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1 **alisiya**

1.1 **Utterances 0001–0025**

0001  Atti: mi ti ta Alicia, nanguma ami ta melellayat a uma mi.

When we were in Alisiya, we (used to) cultivate our large fields.

0002  Unadda, nangay ami ti amaku, nanginsun, nantangad i langit.

While we (including) my father went to weed and it became at noon, I was sitting on the anthill. I went to sit down on the hill, while my father was weeding.

0003  tituttud tèn ti way hubbuntun. Numangay tèn tinumuttud ti buntuni, panginsun ti amaku.

After my father finished weeding in the afternoon, we arrived (home), and I got sick.

0004  Nasungdu nanginsun ti amaku, ta malutèp, dinumigidig ami, napaditèng de: tèn.

My head was painful, my chest was painful, and my back was painful.

0005  Meddègès i ulu ku y, meddègès i ragaw u y, meddègès i sapang ku y.

Since I did not take medicine for three nights, my disease was not removed.

0006  Ta awan di te: tèn napatumatumar di tèn ta ta'lu a biyungèt.

My father said: "we will go to the hospital and I will bring you to the doctor in Echuage.

0007  awan te: mapili paditèng u y.

They brought me there, to consult a doctor.

0008  Mangana ti amaku, ”mangay ita osiptal yangay ita d ta ni mangantu:law ya ta Echuage.

They injected medicine into both sides of my back, into the flesh of my buttocks, and both of my upper arms.

0009  Nyangaydidtènta, nipadoktor.

After two months [lit: my months (were) two], I became very skinny. There was no hair here.

0010  Patturkan di ta a:gas ayti tallipi a sapang u, ayti ba:lag ni buli ku y, ayde: ti abaga ku, ayti tallip a abaga ku.

On both side of this, there was no hair of it.

0011  Unaddad, tallip di bulan ku d, mere:re:teg de: tèn a permi. Awan de: ta pulupulug dé a:yi:.

My father said "shall we go home because she has not been cured, and so if she dies, she can have a rest in that house." We came back home.

0012  Nangittimbangdi a:yi: awan di ta pulupulug nakakalbowan di ay kud i.

As soon as we came back home, their neighbors came there, that is, my father’s neighbors and my mother’s neighbors.

0013  Mangana ti amaku, ”Umuli itam di da awan di mapi:pi:piyanna ay take:ta amma mappati, maka’iman tep ta bunbun ya.

Their neighbor offered food to me (to the spirit inside me), and found out.

0014  Umuli ami d.

It was said that something slapped my back. It is not visible.

0015  [The speaker begins to talk in Ilokano, so the Ilokano interviewer asks her to speak Arta.]

It is said that it was a small spirit. It slapped my back, so I got sick.

0016  ”Komare, ittan mu nen i ana:kuy. Mangapaditèng, mappati wada d.”

I recovered, (but) my crippleness was not removed at all. I became crippled, because, as I said, I was sick for a long time. That is why, now, I became crippled, but I thank God for creating me although I am crippled.
I promised to help my children and other Arta people.
2 arsenyo

2.1 Utterances 0001–0050

0001 Awan ta api’apili:do ta dutul.

0002 Amma inggarigan, atti: buka:gan,

0003 nintaku kakkbabatu,

0004 munatèn ni ama, "Ama!"

0005 Saya kabbatu buka:gan ayya.

0006 Saddyaa, angindi, umangayde:tid ta ama na buka:gan.

0007 Mangibbu:budditi.

0008 Konta tèn,

0009 maski ballan na buka:gan, amma daddu:pu i nangibud,

0010 Panga:nan na Ilokano, a wa, "Kayatmu ket saan, agasawata latta."

0011 Saya meddès ta dutul.

0012 Uman na bini:lid i buka:ganì a wa asawa.

0013 maski tingngiwit, maski meddès,

0014 Amma saya i kabbat didi daddu:pu:i.

0015 Amma awana kuma:bat a kabbatdi,

0016 Amma awanditaw papatin, paginanènditaw.

0017 Meddigat.

0018 Atti: digdigmi ti aya,

0019 Me”a:du barka:dami da awanamitep ta asawa.

0020 Ti Kalènglèng,

0021 aydi: ti waya, Onged,

0022 aydi: tèn,

0023 aydi: ti ti wati, Ombes.

0024 Amma mamurabami,

0025 Amma mamurabami, tamite: ti Kalènglèngi wa a Arsenyo a pangibunbu:lon.

0026 Amma mallaman, mammam manlaman,

0027 Ay saya pangiggèddumi, iggamanmi.

0028 Amma tidi a:duwani manlaman, ginanandiami.

0029 Mangàna:na,

0030 "Aта’ay a munatina i uga:li didi toptay?”

0031 Ahéy awankuman tataw.

0032 Mangàna,

0033 Ginanantati!

0034 Nay!

0035 ta ginananmitid.

0036 “Hey, ginuminanamid a tallip.

0037 Gininanmitid.

0038 da awandiamihug patta:ngawèn.

There are no family names before.
For example, if you find a nice woman, [if] I find the one I love,
You will do to Father, "Dad!"
That I love that woman.
Then, they go, they go to the father of the woman.
And they talked with each other.
But as for me, even (I) am not loved by the woman, if a old man said,
In Ilokano, "even if you do not want to marry, just marry!"
So it is very bad before.
It is as if they commanded the wife.
even if he is ugly, even if he is bad, if it is what the old men want.
if you do not want what they want, if they do not kill you, they will drive you away.
It is hard time.
we had an arrival there.
We had a lot of friends because we had not married.
One is Kalengleng [i.e. Arsenyo] and Onged, and me.
and Ombes.
When we go hunting, If we go hunting, It is only Kalengleng and me who go together.
if you catch a wild pig, then we cut (the wild pig) into two for each other, then we hold it
If the others get a wild pig, they left us.
That guy says,
Why is our companions’s personality like that? I do not know.
and he says, "shall we leave here!"
"Let’s go"
When we left them,
"you see, we left there.”
We left them.
because they did not pay attention to us.
[tangaw “asikasu”]
Kalengleng says, We do not walk/swim there, because there are crocodiles since the water is flooded.

We carefully/correctly swim in the river. and the depth has come.

Timpaw nga buwaya. (?) We, all of those, has arrived in our fathers, but [note that] I did not have my father [because] my father was dead.

My mother said, "Oh no, why did you come across the river, where many crocodiles are in the water!"

It is good because you are not bitten. (it might) bite!" She said. "Good that it did not bite you."

That normally bites you. 2.2 Utterances 0051–0055

No! (We were not bitten) antie. That is my friend in my childhood [lit. before] who never left me.

But as for the others, They do not have that (sort of kindness). Probably at night later on, I can recall my stories.
3 child

3.1 Utterances 0001–0050

[The male Arta speaker’s wife is trying to narrate what they experienced in old days, but the male speaker begins to speak in the following discourse.]

0001 [The male Arta speaker’s wife is trying to narrate what they experienced in old days, but the male speaker begins to speak in the following discourse.] I will not say (to my children) that as for my children, other people brought them up (instead of us).

0002 Awanu ibud a aytidi kakka:nakmi. ta:meta i minamaka:mandid.

Instead, only the two of us, we raised our children through our sacrifice.

0003 Konta tamite a passasawa, tamite minamaka:mandid ta sakripisyomi.

That we did. We made a sacrifice.

0004 Saya i ginimitmi, ginimitmi a sakripisu

so that the three children will live, one boy and two girls.

0005 take:ta mato:lay didi kakka:nakmi a ta’lo

the two girls

0006 si:pang a gilangan, tallip a buka:gan.

As for the first one, her children are three: one boy and two girls.

0007 Tidi talloy a, aytidi tallipi a buka:gan

The second to the eldest, the first child, They are four: three boys, and two girls.

0008 Ay nedutuli, ta’lo ana:na, tallip a buka:gan, si:pang a gilangan

Now, these were our grandchildren, our children’s children. But as for the man, he has no child.

0009 ay sumarunoti dinumutuliyan na ana:na,

The wife of Bulleo is pregnant

0010 Uppattid, tal’u a gilangan,

this month.

0011 tallip a buka:gan.

[INTERVIEWER] (“I haven’t heard of how you took care of your children.”)

0012 Aytay, satiddya appumitidiya aytiddya a ana: didi ana:mi konta aytigilangan, awantep ta ana:na.

We planted rice.

0013 Amma butitantept i asawana aytay a langig, aytay a kwa.

so that our children will live. If we plant rice, then we harvest (it),

0014 bulan.

(our life) was like that.

0015 [INTERVIEWER] (“I haven’t heard of how you took care of your children.”)

0016 Nammulamulami ta pagay.

We planted rice.

0017 take:ta amma to:lay didi kakka:nakmi.

so that our children will live.

0018 Amma makamulaya:mi ta pagay, amma mangga:niami,

If we plant rice, then we harvest (it),

0019 mamurabmantèn ta laman aydi taluni

(and) I hunt wild pigs from the forest so that we have food of wild pig

0020 take:ta atti yakkanmi a laman

until our three children will have grown up.

0021 ilakumi ta kuwarto.

[INTERVIEWER] When they are sick, what are you doing? Where will you bring them?]

0022 [INTERVIEWER] (“When they are sick, what are you doing? Where will you bring them?”)

0023 Amma mangapa:ditèng didi kakka:nakmi ay tidi, amma tatin i mapaditéng didi kakka:nakmi a ta’lo.

If the three children are sick, or if someone among our three children gets sick,

0024 Awan ta pangalapanmi ta kuwartomi da awanman ta kuwartomi, mammutabtan taman.

We have nothing (valuable) to get for (getting) our money because we do not have money, (so) I go hunting for wild pigs.

0025 ilakumi ta kuwarto.

We sell it for (getting) money (for sending his child to the hospital).

0026 Saya pampadoktormid i kakka:nakmi amma atti manga:pa:ditèng.

Then we bring our children to the doctor if (one of them) got sick.
When she got well, we go back to our home. We work planting rice, sweet potato, galiyang, and ubi. If we don't have rice, it is sweet potato or galiyang which are food and cook wild pig.

Our life before was like that when our children were young.

As for our three children, no one is impatient with the others. They are kind. until they got married.

If I tell them to go to work (because) they become teenagers, They came to work so that they will accompany us to work for our food because our children grew up.

As for the two female (children), they didn't learn [i.e. receive any schooling], because in those days, we feared NPAs (New People's Army) and Sundalo soldiers, so we went to the forest. So they could not go to school.

As for our son, we were able to send him to school, because we came here to barangay Disimungal at that time. Because we let him go to school in this Barangay, so our son Bulleo went to school.

He went to school until he reached fifth grade [lit. until the fifth grade was what he reached]. It was impossible to continue because we didn't have money again. We didn't have money any longer.

So my son stopped schooling at that time.

In the past, he was playful. One cannot discipline them.

As for our children, if we stop them because even if it is raining, they...
mepeppu:nèdipunèdidi makakarakarawèg ti td latong.

0053 Awantid ma:na:nawad a mekkekarawèg tid ti kaka:nakmi.
0054 Maski angininitid pasèdpèn ti bunbunmi.
0055 Mangayet-tid ta latong a awan ta ba:baruwasidi a pakakkerèwèg ti diso:noni
0056 Angaytid ti kettalutalünü:ni diso:nona masasasësëdtid ti talunya.
0057 kigad a awandet-tid madègnin a
0058 Mangayet-tid maddingding ti duti
0059 Tungpanmi duti angayet-tid maddingding.

0060 Punanna i ni babakati a "sadmanina pakakkerèwègmu ti taluni mepeppu:ndi."
0061 Saya.
0062 Mangayet-tid ta wagèt, mandimuy.
0063 mangadëgninde:tid, satepede: tidì kaka:nak
0064 kigad amma alas kuwatrod.
0065 Bahagtiddyay mangay ti bunbunmi, malutêpdi.

0067 Tippurpurte. Awan ta ulënna.
0068 [AUDIENCE, speaker’s wife] ("We did not have clothes.")
0069 Ay pulot:ti.
0070 Awan ta pulot ay atti: pulopulot ay way ulit ni ayuy a teningteng a pappunandi ti way karagatan.
0071 Tottotoko-kandi.
0072 Awandi ti wagèt ibilagdi. Saya pappulot didi amamiti ta dutul
0073 Aytì ulit ni ayuy a agi a attanandi.

0074 Saya i gimitëndi a pulot.
0075 Awan ta agi.
0076 [AUDIENCE, speaker’s wife] (The speaker’s wife is telling the Ilokano interviewer about the process of how they make loinclothes in Ilokano.)
0077 Awan ta barowasi.
0078 Amma iwadi ti tabug aydi tëpa a meellunna
0079 iwadita, amma tallip a langit, midit ti wagèti.
0080 Piliandi tabug ni barowasi.
0081 Saya i tapis didi bukagani.
0082 Siyèy dimanna a:yii. Munati tiyèdna aytì.

Tend to play outside.

They (children) could not be prevented from playing.
Even if we would tell them to go inside our house,
They would just go outside, with no clothing, play in this (forest).
They went to the forest, into it. They went into the mountains/bush.
until they felt cold and they go to heat themselves near the fire.
We would light fire to bring them to heat themselves.

The old woman said, “that is because you keep on playing in the forest even when it rains!”
That is it.

They go to the river, bathing.
These children become cold until four o’clock.
In the afternoon, they would come nearer, come (back) to our house.
They didn’t even take care of eating because their buisness was just bathing (swimming) in the river.
He was just naked. He did not have clothes on him [i.e. not dressed].

[AUDIENCE, speaker’s wife] We did not have clothes.
As for loinclothes,
There was no loincloth, oh there were loincloths (made) of the bark which was hammered like this with a stone.
They would pound it.
There was no water (because) they let it dry. This is the loincloth of our fathers before (made) from the bark of the tree or "agi" cloth in their place.
This, what they make, is a loincloth.
There were no clothes.

[AUDIENCE, speaker’s wife] We did not have loinclothes in Ilokano.
There were no clothes.
They place it on the soft soil, put it there (under the mud); after two days, they wash it in the water.
They remove the mud from the clothes.
That is the clothes of women.
They walk on here. His legs were like this here.
0083 Saya iggamanna a:yi: ni kanakannaki.  
0084 da awan ta barowasi a  
0085 pangabbitdi.  
0086 Munata aydi:ti ta dutul a langit a ammami.  
0087 Saya i traba:hodid a nintami di aydi:ti ta kaki:lekmi.  
0088 Munata i taraba:ho didi ammami  
0089 Awandi ti tiyèddi ayti. Iniggamanmi ti ayti.  
0090 Maddimadimatiid.  
0091 Maski mababa:gio.  
0092 Amma mabba:gio.  
0093 Manga:yamid ti wadidi karagatan a melellawa.  
0094 Saya attananmi  
0095 mabba:bagio.  
0096 Mantungpaamid ta dis:no ni karagatani  
0097 Mantungpaamid. Saya i paddindinganmi.  
0098 Masi:githe bagio awan magittud  
0099 ki:gad a awan guminak i bagioy.  
0100 Mangaydetid mamurab da awan ta anènmi a mabaw.  

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This is how he would carry this child because (they) did not have clothes carrying them.  
It was like this before, our parents.  
That was their work that we saw when we were young.  
The work of our fathers is like that.  
Their legs are not here. We carried (them) here.  
They move.  
Even if (there is) a typhoon, if (there is) a typhoon, we would go into thingummy [i.e. hole] of the wide rock.  
This would be our place. [i.e. we would stay there] (while) (there is) a typhoon.  
We heat the inside of the rock by making a fire.  
We would heat (it). That is our heating place.  
The typhoon continued, and it couldn’t stop until the typhoon stopped.  
They would go hunting because we did not have carbohydrate food.  
They would go hunting.  
They were able to get wild pigs and deer.  
They singe the wild pigs and roast them.  
As for the bamboo container, we put the sliced wild pig meat (into there).  
That was their cooking (instrument) because they did not have a pot before.  
[INTERVIEWER, in Ilokano] (The Ilokano speaker asks the speaker to talk about his children and their future prospects.)  
We want to (fragmental)  
Our life was like that in those days.  
Now that our children and grandchildren go to school.  
We will never follow the work we did before.  
because our children go to school nowadays  
until our children will have graduated  
we can surely see a beautiful place for us (to live).  
because our children and grandchildren will finish schooling.  
this is our future, the beauty of going to school.
All the houses that we live in will be beautiful, which are not like before, namely bad (ones).

That is what I want to happen these days because Juli’s daughter is our eldest grandchildren.

Until grade 5 now.

Until she will be in high school, she will receive schooling.

So she will see that there is a good place for us to live.

We will see that our life will be good again this year.

That is what we want to happen to our life now.
4 delia

4.1 Utterances 0001–0050

0001 Konta ayde:ta'y, kinuma:manamid, atti:ami ti aytinay, Disubuy. But at that time, we were there in Disubuy.
0002 Kigad ta kinuma:manami, until we grew up
0003 ki:ga'd ta namulitawami, until we became teeangers
0004 Atti:ami ti Aglipay, wa, we were in Aglipay
0005 Disubu. (in) Disubu
0006 Awan, numangayamitep ti aya, nangay anyinay, way, Maddela, No. We had gone there, gone there to Maddela.
0007 Sumaruno. In the next.
0008 Nabayagamitina, After a long time living there,
0009 ay inumangayamimandi ti aytinay, we came to there Disimungal, Disunumgal.
0010 Saya manga:ka'katami. where we were miserable.
0011 Awan ta, awan ta umami, amma karawan, We did not have a field, and sometimes we did
0012 karawan, nambugayami ta lappul, buroq, not have any carbs, like rice, to eat.
0013 maledepami ta waqet, sometimes we were hunting with a dog for mon-
0014 Saya anenni engkarawan, keys.
0015 mangune: ma mandalagami ta diyu, We were getting (fish) in the water.
0016 Saya i anenni That was our food, sometimes.
0017 a yakkanami ti palagawi. we climbed (the mountain), as we might get honey.
0018 da awantep ta agani: ta dutul ta aya. This was our food
0019 Aytidi aturangankuti, amma mamitta, which are our viand with sago starch.
0020 mangayami ta lipat, ta Sinabegan, because there were no non-Negrito people
0021 Awanami ta anen. there before.
0022 Awan ta Ilongot, awan ta agani:, awan ta [UNCLEAR]
0023 Amma mallèdèp, mambuyag ta bidut aydi: [UNCLEAR]
0024 naka'asawadtèn, laman, We had no food.
0025 meddyo naka'angèsami ta atti:di la:gin. There was no Ilongot. There were no non-
0026 kompaniya. Negrito. You could not get your food.
0027 Saya namtaraba:hotèn, nantaraba:hoami, They might catch fish, they hunt for deer and
0028 Konta awantep kontinto ta iwami. wild pigs.
0029 Awanteptèn husto. I got married.
0030 Awankutep ma'abit i husto a attanan. We were (?) a bit relieved to have my companion.
0031 uman na atti: pa:ngibud a companionship.
0032 awantep ta nangurub ta Dios. So I worked, and we, all of the people there in
0033 inum, bartik, binara:yam, Disimungal, worked.
0034 permi a ma mamitta pesèbèsèbègami, But there was no satisfaction (on my part, with what we did).
0035 I was not correct yet.
0036 I was not [...] all of the correct [behavior].
0037 it is as if (we) have something to talk [cut-off utterance].
0038 There was no one who believed in God.
0039 drinking, intoxication, alcohol
0040 We sometimes fought severely.
Sometimes we did a trial by ordeal towards men and women.
And my wife died in Disimungal.

| 0035 | mamitta, pa:manbisibilisigami, | Sometimes we did a trial by ordeal towards men and women. |
| 0036 | ta gilégan, aydi: buka:gan | And my wife died in Disimungal. |
| 0037 | ay nappati asawakuti, ti ayta Disumungal, saya umangaydetênti. | So I came here. |
| 0038 | Saya inade: Mulo, ay ti Brida. | It is Mulo’s mother, (the name is) Brida. |
| 0039 | Saya ta dutul. | She is the first [i.e. his first wife]. |
| 0040 | Aytay, numangaydetênti, | Now we came here. |
| 0041 | Awantèn ta asawa, inumangaydetênti. | [since] I did not have my wife, I came here. |
| 0042 | Saya nintaku ti bebbè:m. | So then I saw your auntie [i.e. his second wife]. |
| 0043 | Saya napi:piyad i pamiliami, napi:piyad i attanan. | So our family came, all things were well. |
| 0044 | Na:rawatankud i attanan a man na uga:li a meppiya, | I recognised all such as virtuous habits. |
| 0045 | Na:rawatankud i attanan a meddès, pinabayankud. | I recognised all the vicious things, which I came to avoid. |
| 0046 | Na:rawatankud i mandasar ta Dios. | I understood how to pray to God. |
| 0047 | Tatawkud i mampundar ta mangu:ma, mammula, | I have found how we can manage field cultivation and planting. |
| 0048 | Aydi: tatawkud i | And I learnt to improve relationships. |
| 0049 | papi:piya ta tó:top. | |

### 4.2 Utterances 0051–0095

Before, there was no kindness [i.e. I was not kind].
I was fearful before.
I came here, (it was) as if all of the vicious habits I had lost.
(and it was) as if it was replaced with virtuous habits.
So, the non-Negritos, if (they) come here, came to me straightly.
[it is because] they know that I am an understanding guy.
But before, I did not understand non-Negritos.

| 0051 | Ay ta dutul, awan ta a:nu:s. | Before, there was no kindness [i.e. I was not kind]. |
| 0052 | Messubègtèn ta dutul. | I was fearful before. |
| 0053 | Umangaytênti, man na n:but attanan a meddès a uga:li. | I came here, (it was) as if all of the vicious habits I had lost. |
| 0054 | Uman na nasalyan ta meppiya, mepeppiya uga:li. | (and it was) as if it was replaced with virtuous habits. |
| 0055 | Saya, tidi agani:, amma atti: umangayti, dumarettyotid dën, | So, the non-Negritos, if (they) come here, came to me straightly. |
| 0056 | tatawdi a maka:rawawatèn, | [it is because] they know that I am an understanding guy. |
| 0057 | Konta ta dutul, awanku nara:rawatan tidi agani:. | But before, I did not understand non-Negritos. |
| 0058 | Pagi:nanankutid. | I stopped them. |
| 0059 | Pabba:lan kutid a mi- | I hated them. |
| 0060 | Pabba:lan kutid a mèta. | I hated seeing them. |
| 0061 | Munata uga:liku ta dutul. | My habit was like that before. |
| 0062 | Nonno:tenkuántu ta dutul, | I was really thinking before. |
| 0063 | Awantèn ta ina, awande:tèn ta ina, sissi:pang te:de:tèn. | I did not have my mother, my mother passed away, and I was alone. |
| 0064 | Antyu:ya awanku kabbat me:te:ta i me”a:du a agani: | That is why I did not want to see plenty of people. |
| 0065 | me”a:du arta. | Many Arta people. |
| 0066 | Ayde: ma maka:numdetênta kissêk, kabbatku, messubêsubègde:tèn. | And if I drank a little, I wanted to be angry. |
| 0067 | Saya munata, kontatay, | It was like that. But now, |
| 0068 | nibutankud i binara:yan, | I stopped alcohol, |
I am not like that anymore, my old habit. Because I replaced it with virtuous (habits) already.

And I tell my children that,

Do not imitate me, because my manners were bad before.

They have already turned into virtuous habits.

If you have some social groups, you should be accustomed to making good your social relation.

And do not drink alcohol.

Do not drink, and do not accompany those who drink much.

Your company (should) be those who you know that they don’t drink alcohol.

So, my child, the first female, she said to me

[the name is] Carisa like this: I want to go to Bible school (and learn about)

the Lord, our God.

You, if you want, I (said) like it.

This I thought. How nice it is to follow God.

He will remove all of the vicious habits out of you.

all of the sacrifice.

You should pray to God. Whatever the difficulty may be, he will not neglect you.

Wherever you are, if you do like that to God, as in “Lord, please be with me; I will go to such a place”

He will be with you.

If (you) see non-Negrito people, even if you do not have money,

(if you) see a person, “Oh, come here.”

“This is yours, your money.”

That is what is seen for God to (give) blessing.

I do not want to be back to vicious habits before.
5 disubu

5.1 Utterances 0001–0050

0001 Ay ilusditi, saya i panga:nénmi, there was yam in those days; that was our food; 
0002 panga:nantam ta ayta Disubu ayditi. (That was) our food there in Disubu.
0003 Ayde:tidi way giwat. and whatchamacallit, giwat (root crop)
0004 ippét ippet (root crop)
0005 Saya panga:nénmi ta ayta Disubu ayditi. These were our food there in Disubu before.
0006 Amma mamurab tidi amamiti, If our fathers went hunting,
0007 alallayanmi (that is) our parents
0008 ngaytid ngaytid mangali tidi inami ta giwat our mothers went to dig root crops.
0009 aydi ilus, 
0010 aydi: igit and (we used to eat) eel
0011 i:yan (that is) fish
0012 Saya panga:nénmi ti ayta. That (is what) we ate there.
0013 Omi There was no one who was growing rice.
0014 Kilékilékmi Yes.
0015 Saya nintaku a panga:nénmi. (in) our childhood
0016 ayde:tidi ippéti. That is what I looked at concerning our food.
0017 Kakillék a ipét, and root crops,
0018 saya ma:lap didi amamiti a laman. small yams
0019 Saya i yèkkànnmi ayta Disubu Those ones, wild pigs, our fathers were able to get.
0020 Omi ta talataluni. 
0021 Agli:pay. Ayina kamani a wagét. That was our viand there in Disubu.
0022 Omi. Panga:rabiséin i way rangtay. Yes. (in) our childhood
0023 ayti Pinaripadi. (thatis) fish
0024 ayti Pinaripad ayta diddya. That (is what) we eat there.
0025 Saya attanammi. 
0026 Aytawadi:ti awantep ta lloka:no ti ayta. 
0027 Awantep At that time before, Ilokano people were not there yet.
0028 Ta dutul a langit, awantep taya Ilokano. (They were) not yet (there).
0029 Me”aidu i:yan, aydi laman, aydi bidut, aydi:burg. Before, there were no Ilokano people yet.
0030 Awantep ta agani Yes. (You) cross the bridge.
0031 Awan ma, ... in Pinaripad.
0033 Awantep maka:ngay ta ayta. That was our living place.
0034 lugar That was our viand there in Disubu.
0035 Ta:meta i attanandi a talun. Yes, in the mountains.
0036 Aytì Sinabagan i attanan didi ilongoti. It is Aglipay. (It is) there (along) the big river.
0037 Atti: Yes. (You) cross the bridge.
0038 ba’it in Pinaripad.
0039 Atti ba’it a awan tep maka’angay ta Disubu. in Pinaripad, upstream.
0040 Aytì Sinabagan i attanan didi ilongoti. That was our living place.
0041 Atti That was our viand there in Disubu.
0042 ba’it Before, there were no Ilokano people yet.
0043 Atti There were many fish, wild pigs, deer, and monkeys.
0044 There were (Ilongot people), but they were in Sinabangan.
0045 There were (Ilongot people), but they were in Sinabagan.
0046 They could not come there yet
0047 (to that) place.
0048 Their place of mountains were different (They used to live near the different mountains).
0049 The place of the Ilongot people was in Sinabagan.
0050 There is a gap (buffer zone)
come to Disubu because they were afraid (of Arta people).
because (there were) arrows (which) our fathers were using in those days. There were no guns. Even the wild pigs they can shoot arrows at. There were bows (and) arrows That is our getting of our food, wild pig. and deer

5.2 Utterances 0051–0073

In those days, there was no hearing sound by you. with these arrows. (because, unlike guns) arrows do not emit sounds. only (enough) 'chu!' like that. There is no sound of it.

The wild pig dies like this. If it has died, They carry it on the shoulder. carry it on the shoulder. going (with it) to our house. I singe (the wild pig).

We simmer (wild yams?), vianded with [i.e. eaten as a viand with] the yam and purple yam. that our mothers dug.

That is our life in those days in Disubu. But now, because we moved here at Nagtipunan.

Oh, there was no coffee in those days. There is no. Just our (way of) salting was this one.

"Kangpeppet" was what we [used to] mix. That is our seasoning, [which is] as if there is salt.
6  hapon

6.1 Utterances 0001–0050

0001  A ydi:ti
(A long time) ago,
historia na amakoti aydi:ti ta tyempo na hapon

0002  a story (heard) from my father in Japanese era.

0003  tyempo na hapon dititi
(It was) the Japanese era.

0004  Amma biyungeti, amma munata i langit
During the night, when the sky was like that.

0005  awan ta mantungpa, awan ta mangalap ta dut. Awan.
we couldn’t put on fire, no one can get firewood.

0006  Basta amma atti: naka:lap ammakuti ta laman.
Just, if my father got wild pigs,

0007  Basta ittundita, awantid mangalap ta dut
they will just place it there, nobody will get firewood.

0008  dutungandi, awandi dutungan.
As for singing, they do not sing (it),

0009  Basta mangantingtid ti haponi.
because they were afraid of the Japanese.

0010  Mangantingtid ta hapon da me’:du a hapon.
They are afraid of the Japanese because (there were) plenty of Japanese.

0011  ba:gotid manwa, mantungpa ta dut
Before they lit firewood,

0012  a idu:tungdi lamani,
they would sing the wild pig

0013  amma biyunguti.
when (it is) the night.

0014  da awande:ta hapon.
because (then) (there would be) no more Japanese.

0015  munata i wadi.
that is their what-shall-we-call-it is like that.

0016  pawwadi ta hapon, pangantingdi ta hapon.
(because) they were afraid of the Japanese.

0017  amma atti ittan na hapon a mangwa a asuk
If the Japanese saw (that) smoke is [UNCLEAR],

0018  Punandi ta, palapalattogandi.
they would do like that to them and shoot them.

0019  amma atti:di maka:laptid ta laman, awandi dutungan awandi iwa ta dut.
Even when they could get wild pigs, they didn’t singe them, didn’t them put them on the fire.

0020  Inta na haponi asuki.
But if the Japanese saw the smoke of the fire.

0021  Saya angindi.
That is where they go.

0022  Amma biyunguti, awan metta adu:yu,
When (it was) night time, they couldn’t see far.

0023  saddya mantungpatid a iwadid i lamani.
So they make a fire and put the wild pig (on the fire).

0024  idu:tungandid.
they singed (it)

0025  Amma madu:tungandi, lutu:ndid attanan.
when they had singed (them), (then) they would cook them all.

0026  da ma munadtyay a langiti,
the following morning,

0027  awan:di ta mantungpa.
they wouldn’t cook.

0028  papatin:di ta wageti duti
they would put out the fire with water.

0029  Basta nalu:studi attanan ni yakka:di aydi
So long as they cooked all of their rice and vi-

0029  mabaw
and.

0030  da para ay mandet:ti biyunguti a gissa.
for the following night

0031  munata i patta:law didi amako dititi ta dutul
that is how my father (and others) were afraid.

0032  da pangihistoriandidén.
told the story to me.

0033  Munata i paggimite:n didi hapon:ni.
The Japanese people were acting like that.

0034  da aduwan a apoku,
some of my grandparents

0035  nappati a pinalpalattogon na hapon aydi:ti ayita.
they died as the Japanese shot (them) in Aglipéy.
They went to a mountain, high like that (gesture) mountain.

That is where they climbed.

They looked at the wide river.

There were many Japanese there.

They were shooting at the forest.

My grandfather (and others) were hiding (behind) the trunk of trees.

They acted (this way) here.

Yes.

They were hiding behind the trunk of the tree.

because they were shooting (at?) the forest.

This is the story of my father.

Yes, and my grandparents.

One of my grandparents died, they shot him.

there in Aglipay in those days.

6.2 Utterances 0051–0100

That is why my father (was) afraid.

They went to wide rocky (area).

There were plenty of Japanese.

and like that were Japan’s airplanes

They bombed them.

Were there American planes? No

NA

Japan stayed here in the Philippines for a long time.

Airplanes of Americans arrived.

That was the reason why.

You couldn’t see the sky because planes were like this.

My father narrated (thus).

They went inside of it

to inside of the hole in a stone. That is where they live. They do (fell) the bullet and bombs of Japanese and Americans.

There were no more Americans, no more Japanese.

There was peace, my father said.

So they came out from the stone in the river.

Their story is like this.

The Japanese people were very cruel

But this does not have anger/fearfulness.

There was no gun.

You do not have a bomb.

In those days in Japanese era, they were fearful.
But they were not cruel.

[INTERVIEWER] But I give you a lot of bread!

Oh, no.

The Japanese before did not give (us) bread.

The bullets and bombs were what they gave.

That is it.

Japanese people in those days, (it is) the story of my father,

Small baby, does like that they will get, and do like that by a knife. all the Filipino including us Arta.

They were hiding in the forest. because they were cruel.

And American people has come. They were fighting.

We have no Japanese, nor Americans, any more.

Filipinos and Artas went, they went here to a wide stony place.

They went now to (clear the forests and to) plant (new crops) because no more Japanese whom they were afraid of, and Americans. They acted like that.

The Japanese people were very cruel. They also raped the Filipino women including Artas.

They keep on running (escaping). Here is Japanese guy whom I am talking with. He is not cruel. It is you.

He is not angry about it. NC

Yes, they came here.

A long time ago.

Bugkalot.
They killed Filipinos.
They acted like that.
Bugkalot there in Aglipay in those days.
For a long time, Arta and Bugkalot were fighting.
Nowadays, Bugkalot and Arta were reconciled.
They are not fighting.
Bogkalot is their friend.
That is my father’s story in those days.

The Japanese (era) ended.
[UNCLEAR]

Arta and Bugkalot were fighting for four years.
And, one year do like that.
They got reconciled.
No fighting.
Bugkalot said “Do not keep fighting because we are reconciling because
We are reconciling because
No more. Arta people stopped (fighting), and Buglalot people stopped (fighting).
That is their old men and Arta’s old men say, They said that
Shall we handshake with each other because we are not already fighting?
You tell your Bugkalot friends, while I will tell my Arta friends.
We are no longer fighting.”
Like that.
That is my father’s story in those days.
7 husband

7.1 Utterances 0001–0042

0001 Asawakuti, awankurug a meddingatu, apittite.
0002 Sakay abi:nay, merra-piste, Killèkte.
0003 Awan ka:man.
0004 Apittite.
0005 Nintamu ti Mani? Munata.
0006 Ka:piritina.
0007 Konta ta abina, Killèkte.
0008 Ayte, ka:man i tiyannay.
0009 Amma mattrim ta binara:yan, maski ta daddiman, ogipammi tadde:ta.
0010 To:topmi testi Mani ta kakkillèkna.
0012 Manguvatadde:tèn ta ulès.
0013 Saya gimtènu a bunbunmi. Take:ta mallinununami.
0014 Ma ta damadman, maddimaamidmandi.
0015 Abbi:ttènnadmandi ti Mani, da awanu ma’abbit.
0016 Maddimaamidmandi.
0017 Ma make:ttadmantèn matti, mattrimandi ta binara:yan.
0018 Make:nommandi.
0019 Tatin ti amana aydi: inana.
0020 Awanu tatau da awanud nada:nganan.
0021 Nappatid tidi amanay aydi: inana.
0022 Konta tatawnna asawamutì i tyempo na hapon?
0023 Tatawnna. Maski ta Marsello, tatawnna.
0024 Tyempo na Marsello.
0025 Tidi sunda:luti mesessubègtid, paga:gaptandi gilèngan.
0026 Illayug a lubid. Ma manggèpègpèt tidi gilèngani, yangayditid ta latting.
0027 Palèlèblèbditid ta wagèt.
0028 Aydi: tiwwananwanata.
0029 Pa:pandan:tid ta karatagan.
0030 Umm. Mesessubègtid.
0031 Lallà:lù ingngarigan.
0032 Ayti, ayti Dipintini, attinan na kampu na Sunda:lù.
0033 Attiami ta Kalbo.
0034 Mangaytidta mangalap ta gilèngan. Gèpègpètanditid.

My late husband was not tall, just short.
And his body was thin and (it was) small.
He was not big.
He was short.
Have you meet Mani? His size is like that [i.e. similar to Mani’s height].
That is his size.
But as for his body, it was small.
Here, his belly was big.
If we drank alcohol, we lay down even on the road.
Our only companion was Mani while he was young. [Mani = their eldest child]
We did not have a companion. We were just lying there.
I used a blanket,
That is our house I made, so that we can (stay there).
In the morning, he went back home.
He carried Mani again because I couldn’t carry him.
We went back again.
When I saw him staying (somewhere), he was drinking alcohol again.
(h) was intoxicated again.
Who are his father and mother?
I do not know because I did not ask it.
Her father and mother died.
But your husband knew the Japanese era?
He knew it, even the time of Marshall.
the time of Marshall
Sundalo was fearful. They binded men’s arms.
(It is with) long strings. When the men were tied up with a rope, they brought them outside.
They pushed them into the water.
And they did it like that.
They press (them) down with a stone.
Yes. They were fearful.
In particular, for example, the Camp of Sundalo was here in Dipintin,
while we have been in Kalbo.
Pasaray munata, pasaray munata. T’was like that, t’was like that.
a:duwan Some cases. (?) and there were long strings.
Sakay atti: lubid a ili:lla:yug. They were non-Negrito. A lot of men were doing
Agani:: Me’a:du a gilèngan, a fearful things (to Negrito men).
pa:mansalusalunu. They tied them. They pulled them with a long
Gimpègpètanditid. Guyuguyudditid ti way string.
illa:yug a lubid. They arrived at a wide one (a wide mountain).
Dumidigitid ta ka:many.a. If you were slow,
Amma me’imemmayastaw, (?)
8 marry

8.1 Utterances 0001–0021

0001 [The interviewer is asking if the Arta speaker give him a speech of congratulations for his wedding party.]

0002 Aytay, amma ayta Arta, munataw,

0003 [The interviewer asks the speaker to stop for a while to fix the video camera.]

0004 [The interviewer is asking if the Arta speaker give him a speech of congratulations for his wedding party.] Now, if you would be with old Arta men,

0005 "Mepeppiya i gimtènmuyu amma tam a passasawa, i mangibbumbulun.

0006 Aydi; pipiyanmuyyu i pangi:topmuyu; awa:ngam mangisubèsùbèg,

0007 Awanmu ginaginianan asawamuy,

0008 Pipiyanmu u aman na mapi:piya ta to:topmu

0009 aydi: maski adin i enamnu,


0011 Aydi: amma atti: man ni pangi:subganmuyu, (pangi:subgan (??))

0012 Syempre tam a tallip a tami, mangibbu:bud.

0013 a awandi ta tanakwan da tam a tallip i minangikkabbat.

0014 Tam a tallipi nanggimit ta kabbatmuyu a gimanmuyu a familia, apingi:topmu

0015 i ma mansi:wèdam a tallip, Diosminata.”

0016 Panga:nan na arta, "meddèsi ginananmu i asawam, meddèsi mangibuka:rantaw, meddèsi uminom ta binara:yan, meddèsi susubganmu i aturanganmu,

0017 Aydi: ipetam ta ana:mu awantaw i ama.”

0018 messingpèt, tawya amma

0019 Panga:ndi a "mepeppiya amma awanmu a itanatanakwan.”

0020 Saya i nibud na nadupu:ya, a angayangu, a mepeppiya a gimitènta.

0021 "Maski madupu:ita, maski mababakita, basta kabbat na gissa gissa tita, kigad ta kigad ta mappattiita.” Munata.

0022 "what you are going to do is great if both of you, the couple, are together.”

0023 and if you develop your relationship; if you do not quarrel, and if you do not desert your wife. Develop (it) as if you develop it as your partner. And wherever you go,

0024 needless to say, it is her that you should think of, it is her that you love, not others.

0025 And if you quarrel over something,

0026 there is how Arta people do it: “it is bad for you to desert your wife/husband; it is bad for you to find another woman; it is bad to drink alcohol; it is bad to have trouble with your parents-in-law” and see for your child that you are not a (good) father.

0027 You be virtuous [cut-off sentence] according to them, "it is good if you give your child to others.

0028 These are what old men told me when I visited him, for us to behave in a virtuous way.

0029 "Even when we become old men, old women, she will love only you, until, until we die.”
The story of Sanuwateng.
Will I tell it?
Oh, probably you really want [to hear the story of] Sanuwateng.
Sanuwateng, a story of Sanuwateng.
Sanuwateng and others lived in the mountains.
Now, there is a woman who,
what can be called, his engaged wife.
That woman was in the downstream.
Sanuwateng was in the mountain.
He said to the woman, "Just wait (for me) with your mother and father, because I will go there.
If I come back here, let's hold a wedding party," said Sanuwateng.
Sanuwateng went to the forest.
It took about four years before Sanuwateng came back to the woman, his wife, his engaged wife.
Since it took a long time for Sanuwateng before coming back to the woman, the woman met another man, and got married.
Another man.
Now Sanuwateng came back there to the woman, and saw the husband.
Sanuwateng got angry because his engaged female got married to another man.
He brought many things, yam, seeds, rice, and seeds.
Haven’t you seen agèl?
It is like rice, in the mountains, which he brought with him.
Many things were carried by a boat.
Even wind pigs, and fish, because these are things with which they would hold a wedding party [lit. that is belongings; they would see that they will marry].
The woman got a husband [lit. "There was again the spouse of the woman"]; she got married to another man.
Sanuwateng got angry.
Even though he was given food, he was not, he did not want to eat it, because he was very angry.
Nansubèg da nangasawad i buka:gani.
Punandita,
Aytidi nangasawannay, aytì buka:gani a asawannaminay, nangaytid a nambugay ta ayta dilod.
Ayte; gissa i buka:gan na wadi ni ayni buka:gan i a asawa ni gissay a giilèn, sayta natagi: ti bunbundi.
Pangatdinanna ti Sanuwatèng ti way, bunbun a man ni ayni ayu,
Atdinan ta wana, sigo:nganna.
Nangaynadti ninta tidi top, akanay ta ayta dilod.
Punan ni way, buka:gan.
Punan ni panga- nasawa ni Sanuwatèng, buka:gan a asawannaminay,
"Maski papatintèn ni Sanuwatèng, angini ittan ti Sanuwatèng."
Melella:ginde:tèn ni Sanuwatèng.
Punan ni ayni buka:gan a asawanamina.
Mepappasu i langiti, awannad. Attanandi a ababina mangasèssubdi
ta subègnawadad.
Atdinandi ta tabako a, man na anènnate:
Umandena matlèmdì matanay ta subègnad.
Mandeni, mesessulud i matanay ta subègnad.
Atdinamuy ti Sanuwatèng ta anènna.
Basta mine:dèmtadi:ti ti Sanuwatèng ti ayta,
He got angry because the woman got married. They said,
The engaged wife and others went to hunt there in the downriver.
Only one woman, who is the younger sister of this woman, the wife of the other man, remained in their house.
She gave Sanuwateng the house made of wood, giving him a shelter.
Sanuwateng, saying, commanded "you should not give me a shelter". He was angry, so the woman was scared.
He went to see the companions, including her elder sister in the downriver.
"Don't be slow. Sanuwateng is there, being angry." said the woman.
The woman of the would-be spouse of Satuwateng said,
"Even if I am killed by Sanuwateng, I will go to see Sanuwateng, (because) I miss Sanuwateng," said the woman of the would-be spouse.
She went to see Sanuwateng, and he was there. The sunshine was hot, (but) he did not (wear anything). All parts of the body were perspiring probably because of his anger.
He was given tabacco, which is the only food he was eating.
His eyes were like blood because of his anger. It was like this [referring to the red cloth the speaker wears]. His eyes became red because of his anger.
"You should give Sanuwateng his food."
"I do not want to eat", said Sanuwateng.
Sanuwateng just slept there,

9.2Utterances 0051–0100

Dèmèdmèndi, mangaydetèn ta ayta bukid.”
Punan ni Sanuwatèng.
Nangaydi inaban.
Punan ayni buka:gan i wadi ni ayni asawannaminay.
Punnanata,
"Pabayannudya, akakuy, da atti:di asawana.
"In the morning, I just go to the mountain,” said Sanuwateng.
They gave him what would be used as a mat.
The woman who is the younger sibling of the would-be spouse said,
saying
"You should just ignore my sister, because she has already her spouse."
How about two of us getting married?

The woman, the elder sibling of this one said.

"I don’t want it," said Sanuwateng,
"because you are my younger sibling," he said.

"It is difficult to get married to you because you are my younger sibling. You were still young before."

"I already promised your elder sibling to (get married)."

"That is why please tolerate because I don’t want to marry you," said Sanuwateng.

It got dark, and he did like,
he went to see his would-be wife.

He stabbed this woman, and the woman died.

He said to the spouse of the woman [i.e. her current husband],
"Wake up, because you should wake up your wife. I will go out."

What did this guy found about his spouse? She has died.

He has taken the arrow, the arrow like that.

Sanuwateng said,
"I don’t feel that. You should sharpen the blade."

He said, "you should do first to me," Sanuwateng said "you should stab first this."

He stabbed this part.

"I do not feel that. You should do from the opposite," said Sanuwateng.

He had butngul.

You can see how strong butgul is.

He doubly stabbed from the opposite side.

The one stabbed him ran away.

"Why are you running away?"

Sanuwateng with his body injured assaulted him.

Assaulted.

Sanuwateng stabbed at this. All of the intestines fell down from him.

Sanuwateng walked away. Sanuwateng did not die (because) this one, butngul is really effective.

He said to the woman "wake up"
saying it to the woman, the younger sibling of his would-be wife.

"I will go out there"

What did she saw in Sanuwateng? All of his body
Mamma: matlèmdì attanun ni aba:bi:nay.
0090 Natdinun ni buka:ganì ta taba:ko.
0091 Dinumamad.
0092 Punanna aytidi amanay, "Malluwagamdi.
Minappatid tidi kakka:nakmuyu ti dilod."
0093 Uman ni bunbun ni way, uman na; bunbundi.
0094 Numangaydèta.
0095 Dinagaydaydì ti Sanuwatèng.
0096 Mantangyde:ta. Mandi:madima ti way,
karagatan.
0097 Mantata:tardya.
0098 Minawa ti i:yan, idapaknatepta.
0100 Ta aytì, pinangida:pakan ti i:yan, awanèta
ma:matlèmdì. Awandi ninta ti Sanuwatèng.

9.3 Utterances 0101–0123

0101 Awandi. Makabbirèbirèndì matlèmnay, awandi.
0102 Mangaydèti inanay, apunay.
0103 Awandi ninta ti Sanuwatèng.
0104 Ayi: butngulnay, talaga mesesibèt.
0105 Intanmu i munati dinumananna ni
Sanuwatèng. Munati tunuwanna i:yan.
0106 Man na ayna attanamumìya ta Dipintin. Man
naya, Dinamamanna tep.
0107 Me"adu:yu.
0108 Ata’ay awan minappati ti Sanuwatèng?
0109 Ayi: butngulnù, kinuskusanna butngulnay.
Ikatanna ti aytì.
0110 Awandi ta ma, wana, talagu:yu.
0111 Numangaydèti apunay.
0112 Munata istoria ni Sanuwatèng.
0113 Pakabbirèbirèndì matlèmdì, aydi:
nangitunuanna ti i:yan, a bintikna
0114 Aytìy saddya nagupungandèna
matlèmdì. Awandi ta. Ayìi tittuttudinni
mamama:matlèm.
0115 tittutun ni pangiyìkkas ni way, i:yan.
0116 Amma adìni nangayanna, awandi ninta.
0117 Ta talaga sigurà:do a papatindìmina ti
Sanuwatèng ta ayyìa amma lintadi.
0118 Da awandidìndì ninta nangayàni ni
mal’emmì.
0119 amma adìni nangayanna.
0120 Ayi: butngulnay, kinuskusanna i
butngulnay, iwana ti aytì, taketa awandi was bleeding.
The woman was scared.
The woman give him tabacco.
Then he went out.
She said to his parents, "Wake up. Your child
was killed in the downriver."
It was like that house.
He went there.
They chased Sanuwateng.
They found a line of his blood on stones [lit.
they saw his blood, walking on stones],
going upriver.
Here, he took his fishhook,
then caught fish, and roasted it there.
There, where he roasted fish, a line of his blood
stopped. They thus did not find Sanuwateng.
They could not find his blood any longer.
The mother and grandparent went back,
(because) they could not find Sanuwateng.
Butngul was really effective.
You can see how Sanuwateng walked. It is how
he grilled fish.
It is like that (place) where you live in Dipintin.
It is like that. He was still walking there.
It is very far.
Why did Sanuwateng not die?
He has butngul leave, grinding the butngul. He
put it between here.
(so that) there is no injury any longer.
Her grandparent came here.
That is the story of Sanuwateng.
They were searching for his blood, and the place
where he roasted the fish he got.
Now, that is where he stopped his bleeding.
(That is why) there was no more bleeding in
where he was sitting and bleeding.
where he was eating fish while sitting.
Wherever he might go, they would not find him.
because they would surely have killed Sanuwat-
teng if they had found him.
because they did not find where blood went
wherever he went.
Having butngul leaves, he grinded the butngul,
and put it here, so that bleeding stopped.
namatlèm.

0121 Dinumamad.

0122 Awandi ninta. Sinumo l tidid aytidi pabbirai ni Sanuwatèng.

0123 Awandi nadagayday.

He ran away.

They did not find him. Those who were searching for Sanuwateng went back.

They could not chase him.
10 typhoon

10.1 Utterances 0001–0050

0001 Ay bagioti a panga: dinanmi ta labu:yu,
0002 narugi ta alas dus i digsén na bagio.
0003 NC
0004 awamgamid, awanmid ta: tatawi i enanmi da
mererringdamdi talun.
0005 meddigsén i punéed, meddigsén i bégbég.
0006 Awamid manan: nab a manga:y-ami makita
mang didi agani:
0007 Meddigsén a punéed aydi bégbég.
0008 Basta inan’anusunmitéddi ay ka:manami a
to: luda.
0009 Ma bumagbag, iggamami
0010 Pinabayananmitéddi gindat ta damagmèng
0011 ay mappasalama: tami da
0012 tidi karubami, nangatéddid ta baggat a
nabésabésésség a baggat.
0013 Nan’anusunamni maski da mibibbuywidi.
0014 baggati inanmit.
0015 Konta tidi karubamiti atti ta paba:hayya
attanan na atép na bunifudi a tulda.
0016 Awan ta nakagad (natidida). (Mi-)Nebbèbbèr
0017 Pati rumuydi, pati agidi, awan ta nakagad
uléddi.
me: but ti timinbana. Me”a:du mine: be: but.
0019 ta kadigisén na bégbég
0020 [INTERVIEWER, in Ilokano] (”What about
your fields?”)
0021 aytidi ma’ ismiti,
0022 pagay, mine: déppéside:ti, ta kadigisén na
bégbég ayde:yi ka: huy a nimulamulami.
0025 Awandi ta sissirbinad.
0026 Gindattay awantep makaderetty i Sama:na.
0027 Me”a:du natu: tumba bu: bunbun a
kakka: man
0028 Kak:ka: lakamid ti aytí diso: mungali Quirino.
0029 Disimungal, Nagtipunan.
0030 Maddela
0031 signal number tri:
0032 digsén na bagbag a numangaydami a bagiyu.
0033 Mampasalama: tami da maski nape: perdi
karsa:déy, awannami pinabayran na Dios.
0034 attiamitépti aytay a natul: lay.

As for the typhoon which we are calling Labuyu,
that strong typhoon began at 2:00.
the strength of a typhoon
We didn’t know where to go because it was very
dark in the mountain.
The rain was very strong, the wind was strong.
We didn’t remember to go (away) [to take refuge
from the Ilocano].
(There was) strong rain and wind.
We put up with just a big tent [instead of our
own houses].
If (there is) a gust of wind, we held it.
We let (it) go in the morning.
We were grateful for
Our neighbors, they gave us rice which was very
wet.
We endured it even though it was bad-smelling.
We ate the rice.
but our neighbor’s, they had a house. [All its
house’ roofings’ tent were blown].
Nothing was left, (everything) was blown away.
Even their clothes, their blanket. Nothing was
left.
There are something lost in the basins; there
are something we lost in the pail. We lost many
things.
by the strong wind.
[INTERVIEWER, in Ilokano] What about your
fields?
our corns
our rice were flattened by strong wind. Even the
(casava) trees were broken.
That was the end.
Even the road got washed out.
It was useless.
Until now the Samana bus cannot go directly.
There are many big houses that fall down.
We were pitiful in Disimungal, Quirino.
Disimungal, Nagtipunan.
Maddela.
Signal number three.
The power of the winds came here, the
typhoon.
We are thankful because although even the
road was destroyed, God did not forsake us.
We are still here.
There was no water (i.e. flood), but the wind was strong. They say (that) there was whirlwind. so that...

There were many trees. One of its branches came (close) to us. It fell down near our house. It was ok because it didn’t fall onto their tent. all the roofings of the houses of neighborhood were destroyed

Now, today, on Tuesday, I am at the house of Mom Saure. I came from Kalbo just this morning. There were (houses), Ma’am. But again it was a small house. We were washing our clothes that were wet. There is no use in our houses. They were building houses and at the same time they were looking for our food, because we didn’t have rice. That is why we came here.

10.2 Utterances 0051–0060

[INTERVIEWER] (“Do you have food now?”)

Awan.

Awan tep ta marapu ta ayta Aurora pangalap ta yékkan. Awan tep.

Awan di bagat natotomba attanan. Awan di sissirbinad.

Mandi na-tabatabasandi ma:ma’is aydi pagay aydi talun

Me’a:du, ser.

Narangurangu ayu.

Tinungpandid i ba:tugmiti ta dut wa:y ina:a:but nadi.

mekka:man ta bukid ta biyén a bunbunmiti.

There was no coming from Aurora [nobody from there] to get viand. There were no bananas. All (of them) had fallen down. Useless. They burnt the forest. They cleared (forest for) maize and rice in the mountains. There is a lot of (firewood). The trees were drying. They burned a strip of bush with fire. The mountain extends to our house.
11 udulan

11.1 Utterances 0001–0050

0001 istoria na ay taga-Danak a gilangan,  
0002 Udulan.  
0003 Nipangalna ay pangalnay,  
0004 numangay ta ayta Sabing.  
0005 numangay minumi: maditi  
0006 Taga-Sabing  
0007 ay pangal ni Udulani a atti: ta Danak.  
0008 Aytay, nabayag a oras aydi bulan,  
0011 Atti:tep i gilangan ta ayta Danak.  
0013 Aytay, numangaydi. Nangayan a nalap i pangal ni gilangan.  
0014 Pappe:tènna didi artay.  
0015 "Tatin mampangalti?"  
0016 "Awa:ngu napangal."  
0017 Punandi.  
0018 Ki:gad i numangay ta Danak,  
0019 "Saya i panga:luyna." Punanna ayni gilangan.  
0020 "Nangana:di asawa, pakètmuti ayta Sabing."  
0021 Punanna ayni babakati, a ina ni buka:gan.  
0022 Numangayde:tid ta.  
0023 Aytay Sabing,  
0024 Nebburundetid a numangay ta Danak asyidi nampakatdetid.  
0025 ta atti:di ana:di a si:pang.  
0026 Udulan, i gilangan,  
0027 Nippangal na pangalnay,  
0028 Saddya i nangana:di buka:gan ta gilangan.  
0029 Numangayde:tid ta bunbundiya.  
0030 Nasungdud. Awandi.  
0031 Isanuwa:tèn  
0032 Pangistoria na amakoti.  
0033 Isanuwa:tèng  
0034 Nangayna, numangay ta dilod,  
0035 Nintana i buka:gan.  
0036 Narapuna i umani ni ayni.  
0037 Nyatadna ti buka:gan.
Nangatèdman ni buka:ganì ta man ni nyatèdnad.
Nyatad na tamman ti gilangani.
Manga-na i gilangan.
Matagi:teta:w ti da numangaytèn ta mambira ta laman a pangkasaranta.
Nabayag i gilangan ti diddyà.
Awandi numangay ta gilangan.
Nangasawad ta gissa gilangan.
Yangaymudi bi-lèguti.
da nangasawadmande:taw ta si:pa ng a gilangan.
Yangaymudi!

The woman gave him a thing like what he gave to her.
She gave it to the man in return.
The man had a child.
"Just wait (for a while) because I will go to find wild pigs to hold a wedding ceremony."
"Yes", said the woman.
The man stayed in the upstream for a long time.
The man did not come back.
So the woman got married to another man.
(But finally) Isanuwàtèn came back to the woman.
What did he see? There was a husband of hers.
Bring my necklace to me.
because you married another man.

Bring it here!

11.2 Utterances 0051–0060

Nyatèdna, awandeta yatadna da atti:di nangasawad.

Nansubèg ti sanuwàtèn.
Pinapatina i bukà:ganì.
da nangasawa ta gissa gilangan.
Nasagbitina i buka:ganì aydi gilangan aydi nasagbittepi sanuwàtèn.
Konta numangayde:ta didyà.
Awanmi tataw amma nappati ti Sanuwàtèn da ayi matìnnay a mange:be:butdi ti naddìma ni ayti mangikkaragatan a sinagbiddi.
Aytà, binagayday didi ami ni buka:gan a nappati aydi gilà:ngani.
Awandi dìta ti Sanuwàtèn sinumu:lididid. Saddya kigad na awandi.

He gave (it) (to her), there is nothing to give (back to him), because there is already one who (she) married.
Sanuwàtèn got angry.
He killed the woman.
because she married another man.
They went far upstream. Sanuwàtèn went upstream.
He stabbed the woman and the man (her husband), and he also stabbed Sanuwàtèn.
But he went upstream.
We do not know if Satuwàtèn died or not because there was blood along the pathway, which ran by being stabbed with a stone blade.
The fathers of the woman and her husband chased in line.
But there was no Sanuwàtèn anymore. So they returned. That is the end. No more.
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