

LEONARD BLOOMFIELD

TAGALOG TEXTS WITH GRAMMATICAL ANALYSIS

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PREFACE

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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, 1913¹) 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 language². 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 language. Not one of the works in the following list³ 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.

¹ 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". ↑

² 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. ↑

3 They were accessible to me chiefly through the courtesy of the Newberry Library in Chicago. ↑

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I. TEXTS IN PHONETIC TRANSCRIPTION

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1. An ulòl na unḡò' at an marúnoḡ na pagòḡ.

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Mínsan an pagòḡ hábaḡ nalilígo sa ílog, ay nakàkíta syà naḡ isa ḡ púno-ḡ-sáḡiḡ na lumùlútaḡ at tinátaḡàḡ naḡ ágos. Hiníla niya sa pasígan, dátapwat hindí nya madalà sa lúpa'. Dáhil díto 5tináwag nya an kaybígan niya ḡ unḡò' at iniyálay nyà an kapútol naḡ púno-ḡ-sáḡiḡ kuḡ itátanim nyà an kanyà ḡ kapartè. Tumaḡò' an unḡò' at hináte nilà sa gitnà'

1. The foolish monkey and the clever turtle.

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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-

mulá sa magkábila η dúlo aη púno naη ságin. Inaηkìn naη uηgò aη kapútol na máy maηa dáhon, dáhil sa panukálà nya na iyòn ay tùtúbo na mabúti káy sa 10kapútol na wala η dáhon.

Naη makaraàn aη ila η áraw, aη púno naη uηgò' ay namatày, yámaη aη sa pagòη ay tumúbo hangàη sa magbúηa. Aη maηa ságin ay nahinòg, dátapwat hindí maakyàt naη pagòη. Dahil díto tináwag nya aη kanya η kaybíga η uηgò' at inyálay nya aη ila η 15búηa naη ságin kuη àakyatin nya aη púno'. Aη uηgò' ay umakyàt at kumáin naη makàkáya.

Sinábi naη pagòη:
“Hulúgan mo akò.”

Dátapuwat isinagòt naη uηgò': “Balat màn at malinamnàm ay hindí kita hùhulúgan.”

20Aη pagòη ay

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

nagálit at nagsábug sya naᅇ tinik sa palígid naᅇ púno'. Naᅇ lumuksò aᅇ uᅇgò ay nátinik syà. Pinagbintañan nya aᅇ pagòᅇ at kanya ᅇ hinánap úpaᅇ parusáhan niyà. Nàhúli nya aᅇ pagòᅇ sa kabilà naᅇ isa ᅇ toòd.

Sinábi nya sa pagòᅇ: “Kità ay áki ᅇ parùrusáhan. Mamíli 25ka sa dalawà. Dikdikìn kità sa lusòᅇ o lunúrin kità sa ílog?”

Aᅇ marúnoᅇ na pagòᅇ ay nagumpisà naᅇ pagsisigàw at hinilìᅇ nya sa uᅇgò' na, kuᅇ maàáre', ay dikdikìn siya sa lusòᅇ.

Dátapwat isinagòt naᅇ uᅇgò': “Ibíbigay kò sa iyò aᅇ parúsa na hindí mo gustò.”

30At inihágis nya sa ílog aᅇ pagòᅇ.

Naᅇ dumápo aᅇ pagòᅇ sa túbig ay nagsisigàw sya at sinábi

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

nyà sa unḡò': "Salámat, kaybígan. Itò aḡ áki ḡ tìráhan!"

to the monkey: "Thank you, friend! This is my home."

Note. p. 16, l. 2 aḡ pagòḡ hábaḡ nalìlìḡo' is unusual and no doubt traditional for hábaḡ aḡ pagòḡ ay nalìlìḡo'. Similarly, p. 16, l. 18 Balat màḡ at malinamnàm ... is traditional (proverbial) for modern Káhit na malinamnàm aḡ maḡa balàt.

2. Aḡ pagtatakbuhan naḡ usà at naḡ susò'.

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2. The race of the deer and the snail.

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Isà ḡ usà ḡ naḡḡináin sa gúbat ay nakátagpò naḡ isa ḡ susò' na gumàgápaḡ sa dáhon naḡ búho'. Aḡ usà ay naghintò naḡ paḡḡináin at pinagmasdàn nyà aḡ mabágal na paggápaḡ naḡ 5susò'.

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.

Makaraàn aᅇ ila ᅇ sandali' ay sinábi nya sa susò': "Ano ᅇ hína mo ᅇ lumákad! Bákit hindi ka magáral na lumákad naᅇ matúlin? Gáya ko, akù y paráti ᅇ nàhàhábul naᅇ maᅇa áso, dátapwat aᅇ matúlin ko ᅇ pagtakbò ay sya ᅇ naglíligtàs sa ákin 10naᅇ áki ᅇ búhay. Dátapwat gáya mò, kuᅇ ikàw ay habúlin naᅇ káhit anò ᅇ kaáway, papáno aᅇ maᅇyàyári sa iyo ᅇ búhay? Pího ᅇ ikàw ay màpàpatày."

Pagkárinig naᅇ susò' sa maᅇa salità ᅇ itò ay tiniᅇnàn nya aᅇ usà at kanya ᅇ pinagarálan aᅇ maínam nya ᅇ paᅇaᅇatawàn, 15aᅇ kanya ᅇ mahahába ᅇ paà, at aᅇ malalakàs nya ᅇ lamàn. Iníbig nya na siya màn ay gaya rìn naᅇ usà úpaᅇ siyà ay makatakbò naᅇ matúlin. Dátapwat kanyà ᅇ inakálà' na, kuᅇ pilítin nya na sya y tumakbò, ay hindi sya màhùhulè naᅇ malakì sa usà.

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.

Sa gayòn ay isinagot nyà sa usà: “Ikàw ay mapañmatà. 20Hindí mo hinìhinálà’ kuᅇ anò aᅇ magágawa naᅇ isa ᅇ may matíbay na paggustò. Hinàhámon kità na makipagtakbúhan sa ákin mula ríto haᅇgàᅇ sa ílog na nása bandà ᅇ kalunúran mulà ríto.”

Aᅇ usà ay tumáwa naᅇ malakàs at isinagòt sa susò’: “Bákit mo inakála ᅇ tàtalúnin mo akò? Sigúro ᅇ ikàw ay magdàdáya’!”

25Isinagòt naᅇ susò’, na hindí siya magdàdáya’, at, úpaᅇ máy-roo ᅇ tumiᅇᅇn sa kanilà at magiᅇ hukòm sa kanila ᅇ pagtatakbúhan, ay sinábi nyà na tumáwag silà naᅇ isà sa maᅇa kayibígan nilà, na sya ᅇ magígiᅇ hukòm.

Aᅇ usà ay pumáyag, at tináwag nilà aᅇ isa ᅇ kálaw, úpaᅇ 30siya ᅇ magiᅇ hukòm.

Naᅇ magumpisà silà

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

naᅇ pagtakbò ay malakì aᅇ nagìᅇ pagkáhuli naᅇ susò'. Sa kanyaᅇ ᅇ pagtakbò aᅇ usà ay nakáraàn naᅇ isa ᅇ mayábuᅇ na damúhan. Naghintú sya úpaᅇ maᅇjináin, yámaᅇ malakì aᅇ pagkáuna nya sa susò'. Binálak nyaᅇ na pagkátanaw 35nyaᅇ na dumáratìᅇ aᅇ susò' ay tátakbo syà ᅇ mulì'. Dátapuwat, naᅇ sya y makapaᅇjináin, ay sinumpòᅇ sya naᅇ katàmáran. Natúlug sya sa panukálà na màgìgisiᅇ syà bágo dumatìᅇ aᅇ susò'.

Dátapwat, hábaᅇ sya y natùtúlog, ay nakaraàn aᅇ susò'. Naᅇ mágisiᅇ syà ay malálim nà sa hápon. Tumakbo syà naᅇ úbus-lakàs 40patúᅇu sa ílog, at doòn ay sinalúboᅇ sya naᅇ susò' at naᅇ kanila ᅇ hukòm na kálaw.

“Ikàw ay talúnan,” winíka pagdáka naᅇ kanila ᅇ hukòm.

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. Isà η Biyàrnes-Sànto.

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Si Hwàn at aη kanyà η kaybíga η si Pédro ay namámanká sa ílug patúño sa báya-η-Balíwag. Sa banjà' ay máy-roon silà η isà η laráwan naη Krísto na kanila η iniháhatid sa páre', úpaη 5magámit sa pagdadáus naη isa η Pitù η Wíka'. Si Hwàn ay sinìsiglàn naη tákot.

Sinábi nya kay Pédro: “Aη táwu nátin sa banjà' ay tadtàd naη súgat at hindí humíhiḡà. Sa akálà ko y patày aη táo η iyàn. Baká táyu aη pagbintaḡàn naη pári η áti η paghàhatdàn 10sa kanyà.”

Isinagòt ni Pédro: “Sàsabíhin nátin sa kanyà na, naη màlúlan sa áti η

3. A Good Friday.

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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

banjà' aṅ táo ḡ itò y ganyan nà aṅ kanya ḡ anyò'. Táyu y marámi ḡ tagapagpatotoð, kanyá hwag kà ḡ matákot."

Naṅ dumatiṅ sila sa páre', ay ibinigày nila aṅ laráwan. 15Pinagsabíhan silà naṅ páre' na pumaroòn sila sa simbáhan kinàbukásan naṅ hápon, úpaṅ makinìṅ naṅ sèrmon.

Si Hwàn ay siniglà ḡ mulí naṅ tákot, sapagkàt hindi nya màpagkúro kuṅ bákit íbig naṅ páre' na silà ay pása simbáhan. Paráti sya ḡ nakárinig naṅ maṅa táo ḡ kinumbidà sa simbáhan 20at doòn ay hinúli naṅ gwàrdya-sibìl. Dátapuwat hindi sya nagwíka naṅ anu màn kay Pédro, sapagkàt nàkikíta nya na itò y walà ḡ tákot.

Kinàbukásan naṅ hápun ay naparoòn sila sa

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

simbáhan, at doòn ay nàkíta nilà aᅇ isa ᅇ Krísto ᅇ nàpàpákù sa krùs.

25Winíkà ni Hwàn: “Aᅇ táu ᅇ yaòn, kuᅇ iyò ᅇ natàtandaàn, ay sya náti ᅇ inihatìd sa páre’. Mabúti táyo y dumoòn sa isa ᅇ lugàr na hindí maáabut naᅇ matà naᅇ páre’.”

Kanyá silà ᅇ dalawà ay naparoòn sa ilálim naᅇ pùlpito, úpaᅇ doòn nilà pakiᅇgàn aᅇ sèrmon. Nagumpisà aᅇ Syéti-Palábras, 30at aᅇ pári ay dumáratìᅇ nà sa bandà ᅇ hulì naᅇ kanya ᅇ sèrmon.

Winíkà naᅇ pári sa kanya ᅇ sèrmon: “Magsísi kayò sa inyù ᅇ maᅇa kasalánan, malulupit na táo. Masdàn ninyò aᅇ maᅇa súgat na hiníwa ninyù sa katawàn naᅇ áti ᅇ Mànanákop.”

Pagkárinig nitò ni Hwàn ay sya y siniglà ᅇ mulí naᅇ tákot, 35sapagkàt inakálà

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

nya na siya y
nàpàpagbintaṅàṅ.

he thought that he
had fallen under
suspicion.

Kanyà' aṅ ginawá nya ay
umalìs sya sa ilálim naṅ
pùlpito, hinaràp nya aṅ
páre', at sinábi nya: "Ámon,
hindí po kamì aṅ sumúgat sa
táo ṅ iyàn. Naṅ sya y ilúlan
sa ámi ṅ baṅkà', ay sugatan
nà sya antimáno."

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."

40Pagkawíkà nya nitò ay
bumalik sya sa ilálim naṅ
pùlpito. Hindí pinansìn naṅ
pári' aṅ maṅa nárinig nya ṅ
salità', at ipinatúluy nya aṅ
kanya ṅ sèrmon.

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.

"Dumatiṅ nà aṅ áraw na
kayò ṅ maṅa makasalánan
ay dápat magsipagsísi. Aṅ
maṅa pintúan naṅ lánjit ay
nábuksan nà sa pagkamatày
naṅ áti ṅ Mànanákop, at
káhít na sínu ṅ makasalánan
ay makapàpásuk sa lánjit,
kuṅ sila y magsipagsísi.
Dátapwat, 5kuṅ hindí kayo

"The day has
come now, when ye
sinners must repent.
The portals of
Heaven are open
now through the
death of our Savior,
and every sinner can
enter Heaven, if he
repent. But if ye do

magsipagsísi, ay
màpàparusáhan kayò na
hírap na wala ñ hangàn sa
maña apùy sa infyèrno,
dahilà sa maña hírap na
ipinasákit ninyò sa áti ñ
Mànanákop. Masdàn ninyò
añ kanyà ñ katawàn na
pumàpáwis nañ dugò', añ
kanya ñ paà t kamày na
nàpàpáko sa krùs, at añ
kanyà ñ maña súgat mulá sa
10paà hangàñ úlo. Wala ñ
ibà ñ nagpàpahírap sa kanyà
at sumúgat sa kanyà ñ
mahàl na katawàn, kuñ hindí
kayò, maña táwo ñ
makasalánan, at, kuñ hindí
kayo magsipagsísi, ay
mahùhúlug kayo sa
infyèrno!"

Si Hwàn ay hindí
màpalagày, at inakálà nya
na añ pári ay
15sinìsilakbuhàn nañ gálit
lában sa kanyà.

Kanyà' hinarap nyà ñ mulí
añ páre', at sinábi nya nañ
úbus-lakàs: "Ámoñ, sinábi ko
na pò' sa inyò kanína na
hindí ako kasále ñ sumúgat
sa táo ñ iyán, kanyá hwag

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. Behold 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

pò ninyo akò ñ ipadalà sa impyèrno.”

20An pári ay siniglàn nañ malakì ñ gálit, kanyá sinábi nya sa maña nakíkinìg: “Anu ba kayò, maña unàs na táo? Walá baga ní isa sa inyò na makaháwak sa táo ñ itò úpañ bigtihìn?”

Pagkárinig nitò ni Hwàn ay tumakbo syà nañ úbuslakàs at sinagasáa ñ walà ñ patumañgà añ maña táo ñ nàlùluhòd at umíiyàk 25sa pagsisísi nañ kanilà ñ kasalánan. Sinundan syà ni Pédro at silà ñ dalawà ay nagtakbúhan nañ wala ñ hintò hanğañ sa dumatìñ sila sa kanila ñ báyan. At doòn ay ipinamalítà nila añ bútas-karáyum na niligtasàn nilà.

this man, so do not send me, sir, to Hell.”

The priest was filled with great anger and said to the congregation: “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 without 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. An kúba’ at

4. The

an bulàg.

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30 Isa η kúba' at isa η bulàg ay matálik na magkaybígan. Kuη sila y naglálakàd an kúba' an umàákay sa bulàg. An bulàg namàn ay syà η pumápasàn sa kúbà kuη máy-roon silà η mahírap na nilàlakáran, sapagkàt an kúba' ay mahína' an katawàn.

Mínsan sila y nakáraàn naη isà η púno-η-nyòg. Íbig nila η 35 pumitàs naη búña, dátapuwat hindí nila màláman kuη síno sa kanilà η dalawà an áakyàt sa púnò'. Sinábi naη bulàg na hindí sya makaáakyàt, sapagkàt hindí nya màkíkita kuη alìn an pìpitasín, yámaη máy-roo η maηa múra η búña. An kúba' ay hindí rìn íbig umakyàt, dahilàn sa kanyà η kahináan. Dátapuwat malakì an pagkágusto

hunchback and the blindman.

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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 eat of the

nyà na kumáin naṅ nyòg. Kanyà', sa katapusàn ay sinábi nya na siyà aṅ áakyàt.

“Úpaṅ huwag kà ḡ mànakáwan naṅ maṅa ilálaglag kò ḡ búṅa, ay bìbiláṅin mo naṅ malakàs aṅ kalabùg sa lúpa naṅ maṅa 5búṅa na ilálaglag kò, úpaṅ áki ḡ matandaàn aṅ bílaṅ.”

Aṅ kúba ay nagumpisà naṅ pagakyàt, dátapwat paṅaṅalahátì nya ay nahúlug syà.

“Isà!” aṅ sábi naṅ bulàg.

Sinábi sa kanyà naṅ kúbà' na siyà aṅ kumalabòg at hindí aṅ 10búṅa naṅ nyòg.

Umakyàt sya ulè'. Pagkaraàn naṅ ila ḡ sandalì' ay nahúlog ulí sya.

“Dalawà!” isinigàw naṅ bulàg.

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 coconut.

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

“Two!” shouted the blindman.

An kúba ay nagálit, at sinábi nya sa bulàg na syà ay maúlit.

15Winíkà nya: “Iyo η úna η kumalabòg ay akò, an ikalawà ay ako rin. Kanyà’, wala pà η niyòg akò η nàpìpitàs.”

Dátapuwat an bulàg ay nagakála η gawì η katatawanàn an pagkahúlog nan kúba’. Kanyá binálak nya na, kuη makárinig syà ulè nan kalabòg, ay sísigaw syà nan “Tatlò!”

20An kúba ay umakyàt na mulì’, dátapwat nahúlog din syà. An bulàg ay sumigàw nan “Tatlò!” at tumáwa sya. An kúba ay nagínit nan gálit. Nilapítan nya an bulàg at kanyà η sinampàl sa mukhà’. An sampàl ay tumáma sa maηa matà nan bulàg, at dáhil díto ay nadílat an kanyà η maηa matà.

25Úpanη maηhiganti sya ay sinípà nya an

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

kúba'. Tinamaan nyà itò sa likòd at dáhil díto ay nàúnat aᅇ kanya ᅇ kúba'.

hump was straightened out.

Silà ᅇ dalawà ay natwá sa nanýári at láló ᅇ tumíbay aᅇ kanila ᅇ pagkakaybígan sa lugàr naᅇ magkasirá silà.

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

5. Aᅇ hári ᅇ may súᅇay at si Hwàᅇ.

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5. The king who had horns and Juan.

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30Sa isà ᅇ kapuluwàᅇ naghàhári aᅇ isa ᅇ táwu ᅇ may dalawà ᅇ maiiklì ᅇ súᅇay na nàtátágù sa malagú nya ᅇ buhòk. Hindí itò nàláláman naᅇ kanya ᅇ maᅇa pinaghàharían. Dátapwat aᅇ líhim na ytò y nagumpisà ᅇ nàibadyà sa madlà' sa pamamagítan naᅇ maᅇa mangugúpit na nakàpútul naᅇ kanyà ᅇ buhòk.

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.

35Kanyá sya y nagkaroᅇn naᅇ malaki ᅇ gálit sa maᅇa barbéro, at

On account of this he conceived a great anger against barbers

inakálà nya η lipúlin aη maηa barbéro sa kanya η kaharyàn. Iniyútus nya η humúkay naη ápat na malálim na balòn sa harapàn naη kanya η tìráhan, at sa gitná naη ápat na húkay na yitò ay nagpalagày sya naη isa η ùpúan. Isa η áraw naupó sya sa taburéte 40sa gitná naη ápat na húkay, at báwat táo η nagdaàn ay tinanùη nya kuη marúnuη mangupìt. Aη báwat sumagòt naη “Óo” ay pinahintú nya úpaη bigyàn nya naη guntìη at syà y gupitàn. Pagkaraàn naη ilà η sandalì’ ay itinanùη nya sa báwat mangugúpìt kuη anò aη nàkìkíta nya sa úlo naη háre’. Aη maηa 5mangugúpìt ay nagsipagsábi naη katotohánan at báwat isà sa kanilà ay sumagòt naη súgay aη kanila η nàkìkíta. Aη báwat sumagòt naη ganitò ay ibinulìd naη háre’ sa isà sa maηa húkay sa palígid niyà.

Nakaraàn aη ila η áraw at aη dalawà η húkay ay

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 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

napunú 10nà naṅ maṅa barbéro at pinatabúnan na nyà. Dumálaṅ aṅ maṅa tao ṅ nagdádaàn na marúnuṅ maṅgupìt, at aṅ háre ay nagakála ṅ nápatay nà niya ṅ lahàt aṅ maṅa barbéro sa kanyaṅ ṅ kaharyàn.

Isa ṅ áraw ay naghintày sya sa kanyaṅ ṅ ùpúan haṅgàṅ kataṅhalían bágo nagdaàn aṅ isa ṅ táo na nagsábi ṅ sya y marúnuṅ 15gumupìt naṅ buhòk.

Itinanùṅ sa kanyaṅ naṅ háre’: “Anò aṅ paṅálan mo?”

Isinagòt naṅ táo: “Aṅ paṅálan ko pò’ ay Hwàn.”

“Gupitàn mo akò, Hwàn,” iniyútus naṅ háre’.

Lumápit si Hwàn sa háre’ at inumpisahan nyà aṅ paṅgugupìt. 20

Makaraàn aṅ ila ṅ sandalì’ ay itinanùṅ naṅ

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

háre’: “Anò aṅ nàkíkíta mo sa úlo ko, Hwàn?”

Aṅ kanya ṅ sagòt ay ganitò: “Aṅ iyo pò ṅ Kamàhálan, nàkíkíta ko sa úlo ninyò aṅ koróna.”

25Itò ay ikinatuwá naṅ háre’. Kanyá nagtindig syà sa ùpúan at inákay nya si Hwàn sa kanya ṅ palásiyo at ginawá nya si Hwàn na barbéro naṅ háre’. Malakì aṅ suwèldu na ibinigày nya kay Hwàn, at pinatabúnan nya aṅ maṅa nàtìtirà ṅ húkay.

6. Tatlò ṅ estudyànte.

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30Si Hwàn, si Pédro, at si Andrés ay tatlò ṅ magkakayibíga ṅ estudyànte ṅ magkababáyan. Naṅ dumatìṅ aṅ pagbubukàs naṅ maṅa pàaralàn ay nàláman nilà na silà ay magkàkahiawá-hiwalày. Iba t ibà ṅ báyan aṅ kapàpatuṅúhan naṅ báwat

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.

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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,

isà sa kanilà. Bágo silà naghiwá-hiwalày ay nagtìpánan silà naḡ pagtàtagpuàn 35nila ḡ lugàr paguumpisà naḡ bakasyòn.

Nakaraàn aḡ isa ḡ taòn at dumatiḡ aḡ pagsasarà naḡ kláse at aḡ maḡa estudyànte ay naguwían sa kaní-kanilà ḡ báyan, at aḡ tatlò ḡ magkakaybíga ḡ si Pédro, si Hwàn, at si Andrès ay nagtatagpò sa báya ḡ tinubúan ni Pédro, úpaḡ doòn sila magpalípas 40naḡ bakasyòn.

Naḡ silà y magkikíta, pagkaraàn naḡ iba t ibà ḡ bágay na kanilà ḡ pinagusápan, ay nagsiyásat silà kuḡ ganò aḡ nàtutúhan naḡ báwat isà sa kanila ḡ pagaáral naḡ wíka ḡ Kastíla'. Sinábi ni Pédro na syà ay marámi ḡ nàláláma ḡ salità ḡ Kastíla', dátapuwat 5aḡ maígi nya ḡ natàtandaàn ay aḡ salità ḡ "Bámos."

Sumagòt namàn si Hwàn: "Ako màn ay

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 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