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Martin Luther's Dream

1. Adda sarita a naibaca / nga iti maysa a rabii / n-agtag-tag-aynep
   There is story CM told, that CH one CM night, P-dream-R
   There is a story told, that one night, Martin Luther

   ni Martin Lutero //

2. Iti say?ero n-agparan iti sangvana-na /
   The devil P-appear CM before-him,
   had a dream. The devil appeared before him, and he was

   ket in-agwa iti sangkaarakop nga pagpasaan //

3. Idi in-okrad
   and P-carry-he CM armful CM books.
   When P-open
   carrying an armful of books.
   When Satan

   ni Satanas dagidyay nga pagpasaan / na-kita ni Lutero nga na-ikur?it
   CH Satan those CM books, P-see CM Luther that P-written
   opened the books, Luther saw that his sins were written on their pages.

   ti bas-basol-na kadagidyay bul-bulun-ta //

4. Kalpasana k-in-una-na ken
   CM Pl-sin-his on their Pl-page-their.
   After-that -P-say-he to
   Then he said to Luther

   Luther nga siraragsat / awan ti manabasul nga sumbret sadi langit //
   Luther CH gleefully, no CH sinner CM enter where heaven.
   gleefully, 'No sinner can enter heaven.'

5. Ania iti aramida-m a maypapan kadagituy amin a bas-basol-mo //
   What CM do-you CM for all all CM Pl-sin-your?
   'What are you going to do about all your sins?'

6. S-in-aludsud ni Lutero ken-kuana / adda pay daduma //
   'Are there still others?'
   Yes, many
   Luther asked him, 'Are there still others?'
   'Yes,

   pay / k-in-una ni Satanas nga ag-kat-katawa / ket in-yuneg-na iti
   still, - P-say CM Satan CH ?-R- laugh, and P-take-in-he CM
   still more," said Satan laughingly, and he took in the

   maykadwa nga sangkaarakop maneng a pagpasaan //

7. Kalpasan iti
   second CM armful again CM books.
   After CH
   second armful of books.
   After Luther

   panakasukisuk ni Lutero kadagidyay maykadwa nga dissu ti pagpasaan /
   inspection CH Luther those second CM batch CH books,
   inspected the second set of books, he asked again,

   s-in-aludsud-na maleng / adda pay daduma //

8. Wen / adda
   - P-ask he again, there-are still more? Yes, there-are
   'Are there still more?'
   'Yes, there are

   pay / k-in-una man dadya say?ero / sa-na in-ala iti mayketlu a
   still, P-say again that devil, and-he P-bring CM third CM
   still more,' said the devil again, and he brought in the third set
dissu iti pagpasaan // 10. Idi n-alpas-na nga n-abasa ida / batch C1 books. When P-finish-he C1 P-read' them, of books. When he finished reading them,

s-in-aludsud-na maneng no adda pay // 11. Awanin / dagiti lattang / -P -ask-he again if there-are still? No more, those are all, he asked again, if there were still more. 'There are no more,

in-sungbad ni Satanas nga sila-la-dingit // 12. Iti dayta nga banag / P-answer CH Satan CM sadly-R-? CH that CH case, that is all,' answered Satan sadly. 'In that case,' said

k-in-una ni Lutero nga nagballigi / isurat-mo kadagiti amin a - P-say CH Luther CM triumphantly, write-you their all CM Luther triumphantly, "Write on all their pages, 'the blood of Jesus

bul-bulun-da / ti dara ni Hisu Kristu nga Anak-na upasana-tayo iti Pl-page-their, CM blood CH Jesus Christ CH Son-his cleanses-us CH Christ, His Son, cleanses us from all sin.'"

amin a baso // all CH sin.

John Wesley's Dream

1. Iti maysa nga rabii / ni Juan Wisly / iti maday-day-awa pastor nga CH one CM night, CM John Wesley, CM famous- R preacher CM One night, John Wesley, the famous English preacher,

Inglis / nag-tag-tagaynep kampayni adda idyay ruanan iti sadi langit // English, P-R- dream during he was there gate CH where heaven, was dreaming that he was at the gate of heaven.

2. Iti dadyay nga pasit / n-akita-na iti anghil nga ag-ban-bantay // CH that CH place, P-see-he CH angel CH - R- guard. There he saw an angel standing guard. When he asked

3. Idi s-in-aludsud-na no sinoda dag-iti a-gig-yan idyay / n-aysumbat !When -P-ask-he if whoever Pl-CH R-live there, P-is-told who dwelt there, he was told, ken-kwa-na / syasinoman nga agayat ken Apo Dios // 4. Kalpasana iti to-him-it, whosoever CH loves to Lord God. After CH 'Those who love the Lord God.' After that the

buya n-agssukat // 5. Adda iti ruanan iti invyerno / nga ban-ban-tayan scene P-is-changed. He-was CH gate CH hell, CH R-is-guarded scene was changed. He was at the gate of hell which was being

iti nakabo?boteng nga nasinam ta tao // 6. N-angeg-na iti nakaalalinget CH hideous CM like person. P-hear-he CH terrible guarded by a hideous creature who had the semblance of a human being. He

nga tabaaw ken awan sardin-na nga pokaw iti darum // 7. Gapu ta isu CH curses and no stop-it CH shout CM water. Because CH he could hear terrible curses and a continuous shout for water. Because he
ket mangamu / na-kisao iti dadyay ag-ban-bantay // 8. Daytoy iti Cii curious, P-talk Cii that -R-guard. This Cii was curious, he talked to the guard. This was their


10. Wen / addo ti kataliko-s ditoy / in-sungbat dadyay ag-ban-bantay // Yes, many Cii Catholic-Pl here, P-answer that -R-guard. 'Yes, there are many Catholics here,' answered the guard.

11. Adda mitudista-s ditoy // 12. Wen / addo ti mitudista-s ditoy // There-are Methodist-Pl here? Yes, many Cii Methodist-Pl here. 'Are there Methodists here?' 'Yes, many Methodists here.'

13. Adda prisbitiriano-s ditoy // 14. Wen / addo ti prisbitiriano-s There-are Presbyterian-Pl here? Yes, many Cii Presbyterian-Pl 'Are there Presbyterians here?' 'Yes, many Presbyterians here.'

15. Iti kamaodyanana / idi aglagawen / s-in-aludsud-na / adda here. CM Finally, when discouraged, P-ask-he, there-are Finally, in desperation, he asked, 'Are there Christians

16. Awan ni oray maysa nga kristiano ditoy / CM Finally, when discouraged, P-ask-he, there-are None CH not even one CH Christian here, Christians-Pl here? 'Oh no, there is not a single Christian here,' said the devil here?'

k-in-un-na dadyay say?ero nga sila-la-dingit // - P-say-he that devil CH -R-sadly.
sadly.

Notes:

Morpheme division is indicated by a hyphen.
Word division is indicated by a space.
The key to the symbols used in the translation (second line) is as follows:

P past
Pl plural
CH construction marker
R reduplication (always seems to indicate continuous action of some sort.)
? interrogative intonation.

The key to the symbols used in the text (first line) is as follows:

// period ; / comma ; ? glottal stop

Sounds are indicated as below:
Vowel sounds are written phonetically, except for e which represents a high, unrounded, central-to-back vowel rather than the mid, close, front, unrounded vocoid which it normally represents.
Glottal stop, vowel intermedial, is predictable and is therefore not written.
A. Ti Retratísta
The Photographer

1. Idi talló táwen-ko wennó nasorok bassít addá
that three age-my or more little there-was
When I was three years old, or a little more, there was

retratísta nga immáy idíay baláy ta cayát
photographer A came there house because want
a photographer who came to our house, because my father wanted

tátang-ko nga aláena iti retratomi daydí áding-ko
father-my A take the picture there younger-sibling-my
him to take a picture of my little sister and me.

ken siác// 2. Nalábit daydí áding-ko nga babáí
and I perhaps that younger-sibling-my A female
My sister was perhaps

iti táwe-na innem bulan// 3. Ngém saán-ko nga malipátan
the age-her six month but cannot-I A forget
six months old. But I cannot forget

daydí a caníto agsípud ta isú iti kaónaan nga
that A moment because because it the earliest A
that moment since it is the earliest recollection I have.

malagíp-ko// 4. Idi alaena iti retrat-omi saának
remember-I that take the picture-our could-not-I
While he was taking our picture I could not

nakatalna// 5. Két ni tátang-ko nagunget két
keep-from-moving and the father-my angry and
keep still. And my father became angry and

cinuná-na nga enláo ápay saán nga makátalna
said-he A loudly why not A keep-from-moving
he said loudly, "Why can't Jaime keep still?"

ni Jaime?"// 6. Gapú ta saán-ak nga
the Jaime Reason-being because not-I A
Because I could not keep still,

nagtalna saán-na nálaen daidi retráto// 7. Daydí
keep-from-moving not-he take that picture that
he could not take the picture.
A moment it the first A can-remember-I in life-my is the first incident I can remember in my life.

After that I did not know that my little sister died, for I was not aware that she died or that they buried her. But my mother said that when I was little I was very fond of that little sister. I never longed for her because I did not know that she had died.

But my mother said that my little sister died. Because I could not bear the pain, I told my father right away.

As soon as I told my father right away, he heard my explanation, he took him and me to him.
maysa obías ken maysá nga básó iti danúm sana
one tablet and one A glass of water and—then
a tablet and a glass of water and

cinuna ken siác alimumen daytóy sauminómkia dorús/
said—he to me swallow this and—drink quickly
said to me, "Swallow this and drink it quickly."

4. Inaramid-ko iti inbagá-na// 5. Dinabayág nagsardéng
acted—I the he—said Not-long—after stop
I did what he told me to do. Not long after that

ti sakít ti úlo-k// Daydi nga malèm nacapanag idíay
the sick the head—my that A afternoon was—able—I to
my head stopped aching. That afternoon I was able to

escuelá a caslá awán ti napasámak caníac//
school A as—if there—isn’t—any the happened to me
go to school as if nothing had happened to me.

6. Daydi a canító isú ti úmuna ken maúdi nga panagsakít
that A moment it the first and last A being—sick
That incident was my first and last headache,

iti úlo-k yáman-ko ken Apo Dios// 7. Cásta met
of—the head—my thanks—my to Lord God same also
thanks to the Lord God. I can say

iti mayíbag-ák a maypapán iti ngípinko// 8. Ta
the say—I A in—regard to teeth—my because
the same also in regard to my teeth. Because

saán-co nga napadasan dáyta a sakít yaman-ko
have—not—I A experienced that A sick thanks—I
I have not experienced a toothache, thanks again

manin ken Apo Dios.
again to Lord God
to the Lord God.

Key
A - Appositional marker

The phonemic orthography follows McKaughan and Forster.
MY DREAM

1. idi ag-ta'wina-k iti op'put wen'nu ku'run bessit/
   When I was four years old or a little less,
   n-ag-tuga?a'nupa-k iti 'maysa a rabi'i/
   I had a dream one night.

2. kam'paydi
   P-Af-dream-I CM one CM night during-my-dream
   In my dream

n-akyay'ayem-a-k kən ni tutuŋ 'maysa pə ubiŋ a nabi?it pay
P-am-playing-I with CM Tutong one CM child CM recently
I was playing with Tutong, a child who had died recently

3. idi manerima?an-'kami pə
   While we were playing,
   n-ag-ay'ayem/ ni tutuŋ pə dius ti al'wad-na/ kayat-'na-k
   P-Af-playing CM Tutong CM God CM takes-care-of-him wanted-heme
   Tutong, may God take care of him, invited me

4. n-ag-ma'dia-k pə
   P-Af-did-not-want-I CM
   I refused

5. a'wisən ijay papanan-'na/
   As soon heard-she CM don't-want-I like CM to follow

6. a'pay nak'kun anya iti n-apa'samak-'mu/
   As soon she heard that I refused to go with
   iti daydi iti ka?ay'aym-ku rini?iy-'na-k a 'dagus/
   CM the late CM playmate-my woke-up-she-me CM at once
   my little playmate, she woke me up right away.

7. 'kEnnuna-na a'pay nak'kuŋ anya iti n-apa'samak-'mu/
   She said, "Why my child, what happened to you?"
8. in'suŋ bẹku kẹn'kwa-na a ni tutuŋ pi'li-'na-k ṣa answered I to-her CM CM Tutong forces-he-me CM I answered her that Tutong forced me to follow where he was going.

su'murut ijay papanan'na// 9. iti kal'pesan 'dayta to follow there where goes-he CM after that After that

inik'kẹ-na-k iti bis'lak sa?ana ki'nuna 'kanya-k/ sa?ap'ku gave-she-me CM stick and-then said to-me do-not she gave me a stick in my right hand and then said to me, "Do not

ṣa sumurut kan ni Tutuŋ kat nupi'liten-na-ka papa'urim CM follow (with) CM Tutong and if-forces-he-you to-beat follow Tutong and if he forces you beat him

iti daytoy ṣa bis'lak// CM that CM stick with this stick."

Sa'luyut (a wild vegetable)

1. 'maysa a rabi'i idi maŋmap'ap-kami 'kasla n-ag-sakit one CM night when were-eating-we like P-AF-sick One night while we were eating, I had a somewhat sick feeling.

iti rik'na-k// 2. kas'toy iti ga'puna// 3. iti CM feeling-my this the cause CM This was the cause:

ra'baw iti lama'sa?n ṣa iapappaŋ'ana-mi nay'kabil iti on top CM table CM where-were-eating-we was placed CM On the table by which we were eating was placed

may'sa a piŋ'gaŋ a na-'sukun iti na'lutu sa'luyut one CM dish CM CC-deep CM cooked saloyot a deep dish of cooked saloyot (wild vegetable)

kat 'rabuŋ// 4. dagijay nat-nataŋ na-sag'pawn iti and bamboo sprouts. those Pl-vegetable CC-mixture CM and bamboo sprouts. Those vegetables were mixed with

i'kan// 5. Kalpa'san iti panaka'ramap-ko iti na'lutu fish after CM having-tasted it-my CM the cooked fish. After I tasted the cooked vegetable

ṣa na'taŋ ken i'kan sa?'an ṣa na-saya?at iti rik'na-k// CM vegetable and fish not CM CC-goodness CM feeling-my and fish, my feeling was not good.

6. timmak'dira-k a 'dagus sa?'ak na'pan na-'turag// stood-I (up) CM at-once and then I went CC-slept I stood (from table) right away and went to sleep (to bed).
7. neŋaru'gi idi a kani'tu saʔap'ku a ka'yu daŋjai na'tap
   to-begin (time)CM moment do-not-I CM like that vegetable
   From that moment I do not like that vegetable that is called
   a'mana'ganam sa'luyut// 8. isu ʔaʔap iti 'maysa kadagiti
   that-is-named saloyot it only CM one of the
   saloyot. It is the only one of all
   'amin ʔa natna'tan a 'saʔap-ku a maŋ 'paʔuna-k iti
   all CM vegetables CM cannot-I CM unc to enter-I CM
   vegetables that I cannot put inside my stomach.

   tyap-ku
   stomach-my

Notes

Morpheme divisions as far as analyzed is indicated by a hyphen;
word division by a space. The following symbols are used with these
meanings:

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>CM</td>
<td>Construction Marker</td>
</tr>
<tr>
<td>CC</td>
<td>Class Changer</td>
</tr>
<tr>
<td>Af</td>
<td>Affix</td>
</tr>
<tr>
<td>unc</td>
<td>Uncertain</td>
</tr>
<tr>
<td>Pl</td>
<td>Plural</td>
</tr>
<tr>
<td>P</td>
<td>Past</td>
</tr>
<tr>
<td>'?'</td>
<td>Glottal stop</td>
</tr>
<tr>
<td>'</td>
<td>Stress</td>
</tr>
<tr>
<td>'-'</td>
<td>Morpheme break and stress</td>
</tr>
</tbody>
</table>
Iti Alalia ti Caballo
The Phantom Horse

1. Iti maysa a rabii calpasan ti isasangpet-mi a naggapo
the one CM night after the arrival- our CM from

idiay cini/ n-aibati-ac a nag-tantanaw iti tawa s-sum-ango
that movie P-left-I CM AP-looking the window --L-front
the movie house, I was left looking out the window that fronted

iti balay a pagadalan// 2. Dagidi ca-cadua-c n-agididdadan
the house CM school those P-companion-my P-lying down

a matmaturog// 3. Bayat ti pinag-tantanaw-co idiay tawa
CM asleep while the IP-looking-I that window

pinag-apnunot-co iti lecson-co nga diac in-adal//
IP-thinking-I the lesson-my CM not-I SA-study
I was thinking of my lessons that I had not studied.

4. Cabayatan iti pa-nag-pan-panunot-co nakita-c iti dackel a
during the AS-Ap-R-thinking-my saw-I the large CM
While I was thinking I saw a large horse

caballo ket l-in-ayaw-na dadiay balay a pagadalan//
horse and SA-jump-it that house CM school
and it jumped over the school house.

5. Apaman a nabita-c daydi dackel a caballo/ casla
as-soon-as CM saw-I that large CM horse seem
As soon as I saw that large horse,

na-sinit iti barocung-co iti landoc nga naca-pud-pudot//
EP-burning heat the breast-my the iron CM PF- R-heat
my breast burned like with a very hot iron.

AP-shouted-I CM once and those P-companion-my asleep
I shouted right away and my companions who were sleeping,

P-awake-they and after-that --SA-surround-they-MC later
were awakened and after that surrounded me. Then

daydi a caballo nagsubli ket l-in-ayaw-na manen dadiay
late CM horse returned and --SA-jump-it again that
that horse returned and it again jumped
halay a pagadalanc scbali a turong// 8. Uray nakita-c house CM school another CM direction even-though saw-I the school house in the opposite direction. Even though I saw

manen iti alalia dadiay a caballo dagiti ca-cadua-c again the ghost that CM horse the P-companion-my the Ghost of the horse again my companions

awan ti nakita da// 9. Dayti a rabii napan-ac nothing the saw they that CM night went-I saw nothing. That night I went to sleep

na-turog a napno-na iti buteng// EP-sleep CM full-his the fear full of fear.

Notes

Morpheme division is indicated by hyphen. 
Word division is indicated by spaces. 
The key to the symbols used in the translation (second line) is as follows:

P past
A action, general, present
AP action general, past
CP cooperation or strong desire, past
CM construction marker
O ordering, causing, present
PO ordering, causing, past
L limitation of action, present
LP limitation of action, past
SA subject caused to act, past
IP instrument employed, past
AS action performed on himself, present
PA possibility, present
PP possibility, past
E emotion, present
EP emotion, past
R reduplication
unc uncertain

The key to the symbols used in the text (first line) is as follows:
/ comma // period

Symbols for the sounds are written in the conventional Ilocano orthography.
Sapay manj-ak kayat ti ag-tabaco
Why don’t-I like the Ve-tabacco
Why I don’t like to smoke.

1. idi limah iti tawen-ko/ kayat-ko a-raman-an iti sigariyo
When five the age-my like-I Af-taste-Af the cigarette
When I was five years old, I wanted to taste a cigarette or a cigar.

wueno tabako// 2. maysa nga bigat/ nakit-ak iti rongrong ti tabako/
or cigar one the morning saw-I the butt the cigar
One morning I saw one of my father’s cigar butts which

ni tatan-ko ta in-bati-na/ iti maysa nga lamisaan//
the father-my that intentionally-left-he the one the table
he had left on the table.

3. idi nakit-ak dayti nga rongrong/ ingkabil-ko iti nyiwat-o/ sa-kos
when saw- I that the but put-I the mouth-my then-I
When I saw that butt, I put it in my mouth and sucked it.

s-in-osop// 4. di nabayag na-olaw-ak/ ket nang-rugi/ di manj-ak
S-Af-suck then not-long Qu-dizzy-I and from-begin then don’t-I
Soon I became dizzy, and from that time I haven’t liked cigars or cigarettes.

kayat/ iti tabako wueno sigariyo// 5. isu nga ingga-ta/ saan-ak nga
like tho cigar or cigarette so the until-now don’t-I the
So that from that time I haven’t

ag-tabako wueno ag-sigariyo// 6. ngem nasayaat daitoi/ nga arami-ko
Ve-cigar or Ve-cigarette but good this the act-my
smoked cigars or cigarettes. But this act of mine is good because now I

ta saan-ak a ma-kagasto/ iti kuorta ta la-ngina/ dag-iti
that don’t-I the able-to-spend the money that unc-price pl-the
do not have to spend precious money for cigarettes and cigars.

sigariyo ken tabako//@
cigarette and cigar

Notes:

Horpheme division in the text is indicated by a hyphen; word division, by a space; a pause by /; a sentence by //.

The pronunciation and orthography, in general, are described in Ilocano: An Intensive Language Course by Howard McKaughan and Jannete Forster.
Explanation of symbols:

Sg  - Singular

S   - A part of the stem which has been separated from the rest of the stem by an infix.

Qu  - Quality marker

Ve  - Verbalizer

Af  - Affix (when the meaning is uncertain)

unc - Uncertain meaning

In going back over the text the informant wished to change two places:

- In sentence 2, he wished to change *ta inbatina* 'he (intentionally) left it' to *na ibatina*  'he (unintentionally) left it'.

- In sentence 6, he wished to change *aramiko* 'my (specific) act' to *kadayak* 'my (customary) act'.
A.

1. iti maysa a rabii/ idi ag-ed-adal-ak idyay ili ti linggayan/
   the one CM night when P-Prg-study-I there town the Lingiyan
One night when I was studying in the town of Lingiyan,
   pangasinan/ n-ag-n-agna-ak a mepan ma-turug iti pagkaskaseraan nga
Pangasinan P-Prg-P-walk-I CM to go Vb-sleep the boardinghouse
   balay dag-iti ka-kaily-ak// 2. daydi a rabii na-sipnget// 3. idi ada-ak
   house Pl-the Pl-townmate-my that CM night Adj-darkness when there-was-I
   Pangasinan, I was walking to go sleep at the boardinghouse
   of my townmates. That night was dark. When I was

iti nagbaetan iti n-aggapw-ak ken n-apan-ak/ n-akit-ak iti rurug ti
the between the P-come-from-I and P-go-I P-see-I the skeleton the
between the place where I came from and where I was going, I saw a human
   tao// 4. iti kita-na kastla tum-ayag bayat ti pinag-asidag-mi//
   human the looks-its like unc-tall while the Nom-approach-our
   skeleton. Its appearance seemed taller as we were nearing each other.

5. idi nag-sabat-kami/ kastla tim-ayag-pay// 6. iti makinkanaawan a
   when P-meet-we(excl.) like unc-tall-still the right CM
When we met, it seemed to be taller still. Its bony right
   katul-tulang nga takyag-na p(in)adas-na a gawaten iti makinkanaawan a
   Adj-bone CM arm-its P-try-it CM to reach the right CM
arm reached for my right ear.

lapayag-ko// 7. n-agcrocob-ak a dagos// 8. daydi rurug n-agpukaw/
   ear-my P-stoop-I CM at once that skeleton P-disappear
   I stooped down at once. That skeleton vanished,

ket idi t(in)alyaw-ko iti na-likud-ak/ awan ti n-akit-ak/ ngem n-anged-ko
   and when P-look-I the Adj-at-the-back-I none the P-see-I but P-hear-I
   and when I looked back, I saw nothing, but I heard

iti angin a na-pigsa iti alad// 9. kalpasanna nag-taray-ak a mepan
   the wind CM Adj-strength the fence after that P--run--I CM to go
   a gust of wind on the fence. After that I ran to the house

idyay balay dag-iti ka-kaily-ak// 10. idi kalpasan a nay-bag-ak iti n-akit-ak/
   there house Pl-the Pl-townmate-my when after CM P-say-I the P-see-I
   of my townmates. When I told them what I saw, they

nag-kat-katawa-da ket im-baga-da kany-ak nga no mabalin saan-ak nga
   P-Prg-laugh-they and P-say-they to-me-I CM if to-be-able not-I CM
   were laughing and told me if I could help it not to walk alone
in the dark.

B.

1. idi ada-ak iti mayka-dwa nga tawen iti pinag-adal-ko/ naimbag-a when there-was-I the unc-two CM year the Nom-study-I good-unc When I was in my second year of schooling, I was a good gatherer

nga agala iti andidit// 2. iti pin-agal-ak kadakwa-da kastoy// CM to-gather the sicadas the Nom-gather-I to-them-they this. of sicadas. I gathered them like this.

3. n-agoly-ak ka-dag-iti kay-kayo nga ayen-da// 4. idi ada-ak P-climb-I Col-Pl-the PL-tree CM place-they When there-was-I I climbed the trees where they were. When I got

ka-dag-idyay ngatwen ka-dag-idyay nga kay-kayo/ n-ag-tiliw-ak Col-Pl-there heights Col-Pl.-there CM Pl-tree P-Vb-catch-I to the top of the trees, I caught the sicadas.

ka-dag-iti endidit// 5. no n-aka-tiliw-ak iti sangapolo wenu nasurut Col-Pl-the sicadas if P-already-catch-I the ten or more If I caught ten or a little more,

bassit/ n-agawid-ak-on// 6. idyay balay in-tunu-k ida iti ngatwen iti little P-go home-I-already there house P-roast-I them the over the I went home. At home I roasted them over the live

bagang// 7. no na-lutu-da-n kin-ang-ko ida// live charcoal if P-cook-they-already P-eat-I them charcoal. When they were done I ate them.

C.

1. iti maysa a malem kalpasan iti klasi idi ada-ak iti mayca-tlo the one CM afternoon after the class when there-was-I the unc-three One afternoon after class when I was in the third grade,

a grado iti balay a pagsursuruan/ n-apan-ak a n-ag-n-agna ken CM grade the house CM school P-go-I CM P-Frg-P-walk and I went walking alone to the village of San Pedro.

agmay-maysa idyay baryo ti san pedro// 2. iti kaadayuna idyay balay-mi unc-one there village the San Pedro the distance there house-our The distance from

maysa ket kagu-dwa nga kilomitros// 3. idi n-akadanu-nak idyay nga baryo/ one and unc-two CM kilometers When I arrived there, I went
n-apan-ak idyay balay ti kabsat a babay ni apo-k a baket//
P-go-I there house the sibling CM female unc lord-my CM old-lady
to the house of my grandmother's sister.

4. kasangwana ni pin-agawid-ko/ in-ikkan-ak iti maysa nga obon ti
before the P-go-home-I P-give-me the one CM string(cf fish) the
Before I left, she gave me a string of fresh water fish to take home.

lames nga ala-ak idyay balay-mi// 5. idi n-ag-n-agna-ak nga
fresh-water-fish CM bring-I there house-our When P-Prg-P-walk-I CM
As I walked home, I was

agawid-en/ s(in)urot-nak iti maysa nga bassit nga oken ingganat
go-home already P-follow-I the one CM little CM puppy until
followed by a little puppy to our house.

idyay balay-mi// 6. nang-rugi idi/ daday oken n-agyan idyay balay-mi
there house-our unc-start when that puppy P-live there house-our
Since then, the puppy stayed in our house and

ket t(in)araken-ko//
and P-raise-up-I
I raised it.

NOTES

- morpheme break Nom Nominalizer
( ) morpheme infix Adj adjectivizer
// comma Vb Verbalizer
// period Prg progressive
P past Col collective
Pr present excl exclusive
Pl plural unc uncertain
CM construction marker

Stress has not been included.
Glottal stop occurs between vowel sequences
ng represents [ŋ]
Vowels have phonetic value of Spanish except for /e/ which
is pronounced á
1. Ni Pablo na-pan-na źunańńukor-an iti ubi a kańnakana nga ag-nagan
PA Pablo P - go-he visit -he the young-AR nephew-his which-TA-name-
Pablo came to visit his young nephew

PA- Markos. Markos know-he of ITA-read-and ITA-write. PA
Markos. Markos knows how to read and write.

Markos na-palalo iti gagát-na nga ag-basa-basa ka-dagi-ti: lib-libro-na//
Markos P-very busy with diligent-he with ITA-RPA-read ASM Pl- the RFL-books-his.
Markos is very busy studying in his books.

4. Ni Pablo n-ag-tugaw iti ñpad-na kán 'Ś-i-n-ā ludsud-na a kasta gayín/
PA Pablo P-ITA-sit at beside-him and -TA-P ask-he AR like friend
Pablo sat down beside him and asked friendly,

"Ama iti adda arì mid-ín-mo/ Markos?"// 5. "Bas-basa-ak dagi-toy lib-libro
"What is do -TA - you, Markos?"
"RPA-read-I Pl - this RFL-book
"What are you doing, Markos?"
"I am reading these books

ga iìn-surát ti adu nga dak-dakí nga tat-tao/ tapno abak-in-ko ida
which TA-P-write the many AR RFL-great AR RFL-man, so-that excel-TA-I them
which many great men have written so that I may excel
dagi-ti amin a ga-gayím-ko/ kán isu amin nga agegun iti day-toy
Pl-the. all AR RFL-friend-my, and it all which live in the Pl-this
above all my friends and all those that live in this

nga ili"/ i-n-suńbat ni Markos// 6. "Abak-im-mo ida iti ania?"
"Surpass them in what?"

Ś-i-n-ā ludsud ni Pablo// 7. Ni Markos n-ag-talna nga si-pa-panonud//
-TA-P- ask PA Pablo. PA Markos P-ITA-quiet in-the AM-unc-think.
asked Pablo.

Markos fell into a profound silence.

"No-my of-which OA-think like TA-P-tell-he. "Desire-your to-the
"I have never thought of that," he admitted.
"Do you desire to

ag-balígí a mańagas?"/ Ś-i-n-ā ludsud ni Pablo// 10. "Saan, saań a
ITA-succeed AR doctor?" -TA-P- ask PA Pablo. "No, no AR
excel as a doctor?" asked Pablo.

"Do you desire to be great as a

si-ak"/ k-i-n-una ni Markos// 11. "Kayat-mo a jak ūl-ka a
am-I", TA-P-say PA Markos. "Desire-your that great-you AR
said Markos.

"Do you desire to be great as a
"No even unc whenTA-P-reply PA Markos. "Desire-you to-the
"Never!" replied Markos.

ag-bal'in a ka-lai' an nga ka-ma-kanta iti dan-daniw?// 14. "Saan uray
ITA-become AR NM-skil-NM as NM-singer of-the RPl-ballad?" "Not even
to obtain excellency as a ballad singer?"

no itit-mo a kukwa dagi-ti 'amin nga bak-baka di-toy nga pas"it"/ E give-you Ar RPl-possession Pl.the all of-the RPl-cow OKS-this of-the place,
if you give to me all the cows in this place,"

i-n i-asug ni Markos// 15. I-n-suqbat ni Pablo/ "Sa'an 'aya nga day-toy
TA-P-U-cry PA Markos. TA-P-reply PA Pablo, "Not E of S-this
cried Markos.

Then Pablo replied, "Is not this the excellency

iti panga-bakan nga bē- b ūk-ām-mo, Markos, nga isu iti pag-ta'ud-an
the FCM-excel which RPA-seek-TA-you, Markos, which is the NM-originate-NM
you are seeking, Markos, through which people become

a dagi-ti tat-táo nga ag-bal'in-da a na-say-sayáat a umili kín
AR Pl-the RPl-man through-which ITA-become-they AR Q-RK-good AR citizens and
both good citizens and

na-lai' an nga ag-taripato iti ban-banag iti ili/ kín isu iti
Q-skill-they in-the ITA-care of-the RPl-affair of-the village, and it the
skilled in managing the affairs of the village, and through which

panag-bal'in-da nga ag-turay nga sū-sur sūr b kán na-imbag iti
FCM-become-they to ITA-rule with-the AM-RAM-wisdom and Q-good the
they become able to rule wisely and beneficially

bog-bagi-da kán dagi-ti da-d'uma nga tat-tao// 16. Kán k-i-n-una Markos/
RPl-same-they and Pl-the Pl-other of-the RPl-man." And TA-P-say Markos,
both themselves and others?"

"wōn/ ag-payso/ Pablo/ pag-imbag-an nga ta-īgagay-īn-ko//
"Yes, ITA-true, Pablo, NM-good-NM which want- TA-I.
"Yes, indeed, Pablo, that is the excellency I want."
NOTES

Morpheme division is indicated by hyphen.
Word division is indicated by space in the text.

Symbols in translation:

- **PA** - personal article
- **P** - past tense
- **AR** - appositional relationship marker
- **ITA** - intransitive action marker
- **RPA** - reduplication signifying progressive action
- **ASM** - association marker
- **OA** - originative action
- **←→** - indicates that it is one expression in English
- **NM** - noun marker
- **RK** - reduplication signifying comparative degree
- **ka...an** - form nouns, expressing abundance of idea of root

- **P1** - pluralizer
- **RP1** - reduplication signifying plural
- **TA** - transitive action marker
- **<AM** - adverb marker, always followed by reduplication. Reduplication is marked **RAM**
- **E** - emphatic particle
- **OKS** - oblique case, singular
- **U** - sound added for euphony
- **S** - singular
- **PCM** - participial construction marker
- **Q** - quality marker

// - sentence break
/ - comma
? - question mark
" - quotation marks