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TAGALOG TEXTS WITH GRAMMATICAL ANALYSIS

PART I: TEXTS AND TRANSLATION

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PART I

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PREFACE

This essay is purely linguistic in character and purpose.

In taking phonetic notes on Tagalog I noticed that the pronunciation of the speaker to whom I was listening, Mr. Alfredo Viola Santiago (at present a student of architectural engineering in the University of Illinois) presented certain features of accentuation not mentioned in the descriptions familiar to me. With the intention of briefly describing these features, I took down more extensive notes and asked Mr. Santiago to tell me in Tagalog the stories of “The Sun” and “The Northwind and the Sun,” used as models by the International Phonetic Association.

The data so obtained showed that the features of accentuation I had observed were in part distinctive (expressive of word-meaning), and, further, that certain other features, which were but imperfectly described in the treatises I knew (so especially the use of the “ligatures”), appeared in Mr. Santiago’s speech in a regular and intelligible manner. A more extensive study was thus indicated.

The results of this study were subject to two obvious limitations. The utterances I had transcribed were either translations or isolated sentences, and I could not determine to what extent the features of Mr. Santiago’s speech which I had observed were general in Tagalog.

The former of these limitations was fully overcome when I asked Mr. Santiago to tell me connected stories. In addition to fortunate endowments of a more general kind Mr. Santiago possesses, as I found, that vivacity of intellect and freedom from irrelevant prepossessions which we seek and so rarely find in people whose language we try to study. This latter quality may be due in part to the fact that, as Mr. Santiago’s education has been carried on entirely in Spanish and English, his speech-feeling for his mother-tongue has not been deflected by the linguistic, or rather pseudo-linguistic training of the schools, so familiar to us. However this may be, I cannot be grateful enough to Mr. Santiago (and I hope that the reader will join me in this feeling) for the intelligence, freshness, and imagination with which he has given us connected narratives in his native language,—stories he heard in childhood and experiences of his own and of his friends. It is to be hoped that some of these will be of interest to students of folk-lore (as, for instance, Nos. 9, 10, 11, the old Hindu fable in No. 4, and the Midas
story, much changed, in No. 5); the texts are here given, however, only for their linguistic interest.

The second limitation could not be overcome. As there exists at present no adequate description of the dialectal differentiation of Tagalog, nor even an adequate description of any one form of the language, I can make no definite statement as to the relation of Mr. Santiago's speech to other forms of Tagalog.

What is here presented is, then, a specimen of the speech of an educated speaker from Mr. Santiago's home town, San Miguel na Matamés, Bulacán Province, Luzón. It would have been possible to include in the description the speech of at least one other educated Tagalog from a different region (uneducated speakers are unfortunately not within my reach), as well as such data as might be gathered from printed Tagalog books: I have refrained from this extension because, at the present state of our knowledge, a single clearly defined set of data is preferable to a necessarily incomplete attempt at describing the whole language in its local and literary variations. Comparison of literary Tagalog (chiefly the translation of José Rizal's 'Noli me Tangere' by Patricio Mariano, Manila, Morales, 1913*) shows that Mr. Santiago's speech is not far removed from it. In most cases where my results deviate from the statements of the Spanish grammars, the evidence of printed books (and not infrequently the internal evidence of the grammars themselves) shows that the divergence is due not to dialectal differences but to the fact that the grammars are the product of linguistically untrained observers, who heard in terms of Spanish articulations and classified in those of Latin grammar.

This study presents, then, the first Tagalog texts in phonetic transcription and the first scientific analysis of the structure of the language. Although the nature of the problem forbade the use of any material other than that obtained from Mr. Santiago, I have examined all the treatises on Tagalog accessible to me. No experience could show more clearly than the reading of these books the necessity of linguistic and especially phonetic training for anyone who wishes to describe a lan-

*An English translation by Charles Derbyshire was published in 1912 by the Philippine Education Company in Manila and the World Book Company in New York, under the title "The Social Cancer".

†The entire syntax and much of the morphology, especially whatever relates to the accent-shifts in word-formation, will be found to be new. I have of course refrained from any and all historical surmises beyond the indication of unassimilated loan-words. The system of transcription used is, with a few deviations, that of the International Phonetic Association.
guage. Not one of the works in the following list * contains an intelligible description of the pronunciation of Tagalog. The only general work of scientific value is the excellent second volume of P. Serrano Laktaw's dictionary. Much as one may admire the pioneer courage of Totanes and the originality of Minguella, these venerable men were as little able to describe a language as one untrained in botany is to describe a plant. Among the authors of monographs are several good names and one or two of the greatest in our science: nearly all of these authors mention the difficulty under which they labored for want of an adequate description of the language.

*They were accessible to me chiefly through the courtesy of the Newberry Library in Chicago.
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I. TEXTS IN PHONETIC TRANSCRIPTION

1. Aŋ ulol na uŋgö* at aŋ marúnoŋ na pagòŋ.

Minsan aŋ pagòŋ hábaŋ nalilígo sa flog, aŋ nakàkíta syà naŋ
isa ñ púno-ŋ-ságiŋ na lumulútaŋ at tinátaŋ ay naŋ ágos. Hiníla
niya sa pasígan, dátapwat hindo nga madala sa lúpa*. Dáhil díto
tinávä nga aŋ kaybígan niya ñ uŋgö* at iniyálay nga aŋ kapútol
naŋ púno-ŋ-ságiŋ kuŋ itáñiñim nga aŋ kanyà ñ kapartè. Tumaŋò*
aŋ uŋgö* at hináte nilà sa gitnà* mulá sa magkábìla ñ dúlo aŋ
púno nga ságiŋ. Inaŋkín nga uŋgö aŋ kapútol na máy maŋa
dáhon, dáhil sa panukálà nga na iyón aŋ tútúbó na mabúti káy sa
ekapútol na wala ñ dáhon.

Naŋ makaraán aŋ ila ñ áraw, aŋ púno nga uŋgö* ay namatàny,
yámaŋ aŋ sa pagòŋ ay tumúbo hǎŋgàŋ sa magbúna. Aŋ maŋa
ságiŋ ay nahinòg, dátapwat hindo maakyàt nga pagòŋ. Dahil díto
tinávä nga aŋ kanyà ñ kaybíga ñ uŋgö* at iniyálay nga aŋ ila ñ
búna nga ságiŋ kuŋ áakyatíñ nga aŋ púno*. Aŋ uŋgö* ay umakyàt
at kumáin nga makákáya.

Sinábi nga pagòŋ: “Hulúgan mo akò.”
Dátapwat isinagòt nga uŋgö*: “Balat mán at malinamnàm
ay hindo kita húhulúgan.”

Aŋ pagòŋ ay nagálit at nagsábug syà nga tònik sa paligid
naŋ púno*. Naŋ lumukso aŋ uŋgö ay nátinik syà. Pinagbiñtañ
nyà aŋ pagòŋ at kanyà ñ hinánap úpaŋ parusáhan niya. Nàhúli
nya aŋ pagòŋ sa kabilà naŋ isa ñ tooò.

Sinábi nga sa pagòŋ: “Kità aŋ áki ñ parùrusáhan. Mamúli
ka sa dalawà. Dikdikin kità sa lusóŋ o lunúrin kità sa flog?”

Aŋ marúnoŋ na pagòŋ ay nagumpisà nga paglisigàw at
hinílì nga sa uŋgö* na, kuŋ maáare*, ay dikdikin siya sa lusóŋ.
Dátapwat isinagòt nga uŋgö*: “Ibíbigay kò sa iyó aŋ parúsa
na hindo mo gustò.”

At iniñágis nga sa flog aŋ pagòŋ.

Naŋ dumápo aŋ pagòŋ sa túbíg ay naguisigàw syà at sinábi
nyà sa uŋgö*: “Salámat, kaybígan. Itò aŋ áki ñ tiráhan!”

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TRANSLATION

1. The foolish monkey and the clever turtle.

Once upon a time, when the turtle was swimming in the river, he saw a banana-tree adrift and being carried along by the current. He dragged it to the beach, but was not able to carry it up to the solid ground. Therefore he called his friend, the monkey, and offered him a half of the banana-tree, if he would plant his part for him. The monkey agreed, and they divided the banana-tree at the middle, half-way from either end. The monkey took the half which had leaves, because he thought it would grow better than the half which had none.

When a few days had passed, the monkey’s tree died, while that of the turtle grew until it bore fruit. The bananas grew ripe, but the turtle could not climb for them. Therefore he called his friend, the monkey, and offered him some of the fruits of the banana, if he would climb the tree. The monkey climbed up and ate for all he was worth.

Said the turtle: “Throw me some.”

But the monkey answered: “Though sweet the skins, I’d throw you none.”

The turtle got angry and scattered spines round the foot of the tree. When the monkey jumped down, he landed on the spines. He suspected the turtle and looked for him, in order to punish him. He found the turtle behind a stump.

Said he to the turtle: “I am going to punish you. Choose between the two: shall I bray you in a mortar or drown you in the river?”

The clever turtle began to shout and begged the monkey, if it were possible, to bray him in a mortar.

But the monkey answered: “I shall give you the punishment you don’t want.”

And he threw the turtle into the river.

When the turtle arrived in the water, he set up a shout and said to the monkey: “Thank you, friend!” This is my home.”

Note. p. 16, l. 2 aŋ pagôŋ hábaŋ nallîgô* is unusual and no doubt traditional for hábaŋ aŋ pagôŋ aŋ nallîgô*. Similarly, p. 16, l. 18 Balat màn at malinamnâm . . . is traditional (proverbial) for modern Káhit na malinamnâm aŋ maŋa balât.
2. Ang pagtatakuban naa usad at naa susod.

Isa na usad na napinainin sa gubat ay nakatagpo naa isa na susod na gumagapo naa dahon naa buho. Ang usad ay naghinto naa napinainin at pinagmasdan naa aang mabalag na pagpapak naa susod.

Makaraan an ang ila na sandali? ay sinabi naa sa susod: "Anne ahi na ahi lumakad! Bakit hindii ka magaral na lumakad naa matulin? Gaya ko, akoa a parati na nahaahabul naa maanya aso, datapwat an matulin ko a pagtakbo ay sya na nagligtatas sa aki

naa aki na buhay. Datapwat gaya mo, ko ikaw ay habulin naa kaahit ano a kaaway, papano an maayayari sa iyo a buhay? Piho na ikaw ay mapapatay.

Pagkarinig naa susod sa maanya salita ano ahi ahi tiningnan naa an ahi usad at kanya na pinagaralan an ahi mainam naa na pananatawin, ahi kanya na mahahaba a paat, at ahi malakas naa na lamian. IniBig naa siya man ahi gaya rin naa usad upaa siya ahi makatakbo naa matulin. Datapwat kanya a inakala na, ko ikaw pilitin naa sya y tumakbo, ahi hindii sya mahuhulog naa malakl sa usad.

Sa gayon an ahi istaging naa sa usad: "Ikaw ahi mapapaat. Hindii mo hinatin ahi ahi magagawa naa isa naa may matibay na paggust. Hinahamon kita na makipagtatakuban sa aki kita mula Rita haugay sa flog na nasab band a kalunuran mula Rita." Ahi usad ahi tumawa naa malakas ahi istaging naa susod: "Bakit mo inakala ahi tatulunin mo ahi? Siguro ahi ikaw ahi magdadaya?"

Isistaging naa susod, na hindii sya magdadaya?, at, upaa mayroo ahi tumitin sa kanila ahi magihi hukom sa kanila ahi pagtatakubhan, ahi sinabi naa na tumawag sila naa isa sa maanya kayibigan nila, na sya na magigii hukom.

Ahi usad ahi pumayag, at tinawag nila an ahi ahi klaw, upaa siya na magii hukom.


"Ikaw ahi talunan," winika pagdaka naa kanila ahi hukom.
2. The race of the deer and the snail.

A deer, grazing in the jungle, came upon a snail that was creeping over the leaf of a bamboo-plant. The deer ceased from his grazing and watched the slow creeping of the snail.

When a few moments had passed, he said to the snail: "How slowly you walk! Why don't you learn to walk faster? Look at me,—I am often pursued by dogs, but my swift running is what saves my life. But look at you,—if you should be pursued by any foe, what will ever save your life? Surely you will get killed."

When the snail had heard these words, he looked at the deer and scanned his fine physique, his long legs, and his strong muscles. He wished that he too might be like the deer, so that he could run fast. However, he thought that if he forced himself to run, he should not remain far behind the deer.

Accordingly he answered the deer: "You are overweening. You do not suspect what can be done by one who has a strong will. I challenge you to race with me from here to the river that lies west of here."

The deer laughed loudly and answered the snail: "How can you think you will defeat me? I suppose you are going to cheat."

The snail answered that he was not going to cheat, and, so that there might be someone to watch them and be judge over their race, he suggested that they call one of their friends to be judge.

The deer agreed, and they called an owl to be judge.

When they began to run, the snail was soon left far behind. On his course the deer came upon a flourishing grass-field. He stopped to graze, since his start over the snail was so great. He planned that when he saw the snail coming, he would start running again. However, when he had done feeding, he was attacked by laziness. He went to sleep, with the thought that he would wake up before the snail arrived.

However, while he was asleep, the snail passed by. When he awoke, it was already late in the afternoon. He ran with all his might to the river, and there he was met by the snail and their judge, the owl.

"You are defeated," said their judge at once.
3. Isá o Biyárnés-Sánto.

Si Hwán at aŋ kanyá o kaybíga o si Pédro aŋ namámaŋká sa flug patúŋo sa báya-o-Balıswag. Sa baŋká o may-roon silá o isá o laráwan naŋ Kristo na kanila o iniháhatid sa páre°, úpaŋ magámít sa pagdadáus naŋ isa o Pitú o Wíka°. Si Hwán aŋ sinisíglán naŋ tákat.

Sinábi nga kay Pédro: "Aŋ táwu nátin sa baŋká° ay tadád naŋ súgat at hindí humlíngá. Sa akálá ko y patáy aŋ táo o iyán. Baká táyu aŋ pagbintaŋan naŋ pári o áti o pagháhatdán sa kanyá."

Isinagót ni Pédro: "Sásabíhin nátin sa kanyá na, naŋ málú-land sa áti o baŋká° aŋ táo o itó y ganyan ná aŋ kanya o anyō°. Táyu y marámi o tagapagpatoto, kanyá hwag ká o matáko."°

Naŋ dumatiŋ sila sa páre°, ay ibinigáy nila aŋ laráwan. Pinagsabíhan sila naŋ páre° na pumaroón sila sa simbáhan kiná-bukásan naŋ hápon, úpaŋ mákinig naŋ sérmon.

Si Hwán aŋ siniglá o mulú naŋ tákot, sapagkát hindí nga mápagkuro kuŋ bákit ibig naŋ páre° na sila aŋ pása simbáhan. Parátí sya o nakáríning naŋ maŋ táo o kinumbídá sa simbáhan at doön aŋ hinúli naŋ gwárída-sibil. Dátapuwat hindí sya nag-wíka naŋ anu mán kay Pédro, sapagkát nákikíta nya na itó y walá o táko.

Kiná-bukásan naŋ hápon aŋ naparoon sila sa simbáhan, at doön aŋ nákíta nilá aŋ isa o Kristo o nápaŋká o sa krús.

Winiká ni Hwán: "Aŋ táu o yaon, kuŋ iyó o natátandaan, ay sya nati o inihatíd sa páre°. Mabúti táyo y dumoon sa isa o lugár na hindí maabut naŋ matá naŋ páre°."°

Kanyá sila o dalawa aŋ naparoon sa ilálim naŋ púlpito, úpaŋ doön nilá pakinggán aŋ sérmon. Nagumpisá aŋ Syeti-Palábras, at aŋ párí aŋ dumaráting ná sa bandá o hulí naŋ kanya o sérmon.

Winiká naŋ pári sa kanya o sérmon: "Magésí kayó sa inyú o maŋa kasalanan, malulupit na táo. Masdán ninyó aŋ maŋa súgat na hiniwa ninyú sa katawán naŋ áti o Mánanákop."

Pagkáriming nitó ni Hwán aŋ sya o siniglá o mulú naŋ tákat, sapagkát inakálá nya na siya o nápaŋbintaŋan.

Kanyá° aŋ ginawá nga ay umalis sya sa ilálim naŋ púlpito, hinaráp nga aŋ páre°, at sinábi nga: "Amoŋ, hindí po kami aŋ sumúgat sa táo o iyán. Naŋ sya y ilulan sa ámi o baŋká°, ay sugatan ná sya antimáno."

Pagkawíká nga nitó ay bumalák sya sa ilálim naŋ púlpito. Hindí pinansin naŋ párí° aŋ maŋa náríning nga o salitá°, at ipina-túluy nga aŋ kanya o sérmon.
3. A Good Friday.

Juan and his friend Pedro were canoeing on the river toward the town Baliwag. In their canoe they had an image of Christ which they were conveying to a priest to be used in the celebration of a Good Friday Mass. Juan was filled with terror.

Said he to Pedro: "This man of ours in the canoe is all chopped up with wounds and no longer breathing. I think this man is a corpse. I am afraid we shall be suspected by the priest to whom we are delivering him."

Pedro answered: "We shall tell him that when this man was loaded into our canoe, he was already in this condition. We have many witnesses, so don't be afraid."

When they reached the priest they gave him the image. The priest told them to come to church the next day in the afternoon to hear the sermon.

Juan was again filled with terror, for he could not make out why the priest wanted them to go to the church. He had often heard of men being summoned to the church and there seized by the gendarmes. However, he did not say anything to Pedro, for he saw that the latter had no fear.

On the next day in the afternoon they went to church, and there they saw a Christ nailed to the cross.

Said Juan: "That man, if you remember, is the one we delivered to the priest. We had better go to some place out of sight of the priest."

So the two of them went under the pulpit, to hear the sermon from there. The Good Friday Mass began, and the priest was already getting to the last part of his sermon.

In his sermon the priest said: "Repent ye of your sins, cruel people! Behold the wounds which you struck in the body of our Savior!"

When Juan heard this, he was again filled with terror, for he thought that he had fallen under suspicion.

Therefore, what he did was to come out from under the pulpit, face the priest, and say: "Father, we are not the ones who wounded this man! When he was loaded into our canoe he was already wounded."

When he had said this, he went back under the pulpit. The priest paid no attention to the speech he had heard, and went on with his sermon.

"The day has come now, when ye sinners must repent. The por-
"Dumatūq nā aŋ áraw na kayō ŋ maŋa makasalānan ay dápat magsipagsisí. Aŋ maŋa pintúan nāŋ láŋit aŋ nabuksan nā sa pagkamapat nāŋ áti ŋ Mānanākōp, at kábít na sínū ŋ makasalānan ay makapápūsuk sa láŋit, kuŋ sila y magsipagsisí. Dátapwat, kuŋ hindī kayo magsipagsisí, ay màpàparusáhan kayo nāŋ hírap na wala ŋ haŋgān sa maŋa apůy sa infyerno, dahilān sa maŋa hírap na ipinasákít ninyō sa áti ŋ Mānanākōp. Masdān ninyō aŋ kanyā ŋ katawān na punàpawis nāŋ dugó, aŋ kanyā ŋ pať kámay na nàpàpákō sa krūs, at aŋ kanyā ŋ maŋa súgat mulá sa pań haŋgāñ úlo. Wala ŋ ibā ŋ nagpápahírap sa kanyā at sumúgat sa kanyā ŋ mahāl sa katawān, kuŋ hindī kayo, maŋa tāwo ŋ makasalānan, at, kuŋ hindī kayo magsipagsisí, ay mahúhúlug kayo sa infyerno!"

Si Hwān aŋ hindī màpalagāy, at inakālā nga na aŋ pāri ay sinisilakbuhān nāŋ gálit lában sa kanyā.

Kanyā hinarap nūŋ ŋ mulī aŋ páre, at sinábi nga nga ñúñ ñúbus-lakās: "Amōq, sinábi ko na pó sa inyō kanina na hindī ako kasālē ŋ sumúgat sa tāo ŋ iyān, kanyā hwag pó ninyō ako ŋ ipadalā sa impyerno."

Aŋ pāri ay siniglān nga malaki ŋ gálit, kanyā sinábi nga nga na maŋa nañkikinig: "Anu ba kayo, maŋa unqas na tāo? Wala bāga nū is sa inyō na makahāwak sa tāo ŋ itō úpaŋ bigtihiń?"

Pagkārinin nīto ni Hwān aŋ tumakbo syā nga ñúñ ñúbus-lakās at sinagasaña ŋ wala ŋ patumaŋqā aŋ maŋa tāo ŋ nālūluhōd at umfīyāk sa pagpagsisí nga kanilā ŋ kasalānan. Sinundan syā ni Pédro at silā ŋ dalawā aŋ nagtakbuhān nga wala ŋ hintō haŋgāq sa dumatūq sila sa kanila ŋ bāyan. At dōn ay ipinamalītā nila aŋ būtas-karāyum na niligtasan nilā.

4. Aŋ kūba* at aŋ bulāg.


Minsan sila y nakāraan nga isā ŋ pūno-ŋ-nyōg. Ibig nila ŋ pumitas naŋ búqa, dátapuwa hindī nila màlāman kuŋ sīno sa kanilā ŋ dalawā aŋ áakyāt sa pūnō. Sinābi nga bulāg na hindī syā makaāakyāt, sapagkāt hindī nga màkikīta kuŋ alīn aŋ pipitasīn, yāmaŋ máy-roon ŋ maŋa mūra ŋ búqa. Aŋ kūba* ay hindī rin ibig umakyāt, dahilān sa kanyā ŋ kahīnāan. Dátapuwa malakl
tals of Heaven are open now through the death of our Savior, and
every sinner can enter Heaven, if he repent. But if ye do not repent,
ye shall come to be punished with sufferings without end in the flames
of Hell for the sufferings which ye caused our Savior to undergo. Be-
hold His body sweating blood, His hands and feet nailed to the cross,
and His wounds from head to feet. No one other caused Him to suffer
and wounded His dear body, than you, ye sinners, and if ye do not
repent, ye shall fall into Hell.''

Juan could not remain in his place, for he thought that the priest
was overflowing with anger against him.

So he again faced the priest and said, as loudly as he could:
"Father, only a moment ago I told you that I had no part in wounding
this man, so do not send me, sir, to Hell.''

The priest was filled with great anger and said to the congrega-
tion: "What sort of people are you, foolish folk? Is there not one
among you who can take hold of this fellow and choke him?"'

When Juan heard this, he ran with all his might, trampling with-
out regard the people who were kneeling and weeping in repentance
of their sins. He was followed by Pedro, and the two ran together,
without stopping, until they reached their home town. And there they
told the story of their narrow escape.

4. The hunchback and the blindman.

A hunchback and a blindman were close friends. When they
walked, the hunchback led the blindman; the blindman, on the other
hand, carried the hunchback on his shoulders, when they had a hard
road to travel, for the hunchback was weak of body.

Once they came upon a cocoanut-tree. They wanted to pick some
of the fruits, but they did not know which of the two of them should
be the one to climb the tree. The blindman said that he should not be
able to climb, because he should not be able to see which fruits to pick,
since there were many unripe fruits. The hunchback also did not want
to climb, on account of his weakness. However, he was very eager to
aŋ pagkágusto nyá na kumáín naŋ nyóg. Kanyá", sa katapusán ay sinábi nya na siyá aŋ ákyát.

“Úpaŋ huwag ká ŋ mánakáwan naŋ maŋa ílalaglag kò ŋ bùña, ay bibiláŋin mo naŋ malakás aŋ katabúŋ sa lúpa naŋ maŋa bùña na ílalaglag kò, úpaŋ áki ŋ matandaán aŋ bílaŋ.”

Aŋ kúba ay nagumpísá naŋ pagkáyát, dátapwat pañaŋalaháti nya ay nahúlog syá.

“Isá!” aŋ sábi naŋ bulág.

Sinábi sa kanyá naŋ kúba* na siyá aŋ kumalabóg at hindí aŋ bùña naŋ nyóg.

Umayyát syá ulé? Pagkaraán naŋ ila ŋ sandali* ay nahúlog ulí syá.

“Dalawá!” isinigáw naŋ bulág.

Aŋ kúba ay nagálit, at sinábi nya sa bulág na syá ay maúlit.


Dátapuwat aŋ bulág ay nagákála ŋ gawl ŋ katatawanán aŋ pagkahúlog naŋ kúba*. Kanyá binálak nya na, kuŋ makárinig syá ulé naŋ kalaðóg, ay sisigaw syá naŋ “Tatló!”

Aŋ kúba ay umakyát na muli*, dátapwat nahúlog din syá.


Úpaŋ mañbiganti sya ay sinípá nya aŋ kúba*. Tinamaan nyá itó sa likòd at dáhil díto ay náûnat aŋ kanya ŋ kúba?.

Silá* dálawá ay natwá sa naýyári at lálo ŋ tumíbay aŋ kanila ŋ pagkakaybígan sa lugár naŋ magkasírá silá.

5. Aŋ hári ŋ may súnyat at si Hwán.

Sa isá ŋ kapuluwan nagháhári aŋ isa ŋ táwú ŋ may dálawá ŋ maiikli ŋ súñay na nátátágú sa malagú nya ŋ buhök. Hindí itó nálaláman naŋ kanya ŋ maŋa pinagháhárian. Dátapwat aŋ líhim na ytó ŋ nagumpísá ŋ nábíday ŋ sa madlá* sa pamamagítan naŋ maŋa mañgugúpit na nakápútul naŋ kanyá ŋ buhök.

Kanyá sya y nagkaróön naŋ malaki ŋ gálit sa maŋa barbéro, at inakálá nya ŋ lipúlin aŋ maŋa barbéro sa kanya ŋ kaharyán. Iniyútus nya ŋ humúkay naŋ ápat na malálim na balón sa harápán naŋ kanya ŋ tíráhan, at sa gitná naŋ ápat na huťay na ytó ay nagpalagáy sya naŋ isa ŋ úpúàn. Isa ŋ áraw naupó sya sa tabu-rete sa gitná naŋ ápat na huťay, at báwat táo ŋ nagdaán aŋ
eat of the cocoanuts, so, finally, he said to the blindman that he would do the climbing.

"To prevent your being robbed of the fruits which I shall throw down, do you count out loud the thud on the ground of the fruits as I drop them, so that I may keep track of the number."

The hunchback began to climb, but when he was half-way up, he fell down.

"One!" said the blindman.
The hunchback told him that it was he who had made the thud and not a cocoanut.

He climbed again. After a few moments he took another fall.

"Two!" shouted the blindman.
The hunchback got angry and told the blindman that he was stubborn.

He said: "That first thing that made a thud was I, and the second one was I again; I haven't yet picked any cocoanuts."

But the blindman planned to make fun of the hunchback's falls. So he decided that, when he again heard a thud, he would cry "Three!"

The hunchback climbed again, but again fell. The blindman cried "Three!" and laughed.

The hunchback grew hot with anger. He went up to the blindman and slapped him in the face. The slap hit the blindman's eyes, and through it his eyes came open. To take revenge he kicked the hunchback. He struck him on the back, and through this his hump was straightened out.

They both rejoiced at what had happened, and their friendship grew all the closer, instead of their becoming enemies.

5. The king who had horns and Juan.

On a group of islands there ruled a man who had two short horns hidden in his thick hair. This was not known to his subjects, but the secret began to spread among the people by way of the barbers who had cut his hair.

On account of this he conceived a great anger against barbers and planned to exterminate the barbers in his kingdom. He ordered four deep wells dug in front of his residence, and in the center between the four pits he had a seat placed. One day he sat down on the chair between the four pits, and asked everyone who passed whether he knew how to cut hair. Whenever anyone said "Yes," he stopped him, gave him a pair of shears, and had him cut his hair. After a little while he

Nakaraañ añ ilâ ñ áraw at añ dalawâ ñ hûkay ay napunû nà nañ maña barbéro at pinatabún na nga. Dumañañ añ maña tao ñ nagdádaân na marûnuñ mañgupit, at añ hâré ay nagakâla ñ nápatay nà niyâ ñ lahát añ maña barbéro sa kanyâ ñ kaharyán.

Isa ñ áraw ay naghintây sya sa kanyâ ñ úpûan hugâñ katañhûñ bêgo nagdádaû añ isa ñ tâo na nagsâbi ñ sya y marûnuñ gumûpit nañ buhûk.

Itinanûñ sa kanyâ nañ hâré?: “Anò añ pañâlán mo?”
Isinagôt nañ tâo: “Añ pañâlán ko pò ñy Hwân.”
“Gupitan mo akó, Hwân,” iniyûtus nañ hâré.
Lumápît si Hwân sa hâré? at inumpisahan niyâ añ pañgu-
gupit.

Makaraañ añ ilâ ñ sandalâ ay itinanûñ nañ hâré?: “Anò añ nákûltâ mo sa úlo ko, Hwân?”
Añ kanyâ ñ sagôt ay ganîto: “Añ iyo pò ñ Kamâhûlàn, nákûltâ ko sa úlo ninyô añ korôna.”

Itô ay ikinatûwâ nañ hâré?. Kanyâ nagtindig sya sa úpûan at inâkay nga si Hwân sa kanyâ ñ palâsiyo at ginawá nga si Hwân na barbéro nañ hâré?. Malaki añ suwêldu na ibinigay nga kay Hwân, at pinatabûñ na nga maña nâtîtîrâ ñ hûkay.

6. Tatlô ñ estudyânte.

Si Hwân, si Pédro, at si Andrès ay tatlô ñ magkakayibiga ñ estudyânte ñ magkababâyan. Nañ dumatîñ añ pagbubukás nañ maña pâralañ ay nálûman nilà na silà ay magkakahiwà-
hiwalây. Iba t îbâ ñ bâyan añ kapâpatuñûñ nañ bâwat isá sa kanîlâ. Bêgo silà naghiwà-hiwalây ay nagtipanân silà nañ pagtâ-
tagpuûn nilà ñ lugûr paguumpisà nañ bakasyûn.

Nakaraañ añ isa ñ taôn at dumatîñ añ pagsasàra nañ klâse at añ maña estudyânte ay naguwiñ sa kanî-kanîlâ ñ bâyan, at añ tatlô ñ magkakayibiga ñ si Pédro, si Hwân, at si Andrès ay nagtatagpô sa bâya ñ tinubûnan ni Pédro, úpañ du'n sîla magpalîpas nañ bakasyûn.
asked each hair-cutter what he saw on his, the king’s, head. The hair-cutters all told the truth, and each one of them answered that he saw horns. Every one who answered thus was pushed by the king into one of the pits that were round him.

A few days passed and two of the pits were already filled with barbers and were ordered by the king to be filled up with earth. The passers-by who knew how to cut hair grew scarce, and the king thought he had already killed all the barbers in his kingdom.

One day he waited on his seat until mid-day, before a man came by who said he knew how to cut hair.

The king asked him: “What is your name?”
The man answered: “My name, sir, is Juan.”

“Cut my hair, Juan,” commanded the king.

Juan approached the king and began to cut his hair.

After a short time the king asked: “What do you see on my head, Juan?”

His reply was thus: “Your Majesty, I see on your head the crown.”

This made the king glad. Therefore he got up from his seat and led Juan into his palace and made Juan barber royal. He gave Juan large wages and had the remaining pits filled up.

6. Three students.

Juan, Pedro, and Andrés were three students from the same town who were friends. When the opening of the schools came, they knew that they would part: each one of them was to go to a different town. Before they parted, they appointed a place where they would meet at the beginning of the vacation.

A year passed, the closing of the schools arrived, the students returned to their home towns, and the three friends, Pedro, Juan, and Andrés met in the town where Pedro had been brought up, to spend the vacation there.

When they came together, after discussing various matters, they inquired how much each of them had learned in his study of the Spanish
Nañ silà y magkikíta, pagkaraán nañ iba t ibà y bágay na kanilà y pinaguasápan, ay nagsiyásat silà kúñ ganò añ nátutuhan nañ báwañ isa sa kanila y pagaáral nañ wika y Kastila'. Sinábi ni Pédro na syà a y marámi ri y nálaláma y salità y Kastila", dátapuwart aú máigì nya y natàtandaán aú aú salità y "Bámos."

Sumagòt namàn si Hwàn: "Ako mán aú marámi ri y nálaláman, dátapuwart sa ñayòn aú nààalaala ko aú aú salità y 'Matàr.'"

Si Andrès namàn aú nagwika ñ walà syà y nátutuhan kuñ hindì aú salità y "Si."


Nagumpisà si Pédro at sinábi nya y "Bámos!"

Si Hwàn namàn aú sumagòt: "Matàr!"

At sa hulè ay si Andrès aú kanya ñ "Si!"

Nañ márining itò nañ Kastila*, ay sinigìlan sya nañ tákot, sapagkát ínákálà nya na páptaitín sya nañ tátlo y námáñkà*. Kanyà, kàhit na hindì sya marúnuq lumañòy, ay nagtalôn sya sa flog at sya y nalònd.
language. Pedro said that he knew a great many Spanish words, but that which he remembered best was the word "Vamos."

Juan in turn answered: "I too know a great deal, but what I recall just now is the word 'Matar.'"

Andrés said that he had learned nothing except the word "Si."

After their conversation Pedro suggested that they go boating on the river and take a bath.

When they were boating on the river, they saw on the bank a Spaniard who wanted to bathe. Pedro said it would be a good idea to speak to the Spaniard, so that each one of them might show his knowledge.

Pedro began and said "Vamos!"

Juan answered "Matar!"

And last came Andrés with his "Si!"

When the Spaniard heard this, he was filled with terror, for he thought that the three canoers were going to kill him. Therefore, even though he did not know how to swim, he jumped into the river and was drowned.


Three friends, a priest, a physician, and a soldier, went together to shoot wild game in a deep jungle. As the jungle was far from the town, they carried plenty of provisions, so as not to be in want of food. A few days passed without their bagging anything. Their provisions grew less and less, until there was nothing left except one raw egg. There came to them the day of great hunger, but the three had no food except the egg that was left.

The priest said that, if they divided the one egg, it would do them no good, for it would not slacken their hunger. Therefore the priest suggested that only one of them should eat the remaining egg, and in his selfishness he suggested that whichever of them was best at speaking Latin should eat the egg all by himself. He thought that the soldier did not know Latin, and the doctor alone would be his opponent, and his knowledge he held in contempt.

The doctor agreed to the advice of the priest, but the soldier did not want to consent, for he had not studied like the priest and the doctor, but there was nothing for him to do.
Inakálà nga na aŋ sundálu ay hindí marúnuŋ naŋ Latin at aŋ médiko lámaŋ aŋ sya nyà ñ mákákataló, at aŋ dúnŋ nitó y kanya ñ minámátà.


Inabút naŋ médiko aŋ baság na itlóg, inalis nyà aŋ balát na baság at nilagyan nyà naŋ asin at kanya ñ sinábi: “Sáltum est.”

Iniyabút naŋ mágagámot sa sundálu aŋ itlóg, at aŋ páré at siyá ay naghintáy naŋ sásabihin naŋ sundálu. Itò y walá ñ máláma ñ sabihin, sapagkát katumáya ñ walá sya ñ nálabáman káhit isa ñ hóta tuŋkúl sa Latin. Sa kanya ñ pagiisip ay náalála nga na, mínsan pumásuk sya sa simbáhan úpaŋ makinig naŋ Syéti-Palábras, ay nárinig nyà sa párí? na aŋ kabuluğan naŋ salitá ñ “Konsumátum est” ay “Tapus nà aŋ lahát.”

Kanyà ibínúhos nga sa kanyà ñ bibig aŋ itlóg, at pagkalaguk nyà ay kanya ñ sinábi: “Konsumátum est.”

Aŋ dalawá nga ñ kasáma ay nágagülat naŋ malaki sa hindí nilа hinínála ñ dùnuŋ naŋ sundálo.

8. Aŋ pitù ñ dwènde.


Itò y ikinaluŋkót at ikinañyák naŋ babáye. Áyaw sya ñ pumáyag na itápon aŋ maña báta?. Dátapuwat ipínákíta sa kanyà naŋ kanyà ñ asáwa na, kuŋ hindí nila gawin iyòn, sila ñ
The priest took the egg and tapped it against a stone. When the egg was broken, he said: "Coronatum est," and looked at his two companions.

The doctor took the broken egg, removed the broken part of the shell, put on some salt, and said: "Saltum est."

The physician handed the egg to the soldier, and the priest and he waited for what the soldier would say.

The latter did not know what to say, for he really did not know a single iota of Latin. In his cogitation he remembered that once, when he went to church to hear the Good Friday Mass, he heard from the priest that the meaning of the words "Consummatum est" was "It is all over now." So he poured the egg into his mouth and, when he had swallowed it, he said: "Consummatum est."

His two companions were greatly astonished at the learning of the soldier, which they had by no means suspected.

8. The seven dwarves.

A certain married couple had seven children who were dwarves. The father was out of work and could not find any. The mother also was not earning any money, for her body was weak and often sick.

One noon they were sitting on a bench and discussing the life they were leading. The man asked what they had better do with their many children. The woman suggested that they should look for work for their children, so that they might earn money. But the man answered that, in his opinion, they would not be able to find any work, since he himself had not been able to find any. Therefore he suggested that they had better abandon their children.

This made the woman grieve and weep. She would not consent to abandon the children. But her husband made it clear to her that, if they did not do this, they would all die of hunger. Finally the woman consented and they agreed that they would take their children for a walk and leave them on the way.

While they were discussing this, the seventh child was in a crack
lahát ay namámatay nañ gütom. Sa kalaúnan ay pumáyag aŋ babáe at pinagkásunduan nila na dalhin nila y magpasyál aŋ makaña báta? at kanila y íwan sa daán.

Háañ pinagùusápan nila íto, aŋ ikapitù y báta ay nása isá y biták nañ baŋkó na kanila nínúpán at náríng nya y lahát aŋ gáguwin sa kanila nañ kanila y magúlañ. Pagkaráan nañ kanila y sálitaan ay hinánap pagdáka nañ báta aŋ kanyá y maka kapatid at ibinalítà nya aŋ kanyá y náríng. Sila y nagiyákan, sapagkát hindí ipinaálam sa kanila nañ kanila y magúlañ na nila ay nakabbigat sa kanila y pamumúhay. Inakálà nila na, kuñ itò y nálamañ nila, káhit na papáno tútuloñ sila y maghánap nañ kabuháyan. Dátapuwat pinagkásunduan nila na nila y sumáma pag niyáyá sila y magsipagpasyál at paligáw sila.


Nañ dumatiñ sila sa isa y gübat ay iníwan sila nañ kanila y magúlañ at pinagsabíhan sila na hantayin sila doón, at sila y bábalik agád. Sila y nañwan, dátapwat nálalaman nila na hindí sila pagbábalikan nañ kanila y magúlañ.


Nañ makapalígo y higánte at siyá y nagbibíhis ay hindí nya màkità aŋ kanyá y makaña sapátos. Sya y nagalít at nagmurà. Tumáwag sya nañ túloñ. Nañ itò y márínig nañ numákaw nañ
of the bench on which they were sitting and heard what their parents were going to do to them. After they had finished talking, the child at once looked for his brothers and sisters and told them what he had heard. They all wept, because their parents had not told them that they were a burden to their life. They thought that, if they had known this, they would have done anything whatever to help them gain a living. However, they agreed that they would go along, if they were asked to go walking, and would allow themselves to be led astray.

On the next day their father came to them, told them to get dressed, gave them some cakes, and told them that they should all go for a walk. When they started out, the seventh child did not eat his bread, but, starting at their gate, he crumbled it and scattered it along the road which they were walking. When they had gone some distance, he ran out of bread and asked his brothers and sisters for some. But they did not give him any. He did not tell them why he had run out of bread so soon. When he could get no bread, he picked up stones and these he dropped one by one on their path.

When they came to a jungle, their parents left them, telling them to wait for them there and that they would soon come back. Their parents left them, but they knew that their parents would not come back to them.

When a short time had passed, they heard a noise. They went toward the place from which the noise came. There they saw a great giant bathing by the side of a well. They looked round about the place, and by the side of a tree they saw the clothes of the giant. The seventh child sent his brothers and sisters away and told them to hide, and he would steal the giant's shoes. They did this and the child stole the shoes.

When the giant had finished bathing and was getting dressed, he could not find his shoes. He got angry and cursed. He called for help. When the one who had stolen the shoes heard this, he quickly approached. When the giant saw him, he did not suspect him, for, on account of his smallness, the giant thought that he would not be able to carry the shoes.

Therefore the giant said to him: "If you will carry this bag of money of mine to my wife and tell her to buy some shoes and to bring them to me, I shall pay you much money."

He said further that he could not walk without shoes, and therefore he should hurry. Taking the bag of money, the child promised to return at once. However, when he had gone some distance, he called his hidden brothers and sisters, and when they were assembled, he suggested that they go home. But his brothers and sisters answered
sapátos ay dalí-dalí sya na dumaló. Nañ màkìta sya nañ higànte
ay hindí sya pinagbintagan, sapagkât dahilân sa kanya
ña kalitán
ay insakálà nañ higànte ò hindí nya mañadala ò sapátos.

Kanya* itô y nagwíka sa kanya: “Kuñ iyo ò dàdalhin ito
ò súpot ko nañ kwaltà sa áki ò saawa at pambilín mo syà nañ
sapátos at ihatid nya sa ákin, ay úúpahan kità nañ marámi ò
kwálta.”

Sinábi tulòy nya na sya y hindí nakalalákad nañ wala ò
sapátos, kanya sya y magmadali*. Nañ màkùba nya nañ súpot nañ
kwaltà ay ipinaqákù nya ò bábalik syà agàd. Dátapwat, nañ
málayo sya, ay tináwag nga nañ maña nátätágì nga ò kapatíd, at
nañ siya y mápon ay nagyayá sya ò umuwè?. Dátapwat isinagòt
nañ kanya ò maña kapatíd na hindí nila nálaláman añ daà ò
pauwè. Ìjunit kanya ò isinagòt na tútuntúnìn nilà añ kanya ò
inilaglág na batò at tinápay sa daàn.

Sinábi nañ isà nya ò kapatíd na, kuñ náláman nga kuñ anò
añ kanya ò ginawa* sa tinápay, ay binigyàn sána nga syà nañ
syà y mañhiñi”. Kanila ò ikinaluñkòt añ ipinákita nila ò kara-
mútan sa kanila ò kapatíd.

Hindí naláon at nátagpuan nilà añ hiléra nañ maña batò sa
daàn. Itò y tinuntòn nila at nakaratiñ sìla sa kanila ò báhay,
daßa nilà añ súpot nañ kwaltà na kanila ò ibinigày pagdáka sa
kanila ò magulàñ. Síla y nañatwà at nañaluñkòt dahilàn sa kanila
ò mali ò inásal sa maña anàk,—síla y natwà sapagkât máy-roon
síla ò ikabùbùhay sa maláo ò panahòn.

9. Isà ò pulis na nagaswàñ-aswàñan.

Nóò ò tagáraw nañ taò ò mile-nobisyèntos-dòs, hábañ añ
maña hínóg na bùña nañ káhoñ ay nañakabiñábit sa maña sañá,
lumagánap añ balìta sa boo ò báyan nañ San-Antónyo na máy-roon
ò aswàñ na naglilibot sa báyan.

Añ maña táo-ñ-San-Antónyo sa maña taò ò iyòn ay may
paniniwàla* sa maña ninò*, aswàñ, dwènde, at iba pà ò katatakut-
tàn. Karamihan sa kanila ò hindí nagkapålad na makapagáral,
dátapwat, káhit na ganítò añ kalágàyan nila, síla y maña táwo
ò mababait, matahímik, at masisípag.

Añ maña báhay sa báya ò itò ay maliliñ at nayàyãri nañ
páwid at kawáyan. Máy-roon di ò ila ò báhay na tablà. Kara-
mihan ay nátätayò sa malalaki ò bakúran, at aŋ dulúhan nañ
bakúran ay nátätamnàn nañ maña púno-ñ-káhoñ na massaráp añ
bùña, géya nañ tsíko, súha”, santòl, mabúlò, mañgà, at iba pà.
that they did not know the way home. He however answered that they should follow the stones and bread he had dropped on the way.

One of his brothers said that, if he had known what he had done with the bread, he would have given him some when he asked for it. They were sorry for the stinginess they had shown toward their brother.

It was not long before they came upon the trail of stones along their way. This they followed and arrived at their house, bringing with them the bag of money, which they at once gave to their parents. The latter rejoiced and were sorry for their bad conduct toward their children,—they rejoiced because they had now the means of living for a long time to come.

9. A policeman who played vampire.

In the summer of the year 1902, when the ripe fruits of the fruit-trees were hanging from the branches, there circulated all through the town of San Antonio the rumor that a vampire was going about the town.

The people of San Antonio in those years believed in ghosts, vampires, dwarves, and other objects of terror. Most of them had not been fortunate enough to get an education, but, in spite of this, they were kindly, quiet, and industrious people.

The houses in this town were built of nipa-fibre and bamboo. There were also some frame houses. Most of them stood in large enclosures, and the rear part of these yards was planted with trees that have tasty fruits, such as the custard-apple, grape-fruit, santol, mabolo, mango, and the like.

These fruits were just getting ripe, when the rumor spread that,
Kasalukúyá Ṽ nagkákahinóg aṽ maṽa búpa-Ṽ-káhuy na ytó naṽ lumagańap aṽ balita na may-roóñ na Ṽ ila Ṽ gabi na námataan naṽ ila Ṽ babáe aṽ aswág sa ibá t iba Ṽ dulúhan. Aṽ maṽa báta at maṽa babáe ay siniglán naṽ malaki Ṽ táktot, kanyá pagkágt naṽ dilim ay aqad-agad síla Ṽ nagsipanahfimik sa loóð naṽ báhay. Karamihan naṽ maṽa lañákí ay naqatáktot din, dátapwat máy-roó Ṽ ila Ṽ nagsipagsábi na síla y hindí natáktot, sapagkát hindí pa síla nakátagpo naṽ aswág, at sa ganító y hindí nila nálaláman kuṽ dápat katakútañ aṽ aswág.


Dátapwat isá Ṽ bágay na nakapagtátaká sa aswág na iyón ay aṽ kanyá Ṽ inugáli Ṽ pagtitirá sa maṽa dulúhan naṽ bakúran. Katakátaká rin aṽ bágay na maṽa dalága aṽ karamihan naṽ nagsipagsábi Ṽ námataan nilá sa dulúhan sa itáás naṽ suhá* o iba pa Ṽ púno-Ṽ-káhoy aṽ aswág na iyón. Ila Ṽ táo Ṽ matalino ay nagsábi Ṽ aṽ bintánd nilá y isa Ṽ magnanákaw at hindí aswág aṽ pinagkákatakutá Ṽ iyón.

Isa Ṽ polis na may hindí karanyúña Ṽ tápañ ay siya Ṽ tumíktik sa aswág na itó sa dulúha Ṽ bágo Ṽ kinakitañ sa kanyá. Pagdiliim ay nároon na syá sa kanya Ṽ kublíhan. Hindí nalañánan at dumátiñ aṽ aswág, umakýt sa isa púno-Ṽ-suíha*, at nárinig niya Ṽ pumitás naṽ marámi Ṽ búya. Itó y bumába* at umalis, dátapwat sya y sinundán naṽ pullis hañgáñ sa báhay na kanya Ṽ pina-súkan.

Malaki aṽ naglí pagkágulát naṽ polis, naṽ dito námalas nga Ṽ aṽ kápwa nga polis nabábálot naṽ maitim na kúmot, at aṽ súpot na itím na punó naṽ suhá* ay kasalukúyan pa lámañ niya Ṽ iniñálapág.

Niyáyá nga sa munisípyo aṽ kápwa nga polis, at dòñ kiná-
for several nights back, some women had caught sight of the vampire in various back yards. The women and children were filled with great terror; accordingly, as soon as darkness came down, they staid still in their houses. Most of the men also were afraid, but there were some who said that they were not afraid, because they had not yet come across a vampire and therefore did not know whether it was really to be feared.

A vampire is a being of great power. It changes its body into various forms. At some times it has a body like a human being, but black, at others it is a large dog or pig. It eats people, especially children. But its favorite food, by far, and that which it most commonly eats, is the child yet unborn and still in its mother's womb. Therefore the pregnant women in the town had great fear. They did not allow their husbands to sleep, for watching at their side. A vampire is hard to kill with knife or gun, because it has but one place which one must hit or wound in order to kill it, and this place is secret. The only thing it flees from is garlic, which therefore is much used in driving off vampires.

A surprising thing, however, about this vampire was its habit of keeping itself in back yards. Strange was also the fact that it was mostly young girls who said that they had caught sight of this vampire in back yards, up in grape-fruit trees and other trees. A few bold men said that they suspected that this spook was a thief and no vampire.

It was a certain policeman of more than usual courage who spied upon this vampire in a back yard in which it had recently been seen. When darkness came, he went to his hiding-place. It was not long before the vampire came and climbed on a grape-fruit tree, and he heard it picking many fruits. It came down and went away, but was followed by the policeman to a house which it entered.

Great was the surprise of the policeman, when he saw here his fellow policeman wrapped up in a black sheet and just putting down on the floor a black bag full of grape-fruit.

He summoned his fellow policeman to the town hall and there on the next day accused him before the judge. The policeman who had played vampire was put in jail for the crime of theft.
bukásan ipinagsumbông nyâ sa presidênte. Aŋ polis na nagaswaŋ- aswângan ay nábilaŋgô dâhilân sa sála ñ pagnanákaw.

10. Isâ ñ aswâñ na napatây.

Isâ ñ gabi sa isâ ñ bâhay na pângserahan naŋ ilâ ñ maña nagalsipagáral sa báya-ñ-Malóllos ay nárinig ko ñ isinalaysây naŋ isâ ñ matandâ* na may gûlaŋ na siyâm na pû ñ taön sa isâ ñ umpûkan aŋ sumásunód.


Naŋ dumatûñ sya doön ay hindî nalaúñan at näbalitaán nyâ na may aswâñ sa kanila ñ lugâr. Syâ ay may malakit at katutûbo ñ gâlit sa maña aswâñ, kaniyâ inakâlá nyâ ñ magbantây naŋ gabi ñ iyôn.

Naŋ malâlim nà aŋ gabi ay nanâog sya sa bâhay at sa isâ ñ karítô ñ dî maláyo sa bâhay, doön sya nahiga*. Kabilúgan naŋ bwân naŋ gabi ñ iyôn, kaniyâ malinaw aŋ pagkákîta nya sa maña bâgay sa paligíd-ligíd. Walâ sya ñ nâmâlas na măpaghiñalâña ñ isâ ñ aswâñ, kaniyâ sya y natùlog.

Kinâháti-ñ-gabihân ay nágisiñ syâ at aŋ úna ñ tinamaán naŋ kanyâ ñ maña matâ ay isâ ñ bâgay na maitim sa bubuqân naŋ bâhay naŋ kinamatayân. Aŋ maitim na iyôn ay walá roon bâgo sya natùlog, kaniyâ nagbintañ syâ na iyôn ay aŋ aswâñ na näbalitâñ nyâ. Aŋ aswâñ ay naŋâñain naŋ patây na táo, kaniyâ sinapantâñhâ nga na aŋ patây aŋ saday doön naŋ aswâñ na iyôn.


Aŋ ginâwâ naŋ bâgo ñ táø ay lumápit siya sa nakatindig na patây at sa pamañagatan naŋ dala nyâ ñ gûlok ay pinútol niya aŋ bâgay na iyôn na pára ñ bitûka naŋ manôk. Naŋ itô y mapût- tol ay may kumalâbog sa tabi naŋ bâhay. Nanâog siya at doön ay nákîta nya aŋ patây na aswâñ.
10. A vampire that got killed.

One evening in a students' boarding-house in the town of Malolos I heard an old man, ninety years of age, tell a company the following story:

When he was still a young unmarried man, he lived in the country. There were only a very few neighbors. One day there was a death in the house of a neighbor. Following an ancient custom, he went to the house of mourning.

When he arrived there it was not long before he was told that there was a vampire in the place. He had a great and inherited hatred of vampires and therefore decided to watch that night.

Late in the evening he left the house and in a wagon not far from the house, there he lay down. There was a full moon that night, so that he had a clear view of things round about. As he saw nothing that could be suspected of being a vampire, he went to sleep.

At midnight he woke up, and the first thing that struck his eyes was a black object on the roof of the house where there had been a death. This black thing had not been there before he went to sleep, so he suspected that this was the vampire he had been told about; Vampires eat dead people, so he concluded that the dead person was the thing for which the vampire had come there.

Carrying a bolo-knife, he went up to the house. The people were asleep. Up above he saw something hanging down from the roof of the house. It was like the intestine of a chicken. It got longer and longer, until the end of it went into the mouth of the dead person. The corpse stood up from the place where it lay, when this thing went into its mouth.

What the young man did was to walk up to the upright corpse, and, with the bolo he was carrying, cut the thing that was like the intestine of a chicken. When he had cut this, something came down with a thud at the side of the house. He went down, and there he saw the dead vampire.
11. Ang maŋkukúlam.

Sa ilà n poòk sa Filipínas ay may lubôs na paniniwálà sa maŋkukúlam aŋ maŋa táo. Ayon sa kanîla n paniniwálà aŋ maŋkukúlam ay isa n táo na may malaki n kapaaŋyarihan at aŋ kapaaŋyarihà na itò y gáliŋ sa dimóniyo o kayà y mána sa magúlaŋ. Bâgo mákam-tàn n kapaaŋyarihà na iyòn aŋ isà ay dápat múna na makipagkay-bígan at magsilbè sa dimóniyo. Dátapwat may ilan di n naniniwála nàpúpúlot o naáágaw aŋ kapaaŋyarihà na iyòn sa gúbát o ilàŋ na lugar na mahirap puntañàn at karanyúwa y pinagkaka-takutan.

Aŋ kúlam ay siyà n naáágaw, nàmàmâna, o ibiníbigay naŋ dimóniyo, at iyò y syà n pinanggagaliŋan naŋ kapaaŋyarihan naŋ nagnîme-âre. Aŋ hitsúra naŋ kúlam ay hindí parê-parêho. Kuŋ mìnsan ay isà na bátò o isa n manîka na malît at masamà aŋ hitsúra. Kuŋ madiîma aŋ kúlam na itò y nagnîniŋñî na pára na ali-taptàt, dátapwat aŋ niŋñî na itò y nawáwalà namàn paŋ iníbig naŋ kúlam. Aŋ kúlam at aŋ táo, káhit laláki o babèe, na nagâári sa kanyà ay hindí naghíhiwalày káhit isà n sandalì na káhit na sa pagpalìgo ay dinádala naŋ maŋkukúlam aŋ kanya n kúlam. Dåhil díto aŋ maŋa táo na mapagsyásat, paŋ ibíg nilà na mapagkilálà kuŋ maŋkukúlam yà o hindí aŋ isà na táo na kanîla na pinaghíhínalànan, ay sinúsùbükan nilà itò sa kanyà na pagpalìgo. Kuŋ hindí maŋñet at walà n hinála aŋ maŋkukúlam na syà y sinúsùbükan, kuŋ mìnsan ay nagkákákapálad aŋ nanùnúbok na mákita nga aŋ kúlam.

Aŋ maŋkukúlam ay may kapaaŋyarihan di n itágo sa loób naŋ kanyà n katawán aŋ kúlam, at hindí bihíra aŋ maŋa táo na nakakíta naŋ maŋkukúlam sa kanya na pagkamatáy. Sa kâhulihuluiña na sandalì, bâgo malagòt aŋ hiniñà, inilúluwa nilà aŋ kúlam.

Itò y nanàyàyàri lámaŋ kuŋ áyaw ipamâna naŋ maŋkukúlam aŋ kanyà n kúlam. Kuŋ ipinamàmâna nmàn itò, malwat pà bâgo mamatáy aŋ maŋkukúlam ay tinátáwang na nyà aŋ kanyà na ibíg pamanâhan, at díto y lhim na lhim nga aŋ ibiníbigay aŋ kúlam.

Aŋ malaki n kapaaŋyarihan naŋ maŋkukúlam ay ginágámit nga làban sa kanyà na maŋa kaáway, sa maŋa táo na kanyà na kina-gagálítan, o kayà y sa maŋa háyop nilà, kuŋ siya nga na ibíg paññîbigantìnàn. Gayon din ginágámit nga aŋ kanyà na kapaaŋyarihan sa pagbibíro sa isa n táo o háyop na kanya na màkatwaàn.

Aŋ kanyà na pinasásaksítañ kadalàsa ná nagáanyò nga para na ulôl. Kuŋ mìnsan aŋ kanya na kinúkúlam ay dumáduñ na masàkit aŋ kanyà na buñ n katawàn, nagsísisigàw, at hindí mâtahími káhit
11. Sorcerers.

In some places in the Philippines the people have a firm belief in sorcerers. According to their belief a sorcerer is a person of great power, and this power comes from a demon or else is inherited from one's parents. Before one may gain this power one must first become friends with a demon and serve it. However, there are some also who believe that one may find or snatch up this power in a jungle or some uncanny place that is hard to reach and usually full of terror.

The kulam is that seized, inherited, or given by the demon, and it is the source of the possessor's power. The appearance of the kulam is not always the same. Sometimes it is a stone or a small doll of ugly appearance. In the dark this kulam glows like a firefly, but this glow disappears when the kulam desires it. The kulam and the person, man or woman, who possesses it, do not separate even for a moment, and even when bathing the sorcerer carries his kulam. Therefore, curious people, when they wish to find out whether a person whom they suspect is really a sorcerer or not, watch him at his bath. If the sorcerer is not careful and has no suspicion that he is being watched, the watcher sometimes succeeds in seeing the kulam.

The sorcerer has also the power of concealing the kulam inside his body, and the people are not rare who have seen a sorcerer at his death. At the last moment, before breathing ceases, he spits out the kulam.

This happens only when the sorcerer does not wish to bequeath his kulam. If, however, he wishes to bequeath it, then, long before the sorcerer dies, he calls the person to whom he wishes to bequeath it and in all secrecy gives him the kulam.

The great power of the sorcerer is used by him against his enemies, against people who have incurred his anger; or against their live stock, in case he wishes to make this latter the object of his vengeance. He also uses his power in playing jokes on a person or animal that has gained his liking.

His victim usually acts like crazy. Sometimes the person he has bewitched complains that his whole body is sore, keeps shouting, and cannot keep quiet even for a moment. In the case of animals,—usually the pig most valued by the owner,—the punishment he gives is like the disease of cholera, but more severe than this. The bowel-movement of the animal does not stop, and after a few hours, no matter how fat the animal, it becomes skin and bone. The bewitched person eats mightily, like two men, and keeps asking for tasty food. Therefore people believe that the sorcerer who is punishing him shares in the eating of the sick person.
isá η sandalèª. Sa háyop namàn karanyúwa y aŋ bábuy na pina-
kamahalagà sa may áriª, aŋ kanya η ibinígay na parúsa ay gáya
naŋ sakit na kôlera, dátapuwat lálu η mabagsik káy sa ríto. Aŋ
pagdumi naŋ háyop aŋ wala η patid, at pagkaraàn naŋ tía η óras,
káhit na góno katabáª aŋ háyop, ay nagígin butò t balát. Aŋ táo
η nákükúlam nya aŋ malakás kumáin, katimbáª naŋ dalawá katáo,
at mapañhiliŋ naŋ masasaráp na pagkáin. Dáhil dító aŋ pani-
wála naŋ maŋ táo y kasálo η kumákain naŋ máy sakit aŋ maŋku-
kúlam na nagpáparúsa sa kanyá.

Aŋ maŋkúkulam ay may kapaŋyaršha η pumaloób sa katawán
naŋ kanyá η kinükúlam. Itó y sya η paniwálaª, dátapuwat kuŋ
papáño aŋ paraán naŋ pagpások naŋ maŋkúkulam at kuŋ saán
sya pumápások sa katawán naŋ kanya η kinükúlam ay wala η
nakáálam. Ijúnit aŋ kanya η nilálbasán ay aŋ hintutúroª. Aŋ
bágay na itó aŋ malaki η kabuluhán úkol sa paggamot sa nákük-
lam at gayon din sa pagpaparúsa sa maŋkúkulam.

Káhit na malaki aŋ kapaŋyaríhan naŋ maŋkúkulam ay may
rnoon din sya η kinatátkutan, karanyúwa y aŋ maŋ táo η mala-
kás, matápaŋ, at wala η paniwál sa kapaŋyaríhan naŋ maŋku-
kúlam at iba pà η pinagkákatakutan naŋ maŋa iba η táo. Dáhil
dító y hindí bihirª na aŋ isá η táo y pamañagat η "médiko-ŋ-
maŋkúkulam" pagkaraàn naŋ úna o ikalawá nya η pagpapagaling
naŋ táo sa sakit na itó.

Mínsan ay nárinig ko η magbáltaª aŋ isá η táo η nakákita
naŋ paggagamó t naŋ táo η nákükúlam. Aŋ táo η itó y may isá
η kápit-báhay na may anák na dalágá. Sa dalágá η itó y marámi
η maŋliligaw, ay aŋ isá sa kanílā y pinaghihinalá η maŋkúkulam.
Sa kasama-ŋ-pálad nitó ay nagígin isá syá sa maŋa hindí nátanggàp.
Sa malaki nya η galít ay magkasunod nya η kinükulam aŋ babáye
at laláki η maŋkaíbigan.

Inúna nya aŋ babáye at itó namà y agád na itináwag naŋ
médiko-ŋ-maŋkúlam naŋ kanyá η maŋa maãguílan. Naŋ dumá-
tiŋ aŋ médiko at nakíta nya aŋ máy sakit, ay sinábi nya η nákük-
lam ñàª aŋ babáye.

Sinábi nya sa maŋa táo doon na hwág páaaláman sa nákük-
lam na sỳa η nárôroón sa báhay. Pag itó y náláman naŋ máy
sakit, ay maláláman din naŋ maŋkúkulam na nása loób naŋ kanya
η katawán, at makañális agád aŋ maŋkúkulam. Aŋ médiko y
lumápit na hindí námáláyana naŋ babáye, at pagdáka y tiniñnan
naŋ maŋ mahígpit aŋ dalawá η hintutúroª naŋ babáye. Itó y
lálo η inilákas aŋ pagsigáw, at kumíning na pára η isa η natátákot.
Aŋ maŋkúkulam, áyon sa paniwál naŋ maŋa táo, ay sya η
nakáráramdám naŋ ano mà η pasákit na ibigáy sa katawán naŋ
The sorcerer has the power of entering the body of the person bewitched. This is the belief, but in what way the sorcerer effects his entrance or at what point he enters the body of the person he is bewitching, there is no one who knows. However the place where he comes out is the forefinger. This fact is of great importance for the cure of people who have been bewitched and also for the punishment of sorcerers.

Although the power of the sorcerer is great, yet there are some things which he fears, usually strong people who are bold and have no faith in the powers of sorcerers and other things that terrify other people. Therefore it is not rare that, after the first or second time he cures a person of this disease, some man receives the title of 'witch-doctor.'

I once heard someone who had seen the cure of a bewitched person tell the story. The narrator had a neighbor who had a young daughter. This young lady had many suitors, and one of them was suspected of being a sorcerer. He had the bad fortune to be one of those who were not accepted. In his great anger he bewitched, one after the other, the betrothed man and woman.

He began with the woman, and her parents at once called in a witch-doctor for her. When the doctor arrived and saw the patient, he said that the woman was really bewitched.

He told the people who were there not to let the bewitched person know that he was in the house. If the patient knew this, the sorcerer who was inside her body would have a chance to go away at once. The doctor went up to the woman without her being aware of it and suddenly seized her two forefingers in a tight grip. She shouted all the louder and trembled like one in terror.

The sorcerer, according to people's belief, feels any pain that is given to the body of the person he is bewitching while he is within the latter's body. Likewise, when one speaks with the patient, it is he who answers.

Therefore the doctor suddenly asked: "What are you doing here, you brute?"

The patient did not utter a word, but tried to get free. The strength she displayed was not the usual strength of a woman.

But the doctor did not let her go, and asked her again: "What are you doing here? Why have you come here? If you do not answer, I shall torture you."

The woman answered in a pitiful tone: "No, sir, I shan't do it again; let me go, sir; you are torturing me already."

"Shall I let you go?" asked the doctor at once. "Promise me first that you won't come back."
kanyà ng kinukulam hában sya y násása loób naq katawan nító. Gayon din, kuñ kausápin aq máy sakit, ay siyà aq sumagót.

Dátih dito y itinanóñ pagdáka naq médiko: "Anó aq ginágawá mo rító, salbáhe?"

Aq máy sakit ay hindí kumibó, dátapwat nagpilit na magkawalá. Aq ipinakítà nya ng lakás ay hindí karanyúwa ng lakás naq babáye.

Dátapuwat hindí sya pinawalán naq médiko, at itó y tumánóñ na muli?: "Anó aq ginágawá mo rító? Bátik ka naparító?"

Pag hindí ka sumagót, ay pahihirápan kitá.

Aq babáye ay nagmámakaáwa ng sumagót: "Walá po, hindí na po ñuíñuí, pawalan po nínyo akó, at akó y nahihirápan ná.

"Pawalán kitá?" itinanóñ agád naq médiko, "Mañákú ka múna sa ákin na hindí ka na bábálik."

"Hindí na po akó bábálik, aq sagóet naq babáye.

"Pag náhule kitá ulé dító, ay pápatayín kitá. Hwag ká ng salbáhe. Tumahímik ka sa iyó ng báhay."

"Ó po, ó po, hindí na po akó bábálik. Pawalán na po nínyo akó!"

Hában aq sáltita ng itó y nañayári aq babáye ay nagpipilit na magkawalá, ibig nya ng mabitiwán naq médiko aq kanyá ng hintutúro. Pagkapanáko naq babáye ay binitiwan naq médiko aq dalaw nga ng hintutúro. Aq mukhá naq babáye na dáti ay nagpapakilála naq mañák à paghihirap ngayó y náhúsay, at sya y pára ng gága na pinagsa-ulán naq pagisíp. Sya ay tumahímik, pinútol aq pagsisigaw, at nákau sap naq matwid.

Aq laláki namán ay nátítirá sa isa ng báya ng malápit. Naq sya y kinukulam ná ay itínawag sya naq mañágagámot naq kanyá ng kapatid na lañake. Sa kalahán naq gákit naq kapatid na yó ay sya ngayó nga itinawag aq mañágagámot na mabagsik at malupit sa pagtaráto nga sa mañá mañákukulam.

Lóhim na dumatíng aq mañágagámot sa báhay naq máy sakit. Mulá sa kanyá ng kublihan ay piního múña nga kuñ aq mañákukulam ay násása katawan nga naq máy sakit. Itó y napágkipilála sa paggisigáw, pagkilos, at pananalítà ng hindí tulá-tulá naq máy sakit. Aq mañágagámot aq nagpatallim nga isá ng gúlok at pagkatápos ay maliggí sya ng tumakbó sa tabí naq máy sakit. Tínañán nga aq dalaw nga hintutúro nító, dinaganán nga aq katawan, at tinagá nga ng makáilan aq mukhá naq máy sakit. Itó y pagsisigaw at nagkawalá, dátapwat naq makawalá sya y may maña sügat na aq kanyá ng mukhá at aq dugó y umáágos na wala ng patíd. Walá nga kinú sya iníwan naq mañágagámot. Hinánap nító aq kapatid naq sugatán at kanyá ng sinábi.
"No, I shan’t come back, sir," answered the woman.
"If I catch you here again, I shall kill you. Don’t be troublesome. Stay still in your house."
"Yes, sir; yes, sir; I shan’t come back, sir. Please, let me go!"

While this dialogue was taking place, the woman was struggling to get loose and trying to make the doctor let go of her forefingers. When the woman had made her promise, the doctor let go of her two forefingers. The face of the woman, which just before had been expressing great suffering, now became quiet, and she was like a madwoman who has got back her reason. She became quiet, stopped shouting, and was able to converse intelligently.

The man lived in a near-by town. When he was bewitched his brother called a physician for him. In his extreme anger, this brother called a physician who was fierce and cruel in his treatment of sorcerers.

The physician came secretly to the sick man’s house. From his hiding-place he first determined at what time the sorcerer was in the body of the sick man. This showed itself in the shouting, movements, and senseless talking of the patient. The physician sharpened a bolo-knife and, when he had done this, quickly ran to the side of the patient. He then seized the latter’s two forefingers, leaned over his body, and cut several deep gashes in his face. The patient screamed and tried to get away, but when he did get away there were wounds in his face and the blood was flowing in a stream. The physician left him without a word. He sought out the brother of the wounded man and told him not to heed his brother’s wounds, for tomorrow they would go away and be transferred to the sorcerer, for it was the latter whom he had reached in the body of his brother. On the next day the doctor went to the man whom he had cured with the knife and was much pleased when he found him well and without the marks of wounds in his face. A few days later they heard that a sorcerer in the neighboring town was in a serious condition, owing to the unceasing flow of blood from some wounds in his face.

There are also, however, some sorcerers who are quick and have not been caught by physicians. The physician, too, must be skilful and quick. Anyone at all can cure a person who has been bewitched, since there is no other method of cure than that of inflicting pain on the body of the bewitched person. The danger, however, is great, since, if the one who is attempting the cure is not quick, owing to lack of practice, the sorcerer will be able to get away. In this event it is the bewitched person himself who will suffer from the punishment. It is related that there once happened something like this which follows.

One of two brothers was bewitched by his rival in courtship. There
na hwag pansinin aŋ maŋa sūgat naŋ kanya u kapatid, at kinabukása y mawawala? iyôn at màiîîîîpat sa maŋkukûlâm, sapagkât dinatîîn nya itô sa katawànan naŋ kanyâ u kapatid. Kinabukásan ay pinarunànan naŋ médiko aŋ kanya u gînamôt naŋ patalim, at malaki aŋ tuwâ nya naŋ itô y màkitâ nya u mahûsây at wala u bakas-sūgat sa mukhâ. Pagkaraânan naŋ ila u áraw nàbalîtân nilà na isa u maŋkukûlâm sa kâpit-báyan nilà ay malubhâ? aŋ lagày dahilàn sa pagdudugô u hindî maampât naŋ maŋa sūgat nya sa mukhâ?


Aŋ isî sa dalawà u maŋkapatid na lâlaki ay kinûlâm naŋ kanya u karibâl sa paglâgaw. Walà u màtawâg na médiko-umâkûkûlâm. Sa malaki ñ àwà sa kanyà naŋ kanya ñ kùyà ay tinalagà nítô u gâmûtîn sya kàhit na walà sya u pagkasânay. Hindî ?à sya sanày, dàtapuwât madâlâs nya u nàpakiûgàn sa maŋa maŋgagamôt aŋ paraàn naŋ paggâmôt. Isà ñ hàpon, naŋ inakâlâ nya u nàsa lòob na namàn naŋ katawàn naŋ kanyà u kapatid aŋ maŋkukûlâm, ay sinunîngbàn nya âgàd aŋ isa u gîlûk at pagkâlapit nya sa kanyà u kapatid ay tinagà nga itô naŋ walà u tuôs. Kinabukásan sa lugûr naŋ màkità nya u magallû at wala u sûgat aŋ kanyà u kapatid itô y baŋkày na lâmàu. Aŋ maŋkûkûlâm ay nakawalà?.


Aŋ laro u sipà sa Estádos-Unîdós at sa Filipînas ay lubhà u malaki aŋ pagkakâlîbá. Sa lugûr naŋ dalawà u paŋkât na nagtà-tálo aŋ nagsisipaglarô? na gâya naŋ fûtûbol, sa sipà ay isà u paŋkât làmaŋ aŋ naglalarô? Sa sipà aŋ haŋând naŋ nagsisipaglarô ay hindî aŋ talûnîn aŋ isa u kàâwày, dàtapuwát aŋ hûwâg bayàa u lumagpák sa lûpà aŋ bóla o sipà?.

Aŋ bóla u gânit ay malaki u malaki rin aŋ kaîhbân. Itô y neyàyàri naŋ yantôk na tinilâd at nilâla u pabîlôg. Walà u
was no witch-doctor within call. In his great pity for him, the older brother decided to cure him, even though he had had no practice. He was not practised, to be sure, but he had often heard from physicians the manner of cure. One evening, when he thought that the sorcerer was inside his brother's body, he quickly seized a bolo, and, stepping up to his brother, cut him without care. On the next day, instead of his finding his brother well and unwounded, the latter was a corpse. The sorcerer had got away.

12. The game of football in the Philippines.

The games of football in the United States and in the Philippines are very different. Instead of the players belonging to two contending sides, as in American football, in "sipa" the players form but one party. In sipa the aim of the players is not to defeat an opponent, but to prevent the ball or sipa from falling to the ground. The ball used is also very different. It is made of split rattan woven into the shape of a sphere. The inside is hollow and the eyes of the weave are large. Therefore the sipa, unlike the ball used in baseball, is light.
lamán aŋ loób, at aŋ maña matá naŋ sulihiyá ay malalakè. Dáhil dítö ay magaán aŋ sipá⁴, hindí gaya naŋ bólá ṣá gámít sa bésbol.

Mulá sa dalawá haŋgán sa dalawá ṣá pù⁴ aŋ biñaŋ naŋ nagsi-sipaglaró⁵. Kuŋ síla ay marámi aŋ áyos ay pabiló. Úpaŋ umpí-sahán aŋ maña kasále ay ihíníhsá aŋ sipá na paitaás at patúño sa isá sa maña nagsisipaglaró⁶, karanyúwa y sa isá ṣá katapát nyá. Aŋ táo ṣá hinítsahan naŋ sipá⁷ ay ipinábabálík itó sa naghágis sa kanyá, hindí naŋ kanya ṣá kamáy, dátapwat naŋ kanya ṣá paá.

Kuŋ aŋ maña nagsísipaglaró ay marurúnoŋ, napapúpunta nilá aŋ pelóta sa káhit na śínó sa maña kasále, kayá t báwat isá sa kanilá aŋ nakaabáŋ at naghihintay naŋ pagdatáŋ naŋ sipá⁸. Aŋ báwat isá aŋ nagíiñat na hwáŋ bayáa ṣá lumagpáŋ sa lúpa aŋ pelóta. Kadálasan aŋ maña nagsisipaglaró aŋ nagpapákita naŋ sari-sári ṣá áyus naŋ pagsípa⁹. Aŋ maña magandá aŋ pagbabalukót naŋ paá sa harapán o likurán, aŋ maligsi at maŋá ṣá lundáŋ, aŋ banáyad at maŋá ṣá pagsípa sa pelóta, at aŋ pagpapadalá naŋ sipá sa káhit na ali ṣá bandá aŋ maña bágy sa nagpapagandá sa láro ṣá sipá⁹. Hindí rin bihíra na aŋ balikat, aŋ síko, aŋ túhod, o aŋ kamáy ay sya ṣá gináágamit sa pagbabalik naŋ pelóta.

Papáno aŋ pagkakataló sa laró ṣá itó! Itó y maáári lámaŋ sa pagpapátagálan naŋ hindí paglagpák naŋ sipá sa lúpa⁹.

Kuŋ halimbáwa y ibig makipaglában naŋ isá ṣá paŋkát naŋ maña máninípa o sipéros sa ybá ṣá paŋkát, aŋ úna y maŋháhamón sa alín mà ṣá paŋkát na kanila ṣá màpíle⁹³. Kuŋ itó y tángapín, aŋ áraw, óras, at lugár naŋ paglaró aŋ agad ná ṣá nábábalá sa maña páhayağán.

Sa óras naŋ paglaró⁹ sa hindí filán lámaŋ na lúbo ţáo aŋ nagsísipanoó. Aŋ maŋháhamun karanyúwa y umúúpa naŋ isa ṣá bánda-ŋ-músika at tinútutugáŋ aŋ báwat paŋkát sa kanilá ṣá paglaró⁹. Karanyúwa y dalawá ṣá bánda ṣá músika, sapagkát, kuŋ aŋ hínámon ay mag kauntí ṣá gílas, ay ibig din namán nilá ṣá ipákita, at dáhil dítö y nagdádala síla naŋ saríle nilá ṣá bánda naŋ músika.


Aŋ ganiño ṣá maña paglaró naŋ sipá ay hindí karanyúwan
The number of players is from two to twenty. When they are many, they stand in a circle. To begin the game, one of the party throws the sipa ball up into the air and toward one of the players, usually toward one opposite him. The one to whom the ball is tossed returns it to the one who threw it to him, not with his hand, but with his foot.

When the players are skilful, they direct the ball to each one of the party, so that each one of them is alert and ready for the coming of the ball. Each one is careful not to let the ball fall to the ground. Often the players display various manners of sending the ball. The graceful bendings of the legs forward and backward, the quick and light leaps, the gentle and light kicking of the ball, and the sending of the ball in every possible direction, are features which give beauty to the game of sipa. Sometimes the shoulder, the elbow, the knee, or the hand is used in returning the ball.

How is there any contest in this game? This can consist only in the test of endurance in keeping the ball from falling to the ground.

When, for instance, one team of football-players or siperos wants to contend with another team, the former challenges whatever team it has picked out. If the challenge is accepted, the day, hour, and place of the game are at once announced in the newspapers.

At the time of the game thousands of people look on. The challenging party usually hires a band of musicians, and each team is played for during its innings. Usually there are two bands, for, if the challenged party has any pride, it wants to show it and so brings its own band.

After the game the judge announces to the spectators which team has won. When the announcement of the judge has been heard, there begins at once the yelling and the honoring of the victorious team. The winning team and their friends and followers, accompanied by the music of their band, at once begin to parade through the places near to the field of the game. On the next day the whole story appears in the newspapers.

Such games of sipa as these are not common in the little towns in the provinces, but only in the large cities, such as Manila.
sa maña báya ṣ maliliit sa provinsiya, dátapuwat sa malalákî lámây na báyan, gáya naŋ Maynilâ at iba pâ.

13. Aŋ kúra ṣ si Patúpat.

Sa báya-ŋ-San-Migél ay máy-roo ṣ nagtirâ ṣ isa ṣ táo noô ṣ maña huli ṣ áraw naŋ pahanôn naŋ Kastila³. Aŋ táo ṣ itô ṣ nagáral at sa kanya ṣ katalinúhan ay náintindíhan nyâ aŋ maña masamâ ṣ palákad naŋ maña kúra na sya ṣ maña maliliit na háre sa kanila ṣ bayân-bayân.

Sa San-Migél aŋ kúra ṣ nádistíno ay isa ṣ mabagsik at máñit aŋ úlo. Aŋ táwag sa kanyâ naŋ maña táo ay "si Patúpat."


Naŋ aŋ sérmon nya aŋ nagumpisa ná, pumások sa simbáhan aŋ áti ṣ kaybíga ṣ si Pransisko.

Gáya naŋ karanyúwan inumpisahan naŋ kúra aŋ kanya ṣ sérmon sa ganîto ṣ pananalitá⁶: "Manâ kapatîr-konkristyános!"

May ápat na pu ṣ taôn na sya sa lúpa ṣ Katagalúgan, ay hindí pa nya nátutúha ṣ sabíhi ṣ matwid aŋ "Manâ kapatîd-Koŋkristyános."

Si Pransisko ay nátátayú sa isa ṣ lugár na malápit sa púlpito, pinakingán nga ṣ mabûte aŋ sérmon na noô y wala ṣ ibâ kun hindí aŋ makâlibibo nga ṣ inúlit naŋ pári ṣ itô, at iyô y úkul sa maña hírap sa iníyêrno at purgatóriyo at pagtutúlus naŋ kandíla⁷ at pagbibigay naŋ kwalta sa simbáhan úpaŋ máligtasân aŋ maña hírap na iyôn. Si Pransisko aŋ siniglán nga malaki ṣ gâlit, sapagkát nápagkilâla nga na nilôko nga páre aŋ kanyâ ṣ maña táo, at walâ sya ṣ ibâ ṣ pákay kun hindí aŋ takútin lámâŋ aŋ maña namâmany úpaŋ kanîla ṣ payamânin aŋ simbáhan at maña kúra.

Pagkaraán naŋ sérmon ay hindí umwé si Kiko na gáya naŋ karanyúwan, dátapuwat hinantây nga ṣ matápus aŋ mísa. Pagkaraán nitô y nagpaúwan sya sa simbáhan. Kumúha sya naŋ maña papêl at sumúlat sya sa páre naŋ ganítô:

"Amony, nárinig ko pô" aŋ inyu ṣ sérmon kanîna ṣ umâga.
13. The priest Patupat.

In the last years of the Spanish time there dwelt in the town of San Miguel a certain man. This man was educated and was intelligent enough to understand the evil ways of the priests, who were really little kings in their towns.

In San Miguel the priest who had the parish was a violent and hot-headed man. The people called him "Patupat."

One Sunday the man above mentioned went to church to hear the sermon of the priest. As this priest thought that the people to whom he was preaching were uneducated people, he took no pains to speak Tagalog correctly. His speech had neither beginning nor end and was mixed up like rice-pudding. Moreover, what he preached about was never other than Hell, Purgatory, what brutes the people of the town were, and the End of the World.

When the sermon began, our friend Francisco entered the church.

As usual, the priest began his sermon with this utterance: "Brezren and faylow-Christiannes!" Although he had been for almost forty years now in the Tagalog country, he had not yet learned to say correctly "Brethren and fellow-Christians."

Francisco stood in a place near the pulpit and listened carefully to the sermon, which on that day contained nothing except what had already been a thousand times repeated by the priest, namely about the sufferings in Hell and Purgatory, the offering of candles and the giving of money to the church in order to escape from these sufferings.

Francisco was filled with great anger, for he saw that the priest was fooling his people and had no other aim than to frighten the townspeople so that they should enrich the church and priests.

After the sermon Kiko did not go home as usual, but waited until mass was over. After mass he staid in the church until he was alone. He took some pieces of paper and wrote to the priest as follows:

"Father, I heard your sermon this morning. It is apparent to me that you believe that there is a Hell and that there is a Purgatory. I do not believe in these things. Next Sunday, if you wish, you may prove to the people in your sermon that there is a Hell and a Purgatory. When you are done, I shall try to prove to them that there is no Hell and no Purgatory. If the people believe you, I do not mind if you have me hanged for my defeat and my unbelief, but, if I am the victor,
Nápagkikilála ko na kayó y naniniwála ŋ may infyérno at may purgatóriyo. Akò y walá ŋ paniwála dito. Sa liŋgô ŋ dáratìŋ, kuŋ ibig mo, prubahán mo sa iyo ŋ sèrmon sa maŋa táo na máyoroo ŋ infyérno at purgatóriyo. Pagkatápos púrpubahán kò nán màn sa kanílà na walá ŋ infyérno ni purgatóriyo. Kuŋ ikáw aŋ paniwálán naŋ maŋa táo hindí báli ŋ ipabítay mo akò dahi-lán sa áki ŋ pagkatálo at hindí paniwíláŋ. Dátapuwat, kuŋ akò y manálo aŋ hinhiñlıŋ ko lámaŋ sa iyó ay pabayáán mo akò ŋ makapagsábi sa madláŋ na walá ŋ infyérno ni purgatóriyo.

Aŋ íla ŋ kópya naŋ súlat na ytò ay idinikít nya sa maŋa padér naŋ simbahán at aŋ isá y ipinaabót nya sa kúra.


Aŋ ísa sa kanílà y nagsábi naŋ ganító: “Magbalöt ka ná naŋ dámít, at umalis ka gayon din, kuŋ hindí mo gustó ŋ máhúli ka naŋ maŋa sundálo ni Patúpat at maipabaríl ka kinábakásan.”

Si Kíko ay áyaw sumunód sa kanyá ŋ páyo, sapagkát inakáñla nya ŋ tátangapín ni Patúpat aŋ kanya ŋ hámón tuŋkól sa pagsa-pakilála sa maŋa táo na walá ŋ infyérno ni purgatóriyo at aŋ maŋa itò y paŋhúle lámaŋ naŋ maŋa páre naŋ kwálta. Kanyá saya y nagpaábót naŋ gabi sa báhay naŋ isa naŋ kaybígan.

Naŋ dumilím ná at aŋ báya y nagúgulo dahílan sa pagha-nanáp naŋ maŋa gwárdya-sibil ay saká pa lámaŋ nya napagkikilála aŋ malaki ŋ paŋánib na kanyá ŋ kinábibípitán. Sapagkát itò y nábalítáan nya agáad, kanyá nagkaroën nsa naŋ panahó ŋ makapagtágo sa isa ŋ lithim sa sülok sa báhay naŋ kanya ŋ kaybígan.

Naŋ makaraán aŋ maŋa paghahanapán saya y lumabás sa kanyá ŋ taguán, unmwi saya, nagbalöt naŋ ílá ŋ dámít, nagpasíŋkaw naŋ isa ŋ karumáta, at pagpakúhá nsa naŋ maŋa bála naŋ baril, binitbit nsa naŋ baril, sumakáy saya sa karumáta, at napahatíd sa labás naŋ báyan. Pagkaraán naŋ íla ŋ áraw ay namundok syá, kasámá naŋ ílá ŋ maŋa táo-ŋ-báyan na hindí makatírā sa loób naŋ báyan, sapagkát nákagalítan síla naŋ kúra o naŋ íba pà ŋ Kastíla ŋ may katuŋkúlan sa báyan.

Díto sa pamumundok náy syá y inabútan naŋ paghihimagsikan lában sa maŋa Kastíla? naŋ táò ŋ isa ŋ líbo walo ŋ daán walo ŋ pu t ánım.
all I ask of you is to allow me to say to the people at large that there is neither a Hell nor a Purgatory.”

Several copies of this letter he pasted to the walls of the church, and one he sent to the priest.

When Patupat read it, his blood boiled and his anger knew no bounds. He had the gendarmes called, and on the evening of that very Sunday he had all the houses in the town entered and searched, so as to catch Kiko. But they did not catch Kiko. That same afternoon Kiko told some of his intimate friends what he had done, and they were all astonished. They asked him why he had done this thing and whether he could not see what would happen to him.

One of them spoke thus: “Pack up some clothes and go away right now, if you don’t want to be caught by Patupat’s soldiers and shot tomorrow.”

Kiko refused to follow his advice, because he thought that Patupat would accept his challenge about showing the people that there was neither a Hell nor a Purgatory and that these things were merely a device of the priests for getting money. Therefore he allowed himself to be overtaken by night in the house of a friend of his.

Not until it was dark and the town was upset with the searchings of the gendarmes did he recognize the great danger which he was incurring. Since he had heard of this at once, he had time to hide in a secret corner of his friend’s house.

When the house-searchings were over, he went out from his hiding place, went home, wrapped up some clothes, had a wagon hitched up, and, taking some rifle-bullets, shouldered his gun, got into the wagon, and had himself driven out of town. After a few days he went to the mountains together with several townsmen who could not stay in the town because they had incurred the anger of the priest or of some other Spanish official of the town.

There, in his stay in the mountains, he was overtaken by the revolution against the Spaniards in the year 1886.
14. Si Maryáno at aŋ párì y si Patúpat.

Si Maryáno aŋ isá sa tila y botikáriyo sa báya-ŋ-San-Mígél. Sya y nagiŋ isá sa maŋ nasawi-ŋ-pálad dahilán sa pagswáy sa maŋ kautusán naŋ kúra y si Patúpat. Sya y may famíliya; bukòd sa asáwa ay may dalawà sya y anák, isá y dadalawáhi y taôn at isá y kabábágu y pañanák pa lámaŋ.

Isá y áraw aŋ kanyá y alíla ay nagkasakit. Sya y may bayáw na mèdiko, kanyá aŋ alíla y apinagamút nya dito na walá y bánay, at aŋ gamót namán ay ibiniyag nya na walá y bánay sa alíla?. Naŋ makaraán aŋ ilà y áraw ay gumaliŋ aŋ alíla y at itò y nágakála y magpahípa y sandali sa bíkid. Kanyá y binayáran nya aŋ kanya y útaŋ at napaálam sya kay Maryáno úpaŋ magtiyà sa bíkid. Hindí nalaínan aŋ pagtitiyà nya sa bíkid at aŋ alíla y itò y nagkasakit na multí, at aŋ nagiŋ dulo y aŋ kanya y pagkamatay.

Sa Filipínas naŋ maŋa panahó y yaon ay hindí maaári y hulweg pabendisyunán aŋ isa y patay y bágo mábaón. Itò y hindí apinahihintúlot naŋ maŋa kúra, dátapuwaát aŋ pagpasáma na hindí kasál naŋ isa y babáye at laláki ay hindí nila masáyado y pinápanin, palibhása y gáwí rin namán nilà.

Aŋ patay na alíla ni Maryáno ay lbúhà y mahírap at aŋ kanyá y maŋa kamagának ay mahímírap din at walá y ikákaya y magbáyad sa halagà na sinísíjíl ni Patúpat. Dáhil dito y walá y magpabáon sa katawàn naŋ alíla y.

Naŋ málaman itò ni Patúpat ay apinatáwag nya si Maryáno at sinábi nya y síya aŋ dápat magpabáon sa patay at síya aŋ magbáyad naŋ gástos. Sa akálá ni Maryáno ay lumálampás aŋ kasalabihan ni Patúpat. Kanyá sinábi nya na hindí nyá ysa babáyaran sa pagbabaón naŋ patay, káhit na anó aŋ maŋyáre.

Si Patúpat ay sinuháin naŋ gátít. Ipínabáon niya aŋ patay at sa áraw di y iyón ay naparoón sya sa húkúman at apinagáskátal nya si Maryáno úpaŋ pagbáyaràn siyá naŋ gástos sa pagbebendi-syon sa patay.

Naŋ dumatiŋ aŋ paghuhúkúman si Maryáno y naparoon at naŋ itinánì naŋ hukón kun anó aŋ íbig nya y sabínin tuŋkól sa skádl na iyón, ay sinábi nya itò y sumúsunód:

“Ginoó y Hwés, aŋ namatay na iyón ay walá na sa áki y kapatyárhan, sapagkát hindí ku na sya alíla naŋ sya y namatay. Nol na syá y may sakit pa lañká aŋ apinagamot ko syá y wala y bánay, at binigýán ko syá y wala y bánay naŋ gamót. Nagwa kuna aŋ áki y katukúkan sa áki y kápuwa táto at aŋ katukúla y iniyátas sa ákin ni Bathála? Isá sa maŋa katukúlan naŋ
14. Mariano and the priest Patupat.

Mariano was one of the very few apothecaries in the town of San Miguel. He was one of the people who fell into misfortune through disobeying the orders of the priest Patupat. He had a family; beside his wife he had two children, one two years old and one new-born.

One day his servant fell sick. He had a brother-in-law who was a doctor, so he had him treat the servant without charge, and he gave the servant medicine without charge. After some days the servant got well and decided to rest for a while in the country. Accordingly he paid his debt and took his leave of Mariano for a stay in the country. His stay in the country did not last long, before he fell sick anew, and the end was his death.

In the Philippines in those days it was not allowable to bury a dead person without first having him blessed by a priest. The priests did not allow this, but they did not much mind the living together of a man and woman not married, for the reason that they did this themselves.

The deceased servant of Mariano was very poor and his relatives also were poor and had not the means to pay the price demanded by Patupat. Thus there was no one to see to the burial of the servant's body.

When Patupat learned this, he had Mariano called and said that it was his place to have the dead man buried and to pay the costs. In Mariano's opinion Patupat's insolence was getting beyond bounds. Therefore he said that he would not pay him for the burying of the dead man, no matter what happened.

Patupat boiled with rage. He had the dead man buried and on the same day went to court and sued Mariano for the cost of blessing the dead man.

When the session of the court came, Mariano was present, and when the judge asked what he had to say to this accusation, he spoke as follows:

"Your Honor, this man who died was no longer in my care, for he was no longer my servant when he died. When he was still sick, I had him treated without charge and gave him medicine without charge. I have done my duty to my fellow-man and the duty placed upon me by the Lord. One of the duties of the priests is to provide burial for the dead. Now this man is dead, why cannot this priest do his duty without receiving pay, since even this would not happen, if the relatives of the deceased had means?"

After asking some further questions of the priest and of Mariano, the judge closed the hearing and announced that Mariano was in the right and that the priest would have to put up with having blessed the dead man without payment.
maña páre' ay aŋ magpabaön naŋ maña patáy. Ḑayò ṅ aŋ táo ṅ iyön ay patay nà, bákit namán hindí magawa naŋ pári ṅ itò aŋ kanya ṅ katukúlan na walá ṅ úpá, yámaŋ ito namán ay hindí maŋyayári kuŋ may káya aŋ maña kamagának naŋ namatay?'

Pagkaraán naŋ maña ilan pà ṅ maña tanôŋ naŋ hukóm sa kúra at kay Mariyáno ay tinápus nya aŋ paghuhukúman, at ipinaŋhayag nya ṅ si Mariyáno ay nása katwíran at aŋ kúra y dápat magpasyénsya sa pagkábëndisyön nya naŋ patay na walá ṅ úpá.

Naŋ makaraán itò y lálu ṅ lumaki aŋ gálit ni Patúpat kay Maryáno, at pagkaraán naŋ ilà ṅ áraw ay ipinagsakdál niya ṅ mulí si Mariyáno. Ḑayön ay iba namán aŋ kanya ṅ sakdál. Isinakdál niya sa húkíman na si Maryáno ay isá ṅ Masón, sapagkt sya y hindí nagsísimbá ni hindí naŋúumpisál ni hindí rin nagmámáno sa páre'. Aŋ maña Masón ay kaaway naŋ Ro̱manismo at sa makatwid ay kaaway din naŋ pámahalaan sa Filipínas naŋ maña panahó ṅ iyön, at dáhil dito y kanya ṅ ipináyo na si Maryáno y ipatápon sa ibà ṅ lupain.

Naŋ mábalitaán ni Maryáno aŋ sakdál na yítò ni Patúpat ay inakadál nya ṅ walá na saya ṅ pagása kuŋ hindí aŋ magtag o umilág sa maña mémphuhuí sa kanyá. Kanyá' aŋ ginawa nya ay lumwás saya sa Mayníla' at doon saya nagtago?.

Dátapuwat doon mán ay náhúlí rin syá naŋ maña gwardya-sivil. Kasáma naŋ pitò o waló ṅ taga iba t ibà ṅ bayán saya y inilulan sa isá ṅ bapór at dínala síla sa ibabá naŋ kapuluá-ŋ-Filipínas. At doon pagdatík nila' aŋ iba sa kanila ṅ magkaka-sáma ay pinagbábaril naŋ maña sundálo ṅ naghatid sa kanila, sapagkt iyón aŋ útos naŋ pinúño ṅ nagpatápon sa maña táo ṅ iyón.

Dátapuwat si Maryáno y hindí nagiŋ isá sa maña nábaril na iyón. Doon saya nátitirá haŋgaŋ sa pananálo naŋ maña Amerikáno ay nagkaróóon saya naŋ kalayáŋ ṅ makabábali sa kanya ṅ famíliya. Naŋ itò y datnan nya' aŋ isa nya' ṅ anák ay pitò na ṅ taón aŋ gúlaŋ at aŋ ikalawá namán ay limá na nya taon.

15. Aŋ Intsik na mañañátam.

Si Hwàn ay isa ṅ alwáge na may kápit-báhay na Intsék na aluwáge rin. Aŋ Intsék na ytó ay isa ṅ magaliŋ na alwáge at aŋ kanya ṅ kinis ay nápágkikilálá sa magaliŋ nya ṅ paggámít naŋ katám. Isa ṅ áraw nakábili syá naŋ isa ṅ piráso-ŋ-káhoj na may ápat na pu ṅ paá aŋ hába'. Itū y kanya ṅ nilínis. Sinubúkan nya' kuŋ makakúkúha syá naŋ pinagkatamán na walá ṅ
When this had happened Patupat's wrath against Mariano greatly increased, and after a few days he again entered a charge against Mariano. This time he made a different accusation. He complained to the court that Mariano was a Mason, because he did not come to church, did not confess, and did not kiss the priest's hand. The Masons are enemies of the Catholic Church and, in consequence, were enemies also of the government in the Philippines in those days; and therefore he suggested that Mariano be deported.

When Mariano heard of this accusation of Patupat, he decided that his only hope was to hide or to escape from those who were to arrest him. Accordingly what he did was to go down to Manila, and there he hid.

But even there he was caught by the gendarmes. Together with seven or eight men from various towns he was put into a steamboat and they were taken to the southern part of the Philippine Islands. And when they arrived there some of their number were shot by the soldiers who accompanied them, for this was ordered by the officials who sent these men into banishment.

However, Mariano was not one of those who were shot. He stayed there until, after the victory of the Americans, he was given the liberty of returning to his family. When he came back to the latter, his one child was seven years old and the second, five.

15. The story of the Chinese carpenter.

Juan was a carpenter who had for neighbor a Chinaman who also was a carpenter. This Chinaman was a skilled carpenter and his cleverness showed itself in his skilful use of the plane. One day he bought a piece of wood forty feet in length. This he proceeded to smoothe. He tried to see if he could obtain shavings without a break for the whole length of the wood. What with the excellence of his tools and his skill
patid sa bod ñ hábá nañ káhoy. Dahilán sa húsay nañ kanya ñ kasangkapan at sa kanya ñ kabutihan sa pagaalwáge, aq bágay na yón aq nagú pára ñ walá ñ ano màn sa kaniyá. Twí ñ isusúluñ niya aq katám aq nakakúkuña nañ pinagkatamán na walá ñ patid, ápat na pu ñ paá aq hába*. Úpañ ipakilála nya sa kápit-báhay niya ñ aluwági ñ Tagálog aq kanya ñ galiñ, itó y kanya ñ pinaldahan nañ isa ñ pinagkatamán áraw-áraw.

Aq aluwági ñ Tagálog na si Hwán ay nápagúlat sa galiñ nañ Intsák. Úpañ gantihín nya aq kanya ñ maña tinañgáp na pinagkatamán, sinubúkan din nyá ñ kumatám at ipadalá sa Intsék aq pinagkatamán. Dátapuwat aq pinakamahába nya ñ nákúña na pinagkatamán aq may-roon lámañ na labí ñ limá ñ paá. Íto y kahyá-hiyá ñ ipadalá sa Intsék.

Si Hwán ay magalúñ gumámit nañ darás at siya y naka-pagpakínis nañ tablá sa pamamagitan lámañ nañ darás. Hindí na kayláná ñ gamfitan nañ katám aq ano má ñ káhoy na kanya ñ darásin, dátapuwat aq pinagdarasán aq maña tátal na maiklí lámañ, hindí súkat pagkákilanlán nañ kanya ñ galiñ, at hindí nya máipadalá sa Intsék.

Hában si Hwán ay walá ñ máláma ñ gawin, aq Intsik namán aq hindí naglúlabá nañ pagpapadalá nañ pinagkatamá ñ mahá-hába*. Siniglán si Hwán nañ gálit. Sinúnggabán nya aq kanya ñ darás at pinarumán nya aq Intsék. Íto y nápagúlat at natáket nañ mákita si Hwán.

Sinábe nító: “Anó aq gustu mu ñ sálibín sa maña ipinag-papadalá mo ñ pinagkatamán sa ákin†. Akó y binuwísit mo at itó y iyo ñ pagbábayáran. Púputúlin ko aq buhuk mò sa pamamagitan nañ darás na itó.”

Aq Intsék ay natáket, sapagkát, pag aq úlo nya y tinamaán na nañ darás na iyón, aq pího ñ hindí sya mabúbúhay. Sya y nagkákawalá?, dátapuwat sinúnggabán sya ni Hwán, iginápu sya sa báñkó*, at inumpisahan nya ñ dinarás aq úlo nañ Intsék.

Aq darás ay isa ñ kasangkápa ñ malakí, gáya nañ isa ñ píko, at mabigát, dátapuwat sa mañalí na kamay ni Hwán itó y nagiñ pára ñ isa ñ gunüt lámañ. Aq lagpák nañ darás sa úlo nañ Intsik ay lubhá ñ banáyad, at aq maña buhók lámañ aq pinúpútol nañ patalim.

Sa táket nañ Intsék itó y nagsisigáw na sinábe: “Wapélo! Daluhán ninyó kó, massamá táo si Hwán, hindí Kilistyáno!”

Íto y nárínig nañ maña kápit-báhay at ibá ñ nagsisipaglakád. Kanya pumások sila sa gáwaan nañ Intsék at doon ay sinábi sa kanilá ni Hwán: “Hwag kayú ñ makialám díto! Aq Intsik
at carpentry, this feat went off as if there was nothing to it. Every time he pushed his plane he obtained a shaving without a break, forty feet in length. In order to show this his skill to his neighbor, the Tagalog carpenter, he sent him one shaving every day.

The Tagalog carpenter, Juan, marvelled at the skill of the Chinaman. In order to make return for the shavings he had received, he too tried to use the plane and to send the shavings to the Chinaman. However, the longest shavings he succeeded in getting were only fifteen feet. These it would have been humiliating to send to the Chinaman.

Juan was skilled in the use of the daras, and he was able to smooth the boards by the use of the daras alone. Any piece of wood which he had chopped smooth with the daras did not require the use of the plane; but the pieces he chopped off were only short splinters, not suited to show his skill, and he could not send them to the Chinaman.

While Juan did not know what to do, the Chinaman did not stop sending long shavings. Juan was filled with anger. He took his daras and went over to the Chinaman's. The latter was surprised and frightened when he saw Juan.

The latter said: "What do you mean to say by sending me those shavings? You are offensive to me and you shall pay for it. I am going to cut your hair with this daras."

The Chinaman was frightened, for he knew that if that daras struck his head, he would surely not survive. He tried to escape, but Juan seized him, tied him to a bench, and began to use the daras on the Chinaman's head.

The daras is a large tool, the size of a pick, and heavy, but in Juan's skilful hand it was like a mere pair of scissors. The descent of the daras on the Chinaman's head was very gentle, and only the hair was cut by the edge.

The Chinaman in his fright shouted and said: "Wapelo! Come helpee me, Juan bad man, not Christian!"

This was heard by the neighbors and passers-by.

Accordingly they came into the Chinaman's workshop, but there Juan said to them: "Don't you mix in here! I am not hurting this Chinaman. I am just cutting his hair."

And he kept on with his chopping.

When the Chinaman's hair was completely cut, the onlookers were greatly astonished, for the Chinaman's hair was as if cut by the shears of a skilful barber. The Chinaman too, when he saw in the looking-glass that his head was unhurt, was greatly astonished and did not stop praising Juan's skill in the use of the daras.
na yito y hindí ko sinásaktan. Akin lámaq pinúputlán naŋ buhök.”

At patúluay din aŋ kanyáŋ naŋ pagdarás.

Naŋ mapútal na ngaŋ lañat aŋ buhök naŋ Intsék ay malaki aŋ nagíŋ pagkámaŋhá naŋ nagsisipanoöd, sapagkát aŋ buhök naŋ Intsék ay pára naŋ ginupit naŋ guntíŋ naŋ isa naŋ bihasá naŋ barbéro. Aŋ Intsék namánaŋ na ngaŋ mákita ngaŋ sa salámín na ngaŋ wala naŋ sügat aŋ kanya naŋ úlo, ay malaki rin aŋ nagíŋ pagkámaŋhá6, at hindí mapatid aŋ pagpúri ngaŋ sa galiŋ ni Hwán sa paggámit naŋ darás.

16. Isa na táo na may birtúd naŋ usá.

Minsan sa isa na ngaŋ báyan sa káplulá-ŋ-Filipínas ay náhayag aŋ pañálan naŋ isa naŋ táo sa kanya na ngaŋ màñà kababáyan at mañà kápit-báyan, dahilán sa hindí káryáwya naŋ lakás ngaŋ sa pagtákbo at paglúksó.

Sya na isa na ngaŋ táo na hindí mayábaŋ, dátauput sa may kaunti na ngaŋ tálño sa paghahánap at gayon din may kaunti na ngaŋ tápaŋ. Aŋ kanya na ngaŋ hindí káryáwya na ngaŋ kápaláran ay hindí ngaŋ ipinagmayabáŋ ni hindí ngaŋ ipinagkayilál7 kuŋ anó aŋ pinaŋgágalíñan naŋ kanya na ngaŋ diá káryáwya na ngaŋ lakás. Sinábi ngaŋ sa mañà ngaŋ mapagusísa8 na aŋ pinaŋgágalíñan naŋ kanya na ngaŋ lakás ay aŋ aŋkín niya na hindí birtúd naŋ usá. Hindí ngaŋ sinábe kuŋ papaño aŋ pagkápása kanya naŋ birtúd na iyón, dátauput siya na hindí marámot sa pagbibigáy-loob úpan ikatúluŋ niya sa mañà kakilála o hindí9 aŋ kanya na ngaŋ lakás.

Sya na may pagkibig na ngaŋ yumáman, gáya naŋ karamíhan naŋ táo, at dáto ngaŋ ginámit aŋ kanya na ngaŋ lakás. Paráti nga na ngaŋ nakikípagtákboóhan, at aŋ mañà takbúha na ngaŋ itó y lági na ngaŋ pinagkatá-lunán naŋ marámi na ngaŋ salapé. Sya na lági na ngaŋ may malaki na ngaŋ pustá. Walá sya na ngaŋ itináñ na ngaŋ pinakikípagtákboóhan. Kuŋ minsan nakikípagtákboóhan sya na ngaŋ kápwa táo, kuŋ minsan ay sa kabáyo, sa áso, at sa iba pâ na ngaŋ áhopy na ngaŋ matúli na ngaŋ tumákbo.

Pagkaraán naŋ ila na ngaŋ áraw ay dumámi aŋ naípon ngaŋ salápi9 na pinanalúnan na ngaŋ pustáhan. Gayon din aŋ kanya na ngaŋ mañà kay-bígan na ngaŋ nagsipustá sa kanya ay nagkaroon naŋ marámi na ngaŋ kwálta.

Naŋ mapagaláman naŋ mañà táo na ngaŋ may birtúd naŋ usá ay hindí na ngaŋ fíg labánan sa takbúhan. Dáhil dáto y úpan hwag máhinto10 aŋ kanya na ngaŋ panáñalo at pagkíta naŋ kwáltá, ay nagbibigay sya naŋ mañà malalaki na ngaŋ palúgit sa kanya na ngaŋ kinákalañan. Dáhil sa kalakhán naŋ mañà palúgit na ibiníngay ngaŋ ay marámi ri na ngaŋ táo na ngaŋ lumában sa kanya. Dátauput tuwí nga ngaŋ nagíŋ
16. A man who had the power of a deer.

In a certain town in the Philippine Islands there once became celebrated the name of a certain man, both among his fellow-townsmen and the people of the neighboring towns, on account of his unusual strength in running and jumping.

He was not a proud man, but he had some astuteness in money matters and also some courage. He did not let his rare good fortune make him proud, nor did he lie about the source of his unusual strength. He told those who were curious that the source of his strength was the power of the deer which he had made his own.

He did not tell how this power had come into his possession, but he was not stingy about doing favors by helping with his strength both friends and strangers.

Like most people, he wanted to get rich, and it was toward this end that he used his strength. He often entered into races, and these races were always means of winning much money. He always made large bets. He refused no one that wanted to race with him. Sometimes he ran races with people, sometimes with horses, with dogs, and with other animals that are fast at running.

After a few days the money he had won in bets made up a large sum. His friends also, who had bet on him, got much money. When people came to know that he had the power of a deer, they did not want to run against him. Therefore, so as not to stop winning and making money, he gave large handicaps to his opponents. The handicaps which he gave were so great that many people contended with him. Still he always came out the winner. In jumping-matches also he was always victorious.

However, though the advantages which he gained through this power were great, yet there were also some disadvantages which he obtained through it. On account of these disadvantages he did not manage to keep this power as his own through all his life. Through this power he had become very nervous. The sounds of falling bodies, noises,
mânalanô. Gayon din sa maça pakikipaglukšûhan parâti nà ñ syà aŋ nanânâlo.


Itô y ìsa ñ mahîrap na tiisín, at inakâlâ nya ñ hindî sya mabûbûhay nà ñ malwât dahilân sa hindî pagkâkatûlog kuŋ gabi.

Kanyâ inakâlâ nya ñ itápon aŋ birtûd na y tô pagkaraän naŋ ilâ ñ âraw. Naŋ sumápit aŋ ikabitô ñ âraw naŋ kanya ñ pagââre* sa birtûd ay sya y lubhâ ñ hîrap nà at inakâlâ nya ña ya yمامâmatay nà sa hîrap. Aŋ úlu nya ay bukulân. Aŋ mukhá nyu ay marámi ñ pasâ* at kâhit na hindî sya nabadîn naŋ butô, aŋ maça lamâñ namân nya ay lubhâ ñ lamôg.

Dâhil dîto y walâ ñ kibû sya ñ naparoôn sa isa ñ páraŋ at itinâpon nya doûn aŋ birtûd na nàpûlut nytâ, ñamaŋ marámi na rin lâmaŋ siya ñ salapi ñ pînalanûnan.

17. Aŋ alîña ñ ñungô?*

Siy Andrès ay máy-roo ñ ña ñ alîña ñ ñungô na kanyâ ñ lubhâ ñ minâmahâl, sapagkât aŋ ñungô ñ itô y nagbîbigay sa kanyâ naŋ malaki ñ serbîsyo. Kuŋ gabi ipinâglalâlag sya naŋ bâniŋ naŋ ñungô ñ itô; kuŋ umâga ay inihiandâ* aŋ kanyâ ñ paghilámos, at aŋ ano mà ñ kanya ñ iyûtôs ay sinúsunod naŋ ñungô*.

Gabî-gabi aŋ ñungô ñ itô y natûtûlôg sa ilîlim naŋ kâtri ñ tinûtuñûgan naŋ kanya ñ pagñoôln. Itô y hindî gustô naŋ kanya ñ pagñoôln, sapagkât, dahilân sa kanyâ ñ malaki ñ kabuluhân, ay ñbig ni Andrès na sya y bigyàn naŋ isa ñ mabûte ñ lugâr na
and the barking of dogs at night, did not allow him to sleep. These noises often made him start up with a jump from his sleep. Especially when the barking of a dog, for instance, woke him up, he jumped high up from his bed, and before he recovered his wits he was running at full speed. He could exercise no care about his involuntary jumping up and usually went way up to the ceiling, and, since this was low, his body got full of bruises and his head full of bumps from striking against the ceiling. Likewise in his unintentional running whenever he woke up with a start, his whole body got knocked again and again against the walls of his house.

This was hard to bear, and he thought that he should not live long, what with not sleeping of nights. Therefore he decided to get rid of this power in a few days. When the seventh day of his possession of the power came, he was very sore and thought he should die of soreness. His head was covered with bumps. His face was full of black and blue marks, and though he had broken no bones, his muscles were badly bruised.

Therefore, without saying a word, he went to a forest and there abandoned the power which he had got hold of, seeing that he had already won much money.

17. The pet monkey.

Andrés had a pet monkey which he prized very highly, because this monkey gave him much service. At night the monkey spread out his sleeping-mat for him; in the morning it handed him his water for washing, and whatever order he gave was obeyed by the monkey.

Every night this monkey slept underneath the bedstead on which its master slept. This was not pleasing to the latter, for owing to its great value, Andrés wanted to give it a good place to sleep in. However, no matter what efforts Andrés made to force it, his pet monkey
tulugân. Dátapuwart, káhit na ganu n pagplit anu gawin ni Andrès, ay hindî nya mapatúlog sa ibà n lugar anu kanya n allà n uugò.

Siy Andrès ay isa n tawu n may takó at pagbig sa Dyós. Kanyá gabí-gabi bágu sya matúlog ay nagkukurus syâ at tumá-tawag syâ sa Dyós. Sa óras na n kanya n paghigá gabí-gabi ay dinâratnan na nyà na nása ilâlim na kanya n kâtrí anu uugò. Mínsan màn ay hindî sya náuna sa paghigá sa uugó ay itô.

Isa n áraw anu pári sa báyan ay dumálaw kay Andrès sa kanya n báhay. Pagkaraan na n ilâ n sandali n pagasaalitâan ay ibinalitâ niy Andrès sa páre sa sya y máy-ruo n isa anu allà anu uugò na lubhà anu malaki anu kabuluhàn, sapagkât sya y pinagsisilibhà n mbûte, at kâhit na anô anu iyútos nya ay sinusunod, at sinâbi pa nyà n masípag pa káy sa maña iba nyà n allà anu uugò n iyòn.


Itó y nákíta nya sa isa n sulok at nakakápit na mbûte sa isa n halîge. Tináwag nya at kanya n pinaalis sa sulok, dátapuwat anu uugò y áyaw umalis doón, kâhit na anô anu gawin sa kanya. Dáhil dîto ay tináwag nga anu páre, úpañ itô y doón tiññan sa sulok anu allà nga uugò. Pagkálapit nañ páre anu uugò y kuminig sa takó. Nagkaróon nañ hinálà anu páre na anu uugò n iyòn ay isa n dimónyo. Kanyâ anu ginawá nga y nagkurus sya at pagkabendisyon nga nañ kaunti

η túbîg ay niwisâkèn nga anu uugò.


Pagkaraan nitó y pinakinilâla sa kanya nañ páre na anu uugò n iyòn ay isa n dimónyo na umábabà sa kanya, at kuñ sya y sumála nañ pagtawag sa Diyós bágu matúlog, sa gabi di n iyòn ay ihuhûlug sya nañ dimónyo sa infyerno.
could not be brought to sleep in any other place.

Andrés was a man who feared and loved God. Therefore, every night, before he went to sleep, he made the Sign of the Cross and called upon God. At his bed-time every night he found that his monkey was already under his bedstead. Not once did he get ahead of the monkey in going to bed.

One day the priest of the town visited Andrés in his house. After some time had elapsed in conversation, Andrés told the priest that he had a pet monkey which was very useful, because it served him well and obeyed his every command, and he also said that this monkey was more diligent than his other servants.

The priest was much surprised and asked that the monkey be shown to him. So Andrés called the monkey. Usually the monkey came at once at a single call by Andrés, but on this occasion it did not appear even when he had called ten times. Andrés got angry, arose, and looked for the monkey in the nooks and corners of the house.

He found it in a corner, clinging tightly to a post. He called it and tried to get it out of the corner, but the monkey would not come away, no matter what Andrés did to it. Therefore he called the priest to look at his pet monkey there in the corner.

At the approach of the priest the monkey trembled with fear. The priest conceived the suspicion that this monkey was an evil spirit. So he made the Sign of the Cross, and blessing a little water, sprinkled it over the monkey.

When the water struck the latter's body, there was a report like that of a gun, and in the place of the monkey they saw only some smoke, which soon disappeared.

Thereupon the priest questioned Andrés concerning his faith in God. Andrés said that his firm faith had not changed and that he prayed every night before going to sleep. The priest then asked where the monkey used to sleep. Andrés answered that it slept every night under his bedstead.

Thereupon the priest informed him that this monkey was an evil spirit which had been lying in wait for him, and that if he had ever failed to call upon God before he went to sleep, on that very night the evil spirit would have thrown him into Hell.
18. Aŋ matandá sa punsô sa liwánag naŋ áraw.

Si Pédro ay isà ŋ matápáŋ na la láke. Paráti sya ŋ naká-riníq naŋ maña kwénto tuŋkūl sa asuwāŋ, duwèndi, maŋkukúlam, at maña matandá sa punsô, dátapuwat aŋ ípinagtātakā ni Pédro aŋ kuŋ bákit hindí sya makátagpo ni káhit isà naŋ maña bágay na ítô. Íbig niya ŋ makákíta naŋ isà man lámaŋ sa kanílā, úpaŋ máláman naŋ kuŋ túnay ŋà sa silá ŋ máy-roo ŋ maña kaŋynyári naŋ karanyúwan sa karamíhan naŋ táo.

Sya y naŋlákaŋ na isa ŋ gábi sa isà ŋ lugār na madilím at pinagkákatakutan, sapagkát dito y marámi ŋ nakákitá naŋ matandá sa punsô.

Aŋ tabáko naŋ matanda ŋ itô y nakatátáktot aŋ laki, at kuŋ itô y hititin nyá aŋ liwánag na naŋyáyári ay pára ŋ liwánag naŋ isà ŋ sigá?

Sa gábi ŋ iyón sa kanyá ŋ paglalakád maláyú pa syá y nakákitá na syá naŋ isà ŋ liyáb. Aŋ buhuk nyá y nagsítindíg at inakálá nga ŋ bunalík, dátapuwat nápagilán nga aŋ kanyá ŋ táktot at ípinatúloy din nyá aŋ kanyá ŋ paglákad.

Sya y sinalúboŋ naŋ nagtátabáko. Pagkálapít nga y maní-naw nga aŋ katawán naŋ matandá ŋ iyón, dátapuwat hindí rín nasyahán aŋ kanyá ŋ pagisyásat, kanyá iníbig nga ŋ mákíta sa síkat naŋ áraw aŋ matandá ŋ iyón. Úpaŋ itô y maníyári dápat nga ŋ piglín aŋ matandá?, sapagkát aŋ maña ispréíto ŋ itô ay bumbálik sa kanílā ŋ táhánan sa ímpeyérno o iba pa má y lugår sa paglápít naŋ umágá.

Kanyá aŋ gináwa nga y hinawákán nga aŋágá aŋ matandá?. Ito y nakipagbunó sa kanyá. Kuŋ mínsan sya y nása ílám, kuŋ mínsan sya y nása ibáw, dátapuwat hindí nga pinakawálan aŋ matandá?. Mahigpit na mahigpit aŋ kanyá ŋ kápit at tinalaga nga ŋ sumáma káhit na saán sya dalhin naŋ matandá kuŋ itô y malákás ký sa kanyá.

18. The old man of the ant-hill by light of day.

Pedro was a brave man. He had often heard stories about vampires, dwarves, sorcerers, and old men of the ant-hill, but what made Pedro wonder was why he had never chanced to meet even a single one of these creatures. He wanted to get a sight of at least one of them, so that he might know whether it was true that they had powers not common to most persons.

One night he walked about in a dark and haunted place, because he had heard that many people had there seen an old man of the ant-hill.

The cigar of such an old man is of terrifying size, and when he draws at it, the light given forth is like the light of a bonfire.

On this night he had gone some distance on his ramble, when he saw a flare of light. His hair stood on end and he thought of going back, but he overcame his fear and continued on his walk.

He was met by the smoker. When he approached, Pedro examined the old man’s figure, but as he did not succeed in gratifying his curiosity, he was taken with the desire of seeing the old man by daylight. To bring this about, he would have to hold the old man fast, for these spirits return to their abode in Hell or some other place of the kind as soon as morning comes.

Therefore what he did was suddenly to seize hold of the old man. The latter began to wrestle with him. Sometimes Pedro was below, sometimes he was on top, but he did not let go of the old man. He held him as tightly as possible and made up his mind that he would follow no matter where the old man bore him, should the latter prove stronger than he.

They wrestled till three o’clock. By this time Pedro was as tired as can be and ready to sink to the ground, but he did not let go of his fellow-wrestler. When four o’clock came his opponent ceased to move. When another half hour had passed, the rays of the sun began to fall upon them, but it was not yet light enough for Pedro to make out what sort of thing it was he had hold of. When five o’clock came, he was greatly surprised to see that he was embracing a post which was not much higher than he. It was, however, firmly fixed in the ground and completely charred.
19. Aŋ tiyának ni Hwán.

Isa ŋ gabè si Hwán ay tumawíd sa flog sa kanya ŋ paglilibôt. Naŋ sya y nása pasígan pa lámaŋ, nakáramdam sya naŋ sábuy naŋ buháŋin sa kanya ŋ likôd, naŋ sya y mátuntuŋ nà sa kabuhañin.

Naŋ úna ŋ gabè itò y hindí nga ininò. Naŋ ikalawà ŋ gabè, naŋ magdaàn sya ŋ ulè sa pasíga ŋ itò, nakáramdam sya ŋ mulì naŋ sábuy naŋ buháŋin sa kanya ŋ likôd. Inakálà nga y subúkan at hulñiñ aŋ nagsásábuy sa kanya naŋ buháñin, kanyaº sa kanya ŋ paglákad ay pamínsan-mínsan sya ŋ pumpíñhit na pábigláº sa kanya ŋ likurán, dátapwat wála sya ŋ màñta kâhit na anò.

Dáhí dîto y sinígnan siya naŋ kaunti ŋ tákot at inakálà nga y baká kuñ anù ŋ matandá sa punsò o tiyának aŋ kanya ŋ nákàkatuíño. Kanya¹ tulínían nga aŋ pagtákîb, dátapuwat hábaq nagtûtúñin sya ay láu namà ŋ dumádalan aŋ pagdápû naŋ buháñin sa kanya ŋ likôd. Lumaki aŋ kanya ŋ tákot at dáhí dîto y bumalik syà sa kanya ŋ báhay na patakôb naŋ úbas-lákas.

Naŋ dumatiñ siya doón ay hináhábul nga ay kanya ŋ hiniñá at hindí sya makaúsap. Naŋ sya y makapaghiña na naŋ kaunteº ay saká pa lámaŋ sya nakasañòt sa marámí ŋ maña tanò naŋ kanya ŋ amà at iba pà ŋ kasñ-ñ-baháy. Sinábì nga sya sa kanya ŋ amà na sya y sinúmsudán naŋ maña dwènde sa kanya ŋ paglalakåd at sinásabúñan nga naŋ buháñin.

Itimnò naŋ kanya ŋ amà kuñ saññ aŋ lugâr na iyôn at sinábì nga y sa pasígan naŋ flog. Aŋ kanya ŋ amà ay napahañálkahák naŋ táwa at sinábì nga y iyôn ay hindí dwènde, dátapuwat aŋ kanya lámaŋ pà aŋ nagtátàñày naŋ buháñin sa kanya ŋ likôd sa báwat kanya ŋ paghakbàg.

Dátapuwat si Hwán ay áyaw maniwálà? at máy ila ŋ áraw na hindí sya nanág naŋ báhây. Dáhí dîto y infíg naŋ kanya ŋ amà na màipakilálà sa kanya aŋ katotohánan naŋ kanya ŋ sinábe, at isa ŋ gabè ay sinábì nga kay Hwán na sya y magpasyàl at magdaàn sa lugâr di ŋ iyôn at sya y kanya ŋ sásmáhán.

Pumáyag si Hwán at síla ŋ dalawà y naparoðn sa pasígan. Naŋ dumatiñ na síla doón ay nagpahúle aŋ ama ni Hwán. Naŋ itu namán ay naglálakad nà sa kabuhañin naŋ sya y nakáramdam naŋ sábuy naŋ buháñin sa likôd, sinígnan sya ŋ mulì naŋ tákot at isínigàw nga sya sa kanya ŋ amà na nagumpisa na naŋ pagesábuy naŋ buháñin sa kanya ŋ likôd.

Pinabalik nga si Hwán at kanya ŋ pinalakad na mulèº. (Htmlôn ay sinúsundan nga sa likurán. Dáhí dîto y nákíta naŋ
19. Juan's goblin.

One night Juan while rambling about, crossed a river. While he was still on the bank and just walking on the sandy beach, he felt some sand being showered on his back. He thought he would watch for the person who was throwing sand on him and catch him, so, while walking, he kept turning suddenly right about at short intervals, but he saw nothing.

This frightened him a little, and he began to wonder if he was not perhaps dealing with some old man of the ant-hill or some goblin. Therefore he hastened his running, but the faster he went, the more frequent grew the striking of sand on his back. His fear increased and he returned home running with all his might.

When he got there he was out of breath and unable to speak. It was only when he had rested a while that he was able to answer the many questions of his father and the other members of the household. He told his father that he had been pursued by dwarves on his walk and showered with sand.

His father asked him where the scene of this was, and he said on the bank of the river. His father burst into peals of laughter and said that these were no dwarves, but only his own feet, which sent the sand up on his back at every stride he made.

But Juan refused to believe this, and for several days he did not leave the house. His father therefore wanted to show him the truth of what he had said, so one night he told Juan to go for a walk to that same place, and he would accompany him.

Juan consented and they both went to the river-bank. When they got there, Juan's father dropped behind. When Juan walked on the sandy beach and felt the sprinkling of sand on his back, he was again filled with terror and shouted to his father that they were already starting to throw sand on his back.

He made Juan come back and walk on again. This time he followed at his back. Accordingly Juan's father saw that every time Juan took a step, the sandals he was wearing carried along some sand, and when he raised his foot the sand thus carried along was sprinkled on his back.

His father now had him take off the sandals he was wearing and made him walk on again. This time, no matter how much ground Juan walked over, he felt no scattering of sand on his back.

From this time on he had no more fear of old men, dwarves, vampires, and other spooks.
ama ni Hwàn na twi na nga sinélas na sōt nga ay naktāŋay nga bhājín, at sa pagsaalsa nito nga pā nga bhājí nga tājāy ay napapásały sa likōd ni Hwàn.

Aŋ ginawá nga kanya nga amá ay ipinaalis nga sōt nga ya nga sinélas at pinapákal sa ya nga muli'. Ḫayōn, kāhit na gāno kaláyo nga lakāran ni Hwàn ay wala na saya nga nārāramdamā nga ṣābuy nga bhājín na sa kanya nga likōd.

Mulá noon ay nawalān sa nga tákot sa maña matandā, duwende, asuwaŋ, at iba pā nga pinagkakatakutan.

10 20. Si Hwàn nga maŋligaw.

Aŋ dalāga nga si Maryā ay balīta nga ganá sa kanya nga bāriyo. Dátapuwaat wala nga maŋligaw sa kanya, līban na lāman kay Hwàn. Ḫunjīt aŋ amá ni Maryā ay malaki aŋ pagkāhay kay Hwàn. Hindī mākānasap ni Hwàn aŋ nilliligwān kuŋ hindī palihim, sapagkāt pag nālāman nga amá ni Maryā, itō nga sinásaktan sila kāpwa nga pamamagíta nga pamālō. Kuŋ mnisan at malaki aŋ gālit nga amá ay bambō aŋ gināgāmit nga kay Hwàn, at sa ganitō nga malāpit saya nga mabalān nga buño kāylan man at sila y māhūli sa pagsuñsap.

Isa nga gabí nga madilim aŋ amá ni Maryā aŋ naglibōt. Nga itō nga mālāman ni Hwàn pinarunā nga si Maryā upaŋ kausāpin. Nalibaŋ sila sa pagsuñsap, kanya sila y dinatānan nga amá ni Maryā sa kanya nga pagwē'.

Siniglān sa aģād nga gālit at pasigw nga kināusap si Hwàn: "Anu kā, salbahe? Sinábi ku nga sa iyō nga hagw kā nga tūntuntoñ dito sa ākī nga pamamāhay. Ano aŋ ibīg mo t nārīrito kā?" At pagkasābe nitō y sinuŋgabān nga aŋ isa nga bisig nga ka-wāyan at inakmañ nga aŋ bambuhin si Hwàn. Sa malaki nga tākot nitō nga nagtālōn saya nga bintānā', dátapuwaat sinundān din saya nga amá. Kanya aŋ ginawā nga y tumakbō saya nga ābus-lakās.

Aŋ gabī ay madilim na pāra nga ulīn, at hindī nga mātumpakān kuŋ saā nga parunān, dátapuwaat patūloy rin saya nga pagaŋtakbō. Nagkaŋdadāpa saya sa pagaŋtakbō, dátapuwaat maligsi saya nga nagbābāŋon at patūloy din sa pagtakbō.

Hindī nālōn at nakādaan saya nga isā nga malaki at maitim na bāgay. Nākīlāña nga iyōn ay isa nga kalabāw, kanya sa y lumundāg agād sa likōd nitō, at kanya nga pinatakbō.

Aŋ pagsakay sa kalabāw ay hindī lubhā nga mahīrap sa kalapāran nga likōd nitō at sa kahinaan nga takaŋbō. Kanya, kāhit
20. Juan the suitor.

Young Maria was famed for beauty in her district. She had no suitors, however, except only Juan. But Maria's father had a great dislike for Juan. Juan could converse with the girl he was courting only in secret, for when Maria's father knew of it, he would punish them both with his stick.

Sometimes, when the father's anger was great, he used a club on Juan, so that he was in danger of getting his bones broken whenever they were caught talking together.

One dark night Maria's father had gone out. When Juan found this out, he went to Maria's to talk with her. They forgot themselves in their conversation, and so were surprised by Maria's father on his return.

He was at once filled with anger and in a loud voice addressed Juan: "What do you want, you brute? I've told you not to set foot in my house here. What do you mean by coming here?"

And when he had said this he seized a bamboo cane and made ready to give Juan a caning. In his terror the latter jumped out of the window, but he was followed by the father. So he took to running with all his might.

The night was dark as coal and he could not make out which way to go, but he kept running nevertheless. He fell on his face again and again as he ran, but he got up quickly and kept on running.

It was not long before he came upon a large black object. He recognized it as a caribou, so he leaped quickly on its back and made it run.

Riding on a caribou is not very difficult, owing to the breadth of its back and the slowness of its pace. Therefore, even though he had no reins, Juan was not afraid to ride. Owing to the darkness of the night it happened that in his mounting he faced the tail-end of the caribou and not the head.

He urged on the caribou. Now it happened that this caribou was
na walà ng pamitik si Hwán ay dí natákot na sumakáy. Sa kadílimán nañ gabí sa kanya ng pagsakáy ay nañyári ng náharap sya sa buntútan nañ kalabáw at hindí sa uluhán.

Pinatúlin nga aș kalabáw. Nañyári namá nga aș kalabáw na itó ay ári nañ amá nga Maryá. Hindí nalaúnan at nókatana nga nañ báhay na mañlaw sa pinatútupúhan nañ kalabáw. Añ bó nga ása nga báhay na iyón ay sa kanya nga kápit-báhay. Kanyá bumbá nga sa kalabáw at protakbo nga mupanhik sa báhay.

Malaki aș ngañ pagkalító nga at pagkatákot nga pagkápanhik nga yá sinalúbo nga sa nga amá nga Maryá, at binambó nga sa katawán at sinábi: "Anó t nagbalik ka pásì? Hindí ba pinaláyah na kita, wala nga hyá?"

Nañ pagsa-ulán nga Hwán nañ kanya nga sarlí ay nagtaló nga sa batalán at tumakbó nga mulí patúño nga kanya nga báhay, dátapuwa ngañ yó hindí sa nga sumakáy sa káhit anó nga mán.

21. Si Mariyá nga marámot.

Nañ nabúbúhay pa si Mariyá ay nátira syá nga sa kanya nga mátam nga báhay sa gitná nga isa nga maláwak na bakúran nga may magagandá nga hardin at maña punú-ñ-káhay. Sya y lubhá nga mayamán, kanyá aș búhay nga y isa nga panay nga kaingháwahan.

Hindí sya nakaratí nga ápat nga pu nga taon sa guía nga at nga yamay. Añ lahat nga kanya nga yáman ay hináti nga yá nga kanya nga kapatid nga at nga simbáhan. Hindí nga làlaa nga aș mahihírap nga ngakılıla at ilá nga kápit-báhay.

Añ kapatid nga nañwan ay nagpamása nga sunód-sunód sa loob nga pito nga áraw, úpa nga káluwuwa ni Mariyá ay papanákini nga Sam-Pédro nga pintaúan nga lápit.

Nañ aș kanya nga kapatid ay nabúbúhay pa itó nga balita nga balita nga karamútan. Siya mismo ay bihiña nga magpamása o magpatúlos nga kandíla. Añ maña pulúbi nga nagpápalímos, kuñ tumáwag nga kanya, ay pinaláláy nga yá nga hindí niilímúsán. Kadalásan ay ipinahábal pa nga yá nga ñoso. Añ kanya nga maña kasamá ay pinapagtátrabáho nga yá nga walá nga úpa, at kuñ nga yá nga pakáñin, ay wala nga úlam,—asín at káñin lámá. Sa panunúyó nga kanya nga kanya nga maña kasamá, twi ng silá nga nagaysiwa nga nagdádala sila nga maña manók, itlóg, bík, at maña búña maña gúlay o halám-an, úpañ ibigày kay Maryá. Añ maña alaala nga itó ay hindí nila ibiníbgay dahilán nga kanilá nga pagmamahál kay Maryá, dátapuwa nga ása nga súhol, úpañ sila y hwag masiyádu nga alipustain sa kanilá nga pagparoon nga kanya nga báhay. Kuñ si Maryá namán
owned by Maria's father. It was not long before Juan saw a lighted house in the direction toward which the caribou was going. He confidently expected that this house was his neighbor's. Therefore he got down from the caribou and went up into the house on the run.

Great was his surprise and terror when, upon entering, he was met by Maria's father and beaten all over his body and addressed: "What have you come back for? Haven't I got rid of you yet, you shameless rascal?"

When Juan came to himself he jumped from the porch and ran toward home, but this time he did not ride on anything.

21. Maria the miser.

When Maria was still alive, she lived in her pleasant house in the middle of wide grounds with beautiful gardens and trees. As she was very rich, her life was one constant pleasure.

She had not reached the age of forty years, when she died. All her wealth she divided between her sister and the church. She did not remember the poor acquaintances and those of her neighbors who were poor.

The sister who was left had a series of masses said during the seven days after death, so that Maria's soul might be admitted by Saint Peter at the gates of heaven.

When her sister Maria was still alive, she was known far and wide for her avarice. She herself rarely had masses said or made offerings of candles. When beggars asking for alms called on her, she had them driven away and gave them no alms. Often also she had them chased with dogs. She forced her peons to work without pay, and when she gave them rations it was without meat or vegetables,—only boiled rice with salt. To propitiate her, her peons, whenever they went home, brought chickens, eggs, young pigs, and vegetables or fruits to give to Maria. They did not make these presents for love of Maria, but as a kind of bribe, so that they might not be too harshly treated during their stay in her house. But when Maria went to the country to her workmen, she appropriated without saying a word and without paying for it, everything she saw in their house that took her fancy. When, for instance, she saw at her workmen's a new basket, tray, sieve, sack, mat,
ay lumálabas sa búkid sa kanya ñ maña kasamá, aŋ báwat mákíta
nya sa pamamáhay nila na kanya ñ mágustuhan ay kinúkúha nga
naŋ wala ñ kibö* at hindí nga binábayáran. Kuŋ halimbáwa y
makákíta sya sa kanya ñ maña kasamá naŋ ísa ñ bágu ñ ýari ñ
bákol, hiláo, bistáy, bayóŋ, banig, palayóŋ, lumbó, sandók, kaláu,
o iba pà ñ kasaŋkópan sa báhay, ay kinúkúha nga at ipinádádala
nya sa kanya ñ báhay. Kuŋ hindí nga magámit aŋ maña pinag-
kúkuha nga ña ay ipinagbibilí nga. Gayon din aŋ gawá nga sa maña
háyop naŋ kanya ñ maña kasamá. Dáhil díto y yumáman sya ñ
agád.

Naŋ sya y máy-roon ná ñ tatlu ñ áraw na namámatáy, aŋ
kanyà ñ kapatid ay näróroon sa kanyà ñ báhay at dóon nagpá-
palípas naŋ pagdadalamháte*. Isa ñ hápun naŋ sya y nagláalakad
sa hálamánan, nátabi syá sa balón na nása bakúran. Nápagúlat
sya, sapagkát sa ilálim naŋ balón ay may nárinig syá ñ tumátá-
wag sa kanya ñ paŋálan. Ítinuño nga aŋ kanya ñ úlo sa balón
at dóon ay lálú ñ nárinig nga ña mábúte aŋ pagtágaw, dátapuwat
walá sya ñ makíta ñ táo na káhit anó.

Sinábi naŋ bóses: "Aki ñ kapatid, akó ay si Mariyà. Aŋ
ginawá ku ñ pamumúhay na karamútan, kasakíman, at kalupítan
ay aki ñ pinagbábayáran gáyón. Akó ay nárirínë sa párusahan
ni Bathálá sa lahát naŋ makasalánan. Kuŋ maáari ay hwág mu
akó ñ tulárán, at ikaw sána y humánáp naŋ paraán úpaŋ mahájo
mo akó díto sa kumúkulú ñ laqís na aki ñ tiráhan gáyón."

Aŋ kanya ñ kapatid ay lubhà ñ malaki aŋ naglí pagkahápis,
at sya y naparoón agád sa páre*, úpaŋ ipagtanóŋ kuŋ pápanó aŋ
para ñ magágawá nga úpaŋ mahájo nga sa infyérnó aŋ kanyà
ñ kapatid. Ipínayo nga pári? na sya y magsadyá sa isa ñ báyan
na máy-roo ñ larawaan ni Sam-Pédro na nilagróso. Aŋ larawa ñ
itó ni Sam-Pédro aŋ nakikípagúsap sa maña táo at nagháhátol
naŋ sari-sári ñ paraán úpaŋ makapások sa lájít. Íyun aŋ kanya
ñ nilágro.

Aŋ kapatid ni Maryà ay nagsadyá agad-agad sa báya ñ kiná-
dóroonan naŋ Sam-Pédro ni milagróso. Naŋ dumatiŋ sya roól at
nakikípagúsap na syá kay Sam-Pédro, sinábi nga aŋ lahát-lahát.
Sinábi nga aŋ sábi sa kanyà naŋ kanyà ñ kapatid ay aŋ kanya
ñ ginawá ñ karamútan, kasakíman, at kalupítan ay sya nga ñ
ikináhulog sa infyérnó.

"Kuŋ gayón," aŋ wíká ni Sam-Pédro, "humánap ka naŋ
káhit ísa ñ táo, háyop, a haláman na ginawaán naŋ iyo ñ kapatid
naŋ ísa ñ kabáltan. Kuŋ ikàw ay makákíta ná, bumalik ká ñ
mulí sa ákin, at bigibyánkit naŋ paraá ñ ikahahájo mo sa hírap
sa iyo ñ kapatid."

Aŋ kapatid ni Maryà ay umuwí agád sa kanila ñ báyan, at
pot, cup, dipper, brazier, or other household utensil, she took it and carried it off to her house. When she could not make use of the things she had taken, she sold them. She acted in the same way about animals that belonged to her servants. In this way she had quickly grown rich.

When she had been dead about three days, her sister was at her house, spending the period of mourning. One evening, when she was walking in the garden she came to the side of a well that was in the yard. She was surprised, for from the depth of the well she heard someone calling her name. She turned her head toward the well and there she again clearly heard the calling, although she could see nobody whatever.

The voice said: "My sister, I am Maria. I am paying now for my life of avarice, selfishness and cruelty. I am here in the Lord's place of punishment for all sinners. If it may be, do not follow my example, but seek some means to save me from the boiling oil here which is now my place of dwelling."

Her sister was much grieved then and went at once to the priest to ask to what means she could resort to rescue her sister from Hell. The priest advised her to go to a certain town where there was a wonder-working image of Saint Peter. This image of Saint Peter talked with people and advised various means of getting into Heaven. This was its miracle.

Maria's sister went immediately to the town where stood the miraculous Saint Peter. When she got there and talked with Saint Peter, she told him the whole story. She said that her sister had told her that her avarice, selfishness, and cruelty had caused her to be thrown into Hell.

"In that case," said Saint Peter, "find you but one single person, animal, or plant that was the object of an act of kindness on the part of your sister. When you have managed to find it, come back to me, and I shall give you a means to rescue your sister from damnation."

Maria's sister went home to their town at once and there she inquired of all the townspeople which of them owed any debt of gratitude to her sister, or which of them had been well treated or kindly spoken to by her. But not one of them was able to answer. The animals also of the neighbors and on Maria's own grounds were interrogated by her, but here she found none that had been done a kindness by her sister.

One dog, a creature of skin and bones, said to her: "One afternoon I was very hungry. I found a bone in her yard. I seized it and was carrying it off, when she saw me. She had me chased at once, and when I dropped the bone she had it buried in the ground. Was that an act of kindness?"
dito y nagusísá sya sa lahát naŋ namámáyan kuŋ sino aŋ may útaŋ na lóɔb sa kanyà y kapatíd o kayá kuŋ sino aŋ kanyà y ginawán o pinagsalitaán naŋ mabútí. Dátapuwart káhit isá ay walá y makasagót. Aŋ maŋa háyop namàn sa maŋa kápit-báhay at sa bakúran ni Maryà aŋ kanyà y pinagusísá?, dátapuwart walá rin sya y nákíta na ginawaán naŋ mabútí naŋ kanyà y kapatíd.

Aŋ isa y áso y buto t balát ay nagsábi sa kanyà: "'Isla y hápon akò y gutóm na gutóm. Nakádaan akò sa kanyà y bakúran naŋ isa y buto. Itò y kinagat kò at áki y dinádala, naŋ màkita nya akò. Ipinahábol nya akò y agád, at naŋ bitiwan ko aŋ butò itò y ipinabaoon nyà sa lápa?. Iyan bá y isa y kabáftán?"'

Lálu y lumákí aŋ hápís naŋ kapatíd ni Mariyà at unti-unté y náwávala aŋ kanyà y pagásá na maháŋo sa hírap aŋ kanyà y kapatíd. Inumpisahan nyà y usisáin aŋ maŋa haláman sa bakúran naŋ kanyà y kapatíd. Inisa-isá nya y láhát aŋ maŋa kala-bása, úpo, pipño, sile, milón, siŋkamáš, mané?, talqoŋ, sítáw, at sibúyas, bawaŋ, at iba pa y gúlay. Sa kaníllá y walál yály sa y nákíta naŋ kanyà y hináhánap. Isinunód namàn nyà aŋ maŋa púno-ŋ-káhow. Siniyásat nya isá-isá aŋ maŋa púno naŋ síko, anúnas, átis, mabúlo, súhá?, dalándán, dáyap, at balúbad. Únítit walá ri y naŋ katurán aŋ kanyà y págod; isa na lámaŋ paŋkát naŋ maŋa haláman aŋ hindí pa nya naúnúsisa?, at kuŋ dító y hindí sya makákíta naŋ kanyà y hánip, ay walá yály sa y magígawá sa pagdu-dúsá naŋ kanyà y kapatíd. Nálíbot nya sila y láhát, dátapuwart walá y nakapagsábi na tumaŋgáp sila naŋ isá y gawá y kabáftán sa kay Maryà.

Sa káhuli-hulíhan pumarloón aŋ kapatíd sa tabi naŋ balón, at doón inúsisá nya y láhát aŋ maŋa dámon. Naŋ dumatiŋ aŋ gabí ay fisa na lámaŋ na púno-ŋ-dámon aŋ hindí nya naúnúsisa?. Itò y nilapítan nya na punó y punú naŋ tákoat at pagásá.

Itinanuŋ nga y sa púno naŋ dámon na nátatanim sa tabi naŋ balón: "Naŋ nábúbúhay ba aŋ áki y kapatíd, ay ginawán ka nyà naŋ isá y kabáftán?"

Isinagót naŋ dámon: "Ó! Aŋ iyo bá y kapatíd? Siyà nga?, siyà aŋ nagbigáy sa ákin naŋ bágo y bůhay. Nóo y tagáraw na nagdaán, lántà y lanta nà aŋ áki y maŋa dáhon at akò y malápit na y mamáty, dátapuwart aŋ iyò y kapatíd ay nalígo isá y lápo na tabi naŋ balo y itò. Sa kanyà y pagpalígo ay náwisakan akò naŋ tábig at dáhil dító y lumakás ako y mulli?, at aŋ maŋa lántà ku y dáhon ay nanariwá y mulli?".

Wala y pagkásyahán aŋ nagígi tuwá naŋ kapatíd ni Maryà, at sa gabí ri y iyòn ay nagbalik sya kay Sam-Pédro. Binigyan syà ni Sam-Pédro naŋ isa y dásalan, at sinábi sa kanyà na umuwé.
The grief of Maria's sister became much greater, and her hope of rescuing her sister from damnation was gradually failing. She began to question the plants in her sister's yard. She took one by one all the gourds, pumpkins, cucumbers, chile peppers, melons, sincamas, peanuts, egg-plants, cow-peas, and onions and garlic, and other vegetables. She did not find among them that which she sought. She also went through the trees. She made inquiry, one after the other, of the chico, anona, custard-apple, mabolo, grape-fruit, orange, lime, and casoy trees. But here too her labor gave no result; only the group of the garden-plants she had not yet questioned, and if here she did not find what she sought, there would be nothing for her to do about the punishment her sister was undergoing. She went to them all, but there were not any who could say that they had received any kindness from Maria.

At the very last the sister went to the side of the well, and there she questioned all the blades of grass. When night came there was only one head of grass which she had not yet questioned. Full of fear and hope she approached it.

She asked the head of grass which grew by the side of the well: "When my sister was alive, did she ever do you an act of kindness?"

"Oh, your sister?" answered the grass, "Yes, it was she who gave me new life. Last summer my blades were all withered and I was near to dying, but your sister bathed one evening by the side of this well. As she bathed, some water was sprinkled on me, so that I grew again and my withered blades became fresh once more."

Maria's sister could not contain the joy which arose in her, and that very night she returned to Saint Peter. Saint Peter gave her a rosary and told her to go home and to hang this rosary down into the well. She was to call Maria and let her take hold of the rosary; by this means her sister could be rescued from damnation.

She went home at once, and hardly was the sun shining, when she came to the yard of the deceased Maria. She approached the well, let down the rosary, and called her sister. Maria emerged from under the water and took hold of the rosary. Her sister began to pull at the rosary and she was slowly lifted up.

As she was thus being rescued, some other souls too wanted to escape from Hell. So they all took hold of Maria's feet, when they saw that she was being rescued from damnation. But when only Maria's feet were still under water, she shook her two feet, so that the souls who had hold of her should have to let go.

When she did this the rosary broke and she at once fell into the well, and from that time on her sister was never again able to communicate with her.
sya at ilawit nya sa balon aq dasa la q iyon. Tawagin nya si Marya at pakapitin nya sa dasal an, at dahil di to y mahahangg na sa hirap aq kanya q kapatid.

Nagbalik nya q agad at sumisikat pa lamang aq a raw naq sya y dumatin sa bakuran ni nasira q Marya. Lumapit nya sa balon, inilawit nya aq dasa lan, at tinawag nya aq kanya q kapatid. Ito y lumitaw sa ibabaw naq t Tigat at humawak sa dasalan. Inumpisa-haan naq kanya q kapatid aq paghatak sa dasa lan at nya y nataas na unt-unti.

Sa paghason q ito sa kanya ay may-roo q iba q kaluluwa na ibig di q makaalis sa infyerno. Kanya sila y nagvikapit sa paq ni Marya, naq maki da nila na ito y nahahangg sa hirap. Datapuwat naq aq paq ni Marya ay sya sa lamang nalulubog sa tigig aq ginawa nya y ikinawag nya aq dalawa nga paq, upaq aq manja kaluluwa nga nakakapit sa kanya ay manakabitaw.

Naq ito y gawin nya ay napatid aq dasalan at agad-agad sya nga lumubog sa balon, at mulang noon ay hindi na nya nadausap naq kanya q kapatid.

Bumalik ito kay Sam-Pedro at ibinalita aq naq yare, datapuwat sinabe ni Sam-Pedro na walang sila nga magagawa upaq manhan so infyerno aq kanya q kapatid.

22. Tatlq q kaluluwa q tumawag kay Sam-Pedro.

Si Hwan aq isa q bagu nga tawu nga makisig. Datapuwat naq dumati nga sya sa guan sa dalawa q put sa dalawa, sya y nagkasakit naq malubag aq tad nalunun at namataq siya. Aq kanya nga kaluluwa aq napuroon sa laquit at tumuhtok aq pintuan nito.

Si Sam-Pedro aq sumagot sa kanya nga pagtutok at itinano nga nito: "Sino ka? Ano aq sadya nga rif?"

Isinagot naq kaluluwa ni Hwan: "Akq nga kaluluwa nga Hwan.

Buksan mo nga pintok, aq ibig ko nga pumaskok.

Binusansan nga bantay-pintok aq pintuan, at bagu nga binayaa nga makapason nga kaluluwa nga Hwan aq sinyasat mina nga naq ganito: "Aq dahil at naparito ka? Ano aq kabaranla nga ginawa mo nga lupaa aq nagakala ka nga nababagay sa yo nga kaginha-wahan sa laquit? Ikaw baga nga may inuja nga asawa?"

Aq kaluluwa nga Hwan aq nagsabi: "Naq akq nga nasaa lupaa, madalasaku nga magsimbah, magdasal, at maglimos, datapuwat hindi aq nagkapalad na magasawa."

Isinagot naq bantay-pintok: "Hindih ka dapa magtamong naq kaginhawahan nga laquit."
The sister went back to Saint Peter and told him what had happened, but Saint Peter said that there was no longer anything that they could do to save her sister from Hell.

22. Three souls who called upon Saint Peter.

Juan was a gay bachelor. But when he reached the age of twenty-two he fell very sick and it was not long before he died. His soul went to Heaven and knocked at its gate.

Saint Peter answered his knock and asked: "Who are you? What brings you here?"

Juan's soul answered: "I am Juan's soul. Open the door, for I want to come in."

The door-keeper opened the gate, but before he allowed Juan's soul to enter, he questioned him as follows: "Why have you come here? What acts of piety have you performed on earth that you think you are entitled to the joys of Heaven? Have you left a wife behind you?"

Juan's soul said: "When I was still on earth I often went to church, prayed, and gave alms, but I did not have the good fortune to get married."

The door-keeper answered: "You are not fit to partake of the joys of Heaven."
At pagkásábi nga nitò ay isinara nyá aŋ píntò⁹. Aŋ káluluwa ni Hwàn ay hindí nakapások sa lájit.

Pagkaalis ni Hwàn ay dumatiñ namán aŋ isa pa ri ŋ káluluwa.

"Sínú ka? At bákit mo gustò ŋ pumások sa lájit? Ikaw bá y nagásáwa nañ násása lúpá pā?" aŋ maña tanũŋ nañ bantaypíntò⁹.


Agad-agad na binuksán ni Sam-Pédro aŋ píntú nañ lájit at pagkákita nga sa káluluwa niy Andrès ay sinábí nga: "Ó! Káwáwa ŋ káluluwa! Sa maña gáya mo nátataán at nárárapat aŋ maña kaginhawáhan sa lájit. Pumásuk ka!"

Aŋ káluluwa ni Andrès ay tuwa ŋ twá at pumások sa masayá ŋ táhánan.

Pagkásara nañ píntò ay máy-roon na namá ŋ tumuktók.

"Sínú ka?" aŋ tanouŋ ulí nañ bantáy.

"Akó y aŋ káluluwa ni Mariyáno," aŋ sagót nañ tumuktók.

"Bákit ka naparíto? Bákit ka nagakálá ŋ marápat ka ŋ magtamoto nañ lájit? Ikàw bagá y nagásáwa nañ násása lúpá ka pát?"


"Aki ŋ ikinalúluñket aŋ hindí ko pagkaári ŋ papasúkin kita. Aŋ maña lóku ŋ gáya mo ay wala ŋ lugár dito sa kahariyan nañ lájit."

At isinara nyá aŋ píntò⁹.

23. Si Hwàn ŋ baŋkéero.


Aŋ Kastíla ŋ itò ay isa ŋ marúnuŋ na táño, sigúro ŋ isa ŋ gurú ŋ balítá sa Espánya, at itò y nàpagkikilálá sa pagsasalítá
And when he had said this he closed the door. Juan’s soul was
not able to enter Heaven.

When Juan had gone away, another soul arrived.

"Who are you? And why do you wish to come into Heaven? Did
you get married when you were still on earth?" asked the door-
keeper.

The soul answered: "I am the soul of Andrés. I took a wife
when I was yet on earth. Open the gate for I want to come in."

At once Saint Peter opened the gate of Heaven, and when he saw
the soul of Andrés he said: "Oh, pitiable soul! For such as you the
joys of Heaven are reserved and fitting. Enter!"

The soul of Andrés was overjoyed and entered the abode of bliss.

When the door was closed there was another knock.

"Who are you?" the keeper asked again.

"I am the soul of Mariano," answered the one who had knocked.

"Why have you come here? Why do you think that you deserve
to partake of Heaven? Did you get married when you were still on
earth?"

To these questions the soul of Mariano answered: "When I was
still on earth I often had masses said. Half of my wealth I gave to
the Church for the saying of masses and the ringing of bells. The
candles I offered up could not be drawn by three caribou, and as to
going married," continued the soul, "I was married twice. I be-
came a widower and married again."

"I am very sorry that I am not able to let you in. There is no
place for madmen like you in the Kingdom of Heaven."

And he closed the door.

23. Juan the canoer.

One day a Spaniard was having Juan ferry him across the river
in his canoe. The Spaniard, Juan’s fare, was able to speak Tagalog.
Accordingly, while they were still far from shore, he began a conver-
sation with Juan.

This Spaniard was a learned man, no doubt a famous scholar in
Spain, and this showed itself in his discourse to Juan regarding geogra-
phy, arithmetic, and various languages of Europe.
nya kañ Hwàn tuñkül sa heyugrawiya, aritmétika, at iba t ibâ ñ wîkâ sa Ewrûpa.

Nañ matápus aŋ kanya ñ pagsasalitâ, ay nagtanûñ syâ kañ Hwàn nañ ganitô: "Ikâw ba y nagâral nañ hewgraﬁya?"

"Hindi pó?", aŋ sagôt ni Hwàn,—at katunâya y uwalâ ñ mwañ si Hwàn, sapagkât sya y lumaki sa hîrap at sa gayô y panây na pagtatrabaho lámañ aŋ pinagdâaanan nyâ ñ búhay.

Aŋ Kastîla ay nàpágûlat sa sagôt ni Hwàn at sinábe niya ñ agâd: "Dinâramdam ko, kaybîgan, aŋ hindî mu pagkáalam nañ hewgraﬁya, sapagkât dâhil ditô y pára ñ nawalâ? aŋ kala-hátî nañ iyo ñ búhay."

Si Hwàn ay hindî kumibô at patûlûy din aŋ pagsagwàn.

Hindî naláûnan at tumanûñ namân aŋ Kastîla?: "Nagâral ka bâ nañ aritmétika?"

"Hindi pó?", aŋ sagôt ni Hwàn.

"Kuy gayôn, kaybîgan, ay pára ñ nawalá sa iyô aŋ ikápat na baháge nañ iyo ñ búhay."

Si Hwàn ay natâkot nañ kauntî, sapagkât hindî nya mágag-kûro aŋ ibig sabihin nañ Kastîla.

Sinâbî nya sa kanya ñ sarîli: "Kâwáwa ka, Hwàn, valâ ná ñ nátîtirá nañ iyu ñ búhay, kuy hindî isâ ñ ikápat na partè lámañ.

Nañ aŋ bañkâ nîla ay násasa malâlim na lugár na nañ flog, at hábañ aŋ Kastîlî namân aŋ pinagkûkûro aŋ malaki ñ ka-maŋmañañ nañ maña tâo ñ trabahadûr sa Filipînas, si Hwàn ay tumanûñ nañ ganitô sa kanya ñ sakày: "Marûnoñ pû ba kayo ñ lumangîy?"

"Hindi!" aŋ sagut agâd nañ Kastîla?

"Kuy gayôn," aŋ sagôt ni Hwàn," aŋ hindî lámañ pára kayû ñ nawalâñ nañ boô ñ inyo ñ búhay, dâtapwat nawalâ na ngâ ñ tûnay."

At sinabâyân nya itû nañ pagtataôb nañ bañkâ ñ sinásakyûn nilà. Si Hwàn ay lumangûy sa pasigan at aŋ Kastîlî namân ay tinañjay nañ ágos.

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Isa ñ gabi ñ madîlim ay naglalakad si Hwàn sa maña kapa-râña ñ malalâyo" sa maña bâyan. Sya y patûño sa kanya ñ bâyan. Bâgu sya makaratîñ ditô ay kinâkayilâña ñ magdaân sya sa maña ilàñ na lugâr.

Isa ñ gabi na sya y naglalakad sa ganitô ñ lugâr biglâ sya
When his discourse was ended, he asked Juan: "Have you studied geography?"

"No, sir," answered Juan,—and in truth, Juan had no education, for he had grown up in poverty, so that his life at all times was nothing but ceaseless work.

The Spaniard was astonished at Juan's answer and said at once: "I am sorry, friend, that you do not know geography, for in consequence half your life, as it were, is lost."

Juan did not utter a word, and kept on paddling.

It was not long before the Spaniard again asked: "Have you studied arithmetic?"

"No, sir," answered Juan.

"If that is the case, friend, a fourth of your life is lost to you, as it were."

Juan became a little frightened, for he could not make out what the Spaniard was trying to say.

He said to himself: "You poor fellow, Juan, only a fourth of your life is left now."

When their canoe had got to a deep part of the river, and while the Spaniard was reflecting upon the great ignorance of the working people in the Philippines, Juan asked his passenger this question: "Do you know how to swim, sir?"

"No," answered the Spaniard at once.

"In that case," answered Juan, "you have lost your whole life, not only as it were, but you have lost it in all truth."

And while he spoke these words he tipped over the canoe they were riding in. Juan swam to the shore, but the Spaniard was carried away by the stream.

24. Kindness to animals.

One dark night Juan was walking in some forests far from any towns. He was on his way to his home town. Before he could arrive there, he had to pass through some uncanny places. One night, when he was walking in such a place, he was suddenly startled by the arrival of a black cat which purred and scratched at his leg. What he did

Hindí nalaúnan at saya y sinumpòŋ naŋ antòk. Sa daàn ay máy nákìta saya η isa η báhay, dátapuwát aŋ maŋa táo sa báyan ay may paníviála η íŋkantádo aŋ báhay na iyón. Dátapuwát walá η iba η mátulúgan si Hwàn, kiniyá* aŋ ginawá nya y pumanhik syá sa báhay úpaŋ doón matúlog.

Sya y náhimbíŋ, dátapuwát naŋ naghaháti-ŋ-gabi ná ay nágisíŋ saya sa kàlusúsan naŋ maŋa dagá*. Aŋ ginawá nya y pinagsísipá nya at pinagdagukán aŋ maŋa dagá* úpaŋ kanya η patayin o kayá y palayásin. Dátapuwát aŋ maŋa dagá* ay du- mâmi naŋ dumâmi haugâŋ sa napunó* aŋ kuwârto at saya y kanílâ η pinagkakagát.

Aŋ ginawá ni Hwàn ay kinúha nya aŋ kanya η púsa η itim at sinábi nya ríto η patain nyá aŋ maŋa dagá*. Aŋ púsa* ay ñumiyaw at inumpisaháŋ aŋ payángbol sa maŋa dagá*. Malaki aŋ nágisíŋ tákot naŋ maŋa dagá*, at aŋ maŋa hindí nápatay naŋ púsa ay nagispagtabkò sa kaní-kanílâ η lúgâ*. Naŋ mákìta ni Hwàn na walá na η nátítirá sa maŋa dagá kuŋ hindí dádalawa lámaŋ, ay pinapaghintú nya aŋ púsa*. Kanya η hinúli aŋ dalawa η dagá* at kanya η inámo* at inakálà nya η isáma rin silà na gaya naŋ púsa sa kanya η paglalakád.


Dátapuwát, naŋ nágisíŋ saya kinábukásan, ay nápágúlat saya at natákit naŋ mákìta nya η saya y nákíkuluŋ sa isa η kahón na walá η bükásan. Pinagsísipá nya aŋ maŋa díndíŋ naŋ kahón, dá-
was to kick the cat with all his might, and it was tossed a good distance. He kept on walking, but it was not long before the cat came back to him. His anger greatly increased, and he kicked the cat again. He thought that this cat was the plaything of some goblin or vampire. He kept on walking. It was not long before the black cat again came back to him. This time, instead of kicking the cat, he took hold of it, lifted it up on his arm, stroked it and patted it, and said to it: "Good little cat, what do you want? Are you going to come along with me on my journey?" and he continued walking.

After a while he was attacked by sleepiness. He saw a house by the way, but the people in his town believed that this house was enchanted. However, Juan had no other place to sleep, so he entered the house to sleep there.

He fell sound asleep, but at midnight he was awakened by the pattering of rats. He set about kicking and striking at the rats to kill them or drive them away. But the rats became more and more numerous until the room became full and they bit him and gnawed at him.

It was then that Juan took his black cat and told it to kill the rats. The cat mewed and began to chase the rats. Great fear seized the rats, and those that were not killed by the cat ran to their holes. When Juan saw that there were no rats left except only a single pair, he stopped the cat. He caught the two rats and petted them and decided to take them along on his journey, just like the cat.

On the next day he continued his journey. He was overtaken by night in a place where there were no houses, so he walked on toward a house owned by a certain old man. Now it happened that this old man was an enchanter. He took Juan in and gave him an alcove to sleep in. Juan went to sleep without suspecting anything.

However, when he woke up on the next day, he was surprised and frightened when he saw that he was locked up in a box without any opening. He kicked at the walls of the box, but was not able to do anything: he could not open it. Great was his despair, and he did not know what to do, when he remembered that he had a cat and two rats with him in his prison. He took the two rats, petted them, and told them to make a hole in the box in which they were confined. The rats began to gnaw at the boards, and gradually they succeeded in making a hole in the thick board, until it was pierced through. When they had pierced it, they returned to Juan, and Juan had them again pierce the wall of the prison. When they had made holes again and again, they finally succeeded in making a large opening, and Juan was able to escape.

Aŋ matánda ay hinánap ni Hwàn, dátapiwat itó tó hindí nya mákita káhiit saát. Kanyá ipinatúluy nyá aŋ pagwë*, at doón naŋ dumatiq sya ay ipinamálítña nya aŋ malaki ŋ serbísyo na ginawá sa kanya naŋ kanya ŋ tatlò ŋ kaybíga ŋ isá ŋ púsa* at dalawa ŋ dagá*.

25. Si Hwán ŋ maŋdudúkit.

Nábása ku sa isa ŋ nobélá ŋ Kastíla* na aŋ pamagât ay “La tumbà de yérro” aŋ sumúsunód.

Si Hwàn ay isa ŋ báta ŋ lilimáhi ŋ taón, anák naŋ isá ŋ kasamá naŋ mayáma ŋ si Andrés. Si Hwàn mulá pa sa pagka-bátá* ay pípe, dátapiwat hindí biqë. Gayon din aŋ pagkapípe nya ay hindí malubhá*, sapagkát kadalasán sya y nakasisígaw, dátapiwat hindí qá* lámaŋ gáya naŋ tinig naŋ karanyúwa ŋ báta* aŋ sa kanyá.

Isa aŋ gábí si Andrés ay dumálaw sa báhay naŋ kanyá ŋ ka-
samá na ama ni Hwán, at sa kanya ŋ pagdálaw na yó tó isináma nya aŋ kanya ŋ anák na babáye, lilimáhin dí ŋ taón aŋ gúlan.

Káhiit na pípe si Hwán ay nakipagkayibigan sya sa anák naŋ kanya y paquinóon, at silá ŋ dalawá y nagsipaglaró* hábaŋ aŋ kanila ŋ maŋa amá ay nagsásálitaàn naŋ tugkól sa pananim.

Ipinákita nya kay Maryá (na sya ŋ paqálan naŋ kanyá ŋ ka-
laró*) aŋ maŋa larwan nyá na gawá naŋ kanya ŋ sarlí ŋ kamày at talíno.

Aŋ kanya ŋ maŋa laruwán ay sari-sári ŋ mukhà naŋ táo na
ginawá nya at nayáýárí naŋ pútik. Marámi rin dito aŋ maŋa
buó ŋ táo na may sari-sári ŋ anyó*. Aŋ ibá y nagtáatanim, aŋ
ibá y nagsásayaw, aŋ ibá y nakahíga*, at gayon din may maŋa
nagbúbúnó*, nagtáatákubún, at iba t iba pà ŋ anyó?. Gayon din
máy maŋa háyop syá; aŋ ibá y nayáýárí naŋ pútek at aŋ ibá y
Juan looked for the old man, but did not find him anywhere. So he continued on his way home, and when he arrived there, he told of the great service which had been done him by his three friends, a cat and two rats.

25. Juan the sculptor.

I once read, in a Spanish novel entitled *La tumba de hierro*, the following story:

Juan was a child of five years, the son of a workman of the wealthy Andrés. Juan was dumb from birth, but not deaf. Moreover, his dumbness was not complete, for often he was able to cry out, though his voice was not like that of a normal child.

One evening Andrés visited the house of his workman, Juan's father, and on this visit he brought along his daughter, who also was five years old. In spite of his dumbness, Juan made friends with his master's child, and the two played together while their fathers were discussing matters of farming. He showed Maria (this was the name of his playmate) his toys, which he had made by his own hand and skill.

His toys were all kinds of faces of people which he had made, and they were made of clay. There were also many whole figures of people in all kinds of positions. Some were planting, some were dancing, some were lying down, and there were also some wrestling, running, and in many other positions. He also had animals; some were made of clay and others were made of wood.

The two children became good friends and were engrossed in play. When their fathers had finished their conversation, Andrés called Maria to go home, but Maria first asked her father to come to where Juan's toys were, so that he might see them. When Andrés beheld the
náyáyári náñ káhoj.


Napasalámát nañ marámi y marámi aŋ ama ni Hwán at silá y naghiwáláy. Malaki aŋ ikinaluŋkót ni Hwán nañ umalis ná aŋ kanya y kalaró.

Mulá sa áraw na itó kadalasan ni Hwán ay ipinasúsundó nañ ama ni Maryá úpaŋ doón siyá sa kanya y báhay makipaglaró* kay Maryá.

Isa y hápon na silá y dalawá y naglalaro sa hålamanan nañ maláwak na bakúran ni Andrés ay nagdáa y lumílipád sa tabi nañ dalawa y báta* aŋ isa y paruparó. Itó y kaniña y hinábol. Nàuná si Maryá at sumúsunód si Hwán. Sa pagtatákbo nilá ay nahúlog si Maryá sa isa y sápa y mabábaw na pábyáyan nañ maña isdá* niy Andrés. Si Hwán ay nápasigáw nañ malákas at pagsigáw muya y itó y napatíryn saña nañ lamán na sa lalamún na at nagdudugó* aŋ kanya y bibíg. Hindi yó itó inalintána at tumulón din sya sa sápa* úpaŋ iligtás si Maryá sa pagkalánon. Sa kabában nañ sápa* ay hindi nañalúndon aŋ dalawá y báta*, dátapuwat sínigílan lámañ si Maryá nañ malaki y táko na sa sya nyá y ipinaghamatáy nañ násasa túbig na saña. Kanya* ay ginawa ni Hwán ay hináwakan nya si Maryá sa likód at itinaas nyá úpaŋ hwag makaiñnom nañ túbig, hábañ syá ay násísísid sa túbig. Ganitó aŋ anyú nila nañ mādatnan sila nañ isá y afíla ny Andrés at silá y hinápó sa sápá*.

Malaki aŋ pagkágúlat niy Andrés at malaki aŋ nagió twá* nañ ama ni Hwán nañ si Hwán ay márinig nila y magasalità* at ibalítá sa kaniña aŋ nañyári.

Dáhil sa paggasalità ni Hwán ay lálu y lumakás aŋ kanya y pagsuñon sa pagaráral, at gayon din lálu y tumálík aŋ pagkakaybigan nila ni Maryá. Dumátíŋ aŋ áraw na sinábi nañ guró nya na sya y dápat lumípat nañ báyan úpaŋ ipatúluy aŋ pagaarál,
toys, he was astonished at the great ability shown by the one who had shaped these manikins. Andrés told Juan’s father that Juan was gifted and ought to be sent to school. But Juan’s father answered that he had no money with which to let Juan study.

“In that case,” said Andrés, “I will pay the teacher. Tomorrow Maria’s teacher is coming to our house. I shall have him go on here to you, to begin the teaching of Juan and the opening up of his mind.”

Juan’s father thanked him profusely, and they parted. Juan was very sorry when his playmate left.

From that day on Maria’s father often sent for Juan that he might play with Maria there in his house.

One afternoon when the two were playing in the garden in the wide grounds of Andrés, a butterfly came flying past the two children. They ran after it. Maria ran ahead and Juan followed. As they were running, Maria fell into a shallow pool which Andrés used as a fishpond. Juan gave a loud cry, and, as he cried out, a muscle in his throat broke and his mouth bled. He paid no attention to this and jumped into the pool to save Maria from drowning. As the pool was shallow, the two children did not drown, only Maria was filled with great fear, which caused her to faint while still in the water. So what Juan did was to take hold of Maria by her back and lift her up, so that she should not swallow any water,—he himself meanwhile being immersed. They were in this position when a servant of Andrés came upon them and rescued them from the pool.

Great was the surprise of Andrés and great was the joy which came to Juan’s father, when they heard Juan talk and tell them what had happened. What with Juan’s talking, his progress in his studies became much greater and his friendship with Maria grew much stronger.

There came the day when his teacher said that he ought to go to another town to continue his studies, for he could teach him nothing more. He told this also to Andrés. Andrés sent Juan to a school for sculptors, and there he studied for about six years.

Juan and Maria grew up and their friendship turned into love. Every vacation Juan went home to their house on Andrés’ estate, and there he passed the days at Maria’s side.

There came a day for the exhibition of the sculptures of the artists, and Juan had planned a design which he was going to carry out for that day. The victor among the contestants was to be given a prize that was to be accompanied by much money, in addition to a celebration in honor of the winner. For about a year Juan worked at his composition.

The day for presenting the statues arrived. Juan, his father,
sapagkât sya y walá na ṭ màitúro sa kanyà. Itò y sinábi rin nyà kay Andrès. Aṣ ginawà ny Andrès ay ipinadalà si Hwàn sa isa ṭ eskwêhan nañ pañudúkít, at dîto sya nagáral na may ánîm na taòn.

5  Si Hwàn at si Maryâ ay nagsilaki at aṣ kanila ṭ pagkakay-bígan ay nagîñ pagåibígan. Twî ṭ bakasyòn ay umuwè⁴° si Hwàn sa kanila ṭ báhay sa bükid ni Andrès at doñ sya nagçàpalípas nañ áraw sa pîliñ ni Maryâ.

Dumatiñ aṣ isa ṭ áraw nañ pagtatanyàg nañ maña dinúkit nañ maña maña artista, at dâhil dîto y pinagaràlan ni Hwàn aṣ isa ṭ áyos na kanya ṭ dâpat dukùtin parà sa áraw na itò. Aṣ manâlo sa maña kasále ay bibigyañ nañ isa ṭ ganti ṭ pâlà na may malaki ṭ kasáma ṭ kwâlta, bukôd sa pagdiríwág sa karâñâlan nañ mânânalô. May isa ṭ taò ṭ nagtrabáho si Hwàn sa kanya ṭ kumpusisýòn.

Dumatiñ aṣ áraw nañ pagtatanyàg nañ maña dinúkit. Si Hwàn, aṣ kanya ṭ amà, si Andrès, at si Maryâ ay naparòn sa báhay na kinàdòroonàn nañ maña maña dinúkit. Lubhà ṭ marámi aṣ maña tào, dátaþuwat aṣ pinagkâkalipumpunân nilà aṣ ay aṣ dinúkit ni Hwàn. Si Maryâ ay nápaiyàk sa twà⁴° sa gándà nañ dinúkit ni Hwàn. Si Andrès namàn ay walá ṭ målåma ṭ sabîhîn sa pagpúrî. Dumatiñ aṣ órás nañ pagpapahàyag nañ maña hukóm kuñ sino aṣ nanâlo, at aṣ dinúkit ni Hwàn ay sya ṭ bínanîg na nakakâha nañ ganti ṭ pâlà⁴°.

Itò y isa ṭ grûpo ṭ máy-roo ṭ isa ṭ babâye ṭ nakatindig. Aṣ kaliwà ṭ kamây ay may háwak na isa ṭ sulò³° at aṣ kânan namàn ay isa ṭ koróna ṭ dàhon. Sa banda ṭ kânan nañ babáe at sa ilålim nañ koróna ṭ olâva ay may isa ṭ binàta ṭ nálûlùhod aṣ kâna ṭ paà. Sa kanya ṭ kaliwà⁴° ay may háwak sya ṭ libró at sa kânan ay isa ṭ pamukpòk. Sa kanila ṭ paánan ay násåså-bug aṣ iba t iba ṭ kasaqâkapà nañ isa ṭ nágâral.

Nañ silà y umuwè⁴° ipinagtañat aṣ nañ dalawa ṭ nagkákàibígan sa kanila ṭ maña magûlaŋ aṣ kanila ṭ íthim. Aṣ ama ni Hwàn ay nalugkût lámañ, sapagkât nàñlålamàna nga na aṣ pagkakasàl sa kanila ṭ dalawa ay hindî maáàri⁴°, sapagkât aṣ kanila ṭ lagày ay gâya nañ sa isa ṭ busábos o alîpin at isa ṭ pañjînoñ o háre⁴°. Pagkåalam ni Andrès sa bâgay na itò ay sinîglàn sya nañ malaki ṭ gâlit. Ipinatáwág nga si Hwàn at kanya ṭ minûra. Sinâbi nga y saya y walà ṭ hyà⁴° at hindî marúñoŋ tumanàw nañ útañ na loob, hindî marúñoŋ kumilâla sa nagpårûnoŋ sa kanyà, at sinâbi nga y hindî saya maâàri⁴° ṭ màpakasàl kay Maryà. Dâhil dîto y sya y umalis agad-agàd na walà nga nakåalàm kàhit sino nañ kanya ṭ patùtûgúhan.
Andrés, and Maria went to the building where the statues were. Many people were there, but they were all crowding round Juan's statue. Andrés did not know what to say in his admiration. The hour came when the judges announced who was the winner, and Juan's statue was that named as having won the prize.

It was a group with a standing woman. Her left hand held a torch and her right a crown of leaves. At the right of the woman and under the crown of olive a youth was kneeling on his right foot. In his left hand he was holding a book, and in his right a hammer. At their feet lay scattered various implements of a student.

On the way home the two lovers revealed their secret to their parents. Juan's father was merely grieved, for he knew that the marriage of the two was not possible, for their position was like that of a slave or thrall and a lord or king. When Andrés learned of the matter, he was filled with great anger. He had Juan called to him and scolded him. He told him he was shameless and did not know how to appreciate favors,—did not know how to repay the man who had given him his education, and told him that he could not marry Maria. Accordingly Juan at once went away without anyone's knowing his destination.

Five or six years passed, and Juan at his sculpture did not forget Maria.

Maria passed these six years in her house. She was sunk at all times in a deep grief, and it was always Juan of whom she was thinking. Maria fell seriously ill and was near to death.

Her physician advised Andrés that, if he wanted to save his daughter, he would have to follow her desire regarding marriage to Juan. But when Andrés consented, it was already too late. Maria's sickness went from bad to worse, and he did not even know where Juan was. He sent many messengers to the large towns to look for Juan, but even when many days had passed, not one of them had succeeded in finding Juan.

At last one of them came upon him in the town of Kamalig in his workshop. When he was told that he was being sent for by Andrés that he and Maria might be married, his joy was very great. But he was also much afraid that he might not find his loved one alive. He went home with all possible speed, and when he arrived at the house of Andrés, he found there the body of Maria, mere bone and skin, stretched out on her couch. That very moment Andrés sent for a priest, and Juan and Maria were married. While the marriage-ceremony was being performed by the priest, Maria's breath ceased. When they were married, Juan had but time to kiss his wife before her breath left her, her face glad and her mouth smiling.
Nagdaàn âng limà o ânîm na taòn at si Hwàn sa kanya ñ pagdudûkit ay káylan ma y hindi naliììmûtan si Maryâ.

Si Mariyâ namàn ay nagpaltapas nañ ânîm na taò ñ itò sa kanya ñ báhay. Nànlûlugmok syà hábañ panahôn sa isa ñ malâlim na kaluñgûtan at tuví na y si Hwàn añ kanya ñ nààalaàla. Si Maryâ y nagkasakin nañ malubhà'y at malàpit na ñ màmatày.

Ipîñáyu nañ mangagámot nga kay Andrès na, kuñ fíbig nga ñ màligtas añ kanya ñ anàk, ay sundin nga añ gusto nitò tuñkôl sa pagaasàwa kay Hwàn. Dàtapuwat nañ pumâyag siy Andrès ay lubhà ñ huli nà. Palalà nañ palalâ'y añ sakit ni Maryà, at si Hwàn namàn ay hindí nga nàlâlâmam kuñ saàñ añ kinàdôroonàn. Maràmi syà ñ inutúsan sa malalaki ñ báyan úpañ hànapin si Hwàn, dàtapuwat nakaraan na añ màrâmi ñ áraw ay wàla pa ñ nagkapálad kàhit isa sa kanîlà na makàtagò'y kay Hwàn.


26. Si Markîta.

Si Markîta ay isà ñ dalágà ñ mabát at magandà, dàtapuwat mahírap. Syà y máy-roò ñ isa ñ nóbyo na mahírap din, dàtapuwat may empléyo sa gobýèrno sa Maynilà at máy-roò ñ mabûti ñ swèldo.

Si Markîta ay máy-roò ñ isa ñ kàpit-báhay na mayàñan. Añ báhay ay tablà, at yéro añ bubuñàñ, malápad añ kanya ñ bukírin. Añ kàpit-báhay na yò y malaki añ pàgkâgusto kay Markîta, dàtapuwat hindí nàtìn màsàsàbe kuñ tûnay añ kanya ñ pàgûbig, sapagkàt maluwàg añ kanya ñ torníyo. Lehàt nañ pagsûyo' ay gingawà nga kay Markîta, dàtapuwat si Markîta y isa ñ dalágà ñ
26. Marquita.

Marquita was a good and beautiful young woman, but poor. She was betrothed to a man who also was poor, but had a position with the Government in Manila and received good pay.

Marquita had a rich neighbor. His house was of wood, with an iron roof, and his estate was large. This neighbor had a great liking for Marquita, but we cannot say whether his love was true, for he had a screw loose. He paid every attention to Marquita, but Marquita was not a girl of fickle heart and paid no heed to all his attentions.

So great was the desire of this suitor to win Marquita that he decided to employ force. One afternoon he went into the yard of Mar-
hindí sa-lawáhan aŋ loòb, at aŋlahåt naŋ kanyà ŋ pagúnóyò ay hindí pinansín.


Nálaláman na ninyò na sa maŋa mahíinhì ŋ tào doòn sa átin aŋ isa ŋ halik ay isa ŋ malaki ŋ kasiraán naŋ púri. Dàhil dítò naŋ si Markítà ay pumahnik sa báchay na umfiyàk, at naŋ màlámàn naŋ kanyà ŋ maŋa magúlan na syà y tinampilásan o hinagkàn naŋ lalákè ŋ iyòn, inakálà nila na walá ŋ iba ŋ paŋtakip sa kasíraá-ŋ-púri ŋ itò kuŋ hindí aŋ ipakásal nilá sa lalákè ŋ iyòn aŋ kanílà ŋ anák na si Markítà. Káhit anò ŋ pagayàw aŋ ginawà ni Markítà at káhit na nálaláman nilá na itò y may kaibi-gan, ay kanílà rì ŋ ipinatúloy aŋ pagkakásal.

Si Markítà ay isa ŋ báta ŋ lubhà ŋ masùmùrin sa kanyà ŋ maŋa magúlan, kanyà hindí syà makasuwày naŋ tötohánan nayòn. Aŋ ginawà na lámaŋ nìyà ay isinúlat nya sa kanyà ŋ nóyò aŋ maŋa naŋyàri at maŋyàyàri at sinábi nya ŋ aŋ magligí pagkakásal sa kanyà ay isa lámaŋ pagsunòd sa maŋa magúlan at siya rin ay kanyà ŋ inilibig. Sa maŋa magúlan namàn ni Markítà ay kanyà ŋ sinábi na syà ay hindí nila pakíkinabagà, sapagkát aŋ pagkakásal nya sa táu ŋ kanyà ŋ kinabùbuwisítan ay kanyà ŋ ikamámatyà na madali?*


27. Aŋ maŋmàñ na pàrè?

Sa báya-ŋ-Balíwag ay máy nádistíno ŋ isa ŋ pàrì ŋ wala ŋ
quita's family and hid in a banana-tree. It happened that on this afternoon Marquita's yard was dirty. Accordingly she went and swept the yard. When she came near the banana-tree in which the man was hiding, he suddenly dropped down, seized her by the hand and kissed her.

As you know, among reputable people in our country a single kiss is a great stain on a girl's honor. Therefore, when Marquita came into the house weeping and her parents found out that she had been roughly handled or kissed by this man, they decided that there was no other way of covering up this disgrace than marrying their daughter Marquita to this man. No matter how much Marquita objected, and although they knew that she had a sweetheart, they nevertheless prepared for the marriage.

Marquita was a daughter very obedient to her parents, so she could not actually disobey them now. All she did was to write her betrothed what had happened and what was going to happen and to tell him that her coming marriage was only an act of obedience to her parents, and that she loved only him. To her parents Marquita said that they would get no joy from her, for her marriage to the man whom she abhorred would soon be the death of her.

They were married. It was not long before Marquita was stricken with fever. From the day of her marriage she was not able to eat anything, and she shed tears day and night. The skilful physicians of the town, all the wealth of her husband, and all the prayers of her parents, failed to save her from death. Seven days after her wedding she died. This caused much grief to her former betrothed and contributed to his misfortune in his later life.

27. The ignorant priest.

To the town of Baliwag there was once assigned a priest who had

Añ maña táo y nagálit at pinagsumbóñ sya sa arsubispo. Añ sagòt nañ arsubispo ay páparoon sya ü isà ü liñgò at ma-kkinig nañ mísa, úpàt màkità kuñ túñay ù àñ sumboñ nilà.

Dumatiñ doøn añ arsubispo. Sa kanyà y sinábi nañ pári na sya y hindí makapagmisa, sapagkát añ maña ulól na táo ay nagállisan sa simbáhan paguumpisà nwa nañ mísa.

"Búkas," sinábi pa nha, "ay mamámasdán ninyò añ kanila ü pagtatakbutáñ sa pagbendisyn kon pa làmañ."


Sinábi nañ arsubispo sa pári na sya y hindí máàalis sa báya ü iyòn at hindí na nyà pàpansiní añ anu mà ü ipagsumbóñ nañ maña táo.


Si Pári Mundò ay sya ü nádistfnu ü ilà ü taøn sa báya-ü-Marikina. Sya y isa ü táo ü maíbigin sa pagliliwallw. Sa pagtu-pàd sa kanya ü maña tuñkúlin sya y hindí nagkúkúlùñ káylan
no education whatever. The people surmised that he was only a grass-cutter in Spain, who had been cast hither by chance and assigned as priest to their town so that he might have some income and so be saved from dying of hunger. Every Sunday he said mass, but those who heard the mass could hear nothing from him, except only the word "Mass, mass, mass," and so on. He would walk round in front of the altar; at times he faced the people, brought his hands together, and, while making all these movements, he would keep saying his "Mass, mass, mass," and so on.

The people got angry and reported him to the archbishop. The answer of the archbishop was that he would come some Sunday and hear the mass to see if their accusation was really true.

The archbishop arrived. The priest told him that he was not able to perform mass, because the silly people all left the church as soon as he began mass.

"Tomorrow," he added, "you will see how they all run away as soon as I give the blessing."

The next day was Sunday and at his mass the archbishop was to be present. He planned a way of saving himself. Accordingly, before beginning the mass, he caused some oil to boil. While he was putting on his vestments the people and the archbishop were seated in the church. The archbishop was near the altar, and, while the priest was putting on his vestments, the oil was boiling. When he had put on his vestments, he poured the boiling oil into the vessel for holy water. It was his custom to give the blessing before saying mass, so, when he entered the church, he sprinkled the boiling oil on the people instead of holy-water. The people, struck by the drops of hot oil, all jumped up and ran with all their might out of the church. When the archbishop saw this, he did not have the mass gone on with on that day, for there was not a single one of the people left in the church.

The archbishop said to the priest that he would not have to leave the town and that hereafter he would not heed any accusation that the people made.

28. The confessional.

Father Mundo was the priest assigned for some years to the town of Mariquina. He was a man who liked amusements. He was never deficient in the fulfilment of his duties. Every day he said mass, and

Maisan máy-ro ñ isa ñ babáí ñ dalága na mapagsimbà at mapagkumpísal. Naŋ dumatiŋ aŋ dalága ñ itò sa dalawa ñ pù ñ taön aŋ gúlaŋ ay íñwan na nyà aŋ kabánálà ñ pagkumpísal, gayon din biñira ñ magsimbà. Naŋ maisan usisáin aŋ babáye ñ itò ay nagsábi naŋ ganítò.

"Noo ñ úna aŋ bòò ñ akálà ko si Pári Mundò ay isa ñ sànto, dátapuwat gayò y nápagkikíílala naŋ marámi na sya y isa ñ buwisit na táo. Kuŋ báhà at aŋ màpa táo y nagsásípamaŋkà sa bahá, saya y sa bâŋkà naŋ màpa babáe nákískakay at hindí sa màpa laláki. Kuŋ umága pagtámìsa nya ay mákikita na sya ñ nákatalúŋkò sa kanyà ñ látyo na aŋ ábito y nagúguñun sa lúpa at sa ty sa y humahágod naŋ manòk kaharáp naŋ ibà ñ sañuñero.

"Noo ñ úna akò y madalàs magkumpísal sa kanyà, dátapuwat dumatiŋ aŋ isa ñ áraw na panày na kaululan lámaŋ aŋ ipagtañò nga nya sa ákin sa kumpísalan. Súkat ba ñ itinanaŋ nga sa ákin kuŋ ilàn aŋ manlíguw sa ákin, kuŋ sínò aŋ áki ñ inilib, at kuŋ saăn akò makikipagtagpò? Sa loob-loob ku lámaŋ ay nápakawala-ñ-hyá aŋ pári ñ itò. Kanyà íñwan ku sya agád sa kumpísalan at mulá noon ay hindí na akò naujumísàl."

30. Si Hwà ñ bíbas.

Si Hwàn ay isa táo ñ mapaggawà naŋ kaululan, dátapuwat itò y hindí nya sinásadyà ñ úpaŋ magpagálit naŋ kápwa táo, kuŋ hindí yon ay talágà ñ sya nyà ñ ugálií na átas sa kanyà naŋ kanya ñ pagísip.

on Sunday he said mass twice. Also, he christened children, said blessings over the dead, carried the sacrament, heard confession, and gave holy communion. He performed all his duties well, but the confessing he overdid a little. From his point of view this was perhaps useful in lessening the sins of those whom he confessed, but for some of the latter it had its bad side.

Once there was a young woman who was fond of going to church and to confession. When this young woman reached the age of twenty years, she abandoned the pious duty of going to confession, and also went to church but rarely. Once when this woman was questioned, she spoke as follows:

"At first I really thought that Father Mundo was a saint, but now the people realize that he is a horrid man. At flood-time, when the people are all canoeing on the flood, he rides along in the women's canoe, and not with the men. In the morning, after saying mass, he is seen squatting in his courtyard with his vestments trailing on the ground, petting fighting-cocks, in company with the other cock-fighters.

"At first I often confessed to him, but there came a day when the things he asked me in the confessional were nothing but foolishness. Was it right for him to ask me how many suitors I had, whom I liked, and where I met them? What I thought was that this priest was extremely impudent. So I left him at once in the confessional, and since that time I have not been going to confession."

29. Juan the joker.

Juan was a man giving to doing nonsensical things, but he did not do them intentionally to anger his fellow-men; it was merely his natural habit, prompted by his character.

Once he went to the festival of a certain town. He was carrying three young pigs to sell in the town. When he got there, he saw many people gathered in the courtyard of the church and listening to a speech which the mayor of the town was delivering. The people stood in a dense crowd, but he succeeded in getting close to the foot of the platform on which the orator was standing. While he took part in the crowding, the three pigs kept squealing. When he had arrived in front of the mayor, he held his hand over their mouths to make them
ay wala ng lubay naa pagyak. Naa sya y makaratiq nà sa harapán naa käpitan, tinúkup nya aq maça bibig, úpaq silà y patahanin, dátapwat walà sya ng magawà? Nóino naa käpitan aq maça iyákan naa bìk at tiniyjan naa kuñ sínó aq máy dala dòon naa maça bìk.

Na aq mákìta nya si Hván ay sinábi nya aq ganítò: "Huwán! Anò aq gustu mò a sabihin sa pagpapaiyak mo dito naa iya ng maça bìk? Lumáyas ka ñayon din, at hwag kà ng makátuntoŋ-tuntoŋ käylan mán sa lúpa-ng-Bústos!"

Si Hván ay umalis at umwè sa kanya ng báyan sa San-Ildepönso. Nakaraan aq isà taon at dumatiq na multi aq fỳèsta sa báyan naa Bústos. Iníbig ni Hván na pumaroön, dá-tapuwat náalaala nya na tinañjàn sya naa käpitan sa báya ng iyön na, pag sya ng nákità ng multi sa lúpa-ng-Bústos, ay sya y ipabibilaŋgú at pahhiràpan. Umísip si Hván naa paraàn úpaq makaparòn.

Na aq dumatiq aq fỳèsta aq máy-roo a sabihin ng malaki na dinaluhan naa libo-libo ng tao. Si Hván ay isà sa maça tao ng itò at sya aq nápaóansin naa marámi ng tao, dahilàn sa anyò naa pagkálagay nya doön sa loób naa simbahan. Dí nalaún naa isà sa maça tao ng nagmámasid sa kanya ay nagsumbúq sa käpitan at sinábi na si Hván ay násása loób naa simbahan at nakasakày sa isà ng karèta na hinhiña naa kalamàw, at aq lalàt, karèta, kalamàw, at si Hván ay násása loób naa simbahan. Si Hván ay hindí nanànaóg sa karèta ng kanya ng tinútuntoŋ-

Pumarì aq käpitan sa simbahan úpaq hulihin si Hván. Na aq nálañpit sya dito ay sinábi nya: "Huwán! Sumunòd ka sa akín at ibíbilaŋgú kita. Hindí ba sinábi ko nà sa iyò t hwag kà ng tútuntoŋ naa lúpa-ng-Bústos!"


Pagkásábi ni Hván nitò ay hindí nàpigilan naa käpitan aq pagtáwa, at sinábi na láma nya sa kanya ng sarlí na syà y wala ng magágawa kay Hván, sapagkát itò y nása katwíran.

30. Tatło ng magkakaybiga ng magnanákaw.

40. Si Hván, si Andrés, at si Dyégo ay tatlö ng magagálì ng
keep quiet, but he did not succeed. The mayor took notice of the squealing of the pigs and looked round to see who had brought the pigs there.

When he saw Juan he addressed him as follows: “Juan! What do you mean by making your pigs squeal here? Get out of here at once and never again dare to set foot on the ground of Bustos!”

Juan departed and went home to his town of San Ildefonso. A year passed, and the festival in the town of Bustos came round again. Juan wanted to go there, but he remembered that the mayor of that town had threatened him that, if he were seen again on the ground of Bustos, he would have him imprisoned and tortured. Juan thought of a way of going there none the less.

When the festival arrived, there was a high mass, which was attended by thousands of people. Juan was one of these people, and he it was whom all the people were watching, owing to the manner of his appearance there in the church. It was not long before one of the people who were watching him complained to the mayor, saying that Juan was in the church mounted on a wagon drawn by caribou, and that the whole thing, wagon, caribou, and Juan, was inside the church. Juan had not got down from the wagon on which he was standing.

The mayor went to the church to arrest Juan. When he got there he said: “Juan! Follow me, I am going to imprison you. Didn’t I tell you not to set foot on the ground of Bustos?”

But Juan answered: “Mr. Mayor! You certainly did tell me that. That is why I cannot get out of my wagon. Do you see this earth, sir, with which my wagon is loaded and on which I am standing? This is not the ground of Bustos, sir, but earth of San Ildefonso. I got this earth in my town.”

When Juan had said this, the mayor could not restrain his laughter and only said to himself that he could do nothing to Juan, for the latter was in the right.

30. The three thieves.

Juan, Andrés, and Diego were three expert thieves. They were
magnanákw. Silá y balíta ñ balíta*, at marámi ñ táo aŋ nag-sisihúle sa kanilà, dátapuwat sa galiŋ nilà naŋ paŋiŋlag at pag-
nanákw aŋ hindí sila máhúle. Aŋ tatlò ñ itù y nagtipána ñ
mínson na magtatagpò* sila sa isa ñ lugàr na tahímik at likim
úpaŋ pagusápan nilà aŋ kanilà ñ pamumuhay at maŋa mabubùti
ñ bágo ñ paraán naŋ pagnanákw. Silá ñ tatlò ay nábubúhay
sa pagnanákw lámaŋ. Ní isa màn sa kanilà aŋ walà ñ pagha-
hánap na mamûte. Mulà pa sa pagkabáta* ay ganito ná aŋ kanila
ñ pamumúhay, kanyà* sila y nagliŋ matalíno at lubhà ñ makínis
sa gawa ñ itó.

Naŋ dumatiŋ aŋ áraw naŋ kanilà ñ tipánan, madali ñ áraw
pa lámaŋ ay nárroón na silá. Malaki ñ pamamalita* naŋ báwat
isà at hindí magkámáyaw aŋ kanila ñ pagbabalítaàn.

Itinanòŋ ni Hwán kay Dyégo: “Gánu ka na bà kakínis
ñayòn sa áti ñ trabáho?”

“Sa damdam kò,” aŋ sagòt ni Dyégo, “ay akò aŋ pinaka-
makínis sa áti ñ tatlò, sapagkát akò y nakapagnánakaw naŋ maŋa
ítòg na hináhalimhimàn naŋ manòk na hindí nálalámàn nitò. At
hindí itu lámaŋ,” idinugtûn nyà, “aŋ maŋa háyop màn na ma-
babagsik ay nànanákawan ku naŋ kanila ñ inakày naŋ walà sila
ñ málay.”

“Ganyàn ba lámaŋ aŋ kínis mo?” isinabàd pagdáka ni An-
drès, “Akò aŋ nakapagmánakaw sa háyop at gayon din sa táo.
Aŋ maŋa aláhà naŋ táo na íbig ko ñ nakáwin ay ninánakaw ko,
káhit na natútúlog o naglálagad aŋ may áre?. Mínson ay niná-
kaw ko aŋ isa ñ sipin na hiníhígan naŋ may ári* úpaŋ hwaq
mánakaw, dátapwat itò y nánakaw ko naŋ walà sya ñ málay.”

“Ganyàn ba lámaŋ aŋ kínis ninyò?”, itinanòŋ ni Hwán,
“Walà sa kalaháti naŋ kínis ko sa pagnanákw aŋ inyù ñ maŋa
nagágwà. Akò y nakapagnánakaw naŋ táo mismo at hindí naŋ
kanila lámaŋ na maŋa pagááre?.”

Napagulât aŋ dalawà nga yà kaúsap, sapagkát hindí nila ina-
kála ñ aŋ isa ñ táo ñ buhày ay maárí ñ mánakaw naŋ hindí nito
nálaláman, at úpaŋ subúkan nilà aŋ galiŋ ni Hwán ay nakipag-
pustáhan silà ñ dalawà kay Hwán. Sinábi nilà ñ nakáwin nga
aŋ pári* sa báyan at ihatid nyà sa lugàr na kanila ñ kinádoñovan
ñayòn. Kuŋ itù y magawa nga, bábayáran nga ni Andrès at ni
Dyégo naŋ limà ñ daà ñ píso. Dátapwat kuŋ hindí nga ma-
gawa?, bábayáran nga si Andrès at si Dyégo naŋ isa ñ daà ñ
píso. Umáyon si Hwán sa pustáha ñ itò at silà y naghiwá-
hívalày.

Si Hwày ay napatúŋu sa báyan at pinakíbalitaán nga kuŋ
saàn nátitirá aŋ páre*? Naŋ málámàn nga itò ay nagisip sya naŋ
very famous, and many people were trying to catch them, but their
cleverness at dodging and stealing kept them from being caught. The
three once made an appointment to meet at a certain quiet and secret
place to discuss their means of livelihood and new good methods of
thievery. Not one of them had an honest trade. This had been their
mode of life from childhood on, so they had become skilful and very
clever at this activity.

When the day of their meeting came, they were there already at
dawn. Each one of them had much to tell, and, as they were all talk-
ing at once, their stories were indistinguishable.

Juan asked of Diego: "How skilled are you now at your work?"

"In my opinion," answered Diego, "I am the most skilful of us
three, for I am able to steal the eggs a hen is brooding on without its
knowing it. And not only this," he continued, "I am able to rob wild
animals of their young without their noticing it."

"Is that all your skill?" Andrés quickly interrupted, "I am able
to rob animals and men too. I have stolen all of people's jewelry that
I wanted to steal, whether the owner was asleep or up and about. Once
I stole a ring that the owner was sleeping on to keep it from being
stolen—but I stole it without his noticing."

"Is that all the skill you two have?" asked Juan. "The things
you do don't come halfway up to my skill at stealing. I can steal peo-
ple themselves, and not only their property."

The two he was talking to were surprised, for they did not think
that a live man could be stolen without his knowing it, and, to test
Juan's ability, the two made a bet with Juan. They told him to steal
the priest of the town and to bring him to the place where they now
were. If he succeeded in doing this, Andrés and Diego would pay him
five hundred pesos. But if he could not do it, he was to pay Andrés
and Diego one hundred pesos. Juan agreed to this bet, and they
parted.

Juan went to the town and found out by inquiry where the priest
lived. When he had found this out, he figured out the plan he would
pursue in stealing the priest. He entered the priest's household as a
servant. During his stay as a servant he became acquainted with the
habits of the priest. One of his habits, from which he never deviated,
was praying a rosary before the image of a saint. The image was made
of wood, and it represented Saint John. The size of this image was
equal to that of a man. Juan had a carver make an image just like
this one, but with an opening, and hollow inside. This opening inside
the body of the image of the saint was such that a man could enter it.
paraà ñ gágawin nyà na pagnákw sa párè. Sya y pumásuk na alíña sa párì ñ itò. Sa kanya ñ pagkápaálìña ñ itò ay nákilála
nya ññ maña ugáli nañ páre. Isá sa kanya ñ ugáli na hindí
nabábáli káylan màn ay añ pagdadasál nañ rosáriyo sa harápat
nañ isa ñ poón. Añ poò ñ itò ay nayáyári nañ káhoy, at itò y
si Sañ-Hwán. Añ laki nañ poò ñ itò ay kasiúpantáy nañ isa ñ
táo.

Añ ginawá ni Hwán ay nagpagawá sya sa isa ñ mandurúkit
nañ isa ñ poò ñ gáya rin nitò, dátapuwat hukày at wala ñ lamán
añ loób. Añ bútas na itò sa loób nañ katawán nañ poò ñ itò ay
maáarı ñ soótan nañ isa ñ táo. Nañ mayári na añ poò ñ pagwá
ni Hwán, ay pinalitan nyà añ poò ñ si Sañ-Hwán na tunay naári
nañ páre.

Isa ñ hápun bágu dumatiñ añ orasyón ay kumúha sya nañ
isa ñ sáko nañ bigás at napaloób sya sa loób nañ sánto ñ ipiná-
gawá nyá. Pagkahápon nañ pári itò y pumaroón sa kwártó ñ
kanya ñ pinagdadasalán úpañ magrosáryo. Nañ magkákalahátí
na añ kanya ñ pagdadasál at kátaon namá ñ nañájavit sa ni
Hwán sa pagkátauó, ay nagsalità ito: "Uhintú mu nà, Pári
Lúkas, añ iyo ñ pagdadasál. Ako y pináparíto sa iyo úpañ
ihatid kità sa láuít."

Nañ úna ay siniglán nañ táko añ páre, dátapuwat inakálá
nya ñ añ kanya ñ poón ay nagmímilágro at totoo qà ñ sinúsundú
sya úpañ ihatid sa kalanítán.

Sa kanya ñ hindí pagkibó ay nagsalità ñ mulí si Hwán nañ
ganítò: "Marámi nà añ kabánàla ñ iyú ñ ginawá? Matagál ka
nañ námúmahay nañ mabába, at dáhil difícil y nátataan sa iyo añ
lahát nañ kaginhanwánan sa láuít. Sumámá ka sa ákin at iháhatid
kità."

Isinagót nañ páre*: "Papáno añ gágawin kò ñ pagsáma sa
iyò? Akù y matandá na at hindí ako makalálakad mulá difícil sa
úpañ bangay sa láuít."

Isinagót namán ni Hwán: "Yon ay hwag mú ñ alalaháñin.
Máy-ron ako ñ isa ñ sáko. Sumilid ka difícil at papasanin kità sa
paangpantú sa láuít."

At pagkáába niya nítò y niladlad nyà añ sáko nañ bigás.
Pagkásilid nañ páre ay tinala ñ mahigpit ni Hwán añ sáko.
Lumabás sya sa loób nañ poón at pinásan nyà si Pári Lúkas
patúño sa báhay na kanya ñ pinagtipanán sa dalañ ñ kaybígan.

Tiwalà ñ tiwalá si Pári Lúkas na sya y papuntú sa láuít, kanyà
walá sya ñ kibó sa loób nañ sáko.

Dátapuwat, nañ nagbábátis na si Hwán sa isa ñ mabábaswa na
When the image which Juan had made was ready, he replaced with it the image of Saint John which belonged to the priest.

One afternoon before prayers he took a rice-sack and went into the inside of the saint he had made. When the priest had eaten supper he went into the room in which he prayed, to say a rosary. When he was halfway through his prayers, and just about as Juan was getting tired of standing up, the latter spoke: "Cease your praying, Father Lucas. I have been sent here to conduct you to Heaven."

At first the priest was filled with fear, but then he thought that his saint was doing a miracle and was really calling for him in order to take him to Heaven. As he did not say anything, Juan again spoke as follows: "Many are the works of piety which you have done. You have been patient in living a lowly life, therefore all the joys of Heaven have been reserved for you. Come with me, and I shall conduct you."

The priest answered: "How shall I manage to come with you? I am old and cannot walk from here on earth as far as Heaven."

Juan answered: "Never you mind that, I have a bag here. Get into it and I will carry you on my way to Heaven."

When he had said this, he spread out the rice-sack. When the priest had got into it, Juan tied the bag tightly. He got out from inside, the image and carried Father Lucas on his shoulder toward the house where he had his appointment with his two friends. Father Lucas really believed that he was going to Heaven, and so he stood still in the sack.

However, when Juan was wading through a shallow river, it occurred to him that he was being fooled and that they were not going to Heaven at all.

Therefore he asked Juan: "What river is this, and why must we cross a river on the way to Heaven?"

Juan answered: "Shhh! Don't make any noise! This is the river Jordan."

The priest desisted from speaking. Juan kept on walking. When he was already going up into the house that was their place of meeting, the priest was again surprised and again asked: "What stairway is this? Is this the way the staircase of Heaven looks?"

"I have told you already that you must not make any noise," answered Juan, "This is the stairway that leads to Heaven."

When they had come up into the house, they were met by Diego and Andrés. Juan dropped his burden and said to them: "I have brought here what you told me to steal. Have you brought the five hundred pesos?"

The other two did not believe him at once. So what they did was
flog, ay inakálà nya ŋ sya y nálólóko lámaŋ at hindí sa láńit aŋ punta nilà.

Kanyà itinanûŋ nya kay Hwàn: “Anu ŋ flog itò, at bákit táyo dápat tumawíd naŋ flog sa pagpuntà sa láńit?”

5 Isinagòt ni Hwàn: “Ssset! Hwag kà ŋ mańŋay! Itò y flog naŋ Hòrdan.‘‘

Aŋ päri ay nagtahàn naŋ pagsasalità?‘. Ipínatúloy ni Hwàn aŋ paglákad.

Naŋ sya y pumápanhik nà sa báhay na kanila ŋ tagpúan, nápagúlat na muli aŋ päre, at tumanûŋ sya ŋ muli?: “Anu ŋ hagdánan itò? Ganito bá aŋ hitsúrá naŋ hagdána ŋ papuntà sa láńit!”

“Sinábí ko nà sa iyò at hwag kà ŋ mańŋay”, aŋ isinagòt ni Hwàn, “Ito ŋa’ aŋ hagdána ŋ paakyat sa láńit.‘‘

15 Naŋ mápanhik nà silà sa báhay ay sinalúboŋ silà ni Dyégo at ni Andrès. Inilapág ni Hwàn aŋ kanya ŋ dalà, at sinábi nya sa dalawà: “Dala ko ríto aŋ iniyútos ninyo sa áki ŋ nakáwin. Dala ba ninyò aŋ lima ŋ dàa ŋ písö?”


31. Aŋ pañhuhúli naŋ maña ungò.*


Hindí bihíra* aŋ maña táo y nañhuhúle naŋ buhày na ungò*

30 úpaŋ kanila ŋ alilaina at ipagbili sa maña taga iba t ibà ŋ lupain
to make a hole in the bag and peep at the contents. In it they saw the head of the priest with the tonsure. Accordingly they handed Juan the five hundred pesos and they all quickly left the house. They abandoned the priest, leaving him to get free as best he could.

31. How monkeys are caught.

In the jungle one not rarely meets with large herds of monkeys. When the one who comes into their haunts is unarmed, there is danger of their killing the man whom they overpower by their numbers. When angry, they climb down from the trees and all bite at the man who is in their power. Therefore a man who is going into jungles where there are many monkeys will not neglect to carry a gun. When the monkeys hear the noise of the gun, they are unafraid. Most of them do not run away, but look at the place where the noise and smoke come from. Those who are reached by a bullet try to ward it off with their hand, like one who is warding off a mere throw. Therefore, when they are shot, their palms too are pierced by the bullet.

Not infrequently people catch live monkeys, so as to domesticate them and sell them to the various foreigners who come to the Philippines. The catching of live monkeys does not involve much labor, for the method of catching them is simply to trick them.

When one wants to catch monkeys, one usually cooks or has cooked
na nagsisipuntà sa Filipínas. Añ pañuhúle nañ buhay na ungò ay hindí nañãnilaan nañ malaki ñ págod, dátapuwat añ paraàn nañ pañghúle sa kanila ay isà ñ pañololóko lámañ sa kanilà. Itò ñ sumúsunòd ay isà ñ halimbáwa nañ pañghúle sa kanilà.


some sweetmeats, and into these one mixes or has mixed some balasing. Balasing is the seed of a plant which intoxicates or puts into a deep sleep the animals which eat it. It is used also in catching fish in rivers. When these sweetmeats have been cooked, the man carries them to where the herd of monkeys is. However, if he should place it carefully on the ground, the monkeys would not climb down to eat it. They suspect that these sweetmeats are only a bait for them, that they may be caught or killed. Therefore what the man does is to pretend that he is frightened and when he sees the monkeys, he starts running, carrying on his head the tray of drugged sweetmeats. While running he pretends to take a fall on his face, so that the sweetmeats he is carrying on his head fall down and are scattered over the ground. When this happens, he keeps on running just the same, and hides somewhere or other to watch the monkeys eat. When the monkeys see the man running away, and when he is hidden, they climb down from the trees and all start grabbing the sweetmeats. They all crowd on top of one another in their greed, and the noise is very great, for each herd of monkeys is about five hundred or a thousand strong. When they have eaten it is not long before they are attacked by sleepiness. They get weak and cannot climb into the trees. It is a laughable sight to see these monkeys, old and young, squatting on the ground and nodding, everyone of them. The ones who did not succeed in grabbing any sweetmeats climb up into the trees and look down at their drunken companions. When the monkeys are in this state, and not before, does the man who is hidden come up and take the sleeping monkeys one by one. The effect of the drug is not of long duration, and the monkeys get well after a few days.

Another common way of catching monkeys is to use cocoanuts as bait. A hole is made in an unopened cocoanut. The size of this hole is just large enough for a monkey to put in his hand when it is not holding anything. Inside the cocoanut-shell is placed a piece of the meat of the cocoanut, and the whole thing is placed in a spot where there are monkeys. Monkeys like cocoanut, and when they see it, they grasp the meat that is inside the shell. But when they have hold of the cocoanut-meat, they can no longer take their hand out through the opening, but they will not let go of the cocoanut-meat. Consequently they are as though in stocks, and when the man who is catching them approaches, they cannot get away, for the cocoanuts are heavy and sometimes are weighted in addition. So when the catcher comes up, he is able without difficulty to capture the handcuffed monkeys, grown or young.
Añ maña uñgò ay magustúhin sa nyóg, at pagkákita nilá díto ay dinúdúkot nilá añ lamà ñ nása loób nañ báò. Kuñ masunag-bán na namán nilá añ lamán nañ nyóg, añ kanila ñ kamáy ay hindí nila màilabás sa bútas, ní fíbig namán silà ñ bitíwan añ lamán nañ nyóg. Dáhil díto silà y pára ñ nakapañaw at paglápít nañ táo ñ mañpuhúle ay hindí sila makaalis, sapagkát añ niyog namán ay mañtúkàt at kuñ mínsan ay máy-roo ñ pabigát. Kanyà paglápít nañ mañpuhúle, ay wala ñ hírap nya ñ nasùnggabàn añ maña uñgò o matsíq na nañápapañaw.


32. The festival of Saint John.

The twenty-fourth of June is the festival of Saint John, and it is celebrated in the various towns of the province of Bulacán. In the month of June there is usually rain and mud. The people believe that Saint John is the saint who makes the rain fall, and therefore is fond of water and mud. Hence the celebrations performed on his day are very different from those performed on the days of other saints. In the towns near the sea there are floods in the month of June and the water comes up into the town. In the towns farther from the sea it is also very rainy, and usually these floods and rains fall on the day of Saint John. The people who take part in the celebration get themselves drenched in the flood or in the rain. In the towns of Malolos and Hagonoy, when this holiday falls into a time of large flood, almost all the people get into the water or else go canoeing. If there is no flood, the people walk about in the rain. Many people from the country and the suburbs go about collecting alms on this holiday. Most of them are boys or young men; rarely are there any women. In separate groups they go about collecting alms, and each group has with it a band that plays on bamboo instruments. Those who do not play are supposed to have the task of singing or dancing. All of them are almost without clothing, like Igorots, but their whole body, from head to foot, including even the eyes and ears, is caked over with mud.

These groups go calling from house to house. They stop in front of a house and there they play music or sing or dance. They usually sing about the life of Saint John or of some other saint who was a friend of his. While their music is playing, their order is in single file in a circle, sometimes standing, sometimes squatting or kneeling. When there is a singer or dancer, he is within the circle of musicians and there performs his singing or dancing. After two or three pieces of music, songs, or dances they stop and all go round asking alms of the people who are watching them. If they receive no alms, they take
kuñ mínsan ay nakataluñkò, o kayà y nakaluhòd. Kuñ máy-roo ñ nagkákantà o sumásayàw, itò y násása loób nañ blog nañ maña mànunugtòg, at doòn nya ginágawà aŋ kanya ñ pagkántà o pagsayàw. Pagkaraànan nañ dalawà o tatì ñ tugtúgan, kantañ-han, o sàyàwan, sila y nagsisipaghintò at sabày-sabày na nagasi-sipañhiñi? nañ limòs sa maña táo ñ nanùnood sa kanila. Kuñ sìla y hindi limusàn, kemùhùña sìla nañ pútik sa kanila ñ katawà at pinúpukul nilà aŋ maña táo ñ mararàmot.

Aŋ boó ñ maghápun ay inúúbus nilà sa ganiò ñ pagdirí-wàŋ. Aŋ maña mañûlìmos na itò ay lubhà ñ maràmi rin, kanya* sìla y nakatútúluñ na magpasiglì sa báyany káhit na lubhà ñ maulàn.


33. Aŋ maña pàñññìlin nañ maña kamagàñàk nañ isa ñ namatyà.

Aŋ ísa ñ aŋkà ñ namàmatayày ay hindi* aŋ kaníla ñ loób at káluñuwa làmañ aŋ nagtátàmu nañ hírap, kuñ hindì* patì aŋ bulsà rin nilà. Itù y dahilàn sa lubhà ñ malalakì ñ dámi nañ giníngògul nañ namàmatayày sa pagdadáos nañ sari-sári ñ kaugaliàn.


Sa pagpapakàin sa maràmi ñ dálaw na itò hindi bihíra ñ nakàuúbus sìla nañ kabyàk na báka at ilà ñ tûpa, kambèñ, at
mud from their body and throw it at the stingy people. They spend the whole day in such celebration. As these alms-gatherers are very numerous, they help to make the town gay, even though it is very rainy.

When there is canoeing it is not uncommon for people to get drowned. Consequently this custom is gradually disappearing. Moreover, in these days people are getting stingy and rarely give alms. Hence the gatherers of alms on the festival of Saint John are gradually disappearing.

33. Family celebrations after a death.

A family that has suffered a loss by death suffers not only in its mind and soul, but also in its purse. This is on account of the great expense borne by the bereaved ones in conforming with various customs.

On the day when someone has died very many people call on his family, and these visitors do not content themselves with condoling with the dead person’s family, but make a long stay in the house of mourning. Consequently the bereaved family is compelled to serve food to the visitors. Usually the dead person is not buried at once, but is first placed in state for two or three days from the time when he ceased to breathe. During these days people’s visits stop neither by day nor by night. Most of them are relatives and others are friends, neighbors, and other acquaintances in town. If the deceased had many friends or relatives in other towns, they too come to visit, and they have to be given board and lodging by the dead person’s family. This is because in the small towns in the provinces there are no hotels. In feeding all these guests they often use up half a cow, several sheep and goats, and innumerable chickens. The chef is usually hired, and the near relatives of the deceased help with the cooking. For this reason in the house of death the place where the deceased is lying in state is very quiet, and even when many people are there, when they talk it is only in whispers. But in the dining-room and kitchen the noise is extraordinary. Everyone is giving orders to the servants, some are
hindî mabîlan na maña manôk. Aŋ kosisnéro karanyûwa y upa-
hân, at aŋ malalâpît na kamagának naŋ namatây ay nagsisîtuluŋ
na maglûto. Dâhil dîto sa bâhây naŋ namatayân aŋ lugâr na
knâbûburûlan naŋ patây ay tahîmik na tahîmik at káhit na ma-
râmi naŋ tâo aŋ nároring, pabulûŋ lámaŋ kuŋ sila y magsâlitâan.
Dâtapuwât sa kainâm at lutuân aŋ íuy ay hindî karanyûn. Isa
t isâ y nagûutos sa maña alfla, may nagûhûgas naŋ pingân o
kày y maña palayôk, may nagpápakintâb naŋ maña tinîdor at
kutsîyo, may naghâhândâ sa lamésa, at iba pâ. Sa kusînâ na-
mân aŋ sagîsit naŋ kawâlê aŋ wala ñ lubây. Aŋ pagtadtad
naŋ karne ay wala ñ patid at aŋ tinig naŋ kosisnéro at kanya ñ
alagad ay sya na lámaŋ nàrîring.

Dâtapuwat sa isa ñ silîd namân naŋ bâhây ay doon nároring
at nalûlîgûnok sa pagdadalamhâte aŋ maña aŋkàñ naŋ namatây.
Sîla y nagsisîyak naŋ úbus-lakâs at kuŋ mînsa y nagdûdûklay-
dûklay sila naŋ kuŋ ano-anô aŋ maŋyâyâri sa kanila ñ pamumû-
hay dahîlân sa pagpânaw naŋ namatây.

Kuŋ mayâmân aŋ namatây, itô y ipinadâdâpit sa párê at
iniháhatid sa simbâhan. Pagdatîñ doon sa simbâhan binëndë-
syunûn naŋ párê aŋ patây at pagkatápos ay iniháhatid din nga
sa libûyan. Aŋ lahàt naŋ maña dálaw ay kasâmá sa pagligîb
na itô at kadálasa y násàsakay sila sa maña karumâta. Aŋ maña
karumâta ñ itô namân ay upàhân, liban na lámaŋ sa ilà ñ ñri naŋ
maña dálaw.

Pagkalîbîñ naŋ patây aŋ maña dálaw na taga iba ñ báyan
ay doon din aŋ we sa bâhây naŋ namatây. Kadalasàn sîla y
nagsisîalis agàd, dâtapuwât kuŋ magkábûhîra ay sîla y nagûtîrî
na tatlu ñ áraw úpan makàsâle sa pagtatâlî-ñ-gabê. Aŋ tatlu ñ
gabê ay idînàdâos sa bâhây naŋ namatây. Dîto ay dumàdálaw
aŋ maña kamaganâkan at sîla y nagsisipagdasàl. Sa pagdadasàl
na itô ay aŋ maña matatandà lámaŋ aŋ kàsâli, at aŋ maña bi-
nàta at dalâga ay nagsisipagbugtîñan namân. Aŋ ganîto ñ
paŋîñîn ay ginágawa sa loob naŋ tatlu ñ gabê. Sa katapusa ñ
gabê karanyûa y lubhà ñ marâmî aŋ tâo, at aŋ hândà ay malài
kày sa dálaw ñ gabê ñ nagdaân. Marâmî rin namân sa maña
nagsisidalô ñaŋ nagbíbigay naŋ limûs sa namatayân. Karanyûwa
y maña paŋpakàin sa maña dálaw.

Sa maña aŋkà ñ mahîhrâp aŋ maña paŋîñî ñ itô ay giná-
gawañ rin, dâtapuwât aŋ pagdàpit at paghahatid lámaŋ naŋ pàrí
sa patây ay wala. Sa pagbebbendisyôñ naŋ patây aŋ isa ñ tâo y
makkabábayad sa párê naŋ gustûhin nga. Aŋ pinakamûra ay aŋ
pagbebbendisyôñ sa patây sa pintûnan lámaŋ naŋ simbâhan at sa
sañig nálâlapâg. Aŋ sumûsunòd ay aŋ pagbebbendisyôñ naŋ patây
washing dishes or pots, some are polishing knives and forks, some are serving at the table, and so on. In the kitchen the sputtering of the frying-pans never stops, and one can hear only the voices of the chef and his assistants.

But in one chamber of the house stays the immediate family of the deceased and is plunged in grief. They all cry as hard as they can and from time to time blurt out questions as to what will happen to them because of the departure of the one who has died.

If the deceased is wealthy, a priest comes to get him and escorts him to the church. Arriving at the church, the body is blessed by the priest and after this the priest escorts it also to the cemetery. All the visitors are present at the burial, and usually they ride in carriages. These carriages are hired, except for a few which belong to some of the visitors.

When the dead has been buried the guests who come from other towns go along back to the house of mourning. Most commonly they soon depart, but sometimes they stay three days, to take part in the Three Nights' Celebration. The Three Nights are celebrated in the house of the deceased. At this time the relatives call and all pray together. In this praying only the older people take part, and the young men and young women tell each other riddles. These ceremonies are performed during the Three Nights. On the last night there are usually many people, and the entertaining is more elaborate than on the two preceding nights. Many of those who come give presents to the bereaved ones. Usually these are things to eat for the guests.

In poor families these ceremonies are also performed, but the priest's calling for and escorting the corpse does not take place. For the blessing of the corpse one may pay the priest whatever one desires. The cheapest thing is the blessing of the corpse at the door of the church and placed on the ground. The next in order is the blessing of the corpse also at the door of the church, but with the coffin placed on an altar. The most expensive blessings are performed right by the altar. The price of these is from one-hundred to five-hundred pesos.
sa pintuan din, datapuwat napapatau laman a't ataol sa isa 
altar. A'ng mana mahahalag a pagbebendisyon ay ginagawa sa 
tabi na'ng altar. Mur'a sa isa y daa y piso haugan sa lima y daan 
a'ng mana halag nito.

5 34. A'ng takbuhan sa Amerikano.

Ang mana tao sa San-Migiel ay nagui para na'ng mana kawal naug 
hayop na umilag sa mana pamalo na'ng mana pastol at pagha- 
habol na'ng mana aso y mabagsik. Sila y lubha y maibigin sa 
katahimikan at kapayapaan. Gayon din sila y lubha y paniwa- 
lain sa sabi-sabi, at ito y mana bagay na yito ay sya y hind 
kinapatau naug marami sa kanila sa bayan sa panahon naug mana 
paghahimagisan laban sa Kastila at sa Amerikano. Totoo rin 
namam na marami sa kanila ay naugsgipagtakbuh dahilun lama y sa 
katakutan o kadwagan.

Naug manayari a'ng paghahimagisan laban sa Kastila naug tao 
y isa y libo walu y daan at siyam na pu t anin, ako y aapat na 
ta'on pa laman sa gulay. Ayon sa sinabi sa akin naug aki y nainay, 
kami ay nagsipunta sa Maynila sa lugar naug umahon sa bundok. 
Walak ako y marami y natatandaan naug mana naugayari sa panahon 
y yaon, ku hind a'ng bagay naug aki y pagpunta sa estasyon naug 
tr'en. Pagdatu sa Maynila ay hind a'ng kami nakapasok sa loob 
aug bayan ku hind y may pabintulot naug isa y pinuno sa baya 
y iyon.

Ang sumusunod na bagay na natala sa aki y pahalala ay 
aug pagkatira namin sa Bigaa, sa bahay naug isa y mananaqogol na 
aug paqala y si Don-Nasaryo. Ang dahilun naug ikinalipat namin 
sa baya y ito ay a'ng pagilag sa paglalahaban naug mana Katipunan 
at mana Kastila sa Maynila. Sa Biga ay mana sundalo y 
Tagalog sa kanila y pagpasanan sa pakikipaglaban.

Hind naalunan at kami ay napasa bayan naug Bistos. A'ng 
baya y ito ay nasasakup din sa mana panahon y iyon naug mana 
Katipuneros. A'ng baya y iyon ay lubha y magandah dahilun sa 
sari-sare y hitsura naug mana bagay-bagay na nakikita. A'ng 
flag ay lubha y malawak, a'ng pasigan ay malapad, may mana bunton 
aug batot at buha'gin sa pasigan. A'ng a'ng mana kaybiga y tinu- 
luyan ay mababat na tao. Akod ata a'ng aki y kapati ni babaye 
y kanila y parati y ipinalibay, at a'ng paglilibay na ito ay a'ng 
pagpapasisid naug pato sa malinaw na tibig sa flog.

Ku'ng ano'ng naugayari sa mana paglalahabang naug mana panahon
34. Fleeing from the Americans.

The people of San Miguel were like herds of animals fleeing before the whips of the herdsmen and the pursuit of savage dogs. They are very fond of peace and quiet. Also they are very credulous toward hearsay, and these circumstances are what did not allow most of them to stay at ease in the town during the time of the revolutions against the Spaniards and the Americans. It is also true, however, that many of them ran away merely from fright or cowardice.

When the revolution against the Spaniards of the year 1896 took place, I was only four years old. According to what my mother has told me, we went to Manila instead of going up into the mountains. I do not remember much of what happened at that time, except the fact that we went to the railroad station. When we arrived at Manila we were not able to enter the city unless we had a permit from an official of this city.

The next thing which has become fixed in my memory is our stay in Bigaá, in the house of an attorney, whose name was Don Nasario. We went to this town to escape the fighting of the forces of the Katipunan and the Spaniards in Manila. In Bigaá were Tagalog soldiers drilling to take part in the fighting.

A little later we went to the town of Bustos. This town also was at that time in the hands of the Katipunan. This town is very pretty because of the various aspect of the things one sees. The river is very broad, the banks are wide, and on the banks are hills of stone and sand. The friends with whom we stayed were kind people. They often played with my sister and me, and the game was to make ducks dive in the clear waters of the river.

What took place in the fighting of those times I did not find out, for I was still small and had not yet any understanding.

When the flight from the Americans came, I was already a little older, and I remember much of our flight to the mountains. When the Americans had defeated the soldiers of Aguinaldo the people of San Miguel were filled with terror. The report circulated in the town that the Americans were wild people, cruel and fierce, and without respect for anything. This no doubt was a rumor which the Spaniards caused to be spread, and especially the Spanish priests in the Philippines.
η iyôn ay hindi ku nàalamàn, dahilàn sa kaliitàn at kawalàn pa nan màlay.

Naŋ dumatiŋ aŋ takbúhan sa Amerikáno, akò y may gúlaŋ na naŋ kaunti̱, at marándi akò η natátandaän sa ámbi η pagtakbò sa bundök. Naŋ aŋ maŋa Amerikáno ay nagisipanálo na lában sa maŋa sundálo ni Aginándo aŋ maŋa táo sa báyaŋ-San-Migèl ay pinagsisigläng naŋ tákot. Lumagánat sa báyan aŋ balîta sa aŋ maŋa Amerikáno ay maŋa táo η salábæ, malulpit, at maba-bagsik at wala η pitágan sa káhit anu pa màn. Itó y sigúru η isá η balîta η pakálat naŋ maŋa Kastfìla at lálu na naŋ maŋa kúra sa Filipinas.


Aŋ lugàr na ámbi η pinarunán ay tinátàwag sa Paàŋ-Bundök, kalahátiŋ-áraw na lakárin mulá sa Siból. Doön aŋ dinatnán námi η titiríhán ay isa η kúbo lamaŋ na may atip na kuñon at lubhá η malít. Aŋ sahig aŋ maŋa saŋa naŋ káho ny pinutúlan naŋ maŋa malíliit na saŋa, dátapuωat hindí makikinís ní hindí pantay-pantay. Gayon din lubhá η malít at pinápások naŋ hágìn at lamíg. Ganoon aŋ ámbi η tinírhán na may ila η bwàn, sa lugúr naŋ babàh na tablá naŋ álí naŋ áki η nánay.

Doön sa Paàŋ-Bundök aŋ nakátagpu kami naŋ márámí η kabadàyàna na nagúlúl din, at aŋ maŋa náhuli η nagúlúl din. Sa aŋ katáng naŋ táo na maŋa báyan ay naŋás na bundök náo o kayà η nágása ibà η báyan náo. Aŋ báyaŋ-San-Migèl aŋ nawañ, dátapuωat aŋ maŋa babày aŋ sya lámaŋ náróroön.

Paŋkaràán naŋ ila η bwà η pagtitirà námi sa Paàŋ-Bundök ay lumípat kami sa isa η lugúr na ñíhim. Aŋ lugúr na iyôn ay isa η kápiŋ sa kagubátan. Walá η nakáaalam ní snú man sa ámbin aŋ paŋálan naŋ lugúr, at aŋ ibà η nakáaalam ay inílíhim na lubhá^a, úpaŋ hwag mápagalamàn naŋ iba η táo aŋ ámbi η kinatátagúan. Iyôn ay paraán naŋ paŋúlúl hindí sa kaáway.
Owing to people's fear of the Americans, almost all of us townspeople packed up our belongings and went up into the mountains. We were living at that time in the house of an aunt of my mother's, and there dwelt with us also the family of my mother's oldest brother. I remember that the packing and hauling of the goods of all of us who lived in the house took more than ten days. The wagons laden with our goods were despatched at night, so that the caribou that drew them should not get exhausted in the heat of the sun. The wagons were filled up to the top of the covering, and the caribou were much wearied by the drawing of the heavy loads. When no belongings of ours were left, we ourselves got into the wagon to be carried to the mountains.

The place we went to was called Paang-Bundóc, half a day's walk from Sibul Springs. The dwelling we came to there was a mere hut with a roof of cugon-grass, and very small. The floor consisted of branches of trees with the twigs cut off, but not smooth or even. It was very small and was penetrated by wind and cold. Such was the place we lived in for several months, instead of the frame house of my mother's aunt.

There in Paang-Bundóc there came to us many fellow-townspeople who were also fleeing, and the last comers reported that all the people of the town were by now in the mountains, or at any rate gone, and only the houses were left.

After several months' stay at Paang-Bundóc we went from there to a secret place. This place was a clearing in the jungle. Not one of us was allowed to know the name of the place, and those who knew it kept it very secret, so that our hiding-place should not be known by any outsider. This was a way of escaping not only the enemy, but also robbers and thieves. The house we lived in there was very large, a very long building, all under one roof. The building was cut up into rooms of equal size. The number of these was about eight. In each room one family lived. Here too we were compelled to stay for several months.

When the Americans were already near the town of San Miguel, it was reported to us that these people were not as hearsay described them, so that our fear of them gradually gave way. Accordingly we left our deep concealment and went to Pahö. This too is a place in the mountains, but nearer to the town. There we were met by many fellow-townsmen and people from various other places. Most of them were sick from staying in the mountains. Here the medicines which Mother had taken up into the mountains instead of leaving them in the town, were of great use. These medicines belonged to Father; he had left them behind when he was ban-
lámáŋ, dátapuwat sa tulisan àt mañnanákaw din. Áŋ báhay na
tinirhán námin doon áy lubhá àŋ malaki, mahába àŋ mahabà* sa
ílalim naŋ isà àŋ bubúpan. Áŋ kabahayán áy hinátí naŋ magka-
kapulaki áŋ kwárto. Máy-roo àŋ waló áŋ bílaŋ nitó. Sa báwat
kwárto áy isà àŋ aŋkán áŋ nátira. Díto áy máy-roon di àŋ ila àŋ
bwán áŋ ámi àŋ ikinápagtírá.

Naŋ málalapít ná sa báya-ŋ-San-Migél áŋ maŋa Amerikáno,
nábaitán námin na áŋ maŋa táø àŋ itó y hindí géyá naŋ maŋa
sabi-sabè, kanyá* umuntí naŋ umuntí* áŋ ámi y táko na ka-
nilá. Dáhil díto y umalis kami sa ámi àŋ malálim na ta-
guán, at naparoön kami sa Páho*. Itó áy isà y lugár sa bundok
din, dátapuwat malápí naŋ kauntí* sa báyan. Díto y lubhá àŋ
marámi kami àŋ dinatnán naŋ maŋa kabaýan at tagá iba t ibá
y lugár. Karamíhan sa kanilá áy máy maŋa sakít, dahilán sa
pagtítira sa bundok. Díto nagkaroön naŋ malaki áŋ kagamitán
aŋ maŋa gamót na ipinaáhon ni Nánay sa bundok, át hindí inúwan
sa báyan. Áŋ maŋa gamót na itó y ári ni Táray át kanya àŋ
inúyan sa pagkapatápun sa kanyá naŋ maŋa kúra sa Holó. Isá
y umága máy-roo àŋ tumáwag sa ámi y báhay úpaŋ buníl naŋ
gamót. Hinánap ni Nánay áŋ kañ y kinálalagyáñ naŋ gamót.
Naŋ itó y mabuksan ná y nákita námin aŋ isá y áhas na nakañík
at natáutílog sa ibábay naŋ ipá na nátátábon sa maŋa bóte. Ma-
laki y twá* naŋ ibá y táø y nákàkita, dátapuwat si Nánay ay
natákot lámaŋ. Hindí nya nálálam aŋ kañulúgan naŋ áhas
sa iyón. Pagkaraán naŋ kátwáan áy itínanúñ ni Nánay kúŋ anó
aŋ dáhil at silá y nagkákatwáan. Isinagòt nilá kay Nánay na aŋ
kañulúgan naŋ áhas na iyón áy aŋ pagpatúpo sa pagyáman naŋ
may ári naŋ gamót. Si Nánay áy nápatawa lámáŋ sa kanilá y
sábi, át hindí saña naniniwála sa maŋa bágay na iyón.

Naŋ makaraán aŋ íla y bwán áy inúwan námin aŋ Páho* at
umwí kami sa báyan. Naŋ kami áy dumáti na doón, marámi
sa ila y kasangkápan na nañáwan námin aŋ pinagnakàw naŋ íla y
táø y nañáswan sa báyan. Áŋ tablá na sañbi naŋ báhay naŋ álí
ni Nánay ay walá na, át hindí nila náláman kuñ sínó aŋ kumúha.

Hindí náláunan aŋ ámi y pagdatíñ sa báyan at nábalita àŋ aŋ
maña sundálo àŋ Amerikáno áy malápí na sa báya-ŋ-San-Migél.
Kami áy hindí nañagábag sa-balita y itó, at hinintày námin aŋ
kánilá y pagdatíñ. Isá y kataphálán áy matahímik áŋ báyan.
Aŋ maña sundálo àŋ nañása báyan áy nañagsialis at aŋ íba áŋ
hindí umalis áy ipinagtapóñ aŋ kanilá àŋ maña baríl. Áŋ dahilán
naŋ bágay na iyón áy aŋ pagpások naŋ maña sundálo àŋ Ameri-
káno. Sa dulúhan naŋ bakúran naŋ báhay na ámi y kinátirhán
ished to Sulu by the Spanish priests. One morning someone called at our house to buy some medicine. Mother went to the chest in which the medicine lay. When it was opened, we saw a snake coiled up and sleeping on the rice-hulls that covered the bottles. The people who saw this rejoiced greatly, but Mother was only frightened. She did not know the meaning of the snake. When the rejoicing was over, Mother asked why they were all so glad. They answered that the meaning of the snake was that the owner of the medicine was going to get rich. Mother only laughed at what they said, for she did not believe in these things.

After a few months we left Paho and went home to our town. When we got there, most of the few belongings we had left there had been stolen by the few people who had been left in the town. The boards of the flooring of the house of Mother's aunt were gone, and they did not know who had taken them.

Not long after our arrival in town it was reported that the American soldiers were now near to the town of San Miguel. We were not made uneasy by this news, and awaited their arrival. One noon the town was quiet. The soldiers who were in the town went away and those who did not go away threw away their guns. The reason for this was the entry of the American soldiers. From the back yard of the house in which we were living I saw the approach of the soldiers. Their trousers were khaki and their shirts blue. They carried their guns and ran in single file across the fields and came toward the road.

When the Americans were in possession of the town, orders for some months were strict. Lights were ordered extinguished at six o'clock in the evening, and no one was allowed to walk about after this hour. In the mountains near San Miguel were many Tagalog soldiers, and they often attacked the town of San Miguel. On account of these attacks the Americans set fire to houses in San Miguel. Night after night when the soldiers attacked, the houses were regularly set fire to. Our neighbors came to us every night to sleep with us, because in our house the danger from the bullets of the contestants was not so great. The doctor of the American soldiers who were in the town of San Miguel had become a friend of my father's, and for this reason our house escaped being burned. Once this doctor told Father that he often accompanied the patrols and told them not to burn down our house. Finally, as the Tagalog soldiers did not succeed in driving the Americans out of the town, they stopped their attacks, and the town became quiet.
ay nákíta ko aŋ paglápíta naŋ maŋa sundálo. Aŋ salawál nilà ay káki at aŋ kamiséta asúl. Bitbit nilà aŋ maŋa baríl at nakahiléra sila naŋ pagtakbò sa bukirína at patúŋgo sila sa daān.

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TAGALOG TEXTS WITH GRAMMATICAL ANALYSIS

PART II: GRAMMATICAL ANALYSIS

BY

LEONARD BLOOMFIELD

UNIVERSITY OF ILLINOIS
1917
# PART II

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GRAMMATICAL ANALYSIS.

NOTE.—The following grammatical analysis of Mr. Santiago's speech can, of course, lay no claim to completeness: he surely uses some constructions and very many forms which I have not heard or have failed to note. Such fulness as will be found is due to Mr. Santiago's intelligence and patience under questioning and in conversation. A very few of the examples represent his form of sentences in MacKinlay's Handbook. The full representation of derivatives of the root pútól cut is due to Mr. Santiago's kindness in listing these forms, wherever they seemed possible to his speech-feeling, in accordance with my list of morphologic elements, and in then forming sentences to illustrate them.

In the use of accent-marks and of the symbol y I have deviated from the practice of the International Phonetic Association. Where roots did not occur as independent words, I have prefixed a hyphen and given a theoretical meaning. In the explanation of constructions I have allowed myself the use of distorted English; although this time-honored device does not really reproduce the foreign expression (substituting, as it does, impossible constructions for natural ones), it does enable the reader to follow the general trend of the foreign idiom.
### A. PHONETICS.

#### 1. Distinctive sounds.

1. The distinctive sounds are the following:

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2. `a` is a low unrounded vowel, as in Standard English *far*, but more tense and with the corners of the mouth (lips) slightly drawn back: hâlamanàñ *garden*.

3. `i` and `u`, in what may be regarded as the normal form, are about as high as the Standard (American) English vowels in *pit* and *put*, but more tense; moreover, the lips are well drawn back for `i` and well rounded for `u`: ûnit *heat*, lutûin *be cooked*.

4. In the final syllable of a phrase (or of a word spoken alone) the tongue position of `i` and `u` is as a rule lowered, often all the way to mid position; the tenseness and lip position are, however, kept, so that the resulting sound often resembles French è and lower o.

5. `u` is nearly always so lowered: bágo *new*, buhòk *hair*. It is not lowered in pû? *ten*.

6. `i` is not lowered before dentals: kâhit *though*, ákin *my*, pígîl *compulsion*. It is usually kept high also before velars: sahîg *flooring*, sínsîn *ring*. Some words ending in velars more or less regularly have the lowering: pûtîk, pûtek *mud*; so especially some proper names: Intsèk *Chinese*, Lôleñ *Lola*.

Even in other cases the higher variants of `i` are commoner than the lower; hindî? *not*, kamî *we*, gabî *night*, mulî? *again* are commoner than these words with `e`; a very few words, such as
ulè* again have oftener e than i; others, such as itèm black are fairly regular in their variation.

7. Within a closely unified phrase the lowering is as a rule omitted: ulí sya again he (ulè*), Hintú na! Stop! (hintò*). In this regard the habits are variable; the form chosen depends mostly on the speaker’s momentary attitude toward the closeness of joining of the words.

A dissimilative factor also seems to be involved: a following i or u favors the lowering:

Natútúlog aú fúo. The dog is sleeping.
Natútúlog si Hwán. Juan is sleeping.

8. o occurs in a number of words as the vowel in the last two syllables: in all of them the intervening consonant is the glottal stop: ó'o yes, dóón there; boó* whole has occasionally buó?.

The raised variant is not used within the phrase: ò'o pò*. Yes, sir. Yes, ma’am. dóón sya there he.

e occurs in the same way in loèg neck, beside liëg.

9. In word-formation, when, by the addition of suffixes, the i or u is no longer final, it is not lowered: lúto* cook, lutúin be cooked; itèm black, itímán be made black. Occasionally, however, the lowered vowel is retained: táo human being, ka-tá-han mankind, beside kataúhan, tao-tá-han manikin, pupil of the eye, beside tautaúhan.

The words with oó (§ 8) keep the lowered vowel when uncontracted: pina-roóon-án was gone to (doóón there); these words are also reduplicated with o: kiná-dó-roóon-án is been in.

10. e and o occur also in unassimilated loan-words: bésbol baseball, Silà y nag-bè-bèsbol. They are playing baseball, estudiyante, istudiyante student, polis, pulls pòliceman, sipéro football player, bañkéro canooer (both with Spanish suffix -éro added to Tagalog words: sòpa* football, bañká* canoe).

For e see also § 29.

11. As the variation between i and e and between o and u is thus never distinctive, there is no need of indicating it in transcription; I have, however, used the characters e and o wherever I heard markedly lowered variants.

12. i and u occur also as non-syllables; I use, respectively, the characters y and w: yaón that, gáy like, wíka* speech, word, táwag call. In final position they are always lowered: thus in patày dead person, ikáw thou, y represents non-syllabic e, w non-syllabic o.

13. In word-formation before suffixes vowels are in certain cases lost, see Morphology: kánin be eaten, -káin eat with suffix -in.
14. The laryngeal (glottal) stop occurs as a distinctive sound only after a vowel at the end of words: báta' child, boy, girl, hindi' not, hintô' stop.

As a non-distinctive sound it is used as a vowel-separator wherever syllabic vowels follow each other without an intervening distinctive non-syllabic. In this use I shall not indicate it in transcription, as it may be taken for granted wherever vowels are written together. Such words as those in § 8 will therefore from now on be transcribed without the sign for glottal stop: doôn, óo, boô'. So táo (§ 9) means tâ'o, etc. Cf. below.

15. The distinctive final glottal stop is usually lost before a following word in the phrase: hindî sya not he, Hintû na! Stop!

It is always lost before the words ù, t, and y: an báta ù mabait the good child.

16. p, t, k are unvoiced fortis stops; they differ from the corresponding English sounds primarily in that they are only slightly aspirated. In sentence-final the implosion only is made.

t (in contrast with the English sound) is postdental, often near to interdental.

k is always articulated in back velar position (as in English coo), no matter what sound follows. The closure of k is occasion-ally imperfect, so that a rather open velar spirant (resembling Slavic x) is heard: malaxâs for malakâs strong; this variation has not been noted in transcription.

In word-formation p, t, k alternate, respectively, with m, n, ù; see Morphology.

17. b, d, g correspond in position to p, t, k. They are fully voiced lenis stops; in sentence-final often implosive only, and then weakly voiced.

The closure of b is occasionally imperfect, so that a bilabial spirant is produced: tûVığ for tûbig water; this variation has been ignored in transcription.

In word-formation b alternates with m; see Morphology.

Final d in word-formation is always replaced by r before the vowel of a suffix: lákad walk, lakar-àn walking-party.

Initial d becomes r in the sentence frequently after the final vowel of a preceding word and occasionally even after a final non-syllabic, in the words daân hundređ (not in daân road), damô, dâw, din, dîne, dîto, diyân, doôn; e. g. ako rin I too.

In word-formation some words frequently change d to r after the vowel of a prefix or a reduplication, and others do not: pa-raân means (daân road, way), but i-pa-dalà be sent (dalà bring,
carry). The words (or roots) that have changeable d- are those mentioned in the preceding paragraph and daàn, -dáka, damdám, dámi, dámot, daŋål, dapå*, dápat, dáti, -dátig, -datiŋ, dikit, -dinig, -diŋwåŋ, -dúkit, -dumë, dúnoŋ, dūsa.

18. s is the normal unvoiced sibilant, spoken in postdental position. Before ſ and ſ ſ it is somewhat palatalized (more, for instance, than Russian palatalized s),—a variation that is not distinctive and need not be noted in transcription: siyâ, syâ he, she, pronounced with palatalized s.

s alternates in word-formation with n; see Morphology.

In the affricate combination ts, which is felt and treated as a single sound, the s is always palatalized: Intsèk Chinesè.

19. h is the unvoiced glottal spirant; as in English, it occurs only in syllable-initial: hindi* not, báhay house, mukhâ* face.

In word-formation h is often spoken before the initial vowel of a suffix that is added to a final vowel: -bása read, basa-hàn reading room. See Morphology.

20. The nasals m, n, ñ correspond in position to the stops.

In word-formation they alternate, respectively, with p, t, k; m also with b, and n also with s; ñ is often prefixed to an initial vowel; see Morphology.

Both in word-formation and in the phrase the nasals are occasionally assimilated in position to a following consonant: sà m pù* ten (m for ñ), Saàŋ ka páparónf Where are you going? (for saàn).

In the sentence, final n is lost before the words ñ, t, and y: aŋ åki ñ amà my father (for ákin my).

21. r is the voiced tongue-tip trill, postdental. It occurs between vowels within simple, undervowed words: áraw sun, day,—no doubt as a substitute for d, which never occurs in this position; everywhere else r is merely a variant of d (§17).

22. l is postdental; the timbre is much as in Standard French or German, the mid-tongue not lowered.

23. f and v (both labiodental) occur in unassimilated foreign words; they are occasionally replaced (especially in derivatives) by p and b. Filipinas the Philippines, infiyèrno, impiyèrno Hell, fiyèsta, piyèsta fiesta, but always ka-piyèstá-hàn day of a festival, sivil, sibil civil, provinsiya province, bintána* window, báso drinking-glass.

r occurs freely in all positions in foreign words (cf. § 21): tren train, trabáho work, krús cross, relòs watch, sombréro hat, beside Tagalized sambalío.
The occurrence of *ts* (§ 18) is probably limited to foreign words.

24. When in word-formation a vowel is lost before a suffix (§ 13), the non-syllabic thereby brought together are subject to various changes: sigl-ān *be filled*, silid with suffix -an. See Morphology.

2. Syllabication.

a. *In the word.*

25. If a single non-syllabic follows a stressed vowel, the latter is spoken with open syllable accent, and the non-syllabic begins the following syllable: bá-hay *house*, sù-sù-lat *will write*.

If a single non-syllabic follows an unstressed vowel, the latter has close syllable accent,—that is, no stress-division is made between the syllables (just as in English): itò *this*, kasakimàn *selfishness*, sumú-lat *wrote*.

If two non-syllables intervene between two syllables, the syllable-division is made between the non-syllables: luk-sò *jump*, muk-hā* *face*, In-tsèk *Chinese*. Stressed *ay* seems, however, to have open syllable accent: ká-y-lan *when*?

Syllables never follow each other without an intervening nonsyllabic. If no other non-syllabic intervenes, a non-distinctive glottal stop is spoken. I have not written the glottal stop in this position, as it may always be taken for granted (§ 14). Hence daān *road* is pronounced da*v*ān, sīk *young pig* si*v*āk, do*n* *there* do*v*ān, tāo *human being* tā*o*.

Nor do more than two non-syllables ever follow each other in a native word. The following are examples of unusual combinations in foreign words: An-drès, Pè-dro, beside Tagalized Píro, kâ-tre *bedstead*, sèr-mon, trabá-ho *work*, but in reduplication mag-tâ-trabá-ho *will work*, krūs *cross*, but in reduplication nag-kū-kurūs *crosses himself*, cf. baráso *arm*, lóbo *balloon* (Sp. globo).

26. In frequently used words, especially in more rapid speech, the intervocalic glottal stop is often lost.

If like vowels thus meet, they coalesce into a single vowel of no more than normal length: pumaròn *went there* beside pumaròn. When oo is thus contracted, the resulting o may be raised to u (cf. § 9): pinaranūn *was gone to*, beside pinaronūn and pinaronūn.

If unlike vowels meet, the non-syllabic corresponding to the higher vowel (i.e. y with i, e and w with u, o) takes the place of the glottal stop. So tāwo beside tāo. The combinations so-
resulting are treated in every way like those discussed in the
next §.

27. If the non-syllabic intervening between two vowels is \( y \)
or \( u \), the combination involves no peculiarity, provided that neither
of the vowels is homogeneous with the non-syllabic: bā-yan town,
pag-diril-way celebration, gayōn thus.

If, however, one of the vowels is homogeneous with the non-
syllabic (i.e. \( i, e \) with \( y \) and \( u \), \( o \) with \( w \)) and is not stressed, it
is spoken shorter than a normal unstressed vowel: in such words
as iyōn that, buwān moon, month the \( i, u \) are spoken shorter than
in other positions. So also in tāwo (see preceding §) the \( o \).

After consonants these short vowels are often entirely omitted:
 bwān beside buwān, syā he, she beside siyā. The syllable-division
remains, however, as in the longer form: kāpwā fello-w- beside
kāpuwā* is pronounced kā-pwā* (not kāp-wa?).

Even in other positions these reduced vowels are often omit-
ted, especially in frequently used combinations: Ano yōn? What’s
that? beside Ano iyōn?, occasionally tāw for tāwo, tāo.

28. Conversely, one hears now and then a superfluous short
\( i, e \) with a \( y \), and an \( u \), \( o \) with a \( w \): iyaōn for yaōn that, máy for
māy having, uwalā for wālā without.

29. The combinations ay and ai are occasionally replaced by
a long open e: kēlan beside kāylan when?, mé bāhāy beside máy
bāhāy wife, housewife, me áre* beside may áre* master, owner,
tēya beside tāiya car.

b. In word-formation.

30. When in word-formation affixes or reduplicative syllables
are added to a root, the syllabication is as in a simple word:
sulā-tan be written to (sulāt writing with suffix -an), sumū-lat
wrote (same, with infix -um-), umuwē*, umwē* (§ 27) went home
(-uwē? go home, with prefixed -um-).

When vowels meet, they are as a rule separated by the non-
distinctive intervocalic glottal stop: mà-ā-re* will be possible
(āre* property reduplicated and with prefix ma-).

31. The intervocalic glottal stop is rarely reduced, except in
certain much-used combinations, the commonest being those with
the prefix i- and with the prefix ka- and the suffix -an in certain
uses (see Morphology): iniūtos was commanded (ūtos command
with prefixes in- and i-), usually iniūtos; larūan, toy (larō* play,
game with suffix -an), usually larwān, larwān, but (with a dif-
f erent use of the suffix -an) larūan playground; kayibigan, kay-
bigan friend (big love, desire, with prefix ka- and suffix -an), but kaibigan sweetheart and kaibigan affection. For -fwan abandon with prefix i- only the contracted form fwan be abandoned is spoken. Cf. further ikaapat, ikapat fourth (apat four with prefixes i- and ka-).

32. Conversely, an original y or w is sometimes under emphasis replaced by glottal stop; thus, for patayin be killed (patay dead person, kil with suffix -in), occasionally patalin.

33. When a word is doubled, when two words are united in a compound word, and after the prefixes that end in g, the syllable-division is however made as though separate words were meeting in a sentence,—that is, according to the rules in the following paragraphs.

c. In the phrase.

34. When words come together in the phrase, the word-division is maintained (as in English) as a syllable-division.

In the case of initial consonants the division is thus like that within a word: Sumulat ka. Write (thou), Sumulat siyà, Sumulat syà. He wrote, Sumamà ka. Go along, Sumamà siyà, Sumamà syà. He went along.

Before a vowel-initial the word-division is maintained as a syllable-division by the use of a non-distinctive glottal stop (as in German): Sumulat akò. I wrote, i.e. sumulat-akò; Sumamà akò. I went along, i.e. sumamà-akò.

35. Doubled words, compound words, and forms with prefixes ending in g (namely, mag-, nag-, pag-, tag-) are similarly treated (§ 33): agad-agad immediately (agad at once doubled), i.e. agad-agad; báhay-aklátan library-building (compound of báhay house and aklátan place for books), i.e. báhay-aklátan; pagsulat an act of writing (sulat writing with prefix pag-), i.e. pag-sulat; nagárul studied (áral teaching with prefix nag-), i.e. nag-árul.

Occasionally, in emphatic speech, the same division is made within other formations: umakiyát, umakyát climbed (-akiyát climb with prefixed -um-), occasionally, but rarely, um,-akiyát, usually umakiyát, umakyát (by § 30).

35. Reduction of the glottal stop and contraction of vowels occur only in a few much-used combinations of words: si Andrés (si is the article of proper names), also siy Andrés, sy Andrés; Ano iyàn? What’s that?, also Ano yàn? and even An yàn?; na itò this (na is a particle expressing attribution), also na yitò, na ytò.
36. Occasionally such reductions go even farther, as in and in the preceding paragraph, and occur where the glottal stop is not involved: as, så for isà one in sà m pùª ten, for isà ü pùª.

37. The words at, ay, and na have also a shorter form, t, y, and ü, respectively, which occurs only (but not always) after a final vowel, glottal stop, or n. When these forms are used, the final glottal stop or n is lost (§§ 15, 20) and the t, y, or ü is treated in every way exactly as though it were part of the preceding word: butò at balàt, butò t balàt bone and skin, i.e. butò-balàt; Iyòn aù mabúti, Iyò y mabúti. That's good, i.e. iyòy-mabú-ti; aù báta* na mabait (clumsy, as in the speech of a child just learning to speak, for:) aù báta ü mabait the good child, i.e. aù-bá-tà-maba*it.

3. Accentuation.

a. Word-accent.

38. In a word of more than one syllable at least one syllable is normally spoken with a greater degree of stress than the others. The unstressed syllables have short vowels (about as long as the vowel in English pit or put) and close syllable-stress (§ 25).

39. A non-final syllable ending in a non-syllabic (i.e. a closed non-final syllable) never has the stress; such words as luk-sò jump, muk-hàª face, ak-làt book are therefore always oxytone. The only exceptions are syllables ending in ay; this combination seems to be felt as a unit capable of open syllable-stress: kày-làn, ké-làn when; further, the words mìn-san once, pìn-san cousin, and nàn-don, by-form of nà-roòn is there; and, finally, unassimilated foreign words: bès-bol, sèr-mon, kwàr-tà, kwàl-tà money (Spanish cuarto), but also Tagalized kwàtà.

Words like kà-puwàª (beside kà-puwàª) are not exceptions, for the first syllable is not closed (§ 27).

40. The stressed syllables fall into two grammatical classes which are only in part phonetically distinct; we may call them primary and secondary word-accent.

41. The primary word-accent on a final syllable or (in the cases mentioned in § 39) on a closed non-final syllable, consists merely in greater stress than that of an unaccented syllable, accompanied by a pitch-rise of about half a note.* I use the grave

*I owe this and the following statements about the degree of pitch-rise to the kindness of Dr. C. Ruckmich of the Department of Psychology of the University of Illinois.
accent-sign: gabi night, hindí' not, kamày hand, buhôk hair, nán-
don is there, sèrmon sermon.

42. On a non-final open syllable the primary word-accent involves an increase of stress (less than in English), a pitch-rise of two notes, lengthening of the vowel to about one and one-half times the duration of an unstressed vowel, and open syllable-stress (§ 25). I use the acute accent-mark: báhay house, bánay town.

So also, irregularly, syllables in ay: káylan, kélán when?, and even finally: káy, két than, máy, mé having; also mínsan, pónsan.

If an unaccented syllable precedes, the pitch-rise really begins on the latter: in sumúlat wrote, for instance, the first syllable is spoken above the usual pitch, and the two-note pitch-rise is merely completed in the accented syllable.

43. The secondary word-accent on a final syllable has weaker stress than the primary accent in the same place, and ordinarily lacks the pitch-rise. Grammatically, it is recognizable by the presence of the primary accent on another syllable; I use the grave accent-mark: ákíyát, ákýát will climb, nárinig was heard.

44. On a non-final open syllable the secondary accent differs from the primary accent in similar position in two respects: its pitch-rise is less marked, varying from three-quarters to one and three-quarters notes, and its vowel-lengthening is greater, reaching twice the length of an unstressed vowel. I use the grave accent-mark: súslát will write.

When the primary accent is on the last syllable and therefore weak (§ 41), the secondary accent often approaches a non-final primary accent in character: the first syllable of a word like nábukás ín came open is often phonetically the same as that of a word like nárinig was heard.

If an unaccented syllable precedes the secondary accent, the pitch-rise really begins in the former: in such a word as sumúsú-
lat is writing the first syllable is spoken with higher than normal pitch, in the second syllable the pitch is brought up to a note and three-fourths above normal, and in the third the two-note rise is completed.

Of two secondary accents following each other the preceding is the more marked: náráramdamán is felt (ná- has more marked accent than rá-). This helps to make the primary accent distinct, for it is stronger than a preceding secondary accent: súslát will write (the second su- is stronger, not weaker, than the first); nálláman is known (if the third syllable had a secondary accent,
it would be less marked than the first and second, but its pitch and stress are actually higher).

b. Sentence-accent.

45. Certain words are atonic, i.e. are always spoken un-stressed in the phrase: e.g. aŋ ñso the or a dog, sa ákin to me.

The atonic words are: aŋ, at, áy, káy to (not káy, ké than), kuŋ, na attribution (not ñà already), naŋ, ni of (not ni nor), o or (not ð oh), pag, sa, si.

The short variants of at, áy, and na, namely t, y, and ñ (§ 37), having no vowel, cannot be stressed; they are treated in every way as though they formed part of the preceding word.

46. In closely united phrases the last word keeps its accent, while the preceding ones often weaken theirs. Especially a final syllable often loses its accent before another word in the phrase:

dáhil díto on account of this, often: dahil díto,
aŋ maŋá báhay the houses, often: aŋ maŋá báhay,
aŋ kanyá ñ báhay his or her house, aŋ kanya ñ báhay,
aŋ malaki ñ báhay the large house, aŋ malaki ñ báhay.

47. Opposed to the preceding rule is the treatment of certain words which we may call enclitics. These very frequently, to be sure, receive the normal treatment: that is, they are stressed and the preceding word either keeps its stress or, if oxytone, often loses it; but frequently, instead, the enclitic loses its accent:

Umakyáat siyá, Umakyat syá. He climbed, but also Umakyát sya.

Aakyáat siyá, Aakyat syá. He will climb, but also Aakyat sya.

Gánu ká na bá kakinis? How clever are you now? (ká, ná, bá are all enclitic).

Enclitics have the further (and more easily recognized) peculiarity that they follow the first orthotonic (i.e. neither atonic nor pretonic, § 48) word of the expression to which they belong (either as modifiers or as subject):

aŋ mahahába nyá ñ paà his (niyá, enclitic) long legs.

When several enclitics come together the last one is often stressed. Monosyllabic enclitics precede disyllabic:

Nahánap na nyá aŋ sombréro. He has already looked for the hat. (ná and niyá are enclitics; the latter is treated as disyllabic even when in the contracted form nyá).

The enclitics are:

1 always: the monosyllabic forms of the personal pronouns, namely ká, kò, mò, and the words (particles) bà, bagá, dàw, din, màn, múna, ná, namán, nawá, ñá, pà, palá, pò, sána, tulôy.
(2) frequently or in certain senses: the disyllabic forms of the personal pronouns (including siyà, syà and niyà, nyà) except ikàw (which is never enclitic), the demonstrative pronouns, and the words dîne, dîto, diyàn, doön, kayà?; lámañ, ulè?; occasionally short phrases (§ 88).

For details about these words see Syntax.

48. Opposed to the rule in § 46 are also certain words (particles) which we may call pretonics. Their treatment is often regular: that is, the pretonic as well as the following word keeps its accent, or the pretonic loses its accent before a following word; but sometimes the pretonic keeps its accent and the following word, if oxytone, is unaccented:

mây sakit, may sakit having sickness, i.e. sick, but also mây sakit. Only mây and nása actually appear with this accentuation.

The other pretonics are so classed because they share with these two words the peculiarity that an enclitic belonging to the phrase follows not the pretonic word, but the first orthotonic word:

Mây katawàn sya ñ pâra ñ táo. He has a body like a human being. (siyà ke, enclitic follows not mây, which is pretonic, but katawàn body, the first orthotonic word of the predicate).

The pretonics are the particles báwat, kâhit, kapâg, kinà, manà, mây, nagîñ (together with its other forms, § 250), nása (together with its other forms, § 212), ni nor (not ni of), ninà, pagkà, sinà, tagà (tiga). See Syntax.

49. A final syllable ending in glottal stop (§ 14) often receives a higher degree of stress than a corresponding syllable with a different final.

If the syllable ending in glottal stop has not the word-accent, it often receives an accent resembling the secondary accent on a non-final syllable; this is especially common if the glottal stop is lost before another word in the phrase: pârè?, pârè? priest, Pàrî Hwàn Father Juan.

If the syllable has a word-accent and the glottal stop is lost in the phrase, its accent is often spoken like a primary word-accent on an open syllable: Walá sya. He has none (walà?), Naglalarú sya. He is playing (naglalarò?).

If, however, the glottal stop is lost before t, y, or ñ. this heightening of accent does not take place, since the syllable is then treated as ending in t, y, or ñ: Syà y walà ñ aklát (i.e. walày-yak-lát), Sya y wala ñ aklát. He has no book or no books.

50. In a succession of otherwise unstressed syllables a rhythm-
mical movement is usually produced by means of grammatically insignificant stresses weaker than a secondary word-accent; the distribution, and, indeed, the occurrence of these is so variable that I have not tried to indicate them in transcription, especially as they are never distinctive. Thus, in the phrases in § 46 an accent of this kind may fall on the next-to-last syllables of the words that lose their normal word-accent: aŋ màŋa bāhay, aŋ kànya ŋ amà kis father, aŋ mali ki ŋ bāhay.

51. The successive accents in a sentence bear a well-marked relation to each other: the early and especially the middle ones have higher absolute pitch than the last; an accent on the last syllable of a sentence often entirely loses its pitch-rise. As a consequence of this rather fixed melody, the differences of pitch-movement between statements, questions, commands, and exclamations of various kinds are not so marked as in English; the higher stress of emotionally dominant (emphatic) words, also, is less marked than in English.

In exclamation or under emphasis the accent of a final syllable may be like that of a medial syllable, and may, in addition take on a falling accent after the rise: Hwân! (with rising-falling stress and pitch) Juan!, for normal Huwân, Hwân. Other disturbances of accent also occur in exclamation.
B. SYNTAX.

1. Sentence and word.

a. Syntactic relations.

52. The sentence consists of one or more words: Aráy! Ouch! Umúulán. It's raining. Ina kò! Mother of mine! (as exclamation). Sya y sumúsúlat. He or she is or was writing.

53. The relations between the words in a sentence are the usual ones: (1) Attribution: Ina kò! Mother (of) mine! (2) Predication: Sumúsúlat syâ. Literally: Is-writing he. (3) The serial relation: butò t balát bone and skin.

54. Some of the particles (§ 55) seem, however, to stand in none of these relations, but rather to express these relations themselves. Thus the particle t and in the preceding example is expressive of the serial relation. So further: malaki ñ báhay large house; the particle ñ expresses the attributive relation; Sya y sumúsúlat. The particle y expresses the predicative relation.

It is to be remarked, further, that the sphere of attribution includes some cases in which the attribute markedly alters the sense: sakit sickness: máy sakit (máy is an attribute) having sickness, sick.*

b. Parts of speech.

55. Tagalog distinguishes two parts of speech: full words and particles.

The particles either express the syntactic relations between full words (as illustrated in § 54) or act as attributes of full words (so máy in the example in § 54): Hindí sya sumúsúlat. He is not writing. The particle hindí* not is an attribute of sumúsúlat.

In contrast with the particles, full words act not only as attributes, but also as subject or predicate, and any full word may, in principle, be used in any of these three functions:

(1) Subject: Añ sumúsúlat ay si Pédro. The person writing

*It might perhaps be more correct not to include such cases under the term attribution (as will be done in the following analysis), but to set up instead an additional syntactic type of "exocentric modification".
is Pedro. Aŋ pulà naŋ panyò ay matiŋkàd. The red of the handkerchief is intense.
(2) Predicate: Sya y sumùsùlat. He is writing. Pulà aŋ panyo aŋ itò. This handkerchief is red.
(3) Attribute: aŋ báta aŋ sumùsùlat the writing child, the child who is writing; aŋ pulà aŋ panyò the red handkerchief.
5
56. Independent of this classification into parts of speech are certain less important groupings of words and certain phrase types, some of which will appear in the course of the analysis. Others, however, demand mention at the outset.
10 c. Static and transient words.

57. Transient words express an element of experience viewed as impermanent, i.e. belonging to some limited portion of time, so sumùsùlat above, as opposed, e.g., to siyà, pulà, panyò, báta", Pédro. Words which are not transient may be called static. Only a few particles are transient; among the full words the transient group is large and important.

d. Personal names.

58. Except in exclamations and in address, names of persons (or animals) are distinguished from other words by being always (but see § 78) preceded by the atonic particle si: Hwàn! Juan! si Hwàn Juan, si Salamin Glass, Mirror (as name of a dog).

59. Many terms of relationship and titles may be used in place of the name of an individual and then belong to the personal name class: aŋ amà the father, aŋ áki n amà my father, but: si Amà Father. Thus are used, further: si Inà Mother, si Tátay Papa, si Nánay Mama, si Kúya or si Kúyaŋ Oldest brother, si Atè Oldest sister, si Ínkò Grandfather, si Índàŋ or si Impò Grandmother, si Áli or si Tiyà Aunt, si Mámaŋ Uncle; si Bathálaŋ God, but: aŋ Dyòs.

So also phrases in which these and other titles as attributes precede a name, see § 256.

60. The particle sinà or silà, pretonic, in place of si forms an expression denoting the person named together with his family or group of adherents: sina Hwàn or sila Hwàn Juan and his family or Juan and his crowd. With a series of names sinà implies that those named form a group: si Hwàn, si Andrès, at si Marilyáno Juan, Andrés, and Mariano; sina Hwàn, Andrès, at Marilyáno the group consisting of Juan, Andrés, and Mariano; sina Hwàn, sina
Andrés, at sina Mariyáno Juan, Andrés, and Mariano, each with his group.

e. The object construction.

61. When a word or phrase denotes an element of experience viewed as an object, it is, with certain exceptions, preceded by the atonic particle aŋ: aŋ báta the or a child, boy, girl; children, aŋ báhay the, a house; houses, aŋ báyan the, a town, aŋ kabàltan goodness, kindness; an act of kindness, aŋ kataúhan mankind, aŋ pagbúlat the or an act of writing, aŋ mabúte that which is good, the best thing.

The following are the exceptions:

62. Personal names preceded by si or siná (silá) do not take aŋ; they always, of course, denote an object idea. See the examples in § 58 ff.

63. The personal pronouns (which always express an object idea) do not take aŋ. They are: akó I; kitá we, i.e. thou and I, inclusive dual; táyo we, i.e. thou (or ye) and I (or we), inclusive dual and plural; kami we (but not you), exclusive dual and plural; ików, kà thou (singular); kayò ye, you (dual, plural, and polite singular); siyá he, she; silá they.

All of these except ików are often enclitic; kà is always so: Ików ay talúnan. You are defeated. Sumúlat ka. Write (thou).

Siyá is used only of living beings, except for a single peculiar construction to be described below (§ 106 f.).

Kitá in the sense here given is not much used, táyo being commoner: Palít kitá náŋ sombréro. Let's trade hats. Kitá aŋ pumaróon sa teyátro. Or, more commonly: Táyo aŋ pumaróon sa teyátro. Let us go to the theatre. Kitá is more used in another meaning, as we shall see (§ 182).

Kami differs from these two words in excluding the person or persons addressed: Kákáin táyo. We shall eat. Nakitúluy kami kína Pédro. We asked hospitality of Pedro's. In both of these sentences (as also in that with táyo already given) two or more people may be meant. It will be seen, therefore, that the distinction between dual and plural is not categoric (obligatory).

That between singular and plural is categoric in these pronouns; everywhere else it is not obligatory; the idea of plurality is inherent in many words and forms, but these are used only where the idea of plurality is explicitly prominent.

64. The demonstrative pronouns as object expressions also reject aŋ. They are: ire this (on the person of the speaker or-
within his immediate reach); itò this (more generally, of anything nearer to the speaker than to the person addressed); iyàn, yàn that (nearer to the person addressed); iyòn, yaòn, yoòn, yòn that (of things distant from both speaker and person addressed).

Itò and iyòn are used also anaphorically: the former—the latter.

The demonstrative pronouns are often enclitic.

Aŋ is omitted also before an object expression in which a demonstrative pronoun stands first as a modifier, see § 130.

65. Similarly before object expressions in which an interrogative pronoun stands first as a modifier, see §§ 131.168.

66. The use of aŋ is optional before the **numerative pronouns**. The use of aŋ seems sometimes to lend these greater definiteness, sometimes to be indifferent.

The numerative pronouns used as object expressions are: ibà other, ilàn few, karamihan most, lahât all. (The other numerative pronouns, namely boô whole and the particles bála any and báwat every are not used as object expressions).

ibà others; ilàn a few; Aŋ ilàn ay malalakas at aŋ ibà ay
mahihinaa. Some are strong and others are weak. Lahât naŋ
tào sa báya ñ itò ay dápat umalis. All people (who are) in this
town ought to leave (naŋ tào of people, of the people is an attri-
but of lahât). Aŋ lahât naŋ tào sa báya ñ itò ay máy sakit.
All the people in this town are diseased. karamihan sa kanilà
most of them; aŋ karamihan the majority.

The use of aŋ is optional also before object expressions in which a numerative pronoun stands first as an attribute, see § 132.

67. The use of aŋ is optional before the **cardinal numerals**: isà sa kanilà, or: aŋ isà sa kanilà one of them.

The simple cardinal numerals are: isà one, dalawà two, tatô
three, ápat four, limà five, ánim six, pitô seven, walô eight, siyâm,
syàm nine.

Similarly, the use of aŋ is optional before an object expression
in which a cardinal numeral stands first as a modifier, see
§ 133.

In dates and for the hours of the day the Spanish numerals
are commonly used; these demand aŋ: aŋ abéynte-kwátru naŋ
Húngyo the twenty-fourth of June.

68. Aŋ is omitted, further, before object expressions begin-
ning with the particle mì (§ 253) and optionally before those be-
ing with the particle kàhit (§ 248). All object expressions
lack aŋ when forming an indefinite object predicate (§ 109), in
expressions of indefinite quantity (§ 69), when used indefinitely after para (§ 275), haŋgā (§ 293), pati (§ 305), and in exclamation or address (§§ 75.78).*

f. Expressions of indefinite quantity.

5 69. Object expressions are used (without aŋ, § 68) to express indefinite objects (roughly speaking such as would lack the article the in English) or indefinite quantities of objects, when preceded by certain modifiers. These modifiers are the pretonic particle may, expressing existence or forthcomingness (§ 252), and the full words may-roon, equivalent with may; wala the negative of these; malaki great; malao long; marâmi much, many (§ 138). The phrases so formed may be described as expressions of indefinite quantity. Beside the omission of aŋ before the object expression, they have the peculiarity that in certain constructions they express (without further accompaniments) the possessor of that designated: may suŋay there are horns or having horns, horned; may-roo aklát there are books or having a book, books; wala aŋ aklát there are no books or without a book, having no books; malaki aŋ kagamitan great usefulness, there is great use, or having great usefulness; malao aŋ panahon long time or taking a long time; marâmi aŋ salapê much money, there is much money or having much money; marâmi aŋ kaybigan many friends, there are many friends or having many friends.

Mây expresses also approximateness (where the object expression is one of number): may akat na pu aŋ pa’á about forty feet or having, measuring about forty feet.

70. An expression of indefinite quantity may, as a unit, stand in object construction; in this case the first three have possessive value, but not the others: aŋ mây sakít the or a person having sickness, the or a sick person; aŋ may-roo aklát the (a) person who has a book or books; aŋ wala aŋ hiyâ the (a) shameless person; but: aŋ malaki aŋ báhay the, a large house; aŋ marâmi aŋ bagay the many things.

71. Marâmi may by itself stand in object construction; it then has the meaning: aŋ marâmi the many, the crowd, the people, hoî polloi.

* In the proverbial expression at 16.18, balât skin, skins is used as an object expression without aŋ, contrary to the normal habit.
2. Subject and predicate.

72. Most sentences consist of a subject and a predicate, showing the construction of Sumūsulat syà, Sya y sumūsulat (§§ 53, 54). Indeed, this goes farther than in English; many commands, for instance, have the subject-and-predicate structure: Sumūlat ka. Write thou, i.e. Write.

Nevertheless, much of the syntax is determined by the use of constructions which lack subject-and-predicate structure.

a. Non-predicative sentences.

73. The sentences which lack subject-and-predicate structure are of two general types: (1) exclamatory, and (2) impersonal-anaphoric.

74. To the exclamatory type belongs the use in independent sentences of certain particles, the primary interjections: Abà! Ah! Arày! Ouch! O! Oh!

As in other languages, some of these violate the normal phonetic structure, that is, are "inarticulate": Sas! Whew!, uttered when the weather is very hot. One whistles when one wants the wind to blow.

75. To the exclamatory type belong, further, words and phrases used as secondary interjections: And! What! (unpleasant surprise). Inà ko! or: Inà kò! Mother of mine! Ano ng hina mo! What weakness of-you! i.e. How weak you are!

As the second example shows, object expressions are here used without âq (§ 68).

76. Certain words with the prefix ka- expressing high degree of a quality (see Morphology), with their attributes: Kaitim nañ gabi! What-blackness of-the night! i.e. How black the night is!

77. Certain words with the prefix ka- and reduplication expressing recent completion of an act (see Morphology), with their modifiers: Karàratîŋ ko pa lámañ! Just-arriving by-me still only! i.e. I have only just arrived.

78. Vocatives, in calling or address: Kayò ng maya makasalánan! Ye sinners! In this use personal names lack si and all object expressions lack âq (§ 68): Hwàn! Juan! Máma! Sir! Ali! Madam! Wala ng hiyà! Shameless one!

79. Commands of certain brusque or familiar types, used, e.g., to children, servants, animals, in haste or excitement: Hintù na! Stop! Ílag na! Get out of the way! Súloñ! Go ahead! Hurry up! Panáog nà sa básay! Come down from the house!
Come on out! Tabi po* Look out please! (Cry of drivers to people on the street. The accent is irregular by § 51 for tabi).

80. Certain set expressions, such as greetings: Maganda na arow po*! Good-morning! Salamat. Thanks. Salamat sa iyo.

5 Thank you.


82. The mere naming of an idea, as in counting or giving the title of a story: Isà, dalawà, tatlà, apat, limà... One, two, three, four, five...

83. (2) Of the impersonal-anaphoric type are many answers to questions or continuations of dialogue: Kahapon. Yesterday. Akò. I, It's I, It was I. (Never "Itô y akò," or the like).

84. Certain occurrences, especially meteoric phenomena, are not analyzed into subject and predicate: Umúulan. It's raining. Kabilúgan naq bwan. Roundness of the moon, i.e. There is a full moon. Bumábahà?. There is a flood. Naàre?. It is possible, allowable. Hindi nalaúnan. It did not take long, It was not long.

Taginit na. It is summer already.

85. Very common in impersonal construction are expressions of indefinite quantity (§ 69). In this use they express existence or forthcomingness (or the opposite) of indefinite objects: May maña bábye. There are women. May-roo na aswàŋ sa báyan.

There was a vampire in the town. Walà na papel. There is no paper. Walà na anu màn! There is nothing. Also: Not at all! You're welcome! Malaki na twà naq iba na tào. There was great rejoicing by the other people. Sa dalaga na itô y maràmi na mañili-gaw. For this young woman there were many suitors.

86. Less common in impersonal construction are expressions of occurrences involving indefinite or indifferent persons or things: Humúkay. One should dig. Nagumpisa na naq pagsábuy. "They" have already begun to throw.

87. There is great freedom as to presence or absence of anaphorically determined elements (i.e., such as have been recently mentioned or, less commonly, are about to be mentioned), including the subject; when this is wanting, the subject-and-predicate structure is, of course, lost: Hinila nga sa paságan. Was-dragged by-him to-the shore, i.e. He dragged it or the tree (sc. itô, or: aq púno*, from the preceding sentence) to the shore. Hindi mabúbúti sa kanilà. (It, the scheme mentioned) will do them no good.
Many constructions later to be noticed depend on this habit of omitting anaphorically determined elements, cf. e.g.: Aŋ pūnō* ay tumūbo haŋgāŋ sa magbūŋa. *The tree grew until (sc. it) bore fruit. Pagdātiŋ niya ay sabhin mo ŋ maqḥintāy. *At-the-coming of-him be-said (impersonal) by-you that (sc. he) should-wait, i.e.
When he comes, tell him to wait.

b. The subject.

88. The subject of a sentence is always an object expression. The only exceptions are complex sentences with entire predications (§ 115) or quotations (§ 329) as subject.

89. The subject may have two positions:

(1) Non-enclitic: it precedes or follows the predicate; in the former case the predicate is introduced by the atomic particle ay, y (y often after syllabic vowel, n, or *; see Phonetics): Sumūsūlat aŋ bāta*. *The child is writing; or: Aŋ bāta* ay sumūsūlat. Aŋ bāta y sumūsūlat. Siyā ay sumūsūlat. Syā y sumūsūlat. *He, she is writing. Here siyā, syā is not enclitic.

(2) Enclitic: it follows the first orthotonic word of the predicate: Hindū siya sumūsūlat. *Not he is-writing, i.e. he is not writing. Sumūsūlat siya naŋ liham. *He is writing a letter, letters. In these examples siyā is enclitic.

Not only enclitically used pronouns (§§ 63. 64), but even short phrases are thus used: Pinapūtol niya si Hwān naŋ kāhoy. *Was-ordered-to-cut by-them Juan (subject) some wood, i.e. They ordered Juan to cut wood. Here the position of si Hwān after the first orthotonic word of the predicate (pinapūtol) but before the rest of the predicate (naŋ kāhoy) shows it to be (like nilā) an enclitic element. With the same subject not enclitically used the sentence would be: Pinapūtol niya naŋ kāhoy si Hwān, and this, indeed, is the more usual locution.

90. On the use or non-use of an anaphoric subject (siyā, silā, itō) see § 87.

c. The predicate.

91. The predicate may be (1) a transient word with its modifiers, (2) a static word with its modifiers, or (3) an object expression.

(1) Transient predicate.

92. Transient words fall into four classes according to the four relations which a subject may bear to them when they are
used as predicate. We may designate these classes by the following names:

1. active: the subject is viewed as an actor: Sumùsúlat sya naŋ lìham. He (subject) is writing a letter, letters. Sya y pumútol naŋ káhoŋ. He (subject) cut some wood. Umalis syà. He went away.

2. direct passive: the subject is viewed as an object fully affected or produced: Sinúlat nya aŋ lìham. Was-written by-him the letter (subject), i.e. The letter was written by him, He wrote the letter. Pinútól nya aŋ káhoŋ. Was-cut by-him the wood (subject), i.e. He cut the wood.

3. instrumental passive: the subject is viewed as a means, an instrument, something given forth or parted from: Isinúlat nya aŋ kwènto. Was-written-down by-him the story (subject), i.e. He wrote the story. Ipinútól nya aŋ gúlok. Was-cut-with by-him the bolo (subject), i.e. He used the bolo for cutting, He cut with the bolo.

4. local passive: the subject is viewed as an object partly or less fully affected, as a place or sphere: Sinuláatan nya akò. Was-written-to by-him I (subject), i.e. He wrote me. Pinutúlan nya aŋ káhoŋ. Was-cut-from by-him the wood (subject), i.e. He cut a piece off the wood.

For a detailed description of these classes of transient words, see Morphology.

93. In general the choice between these four constructions is made in accordance with the logical situation: the definite, known object underlying the predication as starting-point of discourse is chosen as subject: Binígyán nya akò naŋ aklát. Was-given-to (local passive) by-him I (enclitic subject) a book, books, i.e. He gave me a book, books. Ibinigay nya sa akín aŋ aklát. Was-given (instrumental passive) by-him to me the book (subject), i.e. He gave me the book. In the first example the speaker is talking about himself, in the second about a certain book.

94. However, the active construction is avoided whenever any object other than the actor is available as subject. Especially are active constructions with an anaphoric subject (siyà, siìh, itò) avoided wherever a passive construction is at hand. Thus, in the instance in § 93, even if “he”, the actor, were the real subject of discourse, one would rarely use the active construction: Sya y nagbigáya sa akín naŋ aklát. He (subject) gave (active) me a book, books. Even elements which we should look upon as somewhat indefinite are preferred as subjects to an actor: Kínúha nya aŋ
isa ṉ aklát. *Was-taken (direct passive) by-him a book (subject)*, i.e. *He took a (certain) book* (he knew, or I know which one or what kind).

The active construction is thus confined to instances in which the object-ideas other than the actor are entirely vague and undetermined or lacking: Umalis syá. *He went away.* Syá y kumúha naq aklát. *He took a book, some books* (no matter to him or to me which one or what kind). Sumúsúlat syá naq íham. *He is writing a letter, letters.* Syá y pumútol naq káhoy. *He cut some wood.* Kumáin syá naq kánín. *He ate some boiled rice; but:* Kináin nya aŋ kánín. *Was-eaten (direct passive) by him the boiled rice (subject),* i.e. *He ate the boiled rice.*

If, in spite of the presence of other definite objects, the actor is very decidedly emphasized, a different construction (§§104.107.) is used.

(2) **Static predicate.**

95. The predicate may consist of a static word with its modifiers: Aŋ bátá aŋ mabait. *The child is good.* Iyá y masamá*. That’s bad, wrong.* Pulá aŋ panyo ṉ itó. *This handkerchief is red*

96. This type of predicate is regular in word-questions: the question word is used as predicate; it precedes the subject: Páno aŋ pagkáustó ninyó sa trabáho - ṉ - kanyúneró? *How (predicate) your liking for (i.e. How did you like) the artillery-service?* Papáno aŋ pagasásábi sa wika ṉ Tagálog naq salitá ṉ Ingles na “scissors”? *How (predicate) the saying in the Tagalog language of the English word “scissors”? i.e. How does one say “scissors” in Tagalog?* Gaáno aŋ pagkakagulit nila? *How great, How serious was (predicate) their quarrel?*

97. This is the construction of the **interrogative pronouns** in questions asking for the identity of an object.—unless, indeed, these belong rather under type (3). The interrogative pronouns are the following:

(a) sínó who? (singular and plural), sínó-sínó (explicit plural, §63, end) is used of persons only, and then only when the answer expected is a name or the equivalent; it asks for the identity of a person: Sínó ka? *Who are (predicate) you (subject)?* Sínó yán?—Akbó. *Who’s that?* i.e. *Who’s there?—I.* Sínó ya ṉ tumú-tuktók? *Who’s that knocking?* Sínó aŋ nagbigáy sa iyó? *Who (predicate) the one-who-gave (sc. it, anaphoric) to you (subject)?* i.e. *Who gave it to you?* Sínó aŋ nagsábí sa iyó? *Who told you? Who told you so?* Sínó sa kanila ṉ dalawá aŋ nagnákaw? *Which
of the two committed the theft? The two are known by name or, at any rate, as personalities. Síno-síno sa maña báta' aŋ iyo ụ nàhùle sa pàquumílit. Which ones of the children (predicate) did you catch pilfering? literally: the ones caught by you at pilfering, subject.

(b) anó what? what kind of? how?, explicit plural anó-anó, asks for the identity of a thing or for the description, character, condition of a person or of a thing: Ano yàn?—Itò y librò. What (predicate) is that you have there (subject)?—This is a book. An yòn?—Yo y sùnog. What's that over there?—It's a fire. Anó aŋ nálàn mo? What is your name? Ano aŋ sábi mo? What do you say? Ano aŋ íbig mo? What do you want? Ano-anó aŋ pinag-sábè ni Hwàn sa iyò? What things did Juan tell you?, literally: What things (predicate) the things said by Juan to you? Anu kà? What sort of person are you? Anó aŋ lagày naŋ maña báta'! ... naŋ asáwa mo? ... naŋ mé báhay? What (or How) is the condition of (i.e. How are) the children? ... your husband or wife? ... your wife?

(c) alín which? which one? which ones?, explicit plural alín-alín, is used of persons and things; it asks neither for identification (persons, síno; things, anó) nor for characterization (anó), but for indication, by pointing or by description of the place or some other unessential feature, of persons or things: Alín aŋ gustu mò? Which one, Which ones do you want? Alín sa kanila ụ dalawà aŋ nagnákàw? Which of the two (e.g., of these two strange men) committed the theft? Alín-alín sa maña pùnu-ụ-kàhoy aŋ iyo ụ tinágà? Which ones of the trees did you cut down?

98. Of the numeral pronouns (§ 66), boò, ibà, and ilán (in this use interrogative) are used as static predicates: Itò y buò*. This is entire, complete, unbroken. Hindí ko Gusto iyàn; ibà aŋ áki ụ gustò. Not by-me wanted (static predicate) that (subject); different (predicate) that by-me wanted (subject), i.e. I don't want that; what I want is different, I want something else. Ilán aŋ màpîlîgàw? How many are the suitors?

99. Of the modifiers of indefinite quantity (§ 69) several are used as static predicates: Syá y wàlá na. He is or was gone already. Itò y wàlá*. This does not take place, does not appear, falls away. Malàkí aŋ sùnog. The fire was great. Marámi aŋ nagsâsâbi nitò. Many are they who say this.

100. For the disjunctive forms of personal pronouns and of síno as static predicates, see § 169. For local expressions, see
§ 211. For entire predications as static predicates, § 112 ff., quotations, § 114.

(3) Object expression as predicate.

101. If the predicate is an object expression, it may have three different forms: (A) definite, (B) circumlocutory definite, and (C) indefinite.

102. (A) A definite object predicate consists simply of a word or phrase in the object construction (§ 61 ff.); it has therefore the same structure as a subject. Usually this predicate precedes and is emphatic (emotionally dominant): Itò aŋ áki ñ tiráhan. This is (predicate) my dwelling (subject), i.e. Why, it’s here I’m at home!

103. The definite object predicate is especially emphatic in sentences that have as subject a transient word (with or without modifiers) in object construction: Si Hwàn aŋ nagnákaw. It was Juan who did the stealing. Siya rín aŋ kanya ñ inilibig. It was he whom she loved. Both nagnákaw and inilibig are transient.

104. When an emphatic actor cannot be used as subject of a transient predicate (owing to the presence of other definite object ideas, § 94), it is often used as the predicate in this construction,—the transient part of the sentence being put into object construction and used as subject. Thus, if, in the sentence: Itò y ginawá ni Hwàn. This (subject) was-done (direct passive) by Juan, the idea of “Juan”, the actor, should become dominant, one would not use the active transient predicate (“Si Hwàn aŋ gumawá nitò”), for the idea of “this” is too definite to allow of the actor’s functioning as subject; one says instead: Si Hwàn aŋ gumawá nitò. It was Juan who did this, with “Juan” as definite object predicate and the rest of the sentence, objectivized, as subject. So: Siyà aŋ nagbigáy sa ákin nàŋ akła. It was he that gave me the (or a) book, books. (cf. § 93). Ikaw ñàŋ aŋ nagsábi niyàn. It was you yourself who said that.

105. Less commonly the subject precedes the predicate. In this case the construction is quite normal and unemphatic; if there is a transient element it usually stands in the predicate: Itò y aŋ áki ñ tiráhan. This (subject) is my dwelling. Si Hwàn aŋ aŋ nagnákaw. Juan is the one who did the stealing.

106. (B) In the circumlocutory definite object predicate the central element is the pronoun síyà (in this use never enclitic), which is followed by modifiers which express the real content of the predicate. In this use síyà may appy to inanimate
objects and to two or more objects (§ 63). The subject, which has always a moderate degree of emphasis, usually precedes: Itò ay sya kò ñ tiráhan. *This is what is my home*, i.e. *This is where I live*. In most cases the real content of the predicate is a transient word (with or without modifiers): Si Pédro ay sya ñ tumúntuktōk. *Pedro is the one* (siyà) *who is knocking*. (Less emphatic than the violently transposed Si Pédro aq tumúntuktōk. *It’s Pedro who is knocking*, of type A). Aq pagkátahol naq áso ay syà ñ ikinágisíq naq báta”. *The barking of the dog is what woke up the child*. Aq maqa panparikit ay sya kò ñ pinamatúlan. *The kindlings are what I have cut up*. Occasionally the predicate precedes: Baká sya ñ ikapútol naq pingà aq kabişatān naq buhánin. *Perhaps that which may break the carrying-pole* (predicate) *the weight of the sand* (subject), i.e. *See that the weight of the sand doesn’t break the carrying-pole*.

107. This construction, like that of type (A), is often used when a transient predicate is not permissible with an actor-subject; here, however, the sentence is not, as in (A), reversed, but the actor is used as subject and the rest of the sentence as true content of the circumlocutory predicate: Si Hwàn ay syà ñ gumawá nito. *Juan is the one who did this*. Si Pédro ay syà ñ nagbigay sa ákin naq aklát. *Pedro is the person who gave me the book*.

108. A predicate of this type may, in its entirety and as a unit, be objectivized with aq and used as subject of a sentence of type (A): Aq médiko lámaq ay sya nyà ñ mákákátálo. *The doctor alone will be the one to oppose him* (literally: *he by-him who will-be-opposed*, direct passive): Aq médiko lámaq aq sya nyà ñ mákákátálo. *It is the doctor alone who will be the one to oppose him*. Aq bintána ñ iyáñ aq syà ñ kahùhùligan naq báta?! *It’s that window that will be the place where the child will fall out*.

109. (C) The *indefinite* object predicate has the structure of an object expression, but lacks aq (§ 68). In meaning it corresponds, roughly, to an English noun-predicate without the: Itò y librò. *This* (subject) *is a book* (predicate). Yo y súñog. *That’s a fire*. Itò y mabútí y librò. *This is a good book*. Si Hwàn ay isa ñ magnánákaw. *Juan is a thief*. Masípag na táo itò. *Industrious people* (predicate) *these* (subject), i.e. *These are industrious people*.

110. As indefinite object predicates occur especially the expressions of indefinite quantity (§ 69). In this use they have pos-
sessive value: Sya y máy famfìya. *He has a family.* May ápat na pu y paá aŋ hába'. *Having forty feet* (predicate) the length (subject), i.e. *The length is about forty feet.* Sya y máy-roo y aklát. *He has a book, books.* Sya y wala y aklát. *He has no book, no books.* Sya y marámi y salapé'. *He has much money.* Hindí maláo y panahön aŋ kanya y paghihimatay. *Her fainting-spell did not last long.* Itò y malaki y kagamítàn. *This has great use, is much used.*

It is to be noted that all the modifiers of indefinite quantity, except máy, which is pretonic, are orthotonic and therefore followed by an enclitic subject (§ 89): Máy-roon sya y aklát. *He has no book.* But: May dalawà sya y anák. *He has two children.*

d. *Subordinate predications.*

111. An entire predication may be used as subject, predicative, or attribute in a longer sentence. The use of such subordinate predications is, however, limited (as opposed, e.g., to English usage) by the habit of freely using transient words (with their modifiers) as attributes: aŋ sápot naŋ kwaltà na kanila y ibinigay pagdáka sa kanila y magúlaŋ the bag of money by-them given at once to their parents, i.e. . . . which they gave . . . It is limited, further, by the freedom of omitting anaphoric elements (§ 87): Aŋ púno' ay tumúbò haŋgàŋ sa magbùña. *The tree grew until* (sc. it, subject) bore fruit.

112. Predications as predicates occur very frequently. Aŋ ginawà nga aŋ umalás sya. *That done by-him* (subject) was went-away he (predication, as predicate), i.e. *What he did was, he went away.* Aŋ mabúti ay itápun nilà aŋ maŋa báta*. *The best thing (to do) was that they should abandon the children.* Aŋ tsíp ko y balat lámaŋ naŋ itlòg itò. *My thought was* (i.e. I thought) this was only an egg-shell.

113. Especially common is a whole predication as a predicate describing or characterizing the subject: Aŋ kíba ay máhína* aŋ katawànn: The hunchback was: weak was his body, i.e. was weak of body. Aŋ ikapitu y báta* ay hindí kináin aŋ kanya y tinápay. The seventh child was: not was-eaten his bread, i.e. did not eat his bread. Aŋ isa nyà y anák ay pitò nà y taòn aŋ gúlaŋ. *His one child was now seven years of age.* This construction, together with the use of impersonal expressions (§ 84) makes possible such a sentence as: Aŋ maŋa karítôn . . . ay gabi kuŋ ipalákad. *The wagons . . . were: it-was-night when* (sc. they, anaphoric subject) were-made-to-go, i.e. *The wagons were driven at night.*
114. Direct quotations as predicates are frequent: "Isa!" aŋ sābi naŋ bulāg. "One!" was what the blindman said. "Tūnay bagā ŋ akō y inilibig mo?" aŋ tānōŋ naŋ dalāga ni Andrēs sa kanyā. "Is it really true that you love me?" was the question of Andrēs' young lady to him.

115. A predication as subject is rare: Mahūti táyo y du- moōn sa isa ŋ lugār. . . It is best (predicate) that we go to a place. . . Hindf bihīra' aŋ maŋa tāo y naŋhūhūle naŋ buhāy na ŋungō'. It is not rare that people go catching live monkeys. It will be noted that these predications are not objectivized, cf. § 88.

116. Occasionally, however, the predication used as subject is objectivized: Hindf bihīra' aŋ magkalunōd aŋ maŋa tāo. It is not rare that people get drowned, or The occurrence that people get drowned is not rare. Sūkāt na aŋ ikāw ay magpasalāmat. It is fitting now that you be thankful.

117. For predications as attributes see the section on attribution.

e. Omission of predicate.

118. The use of a predicate, or of the central element of a predication (like that of any other element, § 87) optional when, if used, it would be anaphoric: (Si Hwān namān ay sumagōt: "Mātār!" at sa hula' si Andrēs aŋ kanyā ŋ "Sī!" (Then Juan answered "Mātār!" and last) Andrēs his "Sī!") The form of the sentence with the predicate (which is anaphoric from the preceding sumagōt answered) would be: . . . si Andrēs ay isinagōt aŋ kanyā ŋ "Sī!". . . Andrēs was: was-answered his "Sī!", i.e. Andrēs answered his "Sī!" —a sentence of the kind described in § 113.

3. Attributes.

119. We may distinguish four constructions in which an attribute may stand: 1. Conjunctive attribution: the attribute is joined by means of the particle na or ŋ: isa ŋ tāo a person, one person; 2. Disjunctive attribution: the attribute, which is always an object expression, stands in a special disjunctive form, aŋ, for instance, being changed to naŋ: aŋ pūno naŋ ŋungō° the tree of the monkey; 3. Local attribution: the attribute, which is always an object expression, stands in a special local form, aŋ, for instance, being always changed to sa: nailigō sa flog bathing in the river; 4. Absolute attribution: the attribute merely precedes or follows: hindf tāma' not correct.
In a sense the last three constructions, which do not employ the particle na, η, stand opposed to the first, which does. Constructions 2 and 3 make it possible to speak, in a very wide sense, of three "cases" in which an object expression may stand: "subjective" ag flog the river, "disjunctive" naq flog of the river, and "local" sa flog in the river; but it is to be observed that these "cases" are not confined to any class of words, but appear in any word or phrase when it stands in the object construction.*

120. In position attributes may be:

A. Loosely joined. In this position occur only attributes of a predicate (or of an entire non-predicative sentence). Their treatment resembles that of a non-enclitic subject (§ 89): they either precede the rest of the sentence with ay, y, or follow at the end of the sentence: Doôn ay syâ y nahiga'. There (doôn, loosely joined) he lay down. Nahânap ko naq sombréro sa lahât' naq sûlok. I have looked for the hat in every corner. The phrase beginning with sa is loosely joined; it follows all the rest of the sentence, including even the subject, aq sombréro.

In the placing of enclitics a loosely joined attribute is ignored: Pagulân ay gamâtin mo aq kapôte. When it rains use your rain-coat. The enclitic mô follows the first orthotonic word of the predicate (which it modifies), not counting the loosely joined pagulân.

When a loosely joined attribute precedes, the ay, y is in some cases left off: Dahil dîto tinâwag nya aq kaybîgan nya. Therefore he called his friend. The position of the enclitic niyâ shows that dahil dîto is loosely joined, but ay, y is not used.

Occasionally a loosely joined attribute is preceded by the subject and only one ay, y is used: Karanyúwa y aq kosoñero y upahàn. Usually (loosely joined) the cook is hired; but also: Aq kosoñero karanyúwa y upahàn.

B. Closely joined. The attribute immediately precedes or follows that modified: hindî tâma' not correct; aq pûño naq unâqo' the tree of the monkey.

C. Enclitic. They follow immediately on the first word of the expression modified, counting closely joined attributes, but not loosely joined: Hindî ko nâtâlâman. Not by-me (it) is-known, i.e.

*Although grammatical terms are necessarily and properly employed in different meanings when referring to different languages, the Tagalog constructions in question are so different from what is ordinarily understood by "cases" that the above terminology has been avoided in the following discussion.
I don’t know. aų mahahaba nya ų paa his (niyà enolitic) long legs.

121. Some attributes always precede (so e.g. hindi?), § 239); others always follow (so, for instance, disjunctive attributes, § 171).

a. Conjunctive attributes.

122. A conjunctive attribute is connected with the word or phrase which it modifies by the atomic particle na. Normally ŋ takes the place of na after a vowel, n, or the glottal stop (see Phonetics): mabúti ŋ aklát good book, or: aklát na mabúti.

However, na and ŋ are not exactly equivalent. Predications, longer phrases, and, frequently, transient expressions are joined with na even where ŋ is possible: isa ŋ malaki ŋ higânte na nali-ligo a big giant who was bathing.

On the other hand, some constructions use na rarely or not at all: where ŋ cannot be used the particle is then omitted and we have absolute attribution. These constructions will be described under the latter heading.

In the formation of compound words (see Morphology) na is never used, while ŋ is a regular element. This latter circumstance sometimes makes it difficult to determine whether a given expression is a conjunctive phrase or a compound word.

123. Conjunctive attributes are closely joined and either precede or follow; for this reason it is sometimes undetermined which of the elements connected is the attribute, which the element modified.

124. The elements connected by conjunctive attribution are viewed as constituting a single larger element. Conjunctive attribution is the normal and general relation between modifier and modified and includes relations that in many other languages (such as English) are viewed in manifold ways. We may divide the construction roughly into three types, although these actually merge into each other: (1) quality, (2) manner, and (3) complement.

Not included in this division are the cases where conjunctive attribution alternates with absolute (§ 122), which will be treated of under the latter heading, and a type which in meaning is so closely parallel with disjunctive attribution that it will be more economical to treat it under this head (§§ 165.168).

(1) Conjunctive attributes of quality.

125. Conjunctive attributes of the quality type are used
chiefly in object expressions. They have no fixed order: aŋ ma-
búti ŋ aklàt the (a) good book, or: aŋ aklàt na mabúti. aŋ sumu-
súlat na báta* the writing child, the child that is writing, or: aŋ báta ŋ sumúšúlat.

126. When they precede a personal name the whole expres-
sion is preceded by aŋ, but when they follow si suffices: aŋ báta ŋ si Hwàn the child Juan, little Juan, si Hwà ŋ Talúnan Juan who is always defeated (as a nickname).

127. Conjunctive attributes of quality tend to precede when they are emphatic or in contrast; when fixed they tend to follow: Aŋ marúnoŋ na pagògy at aŋ ulól na uŋdgò. The clever turtle and the foolish monkey. Si Hwà ŋ Pipe aŋ näkta námín sa tulày. We saw Dumb Juan on the bridge. aŋ báo ŋ babàye the lower half of the cocoanut shell, aŋ báo ŋ malàmbot the soft shell of the cocoanut, aŋ wíka ŋ Kasítla* the Spanish language. Especially those expressing material tend to follow: aŋ báhay na batô a stone house, aŋ koróna ŋ tìnik a crown of thorns, aŋ atsàra ŋ papáya papaw salad, pickled papaw, aŋ tinóla ŋ manèk chicken stew, aŋ sako ŋ pálay a sack of rice. A modifier expressing the special kind always follows: aŋ sála ŋ pagnànaìkaw the crime which is (i.e. of) theft, aŋ bísyo ŋ pañinòm the vice of drinking, aŋ larò ŋ taguán the game which consists of hiding, the game of hide-and-seek, kanína ŋ umága a little while ago in the morning, i.e. this morning, ilà ŋ óras na paggasáltítaan a few hours of con-
versation, aŋ bandà ŋ kataasán (or: itààs) the direction (which is) north, i.e. the north; so: aŋ bandà ŋ kabàbaàan (or: ibàba*) the south, silàñan (or: silàñánan) the east, kalunúran the west.

128. Titles and the like precede: aŋ báo ŋ si Maryà the widow Maria.

129. The personal pronouns precede their conjunctive attri-
butives: sila ŋ tatlò they three, Si Pédro ay syà ŋ tumútuktôk. Pedro is the one who is knocking (§ 106 ff.).

130. The demonstrative pronouns as conjunctive attributes
usually follow: aŋ táo ŋ itò this person, this man, aŋ tatlò ŋ itò these three, Aŋ korbáta ŋ irè ay bágó. This necktie is new.

Occasionally, however, they precede, especially with a longer expression. In this case aŋ is not used (§ 64, end): itò ŋ súpot ko naŋ kwàltà this bag of money of mine; iyo ŋ úna ŋ kumalábòg that first thing which made a thud; Itò ŋ báhay aŋ biníli kô. This house is what I bought, It’s this house I’ve bought, This is the house I’ve bought (§ 102 ff.).

Under emphasis the demonstrative pronoun may both precede
and follow: ito ilingual this man here, iyo ilingual that man over there.

131. The interrogative pronouns precede; aq is not used (§ 65). See also kaníno, § 168. The meanings of the interrogative pronouns as conjunctive attributes are:

sino which? (of several known people): sino ilingual ilingual which one? which ones?
alin which? (of several known things): ali ilingual lugar which place, which places? ali ilingual bandà which way? (e.g. at a crossroads) ali ilingual maña búña which fruits? which ones of the fruits?

132. The numerative pronouns mostly precede, and the use of aq is optional (§ 66, end); ibà other, however, requires aq when, as conjunctive attribute, it begins an object phrase. Of the others, karamihan most and the particle páwat every are not used in this construction, and lahat all occurs only as modifier of the personal pronouns, which (by § 129) precede. The particle bála any, on the other hand, occurs only as conjunctive attribute: aq ibà ilingual báhay the other house, another house, sila ilingual lahat they all, all of them, bála ilingual táo any person, anyone, aq bála ilingual táo any one (of a given group), bód ilingual bán all the town, everybody in town, aq bód ilingual bán the entire town, everybody in the town, ilà ilingual táo ilingual matalino a few intelligent men, aq ilà ilingual sandále a few moments.

133. The cardinal numerals usually precede; aq is optional (§ 67): isa ilingual itlóg one egg, an egg; aq isa ilingual itlóg the one egg.

134. The tens, hundreds, etc. of the cardinal numerals are always modified by isa one or a higher unit. The phrase so formed precedes that counted. The higher numerals are: pú ten, daän, raän hundred, lîbo thousand, laksà million, yüta billion: isa ilingual pú ilingual táo, sà m pu ilingual táo ten men, ápat na raän ilingual báhay four-hundred houses.

135. The teens are expressed by labí preceding the simple numerals as conjunctive modifier: labí ilingual isà aklát eleven books, labí ilingual tatló ilingual áraw thirteen days.

136. The Spanish numerals, however, (used in dates, § 67) follow: aq táo ilingual mfile-nobisyentos-dès the year 1902.

137. sarfile self (see § 175) is used as a conjunctive attri-
bute in the sense of own: Walá sya υ sarfī υ bát. He has no self-respect (literally: own respect).

138. Of the modifiers that form expressions of indefinite quantity all except éxcept may precede as conjunctive attributes; for examples see § 69 f. In object expressions maláon, malaki and marámi do not differ from normal conjunctive attributes; examples in § 70.

139. Expressions of indefinite quantity as units may stand in conjunctive attribution. They then have possessive value: aŋ háré ω may súñay the king who had horns; aŋ kapítol na wala υ dáhon the part without leaves.

140. Conjunctive attribution includes many cases which in English would be envisaged rather as appositions of two objects: aŋ báta υ si Hwán the boy Juan, si Hwá υ Bibas Juan the Jester, Sya υ may táña υ pamálo?. He has hold of a stick. Tánan that grasped, thing grasped is conjunctive attribute of pamálo' club, stick. aŋ magának na sina Bantóg the Bantog family, tátílɔ υ magkakayibíga υ estudyánte υ magkababáyan three friends (ŋ) students (ŋ) fellow-townsmen, i.e. three student friends from the same town; aŋ tátílɔ υ magkakayibíga υ si Pédro, si Hwán, at si Ánderés the three friends, Pedro, Juan, and Andrés; aŋ salítá υ "bámos" the word "vamos".

141. When a longer expression is used as a conjunctive attribute of quality, it usually follows, and in is often preferred to υ: aŋ parúsá na hindí mo gustó the punishment not by-you liked, i.e. the punishment you don't like; isá υ usá υ naqiñínáin sa grúbat a deer grazing in the jungle; aŋ isá (sa maŋa kaybígan nilá) na sya υ magfígíig hukóm one (of their friends) who will be judge; cf. the predicates described in § 106. aŋ maŋa kíra na sya υ maŋa malílit na háré the priests (who are) those (who are) little kings, i.e. the priests, those veritable little kings.

142. An object expression is frequently followed by an entire predication of the type described in § 113, as conjunctive attribute: Aŋ tagahúle aŋ isa υ táo υ aŋ katuŋkúlan aŋ humúle naq ano mán o sino mán. A catcher is a person (whose) duty is to catch anything or anyone. aŋ maŋa púno-ŋ-káhoy na masasa-ráp aŋ búña trees (whose) fruits are tasty; isa υ táo υ malaki aŋ kapanýarñhan a person (whose) power is great.

(2) Conjunctive attributes of manner.

143. Conjunctive attributes of manner precede or follow. When they precede a predicate they stand as the first orthotonic
word and are immediately followed by enclitics (such as an enclitic subject pronoun, § 89), after which comes the na or ŋ, and then the central element of the predicate: Syà y mabúte ŋ tumugtod. *She plays (music) well.* This example illustrates the identity of conjunctive attributes of manner and of quality, for mabúte ŋ tumugtod may be looked upon indifferently as a transient predicate (§ 92) with mabúte well as attribute of manner, or as an indefinite object predicate (§ 109) a good player, in which mabúte good is an attribute of quality. Other forms of the same sentence are: Mabúti sya ŋ tumugtod. (siyà enclitic), Syà y tumugtod na mabúti. So further: Isipin mo ŋ mabúti. *Consider it well.* Literally: Be-considered by-you (mò enclitic) well. Ityon ay tutúbo na mabúti. It will grow well. Silà y magkakasáma ŋ nagsipamari. They as-companions (i.e. in company, together) went hunting. Or: They were companion (quality) hunters. Madali sya ŋ tumakbò. Quickly he ran. Talagà ŋ mahigpit aŋ tapon na bote ŋ iyàn. *The stopper of that bottle is certainly tight.* Mahigpit tight, as central element of the predicate, is modified by talagà fated, by fate, by nature, certainly. Putikà ŋ du matiŋ si Salamin sa báhay. "Mirror" (as name of a dog) came home all muddy. Or: . . . was a muddy comer. Paputól nya ŋ tinagà aŋ bisig ni Hwàn. He cut Juan’s arm transversely. Kinàlaykay kò ŋ patipôn aŋ maña sañà ŋ malilit naŋ káhoi. I raked into-a-heap the twigs of-the trees.

144. A phrase of more than one word usually follows that modified; frequently na is used instead of ŋ: Nàdala nya na hindí sinásadyà sa kanya ŋ pagalis aŋ áki ŋ páyoŋ. *Was-taken by-him not intentionally in his departing my umbrella,* i.e. *In leaving he inadvertently took my umbrella.*

145. The numerative pronoun lahát is used as a conjunctive attribute of manner in the sense of entirely, completely. It follows that modified: Aŋ maña lalagàyan aŋ punúa ŋ lahát. *The containers are entirely full.*

146. Expressions of indefinite quantity as conjunctive attributes of manner follow: Aŋ maña táô aŋ nagtakbúha ŋ walà ŋ tuto. *The people all ran without order, in disorder.*

147. The particles lubhà very and lálo more usually precede: Lubhà ŋ malaki aŋ gálit ni Pédro. *Pedro’s wrath was very great.* Lálu ŋ lumaki aŋ kanya ŋ gálit. *His wrath grew still greater.*

148. The particle muli again follows: Tátakbo sya ŋ muli *. He will run again. Aŋ kamakalawa ay hindí na dáratíŋ na mulé*. The day before yesterday will never come again.
149. A conjunctive attribute of manner may express the time throughout which: Syà y naqgupit at nañáhit na maláо ʔ panahôn. He did hair-cutting and shaving for a long time. Silla y nagútira na tatlu ʔ áraw. They stay three days. May ila ʔ bwà ʔ aq maña útos ay mahíhipit. For several months (literally: having several months, § 69, end) the orders were strict.

150. A word repeated as its own conjunctive attribute of manner expresses a high degree (intensity): Syà y biñl. He is deaf. Syà y biñl ʔ biñl. He is stone deaf. Ini si Pédro. Pedro is hot, is angry. Ini na ini si Pédro. Pedro is in a rage. Iñhim na iñhim very secretly, malaki ʔ malaki very large.

(3) Conjunctive attributes as complements.

151. The general sphere of conjunctive attribution includes cases where one element involves another as result or content. The latter follows and is in many instances plainly viewed as the attribute. In some instances, however, the former may just as well be looked upon as a modifier, usually of quality, sometimes also of manner. The transition from these latter types to that of the complement appears, indeed, in all possible stages, and no real boundary can be drawn. Syà y mabuti ʔ tumutog (naq piyano). She is a good player (of the piano), or She plays (the piano) well,—see § 143—can be analyzed also: She is good that (she, anaphoric subject omitted, § 87) plays the piano; and in some instances this last analysis is the only possible one.

Other examples illustrating the merging of the three types we have set up are the following: Malápit na siya ʔ maktápos naq karéra. He was already near that (he) end his course, i.e. near ending his course, almost through his course; or: a near ender, cf. isa ʔ báya ʔ malápit a near-by town. Aq pagmamarúnoq ni Hwày ay ginágawa ʔ katatawanán naq maña nakàkàkilàla sa kanyà. Juan's pretending to be wise is made fun of by those who know him, literally: . . . is-being-made (ginágawa?) that (it) is a laughing-stock, or else: . . . a being-made laughing-stock. Cf. aq gawl ʔ húkay the to-be-made ditch, i.e. the ditch that is to be made, where only the quality interpretation is possible. Magtúlin ka ʔ lumakad. Walk faster. This can be interpreted as Be a fast walker, or Walk faster, or Be-quick that (you) walk; and this last interpretation comes nearest to the original in so far as magtúlin is an active transient form used in commands rather than an expression suited to an idea of quality or of manner. Syà y nag- dá dahilà ʔ may sakit. He alleges that (he) is sick. Aq pagsakày
sa kabáyo ay hindí magaá ñ pagarálan. Riding horseback is not easy that (it) be-learned, i.e. not easy to learn, or: not an easy thing-to-be-learned. áñ pinakamahúbays na magasítæ? nañ Latin the best that (he) should speak Latin, or: the best speaker of Latin; Hwäg ká, Hwán, pumásuk na sekretá. Don't go as a spy (or to be a spy), Juan. Gináw nga si Hwán na barbéro nañ háre?. Was-made by-him Juan that (he) be barber of the king, i.e. He made Juan barber royal. Si Hwán ay pinamamagatán nañ marámi na isa ñ doktò. Juan is reputed by the people that (he) is (i.e. as) a learned man.

152. The simplest cases are those where both of the expressions connected by na, ñ refer to the same person or thing, as in the above examples. The following are less doubtful cases of complement construction of this kind: Nagpúpmít sya ñ má-túto. He strives to get educated. Si Hwán at si Maryâ ay nagkásundo ñ pakásal. Juan and Maria have agreed that they (i.e. to) get married. Inanyáhan silâ ni Hwán na magpasyál. They were invited by Juan that they (i.e. to) go walking. Máári mo ñâ ñ ihúlug sa koréyo áñ áki ñ súlat? Can you please mail my letter? Literally: máári . . . ñ ihúlug a possible thing-to-be thrown or capable that (it) be thrown. Naáári akò ñ maligo makálawa maghápon. I am able that (I) bathe (i.e. to bathe) twice a day. Pinabayáan niya kamí ñ umalis. We were permitted by him to depart. Hinàntày nga ñ matápus aún mísa. The mass was awaited by-him that it end, i.e. He waited until the mass was ended. Áñ aú gustu mu ñ sablíhin? What is desired by-you that (it) be-said? i.e. What do you mean to say? Hindí ko gustò ñ mákatálo si Hwán. Not by-me desired that (he) be-opposed is Juan, i.e. I don't want Juan to be my opponent.

153. Clear cases of the complement construction are those in which the two elements connected refer to different persons or things: Nagyayá sya ñ umuwè?. He advised that (they, anaphoric) go home. (34,12.) An pagkámasid nga sa láñit ay syà ñ nagpakílala sa kanyà na únlàn. His glance at the sky was what showed him that (it, see § 84) was going to rain.

154. When the former of the two elements is an object expression (or similar element) the complement construction is evident: aú kaibigà ñ má-túto the desire that (he) get educated, i.e. the desire to get an education. aú pagká gusto nyà na kumáin nañ nyòg his desire that (he) should-eat cocoanuts, i.e. to eat. . Anu ñ tagàl nga ñ sumísid! What endurance of-him that (he) stay under water! i.e. How long he stays under water! Ano ñ hina mo ñ lumákad! What slowness of-you that (you) walk! i.e. How
slowly you walk! Aŋ tagasul̄e ay isa ŋ babāye ŋ may katuŋkūla ŋ manahi? o manul̄e naŋ maya pūnit naŋ damit. A darning-woman is a woman having the duty that (she) patch or mend the small holes in clothing, i.e. . . . whose duty is to . . .

155. A further sign that the speech-feeling envisages the complement construction as different from the constructions of quality or manner appears when enclitics follow the first word of the complement (i.e. of the second of the connected elements) rather than the first word of the sentence: this shows that the complement is viewed as a relatively independent element within the sentence: Maāri ŋə ŋ ihūlug mo sa korēyo aŋ āki ŋ sūlat? Should-be-capable that (it) be-thrown by-you into the mail (predicate) my letter (subject)? i.e. Can you please mail my letter?
Cf. under § 152 above.

156. Very frequently the complement is an entire predication: aŋ panukāla? na aŋ pūno? ay tūtūbo? the thought that the tree will grow; pagkātanaw nyā na dumāratiŋ aŋ susō? (at the) seeing by-him i.e. when he sees that the mail is arriving; aŋ āraw na kaŋo ay āpat magsipagsipsi the day that (i.e. when) you ought to repent; Nagkākapālad aŋ manūnōbak na mākāta nyā aŋ kūlam. The spier has the good fortune, that be-seen by-him the magic principle, i.e. . . . to see . . .

157. A predication as complement is often parallel with a disjunctive object modifier, i.e. with an object expression used as direct, instrumental, or local object (§ 184 ff.): Sya y nagasābi ŋ sya y marūnoŋ gumupit naŋ buhōk. He said that he knew how to cut hair. Aŋ bulāg ay nagakāla ŋ gawī ŋ katatawanān aŋ pag-kabūlog naŋ kūba?. The blindman thought that the falling of the hunchback should be made (sc. nīya by-him, anaphoric) that (it) be a laughing-stock, i.e. decided to make fun of the falling . . .; that which one says or thinks, with sābi and akāla?, is also expressed as a direct object.

158. Similarly, predications as complements are, in impersonal constructions, parallel with a subject: Sinābi nya ŋ sya y marūnoŋ gumupit naŋ buhōk. Was-said by-him that he was able to cut hair, i.e. He said he knew how to cut hair. Hindī bihi̱ra? na aŋ isa ŋ tāo y pamagatā ŋ mēdikō-ŋ maŋkukūlam. It is not rare that a man is reputed as a witch-doctor. Cf. the example of predication as subject in § 116. Hinīlily nya sa ungō? na dik̄i̱kin sya sa lusōŋ. It was begged by him of the monkey that he be brayed in the mortar, i.e. He begged the monkey to bray him in the mortar. Pinabayān nīya na kami y umalis. It was allowed by him that we depart, i.e. He allowed us to depart, a less usual
form than that in § 152. Totoo kay na ako'y naparod na Balliwag. It is true that I went to Balliwag. Maari puy ba kayo'y mahintod! Will it be possible please that you should stop? i.e. Can you please stop? Insisp you nga magnakaw sa isa nga tindahan. It was planned by him that (he) rob a shop, i.e. He planned to .. Iniyutus nga nga humakay. It was ordered by him that (one, see § 86) should dig, i.e. He ordered people to dig. Hindii mo gustod nga mahule ka. Not by-you it-is-desired that you be-caught, i.e. You don't want to be caught.

159. A direct quotation may have the same construction as a predication: Sinabi nga 'Bamos!' It-was-said by-him, namely "Vamos!" i.e. He said "Vamos!"

b. Disjunctive attributes.

160. Only object expressions are used as disjunctive attributes, and all object expressions have a special form for this use.

161. Those beginning with aq substitute for this particle the atonic particle naq: aq puno naq uggang the tree of the monkey, aq laruwana naq bat a si Hwan the toy of the boy Juan; little Juan's toy, toys.

162. Those beginning with si (§§ 59.126) substitute for this the atonic particle ni; those beginning with sina (or sila, § 60) substitute nila (or nina), pretonic: aq amana ni Hwan Juan's father, aq bahay nila Hwan the house of Juan and his family.

163. The personal pronouns as disjunctive attributes take the following forms: kò my, nit a of us two, natin our (inclusive), namin our (exclusive); mo thy, niniy o ninyo your; niya, ny a his, her, nila their.

The monosyllabic forms kò and mo are always enclitic, the others usually: Hindii ko nalalaman. I don't know, literally: Not by-me (it) is-known. aq bahay nya his, her house, aq mahahaba nya nga pa a his long legs, aq hindii karanyuwa nga talino nya his unusual talents (niya not enclitic).

164. When these enclitics meet an enclitic subject, they precede, unless by the general rule (§ 47) the monosyllabic subject kà precedes a disyllabic disjunctive (including niya, ny a): Saan mo sya nakita! Where by-you he was-seen? i.e. Where did you see him? Binigyan na nga akla. Was-given by-him I a book, i.e. He gave me a book. Bak a mo iyan mabulag. Perhaps by-you it might-be-blinded, i.e. See that you don't blind it. Hindii ka! namin dinatnan. Not you by-us were found-there, i.e. We did not find you in.
165. The personal pronouns have another form, which is used as a conjunctive attribute of quality (cf. § 124, end) and always precedes that modified: its meaning, however, is the same as that of the disjunctive forms just given. These prepositive forms are: ákin my, kanitá thy and my, átin our (inclusive), ámin our (exclusive); iyó thy, iniyó, iniyó your; kaniyá, kanyá his, her, kanilá their, kaní-kanilá their respective, several, various.

Examples: Anó aŋ iyo ngálan? What is your name? or: Anó aŋ ngálan môt aŋ áki ng amá my father, or: aŋ amá kò, aŋ kanya ng báhay his, her house, aŋ kanyá ng mahahába ng pâa his long legs, aŋ kanitá ng kwálâ our money (i.e. thine and mine), aŋ kaní-kanilá ng báhay their several houses.

Only a demonstrative pronoun modifier precedes these prepositive forms: iyá ng iyó ng sambalílo ng lúma* that old hat of yours. Exceptions are rare: aŋ karanyúwa ng kanila ng kantahiin their usual song; what they usually sing.

166. The demonstrative pronouns, whether standing alone (§ 64) or as modifiers at the beginning of an object expression (§ 130), have the following disjunctive forms: nírè of this (right here), nítor of this, niyán, nyân of that, niyon, nyon, noón of that (over there). Aŋ kúlay niri ng korbáta ng irè ay nápápapágíta sa item at sa pulà. The color of this necktie (I have on) is between black and red. Aŋ dúlo nítor the end of this, aŋ anák niyon that one’s child (e.g. with pointing gesture), aŋ báhay niyo ng táo ng yaón the house of that man over there, aŋ anák noo ng táo ng iyón the child of that man over there. The form noón is used chiefly when the disjunctive attribute expresses time (§ 192).

167. The interrogative pronoun sínó, whether used alone or standing first in an object expression as attribute (§ 131), has the disjunctive form níno whose? This form, however, is little used, for, while the interrogative pronoun is usually emphatic and tends to come first (§ 96), a disjunctive attribute follows that modified (§ 171). Hence the form níno is used only under peculiar conditions of emphasis: Aŋ sambalílo níno! Whose hat (did you say)? Ibinígay sa iyo níno! Given to you by whom? Sinábi sa iyo níno! Told to you by whom?

168. Instead of níno a prepositive form, kaníno, explicit plural kaní-kaníno, is ordinarily used; like the prepositive forms of the personal pronouns it stands in conjunctive attribution and precedes that modified. Before it the use of aŋ is optional (§§ 65. 131); when aŋ is used the expression is more definite: Kaníno ng sambalílo! Whose hat? (the ownership of a given hat is inquired
after) Aŋ kaníño y samlaflo? Whose hat? (the ownership of each hat is known; the question asks merely which of them is involved) Kaníño y aklát iyán? Whose book have you there?

169. The prepositive forms of the personal pronouns and of sino are used also as static predicates expressing possession: Aŋ libród y binábásá mo kahápon ay ákin. The book you were reading last night is mine. Kaníño aŋ aklát na iyán? Whose is that book? Kani-kaníño aŋ maña báhay na itó? Whose are these houses? The personal pronouns may be followed by sarle own (cf. § 137): Aŋ laruwá y itó y áki y sarle. This toy is my own.

170. All other expressions which lack aŋ,—that is, the remaining interrogative pronouns, the numerative pronouns, the cardinal numerals, and object expressions in which these as modifiers stand first (§ 131 ff.),—prefix naŋ, atomic, when used as disjunctive attributes: Sa itáas naŋ anó? On top of what? Takip naŋ ali y kahón itó? Of which box is this the cover? an panukálá naŋ karamíhan the opinion of the majority; Nakàkíta akô naŋ isa y táo. I saw a man.

171. All disjunctive attributes are closely joined and follow that which they modify. The only exceptions are the enclitic pronoun forms and expressions of time (§192). A disjunctive attribute precedes a subject: Binigyán nya naŋ aklát si Hwán. He gave Juan some books. When the subject is enclitic, it of course precedes: Binigyán nya si Hwán naŋ aklát. Real exceptions, in which a non-enclitic subject precedes a disjunctive attribute, are not common: Ipinakikipagpútol ni Hwán si Pédro naŋ labón. Juan is asking someone to cut some bamboo-shoots for Pedro.

172. In meaning disjunctive attribution includes almost all cases in which an object element is viewed as the attribute of another element in the sentence. The only exception is the sphere of relations expressed by local attribution (§ 195 ff.). The meanings may, very roughly, be divided into seven groups: (1) possessive-partitive, (2) agent, (3) direct object, (4) instrumental object, (5) local object, (6) manner, (7) time.


Aŋ báyad sa útaŋ ni Pédro ay lábis naŋ dalawá y píso. The payment made to settle Pedro's debt is too great by two pesos., aŋ óras naŋ alaskwátrō the hour of four o'clock, Isá y sundálo y
marūnuŋ naŋ Latin. A soldier who knew Latin, literally: having-
knowledge of Latin. aŋ sāko naŋ pālay a rice-sack (cf. § 127), aŋ
larū naŋ barāha a game of cards, cf. aŋ larō ḍatguān (§127) a
game consisting of hiding, hide-and-seek, an katapusān naŋ gabl
the end of the night; cf. aŋ katapusā ŋ gabl the night which was
the end, the last night, aŋ ilā ŋ sandali naŋ pagsasālitān a few
moments of the conversation; cf. aŋ ilā ŋ sandali ŋ pagsasālitān
a few moments (which consisted) of conversation. Note: aŋ bāyan
naŋ Bālwag the town of Bālwag, aŋ provinsya naŋ Pampāngā
the province of Pampānga.

174. The pronoun lahāt as an object expression is followed
by this kind of attribute: lahāt naŋ tāo all (of) the people.

175. As an object expression sarīle self is modified by dis-
junctive pronouns: aŋ kanya ŋ sarīle his self. Similarly sarīle as
conjunctive attribute, in the sense of own: Walā sya ŋ bāt sa
kanya ŋ sarīli. He does not do even himself any good. aŋ sarīle
nila ŋ bānā naŋ mūsika their own band of music; Aŋ kanya ŋ
sarīli ŋ baril aŋ kanya ŋ gināmit. It was his own gun he used,
What he used was his own gun. Cf. §§137 and 169, end.

176. The modifier may be an entire predication: sa lugār
naŋ magkasirā silā in place of the (occurrence that) they should
become enemies, i. e. instead of their becoming enemies.

177. Here belongs further the disjunctive attribute with
words expressing association, companionship, or equality: Si
Hwāna aŋ siyā ŋ kābulūnan ni Maryā. Juana is the one with
whom Marya is whispering. Aŋ mēsa ŋ itō aŋ kāsīkūlay naŋ
kahōn. This table is of the same color as the chest. Si Hwān aŋ
kapantāy ni Pēdō. Juan is of the same height as Pēdō. Kalākīp
naŋ sūlāt ko ŋ itō aŋ limā ŋ pisō. Enclosed with this my letter are
five pesos. gāya ko like me.

178. Similar is the use of a disjunctive modifier expressing
one of the objects, with expressions involving dual or plural ideas:
silā ni Maryā they with Maria, i. e. Maria and he (88,17), silā ŋ
dalawā ni Maryā (92,17).

179. Here belongs the disjunctive attribute in exclamatory
sentences expressing the high degree of a quality; these are formed
with anō (§ 131) and with words with prefix ka- (§ 76): Anō ŋ
hīna mo! What weakness of-you! i. e. How weak you are! Anū
ŋ luwāt naŋ hindī nya pagdālī! What duration of his not arriv-
ing! i. e. How long he is getting here! Kapulā naŋ panyo ŋ iyōn!
What-great-redness of that handkerchief! i. e. How red that hand-
kercief is! Karūnoŋ naŋ bāta ŋ si Hwān! How much little
Juan knows! Kaytipid na báta ni Hwàn! How-saving a child of Juan! i.e. What an economical boy Juan is!

180. In the preceding and related constructions the attribute may be an entire predication: Kamuntí naŋ matamaan aŋ báta?!

What-little-lack of the (occurrence that) the child should-be-hit!

i.e. How near the child came to being hit! Muntí naŋ mâliyukaw aŋ dala nyâ ñ pulôt. Little-wanting of-the (occurrence that) should-be-spilled the borne by-him honey, i.e. The honey he was carrying came near being spilled.

181. (2) A disjunctive attribute expressing the agent corresponds in sense to the subject of an active transient predicate. When it modifies a transient word, the corresponding active can be formed: Sinülat nga aŋ ñhám. He wrote the letter; literally: Was-written by-him (agent) the letter. Isinülat nga aŋ kwênto.

He wrote down the story. Sinuláñ nga akò. He wrote to me. The corresponding active is: Syâ y sumúlat... He wrote...

Cf. § 92. So further: Finútól nga aŋ kâhoy. The wood was cut by him; active: Syâ y pumútól naŋ kâhoy. He cut some wood. Kinúha nga aŋ librô. The book was taken by him; active: Syâ y kumúha naŋ librô. He took some book. Áki ñ binitiwan aŋ bóte. By-me was-let-go-of the bottle, i.e. I let go of the bottle; active: Bumitiw akò... Aŋ hínirâm nga ñ kampit ay iyo ñ kûnín. The borrowed by-him (agent) kitchen-knife by-you (agent) is to be taken, i.e. Take the kitchen-knife he borrowed.

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When the word modified is not transient no clear line can be drawn between disjunctive attributes of agent and of possessor: aŋ kanyà ñ pagdâtâ his arrival, his arriving, or: the arriving by him, aŋ gâmìt nga ñ librô the book used by him, aŋ paupó ni Hwà ñ sugâlan the gambling-party invited by Juan, aŋ dala nyâ ñ pulôt the honey he is or was carrying, Aŋ laró ñ taguán ay gustò naŋ maŋà báta. The game of hide-and-seek is liked by children. Hindi ko gustò aŋ librô ñ itô; ibâ aŋ áki ñ gustò. I don’t want this book; it is a different one I want.

182. When disjunctive agent is the speaker (kò by me or its substitute áki ñ) and the subject is the person addressed (ikâw, kà thou), the pronoun kità usually takes the place of both. This is the commoner value of kità (cf. § 63): Súsuaqán án kità. I’ll smash your face; the subject of this direct passive expression is the person addressed, the agent the speaker: Ikâw ay áki ñ súsuaqán án would be an unidiomatic equivalent. Ipaglálabá kità naŋ damit. I shall wash your clothes for you. The predicate is instrumental passive, with you, the person for whom, as subject.
Hâhatdan kità naŋ gátas. *I shall deliver milk to you; local passive.*

Occasionally the agent is redundantly added: Kità aŋ ąki ą parùrusáhan. *I shall punish you.*

183. A disjunctive agent is used with the words expressing recent completion of an act with prefix ka- and reduplication: (§ 77): Karâratîq ko pa lámaŋ! *I have only just arrived.* Kakâkâın ko pa lámaŋ! *I have only just finished eating.*

184. (3) A disjunctive attribute expressing the *direct object* corresponds to the subject of a direct passive transient predicate: Syâ y kumâin naŋ kâınin. *He ate some boiled rice.* Passive: Kinâin nya aŋ kâínin. *Was-eaten by-him the boiled rice, i.e. He ate the boiled rice.*

It will be seen that when the direct object is definite it is more likely to serve as subject of a passive predicate (§ 94); hence the disjunctive attribute expressing a direct object has often an indefinite partitive value. Syâ y sumúlat naŋ lîham. *He wrote some letters.* Syâ y pumûtol naŋ kâho. *He cut some wood.* Bigyàn mo akô niyâ ą tûbig. *Give me some of that water.* Ká-tátagpi ko niyôn! *I have just finished mending that!* Syâ y naghintây naŋ sâsabîhin naŋ sundálo. *He awaited that which was going to be said by the soldier.*

185. (4) A disjunctive attribute expressing the *instrument* corresponds to the subject of an instrumental passive transient predicate: Syâ y sumúlat naŋ kwênto. *He wrote down a story, stories.* Passive: Isinúlat nya aŋ kwênto. *Was-written-down by-him the story, i.e. He wrote down the story.*

The indefinite value of the disjunctive attribute is here due to the same relation as in the preceding type. Pinútol nya naŋ gûlok aŋ kâho. *The wood was cut by him with a bolo; instrumental passive: Ipínútol nya naŋ kâho aŋ gûlok. Was-used-for-cutting-by-him of wood the bolo, i.e. He cut wood with the bolo.* Binigyàn nya akô naŋ aklât. *He gave me a book.*

186. So a direct quotation or an entire predication: Aŋ bulâg ay sumigâw naŋ "Tatlô!" *The blindman shouted "Three!"; passive: Isinigâw naŋ bulâg aŋ "Tatlô!" Aŋ bâwát isa sa kanîla ay sumagôt naŋ suŋay aŋ kanîla ą nàkikîta. *Each one answered that horns were what they saw.*

187. (5) Disjunctive attributes of *place* correspond to the subject of a local passive transient predication: Syâ y pumanhîk naŋ báhay. *He entered a house; passive: Pimanhîk nya aŋ báhay. He entered the house.* Aŋ pagôŋ ay nagumpisâ naŋ pagsisi-
gàw. *The turtle began (a) shouting; passive: Inumpisahànan nàŋ pagòq aŋ pagsisigàw.*

These attributes are in meaning rather close to local attributes (§ 203); as opposed to the latter they are, however, the real correspondents of the subject of a local passive transient predication, expressing a real participation of the object in the action or occurrence,—whereas the local attributes express the place of the action as something more or less unaffected and independent.

188. (6) Disjunctive attributes of *manner* do not correspond to any kind of subject. When they are used with a transient word the sentence may, however, be reversed so as to make of the attribute a transient predicate of a sentence in which the action (as subject) is spoken of as being "made such and such".

Tumákbo sya nàŋ matúlin. *He ran fast.* The words nàŋ matúlin are the disjunctive form of an object expression, aŋ matúlin, which would resemble German *das schnelle.* Our sentence corresponds to: Tinúlnan nya aŋ pagtákbo. *Was-made-fast by-him his running,* *He ran fast.* Syà y tumáwa nàŋ malakàs. *He laughed aloud,* cf. Inilakas nyà aŋ pagtáwa. *He made his laughing loud.* . . . mânakaw nàŋ hindí nito nâlâlânan should be stolen in the manner of not by-him known, i.e. should be stolen without his knowing it. mataàs nàŋ kauntí* higher by a little, a little higher.*

189. Expressions of indefinite quantity are used in this way: Silà y nagtákùhan nàŋ wala ñ hintò%. *They ran without stopping.* This construction is in rivalry with that of conjunctive attribution (§ 146).

190. The demonstrative pronouns and the interrogative pronoun anò are not used as attributes of manner; for this value they have separate derivatives: ganítò, ganíyàn, gayòn or ganóo, and gaño or gáno. These forms, moreover, occur also as static predicates and as conjunctive attributes of quality: aŋ báwat sumagòt nàŋ ganítò every one who answered in this way; this could be viewed also as an instrumental object. Ganítò aŋ kalâgâyan nilá. *Their condition was like this.* aŋ ganítò ñ maña paglalarò such games as this; Ganyàn ba lámaŋ aŋ kínis mo? *Is your skill merely like that?* Nakásúlat akò kay Hwán nàŋ gayòn dahilàn sa malaki ko ñ pagkagálit. *I came to write like that* (or *such things,* cf. instrumental object) to Juan through my great anger. Ganoôn aŋ áki ñ pagkárining. *That was the way* (i.e. *the form in which*) *I heard the thing.* Aŋ gayòn ñ pananalití such manner of speaking, that expression. gânì ñ pagpílit? how much effort? Gaño
an pagkakagalit nila? How great, how serious is their quarrel?
(Cf. § 96).

191. A special case of the disjunctive attribute of manner is the repetition of a word as its own disjunctive modifier, expressing continuity or insistence of action: Humába naŋ humába*. It grew longer and longer. An kanila naŋ báon ay umunti naŋ umunti*. Their provisions grew less and less. Si Hwàn ay táwa naŋ táwa. Juan laughs and laughs. Bill naŋ bill si Hwàn naŋ pálay. Juan keeps buying rice.

192. (7) Disjunctive attributes of time express the time when of an occurrence in the past. They differ from other disjunctive attributes in being often loosely joined, in which case they may precede. Pumarød sila naŋ hápon. They went there in the afternoon. So: naŋ umága in the morning, nod naŋ tagáraw (naŋ taò naŋ mle-nobisyéntos-dós) in the summer (of the year 1902). Naŋ umulán ay ginámít ko aŋ kapóte. When it rained I used my rain-coat. Nálakad sina Pédro naŋ hindí óras. Pedro and his party had to start at a time not planned; literally: when not time.

193. Complete predications as disjunctive attributes of time are common. It is as though the whole predications were objectivized: Naŋ dumátiŋ ako doön ay sya y walá na. When I arrived there he was already gone. Noo naŋ sya y bágo na táo pa lámaŋ. . . .
When he was still but a young man. . . .

194. Anaphorically determined disjunctive attributes are often omitted. Ibig nya naŋ kánin aŋ súha*. Desired by-him that be-eaten (by-him) the grape-fruit, i.e. He wants to eat the grape-fruit. Naŋhipí sya sa kanya naŋ maña kapatid. He asked his brothers and sisters (for some). Hindí nila sya binigyàn. He was not given (any) by them, They did not give him any.

c. Local attributes.

195. An object expression in local attribution expresses a local circumstance of that which is modified, such as the place in, to, or from which, that from whose midst, that about which or owing to which, the person to whom, etc.

196. In this construction initial si is replaced by kay (atonic), siná by kinà (pretonic), and aŋ by sa (atonic); object expressions which begin with none of these particles take sa: Si Pédro ay galit kay Hwàn. Pedro is angry at Juan. Nakitúñuy kaml kina Pédro. We asked hospitality of Pedro's family. Syá
y nanáog sa báhay. *He came out of his house.* sa boo η báyan in the whole town.

Rarely both sa and kay precede a personal name: Itò y nátúto sa kay Mayèstro η Hwàn. *This one got his training from Teacher Juan.* aŋ pagkábùhay naŋ médiko sa kay Hwàn the doctor's saving of Juan's life.

197. The personal pronouns and sino take their prepositive forms after sa: Ibiníyá nga sa ákin aŋ aklát. *Was-given by-him to me the book, i.e. He gave me the book.*

198. In a peculiar construction these prepositive forms are preceded by the particle gánà as a conjunctive attribute, in the sense of so far as . . . is concerned: Sa gánà η ákin sya y maáári η umalis. *So far as I am concerned he may leave.*

199. The demonstrative pronouns and anó never stand in local attribution, see § 263 f.

200. Whole predications are rarely used as local attributes:

Dumatiŋ aŋ dalága η itò sa dalawa η pù η tañò aŋ gúlaŋ. *This young woman arrived at (the time when) her age was twenty years, i.e. reached the age of twenty years.*

201. Local attributes are mostly closely joined and as a rule follow that which they modify, taking precedence of a disjunctive attribute or of a subject: aŋ nagbigáy sa ákin naŋ aklát na itò the giver to me of this book, the one who gave me this book (Bayad nà) aŋ útaŋ sa ákin ni Hwàn. *Juan's debt to me (has been paid).* Ibígáy mo kay Hwàn aŋ libro. *Be-given by-you to Juan the book, i.e. Give Juan the book.*

Often, however, a disjunctive attribute which is felt to belong closely to what precedes, comes before a local attribute: Bayad-útaŋ ni Hwàn sa ákin aŋ relòs na itò. *This watch is Juan's debt-payment to me.*

Occasionally the local attribute precedes the expression modified: Syà y sa baŋkà9 naŋ maña babáé nakikisakày. *He goes along into the canoe of the women.* Sa kabilà η bandá mo ibwál aŋ púno η iyàn. *Make that tree fall in the direction away from me.*

202. Very frequently, however, local attributes are loosely joined, preceding or following; in the former case ay, y is sometimes omitted: Sa Báya-ŋ-San-Migèl ay naŋyáre aŋ isa η nakáwán. In the town of San Miguel a robbery took place. Hindí makadádala si Pédro naŋ kahôn sa kabigatán nilà. *Pedro will not be able to carry any boxes, on account of their heaviness.* Sa ganà η ákin sya y maáári η umalis. *So far as I am concerned he can go.* (§ 198).
203. We have seen that disjunctive attribution expresses the relation of objects (direct object, local object, instrumental object, §§ 184, 185, 187) to an action, provided that these objects are more or less indefinite. If they are quite definite, they are preferably made subjects in a passive construction. Frequently, however, they are instead put into local attribution, which thus competes with these types of disjunctive attribution, but involves a more definite object: Añ báhay na batò ay aŋ áki ī pinaghâ-hatdān naŋ gátas. *The stone house is the place to which I am delivering milk* (instrumental object), i.e. *I am delivering milk to the stone house*; but: Añ báhay na batò ay aŋ áki ī pinaghâ-hatdān sa báta? *The stone house is where I am bringing the child.* (naŋ bāta" would be a *child* or *children*).

It follows that the personal pronouns, which always refer to definite persons, cannot stand as disjunctive objects of transient words, but stand instead in local attribution: Añ báhay na batò ay aŋ áki ī pinaghâ-hatdān sa kanyà. *The stone house is the place where I am taking him.*


204. In many cases, however, these local attributes differ from disjunctive attributes and from the corresponding subjects of passive constructions: the local attribute represents the object as more externally involved and less thoroughly concerned in the occurrence: Humúkay síla naŋ bakúran. *They dug up some yards.* Hinukáyan nilà aŋ bakúran. *They dug up the yard.* In both sentences a serious change, such as unauthorized tampering, is implied; but: Humúkay síla sa bakúran. *They dug in the yard,* merely tells where they did their digging. Sya y pumanhik naŋ báhay. *He entered a house (or houses),* perhaps illicitly; the house is viewed as in some way affected or intimately involved in the action; so also: Pinanhikán nya aŋ báhay. *He entered the house;* but: Sya y pumanhik sa báhay. *He went into the house, he went into his house.*

205. In other cases, where a transient predicate is not involved, the same difference appears: the local attribute is a mere scene or attendant circumstance, the disjunctive a real factor: Añ pagtatábon naŋ maña húkay na itò ay tapus nà. *The filling up of these ditches is now finished,* i.e. *These ditches are filled up now;* but: Añ pagtatábon sa maña húkay ay mahfrap. *Filling earth into ditches is hard work.* Karamihan naŋ maña táo most
of the people; karamihan sa kanilà most of them; sa ganitò under these circumstances; naŋ ganitò (§ 190) thus, in this manner.

206. Expressions of time as local attributes denote future time when; occasionally also past time: Páp-aròon akò sa maka-lawà. I shall go there the day after tomorrow. So: sa lunes next Monday, cf. noŋ naŋ lunes last Monday. Piho akò naŋ páparòon sa alasíŋko. I will surely go there at five o'clock. Sa gabi naŋ iyòn. . . That night. . .

207. With jussive words with prefix pa- (see Morphology) the person ordered to do so-and-so is viewed as a local feature: Ipinagupit ko sa berbéro naŋ si Hwàŋ anŋ buhòk ni Andrés. Was-ordered-to-be-cut by-me of-the barber Juan the hair of Andrés, i.e. I ordered the barber Juan to cut Andrés' hair.

208. Rarely an expression in local attribution is used as a conjunctive attribute in an object expression: it precedes and has the meaning of a disjunctive attribute of possessor: aŋ sa ibà naŋ táo naŋ kawáyan other people's bamboo, or: aŋ kawáyan naŋ ibà naŋ táo.

209. This construction is much commoner when that owned is anaphorically omitted: aŋ sa pagòn that of the turtle, the turtle's, i.e. aŋ púno naŋ pagòn. So: aŋ sa kanyà his, hers.

210. In other cases anaphoric omission of an element modified by a local attribute is less common: aŋ pagsákày sa tren sa lugàr naŋ sa karumáta the riding on the train in place of the (sc. pagsákày riding) in the carriage.

211. A static predicate may have the form of a local attribute: Sa lingò aŋ áki naŋ lulan sa tren. On (next) Sunday my embarking on the train, i.e. Next Sunday I shall take the train. Aŋ upà naŋ itò aŋ sa háre? This seat is for the king.

212. The particle sa has a number of derivatives which are transient in meaning, but otherwise have the same construction as sa; they are pretonic. Sya y nása Maynilà'. He is in Manila. Sya y nása kanya naŋ báhay. He is in his house. Aŋ tinterúhan aŋ nása bíŋit naŋ lamésa. The inkwell is at the edge of the table.

For these forms see Morphology.

d. Absolute attributes.

213. Absolute attribution, in which no particle is used, is confined to certain expressions and types of expressions. Some absolute attributes and some of the particles introducing absolute attributes end in -ŋ or -t; these may contain the particle naŋ or at (§ 313).

We may divide the cases of absolute attribution into six types,
although these are not fully distinct from one another: (1) enclitic particles, (2) prepositive particles, (3) single words used as attributes of manner and time, (4) absolute complements, (5) words used with disjunctive and local attributes, (6) words introducing subordinate phrases or predications.

(1) enclitic particles.

214. The enclitic particles which are used as absolute attributes follow a monosyllabic enclitic pronoun (kà, kò, mò) but precede a disyllabic enclitic pronoun (including niyà, nyà, siyà, syà). Among themselves they follow the general rule: monosyllabic enclitics precede disyllabic enclitics (§ 47).

215. bà is expressive of interrogation in yes-and-no questions and often in others: Mày-roon ba silà ñ ginawà? Have they done anything? Mày-roon ka bà ñ gàgàwin? Have you anything to do? Ipinùpùtol mo ba akò nañ tubò? Will you cut some sugar-cane for me? Pinapagpùpùtol ba nila syà nañ kàhoy? Does he get ordered by them to cut wood? i.e. Do they have him cut wood? Ano bà ñ inilùlitù mo? What is it you are cooking? Anu ba kayò? What sort of people are you? Hùndí mu ba nàkìta si Hwàn sa teyàtro? Didn’t you see Juan at the theatre? An ñ iyo bà ñ kapatid? Your sister? See §§ 223, 229.


217. dàw, raw expresses that the sentence represents the saying of someone other than the speaker; the person so quoted may be the agent of the sentence itself: Pagkà pinapagpùtòl mo ràw syà nañ kàwàyan ay làlàyas syà. When he is ordered by you to cut bamboo, he will leave, I am told, or: he will leave, he says. Ñì paguupalí raw nya sa damò ay mabùtì sa kanyà. He says (or: They say) his habit of sitting on the grass is good for him. It is sometimes used pleonastically, see the example in § 278.

218. din, rin expresses that the expression modified (which may be the whole sentence or an element within the sentence) is like a corresponding earlier idea: Ako rin ñì nagpalìgo sa báta?. It was I, too, that bathed the child (beside the other things I did), i.e. I also bathed the child. Si Hwàn din ñì naglùnìs nañ kabalyèrèsa. Juan also cleaned a stable or stables (beside the other things he did). Si Hwàn ñì naglùnìs rin nañ kabalyèrèsa. Juan, too, cleaned stables. Here din is an attribute of naglùnìs nañ kabalyèrèsa: this act has been performed by Juan even as
by others previously spoken of or known of. Si Hwána ay naglúto naŋ estopádo; kamakalawá naglútu rin akò naŋ estopádo. Juana cooked meat-stew; day-before-yesterday I too cooked meat-stew. Iyo ŋ úna ŋ kumalabóg ay akò, aŋ ikalawá ay ako rin.

5 That first thing which came down with a thud was I, the second was I again. Nahúlog din syá. He fell down again. Káhit na madilim aŋ gabì ay napasyal din si Pédro. Although the night was dark, Pedro none the less (i.e. even as at other times) took a walk.

10 Thus din is especially common in expressions of identity: Kahápon ay nakákita ako naŋ isa ñ táo sa Mayñfla, at ñayòn ay nakíta ko aŋ táwo ri ñ iyòn sa báya ñ itò. Yesterday I saw a man in Maníla, and today I saw the same man in this town.

In some instances din modifies an element not actually identical with another. Nagtalòn sya sa bintána, dátapuwat sinundàn din syá naŋ amá. He jumped out of a window, but he was followed, too, by the father. See §§ 221. 227. 238. 239. 262, (11).

219. kayá expresses doubt or possibility of choice: Anô kayá aŋ ipinañgútos mo sa kanyá! What perchance did you order him to do? Mápàpakuró kayá nya sa sulat na iyàn aŋ fíbig mo ñ gawin nya. Perhaps he may be able to make out from this letter of yours what you want him to do. Baká kayá magkaputôl aŋ manña tubò sa kalakasaña naŋ háqi ñ itò. I am afraid that perhaps the sugar-cane may all break off, what with the strength of this wind.

For another use of kayá see § 297; cf. §§ 317. 321.

220. lámaŋ only: Isá lámaŋ aŋ mansánas na nátíra sa lamésa. Only one apple is left on the table. So: físa lámaŋ only a single one. Síla ñ tatò aŋ walà ñ pagkáin kuŋ hindì aŋ itlòg lámaŋ na nátítirà. The three had no food except only the egg that was left.

Occasionally lámaŋ follows the expression it modifies: isa ñ ikápat na partè lámaŋ only a fourth part.

Sometimes a na is left off after lámaŋ: Akin lámaŋ pinúputlàn naŋ buhôk. By-me (for ákin . . . na, ñ) only (he, anaphoric) is-getting-cut of hair, i.e. I am only cutting his hair. Siya lámaŋ kákáin naŋ itlòg he (who; normally this relation is expressed by na, ñ) will-eat the egg, i.e. the one who is alone to eat the egg. See §§ 227. 243.

221. mán expresses contrast with what precedes; it is the opposite of din, and the two are often used in one sentence to emphasize the point of difference and that of identity: Si Hwan mán ay naglúfís (rin) naŋ kabalyerésa. Juan, too, cleaned stables
(as did others). Lålù ná lumaki aŋ gálit ni Hwàn, naï mábálitaŋ niya aŋ ikalawà mán nã ya aŋ nagsundálo rin. Juan’s anger grew even greater when he learned that his second son too had (like the other) become a soldier.

With interrogatives màn produces indefinites: Walà ya anu màn. There is nothing at all; also: Not at all, i.e. You’re welcome. aŋ ano mà ya pasâkit any kind of injury; aŋ alin mà ya paŋkât any team; sînù màn any person whatever, anyone at all. See §§ 227. 248. 262.(7. 10). 290. 317.

222. múna expresses that that modified precedes another thing: Magàwitå múna táyo, bágo táyo maghiwà-hiwalày. Let’s sing a song together (first) before we part. Manjáko ka múna... First promise... 223. ná takes into view the maturity of a situation (cf. German schon): Aŋ libró y gamit ná. The book is used already, i.e. is second-hand. Agad ná ya lálamig. It will soon be cold now. Paålam na akó (sa iyò). Good-bye (to you). Nahánap ko ná aŋ sombréro. I have already looked for the hat. Nahánap na nyá aŋ sombréro. He has... aŋ maláon na nila ya pagpupuyát
gabi-gabi their long staying up now every night, i.e. the fact that they have stayed up late every night now. Fisa na lámaŋ paŋkât only a single group now. It precedes bá (§ 215): Nakahandá na ba aŋ áki ya paŋpáfígo? Is my bath ready? Gánu ka na bá kakínis? How clever are you by this time?

It is used also in brusque or familiar commands: Pálu na sa kanya ya kamáy! Hit him on his hand! Sána na sa ákin. Come to me (to a child). Fílag ka na riyán! Be off there! See §§ 224. 226. 227. 228. 229. 242. 244.

224. namán expresses transition to another subject, hence often also mild contrast: Hábaŋ si Hwàna aŋ nagülütó, si Hwàn namán aŋ nagwilân naŋ báhay. While Juaná is cooking, Juan cleans the house. Annu ka ba namá ya táo? What sort of person are you, anyway? Íbá namàn aŋ gawin mo ya lúto sa má-nôk. You are to cook the chicken in a different way. siya rin namán ná ya karányúwa ya kinâkáin that which, however, is usually eaten by him.

The combination ná namán means again: Máñit na namán. It’s hot again.

225. naawá pray, please expresses imprecation: Kaawaán naawá nínyo kami, poo ya Dyòs! Take pity on us, O Lord!

226. naï is assertive and emphasizing: Oo naï. Yes indeed. Ikaw naï aŋ nagsábi niyân. You yourself are the one who said that. It is used in polite requests: Itúru naï nínò ya ákin aŋ
daân. *Please show me the way.* Ipakipútol mo ṣną, Hwán, aṣ tinibàn sa āki ṣ bakúran. *Please, Juan, cut down for me the banana-stump in my yard.* It follows nà: Pakipútol na ṣną aṣ sinúlid na itò. *Please cut this string for me.* See § 229.

227. pà expresses the immaturity or continuance of a situation (cf. German noch) and stands in contrast with nà. Its meaning is often emphasized by lámaŋ: mabúti pà better yet, fihq ko pà naŋ kánin. *I should like some more rice.* Hampasin mo pa syà. *Whip him some more.* Saríwà pa aṣ damít. *The clothes are still wet.* It precedes din and màn (cf. § 248): aṣ isa pa rí ṣ kàluluwa another (i.e. one more) soul; Hindí pa rín lubhà ṣ maliwánag. *It was, however, not yet light enough.* Kagítsìn ko pa lámaŋ. *I have only just waked up.* See §§ 243. 248.

228. palà, used after hindí* (§ 239), expresses contrast with one’s expectation, reversal: Aṣ ìsìp ko y balat lámaŋ naŋ itòg itò, hindí palà, kun di’ itòg na bod* ṣ. *I thought this was only an egg-shell, but no, it was a whole egg.*

229. pò* is expressive of politeness toward the person addressed: Oo pò* ṣ. *Yes, sir; Yes, ma’am.* Patàtawàrin pò*! Pardon me; used also in refusing to give alms. Patàtawàrin po naŋ ilà ṣ sandalè* ṣ. *Excuse me for a few moments, please.* Maghintú pu kayò. *Please stop* (plural or polite singular). Magsinhintú pu kayò. *Please stop* (explicit plural). Umúpú po kayò. *Please sit down.* Maupú po kayò. *Please be seated.* Ikinalúŋkot ko pò* aŋ kasawià-ŋ-pálad na nanyáre sa inyò. *I lament the misfortune which has come to you.* aŋ iyo pò ṣ Kamáhálan your Majesty. pò* precedes bà and follows nà and yà*: Kaawaàn na pò* ninyo kami, pò ð Dyòs! *Take pity on us, O Lord!* Maaàrí pu bà ṣ kayò y maghintò* ṣ. *Can you please stop?* Occasionally pò* follows that modified: Magandà ṣ áraw pò* ṣ. Ṣǎná ṣ. *Good day; How do you do?*

230. sàna expresses unreal futurity in the past or doubtful futurity in the present; in the latter sense it expresses modesty in a request: Ipaglálabà sàna kità naŋ iyo ṣ damít, ñunít wálà? ako ṣ sabòn. *I would wash your clothes for you, but I have no soap.*

Insinúlat ko sa kanyà ṣ pilítin sàna niya ṣ màparíto sa átin, pag syà y nàrríritó sa báya ṣ itò. *I wrote to him to try to get round here to us when he gets to this town.*

231. tulòy further, in continuation: Sinábi tulòy niyà. . . . *He said further.* . . .

232. uló* again, equivalent with mullí* (§ 148), has two irregularities: it is often not enclitic but closely joined postpositive, and, in this case, it may, entirely like mullí* be conjunctive instead
of absolute: Nahúlog ulí sya. *He fell again;* but: Umakyàt sya ulè°. *He climbed again;* and even: ... naŋ magdaàn sya ñ ulè° sa pasíga ñ itò. ... *when he again walked on this beach.*

(2) prepositive particles.

233. Certain particles used as absolute attributes always precede that modified. They fall into two groups: (A) regular closely joined modifiers, and (B) particles which immediately precede single words or short phrases.

234. (A) The closely joined particles usually receive regular treatment, being followed, for instance, by enclitics. Occasionally, however, the feeling seems to be that the particle is, as it were, placed before the whole sentence; in this case a non-enclitic subject or a loosely joined attribute or a second closely joined attribute may follow the particle, and the last-named may (instead of the particle) be followed by some or all of the enclitics.

In the case of huwàg (§ 240) we meet for the first time alternation of absolute and conjunctive attribution, which mostly follows the principle that the latter construction is used where ñ (as opposed to na) is possible (§ 122).

235. bakà° is expressive of an undesired contingency; it is the negative of wishes and fears: Bakà ka maputúlan naŋ da-líri°, Hwàn. *You might get your finger cut off, Juan, i.e. See that you don’t... or I hope you won’t...* Bakà nya ikátàwà an íyo ñ sásabhin. *Perhaps what you intend to say will only make him laugh.* Bakà táyu an pagbíntapán naŋ pàré°. *I am afraid the priest may suspect us.* See § 317.

236. bákit why? Bákit ka naparíto? *Why have you come here?* Bákit mo inakàla°...! *Why do you think...?* Bákit hindí ka magárà!...! *Why don’t you learn...!*

237. dí* not is often used instead of hindí* (§ 239) before shorter expressions: dí maláyo* not far, dí karanyúwan unusual, Si Hwàn ay dí natákot na sumakây. *Juan was not afraid to mount.* See § 301.

238. gayòn (§ 190), in this use always followed by din

(§ 218), also, furthermore: Sya y isa ñ táo ñ may kauntí ñ talíno at gayon din may kauntí ñ tápañ. *He was a man of some cleverness and also of some courage.*

239. hindí* not is used where the specific negatives áyaw (§ 267), bakà° (§ 235), huwàg (§ 240), and walà° (§§ 61.81.89) are not applicable. Occasionally it is replaced by dí* (§ 237).

Hindí°. No. Hindí akò. *It is, was) not I; I don’t, didn’t, etc.*
Hindi bâle. *It doesn’t matter.* Hindi ko nàlâlaman. *I don’t know.* Hindi ko sya nâkîta. *I didn’t see him.* Hindi ko mabása iyân. *I can’t read that.* Âu tüñay na lakî naŋ buwân aŋ hindi sya ñ nâkîta naŋ maŋa tâo kûng gábê. *The real size of the moon is not that which people see at night.* Âu kanya ñ tâkot na baká hindi nya abûta ñ buhây aŋ kanya ñ inifbig hîs fear that (perhaps) he should not see his loved one alive.

Hindi* negates only the material part of a word, not its grammatical (affixal) elements: Âu kamâhalân naŋ manôk ay sya ñ hindi ikabîli nîtô naŋ marâmî ñ tâo. *The high price of chicken is that which not causes-to-buy it many people, i.e. causes many people not to buy it; the idea of buying is the material element of i-ka-bili (see Morphology); the causal idea, which is expressed by the prefixes i-ka- is not negated. Âu pagkukubî naŋ maŋa sundâlo ay siyâ nilâ ñ hindi ikinañatay. *The hiding of the soldiers is what caused them not to be killed, i.e. saved them from death.*

Note hindi rin (§ 218) also not, nor, and gayôn din hindi* (§ 238): Âu dalâga ñ sî Mariyâ y sumayâw sa bâla ñ tâo ñ hunûlî ña kanya ñ sâyâwa ñ pinaroonân niya kagâbê: sya y hindi namîli naŋ kanya ñ sinamâhan at hindi rin namàm namîli naŋ tugtôg na kanya ñ sinayawân; gayôn din hindi nîya ininô aŋ blâq at âu kadâlasân naŋ kanya ñ pagsayâw. *Miss Maria danced with any man that asked her at the dance to which she went last night: she chose neither her partners nor the music to which she danced; nor did she mind the number and the frequency of her dances.* See §§ 228, 237, 301, 319.

240. huwâg, huwâg is the negative of commands, purpose, obligation. Where ñ is possible conjunctive attribution takes the place of absolute: Âu hañåd ay aŋ huwâg bayâa ñ lumagpâk sa lûpâ aŋ bôla. *The aim is not to let the ball fall to the ground.* (46, ña) Sinásâbî nya rîto na huwâg sunûgin aŋ âmî ñ bâhay. *He told them not to burn our house.* Âu tûro sa âkin naŋ mayêstro aŋ huwâg akô ñ mapagaway. *The teacher’s order to me is that I must not be quarrelsome.* Huwâ mô ñ tawânân ni Huwàn. *Don’t laugh at Juan.* Huwâ kâ ñ umyâk. *Don’t cry.* Huwâ kâ, Huwàn, pumásuk na sekretâ. *Don’t go as a spy, Juan.* See § 239.

241. kaniyâ*, kanyâ* therefore, as a result, consequently: Bumitiw aŋ bâta* sa lûbid, kanyâ náparapâ* aŋ kanyâ ñ kahata-kân. *The child let go of the rope, and so the one he was pulling against fell.* Kanyâ* hindî tulâ* aŋ kanya ñ kinantà. *Therefore what he sang was disconnected. Kanyâ* sa katapusân ay sinâbî nya. . . *Therefore in the end he said. . . Occasionally it is loosely-
joined: Kanyà y sya y umalis. Therefore he went away. See §§ 295, 324.

242. láloś (§ 147), in this use always followed by nà (§ 223), especially, very: Lálù na kuŋ isa ñ tahol naŋ áso aŋ makágisiŋ sa kanya, sya y nàpàpalukò. Especially when the barking of a dog awoke him, he would involuntarily jump. Sya y naŋañain naŋ tāo lálù nà naŋ maŋa bāta?. It makes its food of people, especially children.

243. sakà after that, then: Pagkà pinapagpupútol ko nà sya naŋ kāhoy ay sakà sya nagdàdahilà ñ may sakít. As soon as I order him to cut wood, (then) he alleges that he is sick.

Especially sakà pa lámaŋ (§ 227) only then, not till then: Kapag ipinamumútul na nya naŋ kāhoy aŋ lagiiri? ay sakà mo pa lámaŋ kūnin itò sa kanyà. When he uses the saw for cutting wood, only then do you take it from him.

244. tuwēś when followed by nà (§ 223) is used as a loosely joined prepositive attribute: every time: Tuwí nà y syà aŋ nagíí māninaló. He turns out victorious every single time. See §§ 307. 317.

245. (B) The particles of the second group are mechanically prefixed, as it were, to that modified.

246. The pretonic particle báwat every precedes that modified, forming an object expression with or without aŋ (§ 66, end): Báwat marúnuŋ naŋ leksyôn ay makaàalis pagdatiŋ naŋ alasíŋko. Everyone who knows the lesson will be allowed to leave at five o'clock. Aŋ báwat hindí marúnuŋ naŋ leksyôn ay máttíirà haŋgaŋ alasí. Every one of those who do not know the lesson will have to stay till six o'clock. báwat tāo everyone, each person.

247. gaño, gáno how? (§ 190) is used absolutely before words with prefix ka- expressing high degree of a quality (see Morphology and cf. §§ 76.179): gaño katabàś! How fat? gáno kaláyoś! How far? Gánu ka na bá kakínis? How clever are you now?

248. The pretonic particle kāhit precedes interrogatives and isà one absolutely or with na; its force is generalizing, more emphatically than mān (§ 221). The expression so formed is an object expression used with or without aŋ (§ 68): aŋ kāhit na sino, aŋ kāhit sino, kāhit na sino, kāhit sino anyone, anyone whatever, no matter who, kāhit andò anything whatever, kāhit na anu ñ tāo any sort of person whatever, kāhit na sino ñ tāo any person whatever, sa kāhit ali ñ bandà in any direction, kāhit isà anyone whatever, even one.

These expressions are often strengthened by mān (§ 221) or
pà màn (§ 227): Hindi na sya sumakày sa káhit ano pa màn. *This time he did not ride on anything.* káhit sínu màn anyone at all.

Expressions beginning with káhit have the peculiarity that in the two normally conjunctive constructions in which they stand na, ṣì is often omitted before them:

After wala* (§ 138): Wala káhit anò. *There isn’t a thing.* Wala sila káhit anò. *They haven’t a thing.* So even when wala* does not immediately precede: Nabuksàn ṣì pintù naŋ wala ṣì nakàmálay káhit sínu màn. *The door came open without anyone noticing it.* Wala pa sila ṣì nàhùhùlí káhit anò. *They had not yet caught anything, literally: anything that was caught.* Wala sya ṣì nàlàlàman káhit isa ṣì hôta. *He did not know a single iota.* Occasionally na, ṣì is used: Wala sya ṣì màkítà ṣì táo ṣì káhit anò. *He saw no person whatever.*

As (normally conjunctive, § 149) attribute of time during which: Sya y hindi màtahímik káhit isà ṣì sandalè*. He cannot keep quiet even for a single moment.* See §§ 253.294.

249. kápuwa*, kápwà* fellow-, equally, applied to one of a pair, is sometimes used with personal pronouns: in this case it follows (cf. § 129): Si Pédro at si Hwàn ay dalawa ṣì kápwa magnanákaw. *Pedro and Juan are two fellow thieves.* aŋ kápwa nya magnanákaw his fellow-thief, Kápuwa màínam aŋ tìng nila ṣì dalawa. *The voices of the two are equally pleasant.* Kápwa sila malakás. *They are equally strong.* Sinàsaktan silà kápuwa*. They both get hurt. Redundantly: Namìllog si Hwàn naŋ úlo naŋ kápwa nya kalarò*. Juan fooled (literally: rounded the head of) his (fellow) playmate.

The word modified may be anaphorically omitted: Aŋ tåwo y hindi dápat sumakít naŋ kanyà ṣì kápwa*. *One must not injure one’s fellow (sc. tåo màn).*

250. The transient pretonic particle nagì and its other transient forms (see Morphology) express that the word or phrase modified is something coming into being, arising, at the time specified by the tense-form of the particle: Sya y nagì hukóm. *He became judge.* aŋ nagì pagkáhulè the falling-behind which arose, Nagì isa syà sa maŋà hindi nátängáp. *He turned out to be one of those who were not accepted.*

251. The pretonic particle maŋà is the sign of explicit plurality with object expressions. It precedes the central element immediately, not even the na, ṣì necessitated by a preceding conjunctive attribute comes between; only ibà may come after maŋà: aŋ kanyà ṣì magúlàŋ, or: aŋ kanyà ṣì maŋà magúlàŋ his, her
parents, aŋ maŋa ibâ ŋ tâo other people. Redundantly: Sa tapât naŋ bâhay ni Pêdro ay marâmi ŋ maŋa bulaŋâl. In front of Pedro's house there are many flowers. Aŋ áraw ay sya ŋ pinó- poon naŋ ilâ ŋ maŋa salbâhe sa Afrika. The sun is worshipped by some savages in Afrika. And even: aŋ maŋa ilan pâ ŋ maŋa tanôŋ several further questions. With maŋa compare the prefix of the same form, see Morphology.

252. The pretonic particle máy belongs here. For examples see §§ 69. 70. 85. 110. 139.

253. nî pretonic, is a frequent substitute (Spanish) for kâ-hit (§ 245) in negative sentences. The object expressions which begin with it never take aŋ (§ 68): Nî ísa y wala ŋ nâtira. There isn't a single one left. Walâ nî ísa. There isn't a single one. Nábuksan aŋ pintâ naŋ wala ŋ nakâmâlay ni sínû mân. The door came open without anyone noticing it. Walâ ŋ nâtira nî ísa naŋ maŋa péras sa méza. Not one was left of the pears on the table.

Occasionally nî seems to take the place of naŋ before kâ-hit: Bákît hindí sya makâtagpo nî kâ-hit ísâ naŋ maŋa bâgay na itô? Why could he not meet even a single one of these things? Cf.

§ 319.

254. The pretonic particle tagâ, tîgâ preceding an expression of place forms an expression denoting a person from that place: Syâ y ísa ŋ taga Kapampâgan. He is a Pampangan. aŋ taga bûkîd, aŋ tîgâ bûkîd: aŋ ísa ŋ tâo ŋ tûbô sa bûkîd a country- man: a person raised in the country, aŋ máyâma ŋ taga íba ŋ bâyan the rich man from another town, stranger, foreigner, aŋ maŋa taga íba t íbâ ŋ lupaín people from various countries. So: taga bâyan, tîgâ bâyan townsman, taga Filipinas Filipino, taga Amêrika American, taga Espânya Spaniard (beside Amerikano, Kastíla). Cf. in Morphology, the prefix taga.

255. Numerative pronouns and cardinal numerals are used as absolute attributes before katâo persons, men: sa m pû katâo ten people, ten men; or: sa m pû ŋ tâo; Ilân katâo (or: Ilâ ŋ tâo) aŋ bumûhat sa bâhay? How many men lifted at the house?

256. The terms of relationship and titles which are treated as personal names (§ 59) precede a name as absolute attributes; after most of those that end in a syllabic, n, or ŋ, ŋ is however used. Some titles occur only in this construction: si Kûya ŋ Pedro my oldest brother Pedro, si Atê Lôlíy my oldest sister Lolo, si Igíy Pípro Grandfather Pedro, si Indâ ŋ Hwâna, or: si Impô ŋ Hwâna Grandmother Juana, si Áli ŋ Maryâ, or: si Tiýy Maryâ Aunt María, si Mâ ŋ Andrêes Uncle Andrés, Don Andrés, si Ginoô ŋ Polikárpiyo Mr. Policarpio, si Gíniy Mârkes Miss or
Mrs. Marques, si Pári Hwán Father Juan, si Mayèstro y Pédro Teacher Pedro, Master Pedro, si Bão y Mariyá Widow Maria.

(3) words used as absolute attributes of manner and time.

257. The words used as absolute attributes of manner and time resemble in meaning conjunctive attributes and are frequently used in the latter construction. As a rule they are loosely joined and absolute. In this way are used:

258. Derivatives by doubling of words of time, in the sense of every (day, night, etc.). With these goes the compound áraw-gabè day and night. For both formations see Morphology. Hínáhatdan nyà akò naq gátas áraw-áraw. He delivers milk to me every day. Gabi-gabi ay tinútulúgan naq bántay aŋ áki y háhay. Every night the sentry makes our house his sleeping-place.

259. Words with prefix ka- referring to past time (see Morphology): Aŋ pátaya y naŋyári kagabi ay pagláasíay aŋ nagíng sanhé. The killing that occurred last night had drunkenness as its cause. Aŋ maña áso sa báya y itó ay nagtáhúlan kagabé. The dogs in this town all bayed last night. Aŋ kabáyo ay namatáy kahápon. The horse died yesterday. Pumaroön akò kamakalawá.

I went there day before yesterday.

These may be followed by a disjunctive attribute telling the specific time when: Nagsipútol kamí naŋ tubò kahápon naŋ hápon. We cut sugar-cane yesterday afternoon. So: kahápon naŋ umága yesterday morning.

260. Words of time with prefix kiná- and suffix -an expressing actual past time (see Morphology): Kinahátí-ŋ-gabihiàn ay nágisíng syá. When midnight came he woke up. Kinabukásan hinánap síla naŋ kanila y ámà. On the next day they were called by their father.

With disjunctive attribute telling the special time: Kinabukásan naŋ hápun ay naparoön síla sa simbáhan. On the next day in the afternoon they went to church.

261. Words of time preceded by the pronouns boó and isà as conjunctive modifiers: Síla y nagsipagsugál gabì-gabì boó y magdamág. They gambled all night every night. Isa y áraw naupó sya sa taburéte. One day he sat down on his chair. Aŋ iyò y kapatid ay naligo isa y hápon. Your sister bathed one afternoon. Isa y gabì ay nárínig ko. One evening I heard. So: isa y kataqhai lán one midday, isa y lingò one Sunday, isa y taŋhále one noon, isa y umága one morning. As conjunctive attributes: Sya y naglálakad na isa y gabì. He was walking one
night. Páparoon sya ḋisa ḋi lingò. He will come one Sunday. Those with boò also as local attributes: Nakatahul ná aŋ maŋa áso sa boò ḋi madamáŋ. The dogs have been barking all night.

262. Various words of time:

1. antimáno beforehand (Spanish).
2. būkas tomorrow: Magpápápútol ba tawo naŋ káhoy būkas? Are we going to have some wood cut tomorrow? With disjunctive attribute of specific time: Magpisipútól kami naŋ tubò būkas naŋ umága. We are going to cut sugar-cane tomorrow morning.
3. dátì for a long time already; formerly; it is sometimes closely joined: aŋ mukhá naŋ babáye, na dátì y nagpápákílála naŋ malaki ḋi paghihirap the face of the woman, which before had been showing great suffering; Dátì náriyan aŋ mansà ḋi iyàn. That spot has been there for a long time. As conjunctive attribute: Dátì sya ḋi napápáríto sa áki ḋi báhay. He has been coming to my house since long ago.
4. kadalasán often, usually: Aŋ kanya ḋi pinásásakítan kadalasà y nagáanyo ḋi pára ḋiUlò. The person he is injuring usually acts as if crazy.
5. kanína a little while ago, just now: Sinábí ko na pò sa inyo kanína, na . . . I just told you a little while ago that . . . With a conjunctive attribute of the specific time in the phrase kanína ḋi umága this morning, which may be closely joined: Kumáín ka ba kanína ḋi umága naŋ karnë?—Hindí ako kumáín naŋ karnë kanína ḋi umága. Did you eat meat this morning?—I did not eat meat this morning.
6. karanyúwan mostly, usually: Aŋ kosínéro karanyúwa y upahun. The cook is usually hired.
7. káylan, kélan when? Káylan ako mallígo? When shall I bathe? Káylan pa kýa paghihirináyan naŋ maŋa táo aŋ maŋa áni ḋi taón-taó y násísíra naŋ luktón o naŋ tóyot? When, pray, will the people regret the harvests every year destroyed by locusts or by drought? So káylan mán at any time, ever, always.
8. (§§ 221.317): Káylan mà y hindí nillímútan si Maryâ. Maria was never forgotten.
9. (8) makálawá twice, when with maghápon per day: Naáári ako ḋi malígo makálawá maghápun, dahilán sa kánítań. I can bathe twice a day on account of the heat. Alone makálawá is a conjunctive attribute: Makálawá ko ḋi itimánuŋ kuŋ saan sya pápároð, dátapuwañ hindí nya ako sinagòt. I asked him twice where he was going, but he did not answer me. Maghápon does not occur alone.
(9) māmayāa, māmayā after a while, soon, with a disjunctive attribute of the specific time when: Māmayā naŋ kaunti aỹ āalis akō. In a little while I am going. As conjunctive modifier; the phrase so formed is used like māmayā alone: Māmaya ῃ gabī ay pāpāsok tāyo sa teyātro. This evening we shall go to the theatre.

(10) mīnsan once, once upon a time: Mīnsan sila y nakā- raan naŋ isa ῃ pūnu-ῃ-nyōg. Once upon a time they came across a cocoanut-tree. With mān at any one time (§221): Mīnsan mān ay hindī sya nāuna. Not a single time did he succeed in getting ahead. As conjunctive attribute: Aŋ tatlo ῃ itū y nagti- pāna ῃ mīnsan. These three once made an appointment.

(11) ῃjayōn now, just now, today (cf. §302): Sya y nāsa Maynīla ῃjayōn. He is in Manila today. Ⱬjayōn ay māŋkākakatū-log silā. Now they will be able to sleep. So ῃjayōn din right now! (§218): Umaliis ka ȩjayōn din. Go away this minute.

(12) parāti often: Mahīna aŋ kanyā ῃ katawān at parāti sa sakit. Her body was weak and often in sickness. Also conjunctive: Akō y parāti ȩ nāhāhābol. I am often pursued.

(13) siyèmpre (Spanish) always: Aŋ paggalāw na pagtagi- lid ay siyèmpre (or: kāylan mān ay) sa kaikliān naŋ baŋkā, dā- tapuwat aŋ pagtikwās ay sa kahabāan. The movement of rocking is always along the short axis of a boat, but pitching is along its length.

263. Four words of place, which serve also as local forms of the demonstrative pronouns (§199). They are, corresponding to the four demonstrative pronouns: dīne, rīne; dīto, rīto; dīyān, dyān, riyan; doṅn, roṅn. They occur in every position which an attribute can have:

Loosely joined, preceding: Doṅn ay sinalūboŋ sya naŋ susō. There he was met by the snail. Dīto nāmālas nya ȩ . . . Here he perceived that . . .

Loosely joined, following: Tagiṅ i nā naŋ sya y dumatiŋ dīto. It was already summer when he arrived here. Aŋ allā ay ipinagamūt nya dīto. The servant was-ordered-to-be-cured by-him of-the-latter, i.e. He had the latter cure the servant. Alis dyān! Get away there! (e.g. to a dog). Alis na riyan, Pēdro. Go away from there, Pedro. Mātira ka dyān. Stay there.

Closely joined, preceding: Dīne ako maǔupō. I am going to sit right here. Dīto ka na makikāin sa ąmin. Eat here with us. Dīto nya gināmit aŋ kanyā ȩ lakās. For this he used his
strength. Dòn sìla magpalípas naŋ bakasyòn. There they are to spend the vacation.

Closely joined, following: Hwág mò ŋ ilagay díto aŋ pala-tòn. Don't put the plate here.

Enclitic: Dalhín mo ríto iyò ŋ librò ŋ binábása ko kagabi. Bring here the book I was reading last night. Magdalà ka díto naŋ kassapwégo. Bring some matches.

These words often precede a local attribute: flag ka dyàn sa daàn. Get out of the road there. Nakitúlooy silà sa ámin doòn sa búkid. They asked us to take them in out there in the country.

Note also: Sa isa ŋ karítò ŋ mí maláyo sa báhày, doòn sìa ná-híga? In a cart not far from the house, there he lay down.

264. Similarly saàn where? which serves also instead of a local form of anò (§ 199). It is closely joined and, as a question-word, precedes: Saàn nároon aŋ kanya ŋ kapatíd?—Hindi ko nálaláman kuŋ saàn nároon aŋ kanya ŋ kapatíd. Where is his brother?—I don't know where his brother is. Saàn nándon sìa? Where is he? Saàn mo sìa màkítà? Where did you see him? Saàŋ ka máupó? Where are you going to sit? Saàŋ ka gáliŋ?

Where do you come from? (Cf., for the local value, the answer, e.g.: Gáliŋ ako sa Maynila*. I come from Manila.) Saàn ka nangágáliŋ? Where are you coming from? Saàn ka nanggáliŋ? Where have you come from? Saàŋ ka pàparon? Where are you going? Saàn ka púpunta? Where are you bound for? So: káhit saàn anywhere at all? (§ 248): Itò y hindí nya màkítà káhit saàn. He could not find the latter anywhere.

As local form of anò, saàn stands also in conjunctive attribution (§ 131): Saàŋ ŋ gawè* mulá ríto aŋ báya-ŋ-Kamálig?—Sa gawi ŋ kánan mulál ríto aŋ báya-ŋ-Kamálig. In what direction from here is the town of Camalig?—The town of Camalig is to the right of here. Pagkalsip mo, Hwán, kuŋ saàŋ báyan ka magháhánan-búhày aŋ sábhín mo sa ákin. When you have decided, Juan, in what town you will try to earn your living, tell me.

35 As a question-word, further, saàn may form a static predicate (§ 96): Saàn aŋ làgáyan mo naŋ iyo ŋ sapátos? Where is your place for putting away your shoes?

265. Several words of manner:

(1) The particle agàd at once and its doubled form agad-agàd immediately (see Morphology) are closely joined; where ŋ can be used, they are mostly conjunctive: Tumakbò sìa agàd. He ran at once, or: Tumakbò sìa ŋ agàd. Minulàn nya agàd aŋ pagtatalumpáte*. He at once began his speech. Agad nà ŋ líla-
mig. It will soon be cold now. Agad-agad inûmpisahan aŋ pag-sisigáwan. At once the yelling begins.

(2) halimbáwa* for example, for instance is loosely joined: Kuŋ halimbáwa y makåkita sya naŋ isa y bâkol. ... When, for instance, she saw a basket. ... isa y tahól naŋ áso halimbáwa* the barking of a dog, for instance.

(3) hálos almost is closely joined: hálos lahát naŋ táo almost all the people, walâ y pamamáro* hálos almost without clothing.

(4) isa-isá one by one is closely joined; it is more often conjunctive than absolute: Siniyásat nya isa-isá aŋ maŋa púno*. She questioned the trees one by one. Itò y sya nyà y isa-isá y inilaðâg. These he dropped one by one.

(5) karáka-ráka right away, quickly (cf. pagdáka, pagkaráka, below): “Hindí akô!” winika nya karáka-ráka. "It wasn't I!" he said at once.

(6) katunáyan truth, as absolute attribute, loosely joined, truly; in this sense also conjunctive: Katunáya y uwalâ y mwåŋ si Hwân. Really Juan was ignorant. Katunáya y walâ sya y näâlámân kâhít isa y hóta. He really did not know a single iota.

(7) mismo (Spanish) himself, herself, intensive: aŋ näkù-kùlám mismo the bewitched person himself; siya mismo he himself, she herself.

(8) palibhása* is loosely joined and precedes. It expresses that what follows is stated as a reason; the construction is apparently not subordinating, but parallel with that of halimbáwa* above: Aŋ pagasásama ... ay hindí nila pinápansin, palibhása y gawá rin namân nila. The living together ... was not minded by them, the reason being that they did it themselves.

(9) pagdáka and pagkaráka immediately, quickly (synonyms with karáka-ráka above): Pagdáka y tinaŋyan nya aŋ dã-lawâ y hintutúro* naŋ babáye. He quickly seized the woman's two forefingers. Also closely joined: Itinanòŋ pagdáka naŋ médiko ... The doctor at once asked ...

(4) absolute complements.

266. After certain words which are followed by a complement construction, as described in § 151 ff., the conjunctive particle is often omitted, especially where the form na is required; where y is possible its use is preferred. They are:

267. Ibig desired, synonymous with gustô (of whose regular construction examples have been given in §§ 152.158), and áyaw the negative of ibig. These are usually accompanied by a
disjunctive agent:  Anò aŋ ibig nyaŋ sábthín? What is that desired by-him that (sc. by-him it, both anaphoric) be said? or:  What is the desired by-him thing-to-be-said? i.e. What does he want to say?  Anò aŋ ibig moŋ gawin nyaŋ? What do you want him to do?  Hindi na sya ibig labanàn. He was no longer sought as an opponent.  Itò y ibig na gawî nga úna. This is desired to be done first, i.e. One wants to do this first.  Aŋ áyaw ko nga màkîta ay isâ nga nùno*. What I don’t want to see is a ghost.  Itò y áyaw nga gawin. He does not want to do this.

Very frequently the construction is impersonal, in which case the complement (and quasi-subject, § 158) may consist of an entire predication:  Ibìg nga nga kumâin naŋ sùháŋ. It-is-desired by-him that (he) eat some grape-fruit, i.e. He wants to eat some grape-fruit.  Ibìg nga nga kânín aŋ sùháŋ. It-is-desired by-him that be-eaten (by-him) the grape-fruit, i.e. He wants to eat the grape-fruit.  Áyaw ípámaná naŋ màkîkúlum aŋ kanya nga kûlum. The sorcerer does not want to bequeath his magic power.

When the person desiring is at the same time the agent of the complement, the whole expression may serve as predicate or attribute of the person desiring; this construction is rarely used with other than active complements:  Sya y ibig kumâin naŋ sùháŋ. He is desired (by-him) that (he) eat some grape-fruit, i.e. He wants to eat some grape-fruit, equivalent to Ibìg nga nga kumâin naŋ sùháŋ.  Aŋ kûbâ* ay hindî rin ibìg umakyât. The hunchback too did not want to climb.  Isâ nga Kastîla* na ibig màlîgo* a Spaniard who wanted to bathe.  Aŋ sundâlo ay áyaw pûmáyag. The soldier did not want to consent.

Without complement (or with anaphorically omitted complement):  Anò aŋ ibig mo? What is it you want?  Ibìg ko pâ naŋ kânín. There-is-desire by-me still of boiled rice, i.e. I want some more boiled rice.  Aŋ lârò nga tuguán ay ibig naŋ màta bâta*. Children like the game of hide-and-seek.  Áyaw ko. I don’t want to; less commonly:  Áyaw akô. 288. dápat proper, necessary and sükat fitting, right:  Itò y dápat gawin. This ought to be done.  Sya y dápat palûin. He ought to be thrashed.  Anò aŋ dápat nga nga gawin? What ought to be done by him? i.e. What ought he do?  Aŋ isâ y dápat múna nga magsîlbè sa dimóniyo. One must first serve the demon.  Hindi mo sükat ikagàlit aŋ màta tuksô. It is not right for you to get angry at jokes, literally:  Jokes are not by-you a fitting cause of anger.
Without complement: Itò y sókat nà. This is right, sufficient.

269. Words with prefix ma-, expressing the possessor of a quality, and their derivitves (see Morphology), have occasionally an absolute instead of a conjunctive complement. Those so used are:

(1) madalàs often, frequent, regular: Akò y madalàs mag-kumpisàl. I was regular at going to confession, or: a regular confessor. But: Madalàs nila ñ sinalakàyan an báyan. They frequently attacked the town.

(2) magalíñ skúful, clever, polite: Si Hwàn ay magalíñ gumàmit nañ daràs. Juan was clever at using the adze, or: a clever user of the adze, or: cleverly used the adze. But: Magalíñ sya ñ tumugòtòg nañ pìyàno. She plays the piano well.

(3) mahírap suffering, destitute, difficult (i.e. having hard-ship, actively or passively): ÑÌ aswàn ay mahírap màpàta. A vampire is hard to be killed, i.e. hard to kill. Regular constructions: ÑÌ pagabùt nañ búga ñ itò ay mahírap. The reaching this fruit is hard, i.e. The fruit is hard to reach. Ay mahírap na kasamà the poor laborer.

(4) mahúsay able, good (at doing something), in good shape: Àñ maña táo sa báyan ay mahuhúsay sumunòd sa kautusán. The people in the town are good law-abiders. But: ÑÌ pinakamahú-say na magasàtì the best at speaking; ÑÌ lipà nañ lúpa ñ ay mahúsay. The smearing (with sticky mud) of the ground (in the threshing-room for rice) is well done.

(5) mañam pleasant, tasty, good: Àñ manòk na kawalà ñ ay hindí mañam patayín. Chickens that run free are not good for killing. Cf.: isa ñ mañam na siùsìù a pretty ring.

(6) malakàs strong, powerful, loud: Sya y malakàs kumáin. He is great at eating, or: a great eater; also: malakàs na kumáin. Cf.: ÑÌ maña táo ñ malalakàs strong men, Sya y tumáwa nañ malakàs. He laughed aloud.

(7) maluwàt, malwàt long (in time); slow: Àñ pagpútol nañ bòkò ay maluwàt màtutúhan. Hair-cutting takes long to learn. Cf.: Syà y nagkalatimbà ñ maluwàt. He squatted on heels (as exercise or punishment) many times. Natútúlog akò nañ maluwàt. I sleep late.

(8) marúnoñ wise, knowing how: Sya y marúnuñ gumupit nañ bòkò. He knew how to cut hair. But: Marúnoñ sya ñ sumakày sa kábyo. He knows how to ride horseback. Àñ marú-noñ na pagòg the clever turtle; Isa ñ sundálo ñ marúnuñ nañ Latin. A soldier who knew Latin.
(5) words used with disjunctive and local attributes.

270. Certain words form with their attributes phrases that are used as absolute attributes, for the most part loosely joined. The phrase-forming attributes are either (A) disjunctive or (B) local.

271. (A) akálə a thought followed by a disjunctive possessor: as so-and-so thinks: Akálə ko y gamit ná aŋ sombréro m itó. I think this hat has been used already, is second-hand. More commonly these phrases are used as local attribute: Aŋ haraŋə m iyón na nayári kágabè sa akálə ko y paharáŋ ni Andrés. The hold-up which took place last night was, in my opinion, planned, by Andrés.

272. gáya like, resembling, in the manner of; for the disjunctive attribute cf. § 177: aŋ máŋa púño-ŋ-káho, gáya naŋ tskő trees like the custard-apple; Gáya naŋ karanyúwan numpisahán naŋ kúra aŋ kanya ŋ sérmon. As usual, the priest began his sermon. Magañ aŋ sipá, hindí gáya naŋ bóla ŋ gámit sa bésbol. The football is light, unlike the ball used in baseball. These phrases occur also as conjunctive attributes: Hindí umuwé si Kiko na gáya naŋ karanyúwan. Kiko did not go home as usual. Normal constructions: Aŋ húni naŋ fbo ŋ pipit ay gáya naŋ isa ŋ sutsó. The chirp of the humming-bird is like a whistling. aŋ maŋa gáya mo those like you, people like you.

273. kasáma (in normal constructions companion): as companion of, in company with: Namundok syá kasáma naŋ i lá maŋa táo-ŋ-báyan. He took the mountains along with a few fellow-townsmen.

274. Abstracts of action with prefixes in p- (see Morphology) express the time when or (so pagka- and pagká-) the time immediately after which. They sometimes occur without a disjunctive modifier. Cf. § 300. Pagulan ay gamitín mo aŋ kapóte. When it rains use your raincoat. Pagdatuŋ niya ay sabíhin mo ŋ maghintay. When he arrives tell him to wait, literally: At the arriving of him be-it-said by-you that (he) wait. Pagpaká-súnog naŋ báhay ay hinánap nilá aŋ aláhas. When the house had burned down they looked for the jewelry. Pagakpakan mò si Hwán pagkaraán naŋ kanya ŋ tulumpáte°. Applaud Juan when his speech is done.

275. pára like is followed by a conjunctive (instead of a disjunctive) object expression whenever an indefinite object is meant (§ 68). The phrase so formed is often a conjunctive attribute. It is closely joined: Si Pédro mán pára ni Hwán ay
nábilangó. Pedro too, like Juan, was put in jail. But: May katawán sáya á ng pára áng táo. He has a body like a human being. Normal constructions: Páray ka áng kura. You are like a priest. Áng lamig naáng kanyá á ng kamáy áng pára áng sa patáy. The coldness of his hand is like that of a dead person. (Cf. § 209).

276. sábi saying, that said: Sábi daw nyá ay malaki áng súng: He says, I am told, that the fire was big.

277. (B) alintána despite: Nábablot ko taa áng mañá libro, alintána sa karamihan nitó. I have managed to pack the books, in spite of their number.

278. áyon according to (giving the source of a statement): Áyon sa sábi naáng marámi ay máparaghuli na raw áng mañá magnánákaw. According to what people say, the robbers are now near to being caught.

279. bukód beside, in addition to: Bukód sa asáwa ay may dalawá sáya á ng anák. Beside his wife, he had two children.

280. dáhil reason, cause and its derivative dahilán, both here in the sense: on account of: Hindí nakatahól áng áso dáhil sa kanyá á ng kahináán. The dog was not able to bark, on account of his weakness, i.e. was so weak that he could not bark. Hinúle si Hwán nañ pulis dahilán sa pagháran na ginawá nya kina Andrés at kanila áng mañá kaybigan. Juan was arrested by the policeman for having held up Andrés’ party and their friends. Dahilán sa kanyá áng pagkágulat ay nápaupú sáya. In his surprise he sank down on his chair.

Note especially dáhil dito, dahil dito on account of this, therefore; the omission of áy, y is especially frequent, see § 120, A, and the example there given. Dáhil dito ay nadílat áng kanyá áng mañá matá. Through this his eyes were opened.

281. The particle káy, ké than, more than: Áng búña á ng itó y matamis káy sa asúkal. This fruit is sweeter than sugar. mala-káw ké sa kanyá stronger than he.

The combination káy sa has so much unity that the sa is often repeated or used where unnecessary: so always before a proper name: Àng báta áng si Pédro ay mataás nañ kauntë káy sa sa lamésa. Little Pedro is a bit taller than the table. lálu áng mabagsík káy sa rító more fierce than this; Àng báta áng si Pédro ay mataás nañ kauntë káy sa kay Hwán. Little Pedro is a bit taller than Juan. Sáya y mábúte áng tumugtúg ké sa kay Hwána. She plays better than Juana. Si Hwán ay magúlah káy sa kay Pédro. Juan is older than Pedro.

Owing to the construction described at § 120 this construc-
tion may be ambiguous: Lálo η malaki aţ gálit ni Hwán káy sa kay Pedro. Juan’s anger is greater than Pedro’s.

282. lában against: aţ gálit lában sa kanyã anger against him, Aŋ kapanyarfahan aţ ginàgámít nya lában sa kanya η maŋa kaày. He uses his power against his enemies.

283. lában except: Aŋ maŋa karumáta η itô aţ upahàn, lában na lámaŋ sa ilân. These carriages are hired, except only for a few.

284. The particle mulâ* from and its derivative magmulâ* starting from: aţ gitnâ* mulá sa magkábila η dúlo the middle from both ends; aţ kanyã η maŋa súgat mulá sa paâ haŋgâŋ úlo his wounds from feet to head; mulá ríto from here. With disjunctive attribute of time instead of local attribute: mulá noon from then on, from that time.

285. Words of manner with prefix pa- (see Morphology): Aŋ maŋa táo aţ nagsipagktúbahan papalabâs sa simbáhan. The people ran leaving (i.e. out of) the church. Ipinatúluy nya aŋ paglalakâd papuntâ sa isa η báhay. He continued walking (directed) toward a certain house.

286. The particle para, pára (Spanish) for, equivalent to úkol (§ 288): Nagbwál sila naŋ isa η báka pára sa fiyêsta. They slaughtered a cow for the fiesta. Humúkay sila naŋ malálim para sa patáy. They dug a deep pit for the corpse. Pumútol ka bá naŋ damó para sa kabáyo? Have you cut any grass for the horse? Also as conjunctive attribute, modifying an object expression: Sulat nà aŋ liham na pára kay Hwána. The letter for Juana is written.

287. tuŋköl about, concerning: Nasiyásat naŋ hukóm aŋ lahát naŋ bágay tuŋköl sa kanila η úsap. The judge inquired into all the matters relating to their suit. Cf.: aŋ tuŋköl sa súnog the details about the fire.

288. The particle úkol is synonymous with para (§ 286) and tuŋköl: Humúkay sila naŋ malálim úkol sa patáy. This phrase as predicate: Iyô y úkol sa maŋa hitrap sa infiyèrno. This was about the sufferings in Hell.
(6) words introducing subordinate phrases or predications.

289. Certain words precede words, phrases, and whole predications which are thereby subordinated to the main sentence as absolute attributes, loosely joined.

The syntactic relation of these words to the expressions which they introduce seems to be the peculiar one described in § 54. However, some of them are plainly joined to their phrase by na, ya, and others end in -ŋ or -t. Most of them merely precede the phrase, others are closely joined.

Finally, in a few cases predications apparently not introduced by any subordinating word are used as absolute attributes.

290. bagà (§ 216), in this sense always followed by mān (§ 221), although, is less used than kāhit (§ 294). See also § 317. Baga mān nakapagpasyāl si Pédro, nātira kamā sa bāhay. Although Pedro managed to take a walk, we stayed home.

291. bāgo, in this use before (in point of time), has closely joined position as regards its phrase: Ay maña kabāyo ya gina-gāmit naŋ maña kanyumēros naŋ gubyrēno ay pinalūnum mūna, bāgo pakānin. The horses used by the artillery of the government are watered first, before they are fed. Nagkantāhan sila bāgo naguwihan. They sang together before they went home. Bāgo sya y sumūlat ay makipagūsap ka sa kanyā. Before he writes have a talk with him. Magisip ka bāgo ka sumagōt. Think before you answer. Balatan mō aŋ mangā bāgu mo kānin. Peel the mango before you eat it. Māluwat pā bāgo mamatāy aŋ maŋkukūlam long before the sorcerer dies.

In normal constructions bāgo has the sense of new, recent: aŋ bāgu ya bāhay the new house; aŋ bāgo ya tāo an unmarried man, a youth; aŋ maña manōk na bāgo ya bilē the chickens just bought; Bāgo ya gālin sya sa sakit. He is recently recovered from an illness.

292. hābaŋ throughout, during, while probably consists of hābaŋ length plus ya. Hābaŋ sya y natūtūlog ay nakaraan aŋ susō. While he was sleeping the snail passed. Hābaŋ pinagușa-pan nilā itō aŋ ikapūtā ya bataŋ ay nāsa isa ya bitāk naŋ baŋkōt. While they were discussing this, the seventh child was in a crack of the bench. Nālūlugmok sya hābaŋ panahon sa isa.ŋ malālim na kalūŋkūtan. She was sunk constantly (literally: throughout time) in a deep sadness. A short phrase with hābaŋ may be closely joined: Hindī nya natagalā ya aŋkinin hābaŋ būhay nya
aŋ birtūd na iyón. *He did not succeed in keeping this quality as his own throughout (his) life.*

293. haŋgāŋ as far as, to, until may be haŋgān limit, end plus ŋ; instead of the absolute construction the phrase is, however, often in local form. For lack of aŋ in the phrase see § 68. Naghintāy sya haŋgāŋ kataŋhaliā. *He waited till noon.* Aŋ pūno ay tumūbo haŋgāŋ sa magbūna. *The tree grew until (it) bore fruit.* Silā ay nagtakbūhan haŋgāŋ sa dumatiŋ sila sa ka-nilā ŋ bāyan. *They both ran until they arrived in their town.*

As predicate: Aŋ kūlaŋ naŋ gātas ay haŋgāŋ sa leēg naŋ bōte. *The lack of milk is as far as the neck of the bottle, i.e. The milk goes only up to the neck of the bottle.*

294. kāhit (§ 245), with or without na, in the sense of although, no matter (cf. §§ 290.317). The subordinate word or phrase has usually the form of a question; when it is an entire predication the predicate stands first: Tinalaga nyā ŋ sumāma, kāhit na saān sya dalhin. *He decided to go along, no matter where he was carried.* Kāhit na anō aŋ iyūtos nya ay sinūsunōd. *No matter what it was he ordered, (it) was obeyed.* Kāhit na madilim aŋ gabi ay nagsasayal din si Pēdro. *Though the night was dark, Pedro nevertheless took a walk.* Kāhit na bahagyā aŋ ulān ay nakabasā* naŋ karsāda. *Though the rain was scanty, it suffice to wet the streets.* Kāhit ulōl aŋ āso ay āyaw nya ŋ patayin. *Although the dog was mad, he did not want to kill it.*

Note the following instance, in which kāhit na precedes its phrase as a closely joined attribute: Nāramdaman kō aŋ kalabit nya sa ākin, kāhit na akō natūtūlog. *I felt his touch against me, even though I was asleep.*

Phrases with kāhit may be closely joined to the main sentence: Nāpūpūtol nya kāhit na walā sya ŋ kasaŋkāpan aŋ bākal naŋ kanyā ŋ bilanggān. *He managed, even though he had no tools, to cut the iron of his prison.* aŋ tāo kāhit laški o babāye na nagārī sa kanyā the person, man or woman, who owns it.

295. kaniyā, kanyā* (§ 241) expressive of result, may with its phrase be subordinated. It then stands as a closely joined attribute of its phrase: Kanyā nya inīwan aŋ páyoŋ ay sapag-kāt nagtīgīl aŋ ulān at lumīwānag aŋ láŋit. *The reason he left his umbrella (quasi-subject) was because the rain let up and the sky cleared.* Accordingly we may analyze as subordinate such

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*At 16, 2 hábaŋ, instead of standing at the beginning of its clause, follows the subject, taking the place of ay. I take it that this sentence has been handed down in this form from an older generation of speakers. Cf. § 316.
clauses as the following: Nóupó sya sa tinik, kanyá sya nápatindig agád. He sat down on a spine, so as to jump at once, i.e. that is why he jumped up at once. Cf., however, § 324.

296. The particle kapag if, in case (of single events viewed as completed in the future, synonymous with pagká, § 304), see § 300: Áy hinirám nya yá kampit ay íyo yá kúnin, kapag ipínú-pútol na nyá naq káhoy. Take away the knife he borrowed if he uses it to cut wood.

297. kayá (§ 219) is sometimes used exactly like kaniyá (§ 295): Kayá aku naparíto ay kúkúnin ku áq hinirám mo yá libró. I am going to take the book you have borrowed, so that I have come here, i.e. I have come here to . . . The act is expressed as a subordinate element, the purpose as the principal sentence. Nagpúpútol si Hwán naq káhoy, kayá sya yá wala ríto.

Juan is cutting wood now, that is why he is not here.

298. The atonic particle kuñ preceding an expression of time states the time when of repeated occurrences: Gumágámít kami naq makapíl na damit kuñ tagulán. We use thick clothing in the rainy season. Nagtitípon naq páqkáin áq maña langám kuñ tagáraw. The ants collect food in summer. Áq húníhan naq maña ibon kuñ úmága ay nakaliligáya. The chirping of the birds in the morning is gladdening. Áq iba yá táwo yá mabúti pa yá makisáma káy sa isá yá kapatíd kuñ mísan. An unrelated person is better to associate with than a brother at times. So: kuñ gabé at night, of nights, kuñ fiyésta naq báyan during the (periodic) fiesta of the town, kuñ madilim at dark, when it is dark, kuñ báhá at flood-times, kuñ buwán naq Húníyó in June.

Occasionally the phrase with kuñ is closely joined: Hindí hasá kuñ mísan áq maña bágu yá patalim sa Filipínas. In the Philippines new cutlery is sometimes without an edge (i.e. sold without an edge, to be sharpened by the purchaser).

299. With phrases in the form of a question (minus bá § 215 or bagá § 216) kuñ expresses indirect question. The expression so formed stands as quasi-subject or quasi-object (cf. §§ 157. 158) or as predicate: Naalaála nya kuñ papáno áq pag- gawá naq salamanjá. He managed to recall how the trick was done. Ipínayu nya na kuñ sínu sa kaníláng áq pinkamahúsay na magsalitá naq Latin ay siya lámañ kákain naq ílòg. He advised that whoever (kuñ síno) among them was the best at speaking Latin should be the one who alone ate the egg. Si Pédro ay nagfisip kuñ saán nya nafwan áq kanya yá páyoq. Pedro is trying to recall where he left his umbrella. Nálaláman mo bá kuñ.
saán sya nároon! Do you know where he is? Aș maņa táo-ŋ-báyan ay nagsiyásat kuŋ má ámbíi síla ŋ magtáyó naŋ isá ŋ mà-kina naŋ bigásan sa kanila ŋ báyán. The townspeople considered whether they could put up a machine for thrashing rice in their town. Aŋ siyásat ni Hważ sa kanya ŋ pagparító ay kuŋ ilà ŋ kúra aŋ näriritó sa áti ŋ báyán. Juan’s inquiry when he got here was how many priests there are in our town.

300. Introducing other phrases kuŋ has the sense of if, whenever (of non-actual occurrences viewed as unreal, hypothetical, or repeated); compare disjunctive attributes of time (§192, single actual occurrence), pag (§303, single non-actual occurrence, simultaneous), kapág and pagkà (§§ 296.304, single non-actual precedent occurrence), words with prefixes in p- (§274, single occurrence, actual or non-actual), tuwè* (§307, repeated actual): Kuŋ dumatiŋ si Hważ ay umalis kà. If Juan comes, go away. Kuŋ dumatiŋ sya ay sabáhíin mo ŋ mahhiyáy. If he comes, tell him to wait. Kuŋ úulaŋ ay gamítín mo aŋ kapóte. If it rains, use your raincoat. Biblíhin kò aŋ kabáyó ŋ iyón kuŋ máy-roon akò ŋ marámi ŋ kwálà. I should buy this horse, if I had enough money. Note: Kuŋ sa pagasáwa namán, akò y nagkaróón naŋ dalawà. And as to (literally if) taking a wife, I had two.

301. In the same sense kuŋ with di* (§237) or hindi* (§239) if not, precedes the second, positive member of a contrast: unless, but rather, beside, except (Cf. palá §228): Hwág kà ŋ makápákikán-kán kuŋ hindi ka inánáyanáhan. Don’t be taking meals with people unless you are invited. Walà ŋ ibà ŋ nagpapahírap sa kanyà kuŋ hindi kayò. There is no one else who causes suffering to him, beside you.

302. Dayón (§262), when subordinating, is conjunctively joined to its clause: Dayón ŋ áraw na yitó y dárátiŋ síla. On this very day they will arrive. Dayón ŋ aŋ táo ŋ iyón ay patay nà, bákit namán . . . ! Now that this man is dead, why . . . !

303. The atonic particle pag gives the time when of a single non-actual occurrence; cf. §274 and see §300. Pag akò ay pagód, natútúlug akò naŋ maluwát. When I am tired, I sleep late. Pag paputòl mo ŋ hiníwa* aŋ pakuwán ay hindi màbibíi aŋ banda ŋ púno*. If you cut the watermelon crosswise, you will not be able to sell the stem-end. Magmumurahàn síla ŋ dalawà pag nagkítà. The two will revile each other when they meet.

304. The particle pagkà (synonymous with kapág, §296) gives the time immediately after which of a single non-actual
occurrence; cf. § 274 and see § 300. Pagka ikàw ay nahulog ay masàsaktan kà. When you have taken a fall you will be hurt.

305. The particle patì including; cf. § 68. Anbô ñ kátawàn patì maña matà at tañqà the whole body, including eyes and ears.

306. The particle sapagkàt (sa pagkà at í) because, for: Sapagkàt aŋ pêri ñ ìtò ay nagakàla ñ maña walà ñ pinagaràlan aŋ kanyà ñ sinèsèrmunan ay hindì sya nagpûlít. . . Because this priest thought his hearers were uneducated people, he took nd pains. . . Ipinañûtól nya aŋ kanyà ñ dalîré, sapagkàt tinubán naŋ kànsær. He had his finger amputated because there was a cancer on it. For a phrase with sapagkàt as predicate see example under kanyà*, § 241.

307. The particle tuwà* (§ 244) in this use tells the time when always of actual repeated occurrences: whenever, every time. It is conjunctively joined to its clause: Pinahàhatàdan nyà naŋ gátas aŋ bàyan twì ñ umàga. He delivers milk in the town every morning. Pumàparîto aŋmédiko twì ñ makalawà. The doctor comes every other day. Si Hwàñ ay nakkipagluksù-hàn twì ñ idinàdàs aŋ maña palarò* kû ñyètìa naŋ bàyan. Juan takes part in the jumping contest whenever games are held in the festa of the town. Twì ñ papàsuk akò sa sîne sa áki ñ kúyà aŋ áyaw sya. Every tìmo I ask my brother to take me to the moving-picture show, he refuses.

308. ñûpan in order to, so that (úpa pay, wages f): Sìla ñ nañûpò pa lámañ ñûpan managhàle? They are just sitting down to eat the noon meal. Syà ñ tûmayí* sa bûbûnân naŋ báhay ñûpan tanawìn aŋ sùnog. He stood up on the roof of the house to watch the fire. Kantañàn ninyò aŋ mày sakàt ñûpan sya ñ malìbàn. Sing for the sick man so that he may be cheered. Tinàwag nilà aŋ isa ñ kàlaw ñûpan siya ñ magà hûkòm. They called an owl so that (it) might be the one who served as judge.

309. yànañ while, as: An pûno naŋ ñ ñûgò ay namatáy yàmañ aŋ sa paçò aŋ ay tûmuò.* The tree of the monkey died while that of the turtle grew.

310. Predications and similar phrases (impersonal or anaphoric) as absolute attributes, in the meaning of disjunctive attributes of time, are not uncommon: Madali-ñ-àraw pa lámañ ay nàròróôn na silà. (When) it was still but dawn, they were already there. Makàsà-m-pu ñ tàyaw nà aŋ walà pa syà. (At) the tenth call he was still not there. Makàràn aŋ ila ñ sandali* ay sinàbi nya sa susò . . . (When) a few moments had passed, he said to the snail . . . May ápat na pu ñ taòn na sya sa lûpa
Katagalúgan ay hindí pa nya nátutúhan ... (When) he had already been in the Tagalog country for about forty years, he had not yet learned ... Minsan pumásuk sya sa simbáhan ay nári-nig nya ... Once (when) he went to church, he heard ...

Other examples at 26, 28, 66, 92, 13.

4. Serial groups.

311. The serial relation is expressed in part explicitly by particles and in part by parataxis, parenthesis, and anacolouthic constructions.

10 (1) coordinating particles.

312. The most important of the coordinating particles is at, t; as some of the others end in -t, they may be felt to contain at; cf. the similar ending in other particles, § 213; t is used after syllables, n, and v (see Phonetics), but even here at is commoner.

When a sentence begins with a coordinating particle, the latter gives expression to the connection with the preceding sentence (as in English sentences beginning with And ... or But ...).

313. at, t and connects words, phrases, or entire predications. báro t salawál blouse and trousers (native costume), aŋ tapunán naŋ béha at upòs the place for throwing cigarette-ends and cigar-stubs, dalawa aŋ pù t dalawá twenty-two, kuŋ mìnsan at malaki aŋ gálit naŋ amá ... sometimes, when the father's anger was great ... (kuŋ goes with both of the members connected by at).

When more than two elements are connected, at is used generally between the last two: sina Pédro, Hwán, at Andrèsa the group consisting of Pedro, Juan, and Andrés. isa aŋ libo, walo aŋ daán, walo aŋ pu t ánîm 1886.

314. at is used in a few common phrases: isà t isà everyone ibà t ibà various: aŋ maŋà taga ibà t iba aŋ báyan people from various towns; Iba t ibà aŋ kúlay naŋ kanya aŋ panamátit. His clothes are of various colors. at ibà pà and so forth, and other; aŋ tsǎko, súhá", santól, ... at iba pà the custard-apple, grape-fruit, santol, and so forth; aŋ maŋà háyop at iba pà aŋ ári naŋ pàmahalaàn the live stock and other belongings of the govern-ment.

315. at has occasionally a decidedly adversative tone; so, for instance, at 78, 11.

316. Frequently at has subordinate coloring, the second of the members joined expressing:
cause: Hintây ka múna t hindí pa akò nakapápahiqâ. Make a halt first, for I am not yet rested. Ibíg mo bá ŋ kumáin sa ámin!—Salámat, áwak ko t kakákain ko pa lámañ. Do you want to eat with us?—Thank you, no, for I have only just eaten. Buk-san mö aŋ pintô° at ibíg ko ŋ pumások. Open the door, for I want to go in.

result: Anò t ìì ka lumákad naŋ matúlin! Why don’t you walk fast? Anò aŋ ibíg mo t náririto ká? What do you want that you have come here? i.e. What have you come here for? So especially anò aŋ dáhil at . . . ! what is the reason that . . . ?

purpose: Umalis sya t makikíputol naŋ dámô. He has gone to help cut grass.

temporal succession: Hindí sya nakaratîŋ naŋ ápat na pu ŋ taòn sa gülaŋ at sya y namátyâ. She had not reached forty years in her age, when she died.

a subordinate quasi-subject: Sinábi naŋ máqhúhúla sa iyò t hindí máláyo ríto aŋ kawáwalan naŋ iyo ŋ siqsísí. The fortune-teller told you that the place where you would lose your ring is not far from here. Sinábi ko nà sa iyò at hwag ká ŋ mafíay. I have told you already not to make any noise.*

317. The subordinating value of at appears especially in certain expressions which it forms with other particles:

1. at bakâ° lest (cf. § 235): Hwag ká ŋ magpatihiálog diyán sa kátre at baká ka masaktàn. Don’t throw yourself from that bed, for you might hurt yourself.

2. at naŋ so that (cf. § 192 f.): Maginiûm ka naŋ gátas at naŋ ikáw ay tumabâ°. Drink milk so that you may grow stout.

3. bagà mán at although (cf. § 290): Bagà mán at umú-ulán ay nagsisipaglarô silâ. Although it is raining they are at play.

4. kayâ° at so that (cf. § 297): Napapûnpûta nilà aŋ pelôta kayâ t báwat isa sa kanîlá ay nakaabàŋ. They direct the ball so that every one of them is on guard.

5. káylan mán at every time that, whenever, synonymous with tuwé ŋ, § 307 (cf. káylan mán § 262): Si Hwán ay táwa naŋ táwa káylan mà t márínig nya aŋ maña katatawanâ ŋ bahági naŋ kwênto. Juan laughs and laughs every time he hears the funny parts of the story.

*Once, at 16, 18, at is used concessively, even though, and is placed not at the beginning of its phrase, but after the subject, where ay would normally stand. The sentence is no doubt traditional; it has currency as a proverb. See § 68 and cf. § 292.
318. dátapuwat but is the commonest adversative coordinating particle. It is used also when the two members are not logically but only formally in contrast: Aq húni naŋ pipit ay ma-hina, dátapuwat mataaŋ aŋ tóno. *The chirping of the stone-sparrow is weak, but high-pitched.* Pùputúlin ko aŋ lúbid kuŋ máy-roon akò aŋ laséta, dátapuwat wała ako. *I should cut the rope if I had a knife, but I have none.* Si Pèdro ay hindí dumatiŋ, dátapuwat iba aŋ táo aŋ naparifo. *Pedro did not arrive; it was someone else who came here.*

319. The particles ni hindí? (§§ 253.239) connect coordinate elements in the sense of nor: Sya y hindí nagsisimbà ni hindí naŋqumpisàl ni hindí rin nagmamáno sa páre. *He neither went to church nor confessed nor kissed the priest’s hand.* The hindí? may, as an anaphoric element, be left off after another hindí?: Aŋ kanila aŋ kamāy ay hindí nila máilaháa sa bútas ni ibig namàn sila aŋ bitíwan aŋ lamàn naŋ nyòg. *They cannot take out their hands from the opening, nor are they willing to let go the coconut-meat.*

320. The particle qúnít is equivalent with dátapuwat, but is less common: Hindí sya nagsíp, qúnít sumagöt karáka-ráka. *He did not reflect but answered at once.*

321. The atonic particle o or (probably Spanish): isa aŋ malakí aŋ áso o básy o large dog or pig; Dikdikin kità sa lusòŋ o lunúrin kita sa flog? *Shall I bray you in a mortar or drown you in the river?* Frequently the combination o kayà? (§ 219) is used; it is loosely joined: Aŋ kapaŋyarfilm aŋ itò y gáliŋ sa dimóniyo o kayà y mána sa magúlāŋ. *This power comes from a demon or else is inherited from one’s parents.*

322. The particle subálit but is less common than its equivalents dátapuwat and qúnít: Aku sána y páparoon sa Baliwag, subálit hindí ako nátuloy, dahilán sa isa aŋ karamdáman. *I was going to Baliwag, but I did not keep on, on account of an illness.*

(2) paratactic sentences.

323. A vocative joins another sentence: Hintú na kayò, maŋa báta?! *Stop, children!* Té na, baláe! or: Tara nà, baláe! *Come on, old man!*  

324. Contrast, cause, result, detail, etc. are sometimes paratactically expressed; in some cases it seems uncertain whether the second element is paratactic or subordinate, so especially when it begins with kaniyà? (§§ 241.295): Sína Pèdro, Hwàn, at Andrès ay magkakasamahà aŋ nagtánod sa isà aŋ dúlo naŋ tulày; sina
Felipe, Anduy, at Mariano sa ikalawang dalat. Pedro, Juan, and Andres are standing guard together at one end of the bridge; Felipe, Andoy, and Mariano at the other. Hindi ko gustó iyán, iba aș ako gustó. I don't like that, I want something else.

Hwag kà aș umyaka, Marya, baká ka himatayin. Don't weep, Maria, you might have a fainting-fit. Aș kantá naș báta aș si Hwán aș kanya aș nàlimútan, kanya hindi tulà aș kanya aș kinantà. Little Juan forgot his song, that is why what he sang was disconnected. Siya nà, siyà aș nagbigay sa așkin naș bágo aș báhay. Yes, she; it was she who gave me new life. Sya y may familiya; bukòd sa asáwa aș may dalawà sya aș anák. He had a family: beside his wife he had two children.

(3) parenthesis.

325. Not infrequently explanatory elements are inserted into a sentence parenthetically: Tatlo aș magkakaybigan, isa aș pàre; isa aș magagamut, at isa aș sundàlo. Three friends, a priest, a physician, and a soldier sa háyo nànam, karanyúwa aș aș bábuy against animals, usually a pig aș ulàm, asin at kání lámañ there was no meat, only salt and boiled rice. Further cases at 54, 86, 100, 108.

326. Often the parenthetic element is descriptive: malakàs kumáin, katiimbàng naș dalawà katáo great at eating, a match for two persons; naș pinagkatamán na wála aș patúd, ápat na pu aș paà aș hába' shavings without a break, forty feet in length. Similar cases at 80, 86, 118, 120.

327. Especially common are parentheses describing the temporary state or situation of something: Aș mánanalom aș páyàt aș aș kanila aș mașà kaybigan, magkakásama aș tinìntugtugàng naș kanila aș bánda naș músià, aș agad-agàd na aș nàgpaaséyo. The winning team and their friends, all together accompanied by the playing of their band, at once form a parade. Nakaratìng síla sa kanila aș báhay, dalà nila aș súpot naș kumantà. They arrived at their house, bearing the bag of money. Other cases at 92, 98, 114.

(4) anacolouthon.

328. In other cases a breaking off of the construction rather than an insertion seems to take place: Aș mașà hindi nagásìtugtòg aș kattìng thel ay kumantà. Those who do not play, their duty is to sing. Gáya ko, aș aș paráti aș nàhàhábul naș mașà așo. Like me, I am often pursued by dogs. Pabulòŋ lámaŋ kuŋ
silà y magsasilitaan. In whispers only (predicate) when they talk together. The organic construction would probably be: Pabulôñ lámañ açu kanila y pagsasàlitáan. Their conversation is only in whispers. Kuñ kanya y pakánin aý wala y ulâm. When (they, anaphoric) are fed it is without meat.

329. While direct quotations often enter into normal constructions as predicate (§ 114), as conjunctive complement (§ 159), or as disjunctive object (§ 186), they are often joined by a breaking off of construction. In this case their relation to the rest of a sentence may resemble that of a subject; this happens especially when the sentence begins with the quotation or with part of it. If aý, y were used many of these sentences would be regular: "Magàral ka y mabúti," sinábi ni Hwàn sa kanya y anàk. "Study well" was said by Juan to his son. "Dalawá!" isinigaw nañ bulàg. "Two!" was shouted by the blindman. "Sa damdam kò," aç sagôt ni Dyégo, "ay akò aç pinakamakina." "In my opinion," was Diego’s answer, "I am the cleverest." Similarly their relation may resemble that of a disjunctive object (instrumental type, § 186), but nañ is not used. This happens if the quotation follows active words of saying: Si Hwàn namàn aý sumagôt: "Matàr!" Juan then answered: "Matar!"

330. This peculiar construction of direct quotations is extended to some cases that are not exactly quotations but may be viewed as such: Aq boó y åsa ko aq kandidáto y si Manikis aq nàgúgustuhàn naq mña táo; hindí palà, kuñ hindí aq kandidáto y si Sàntos. It was my whole expectation that the candidate Maniquís would be the one chosen by the people; but no, it was the candidate Santos. Aq paniwàla naq mña táo si Sañ-Hwàn ay sña y sánto y nagpàpaulàn. It is the belief of the people that San Juan is the saint who makes rain.
C. MORPHEOLOGY.

1. Composition.

331. Compound words (i.e. words resembling in form a succession of two or more words, but diverging in meaning from such a succession) are treated phonetically like groups of words in the phrase (§§ 33. 34).

If the first member ends in syllabic, $n$, or glottal stop, the particle $n$ appears before the second member.

In meaning, compound words resemble a phrase in which the word corresponding to the first member is modified, in disjunctive attribution, by the word corresponding to the second: báhay-aklátan library-building: báhay naŋ aklátan. The meaning of the compound is, however, more specialized than that of the phrase.

Exceptions as to meaning are: (1) the copulative compound áraw-gabi, formed on the model of doubled words, such as áraw-áraw, gabi-gabi (§§ 258. 343.); (2) kapatid-koŋkristiyanós, a foreign product; (3) máy-roòn, equivalent to máy, which has been viewed as a compound because its construction (§ 138) differs from that of the phrase máy roòn (which would not require the particle $n$, §§ 252. 263).

Similar in form to compound words are words derived from a phrase (§ 332).

Examples of regular compounds: aŋ báhay-bátaŋ the womb, báhay-güyaŋ the womb of an animal (güyaŋ the young of an animal), báhay-páhayagàŋ newspaper office, publishing house, Báhay-Pañiki Bat-House (name of a town, paníkí a bat), báhay-pintaŋ paint-shop; ìtò y bigay-loób lámaŋ nya sa ákin. This is merely a concession he makes to me as a favor; aŋ lalawaŋ-ŋ-Pampànga, aŋ provinsiya-ŋ-Pampànga Pampanga Province, cf. aŋ provinsiya naŋ Pampànga; aŋ Sàmáha-ŋ-Sumúloŋ the Sumulong Company; aŋ tánud-báhay the watchman of a house, tánud-pálay watchman of a rice-field.

A member of a compound may consist of an entire phrase (cf. § 332): Bigásá-ŋ-Sumúloŋ-at-Kasamahàn Rice-mill of Sumulong and Company (equivalent to Bigásan nila Sumúloŋ at Ka-
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samahan); aŋ dúlo-ŋ-bandá-ŋ-kánan the right-hand end (aŋ bandá ŋ kánan the right).

Specialization and transference of meaning are especially marked in hampas-lupa” (literally: beating of the ground) tramp,
vagabond; kápit-báhay not only neighboring house, but also neighbor: Aŋ báhay ni Hwan ay áki ŋ kápit-báhay, but also: Si Hwan ay áki ŋ kápit-báhay; kápit-báyan neighboring town, but also person from a neighboring town; Sawi-ŋ-pálad siyá. He is unlucky (literally unhandy of the palm).

For the other occurrences of compounds see Index under báhay, bakás, bánda, bantáy, básag, báyad, báyan, búña, bútás, daán, hánap, flog, kalabaw, kapuluán, kasamaán, kasawián, kasiraán, kinamatayán, lupá”, médiko, paá, pamatáy, pantáy, pillk, piráso, púno”, sámahan, táo, trabáho, úbós.

2. General features of word-formation.

332. Many words are analyzed into (1) recurring affixes, (2) doubling, (3) reduplication, and (4) a recurring unanalyzable element bearing the material meaning, the root. The place of the root may be taken by a word in turn showing derivation by these processes, or by a compound word, or even by a phrase. Other words, root-words, contain only the unanalyzable element.

Other modifications affecting the meaning are shifting of the accent toward the end of the word, and the use of secondary accents.

Modifications not affecting the meaning, but merely accompanying those already named, are sound-variation and retraction of the accent toward the beginning of the word.

The same morphologic elements may be variously distributed; it is most convenient and corresponds most nearly to the speech-feeling to describe these differences as though they were due to different successions in which the modifications are applied: sumúsilat is silát reduplicated and with infix -um-; but (nag-)tütumirá is tirá with infix -um-, then reduplicated (plus prefix nag-).

The part of a word to which a modification is (in this sense) said to be added will be called the underlying word (or phrase): in sumúsilát the infix -um- is added to the underlying word súsilat, in (nag-)tütumirá reduplication is added to the underlying word türirá; in ikasa-m-pù the tenth the prefixes ka- and i- are successively added to the underlying phrase sa m pù ten.

Roots not actually occurring in this book as independent words
will be written with a hyphen prefixed (-kāin), except in unmistakable lists of roots.

333. The root. Except for some pronoun forms and particles, the roots have two or more syllables and are almost always accented either on the last (oxytone roots) or on the next-to-last (barytone roots): báhāy house, kamāy hand.

Some disyllabic roots are formed as though a single syllable were repeated: bitbít, budbód, buñbōg piece of unsplit bamboo, damdām, dibdib chest (part of body), dikdik, diqdīq (dīdīq, § 20), gága, hinhihin, ladrād, laglāg, linķin, lublob, mañmān, niṅnīn, padpād, paąpaą, pukpōk, satsāt, siṅsiṅ, siśi, sūsō breast, nipple, sutsōt, tadtād, tiktik, tigītīg (tintīg), tugtōg, tuktōk, tugtōg (tuntōg), ulōl.

Of the roots of more than two syllables some similarly repeat one or two syllables: alālā, babāye (see § 345), bulaklak, lipumpon (beside īpon).

Others appear as though a syllable -al- or -ag- were infixed (or prefixed) before the first syllable: alagād (cf. agād), balahbō fur, hair on the body, balikat, balīta, Balīwag, balūbad, baluktōt, dalāga, dalambāte, dalandān, dalaṁhīta, dalāņin, halāman, halīge, halimbāwa, halīmhim, kalabōg, kalākal, kalsiŋ, kalaykāy, kaluskōs, palakā, salakāb, salākay, salakōt a rain-hat of palm-leaves, salapē, salawāl, salaysāy, salītā, salūbōŋ, salūkoy, talastās, talūŋkō, bagābag, bagāso bare stalk, of sugar-cane or corn (Spanish braso, whence Tagalog barásō arm, assimilated to this type?), Hagūnōy, lagablāb, lagānap, pagakpāk, sagāsā, sagītāt.

In some instances roots of the same or similar meaning resemble each other in form. This is commonest in loan-words, where different degrees of assimilation exist side by side: birōke, bitōke blow-gun bullet (Spanish bodoque); palānśa, pirinsa flatiron (Spanish plancha). It occurs also, however, in native (or anciently assimilated) roots: aniyāya, yāya; ánib, sānib (for sa ánib t); balīta, salītā; bitāw, bitīw; bugōk, bulōk; bugāgā mouth, maw (nañ hurnō of the oven, nañ kalān of the stove), sugūgū a blow on the mouth; dinīg, kinīg; īpon, lípon (lipumpon, above), típon; laān, taān; luhōd, tūhōd; mañhā, tañhā; matāy, patāy.

When syllables of a root resemble affixes, there is always possibility that the root may be interpreted as a derived word by the speech-feeling, no matter whether historically it be such or not. Thus the Index will show many roots whose initial syllables
are identical with prefixes; the other cases will be mentioned under
the various affixes.

334. Affixation. Prefixes are added to the initial of the
underlying word: nag-tira; infixes before the first syllabic: t-um-
irà, um-alis; suffixes to the end: tirà-han.

Affixes are occasionally accompanied by retraction of accent:
itò, d-ìto. See §§ 343,c.358,c.e.481,c.485,a.523.528,d.

In the following cases affixes are accompanied by sound-
variation:

(a) prefixes:

1. The prefixes ending in g are treated phonetically as
though they were separate words; this happens occasionally with
other prefixes (§ 34).

2. Initial d of the underlying word becomes r after the
syllabic of a prefix in the roots listed in § 17. The change is con-
stant only in the commonest formations: always pa-raàn, but
468.

3. The prefix i- and in some formations the prefix ka-
contract with a following syllabic (§ 31): iy-ànib (for i-ànib), ìwan
(for i-ìwan), ka-ìbîg-an (for ka-ìbîg-an), kàwàwa* (for ka-àwa-
àwa*). See §§ 368.401.421.426,b.475,a.481,c.485,a.

4. The prefixes ending in ì (mañ-, nañ-, pañ-) alter a fol-
lowing initial, always in much-used words, frequently in others.

Before an initial syllabic the ì is treated as though it be-
longed to the underlying word and not to the prefix. This appears
in reduplication (§ 336).

Initial p, b, t, d, s, are often, initial k is always changed to
the corresponding nasal: pamálo* (pálo* with pañ-), but also pañ-
pa-rikít; pamîmit (bîmit), but also pañ-bambò; panâli* (tâli*),
but also pañ-takip; panâlùin (dâluìn), but also pañ-dilig; na-
nariwa* (sariwa*), but also pañ-sakày; nañapà* (kapà*). Where
the change is not made, the ì may be assimilated to dentals (§ 20):
mandûrikàt beside mundudûkit.

Before nasals the ì is usually lost: namahâla* (mahâla* with
nañ-).

See pañ- and mañ- in List of Formations.

5. The prefix hin- and its compounds give rise to a few
similar changes, see §§ 357,b.376,a.518.

6. For occasional irregularities of prefixes see §§ 347,b.481,d.
528.
(b) infixes:

(1) Where -in- is infixed in a word beginning with l, w, or y, this initial is usually interchanged with the n, so that, practically, we have a prefixed ni- instead of an infixed -in-: ni-lúto* (beside less common l-in-úto*), ni-wála* (beside w-in-íka*), ni-yáya* . See §§ 359 ff. 374 ff.

(2) Where words beginning with syllabic, h, l, w (and y) have the prefix i- and the infix -in-, the latter is almost always used as a prefix, preceding the i-: in-iy-útos, in-iwán (for in-iwán), in-i-háthò, i-ni-lúto* (beside less common l-in-úto*), in-i-wáid. See § 368.

(3) On -um- see § 348, b.

(c) suffixes:

(1) The suffixes (-an and -in) after a syllabic take an initial h: luksú-han.

(2) Final d always becomes r before a suffix: lakar-án (lákad).

(3) When used in the formation of transient derivatives, as well as in some other of their uses, the suffixes are accompanied by irregular modifications of certain roots.

Some roots ending in syllabic are treated as if they ended in glottal stop; they are amá, kíta, matá: ama-in, kitá-an, matá-an.

Others are treated as though they ended in n; they are paa, tálo, táwa: paa-nán (beside regular paa-hán), talú-nan, tawá-nan.

Other roots lose the syllabic of the last syllable, as well as a final glottal stop which may follow this; if the syllabic is final, the suffix adds h: asín asn-án, bigáy bigy-án, bill bil-hán, mulá* mul-án. The roots so treated are: asín, bigáy, bill, bukás, dalá, hatid, higá*, ibá (but also regular iba-hán), eskuwélá, gawá*, káin, kamít, lagáy, láki, likóod, masíd, múlá*, punób, pútoí (but also regular putúl-an), sakáy, sakit, subó, sunód, táyan, tibá*, tixín, tírá (but also regular tírá-han), ulí*, upó*, wálá*.

Still other roots add assimilation, dissimilation, or metathesis of consonants to the loss of vowel: ának aŋ-kán, atip apt-án, daniw ( see § 421) ka-rajiyúw-an, datíg datñ-án, gidid ta-ágid-án (beside regular ta-gíl-án), halík hágk-án, hágká hág-án (i.e. the h of -han is lost), kinig king-án, silíd sigl-án, takim tamn-án, tuwíd ka-tu-túr-án.

Entirely irregular are the following: aláála alala-hánin (-há-nin for -hín), anyáya anyá-han, hári* ka-hariy-án ka-hary-án (beside regular pag-hari-an), fhp hip-án, flag inlag-án (for flag-
nán (but also regular ilág-an), kawáyan kwayan-án (beside regular kawayan-án), kilála kilan-lán (for kilan-án), kúha kú-nin, laró laru-wán larw-án (beside regular laru-án), puló ka-puluw-án ka-pulw-án (beside regular ka-pulu-án), sála saq-lán (for sal- nán (also ka-salá-nan and regular salá-han), sundó pagká-sun- duw-án (beside regular -sundu-án), táo ka-taw-án (see § 422, also regular ka-táu-han), totoó tóto-hánan (-hánan for -hán).

335. Doubling. In certain formations the underlying word, if disyllabic, is repeated; the phonetic treatment is the same as that of successive words in a phrase (§ 34): agad-agád, gabi-gabi, ápat-ápat, pa-lígid-lígid.

If the underlying word has more than two syllables, only the beginning of it, inclusive of the second syllabic, is repeated, and the final syllabic of this repeated part has a primary accent: kanf kanfí, kanf-kanilá, nag-kagá-kagalit (underlying word ka-galit).

336. Replication. In some formations the beginning of the underlying word, including the first syllable, is repeated, sü-sulát, ñ-a-akiyát. Words with reduced i or u (§ 27) reduplicate with i, u: maka-sí-siyá, maka-sí-syá.

Note the foreign words: krús nag-kú-kurús, trabáho nag-tá- trabáho.

Initial d of the roots listed in § 17 often becomes r after the reduplication: k-in-á-dó-roon-án (doon), nag-dá-daán (daán).

When a prefix which involves change of initial comes before a reduplicated form, the latter has the changed initial both in the reduplicative syllable and in the underlying part: ná-ro-roon doón), pa-ru-umit (umit with pa-, § 334,a,4; also: pa-ru-umit) pútol pa-mu-mútol (pútol with pa-).

337. Accent-shift. In certain formations the accent is dis- placed one syllable toward the end of the word: súlat sulát. This is especially the case before suffixes forming transient words: súlat sulát-án. In some formations with suffixes the accent moves two syllables toward the end of the word: súlat sulát-án.

Certain roots are especially given to this change and show it in formations where it is not regular. In these roots the accent- shift is more or less clearly and regularly connected with a modification of meaning. The roots are: ábot overtake, with shift: reach for, take hold of, pass, hand; e. g. pa-ábot let oneself be overtaken, pa-abót something caused to be handed, ákay, álám, áwa*, áyaw, bába*, báhay, báya*, búlag, gálit, gísínq, háyag, húlì, lákad, lápit, láyo*, mura, sákit, sáma, síra*, tálo, táma*, táwa, tú-
loy, úna. See Index. A few pairs of roots differing only in accent may possibly belong here, e.g. -ának *family* and anák *child*.

338. Secondary accents. (1) In some formations a secondary accent is spoken on the initial syllable of the underlying word: alls álís-an, ka-gálit kàgalít-an, iyák lyák-an. If the first syllable is closed, the secondary accent is omitted: luksó luksú-han; so also if it is followed by consonant plus reduced vowel (§ 27): taniyág tanyág-an; and also if its own vowel is reduced: niyòg niyúg-an niyúg-an. There are some irregularities. See §§ 377.b, 383. 421.b, 426.b.

(2) Prefixes and reduplications often take a secondary accent: ná-pútö́l (different in meaning from na-pútöl), sü-sütát.

These secondary accents have phonetically the quality of primary accents when they come before short oxytone underlying words: ná-riñig, á-akiyát. If, however, the word is accented on a suffix, the accent on this is more audible and the secondary accent remains: ná-buks-àn. So also if there are two secondary accents: ná-ri-riñig. Longer oxytone words not accented on a suffix vary; they have been transcribed as heard in each case: nag-sí-sí-pag- laró, nag-sí-sí-pag-laró.

339. Indications. In the following description formations will be indicated as follows:

prefixes thus: nag-; infixes: -um-; suffixes: -an; secondary accent on prefixes: ná-;

doubling by “D”, e.g. nag- D -an represents the formation seen in nag-aswàn-aswàn-an;

reduplication by “r”, with secondary accent by “R”, e.g. pag- r (pag-pu-pútöl), nag- R (nag-pù-pútöl), -um- R (s-um-ù-sütát), nag- R -um- (nag-tù-tum-irà);

secondary accent on the first syllable of the underlying word by “S”, e.g. S -an (álís-an);

accent-shift by “ (1) ” or “ (2) ”, e.g. (1) describes the formation of sulát from sütát; (1) -an (sulát-an); (2) -an (sulát-àn).

340. Summary of formations. The various formations group themselves into eight classes: 1. simple formations without characteristic prefix, expressing simple actions, objects, etc.; 2. formations with characteristic prefix pag-, expressing chiefly transitive actions; 3. characteristic prefix pa-, deliberate actions; 4. si-, action by more than one actor; 5. pakí-, action along with others; 6. ka-, reciprocal, involuntary, and accidental; 7. pa-, causative; 8. patí-, reflexive.
These indications are a mere rough guide: neither the characteristic prefix nor the meaning indicated runs through the entire group. The first three groups are the most important, and, to a large extent, each formation of the other five groups belongs also to one of the three primary groups.

In each group there are four types of words: simple static, transient, abstracts of action, and special static. The simple static words involve no idea of active or passive; the transients are accompanied by abstracts, in which the transient occurrence is viewed as a static concept, and by special static words, which, though static, involve the idea of voice: simple static sūlāt a document, writing, letter; transient sumūlāt wrote, sulātan is to be written to; abstract pagsūlāt an act of writing; special static sulātan a writing-desk (with idea of local passive).

Each (active or passive, § 92) transient formation exists in two modes, actual and contingent, and each of these has two aspects, punctual and durative; the durative always has accented reduplication. The actual mode envisages the occurrence as actually having taken place or taking place: in the punctual aspect the occurrence is viewed in its entirety, without regard to duration, and hence always as past: nagārāl studied, learned; in the durative aspect of the actual the occurrence is viewed as a process going on in time, past or present: nagārāl was studying, is studying, used to study, studied (repeatedly), studies. The contingent mode views the occurrence as not having actually taken place: the punctual aspect aspect views it as possible, hypothetical, or commanded: magārāl should study, study (as command); the durative as future from the point of view of the past or present: magārāl will study, was going to study. The punctual contingent form is used not only in commands and hypothetical clauses, but in subordinate predications and complements generally, even, for instance, after naq (§ 192 f.), and often, in such constructions, in competition with actual forms. It is often used, further, after hindi" (§ 238). When objectivized with āq, it expresses the possibility or circumstance of the occurrence: āq magārāl a hypothetical studier, the circumstance that one might study.

The abstracts of action are much used in the construction described at § 274.

In addition to these more or less regular and systematized forms, there are various isolated formations, which will be discussed after the others.

A systematically arranged list of formations precedes the Index.
3. Description of formations.

I. Primary groups (zero, pag-, paŋ-).

A. Simple static forms.

(1) Root-words.

341. The uses of root-words cover a wide range of meanings, the diversity of which is due to the various material meanings of the roots. The rough grouping here made is a matter of convenience; the speech-feeling seems not to distinguish classes of roots or diverse employments of root-words.

While a complete list of the examples occurring in the Texts and illustrative sentences will be given for nearly all other formations, the root-words are so numerous that it will be expedient merely to refer to the Index.

(1) Root-words in many cases express object-ideas which are viewed as simple: aŋ báhây house, aŋ táo human being.

(2) If the words containing a root have in common the idea of a quality rather than of an object, the root-word may express either the quality itself, or an object possessing the quality.

(a) In the former case, it is generally a single occurrence of the quality that is expressed, not the quality in general, which is expressed rather by a collective with ka- and -an (§ 421 ff.), but this distinction is not fully carried out. The root-word generally stands in object construction. Examples: Aŋ bûte ni Hwán aŋ wala sa kanya ñ úlo, dátapuwat násasa kanya ñ pûso? Juan's good quality lies not in his head, but in his heart. Si Pédro ay táo ñ wala ñ dañá. Pédro is a person without honor. aŋ nit nañ tagáraw the heat of summer. Aŋ lálím nañ balòn ay isá ñ pantay-kawáyan. The depth of the well is the length of a bamboo-tree. Aŋ lamig sa Amérika ay masyádo. The cold in America is excessive. Aŋ ligsè nañ usá ay hindíg gáya nañ sa áso. The speed of the deer is not equal to that of the dog. Aŋ samá nañ ságíñ na itò ay násà uñat. The trouble with this banana-tree is at the root. aŋ tás nañ káhoy the height of the tree.

(b) When expressing an object endowed with a quality, the root-word is in competition with words formed with the prefix ma- (§ 454). It usually stands as a predicate or as conjunctive attribute of another word. aŋ túbìg na álat salt-water, aŋ dágát na álat the salt-sea, the ocean. Aŋ páko ay baluktót. The nail is crooked. Aŋ patalim ay bával sa mañá báta? Children are not allowed to have sharp tools. Aŋ itlûg na yitò y bugòk (or: bu-
lök). This egg is rotten. Sya y bugök. He is crazy. aŋ buwisit na allaŋ a repulsive servant. Ikaw aŋ buwisit. You are a bore. Maŋa gliwi ko η ginod! Honored sir! I sa η tâu η hāmak a no-account person. aŋ tâu η lasη the drunken man. Sya y lasη.

He is drunk. aŋ pulúbe η lumpô the lame beggar. Sya y lumpô. He is lame. Si Hwân aŋ isa η mahāl na bātaŋ sa kanya η maŋa magulan. Juan is a child dear to his parents. Mura aŋ maŋa afe sa panahè η itô. Peppers are cheap at this time. Hindī pan-sin aŋ pikkət sa mukha naŋ dalaga η si Maryā. The scar on young Maria's face is not noticeable. aŋ tąo η panot a bald-headed man. isa η bāya η payāpaŋ a tranquil town. Sya y pipe. He is dumb. Aŋ pinteta naŋ bintanaŋ ay putēŋ. The window is painted white. Sagād aŋ kanya η gupit. His hair-cut is close. Sina Hwân aŋ salat sa pananamit. Juan and his family are short of clothing.

Akò y sawi sa pagasuuboŋ sa bātaŋ. I am in an awkward position for feeding the child. Sayaŋ aŋ bātaŋ η si Hwân. Little Juan is to be regretted. Isa η tąo η sinuŋaliŋ si Pēdro. Pēdro is a liar. Si Hwân aŋ isa η tąo η tanyag. Juan is a renowned man. Tan-yag sya sa kanya η klase. He is at the head of his class. aŋ tigaa naŋ kāho yan the hard part of the log. aŋ daaŋ η tumpaŋ the right road. si Untēŋ Shorty (as nickname).

(3) If the words containing the root refer rather to an action or occurrence, the uses of the root-word are more varied.

(a) The root-word may refer to the action itself; it is used of a single instance rather than of the action in general, which is expressed rather by abstracts of action, though the distinction is not always clear. The root-word so used is mostly in object construction. Examples: Aŋ anyaya sa akin ni Hwana aŋ akiŋ a tinanggāŋ. I accepted Juana's invitation. May bāllŋ aŋ kawāyan.

The bamboo has a break in it. May būhaya pa aŋ pūsaŋ η itō. This cat is still alive. Aŋ dalambahati naŋ kanya η inaŋ aŋ malaki. His mother's grief is great. Sa damdam kō y nagumpisa na aŋ mala-lamig na hraw. I think (literally: In my feeling) the cold days have begun. Si Hwān aŋ sya naŋ pumāyag sa hiliŋ nila sa kanya η sasakyān. Juan was the one who acceded to their request for his vehicle. Aŋ hūgas naŋ pīngāŋ aŋ marumā. The washing of the dishes is dirty, i.e. The dishes have been poorly washed. Aŋ kantā naŋ ibon aŋ maṅnam. The bird's song is pleasant. Aŋ kasaŋ ni Pēdro at ni Maryā aŋ sa liŋgō. The wedding of Pedro and Maria will be on Sunday. aŋ akiŋ η īlûnaŋ sa tēn my embarking (with all my goods) on the train. Aŋ pagakpāk naŋ maŋa tāo aŋ nakabīını. The applause of the people was deafening. Aŋ
pásó sa paà ni Pédro ay malaki. The burn on Pedro’s foot is large. Añ pútól nañ buhók ni Hwàn ay bakil-bakil. Juan’s haircut is uneven. Sa lúnes añ tagpú nila sa daà-ñ-Balíwag. They are to meet on the Balíwag road next Monday. añ tahól ni Bátó ñ Bálak the barking of Iron Stone (name of a dog). Añ támá nañ báta ay sa úlo. The child was struck on the head. Binígyámn ni Hwàn nañ isa ñ tapik añ kaybígan nya ñ si Pédro. Juan gave his friend Pedro a nudge. Añ kanya ñ túlog ay mabábaw. His sleep is light. Añ úpú nañ Intálk ay pataluñkó. The Chinese sit squatting. Butíhan mo añ yárl nañ sambalílo. Put a good finish on (the making of) the hat.

(b) The root-word may express an object by virtue of which the action becomes possible or has concrete manifestation; this use closely approaches transient passives of various kinds. Root-words in this use are most commonly conjunctive attributes, but the object construction, especially in the predicate, is frequent. Añ ágaw nya ñ laruwñ añ inilagay nya sa kahòn. The toys he snatched were put by him into a box. Síno sa maña táo añ ináko ni Maríyáñó? Añ áko ni Maríyáñó ay si Pédro. Which one of the men did Mariano relieve? — The one whom Mariano relieves is Pedro. Hwág kayó ñ mamítol nañ kawáya ñ hindí ninyo ári?. Don’t make a cutting of bamboo not owned by you; añ ári? property, añ may ári? the owner or master. Añ bigay nya sa ákin nañ Paskó nañ Paqaña-
nák na nagdañna ay isa ñ tabakéra. For last Christmas he gave me a tabatiere. añ btíis nya ñ damít the (good) clothes she has put on (in place of her others). isa ñ bró? a joke. añ bây na isdá? sa palaiásdañ the fish allowed to swim free in the fish-reservoi. añ dalà that carried; Dalà ni Hwàn añ lumbó. Juan is car-
rying the cup. añ díkt nañ apóy the blazing of the fire. Añ
orasán ni Hwàn añ gáliñ sa Paris. Juan’s watch comes from Paris. Añ tornílyo ñ itó ñ gámit sa mákiná. This screw is used in the machine. añ ganti nya ñ pála? the gift he gave in return; Añ
kwáko ñ itó ay ganti ñ pála? sa ákin ni Hwàn. This cigar-holder is a return-gift to me from Juan. May háló ñ iba ñ bágay añ
gátas na itó. This milk has something else mixed in with it. háti ñ gabí midnight. Añ hamás na tinaçgáp ni Hwàn sa kanya ñ pañínoñ añ isá ñ kabán. The whipping Juan got from his master was twenty-five strokes. May hárañ na púng-ñ-káhow añ daà ñ
patúñ sa báriyo nañ San-Vicente. The road toward the district of San Vicente has a tree obstructing it. Húle si Hwàn nañ pullá. Juan was arrested by the policeman. Añ ígíb nya ñ túbíg ay
morale. The water he dipped from the spring is dirty. Aŋ binābasa nya ŋ librō ay kathā ni Risāl. The book he is reading was written by Risāl. Laān (or: taān) kay Pēdro aŋ alāala ŋ itō. This present is reserved for Pēdro. Aŋ lākad ni Hwān ay aŋ pāŋhihrām. Juan’s errand is to borrow something. Aŋ lūlan ni Hwān sa kanyā ŋ kariṭōn ay maŋa kahōn naŋ ālak. Juan’s load on his wagon is cases of liquor; aŋ lūla ŋ kasaŋkāpan the loaded utensils. Aŋ manōk na yitō y lūto sa durūn. This chicken is roasted on the spit. Nāhūle si Hwān sa tabl naŋ kanya ŋ nākaw na kabāyō. Juan was caught with the horse he stole. Aŋ pāsak naŋ baŋkā ŋ bunōt naŋ nyōg at pagkit. The boat is caked with coconut fibre and wax. Aŋ pīgil ni Hwān ay aŋ kabāyō. Juan is trying to restrain the horse. Aŋ puntās ko kay Hwān ay aŋ kanya ŋ bīsyō na paginōm. What I don’t like about Juan is his vice of drunkenness. Aŋ pūtol anything picked up; an adopted child. Aŋ isa ŋ pūtol na pūnu-ŋ-kāhoy a tree that has been cut up; Aŋ pūtol naŋ kāhoy ay nāpakaiklē. The wood has been cut too short. Aŋ librō ay aŋ sadyā ko sa bāhāny ni Hwān. The book is what I went to Juan’s house for. Aŋ sakāy sa trēn ay limā ŋ kompanya ŋ sundālo. The people in the train are five companies of soldiers. Aŋ saŋkāp naŋ manōk ay kalabāsā. The chicken is cooked with pumpkin. “Magsipagfasī kayō, maŋa tāo ŋ makasala-lando, aŋ sigāw naŋ kurā mulā sa pūlpitō. “Repent, ye sinners,” was the cry of the priest from the pulpit. isa ŋ ūbo d mouthful. Marāmī sysa ŋ tāgo ŋ kwaltā. He has much money saved away. Aŋ tanim naŋ bākid ay pālay na malagkit. The field is planted with a sticky rice. Aŋ taŋgāp nya ŋ bilīn ay lubhā ŋ marāmī. The commissions he received were numerous. Malakās aŋ tāwa ni Hwān. Juan’s laughter was loud. Aŋ tāwag sa lugār na itō ay Kinamatayā-ŋ-Kabāyō. They call this place Dead Horse. aŋ tuŋtōŋ that on which something stands; a mat on which dishes are set (specific name: dīkn). Aŋ tūrū naŋ bātō ŋ aŋ man-sānas sa mēsa. The child is pointing at the apple on the table. Aŋ usāsa ŋ aṅkin ni Hwān ay kuŋ saan nāndon aŋ kanya ŋ sombrēro. What Juan asked me was where his hat was. Walā sysa ŋ uwi ŋ maŋa librō. He did not bring home any books. Aŋ talim naŋ gūlok ay yārī sa Yurūpa. The cutting-edge of the bolo is made in Europe.

(c) Especially with the particle nā (§ 223) the root-word
laugam. Whip at the ants, boys. Hati na naq mansanas. Divide up the apples. Hintu na kayo, maqa bata? Stop, chiladren. Isip na kayo kuq ano aq kahulugan naq aq bikton. Guess the meaning of my riddle. Laya na! Get out! Ligu na! Take a bath!


(d) Repeated with naq (§ 191) root-words, as predicates, denote an actor in repeated and continuous action: Nakita ko aq patol naq patol si Hwan naq tubo. I saw Juan cutting away at the sugar-cane. Similarly (see Index) bil and taw.

342. Root-words with accent-shift. Barytone roots are used as root-words with shift of accent to the last syllable to denote something which has been affected by the action, quality, or (in fewer cases) thing, which is denoted by the root. The particle na is usually added. Agaw na sa sunog aq maqa laruwun. The toys have been snatched from the fire. Awa na si Hwan sa kanya aq pinarurusa na aq anak. Juan is already overcome with pity for his child, whom he is punishing. Aq iso ni Hwan ay bahay. Juan's dog is grown up in the house, is completely domesticated. Aq bata aq si Hwan ay bahay. Little Juan is shy, is unused to strangers. Bayad na aq utaq sa akim ni Hwan. Juan's debt to me is paid now. Bihis na aq bata? The child's clothes have been changed. The child is dressed up now. Bilaq na aq maqa ilog na ito. These eggs are already counted. Aq ulo ni Hwan ay ilog. Juan's head is round; or: Juan has been fooled; aq ilog na tabo the round dipper. Buhay aq akim ina. My mother is living. Sya y bulag. He is blinded; or: He is blind; aq babaye aq bulag the blind woman. Daig na aq isda. The fish has been laid open. Isa aq tao aq gutom a hungry (or: gluttonous) person. Hat na aq tubo. The sugar-cane is cut in two. Huli na si Hwan sa tren. Juana is late for the train. Aq karn aq ihaw na. The meat is done. Init na aq gatas. The milk is heated. Kayas na aq kawaya aq ito. This bamboo is already smoothened. Aq pagkukunan nya naq ilog aq aq kahut kulaq na. He will take eggs from the box that is already started (literally: incomplete, cf. Apat na sentimos aqtuq nitao. This lacks four cents, is four cents too little). Lipas na aq gamot (aq pabap). The medicine (the perfume) is stale, has lost its strength. Lipas na aq aq akim ina. My hunger has disappeared. Pas aq lugar na ito naq kanya aq kamay. This spot on his hand is burned; aq pas a potter's dish. Aq pagkakagalitan ni Hwan at ni Pedro ay pawi
The quarrel between Juan and Pedro is now allayed. Pigil ná aŋ kabáyo. The horse is under control now. Aŋ káhoy aŋ putul ná. The wood is now cut. Itò y sirá na. This is already ruined. Sunóg aŋ damít na kanya y pinirinsa. The clothes which she ironed are scorched; sunóg na asúkal burnt sugar. Tamá na aŋ iyo y pagkwénta. Now you have figured it correctly. Tipun ná an maŋa kalabáw. Now the caribou are rounded up. Tulis ná aŋ lápis. The pencil is sharpened. Turó aŋ kanya y dalíre? His finger is stiff.

This form occurs, in this book, also from the following roots (see Index): básag, búnót, gálit, gámít, hása?, kilála, lápad, lí-maŋ, págod, sákop, sánay, súlat, tápos, tiwála?, túloy.

(a) In the case of some roots this form is used like a simple root-word without accent-shift; these are roots in which the accent-shift expresses a modification of the material meaning; see § 337. So: álám that known (see Index); Babá na riýán sa iyò y kinaúupán! Come down from your perch! Lakàd kami y umwè. We went home on foot. Aŋ sakít na kanya y tinitiis aŋ aŋ lagnát na típus. The sickness from which he is suffering is typhoid fever. (aŋ sakít na kanya y tinitiis the grief he is enduring). Sama táyo sa pagbili naŋ pálay. Let us be partners in buying rice. Cf. also hull, above.

(b) In oxytone roots, where the accent-shift cannot occur, our form is homonymous with the simple root-word: Bigti ná si Pédro. Pedro is now strangled. Binyák ni Hwán aŋ kawáyan. Juan has split the bamboo. Bukas ná aŋ láta. The can is opened. Busug ná aŋ maŋa háyop. The animals have been fed their fill. Hintú na aŋ trén naŋ akò y sumakày. The train had stopped when I got on. Hubad ná aŋ báta?. The child is undressed now.

Aŋ maŋa Ignólogo aŋ hubád. The Igorote go naked. Hüñkuy ná aŋ bigás. The rice is fanned now. Sya y kasál. He (she) is married. Pantay ná aŋ lúpa?. The ground has been levelled. Nákita ko y patid aŋ sampáyan naŋ damít. I saw that the clothes-line was broken. Punú na aŋ bóte y itò. This bottle is already full.

Tayú na aŋ báhay. The house is already erected. Tikwas ná aŋ káhoy. One end of the log is down.

Similarly are used: aŋkin, bili, tadtad, tuwā?.

(2) Doubling.

343. Simple doubling. Simple doubling expresses explicit plurality or repetition, often with the idea of variation, intensity, or diminution: ápat-ápat four by four, four at a time. aŋ mata-
matà trelis-work. Aų dûrû nya naų karâyom aų hindi parê-parêho. Her stitches with the needle are not even. Sabây-sabây sila ụ umalis. They all went away at the same time. Similarly from: aqâd, alin, anê, áraw, bâgay, bakil, baluktôt, barà, gâbi, gibà, halô, isâ, lahât, líbo, liqgô, loôb, pantày, sâri, sino, sunôd, tulà, untî.  

(a) The simple root does not occur and the meaning is discrepant in paru-parâ butterfly.  
(b) From derived words, in the same meaning: kanî-kanîlà (ka-nilà § 528), kanî-kanîño (ka-n-f-no § 528), dalâ-dalawâ two by two, two at a time (da-lawà § 345), tatlú-tatlô three by three, three at a time (ta-tlô § 345).  
(c) With retraction of accent: Dâli-dâli sya ụ tumakbô. He ran off like a flash.  

344. (1) D. In some cases the accent is shifted; the meaning is the same: Putôl-putôl aų katawân ni Hwân naų åki ụ mákîta. Juan's body was all cut up when I saw it. This form from: bâhay, báyan, pûnit, sábî, sûlôk.  

(3) Reduplication.  

345. Simple reduplication. In a very few cases the place of the root-word is taken by the root with reduplication. The only clear case is tutulê ear-wax, root -tulê. The numerals dalawâ two and tatlô three seem to be irregularly reduplicated forms of roots -lawâ and -tlô (for -talô 1), as a few of the derivatives seem to indicate. A number of words, treated in the following as simple roots, have, however, the aspect of this formation: ba-baye, bibigkà, bubuwit a kind of mouse, gagambà, laláki, papáya (Spanish), tutubê, totoô.  

346. Accented reduplication. Accented reduplication is used chiefly in transient forms (§ 348); distinct from this use seems to be that of numerals, in the meaning of only so many: âápat, fîlàn, fisâ; similarly dá-dalawâ only two (from da-lawà) § 345.  
mâmâyà, mànyà seems to be felt as a simple root-word and has been treated as such.  

(4) pań-.  

347. Of the two prefixes round which primary forms are grouped (§ 340), pań- is used only for abstracts of action (§§ 348. 350. 351); with pań- are formed words denoting the thing used for doing so and so, or as such and such: Nawalâ aų kânyà ụ pańkâla. His power of thought left him. aų pańâtip that used
for roofing, a skingle. Magpapútól ka, Pédro, naŋ maŋa kawáya y paŋbákod. Have some bamboo cut for a fence, Pédro. aŋ paŋ-bambò a stick or club used for beating. paŋbayò instrument for pounding rice, postle. paŋdílig implements used for sprinkling.

paŋgápás a slicer, a curved knife with saw-toothed edge. Aŋ gínàmit yya y paŋgupit naŋ guntíŋ sa dañtay naŋ maŋa tulísan ay isa y gíba y karítón. The scissors he used for cutting cloth were dull; also simply: aŋ paŋgupit scissors, shears. aŋ paŋhampás a whip. Aŋ gínàwá y paŋháraŋ sa dañtay naŋ maŋa tuwisán ay isa y gíba y karítón. The robbers used a broken-down wagon to make the obstruction on the road. Aŋ lásétá y itó aŋ paŋháte naŋ dáyap. This knife is used for cutting limes. aŋ paŋlápá the sticky mud used for smoothing the threshing-floor. aŋ panagínip a dream. pamítk a single rein (one guides the animal by flicking it in various ways, cf. pítk a fillip, a flick, a snap). pamatay in pamatay-kuto thumb, literally: that with which one kills head-lice (kuto). Pamítól naŋ buhók aŋ guntíŋ na itó. These shears are used for cutting hair. Aŋ salawál na yitó y sáya kó y paŋsákay sa kabáyo. These are my trousers for horseback-riding. Aŋ maŋa pintó y may paŋsará na gámít ay sumúsara y kúsá. Doors that have closing attachments close themselves automatically. aŋ panálí a halter or rope for tying up an animal. Aŋ kulííŋ na yitó y sáya kó y panákaw naŋ álila. This bell is what I use for calling the servants; also: paŋtáwag.

Aŋ paŋtayó naŋ haligé ay hindí dumataŋ. The instruments for setting up posts (i.e. the cranes) did not arrive. Aŋ kalaykhay ay sáya kó y gínàmit naŋ paŋtípon naŋ maŋa bunót na dañtay. I used the rake for piling up the uprooted grass. aŋ panúro a pointer, anything used for pointing. Sáya y may salawál na paŋup-ó sa damuhan at gayon din máy-roon sáya y paŋupó sa súgalán.

He has trousers for sitting on the lawn and others for when he sits at the gaming-table.

Similarly from the following roots: áhit, áko, aláláa, anák, bill, bilmít, daláñin, gamót, hilámos, húli, ísip, ínál, pálo, puk-pók, sáboñ, takíp, taním, tiwálá.

(a) This derivative from numerals denotes a thing used to fill such and such a place: aŋ paŋápat that used as fourth, as: the fourth horse in a team; of similar meaning: paŋlimá fíth, paŋánim sítéth, pamíto sétent, paŋvaló eíght, paŋsídáme níñth. From the ordinal (§ 416,a) is formed paŋúána first. From phrases the higher numbers: paŋsa-m-pú the ténth (sa m pú ten), paŋ-lábi-í-isá the elevent (labi í isá), paŋdalawa-ú-pú the twentieth, pamito-ú-pú the seventieth.
(b) A few formations show irregularities: panukála⁹ equivalent to pápakála⁹ above, is felt to belong with akála⁹; cf. the similar insertion of u in paubáya¹⁰ (§ 481,d); pañinoôn master, does not seem to be felt as a derivative of ginoô and has therefore been treated as a separate root.

Second and third are derived from the reduplicated form (§ 345) and show phonetic irregularity: ağ pañalawâ the second; one’s second in a duel; pañatlâ third, third horse in a gun-carriage; similarly pañatlô-ñ-pû⁹ the thirtieth.

(c) From root with accent shift (§ 337) only pañhulê the last (of an established series).

B. Transients, abstracts, and special static words.

(1) Active with -um- and abstract with pag-.

348. Of the active forms of the primary groups, that of the type with prefix zero expresses the actor in a simple action or process. Both of the punctual forms, actual and contingent, are made with infix -um-; the actual durative consists of the root reduplicated, with infix -um-; the contingent durative is reduplicated, but lacks the infix; the reduplication is in both cases accepted. The abstract of action consists of the root with prefix pag-. Thus the forms are: p-um-útol, p-um-ù-pútol, p-um-útol, pù-pútol, pag-pútol. Examples:

Umabàq kà nañ maglalakô nañ gátas. Watch for a mïlkmân.
Sya y umágaw nañ maña laruwañ. He snatched some toys. Sya y umáhon sa flog (sa bundôk, sa gulôd). He went up the river (up into the mountains, up the hill). Pumútol ka, Hvân, nañ bùho⁶, pagâhon mo sa bundôt. When you go up into the mountains, Juan, cut some slender bamboo. Umámnî sila Pédro sa harapán nañ hukóm. Pedro and his band confessed before the judge. Umámnît sa pedró. Let your mat overlap Pedro’s, i.e. Sleep next to Pedro. Umanqîn ka nañ laruwañ. Take some toys for yourself. Ağ pagâyaw nya ñ kumáin nañ karnè ay sya ñ nakabûbûte sa kanyà. His not being willing to eat meat is what does him good. Ağ, halîge nañ bâhay ay bumába⁹ sapagkât hindî kâya nañ lûpa⁹ aq bigât na kanya ñ dinádala. The post of the house sank because the weight it was bearing was too great for the ground. Bâbâbag si Hvân nañ kanya ñ kalarô⁹. Juan will fight with one of his playmates. Bumaluktot kà nañ yantôk. Bend a piece of rattan.

Aq áhas ay bumaluktôt. The snake doubled itself up. Bumálot
ka naŋ súman (naŋ sigarilyo, naŋ kúmot). Roll up some suman (sticky rice cooked in banana-leaves; some cigarettes, a blanket). Aŋ pagbása ay mahirap. Reading is hard. Sya y bumigtí naŋ táo. He choked a man to death. Aŋ pagbigti ay isa ñ pagpatáy sa kápwa táo sa pamanagitan naŋ pagsakál. Strangling is killing a person by means of choking. Bumfflog si Hwán naŋ isa ñ turompó. Juan turned out (on a lathe) a spinning-top. Bumüñit sya sa malaki ñ paqánilib. He went (voluntarily) to the brink of a great danger. Bumitiw sa lúbid aŋ isa sa inyó. One of you let go of the rope. Bumúbkás aŋ maŋa bulaklák sa hálamanán. The flowers in the garden are opening. Sya y bumúnot naŋ damó. He plucked up some grass. Lahát naŋ táo sa báya ñ iyón ay bumóto sa kandidáto ñ si Manikís. All the people in that town voted for the candidate Manikís. Aŋ halíge ay dumádala naŋ tahílan. The post bears up gírders. Dumamdám si Hwán naŋ isa ñ mabígit na sakít. Juan felt a severe pain. Sya y dumapá?. He lay down on his face. Aŋ kanitá ñ kwáltá sa bángkó ay kasalukúya ñ gúmagána naŋ buwis. Your money and mine in the bank is even now earning interest. Gumantí act in retaliation. Gumápas cut with the paqagápas. Aŋ máy sakít ay guminháwa. The patient became more comfortable. . . ay gumíngháwa ná . . . is getting more comfortable now. Sya y humálik sa kanza ñ nánay. She kissed her mother. Aŋ báta ñ si Hwán aŋ humámpáza sa anák ni Áli ñ Maryá. It was little Juan who hit Aunt María’s little boy with a whip. aŋ paghánap a seeking (especially of one’s daily bread). Sya y humárañ naŋ maŋa táo ñ nagháhatid naŋ kabáyo sa báya-ñ-San-Migél. He held up some people who were taking horses to the town of San Miguel. Akò ay humáti naŋ mansánas. I cut an apple in two. Humáti ako naŋ maŋa itlóg na binilè ni Hwána. I took half of the eggs Juana bought. Iñátan mo aŋ pagháwak sa mákina ñ iyán, sapag-kát baká ka maputúlan naŋ dálirí* na gáya naŋ naŋyári sa íbá. Be careful how you take hold of that machine, for you might get you finger cut off like others before you. Humínà naŋ pagtákbo aŋ kabáyo. The horse lost its speed as a runner. aŋ paghiyí* a requesting, a request. Hibíram kami naŋ libró sa libreríya. We shall borrow books from the library. humúla? predicted, prophesied. umigíb get water by dipping from a well, spring, or stream. Akò y umiship naŋ píto. I was blowing the small flute. Umíship aŋ háñi ñ habágat. The spring wind is blowing. Umílag ka. Get out of the way. Aŋ kanyá ñ maŋa pagilàñ ay lubhá ñ makínis. His little dodges are very clever. Umínit aŋ plánlsa. The flatiron

Juan felt out some eggs in the hen’s nest. Kumākapā sya naŋ isa y palakā*. He felt around for a frog. Sya y kumāyas naŋ isa y kāvāyan. He smoothed a stick of bamboo. Hwāg kā y kumnrōt ngāyōn! Don’t pinch now! Si Pēdō ay lumābēs. Pedro went out. Aŋ āso y lumālāmon. The dog is feeding. Si Pēdō ay lumālāmon at hindī kumākākin. Pedro is eating like an animal, not like a human being. Lumāyag si Manuwēl sa Amērika. Manuēl sailed (i.e. voyaged) to America (ay láyag a sail). Aŋ bauntay-palay ay lumāyas. The watchman of the rice-field left his post. Isa y sundālo ay lumāyas sa ēt naŋ paglalabanān. A soldier deserted in the heat of the battle. Sya y lumībōt. He went for a walk. Magpūtōl ka, Pēdō, naŋ maŋa kōtgon, tipaŋ lumīnis aŋ būkīd. Cut the cūgon-grass, Pedro, so that the field may become clear. Si Pēdō ay lumpat sa iba y bāyan. Pedro moved to another town. Lumuhod kā, Hwān. Kneel down, Juan. Si Hwān ay lumuhōd sa harāp naŋ hāre*. Juan knelt down before the king. Sya y qumfītī?*. She is smiling. Pumagītan sya sa dalawā y dalāga. He placed himself between two young ladies. Akō y pumāna naŋ usā. I shot an arrow at a stag (pānā* an arrow). Pumānaw aŋ kanyā y hinīqā. His breath departed, i.e. He gave up the ghost. Si Hwān aŋ pumāso sa ēkī y kulugū. It was Juan who burned out my wart for me. Hwāg kā y pumadīt naŋ sampāyan! Don’t you break the clothes-line! Si Hwān ay sya y pumāyag sa paraā y itō. It was Juan who agreed to this plan. Sya y pumāpāyag. He is willing. Pumīlī akō naŋ malaki y mansānas. I chose a big apple. Pumīlīt sya y magbūkās naŋ kābā y bākīl. He was trying hard to open an iron safe. (But punctual: Pumīlīt sya ... He forced open ...). Pumītīk give a fillip, snap at with one’s finger. Sya y pumūpūkpōk naŋ bunōt naŋ nyōg. He is pounding cocoanut husks. Pumūpūtol naŋ kāwāyan si Mariyānō. Mariano is cutting bamboo. Pūpūtol ... will cut ... Aŋ sumāsābuy na tūbig ay naŋgūgālin sa bubūyan naŋ bāhay. The water that was splashing on us came from the
roof of the house. sumágása jostle. sumaguwán paddle. sumáhod put something under to catch what flows or falls. Sya y sumásakay sa baňká naq akò y dumatín. He was getting into the canoe when I arrived. Sumálá siyá sa siyásin. He missed the ring (in the juego de anillo, in which one tries to catch a ring on a stick). sumálók dip out water (an sálók a dipper, a basket for catching fruit when it is cut from the tree; a net for catching insects). Sya y sumandók naq sinániq. She dipped out some boiled rice. Sumáníb ka kay Pédro. (same meaning as umánib above). Sumikad aq kabáyo. The horse struck out, gave a kick. Sumikip aq daán sa karamihan naq táo. The road became crowded with the multitude of people. Sumikip aq damít. The garment shrunk and became tight. Sumiksík si Hwán sa púloq naq maqá táo. Juan crowded his way into the gathering of people. Sumilakbó aq apóy (aq kanya ñ gálit, aq kanya ñ tuwá'). The fire (his anger, his joy) welled up. Aq pagsintá ni Pédro ay hindi tinaqágap naq dalága. The young lady did not accept Pedro's proffer of love. Siyá aq sumukláy sa kanya ñ anak. It was she herself who combed her child's hair (aq suklay a comb). sumuíld spin thread. sumúloq push ahead, progress; also as family name: Sumúloq. Si Pédro ay sumundó naq páré. Pedro fetched a priest. Hindi sya nagkapálad sa pagsumundó naq médiko. He did not succeed in fetching a doctor. Pagsuntok nyá aq tumakbo ká. When he strikes you, run (suntók a bìo on the head). Sya y sumúsuteôt. He is whistling. Aq báta y tumahímik. The boy quieted down. Tumátahól aq áso. The dog was barking. Sya y tumáma sa hwétin. He won in the lottery. Tumátándá siyá. He is getting old. Sya y tumá- nod sa báhay sa bód ñ magdamág. He guarded the house all night. Tumanúñ akò kay Hwán. I asked Juan. Tumanúñ akò naq kwálta kay Hwán. I asked Juan for money. tumaňhá wonder. Sya y tumátaňó. He is willing, He assents. Tumátañwa siyá. He is laughing. Ikáw aq tumáwag kay Hwán. Do you call Juan. Nárinig ko aq iyó ñ pagtawag sa ákin. I heard you calling me. Sya y tumayó. He stood up. tumibá cut bananas off the tree. tumilád cut wood small along the grain, shave off, cut into small parts. Sya y tumimbá naq túbig. He drew water with a bucket. aq pagtiñin the act of looking at something, observation. Aq pagtipid sa kwáltá aq ginágawa naq marámi. Many people practise economy in the matter of money. Aq pagtipon sa maqá káhoy kuñ tagulán aq mahírap, sapagkát mapútik. It is hard to collect logs in the rainy season, on account of the mud. Tumirá si Hwán
na isa ñ taon sa báya-ñ-Bálwag. Juan lived one year in the town of Bálwag. tumukà* pick with the beak (tukà* the beak of a foul). Sya y tumúlak sa isinüsúlōñ na kahô ñ bākal He pushed (i.e. took part in pushing) at the iron safe they were moving. Also:
Sya y tumúlak. He “shoved off”, i.e. He went away. Si Ḥwàn ay tumúlog sa báhay ni Pédro. Juan went and slept in Pedro’s house. Āñ kanya ñ pagtúlog ay mabábañ. His sleep is light. Tumúño sya sa báya-ñ-Bálwag. He went toward Bálwag. Añ pagubrá nañ maña baril na ytó sa pamamaril nañ kalahaw-rámô ñy hindî pinakamambûte. These guns are not the best for shooting wild caribou. Umubrá añ ininûm nña ñ purgà. The purge he drank took effect. Umubrá sa kakanán añ kanya ñ ginawà ñ lamasa. The table he made was suitable for the dining-room. Umubrá ñ nagámít añ tornîlñó ñ bákáñ sa lugár nañ tansô. It was possible to use the iron screw instead of the copper. Sya y umupô?. He sat down. Añ pagupô* sa hāpín ay isa ñ mahráp na parúsâ. "Sitting on the air" (standing in sitting position with the fingers pointing up) is a hard punishment. Umùruñ añ trén. The train is backing. Umútañ ka nañ salapi kay Pédro. Borrow some money from Pedro. Umuwè si Ḥwàn. Juan went home, Yumáyà si Ḥwàn nañ kanya ñ maña kaybígan. Juan invited some of his friends. Añ pagyáya* the invitation.

Other roots occurring in these forms (and roots occurring above out of their alphabetical order): abála, ágos, ákay, akiyát, álís, ása, áyon, bábaw, bahå*, bálk, bílañ, bill, bûhat, bûtas, dáiq, dála, dalâs, dálaw, dalô, dámi, dápit, dápo*, darás, datiñ, dilim, dúkit, dumí, doón, galâw, gámit, gamôt, gâpañ, gastà, gawà*, gûlañ, gupit, gustô, hâba*, hâbol, hâgod, hakañ, hâpo*, haráp, hâtak, hîgâ*, hîla, hîlin, hiñá, hûkay, hûlî, hûñi, ñbig, kagát, kán, kalâbog, kápít, katâm, kîbô*, kilâla, kîlos, kinig, kîta, kûha, kulôñ, kuwênta, lában, lagánnap, lágpák, lákad, lakás, lakî, lamg, lamí, lam-pâs, lápôt, lápit, ligâw, lindôl, lipâd, litâw, liwânañ, lubóg, lùhà*, luksô, luwás, nákwà, niyâw, panhik, pasán, pások, patây, pâwís, plhit, pitâs, pukôl, pûrí, putok, sagôt, sakkà, sákop, salâyàk, sâmá, sangà, sápít, sarà, sayâw, sigâw, sîkat, sîlid, sîpa*, sîsid, subô, sú-gat, súlat, sumpôñ, sunôd, suwày, súyo*, tabà*, tagà*, takbô, tálík, talôn, tanàw, taqlàw, tarâto, tawid, tibay, tiktik, tikuwàs, tûbo*, tugtôg, tuktôk, túloñ, tuntôñ, tupàd, ulàn, uli?, unti?, úpa, yàman.

(a) Kumusta kà? How d’you do? may be felt to belong here.¹
(b) An irregular inflection in which variation of the initial

¹Cf. Kern’s derivation of liŋgò from Spanish domINGO, felt as containing infix -um- (Sanskritche woorden).
consonant takes the place of the infix is known to Mr. Santiago from a few traditional phrases: Hwag kà ñ matày (for: pumatày) ñaŋ kápwa táo. Thou shalt not kill.

(c) Forms with accent shift owe this feature to the root

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| 5 | Umatbòt kà ñaŋ isa ñ mansáns. Help yourself to an apple. Aŋ sumunòd na silakbò ñaŋ lagablàb ay siya ñ umabòt sa bubuqán. The next leap of the flame reached the roof. Aŋ pagabút ñaŋ bùŋa ñ itò ay mahírap. This fruit is hard to reach. Ná-rinig ko syà sa kanya ñ págayàw sa sinábe ni Hwàn. I heard him disagree with what Juan had said. Nagálit akò sa kanya ñ págayàw sa lamésa. I was angered at his leaving the table. Si Pedro ay umayàw na. Pedro has left the table. Similarly from bába* and sákit.

(d) From a phrase: Hindi marúnoŋ gumanti-ŋ-pála* si Hwàn. Juan does not know how to make return for kindness (gantí ŋ pála*).

(e) From derived words: tumagfilid, pagtagfilid (ta-gfilid § 523); tumalikod, pagtalikod (ta-likid § 523). See also §§ 404. 488.

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| 20 | 349. The doubled root with the same formation is used of actions aimlessly repeated at intervals. Nátinik syà sa kanya ñ pagtakbò-takbò sa bakúran. In his constant running about the yard, he got a splinter into his foot. Tumátawa-tawa si Hwàn há-baŋ nagbíbgíkas ñaŋ talumpáte si Pédro. Juan kept laughing at intervals while Pedro was making his speech. Si Hwàn ay tumátawa-tawa ñaŋ syà y hampañin ni Pédro. When Juan kept laughing every little while, Pedro finally struck him with the whip.

(a) From a root with accent shift (§ 337): Tumátawa-tawa si Hwàn twi ñ ákin syà ñ mámásdàn hábaŋ nagbíbgíkas ñaŋ talumpáte si Pédro. Juan kept snickering every time I happened to look at him while Pedro was delivering his oration.

(2) Active with mag- and abstract with pag-r.

350. Many roots form their active with the prefix mag- for the contingent, nag- for the actual mode; the durative is reduplicated before the prefix is added. The corresponding abstract of action has unaccented reduplication and prefix pag-. Thus: nag-pútól, nag-pú-pútól, mag-pútól, mag-pù-pútól, pag-pú-pútól. These actives express, generally, a more deliberate action than those with -um-; often also one involving more effect on external objects than do those with -um-. We take up first those roots from which forms with -um- do not occur in our material:

Akò y nagáantòk. I am sleepy. Aŋ lúsoŋ kay Hwàn sa
kanya ng pagaararo ay nagsidatinn ná. The helpers for Juan in his plowing have arrived (aŋ aráro a plow). Si Pédro ay magasáawa. Pedro is going to take a wife. Si Pédro ay magasáawa kay Hwána. Pedro is going to marry Juana. Silá y nagadáway. They are fighting. magbáhay build a house. Akò y nagbastā naŋ áki ng damít. I packed up my clothes. Syá y nagbagáy naŋ kanyá ng maña útaŋ. He paid off his debts. magbanyó pound rice in a mortar. magbagás hull rice (i.e. make bigása, hulled rice, out of pálay, rice in the grain). Syá y nagbigáy naŋ libró sa ákin. He gave me some books. Syá y nagbíhi sa kanína ng umága. She put on her good clothes this morning. Aŋ pagbibiyábo ay isa ng ugalí naŋ maña Intsék. Swinging the feet when sitting is a habit of the Chinese. Nagbiyáy si Hwán naŋ isdá? sa kanya ng paláisiádan. Juan put some fish into his fahpond. magbuhól tie a knot. Nagbwał sila naŋ isa ng púno-ŋ-káhoy. They felled a tree. Aŋ ságng ay nagdádbáhon. The banana-tree is putting out leaves. Aŋ pagkahása? naŋ pagáhit ay mahfrap. Sharpening razors is difficult. Syá y nagháhatíd naŋ maña laráwán sa simbahan. He is delivering images to the church. Maghubád ka naŋ damít. Take off your clothes. Syá y naghúhúgas naŋ píngán. She is washing dishes. Naghuŋkóy syá. He fanned rice. maghaw roast (something). Nagkamít syá naŋ marámi ng túbo. He obtained much profit. Syá y nagkúkublé. He is in hiding. maglakö peddle (something). Maglalarú na siyá. He is going to play after all. Naglarú na akò. I have played enough now. Naglálaró silá. They are playing. Naglawit akò naŋ lúbid sa bintána? I hung a rope out of the window. maglúgaw prepare rice-broth. Naglúluto siyá naŋ gúlay. She is cooking vegetables. Syá y magbá paying. He is going to take a walk. Nagpúpúnas syá naŋ sahíg. He is scrubbing floors. Nagpúyát akò kagábi. I start up last night. mag-

sáin cook rice dry (with little water). Naglampay syá naŋ damít. She hung out some clothes. Syá y nagtábon naŋ isa ng húkay. He dammed up a ditch. Magtahan ka naŋ paglálaró. Stop playing. Naŋ närinig nya iyón ay malakí aŋ kanyá ng naguí pagtataká. When he heard this, his surprise was great. Syá y nagtáli naŋ hábuy sa halíge. He tied a pig to the post. Magtúrí ka naŋ wika ng Kapampángan sa iyo ng pálarán. Teach the Pampanga language in your school. Syá y nagtutúro. He is teaching. Támá aŋ kanyá ng pagtutwitw. His reckoning is correct. Syá y nagusu, is. He made inquiry. Syá y nagusu, naŋ marámi ng bágay. He inquired into many things. Hindí ba akò nagútos sa iyo ng gumáwá itó? Didn’t I order you to do this? Aŋ pagwawalá naŋ
mañâ bhag ay pinarùrusáhan nañ kamâtâyan. *The escaping of captives is punished with death.* Sya y nagwâwalis. *She is sweeping.*


351. When a root is used both with -um- and mag-, the latter form usually differs by adding another object affected (dumalâ bear, bear up; magdalâ carry to someone, to a place; bumalik go back; magbalik return to a place, to someone); in some instances the added object is the actor himself (reflexive); in others the mag- form expresses a general activity, that with -um- a specific act (so, in part, pútol). *Examples:*

Sya y nagââral. *He is studying* (umâral is known as an archaic word for teach morals, instruct; aq áral that taught, precept, moral doctrine). Magbaluktot kà nañ yantôk. Curve some pieces of rattan (bumaluktot, § 348, intransitive or of a single specific transitive action). Magbálot kà nañ sûman, nañ sigariylo. Roll up some suman, some cigarettes (more general than -um-); Magbálot kà nañ kûmôt. Wrap yourself up in a blanket (cf. -um-, § 348). Si Hwàn ay nagbigtê. *Juan hanged himself; aq pagbigtî suicide by hanging.* Nagbilê sì Hwâna nañ marámi ñ sombrêro. Juana sold many hats. Nagbbîle sì Hwâna nañ sombrêro. Juana is selling hats (bumill buy). Siya y nagdádala nañ tûbig sa kahâyo. *He is bringing water to the horse.* Aq báto* ay nagdádala nañ kâhoñ. *The boy is bringing wood.* Hwag kà ñ magdamdâm sa hindí ko pagkatupàd nañ áki ñ pañañko*, sapagkât iyô y hindí ko sinadýâ*. *Don't feel bad about my not having fulfilled my promise, for I did not do it intentionally* (dumamdâm sa feel something). Si Hwàn ay naghampàs noñ ñ Byerne-sânto ñ nagdaàn. *Juan performed flagellation last Good Friday.* Mahgânâp kayô nañ inyo ñ ikabûhûhay. *Go and find a living for yourselves.* Sya y naghârañ nañ pûno-ñ-kâhoñ sa daàñ. *He blocked the road with a tree.* Aq pagahârañ sa daàñ ay bâwal. *It is forbidden*
to make obstructions on the roads. Naghalá ako naŋ maŋa bùŋaŋ-ŋ-káho soy naŋ maŋa báta. *I distributed fruits among the children; . . . naŋ damo sa maŋa kábaŋo . . . grass to the horses. Aŋ paghalá naŋ maŋa bùŋaŋ-ŋ-káho soy naŋ maŋa báta* the distribution of fruits to the children. Naghiná syá naŋ pagtuktok sa pintó. *He made his knocking at the door gentle. Syá y nagitít naŋ gátaŋ. She is heating some milk. Magísip ka. *Béthnk yourself, Be reasonable. Si Hwán ay nagísip na nakáwan si Pédro. Juan planned to rob Pedro. Aŋ kanya y pagísip ay matálas (mahiná*). His thinking-power is acute (weak). Silá y nagkámanyá naŋ magkita. They shook hands when they met. Maglabas ká naŋ maŋa silya. Bring out some chairs. Aŋ paglalákad the drawing of something on foot; Naglákad aŋ maŋa estudánte naŋ isá y karósa. The students drew a float. Syá y naglibot naŋ isa y bandíla. *He walked about bearing a flag. Syá y naglilik naŋ mésa. He cleans tables. Aŋ pagnanákaw ay isa y kasalána y magbát. Thievery is a serious offense (numákaw of a single theft). Nagpiplit syá y magbuká naŋ kaba y bálak. He tries (often) to force open safes. Pagpipútól ni Hwán naŋ búho* ay pumaroón ka t tulúyan mo syá. *When Juan cuts bamboo (as an occupation throughout a longer period of time), go along and help him. Magpipútól kami naŋ maŋa kawáya y gágamitin sa pagtatayó naŋ báhay. We shall cut bamboo for use in building houses. Magpipútól akó naŋ kukó. I am going to cut my fingernails (reflective). Nagpipútól naŋ buhok aŋ Intsék na si Yáp. *The Chinaman Yap cut his queue. Nag-sakáy syá sa kanya y báuká naŋ dalawa y estudánte. He took two students into his canoc. Nagsikip aŋ daán. The road grew crowded (apparently equal to -um-, but cannot be used of a garment). Nagsísískí si Hwán naŋ bigás sa sáko. Juan was stuffing rice into the sack. Syá y naguskláy. She combed her hair. Aŋ pagtatahól naŋ abo y ito sa maŋa nagdááanan ay masamá y ugalé? *This dog's way of barking at passers-by is a bad habit. Aŋ Kástila ay nagtatanóñ. *The Spaniard was asking questions. Nagtanúñ akó kay Hwán kuŋ saán aŋ daán. I asked Juan where the road was (mag- with indirect questions or questions implied). Si Hwán ay syá y nagtáwag naŋ bágo y léyi. *It was Juan who announced (as town crier) the new law. Aŋ pagtatawag ni Hwán ay hindí mairín naŋ karamíhan dahilán sa mahiná nya y tinig. Juan's announcement was not audible to the majority, owing to his weak voice. Syá y nagtayó naŋ bágu y báhay. *He built a new house. Aŋ pagtatayó naŋ maŋa báhay dito ay lubhá y mahalagá. The building of houses here is very expensive. Nagtikwás si Pédro naŋ maŋa suléras naŋ báhay. *Pedro put some of the joists
of the house out of level. Aŋ pagtitipid naŋ kwálta ay gínágawá naŋ maráme. Many people save money. Nagtipid si Hwán sa kanya ṣi pananamit Juan was saving of his clothing. Aŋ pagtitípon naŋ maña ármas ay báwal. Storing up arms is forbidden.

Magtípon ka naŋ káhoy. Store up some wood. Síla y nagtípon naŋ káhoy sa likód naŋ kanila ṣi báhay. They stored up wood in the rear of their house. Nagtípon síya naŋ mané? sa isa ṣi súlok naŋ bakúran. He kept a pile of peanuts in a corner of his yard. Sya y nagtílak naŋ isinúũlóq na kahó ṣi bákal. He did the shoveling of the iron chest that was being moved (-um- shoved at, took part in the shoveling). Magúbura aŋ karió ṣi itó sa mafírap na daán. This wagon will be suitable for difficult roads. Nagupó síya naŋ maña báta sa báŋkó. He seated some children on the bench.

Similarly: ballik, bukása, kantá, sáboy, sáma, sará, sayáw, takbó, talón, tánod, tírá, váya*.

352. Transients with mag- are much used with derived words; in so far as these belong to secondary groups, they will be treated below; see §§ 384. 405. 410. 427.a. 430.a.b.c. 453.a. 489.

(a) From phrases: Nagmamadali-ŋ-áraw. The day is dawning (madali ŋ árawproximate day, i.e. dawn, daybreak). nagmémé-ári* is possessing, has mastery of (may ári* owner, master). naghaháti-ŋ-gabi It is midnight (háti ŋ gabi midnight). pagtagatlo-ŋ-gabi the three nights' celebration (tatlo ŋ gabi).

(b) From compound words: pagbibigáy-loób (bigáy-loób); Aŋ maghampas-lúpa* ay nakasísíra* naŋ púri. Being a vagabond is dishonorable (hampás-lúpa*); magháhánap-búhay (hánap-búhay).

(c) From derived words: Transients with mag- from the contingent of transients with -um- express insistent and prolonged action: Káhit na walá sya ŋ tálíno ay nagpúpumílit sya y mátitó. Although he has no gifts, he is trying very hard to get educated. Sya y nagpúpumílit na pumaroóon sa pilnik. He is trying hard to be able to go to the picnic (pumílit). Similarly, nagtútumírá (tumírá).

From words with prefix ma- (§ 454) in the sense of making something or making (claiming) oneself to have a quality: Nagmamadali táyo naŋ paglagúad, úpaŋ hwáng táyo ŋ máhuli sa tren. We will hurry our pace, so as not to be late for the train (madali*). Nagmamaligás si Kulás sa pagsunód sa maña útos sa kanyá. Nicolás is quick about obeying the orders that are given
him (maligal). Nagmalwât sya naŋ pagparíto. He took a long time coming here. Hwag ká ň magmaluwât naŋ pagparíto. Don't take too long about coming here (maluwât). Similarly,_pagmamarúnoŋ (marúnoŋ).


(d) Especially common are transients with mag- from special static words with suffix -an; they express mutual or concerted action by two or more actors.

From the forms in S -an (§ 377): Nagálísan aŋ maŋà alu-wâge no ň lúnes naŋ hápon. The carpenters all left last Monday afternoon (álás-an). Naglálabásan silà. They were all going out. Silà y nagpitásan naŋ maŋà biyábas. They all picked guavas together. Magsisígan mûna táyo bágo tâpusín aŋ mítû. We will all give a yell together before we close the meeting. Aŋ maŋà ñá so sa báya ň itó ay nagtahúlan kagábi. The dogs in this town all barked last night. Similarly, from: baŋkà*, bastá, daán, hukóm, iyàk, kamày, kántâ, salítâ*, takbó, tampó, taniyàg, tipán, tugtôg, uwi*. The form in S -an is itself from a derived word in: Naghimadsíkan aŋ maŋà sundálo ň Tagálog at Kastíla*. The Tagalog and Spanish soldiers fought each other (himadsíkan from himagsík, § 518).

From the forms in S (1) -an (§ 378): Nagálíwán silà naŋ akó y dumátñ. They were singing in chorus when I arrived. Naglibígan kayó. Love one another. Nagibígan si Pédro at si Hwána. Pedro and Juana love each other. Aŋ ginâwá nya ň pagmummûráhan naŋ kanyá ň maŋà kalákal ay dahilán sa kanyá ň pañañailáyan naŋ kwálta. His putting down the prices of his goods was due to his need of money. Similarly: hákot, káin.

From forms in (2) -an (§ 379): Hwag kayó ň pagmumuráhan sa daán. Don't abuse each other on the street. Nagmumuráhan silà. They were engaged in an abusive quarrel. Aŋ kágalitán ni Pétra at ni Kúlása ay natápus sa háyága ň pagmumuráhan. The hostility between Petra and Nicolasa ended in an abusive quarrel in public. Nagpuríhan aŋ dalawa ň magkaybígan sa kanila ň pag-tatalumpète*. The two friends praised each other in their speeches. Nagpuríhan aŋ maŋà kaybíga ň itó sa páhayágan. This group of friends praise each other in the newspapers. Si Hwána at si Maryá ay nagputulán naŋ kukó. Juana and Maria cut their finger-
nails. Silà y nagbábasà. *They all jostled one another.* Añ pag-
sasàgásaàn nañ mañà táo ay lubhà ñ magulò. *The jostling of all
the people was most confused.* Nagbúxàtàn silà. *They inflicted
wounds on one another.* Magtaanàn fée. Añ kanila ñ pagtutu-
lugàs ay hindì nátulò. *Their plan to help each other was not
carried out.* Similarly: ágaw, balítà*, dáhil, hánàp, hárañ, lában.

From diminutives in D-an (§ 381): Magháswàñ-aswàyàg

daw si Pédò sa karnabál. *Pedro says he will dress up as a boye-
man for the carnival.* Hwag kà ñ maghásàj÷-aswàyàg. *Don't
play boye-man.* Nagmanòk-manúkan si Hwàn sa karnabál. Juan
masqueraded as a rooster at the carnival. Silà y nagbíyù-gù-
unìàan. *They are playing at being monkeys.* Nagbáyà-ùsìà-
sià. *He pretended he was a deer.* So also: dàpà*. From (1)
D-an: Syà y nagbabá-babafhàn. *He went dressed as a woman.*
So also from tàkòt.

353. Transients with accent shift and mag-
may owe the
shift to the root; so from ábot (§ 337): Nagábot si Hwàn nañ
sigaríyò sa kanyà ñ mójì kaybigàn. *Juan is passing cigarettes
to his friends.* Añ pagábot nañ sigarílyò ay isa ñ ugálì ñ maga-
làñ. *Passing cigarettes is a polite custom* (umàbot, § 348,c, does
not involve a person to whom). So also múra.

In the great majority of instances, however, the accent shift
is not peculiar to the root, but constitutes a special formation,
which expresses a more plentiful and diverse action than the tran-
sient with -um- or simple mag-. Silà y nagbábabàg. *They are
fighting each other.* Magbarù ka. *Get dressed, Put on your
clothes.* Syà y nagbúnòt nañ damò. *He plucked up a lot of grass.
Maghànàp kayò nañ mañà bulakàk sa párañ. *Go and look for
flowers in the woods.* Pàbàyàñ nañà nínò na syà y meganàñ.

Please allow him to make an inspection. Naghátì ako nañ màña
itòg na pinatígasà ni Hwànà. *I halved a quantity of eggs which
Juana had hard-boiled.* añ paghàhatè nañ màña mansànas the
halving of the apples. Magísìp kà nañ màña lugàr na mààrì ñ
kinaiwànà ìgn mo nañ iyò ñ librò. *Think of the various places where
you may have left your book.* Si Hwàn ay nagísìp nañ màña
iháñàndà nyà sa ìyèstà. *Juan is thinking of what things he will
serve at the fiesta.* Hwag kà ñ magputòl nañ abakà, Hwànà. *Don't
cut up any hemp, Juan.* Magpúputol kàmi nañ búho*, yàntòk, at
bayúgin, pagdàñò námìn doon. *We shall cut slimmer bamboo, ra-
tan, and thicker bamboo when we get there.* Nagputòl si Hwàn nañ
tubò sa pinàskò nyà ñ turbùhan. *Juan cut down a lot of sugar-
cane in the cane-field he got into.* Magpúputol nañ kawàyàn na
hindì nya èrí si Hwànà. *Juan cuts down bamboo that does not
belong to him. Nagpuyāt akō sa maña gabì ki nagdaān. I have repeatedly staid up late the last few nights. Hindī ko màputūlan nañ tahid aṅ kātyāw, sapagkāt itō y nagsāsikāw. I couldn’t cut the rooster’s spur, because it kept struggling with its feet. Sya y nagsāsinuñāliṅ. He is telling lies. Pagsusulāt nya nañ maña sū- lat aṅ pumarloān ka t linisin mo aṅ kanyā ki aralan. While he is writing all his letters, go and clean his study. Aṅ pāñiñoō y nagsātawāg nañ maña aḷḷīa³. The master called various servants. Nag-tātawag syā nañ maña kītā³, nañ ākīn sya y datnān sa bakūran. She was calling to a lot of little chicks when I came upon her in the yard. Aṅ pagtatawag nyā sa maña kītā³ at aṅ maña pūtākan nañ maña manōk aṅ nakābībiṅī. Her constant calling to the chicks and the clucking of all the hens made a deafening noise. Aṅ bātā y nagtūtūrō nañ kanyā ki gustō. The child points at the various things it wants. Hwag kā y magutāṅ. Don’t go about asking for credit. Aṅ magutāṅ sa marāmi ki tindān aṅ hindī mañam na uḡē³. Buying on credit in many shops is a bad habit. Similarly from: bālot, ṭāy, lākād, lāyāg, lībot, tāgo³.

(a) When transients with mag- are made from derived words, the accent of the underlying word is occasionally shifted, apparently without change of meaning: Sya y nagmayābāṅ. He boasted (mayābaṅ, § 454). Similarly: magkākā.ahātā³ (kalahāti³ § 519).

(b) In one such case there is not only accent shift, but also secondary accent on the first syllable of the underlying word: Sya y nagmāpūri. He praised himself. Sya y nagmāmāpūri. He is praising himself. Aṅ pagmamāpūri aṅ hindī magandā ki uḡāli³. Praising oneself is not a becoming habit (ma-pūri, § 454).

354. The corresponding form from oxytone roots is made with unaccented reduplication of the underlying word: mag-si-gāw, mag-si-si-gāw, nag-si-si-gāw, nag-si-si-si-gāw; the abstract, however, lacks the extra reduplication, coinciding with that of §§ 350. 351: pag-si-si-gāw.

Sya y naggugupit nañ maña pāpēl. He cut some pieces of paper into bits. Sya y naggūgguipit nañ maña pāpēl. He is cutting up some pieces of paper. Aṅ bātā y si Hwān, kuṇ walā y māgāwā³, ay sya y naghāhahampās sa maña pūm-u-sāgiṅ. It is little Juan who goes whipping at the banana-trees when he can’t find anything to do. Hwag kā y magpupukōl nañ bātā, sapagkāt bakā mo tamān aṅ bintāna y salamīn. Don’t be always throwing stones; you might break a window. Nagpūpuputāk aṅ ināhi y ma- nōk na nāsa kulunān. The hen in the crate keeps up a constant cackling. Ilāgan mo aṅ dumāratiṅ na kabāyo na nagtātatakō.
Look out for the horse that's coming there; it's a run-away. Nagűunup sya sa damó. He always sits on the grass. So also: dugó*, inóm, lundág, sigáw, tagpó*.

(a) In one instance a barytone root has this reduplication with explicit plural meaning: magkikíta see one another, meet (of more than two people, cf. magkíta).

355. Accent shift and reduplication of the root appear in barytone roots in the same sense as accent-shift alone, with perhaps a somewhat greater intensity of the action: Nagpűuputól naŋ retásó aŋ báta*. The child was cutting some rags into small bits. Aŋ kátyaw aŋ nagúsisisikád. The rooster kept struggling with its legs. Sya y nagtátaawág naŋ maŋa kitó*. She kept calling to the chickens.

356. With doubling of the root, transients in mag- express either action repeated at intervals or reciprocal action of explicitly more than two actors: Nagisá-isá aŋ maŋa báta* naŋ paglápit sa ákin. The children came to me one by one. So from: dukláy, hiwaláy, úlit.

(a) In one instance the root has accent shift: Naguna-uná aŋ maŋa báta* naŋ paglápit sa ákin. The children vied with each other for the first place in coming to me.

(3) Active with maŋ- and abstract with paŋ- r.

357. The active with maŋ- has the forms: ma-mútol, ma-mú-mútol, na-mútol, na-mú-mútol, pa-mú-mútol (from pútol); it expresses action more deliberate, selective, or in larger quantity (professional, habitual) than mag-; like the latter, but more clearly, it is used for the making or using of such and such an object. Examples:

her stock of goods for sale by sharing in orders of fellow-retailers is what made her lose money. Naqhíná naŋ pagtákbo aŋ kabáyo sa kalaúnan naŋ pagkágámít sa kanyá. The horse slackened its pace because it had been driven too long. Silá y naqhíná. They grew faint. Maŋhirám ka naŋ palakól. Go borrow a hatchet. maŋhúla* practice fortune-telling. Naŋhúbáli kami naŋ isdá sa kagamitán naŋ dála. We catch fish by means of nets. Aŋ kanyá ŋ maŋña panjñflag sa sakít aŋ lubhá ŋ malaké. His precautions against sickness are elaborate. Syá y naŋañabáyo. He rides horseback. Naŋápá si Pédro naŋ isdá*. Pedro caught fish in his hands (by feeling for them in mud-holes). Syá y naŋañaséra. He eats in a boarding-house. maŋáwit cut twigs with the káwit (a small, hook-shaped pruning-knife); also: get tired of a position or occupation. Aŋ báta ŋ si Hwán aŋ naŋañáya naŋ maŋña kápwa nya báta?. *Little Juan lords it over the other children. Syá y naŋñuglilé. He is keeping himself in hiding. Hwág ká ŋ maŋrót, Pédro. Don't be pinching people, Pedro. Aŋ kanyá ŋ panañagínip ay hindi nátuloy, sapagkát nágisiŋ syá sa kalábóg naŋ pusá*. His dream was interrupted by his being awakened by the falling of the cat. Syá y nananagínip. He is dreaming. Aki y nanagínip kagabé. I had a dream last night. Namáso syá naŋ dalfí naŋ kápwa nya báta?. He scorched his playmate's finger. Pamumútol nya naŋ kawáya y sundán mo syá t baká magliwaliw lámaŋ sa kalakhán naŋ panahón. When he goes bamboo-cutting, follow him to see that he doesn't loaf most of the time. Aŋ pamumútol naŋ kawáyan aŋ mahírap. Bamboo-cutting is hard work. Namútol si Hwán naŋ kawáyan. Juan cut bamboo. Namumútól kami naŋ damó úpaŋ ipagbilib. We are cutting grass for sale. Mamumútol kami naŋ tubó sa bakáun ni Ali y Pétra. We are going to cut sugar-cane in Aunt Petra's yard. Aŋ báta y may sakít aŋ namumútít sa kanyá y iná. The sick child keeps its mother awake. Aŋ maláwig na panañalità y hindi mainam. Roundabout speeches are not pleasant. Pédro, hwág ká y manyásat naŋ gawá naŋ máy gawá?. Pedro, don't be inquiring into other people's business. aŋ panunúlat writing in quantity, clerkship. aŋ panañahè* the occupation of sewing, the being a seamstress. Silá y nanahímik. They quieted down. Aŋ báta y nanahímik. The boy quieted down to take a rest. manáwag call, summon (people). aŋ panunúro* the act of pointing things out. Syá y naŋúna. He went first, He led. Syá y naŋugúná. He will be in the lead. Aŋ báta y naŋupó sa buntót naŋ såya naŋ babáye. The boy went and sat right down on the lady's train. Aŋ paŋupó
nañ báta sa buntôt nañ sáya ay ipinahintú sa kanyà nañ kanya ñ nánay. *The boy's trick of sitting down on people's trains was put a stop to by his mother.* Sya y nañuñása nañ maña bañáye. *She interrogated a number of women.* Nañúñña sa sa ákin nañ limà ñ píso. *He made a loan of five dollars from me.*


(a) From derived words: añ paghílmagíkan in the same meaning as paghihmagíkan (from himagíkan, § 377,a); so from kalaháti* (§ 519), kináin (§ 365). See also §§ 421,a. 422,a.

(b) From words with prefix hin- (§ 518) we may derive, theoretically, the transients with prefix mañhin-, though the underlying word in most cases does not exist. For the phonetic irregularities see § 334,a.5.

Sila y nañhímagísk. *They came to an armed conflict* (bag-sik). Hwag kà ñ mañhigantí sa kanilà, Hwàñ; añ kabábáan nañ lóob ay lálo ñ magandá. *Don't take revenge against them, Juan; meekness of spirit is more becoming.* Mañhímgantí kami dahilán sa maña kalupitá ñ ginawá nila sa ámin. *We will take vengeance on them for the many cruelties they have committed against us:* mañhinúñ ko cut the fingernails (kukò). Nañhímgányañ silà sa pag-kamatáy ni Del-Pílar. *They were mourning the death of Del Pílar.* Malaki añ kanila y nañpaghímgányañ sa namatáy na báta ñ si Hwán, dahilán sa hindí karanyúwa ñ talúno nga. *Their grief at little Juan's death was great,* on account of his unusual talents. (sáyan). mañhinígya pick the teeth (añ tíñg foreign substance between the teeth). mañhinulè clean out the ears (tu-tulè earwax, § 343).

(c) In one instance the root is doubled; its accent shift is due to the meaning of the root: Nanawá-nawá si Pédro nañ má-rinig nyà na sya y náñpíli ñ magíñ bóbo sa laró*. *Pedro could not keep from snickering when he heard that the choice had fallen on him to be clown in the play.*

(4) Special static words.

358. A few individual forms of the preceding group have static value; of transients, umága *morning* (§ 348) and añ ma-másö* a blister* (pásö*); of abstracts, añ pagkáin *food* (beside the *act of eating*), cf. also pagdáka, § 265.9. The following are the regular formations of special static words of this type:
(a) Dual collectives with mag-: aŋ magâlî aunt and niece or nephew. Aŋ magamâ ŋ si Maryâ at si Pédro ay naparoön sa bû-
kid. Pédro and his daughter Maria have gone to the country. Aŋ magasâwa ŋ Pédro at Hwâna ay naparoön sa teyâtro. Pédro and
his wife Juana have gone to the theatre. Aŋ magatê ŋ si Maryâ at si Maryâno ay nagsipagpasayâl. Mariano and his oldest sister
Maria went for a walk. Sila y magatê. She is his oldest sister.
aŋ magbalâe ŋ si Hwân at si Andrès Juan and Andrès, whose
children have married each other. magbayâw two men, one of
whom has married the other's sister. magbilâs two men who have
married two sisters (aŋ bilâs the husband of one's wife's sister).
maghîpag two women, one of whom has married the other's brother
(each of the two is the other's hîpag). magimpà grandmother and
grandchild. maginâ mother and child. magkûya the oldest brother
and a younger brother or sister. magnânay mother and child.
maigtatay father and child.
Slightly divergent is magának: it includes the whole family,
a given person plus his aŋkân (% 379): Nagasmâ aŋ boô ŋ magâ-
nak. The whole family went to church. aŋ magának na sina
Hwân Krûs the Juan Cruz family. Irregular in meaning are also
magdâmâg and maghapon, of periods of time.
From a compound word: aŋ magkâpît-bâhay two neighbors.
From a phrase: Sila y magkâpîta-tão. They act toward each
other as fellow men should (kāpuwâ tâo).
From a derived word: magamâin uncle and nephew or niece
(ama-in, § 367,a); see also §§ 408, 412,a, 490.
(b) mag- r similarly forms explicit plurals: aŋ magamâ
the group of a father with two or more of his children. aŋ mag-
balâe a group of three or more people whose children have in-
termarrid. aŋ maginâ mother and children. aŋ magkûya a
group of brothers and sisters including the oldest brother. magnâ-
nînay mother and children. magpipînsan a group of cousins.
maigtatay father and children.
From a compound: magkâpît-bâhay.
From a derived word: magkâsiyâlaki (kâsiyâlaki, § 520).
See also §§ 412,a, 427,d.
(c) mag- r also forms static words denoting a professional
agent: aŋ magasâraâ a plowman, magbibistây woman who sieves
the rice in a mill, magnânâkaw.
From oxytone roots also with retraction of accent: aŋ mag-
bâyâo a rice-pounder, magbîbîgas a dealer in hulled rice.
(d) Barytene roots usually shift the accent: aŋ maghuhugâs
a dish-washer, maglalakâd traveller, maglîlîmis a cleaner, magli-
lipā* plasterer, maglulutō* cook; Si Hwán ay isa ŋ magpupútôl naŋ káhoy. Juan is a wood-cutter; aŋ magsusúlát a clerk, scribe, magsusúyód a harrower (suyód a harrow), maguután a habitual borrower. So also from: láko*, táwag.

5 (e) màŋ- r has the same value. The accent of the prefix can appear only in an open syllable (§ 338); aŋ màŋpiśidâ* a fisherman; mànanalakâb fish-trapper (salakâb an inverted basket used as a fish-trap). So: dúkit, hámón, húla*, kúlam, lígaw, sákop, sips*, taŋgôl, tugtóg.

10 Oxytone roots often have retraction of accent: mànggámot mànggagamôt; mànggúpit mànggugupit; Sya y màŋíinum naŋ álak. He is a drunkard; also: màŋínom (with the prefix kept apart by glottal stop, § 34, and no effect on initial vowel); màŋañatám mànañatam; màŋlílimos; aŋ mànañâhe* a seamstress (aŋ tahé* a seam); aŋ mànanámími a planter.

15 (f) Barytone roots usually have accent shift: aŋ màŋhuhu-gás a dish-washer, màŋlañagarí* a wood-saver, màmumulôt a gleaner (púlot); Aŋ maña mánumutôl naŋ káhoy ay nagsáhón ná sa bundök. The wood-cutters have already gone up into the mountains. Aŋ mànunulát a scribe, clerk, aŋ mànuquutây a habitual borrower, a “sponger”. So also from: káyo, tálo.

(5) Direct passive.

359. The simple direct passive has suffix -in with accent shift of one syllable in the contingent, infix -in- (§ 334,b,1) in the actual: putúl-in, pú-putúl-in, p-in-ú-pútol. It corresponds to actives with -um- and abstracts with pag- and, to a large extent, also to actives with mag- and abstracts with pag- r. It expresses, transiently, an object viewed as fully affected, taken in by the actor, or created by a simple action.

30 Irregularities of form are as listed in § 334,e.

Ináko ni Hwán aŋ útaŋ ni Pedro. Pedro’s debt was taken over (pledged for) by Juan. Ináalaña ni Pedro aŋ kanya ñ inà. Pedro was thinking of his mother. Hindí nya ináalaña iyön. He does not mind that. Hindí nya áaalalahánin iyön. He won’t mind that (§ 334,e,3). Ináamin nya na ginawá nya iyön. He admits that he did it. Aamínin nya aŋ kanya ñ kasa-lánan. He will own up to his misdeeds. Ináänkin naŋ báta ñ si Hwán aŋ maña laruwàn ni Marya. Little Juana appropriates Maria’s toys. Aänkinin mò aŋ laruwân. Take the toy for yourself. Pag úulân aŋ araráhin mo aŋ punlán. When the rains come, plow the germinating-plot. Ináásu naŋ inà aŋ kanya ñ báta*. The mother is running and shouting after her child (áso
a dog). Ináyap námin aŋ atsára. We used the mixed pickles as a condiment. Aŋ aklát niya γ kaybigan mo γ binaŋgit ay áki γ nabása. I have read the book of that friend of yours whom you mentioned. Bináitis nya aŋ flog. He forded the river. Aŋ tábø

ay binflog ni Hwán. Juan turned the dipper (on a lathe). Aŋ úlo ni Hwán aŋ biniblog naŋ kanya γ maŋa kalaró. Juan’s playmates are fooling him (literally: turning his head). Dináiŋ nya aŋ isdã. He laid open the fish. Aŋ maŋa isdã γ itó aŋ dinála niya sa flog-Pásig. He caught these fish with the net in the Pasig river. Yón aŋ áki γ dinángam dó. I am very sorry, That’s too bad. Diligín mo aŋ maŋa haláman. Sprinkle the plants. Durúín mo aŋ áki γ mamáso. Prick my blister for me. Ginágbíbí kami. We were overtaken by night. Hanápín mo aŋ magnánakaw. Look for the thief. Hínápis nya akó. He made me sad. Hínátí ko aŋ maŋa búña-γ-káhoy sa maŋa báta. I distributed the fruits among the children. Iníhaw nya aŋ karnè. He roasted the meat. Inísip nya γ magnákaw sa isa γ tindáhan. He thought of stealing from a store. Isípin mo kuŋ saán mo naíwan aŋ iyo γ sombéro. Think where you left your hat. Aŋ kabuti γ itó aŋ hindí kiná-kání. One does not eat this mushroom. Ipatipid mo sa bátã aŋ kinákáin nya. Make the child be moderate in its eating. Kinápá ko sa kadílimán aŋ áki γ higán. I felt out my bed in the dark. Kúnín mo aŋ aklát sa bátã. Take the book from the child. Hwag mò akó γ kurrútín. Don’t pinch me. Nilákad námin aŋ lahát naŋ daán. We walked all the way. Laruíni mo aŋ bátã. Play with the child. Nilílnís nya aŋ mésa. She is cleaning the table. Nilúsoŋ mo bá aŋ balón? Did you go down into the well? Lu-suquin mo aŋ balón. Go down into the well. Nilúlíútó niya aŋ gúlay. She is cooking the vegetables (also: linúlíútó). Mináma-hál naŋ maŋa mágu³aŋ aŋ bátã. The parents love the child. Pinalánsa was ironed (palánsa). Pinána ko aŋ usá. I shot the stag with an arrow. Hindí nya pinápansin iyón. He doesn’t pay any attention to that. Pinatáy ko aŋ manók. I killed the chicken. Aŋ pinílí nya γ manók aŋ mataábã. The chicken she picked out is a fat one. Pinílit nya γ gumawá naŋ páyoŋ aŋ alía. He forced the servant to make an umbrella. Pitasín mo aŋ maŋa búña naŋ maŋá. You pick the mangoes. Pinútol ni Hwán aŋ tanikalá. The chain was cut by Juan. Pagka pinútol mo aŋ lúbid na iyán aŋ lálaqpak aŋ tuláy. When you have cut that rope the bridge will fall. Pag pinútol mo aŋ buntót naŋ túta aŋ ma-lápit iya γ mamátay. If you cut off the puppy’s tail, it is likely to die. Pinúpútol ko aŋ káhoy. I was cutting the wood. Putú-
lin mo aŋ lūbid. Cut the rope. Pūputūlin nya aŋ būho*. He will cut the bamboo. Pinūyat nya akō. He kept me up late. Hwag mō aŋ sagasāin, Lūkas, aŋ kainfān naŋ āraw sa iyo aŋ paglab-bāsa sa būkid. Don’t hit upon the hottest part of the day for going out to the field, Lucas. Sinfsaŋtā ni Pédro aŋ dalāga. Pedro is in love with the young woman. Akō y sinpā naŋ kābāyo. I was kicked by a horse. Sinuklāy nya aŋ būhōk naŋ kanya aŋ anāk. She combed her child’s hair; also: Sinuklāy nya aŋ kanya aŋ anāk. Aŋ gāmit nya aŋ librō aŋ sinūlat ni Daruwin. The book he uses was written by Darwin. Kuŋ sinuntōk nya aŋ bāta* aŋ suntukin mo siyā. If he hits the boy, do you hit him. Sinfsuntōk nya aŋ bāta*. He hits the boy on the head. Tagpuin mo akō sa estasyon naŋ tren. Meet me at the railroad station. Tanawin mō aŋ sūn-nog! Look at the fire! Aŋ tābon sa flog aŋ tinajay naŋ āgos.

The dam in the river was carried away by the current. Hwag mō aŋ tangapin aŋ úpa. Don’t accept the pay. Tawāgin mo si Hwān. Call Juan. Tinipid ni Hwān aŋ ibiniγay ko aŋ sāgin. Juan was saving with the bananas I gave him. Aŋ dūsa aŋ kanya aŋ tinūtīs aŋ hindī lubhā aŋ mabigāt. The suffering he is undergoing is not very severe. Tinīsod ko aŋ bakyā*. I kicked away the sandal. Inūna si Hwān naŋ hukōm. Juan was dealt with first by the judge. Inusīsa akō ni Hwān. Juan questioned me. Aŋ inusīsa sa ākin ni Hwān ay kūŋ saan nāndon aŋ kanya aŋ sombrēro. What Juan asked me was where his hat was. Inūtāŋ ko ioŋ aŋ salapi aŋ ibiniγay ko sa kanya kāhāpon. I borrowed that money I gave him yesterday. Nīwāwallis nya aŋ alikābok sa mēsa. She is sweeping the dust from the table (also: winawalls). Aŋ niyāya ko aŋ mapasayl aŋ si Hwān. The one I invited to come for a walk was Juan.


(a) From derived words: Inūumaŋa silā sa kanila aŋ paga-sālitāan. They were being overtaken by their morning in their con-
version (um-ágà, § 358). Si Hwánà ay hinimatáy. Juana was attacked by a fainting-fit (himatáy, § 518).

(b) From root with shifted accent: Ináabút naŋ bátaʔ aŋ góra. The boy was reaching for his cap.

(c) Accent shift lacking: Mínsanin mo, Hwán, aŋ paginóm naŋ gamót. Take the medicine all at one swallow, Juan.

(d) From doubled root, with meaning of repeated action: see isà; barytone root with accent shift: ámoʔ.

360. A few roots which have actives with mag- form the direct passive from the root with pag- prefixed. On the analogy of other forms (cf. § 369) one should expect this to be the case with roots whose active with mag- stood in contrast with -um- (§ 351); this is clearly the case, however, only in pag-isip-in, pag-l-isip-in p-in-ag-isip, p-in-ag-l-isip: Pinagisip nga ña magnákaw sa isa nga tindáhan. He laid plans for robbing a store (cf. in-isip, § 359). The other roots which have pag- in the direct passive are: baril, doôp, kúroʔ, tapik.

361. To the active with mag- (1) (§ 353) corresponds a direct passive with pag- and accent shift: pag-putul-in, p-in-ag-putól, etc (pútól): Pinaghátí ko aŋ maŋa itlóg na pinatigasán ni Hwánà. I halved each of the eggs Juana had hard-boiled. Pinağisip nga aŋ kahulugán naŋ maŋa sényas na nakítà nga ña ibiní bigay naŋ isa ña sunálo sa isa nyà ña kasamahà ña nähüle naŋ kaaway. He figured out the meaning of the signals he saw a soldier make to a comrade who was captured by the enemy. Pinagputul naŋ bátaʔ aŋ sinúlíd. The child is cutting the thread to bits. Pagpututilin mó, Hwán, aŋ maŋa sít: Cut out the bamboo-spines, Juan. Pinagnísísa naŋ huköm aŋ maŋa magnánákaw. The judge cross-examined the robbers. Similarly from kúha, nákaw, sábi, sîpaʔ, sínog.

362. Likewise, corresponding to the active with mag- r (§ 354), is a direct passive with pag- r; see gawà, kagát.

Passive with pag- (1) r (cf. § 355) from sîpaʔ.

363. Passive with pag- (1) D (cf. § 356): Pinagsabi-sabi nyà sa ibà t ibà ña táo na si Pédro ay nähúli sa pagnánákaw. He told various people on various occasions, that Pédro was arrested for thievery.

364. The direct passive is made from the root with prefix pag- to correspond to actives with maŋ- (§ 357): pa-mítas-in, pa-mí-mítas-in, p-in-a-mí-mítas (pitás). Examples: Inamítan ko si Hwán naŋ pinamili ko ña maŋa librò. I let Juan purchase from me some of the books I had bought up. Pinamítitas
nila aŋ maŋa kamataile. They picked the fruits of the tannic acid tree. Pamimitasin namin aŋ maŋa bülak. We shall pick the capecoc cotton. Pinamulot namim aŋ maŋa laglag na bunga. We picked up the fallen betel-fruits. Pinaŋutaŋ ko iyà ŋ salapi* sa kanyà. I had to borrow that money you have there from him. Also from noód.

(6) Special static words.

365. The infix -in- produces static words denoting things which are produced by such and such a process or treated so and so: aŋ pinštak each of the small sections into which a rice-field is divided by the irrigation trenches (pštak divide; as root-word, division). So from báta*, hiŋa, káiñ, lúgaw, púño*, sáŋ, súlíd.

(a) With accent shift: inákày.

(b) A number of roots (here treated as simple) have the form of words with infix -in- (cf. § 333): hinála*, kinábaŋ, linámñàm, sinuŋáliŋ, tinápày, tinólá.

366. -in- R: aŋ ináamá godfather, inínà godmother; cf. § 412.a.

367. Suffix -in with secondary accent on the first syllable of the underlying word forms static words denoting something which undergoes such and such an action: Aŋ kaláñ maŋ kwáltà sa ibá y párax ñ isa ñ tugtágin. The clinking of money is for others (than the spender) like music. So from báná, damdám, tíls (only here does the S show itself), túŋkòl.

(a) Static words with (1) -in, with irregularities (§ 334,b), person or animal like something: amain uncle; so from iná. Also of things consumed: inúmn in drinking water, káin (káiñ) boiled rice ready to eat.

(b) The same with paŋ- in pa-nauí-hin guest, if from táø.

(c) (2) -in, collective, of places: bukitin estate, fields, terrain; lupaln country, part of the world. Of animate creatures, tendency: gulatin scary, shy.

From derived word, in the latter sense, with S on the first of three syllables: pàniwalain credulous (paniwála*, § 347).

(d) -in with reduplication, from numerals, in the sense of with so many: lilmáhin; from da-lawà (§ 345), da-dalawá-hin.

(e) r (2) -in, with irregularity: ka-kan-in sweetmeat (káiñ).

(f) The following roots end in -in (§ 333): bayúgin, buhá̧nin, daláñin prayer, kaijín, muláwin, salamin.

(7) Instrumental passive.

368. The instrumental passive corresponding to the active with -um- and, to a large extent, to that with mag-, is formed with
the prefix i- (§ 334,a,3); the actual taking also the infix -in- (§ 334,b,2): i-pítol, i-pû-pítol, i-p-in-útol, i-p-in-ù-pítol. It denotes, transiently, an object given forth, parted from, or used as instrument or the person for whom in such and such an action or process.

Iniyalls nilà aŋ háraŋ naŋ daàn. They removed the obstruction on the road. Iyânib (or; isânib) mo aŋ iyu ŋ banig sa kay Pédro. Make your sleeping-mat overlap Pedro's, i. e. Sleep next to Pedro. Ibinábágay naŋ maŋkakayò aŋ damit sa namimilè sa kanyà. The cloth-merchant is suiting the cloth to her customer. Ibinábágay ni Hwán sa kanyà ŋ kalâgàyan aŋ kanya ŋ paggastà. Juan adapts his expenses to his situation. Ibinilangò naŋ hukôm si Hwán. The judge has put Juan into prison. Ibinìgit nga sa lamesa aŋ orasan. He put the clock on the edge of the table.

Idaan mò sa bâhay ni Pédro aŋ bábuy na itò. Leave this pig at Pedro's house as you pass. Aŋ bantáyan sa pûno naŋ tulay aŋ inihsàgs naŋ maŋa lasiq na tâo sa flog. The sentry-box at the head of the bridge was thrown into the river by the drunken men. Ihâsa mo aŋ paqÀhít na yò. Sharpens this razor. Ibinìkay nilà naŋ malàlim aŋ patày. They dug a deep grave for the dead. Íwà mo díto aŋ bâta'. Leave the child here (so: i-íwà will be left, in-íwà was left, in-i-íwà is being left). Iniilàlaàn ko kay Pédro aŋ sàqì na itò. I am putting aside this banana for Pedro (also: itinátaàn). Iniilùlùto nga aŋ gûlay. She is cooking the vegetables (also: ilinìlùto\(^*\)). Ipinagítan sya sa dalawà ŋ dalàga. He was placed between two young women. Ipinàyag ko sa hinínilì nilà aŋ áki ŋ sasakyàn. At their request I let them have my vehicle. Ipinútol nga akò naŋ sinúlìd. She cut off some thread for me. Ipinútol mo akò naŋ maìs. Cut some corn for me. Ipinùtól nga ikàw naŋ tubò. He will cut some sugar-cane for you. Aŋ kampit na iyàn aŋ mapúpurol kapag ipinútol mo naŋ kâhoy. That kitchen-knife will grow dull, if you cut wood with it. Kâwàyan aŋ isiná-sahìg ni Pédro sa kanya ŋ bâhay. Pedro is using bamboo for floor- ing his house. Pag pinùpútol ko nà aŋ líg naŋ manòk, aŋ isâhòd mo aŋ maŋkòk na lañagûàna naŋ dugò\(^*\). When I am cutting the chicken's neck, hold under the basin to catch the blood. Isinàlé nga si Hwán. He included Juan. Isáli mo si Hwán. Take Juan along. Isinamày nga sa kanya ŋ balikat aŋ kùmut. He slung the blanket across his shoulder. Isígan mò aŋ sinàiŋ. Put the rice on the fire. Isílid mò sa bòte aŋ álàk. Put the wine into the bottle. Pagulà gày isoot mò aŋ kapòte. When it rains put on the rain-coat. Iitinàwag nga maŋ magpapatawàg aŋ bágo ŋ kautusàn. The crier cried out the new law. Iitinàýì nga aŋ bâhay. He erected the
house. Itinira nyà sa ákin aq tinápay. He left the bread for me.
Itúru mu sa kanyà aq simbáhan. Show him the church. Itúru
mo sa ákin aq larî*. Teach me the game. Iwalá mo iyà ñ iyo ñ
samballó ñ lúma*. Get rid of that old hat of yours.

5 Similarly, from: álal, átas, bágák, bálita*, bi-gày, bubdóì,
búhos, buld, burol, buwál, dáos, dikit, distíno, dugtón, gápoe,
 há-
nap, handà*, hatíd, hintó*, hitsà, húlog, kasál, kawág, labás, ladlát,
lagay, laglág, lákad, lakás, lapág, lawit, libjú, ligtás, líhim, lúlan,
luvà*, páyo, sábàd, sáboy, sagót, sakdál, sánib, sará, sigáì, sérmon,
súlon, sunód, taán, taás, tágo*, táli*, tanim, táuí*, tápon, tuktok,
túloì, túpo, úbos, útos, wisik.
(a) From root with shifted accent: Iniýabût ñya sa ákin aq
librò. He was handing me the book. Iyabût mo sa ákin aq librò.
Hand me the book.

15 369. The instrumental passive is made from the root with
prefix pag- when it corresponds to an active with mag- which
stands in contrast with an active with -um- from the same root
(§ 351); it is used also to express the instrumental relation more
explicitly than the simple form, especially the person for whom.
Forms: i-pag-pú-tol, i-pag-pú-pútol, i-p-in-ag-pútol, i-p-in-ag-pú-pú-
tol.

Ito ñ báhay aq ipinagbili kò. This house is the one I have
sold (cf. humill buy, magbill sell). Aq áraw nañ kapapánakan ni
Risál ay ipinagdišwañ sa bod ñ Filipinas. Risál’s birthday is
celebrated all over the Philippines. Síno aq ipinaglúlúto mo?
Whom are you cooking for? (inlúlúto* in preceding section).
Ipapútol mo ña* akó nañ yantòk. Please cut some bamboo for
me. Ipapúpútol kitá nañ tubó. I will cut you some sugar-cane.
Ipinapútol mo ba akó nañ pamílmit! Did you cut me a pole
for fishing? Ipinapúpútol niya akó nañ silt na gàgawi ñ pípa.
He is cutting me some bamboo reeds for cigarette-holders. Aq
guntí na iyán ay mapúpurur agàd, kapag ipinapútol mo nañ
damit. Those scissors will get dull very soon, if you keep using
them to cut cloth with. Iyo ñ kúnin aq guntí, kapag ipinapú-
pútol nya nañ káyo. Take the scissors, if he uses them for cutting
cloth. Aq paúpo ni Hwà ñ súgálan ay ipinašábi sa pulis nañ
kanyà ñ kápit-báhay. The gambling party Juan invited was ex-
posed to the police by his neighbor (sinábi was said). Ipinagša-
kay kò si Hwán sa áki ñ karumáta. I took Juan into my carriage.

30 Aq bágo ñ léyi ay ipinagtáwag ni Hwán. The new law was called
out by Juan. Hindí ko ba ipinagútos sa iyò ñ gawín mo itò?
Didn’t I order you to do this?
Also from: kayilâ, labà, látag, sakdâl, sumbòñ, takà, tanôñ, tapât.

(a) From derived words: ipinaghimatây (himatây, § 518); Ipinañgúbus-lákásan niya aŋ pagtakbô. He exhausted all his strength in his running (úbus-lákásan, § 377,b).

370. i-pag (1), corresponding to mag- (1), § 353: from tâpon; also from derived word ma-yâbañ (§ 454, cf. § 353,a).

371. i-pag r, corresponding to mag- r (§ 354), from tanôñ.

372. The instrumental passive from the root with prefix pañ- corresponds to the active with mañ-: Ipinañghárañ nila Pédro aŋ maña baril na inágaw nilà sa maña pulis nañ báyan. In holding people up Pedro’s gang used the guns they had snatched from the police of the district. Ipinañmûtòl ko nañ yantòk aŋ gúlok. I used the bolo for rattan-cutting. Ipinañmûtòl nga akò nañ kawáyan. He is cutting bamboo for me. Ipinañmûtòl nga nañ kawáyan aŋ bâgo ñ gûlok. He is using the new bolo for bamboo-cutting. Ipinañmûtòl mo nañ tubò aŋ kampit na itò. Use this kitchen-knife for cane-cutting. So also: ákoñ, balîtañ.

(8) Special static words.

373. Special static words with prefix i- express the part of something in such and such a direction, or the direction: ibàbaw, ibáyo, ilálim, itàaàs, ituktòk; with shifted root: ibabay.

(9) Local passive.

374. The simple local passive, corresponding to the active with -um- and largely to that with mag-, has the suffix (1) -an with the irregularities described in § 334. The forms of the actual mode have also the infix -in-: putúl-an, pù-putúl-an, p-in-utúl-an, p-in-ú-putúl-an. The local passive denotes the thing affected as place in which or the person to whom.

ákin sa labanán. I related to Juan my adventures in the war. Bantayan mò aŋ pálay. Guard the standing rice. Basáhan mo akò naŋ maŋa kwénto. Read me some stories. Bigasan mò aŋ tinólå ñ manók. Make the chicken-stew with rice. Si Pedro aŋ binilhán ko naŋ kabáyo ñ itó. It was Pedro I bought this horse from. Sa katapusán aŋ kanya ñ nápagkilála aŋ malaki ñ payánib na kanya ñ biníñitan. In the end he recognized the great danger into which he had betaken himself. Binuksán ni Hwán aŋ pintó?. Juan opened the door. Dinaanán naŋ tren aŋ báboy. The pig was run over by the train. Dinaanán ko si Hwán. I called for Juan on the way (and took him with me). Dalhán mo naŋ túbíng aŋ kabáyo. Bring water to the horse. Dalian mò aŋ pagdadála ríto naŋ libró. Bring the book here soon. Aŋ pabás sa bisita naŋ San-Antónyo ay dinaluhán naŋ marámi ñ táo. The reading at the chapel of San Antonio was attended by many people. Dina- mihan nya aŋ kinúha nya ñ ságiqu. He took many bananas. Dinamuhan nyá aŋ damúha ñ malápit sa simbashán. He cut grass on the pasture near the church. Dinapáud nan maŋa fon aŋ saqá naŋ káhyó. Birds alighted on the branch of the tree. Dinatuñ kañi naŋ ulán. We were overtaken by the rain. Dinilásan nya akò. She stuck out her tongue at me (aŋ diláñ the tongue); also: Diláán mo aŋ mansánas. Lick the apple. Hwag mò ñ durúán naŋ karúyom aŋ áki ñ panyó. Don’t leave needles sticking in my handkerchief. Hágkan mò si Nánay. Kiss Mother. Hinalúan naŋ álak aŋ gétas. Some wine was mixed into the milk. Hinámsan ni Pedro aŋ mukhá ni Hwán. Pedro hit Juan in the face with a whip. Aŋ daán ay hinaráyan. The road was obstructed. Hasáán mo aŋ gúlok na itó. Sharpen this bolo. Hintuan mò aŋ iyo ñ pagusugáñ, Pedro, kuŋ íbig mu ñ yumáman ka. Put a stop to your gambling, Pedro, if you want to get rich. Hinúhuagásan niyá aŋ maŋa pingán parà sa maŋa babáye. He is washing dishes for the women. Hulfán mo naŋ ísadá? aŋ paláisásan. Catch fish in the fish-pond. Aŋ maŋa sampáy na damit ay hinípan naŋ háñin, kanyaº nahálog sa lúpaº. The clothes on the line were blown by the wind and fell to the ground. Hinípan ko aŋ pito. I blew the whistle. Hinípan ko aŋ apóy úpaŋ palakihín. I blew on the fire to make it larger. Iniílagan nya aŋ simbashán. He kept away from the church. . . aŋ kabáyo. He got out of the way of the horse. Inlágan mo aŋ dumáratíñ na tumátakbo ñ kabáyo. Get out of the way of the horse that is coming on the run. Itíman mò aŋ lubóg naŋ damit. Make the dye of the garment black. Iniíyakán ni Hwán aŋ kanya ñ namatáy na kaybigán. Juana is weeping over her dead friend. Hwag mò ñ kurután, Pedro, aŋ
isdà ngásá dálaq. Don't you take a pinch from the fish on the table, Pedro. Hwag mò ng labánan, Pedro, aŋ kapatid mò ng matandà. Don't oppose your older brother, Pedro. Aŋ landás na gawi ng kaliwà aŋ aŋ iyo ng lakáran. You must take the path which goes to the left. Lakasan mò aŋ túlak sa baŋkà. Push hard on the boat. Lakhan mò, Hwàn, aŋ pirašúhin mo ng matamis. Break off a big piece of the sugar, Juan. Nilalíman nilà aŋ húkay naŋ patày. The grave for the corpse was made deep by them. Aŋ bantày naŋ maša kanyàn aŋ nilayašan aŋ kanya ng lugar. The guard of the cannon deserted his post. Ligsihan mò aŋ paglag sa lugar na iyàn. Get out of that place quickly. Hwag mò ng lukshàn aŋ tiník na iyàn. Don't jump on that spine. Lulánan mo naŋ maŋgà aŋ karitòn. Load up the wagon with mangoes. Luluran mò si Pedro pagbababag ninyò. Kick Pedro in the shin when you fight him. Nilusúŋan mo bá si Pedro! Did you help Pedro? Lu-tún mo naŋ bigás aŋ manók. Cook some rice in with the (already cooked) chicken. Masdan mò aŋ bwàn. Look at the moon. Minámadán kò aŋ maša nagdádaa ng táo. I am looking at the people who pass by. Minuràhan nya akò sa pagbibili naŋ talàq. He made me a low price on the egg-plant. Muráhan mo aŋ pagbibili naŋ labanôs. Sell your large radishes cheap. Aŋ tagápan naŋ maša saya ngásá sa báhay-sayašàn ni Pedro ay ninakawà kagabè. The receiving-place of pledges in Pedro's pawn-shop was robbed last night. Nakawàn mo syà naŋ kanyà ng salapè. Rob him of his money. Sa pagbubunô ni Hwàn at ni Pedro si Pedro ay pineahàn ni Hwàn. Juan caught Pedro by the leg (or: hurt Pedro in the leg) as they wrestled together; but: Pinaanang nya àŋ kanya ng kapatid na natátúlòg. He lay down with his feet toward his sleeping brother. Hwag mò ng paamàn sa iyò ng paghigà ng kapatid mo ng natátúlòg. When you go to bed don't lie with your feet toward your sleeping brother. Pinaanán nya naŋ paglisip. He lost his mind. Patayàn mo naŋ pitsôn aŋ nilágaw. Kill a pigeon for the stew. Patisan mò aŋ isda ng itò. Put shrimp-sauce on this fish. Pinayàgan nya aŋ paraì ng itò. He agreed to this plan. Pilikàn mo aŋ isdà. Cut the fins off the fish. Pintahan mò aŋ padèr na yò. Paint this wall. Hwag mò ng pintasàn aŋ damít na yàn. Don't find fault with that garment. Pitasan mò naŋ bùŋa aŋ maŋgà. Pick some fruits from the mango tree. Aŋ pinulútan nilà naŋ manèg aŋ aŋ bakáran ni Hwànà. The place where they gathered peanuts was Juana's yard. Pinùpúnásan nya aŋ sahíg. She is scrubbing the floor. Punan mò, Pedro, naŋ isà ng salapè aŋ kwátà ng ibinigày mo sa ákin. Add half a dollar to the money you gave
me, Pedro. Putikan mo aŋ kanya ŋ salawal. Put mud on his trousers. Pinutulân ko naŋ usbox aŋ maŋa kamôte. I cut shoots from the sweet-potatoes. Pinûputulan nya naŋ maŋa saŋa aŋ kâ-hoy na nabolw. He is cutting the branches off the tree that was blown down. Putulan mo naŋ têya aŋ âso. Cut the dog's ears. Putulan mô naŋ sûŋa aŋ kalabaw. Cut the horns of the caribou. Pûputulan ko naŋ sûŋay aŋ usâ. I shall cut off the stag's horns. Pûputulan daw nya naŋ buntót aŋ âso. He says he will cut off the dog's tail. Sînakynân nâmîn aŋ bâŋkâ ni Hwân. We rode in Juan's canoe. Sakyân mô aŋ bâŋkâ ŋ it. Get into this canoe. Hwag mû ŋ salâhan aŋ iyo ŋ maŋa pagpâsok sa eskôwêhân. Don't skip going to school, Don't play hookey; but: Sinaqylan nya aŋ siqiñ. He missed the ring (in the juego de anûlo). Hwag mû ŋ saqlan aŋ usâ. Don't fail to hit the stag. Samâhân mo si Pédro. Go with Pedro. Sayawan mô kami, Hwân. Dance for us, Juana. Sinigawàn naŋ pâre* aŋ kanya ŋ munisilyô. The priest yelled at his sacrifician. Sînikâyân nya aŋ kanyâ ŋ anâk. The horse kicked at the carriage. Siglan mô naŋ âlak aŋ bôte. Fill the bottle with wine. Untî-unî mû ŋ subûn aŋ pitsên. Feed the squabs little by little. Sinugatän sya ni Pédro. He was wounded by Pedro. Sînuklâyân nya aŋ kanyâ ŋ anâk. She combed her child's hair. Sulatän mo si Pédro. Write to Pedro. Tinubûnan na ni Pédro aŋ hûkay. Pedro has already filled up the hole. Tagalân mô aŋ pagkâbitbit naŋ tablâ. Keep holding the board that way. Tagalan mô aŋ paghitita dîto sa âmin. Stay here with us a long time. Tagpian mô aŋ báro ŋ it. Mend this skirt. Tagpian mô naŋ iba ŋ kâyo aŋ kaluwânan naŋ sâya. Fill out (literally: cause to meet) the width of the skirt with other cloth. Tamanan mô naŋ mâna pûno-ŋ-nyông aŋ bakûran. Plant the yard with cocoanut trees. Tinâunanunya aŋ bâhay sa bô ŋ magdamâg. He guarded the house all night. Hwag mû naŋ tanggâpan naŋ úpa aŋ kàybigan ko ŋ ihàhatid mô sa estasyon naŋ tren, sapakat akô aŋ úpa sa iyô. Don't take any fare from my friend whom you will bring to the railroad station, for I shall pay you. Tapunan mô aŋ bôte. Cork up the bottle. Hwag mû ŋ twânan ni Hwân. Don't laugh at Juan. Tawâgan mo si Bathâla*. Call on the Lord. Tinayuan nya naŋ kâmalig aŋ bakûran. He erected a granary in his yard. Tigasan mô aŋ lûto naŋ halaye. Cook the jelly hard. Tinirhân nya akô naŋ tinâpay. He left some bread for me. Tirhân mo akô naŋ inûyat. Leave me some molasses; but: Hwag mô ŋ tirhân aŋ bâhay na iyân. Don't live in that house. Aŋ bâhay na iyôn aŋ aŋ kanya ŋ tinîtirhân. That house over there is where he lives.
Tinulínan nya aŋ paglákad. *He hurried his pace.* Tulúsan mo aŋ tasà naŋ lápis. *Sharpen the point of the pencil.* Untian mò, Pédro, aŋ ibíbigay mò ŋ damó sa kabáyo. *Give the horse less grass,* Pédro. Üpán naŋ maŋ mana panañín aŋ maŋ báŋk ñ ító. *The guests will sit on these benches.* Orásan mo aŋ iyo ñ pagkání. *Have you meals at stated times.* Utáñan mo naŋ salápí si Pédro. *Borrow money from Pedro.* Oóhan mo aŋ tándó. *Answer the question in the affirmative.* Niwáwalisán niyá aŋ sahig. *She is sweeping the floor.*

Other roots: akmá, ámot, apóy, balát, bóya, báyad, bigáy, bendisiyón, bútì, dagán, retráto, gámít, gawá, gupit, hálímhim, hatíd, háwak, hígá, hitsá, húkay, húlog, ípat, kamit, kantá, labás, lagáy, lálo, lápit, lítaw, lígtás, límos, múlá, pagakpák, palit, panhik, pások, prubá, puntá, punók, sabáy, sáboy, sagása, sákit, salákay, silakbó, subó, súbok, sunód, suŋgáb, sóót, táli, táma, táña, tánan, tibáy, tíba, tiíñin, túbó, tugtóg, túlad, túlog, túloŋ, tuptóŋ, umpisá, úpa, útos, wisik.

(a) From derived words: Sya y tinagilíran ni Pédro. *Pedro hit him in the side* (ta-glíd, § 523), but: Tinaligdán ni Hwán si Pédro pagdadaán níto sa kanya ñ harapán. *Juan turned away from Pedro when the latter came before him.* Tinalikdán ni Hwán si Pédro. *Juan turned his back on Pedro* (talikód, § 523).

(b) Irregularly without accent shift before the suffix: Aki ñ binitáwan (or: binitíwan) aŋ bóte. *I let go my hold on the bottle.*


(c) From root with accent shift (so that the total shift is two syllables): Aŋ utusán naŋ kapítán ay tinamaán naŋ bála. *The captain’s orderly was hit by a bullet.* Aŋ lúlód ni Pédro ay tinamaán naŋ bála. *Pedro got shot in the shin.* Tinamaán naŋ kulóg (naŋ lintik) aŋ isa ñ púnu-ñ-mangá. *A mango tree was struck by the thunder (by lightning).* Tamaán ka naŋ lintik! *May the lightning strike you!* (curse.)

375. The local passive is formed from the root with pag- when it corresponds to an active in which mag- is contrasted with -um- (§ 351) or when the local relation, especially of *person for whom*, is highly explicit: pag-putúl-an, pag-pú-putúl-an, p-in-ag-
putúl-an, p-in-ag-pù-putúl-an. Examples: Aṣ' pagsákay sa ka-báyo ay hindí magáa η pagarálán kuñ salbáhe aṣ' kabáyo. *Riding horseback is not easy to learn if the horse is unruly.* Hindí käya ni Hwàn aṣ' kanya η pinagdarálán. *Juan’s studies are too hard for him.* Pagbálakan kitá. *I will come back to you.* Pagbálakan mo akó. *Come back to me.* Aṣ' útañ ni Maryá aṣ' pinagbáyará ñañ kanya η kapatid na babáye. *Maria’s debt was paid off by her sister.* Aṣ' áki η kapatid na laláki aṣ' pinagbíhán ko nito η báhay. *I sold this house to my brother.* Napatid aṣ' lúbid na kanya η pinagbibiyabúhan. *The rope on which he was swinging broke.* Aṣ' pinagharáñ kina Hwán aṣ' isa η lugár na malápit sa mángáhan sa dáa-ñ-Ballwag. *The place where Juan and his company were held up was a spot near the mango-grove on the Balisag road.* Pagharían mo η mabúté aṣ' puló η itó. *Rule righteously over this island.* Paghasan mo náñ mañà pañáhit aṣ' hasáa η itó. *Use this whetstone to sharpen razors on.* Aṣ' pinaghatdan kò náñ gátas ay maláyó*.* The place to which I delivered the milk was a long way off.* Sa pasigá η itó y walá η lugár na pinagbíhubarán náñ damít. *At this beach there is no place for undressing.* aṣ' pinagbíhan η point of difference, the difference. Paginán mo η dalhin aṣ' túbó η kristál na iyán, sapagkát baká magkáputúl-putúl iyán kuñ hindí ka mañáñ náñ pagdadalá. *Carry that glass tube carefully, because it might get smashed if you are not careful about the carrying it!* Pinagkhabawán nilá aṣ' lugár na itó. *This place is where they, pressed sugar-cane.* Aṣ' pinagkákabyawan námin ay isa η lugár na matasaás káy sa tubúhan. *The place where we press sugar-cane is a place higher than the cane-field.* Pagkabayawan ninyó náñ tubó aṣ' bágo η kabyawan. *Press the cane in the new press.* Pagkabayawan nilá aṣ' bágo η tayó η kabyawan. *They will press sugar-cane in the newly-erected press.* Aṣ' hwataw aṣ' sáya mó η pagkáman. *The Chinese bowl is what you are to eat from.* Si Pedro aṣ' pinag-kúnan náñ mañà kasaŋkápa η itó. *Pedro is the one from whom we got these tools.* Si Migel aṣ' pinagkúkúnan nga ñañ kwálta η pañbilé náñ kalaháw. *Miguel is the one from whom he gets money to buy caribou.* Aṣ' pagkúnan mo náñ pálay ay aṣ' sáko η may kúlañ. *The place for you to take rice is the sack that is already broken.* Hwag mó η paglarúwan, Hwán, aṣ' kutíñ, sapagkát baká mo iyán mábulág. *Don’t play with the kitten, Juan, for you might inadvertently blind it.* Paglarwan mó aṣ' bólá. *Play (with the) ball.* Aṣ' kutíñ ay nábalot sa pinaglálarúwan nga η damít. *The kitten got wrapped up in the piece of cloth with which it was playing.* Pagmasdan mó aṣ' bwán. *Look carefully at the moon.*
Hwag mö y pagputulan nañ ano màn aŋ saŋkála y iyān. Don’t cut anything on that cutting-block. Pinagsalañañ ni Hwān aŋ kanyā y maŋa báta y kapatid. Juan gave his little brothers a talking-to.

Similarly: bintāŋ, daān, darās, dasāl, háti*, hinála*, katām, kublī, patāy, pīlīt, sābi, sīlī, sīsī, tagpō*, tipān, ûsap.

(a) From a phrase: pinagsa-ulān (sa ulē*).
(b) From a derived word: Maŋa pinagpiltagánan ko y ginoō! Respected sirs, Dear sirs (in oral or written address).

(c) Irregularly without accent shift: pinagdaanān (daān), cf. § 374b.

(d) With extra accent shift, corresponding to active with mag.- (1): Pagputulan mo, Hwān, naŋ maŋa usbōŋ aŋ kalabása. Cut a bundle of shoots from the pumpkin, Juan.

As bitiw lacks the accent shift before -an (§ 374b), the form with pag- and shift of one syllable belongs here: Pinagbitiwan nyā aŋ maŋa manūk na kanya y táŋān. She let go of all the chickens she was holding.

(e) With reduplication of the root, corresponding to the active with mag- r (§ 354): pinagsisiglan (silld).

(f) With both extra accent shift and reduplication, corresponding to § 355: Pinagdāḍadagukān nyā aŋ maŋa kaāway niyā. He was dealing blows to his enemies right and left (dāgok a blow with the fist).

(g) From doubled root (cf. the active, § 356): pinagtūtu-lūŋ-tulūŋan (tūloŋ).


Saān aŋ pinagdiyān nañ mañ y māya-y-Maŋfīla*. Where have you come from?—I come from Manila. Aŋ maŋa pīntak na kadātig nañ sāpa* ay sya nyā y pinagpágapāsan (or: sya nyā y pinamumutūlan nañ pálay). The sections of the rice-field bordering on the ditch are the ones he is cutting rice from. Pinagítlugān nañ manōk aŋ kahō y itō. The hen laid its eggs in this box. Hwag mö y pamitasān nañ būna aŋ ātis na nāsa tabi nañ bālon. Don’t pick the fruits from the atis tree by the side of the well. Siya kō y pamimitasān nañ būna aŋ byābas na nāsa gitnā nañ bakūran. I shall pick fruits from the guava tree in the middle of the yard. Ali y lugar aŋ iyo y pinamutūlan nañ damō? Which place did you cut grass from? Sinundō ni Pedro aŋ kapatid na bahāye sa bāhay na pinanānahilān. Pedro fetched
his sister from the house where she was working as seamstress. So also from: tálo, tiwála?.

(a) With pañ-hin- the local passive corresponds to the active with mañ-hin- (§ 357,b); the reduplication affects the hin- which, theoretically, we may regard as part of the underlying word.

"Magáral ka ñ mábutí at pañhinayángan mo ñañ mahalagá ñ panañhón," sinábi ni Hwán sa kanya ñ anák. "Study hard and take account of the precious time," said Juan to his son. Káylan pa kayá pañhinayángan nañ maña táo ñañ maña áni ñ tañ-taó y náslafrá nañ luktőn o nañ táyot? When will the people at last regret the harvests that are every year destroyed by locusts or by drought? Pinañhinayángan nilá ñañ nálabog na bañká". They were sorry about the canoe that had sunk. Pinañhinayángan námin ñañ mañ-rámi ñ búnay na ginúgol nañ báyán sa pagtataqgol sa katwiran.

We regret the many lives lost by the country in the defense of its rights. (sáyañ); similarly from ganté: pañhigantihán.

(10) Special static words.

377. With S -an special static words are formed from oxytone roots, without the irregularities described in § 334. In meaning they fall into two types, which, however, are not always clearly distinct.

(a) They express an action by two or more actors, a kind of plural of root words of the type described at § 341,3,a. Àñ álisan nañ maña aluwaq ay sa lunes nañ hápon. The leaving of the carpenters is fixed for Monday afternoon. añ inúman a drinking party. Àñ áyakan nañ maña báta? ay nárinig ko sa kalsáda. I heard on the street the crying of the children. Àñ kálabúgan nañ maña nalaglág na nyóg dahílan sa malakás na hágún ay nárinig hágún sa malayo ñ lugar. The thud of the coconuts that were thrown down by the strong wind was audible for some distance away. Àñ kálasíqan nañ maña kwalta ñ láglág sa bulás ni Hwán ay sya ñ nakágtañ kay Pédro. The rattling of the coins falling from Juan’s purse was what woke Pedro up. Àñ kantáhan nañ maña ibon ay ginágawá nila kun umága. The birds sing together in the morning. Àñ kúrútan nilá sa nilúto ko ñ isdá ay lubhá ñ madalás. They often pinched pieces out of the fish I had cooked. Àñ litsúnan nila Hwán ay hindí nátuloy. The barbecue of Juan and his friends did not come off. Àñ lukísthan nañ maña luktón ay totó ñ maiikté. The leaps of the small grasshoppers are very short. Àñ págakpákán nañ maña táo pagkaraán nañ talumpáte? ay lubhá ñ mahába? The applause of the people after the speech was very long. Àñ pintásan ni Hwána at ni Maryá ay parého ñ hindí totó. The criticisms of Juana and Maria make of each other
are equally untrue. Any kanyá na maça lalagyang nañ tubá ay pùnúa na lahát. His containers for the sap are all full. Any kanila na sákayan sa tròen ay sa lìngg nañ umága. They are all to take the train Sunday morning. Naparoón akò kagábe sa isa na sáyawan.

I went to a dance last night. Any sigáwan nañ maña báta sa kalasáda ay nakabángi. The shouting of the children on the street is deafening. Any táhúlan nañ maña ño os the drawing together of the dogs. Any tayá an a staking, a putting up of stakes (any táy a a stake in a bet or game). Nárinig sa isa na úpúan nañ maña Intsék any kwénto na itò. This story was heard in a gathering of Chinamen.

Similarly, from: kaluskòs, patáy, pustà, puták, salità, sugal, takbó, tiñán, tugtòg, umpók.

From derived word: Ay himaguskan sa Filipinas ay natápuñ nà. The fighting in the Philippines is over. (as though from a form -himagusik, see § 518).

This formation underlies further derivatives, see §§ 352.d, 357,a.

(b) The other meaning of the formation S -an is that of an object viewed, rather explicitly (cf. § 380), as the scene of plural action or the place of things. So: any bigáñan the place where hulled rice is made, threshing floor for rice, rice-mill. Si Hwán any bigáñan nilà nañ kanilà na maña ninákaw na aláhàs. Juan is the one to whom they give the jewelry they have stolen. Any bilángguan a prison (any bilangó a prisoner). Any kanila na bilíñan nañ pálay ay sa kamálìg ni Hwán. The place where they buy rice is in Juan’s storehouse. Ay dàánan nañ maña sundálo ay any landás na itò. The usual route of the soldiers is this path. Any hampáñan the whipping-bench. Any maña magkákápit-báhay na si Andrés, Kulás, at Pedro ay nagtáñalo tuñkúl sa kaní kanilà na hanggáhan nañ baku-ran. The neighbors Andrés, Nicolás, and Pedro are disputing about the boundaries of their grounds. Sa pagítan nañ báya na Bátwag at báya na San-Migél ay máy-roo na isa lámañ na hintúan an maña nagláladak. Pedestrians have only one stopping-place between the towns of Bátwag and San Miguel. Si Pedro ay sýa na nìrman nañ salapi nañ maña táo sa báyan. Pedro is the one from whom the people in the town borrow money. Any hukúyan a machine for fanning the pounded rice. Any isa na taburéte lámañ any gináwa nila ng lágyán nañ kanila na maña sombréro, sapágkát any sabitàn ay punú nà. A chair was all they had to lay their hats on, for the hat-rack was already full. Any láquyan sa ilog any bumábaw. The swimming-place in the river grew shallow. Any làruan the play-ground. Any libáyan sa maña báta sa maña bápor na naglálayag.
sa dága bat Pasiño ay lubhà ñ malilinis na lugar. The play-
rooms for children on the steamers that ply on the Pacific Ocean
are very neat places. Añ nyúgan a cocoanut grove. Añ pátáyan
nañ bábuy ay nasunog. The pork slaughter-house burned down.
Añ pátisan a factory for shrimp-sauce (patis, made of the small
shrimp called hípon). Añ báro ñ punt-punt ay sya nyà ñ ginawà
ñ tagpían nañ maña retáso. She sewed the patches all on to the
ragged blouse. Añ kanila ñ tagpían ay añ daá-ñ-Balíwag. Their
meeting-place is the Bálíwag road. Añ tanyágan an exhibition, ex-
position. Añ timbáyan a pair of scales. Añ tiñdáhan a shop, store
(añ tiñdá the goods for sale in a store).

Similarly, from: aklát, bántáy, bigát, biniyág, bukàs, buntót,
dasál, gawà*, hagdàn, hígà*, hukóm, kabiyàw, kubb, kulòg, libíy,
lukàs, mangà, pintá, pintò, pitág, punlà*, sampáy, sañlá*, simbà,
sahàn, tañgáp, tañgánkà, tirá, upò*.

A very few show irregularities: eskwèl-han, paá-nan, tóto-hâ-
nan the truth (totoo); the secondary accent is lacking in damú-han,
tubú-han; irregular in kumplásán-an.

From a compound word: úbus-làkasán (úbus-lakás).

From a phrase: sà-lawáhan changeable, fickle, as though from
sa lawà; for the latter see § 345.

From derived words: añ inumínan place for drinking-water,
water-shelf (inum-in, § 367,a); añ silañán-an the east (silañ-án,
§ 379.

378. The formation (1) S -an is made from baryton roots
and corresponds in meaning to (a) in the preceding type; the suf-
fix is added as a rule without irregularity.

Añ ibígán ní Maryà at ní Hwàn aí natápus sa pagtatampú-
han. The love-affair of María and Juan ended through their con-
trariness. Añ láyásan nañ maña sundálo ay hindí maampát nañ
kanila ñ maña pinúno*. The deserting of the soldiers could not be
stopped by their officers. Sa miyèrkules añ lúlánan nila sa tren.
On Wednesday they are to embark on the train. Añ púlútan nila
nañ kwáltà ay náhintò? nañ márinig nila añ putòk. Their scram-
bling for money ceased when they heard the crash.

So: háyag, háñi, kálìn, kilós, sáma, tób, tóloy.

Irregular in form is: Añ tawánan nila Hwàn ay náhintó dahí-
lán sa kanila ñ pagkágulat. The laughter of Juan’s crowd stopped
on account of their surprise (táwa).

Irregular in meaning, as though local instead of plural, is:
Añ gulód na itò ay sya ñ silañan nañ áraw. This hill is the place
where the sun rises (silañ).
379. The form from barytone roots corresponding to the type in § 377,b and often also to type a, is: (2) -an, without irregularities: Aŋ agawàn naŋ maŋa ungö aŋ maguló. The grabbing by the monkeys was assahàh a reading-room, library. Bulakan Bulacán (name of a province, if from búlak a cluster of capoc cotton). Aŋ malīt na úna ñ itò aŋ sya kò ñ duràn naŋ maŋa asplè. This little cushion is where I stick my needles. Aŋ haluàn a mixing-vessel. aŋ hugasàn a place for washing dishes. aŋ hulihàn naŋ isdà a fishing-expedition. Si Hwàn ay isa ñ babaye ñ cutuhàn. Juana is a lousy woman. Aŋ labanàn naŋ maŋa Türkos at Êglèses ay kasulukuyan pa laman. The warfare between the Turks and the English is only now taking place. Aŋ kanila ñ lakarán ay lubhà ñ massayà. Their walking party is very merry. Aŋ kanila ñ lusupàn ay hindí natápús na mabúte, sapagkàt maràmi sa maŋa tào ay matamàd. Their cooperative scheme did not turn out well, because most of the people were lazy. Aŋ muràhàn ni Hwàn at ni Maryà ay nàrinig naŋ bod ñ báyan. The revilings of Juana and Maria were heard by the whole town. Sa báyañ-San-Migèl ay nanyàre aŋ isa ñ nakawàn. In the town of San Miguel a robbery took place. Aŋ tablà ñ itò aŋ gínawà ñ pakuàn naŋ maña bátà'sa maña paku ñ asplè na kinùha nilà. The children used this board for hammering in the tacks they had taken. Aŋ bútás naŋ bałkà ay sya ñ gínawà ñ pasakàn ni Pédro naŋ pagkit. The leak in the canoe was where Pedro called in the war. Aŋ putikán a clay-pit; a person or thing covered with mud. Aŋ isà ñ labañàn ay syà ñ nagîñ silicañ kay Hesús. Jesus was born in a manger; aŋ kàtri ñ silicañ ni Hwàn the bed in which Juana's children were born. Sya y sugatàn He is wounded; aŋ sugatàn the wounded (as, after a battle). ay sulatàñ a writing-desk. Aŋ sîloñ naŋ báhay ay sya nỳà ñ taguàn naŋ maña kasañkàpan sa pagaalwàge. The ground-floor of his house is where he keeps his carpentry tools. Aŋ kuwàrto ñ itò ay sya kò ñ tulugàn. This room is my sleeping-place. Aŋ tulugàn naŋ báhay ni Hwàn ay nása bubuñàn. The sleeping-quarters in Juan's house are on the roof. aŋ utusàn a servant, a waiter, an orderly.

Similarly: áral, búkol, dáhil, haráñ, hása*, flaw, flaw, káin, lúto*, sábit, sáboñ, tápon, tâlis, úlo, úpa, óras.

With irregularities: hàlamanàn garden, flower-pot (halamán) has secondary accent on the first of three syllables; aŋkàn the members of a given person's immediate family, not including himself: aŋ aŋkàn ni Hwàn Krùs Juan Cruz' wife and children (from -ának, cf. mag-ának, § 358,a); kwayànan, beside kawayànan (kawàyan).
With irregularity and reduplication: ka-kan-án (-káin).

380. (1) -an with irregularities forms static words denoting objects by the action for which they are locally used or by the things they are the place of; the local meaning is less explicit, and the object has more fixed identity apart from its local relation than is the case in the preceding forms. This distinction is very clear where both forms occur from the same root (cf. kulôn, lagày); it may disappear where only one form is made (ságulan, atísan have the same value as nyúgán).

aŋ atísan a grove of atis trees. Bigasàn aŋ kanyaŋ ñ sináíŋ. Her boiled rice has raw rice in it, is not done. Aŋ kanyaŋ ñ damít ay pulahân. Her clothes are all red. Sya y isa ñ pulahân. He is a Red, a member of the Red party. aŋ siláñan the east, also Siláñan Silángan (name of a town). aŋ taanan a fugitive. aŋ manók na tałánan the defeated game-cock; látó ñ talúnan a dish in which the defeated game-cock is cooked with ginger. Similarly: asó, bákod, bubóŋ, dúlo, gawâñ, haúgá, haráp, kulôn, labáŋ, laróñ, likóð, luób, paá, ságin, tintéro.

(a) Some roots which begin with l and most of those whose irregularity involves contraction, have reduplication in this form:
Aŋ lalagâyən ko nañ libró ay aŋ mésa ñ itó. This table is my bookstand. Aŋ uupá ñ itó ay gágamítin nañ maña panañhín. The guests will sit on these seats. Aŋ uupá ñ itó ay sa háreñ. This seat is for the king. Similarly: hihiğàn (higàñ), lalamúñan (lámón), lalawígan (láwíg), sáskyàn (sákáy), titírhán (tíráñ).

(b) From derived words: Napútól nilà aŋ púño-ñ-káhoñ sa kalahatían. They cut the tree at the middle. Nalagót aŋ lûbíd sa kalahatían. The rope broke at the middle. (kalahátiñ, § 519). Aŋ bútás nañ bañkàñ ay nása tagílían. The leak in the canoe is in the side. Nilagúyan ni Hwáñ nañ tagílían aŋ kanyañ ñ báhay. Juan put side-walls on his house. (tagílían, § 523).

381. D-an, with accent shift if the root is barytone, forms words denoting an object which is an imitation or miniature of such and such: aŋ dagat-dagatán a lake; aŋ kábá-kabáyúñan a play-horse; aŋ tao-tañhan a maniñin, doll; the pupil of the eye; aŋ bariñ-baríñlan a toy-gun. Further derivatives from this formation, see § 352.d.

382. Many roots here treated, because felt, as simple, end in -an: bañán, batalán, dalandán, hagdàn, haláman, kánan, kápitán, kapítán, kawayán, laróñwan, pagítan, pakuñwan, paññan a kán-ñ-bañket, pasígan (Pásíg is the name of a river), píggán, sagwúñan a padder, sañkáñan, tampaláñan, tahíñan.

383. Similar formations with pañ- prefixed add the element
of meaning present in the transient formations with man- and pañ-; they have secondary accent on the prefix, as though it formed part of the underlying word:

(a) pàñ- -an (cf. § 377): Añ kahò ñ itò ay sys ñ pàñpitúgan
nañ manòk. This box is the place where the hen lays its eggs.

(b) pàñ- (1) -an (cf. § 378): Si Hwàn ay sys ñ paráti ñ
pàmúñan nañ básag-úlo. Juan is the one who always starts the
fighting.

(e) pàñ- (2) -an (cf. § 379): pàñaserahàn boarding-place.

II. Secondary groups.

1. Prefix si-.

384. The prefix si- is used only in active transient forms, and
is always preceded by mag- or nag-: mag-si-pútól, mag-si-si-pútól,
nag-si-pútól, nag-si-si-pútól. In meaning these forms are explicit
plurals of the primary active forms. Occasionally the plural value
is emphasized by infixation of -añ- into the mag- or nag-.

385. From the simple root the explicit plural with si- corre-
sponds to the primary actives with -um- or, in many cases, with
mag-. Nagasílag sila sa báyan nañ itò y pasúkin nañ maña kaáway.
They all fled from the town when the enemy entered it. Añ maña
ása ay nagsísilámon. The dogs are eating. Magasílagya kayò. Re-
joice, Be glad. Añ maña làngám ay nagsísilimpúndon (or: nagsí-
silípon) sa nápatay nila ñ gagambà. The ants are crowding all
over the spider they have killed. Nagsísipútól sila ñ lahát nañ túbò
nañ kamí ay dumátiñ. They were cutting sugar-cane when we ar-
rived. Magsípútól kayò nañ túbò. Do you all cut sugar-cane.

So from: akiyát, alis, dálaw, dalö, datiñ, húli, húsay, iyák,
kantá, kápit, lakl, lípat, lúlan, pígil, puntá, sáyad, tindig,
tugtóg, túlo, túno, uwi*.

(a) Plurality emphasized: Nánpagsíúñog añ maña sundálo.
The soldiers retreated. So also from alís.

386. This formation is made from the root with pag- prefixed
when it corresponds to primary actives with mag- in contrast with
-um- (§ 351). Nagsísipagáral silà. They are studying. Magsí-
pagáral kayò. Study. Añ maña báta* ay áyaw magsipagbíhis. The
children don’t want to change their clothes, get dressed up. Añ
maña làngám ay nagsísipagípon (or: nagsísipaglípon) nañ págkáin
kuñ tagáraw. The ants store up food in the hot season. Magsí-
pagpútól kayò, Pédro, nañ káhoñ na gágamíñin sa pagílilitñon. Pe-
dro, do you folks cut some wood to be used in the barbecue. “Mag-
sísipagpútól dàw sila nañ dikòla,” añ sábi ni Hwána. “They say
they are going to cut off the trains of their skirts,” said Juana. Nagsipagpútol naŋ buhøk aŋ maŋa Intsèk. The Chinamen cut off their queues. Nagsipagpútol naŋ buhøk aŋ maŋa Intsèk na sì Yèŋ at Tsàŋ, naŋ sila y datnàn ko sa kanila y tindáhan. The Chinamen Yeng and Chang were cutting their queues when I came upon them in their shop. Nagsipagtipldí aŋ sundálo. The soldiers economized.

So from: basá, dasál, hintò, larò, pasiyál, sísí, sugál, takbé, tindíg, yukayók.

(a) Plurality emphasized: naŋagsipagtipldí.

(b) The pag- is used when the underlying word is a derived word: Aŋ maŋa sundálo y Tagálog ay nagsipaghimagáik. The Tagalog soldiers revolted (himásgik, § 518). Nagsipaghimagáik kan sila. They fought each other (himásgikan, § 377,a). So from: agawan (§ 379), -bugtúyan (§ 377,a), labanán (§ 379), takbúhan (§ 377,a). Cf. § 406.

(c) The same formation with accent shift of the root corresponds to primary actives with mag- (1), § 353. It occurs from: bálot, lákad, líbot.

387. With paŋ- prefixed to the root, this formation corresponds to the primary active with maŋ- (§ 357). Magisipamáká táyo. Let’s all go canoeing Magisipamiyábas kami sa maŋa gúbat na malápit. We are going guava-picking in the jungles near here. Si Pédro at si Hwàn ay umáhon sa bundök úpaŋ magsipamútol naŋ káhow na asaná. Pedro and Juan went up into the mountains to cut asana. Aáhon kami sa bundök at magsipamútol kami naŋ muláwin. We are going up into the mountains to cut molave.

So from: baril, hína, hiqi, noód, tahímik, tálo.

(a) With paŋ-hin-, cf. § 357,b: Sila y nagsipaghimagáik They made a revolution.

2. The prefix paki-.

388. The prefix pakí-, which forms simple static forms, transients, and abstracts, expresses that the subject of the sentence performs or undergoes the action along with others that were involved in it before,—this either through interference or by favor of someone else.

389. Simple static form: aŋ pakikínábaŋ the obtaining of profit (kinábaŋ) in trade with others; also: holy communion. So pakípitútol, in command (cf. § 341,3,c), cut as a favor.

390. The active transient and the abstract have the forms:
maki-pútól, maki-ki-pútól, naki-pútól, nakí-ki-pútól, pakí-ki-pútól, i.e. the reduplication affects the syllable -ki.-

Aŋ kapítan aŋ nagpadalà nai is aŋ sekreta sa lúpà naŋ ka-
away úpaŋ makiramdám naŋ kanila ní kilusan. The captain sent
a spy to the enemy’s country to spy out (literally: perceive
along) their movements. Makikikain akò kina Lilay. I am going
to Lilay’s for a meal. Si Pedro ay nakikáin kina Hwán. Pedro
took a meal at Juan’s house. Nakipútól akò naŋ damò sa lúpà
ni Mariyáno. I obtained permission to cut grass from Mariano’s
land. Sila y nàròroòn sa búkid ni Pédro at nakikipútól naŋ damò.
They have gone to Pedro’s field and are cutting grass there by his
permission. Pumaroön ka t makipútól naŋ damò. Go and ask
them to let you cut some grass. Pakikipútól dító ni Hwán naŋ
damò ay sinílín mo aŋ útag nya. When Juan asks to be allowed
to cut grass here, dun him for his debt. Sila y nakísúno kay
Mariyá. They had Maria let them live in her house with her.
So: sakày, sáma, túloy, túlog.

(a) With accent shift of the root (§ 337): makialám look
after someone, nose into others’ affairs (álam).

391. The root has pag- when the formation corresponds to
a primary active with mag- in contrast with -um- (§ 351): Naki-
pagáway aŋ báta ní itò, kaníyáº hindi dápat pahintulít ní mada-
lás na manáog naŋ báhay. As this boy gets into fights, he should
not often be allowed to leave the house. Nakipagáway si Pédro.
Pedro got into the fight. Nasaktàn si Hwán sa kanya ní pakikipag-
laróº. Juan got hurt when he joined into the game. So from:
bunóº, dalambaháº, lában, tagpóº, úsap.

(a) From derived words: Hwag ká ní makipagláguyan,
Hwán, at báka ka malunod. Don’t go swimming with the crowd,
Juan, I am afraid you might get drowned. Makikipagláguyan ka
bà, Pédro! Are you going along swimming, Pedro? Nakipag-
luksihan si Hwán naŋ ídas aŋ maña laróº. Juan entered in the
jumping-contest when the games were held. Similarly, from:
pustá-han, siksik-an, takbú-han. All these belong under § 377,a.

35 See also § 427,b.

(b) Corresponding to primary active with mag- (1) § 353:
Nakipagbabàg si Pédro. Pedro got into a free fight (bábag).

392. The root has paŋ, corresponding to a primary active
with maŋ:- Sya y hindi pinahintulútan sa kanya ní pakikipamútól
naŋ tubó. His request to be allowed to cut cane was not granted.

393. In the passive the pakí- expresses that the subject un-
dergoes the action along with others, often as a favor on the part
of the actor. So direct passive: pakí-putúl-in be cut, as a favor
on the part of the one who does the cutting; the recipient of the favor is the speaker.

394. In the instrumental passive the meaning is similar; sometimes, however, the instrumental passive is used with the person asking the favor as agent.

Maári mo ŋà ŋ ipañikihúlog sa kuréyo ŋà súlat? Will you please mail my letter for me? (literally: Can my letter please be thrown-along-with-yours or thrown-as-a-favor into the mail by you?). Ipinakihúlog ni Pédro aŋ áki ŋ súlat. Pédro mailed my letter (along with his or as a favor) for me. Ipinakikihúlog ko lámaŋ kay Pédro aŋ áki ŋ maŋa súlat. I am asking Pédro to mail my letters for me; here ipañakikihúlog is not that thrown as a favor, but that asked to be thrown as a favor. Ipinakkipútol daw ni Hwàn aŋ buhök naŋ a'allá nya ŋ Intsék. Juan says he will ask someone to cut his Chinese servant's hair; ipañakkipútol is here that asked to be cut as a favor, and the relation of asking is the only thing expressed by the instrumental (rather than the direct) passive.

395. The root has pag-, corresponding to § 351: Ipinakipag- pútol mo ŋà naŋ buhök aŋ guntiq na ito, úpaŋ áti ŋ masubúkan aŋ húsay naŋ talim. Please use these shears in cutting hair, so that we may test the quality of the edge (genuine instrumental passive). Ipinakkipagpútol daw nya akó naŋ būhök pagáhon nya sa bundök. He says he will cut some bamboo for me when he goes up into the mountains. (genuine instrumental passive). Ipinakkipagpútol akó ni Hwàn naŋ tubó. Juan had someone cut me some sugar-cane (literally: I was asked to be cut for as a favor). Ipinakkipagpútol daw ni Hwàn si Pédro naŋ labóŋ. Juan says he is having someone cut bamboo-shoots for Pédro.

396. Local passive with paksi-: pinakibalitaan was ascertained by the actor getting people to tell him as a favor.

(a) From shifted root: pinakialamán.
(b) With pag- (cf. § 352): pinakikipagtakbuhán.

3. The prefix ka-.

397. Secondary forms with the prefix ka- are of most varied meaning; the principal types express association of two individuals or groups and involuntary action. In accented form the prefix ka- expresses chiefly accidental occurrence. In certain passives associated with this group the prefix itself does not appear.

(1) Simple static forms.

398. Words with prefix ka- denote objects (or groups) stand-
ing in such and such a relation to another object (or group). Sya y áki y nagíng kabálae. _He (she) has become my fellow-parent-in-law_, i.e. _Our children have intermarried_; the form _ka-baláe_ merely makes explicit the element of relation present in the simple word:

5 Si Bantúy ay áki y baláe. _Bantú's son (daughter) has married my daughter (son)._ Añ maña y áso ay nása kabíla nañ báko. _The dogs are on the other side of the fence (the simple -bilá* does not occur; the idea of other side is always envisaged as relative)._ Añ búkid ni Hwán ay karátig nañ kay Pédro. _Juan's field borders on Pedro's._ Añ mésa y itò y kakúlay nañ kahón. _This table is of the same color as the chest._ Si Hwán aq kabán ñy Andrés sa laró y dáma. _Juan is Andrés' opponent at checkers._ Kamátá si Hwán ni Pédro. _Juan and Pedro took to each other from first sight._ Añ tagpi nañ báro ni Pédro ay hindí kamukhá nañ báro*.

10 _The patch on Juan's blouse does not match the blouse._ Añ áki y kapatíd na si Hwán my brother Juan. Añ áki y kapútól na si Hwán my brother Juan; aq kapútól nañ tubó a piece (broken off) of the sugar-cane. Añ kasánib nañ áki y banig ay aq banig ni Manuwèl. _Manuel's sleeping-mat and mine overlap (kasánib one of two things of which one overlaps the other)._ walá y kasàñkàp without accompaniments, trimmings, affixes. Si Mariyáno ay ka-sunod kò y lumálakad sa kalsáda. _Maríano was the one who was walking behind me on the street;_ aq kasunod kò y naparoön sa simbáhan the one who followed me in going to church (kasunód, one of two persons one of whom is following the other). Añ ká-túpo _the person one is dealing with, the other party._ Si Pédro ay kaugáli nañ kanya y kaybíga y si Hwán. _Pedro has the same habits as his friend Juan._

20 Similarly from: áway, báyan, biyák, bunó*, ribál, haráp, ki-lála, kláye, lákip, laró*, pantay, parti, sabuwát, sáli, sálo, sáma, súno*, tapát, timbá*, unti*, úsap, walá*.

25 Divergent in meaning are katáó (_§ 255_), kagábi, kahápon (_§ 259_). Cf. also _§ 520._

30 (a) From derived words: Syá y isa kò y kamagának. _He is a relative of mine (mag-anák, _§ 358,a_), and kamakalawá (_§ 259_, from maka-lawá, _§ 453_).

35 (b) From a phrase: aq kasa-ñ-báhay a person dwelling in the same house with another, a housemate (isa y báhay).

(c) From shifted root (_§ 337_): Si Hwán ay kagalit ni Pédro at ni Kuláa. _Juan is at odds with Pedro and Nicolás._ aq kanya y kagalit the person or persons with whom he is at odds. Si Pédro aq nagíng kasirá ni Hwán. _It is Pedro with whom Juan is angry._ Hindí ko kataló si Pári Hwán. _I don't play winning-
and-losing games with Father Juan. Similarly from álam, sáma.

(d) The root is reduplicated in a few cases: Si Pedro áñ áki ñ kabáyan. Pedro is my fellow-townsman (beside kabáyan); katutúbo* native, ingrown, inborn, inherited.

399. kà-ka-. With accented reduplication of the prefix these forms emphasize the incompleteness of the correlative object: Kà-kapútol lámañ na tubó áñ áki ñ nákúha. I got only a little piece of the sugar-cane. So also kàkauntè*. 

400. ka- R. With accented reduplication of the underlying word ka- forms words expressing the recent completion of an act; they are used impersonally (§ 77) or as conjunctive attributes. Káahaway pa lámañ ni Hwán sa kanya ñ kalaró*. Juan has only just now quarreled with his playmate. Kabábanon ko. I have just got up. Kagaháliñ sa báyan nañ kapatid ko ñ babaye. My sister has just come back from town. Kahihiga ko pa lámañ. I had just then lain down. Kalalarú ku pa lámañ sa báta*. I have just finished playing with the child. Kapúpútól ko pa lámañ nañ yantòk. I have only just now cut some rattan.

(a) ka-pag- R, with the usual value of pag- (§ 369, etc.):

Kapagpúpútól lámañ ni Hwán nañ kawáyan. Juan has just come from cutting bamboo.

(b) ka-paŋ- R, corresponding to active with nañ- (§ 357):

kapamúmútol (pútol).

401. ka- D. With doubling of the root ka- has causative value: it expresses that which causes such and such an involuntary action, specifically, such and such an emotion: Añ dumatañ na bálañ ay katákot-tákoñ añ dámi. The locusts that came were frightful in quantity. So from hiyá*, taká. Vowel-contraction in káwáwa* pitable, piteous (for ka-áwa-áwa*). Slightly divergent in meaning is karáka-ráka (§ 265,5).

402. In a different use ka- has the form kay- in some words; these formations express a remarkable degree of a quality; they are used impersonally (§ 76), as predicate (§ 247), occasionally as conjunctive attributes: kálat kayálat what saltiness! (of water); kay-asúl what blueness! Katáyog nañ púno-ñ-niyòg na iyòn! How tall that cocoanut tree is! Kayunti* nañ ibinigáy nga ñ laruwán sa ákin! How few toys he gave me! So: kay-dámot ka-rámot, ka-rúnoñ, ka-itim, kakínis, ka-láyo*, ka-munti*, ka-pulà, ka-tabá*, kay-tipid.

(a) With reduplication of the root, this form refers to the quality in an explicit plurality of objects: kaitèm what blackness!
(of several things); Kalalamlg naŋ paá naŋ maŋa báta? How cold the children's feet are!

(b) With doubled root these forms intensify the quality:
Kaydámot-dámot naŋ báta ñ itò! What a terribly stingy child!
(kaydámot, karámot what stinginess! aŋ dámot stinginess).

403. A few forms with accented ka- prefixed to the root envisage the accidental nature of the reciprocal relation: Aŋ maŋa damit na itò ay kásiya sa bàöl. These clothes will fit into the trunk. Akö aŋ kásundo ni Pépe sa pagpapalaró naŋ bësol sa maŋa báta. I am at one with Pepe as to letting the children play baseball. Hábaŋ akò y nagdádaàn, kátaon namà ñ isinábuy nya aŋ túbig. He threw out the water at the very time, it happened, that I was passing by. aŋ kàiwálà a confidential agent, manager, overseer.

The words káluluwà and kápuwà, which resemble this formation, seem to be felt as simple roots and have been so treated here.

(2) Normal transients, abstracts, and special static forms.

404. k-um-a-. An active with -um- is made from ka-íísap as underlying word: Si Hwàn ay kumàkaíísap sa ákin. Juan was talking at me, haranguing me.

405. mag-ka- pag-ka-ka-. Actives with mag- and abstracts with pag- r from underlying words with ka- express a partial affection of the actor or of a group of actors; ka- here has its involuntary force: the actor is not a rational and voluntary agent.

Nágkarooñ ako naŋ trabáho kanína ñ umága, sapagkát nágpasakày akò sa trèn naŋ maŋa kamátis naŋ tátay ko. I was kept busy this morning, for I attended to the shipping by train of my father's tomatoes. Nágkarooñ sya naŋ gálit. He harbored ill-feeling. Nágkagulò aŋ maŋa Amerikáño sa pagdatì naŋ Dóytsland. The Americans were surprised at the coming of the "Deutschland", Nágkagustò sya ñ kumàín naŋ súha. He conceived a desire of eating grape-fruit. Nágkàkalípon aŋ maŋa laŋgàm sa pútò. The ants are getting all over the cake. Akò y nagkàmálay pagkaraàn naŋ ilà ñ sandali ñ paghihimatìy. I returned to consciousness after a few moments' fainting-spell. Nágkapàlad si Hwàn na makaràtì dìto ñ maluwalhàti. Juan was fortunate enough to get back here safe and sound. Aŋ pakwàn ay nagkasíra? The watermelon got partly spoiled. Aŋ maŋa ságií ay nagkasíra* sa kalaún naŋ pagkàtágò* sa lalagýán. Some of the bananas got spoiled on account of the long time they were kept stored. Nása simbáhan silà naŋ magkasúñog. They were at church when a fire occurred. Twi ñ papasúkìn ko sa kúrál aŋ maŋa kalabàw ay nagkákawalá
silà. *Every time I put the caribou into the corral, they get away.*

So: búkol, hínég.

406. mag-ka- (1) pag-ka-ka- (1). Accent shift in this formation serves various uses:

(a) It may be due to the root: Si Hwàn ay nagkasakit noo 'ng bwa 'ng nagdaàn. *Juan had a sickness last month.* Si Hwàn ay hínî makapútól naŋ káhoy, sapagkát mahínà pa sya dahilàn sa pagkakasikit. *Juan cannot cut wood, because he is still weak on account of his recent illness.*

(b) It expresses plurality: Magkákapútól aŋ maŋa tubò. *The sugar-cane will get broken in numbers.* Nagkapútól aŋ maŋa tubò sa lakâs naŋ hâuín. *The sugar-cane broke in quantity under the violence of the wind.* Nagkákapútól aŋ maŋa tubò sa kalakasán naŋ hâuín. *Much sugar-cane is breaking under the force of the wind.*

So also from lûnód.

(c) The form is really a simple active with mag- from an underlying word of the form ka- (1), § 398.c; three words of this kind occur: Silà y nagkagalît. *They quarreled.* aŋ pagkakagalît the quarrel. Aŋ Hapôn at aŋ Taña ay nagkasirâ". *Japan and China had a break.* Silà y nagkatalò. *They played a winning-and-losing game.* Nagkatalô naŋ aŋ maŋa nagtúñagul. *The gamblers have lost and won, have finished their winning-and-losing game.*

In accordance with § 356, the underlying word is doubled with distributive plural meaning: Silà 'ng ñapat ay nagkágalît. *The four of them all got angry at one another.*

Similarly, an explicit plural with mag-si-pag- is formed (cf. § 386.b): Nagpisipagásirá silà. *They had a falling out.*

407. (a) mag-ka-r pag-ka-ka-r. The reduplication of the root expresses repeated action in a form with retraction of accent and irregular insertion of ̄ after the prefix: Sya y nagkàkañáda-dápa". *He kept falling on his face.*

(b) mag-ka-D pag-ka-ka-D. Doubling of the root seems a more regular expression of the same value: nagkàkáumpòg-umpòg.

408. Special static words with mag-ka- are simply dual collectives with mag- (§ 358,a) from underlying words with ka- (§ 398): Aŋ banig ni Hwàn at ni Pédro ay magkasânib (or: magkasánib) sa pagkálátátag. *Juan's and Pedro's sleeping-mats overlap each other as they are spread.* aŋ magkabalâne a pair of persons related by intermarriage of their children (more insistent on the relational element, but practically equal to magbalâne, § 358,a). Aŋ dalawa ̄ ̄.manôk ay magkabukôd naŋ kuloñan. *The two chick-
ens were in separate crates. Áŋ bükid ni Hwàn at ni Pédro ay magkaráitig. Juan's field and Pedro's border on each other. Si Pédro at si Hwàn ay magkapantay. Pedro and Juan are of the same height. áŋ magkapatid two brothers or sisters, a brother and a sister. áŋ magkapútol na si Andrès at si Rayél the brothers Andrés and Rafael. Magkapútol kami ni Hwàn naq báro* Juan and I have blouses made of the same cloth. dalawá ṣi bágay na gágawi ṣi magkasunod two things that are to be done one after the other.

(a) From kababáyan (§ 398,d) : dalawá ṣi estudyànte ṣi mag-

kababáyan two students from the same town.

409. mag-ka-ka. As the explicit plural corresponding to these duals reduplicates the underlying word (§ 358,b), the syllable ka- is repeated in this meaning: áŋ magkakapatid a group of three or more brothers and (or) sisters; in the same meaning áŋ magkakapútol. So also from: bukód, sáma, súno*.

(a) The form magkababáyan (§ 408,a) rejects the extra re-
duplication, and is therefore plural as well as dual: tatlo ṣi estu-
yànte ṣi magkababáyan three students from the same town.

410. mag-ká- pag-ka-ká-. The transient with mag- and ab-

stract with pag- r from underlying words with ká- have the ac-
cidental value of the latter prefix, usually with a dual reciprocal meaning. Sa kabilá ṣi bandá mo ibwál áŋ púno ṣi iyan, sapagkát kuŋ iré ay ibuwal kò y baká magkádagan áŋ dalawa ṣi púno*.

Fell your tree in the direction away from me, so that if I fell this one, the two trees won't fall one on top of the other. Magkákáda-
gán áŋ dalawa ṣi púno ṣi itò, kapag hindi mo ibinwál sa kabilá ṣi bandá iya ṣi pinúputol mo. These two trees will fall one on top of

the other, if you don't make the one you are cutting down fall, the other way. Nagkádagan áŋ dalawa ṣi báta* naŋ mahúlog sila sa hagdán. The two children landed one on top of the other when they fell from the ladder. Ilabas mò sa bükid, Kulás, áŋ dalawa ṣi sáko ṣi pálay na nagkákadagan na nása bañán. Nicolás, take out to the field the two bags of rice that are lying one on top of the other in the granary. Áŋ pagkakáiba naŋ ugáli ni Pédro at ni Hwàn ay gáya naŋ pagkakáiba naŋ túbig at naŋ apòy. The dif-
fERENCE in character between Pedro and Juan is like the difference between water and fire. magkáhiwalày part from each other (by force of circumstancies, of two people). Áŋ ikinaháti naŋ palayòk ay aŋ masamá ṣi pagkakálagay nitò. What caused the rice-pot to break was the bad way it was placed. magkàmáyaw harmonize. aŋ pagkakásabày the happening at the same time of two events. Sys
y nagkásála. *He sinned* (against the moral order, God, etc.) Aŋ pagkakásála kay Bathála' ay pinarurúsahan sa infiyerno. *Sinning against God is punished in hell.* Bibilhin kò aŋ kabáyo ñ iyôn, kuŋ magkákasya aŋ áki ñ kwáltâ. *I shall buy this horse, if my money is sufficient.* Walá síla ñ pagkakásundò¹. *The two don't agree on anything.* Aŋ pagkakátaðn the coincidence in time of one event with another, of two events. Aŋ pagkákátyô² the standing up together (even of more than two people).

(a) Somewhat different are kuŋ magkábihira³ at odd times; kuŋ magkágayôñ when things turn out thus, when this is the state of affairs. So also, with static value: Aŋ magkákila ñ dúlo naŋ lápis ay matúlis. *Both ends of the pencil are sharpened.*

411. mag-kà- D pag-ka-kà- D. With doubled root plurality is expressed: Nagkâhiwá-hiwalay aŋ maña dáhun naŋ libro. *The leaves of the book came apart.* Aŋ maña ginágawá nga ñ paŋülüp naŋ maña makabuluhà ñ fétsa naŋ istôriya ay aŋ pagkakásundò-sunòd at pagitan nilà. *He remembers the important dates of history by their sequence and their intervals.*

(a) With accent shift, from a barytone root: Nagkâputol-putól aŋ katawan naŋ táø ñ násagasáan naŋ tren. *The body of the man who was run over by the train got all mangled.* Nagkâ-kâputol-putól aŋ katawan naŋ bála ñ táø ñ másagasáan naŋ tren. *The body of a person run over by a train is cut to pieces.* Magkâ-kâputol-putól aŋ túbo ñ kristól na iyân kapag iyo ñ ibinagsâk. *If you drop that glass tube, it will break into a thousand pieces.*

412. ka- (1) -in, k-in-a-. The simple direct passive is formed from an underlying derived word with ka- with normal meaning. So from ka-lában, ka-úsap.

(a) A special static word corresponding to those in § 366 is aŋ kinákapatid the child of one's godparents (from ka-patid).

From it are derived the dual collective (§ 358,a) magkinákapatid a pair of such, and the plural (§ 358,b) magkínákapatid three or more, as a group.

413. i-ka- i-k-in-a-. The instrumental passive with prefix ka- has a specialized meaning: it expresses transiently, an inanimate, or at least irrational and involuntary, object or circumstance which causes such and such an action: and this latter action is in turn also involuntary or out of control of the actor (as, for instance, the ability to do a thing), see § 432 ff.

Aŋ kawalâñ ni Andrêñ naŋ hânap-bûhay sa báya ñ itô ay sya nyà ñ ikinaalis. *Andrés' inability to make a living in this town is what forced him to leave.* Aŋ malì ñ anyô naŋ pulûbe ay siyà
The bad condition of the beggar was what made Juan pity him. Aş pagkasakay naŋ kutséro naŋ maŋa táo ŋ may sakít na nakahaháwa ay syá ŋ ikinañawí naŋ kanya ŋ pañintúlot. The driver's taking people with contagious diseases into his carriage was what caused his license to be withdrawn. Aŋ ikinañawí naŋ maŋa naglalakad ay an pagkalálam naŋ maŋa tulisan na silá y may dalá ŋ kwaltá. What caused the wayfarers to be held up was the robbers' happening to know that they had money with them. Ikinañate ni Hwán sa búña an kanya ŋ lasétä. Juan's knife enabled him to cut the betel fruit. Aş pagkasála nya sa siñaŋ ay an hindí niya ikinañahí naŋ ganti ŋ pála*. His missing the ring is what kept him from winning the prize. Yón ay áki ŋ ikinañálúyärkót. I am sorry, I am sorry to hear that. Aş pagyuubli naŋ maŋa sundálo ay syá nila ŋ hindí ikinañamatay. The soldiers' keeping in hiding is what saved their lives. Ikinañputol naŋ yantók na pambahó* aŋ pagkapálú kay Hwán. The caning Juan got broke the rattan that was used on him. Ikinañputol naŋ marámi ŋ túbó aŋ malakás na háñin. The strong wind is making much sugar-cane break. Ikinañputol naŋ maŋa sayá naŋ káho ay aŋ malakás na háñin ŋ itó. This strong wind will cause many branches of trees to break off. Ikinañputol nya sa maŋa kawáyan aŋ paggulañ nitó. The aging of the bamboo plants will force him to cut them down. Aŋ pagkalúnod naŋ Kastila* ay ikinañatókot naŋ tatór ŋ magkañaybígan. The drowning of the Spaniard frightened the three friends. Aŋ kanya ŋ pagmasásid sa maŋa tálá* sa gabí ay syá nyá ŋ malakí ŋ ikinañatúwá*. His observation of the stars at night is his great source of pleasure.

Similarly, from: biñ, búhay, búti, gálit, háño*, húlog, káya, lipat, lúgi, tuloñ, wala?.

414. i-pag-ka- i-p-in-ag-ka. With pag- this instrumental passive corresponds to the active with magka- (§ 405). The reduplication of the durative forms affects the ka-.

Aŋ ipinagkagusto nyá ŋ kumáin naŋ sorbétés ay an käñántan. It is the heat which makes him want to eat ices. Ipagkákamatay naŋ maŋa manók aŋ masamáŋ ŋ túbig. The bad water will make the chickens die. Aŋ kalamígan sa tagulán ay syá ŋ ipinagkákamúó naŋ túbig sa flog. The cold weather in winter is what makes the water in the river congeal. Baká ipagkawalát naŋ maŋa manók sa kuluñán aŋ pagpapapások mo doñ niyá ŋ áso. See that your putting that dog into the enclosure doesn't make the chickens try to get away. Ipagkákawalát naŋ bíhag aŋ pagkabálita* sa kanya naŋ parúsa ŋ kàkamntan nyá. The captive's being told of the punishment he will get make him try
to escape. Ipinagkawalâ nga sa külûgan aq pagpapahírap sa kanyâ. Their torturing him made him escape from his confinement. Ipinagkákawalâ nga sa bilaŋgúan aq masamâ aq pagpapakâin sa kanya dîto. The bad food they gave him in the jail made him try to escape.

416. Similarly, with accent shift this passive corresponds to the active with mag-ka- (1), § 406.b. Ipinagkákabalê? (or: ipinagkákapatôl) nañ maña sañâ nañ kâhoay aq bagyô aq itô. This hurricane is breaking off many branches of trees. Nañ ipagkaputôl nañ áki nañ maña tubô aq hâyuñ ay nalûñkut akô. When the wind broke down my sugar-cane I was dismayed. Ipinagkaputôl nañ maña tubô aq malakâsa na hâni aq nagdaân. The recent strong wind broke down much sugar-cane.

Similarly: ipinagkasakit (sákît).

416. Special static forms with i-ka- are made from the numerals, with occasional contraction, forming ordinals and fractions: ikaáním ikáním the sixth; ikaápat ikápat the fourth, a fourth, a quarter; ikalâwa the second; ikalimâ the fifth; ikapítô the seventh; ikatlí the third. Cf. § 347.a.

(a) The ordinal corresponding to isâ one is however the independent root ina first; half is kalâhâte?, § 519.

(b) From phrases, of course, the higher numbers: ikaisa-ý-daán hundredth; ikaisa-ý-laksâ* millionth; ikaisa-ý-libo thousandth; ikasa-m-pû* tenth; ikalabi-ý-isâ eleventh; ikadalawa-ý-pû* twentieth; ikadalawa-ý-pû-t-isâ twenty-first.

417. i-kâ- i-k-in-á-. The instrumental passive from the root with accented kâ- differs from that with unaccented ka- (§ 413) in that the action or occurrence caused is not only involuntary but accidental and entirely out of the control of the actor (see § 458 ff.).

Aŋ ikinâgûgusto kò sa kayibígan ko ñâ si Hwán ay aŋ kanyâ ñâ mabait na ugâli?. What makes me have a liking for my friend Juan is his lovable character. Aŋ ginawaña ña paggugupit sa maña retásô ñâ itinâtâgo nañ kanyâ ñâ nânay ay sâna ña ñâ ikinâpâlo?. His cutting up the patches his mother was saving is what made it necessary to thrash him. Aŋ ikinâsakay ñâ sa kâbâyo ñâ bara-barâ ay aŋ kawâlân ña nañ íwâ ña kâbâyo. What made him get on the wild horse was his lack of other horses. Ikinâtahol naŋ áso aŋ pagkádápa ni Hwan. Juan’s falling down made the dog bark.

So also from: iyâk, pátag.

(a) Accent shift is due to the root: Aŋ pagkâtahol naŋ áso
ay sya ng ikinágsí ng nañ natútúlug na báta*. The barking of the dog was what made the sleeping child wake up. Ikátatáwa ngá aŋ iyo ng sásabíhin. He won’t be able to keep from laughing when you say that. Ikátatáwa ni Hwán aŋ sinábi ni Pédro. What Pedro said makes Juan laugh in spite of himself.

418. Corresponding to primary actives with mag- contrasted with -um-, and with maŋ-, we should expect pag- and paŋ- to be retained before the root in these formations; the only example is: ikinápagtirá, corresponding to magtirá, in contrast with tumirá (§§ 348, 351).

419. ka- (1) -an, k-in-a- (1) -an. The local passive with ka- is used when the action is an involuntary one, especially an emotion, of a rational actor, or when the actor is inanimate or irrational.

Aŋ hulihan naŋ maŋa kinagalítan ni Patúpat aŋ idináos naŋ maŋa gwárdiya-sibil kágabé. The arrest of the people who have incurred Patúpat’s anger was carried out by the gendarmes last night. Kahiyán mó aŋ táo ng matandá*. Reverence the aged. An kinahulúgan naŋ báta* the place from which the child fell. Aŋ bintána ng iyán aŋ syá ng kahùhulúgan naŋ báta*, pag hindí ma isinará. The child will fall out of that window, if you don’t shut it. Baká ninyo kalunúran aŋ flog, maŋa báta*. See that you don’t get drowned in that river, children. Aŋ kanya ng kalúñlúñ-ran aŋ aŋ flog na itó. He will get drowned in this river some day.

aŋ báhay na kinamatayan the house where someone died, aŋ báhay naŋ kinamatayan the house in which someone died, the house of the bereaved family. Kinapatirán naŋ lúbid aŋ lugár na malápit sa dúlo-ŋ-bandá-ŋ-kaliwá*. The rope broke at a point near the left-hand end. Aŋ kapápatirán naŋ sinúlid aŋ malápit sa buhðol, The place where the thread will break is near the knot there. Kina-takútan nya aŋ báhay na pinagpatayán sa kúrá*. He was afraid of the house where the priest was killed. Aŋ kinatákután naŋ maŋa báta* aŋ ng nuno*. The children are afraid of the ghost. Kata-kútan ninyo aŋ nuno*. You had better be afraid of ghosts. Kinatamarán na ng Hwán aŋ kanyá ng pagáral. Juan became neglectful about his studying. Naŋ katamaráng, na ng Hwán aŋ kanyá ng pagáral aŋ malápit na syá ng makatápos naŋ karéra. When Juan became lazy about his studies, he was already near the end of his course: Katátamaran nya aŋ kanyá ng pagáral, pag binígyán mo syá naŋ marámi ng salapé*. He will be lazy about his studies, if you give him too much money.

Similarly from: buwísit, íwan, kíta, wál*.
(a) With shifted root: Isa ŋ pulúbe aŋ kinaâawaâん ni Hwân.

It was a beggar who aroused Juan's pity.

420. pag-ka- (1) -an, p-in-ag-ka- (1) -an; pag-ka- (2) -an,
p-in-ag-ka- (2) -an. Local passives with pag- before the ka-in-volve a plurality of actors. The durative reduplication affects the ka-; barytone roots have an extra accent-shift.

Aŋ kínáin nàñ usá ay malakì ŋ pinagkàkàgustuhàn nàñ màñà Ilóko. The Iloco are very fond of the contents of deers' stomachs. Pinagkàkalipumpunàn nàñ màñà laŋgàm aŋ púto. The ants are swarming all over the cake. Aŋ pinagkamatayàn nàñ màñà kam-bèn aŋ aŋ lugàr na itò. This is the place where the goats perished. Hwag mò ŋ dalhin sa bundòk aŋ màñà manòk, sapagkàt iyò y ka-nilà ŋ pagkàkamatayàn. Don't take the chickens into the hills, for they would die there.

Barytone roots: Pinagkatakutàn nilà aŋ báhay na pinagpatayàn sa kúra*. They were afraid of the house where the priest was killed. Pinagkàkalipumpunàn nilà aŋ màñà mababagsik na hàyop. They are afraid of wild animals. Hwag mò ŋ ipamalîta* aŋ nà-kitä nátìn dítò, sapagkàt bakà aŋ lugàr na itò y pagkatakutàn.

Don't tell what we have seen here, for this place would be feared. Pagkàkalipumpunàn nilà aŋ lugàr na itò, pag nàlámàn nilà aŋ na-yàrì ŋ pagkaharaàtan dítò. They will be afraid of this place when they know of the hold-ups that occurred here. Aŋ pinagkatalunàn that which was the occasion of winning by many (tálo).

421. ka- S -an. Special static words, corresponding to those with S -an (§ 377) are formed with prefix ka- from oxytone roots; in meaning they are collectives and abstractions of quality: aŋ kasà-yàhan gladness; Aŋ katàmàray páñ Pinatísyo aŋ katutùbo* sa kanya ŋ láhì. Patricio's laziness is inborn in his family. So from the roots: baiò, banàl, damdàm, daŋgàl, duwàg, lagày, luŋkòt, luwàñ, mahèl, malì, matày, pintàs, saŋkàp, tuŋkèl, tuwà*, tuwìd.

Divergent in meaning is aŋ Kapampànan a Pampanga, if from paŋpàn.

The secondary accent is lacking, irregularly, in kalayáan (layà*); with contraction in kayilànan, kayilànan (beside kaillànan, from ilàn).

(a) This latter word underlies an active with mañ-, an abstract with paŋ- r, and a simple direct passive: naŋañayilànan requires; aŋ paŋañayilànan need, necessarily; Kàkayilànanàni ŋ mag-daàn si Pédro rìto bàgu sya umali. Pedro will have to come here before he leaves.

(b) From a derived word, with the secondary accent irregularly placed: Boo ŋ báyan ay nagdíwaŋ sa kapàpanàkan ni Risàl.
The whole country celebrated Rizal's birthday; also: aŋ áraw naŋ kapaŋânanâkan birthday,—from paŋaŋâ (§ 347).

422. ka- (2) -an. Barytone roots have, in the same sense, an accent shift of two syllables, corresponding to § 379. Boö η kabaŋânan aŋ nákîta nâmîn sa gitnâ naŋ daân. We saw a whole set of household goods in the middle of the road; also: aŋ kabaŋânan a house containing several dwellings. Marâmi sa maŋa tâo aŋ nakâkkîlûla naŋ kanilâ η karapatân, dâtapuwt nakallîmot naŋ kanilâ η katuŋkûlan. Many are the people who know their rights but forget their duties. Aŋ karamûtan naŋ pârê aŋ nagriŋ kasabihân. The stinginess of the priest is proverbial. Aŋ kataku-tân sa Dyôs aŋ isa η kabaŋâtan. Fear of the Lord is a virtue. Aŋ pagbibigây naŋ sigariyo aŋ isa sa maŋa mat暗ndâ η kagaliân sa Filipûnas. Giving cigarettes is one of the old customs in the Phûlî-ippines. Aŋ kawikâtan a proverb.

So from abála, áraw, búlo, gâmît, hûlog, big, láŋit, páyâpa, sûra, tápos, útos. With contraction: kahariyâtan, kaharyân (hârí), and, if from tâo, katawân body.

(a) From the latter word there is an abstract of action, with paŋ-r: aŋ paŋaŋatawân physique (cf. pananamît, etc., § 357).

423. ka- (1) -an. Corresponding to the formation (1) -an (§ 378), the collective-abstracts of this type with ka- have formal irregularities and, where there is any contrast (e.g. mahâl), less explicit and more specialized meaning than the preceding two groups.

katipúnan a meeting, Katipúnan a secret society organized against the Spaniards; a member of this.

So from: bába*, bábaw, bigát, buhápin, búhay, búti, dalás, dámi, dámot, dániw (if karaniyúwan is so to be analyzed), dílim, ginháwa, gúbat, hába*, hína*, hírap, iklí*, tínít, lakása, laki, lamig, lápad, láon, líit, lóko, lúnod, lupid, mahál, maqmán, párañ, fayèsta, puló*, saklím, salát, salbáhi, taás, Tagállog, tahímik, tákw, tákot, talino, tampalásan, taňhálí*, túlin, túnay, totóo, ulól, wálá*, yábañ, yáman.

(a) From a phrase: Iyò y kawala-ŋ-hyasàn ni Pedro. That was a shameless action of Pedro’s (wala ŋ hiya*).

(b) From derived words: aŋ Kakapampaŋán an the Pampanga country (Kapampágan, § 421).

aŋ boö ŋ kamaganának nina Khùs, Bantóg, at iba pà the whole relationship of the Cruz’s, Bantogs, and so on; aŋ boö ŋ kamaganának ni Pedro Vyóla the whole family of Pedro Viola (magának, § 358,a).

aŋ kapaŋyarihan power (-pañyári, as though by § 347).

424. ka- r (1) -an, ka- r (2) -an. With reduplication of the root and accent shift of one syllable for an oxytone root, of two in barytone roots, ka- and -an form special static words denoting something surprising or provocative of such and such an emotion.

Itù y kagagawàn ni Hwán! This is some of Juan’s work! cf. Itù y gawá ni Hwán. Juan did this, made this. Aŋ pagkáupo ni Pedro sa súgálan ay kagagawàn naŋ isá nyà ŋ kaybíjan. Pedro’s sitting at the gaming-table was the work of one of his fine friends. Aŋ pátaya ŋ naŋyári kagabi ay kagagawàn ni Pedro. The killing which occurred last night was some of Pedro’s doing. So: katuturán a correct outcome (tuwíd).

25 Barytone roots: Aŋ katatakután naŋ báta* ay aŋ núno*. The thing that arouses the child’s fear is a ghost. Aŋ kanya ŋ katawánan ay aŋ ungó*. His source of laughter is the monkey. Aŋ salítá ŋ katawánan a jest-word, a funny expression.

425. With secondary accent on the first syllable of the underlying word, ka- and -an form also words denoting one of two reciprocal actors. This is the form for oxytone roots. Aŋ kabi-gáyan a person with whom one exchanges gifts. Si Hwána ay siya ŋ kabülúnan ni Maryá. Juana is the one Maria whispers with. Aŋ kahampásan one of two who perform mutual flagellation. kahírúman one of two who borrow from each other. Kainúnman person one drinks with. kakálabítan one of two who touch each other. Aŋ kapátáyan ni Hwán ay si Pedro. Juan is engaged in a mortal conflict with Pedro. Aŋ kapátíran ni Hwána naŋ sinúlid ay ŋ
kanya ŋ kaybíga ŋ si Maryā. Juana cuts thread with her friend María. aŋ kasálitáan the person with whom one converses. Si Hwān ay kaľūlán ni Pédro. Juan and Pedro fool each other. aŋ kaūpúan one of two who sit together.

426. Barytone roots add accent shift of one syllable. Aŋ kahūlúgan nya naŋ súha" ay aŋ kanyā ŋ kapatid. The one with whom he takes turns at dropping down grape-fruit from the tree is his brother. aŋ kahūn̄han one of two birds that chirp at each other. aŋ kaľībigan one of two who love each other. aŋ kaľūnän one of two who eat together. Si Hwān ay siya ŋ kapūtūlan ni Maryā naŋ kukō. Juana and María cut each other's fingernails. aŋ kasūlātān one's correspondent. aŋ kaūlūnän one's opponent in a dispute.

(a) The shift is due to the root in: Si Maryā ay syā ŋ kašū- tan ni Hwān naŋ maŋa mabaŋū ŋ bulaklāk. María and Juana hand each other fragrant flowers (as in some ceremony or game).

(b) With contraction and lack of secondary accent: aŋ kay- bígan, kaybígan a friend (contrast kaābīgan above).

(c) In a few instances barytone roots have accent shift of two syllables without secondary accent. Si Maryāno ay kaħatakān ni Kulās naŋ lūbid. Mariano is pulling at the rope against Nicolás. aŋ kamurahān one of two who curse at each other (with meaning ordinarily peculiar to the shifted root, § 337). Sumūdōq at Kasamahān Sumulong and Company. kasūlātān one's correspondent (equal to kasūlātan, above). Aŋ katūrūn ni Pédro ay aŋ baťa ŋ si Hwān. Pedro and little Juan are pointing at each other.

427. These formations serve as underlying words of a few derivatives:

(a) Active with mag- and abstract with pag- r (§ 352): aŋ pagkakaybígan the joining in friendship of two people.

(b) Secondary active with maki- from the preceding: maki- pagkaybígan win one's way into someone's friendship, become friends with someone.

(c) Dual collective with mag- (§ 358,a): Si Pédro at si Hwān ay magkahlrāman naŋ sambilō at sandālyas. Pedro and Juan lend each other hats and sandals. magkabīgan a pair of lovers. magkaybīgan a pair of friends.

(d) Where the dual value of the underlying form is weak, explicit plurals of the preceding with mag- r (§ 358,b) occur: aŋ magkakaybīgan a group of three or more friends. aŋ magkakasamahā ŋ si Pédro, si Hwān, at si Andrēs the party consisting of Pedro, Juan, and Andrés. aŋ magkakasamahā ŋ sina Pédro the
party of Pedro and his followers. Aŋ magkakasamahãŋ naglapagpasayl ay sina Maryã, Hwánã, Pédro, at Kulãs. The party that went for a walk consisted of Maria, Juana, Pedro, and Nicolãs. Aŋ magkakasamahãŋ napasã hulo at napaluwasan ay sina Maríyangó, Pépe, at Kulãs at sina Pédro, Húlyo, at Andrãs. The groups that went upstream and downstream were, respectively, Maríano, Pepe, and Nicolãs and Pedro, Julio, and Andrãs. Aŋ tatlo ŋi manök na yto y magkakasamahãŋ ŋi inihatid dito, aŋ ibã y magkakabukãd. These three chickens were brought here together, the others each by itself.

428. kã- (1) -an, k-in-à- (1) -an. Local passives with kã- denote the place where someone or something happens to be. Hwag kã ŋi kumibô sa iyô ŋi kinâdoroonân. Don’t stir from the spot (where you happen to be). Sa all ŋi bandâ aŋ kinâdoroonân naŋ báya-ŋ-Kamálíq-Sa bandâ ŋi kaliwâ? In which direction is the town of Camalig?—Towards the left. Aŋ báya-ŋ-Balîwag ay aŋ kinâmahalâ ŋi úna ŋi úna naŋ pâlay. The town of Baliwag was the first place where rice got dear. Aŋ kápápatayân sa tao ŋi iyân aŋ aŋ bigåhtân. This man will end on the gallows. Aŋ báya-ŋ-Baliwag aŋ iyu ŋi kâtutuqúhan pag tinuntûn mo aŋ landás na iyân. You will get to the town of Baliwag if you follow that path.

Similarly from: bíjît, búrol, kulôq, lagày, tágo, tayô, tirà, upô.

Divergent in meaning are kinâbukásan (§ 260) and, from a phrase, kinâháti-ŋ-gabihân (§ 260, háti ŋi gabi).

429. pag-kã- (1) -an, p-in-ag-kã- (1) -an. Local passives of this type with pag- reduplicate the kã-; they refer to other local passive relations than place in which; so: pagkãkîlanlán an be the occasion of showing something; pagkásyahân an be the container of something that fits in; pagkásunduwan, pagkásunduan an be agreed upon.

430. Special static words with kã- and -an are few and differ in meaning.

(a) Aŋ kàgalîtan nila Andrãs, Hwàn, at Maríyangó ay na- páwî na. The quarrel between Andrãs, Juan, and Maríano has been appeased; this is no doubt merely a plural with S-an (§ 377, a) from the underlying word kagalît (§ 396, c).

It forms the underlying word of a simple active with mag- and abstract with pag- r: aŋ pagkàgalîtan a quarrel (of two or more people).

(b) Si Pédro ay kàibîgan ni Maryã. Pedro is liked by Maria. Sina Pédro, Kulãs, at Hwàn ay sya ŋi maŋa kàibîgan ni Maríyangó.
Pedro, Nicolás, and Juan are the ones whom Mariano likes. This is probably a real special static word corresponding to the transient with kä- (1) -an (§ 428).

Derived active with mag-: Nagkákâibigan si Pedro at si Hwána. Pedro and Juana are in love with each other, have come to like each other.

(e) Añ kâtwáan ay náhintò sa pagdatìg nañ isa ñ magnaná-kaw. The rejoicing was stopped by the coming of a robber. This is, in form at least, a plural with S -an from an underlying -katuwà*, which is not known.

Derived active with mag-: magkâtwáan rejoice together, be merry together.

The same form is seen in kâlíñgkíñan; little finger, fifth finger; if this is from a root -liñgkíñ.

431. kä- (1) D -an. With doubling of the root and radical accent shift: Káuná-unáha ñ dumatìg si Hwán. Juan got there the very first. So: kâhuli-hulihan the very last.

(3) Additional transients, abstracts, and special static forms.

432. The prefix ka- in its involuntary meaning and the prefix kä- in its accidental meaning appear in an additional set of transients and abstracts with maka-, makä- prefixed for the active, ma-, mà- for the passives, and pagkä-, pagkà- for the abstract. The meanings of these forms are most varied; especially in the direct passive, where the involuntary or accidental character of the actor sometimes reaches the point where an actor is entirely left out of view or lacking, and the passive borders closely on active meaning. For this reason it will be convenient to divide the uses into a number of somewhat arbitrarily defined groups. The forms are as follows:

433. The active forms with ka- are: maka-, maka- R, naka-, naka- R; abstract pagka-.

The active expresses an inanimate object or circumstance causing an emotion or feeling; the meaning, then, is the same as in the forms with i-ka- (§ 413), except that here the thing causing the emotion is viewed as an actor. Nakabúbúlag añ flaw. The light is blinding. Añ gamòt na itò añ nakaginháwa sa máy sakit. This medicine is what relieved the patient. Itò y makapàpàwì nañ gútom (úhaw, ginàw, fnit, págod). This will relieve the hunger (thirst, cold feeling, hot feeling, fatigue). Añ áwit nañ mana fbon añ natakítùwa*. The song of the birds is gladdening. Similarly from: bigàt, biñ, búti, lañìñ, ligàña, sìra*, tàkòt.

434. The active expresses, further, an inanimate object
which has got (in the past) into such and such a condition or position.

Aŋ bāŋkā ay nakaʻuyon sa ágos. The canoe is righted with the stream. Aŋ pagkáin ay nakahandá ná. Dinner is served. Nakasábit sa páko aŋ áki y amerikána. My coat is hanging on the nail. Nakaságq aŋ palayük náq sináŋ. The rice pot is on the fire. Hindi ko bibihin aŋ kabáyo y iyón, kāhit na makasásiya aŋ áki y kwálta. I would not buy this horse, even if my money should be sufficient. Similarly: daān, lawit, tálí', tālōq.

435. Very similar is the use of the active to describe an animate actor in such and such a position (into which he has got): Nakadápá aŋ maŋa táo sa kanila y bánay báháy lúmbíndó. The people lay prone in their houses during the earthquake. Si Pédro ay nakaháwak sa taburéte naŋ sya y retastráhána. Pedro had hold of a chair when he was photographed. Nakasaqq aŋ báta y si Hwán sa áso naŋ sya y màkíta ko sa bakúran. Little Juan was mounted (i.e. riding) on the dog when I saw him in the yard. Nakatayó si Pédro naŋ ákin sya y màkíta. Pedro was standing up when I saw him. Nakaupó sya sa bāŋkó. He was seated on the bench. So from: abàŋ, hiléra, fíkíd, kápit, luhdó, paŋáw, talupqó, tindíg.

436. The active may denote an animate actor who is able, succeeds in doing so and so; the involuntary element inheres in the matter of ability, which is not dependent on the actor's will: Sa gana y ákin sya y makáalls. So far as I am concerned, he may go. Sa tígás naŋ kanya y loób aŋ wálá y makábále. There is no one (or, under the type in § 433, nothing) can break the firmness of his will. Nakagagagawa aŋ alís naŋ páyoq. The servant is able to make umbrellas. Nakupúít sya naŋ makapál na damit. He succeeded in cutting thick cloth. Si Pédro ay hindí makaháwak naŋ palakól, sapagkát masaskit aŋ kanya y kamáy. Pedro cannot hold an ox, because his hand is sore. Naári y sya y makahígá. He may lie down. Hindí ako makahiñí naŋ kwálta kay Hwán. I cannot (bring myself to) ask Juan for money. Na-kakahúlog sya naŋ ísa y nyóg sa kanya y paŋpuqó sa kumpól. He succeeded in bringing down a coconut, in his throwing at the cluster. Aŋ báta aŋ hindí makákain, sapagkát kumáin sya naŋ marámi y kakaní. The child can't eat because he has eaten so many sweets. Si Pédro ay hindí nakapūpútol naŋ káhoy, sapagkát bágú y gáliq sya sa sakít. Pedro cannot cut any wood, for he has just recovered from sickness. Sa tanyá raw nyá aŋ makapú-pútol na sya naŋ káhoy, sapagkát sya y malakás ná. He reckons he will be able to cut wood, for he is strong again. Nakasaqqay
syà sa kabáyo. **He is able to mount the horse.** Añ báta y naka-súsúlat nà. The child is already able to write. Hindi ako makasúlat. **I can't write.** Añ máy sakit ay nakatátyú nà. The patient is already able to stand up. Hindi ako nakatípon naŋ maña dáhon, sapagkát walá ako y kalakây. **I was not able to pile up, the leaves, because I had no rake.** Añ húle y isdá ni Hwàn ay nakawalà*. The fish Juan caught got away. Similarly from: akiyàt, balik, báyad, dalà, datîng, kilos, kúha, lákad, pások, sagót, sigaw, suwày, tahiöl, takbò, tirà, úbos, úsap.

10 Abstracts: Añ mákina ay syà y dahilán naŋ pagkagawà ni Pedro naŋ payóŋ. **The machine is the cause of Pedro's ability to make umbrellas.** Añ pagkasakay nyà sa kabáyo y bara-barà ay hindi dahilàn sa kanya y tápaŋ, dátapuwàt dahilàn sa marámi y iba y táo y nagispígil sa kabáyo. **His ability to get on the wild horse was not due to his courage, but to the many other people who controlled the horse.** Añ kanya y pagkatípon sa maña kala-bàw ay naŋyârî dáhil sa marámi y túloŋ. **His success in rounding up the caribou was due to much aid.**

437. Closely bordering on the preceding type is the active, mostly with the particle nà, expressing the actor of a completed action. Nakailás na siyà. **He has already (succeeded in going, i.e.) gone away.** Nakapútul nà si Pedro naŋ káhoy. Pedro has now finished cutting wood. Si Pedro ay nakapútul nà naŋ káhoy, bágo ko y inutûsa y maŋigib. Pedro had already cut the wood, before I asked him to fetch water. Similarly from: bútàs, datîng, kúha, limot, tápos.

The abstract lends itself especially to the use as absolute attribute (§ 274): Pagkagawà nya naŋ bákod ay naglasiŋ siyà. **When he had finished making the fence, he got drunk.** Pagkahá-raŋ naŋ maña tulîsán sa kóreyo ay nagsitúgo silà sa bundôk. **When the bandits had robbed the mail, they took to the hills.** Pagkahâte ni Hwàn naŋ maña mansanas ay umalis sya. When Juan had distributed the apples, he went away. Pagkahûli naŋ pulis sa magnanákaw ay dinala nyà itò sa bilangún. **When the policeman had caught the thief, he took him to the jail.** Pagkapatûy nya sa táo y kanya y hináraŋ ay tumakbo syà. **When he had killed the man he had held up, he ran away.** Pagkapútol ni Hwàn naŋ tahíd naŋ kátyaw ay nagdudugò* ay paà nitò. When Juan had cut the spur of the rooster, its foot kept bleeding. Pagkasa.*

Káy sa kabáyo ay naparodòn akò sa hâlamanan at pumitas ako naŋ isa y pakwàn úpac éki y kánin. **When I had had my horseback ride, I went to the garden and picked a melon to eat.** Pagkasa-
kay ni Hwàn sa tren ay lumákad ito ng agàd. When Juan had got on the train, it soon started to move. Añ pagkasúnom nañ báyan ay ikinaluñkòt nañ marámi. The people grieved at their town having burned down. Pagkatánaw nañ uñgoº sa pagòñ ay nag-balik syà sa púno-ñ-ságìñ. When the monkey had looked at the turtle, he went back to the banana tree. Pagkatáwag nañ pagòñ sa uñgoº ay sumunòd itò agàd. When the turtle had called the monkey, the latter came at once. Pagkatayò nya sa kanya ñ úpían ay minulàna nya agàd añ pagtatalumpàtº. When he had stood up from his seat he at once began making his speech. Pagkatípon mo nañ maña bayàbas ay umuwí ka. When you have piled up the guavas, go home. Pagkaúna nya sa takbúhan ay naghintú syà. When he had got ahead in the running, he stopped. Similarly from: alis, bendisijôn, gupit, hápon, ísip, káin, kùha, lagòk, lúto*, mísa, sábi, sánan, tápos, típon, tupàd.

438. The forms of the direct passive are: ma-, ma- R; na-; na-R.

The direct passive may correspond regularly to the active in § 436, and denote the object directly affected by an action which an actor is able to perform.

Hindí nya mabásag añ bôte. He did not succeed in breaking the bottle. Sa kalakasàn ni Páblo ay nadala nya añ kabà ñ bákal. Pablo, with his strength, managed to lift the iron chest. Nadalà nañ bátaº añ káho. The boy managed to carry the wood.

Hindí madalà ni Pédro añ kahön sa kabigatàn. Pedro cannot lift the box; it is too heavy. Hindí ku magamít añ páyoq na itò. I can't use this umbrella. Hindí nakáin nañ bátaº añ matigàs na tinápay na iyàn. The child was not able to eat that hard bread of yours. Nakáya ko ñ buhátin añ isà añ malít na púno-ñ-káho.

I managed to lift one small tree. Nakákáya ko añ pagaaráal nañ Inggles. I manage to get along with the study of English. Nakáyà sa ni Pédro añ bëo. Pedro managed to smooth the coconut shell. Nalakád nàmin añ lâhát nañ daàn. We managed to walk the whole way. Nalilípon nañ maña lanqàm añ tanila ñ pagkain.

The ants succeed in amassing their food. Hindí ko mapatày añ báta ñ itò. I cannot (get myself to) kill this child. Hindí ko mapútòl nañ kamáy añ bákal na itò. I can't break this iron with my hand. Mapútòl daw nya ñ wala ñ túloq añ lâhát nañ káwàya ñ magúlan. He says he will be able to cut all the old bamboo without any help. Hindí nya masíraº añ kandáro nañ pintòº, kàhit na iniyúbus nya añ kanya ñ lakàs. He did not succeed in
breaking the lock of the door, although he used up all his strength. 
Nátálastás mo bà aŋ sinásábi ko sa iyòt? Do you understand 
what I am saying to you? Similarly: ágaw, akiyát, aláala, ampát, 
gawà*, háno*, híla.

439. Similarly, the direct passive may correspond regularly 
to the active of the type in § 437 and denote an object directly 
affected by an action which has been (successfully) completed by 
an actor.

Naásô ko nà sa boo ñ báyan aŋ báta*. I have hunted and 
called the child all over town. Nabálot ko nà aŋ maŋa librò. I 
have already wrapped up the books. Nabása ku nà aŋ diyáriyo. 
I have finished reading the paper. Nahampás ko nà aŋ báta*. I 
have already whipped the child. Nahánap na nyà aŋ librò. He 
has already looked for the book. Napatây ku nà aŋ manôk. I 
have already killed the chicken. Kapag napûpûtol na nyà aŋ 
púno-ñ-káhoy ay saká mo hatákín aŋ lûbít na nakatâli sa saqâ 
nítob. When he is getting the tree cut, then do you pull at the 
rope that is tied to the branch. Natipid nya aŋ pagkâin naq kân 
inin. He has been saving of the rice. Natîpon ko nà aŋ maŋa 
dâhon. I have already heaped up the leaves. Natísod ku nà aŋ 
bakyà*. I have kicked off the sandal. Naúnat ku nà aŋ baluktôt 
nâ káwad na ibiningây mu sa âkin. I have straightened the bent 
wire you gave me. Naunsà ku nà si Hwàñ. I have already questioned Juan. Similarly from: ágaw, gawà*, ípon, ñwan, librò, 
sákôp, siyásat.

440. We come now to direct passives which do not corre-
spond regularly to any active; these have their own abstracts with 
pagka-.

The commonest type expresses an object which undergoes or 
has undergone a process due to an inanimate actor or to no actor 
in particular; it differs from the simple direct passive in the 
involuntary and often perfective nature of the action. Nabâle* aŋ 
sâŋ naq kâhoy. The branch of the tree is broken. Aŋ túlis naq 
lápís ay nabâle*. The point of the pencil is broken. Hwâg mô ñ 
ilagay dyán aŋ palatóñ, sapagkât bakâ nabásag. Don’t put the 
plate there, for it might get broken. Aŋ kanila ñ kâñan aŋ nag-
gambâla sa pagdatîñ naq maŋa pullî. Their dinner-party broke 
up when the police arrived. Aŋ boo ñ báyan aŋ nagulô. The 
whole town became riotous. Naháte* aŋ mansânas. The apple is 
in halves. Nalagôt aŋ lûbít. The rope broke. Aŋ kanya ñ da-
lîri* ñ apásó*. His finger is blistered. Napatid aŋ lûbít. The 
rope broke. Aŋ batô ñ hasâñ aŋ napîrâso. The whetstone went 
to pieces. Napitas nà aŋ maŋa bulâklâk. The flowers have been
picked. Napūpūtōl aŋ maŋa sasā naŋ kāhoy sa lākās naŋ hāqin. The branches of the trees are being broken off by the force of the wind. Napūtōl naŋ aŋ kāhoy. The tree has been cut down. Napūtōl aŋ dūlo naŋ kāhoy. The end of the log is cut off. Napūtōl aŋ sasā naŋ kāhoy. The branch of the tree broke off. Nasāyan aŋ trabahō ni Hwān. Juan’s work went for naught. Aŋ būkid ay nasīra*. The field is waste. Similarly, from: āri", bāgo, buwāl, dīlat, gūmon, hinōg, laqlāg, lamōg, lāon, pāwi", punō", purūl, sūnog, tāpos, ūbos, utās, walā", yāri".

The abstract is regular: daān, hinōg, lagōt, pāsōk, sūnog, walā*.

441. The passive is used, further, to denote the animate performer of an involuntary act, which, then, is looked upon rather as an undergoing than as a performing.

This is the clearest where the subject is undergoing an emotion or sensation: Naūwā si Hwān sa pulūbe. Juan pitied the beggar. Aŋ bāta χi Hwān aŋ nadūduŋo. Little Juan is bashful. Nagināw sya sa kanya χ pagpaligō*. He got cold while taking his bath. Akū y nagūgūtom. I am hungry; isa χ tāo χ nagūgūtom a hungry person. Nahāhāpis siyā. He is sad. Nahīhiyā ka hā? Are you ashamed? Nahīhiyā sya. He is ashamed. Akū y nai-lāŋ. I was nonplussed, I didn’t know what to do. Akū y nafinip naŋ paghihintāy kay Hwān. I am impatient with waiting for Juan. Sya y nali-maŋ sa kanya χ pagbīlag. He got confused in his reckoning. Sya nali-ulūkōt. He is sorry. Akū y nāti-haw. I am thirsty. So: bagābag, gālit, libāŋ, tākōt, tuwā*.

This form is used also of processes of life, especially physiological and morbid: Nalumpō sya*. He got lame. Napīpe sya. He got dumb. So: naarī* got the ability, nabāo got widowed, nabū-hay lived, naiŋay was noisy, nakinig heard, nālūnd got drowned, namatāy died, nātulog slept.

It is used, finally, in nahūlog fell (from a place to the ground), and, strangely enough, for two voluntary actions which consist of a relaxing of the muscles: Sya y nahiḡa* He lay down. Sya y nahiḡiḡa*. He was in the act of lying down. Naupō sya sa baŋkō*. He sat down on the bench. Naupō sya sa tabu-rete. He was in the act of sitting down on the stool.

Further, irregularly, in: Sya y nali-gō*. He took a bath. Sya y nawāg. He came down from the house. See § 488,e.

Abstracts: Aŋ pagkaṅāwā ni Hwān sa pulūbe Juan’s pity for the beggar. aŋ pagkabāta* one’s childhood. aŋ pagkabūhāy ni Hesūs the resurrection of Jesus. Aŋ pagkabūl ni Hwān aŋ sya nyā χ ipinagkasakit. Juana’s scare was what made her sick.
Pagkalúnod naŋ Kastília ay lumáyas aŋ maŋa estudyânte. When the Spaniard had got drowned, the students hurried away, aŋ kanya aŋ pagkamatây his death. aŋ kanya aŋ pagkasála sa siŋsiŋ his missing the ring. Pagkaupû nya sa baŋkó ay minulán nya, aŋ pagkukwênto sa maŋa báta. When she had sat down on the bench, she began her story-telling to the children. So: ári, hápis, húlog, litô, lóko, pipi, tákot, tálo, ulôl.

**442.** An explicit plural of both active and direct passive is formed by the infixation of -aŋ- into the prefix.

In the active the syllable after this infix often receives a secondary accent: Naŋäkaupû na silâ sa pagkáin, naŋ kaml aŋ dumatiŋ. They had already sat down to their meal when we arrived. So also from: bitâw, biyâbit.

With reduplication of the ka- instead of root initial: Naŋãkàkaupó silâ sa pagkáin. They are able to sit up for their meals.

Direct passive: Aŋ dinála nyâ aŋ maŋa manôk aŋ naŋama-tây. The chickens he brought all died. Naŋapútol aŋ tubô sa, lakâs naŋ bagyô. The sugar-cane broke under the strength of the typhoon. Naŋapútûl aŋ karamihan naŋ tubô naŋ kasalukuyan aŋ bagyô. During the typhoon most of the sugar-cane got broken.

So from: bulôk, iwan, lúnod, luŋkôt, tákot, tuwâ.

**443.** From a compound word, passive: nasawi-ŋ-pálad (sawi u pálad).

From a derived word, active: makataanân (taanân, § 378).

**444.** Accent shift is due to the root. Si Pedro ay nakaayâw nà. Pedro has left the table. So from ábot, sákít.

Passive: Naabut nyâ aŋ ilawân. He managed to reach the lamp. Hindí nya maabút aŋ itlôg. He can’t reach the egg. Aŋ báta u si Hwân ay nabâbahây. Little Juan is shy.

Abstract: see ábot.

**445.** With pag- before the root, this active is made from roots whose primary active has mag-. The reduplication affects either the ka-, or the pag-, or the root initial: makâ-ka-pag- or maka-pá-pag- or maka-pag- R.

Aŋ báta ay nakapagdalâ naŋ káho. The boy managed to bring the wood. Aŋ báta ay nakapagdâdalâ (or: nakâkapagdalâ, or: nakapâpagdalâ) naŋ káho. The boy is able to bring the wood. Nakâkapaglasâni si Anong, kâhit na sya y hindí binâhayânan naŋ kanya u asâwa na nakapagpabilê naŋ èlak. Anong manages to get drunk, even though his wife does not allow him to have liquor purchased for him. Nakapagpútol na si Hwân naŋ káho. Juan has finished cutting wood. Nakapagpútûl nà si Hwân naŋ kâho. Juan is already able to cut wood. Hindí makapagpútol naŋ
káhoy si Hwàn, dahilán sa súgat nya sa kamáy. *Juan cannot cut wood, on account of the wound on his hand.*

Similarly: antòk, áral, bíhis, ligtás, mísa, nákaw, pasiyál, sábi, salitá, tágo, taká.

446. Direct passive: ma-pag-, ma-pag- R or ma-pá-pag-. Hindi ko mapagáyos aq maña damít na itó. *I can’t straighten out these clothes.* Mapapágayos nya aq maña lipás sa úso ñ damít na itó. *She will be able to fix these out-of-date clothes.* Hindi ko mapagkúro aq anó aq ibig nya ñ sabíhin. *I couldn’t make out what he wanted to say.* Nañ mapagkúrò ni Hwàn kuñ anó aq mañyáyári, ay hindí nya itinúloy aq kanya ñ bálak. *When Juan saw what was going to happen, he did not carry out his plan.* Hindi ko mapagkúro aq kahulugán nañ súlat na itó. *I can’t get at the meaning of this letter.* Napagtalastás ko aq maña sinásábi mo sa iyo ñ súlat. *I understand all you say in your letter.* Napagtalastás (or: napápagtalastás) ko aq ibig mo ñ sabíhin. *I understand what you mean.*

447. maka-pag- (1), cf. § 353. Nañ nakapaghánap syà ay umuwé sya sa kanya ñ báhay. *When he had finished searching, he went home.* Kuñ makapaghánap syà ay úuwé sya. *When he has finished searching, he will go home.*

448. maka-pañ-, corresponding to mañ-, § 357. Nakápapà+hirám kami nañ kwátá kay Áli ñ Kulása. *We can borrow money from Aunt Nicola. *Makápapà+hirám ka ñ wala ñ sála kay. Hwàn nañ isa ñ sombréo. You will surely be able to borrow a hat from Juan. *Nakapà+hangayó sya ñ patayó?, sapagkát hindí gulatín aq kanya ñ kabáyo. He is able to ride standing up, because his horse is not given to shying. Abstract: pagkapañjakó (áko).

(a) The root is reduplicated for plurality: Aq pagkapà+hipà+uru nañ Hwàn ay hindí nila sána magawà, kuñ hindí sa karamihan nañ táó nila na máy baril. The highway robberies by Juan and his gang could not have been perpetrated by them, if it had not been for the number of them that had guns.

(b) From a derived word: makapà+jináin (kináin, §§ 365.357,a).

449. ma- D; expressive of slow activity: Hindí sya ma+matáy-matáy. *He is lingering on the death-bed.* Aq pagkapà+kan nañ maña táó ay hindí matápus-tápus. *The applause of the people could find no end.*

450. In the instrumental passive, which seems to occur only with pag- and pañ-, the i- follows the ma-: Aq pagkátawag nañ kúra sa maña pulis ay hindí nya ikinabúte, sapagkát silà y ká-
kaunti lámaŋ úpaŋ maipagtaŋgòl sya sa maŋa magnaŋákaw. The priest's having called in the police did him no good, for they were too few to defend him from the thievés.

With paŋ-, naipapáyanak (anák, cf. § 357).

451. The local passive has the prefix ma- and the suffix (1) -an.

Namatayán sina Hwàn. Someone has died in Juan's family. Namatayán sa bánay ni Hwàn. There has been a death in Juan's house. Naputúlan si Hwàn naŋ dalfre² sa pagsapalákad naŋ má-kina. Juan got a finger cut off in running the machine. Naputúlan naŋ médiko aŋ maŋa táo naŋ kanila ñ kamày o paà kuŋ kayilánan. When necessary, people get their hands or feet cut off by a doctor. Mapúputúlan ka naŋ dalfrí², paŋ hindí ka nagí, ñat sa iyo ñ pagtatrabáhó sa mákina ñ iyán. You will get your finger cut off, if you aren't careful about the way you work that machine. Nasakyán ko na aŋ kabáyo ñ barabará. I have succeeded in mounting the wild horse. Naskyán ko na aŋ baŋka ñ itò. I have already been in this canoe. Nawalàn naŋ málay aŋ babáye sa kanyà ñ paghihimatay. The woman lost consciousness in her swoon.

Similarly: báli², bukás, hallk, hírap, láon, límot, luwát, patíd, pllit, sákit, síra², siyà, súbok, súgat, sungáb, tagál, tandû², úbos.

(a) bitiwi lacks accent shift: mabitiwan, cf. § 374,b.

452. Local passive with explicative pag-. Hindi námim maplagiarían naŋ káhow aŋ kabáyo ñ káhow na ginawá mo. We cannot saw wood on the saw-buck you have made. Napagputúlan námim naŋ kawáyan aŋ bágo ñ gawá mo ñ kabáyo ñ káhow. We were able to cut bamboo on the sawbuck you have just made.

453. Special static words resembling the active; the following occur: Si Bantùg aŋ isa ñ táo ñ makabáyan. Bantog is a patriotic man. damô ñ makahyà² the sensitive plant, Mimosa pudica.

Of irregular use are makalawâ (§ 262,8), and makatuwid (tuwid).

(a) From a word of this kind an active with mag- is derived in: nagmamakáawa² provoking pity (as though from makaáwa²).

(b) The abstract is like a special static word in: Aŋ bigás aŋ sya ñ pinakahalágà ñ pagkabuhây naŋ táo sa Filipínas. Rice is the most important staple food in the Philippines. Cf. also pagkaráka, § 265,9.

454. ma- forms special static words denoting that which by nature or circumstance possesses such and such, usually a quality.
Morphology

Masaikabok ná aŋ mesa. The table is dusty already. Maásim aŋ sūkaŋ itó. This wine is sour. Aŋ pūnoŋ-kāhoy na mābāba a low tree; isaŋ mābābaŋ táo a humble person. Aŋ labāŋ ay mābābaw. The trough of the manger is shallow. Mādālāŋ aŋ maŋa lindōl dito. Earthquakes are rare here. Syaŋ isaŋ ginoŋ maŋalāŋ. He is a polite gentleman. Māginhāwa aŋ umupō sa sīlyaŋ itó. This chair is comfortable to sit in. Si Maryā ay isaŋ babāyeŋ maŋpūrī. María is a decent woman. Maluwāŋ aŋ bāroŋ itó. This blouse is too loose. Matamis sweet, aŋ matamis sugar. Matipid na bātaŋ si Hwān. Juan is a saving child.

The plural is made with ma-r: Aŋ maŋa táo sa bāyan ay mahuhūsay summunōd sa kautusān. The people of the town are all good law-abiders.

These forms are made from so many roots that the Index will be as convenient as a list.


(a) Note masiyádo excessive, extreme, as though from a root -sīyado (and so listed), still felt by Mr. Santiago to be from Spanish demasiado.

(b) Accent shift due to the root in masakit.

(c) From derived words: Aŋ pagtayū sa bubuŋnān ay ma- maŋanib. It is dangerous to stand on the roof. So from kasalānan (§423), kabuluhān (§422).

455. ma-pag- someone given to doing so and so: Aŋ inā ni Pēdro ay mapagbigāy sa kanyaŋ maŋa kaulułān. Pedro’s mother always gives in to his foolishness. Syaŋ maŋagitipid. He is very economical. So from: gawāŋ, kumpisāl, simbā, siyāsat, usisaŋ.

(a) From a phrase, probably: Aŋ táoŋ si Hwān ay mapag- pāku-m-babāŋ. That man Juan is overmodest (pākoŋ babāŋ low peg 1).

(b) With accent shift: Mapaghunī aŋ maŋa kakāyoŋ ito, kanya hindī dāpat dalhin sa labanān. These horses are given to neighing and therefore should not be taken to war. So also: ma- mapagwāy.

456. In the same sense, but transitive in value, ma-paŋ-: mapangūlat given to surprising or frightening people, mapanāg- gis given to flinging things; Aŋ táoŋ si Hwān ay mapanāhirām. The fellow Juan is a great borrower. Mapaŋhiyāŋ given to embar rassing people. Mapamukōl given to throwing things. So from: hilly, matē.

457. In similar meanings, with suffix -in:

(a) ma- S -in: So magustūhin, masūnūrin.
(b) ma- (2) -in: Aų maña táo y hindí maibigan sa pagkakása. People are not fond of sinning.

(e) ma- r (2) -in: matatawanin easily made to laugh; Sya y matutulugin. He is a sleepy-head. So also: magugulatin.

458. The transients with ka- refer to accidental actions. The active has the forms: makā-, makā- R, nakā-, nakā- R, but the re-duplication sometimes affects the ka- instead of the root initial. The abstract has pagkā-. The meanings are various, much like, those of maka-.

459. The active sometimes expresses an inanimate object as the agent of an accidental action: Aų guntiŋ naŋ maŋgagamòt ay nakāgupit naŋ isaŋ ugāt na malakè, kanyà nå namataŋ aŋ kanyaŋ gínagamòt. The physician’s scissors accidentally cut a large artery, in consequence of which his patient died. Similarly, from gísíŋ, háwa.

460. More frequent is a rational actor of an accidental action; as such is viewed any action the exact form of which is out of the actor’s control. Si Pedro ay nakāhawak naŋ kawad na máy elekrisidad. Pedro got hold of a charged wire. Hindí nya kilalà aŋ maŋ kwayañà García, kaniyà nakāpūtöl sya naŋ sa íba ng táwo na kawāyan. As he did not know those bamboo-groves, he inadvertently cut some bamboo that belonged to other people. Sundan mò silá sa kwayayanàn, sapagkát baká sila nakāpūtöl naŋ kawāya García hindí nasásáakop naŋ áti García. Follow them to the bamboo-grove, for they may be cutting some bamboo that is not included in our land. Hwán, usisáin mo ñaŋ mabúti aŋ hañgáhan naŋ kwayayanàn, bágo ka tumág naŋ kawāyan, sapagkát baká ka makāpūtöl naŋ kawāya García hindí átin. Juan, find out exactly the borders of the bamboo-grove before you cut any bamboo, for else you might cut some bamboo that is not ours. Piho García makāpūtöl silá naŋ kawāya García hindí sakōp naŋ lúpa García, kapag hindí mo sila pinakialamà, sapagkát aŋ hañgáhan naŋ lúpa García iyò niy Garcia y lubah García bálu-baluktöt. They will surely cut some bamboo not included in the piece of ground, if you dont look after them, for the boundary of the land is very irregular. Nakätisd akó naŋ isa García. I hit a snake with my foot. Nakätudlog si Hwán sa báhay na gibágibá García. Juan hit upon a broken-down house as a place to sleep in, was constrained by circumstances to sleep in a broken-down house. Nakàusisà García naŋ nawalà García kwatlà. It came to her mind to inquire about the lost money. Nakàusisà García naŋ isa García na-kàalàm naŋ lîhim. He happened to ask a man who knew the secret. Similarly: bili, daàn, inóm, káin, súlat, tagpó García.

Abstract: In the abstract the element of accident often takes
the form of expressing the way something turned out. Limāŋ aŋ pagkáblāŋ nya sa maŋa itlōg na itō. His count of these eggs has turned out wrong. Aŋ pagkágawá ni Hwāna sa páyọŋ ay ma-
samāŋ. The umbrella Juana made turned out poorly. Aŋ pagká-
gupit sa úlo naŋ bátaŋ ay hindi pantāy-pantāy. The boy’s hair-
cut isn’t (hasn’t turned out) even. Aŋ pagkáhātī naŋ mansānas
ay hindi parēho. The halving of the apple is not exact. Aŋ pagká-
śip nya sa bugtōŋ ay hindi tāmāŋ. His guess at the riddle is
not correct. Aŋ pagkálagok nya sa itlōg ay kanya ṣ pinagsiasīhan.
He repeated his having (in a moment of weakness) swallowed the
egg. Aŋ pagkápasok ni Hwān naŋ tapōn sa bōte ay malālim.
Juan got the cork too deep into the bottle. Aŋ pagkápatay sa mag-
nanākaw ay hindi sinadāŋ. The killing of the thief was not done
on purpose. Aŋ pagkápatay sa manōk ay masāmāŋ. This chicken
has not been slaughtered in the proper manner. Aŋ pagkápūtōl
naŋ páloŋ naŋ kātīyaw ay hindi sagād. The cock’s comb is not
cut off clean. Aŋ pagkáthul naŋ áso ay sya ṣ inilālā naŋ sakīt
nya sa lamānūn. The dog’s barking made the pain in its throat
worse. Aŋ pagkátanaw kö sa pūno-ŋ-kāhyo ay itō y may madidi-
lāw na dāhon. The way I looked at that tree made it seem as if
it had yellow leaves. Aŋ kanya ṣ pagkátagō (or: pagkátingiŋ)
ay dahilān sa kanya ṣ pagkágūlat. He jumped to his feet because
of his surprise. Aŋ pagkátison naŋ maŋa dāhō ṣ itō ay hindi
mabūte. These leaves have not been well heaped up. So from:
bendisijōn, bitbit, hampās, higāŋ, páloŋ, tágoŋ, tirā, upōŋ.

461. The active may denote a rational actor successful,
thanks to outer circumstances, in such and such an action. Nakā-
hampas aŋ bātaŋ ṣi Hwān naŋ isa ṣ tutūbē. Little Juan suc-
ceeded in hitting a dragon-fly with his whip. Nakāhāte ṣi Hwān
naŋ maŋa mansānas. Juan got a chance to divide up the apples.
Nakākākapō sya naŋ isa ṣ palakāŋ. He has got hold of a frog (as,
in grasping for frogs in mud-holes). Nakāpāna akō naŋ usā. I
hit a deer with an arrow. Nakātison nā akō naŋ maŋa dāhō, naŋ
pumarōn si Tātay. By the time Father got there, I had already
had time to get some leaves heaped up. So also: āgaw, hiŋiŋ, sāli.

Abstract: Aŋ pagkābūhay naŋ médiko sa kay Hwān ay isa
ŋ malaksi ṣ ikinatwā naŋ kanya ṣ kababāyan. The doctor’s saving
of Juan’s life was a cause of great gladness to his fellow-townsmen.
Aŋ pagkātawag nya sa médiko ṣ naglīgta naŋ būhay naŋ kanya
ŋ anāk ay dahilān sa pagkāgāmit nya naŋ teléfono. His chance
of calling the doctor who saved his child’s life was due to the use
he was enabled to make of the telephone. Aŋ nagīŋ pagkágupit
nyà sa makapàl na damit ay naqyàre dahilàn sa paggámìt nqa naq gunìq naq láta. *The fact that he was able to cut the thick cloth was due to his using the tin-shears.* Àng pagkáhampàs nyà sa maka bátà* ay dahilàn sa kahabàn naq kanya nì pamàlo*. *He can hit the children because of the length of his stick.* Àng pagkáharañ kìna Hwàn ay syà nilà nì ikinañalà naq kanìla nì salapè*.* Juan and his party’s having been held up was what deprived them of their money. *Àng pagkáhàti nya sa tubù ay hindí naqyàre kur gumámìt syà naq mapurúl na gúlok. He would not have been able to slice the sugar-cane down its length (as a game or trick), if he had used a dull bolo.* Pagkáasn nqa kúì andò àng dápat nqa nì gawìn sa magnanà-kaw na nàhùli nya, ay ginañá nya iyòn agàd. *When he had at last hit upon the idea of what to do with the thief he had caught, he immediately carried it out.* Nâñhinâyan àng boò nì báyan sa pagkáapatay kay Rísål naq maka Kastíla*. The whole country mourned over the killing of Rizal by the Spaniards. *Àng ámi nì pagkáasanay sa baqkà* ay syà nì nagligiàs sa ámi nì bùhay. *Our having been able to get into the canoe is what saved our lives. *Àng pagkáasinog naq maka magnanà-kaw sa báyan ay pinarusàhan naq gubyèrno. *The thieves’ burning the town was punished by the government. *Àng pagkáaçyo naq isa nì báhay-pámahalà nì batò ay dahilàn sa pagpapañalaña ni Hwàn naq pañànib sa sùñog. The fact that a stone government-building came after all to be built, was due to Juan’s calling attention to the danger from fire. *Anu nì pagkátipid ni Hwàn! How saving Juan has been! So from: sábi, tawag.*

462. The active is used of certain acts of sensation whose occurrence is out of the control of the subject: àng nakàkikílåla, àng nakàkákílåla one who has got knowledge of a person or thing, has come to know his habits, recognizes his nature. Àng pagkágulat ni Hwàna ay syà nì ikinàtawà naq maràmì nì nakàkákíla. *Juan’s astonishment amused many who saw it.* With kilàla compare na- kàramdàm felt; with kita, nakàmálay, nakàtanàw, and nakàrinig heard.

Abstract: Màlnàw àng pagkákíla ko sa naqyàre. *I had a clear view of what took place.* So: dinìg, masid, tanàw.

463. The direct passive has the forms mà-, mà- R, mà-, nà- R.

It may correspond regularly to the active type in § 460, and denote an object undergoing an accidental action of a rational actor.

Náàsò ko sa boo nì báyan àng báta*, káhit na hindí ko gustò.
I was forced to go shouting after the child all over town, though I didn’t like to do it. Hindi mu ba nabasa sa diyariyo aŋ tuŋkūl sa sunog? Haven’t you come across the details of the fire in the paper? Baká mo mabásg, Hwána, iyá aŋ pinaglalarawan, mò aŋ kandeléro. *See that you don’t break that candlestick you’re playing with,* Juana. Nádala naŋ hindí sinásadya? sa kanya aŋ pagalis aŋ áki aŋ páyón. *When he went away he inadvertently carried off my umbrella.* Nágambála ku aŋ pagaáral ni Hwán dahilan sa áki aŋ pagdatiŋ na Walá sa óras. *I disturbed Juan in his studying by my untimely arrival.* Nágámit ni Hwán aŋ áki aŋ sombéro dahilan sa kanyá aŋ pagmamadalí naŋ pagalis. *Juan used my hat in the haste of his departure.* Nágisíŋ naŋ sa kanya aŋ pagqiñáy aŋ maña bátá? *What with his racket he woke up the children.* Náhampás naŋ hindí sinásadyá ni Pedro aŋ bábuy naŋ kanya aŋ kápít-báhay. *Pedro inadvertently hit his neighbor’s hog with his whip.* Náiwán din naŋ sa ákin aŋ kanyá aŋ anák, kábít na itó y áyay naŋ iyá gawín. *She was also forced to leave her child with me,* although she disliked to do this. Nápátyá ko naŋ bari-barilán aŋ manók. *I accidentally killed the chicken with my toy-gun.* Káníí mo aŋ milón, kuŋ iyú aŋ gostó, o kayá aŋ ságiŋ, kuŋ sá yá mo itó aŋ nápipíle?—Nápípílí ko aŋ milón. *Eat the banana, if you like, or the melon, if you prefer it.* Nápítas naŋ aŋ bulaklák naŋ hindí sinásadyá? *She picked the flower without intending to.* Nápútol ko naŋ hindí sinásadya? aŋ lábid na itó. *I chanced, without intending, it, to cut this string.* Baká mo masíra? Hwán, aŋ patágo sa iyú aŋ kwálta naŋ iyú aŋ kapatíd. *See to it, Juan, that you don’t do away with your brother’s money that is entrusted to you.* Náusíz ni Hwán aŋ inumit na si Bísi naŋ kanyá aŋ kapatíd. *Juana happened to inquire for the ring her sister had filched.* So from: aŋkín, búlag, bútas, hábol, patáy, púlot.

464. The direct passive may correspond regularly to the active described in § 461, and denote an *object undergoing an action which a rational actor was enabled to perform by virtue of outer circumstances.*

Aŋ úlo ni Hwán aŋ nábíbílog naŋ kanyá aŋ kalaró. *Juan’s playmates are succeeding in making a fool of him (literally: in rounding his head).* Nápípit naŋ aŋ makapál na damít. *It turned out that he was able to cut the thick cloth.* Hindí ku mápon aŋ maña karáyum na naŋásabug sa lúpa? *I did not succeed in gathering up all the needles that were scattered over the floor.* Hindí ko mápatay aŋ púsa aŋ itó. *I cannot kill this cat (i.e. its life is tough, it gets away, etc.)* Kapag nápútol mo aŋ bákál na
iyán, ikâw aq makawáwalâ*. If you can get a chance to cut through that iron, you can make your escape. Nápútol nya aq káhoy. He got the wood cut all right. Hindí nya màpútol aq leég naq manôk. He couldn’t get the chicken’s neck cut through.

Mápúpútol na raw nyâ aq púno naq káhoy na nabwâl. He says he will be in a position to cut through the tree that has fallen. aq’ kanyâ ã nàsimil the money he was able to collect. Similarly, from: bálot, gawâ?, hulí, kúha, kúlam, nákaw, pitâs, sâbi, taàs, tâwag.

465. Similarly, the direct passive is regularly used to correspond to the active in § 462, of objects of sensation. Nákilâla ko si Hwàn doon sa sàwâyán. I got acquainted with Juan at that dance. So from: alâala, dinig, inô, kíta, màlas, panshin.

466. Other uses of the direct passive do not regularly correspond to any active, cf. § 440 f.; these have their own abstract with pagkâ-.

The direct passive is used to denote an object which has accidentally got into such and such a condition; the actor is either indifferent or entirely lacking. There seems to be no abstract principle clearly separating this form from the passive with na-described in § 440; where position of the object is involved, the accidental form is preferred.

Nábûte aq kanyâ ã pagkatakot. His fear reached a high point. Aq kanyâ ã baqkâ y patâño sa bandâ ã kalunûran, dátapwát pagkaraan naq ilà ã sandali? aq nâiba aq kanyâ ã bandâhin.

His canoe was headed toward the west, but after a while his direction changed. Aq inumânan naq bâhây aq dápat màlagay sa lugâr na malfîm. The shelf for drinking-water of a house should be in a shady place. Násakay sa tren aq ipinahatid mo ã maça dalaqhîta? The tangerines you sent have been shipped. Nátûlin aq pagpapadulâs naq bêta ã si Hwàn sa pûtek. Juan’s sliding on the mud got faster and faster (in spite of him).

Similarly from: bâgây, balîta?, baòn, dápat, doon, hintô?, húsay, ibâdiyâ, kâpit, lapâg, látâg, ligtâs, liguwâk, lípíat, lubôg, lûlan, mána, nákaw, pagîtân, páko?, patây, pâtûq, sâbo, taân, tábon, tágo?, talà?, tanîm, taôn, tayô?, tîrà, túlos, ünât.

Abstract: Pagkásakay naq maça sâko naq kamóte sa tren ay lumâkad itô agâd. As soon as the bags of sweet-potatoes had been put on board thee train, the latter started to move. So from: balîta?, gâmit, íbâ, látâg, libîq, sârà.

466a. This irregular passive is used also of animate, rational subjects, whose actions, then, are viewed rather as an accidental undergoing; this type is not clearly definable from that with ma-
in § 441, except where both forms are used in contrast (-higâ*); the habit with regard to each root is, however, entirely fixed.

In some cases the accidental actor is imaginable: Náakyât si Pêdâro sa itâs naq láqit dahîlân sa ginañwâ nya ñ pagkâpit sa pinalipâd na lôbo. Pedro got carried up into the air owing to his grip on the loosed balloon. Nâhâranq sina Hwân sa daâ-ñ-Balîwag. Juan and his company chanced to get held up on the Baliuag road. Hwâg kâ, Hwân, pumàsuk sa sekrtâ, sapagkât bakâ ka máhigâ* sa ihawân, kuñ ikaw ay måhûle. Don't go as a spy, Juan, for you might get laid on the gridiron, if you got caught. Similarly: bañ-git, barîl, bilañgô*, distîno, hûlî, ligûtâs, plî*, tâgâp, tâwag.

Processes of life: Sya y nábiñi. He got deaf. Nâbûte si Hwân sa kanyâ ñ pagkatáko. Juan was bettered by his fright. Si Pêdâro at si Maryâ ay màkâkasañ. Pedro and María will get married some day. So: himbiñi, lôko, tahîmik, tinik, tûto, wîli.

Abstract: Àñ pagkâgûlât ni Hwânâ na mañyay na putôk naq kanyôn ay sya nyâ ñ ikinanbiñi. Juana's shock at the loud report of the cannon was what made her deaf. Malaki àñ kanila ñ nagû pagkâgûlât. Their astonishment was great. Àñ pagkâsûnog sa maña sundálo sa loôb naq bâhay ay nañyâri dâhîl sa pagkásara naq maña bintâna*. The fact that the soldiers were burned in the house was due to the circumstance that the windows had been closed. Àñ pagkâtinik sa lalamúnan naq bátå* ay sya nyâ ñ ikinamatây. The boy's getting a fishbone into his throat was what killed him. Pagkâtinik naq ungô* ay sya y nagâlit. When the monkey had got a spine into his foot he got angry. Àñ pagkâwîle ni Hwân sa bâhay ny Andréñ ay dahîlân sa anák na dalâga nitô. Juan's being spell-bound in Andréñ' house was due to the latter's daughter. So: gustô, kasáñ, mañhâ*.

Movements, especially the resultant position: Nâriyan kamì sa iyo ñ bâhay kahépon naq umâga, dátapuwat hindî ka nâmín dinatnân. We were at your house yesterday morning, but we did not find you there. Nâlahoud sya sa kanyâ ñ harapân. He knelt down in front of her. Nâpâpagîtan si Hwân sa dalawå ñ dalâga. Juan chanced to get placed between two young ladies. Sila y nàùûpô*. They are seated. Similarly from: âkap, alis, bàlot, âine, dîto, dulàs, doôn, haráp, kubîl, kulôñ, lákad, lugmôk, padpàd, panhik, sakây, sisid, tabi, tâgo*, tayô*, tîrâ, tuñtôñ.

Abstract: Àñ ikinátahol naq maña ñso ay àñ pagkádâpà ni Hwân. What made the dogs bark was Juan's falling on his face. Pagkásakay ni Hwân sa trêñ ay lumakad ito ñ agâd. When Juan was on board the train, it soon started to move. So also: dulàs, kubîl, lagây, panhik, sîlîd, tabi, tayô*.
467. The passive forms an explicit plural in which -en- is infixed into the nà-. Tibáyan mo aç maña itárayú mo ñ kúbo sa búkid, sapagkát baká iyo y mañágibà* kn únumakás aç háñin. *Prop up the huts you are going to build in the fields, for otherwise they might break down when the wind gets stronger. Mañágigibà* aç maña báhay na itò, sapagkát hindí táma* aç pagkátyó?. *These houses will break down, because they are not built right. So from: pañáw, sábog, taluñkó*.  

468. An irregular form is nándon beside ná-roñ.  

469. Accent shift is due to the root: Aç pagpapatahôl ni Hwàn sa kanya ñ áso aç nakáttatawá. *Juan’s making his dog bark is a funny sight. So álam, túloy.  

Passive: Nábut nyá sa kanya ñ paglulundâg na may táña ñ pamálo* aç ilawán, kanya? itò y nabásag. *In his climbing with the stick in hand, he accidentally reached the lamp, and so it got broken. Sya y nábulâg. *He went blind. So: gísíñ, háyag, húli, lápit, láyó*, túloy.  

Abstract: Aç pagkáhuli nañ susá* aç malakè. *The snail was left way behind. So: ábot, álam, áyaw, gísíñ, lápit, úña.  

470. From phrases: Aç paánan nañ higáan ay nábàbandâ-ñ-kataasán, dátapwat dápat mábàñ-ñ-ibáñ*. *The foot of the bed is turned toward the north, but should be turned to the south (bandà ü ibáñ*, bandà ü kataasán).  

From derived words: Passive: Náttátaglíd aç báñká*. *The boat has a list to one side (ta-glid, § 523).  

(a) Passives from words with prefix ka- (§ 398) are frequent. Aç bûkid ni Hwàn aç nákàkarátig nañ kay Pédro. *Juan’s field borders on Pedro’s. Nákásâle nya sa kanya ñ paglalarô* aç kanya ñ pínasan. *He took his cousin for playmate. Si Maryáno aç nákà-tálo ni Hwàn. *Mariano was Juan’s opponent. Si Narisso aç lági ñ nákàkatálo ni Pédro sa maña pagtátálo ñ idinádáos liñgo-ñúñó sa kanila ñ sámahan. *Narcisso is always Pedro’s opponent in the debates which they hold every Sunday at their club. Si Lúkas aç nákàkatálo ko. *Lucas will be my opponent. nákàkatúno the person one happens to be dealing with. nákàusap be by chance able to be conversed with.  

Underlying word non-existent: Nákátalóg si Hwàn sa panu-noñ nañ teátro. *Juan fell asleep while watching the play. Umulán kagabi at lumamig, kaniyá* ako nákátulóg nañ mahímíñ. *Last night it rained and got cool; in consequence I fell sound asleep, got a sound sleep. Hindí ako mákátulóg. I couldn’t get any sleep.  

(b) Explicit plural of the preceding: Nañákàkatulóg sila ñ
lahät, naŋ pumások sa báhay aŋ magnanákaw. They had all fallen asleep, when the thief came into the house. Pagpilitan ninyò ng hwag kayò ng maŋakatúlog sa inyo ng pagbabantay sa maŋa hàyop at iba pà ng ári naŋ pámahalaàn. See to it that you don’t fall asleep when on guard over the animals and other property of the government. Ïjayón aŋ maŋakatúlog silà, dahilàn sa maláon nila ng pagpupuyát gabi-gabi. Now they will be able to sleep, owing to their staying up late night after night.

471. Passive with pag- (cf. § 445): the reduplication affects the pag-. Hindí ko màpagáway aŋ tamis at aŋ àsím naŋ limonáda ng itò. I cannot produce a balance of sweet and sour in this lemonade. Sa kaláúnan aŋ nàpagkilála ni Hwàn aŋ kanya ng kámalìan. Finally Juan saw where he was wrong. Hindí nga nàpagkúro agàd kuŋ anò aŋ gàgawin này. He was not able to decide at once what he was going to do. Nàpàpagkúrò mo bà aŋ lahat naŋ sinábi ko sa iyò kahápon? Are you able to figure out all I said to you yesterday? Hindí ko màpagkúro kuŋ anò aŋ íbig nga naŋ sabìhin. I simply couldn’t make out what he was trying to say.

(a) Accent shift is due to the root: Ïyon sa sábi naŋ maŋámi aŋ màpagpahuli na ráw aŋ maŋa magnanákaw. According to what people say, the thieves will soon be caught.

472. Passive with paŋ-: Nàpanagítin niya ng nàkíta nga aŋ kanya ng amà. He dreamt he saw his father.

473. màkà D is used in prohibitions: Hwag kà ng màkà-láyas-láyas! Don’t ever run away! So from tuntoŋ.

(a) with paki-: Hwag kà ng màkapakikàin-kàin kuŋ hindí ka inàñyàhan. Don’t ever take a meal with people unless they invite you.

474. The instrumental passive is rare: màlabàs, màipások, màítúro.

475. Local passive with mà.-

Nàmàmasdan kò mulà sa bandà ng itò naŋ bintána aŋ báhay ni Ali ng Maryà. I get a view of Mistress Maria’s house from this side of the window. Pagúnàtan mo aŋ iyo ng kwátà sa bulàsà págluwàs mo sa Maynilà*, at naŋ hwag kà ng mànakàwan. Look carefully to the money in your purse when you go to Manúla, so as not to get robbed. Nàpasúkan nga sa kwàrto aŋ magnanákaw. In entering the room he came upon the thief. Nàputúlan ku naŋ tahíd aŋ kátyaw. I managed to cut the game-cock’s spur. Nàpùputúlan ko nà naŋ páloŋ aŋ kátyaw. I am succeeding in cutting off the game-cock’s comb. Màpùputúlan daw nga naŋ maŋa páloŋ aŋ maŋa kátyaw nga naŋ paŋsañò. He will manage to cut off the combs of his pit game-cocks, he says. Nàsagásàan naŋ tròn aŋ isa
η táo. A man got run over by the train. Násakyan námin aŋ
beŋká ni Hwán. We happened to get into Juan’s canoe. Aŋ ka-
mátáya η matógapunán naŋ isa η mananákaw aŋ lági η hindí ma-
búte. The death a robber meets is usually not good. Baká mu
mátemáan aŋ úlu naŋ báta?. See that you don’t hit the child’s
head (and disfigure him).

Similarly: balíta, bukás, damdám, datiŋ, gustó, intindi, ka-
mít, kulápol, ligtás, mayáy, pígil, taním, túlog, tumpák, túto, wisik.
(a) With contraction of prefix and initial: målamán (álam).
(b) Accent shift lacking: nāmatáan (matà).
(c) Extra accent shift is due to the root: Kamuntí naŋ mà-
tamaan naŋ kanya η pukol aŋ báta?. He nearly hit the child with
his throw. Baká mu mátemáan aŋ báta?. See that you don’t hit
the child. So also: náalamán (álam).

476. Local passive with mà-pag-. Nápaghinhinalaan naŋ ká-
pitan aŋ mabáit na a ni Hwán. Even honest Juan falls under the
mayor’s suspicion. Nápaghinhinalaan nila si Kulas sa pagkavalá
naŋ álahas. They are capable of suspecting Nicolás in connection
with the disappearance of the jewelry. Mápaghinhinalaan ka η ka-
sabuwát naŋ maŋa sundálo sa bundók, kapag hindí ka tumahimik
sa bánay. You will risk suspicion as having connection with the
soldiers in the mountains, if you do not stay quietly in your house.
Similarly: álam, bintáŋ.
(a) Extra accent shift (plural): mà-pag-álam-án.

477. Local passive with mà-pañ-; the only example lacks ac-
cent shift: mà-pañ-agináldo-han.

478. Local passive with mà- from underlying word with ka-
(cf. § 398): nákagalitan, màkatuváán.
(a) with pagka-, corresponding to an active with magka-
(§ 405): màpagkalipumpunán (lipumpón).

479. Specific static words with maká- are formed from nu-
merals in the sense of so many times: makáánim six times; maká-
lawá twice; makálímá five times; makásiyáltum nine times. So: maká-
látum several times.

From phrases, the higher numbers: makása-m-pù six times.
With irregularities: makáitlo, makáitló three times; maká-
apat, makáipat four times.
Reduplicated: makálílibo a thousand times.

4. The prefix pa-.

480. The general sense of the prefix pa- is to denote some-
thing caused or ordered to undergo such and such an action. With
accent pa- an increase of the action is expressed.
(1) Simple static forms.

451. The root with prefix pa- denotes an object or person ordered, caused, or allowed to undergo such and such an action. The person caused to undergo may be the same as the person ordering or allowing.

Aŋ paakyát ni Hwán na púno naŋ kakáw ay aŋ nása súlok naŋ bakúran. The cocoa-tree Juana ordered climbed is the one in the corner of the yard. Aŋ panyo y itó ay paalaála sa ákin niy Ali y Maryá sa anák nya y dalága. This handkerchief is a souvenir to me from Aunt Maria which she sent by her daughter. Inihandá naŋ ámi y kaséra aŋ atsára y papáya úpaŋ siya námi y magí nyáyap. Our landlady served some pickled papaws for us to use as condiment. Pabalik ni Hwán aŋ libru y itó. Juan sends this book back. Itó aŋ pahátí y sa ákin ni Pédro. This ñ what Pedro ordered me to deal out. Aŋ maña tubó y itó ay papútol sa ákin ni Pédro. Pedro ordered me to cut this sugar-cane. Aŋ táó y itó aŋ pasakáy ni Hwán sa karumáta ko. This is the man whom Juan asked me to take into my carriage. Aŋ binásá ni Hwán y kautusán ay patáwag naŋ kuéra. The ordinance Juan read was given out for proclamation by the priest. Aŋ báhay na ytó y patayó ni Hwán. Juan had this house built. Patipon ni Hwán sa ákin aŋ maña nyóŋ na itó. Juan ordered me to gather up these cocoanuts. Aŋ pauvé ni Hwán sa kanya y iná ay isa y mainam na sín si. What Juan sent home to his mother was a beautiful ring.

As conjunctive attribute the word with pa- may express manner: aŋ dàá y pabalik sa Bálíwag the road back to Bálíwag. Pahágis nya y iniyábót sa ákin aŋ aklát. He handed me the book by tossing it. Papások sya y lumálákad sa gitná naŋ báhay. He was going farther in toward the inside of the house. Pasakáy sya y lumukso sa kábáyo. He jumped on the horse as if mounting to ride. Naŋ mahúlug aŋ báta y sa káhoy, ay paupó sya y lumagpák sa ýupa. When the boy fell from the tree, he landed on the ground in a sitting position. Pauróŋ sya y lumálakad. He went backwards.

With movements pa-, reflexive, is often weakened to a mere indication of direction: Paakyát sa púnú naŋ káhoy aŋ uggó naŋ sya y abútán naŋ lóbó. The monkey was just climbing the tree, when he was overtaken by the wolf. Pabalik si Hwán. Juan is going back. Patúŋo si Hwán sa báya-ŋ-Bálíwag. Juan was headed for the town of Bálíwag.

Similarly: álám, bígí lá, bulóp, gáwá, háraŋ, kálát, lági, lalá, puntá, sigáw, tágo, takbó, taluŋko, toyó, túloy.
(a) From a derived word: paítaás (itaás, § 373).
(b) The peculiar meaning is weakened in some words: aŋ paága a kind of rice which matures early, aŋ pakínábaŋ profit, advantage, aŋ palabás a theatrical performance, aŋ palígo a bath, aŋ pámagát an appellation, a nickname. So from: báŋô, bássá, bátô, bigát, dáán, dússá, háyag, hintúlot, lákád, lígíd, lígit, sákit, talim.
(c) With retraction of accent and contraction: páño (andó).
(d) Irregular: Aŋ pagkáparoon kó sa bésbol ay pabáya* naŋ áki ñ gurô. My going to the baseball game was by permission of my teacher (báya*).

482. pa- (1) is made from barytone roots when they express manner, or, more especially, direction: Aŋ báŋkâ aŋ hindi pásyón sa flog. The boat is not headed with the stream. Iníwan nya ñ paharâŋ sa daán aŋ karítôn. He left the wagon blocking the road. Paharâŋ níya ñ inhágis sa flog aŋ púno-ñ-sågin. He threw the banana tree crosswise into the river. Aŋ paglákâ naŋ lámat naŋ pingânn ay pahatê. The increase in the crack of the dish is going towards halving it. Aŋ búna ñ itô y pahâtê kuŋ mapíráso pagkahínóng. This fruit goes into halves when it breaks on ripening.

Similarly: líhim, pútol.

(a) The accent shift is due to the root and the value of the formation is as in § 481, in: Aŋ páabôt mo ñ sólat ay tinánggâp ko. I have received the letter you sent to me. Si Hwáñ aŋ ísa ñ báta ñ pabáya ñ. Juan is a neglectful boy.

(b) The accent shift is like that of a root word in: Palígù na aŋ máña báta. The children are bathed now (pa-lígo*).

483. pa- r, as explicit plural: see ábôt.

484. pa- D. The action is repeated at short intervals; the reflexive value is frequent. Sya y lumalákad na pahintó-hintó ñ. He goes on, stopping every little while. Pamalí-nálí aŋ kanya ñ pagbílan. His count contains repeated errors. Alam nyá aŋ máña pasikot-afkot sa báya-ñ-Balíwag. He knows all the ins and outs of the district of Balíwag. So from: iyák, lígíd, mínsan, pasiyál, tülog.

(a) Accent shift is due to the root: Patúlog-túlog at pagisíng-gisíng siyá. He sleeps and wakes by fits and starts. Patawá-tawá at páyák-iyák siyá. She giggles at one moment and weeps the next.

485. pa-pa- has durative-iterative meaning: Papaálas sya naŋ akô y dumatîng. He was just going away when I arrived. Papaúró ting sya ñ lumalákad. He was going backwards. So from labás.
(a) papáno (anò) seems equivalent to páno (§ 481,c).

486. As appears in the example of paligò above (§ 482,b),
the forms with pa- are apparently capable of all the modifications
that are found in simple roots: Thus:

(a) with prefix pa- (§ 347): Paàpakáin sa báta aq gátas
na itò. This milk is for the children’s food. Paàpakáin sa paña-
úhin aq pinatay kò ñ tüpa. The sheep I have slaughtered is for
serving to the guests. Paàpatukà sa manòk aq pálay na itò. These
rice-grains are to be given to the chickens to pick (tukà the beak

(b) with ka- R (§ 400): Kapàpàpútol ko pa lámañ nañ
maña káhoy na itò. I have just had this firewood cut.

(c) with ka-pag- R (§ 400,a): Kapagpàpàpútol ko lámañ
nañ sít kay Hwàn. I have just ordered Juan to cut up the bam-
boo spines.

(2) Normal transients, abstracts, and special static words.

487. The root with pa- is sometimes used as a transient con-
tingent punctual, with the value of a reflexive passive; more com-
monly the form with ma-pa- (§ 506) fulfils this function. There
are three types:

(a) Genuine reflexive passive: Paàbut ka sa maña nagsisihá-
bul sa iyò. Let yourself be overtaken by your pursuers. Paàkyat
kà kay Hwàn sa itaás nañ káhoy. Ask Juan to take you up into
the tree. Twì ñ papásk akò sa sine sa áki ñ kúyang, ay nasisirán
añ mákina. Every time I ask my oldest brother to take me to the
moving-picture show, something goes wrong with the machine. So:
kasàl, ligàw.

(b) Reflexive of interest: one who orders that something un-
dergo such and such an action for him: Paàkyat ka kay Hwàn nañ
isa ñ búya-ñ-nyòg. Ask Juan to climb for a coconut for you.

(c) Reflexive of motion; the pa- has faded value; thus are
used the local equivalents of the demonstrative pronouns and a few
other words. Parini ka. Come here. Tuwì ñ aku y paròñ sa
kanya ñ báhay ay hindi ku sya inàábútan. Every time I go to his
house, I fail to find him in.

(d) If the pa- is accented, the action is more intense: Pàága
ka nañ pagparito. Be very early in your coming here.

(e) A contingent durative is formed with pa- R. (a) Paàk-
kyat akò kay Hwàn sa itaás nañ káhoy. I shall ask Juan to take me
up into the tree with him. Papàpások akò sa sine sa áki ñ kúyang.
I shall ask my brother to take me to the moving-picture show. (b)
Paāakyat akò kay Hwàn naŋ isa na būña-ŋ-nyōg. I shall ask Juan to climb for a cocoanut for me. Papūpūtol akò naŋ buhōk kay Hwàn. I shall ask Juan to cut my hair.

488. For the reflexive of motion (§ 487,c) a set of transients and an abstract are formed with -um- and pag-. These also are equivalent to the forms with ma-pa- (§ 506).

(a) Regularly from the four roots serving as locals of the demonstrative pronouns. Pumarínī ka! Come here! Pumarinfā ka sa āki na tabī. Come close here to my side.

Madālaŋ aŋ pagparīto naŋ maŋa bālaŋ. Locusts come here but rarely. Pīho ako aŋ pāparīto sa alasīŋko. I will surely come here at five o’clock.

Pāparīyān sāna kami, dātapuwaŋ nagkarōn kami naŋ malakī na kaabalāhān, kanyā hindī kami nātolōy. We were coming to you, but we had so much trouble that we did not carry out our intention.

Pagparōōn ko aŋ sāsabīnhī ko sa kanyā aŋ ibinālīta mo. When I get there I shall tell him what you have told me. Kitō na dalawā aŋ pagparōna sa teyātro. We two are going to the theatre.

(b) Occasionally from loōb: pumaloob.

d) Also the abstracts pagpalīgō, pagpānāg; these form the transient with ma- from the root (§ 441); and pagpatūŋo, which forms its transient with -um- from the root.

d) Plurals: magispalīgō, nagsisipanāgō.

489. mag-pa-, pag-pa-pa-. Active with mag- from the root with pa- denotes one who causes, orders, or allows such and such an action to be performed on something else or ( reflexively) on himself.

Nagpāayap aŋ āmi na kasēra. Our landlady served a relish. Si Hwàn ay nagpabīyan sa kanyā na tuŋkūlin. Juan grew lax about his duties. Nagpabīyay si Hwàn naŋ isdā sa kanyā na palaisādān. Juan had some fish put into his fishpond. Aŋ mediko aŋ nagpahīhawā sa māy sakit. The doctor made the patient feel comfortable. Nagpapagip akō sa barbēro. I had the barber cut my hair. Aŋ pagpapagip ko sa barbēro na Hwàn ay hindī ko lubhā na gustō. I don’t like very much to have my hair cut by barber Juan. Parāti aŋ maŋa pagpapahāraŋ ni Andrēs sa maŋa tāo na naglalakā. Andrēs often orders travellers to be held up. Si Pédro ay nagpahāte sa ākin naŋ pālay. Pedro had rice dealt out to me. Aŋ kātiwāla y syā na nagpahāti naŋ pālay sa maŋa kasamā. It was the agent who ordered rice distributed to the field-workers. Aŋ pagpapahāte naŋ kātiwāla sa maŋa lariyō sa maŋa magkakāpit-bāhay ay hindī iniyūtos naŋ paqinoon nyā na Hwàn. The agent’s having bricks distributed among the neigh-
bors was not in accordance with the orders of his master Juan. Sya y nagpahikaw sa kanya nya alic. She had her maid put her earrings on her. (hikaw an earring). Si Pedro ay nagpahipinä. Pedro is taking a rest (literally: allowing himself to breathe). Añ ina y nagpahubad (or: nagpahubad nañ damit) sa kanya nya anak. The mother ordered her daughter to undress her. Sya y nagpakain nañ gulay sa maña panañhin. She served vegetables to the guests. Sya y nagpapakasera. She keeps a boarding-house. Sya y nagpapalabas nañ lamok. He is driving out the gnats. Nagpapalabas nañ teyatro añ samaha-ña-opera. The opera company is producing a play. Nagpaligo si Hwan nañ kahayo. Juan bathed some of the horses. añ papagaligo the bathing something or someone. Nagpaputilo si Hwan nañ labon. Juan had some bamboo shoots cut. Nagpapaputilo kami nañ kahyo. We are having some wood cut. Añ papapaputilo nya sa Intsek nañ buhok aay hindï sinunod nito. When he ordered the Chinaman to cut his queue, the latter did not obey. Añ papapakay sa tren ni Hwan nañ maña kamatis aay hindï nutas bago lumakad aay tren. Juan had not finished having his tomatoes loaded on the train, when the train started. Si Hwan aay nagpasikit nañ marami a¿ mañligaw sa kanaway. Juana caused grief to many who wooed her. Si Hwan aay nagpasuklay sa kanya nya alic. Juana ordered her maid to comb her hair for her. Añ papapasundu nya sa akin sa alic? aay ikinagaling ko. His ordering me to fetch the servant made me angry. Sya y nagpapatalim nañ isa nya gulok. He is sharpening a bolo. Nagpatawag ako nañ isa nga kasama. I had a workman called. Añ papapatawag ko sa maña alic ay hindï sinunod nañ bata nga si Hwan. Little Juan did not obey my order to him to call some servants. Añ papapatawag nañ kura sa leyi ay hindï natuluy, sagakat binato nañ maña tao a¿ margatawag. The priest’s order that the law be proclaimed was not carried out, for the crier was stoned by the people. Nagpatayo nya nañ isa nga kubo. He had a hut built. Añ papapatayo ni Hwan nañ isa nga kubo ay hindï natapus bago nya natawag sa pagasundalo. The hut Juan was having built was not finished before he was called to military service. Nagpatipid sya sa maña kasama nañ kanila nga pagkain. He had his workers be sparing with their food. Nagpatipon si Hwan nañ kahoy sa kanya nga maña kasama. Juan ordered his workmen to gather wood. Añ papapatipon ni Hwan sa maña kalabaw ay hindï sinunod nañ kanya nga katiwala? Juan’s order that the caribou be gathered together was not obeyed by his overseer. Sya y nagpatoto sa úsap ni Marya at ni Hwana. She gave testimony in the lawsuit between Maria and Juana. Si Hwana ay naparoon
sa ákin at siyá ñ nagpatotó na ikáw ay dumaló sa isa ñ sabunán. Juana came to me and assured me that you had attended a cock-fight. Añ pagpapapotó nyá ay hindí tinaqgáp nañ hukóm. The judge did not accept his testimony. Sya y nagpaupó nañ ilá ñ eakwélá. He had a few of the pupils sit down. Añ pagpapauñ nañ maéstro sa maña eskwéla ay hindí nila sinunód agád. The teacher’s order to the pupils to sit down was not promptly obeyed. Magpaútañ ka nañ kwaltá sa maña mahihírap. Lend money to the poor. Nagpauwi ba si Hwàn nañ silya sa kanya ñ iná —Hindi?.

Añ kanya ipinauwê ay isa ñ siqsíq. Did Juan send a chair home to his mother? —No, he sent home a ring.

Similarly: ábot, aláala, balik, baón, dalá, dulás, dúnóy, dúsa, gálin, gálit, gandá, gawá?, háyag, hírap, huli, ísip, iyák, kilála, kinábañ, kintáb, kíta, kuló?, kumpisál, lagay, lákad, laró?, láyas, láyaw, limós, lípas, lúto?, magáat, misa, pások, siglá, siyákaw, sisid, tahól, tugtóg, túló, tálós, ulán.

(a) Plural with magsi- (§ 386); nagaisipagpalímos.
(b) From a derived word: Huwag kayó ñ magpaumága sa inyo ñ pagpasálitaán. Don’t let yourselves be overtaken by the morning in your conversation (umága, § 358).
(c) Root with accent shift: Sya y nagpaabót nañ sulát sa ákin. He had a letter handed to me.
(d) The pa- is accented, expressing extreme degree of action; from shifted root: Nagpáuna si Hwàn sa lakarán. Juan managed to get himself into the very first place in the walking-party. So from: iwan.
(e) Doubled root, shifted: Nagpáuna-uná si Hwàn sa lakarán nañ maña magkakasáma. Juan got himself too far ahead in the boys’ walking-party.
(f) Special static word (of the kind in § 358,d) : añ magpa-patawíg a town-crier.

490. pa- (1) -ín, p-in-a. The direct passive from words with pa- denotes the person ordered to do so and so, the thing caused to be so and so.

Padaláñin mo añ iyo ñ pagparíto. Make your coming here infrequent. Pagka pinapútol ka nyá nañ káhoy ay sumunód ka ñ agád. When he orders you to cut wood, do you obey at once. Pinapútol námín nañ tubó si Pédro. We are having Pédro cut some sugar-cane. Paputúlin mo si Hwàn nañ kúgon. Have Juan cut the cuyon-weeds. Papúputúlin námín kayó nañ yantók. We shall ask you to cut some rattan. Pinatahél ni Hwàn añ kanya ñ áso. Juan made his dog bark. Pinatalim nya itó. He made this sharp. Pinatayó ni Hwàn sa kanya ñ pálad añ kapatid nya ñ malít na si
Maryáno. Juan stood his little brother Mariano up on his open hand. Hindi ako pinatúlog naŋ pagtahól naŋ áso. The barking of the dog kept me from sleeping. Patulúgin mo aŋ báta*. Put the child to sleep. Pinaupú nya aŋ maŋa eskwéla. He had the pupils sit down. Pinaupú ko aŋ áki ṣi bisita. I asked my visitors to be seated.

Similarly: alis, balik, bili, bútas, díto, hintò*, ínöm, káin, kápit, lákad, láyas, lipad, pások, táhán, takbò, táwad, túlin, túloý, unti*, yáman.

(a) With accented pà-: Pábusúgin mò aŋ maŋa háyop. Feed the animals till they have had enough. Páhampasin mo siyá. Whip him harder. Hwag mò ṣi páputúin aŋ pintà naŋ báhay. Don’t paint the house too white.

(b) pà- with accent shift: Pádalaṉin mò aŋ iyo ṣi pagparíto.

Come here very rarely.

491. pa-pag- (1) -in, p-in-a-pag-. The direct passive has pag- before the root when it corresponds to simple actives with characteristic mag- (§ 351). Máppahámak lámaŋ aŋ báta ṣi ito, kapag hindí nátin pinapagáral naŋ sapát. This boy will turn out a mere good-for-nothing, if we do not make him study enough. Pinapaghubád naŋ íná aŋ kánya ṣi maŋa anák. The mother ordered her children to undress. Pinapagpútol námín naŋ ságiŋ sina Hwán. We asked Juan and his people to cut bananas. Papagputúlin mo si Hwán naŋ buhök. Tell Juan to get a hair-cut. Papagpúputúlin nila kami naŋ kanila ṣi maŋa kawáyan. They will order us to cut all their bamboo. Pinapagsukláy ni Hwána aŋ kánya ṣi allíña*. Juana told her maid to comb her (the maid’s) hair.

Similarly, from: bíhis, hintò*, trabáho.

(a) From a derived word: Sya y pinapagkalatimbá*. He was forced to do the well-bucket exercise (kalatimbá*, § 519).

(b) With extra accent shift: papagtitúluyín (tüloý).


493. pa-pag-pa- (1) -in, p-in-a-pag-pa-. With both pag- and pa- preceding the root the direct passive with pa- denotes someone caused to cause something: Pinapagpatotoó naŋ tagapagtangół ni Andrés aŋ táo ṣi Maríyáno na syà ṣi nakákitá sa naŋyáre. Andrés’ lawyer called as a witness the man Mariano, who had seen the occurrence (cf. magpatotoó, § 489).
494. i-pa-, i-p-in-a-. The instrumental passive with pa-
denotes the object ordered, caused, or allowed to undergo such and
such an action.

Ipinaálam ko sa kanyà aq maña báta? I made known to him
the departure of the children with me. Ipinaális nila aq hárau nañ
daán. They ordered the obstruction of the road to be removed.
Aq ipinadalá mò úsúlat ay tinaágap ku na. I have received the
letter you sent me. Aq sapátos na may lapád na suwélas na yitò
ay syà ú ipinagágámit na pañaíyò aq sa báta? This flat-soled shoe
is given children to be used in learning to stand up. Aq mayáma
ú taga iba ú báyan na páparíto ay ipinahárau nañ púno nañ tulí-
sán. The rich stranger who was going to come was held up
by order of the chief of the bandits. Ipínáháti sa úkin ni Pédro aq
mansáanas. Pédro ordered me to divide the apples. Itò y ipináháte
ni Pédro pará sa úkin. This was ordered by Pédro to be dealt out
to me as my share. Isinákay sa trén aq ipinahatíd mo ú maña da-
lañhita? The tangerines you shipped were put on board the train.
Ipínáápípípí nyo sa maña eskwéla aq fétas nañ pagaáway nañ maña
Rúsio at Hapunès sa Port-Artur. He asked his pupils to think of
the date of the fight between the Russians and the Japanese at
Port Arthur. Ipakíta mo aq dfí sa maña gágamót. Show the doc-
tor your tongue. Ipinaapúútól ni Hwán aq maña káho sa kanya
ú bakúran. Juan is having the trees in his yard cut down. Ipaapú-
útól ko aq mañgás nañ úkí ú báro? I am going to have the sleeves
of my blouse cut off. Ipapúútól mo, Hwán, aq iyo ú kúkó. Have
your fingernails cut, Juan. Aq ipinásákay ni Tátay na maña súha*
sa trén ay nagábulok sa daán. The grapefruit Father sent by train
got spoiled on the way. Ipínásundú ko kay Hwán aq médiko. I told
Juan to fetch the doctor. Ipinatáwag ko sa allí sa Hwán. I had
Juan called by a servant. Ipinatáyó ni Hwán aq báháy na itó.
Juan had this house built. Ipinatiníd nyo sa báta aq pagkáin nañ
lansones. He made the child eat sparsingly of the lansones. Ipinat-
ton ni Hwán sa kanya ú kátwála? aq maña kalábáw. Juan had
his agent gather the caríbou. Ipinatuluy nyo aq pagkantá, káhit
na mañyay aq maña nakíkinig. He went on with his singing al-
though the audience was noisy.

So: áhon, balik, baon, bilaľgò*, bitay, dápit, dúsa, gamót,
gawa*, gupit, hábol, háyag, hintò*, hintúlot, kasál, kilála, lákad,
libáy, mána, patáy, sákit, tápon, uwi?.

(a) Different in meaning is the corresponding form from dito;
it is the primary instrumental passive corresponding to pumáríto,
etc. (§ 488): Aq pagsákop niyà nañ táu ú makasalánan ay sya
nyà ŋ ipinarīto. *His saving of sinful man is what he came here for.*

(b) Accent shift is due to the root: Ipaalăm ka sa kanyā aŋ āki ŋ patūtupūhan. *Let him know where I am going.* Ipināalam nyà sa ākin aŋ kanya ŋ nilōloôb. *He made his intentions known to me.* Ipinatulōy ni Pédro aŋ pagpapatayō naŋ bāhay. *Pedro had them go on with the construction of the house.* Similarly: ābot.

(c) With pag- (cf. § 491): ipapagāral.

(d) With pa- prefixed to the root, the instrumental passive with pa- denotes *that ordered to be caused.* The only example has radical accent shift: Ipinapatulōy ni Hwān sa kanyā ŋ kātiwāla aŋ pagtatanim naŋ maka kasamā. *Juan had his agent order the field-workers to go on with the planting.*

495. i-pag-pa-, i-p-in-ag-pa-. When the relation of the object ordered to undergo an action is explicitly that of a thing given forth (§ 368), a kind of double instrumental passive is made by prefixing pag- to the pa- (cf. the explicit use of pag- in primary passives, §§ 369.375): Ipinagpahâte̩ sa ākin ni Pédro aŋ pālay.

The rice was ordered by Pédro to be dealt out to me. Aŋ kwâltā ŋ nāpaŋginâldohan ni Hwān ay sya nyà ŋ ipinagpasakây sa tiyo-bîbo sa kanyā ŋ kapatid na malîit. *Juan used his Christmas money to treat his little brother to a ride on the merry-go-round.* Aŋ kautusân ay ipinagpâpatâwag naŋ kûra. *The law is being called out by order of the priest.*

(a) With additional pa- (as in § 494,d): ipinagpapadalā.

496. i-paki-pa-, i-p-in-aki-pa-. Before a word with pa- the instrumental passive with paki- denotes *the thing asked (as a favor) to be caused to undergo such and such an action.* Hwag mô ŋ ipakipaputol aŋ pûno-ŋ-kâhoy, dâtapuwa pakiputulîn mo na mismo. *Don't ask someone else to cut down the tree for me, but cut it down for me yourself.* Ipakikipaputol ni Hwān sa inyô aŋ maka tinibān sa kanyā ŋ bakûran. *Juan will ask you to have the banana-stumps in his yard cut down.* Ipinakipaputol nya kay Hwān aŋ maka damô sa bakûran. *He asked Juan to have the grass cut in his yard.*

(a) The thing asked (as a favor) to be caused to do so and so: Ipinakipakāin lâmaŋ niya aŋ kanya ŋ anâk hâbaŋ sya y walâ. *She asked someone else to feed her child while she was away.* Ipinakkipasâuso lâmaŋ nya kay Maryâ aŋ kanya ŋ anâk, sapagkât walâ sya ŋ gâtas. *She is asking Maria to nurse her child for her, because she has no milk.*
497. pa- (1) -an, p-in-a- (1) -an. The local passive with pa-denotes that caused to undergo an action as local object.

Paaláman mo sa kanyà kuñ saàn ka pàpáron. Let him know where you are going. Pinaasuhán ni Pédro aû maña puñ-û-maçà. Pédro smoked (i.e. warmed, so as to speed flowering) the mango trees. Pinabayànan ni Hwàn aû kanya û maña tuñkúlin. Juan neglected his duties. Pabayànan mo syà. Leave him alone. Aû pag-patày sa maña magnanákaw aû hindí pinarûrusáhan nañ hukûm. The judge does not punish one for killing robbers. Pinahatìfan akò ni Pédro nañ pálay sa kàtìwàla®. Pédro had the agent give me my share of rice. Pinahabarànan nañ inà aû maña bàta®. The mother had her children undressed. Pakingùn nawà ninyò aû ákì û pag-tàwàg. Pray give hearing to my call. Pinaliligùnan nañ pagòn aû flog. The turtle bathed in the river. Pinaliligùnan nañ babàye aû bàta®. The woman was bathing the child. Hwag mò û pamalàyan sa maràmì ni ikàw aû maràmì û kayamánàn sa bàhày, úpañ hwag kà û nakàwàn. Don’t let people know that you have many valuables in your house, lest you be robbed. Pinanàugàna aû aû bàhày. He went down from the house. Pinaputùulan ni Hwàn nañ tafìga aû kanya û maña bìk, úpañ hwag màaŋkin nañ ibà û tàó. Juan had the ears of his little pigs cut, so that they might not be inadvertently taken by anyone else. Pinapùputulànan ni Hwàn nañ bun-tòt aû lahàt nañ kanya û maña manòk. Juan has all his chickens’ tails clipped (for identification). Papùputulan mo nañ kauntì® aû mahàbà mo û buhòk. Have your long hair cut a little. Papùputùulan ko nañ bun-tòt aû maña manòk na bágo û bìlè. I shall have the tails clipped of the chickens I have just bought. Aû bàŋka û òtà aû pinasakayàn ko kay Hwàn. I allowed Juan to ride in this canoe. Pinanutùyan ûn ákìn ni Hwàn na ikàw aû nagsúsugà. Juan proved to me that you are gambling. Anò û bandà aû kanìlà û pinatû-tuñùhan®. What direction are they headed for?

So also: bendisìyòn, dalà, hintùlot, hìrap, doûn, kinàbaŋ, magàt, màna, panhìk, sàkit, tàbòn, tìgàs, walà®.

(a) Accent shift, due to the root: pabayàan, equivalent, however, to pabayàan.

(b) pà-: Pàagáhan mo aû pagsúloí. Get away very early. Pàinámànan mo aû súlát. Write very neatly. Pàittimànan mo aû kúlày nañ túbík. Make the color of the water very white. Hwag mò û pàputànan aû pintà nañ bàhày. Don’t put too much white into the paint for the house.

(c) pa- also prefixed to the root: Pinahatìfan akò ni Pédro nañ pálay sa kàtìwàla®. Pédro told the agent to have me given my share of rice. Pinapahatìfan ni Pédro nañ pálay aû maña kasàmà.
Pedro ordered that the laborers be given their share of rice.

498. Special static words are formed with pä- and -an to denote place or plurality of habitual causative action; barytone roots have accent shift of two syllables, sometimes optionally of one syllable:

Aŋ maliliit na sāp aŋ itÔ ay sya aŋ pahiyâvan ni Alfonso naŋ maliliit na isdâ aŋ nāhgûhi niya sa log. *This little pool is where Andrés turns loose the little fish he catches in the river.* Aŋ pălaŋûyan naŋ maŋa pâto ni Hwân ay malâlîm. *Juan’s duck-pond is deep.* Aŋ kanila aŋ pâtagâlan naŋ pagsûsid ay ginawâ nila sa Sibûl. *Their diving-contest took place at Sibol.*

aŋ pûrahañên pëntenîtiary; hell. aŋ pâlîguân bathroon, bath-tub.

So also: pâkumpisâlan, päarâlan, pâhayaçon pâhayâgan, pâmahalaçon pâmahalâan.

(a) Derived from these a transient and abstract in mag-: aŋ pagpapâtagâlan a contesting for endurance.

(3) Transients and abstracts with pa- and ka-.


(a) From forms with ma-, in more intensive sense than mag-alone (§ 352,c): Aŋ pagpapakamarûnoŋ serious effort at learning things.

With irregularities of accent, as in § 353,a,b.: Sya yagpakamâpuri. *He praised himself very much.* Sya yagpakamayabàŋ.

30 He boasted much.

500. pa-ka- (1) -in, p-in-a-ka-. The direct passive with pak- denotes something caused to be too much so and so: Hîwag mó aŋ pakalâlîmin aŋ gawi aŋ hûkay. *Don’t make the hole you are to dig too deep.* Hwag mó aŋ pakalâlîmin aŋ ḥûhûkâin mo aŋ balôn. Don’t make the well you are going to dig too deep. *Pinakalâlîm ni Hwân aŋ hûkay. Juan made the ditch too deep.*

(a) The form with p-in-a-ka- occurs as special static word: pinakamahâl most expensive, dearest; pinakamûra cheapest.

(b) More commonly from words with ma- (§ 454): Si Rîsâl ay syâ aŋ nagû pinakamarûnoŋ na tâo sa kapulua-ŋ-Filipînas. *Rîsâl was the most learned man in the Philippines.* pinakamalâkàs
strongest; pinakamalinis cleanest. So from: búti, hába?, halagã, húsay, kínis.

501. i-ká-pa-, i-k-in-á-pa-. The instrumental passive with i-ká- (§ 417) from words with pa- expresses the thing or circumstance causing someone to be made to do so and so. Ikinápaaalis sa kanyã sa háhay ni Hwán aq kanya ù paqnuqumit. His petty thievery caused him to be ordered to leave Juan’s house, to be dismissed from Juan’s house. Ikinápaaalis nila sa kanyã aq kanya ù pinaggagawà ù katampalasánan sa maña háyop. His constant cruelty to the animals is forcing them to dismiss him. Aq kaibigan nga ù māttüto aq sysa ù ikinápaoon sa Espanya. His desire to get an education is what made him go to Spain. Baká mo ikápahámak aq iyo ù pagpároön. I am afraid your going there may cause you to be unfortunate. Ikápahámak nga aq kanya ù pagusanándalo.

15 His military service will cause him to fall into bad ways.

(a) With pag- either before or after the ká- a voluntary actor is implied who is caused to make someone or something do or become so and so. Aq ipinagkâpasakay ni Hwán sa kanya ù may sakit na kapatid sa tren sa lugár nañ sa karumáta aq aq katulínnan nañ tren. What made Juan have his brother ride on the train rather than in a carriage was the speed of the train. Nagpásip sysa sa kanya ù maña eskwela nañ maña parañ ù ikápapapalakè nilà sa kanila ù aklátan. He had his students think of means that would help them to make their library (get) larger.

502. pa-ka- (1) -an. Local passive with pa- (§ 497) from a word with ka- (§ 398): pinakawálán was allowed to go free.

503. ka-pa- (1) -an. Local passive with ka- (§ 419) from a word with pa- (§ 481): kapâpatuqúhan the place one will be headed for.

(a) Static words with ka-pa- -an are forms with ka- -an from words with pa-:

With S (§ 421): Si Hwán aq kapátagálan ni Maryáno sa pagslisid sa túbig. Juan contends with Mariano in staying under water as long as possible.

35 With S (1), (§ 423); accent irregularly placed: Aq báta ù si Pédro aq sysa ù kàpakitáan ni Maryá nañ kanyã ù larwán. Little Pedro is the child to whom María showed her toys and who showed her his.

With (2), (§ 422): Aq kapabayaàn nga sa maña tuqúlin ay sysa ù malaki nga ù kapintásan. His neglectfulness of his duties is his great fault.

354. maka-pa-. With maka- in the usual meanings (§ 433 ff.) a few transients are made from words pa-. Nakapahíñà sa ñlim
aŋ maŋa kalabaw. The caribou rested in the shade (irrational actor). Bayaan mo ŋ makapahiŋa aŋ maŋa dalat mo ŋ kalabaw bagu ka bumalik sa būkid. *Let the caribou that brought you rest before you go back to the country. Makapahiñga na aŋ maŋa háyop bagu sya dumatîŋ. The caribou will have rested before he arrives. So from: doón, ligo?*

5 505. Commoner is maka-pag-pa- (corresponding to mag-pa-); the abstract has pagkapa-. Nakapagpapútol na akò naŋ káhoy na gāgamítin ko sa bod ŋ tagulan. *I have already had wood cut for the entire rainy season.* Si Līlay aŋ nakakapagpapútol naŋ káhoy sa allà ni Kīka®. *Līlay has permission to order Kika’s servant to cut the wood.* Hindí ako makapagpapútol naŋ tubò kay Ḥwàn, sapagkt marâmi sya ŋ trabáho sa ibà. *I cannot have Juan cut sugar-cane, because he has already too much work to do for other people.* Makakapagpapútol akò naŋ labôŋ, kuŋ iyô ŋ gustô. *I can have some bamboo-shoots cut, if you wish.*

So from: bill, kinis, tápon.

506. The passive with ma- from words with pa- varies in meaning, owing chiefly to the various values of words with pa-

20 (a) Genuine passive: Hindí nya napahinòg aŋ maŋa sāgiŋ. *He did not succeed in getting the bananas to ripen.* Mapahhiram mo ba akò naŋ lima ŋ piso ŋ gintô? *Can you let me borrow five dollars gold?* Napapások ko sa kurâl aŋ maŋa kalabaw. *I succeeded in bringing the caribou into the corral.* Napatâtalim ni Pédro aŋ mapurôl na gûlok. *Pedro is able to sharpen dull bolos.* So from: aalis, puntâ, sâboy, tûlog.

(b) Reflexive passive: Aŋ mây sakit ŋ napadapâ? sa maŋa nagâalâgâ sa kanyà, sapagkt sya hindí makakflos. *The sick man had the people who were caring for him lay him on his face, because he could not move.* Napagísîŋ si Ḥwàn sa kanyà ŋ kapatid sa óras naŋ alaskwátro naŋ umâga. *Juan had his brother wake him up at four o’clock in the morning.* Napapások akò sa sîne sa âki ŋ kuyaŋ. *I asked my oldest brother to take me to the moving-picture show.* Mapapások . . . . *I shall ask to be taken in.*

30 Silâ y napatútûloŋ. *They are asking for help.* So: âlam, hatid, tawid.

(c) Reflexive of interest: Napakiyât akò kay Ḥwàn naŋ isa ŋ bûŋa-ŋ-nyôg. *I asked Juan to climb for a cocoanut for me.* Napapútol silâ naŋ káhoy. *They asked to have wood cut for them.* Napapúpútol aŋ maŋa anâk naŋ kanîla ŋ kuko kay Nânyâ. *The children ask Mother to cut their fingernails.* Napapúpútol akò naŋ gâgawi ŋ pîpa kay Ḥwàn. *I am asking Juan to cut me some wood for a cigarette-mouthpiece.* Napatilâd akò naŋ tubô kay Nânyâ.
I asked Mother to slice me some sugar-cane.

(d) Movement: Napabúñít saya sa malaki ñ paqáníb. He got into a very dangerous situation. Naparíne sa tabi kò aŋ báta. The child came up close to me. Aŋ maðgàybíga ñ si Pédro at si Maryáno aŋ naparóon sa Mayníla. The two friends, Pedro and Mariano, have gone to Maníla. Sya ñ napaño. He assented. So from: dító, lóób, salámát, túñó. Also from the derived word luwásan: napaluwásan.

5  507. Instrumental passive only in: maipabaríl.

10  508. Passive with mà- (§ 463 ff.) from words with pa-. Bumítw aŋ bátá sa lúbid, kanyá náparápá aŋ kanyá ñ kahatakán. As the child let go of the rope, the one who was pulling against him fell on his face. Náparíto si Hwán ñ kanyá ñ pagtatagó sa maña tikték. Juan happened to come here in his hiding from the spices. Náparíto saya ñ madalás. He often gets round here. Mápaparáto raw saya sa báya ñ itó. He will get round to our town, he says. Nápahámak saya sa ginawá nya ñ pagsusugá at pagsásáboñ. He became good-for-nothing through his gambling and cock-fighting. Nápapahámak aŋ bátá ñ si Hwán, dahilán sa lubós na pagpapaláyaw sa kanyá nañ kanya ñ maña magúlap. Little Juan is getting spoiled through his parents’ complete indulgence. Hwag kà ñ duwág, Hwán, at nañ hwág ka ñ mapahámak làmañ sa iya ñ pagsusundálo. Don’t be a coward, Juan, so that you may not merely come to misfortune through your military service. Mápapahámak làmañ aŋ bátá ñ itó, kapag hindí nátín pinapágáral nañ sapát. This boy will turn out a good-for-nothing, if we don’t make him study enough. Hindí nápahínòg na maága ni Hwán aŋ maña sáñg. Juan didn’t get his bananas ripe early enough. Hindí nya nápahínòg aŋ maña sáñg, sapagkát naúbus ágád. He did not get his bananas ripe, because they were all eaten up too soon. Si Pédro ay nápapahíñg. Pedro is resting. Napatayó si Pédro dahilán sa kanya ñ pagkágúlat. Pedro leaped to his feet in his surprise. Dahilán sa kanya ñ pagkágúlat ay nápaupú siya. In his surprise he fell into his chair.

20  35 So from: Gülá, halakhák, hitsá, iyák, kasál, lagáy, lagpák, lúksó, sigáw, tindiñg.

(a) Plural with -añ: Aŋ maña kalabáw aŋ nápañapåhiñá. The caríbou are resting. So: nañápamañáhá?

(b) Accent shift: Nápagisiñ si Hwán sa kalakasán nañ pu-tök nañ baríl. The report of the gun was so loud that Juan woke up. So: táwa.

(c) Abstract, of movements, pagkápa.-. Aŋ dáhil nañ kanya
What brought him here was the collecting of debts. Aŋ pagkpalígo, naŋ kabáyo ay marumë. The horse has not been bathed clean. So from: alíla*, doön.

5. Instrumental passive, mā-i-pa-, from: dalà, kilála, kita, túlos.

5. Local passive, mā-pa- (1) -an. Māpaparásahan kitá. I shall have to punish you. So: kinig.

10. Special static words with nā-pa-ka- denote something having a high degree of such and such a quality. Aŋ sákit na iyo ƞ ipinarārōsa sa ákin ay nāpakabigát. The grief you cause me is very severe. Nāpakabúte aŋ kanya ƞ pagkatákot. Her fear reached a high degree. Aŋ sakýy na táo naŋ kutséro sa karumáta ay nāpakatabá?. The man the driver has taken into his carriage is very stout. So also: ikli*.

15. (a) From a phrase: nāpakawala-ƞ-hiyá*.

5. The prefix pati-.

5. With mag- it denotes the voluntary performer. Barytone roots seem to have accent shift. Aŋ báta y nagpatihigá? sa sahig. The child suddenly lay down on the floor. Nagpatihulóg si Pédro sa bintána* sa isa ƞ pagsumpōŋ naŋ kanya ƞ pagkalóko. Pedro suddenly threw himself from the window in an attack of his madness. Nagpapatihulóg si Hwán sa hagdánan kuŋ sinúsumpóŋ naŋ kalókóhan, kaniyá? sya y itináli nilá sa isa ƞ halígi naŋ báhay. They tied Juan to one of the posts of the house, because when he is assailed by a fit of insanity he throws himself down the stairs. Magpapatihulóg daw sya mulá sa ituktók naŋ kanya ƞ bilaqgúan úpaŋ sya y makataanán. He says he will throw himself from the roof of his prison so as to make an escape. Sya y nagpatuluhód. He suddenly knelt down. Aŋ pagpapatuluhód naŋ báta? ay sya ƞ nakasakít sa kanya ƞ tūhod. The boy’s throwing himself on his knees is what injured his knee.

5. The passive with mā- denotes the involuntary performer. 35. Nāpapatihigá? aŋ báwat máduláš sa lugár na itó. Every one who slips at this place falls on his back. Hwag ká ƞ magpaduláš, sa-pagkát baká ka māpatihigá*. Don’t slide, for you might fall on your back. Sya y nagpatuluhód. He fell, landing in a kneeling position. Nāpatiupá sya sa kanya ƞ pagkáduláš. He fell into a sitting position when he slipped. Nāpapatiupá* aŋ báwat táo ƞ magdaán sa lugár na itó, dahilán sa madulás na lúmot naŋ lúpa*.
Everyone who comes through this place falls and lands in a sitting position, owing to the slippery moss on the ground.

III. Irregular Derivatives.

(1) Transients and abstracts of the particles sa and -giŋ.

5 515. The particle sa has transient forms as follows:
(a) A normal transient: with pā-sa, pā-pā-sa, nā-sa, nā-sā-sa. Nása simbáhan silà. They are (were) at church. Nássása simbáhan silà naŋ maŋyāre aŋ sūnog. They were at church when the fire occurred. Naŋ pāsa simbáhan silà. . . . When they went to church. . . . Pápása simbáhan silà. They will go to church.
(b) An accidental passive (of movement): má-pa-sa, má-pā-pa-sa, ná-pa-sa-, ná-pā-pa-sa-; abstract: pagkā-pa-sa. Naŋ mápasa simbáhan silà aŋ malālim nā aŋ gabi. When they got to the church, it was already late at night. Mápapása simbáhan silà sa gabi. They will strike the church at nightfall. Aŋ pagkāpasa simbáhan a chance coming upon the church.

516. The (transient) forms of -giŋ are ma-giŋ, ma-giŋ, na-giŋ, na-giŋ; abstract: pa-giŋ. Magpūpūtol daw naŋ buhòk aŋ Intēk na si Yēŋ pagigig binyāgan nya. The Chinaman Yeng says he will have his queue cut when he gets baptized.

(2) Odd affixes.

517. ba- seems to appear in ba-lasīŋ.

518. hin-, with irregular nasalization of initials, in one simple derivative: Aŋ kanya η himatāy ay hindī nalañnan. Her fainting-fit did not last long (matāy). -himagsik (bagsik) does not occur, but underlies many derivatives, especially maghimagsik (§ 352,c) and himagsikan (§ 377,a). Many such underlying forms can be postulated from the various transients with maḥhin-

(b) With r: aŋ hintuturo the forefinger (turo).

519. kala- in aŋ kalahāte a half; aŋ kalatimbā dipping on the heels and rising, hands holding opposite ears (as trick or imposed as a punishment), from háti and timbā a well-bucket; these have various further derivatives, see Index.

520. kasiŋ- having such and such a quality in common with something else; hence partly equivalent with ka-: Kasiŋkūlay naŋ áki ṣ bāro aŋ kanya η salawāl. His trousers are of the same color as my blouse. Aŋ bóla η itō ay kasiŋlaki naŋ itlòg. This ball is
the same size as an egg. Si Hwan ay kasi napantay ni Pedro. Juan is of the same height as Pedro.

521. mala- (Spanish?) derogatory: any malasutaot a young lout, a half-grown boy (literally: a bad whistler).

522. pala- expresses extreme tendency to such and such an action:

(a) pala- S -in, from oxytone roots: Sya y isa ya palabin-taquin. He is very distrustful. Any man a isda ya palabulukin si tagaraaw. Fish easily spoil in the hot season, any palatuq kutin a melancholy person, palaputakin a foul given to cackling, palasum-buquin tattle-tale, palasutsutin one who is always whistling, palatuntuin one who is always trying to follow up his stolen property, palatuwain palatwain one who is easily amused.

From root with shifted accent: palasakutin person who is always getting sick. Irregularly: palahunthin an animal given to neighing, chirping, etc.

Lack of secondary accent: palaiyakin a cry-baby.

(b) pala- (2) -in, from barytone roots: palagalitin a hot-head, palagisiiqin a poor sleeper, palagutumin one who is always getting hungry, palagulatin nervous person, palahilawin a kind of rice that is hard to cook through; Palaputulin any man a tiituq naq walais na yto. The fibres of this broom are very brittle. Palatakutin a timorous person.

(c) palà-an the place for such and such a thing: any palaa isdaan a fish-pond, palasiiqian the ring-finger, the fourth finger, palatuntuan a set of rules, rules of order.

523. ta- in ta-glid the side; with retraction of accent: ta-tlikod.

524. tag- in names of seasons: tagaraaw, tagulau, the two Philippine seasons; any taglamig cold weather, the (American) winter.

525. taga- person whose duty it is to do so and so, especially upon some particular occasion: any tagaalis naq gwarnisyon naq kabayo the one detailed to unharness the horses, tagablaq accountant, counter, tagakid sa gawaan naq luid the one who rolls up a rope in the rope-factory; Ikw ay tagainum lamun. Your job here is only to drink; so: tagakain one whose only duty is to eat. Tagapulo naq kahoy aq kutuqkulan niya. He is delegated to cut wood. Tagasulat the one who does the writing; tagatahe’ one who does the sewing. So from: huli, sulsi.

(a) With pag-: tagapagbigay, tagapagtaqgol.

(b) With pag-pa- one whose duty it is to oversee the doing of
so and so: aŋ tagapagpaalis naŋ tapōn naŋ maŋa bōte head bottle-opener; tagapagpainûm sa fiyësta bartender at a fiesta; Isa ñ tagapagpainûm aŋ isa ñ tagapagbigây naŋ inûmin sa maña háyop o maña báta?. So: aŋ tagapagpakáin who gives food to animals or children, tagapagpalīgo who bathes children or horses, tagapagpasûlát head writer, tagapagpatotoô witness.

526. tara-, tra- is felt to be a prefix in: aŋ tāo ñ tarabûko, trabûko a bald-headed person, felt as derivative from bûko smooth, unripe cocoanut.

527. -éro (Spanish) as suffix of agent; final vowel (or vowel plus a or glottal stop) is lost: baŋkéro, sabuŋkéro, sipéro (sipéros, plural); from derived word: Katipunéro (ka-tipûn-an, § 423); from compound word: básag-uléro a brawler, ruffian (básag-úlo).

(3) Pronoun forms.

528. The various forms of the pronouns and objectivizing particles show some regular derivation.

(a) n- with irregularities, for disjunctive forms: n-aŋ, n-i (si), n-inà n-ilà (sinà silà), n-inó (sino), n-iřè, n-itô, n-iyàn, n-oôn (iyòn, yaòn); n-itâ (kità), n-iyã (siyà), n-ilà (silà). From the prepositive form: n-átin, n-ámìn, n-inîyà.

Similarly, the particle nawà, root áwa pity.

(b) ka- for local and prepositive forms: ka-y (si), k-inà (sinà); from the disjunctive form: ka-níño, ka-nítà, ka-niîyà, ka-nilà.

(c) With si compare si-no, with aŋ, a-no.

(d) Local equivalents of the demonstrative pronouns (treated as separate roots): d-íne (irè), d-íto (itô), d-iyàn, d-oôn.

(e) Words of manner with ga-: ga-âno, ga-no (anô), ga-yòn (iyòn). From disjunctive forms: ga-nítô, ga-nîyàn, ga-nôon. Cf. also gáya like.

Of similar formation: Aŋ butô naŋ halâma ñ itô y gabútil naŋ pâlay. The seed of this plant is as large as a grain of rice (butil a kernel of grain).

(f) saûn (for sa anô 1) is felt as a simple word.
TAGALOG TEXTS WITH GRAMMATICAL ANALYSIS

PART III: LIST OF FORMATIONS AND GLOSSARY

BY

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PART III

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LIST OF FORMATIONS AND GLOSSARY

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LIST OF FORMATIONS.

The formations with irregular affixes (515 ff.) have been omitted from this list.

The following regular features have been ignored:

1. Prefixes beginning with *n*; these are the actual-mode forms of prefixes beginning with *m*, and are treated in the same paragraphs as the latter.

2. Forms with doubling or reduplication of the root; also those with accented reduplication (of root or prefix) expressing durative aspect; these are treated in the same paragraphs as the corresponding forms without reduplication.

3. Secondary accent, when not peculiar to prefixes.


The numbers refer to paragraphs.

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INDEX OF WORDS.

The words are arranged by roots, in accordance with the speech-feeling, so far as ascertainable. The forms dine, dîto, diyân, doôn have, however, been given separate places.

In using the index the sound-variations described in § 334 should be kept in view. The forms are given with fullest accentuation and vocalism (iy for y, uw for w after consonant), regardless of actual occurrence. For e see i, for o see u. Foreign r is under d, f under p, v under b.

The brief indication of meaning after each form ignores shades of meaning that would require long definitions; so especially factors of involuntary or completed action and of ability (ka-, maka-, ma-) and of accident or ability due to external causes (kà-, makà-, mà-).

The references to occurrence have been limited by considerations of space; the numbers refer to page and line; when in heavy type, to paragraphs of the Grammatical Analysis.

The following abbreviations are used: arch.: felt as archaic. C.: Chinese. disj.: disjunctive form. E.: English. excl.: exclusive. id.: the same meaning. incl.: inclusive. intr.: English definition to be taken in intransitive sense. loc.: local. n.: name. pl.: the Tagalog form is an explicit plural. prep.: prepositive. S.: Spanish'. tr.: English definition to be taken in transitive sense.

1Where S. words are, as genuine loan-words, more or less fully Tagalized, the S. is enclosed in brackets. In cases where Mr. Santiago is not conscious of this origin, it would have been more consistent to omit the indication, but it would be very difficult to single these out.

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CORRIGENDA.

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<td>giving</td>
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<td>100</td>
<td>15</td>
<td>ipabilangò</td>
<td>ipabilangò°</td>
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<td>108</td>
<td>42</td>
<td>pirásu ū lamàn</td>
<td>pirásu-ū-lamàn</td>
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<tr>
<td>114</td>
<td>10</td>
<td>pagtadtåd</td>
<td>pagtadtåd</td>
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406
<table>
<thead>
<tr>
<th>PAGE</th>
<th>LINE</th>
<th>Add:</th>
<th>Omit:</th>
</tr>
</thead>
<tbody>
<tr>
<td>190</td>
<td>2</td>
<td>si nasíra ya Mariyà the deceased Maria.</td>
<td></td>
</tr>
<tr>
<td>210</td>
<td>30</td>
<td>Add example: pillik-mátà eyelash (pillik fin, lash), and at 211(13) omit pillik.</td>
<td></td>
</tr>
<tr>
<td>212</td>
<td>25</td>
<td>Omit: bagáso etc.; the word may be S. bagazo sediment.</td>
<td></td>
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<tr>
<td>212</td>
<td>37</td>
<td>Add: hantåy hintåy.</td>
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<tr>
<td>215</td>
<td>41</td>
<td>Omit: lákad.</td>
<td></td>
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<tr>
<td>223</td>
<td>17</td>
<td>The example of lakåd should be transferred to 222(38).</td>
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</tr>
<tr>
<td>224</td>
<td>25</td>
<td>Binyåk etc.; transfer to 244(7).</td>
<td></td>
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<tr>
<td>244</td>
<td>2</td>
<td>Add: (aŋ ayap condiment).</td>
<td></td>
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<tr>
<td>244</td>
<td>4</td>
<td>Add example: Aŋ gúlok na yán ay bàbawín ko sa iyò, kapag ipinamútol mo naŋ kawáyan. I shall take back this bolo from you, if you use it for cutting bamboo.</td>
<td></td>
</tr>
<tr>
<td>244</td>
<td>7</td>
<td>See on 224(25).</td>
<td></td>
</tr>
<tr>
<td>245</td>
<td>39</td>
<td>Add: sagòt.</td>
<td></td>
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<tr>
<td>249</td>
<td>8</td>
<td>Add: lalåñ.</td>
<td></td>
</tr>
<tr>
<td>259</td>
<td>35</td>
<td>Add example: aŋ típúnan a meeting; and omit típon in next line.</td>
<td></td>
</tr>
<tr>
<td>261</td>
<td>10</td>
<td>Add example: Aŋ asuhàn naŋ báhay ni Pédro ay nasûñog. The chimney in Pedro’s house burned out; and omit asò from line 16.</td>
<td></td>
</tr>
<tr>
<td>261</td>
<td>25</td>
<td>Add example: luluñán shin.</td>
<td></td>
</tr>
<tr>
<td>267</td>
<td>18</td>
<td>Add: So gísñ, káin.</td>
<td></td>
</tr>
<tr>
<td>272</td>
<td>2</td>
<td>Add example: kayabáñan pride; and omit yá-báñ, line 8.</td>
<td></td>
</tr>
<tr>
<td>277</td>
<td>7</td>
<td>Add: salúkoy.</td>
<td></td>
</tr>
<tr>
<td>286</td>
<td>30</td>
<td>Add example: Pagkaábot naŋ bátà naŋ kanyà y laruwán ay tumakbò sya y agàd. After reaching for his toys, the boy at once ran. Omit the words: see ábot.</td>
<td></td>
</tr>
<tr>
<td>294</td>
<td>33</td>
<td>Omit: ibadýà.</td>
<td></td>
</tr>
<tr>
<td>295</td>
<td>30</td>
<td>Add example: Sya y nárápàñ. He fell on his face.</td>
<td></td>
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<tr>
<td>296</td>
<td>19</td>
<td>Omit: ábot, and add example: Aŋ pagkáábot nyà sa bóte ay hindi magálañ. The way he reached for the bottle was not polite.</td>
<td></td>
</tr>
<tr>
<td>297</td>
<td>29</td>
<td>Add: bádiyà.</td>
<td></td>
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</tbody>
</table>
For pahágis read pahagís, and transfer the example to 300(14).

See preceding.

Add: With makā- D (§ 473) from -paríto: Hwag kà ŋ makàparí-paríto. Don't you ever come round here!

Add: With accent-shift: taginît the hot season.

Add reference: 28(7).
UNIVERSITY OF ILLINOIS STUDIES
IN
LANGUAGE AND LITERATURE

Vol. III May, 1917 No. 2

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PART I: TEXTS AND TRANSLATION
BY
LEONARD BLOOMFIELD
Assistant Professor of Comparative Philology and German

Price $1.50

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Urbana
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