

Chapter I: A Short Diary.

Some time about the middle of July, Mr. FRANCISCO CLAVERIA, the school-teacher at Allakapan, came to my house and invited me to accompany him at the end of the month, and to make his home my headquarters for any period of time. He said that some of his pupils would meet him at Ammubuan with a canoe (which would save me the expenses of a special trip, some twelve dollars), that many Christian Iloko settlers were anxious to see a priest as they had never had that privilege before, that there were many Negritos living in and around Allakapan, &c. This was a splendid opportunity, so then and there I decided to go with him. My catechist, Mr. EVARISTO LABERINTO, would accompany me to serve as a companion in my wanderings, and at the same time to help me with the instruction of a good many Iloko children, who, I surmised, would be entirely ignorant even of the rudiments of our Holy Religion. Consequently a great deal of the success of my mission tour and ethnological exploration is due to the courtesy and hospitality of Mr. CLAVERIA, and I am glad to have this opportunity of expressing my sincerest gratitude toward him.

July 28, 1927 (Thursday): At about 8 a. m. a Christian Kagayan came to get our baggage and to announce that two canoes were ready to start down the Abulug river (called Apayaw by the Isnég). As we were living in the land of the mañana, and as I knew from earlier experiences that these early starts happen only in the mouth of Filipinos who relate their former exploits, I anticipated a long stay on the bank of the river, and I was not disappointed.

We had been waiting for some time for Mr. CLAVERIA and for the several trunks and boxes he took with him, partly for use in his own school and partly for that of the sanitary inspector of Allakapan, and we had finally seen everything safe on board, when our Kagayan rowers remembered that they had not had their breakfast yet this morning. Now you cannot very well start on a trip like that without breakfast. So they scattered around looking for fuel, cleaned their jars, cooked the all-important rice, ate it with the inevitable *boggóon* (Il.¹; fermented fish), and when we really embarked and left

¹ Il. stands for Ilóko; Ib. for Ibanág, the language of the Kagayán; Is. for Isnég; Neg. for Negrito; Sp. for Spanish.

Key to pronunciation:

a is pronounced as *A* in Arm (cf. Note under *e*).

ā is pronounced as *A* in Awl (cf. Note under *o*).

aa is pronounced as *AA* in Dutch *hAAn*, "rooster", *gAAn*, "to go", *bAAAn*, "road", *mAAAn*, "moon".

Note. This sound occurs only in Isnég.

e is pronounced as *E* in *bEt*.

Note. This sound is sometimes written *a* in Ibanág, namely before a *Y* that belongs to the same syllable, in which case it corresponds to the Ilóko *a*. E. g.: *baléy*, almost pronounced as *balé* (*baléymu* is contracted into *balém*), is usually written *baláy* as in Ilóko. In some districts the latter also pronounce it like in Ibanág, but they never contract *baláymo* into *balém*; the generality of Ilóko, however, pronounce this *a* like *A* in *bAt*.

is pronounced as *A* in *fAté* (French *é*).

Note. This sound occurs only in words borrowed from the Spanish.

i is pronounced as *I* in *gIve*.