said, "You are hairy. I do not want a hairy husband. You are ugly also; I should be ashamed for any one to see us. Go back and marry a rat." He also asked other rice birds to marry him; but they did not wish to do so, and drove him away.

<sup>36</sup> Relationship of parents whose children are betrothed or married. See *Ibid.*, p. 239.

Imoli chi otot, jut inkwancha, "Tayniyokami; Olike chi bŭching jut impaonimo era i mahalting ja payadmo. Makospagka'n pasia jut tinaynanjokami." Jut inpantĕkcha.

Sŭta panike kaonbabaying jut nanimot. Agto impaoni i angulto ni kakauan, num timayab ni kalibĭan ni abos. No mantayjab chi manial, toka manamat i bŭno ni angulto, mani kaonbabaying.

#### 58. WHY DOES DO NOT HAVE HORNS

Nŭntanda sŭta kabadjana olsa guaray sakdot singa kalikeana olsa.

Sakay ja akou sŭta kabadjana olsa asinop era jut ninumnumcha taynancha asauwara, jut manasauwa era sŭta animŭlok. Idi dĭmau era chi kadan ni animŭlok, inkwan nŭnta animŭlok, "Mabodinjo'n manbadi chi balimi, num pilmero makatdoanjo sakdodjo."

Timŭlok sŭta kabadjana olsa; num kakatdoi sakdodcha, inkapotoi sŭta animŭlok ja mangadat son sikara. Imoli era chi kadan ni asauwara, num inosil era sŭta animŭlok.

Sŭta kalikeana olsa impamtĕkcha sŭta animulok. Nanchŭgi nŭntan, sŭta kabadjana olsa agtinaynan i asauwara, num anchi sakdodcha.

#### 59. WHY THE FROG HAS A LOUD VOICE

Sŭta tilay amanbatbat era jut cha inabit i tingay. Inkapotoi tayau sŭta tingi, num agto tinodoi. Timŭngau chi serum jut inkapotoi tabtabtabal ni asauwa ni tilay.

Manŭdibau sŭta tilay. Inkwanto son tingi, "Ngantoi moka pakitabtabdi nan asauwak?" Agto sinongbatan sŭta tingi, num inkapotoi ngingi. Imangatatoi bŭngotto'n pasia.

Bimungut sŭta tilay. Inkaspigtoi sŭlibau notda tingi. Sŭta sŭlibau dĭmau chi bŭngotto tan chi kalangokongto. Sŭta sŭlibau ni tilay aligua'n abadug ingistoi sŭlibau ni Igodot.

Nanchŭgi nŭntan sŭta asul ni tingi ingistoi jangut ni sŭlibau.

#### 60. WHY THE FROG LIVES IN THE WATER

Suta imok inantayab adabas chi bali ni tingi. Kwan nŭnta tingi, "Kalla. Nabdĕka, amo." Idi imatan sŭta imok ja onsakub chi bali ni tingi, sŭta tingi ngimata ja mangan i imok, num sŭta imok namtĕk. Bimungut sŭta imok jut pianto kadatan ni tingi, num timakot. Jut kindatoi kamkamto, kwan ni kamkamti,

He returned to the rats, but they said, "Leave us; go back to the rice birds and show them your pretty wings. You were very proud and deserted us." Then they drove him away.

The bat was ashamed and hid. He would not show himself in the daytime, but flew at night only. If he flies by a light, he tries to kill himself, because he is ashamed.

#### 58. WHY DOES DO NOT HAVE HORNS

In the past the female deer had horns like the male deer.

One day the female deer gathered together, and decided to leave their husbands and marry the wild hogs. When they went to the place where the wild hogs were, the wild hogs said, "You can live in our houses if you will first break off your horns."

The female deer consented, but when their horns had been broken off, the wild hogs began to bite them. They returned to the place where their husbands were, but the wild hogs followed them.

The male deer drove away the wild hogs. After that time, the female deer did not leave their husbands, but they had no horns.

#### 59. WHY THE FROG HAS A LOUD VOICE

The lizards were celebrating the *batbat*, and they invited the frog. The frog began to dance, but he did not continue. He sat down in the shade, and began to talk with the wife of the lizard.

The lizard was playing the drum. He said to the frog, "Why are you talking to my wife?" The frog did not answer, but began laughing. He opened his mouth very wide.

The lizard became angry. He threw the drum at the frog. The drum went into his mouth and down his throat. The drum of the lizard was not so large as the drum of the Igorot.

Since that time the voices of the frogs have been like the noise of the drum.

#### 60. WHY THE FROG LIVES IN THE WATER

The mosquito was flying past the frog's house. The frog said, "Come here. You are probably tired." When the mosquito started to go into the house of the frog, the frog opened his mouth to eat the mosquito, but the mosquito escaped.

The mosquito became angry and wanted to sting the frog, but was afraid. Then he stung the firefly. The firefly said, "Why do you sting

"Ngantoi moakso kadatan?" Insongbat ni imok, "Mani sūta tingi ninamatto'n kanuntoak nūnta inatanko chi balito."

Sūta kamkamti pinoolantoi bali ni tingi. Sikatoi nanbaljan ni tingi chi chanom.

#### 61. HOW CROCODILES LEARNED TO EAT PEOPLE<sup>37</sup>

Abayag da achakala bayja ja kayjum ni too amin. Chaka abaa i too ji eraka manbadio chi chanom, jut agcha era kadatan. No guaray manbadio ja too, onaliki chi kilig ni chanom ji inkwanto, "Bayja, bayja"; jut sūta bayja ondau ali to ibadio.

Sakay ja akou nūnta abadūg i chanom, guara sampolo'n too ja piancha onbalio. Say chūa'n bīi. Say bīi eraka ontūngau chi būkdou ni bayja ji sūta daki ontūngau chi bonugto tan ipay. Sūta sakay ja bīi amanchada, tan amanbajak i chala'd bungotto. Ninamtanto jut dimatup chi chanom, tap inamtato ji sigud i chala ni too ja kanunto.

Nanchūgi nūntana akou apankanan ni bayja i too.

#### 62. WHY THE DOG PURSUES THE DEER

Sūta aso tan olsa inanakadcha anchokay, jut asakitan sēdira.

Sūta olsa inkwanto, "Baralmoi sēdik, bachalanko ngo sēdim." Timūlok i aso, jut binachaltoi sēdi ni olsa ni kolas ja nadut. Jut inkwanto, "Niman binachaltoi sēdim mapmaptung, jut baralmoi sēdik ingisto."

Sūta olsa agtobinachal ni sēdi ni aso, jut inatan da toka panikwan, "Mapangdūak. Agka ampūsi ja odopanko." Sūta aso bimungut jut inkwanto, "Ngaua impasingmo'n sikak jut ankun agtoka odopan, osilantaka." Jut nūntan say aso osiosila i olsa.

#### 63. WHY IT IS DIFFICULT TO CATCH WILD HOGS

Nūntan da abayag at inamay i apangchil ni too ni animūlok. Sūta animūlok kabakalchay chagum. Idi amanchagum, tinpapchay chalanto.

Sakay ja akou kwan ni chagum, "No agjoak tatpapan i chalanko, inkwanko so'd sikayo num pigan i idau ni maanop." Sūta animūlok timūlok era.

Niman num ondau ali maanop, say chagum ikwanto so'd sikara, jut manimot era chi diang.

me?" The mosquito answered, "Because the frog tried to eat me when I started into his house."

The firefly burned the house of the frog. Therefore the frog lives in the water.

#### 61. HOW CROCODILES LEARNED TO EAT PEOPLE<sup>37</sup>

Long ago there were many crocodiles, all of which were friends to the people. They carried the people on their backs across the rivers and did not bite them. If there was a person to cross, he would stand on the bank of the river while saying "bayja, bayja," and the crocodiles would carry him across.

One day when the river was high there were ten people who wished to cross. Two were women. The women sat on the neck of the crocodile, while the men sat on its back and tail. One of the women was bleeding and the blood ran into its mouth. It tasted it and then dived into the water, because it had learned that the blood of people is good to eat.

Since that day crocodiles have eaten people.

#### 62. WHY THE DOG PURSUES THE DEER

The dog and the deer had traveled far, and their feet were sore.

The deer said, "Bind my feet; I will also bind your feet." The dog consented, and bound the feet of the deer with tough bark. Then he said, "Now I have bound your feet very well, so you bind my feet in the same way."

The deer did not bind the feet of the dog, but started on saying, "I will go ahead. You are too slow to travel with me." The dog said, "You have treated me badly; and although I will not go with you, I will pursue you." And since that time the dog has pursued the deer.

#### 63. WHY IT IS DIFFICULT TO CATCH WILD HOGS

Long ago it was fairly easy for the people to catch wild hogs. The wild hogs were enemies to the wind. When the wind blew they would block its road.

One day the wind said, "If you will not block my road, I will tell you when the hunter is approaching." The wild hogs agreed.

Now when the hunter is approaching, the wind tells them, and they hide in the caves.

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<sup>37</sup> Recorded in Bagulin.

## TRICKSTER STORIES AND FABLES

64. WHY CATS AND RATS ARE ENEMIES<sup>38</sup>

Nūnta abayag, kano, da guara sakei ja afo ni otot ja pianto, kano'n mamchit, num ugchaamta num sifay mambūnong. Inbagan nūnta afocha sūta siva num guaray amtato'n mambunong. Inabas nūnta siva ji, "Sigud amo's pūsa ta chingul e mambunong." Inkwan nūnta afocha, jei "Dauka ngarod ta modiolop si pūsa. Inkwanmo jei, 'Ate, kono, chi bali nan afo ta mo, kono, ibung epachitto'."

Inkwan nūnta pūsa jei, "Pianko undauak. Kapangdūka ta mo ikwan nan afojo, jei, "Guara'd si pūsa, jut masahana, kono, ingaranto'n mansilbi say no ūnmotok ali's pūsa ihafoto ibunong."

Idi mimūtok si pūsa saganum amin e masapol. Inkwan nūnta pūsa jei, "Ugak ihafo ibunong num ugjo nin e tangub e amin ja dosohan ta sikatoi karaguian." Inkwan nūnta afo ni otot jei, "Cha itangub ja amin e dosohan."

Idi intangubcha ja amin e dosohan, inhafo nūnta pūsa ibunong. Idi akakay ugto ut ioli ibunong jei to ut kinahas ni būno sūta otot pati sūta afēcha. Guaray achūūm ja dinobsēk jut sikaray angikwan ni achūūm ja ototei sayero gayum si pūsa.

Manipud nūntana akou ūntahot ni otot e pūsa.

## 65. MONKEY AND MOUSE (KABAYAN)

Sūta aki amanpasial apsolantoi otot. "Tuay dabanmo," inkwan ni otot. Kwan nūnta aki, "Ngantoi kaka ikwan son sikak? Manumaumak jut agakpian ja makitabtabal ni anchi numnumto." Sūta otot inkwanto, "Aki, amtak ja manumnumka ji anchi numnumko ja otot, num osoka'd golon jut ipoolanko jut onantayo num manumnumka ji say apoi." Num kwan nūnta aki, "Anchi. Maladumsiska. No pianmo i achūūm ja ēkdot, ēkdot angulmo." Kwan nūnta otot, "Maptung, mapangdūak num ondauka no onoliak."

Sūta aki timūlok ta numnumto ji matī sūta otot. Sūta otot imosok chi golon, jut sūta aki inpoolanto. Jut sūta otot inanbakka chi dota jut agsakitan. Idi naachap sūta apoi, sūta aki dimabag ja pasīa ni inonitoso ni otot ja imoli. Imbagantoi otot, "Ngantoi agmo nadotan?" Jut sūta otot inkwanto, "Tinabokanko i angulko chi golon, asanak nanpolipolig."

## TRICKSTER STORIES AND FABLES

64. WHY CATS AND RATS ARE ENEMIES<sup>38</sup>

Long ago, it is said, the master of the rats wanted to celebrate the *pachit*, but they did not know who would be the *mambunong*. Their master asked the mice if they knew of a *mambunong*. The mice answered, "The cat will probably be all right, because we have heard that she is a *mambunong*." The master said, "Go then and bring the cat with you. Tell her, 'Our master said to come to his house, because he wants you to pray at his *pachit*.'" "

The cat said, "I wish to go. Go first and tell your master that the cat will be there, and that she said to have everything ready, so that when she arrives she can begin to pray."

When the cat arrived, everything necessary was ready. The cat said, "I will not begin to pray if you do not first shut all the doors, because it is the custom." The master of the rats said that they would shut the doors.

When they had shut all the doors, the cat began to pray. Then in a moment instead of continuing to pray, she greedily killed the rats including their master. There were some which escaped, and they told the other rats that the cat was a traitor, indeed.

Since that day the rats have been afraid of the cats.

## 65. MONKEY AND MOUSE (KABAYAN)

A monkey taking a walk met a mouse. "Where are you going?" said the mouse. The monkey answered, "Why do you talk to me? I am wise and do not like to talk with fools." The mouse said, "Monkey, I know that you are wise, while I am a foolish mouse; but go into the cogon grass, and I will set it afire, and we shall see if you are wiser than the fire." But the monkey said, "No. You are bad. If you wish some one to broil, broil yourself." The mouse said, "Good, I will go first, if you will go when I return."

The monkey consented because he thought that the mouse would be killed. The mouse went into the cogon and the monkey set it afire. Then the mouse buried in the ground, and was not hurt. When the fire had died out, the monkey was very much surprised to see the mouse returning. He asked the mouse, "Why were you not cooked?" The mouse said, "I wrapped my body with cogon grass; then I rolled over and over."

<sup>38</sup> Recorded near Baguio.

Jut sūta aki inaysanad jut imosok chi golon, jut sūta otot imparadangtoi apoi. Sūta aki inandibot chi golon jut nanpolipolig; agsimalchung inkatod atī.

## 66. MONKEY AND MOUSE (BAGUIO)

## 67. LIZARD AND CROW

## 68. MONKEY AND TURTLE

Guara i aki ja amanjabtok chi panga tan panga ni kadasan. Guara i kakub kaonbadbad nūnta aki. Kwanto "Maptunga pasia itan. Pianko ja badinan kadiban i kadasan."

Sūta aki jimapas chi kadan ni kakub jut inkwanto, "Kaka pakut chi bonugko, antaka chi ngoro ni kadasan." Sūta kakub inpaayto, jut sūta aki indato chi ngoro ni kadasan. Sūta aki inanbayjat chi panga jut inakas sūta kakub. "Haa, haa, haa, haa!" inkwan ni aki, "No kapinchūa pianmo ma ja manian chi dota kadanmo, haa, haa, haa!"

Sūta kakub simikit ni maka domingo. Idi amapapsud ananigay jut inmūtokto chakala payidung. Sūta aki ja amandabas inūnanto sūta payidung ja inugni ni kakub, jut inkwanto, "Nantoi impasingmo ja inanghil ni payidung?"

Inkwan nūnta kakub, "Intakadko i bato chi būkdouko, jut dimatupak chi naychalum ni chanom." Inkwan nūnta aki, "Itakadmo i bato chi būkdouko jut nak manigay." Impaay nūnta kakub, jut sūta aki dimatup chi chanom, jut agdimangdūngbas.

## 69. HOW TURTLE GOT HIS HOUSE

Idi sakay ja akou guaray aki amanbajat chi panga ni kadasan. Inūnantoī sabadi'n aki chi panga ni kadasan chi inaychalum ni chanom.

Inkapotoī tabtabal nūnta sabadi'n aki, num agimabas. Bimungut mani sūta sabadi'n aki agimabas, jut inkwanto, "Numnumak kaka mankospag." Inkapatoī kangol nūnta sabadi'n aki, jut sūta sabadi'n aki inkangolto son sikato. Imawas chi dota jut kinaspigto

Then the monkey took the place of the mouse, and went into the cogon grass, and the mouse started the fire. The monkey wrapped himself with the cogon and rolled over and over; he did not stop until he was dead.

#### 66. MONKEY AND MOUSE (BAGUIO)

(The cat settles the dispute by setting fire to the grass. The mouse burrows, the monkey roasts on a tree.)

#### 67. LIZARD AND CROW

(A simpler version of the tale given by Jenks, *The Bontoc Igorot*, p. 224.)

#### 68. MONKEY AND TURTLE

There was a monkey which was jumping from limb to limb of a tree. There was a turtle gazing at the monkey. He said, "That is very good. I wish that I could climb a tree."

The monkey jumped to the place where the turtle was, and said, "Cling to my back; I will take you to the top of the tree." The monkey swung under a limb, and the turtle fell. "Haa, haa, haa, haa," said the monkey, "The next time you will want to stay in your place on the ground, haa, haa, haa."

The turtle was sick one week. When he had become well, he went fishing and brought back many fish. The monkey, which was passing, saw the fish that the turtle was carrying, and said, "How did you catch the fish?"

The turtle said, "I tied a stone around my neck and dived under the water." The monkey said, "Tie a stone to my neck, and I will go fishing." The turtle did so, and the monkey dived into the water, but did not come into sight again.

#### 69. HOW TURTLE GOT HIS HOUSE

One day there was a monkey swinging on the branch of a tree. He saw another monkey on the limb of a tree in the water.

He began to talk to the other monkey, but was not answered. He became angry because the other monkey did not answer, and said, "I think you are proud." He began to frown at the other monkey, and the other monkey frowned at him. He went down to the ground and threw a stick at the other monkey; but it floated away on the water. He

ni pating sūta sabadi'n aki, num kimaljap da chi chanom. Bimungutto pasia jut jimaptok chi chanom ja to binakal sūta sabadi'n aki, num chinachal ni bato i adungto jut ninumnumto ji pinagas nūnta sabadi'n aki i adungto.

Imoli chi dasang jut inodopto amina kayitto. Idi imoli era inūnancha chakal ja aki chi chanom, jut ninumnumcha ji sūta sabadi'n aki inodopto'n amina kayitto.

Sūta kakub amansiang chi kilig ni chanom, inkwanto, "No idaganjoak ni bali, ondauak chi chanom jut nak bakalan ima sabadi'n aki jut impabtēkoča." Timūlok era sūta aki, jut sūta kakub dīmau chi chanom jut kinidotto sikatoi agchaso onanan nūnta sabadi'n aki chi chanom. Jut indagan ni aki sūta kakub i balito.

#### 70. MONKEY AND DEER

Sūta aki inamnumnum ja mandaga ni bado'n balito, jut inodopto sūta olsa ja onatang. Sūta olsa manobda ja pasia ja toka paniakan ni chulong nunta aki chi kadasan. Istaya adabi, jut sūta aki agtoinakan sūta olsa ni kanunto. Suta olsa inkwanto, "Ngaagangak ja pasia"; num insongbat nunta aki, "No inakechung iakanmoak ja amina chulong, onjapasak, jut nak alan ni kanunmo."

Sūta aki mayso ja pasia, jut agtopian ja aknan sūta olsa ni kanunto. Idi inanbolidi sūta olsa ja toalan dangbosto'n chulong, sūta aki inkasto'n chumpagto, jut indansato ni ikol ni olsa chi kiu, jut inkwanto, "Waw, way; batēka, olsa, osilantaka ni aso." Sūta olsa numnumto ji impakad ni aso i ikolto, jut jimaptok sikatoi akonpalon ni ikolto. Timakot jut agobiningi sikatoi agtoso inamtaan ji sūta aki amangikwan, "Waw, waw, waw." Sūta olsa agto kinan ni kanunto sikatoi inkapoto angan ni adut.

#### 71. THE WISE RATS

Guara otot inanbali chi bali ni baknang jut amangada chakal ja bakas. Suta baknang angala ni pusa say ontakot i otot. Jut asisēkēn i otot inkwanto, "Nanbadi kita, amo, ni dakoto babacha, tan sigūcho onpigot kīta; num sigud pigota otot mobiday ji say mataba'n otot ji matī. Say kataban alantayo ji mamaptung ja makan ni pūsa."

Jut dīmau era chi bali ni abatug ja balo. Jut inamtato ji panakan ni otot i bakas tan dokto, inkwanto, "Say otot pankana i pagui tan dokto, jut akay anchi mabayan son sikak; mangalak ni pusa." Inkedung ni otot, jut sūta asisēkēna otot inkwanto, "Baychantayo i bakas tan dokto ja tayoka pankana say agmangada

became very angry and jumped into the water to fight the other monkey; but struck his nose on a rock, so that he thought that the other monkey had hit his nose.

He returned to the forest, and brought with him all his companions. When they returned, they saw many monkeys in the water; and thought that the other monkey had brought all his companions with him.

A turtle sunning on the bank of the river said, "If you will make me a house, I will go into the water and fight the other monkeys and drive them away." The monkeys agreed, and the turtle went into the water and made it muddy so that they could not see the other monkeys in the water. Then the monkeys made the turtle a house.

#### 70. MONKEY AND DEER

The monkey decided to build a new house, and invited the deer to help. The deer worked hard giving the boards to the monkey in the tree. It was almost night and the monkey had not given the deer his dinner. The deer said, "I am very hungry"; but the monkey answered, "When you have finished giving me all the boards, I will come down and give you your dinner."

The monkey was very stingy, and did not want to give the deer his dinner. When the deer turned around to get the last board, the monkey dropped his adz, and pinned the tail of the deer to the wood, and then said, "Waw, waw; run deer, you are pursued by the dog." The deer thought that the dog was holding his tail, and jumped so that his tail was pulled off. He was scared and did not look back, therefore he did not know that it was the monkey saying, "Waw, waw, waw." The deer did not eat his dinner, and so he began to eat grass.

#### 71. THE WISE RATS

There were rats living at the house of a rich man, and they were eating much rice. The rich man got a cat so that the rats were afraid. Then an old rat said, "Let us leave this place, and go to the house of a widow nearby. I think we will have to eat camotes most of the time, and maybe we will get thin, but it is better to be a thin rat alive than a fat rat dead. The fatter we become the better food for the cat."

Then they went to the house of the poor widow. When she learned that the rats were eating her rice and camotes, she said, "The rats are eating my palay and camotes, and soon nothing will be left for me; I must get a cat." The rats heard this, and the old rat said, "We must pay for the rice and camotes which we are eating so that the widow will not

i balo ni pūsa. Inamtayo i baknang ja amangitdo ni pilak; ondau kīta ni kalibian ngum ngaogip i pūsa, jut alantayo chi balo.”

Jut nuntan ja dabi dimau era chi bali ni baknang, jut kinadkutchā i kakon ni pilak. Indara i pilakto, jut idi sakay ja babwa dimibag i balo onetoso ni pilak tan balitok chi chital ja nayilop son sikato. Say dakub kaonong naybagat inamtato ja anchi too angidau ni pilak, jut ninumnumto ji ondau ni otot ja bayad ni kanuncha.

#### 72. DEER, WILDCAT, AND DOGS

Sūta olsa toka paniquan nan tabau ji mahadsang ja pasīa ja mamtĕk, jut inkwanto, “Numnumko i ngaua i antĕki i sĕdi. Agakamta i pasingmo ja mamtĕk i aso.” Sūta tabau insongbatto, “Sigūcho agakmabodin ja mamtĕk ja pasīa singa sikam, num sūta aso agchaak inchil. Paamtak son sikam agakampūsi singa inkwanmo, manasugal kīta num mabodin onsabisk chi arague kilig ni chanom mapangdūak num sikam.” Timūlok sūta olsa.

Jut inkedungancha ni chakala aso ja amanbodio, jut inkapotoi i olsa i batĕk, jut sūta tabau jimabtok chi bonug ni olsa. Say olsa istay simbitoi i narague ja kilig ni chanom, sūta tabau jimabtok chi chaga, jut kimalab chi kiū, num sūta aso inchilcha i olsa.

Idi binantayanto i olsa binū ni aso, inkawnto, “Ha, si olsa, ankun mahadsanga mambatĕk, mamahadsang i aso num say sikam. Ankun anchokay sĕdim, entĕkay numummo.”

#### 73. CIVET CAT, MONKEY, DOG, AND CARABAO

Sūta amonin tan aki eraka manakakad adopod era kadasan chi ili. Inūnanchay aso toka panbodowa i noang ja amangan ni adut.

Sūta aso inkwanto “Waw, waw, waw” ni abadug; num sūta noang inkwanto ni abos “Ngo-ay” dododop toka pantabali kayitto, num agto inūnan ni aso. Sūta amonin agmanakad ja pasīa, jut agtoinūnan i aso tan noang.

Sūta aki inkwanto ngarancha, jut inkwan ni amonin, “Ase! Abadug i asul ni noang. Sūta aso kaontakot ja pasīa sikatoi istay agmabodin i manasul. Numnumko ja onbatĕk, num sigūcho ontakot ja pasīa ja agmobadin onbatĕk.”

Inkwanto ni aki, “Asamaka; sūta aso abaduga asulto. Sūta achūūm ootĕk abadug i asulcha; jut sūta achūūm abadug ootĕk i asulcha. Agmobadin i amtam sepa abadug mani abadug i asulcha.”

get a cat. You know where the rich man keeps his money; let us go tonight while he is asleep, and take it to the widow."

Then that night they went to the house of the rich man and gnawed into his box of money. They took his money, and the next morning the widow was surprised to see the silver and gold on the floor beside her. Since the door remained locked, she knew that no person had brought the money, and decided that it had been brought by the rats to pay for their food.

#### 72. DEER, WILDCAT, AND DOGS

The deer was telling the wildcat that he was a very fast runner, and said, "I think it is bad to have short legs. I do not know how you run away from the dogs." The wildcat answered, "Maybe I cannot run so fast as you, but the dogs have never caught me. That you may know that I am not so slow as you say, I will bet that I can reach the far bank of the river before you." The deer agreed.

Then they heard many dogs barking, and the deer began to run, and the wildcat jumped on the deer's back. As the deer almost reached the far bank of the river, the wildcat jumped to the ground and climbed a tree; but the dogs caught the deer.

While he watched the dogs kill the deer, he said, "Ha, Olsa, even if you run fast, the dogs run faster than you. Even if your legs are long, your mind is short."

#### 73. CIVET CAT, MONKEY, DOG, AND CARABAO

The civet cat and the monkey were making a journey from the forest to the settlement. They saw a dog barking at a carabao, which was eating grass.

The dog said "wa, wa, wa" loudly; but the carabao said only "ngoay" in a low voice calling his mate, but he did not notice the dog. The civet cat had not traveled much, and had not seen a dog or a carabao.

The monkey told what their names were; and the civet cat said, "The carabao talks loudly. The dog is scared so much that he can hardly talk. I should think that he would run away, but probably he is so frightened that he cannot run."

The monkey said, "You are mistaken; the dog is the loud talker. Some which are small talk loudly; and some which are large talk low. You cannot tell who are large by the loudness of their talking."

## 74. HOW THE FLEAS HELPED THE DEER

Ima timul chaka pankadata sūta olsa, jut sūta olsa toka pankati ni timul. Inkwan sūta olsa, "Agmasapol ja mambakal kita. Mabodin būnoanko ni achūūm kayo, num achūūm chaka pankadata nan sikak. Mankayjum kita jut manaatang kita." Timūlok sūta timul, jut idi amandabadabas sūta olsa, ni olaolay toka digdiga sūta kadan ni timul say agto ikaton era.

Idi sakay ja akou panosilan ni aso sūta olsa, chindan nūnta olsa chi askang ni timul jut inkwanto, "Sikak si olsa. Inosiltoak ni aso. Numnumjo i tolag kayo, jut atngijoak."

Idi nayaskang sūta aso pimakut era sūta timul jut inkapochay kalat. Idi dininung ja pokpokantocha, sūta olsa simabi chi chanom jut inateanto.

## 75. CAT AND DOG (KABAYAN)

Abayag da guaray baknanga too. Inaychaltoi asul ni amina animal. Guaray asoto tan pūsa.

Sakay ja akou binūtoi kuchil. Inakanto ni pūsa achūūma apag, num inda ni aso chi pūsa. Bimungut i pūsa jut inkwanto, "Ngantoi indaanmoso ni apag ja inakan ni apotayo? Makabulka. Kolang i kanunmo ni olaolay. Anumakay matay i kuchil ni apotayo ni pangok; jut maonan num kosto'n kanunmo."

Sūta too inkedungantoi asul ni pūsato, jut inkwanto, "Idakok i amina kuchilko ta inkwan ni pūsa ji matī era ni pangok." Indakoto'n amin i kuchilto.

Idi sakay ja akou binūtoi kauitan. Inakanto'n ni pūsa ni achūūma apag, jut inda ni aso. Inkwan ni pūsa, "Moka panalay kanunko moan. No akay onsakit i apotayo. Idakoto'n amina kuchilto, jut anchi abayan ja panchilos. Matī, jut kanunchaka ni too ja i siling."

Sūta daki inkedungantoi moan i asul ni pūsa. Ninamatto i tombkal ni kuchil ja chilosto, num anchi sakay ja mandako son sikato. Inkwancha, "Maykotka. Indakom amina kuchilmo say agka manikan ni apag ni too. Niman chakal i pilakmo, num agtobaychan i biagmo. Agmika idako'n kuchil."

Sūta too atī, jut sakay sūta aso ja binūra ni siling.

## 74. HOW THE FLEAS HELPED THE DEER

The fleas were biting the deer, and the deer was stepping on the fleas. The deer said, "It is unnecessary for us to fight. I can kill some of you, and others will bite me. Let us be friends and help each other." The fleas consented; and when the deer was passing he always went around the place where the fleas were, so that he would not step on them.

Then one day the deer was pursued by the dogs, and passed near the place where the fleas were, saying, "I am *Olsa*. The dogs are pursuing me. Remember our agreement and help me."

When the dogs were near, the fleas crawled on them and began to bite. When they stopped to knock them off, the deer reached the river and was lost.

## 75. CAT AND DOG (KABAYAN)

Long ago there was a rich man. He learned the talk of all the animals. He had a dog and a cat.

One day he killed a hog. He gave the cat some meat, and the dog took it away from the cat. The cat became angry and said, "Why do you take the meat which our master gave me? You are a glutton. Your food is always insufficient. In the future our master's hogs will die of cholera; then we will see if you have enough food."

The man heard the talk of the cat and said, "I will sell all of my hogs because the cat said that they will die of cholera." He sold all his hogs.

Then one day he killed a cock. He gave the cat some of the meat, and the dog took it. The cat said, "You are taking my food again. In the future our master will become sick. He sold all his hogs, and there is nothing left with which to celebrate the ceremonies for sickness. He will die, and the people will eat you at his death ceremony."

Again the man heard the talk of the cat. He tried to buy hogs for the ceremonies for sickness, but no one would sell to him. They said, "You are stingy. You sold all your hogs so that you would not have to give meat to the people. Now you have much money, but it will not buy your life. We will not sell hogs to you."

The man died, and they killed only the dog for his death ceremony.

## 76. CAT AND DOG (GUSARAN)

Guara sakay ja baknanga too ja maka kojun i pūsa tan aso. Inakantoi daman ni pūsa tan pūkil ni aso.

Indato i aso i apag sone pūsa toka panikwan, "Kanunmoi pūkil; nabdejak ni pangan ni pūkil." Idi kanun ni aso i apag, indato moan i pūkil sone pūsa.

Sūta pūsa bimungut jut inkwanto, "Ngantoi indamoso ni kanunko? Magono'n akou say apotayo matī. No ontabaka bunoanchaka ni too ja siling."

Jut idi pito'n akou totogua atī, jut sūta aso'n timaba insilingcha.

## 77. MONKEY AND THE BEES

Sakay ja aki dīmau chi bali ni potjokan, jut imbaga era ni dinūan. Sūta potjokan inkwancha, "Ngantoi agmo panobdaan ni pangananmo? Kamika manobda ja pasia ni daga ni dinūanmi, jut agmika aknan nan sikam. Magono onmūtōk i pūok, jut sapolanmi amina dinūan ja intalomi."

Sūta aki insongbatto, "No agjoak aknan ni dinūan, alanko. Agaksapolan ja manobda ni kanunko. Makadsangak tan matakalak, jut mabodina alanko ni achūūm ja amanobda." Sūta potjokan insongbatcha, "Mabodinmi'n makibakal ingistoi obda; namatmo'n alan dinūanmi jut panonimika." Sūta aki ngingiantocha, toka panikwan, "Haa, haa, abadug i asulmo ji ootēk kayo! Mabodinko'n bachasan chakala dībo son sikayo ni pinsaka sopsop ni tobacco."

Sūta aki inkapotoi pangan ni dinūan, num sūta potjokan kindatcha ni pinchakal chi tamīlto, adungto, tan matato. Inkapotoi batēk chi balito, num dimarag i tamīlto jut angisip i matato jut agonchimang. Idi agsimabi chi balito, mimūtōk i pūok. Agto mabodin ja onan ja chakal i chanom. Sikatoi inalnudechanto.

## 78. RAT AND KILING

Guaray otot amanpasial ni sakay ja akou num inūnantoi kiling chi kadasan. Inkwanto, "Ara! Maptunga pasia i būkdoumo! Inkwanmoak ngantoi binadangaanto, mani pianko'n ambalanga i būkdouko."

Inkwan sūta kiling, "Kinudkutto i būkdou ni taad, jut impadangan i chala i būkdouko. No onoranmo i impasingko, ambalanga i būkdoumo."

Sūta otot kinudkutto i būkdouto jut bimalanga; num atī ni magono ji anchi angoniso ja angikwan ni mahalting.

## 76. CAT AND DOG (GUSARAN)

There was a rich man who owned a cat and a dog. He gave meat to the cat and bones to the dog.

The dog took the meat from the cat, saying, "You eat bones. I am tired of eating bones." When the dog had eaten the meat, he also took the bones from the cat.

The cat became angry and said, "Why do you take my food from me? In a few days our master will die. If you have become fat, they will kill you for his death ceremony."

Then in seven days he really died, and they used the dog which had become fat for his death ceremony.

## 77. MONKEY AND THE BEES

A monkey went to the house of the bees and asked them for honey. The bees said, "Why do you not work for your food? We work very much to make our honey, and we will not give it to you. Soon the storms will come, and all the honey which we have saved will be necessary."

The monkey answered, "If you do not give me honey, I will take it. It is not necessary to work for my food. I am strong and brave, and I can take things away from others that work." The bees answered, "We are able to fight as well as work; try to take our honey, and we will show you." The monkey laughed at them, saying, "You talk big, but you are small. I could whip many thousand of you in the time for one whiff of tobacco."

The monkey began to eat the honey, but the bees stung him many times on his cheeks, his nose, and his eyes. He started to run to his house; but his cheeks swelled, and his eyes closed, and he could not see. Before he reached his house the storm had arrived. He could not see that the river was high. Therefore he drowned.

## 78. RAT AND KILING

A rat was taking a walk one day when he saw a *kiling*<sup>39</sup> in a tree. He said, "Ara! Your neck is very beautiful. Tell me how it became red, because I wish a red neck."

The *kiling* said, "I cut my neck with a knife, and the blood made it red. If you will do what I did, your neck will be red."

The rat cut his neck and it became red; but he died soon and no one saw it to tell him it was pretty.

<sup>39</sup> A species of bird.

## 79. FROG AND LIZARD

Guaray tilay ja amansiang chi abaduga bato, jut jimabtok i tingay adapod chanom inayalop son sikato, toka panikwan, "Maptung impanamusko. Agkamanamus? Num sigūcho agmoamta ja manangoi tan kaontakot ja ondatup chi chanom."

Inkwan sūta tingay, "Mabodin mut ja onangoi, num say chanom ankatit pianko'n manian chi dūgad ja asiangan." Inkwan ni tingay, "Kala, maonan num sepa i mapkus ja onangoi." Jut intolchontoi tilay chi chanom.

Sūta tilay nimangoi ni abos chi bato, num sūta tingay bimalio chi chanom jut amanoli. Idi simbitoi bato inkwanto, "Niman ichūmanmo i kamaptungko ja manangoi. Guara mabodinmo'n dagan? Bilangi onan tayo i onjabtok, ni arague." Sūta tilay agto kosto'n onjabtok, num sūta tingay intolchonto moan chi bato inaysapud chaga. Jut jimabtok i tingay chi arague, jut imoli chi bato, toka panikwan, "Inūnanko'n agmobadin ja onjabtokka ngo. Numnumak onbabayingka ni anchi amtam ja dagan, num sigūcho amtam mankansion. Maonan num sepa i kansionto i mapmaptung."

Jut sūta tingay inkapotoi kansion ni mabodina pasingto. Toka panisaat tan toka panisaat i kansionto, num sūta tilay toka idododop i kansionto ji singa agmayekidungan. Sūta tilay inūnantoi būkau ja angekedung ni kansion ni tingay, amantayab chi inaykayang; num sūta tingay manaagag ni kansionto ni pasingto. Sikatoi agtoso inūnan.

Sūta tilay bintēkto inaydūong chi bato, num sūta būkau inchiltoi tingay. Sūta tilay pimangbau i toktokto chi diang, jut inkwanto nan tingi, "Maptungka ja manangoi, num naka ontakot agmobadina manangoian i anchi chanom. Mabodinmo'n jabtokan i arague, num agmobadinan chima aligua'n chaga. Mabkus i kansionmo num anchi amanēkēdung nan sikam sakay ni būkau, num agaknumnuman ji piantoi kansion. Pianko'n mangachan ni tilay ankun agakamta'n manangoi, jabtok tan kansion mamaptung, num maptung i matak ja mangidman ni būkau num toak achidan.

## 80. MONKEY AND SNAKE

Sakay ja akou manpasial i aki, jut inaspoltoi olug amanmongay chi adūngokan.

Inkapotoi ngingi ni olug, mani nangali adūngokan chi chaga, jut inkwanto, "Haa, haa, haa! Ngantoi nanbalijanmo chi ngaua ja obong? Agakamta moka pasing i manjasjas chiay ja bali. Ngantoi agmo panbalian chi kadasan singa sikak say mabodin ichamanmo i pasing ni achūm?"

## 79. FROG AND LIZARD

There was a lizard sunning on a large rock, when a frog jumped from the water beside him saying, "My bath was fine. Do you never bathe? But maybe you do not know how to swim, and are afraid to dive into the water."

The lizard said, "Indeed, I can swim; but as the water is cold, I prefer to remain in a place which is sunny." The frog said, "Come, let us see who is the better swimmer." Then he pushed the lizard into the water.

The lizard only swam to a rock, but the frog swam across the river and returned. When he reached the rock, he said, "Now you see how well I swim. Is there something you can do? Suppose we see who jumps farther." The lizard did not wish to jump, but the frog pushed him again from the rock to the ground. Then the frog jumped far, and returned to the rock, saying, "I also see that you cannot jump. I should think you would be ashamed of not knowing how to do anything, but probably you know how to sing. Let us see who sings better."

Then the frog began singing about what he could do. He sang louder and louder, but the lizard sang so low that he was hardly heard. The lizard saw a hawk flying above, which had heard the frog singing; but the frog was busy singing about his accomplishments. Therefore he did not see it.

The lizard ran under the rock, but the hawk caught the frog. The lizard stuck his head from a hole, and said to the frog, "You are a good swimmer, but I am afraid you cannot swim where there is no water. You can jump far, but you cannot jump where there is no land. You can sing loud; but there is no one to hear you except the hawk, and I do not think he likes singing. I prefer to remain a lizard, even if I do not know how to swim, jump, and sing well, if my eyes are good enough to see the hawk before he catches me."

## 80. MONKEY AND SNAKE

One day a monkey was taking a walk and met a snake coming out of a cave.

He began laughing at the snake because he lived in a cave in the ground, and said, "Haa, haa, haa. Why do you live in such a poor hut? I do not know how you breathe in this house. Why do you not live in a tree like me, so that you can see what others are doing?"

Inkwanto sūta olug, "No pianmo nanbali chi kadasan, mabodin; num pianko baliko naychalum chi chaga. Agmasopol nan sikak i pasing ni achūūm num pasingko i pianko." Inkwan nūnta aki, "Agmasopol pantatabal kita, mani anchi numnummo."

Jut timabtēk chi askang i kadasan. Jimabtok chi pangapanga, jut ngingianto olug, "Haa, haa, haa!" Agtoinūnan mimūtok i pūok ankud binjok ni chagum i kadasan. Sūta panga timūngauan ni aki akatdo, jut sūta aki naakas chi chaga, jut atī.

#### 81. THE PROUD COCK

Guaray kauitan ja makospag. Toka bakala achūūm ja manok ni olaolay, jut toka pidiwi era ni kanuncha. Toka i antung i kakaok jut toka ikwan ni kayitto ji matakal ja kauitan. Agonpatok chi kagaban ja maykamot achūūm, num kaonpok chi askang ni kadasan.

Idi sakay ja palbangan ja pasia, inkedungan ni tabau amankakaok, jut dimau notda kadasan ja toka pokoki. Sūta kauitan inakal i katakalto, nūnta inonitoso ni tabau, jut inankacho toka panikwan, "Agmoak alan. Sikak si Kauitan ja apo ni manok, jut adakayjak tan andayotak. Mabodinmo'n mangada ni achūūma manok ja ngalobo tan andūput. Magono ja onbūday era chi kagaban."

Sūta tabau inabasto, "Sikam i pianko. Nabdejak ni kedung ni asulmo ja poro kospag. Ankun adakayka tan andayotka, abadugka jut mabayak kananantakaso." Sikatoi nūnta kauitan ni kaspogto, atayjan.

#### 82. THE FAT WILD HOG AND THE THIN WILD HOG

Guaray pigota animūlok toka panadoba i pitoi, idi dimau ali mataba ja animūlok. Kwanto nūnta mataba ja animūlok, "Ngaranto moka pandaga?" Insongbat nūnta pigota animūlok, "Naka manganop ni kanunko mani naagangak." Kwan nūnta mataba ja animūlok, "Naangauka. Nantoi moka panobday ja pasia ni ootēka damot? Ilopmoak num itorotaka sūta doktoan. Num manganka ni dokto ontabaka ingusmoak." Num insongbat nūnta pigota animūlok, "Naka antakot ta onantoak sūta makakogjun jut būnoanto sikatayo. Ankun pigotak. Say matataba kita say mapmaptunga kanun ni too." Num kwan nūnta mataba ja animūlok, "Ondau kita madabi num naogipa too." Insongbat nūnta pigota animūlok, "Ankun, sūta too akut onbangan jut būnoanto kita." Kwan nūnta mataba ja animūlok, "Num onan i too, agkita ondau chi doktoan. Didimauak chima dinoktoan chakala dabi, jut iguantakaso sūta too naogip olaolay num adabi." Num nūnta pigota animūlok insongbat "u-u" niabos, mani agtopiana ondau.

The snake said, "If you like to live in a tree, you may do so; but I like my house under the ground. It does not matter to me what others do, if I do what I wish." The monkey said, "It is unnecessary for us to talk because you have no sense."

Then he ran to a nearby tree. He jumped on the limbs, and laughed at the snake, "haa, haa, haa." He did not see the storm approaching until the tree was broken by the wind. The branch on which the monkey was sitting was broken off, and the monkey fell to the ground and died.

#### 81. THE PROUD COCK

There was a cock which was proud. He was always fighting the other chickens and robbing them of their food. He was always crowing, and telling his companions that he was a brave cock. He did not roost in the chicken house with the others, but roosted in a nearby tree.

Then very early one morning a wildcat heard the crowing, and went to the tree where he was roosting. The cock lost his bravery when he saw the wildcat, and began to beg saying, "Do not take me; I am Kautitan, who is master of all the chickens, and I am old and tough. You can take other chickens which are young and tender. Soon they will come out of the chicken house."

The wildcat answered, "I want you. I am tired of hearing your talk which is pure pride. Even if you are old and tough, you are large, and I will be eating you for a long time." So the rooster died on account of his pride.

#### 82. THE FAT WILD HOG AND THE THIN WILD HOG

There was a thin wild hog rooting in the mud, when there came a fat wild hog. The fat wild hog said, "What are you doing?" The thin wild hog answered, "I am hunting my food." The fat wild hog said, "You are crazy. Why do you work very hard for a few roots? Come with me and I will show you the camote field. If you eat camotes you will be fat like me." But the thin wild hog answered, "I am afraid that the owner might see us, and kill me. What if I am thin. The fatter we are, the better food we are for the people." But the fat wild hog said, "We will go at night when the man is sleeping." The thin wild hog answered, "Even so, the man might awake and kill us." The fat wild hog said, "If we see the man, we will not go into the camote field. I have gone to the camote field many nights, and I tell you the man always sleeps at night. But the thin wild hog answered "u-u" only, because he did not wish to go.

Sūtana dabi nūnta mataba ja animūlok dīmau chi dinoktoan. Simalchung chima adut toka panoni too, num agtoinūnan. Jut dīmau chi dinoktoan, jut inakas chima bīto ja binkaana ni too.

Nūnta sakay ja palbangan simpol ni too jut binūto. Idi nūnta sakay ja akou idi agmimūtok, namnama nūnta pigota animūlok ji insadadcha. Kwan nūnta pigota animūlok sonan angulto, "Sisigud i pigota animūlok chi kakadasan num mataba ja animūlok chi paljok."

### 83. THE STINGY MONKEY

Sūta anak ni aki amansikit, jut amaga sonan amonin ja amanbunong. Inkwan nan amonin son sikato ji masapol ja mangalaga ni amdag say maypian i sakit ni anakto.

Mayokot i aki jut agtopian ja mangalaga ni amdag, num idi nganngani ja matī i anakto, timūlok ngorūchian.

Idi inmūtok i amanaadibay inūnancha sakay ni abos i kuchil ja mansilbi tan sakay ni abos i tapuy ja insachang ni akus chi ngoro ni kadasan.

Inbūnong ni amonin jut pinalpalchay tan insadadcha i monok. Idi adoto inbūnong moan ni amonin. Idi nakehung ja inbūnong ni amonin, inda ngo ni aki i manok jut inkalabto'd ngoro ni kiū.

Bimungut era sūta amanaadibay tap anchi kanuncha, num ngingian era ni aki toka panikwan, "Haa, haa, haa!", jut inchapigto son sikara i pūkil ni manok. Idi kanuntoi manok, inkapotoi inom ni tapuy, jut agto simalchungan inkatod abotung.

Inakas ali'd ngoro ni kadasan, jut atī, say guayguaychay kokoato'n mansilbi ni silingto num sūta masapol ja mansilbi ni amdag.

### 84. THE MONKEY AND THE MAN<sup>41</sup>

Nūntanda abayag guara abaduga bakus ja nangaran ni Tabūlo. No guaray maniakan ni ngaranto, sabalitanto ni pinchūa ni payidung.

Sakay ja akou guaray daki dīmau sonan bakus ja nanbaga ni payidung. Guara indato'n chūa'n kayibang jut inakanto soni bakus jut inkwanto, "Aknantaka ni kagachūa ni payidung ja achidanmo.

Sūta bakus indatuptoi kayibang, jut pinoto ni payidung. Sūta too angala moan kayibang jut makantoso ni bakus. Pino ni bakus moan ni payidung.

Sūta too pianto'n alaan amin i payidung. Pinapattoi toktok ni bakus jut atī. Sūta too inakadtoi payidung, num maganoi inotato. Maganoi inkatīto jut nanbodio i payidung ni bato.

That night the fat wild hog went into the camote field. He stopped in the grass looking for the man, but did not see him. Then he went into the camote field, and fell into the pit which had been dug by the man.

The next morning the man found him and killed him. Then the next day when he did not return, the thin wild hog knew that they were cooking him. The thin wild hog said to himself, "A thin wild hog in the forest is better than a fat wild hog in the caldron."

### 83. THE STINGY MONKEY

The monkey's son was sick, and he sent for the civet cat who was a *mambunong*. The civet cat told him that it was necessary to celebrate the *amdag*,<sup>40</sup> so that his son would be cured of his sickness.

The monkey was stingy and did not wish to celebrate the *amdag*; but when his son was nearly dead, he consented.

When the visitors arrived, they saw only one hog to be used, and only one jar of *tapuy*, which the monkey had hung in the top of a tree.

The civet cat prayed, and they killed and cooked a chicken. When it was cooked the civet cat prayed again. When the civet cat had finished praying, the monkey took the chicken also and climbed to the top of the tree.

The visitors became angry because there was no food; but the monkey laughed at them saying "haa, haa, haa," and threw the bones of the chicken at them. When he had eaten the chicken, he began to drink the *tapuy*, and did not stop until he was intoxicated.

He fell from the top of the tree and died, so that they used more of his property for his death ceremony than it would have been necessary to use for the *amdag*.

### 84. THE MONKEY AND THE MAN<sup>41</sup>

Long ago there was a large monkey which was named Tabulo. If anything was given him, he would pay twice its value in fish.

One day a man went to the monkey to ask for fish. He had taken two camote baskets which he gave to the monkey, saying, "I will give you one-half of the fish which you catch."

The monkey dived with the camote baskets, and filled them with fish. The man got another camote basket, and gave it to the monkey. Again the monkey filled it with fish.

The man wanted to get all the fish. He hit the monkey's head with a stick, and he died. The man took the fish home, but he was soon vomiting. He soon died, and the fish changed to stone.

<sup>40</sup> *Ibid.*, p. 282.

<sup>41</sup> Recorded in Baguio.

## 85. THE RED DOG AND THE WHITE DOG

Sakay ja maanop guara asoto'n chūa. Say sakay ambalanga, tan sūta sakay ampūti.

Sakay ja akou sūta asauwa ni maanop inkwanto, "Alam i aso jut kapanganop ni olsa tap anchi apag." Sūta maanop tinawaltoi asoto, jut dīmau ja anganop.

Sūta ampūti aso simpoltoi olsa, jut inonodto ni san akou. Sūta ambalanga dīmau bangat chima inaykayang chi chūntog, jut no ampatang i sakit ondikot chi serom. No ondau ali olsa ankun agtoosilan.

Anongosto inamtēk i olsa, jut sūta ampūti insagangto sūta ambalanga, toka inkwan, "Ngantoi agmoakso inatngan ni achil ni olsa? Niman apomi anchi apag." Sūta ambalanga insongbatto, "Aligua'n būkabūkak ni too. Agmasapol ankun anchi apagto. Nabdejak ni batēk num tawalantoak."

Idi simabi sūta maanop chi balito, inkwan ni asauwato, "Ngantoi anchi inchilmo'n olsa? Kabosan guara i manaadibay, jut anchi apag." Insongbat nūnta maanop, "Sūta ambalanga aso agmangosil ni olsa. Mabūno ja mansilbi ni manaadibay." Jut binūra tap mangichas.

## 86. HAWK AND CROW

Suta būkau toka pankanay kipkip ja inchilto idi intayab adābas i kabang. Sūta kabang kwanto, "Ngau, ngau." Kwan ni būkau "Ngarani ngau?" Insongbat ni kabang, "Sikam, mani mamūnoka."

Bimungut i būkau ja pasīa, jut timayab inosilto kabang, num agto sinakop i kabang mani guara inughito'n kipkip. Inabde ! būkau ja pasīa, jut inkastoi kipkip, jut inda kabang, jut timayabda.

Kwan ni būkau, "Mamūnoak, amo, num mak i botka tan maolbotka." Insongbat ni kabang, "Ankun, aligua'n lokoak. Agakonbungut, jut say agakatiwan i kanunko."

## 87. WHY THE MONKEY COULD NOT SLEEP

Abaduga aki nanbali chi dasang nayaskang chi chanom. Sama tingi ja nanbali chi kilig ni chanom mandaga ni abaduga asul ji agonogip sūta aki.

Dīmau to inūnan ima tingi sūta aki, jut inkwanto, "Ngantoi joaksoka notungi? Joakka būngo būngoni olaolay." Inkwan ni tingi, "Kitāka mangingii sūta kakub mani ojoojon i balito. Kraak, kraak, kraak."

Sūta aki dīmau chiman kadan ni kakub, jut inkwanto, "Ngantoi mosoka ojoojoni ni balimo? Ngingianchaka ni tingi say

## 85. THE RED DOG AND THE WHITE DOG

A hunter had two dogs. One was red and the other was white.

One day the hunter's wife said, "Get the dogs and hunt a deer because there is no meat." The hunter called his dogs and went to hunt.

The white dog found a deer, and followed it all day. The red dog went only to the high places of the mountain; and when the sun was hot, he lay down in the shade. When the deer passed, he would not pursue it.

Finally the deer escaped, and the white dog scolded the red, saying, "Why did you not help me catch the deer? Now our master has no meat." The red answered, "I am not the servant of the man. It does not matter even if he has no meat. I am tired of running when he calls me."

When the hunter reached his house, his wife said, "Why did you not catch a deer? Tomorrow there will be visitors and there is no meat." The hunter answered, "The red dog would not pursue the deer. I will kill him to use for the visitors." Then they killed him because he was lazy.

## 86. HAWK AND CROW

The hawk was eating a little chicken which he had caught, when the crow flew by. The crow said, "bad, bad." The hawk said, "What is bad?" The crow answered, "You, because you are a murderer."

The hawk became exceedingly angry, and pursued the crow; but he did not overtake him, because he was carrying the little chicken. The hawk became very tired and dropped the little chicken, and the crow got it and flew away.

The hawk said, "Maybe I am a murderer, but you are a thief and a deceiver." The crow answered, "Even so, I am not crazy. I will not become angry and lose my food."

## 87. WHY THE MONKEY COULD NOT SLEEP

A large monkey lived in a tree near the river. The frogs which lived on the bank of the river made much noise, so that the monkey could not sleep.

The monkey went to see the frogs, and said, "Why are you making noise? You always keep me awake." The frogs said, "We are laughing at the turtle, because he carries his house on his back. Kraak, kraak, kraak."

The monkey went to the place where the turtle was, and said, "Why are you carrying your house on your back? The frogs laugh at you so

agakmaogip." Inkwan nūnta kakub, "Ojoojoni i baliko, mani ontakotak ni kamkamti ja poolantoi."

Sūta aki tinagualtoi kamkamti, jut inkwanto, "Ngantoi mosoka ugugchi ni apoi? Sama kakub ontakot ja poolanmo i balito, toka ojoojoni nud bonugto, ka ngingii ni tingi say akakmaogip." Inkwan nūnta kamkamti, "Naka manugug ni apoi say naka ontakot imok ja kadatantoak."

Sūta aki tinagualtoi imok, jut inkwanto, "Say kamkamti amanugug ni apoi mani ontakot ja kadatanmo; sama kakūb ontakot ja poolan ni kamkamti i balito, jut kangingii ni tingi mani toka ojoojoni chi bonugto say agakmaogip."

Inkwan nūnta imok, "Manongpital chagos asanak kalatay kamkamti say agmasapol ja manugugchi ni apoi say kakub agtoojoojonan i balito say agngingian ni tingi say maogipka."

#### 88. THE PROUD MAN

Guara asisēkēna too, tan balodaki ja makospag eraka manatang. Chimalchung era'd chalan ja mandoto.

Jut sūta asisēkēn inkwanto, "Iapoiko; ka ngo panasol." Num sūta balodaki insongbatto, "Ngantoi panasolko? Baknangak." Inkwan sūta asisēkēn, "Si amam manobda ja pasia, jut sikatoi baknanganmo; num mangichaska ja manasol. Sūta baknanga too num mangichas tan makospag kaonbitug. No akay agmanobdaka, mabitilka."

Magano sūta baknanga too ja angikospag ni kabaknangto bimatum, jut manobda'n kanunto.

#### 89. CONTEST BETWEEN THE WIND AND THE WATER

Guaray pūok. Say chagum tan chanom eraka manabda'n chūa, jut kiū, bali, tan payū acharal.

Say chagum simalchung jut inkwanto, "Sinoi kadsangko! Chinachalkoi bali, kiū, tan payū." Insongbat ni Chanom, "Dinibkanmoi moaka panatngi, mani sikak i wadwaray i obdato."

Nanpostacha num toay makadkadsang. Say chagum tinokantoi kiū num agto binugnad. Say chanom inanodtola. Kwan ni chanom, "Makadkadsangak, mani maonodkoi kiū. Num kwan ni chagum, "Agmo inanonod num agak tinonokan."

Jut dīmau era'd ili. Say chagum tinokantoi bali num dinka moan i too. Say chanom inonodtoi bali chi inateanto jut say too agcha inday kiū ja dagancha moan i bali.

Say chanom angabak, jut inankayjum moan era.

that I cannot sleep." The turtle said, "I carry my house on my back because I am afraid that the firefly will burn it."

The monkey called the firefly, and said, "Why are you carrying fire? The turtle is afraid that you will burn his house; he is carrying it on his back; the frogs laugh so that I cannot sleep." The firefly said, "I carry fire because I am afraid that the mosquito will sting me."

The monkey called the mosquito, and said, "The firefly carries fire because he is afraid you will sting him; the turtle is afraid that the firefly will burn his house; and the frogs laugh because he carries it on his back, so that I cannot sleep."

The mosquito said, "I will whistle before I sting the firefly so that it will not be necessary for him to carry fire, so that the turtle will not carry his house on his back, so that the frogs will not laugh, so that you can sleep."

#### 88. THE PROUD MAN

An old man was making a journey with a young man who was proud. They stopped on the road to cook.

The old man said, "I will make a fire, but you must bring water. But the young man answered, "Why should I bring water? I am rich." The old man said, "Your father worked very hard and therefore you are rich; but you are too lazy to bring water. The rich man will become poor if he is proud and lazy. If you do not work in the future, you will starve."

Soon the rich man who was proud of his riches became poor, and worked for his food.

#### 89. CONTEST BETWEEN THE WIND AND THE WATER

There was a storm. The wind and the water were both working; and trees, houses, and rice fields were being destroyed.

The wind stopped and said, "How strong I am! I have destroyed houses, trees, and rice fields." The water answered, "You forgot that I was helping you, for I do the greater part of the work."

They made a bet as to which was the stronger. The wind blew down a tree, but could not move it. The water washed it away. The water said, "I am stronger, because I washed away the tree." But the wind said, "You could not have washed it away if I had not blown it down."

Then they went to the settlement. The wind blew down a house, but the people built it again. The water washed a house away to where it empties, and the people could not get the wood to build the house again.

The water won and they became friends again.

## TALES REFLECTING BELIEFS AND CUSTOMS

## 90. THE LAST OF THE KABAYAN HEAD HUNTERS

Kosto'n amo dima'n apo ja adabas, guaray matakal ja too nangaran si Panang. Sinachūūm akibakal chakal ja kīra ni kadwato; tan olaolay akibakal era chi achūūm ja īli, jut indaray toktok chi balicha, asancha daga i bindayan.

Istay ja amin i too chi Kabayan cha inūnan i bindayan. Sūta dalaki anayau era chi inaybalikoikoi. Sūta bibī anayau era chi inaybalikoikoi chi inaykauwa ni inaybalikoikoi ni dalaki. Sūta kokonting ja bī tan daki anayau era chi inaykauwa inaybalikoikoi ni bibī. Chi inaykauwa inaybalikoikoi ni aanak guara bayang, toktok ni too, tan abaduga salau jut inayan ni tapuy akamotan ni otuk ja indara ni toktok ni too. Si Panang tan achūūma matakal ni too ininomcha sūta tapuy say ontakatakal.

Idi pinsak si Panang tan achūūma kayitto dīmau era ja anganop ni too. Mimūtok era chiman ni sakay ja kabobosan, jut binūra era sakay ja too. Idi si Panang tan kayitto chaka pantayni i bali, sūta asauwa ni atī ni too kimēljau chi Kabūnian ja to ibalis.

Atī si Panang ni magono, jut sūta too numnumcha ji si Kabūnian pinatito ni būnong ni asauwa ni atī. Jut iKabayan imanang era ni būno ni achūūma too tan alaala ni toktokcha.

Amina baknanga too agcha ibjagan daga ni bindayan, num manbindayan era say makal i sakit. Jut nīman insanadcha i ngoro ni manapo ni toktok ni too.

## 91. THE RICH AND THE POOR TRY TO LIVE IN SEPARATE VILLAGES

Si kabūnian inkachungtoi achūūm ja too ja onbaknang tan achūūm ja mabitug. Guaray baknang ja maniakan ni abitug kanuncha; guaray abitug ja manobda ni baknang.

No agmangdot sūta baknang say kanun ni abitug, sūta baknang omasanchay kokoa jut onbitug era. No say abitug agcha atngan ni baknang, sūta abitug mamama bitugcha jut magono katīcha.

Pinsak nanbakal i baknang tan abitug. Sūta baknang dīmau chi sakay ja dūgad ja manbali, jut sūta abitug dīmau chi sabadi'n dūgad ja manbali. Sūta abituga too pimigot era'n amin mani anchi apagcha. Sūta baknang inoniaschay chakala kokoacha ta anchi abitug ja mangitang son sikara.

## TALES REFLECTING BELIEFS AND CUSTOMS

## 90. THE LAST OF THE KABAYAN HEAD HUNTERS

Probably about five generations ago, there was a brave man named Panang. Sometimes he helped his companions fight many battles, and they always fought in other settlements, and took heads to their homes; then they made the *bindayan*.

Nearly all the people in Kabayan saw the *bindayan*. The men danced in a circle. The women danced in a circle inside the circle of the men; the little boys and girls, inside the circle of the women. Inside the circle of the children there were spears, the head of a man, and a large jar containing *tapuy* mixed with brains which they had taken from the head of a person. Panang and other brave men drank the *tapuy* so that they would be braver.

Then one time Panang and his companions went to hunt people. They arrived there one morning, and killed one man. When Panang and his companions were leaving the house, the wife of the dead man shouted to Kabunian to revenge him.

Panang died soon, and the people thought that Kabunian had answered the prayer of the wife of the dead. Then the people of Kabayan ceased to kill other people and to take their heads.

The rich people did not all stop celebrating the *bindayan*; but (continued) to celebrate the *bindayan* so that sickness would be cured. And now they substitute the top of a tree-fern for the head of a person.

## 91. THE RICH AND THE POOR TRY TO LIVE IN SEPARATE VILLAGES

Kabunian made some people to be rich and some to be poor. There are the rich to give the poor their food, and there are the poor to work for the rich.

If the rich do not give feasts so that the poor may eat, the rich will lose property and become poor. If the poor do not help the rich, their poverty will increase, and they will die soon.

Once the rich and the poor quarreled. The rich went to one place to live, and the poor went to another place to live. The poor people all became thin, because they had no meat. The rich lost much property, because there was no poor to help them.

Sakay ja akou namchit sūta baknang. Anchi abuecha ja pamadodcha ni kuchil, num binadodcha ni abul. Anchi adutcha ja panginancha ni apag, num inkojuncha ni chindi. Anchi kiūcha ja pandoto ni apag, num chaka osali danub. No nimatancha ni pangan ni apag, andayot. Agcha badinan ja kalkalan. Masapol bokbokbokancha, jut latdana kokonting.

Sūta baknang simakit. Jut sūta baknang ninumcha ja manbali chi abitug. Inka nūntan inaykamot sūta baknang tan abitug.

## 92. THE ORPHAN BOY WHO BECAME RICH

Guaray angoso inayokob chi bali ni baknang. Chaka panobda pasia, jut chaka angangjau.

Idi sakay ja akou inaknancha ni chaschas ni dokto ni kanunto ni abos; num idi indato era ja to indoto, inūntoi inanbodio era ni balitok. Manipud nūntan ji chaka akakni ni chaschas ni dokto, eraka inanbodio ni balitok ni olaolay; jut idi anomkal ni kanunto, inbakkatoi sūta abayan. Idi bimadug baknanga pasia; jut insadatoi balitokto ni chakal ja kuchil, baka, noang, tan kabadjo.

Inamchit jut inabito'n amina too chi ilito, jut angiakan ni noang tan baka chi too'd sabadi'n ili. Inodoptoi too'd nanbaljanto. Mani mayso era, bimatug era. Inaknanto era ni chakal ja kanuncha, baka noang, tan kuchil. Sikatoi ambabaying era angangjau chaso. Mani toka pasing maptung i angoso ni kaydianto tan toka akni chakalda akanakana, bimaknang ja pasia.

## 93. HOW THE PEOPLE OF KABAYAN DETERMINED A FATHER

Guara sakay ja balodaki ja makasmak ja bii ja marikit, num sūta bii agto asauwan.

Sakay ja akou manamus sūta bii tan inato chi chanom, sūta balodaki sinchapigoti dūban chi sapatcha. Idi inūnan i dūban i bii ja naonod chi chanom, sinēkmatto jut inkwanto, "Ngaran ngiyay?" Sinongbat i inato, "Satan i dūban. Kananmo."

Sūta bii kinantoi dūban jut dinokonto. Idi siuma bolan bimoday i nganga. Jut dinkara ja kanjau, jut impangalsara i balodaki ja amin.

Idi eraka adiktob, dimau sūta nganga chi inaykauwa, jut sinēkmattoi i kobal nūnta too ja angidpig ni dūban chi chanom jut say too impanasauwara.

One day the rich celebrated the *pachit*. There was no rattan with which to tie the hogs, but they tied them with cloth. There was no grass to put the meat on, but they put it on the death blanket. There was no wood with which to cook the meat, but they used lard. They tried to eat the meat but it was tough. They could not chew it. It was necessary to cut it into small pieces, and they swallowed the small pieces.

The rich men became sick. Then the rich men decided to live with the poor. Since then the rich and the poor have been mixed.

## 92. THE ORPHAN BOY WHO BECAME RICH

There was an orphan, who lived as a servant in the house of a rich man. They made him work very hard, and treated him cruelly.

One day they gave him only the peelings of camotes for his food; but when he took them to cook, he saw they had turned to gold. After that when they gave him camote peelings, the peelings always turned to gold; and after he had bought his food, he buried what (gold) was left. When he was grown, he was very wealthy; and he exchanged his gold for many hogs, cattle, carabaos, and horses.

He celebrated the *pachit*, and invited all the people of the settlement, and gave carabaos and cattle to the people of other settlements. He invited the people with whom he had lived. On account of their stinginess, they had become poor. He gave them much food, cattle, carabaos, and hogs. Therefore they were ashamed of having been cruel to him. Because the orphan did good to his neighbors and gave them many things, he became very wealthy.

## 93. HOW THE PEOPLE OF KABAYAN DETERMINED A FATHER

There was a young man who loved a woman who was pretty, but the woman would not marry.

One day while the woman and her mother were bathing in the river, the young man threw an orange above them. When the woman saw the orange which was floating on the water, she took it and said, "What is this?" Her mother answered, "That is an orange. Eat it."

The woman ate the orange, and became pregnant. In nine months she gave birth to a baby. Then they made a ceremony, and had all the young men to beat gongs.

While they were traveling in a circle, the baby went in the center, and took hold of the breechclout of the man who had thrown the orange into the river, and the people made them marry.

## 94. THE GIRL WHO CHANGED TO A ROCK

Nūntanda guaray mahaltinga bīi chi Kabayan. Chakala too piancha'n asauwan ji agtokosto'n mangasauwa.

Nūnta sakay ja akou guaray pachit chi Batan, jut chakala too'd Kabayan dīmau. Sūta bīi dīmau moan. Sūta too impanginomcha ni chakala tapuy jut abotunga pasia.

Chi chalan chi Kabayan naogip. Sūta too ja adabas inūnanchay naogip. Amina daki ja amandabas inaychuncha son sikato. Num bimangon inamtatoi impasing ni daki.

Bimaying ja ondau chi Kabayan jut ajugjug chi chūntog. Agangan tan aganginom. Anongosto matī jut nanbodio ni bato. Guaray niman sūta bato nayasop chi chalan chi Batan.

## 95. HOW THE HUSBAND KILLED HIS WIFE AND HER PARAMOUR

Nūntanda guaray san asauwa chi Kabayan. Kinokabobosan sūta daki dīmau chi sakay ja kadan ja manadad, jut dīmau sūta bīi chi sabadi'n kadan ja amanobda'd dinoktoan.

Sakay ja akou inkwan ni daki, "Ondauak chi doktoan, jut nak onan num nakehung i asauwak." Dīmauto. Agtoinūnan i asauwato, num inūnato ja anchi inobdato. Nūntana dabi inkwanto nan asauwato, "Kinakehungmoi obdam chi doktoan?" Sinongbatto'n asauwato," Kakchunganko ni kabosan."

Nūnta sakay ja akou tinudto's asauwato. Agdīmau chi dinoktoan, num dīmau chi sabadi'n kadan. Inūnantoī daki ja inapsolto, jut nanomas era. Nūnta amanganop inūnantoī sēdira panakala'd adūngokana kiū.

Guara ooteka adūngokan chi inaytapou chi kiū. Angala ni dugidub ja tarum jut indotdotto'd asauwato tan sūta daki. Imoli'd Kabayan jut inkwanto ni too, "Kalajo. Jo oni mabūnok ja chūa'n mataba'n animūlok."

Inodop ni too, jut ichamangchay asauwato tan sūta daki ja atī.

## 96. HOW A WOMAN KILLED MANY MEN

No bayag guaray bīi'n adasang. Guaray chūa'n anakto.

Idi sakay ja dabi dīmau i būsol chi balito, jut amanbaga ni kanuncha tan tapuy. Inaknanto era ni dokto tan tapuy. Chakal i ininomcha'n tapuy, jut idi abotung era'n pasia inkwancha i būnoanchay kaydianto'n amin

## 94. THE GIRL WHO CHANGED TO A ROCK

In the past there was a beautiful woman in Kabayan. Many people wished to marry her, but she did not want to marry.

One day there was a *pachit* in Batan, and many people of Kabayan went. The woman also went. The people made her drink much *tapuy*, and she became very drunk.

She went to sleep on the road to Kabayan. The people who passed saw her sleeping. All the men who passed had commerce with her. When she awoke she knew what the men had done.

She was ashamed to go to Kabayan, and remained on the mountain. She would not eat or drink. Finally she died and changed to a stone. The stone is there now near the road to Batan.

## 95. HOW THE HUSBAND KILLED HIS WIFE AND HER PARAMOUR

In the past there was a married couple in Kabayan. The man went to one place to make a fence, and the woman went to another place to work in the camote field.

One day the man said, "I will go to the camote field, and see if my wife has finished." He went. He did not see his wife, but saw that she had not worked. That night he said to his wife, "Have you finished your work in the camote field?" His wife answered, "I will finish tomorrow."

The next day he followed his wife. She did not go to the camote field, but went to another place. He saw a man meet her, and they disappeared. While he was hunting (them) he saw their legs sticking out of a hollow log. There was a small hole in the top of the log. He took a cane which was sharp, and stuck it through his wife and the man. He returned to Kabayan and said to the people, "Come see the two fat wild hogs I have killed."

The people went with him and saw his wife and the other man, who were dead.

## 96. HOW A WOMAN KILLED MANY MEN

Long ago there was a widow woman. She had two children.

Then one night *busol* came to her house and asked for food and *tapuy*. She gave them camotes and *tapuy*. They drank much *tapuy*, and when they were thoroughly intoxicated, they said they would kill all her neighbors.

Apanidoti ni bī sūta kimpal ja onas. Insabato'd mata'n ni būsol sūta amanakchak ja dinkut nūnta naogip era, jut akorab era. Indatoi kayangcha tan atakcha.

Idi naykadwa'n palbangan inkwanto ni too chi īlī i maypoon ni būsol, jut inbayjat ni too i būsol i pangan ni kiū. Idi naybajat era binūra era ni kayang ni būsol.

#### 97. HOW A WOMAN STOPPED A BATTLE

Abayag guaray atī ja too'd Tēki. Sakay ja too'd Bokod dīmau Tēki, jut sūta too'd Tēki binudadcha, jut impaynomchay chedung ni atī kagachūa bolan. Atī.

Sūta too'd Bokod dīmau era makibakal ni too'd Tēki. Indaray pana, kayang tan atakcha. Sūta too'd Tēki tan sūta too'd Bokod inkapocha'n mambakal, idi mimūtok sakay ja abakol ja adapod Bokod.

Dīmau chima nankaua ni too'd Bokod tan too'd Tēki. Sūta too'd Bokod tan too'd Tēki Kabagianto. Inkwan ni too ji agera manbakal ankum indauancha ja binūra son sikato.

Amina too'd Bokod tan amina too'd Tēki bimabaying era, jut imakadcha.

#### 98. ORIGIN OF THE AMDAG

Si Balitok chi Kalotaan sakay ja amanganop. Olsa tan animūlok i inanopanto.

Sakay ja akou inosiltoi olsa chi inaykayanga chipdas. Agmobadin ja onarague sūta olsa, jut si Balitok inaykayangtoi kayang ja bunoantoi olsa. Inkwan nūnta olsa, "Aramak būnoa, jut odopantaka chi kadan ni payad nan Balitok chi inaykayang. Dīmau nimana kabobosan ja amanganop, jut insapatoi payadto'd diang."

Timūlok si Balitok, jut inodoptoi olsa chi diang, jut simpoltoi tachong ja payad nan Balitok chi inaykayang. Itachongtoi tachong si Balitok chi kalotaan, jut chagos inkapotoi ondau chi inaykayang.

Sūta sabiēn ni tabun inaybagat. Mansiskud chi sabiēn inkatod inkalibito. Kinalbigtoi sabiēn jut tinakbobantoso nūnta asauwato nan Balitok chi inaykayang.

Simakup si Balitok chi kalotaan. Abolingut. Sūta bī ninumnumtoi si Balitok chi inaykayang, asauwato. Nūntana dabi inacholto sūta asauwa nan Balitok chi inaykayang.

Idi sakay ja palbangan sūta asauwa nan Balitok chi inaykayang inūnanto's Balitok chi kalotaan. Bimūngut, jut inkwanto soni too chi inaykayang i impasing nan Balitok chi kalotaan.

The woman was cooking the juice of sugar cane. She put the boiling syrup into the eyes of the *busol* while they were sleeping, and they became blind. She took away their spears and their bolos.

Then the next morning she told the people of the village about the *busol*, and the people hanged the *busol* on the limb of a tree. While they were hanging they killed them with their own spears.

#### 97. HOW A WOMAN STOPPED A BATTLE

Long ago there was a dead person in Teki. A man of Bokod went to Teki, and the people of Teki tied him and compelled him to drink the waste matter from the dead man for half a month. He died.

The people of Bokod went to fight the people of Teki. They took their bows, spears, and bolos. The people of Teki and the people of Bokod had begun to fight when an old woman arrived from Bokod.

She went between the people of Bokod and the people of Teki. The people of Bokod and the people of Teki were her relatives. She told the people that they must not fight unless they would come to kill her.

All the people of Boko and all the people of Teki became ashamed and went home.

#### 98. ORIGIN OF THE AMDAG

Balitok of the earth was a hunter. He hunted deer and wild hogs.

One day he pursued a deer to a high cliff. The deer could not go farther, and Balitok raised his spear to kill it. The deer said, "Do not kill me, and I will take you to the place of the wings of Balitok of the sky. He came this morning to hunt, and put his wings in a cave."

Balitok consented, and went with the deer to the cave, and found the rain protectors, which were the wings of Balitok of the sky. Balitok of the earth put on the rain protectors, and at once began to go to the sky.

The door of the sky was locked. He waited at the door until it was dark. He hit the door with his fist and the wife of Balitok of the sky opened it.

Balitok of the earth entered. It was dark. The woman thought he was Balitok of the sky, her husband. That night he lay with the wife of Balitok of the sky.

The next morning the wife of Balitok of the sky saw Balitok of the earth. She became angry and told the people of the sky what Balitok of the earth had done.

Tinakbobanchay sabiën ni tabun, jut intolchoncha's Balitok chi adasin; num guaray sūta payadto si Balitok, jut agasakitan num simbitoi chaga.

Sūta sakay ja dabi num naogip si Balitok chi kalotaan, si Balitok chi inaykayang indatoi payad, jut imoli'd tabun. Inkwan sūta too'd Tabun son sikato i impasing nan Balitok chi Kalotaan. Bimungut jut sinijantoi sūta asauwato.

Anongosto sūta asauwa nan Balitok chi anaykayang imanak ni aping, daki tan bī. Inibong ni too'd tabun. Nakas era, num agera simabi'd chaga. Jugjug era'd chugum jut nangaran ni amdag.

Sūta amdag inoguschay too, jut inanopanchay adia ni too ni olaolay. Inugniray batung ja manchil ni adia jut asocha tutut.

Mika ikekedungi ni kadabidabi i asul ni tutut, jut mika ninamata ja maabul. Num naogip kami chi askang ni tutut ja amanasul, alantoi adia jut inakanto ni amdag.

#### 99. MAODI'S VISIT TO THE SPIRIT WORLD

Abayag da guara's Maodi. Baknanga pasia, jut sikatoi apo ni amina too'n Kabayan. Matakal jut binūtoi achakala būsol. Ansamuktoi too'n amin, tan inaknanto era achakala nangdot. Dimakay ja pasia tan achakala anakto, jut aanakto guara anakcha tan apocho.

Idi dimakay ja pasia si Maodi guara kabadugana bindayanto ni Kabayan, toka inkwan, "Idi nakchung i bindayan jut nansilbi amin i kokoak, būnoanko i angulko, tap niman naamaak jut agmabadina makibakalak." Achakala akou i asan nakchung i bindayan, jut amina too dīmau ali cha, tap chakala makan.

Nūnta inkalabi ni inakchung ni bindayan naogip si Maodi. Idi naogip inūnantoi too ja inaydagi chi sabiën. Guaray kobal inaybudbud chi būkdouto. Say matato ambalanga tan dūpato atoling. Sikato singa amankati. Inūnanto moan si Maodi i dakay inaydagi chi inayalop. Say būokto ampūti tan wuaray pating chi takdayto.

Namngit, jut inkwanto, "Dinibkanmoak?" Si Maodi amtato sūta dakay si amato, num agtoamta sūta naydagi chi sabiën. Kwanto son amato, "On, amtatoka, ama, num sepay sūta too'n maydagi chi sabiën?" Insongbat sūta amato, "Saman i banig ni too ja bimūnoso i angulto. Inkwantokaso ja būnoanmoi angulmo."

Jut kwan nan Maodi, "Kwanko num matika nūntana abayag." Insongbat ni amato "Atijak tan atika ngo. Budayka, onanmoi

They opened the door of the sky, and pushed Balitok outside; but Balitok had his wings, and he was not hurt when he reached the earth.

That night when Balitok of the earth was sleeping, Balitok of the sky took the wings, and returned to the sky. The people of the sky told him what Balitok of the earth had done. He became angry and divorced his wife.

Finally the wife of Balitok of the sky gave birth to twins, male and female. The people of the sky threw them out. They fell out but did not reach the earth. They remained in the wind, and are called the *amdag*.

The *amdag* hate the people, and always hunt their souls. They carry nets with which to catch the souls, and the screech owl is their dog.

We frequently hear the voice of the screech owl at night, and we try to drive it away. If we sleep near the screech owl which is talking, it will take the soul and give it to the *amdag*.

#### 99. MAODI'S VISIT TO THE SPIRIT WORLD

Maodi lived long ago. He was very rich, and was the master of all the people of Kabayan. He was brave and killed many *busol*. He loved all the people and gave them many feasts, and had many children, and his children had children and grandchildren.

When Maodi had become exceedingly old, he celebrated the largest *bindayan* (ever celebrated) in Kabayan, saying, "When the *bindayan* is over and all my property has been used, I will kill myself, because I am now an old man and cannot fight with the others." It was many days before the *bindayan* was over, and many people went, because there was much food.

On the night the *bindayan* was finished, Maodi slept. While he was sleeping, he saw a man standing by the door. He had a breechclout tied around his neck. His eyes were red, and his face was black. He looked as if he were dying. Maodi also saw an old man standing by his side. His hair was white, and there was a stick in his hand.

He smiled and said, "Have you forgotten me?" Maodi knew the old man, his father; but he did not know the one standing by the door. He said to his father, "Yes, I know you, father; but who is the man standing by the door?" His father answered, "That is the soul of a man who killed himself. He has been telling you to kill yourself."

Then Maodi said, "I thought you were dead long ago." His father answered, "I am dead, and you are also dead. Go outside and see your body in the death chair." Maodi went outside, and sure enough there

bankaymo chi asal." Bimoday si Maodi jut totogua guaray bankayto chi asal. Akimit i matato; guaray ono chi bükdouto, jut chindi i katabto. Amanangis achūma aanakto.

Kwan nan amato, "Ate. Adibay kīta chi balitayo, jut onolika moan." To inanodto's amato chi chūntog. Timiidcha akayanga chūntog, jut chi inatapou si Maodi inūnantoi sabadi'n too ja ingisto inaydagi chi sabiēn. Panamata ja ibayjatto angulto, num inakas i kadasan imbajjatan. Imbayjatto moan chi panga ni sabadi'n kiū, num akatdoi sūta panga jut agmabodin ibayjattoi angulto. Maodi kwanto son amato, "Sepay 'jay?" Insongbat nan amato, "Sajay i banig ni nanposos ja angibayjat ni angulto."

Chimalong era jut simbiray chanom. Sūta chanom atoling. Si Maodi inūnantoi ababakol ja binadtoi sēdito jut jimaptok chi chanom, num inanod ni chanom chi kaligto. Jimaptok moan chi chanom, num naanod moan chi kalig. Ninamatto'n inoman i chanom, num naomas amina chanom.

Si Maodi inbagto's amato, "Sepay 'jay?" Insongbat amato, "Sayjay i banig ni bimūno i angulto ja nananod. Nūnta inkatīto agnaninainom, tap amaomaomas ni olaolay i chanom. Sinachūūm inūnanmoi padok inatean mani apaninoma ni inambūno."

Si Maodi tan si amato dīmau era inkato'd simbiray akayanga adut, jut si Maodi inūnantoi sakay ja daki ja apanpotolay toktokto. Say bükdouto amanchada num agmatī. Si Maodi kwanto son amato, "Sepay 'jan too." Insongbat nan amato, "Sayjay i banig ni too ja bimūnoso ni angulto ni atak."

Si Maodi tan amato dīmau era. Chindanchay dūgad ja achakala kiū. Inūnachay bali, jut inkwanto's Maodi son amato, "Sepa maka bali ngiay?" Insongbat nan amato, "Sayjay i bali kojun ni amdag. Sūta adīa ni too inaytolbak chi inaydaum."

Jut Maodi tan amato dīmau era chi toktokni chūntog, jut Maodi inūnantoi chakala too atī. Chaka panidagay bindayan jut inūnantoi si Maodi i animal ja nasilbi ingistoi animal inbindianto.

Nūnta apantabtabala nan Maodi kayjumto si ampasit tan pasang dīmau ali chā ja mansingil i binūdod ni kalaching. Abaychan era jut dīmau era. Jut inūnan Maodi i daki ja inaydagi chi sabiēn, sūta daki at abayjat i angulto, sūta bīi at onorantoi angulto, tan sūta daki ja at patolantoi toktoto, amandau chi bali ni kalaching. Nabul era. Si Maodi kwanto son amato, "Ngantoi naabodancha?" Si amato insongbatto, "Mani say banig ni nanbūno agmaypadobos ja mabadi chi bali ni kalaching."

was his dead body in the death chair. His eyes were closed; there was a necklace around his neck; and his blanket was the death blanket. Some of his children were crying.

His father said, "Come. Let us visit our home; then you can return again." He followed his father to the mountains. They climbed a high mountain, and on the summit Maodi saw another person who was like the one standing at the door. He tried to hang himself, but the tree used for the hanging fell. He hanged (himself) again to the limb of another tree, but the limb broke and he could not hang himself. Maodi said to his father, "Who is this?" His father answered, "This is the soul of a suicide who hanged himself."

They went down and arrived at a river. The river was black. Maodi saw an old woman who tied her feet together and jumped into the river, but she was floated by the water to the bank. She again jumped into the water, but was again floated to the bank. She tried to drink the water, but all the water disappeared.

Maodi asked his father, "Who is this?" His father answered, "This is the soul of one who killed herself by drowning. Since she died, she has not drunk, because the water always disappears. Sometimes you see the brooks become dry on account of the drinking of suicides."

Maodi and his father went on until they reached (a place covered with) high grass, and Maodi saw one man who was cutting off his head. His neck was bleeding, but he did not die. Maodi said to his father, "Who is this person?" His father answered, "This is the soul of a person who killed himself with a bolo."

Maodi and his father went on. They passed a place where there was much timber. They saw a house, and Maodi said to his father, "Whose house is this?" His father answered, "This house belongs to the *amdag*. The souls of people are locked inside."

Then Maodi and his father went to the summit of a mountain, and Maodi saw many dead people. They were making the *bindayan*, and Maodi saw that the animals which were used were the same animals that he had used for the *bindayan*.

While Maodi and his friends were talking, the *ampasit* and *pasang* came to collect for things borrowed by the souls of the dead. They were paid, and went away. Then Maodi saw the man who had been standing by the door, the man who would have hanged himself, the woman who would have drowned herself, and the man who would have cut off his head, coming to the homes of the souls of the dead. They were driven away. Maodi said to his father, "Why do they drive them away?" His father answered, "Because the spirits of suicides are not permitted to live at the homes of the souls of the dead."

Si amato kwanto, "Ate, onoli." Si Maodi agtopian jugjugan kayjumto num akiodi son amato. Nūnta eraka manodi, si Maodi inūnantoi moan i banig sūta banig ni nambūno chi adut, sūta banig ni nambūno chi kalig ni chanom, sūta banig ni nambūno'd chūntog; 'num idi mimūtok chi balito agtoinunan i banig ni nambūno'd sabiēn. Inūnantoi too ja amangidaga ni bindayan num anchi siling tan sūta bankayto agnayasal.

Nūnta sakay ja akou si Maodi inkwanto ni too i inūnanto. Pinanonotto i agtobūnoan i angulto, jut nanbiag ni chakala tauan. Ankun inbindayanto'n amina kokoato, bimaknang moan ji nūnta pilmero. Idodanto too ji aligua'n maptung i mabūno ni angul, jut nūntana akou aligua'n chakala Igodot ja bimūno i angulcha.

#### 100. THE WOMAN AND HER SOUL

Guara, kono, sahei ja bīi ja si Jagjag. Sahei akou nawangto'd, jut idi apawid, kono, guaray simbito'n aki, jut intukolto e sankabto chi tamok nūnta simbito'n aki.

Idi intukolto sūta sankabto'd, tamok nūnta aki, dinaknanto sūta ansakit nūnta sankab chi tamokto, jut inaschaau. Kwanto'd numnumto, "Ampay ngarani impasing ngiay? Tukolantoso e ankadat e tamato." Idi satan kwantoi, "Ibagankoga?"

Num ugatoloi ja imbaganto e unabas sūtana aki ja say kwanto, "No atijak, moakso atika ngo." Idi satan imbadan nūnta bīi, "Ampay sifaka?" Jut inabas nūnta aki, "Aligua'n sifaak no ug sikam." Idi satan kwan nūnta bīi, "Jut no satan chaanim ta agkapuspuskud." Imabas sūta aki jei, "Biangto sikak e makaampa," jut manipud nūntana akou eraka manodoodop chi oma tan tūa'n kadugduge nūnta bīi inkud abakolabakol mala.

Idi singa inugjat sūtana kamachudguatto, inankacho jei daguanto jut kuantto, "No ugak ut mango ūnmūtok ali ni onug ni maka tauan, dansisanmo ma jei matika." Totogua ja adavas e maka tauan jei uginmūtok sūta kamachudguatto atī sūtana bīi, num abakol chili.

His father said, "Come; return." Maodi did not wish to leave his friends, but he returned with his father. When they were returning, Maodi saw again the spirit of the suicide in the grass, the spirit of the suicide on the bank of the river; the spirit of the suicide on the mountain; but when he arrived at his house, he did not see again the spirit of the suicide at the door. He saw the people who were celebrating the *bindayan*; but there was no death ceremony, and his dead body was not in the death chair.

On the next day, Maodi told the people what he had seen. He decided not to kill himself, and lived for many years (more). Although he had used all his property for the *bindayan*, he became richer than he was before. He taught the people that it was not good to commit suicide, and since that time not many Igorot have killed themselves.

#### 100. THE WOMAN AND HER SOUL

There was, it is said, a woman who was named Jagjag. One day she went to get camotes, and when she returned a monkey had arrived, and she hit the cheek of the monkey which had arrived with her hand-spade.

When she struck the cheek of the monkey with her hand-spade, she felt the pain of the hand-spade on her cheek, and was surprised. She said to herself, "How did this happen? When I struck, my cheek felt it. Therefore," she said, "I will ask about it."

But she had scarcely said it, when the monkey answered and said, "If I had died of your striking me, you would have died also." Then on that account, the woman asked, "Who are you anyway?" Then the monkey answered, "I am no other than yourself." Then the woman said, "Then if that is true, take care that you are not caught." The monkey answered, "You may be sure I will take care"; and from that time they went together to the fields, and wherever the woman went until she had become old.

When the soul seemed tired it asked to go away, saying, "If I do not return within one year, then you will know that you will die." Then truly one year after the soul did not return, the woman died; but she was a very old woman.

## 101. HOW THE FATHER RECOVERED HIS PROPERTY FROM HIS SONS

Guara sakay ja dakay ja guara anako'n chūa'n daki. Sakay ja akou tinagualtocha, jut inkwanto, "Adakayjak niman jut agmobadina manobdak. Binayanko'n amina kokoako son sikayo num ayjoananjoak inkatod katiko." Timūlok sūta anako, jut biningayto sūta kokoato son sikara.

Pilmero inaytakun sonan pangadūan, num toka iakan i chaschas ni dokto bangut. Inkwan, "No agmopian i akanko ja kanunmo, kaytakunka sonan orūchian."

Dīmau sūta ama ni bali ni orūchian, num chimagehagcha. Nangos, jut dīmauto. Inonodtoi chanom. Dinabagto ja guara inūnan ja sakay ja daki ingisto amanakad, chi inayalop. Inkapoto ja mangada ni damon ja kanunto, num sūta dakay angala ngo ni damon. Inanapoi ja pandotoanto damonto, jut sūta sakay nanapoi moan. Inchūgito'n angan, jut sūta sakay moan angan ngo. Idi dīmau, sūta sakay moan dīmau.

Inkwanto sonan sakay, "Ngantoi moakka ononora:" Sūta sakay insongbat, "Sikak i kamachadguam. Todongantaka ja mangada ni kokoam son anakmo. Olika. Inkwanmo nan anakmo ji no kabosan matika. Inkwanmo ji no agchaalan amin i kokoam num sakay ali'n akou ja siling mo matī era ngo." Sūta dakay amatī.

Nūntana dabi sūta kamachadgua dīmau chi boday nūnta orūchian. Idi babua bimangon sūta orūchian. Inūnanto's kamachadgua chimokol chi buday. Numnumto ji atī amato. Inkwanto's sonan agīto, "Atī i amatayo." Inasalcha. Atakot era, jut sininnopcha'n amin i kokoato ja para siling.

Idi adabi bimigat sūta kamachadgua. Inūnanto ja naogip era sūta anak num sūta angulto maliki chi nayaskang. Indato kokoato, jut dīmau chi achūma ilī.

Sūta dakay achakala tauan ja abiag jut kayitto sūta kamachadguatto. Sakay ja akou kwan ni kamachadguatto, "Ondauak chi sabadi'n ilī ja manaadibay." Agimoli sūta kamachadgua, jut atī ma sūta daki.

## 102. THE WHITE SNAKE

Nūntanda guaray ampūti'n olug ja nanbali chi chūntog. Sūta olug kayjum ni too jut toka ikwan ni olaolay num guaray pūok, sakit, tan bitil say ambara'n mansakana.

No ikwan ni olug ji anchi oran ni chakala bolan, chaka italoi dokto. No ikwan ni olug guaray sakit, say aligua'n chakala

## 101. HOW THE FATHER RECOVERED HIS PROPERTY FROM HIS SONS

There was an old man who had two sons. One day he called them together, and said, "I am an old man now and am not able to work. I will divide all my property between you if you will support me until I die." The sons consented. Then he divided his property between them.

He first lived with the older, but he gave him only the peelings of camotes. He said, "If you do not like what I give you to eat, live with the younger."

His father went to the house of the younger, but they drove him away. He was sad, but he went away. He followed the river. He was surprised to see a man like himself walking beside him. He began to get roots to eat, and the man also got roots. He made a fire to cook the roots, and the other man also made a fire. He began to eat, and the other also began to eat. He went away; the other also went away.

He said to the other man, "Why are you following me?" The other man replied, "I am your soul. I will help you get your property from your sons. Return. Tell your sons that tomorrow you will die. Tell them that if they do not get all your property the next day for your death ceremony, they will die also." The old man obeyed.

That night the soul went to the yard of the younger. In the morning the younger awoke. He saw the soul lying in the yard. He thought that his father was dead. He said to his brother, "Our father is dead." They put him in the death chair. They were afraid, and gathered together all his property for the death ceremony.

That night the soul opened its eyes. It saw that the sons were sleeping, but that its body stood near. He took his property and went to another settlement.

The old man lived many years, and his soul was his companion. One day his soul said, "I will go to another place to visit." The soul did not return and the man died.

## 102. THE WHITE SNAKE

In the past there was a white snake which lived in the mountains. The snake was the friend of the people and would always tell them when there would be a storm, sickness, or famine, so that they would know to prepare.

If the snake said that there would be no rain for many months, they would save camotes. If the snake said that there would be sickness, they

mansakit inkapochay kanjau. No ikwanto i guaray pūok, mansakan era ni makan tan kiū.

Sūta ampūti olug nanbiag ni inmapoapo, num idi sakay ja akou binūno ni abotunga too. Sūta too atī ni magono. Jut aginamtan too nūntan ji guaray abaduga bitil jut agera nansagana ni makan, jut chakal i atī.

#### 103. THE BOY AND THE BUTTERFLY

Sakay ja anak ja daki inchiltoi bobodo, jut toka bitbitbita. Sūta bobodo inkapotoi asul, toka panikwan, "Ibulosmoak; sikak apom. No idi atayjak, kalachingko inkud asisēkēn inanbiag jut inanbodio ni bobodo. Niman inoliak ja toka adibayjun. Ngalaboka, num no agmoak abūlos agka madakay mani magono matika."

Sūta anak ngingianto i inkwan ni bobodo, jut insongbatto, "Manumnumka ja bobodo, num aligua'n manumnumka ja nanikwan son sikak ja sikam apok. Isiagudtaka chi baliko ta pianko'n ekidungan wapwapmo. Amina apok piancha inanbali chi bali, jut no totogua ka apok pianmo. Aknantaka ni tapuy ja maninom ta inkedunganko ja amina apok piancha tapuy."

Sūta anak indato sūta bobodo chi bali, jut insingudto nayasop chi silau ja nayian ni tapuy. Sūta bobodo agmoan inasul, num nūntan kalbīan simakit sūta anak jut idi palbangan atī.

#### 104. A MAN IS PUNISHED FOR CHANGING WIVES

Nūntan guaray too ja nanganja. Ankun guaray asauwato, marikit toka amampa ni olaolay. No onantoi mahalting ja marikit, isijanto's asauwato jut asauwanto sūta marikit. Amanchakal i inpangasauwato. Sinachūum toka pidity achol ni marikit, num agtoasauwan.

Idi pinsaka akou amanadad ni dinoktoan. Sasakayto, jut guaray adabas ja marikit. Kwan nūnta daki, "Manasauwa kita." Num kwan ni bī, "Agtaka asauwan tap nakchunga angasauwaka." Kwan ni daki, "Isijankoi asauwak jut manasauwa kita." Insongbat ni bī, "No maomaka son sikak, isijanmoak num guaray onanmo sabadi ja manchikit son sikak. Agtaka asauwan."

Jut sūta daki intakdayanto ja chakapto, num inamtēk sūta bī jut toka inkwan, "Pakadaumo din sikak chi dasang, jut chakapko nan sikam." Inonod ni daki'd dasang, num agto sinakop. Idi simabi'd dasang timūngau nūnta bī chi kīu.

began to celebrate ceremonies. If it said there would be a storm, they prepared food and wood.

The snake lived for generations, but one day a drunken person killed it. The person died soon. Then the people did not know when there would be a great famine, and did not prepare food, so that many died.

#### 103. THE BOY AND THE BUTTERFLY

A boy caught a butterfly and was looking at it. The butterfly began to talk saying, "Turn me loose; I am your ancestor. After I died my soul lived until it was old; then changed to a butterfly. Now I have returned to visit you. You are young; but if you do not release me, you will not be an old man, because you will soon die."

The boy laughed at what the butterfly said, and replied, "You are a wise butterfly, but you are not wise to tell me that you are my ancestor. I will tie you in my house because I like to hear your lies. All my ancestors liked to stay in the house; and if you are really my ancestor, you will like it. I will give you *tapuy* to drink because I have heard that all my ancestors like *tapuy*."

The boy took the butterfly into the house and tied it near a jar containing *tapuy*. The butterfly did not talk again; but that night the boy became sick, and died early the next morning.

#### 104. A MAN IS PUNISHED FOR CHANGING WIVES

In the past there was a person who was cruel. Although he had a young wife, he was always hunting (for another woman). When he saw a pretty young woman, he divorced his wife, and married the young woman. He was married many times. Sometimes he would force a young woman to lie with him, but would not marry her.

One day he was fencing a camote field, and a young woman passed. The man said, "Let us marry." But the woman said, "I will not marry you, because you are already married." The man said, "I will divorce my wife, and we will marry." The woman answered, "When you are tired of me, you will divorce me if you see another who is younger than I. I will not marry you."

Then the man seized her for the purpose of having commerce, but the woman ran away, saying, "Go with me to the forest, and I will have commerce with you." The man followed her to the forest, but he did not overtake her. When they had reached the forest, the woman sat down on a log.

Sūta daki intakdayanto, num inkwan nūnta bī, "Wa-a-a-a," jut inanbodio ni tabau. Pimaytok chi abada ni daki jut tinoninganto. Kwan ni tabau, "Niman mabodina onolika jut mosabi's asauwam. Agmo mabodin ja isijan tap agmo onan i marikit tan abakol."

Simpol ni too'd ilī jut inakadcha'd bali ni asauwato. Agto insajan ankud katito.

#### 105. THE WOMAN AND THE MONKEYS

Sūta bī inūnantoi chūa ja aki amangibot ni doktoto Angala ni pating jut inkapotoi pagas nūnta aki, num tinawalchay kayitcha chi dasanga nayaskang jut binūra sūta bī.

Sūta asauwa'n bī guara'd bali binadbarantoi aanak. Toka sussusgucha i asauwato ja onakad num agmimūtok. Anongosto to inanop. Simpolto ja atī chi dinoktoan jut inamtato ja binū ni aki ta inonitoso ni chindangcha.

Imoli chi balito jut angala ni atak tan san salau ni tapuy. Inkojuntō ni tapuy chi dinoktoan, asan manimot chi kadasan. Idi akay mimūtok sūta aki jut simpolcha i tapuy. Abotung era amin, asancha manbabakal era. Idi abotung era ja pasia, kimaspag era jut sikara ja amin ninimatcha ja adage ja manakad, num atēkong i akadcha.

Anongosto atotoan era ja pasia, jut numnum sakay tan sakay ji too amin i sabadi ja aki, jut nantinayan era. Atotoan era ja abotung jut agcha badinan inamtēk i sigud. Sikatoi sinansiskay nūnta too binū era ni atakto.

#### 106. FIGHTS BETWEEN THE MONKEYS AND THE PEOPLE

Nūntana abayag da, chachakala bakus ji say too. Say bakus adapodi'd chūntog, jut angibot ni aanak jut indara'd kakadasan.

Sakay ja akou say apo ni too sininoptoi amina too, jut inkwanto, "Ateū. Anmabakal i bakus. Nak amaga i binkara to ikwan ni apocha ji kabasan manapsol kita'd chūntog ja mambakal." Sūta too piancha.

Sūta apocha tinagualto sūta binkara jut inkwantoso, "Dauka'd ma apo ni bakus, jut inkwanmo ji sūta apo ni too binkatoka. Ikwanmo nūnta apo ni bakus ji inkwan nūnta apo ni too, 'Kabasan sūta apo ni too tan sūta kaydianto ondau ali cha ja makibakal. Num angabak i too agkayo mangibot ni aanak, num mangibak kayo agchakanjo ni chūa'n aanak ni sakay sakay ja bolan'."

The man took hold of her, but the woman said "wa-a-a-a," and changed to a wildcat. She jumped on the shoulders of the man and put out his eyes. The wildcat said, "Now you can return and live with your wife. You cannot divorce her, because now you will not see the (difference between) the young women and the old women."

The people of the settlement found him and took him home to his wife. He had not divorced her when he died.

#### 105. THE WOMAN AND THE MONKEYS

A woman saw two monkeys stealing her camotes. She took a stick and began to beat the monkeys, but they called their companions in the forest nearby, and killed the woman.

The woman's husband was at the house caring for the children. He waited for his wife to come home, but she did not arrive. Finally he went to hunt her. He found her dead in the camote field, and knew that the monkeys had killed her, because he saw their tracks.

He returned to the house and got a bolo and one jar of *tapuy*. He put the *tapuy* in the camote field, then hid in the forest. Soon the monkeys arrived and found the *tapuy*. When they were all intoxicated, they quarreled. When they had become exceedingly drunk, they became proud, and they all tried to walk erect, but their walking was crooked.

Finally they were completely intoxicated, and each one thought that all the other monkeys were men, so that they ran away from each other. Since they were completely intoxicated, they could not run well. Therefore the man killed them one by one with his bolo.

#### 106. THE FIGHTS BETWEEN THE MONKEYS AND THE PEOPLE

Long ago in the past there were more monkeys than people. The monkeys came down from the mountain, stole the children and took them to the forest.

One day the master of the people called all the people together, and said, "Come, let us fight the monkeys. I will send a messenger to tell their master that tomorrow we will meet on the mountain to fight." The people wished it.

Their master called the messenger and said to him, "Go to the master of the monkeys, and say that the master of the people sent you. Tell the master of the monkeys that the master of the people said, 'Tomorrow the master of the people and his neighbors will go to fight. If the people win you will not steal the children; but if you win you will be given two children each month.'"

Sūta binkara dīmau chi chūntog, jut inkwanto nūnta apo ni bakus say inkwan ni apo ni too. Say apo ni bakus timūlok, jut tinawaltoi kaydianto ji ondau ali cha num sakay ja akou ja makibakal ni too.

Nūnta sakay ja akou anat ondau i too ja makibakal, era mantiid chima chūntog ji mamodū ali bakus ni bato, jut chakala too ja binūra. Ootēk inamtēk ja mimūtok chi balicha. Manchūki nūntana akou, sūta too timakotcha i bakus, jut naniakanchay chūa'n aanakcha ni makabolan.

Say ngaran nūnta sakay ja aanak ja inakancha si Apinan. Idi inamtek era'd chūntog impanbantaycha ma sakay ja bakus ja, guadguaranto's Apinan. Kwancha ji onolicha ni sakay ja akou ali jut būnoancha's Apinan.

Si Apinan angala ni sakay dawas ni tapuy tan sakay ja atak. Inaknanto sūta bakus ni tapuy jut idi abotung indato ma atakto jut binūto sūta bakus. Si Apinan indatoi badat ni bakus jut inpanbaroto. Dimayata imakad, jut idi inūnan ni bakus dimabas, kwancha amo kayitcha.

Idi bimadug si Apinan, sūta apo ni too atī, jut si Apinan impanapo ni too. Sūta bū dīmau ali son sikato, jut inkwancha, "Kayjoim kami. Mani no onbūday i anakmi mayiakan ni bakus." Insongbat nan Apinan ji, "Anchi may akan ni bakus ja aanak. Mani niman amanchachakala bakus jut say too amanootēk."

Imbilin nan Apinan son amina too ji mandagacha ni bīto nankauan ni ili tan chūntog. Jut inbilinto moan ji mandaga bado'n bali chima sabadi'n dūgad.

Idi nakchunga bīto tan bali, tinagualto i binkara jut inkwanto, "Dauka'd ma chūntog, mo oni num ngantoi kadagdagana bakus. Ipanbarom iay badat ni bakus say no onanchaka agchaka būnoan, mani kononcha ji bakus ka ngo."

Idi impanbarotoi badat ni bakus ja sūta binūto nan Apinan, dīmauto chima chūntog. Inūnanto'n sūta apo ni bakus amamamachit, jut idi imoli jut inkwanto Apinan.

Si Apinan tinagualtoi too jut inkwanto, "Kabasan, ondau kīta anmanbakal i bakus." Inkwanto nūnta bū, "Manobda kayo nīmana akou. No pilmero pangadakjo ni dokto jut panitdoyo ma chaana bali. Atan jo ma nganongano ma bado'n bali."

Sakay ja akou sūta too dīmau era'd chūntog masapat ni namchilan ni bakus. Sūta too amolag era ni bato chima nanchitaa ni bakus, jut chakala bakus nankatī. Sūta achūūm kimalab era ma kiū, nandadatok era ma panga chaka panapita ma kadan ni

The messenger went to the mountains and told the master of the monkeys what the master of the people had said. The master of the monkeys agreed, and called his neighbors together the next day to fight the people.

The next day the people started to go to fight; they were climbing the mountains, when the monkeys rolled down rocks, and many people were killed. A few escaped, who ran to their houses. From that day the people were afraid of the monkeys, and they gave two children each month.

The name of one child which they gave was Apinan. When the monkeys had taken him away with them to the mountains, they left one monkey to guard him. They said that they would return the next day and kill Apinan.

Apinan had taken one bamboo joint of *tapuy* and one bolo. He gave the monkey *tapuy*, and when it was drunk, he took his bolo and killed the monkey. Apinan took the skin of the monkey, and wore it as a coat. He started to go home; and when the monkeys saw him passing, they thought he was probably one of their companions.

When Apinan was grown, the master of the people died, and he became their master. The women went to him and said, "Pity us. Because when a child is born, it is given to the monkeys." Apinan answered, "Children will certainly not be given to monkeys, because the monkeys are increasing, while the people are becoming fewer."

Apinan ordered all the people to make pits between the settlement and the mountains. Then he ordered them to make new houses at another place.

When the pits and the houses had been finished, he called a messenger and said, "Go to the mountains and see what the monkeys are doing. Wear for a coat this monkey skin, so that when they see you they will not kill you, because they will think that you are also a monkey."

Then he put on the skin of the monkey which had been killed by Apinan; he went to the forest. He saw that the master of the monkeys was celebrating the *pachit*, and returned and told Apinan.

Apinan called together the people and said, "Tomorrow we will go to fight the monkeys." He said to the women, "Work today. First get camotes and put them in the old houses. Move everything into the new houses."

The next day the people went to the mountains above the place where the monkeys were celebrating the *pachit*. The people rolled down stones to where the monkeys were celebrating the *pachit*, and many monkeys were killed. Some of them climbed into trees, and jumping from limb

too. Ankun atī ni achūūm, chachakala bakus ji say too. Idi imawas i bakus; angalacha ni bato jut inkaspigancha'd ma too. Sūta katootoo bintēkchay balicha, jut say bakus inosilcha era.

Sūta too eraka nanbabtēk chima kadwadan ni bīto, num chakala bakus amanosil nakas era'd ma bīto. Sūta too eraka nanbatēk chima balicha, jut chakala bakus amanosil. Sūta too dimatok chima tauwa, num sūta bakus simalchung at angan ni dokto.

Sūta too indakabcha sabiēn tan tauwu, jut sūta bakus nan sūta apocha inaychil. Sūta too pinolanchay balicha jut atī i bakus chima inadaum. Ootēk bangut inamtēk.

Manchūbi nūntana oras antakot ni bakus i too.

#### 107. THE GIANT AND THE DWARF<sup>42</sup>

Nūntanda guaray abaduga too chi badjod Banēngbēng. Say ngaranto Abadugan. Akayanga pasia. No onadagi chi dota mabodin sabiēnto ngoro ni bēlbēl. Guaray katabto'n achayita apat ja kobalto. Masapola maogip chi būday ni dinadabi, tap abaduga pasia ja agmabodina ondau chi inaydaum. No onasul singa būngot ni chagum.

Toka kanay sakay ja akou abaduga kuchil tan sampolo'n batuka pagui tan dīma'n kayabanga dokto. Mabodina inomtoi sampola'n salau ni tapuy ni pinsak. Piniditte'n amina too ja aknanchau kanunto tan tapuy. No acchaaknan ni kosto'n kanunto tan tapuy, kanuntoi aanakcha.

Say too'd Banēngbēng ninamatcha ni kayang num maschil i budatto, jut agondau i kayang. Indatoi sūta too jut inkaspigto'd naykayang, jut atī era.

Idi kanuntoi amina kuchil tan noang, pagui tan dokto chi Banēngbēng, kaondau chi achūma badjo ja mangada ni kanunto. Sūta too'd achūma badjo antakotcha jut chaka iakni ni olay ni kanunto.

Sakay ja akou dīmau chiay Papa. Guaray ootēka too'd Papa. Say kayangto bangat singa kayang ni pūug ni sabadi'n Igodot. Say ngaranto kaotēkan.

Inapoltoi's Abadugan chi chanom. Kwan nan Kaotēkan, "Abadugan, tūay daguanmo?" Insongbat, "Ondauak chi Papa tap anchi makan chi Banēngbēng." Inkwan nan Kaotēkan, "Agmabodina ondauka'd Papa, tap kolang i kanum ni sikami." Num insongbat nan Kabadugan, "Kinanko'd chalanko. No akamatī i kaspigtaka'd inaykayang. Kwan nan Kaotēkan, "No ikaspigmoak chi inaykayang, būnoantaka." Si Abadugan ngimingi'n pasia. Say ngingito singa kerol.

to limb approached the place where the people were. Then the monkeys came down; they got stones and threw at the people. The people ran to their houses, and the monkeys followed them.

The people ran by the pits; but many of the monkeys which were following fell into them. The people ran into their houses, and many monkeys followed. The people jumped through the windows, but the monkeys stopped to eat camotes.

The people shut the doors and windows, and the monkeys with their master were captured. The people set fire to their houses, and the monkeys within died. A few only escaped.

Since that time the monkeys have been afraid of the people.

#### 107. THE GIANT AND THE DWARF<sup>42</sup>

In the past there was a large man in the barrio of Banengbeng. His name was Abadugan. He was very tall. When he stood on the ground, he could reach the top of a pine tree. He had four blankets sewed together for his breechclout. It was necessary for him to sleep on the ground every night, because he was so large that he could not go inside. When he talked it was like the noise of the wind.

In one day he would eat a large hog, ten bundles of rice and five baskets of camotes. He could drink ten jars of *tapuy* at one time. He compelled all the people to give him food and *tapuy*. If they did not give him enough food and *tapuy*, he ate their children.

People of Banengbeng tried to kill him with spears, but his skin was so thick that the spears would not go through. He took the people and threw them on high, and they died.

When he had eaten all the pigs, carabaos, rice, and camotes of Banengbeng, he would go to other barrios to get his food. The people of the other barrios were afraid of him, and they always gave him food.

One day he came here to Papa. There was a little man in Papa. He was as high as the knee of another Igorot. His name was Kaotekan.

He met Abadugan at the river. Kaotekan said, "Abadugan, where are you going?" He answered, "I am going to Papa, because there is no food in Banengbeng." Kaotekan said, "You cannot go to Papa, because there is not enough food for us." But Abadugan answered, "Get out of my way. If you do not obey me, I will throw you on high." Kaotekan said, "If you throw me on high, I will kill you." Abadugan laughed very much. His laughing was like the thunder.

<sup>42</sup> Recorded in Disdis.

Ninimattoi sĕkmat son kaotĕkan, num si Kaotĕkan inanbodio ni olsa jut inamtĕk. Si Abadugan inaysiltoi sūta olsa, num agto inchil inkatod dīmau era'd chipdas. Idi mimūtok era'd chipdas, inabde si Abadugan, num inchiltoi olsa jut inkaspigto'd ni kayang.

Idi amankabas i olsa nanbodio ni bakus, jut nakas chi abada ni Abadugan. Kinalbittoi dūpa ni Abadugan, jut bimungutto. Inaaspigtoi bakus chi inaykayang.

Idi guara'd inaykayang sūta bakus inanbodio ni tabau. Sūta tabau nakas chi abada nan Abadugan. Kinomastoi būngot tan tangida nan Abadugan. Si Abadugan inkaspigto'd inaykayang.

Idi guaray tabau chi inaybayang inanbodio ni abaduga būkau. Timayab i bukau chi abada nan Abadugan jut inkaltoi matato. Si Abadugan bimungut, jut ninamatoi sĕkmat ni būkau num agtoonan.

Jut inanbodio moan i būkau ni aso. Sūta aso kindattoi sĕdi'n Abadugan. Abadugan ninimatto sikjat ni aso, num inakas chi chipdas. Apolig chi nayaskang chi chanom.

Jut sūta aso inanbodio nan kaotĕkan. Si Kaotĕkan dīmau chi chanom jut inūnanto's ja atī totogua. Jut amtato ji si Abadugan agto kanun i anak chi Papa.

Say too agmobadin i bakkara's Abadugan, tap abaduga pasia. Say badang agmobodin kanuncha's Abadugan tap maschil i badatto. Say bakdangto nanbodio ni abaduga bato, jut niman amayingadngi i abadugan.

#### 108. THE GIANT AND HIS MAGICAL FAN<sup>43</sup>

Nūntanda guara anak ni Igodot badjo'd Dikan. Si Somarang i ngarangto. Idi nantauan ni sakay, say angulto bimadug singa noang.

Idi dīma'n tauanto pinidittoi amina too ji patiancha amina ikwanto. Say panangchosato pinidittoi too ja alanchay asauwara son sikato num kalibian. Sūta daki ja agamatī binichasto.

Idi bimadug angasauwa. Idi angasauwa, piniditto moan i daki ja alanchay asauwara son sikato num kalibian. Sūta baknang impadtito sonan dakay Tomas. Si Tomas amaga ni too sod sikato, num agtocha tokotan. Idi kinjancha aganonta, tap binonbonanttoi dūpato ni jabjab. Idi dinokatanttoi jabjabto, ja injabjabto, intakjabtoi too amin.

Jut si Dakay Tomas binakaltoi, jut dinokotanttoi jabjabto, jut intakjabto era'd inaykayang, ja binakal era. Agmobadin ja angabak si dakay Tomas.

He tried to take hold of Kaotekan, but Kaotekan changed to a deer and ran away. Abadugan pursued the deer, but did not catch it until it had arrived at a cliff. When they had arrived at the cliff, Abadugan was tired; but he caught the deer and threw it on high.

While the deer was falling, it changed to a monkey, and fell on the shoulders of Abadugan. It bit the cheek of Abadugan, and he became angry. He threw the monkey on high. While the monkey was on high, it changed to a wildcat. The wildcat fell on the shoulders of Abadugan. It bit the mouth and ears of Abadugan. Abadugan threw it on high.

While the wildcat was on high, it changed to a large hawk. The hawk flew to the shoulders of Abadugan, and put out his eyes. Abadugan became angry and tried to take hold of the hawk, but could not see.

Then the hawk changed again to a dog. The dog bit the legs of Abadugan. Abadugan tried to kick the dog, but he fell from the cliff. He rolled down near the river.

Then the dog changed to Kaotekan. Kaotekan went to the river and saw that he was really dead. Then he knew that Abadugan would not eat the children of Papa.

The people could not bury Abadugan, because he was so large. The crows could not eat Abadugan, because his skin was so thick. His body changed to a large rock, which is now called Abadugan.

#### 108. THE GIANT AND HIS MAGICAL FAN<sup>43</sup>

In the past there was the son of an Igorot in the barrio of Dikan. When he was one year old, his body had become as large as that of a carabao.

When he was five years old, he forced all the people to do everything he told them. As a punishment he compelled the people to bring their wives to him at night. The men who did not obey, he whipped.

When he was grown, he married. After he was married, he compelled the men to bring their wives to him just the same. The rich men reported him to old man Tomas. Tomas sent people for him, but he was not afraid of them. When they threw their spears at him, he was not hurt, because he covered his face with a fan. When he opened his fan, it blew away all the people.

Then old man Tomas fought him, and he opened his fan, and it fanned them into the sky, where they fought. Old man Tomas could not win.

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<sup>43</sup> Recorded in Bagulin.

Idi adabas i bakalcha, anganop i Igodot ni pasingcha'n mamūno nan Somarang. Jut dakay Tomas inkwanto ni too ji mandaka era ni tapuy jut ikamotchay sabichong, jut paynomchaso Somarang. Num agatī si Somarang tap suara agasto.

Idi sakay ja akou nanbagat si Somarang. Chakala tapuy jut abotung si Somarang. Naogip jut indara jabjabto. Jut binūra ni atak.

Idi atī, impanapatcha ji asancha ibka, tap agcha badinia ja ibakka amina angulto.

#### 109. KIGONG AND HIS MAGICAL BETELNUT<sup>44</sup>

Si Kigong adakay. Amanganop ni dinūan inakou. Achakala akou i impanganopto num anchi to simplol. Naagang jut anchi ja itomkalto ni kanunto. Kaonnanginangis. Kwanto ji "Ngantoi bimodiano num matayjak ni naagang."

Inūantoi adakay ji amalī chi nayaskang. Naobanan tan anchokay i imingto. Si Kigong antakot jut mabtēk, num inchilto nūnta dakay. Inkwanto, "Ngantoi mopandaga chiay?" Insongbat nan Kigong, "Nananopak ni dinūan. Anchi kokoaak, jut mandakoak ni dinūan ja maytomkal ni makan. Anchi simplolko niman, jut naka naagang."

Kwan nūnta dakay, "No manganopka ni dinūan, mabitugka ni olaolay. Kosto num manganopka ni olsa." Jut inkwan nan Kigong, "Anchi asok. Adakayjak, jut agakmobadin ja manosil ni olsa." Sūta dakay inkwanto, "Alam iay būa jut kalkalmo." Kwan nan Kigong, "Agak mangalkal ni būa." Inkwan nūnta dakay, "Dagan i inkwanko so'd sikam."

Jut kinalkal nan Kigong ni būa. Idi intupkatōi būa, inūantoi achakala olsa ja chaka pansabia. Idi nayaskang era, simalchung era, jut binūtocha ni atak. Inbagatto sūta olsa ja binūto, jut dīmau ali amina too.

Nanchūgi nūntan, num pian nan Kigong i olsa, kalkadontoi būa ja iakan nūnta dakay, jut ondau ali olsa. Nanbagat ni chakal. Sūta kabaknangan chi badjo nanbagat ngo, tap pianto ja abakan si Kigong. No mamūno sūta bakang ni dīma'n kuchil, si Kigong mamūno ni sampolo'n olsa. Idi adabas i chūa'n bolan, sūta baknang anchi kuchilto, num si Kigong angala ni olsa num mangalkal ni būa, jut manbagat moan.

Idi atī si Kigong guaray chūa'n balito ja napno ni sakdot ni olsa.

Then after the fight the Igorot hunted for a way to kill Somarang. Then old man Tomas told the people to make *tapuy* and mix poison with it, and cause Somarang to drink it. But Somarang did not die, because he had medicine.

Then one day Somarang celebrated the *bagat*. There was much *tapuy*, and Somarang became intoxicated. While he was sleeping, they took his fan. Then they killed him with a bolo.

Because they could not bury him when he died, they divided his body into four parts; then they buried him.

#### 109. KIGONG AND HIS MAGICAL BETELNUT<sup>44</sup>

Kigong was an old man. He hunted honey daily. For many days he had hunted, but had found nothing. He was hungry, but had nothing with which to buy food. He was weeping. He said, "Why was I born if I must die of hunger?"

He saw an old man who was standing near. His hair was white and he had a long beard. Kigong was afraid, and ran away, but the old man caught him. He said, "What are you doing here?" Kigong answered, "I have been hunting honey. I have no property, and I sell honey to buy my food. Now I have found nothing and I am hungry."

The old man said, "If you hunt honey, you will always be poor. It is better to hunt deer." Then Kigong said, "I have no dogs. I am old and cannot follow the deer." The man said, "Take this betelnut and chew it." Kigong said, "I do not chew betelnut." The old man said, "Do what I tell you."

Then Kigong chewed the betelnut. When he spit out the betelnut, he saw many deer, which were coming toward him. When they were near, they stopped, and he killed them with his bolo. He used the deer which he killed to celebrate the *bagat*, and all the people went there.

After that time, when Kigong wanted a deer he chewed the betelnut which the old man had given him, and the deer came. He gave many *bagat*. The richest man in the barrio gave *bagat* also, because he wished to defeat Kigong.

When the rich man killed five hogs, Kigong killed ten deer. Then after two months the rich man had no more hogs; but Kigong got deer when he chewed the betelnut, and had more *bagat*.

When Kigong died he had two houses which were full of deer horns.

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<sup>44</sup> Recorded in Bagulin.

110. HOW THE MAN KILLED THE CROCODILES<sup>45</sup>

Nūntanda guaray chūa'n bayja chi chanom ja amūno ni achakala too idi eraka manbadio. Say too ninimat cha būnoancha era ni kayancha num agmabodin.

Guara sakay ja daki ja angikwan soni too ji būnoantoi bayja num dagbūancha'n noang. Timūlok sūta too.

Indatoi chūa'n alid ingistoi paljok jut inkaspigto'd chanom. Say bayja ninamatcha ja ikamot sūta alid num asēkul era.

## 111. THE HUNTER AND THE DEER

Quara sakay ja maanop ja nangaran ni Ano. Sakay ja akou inonod ni asotoi olsa. Simalchung i olsa chi inaydūong adonkokan ja kiū.

Sūta olsa inkwanto nan Ano, "Aram i palabos i asom ma būnoanchaak. Sikak i apo ni amina olsa. Inkwanmo ni too ji pansilbi iay ja kiū ja kolongmo num matika." Si Ano agta impalabos i asoto ja būnoan i olsa.

Nanchūgi nūntana akou, num tawalanto's Ano i bakato, ondau ali olsa; no tawalanto i kuchilto, ondauali sūta animūlok; no tawalanto i manokto, ondau alis sabog. Bimaknang tan dimakay.

Idi atī nansilbi sūta kiū ni kolongto. Idi iniancha'd kolong nankarab chi dota. Nankarabto'd Asong, jut simalchung. Si Chi Asong guara'd niman.

## 112. THE GIANT BISANG

Abaduga too si Bisang. Nūnta toka panakad kiniyangtoi bali, bēlbēl, chanom tan abaduga bato.

Kayjum ni too, jut num abaduga chanom jut agmabodin ja badoan ni too inkayangto'n takdayto chi chanom jut inakchan ni too.

Nūntanda guara ni sapat ni chūntog sūta tolchon. Si Bisal amanpasia. Agtoinūnan i tolchon jut naysagau jut nakas.

Indato ni sakay ja takdayto jut inchapigto'd Kabayan. Jut niman guara'd Kabayan.

110. HOW THE MAN KILLED THE CROCODILES<sup>45</sup>

In the past there were two crocodiles in the river, which killed many people when they were crossing. The people tried to kill them with their spears, but could not.

There was a man who told the people that he would kill the crocodiles if they would pay him a carabao. The people consented.

He took two pieces of beeswax the size of a caldron and threw them into the water. The crocodiles tried to swallow the beeswax, but they choked.

## 111. THE HUNTER AND THE DEER

There was a hunter named Ano. One day his dogs were pursuing a deer. The deer stopped under a hollow tree.

The deer said to Ano, "Do not permit the dogs to kill me. I am the ruler of all the deer. Tell the people to use this tree for your coffin when you die." Ano did not permit his dogs to kill the deer.

From that time on when Ano called his cattle, deer would come; when he called his hogs, wild hogs would come; when he called his chickens, wild chickens would come. He became very rich and very old.

When he died they used the tree for his coffin. When they had put him in the coffin, it crawled on the ground. It crawled to Asong and stopped. It is at Asong now.

## 112. THE GIANT BISANG

Bisang was a large person. When he was walking he stepped over houses, pine trees, rivers, and large rocks.

He was a friend to the people; and when the river was high, and the people could not cross, he extended his arm over the river, and the people crossed on it.

In the past the *tolchon* was on the top of the mountain. Bisang was walking. He did not see it, and stumbled and fell.

He took it in one hand, and threw it to Kabayan; and now it is at Kabayan.

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<sup>45</sup> Recorded in Bagulin.

## 113. THE MONSTER KOLAS

Nūnta bayag da guaray amanganop tinatangtoi kabadjana olsa. Sūta daki anchi asauwato. Agto binū i olsa num inakadto'd balito. Dinadabi inacholtoi olsa jut chinakapto.

Anongosto i imanak sūta olsa ni daki. Sūta anakto guaray sakdodto tan apata sēdito ingistoi olsa, num moan singa siēko ni too i chūa'n siēkoto. Sūta chapanto tan dūpato singa chapantū tan dūpa ni too, num sūta būokto singa būok ni olsa. Sūta ngaranto si Kolas.

Idi sakay ja tauan nan kolas binū ni amanganop si inato jut sinidanto. Inbungut nan kolas si amato. Nūntana dabi si Koleas indatoi badat nan inato, jut indibotto'd angulto. Indato'n kayang tan kalasay ni amanganop jut inbatēkto'd dasang. Sikatoi impanapo ni amina olsa.

Aminchakal ja anat būnoan ni amanganop, num guaray kayangto, kalasayto tan badat ni inato. Mahadhadsang moan ja mamtēk num say aso. Idi inosil ni aso si kolas būnoanto era ni sakdodto tan kayangto. No sinachūūm amanamot chi dasang jut toka būnoay too ja amadabas. No inadabi kaondau chi ili jut mamūno ni too ja naogip.

Anongosto i nandagay too ni naydakchuk ja bīto, jut tinakbobancha ni adut tan dota. Pinsaka dabi idi amanakad si Kolas chi ili, inaknad bīto. Idi palbangan nūnta babua simpol ni too. Tinakokanchay bīto ni dota tan bato jut inaybakka's Kolas.

## 114. THE FAMINE

Chakala bolan anchi oran, jut anchi imasi ni dokto, Nūntana anchi bakas. Anchi moan baka tan kabadjo, num guara bangut kuchil tan aso.

Amina aso tan kuchil binūra pūicha sūta namtēk ja agachidan ni too. Sūta too amangan ni damot, num sinachūūm guara chaka sapola ja olsa. Say olsa pimigot tap anchi sakati. Anongosto say daki agampūsi ja manganop, jut say bīi ag ngo era mangada ni damot. Achakala too i ati, jut sūta achūūm agcha baalan i bakka era. Achakala wakwak kinanchay atī, jut say too agampūsi ja abolun.

Si Kabigat chi inaykayang jimapas. Inunanto ja guaray bitil, jut amanootēka too. Imolito chi tabun jut nandaga ni bindayan. Sūta too'd inaykayang eraka manajau, kimakay i tabun jut

## 113. THE MONSTER KOLAS

Long ago in the past a hunter caught a female deer with a net. He did not kill the deer, but took it home. Every night he lay with the deer, and had commerce with it.

Finally the deer gave birth to a male. The offspring had horns and four feet like a deer, but also had arms like a man. Its feet and face were like the feet and face of a man, but its hair was like the hair of a deer. Its name was Kolas.

When Kolas was one year old, the hunter killed his mother and ate her for food. Kolas was angry with his father. That night Kolas took the skin of his mother, and wrapped it around his body. He took the spear and shield of the hunter, and ran away to the forest. He became the master of all the deer.

Many times the hunters tried to kill him; but he had his shield, spear and the skin of his mother. Also he could run faster than the dogs, When the dogs pursued Kolas, he killed them with his horns and his spear. Sometimes he would hide in the forest, and kill the people who were passing. At night he would go to the settlement, and kill the people who were sleeping.

Finally the people made deep pits, and covered them with grass and earth. One night when Kolas was going to the settlement, he fell into a pit. Then early the next day, the people found him. They covered the pit with earth and stones, and buried Kolas.

## 114. THE FAMINE

For many months there was no rain, and the camotes did not grow. At that time there was no rice. Also there were no cattle and horses, but only hogs and dogs.

They killed all the hogs and dogs except those which ran away, and could not be caught by the people. The people were eating roots, but sometimes they found a deer. The deer became thin, because there was no grass. Finally the men were too weak to hunt, and the women to get roots. Many people died, and the others were not able to bury them. Many crows ate the dead, and the people were too weak to drive them away.

Kabigat of the sky came down. He saw that there was famine, and that the people were becoming few. He returned to the sky and made the *bindayan*. The people on high danced, the sky moved, and the wind

amanchugun. Angngimpas dang, jut intakinto achakala chūron. Say too agampūsi ja onaliki, num timūngau era ja inadchianchay tapiko, jut apanitakjab ni chagun i chūron chima tapiko.

Idi sakay ja akou nanchūgi oran num say anchi itanumchay Kwancha ji, "Ankun manochan, matī kīta maypoon ni anchi maytanum." Si Kabigat chi inaykayang angilaspag ni sakay ja salau ni tapuy. Kwan ni too, "Imay tapuy mayinom." Num kwan si Kabigat chi kalotaan, "Alantayo tapuy sonan Masēken, jut num mabotung tan sama kaydianto alantayo doktora." Sūta too timūlok.

Dīmau era chima diang chi inaychalum jut indaray sūta tapuy. Intūngancha'd būngot ni diang, jut nanimot era maypoon ni antakot era ja ondau chima narigue.

Sūta too'd inaychalum simpolchay tapuy, jut abotung era. Anongosto naogip era jut si Kabigat tan sūta kayito pinūray kaybangcha ni dokto jut imolicha. Sūta dokto inaymola, jut idi nakal i chūron guaray kosto'n dokto.

#### 115. WHAT THE RIVER SAYS

Quaray san asaugau nanbali chiay Ambaklau.ni kilig ni chanom. Guaray anakcha dīma'n tauanto amo.

Sakay ja akou guaray pūok, jut achakala chanom. Idi naogip i amato tan inato bimoday i nganga. Inūnanto ja sakay ja daki imaliki chi chanom inkaangtoi takdayto, toka inkwan, "Kala." Sūta nganga ninamatto ja ondau chima daki, num naanod. Sūta nganga inkwanto, "Īna, Īna."

Si inato bimangan, jut bintēkto chi chanom, toka inkwan, "Tūa's anakko? Tūa's anakko?" Sūta daki ja imaliki chi chanom kwanto ji, "Iay i anakmo, kala mo ala." Sūta ina inamatto ja dīmau, num naanod.

Sūta ama bimūday nūnta amandaba si inato. Sūta daki toka ngingingii. Sūta ama nimangoi nodta kawadan ni daki jut binūto ni atakto num naanod ngo.

Niman num achakala chanom sinachūūm mīka ekidungi sagang ni amato, ngingi nūnta daki, sūta asul ni nganga kwanto "Īna, ina," jut sūta asul ni ina inkwanto, "Tūa's anakko? Tūa's anakko?"

blew. It blew toward the north and brought many locusts. The people were too weak to stand; but sat and held their nets, and the wind blew the locusts into the nets.

Then one day the rain began, but there was nothing to plant. They said, "Although it is raining, we will die for lack of something to plant." Kabigat of the sky lowered one jar of *tapuy*. The people said, "Here is *tapuy* to drink." But Kabigat of the earth said, "Let us take the *tapuy* to Maseken, and when he and his companions are intoxicated, we will get their camotes." The people agreed.

They went through the cave to the underworld taking the *tapuy*. They set it at the end of the cave, and hid because they were afraid to go farther.

The people of the underworld found the *tapuy* and became intoxicated. Finally they slept, and Kabigat and his companions filled their baskets with camotes, and returned. The camotes were planted, and when the locusts were gone there were enough camotes.

#### 115. WHAT THE RIVER SAYS

There was a husband and wife who lived here in Ambaclao by the bank of the river. They had a child about five years old.

One day there was a storm and the river was high. While the father and mother were sleeping, the child went outside. It saw a man standing in the river holding his arms outstretched, saying "Come here." The child tried to go to the man, but was washed away. The child said, "mother, mother."

The mother awoke, and ran to the river saying, "Where is my child? Where is my child? The man who stood in the river said, "Here is your child; come get it." The mother tried to go, but was washed away.

The father came out of the house while the mother was being washed down the river. The man was laughing. The father swam to the place where the man was, and killed him with his bolo; but was washed away also.

Now when the river is high, sometimes we hear the scolding of the father, the laughing of the man, the voice of the child saying "mother, mother," and the voice of the mother saying, "Where is my child? Where is my child?"

## 116. THE GOLDEN DEER (KABAYAN)

Idi pinsak guara i daki ja amanganop ni asoto. Sūta aso simpolchay olsa, num inamtéka pasia. Sikatoi Agchaso inchadan. Inosilcha ni kabobosan inkatod nankauwa ni akou. Idi simalchung sūta olsa chi askang ni tobdak chi chüntog, jut inkapotoi bakal ni aso.

Idi mimütok sūta amanganop to kayjangan sūta olsa, inūnantoi i sakdodto ja balitok. Inkwan nūnta olsa ni too, "Numnumak sigud agmoak būnoan niman, num daukadi inkinatdo ja moala i sakdodko."

Num sūta amanganop amankaikug ja mangada ni balitoka sakdod jut kinjangto i tagdang ni olsa. Sūta olsa nanbodio ni balitok jut nanpolig chi topdak. Sūta amanganop ninamatto ja alan sūta balitoka olsa num agmobadin. Imoli chi ilito jut anangalop ni chakal ja too.

Idi simbira topdak, dibagcha ji inūnancha i chanom ja singi apoi. Dimatup era notda topdak, jut inkojun sūta balitoka olsa chi batung jut kinajatcha. Eraka maniimdung ja amin, jut kwancha, "Ha, ha, indami si Olsa chi chanom," num idi inkwancha iay, sūta olsa inanpolig chi chanom moan. Chinaposto i achūuma too, jut ati era.

Sūta abayan kolang era ja mangajat ni olsa moan, jut indaray atakcha jut kinudgudcha, jut indara chi balicha.

## 117. THE GOLDEN DEER (BAGUIO)

## 116. THE GOLDEN DEER (KABAYAN)

Once there was man who went hunting with his dogs. The dogs found a deer, but it ran very fast. Therefore they did not catch it. They followed it from morning until midday. Then the deer stopped near a lake on the mountain, and began to fight the dogs.

When the hunter arrived to spear the deer, he saw that its horns were of gold. The deer said to the man, "I think you had better not kill me now, but come every third day to get my horns."

But the hunter was in a hurry to get the golden horns, and speared the deer through the ribs. The deer turned to gold, and rolled into the lake. The hunter tried to get the golden deer, but could not. He returned to his village, and took back with him many people.

When they reached the lake, they were surprised to see that the water was like fire. They dived into the water and put the golden deer into a net, and lifted it out of the water. They were all glad and said, "Ha, ha, we have taken Olsa from the water," but as soon as they had said this, the deer rolled into the water again. It rolled over some of the people and they died.

There was not enough of them left to lift the deer out of the water again, so they took their bolos and cut it into pieces and took them home.

## 117. THE GOLDEN DEER (BAGUIO)

(A briefer version: the deer is spared for its golden dung. When its horns and hoofs are cut off; it jumps into a lake and the hunter becomes poor.)

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