Multi-CAST

Arta
translated texts

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1 alisiya

1.1 Utterances 0001–0025

0001 | Atti: mi ti ta Alicia, nanguma mi ta melelayat 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, dinumigdig ami, napaditèng de: tèn. | Since I did not take medicine for three nights, my disease was not removed.

0005 | Meddègès i ulu ku y, meddègès i ragaw u y, meddègès i sapang ku y. | My head was painful, my chest was painful, and my back was painful.

0006 | Ta awan di te: tèn napat-tumatumar di tèn ta ta’lu a biyungèt, awan te: mapili paditèng u y. | Since I did not take medicine for three nights, my disease was not removed.

0007 | Mangay ita ta ospital yangay ita d ta ni mangantu:law ya ta Echuage. | My father said: "we will go to the hospital and I will bring you to the doctor in Echuage.

0008 | Mangay ita ta ospital yangay ita d ta ni mangantu:law ya ta Echuage. | northern hospital.

0009 | Nyanggaydditènta, nipadoktor. | They brought me to there, to consult a doctor.

0010 | Patturkan di ta a'gas ayti tallip a sapang u, ayti ba:lag ni buli ku y, ayde: ti abaga ku, ayti tallip a abaga ku. | They injected medicine into both sides of my back, into the flesh of my buttocks, and both of my upper arms.

0011 | Unaddad, tallip di bulan ku d, merere:teg de: tèn a permi. Awan de: ta pu:lpupalugdè a:yi:. | After two months [lit: my months (were) two], I became very skinny. There was no hair here.

0012 | Nangititimbangi a:yi: awan di ta pulupulug naka:kalbowan di ay kud i. | On both side of this, there was no hair of it,

0013 | Mangay ita amaku, "Umu:li itam di da awan di mapi:pìyanna ay take:ta amma mappati, maka'imantep ta bunbun ya. Umu:li ami d. | 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.

0014 | Addigdig mi ti bunbunmi, numangayta koma:redi, koma:re ni amaku, koma:re ni inaku. | As soon as we came back home, their neighbors came there, that is, my father’s neighbors and my mother’s neighbors.

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

0016 | Koma:re, ittan mu nen i ana:kuy. Mangapaditèng, mappati wada d.” | "My neighbor, please look at my child. She is sick, and probably she will die.”

0017 | Tinala:duwande:tèn ni koma:redi, ittan di. | Their neighbor offered food to me (to the spirit inside me), and found out.

0018 | Atti: an names:i ti sapang u y. | It was said that something slapped my back. It is not visible.

0019 | Awan meta. | It is said that it was a small spirit. It slapped my back, so I got sick.

0020 | Karangetan. Pinesinan an i sapang u y, énsina minapaditèng tèn. | 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.

0021 | Minapipiyaddèn, awandi minapilibíli ay pilèy, nagabbalin de: tèn napilèy, da nabayag hug tèn napaditèng. | It is said that it was a small spirit. It slapped my back, so I got sick.

0022 | Énsina aytay, napilèy de: tèn. | 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.

0023 | konta dyo:bèbbèleti ta salamat tèn ta Dios namara:tu dèn, maski pilèy tèn. | It is said that it was a small spirit. It slapped my back, so I got sick.
I promised to help my children and other Arta people.
2 arsényo

2.1 Utterances 0001–0050

0001 Awan ta api'apili:do ta dutul.
0002 Amma ingngarigan, atti: buka:gan,
0003 nintaku kakkabbatu,
0004 munatèn ni ama, "Ama!"
0005 Saya kabbatu buka:gan ayya.
0006 Saddya, angindi, umangayde:tid ta ama na buka:gan.
0007 Mangibbu:buddi:ti.
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 Ùman 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 ayta,
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 Kalènglèngì wa a Arsenyo a pangingibunbu:lu:n.
0026 Amma mallaman, mammam manlaman,
0027 Ay saya pangiggèddumi, iggamanmi.
0028 Amma tidi a:duwu manlaman, ginanandiami.
0029 Mangàna:na,
0030 "Ata'ay a munatina i ugali:i didi toptay?"
0031 Ahéy awankuman tataw.
0032 Manga:na,
0033 Ginanantati!
0034 Nay!
0035 ta ginanammitid.
0036 "Hey, ginuninamamid a tallip.
0037 Ginanammitid.
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 (!) 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 biten.

No! (We were not biten) 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

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.]

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

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

0004 Saya i ginimitmi, ginimitmi a sakripisu

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

0006 si:pang a gilangan, tali:p a buka:gan.

0007 Tidi talloy a, aytidi tallipi a buka:gan

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

0009 ay sumaruoni dinumutuliyon na ana:na,

0010 Upattid, tal’lu a gilangan,

0011 tali:p a buka:gan.

0012 Aytay, satiddiya appuminidiiya aytiddya a ana: didi ana:mi konta aytigilangan, awantep ta ana:na.

0013 Amma butitantep i asawana aytay a langit, aytay a kwa.

0014 bulan.

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

0016 Nammulamulaami ta pagay .

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

0018 Amma makamulaya:mi ta pagay, amma mangggani:mi,

0019 mamurabmanten ta laman aydi taluni take:ta atti yakkanmi a laman

0020 kigad a awan kinuma:man tidi kakka:nakmi a ta’lo.

0021 munata.

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


0024 Awan ta pangalapanmi ta kuwartomi da awanman ta kuwartomi, mamurabtten ta laman.

0025 ilakumi ta kuwarto.

0026 Saya pampadoktormid i kakka:nakmi amma atti manga:paditeng.

0027 [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.]

0028 I will not say (to my children) that as for my children, other people brought them up (instead of us).

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

That we did. We made a sacrifice.

so that the three children will live,

the two girls

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

The second to the eldest, the first child,

They are four: three boys,

and two girls.

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

The wife of Bulleo is pregnant

this month.

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

We planted rice.

so that our children will live.

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

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

until our three children will have grown up.

our money because we do not have money, (so)

I go hunting for wild pigs.

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

Then we bring our children to the doctor if (one of them) got sick.
Amma mapi:piyadmandi mangay-amid ti bunbunmi.
Mantaraba:hoami ta, pammalamulaami ta pagay aydi kamo:ti, aydi galiyang aydi ubi.
Amma awan ta baggatmi, ayidi kamo:ti, galiyang, saya a panga:nénmi a mangiyakkami ta laman.
Munata i buhaymi ayidi ti ta dutul a langit, ta kaki:léktep tidi kakkanakmi.
[INTERVIEWER] (“What do you feel happy for?”)
Aytidi kakkanakmi a tal’lo, awan ta mesessubég did
me’anustid a ta’lo.
ki:gid a nangasawatid,
Amma isugunu:d-utid a mangaytid mantaraba:ho madditdetid.
[INTERVIEWER] (“How did you bring them to the school?”)
tidi tallipi a buka:gan, awantid nakapangad dal da
ayidi ta dutul, mangantingami ta ay impi aydi sinda:lu, numangayami ti bukibuki:
Awan ti nakapangiskuela.
A y gilangani a ana:mi,
Saya i napaiskuelami da numangayamid ti ayti Barangay na Disimungal aydi:ti.
Da pinagiskuelami, ayti barangay,
saya nappaeskuela ti ana:mi a gilangan ti Bulleo
Pinaeskelana kidag ta grad 5 i na’abutna.
Saya ginumi:nekdi nangiskuela, ay ana:mi a gilangan aydi:ti.
[INTERVIEWER] (“Do you have any funny stories of your children when they were young?”)
Ay uliti, pakkara:wegdi ay ta dutul a langit. Awantid metetunturu.
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.
[INTERVIEWER] How did you bring them to the school?
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.
[INTERVIEWER] Do you have any funny stories of your children when they were young?
In the past, he was playful. One cannot discipline them.
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 business was just bathing (swimming) in the river.
He was just naked. He did not have clothes on him [i.e. not dressed].
[AUDIO, 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.
[AUDIO, speaker’s wife] (The speaker’s wife is telling to the Ilokano interviewer about the process of how they make 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.
He walks on here. His legs were like this here.
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.

now her schooling is now in grade 5

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.

while we are alive.

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

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

NC
4 delia

4.1 Utterances 0001–0050

But at that time, we were there in Disubuy.

0002 Kisgad ta kinuma:manami, until we grew up

0003 ki:gad ta namulitawami, until we became teenagers

0004 Atti:ami ti Aglipay, wa, we were in Aglipay

0005 Disubu. (in) Disubu

0006 Awan, numangayamitep ti aytanay, nangay anyinay, way, Maddela, No. We had gone there, gone there to Maddela.

0007 Sumaru:no. In the next.

0008 Nabuyagamitina, After a long time living there,

0009 ay inumangayamimandi ti aytinay, we came to there Disimungal,

0010 Saya manga:ka:katami. where we were miserable.

0011 Awan ta, awan ta umani, amma karawan, We did not have a field, and sometimes we did

0012 karawan, nambugayami ta lappul, burog, not have any carbs, like rice, to eat.

0013 maledepami ta waqet, sometimes we were hunting with a dog for mon-

0014 Saya anenmi enk:arawan, keys.

0015 mangune: ma mandalagami ta diyu, we climbed (the mountain), as we might get

0016 Saya i anenmi honey.

0017 a yakkanmi ti palagawi. This was our food

0018 da awantep ta agani: ta dutul ta aytanay. which are our viand with sago starch.

0019 Aytidi aturangankuti, amma mamitta, because there were no non-Negrito people

0020 mangayami ti lipat, ta Sinabegam, there before.

0021 Awanami ta anen. [UNCLEAR]

0022 Awan ta Ilongot, awan ta agani:, awan ta [UNCLEAR]

0023 amma malledep, mambugay ta bidut aydi: We had no food.

0024 laman, There was no Ilongot. There were no non-

0025 naka’asawadt:en, Negrito. You could not get your food.

0026 meddyo naka’an:gesami ta atti:di la:gin. They might catch fish, they hunt for deer and

0027 kompaniya. wild pigs.

0028 Saya namtaraba:hoten, kompanionship.

0029 Konta awantep kontinto ta iwami. So I worked, and we, all of the people there in

0030 Awantepen husto. Disimungal, worked.

0031 Awankutep ma’abiti husto a attanan. But there was no satisfaction (on my part, with

0032 uman na atti: paghibuda what we did).

0033 awantep ta nangurub ta Dios. I was not correct yet.

0034 inum, barik, binara:yan, I was not [...] all of the correct [behavior].

0035 permia ma mamitta pesubsubegami, it is as if (we) have something to talk [cut-off ut-

0036 Awan, numangayamitep ta Dios. terance].

0037 inum, bartik, binara:yan, There was no one who believed in God.

0038 permia ma mamitta pesubsubegami, drinking, intoxication, alcohol

0039 But at that time, we were there in Disubuy.
Sometimes we did a trial by ordeal towards men and women.
And my wife died in Disumungal.
I came here.
It is Mulo’s mother, (the name is) Brida.
She is the first [i.e. his first wife].
Now we came here.
[since] I did not have my wife, I came here.
So then I saw your auntie [i.e. his second wife].
So our family came, all things were well.
I recognised all such as virtuous habits.
I recognised all the vicious things, which I came to avoid.
I understood how to pray to God.
I have found how we can manage field cultivation and planting.
And I learnt to improve relationships.

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.
I stopped them.
I hated them.
I hated seeing them.
My habit was like that before.
I was really thinking before.
I did not have my mother, my mother passed away, and I was alone.
That is why I did not want to see plenty of people.
Many Arta people.
And if I drank a little, I wanted to be angry.
It was like that. But now,
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 ilusdi:ti, saya i panga:nénmi. there was yam in those days; that was our food;
That was our food there in Disubu.

0002 panga:nantam ta ayta Disubu aydi:ti. and whatchamacallit, giwat (root crop)
ippet (root crop)

0003 Ayde:tidi way giwat. These were our food there in Disubu before.

0004 ippét If our fathers went hunting,

0005 Saya panga:nénmi ta ayta Disubu aydi:ti. (that is) our parents

0006 Amma mamurab tidi amamiti, our mothers went to dig root crops.

0007 alallayanmi

0008 ngaytid ngaytid mangali tidi inami ta giwat our mothers went to dig root crops.
aydi ilus,

0009 aydi: igit and (we used to eat) eel

0010 i’yan (that is) fish

0011 Saya panga:nénmi ti ayta. That (is what) we ate there.

0012 Awantep ta pammula ta pagay. There was no one who was growing rice.

0013 Omi Yes.

0014 Kilékillékmi (in) our childhood

0015 Saya nintaku a panga:nénmi. That is what I looked at concerning our food.

0016 aydi:tidi ippéti. and root crops,

0017 Kakillék a ipét, small yams

0018 saya ma:lap didi amamiti a laman. Those ones, wild pigs, our fathers were able to get.

0019 Saya i yëkkanmi ayta Disubu That was our viand there in Disubu.

0020 Omi ta talataluni. Yes, in the mountains.

0021 Aglipay. Ayinyi kaman ani a wagét. It is Aglipay. (It is) there (along) the big river.

0022 Omi. Pangarabíséni i way rangtay. Yes. (You) cross the bridge.

0023 aytí Pinaripadi. in Pinaripad.

0024 aytí Pinaripad ayta diddyá. in Pinaripad, upstream.

0025 Saya attananmi. That was our living place.

0026 Aytawadi:ti awantep ta lloka:no ti ayta. At that time before, Ilokano people were not there yet.

0027 Awantep (They were) not yet (there).

0028 Ta dutul a langit, awantep taya Ilokanó. Before, there were no Ilokano people yet.

0029 Me’ádú i i’yan, aydi laman, aydi bidut, aydi: burg. There were many fish, wild pigs, deer, and monkeys.

0030 Awantep ta agani:. There were no non-Negrito people.

0031 Awan ma, ... No.

0032 Attí, attí konta attí: ti ayti Sinabègèn. There were (Ilongot people), but they were in Sinabagan.

0033 Awantep maka:ngay ta ayta. They could not come there yet

0034 lugar (to that) place.

0035 Ta:mëta i attanandi a talun. Their place of mountains were different (They used to live near the different mountains).

0036 Aytí Sinabagan i attanan didi ilongoti. The place of the Ilongot people was in Sinabagan.

0037 Attí: There is a

0038 ba’it gap (buffer zone)

0039 Attí ba’it a awan tep maka:’angay ta Disubu. there is a gap/buffer zone so they could not
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

0051 Ay ta dutul, In those days, there was no
0052 awan ta amma
0053 Awan ta matingmu a 'pung'. Awan. 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.

0054 ta a:yi: pangali.
0055 awanman manténnug i pangal
0056 Basta 'chu!' munata. Awandedta tanugna.

0057 Mappatid i laman munata. The wild pig dies like this.
0058 Amma mappatid,
0059 Sabiténdi.
0060 Sabiténdid.
0061 ngay ti bunbunmi.
0062 Mandutunamid.
0063 iwandid ti duti.
0064 Manakangamid a mangiyakkan ti ba:lutidi (and) we cook [lit. do] it on the fire.
ayde:tidí ilusi,
0065 a aliyan didi inamiti
0066 Saya i panga:to:laymi ta dutul a langit ayta that our mothers dug.
Disubu.
0067 Konta aytay, da inumangayamid ti ayti, But now, because we moved here
0068 ayti Nagtipun:na
0069 Ay ta dutul, awan ta kape. at Nagtipunan.
0070 Awan.
0071 Awante:ta, awante:ta asin.
0072 Basta i pangasinni a:yi: Just our (way of) salting was this one.
0073 Kangpéppéti pakki:bumi. Saya pangasinni "Kangpeppet” was what we [used to] mix. That
umandena atti asinna. is our seasoning, [which is] as if there is salt.
### 6 hapon

#### 6.1 Utterances 0001–0050

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<td>nappati a pinalpalattogan na hapon aydi:ti ayta.</td>
</tr>
</tbody>
</table>
Ayta Aglipéy.

They went to a mountain, high like that (gesture) mountain.

Yukinori Kimoto

Mangaytid ti bukidi a wa:y me- munata a bukid.

That is where they climbed.

Saya une:yanđi.

They look at the wide river.

Tandi ta way ka:mani a wagët.

There are many Japanese there.

Me"adu a hapon ta ayta.

They were shooting at the forest.

Pappa:lapalattugandi talutaluni.

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

Tiwwanadtid ti apuku ti gëda didi ayuy.

They acted (this way) here.

Mangwatid ti ayti.

Yes.

O:ni

They were hiding behind the trunk of the tree.

Mangko:bertid ti gëda didi ayuy.

because they were shooting (at?) the forest.

da palapalattugandi i taluni.

This is the story of my father.

Saya i pangistoriana dina a amakoti.

Yes, and my grandparents.

O:ni, aydi apokoy.

One of my grandparents died, they shot him.

Ay gissay a apuku, minappati a minalattugandi.

there in Aglipay in those days.

ayta Aglipay aydi:ti.

6.2 Utterances 0051–0100

Saya manganting tidi amakudi:di a

That is why my father (was) afraid.

mangaytid ti karagatani a mellawa.

They went to wide rocky (area).

da me"adu haponta.

There were plenty of Japanese.

aydi rrrrr munata. Orepla:no na hapon.

and like that were Japan’s airplanes

Bombanditid

They bombed them.

A:

Were there American planes? No

rike orepla:no na America? Awan.

NA

aydia wadi wa

Japan stayed here in the Philippines for a long time.

Nabayag a na way (tidi) hapon ti ayti pilipi:nasi.

Airplanes of Americans arrived.

Dinumidigidi i orepla:no na America:no.

That was the reason why.

Saddy i minawaditid.

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

Awamud meta i langit de:ta, munata arepla:no.

My father narrated (thus).

Lagipèn ni amakoy.

They went inside of it

umangaydetid ti

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

karagatan a mededdiso:no a saya attanandi,

There were no more Americans, no more Japanese.

da manguwanad ti bala aydi bumba ni haponi aydi america:noy.

There was peace, my father said.

Awande:ta america:no, awan de:ta hapon.

So they came out from the stone in the river.

Na-pista’imdi. Punan didi amakoti

Their story is like this.

Saddy a linumattongdetid ayti karakaragatani a wagëti

The Japanese people were very cruel

Munata i historically.

But this does not have anger/fearfulness.

Messubèg sika i hapon.

There was no gun.

Konta a:y: awandi ta subègna.

You do not have a bomb.

Awan ta palattugna.

In those days in Japanese era, they were fearful.

Awan ta bumbamu.

Aydidi ta tyempo na hapon mesessubègtid.
You are not angry, are you?

We went together to get vines.

He is not cruel.

There is no Japanese and American.

Bugkalot and Arta, they were afraid of them.

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
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.
My late husband was not tall, just short.

0002 Sakay abi:nay, merra:piste, killekte.
And his body was thin and (it was) small.

0003 Awan ka:man.
He was not big.

0004 Apittite.
He was short.

0005 Nintamu ti Mani? Munata.
Have you meet Mani? His size is like that [i.e.
That is his size.
similar to Mani’s height].

0006 Ka:piritina.

0007 Konta ta abina, killekte.
But as for his body, it was small.

0008 Ayte, ka:man i tiyannay.
Here, his belly was big.

0009 Amma mattim ta binarah:yan, maski ta
daddiman, ogipamni tadd:ta.
If we drank alcohol, we lay down even on the
road.

0010 To:topmi testi Mani ta kakkilékna.
Our only companion was Mani while he was
young. [Mani = their eldest child]

We did not have a companion. We were just ly-
ing there.

0012 Manguwatat:ten ta ulés.
I used a blanket,

0013 Saya gimtnu a bunbunmi. Take:ta
That is our house I made, so that we can (stay
mallinununami.
there).

0014 Ma ta damadmang, maddimaamidmandi.
In the morning, he went back home.

0015 Abbi:tènnadmandi ti Mani, da awanu
He carried Mani again because I couldn’t carry
ma’abit.
him.

0016 Maddimaamidmandi.
We went back again.

0017 Ma make:admantën matti, mattimandi ta
When I saw him staying (somewhere), he was
binarah:yan.
drinking alcohol again.

0018 Make:nommandi.
(he) was intoxicated again.

0019 Tatin ti amana aydi: inana.
Who are his father and mother?

0020 Awanu tataw da awanud nada:mangan.
I do not know because I did not ask it.

0021 Nappatid tidi amanay aydi: inana.
Her father and mother died.

0022 Konta tatawna asawamuti i tyempo na
But your husband knew the Japanese era?
hapon?

0023 Tatawna. Maski ta Marsello, tatawna.
He knew it, even the time of Marshall.

0024 Tyempo na Marsello.
the time of Marshall

0025 Tidi sundal:uti mesessubègtid, paga:gaptandi
ti Sundalo was fearful. They binded men’s arms.
giléngan.

0026 Illa:yug a lubid. Ma manggèpègpèt tì
ti (it is with) long strings. When the men were tied
giléngani, yangayditid ta latton.
up with a rope, they brought them outside.

0027 Paléllebéltditid ta wagèt.
They pushed them into the water.

0028 Aydi: tiwwanawanata.
And they did it like that.

0029 Pa:pa:ndagandid ta karatagan.
They press (them) down with a stone.

0030 Umm. Mesessubègtid.
Yes. They were fearful.

0031 Lalla:lu ingngarigan.
In particular, for example,

0032 Ayti, ayti Dipintini, attinan na kampu na
the Camp of Sundalo was here in Dipintin,
Sunda:lu.

0033 Atti:ami ta Kalbo.
while we have been in Kalbo.

0034 Mangaytidta mangalap ta gilléngan.
They go there and get men to tie their arms.
Gèpègpètanditid.
Pasaray munata, pasaray munata.
a:duwan
Sakay atti: lubid a illa:yug.
Agani:. Me”a:du a gilêngan, pa:mansalusalunu.
Gimpègpétanditid. Guyuguyudditid ti way illa:yug a lubid.
Dumigdigtid ta ka:manyå.
Amma me’imemmayastaw,
Kattsalung ta palattug aynay.

T’was like that, t’was like that.
Some cases. (?) and there were long strings.
They were non-Negrito. A lot of men were doing a fearful things (to Negrito men).
They tied them. They pulled them with a long string.
They arrived at a wide one (a wide mountain).
If you were slow, (?)
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 tidi daddu:pu:i na arta,

0004 [The interviewer asks the speaker to stop for a while to fix the video camera.]

0005 "Mepeppiya i gimtènmuyu amma tam a passasawa, i mangibbumbu: lun.

0006 Aydi; pi:piyanmuuyu i pangi:topmuuyu; awa-ngam mangisubésubèg,

0007 Awanmu ginaganinan asawamuy,

0008 Papiyanmu a uman na mapi:piya ta to:topmu

0009 aydi: maski adin i enamnu,


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

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

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

0014 Tam a tallip i nggimtim ta kabbatmuuyu a gimtanmuuyu a familayuyu a tallipu

0015 i ma manisiwèdam a tallip, Diosminate.”

0016 Panga:nan na arta, "meddèsi ginananmu i asawam, meddèsi mangibuka:gan tam, meddèsi uminom ta binara:yan, meddèsi susubeganmu i aturanganmu,

0017 Aydi: ipetam ta anamu awantaw i ama.”

0018 messingpet, tawya amma

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

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

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

[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,

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

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

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,

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

And if you quarrel over something,

needless to say, you should talk with each other for a solution;

not with other people, because it is you that love each other;

it is you two that decided that you will make your family of the two.

If you should be separated, (there is) only God (who could save you).

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.

You be virtuous [cut-off sentence]

according to them, "it is good if you give your child to others.

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

"Even when we become old men, old women, she will love only you, until, until we die.”
9 swateng

9.1 Utterances 0001–0050

0001 Historia na Sanuwatêng.
0002 Historianku?
0003 Akkari, ka:kabbatmuwada ti Sanuwatêng.
0004 Sanuwatêng, historia na ayya ti Sanuwatêng.
0005 Attitid ti ayyi bukidi, Sanuwatêng.
0006 Aytay, atti: buka:gan a,
0007 anu piya:he, panga:dinandi ti panga:sawannay.
0008 Atti: buka:gan ti ayya dilod.
0009 Atti: ti Sanuwatêng ti bukidi.
0012 Aydi:, numangayde:ti Sanuwatêng ti bukidi,
0013 Ma appat a dagun, bagu inumangay ti Sanuwatêng ti buka:gan a asawana, panga:sawannay.
0014 gahu ta nabayagid ti Sanuwatêng, awan numangangay ti buka:gan,
0015 Ayi: buka:gan, nanginta ta gissa a gilèngan, minasawanad.
0016 Ta:metad a gilèngan.
0017 Aytay, numangay ti Sanuwateng ti ayya, buka:gan, itanna ti asawana.
0018 Sinumubèg ti Sanuwatêng da nangasawad i gissa gilèngan.
0020 Awanmu tep ninta i agèl?
0021 Man na baggat, atti: ti taluni, saya iggamna.
0022 Me"a:du mesasayti ti way, abang.
0023 Pati laman, aydi: i:yan, da saya i iggami ittandimina mambu:datid.
0024 Atti:mandi i asawa ni buka:gan, nangasawatid ti gissa gilèngan.
0025 Sinumubègdi ti Sanuwatêng.
0026 Maski da addinandi ta anènna, awanna, pabballanna mamangan, da mesessubègdi.

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 nangasawanay, ayti buka:gan a asawannamina, nangaytid a nambugay ta ayta dilod.  
Ayte, gissa i buka:gan na wadi ni ayni buka:gan a asawa ni gissay a gilèngan, saya natagii ti bunbundi.  
Pangatdinanna ti Sanuwatèng ti way, bunbun a man ni ayni ayu,  
Atdinan ta wana, sigonganna.  
Pabbud, nibara:wèng ni Sanuwatèng, Awanmutep passigongan.  
Nangaynadti ninta tidi top, akanay ta ayta dilod.  
Anawam mangi:memayasa. Attì:det a Sanuwatèng a mansubèg.  
Punan ni way, buka:gan.  
Punan ni panga- nasawa ni Sanuwatèng, buka:gan a asawannaminay.  
"Maski papatintèn ni Sanuwatèng, anginu ittan ti Sanuwatèng."  
Melella:ginde:ti ni Sanuwatèng.  
Punan ni ayni buka:gan a asawanamina.  
Mepappasu i langiti, awannad. Attanandi a ababivina mangasèssubdi ta subègnawadad.  
Atdinanmuy ti Sanuwatèng ta anènnate.  
Basta mine:dèmtadi ti Sanuwatèng ti ayta,  
He got angry because the woman got married. They said,  
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.  
Sauwateng, 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 Satuwa-teng 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.  
Sauwateng just slept there,

9.2 Utterances 0051–0100

Dèmèdmèngde:i, mangayde:ti ta ayta bukid."  
Punan ni Sanuwatèng.  
Nangaydi inaban.  
Punan ayni buka:gan a wadi ni ayni asawanaminay.  
Punananna,  
"Pabayammudya, akakuy, da att: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."
Titad i mangi”asawa.”

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.

Nangīː-, nangiwaami ti akamu.

Punan na Sanuwatèn.

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,
Idonotfeelthat. Youshouldsharpentheblade.

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 butngul is.
He doubly stabbed from the opposite side.
The one stabbed him ran away.

"Why are you running away?"
Sanuwateng with his body injured assulted him.

Assulted.
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”
Mamma: matlèmdi attanan ni aba:bi:nay.
0089 Namantingdi buka:gani.
0090 Natdinan ni buka:gan ni taba:ko.
0091 Dinumamad.
0093 Uman ni bunbun ni way, uman na; bunbundi.
0094 Numangayde:ta.
0095 Dinagaydaydi ti Sanuwatèng.
0097 Mantata:tardya.
0098 Ayti, nangalap ta wana, a:yi: ginaddyangnay.
0099 Minawa ti i:yan, ida:paknatepta.

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.

9.3 Utterances 0101–0123

0101 Awandid. Makabirèbirèndi matlèmnay, awandi.
0102 Mangaydeti inanay, apunay.
0103 Awandi ninta ti Sanuwatèng.
0104 Ayi: butngulnya, talaga mesessibèt.
0105 Intanmu i munati dinumananna ni Sanuwatèng. Munati tunuwanna i:yan.
0106 Man na ayna attananmuya ta Dipintin. Man naya, Dinamananna tep.
0107 Me"adu:yu.
0108 Ata’ay awan minappati ti Sanuwatèng?
0109 Ayi: butngulnya, kinuskusanna butngulnya. Ikatanna ti ayti.
0110 Awandi ta ma, wana, talinguy.
0111 Numangayde:ti apunay.
0112 Munata istoria ni Sanuwatèng.
0113 Pakabiràbirèndi matlèmna, aydi: nangitunuanna ti i:yan, a bintikna
0115 tuttudan ni pangiyakkan ti way, i:yan.
0116 Amma adini nangayanna, awandid ninta.
0117 Ta talaga sigura:do a papatindimina ti Sanuwatèng ta ayya amma nintadi.
0118 Da awandidmandi ninta nangayan ni mal’ermay.
0119 amma adini nangayanna.
0120 Ayi: butngulnya, kinuskusanna i butngulnya, iwana ti ayti, taketa awandi

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 Sanuwateng 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.
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 bagiøti a panga:dinanmi ta labu:yu, narugi ta alas dus i digøsn na bagio.
0002 NC
0003 awamamid, awamid tatataw i enamni da mererringdamdi talun.
0004 meddígøsn i punéd, meddígøsn i bøgbøg.
0005 Awanamid mana:nab a mangay-ami makita mang didi agani:
0006 Meddígøsn a punéd aydi bøgbøg.
0007 Basta inan’anus:anmitëddi ay ka:man i to:luda.
0008 Ma bembag, iggamamni
0009 Pinabayanmitëddi gindat ta damagmøng
0010 ay mappasalamam:ami da
0011 tidi karu:bami, nangatèdditid ta baggat a nabasabësségeg a baggat.
0012 Nan’anus:anami maski da mibibbuywdi.
0013 baggati inamnète.
0014 Konta tidi karu:damiti atti ta pabahayya attanana na atép na bunbundi a tulda.
0015 Awan ta nakagad (natidda). (Mi-)Nebbèbbèr
0016 Pati rumuydi, pati agidi, awan ta nakagad ulèsdì.
0018 ta kadigøsn na bøgbøg
0019 [INTERVIEWER, in Ilokano] ("What about your fields?")
0020 aytìdì ma’ismiti,
0021 pagay, mine:dëppësìdèti, ta kadigøsn na bøgbøg aye:yi ka:huy a nimulamulami.
0022 satadde:ya: ginda:tna.
0024 Awandi ta sissirbinad.
0025 Gindattay awantep makaderettoy i Sama:na.
0026 Me"a:du natu:tumba bu:bunbun a kakka:man
0027 [INTERVIEWER, in Ilokano] What about your fields?
0028 Ka:kà:lakamid ti ayti diso:mungali Quirino.
0029 Disimungal, Nagtipunan.
0030 Maddela.
0031 signal number tri:
0032 digøsn na bagbag a numangaydami a bagiyu.
0034 attiamitepti aytay a natulay.

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.
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.

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?”) [UNCLEAR] [INTERVIEWER] Do you have food now? No.

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.
Here is the story, (of) a Danak man, (the name is) Udulan.

He shot his arrow, (which) went to Sabing.

It went to an unmarried woman.

It is Udulan’s arrow that was in Danak.

Now, after a long time of some months, a man came to have a child, though he was still there. A woman gave birth.

A woman gave birth in Sabing.

The man was still there in Danak.

She gave birth. Her baby was male.

Then (she) went out. She went out and got the man’s arrow.

She showed it to the Arta people.

"Who shot here?” [said the woman]

"I did not shoot.” [said a member of the community]

They talked like that.

Finally, she arrived in Danak

"That’s my arrow [i.e. I shot it],” said this guy.

"(Your) wife gave birth to a child. Your wife is there in Sabing.”

They (both the man and the woman) went there to Sabing.

Being together, Those who got married went to Danak.

because they have one child.

This man was Uduan.

He shot his arrow.

That is why the woman, with the man, had a child.

They arrived at their house.

It is the end. No more.

"Isanuwa:tèn”

Here is a story of my father’s.

As for Isanuwa:tèn

He went (to a place) downstream.

He saw the woman.

He came with/bring the thing like this. [i.e. a necklace, as indicated in his gesture]

He gave it to the woman.
0038 Nangatèdman ni buka:ganì ta man ni nyatèdnad.
0039 Nyatad na tamman ti gilanganì.
0040 Manga:na i gilanganì.
0041 Matagi:te:taw ti: da numangaytèn ta mambira ta laman a pangkasaranta.
0042 "Oni." Punan ni buka:ganì.
0043 Nabaya:g i gilanganì ta diddyà.
0044 Awandi numangay ta gilanganì.
0045 Nangasawad ta gissa gilanganì.
0047 A:no ittanna? Attì di asawana.
0048 Yangaymudti bi:lèguti.
0049 da nangasawadmande:taw ta si:pang a gilanganì.
0050 Yangaymudti!

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) Isanuwa:tèn 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

0051 Nyatèdna, awande:ta yatadna da atti:di nangasawad.
0052 Nansubèg ti sanuwa:tèn.
0053 Pinapatina i buka:ganì.
0054 da nangasawa ta gissa gilanganì.
0056 Nasagbitina i buka:ganì aydi gilanganì aydi nasagbittep i sanuwa:tèn.
0057 Konta numangayde:ta diddyà.
0058 Awanmi tataw amma nappati ti Sanuwa:tèn da ayì matlèmnay a mange:be:butdi ti naddima ni ayti mangikkaragatan a sinagbiddi.
0059 Ayta, binagayday didì ama ni buka:ganì a nappati aydi gila:nangani.

He gave (it) (to her), there is nothing to give (back to him), because there is already one who (she) married.
Sanuwa:tèn got angry.
He killed the woman.
because she married another man.
They went far upstream. Sanuwatèng went upstream.
He stabbed the woman and the man (her husband), and he also stabbed Sanuwatèn.
But he went upstream.
We do not know if Satuwatèng 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 Sanuwatèn anymore. So they returned. That is the end. No more.
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