

# *Pangadjian 1*

---

*In mussa' mahalga' misan ha lawm paligi'.*  
The pearl retains its value even in the mud.

**Pronunciation:** Word Stress; Long Vowels; Glottal stop

**Grammar:** Singular Pronouns in the Nominative and Genitive

**Lexical Note:** *biya' diin*

**Cultural Notes:** Greeting conventions; *Pungpung maya*



*Proverb:*

*Matambul in simud suba' dayn ha simud sin tau.*  
It's easier to stop (close) the mouth of a river than the mouth of a man.

**Dialogue 1.1: Biya' diin na kaw?**

- |  |  |
|--|--|
| A: Assalamu Alaykum.   | A: Greetings   |
| B: Wa alayka mu-salam.   | B: Greetings   |
| A: <i>Biya' diin na kaw?</i>   | A: <i>How are you?</i>                                       |
| A: <i>Maunu'unu na kaw?</i>  | A: <i>How are you?</i>                                       |
| B: Amu-amu ra.   | B: All right.  |
| A: Layn sambung, sūng mu pakain?   | A: By the way, where are you going?                          |
| B: Harap ku pa laybrari. (Lumanjal na aku, inshaallah)                   | B: I'm headed to the library. (I'm leaving now, God willing) |
| A: (Mayta') Mag'unu kaw madtu?   | A: (Why)? Why are you going?                                 |
| B: Kagunahan ku mangadji' pasalan sin test kunsūm.                       | B: I need to study for a test tomorrow.                      |
| A: Na, kadtui na kaw. Magkita' dakuman kita magbalik. (Balik da rakuman) | A: OK, go ahead (go). We'll just see each other later.       |
| B: Lanjalan ku naa.  | B: I'll go ahead.  |
| A: Na, kadtui na. Lanjali na. Magkita' dakuman kita magbalik.            | A: OK. Go ahead. We'll see each other again.                 |

**Vocabulary**

- |  |   |
|--|---|
| <b>aku:</b> I  | <b>ku:</b> my, I; first person singular genitive pronoun  |
| <b>amu-amu ra:</b> all right   | <b>kunsūm:</b> tomorrow   |
| <b>akuman:</b> parting expression, goodbye (literally <i>yet again</i> )                       | <b>lanjal:</b> go, travel   |
| <b>balik:</b> again; return  | <b>layn sambung:</b> by the way   |
| <b>biya' diin:</b> how, like what  | <b>magbalik:</b> again  |
| <b>dakuman:</b> just, only, yet  | <b>magkita':</b> to see (each other)  |
| <b>dayn kaymu:</b> than/from/for you   | <b>mangadji':</b> to study; <b>magpangadji'</b> to recite religious verses  |
| <b>harap:</b> front, foreground, direction one is facing                                       | <b>mayta':</b> why  |
| <b>huun:</b> yes [Other colloquial spoken variants include <i>huu, haa, hm</i> and <i>wa</i> ] | <b>na:</b> now, already   |
| <b>inshallah:</b> God willing  | <b>naa:</b> first ( <i>muna</i> )   |
| <b>kadtui:</b> go  | <b>pakain:</b> where; in what direction   |
| <b>kadtui:</b> OK  | <b>sin:</b> of (genitive, possessive marker, equivalent to the Tagalog <i>ng</i> )                                    |
| <b>kagunahan:</b> need   | <b>sūng:</b> go (towards); <b>sūng mu pakain?</b> where are you going? A more formal way of saying <b>pakain kaw?</b> |
| <b>kaw:</b> you, singular, nominative pronoun  | <b>yan:</b> that (near addressee)   |
| <b>kaymu:</b> to/for/with you  |   |
| <b>kita:</b> we  |   |
| <b>kinsum:</b> variant of <i>kunsūm</i> : tomorrow.  |   |

## Lesson 1

---

### Cultural Note

The majority of native Tausug speakers are Muslim and greet each other with traditional Islamic phrases borrowed from Arabic. *Assalamu alaykum* ‘Peace be with you’ is a common greeting throughout the Arabic world. The response *Wa alayka mu salam* is the preferred response. More secular greetings include *Biya’ diin na kaw* or *Maunu’unu na kaw*, both meaning ‘How are you?’

Maunu’unu na kaw?	How are you?
Maunu’unu da isab hi ina’ mu?	And how is your mother?

*Maunu’unu da isab hi ina’ mu kay apu’ mu?*  
And how is your mother and grandmother?

As a parting expression, *balik dakuman* is an abbreviated way of saying “we’ll see each other again” which may be expressed by any of the following:

<i>Balik dakuman pagkita’ natu’</i>	(we’ll see each other again, more than 2 people)
<i>Balik dakuman pagkita’ ta.</i>	(you and I will see each other again)
<i>Magkita’ dakuman kita balik.</i>	
<i>Magkita’ kita dakuman kitaniyu balik.</i>	
<i>Magkita’ dakuman kita magbalik.</i>	

Another more secular greeting that Tausugs use when they greet each other on the street is *pakain na kaw* (where are you going). This can be answered literally or even jokingly:

Pakain na kaw?	Where are you going?
Mamasiyal.	Going for a walk.
Sumūd sini.	Going to (entering) the theater.
Mamīmī pa tinda.	Going shopping.
Pa unahan.	(Going) ahead.

### Lexical Note

*Biya’ diin* is the Tausug interrogative used for asking ‘how’ questions. The word *biya’* is also used to express similarity, like the English word ‘like’ or ‘as’:

Interrogative use:

Biya’ diin in bāy?	How about the house (is it unattended)?
Biya’ diin in pagkaun?	How is the food?
Biya’ diin in taud sin pagkaun?	How much food is there?

Similarity use:

Biya' kura' in lupa niya.	His/her face is like a horse.
Biya' kaw biradali.	You're like an angel (angelic).
Biya' dagbus ambak hi Omar.	Omar looks like a frog.
Biya' kaw dagbus kuting.	You look like a cat.

Some idioms with *biya'*:

Biya' siya punnu.	He's like a sea turtle (hunched posture).
Biya' kaw bau'u.	You're like a turtle (short-necked).
Biya' kaw palangay hās.	You are like a snake (treacherous).
In budjang ini biya' tamindak.	This maiden is like a mudskipper (restless).
Biya' lawsu' in simud niya.	His mouth is like a big-snouted fish.
Biya' kaw mata lukluk.	You have owl eyes (big).
Biya' dalirani hi Pipung.	Pipung is like a winged ant (fond of fire).
Biya' baggu' in usug yaun.	That man is like a cowry (hunched posture).

*In budjang ini magpanaw biya' kura'.*  
This maiden walks like a horse (stomping noisily).

The stative verb *maunu'unu* is used like *biya' diin*:

Maunu'unu na kaw?	How are you? What is going on with you?
Maunu'unu in bāy?	How is the house? What is up with the house?

*Maunu'unu in lanab sin pagkaun?*  
How is the food? (taste)

*Maunu'unu in taud sin pagkaun?*  
How much food is there?

### Dialogue 1.2: Sūd kaw!

A: Ūwa'! Awn tau?	A: Hey! Is anyone home?
B: Hisiyu yan?	B: Who is there?
A: Aku hi Nursiba.	A: It's Nursiba.
B: Na, ikaw tuwi' ( <i>ikaw sa yan</i> ). Sakat ( <i>Sūd/Lanjaj</i> ) kaw!	B: Oh, so it's you. Come in!

## Lesson 1

---

### Vocabulary

**awn:** existential particle: have; there is/are. (Tagalog *mayroon*). *awn tau?* ‘is anyone home / are there people?’

**hisiyu:** who

**huun:** yes; has dialectal variant *haa*

**ikaw:** you, singular

**lanjal:** motion verb: go, advance, proceed, e.g., *lanjal kaw mari* ‘come!’; *lanjal kaw madtu* ‘go!’

**na:** well!; now! (used at the beginning of a sentence)

**sa:** really, particle that expresses speaker’s confirmation, e.g., *Ikaw sa yan*. It’s you! vs. *ikaw yan?* Is it you?

**sakat:** come up (a house); mount (a horse, vehicle)

**tau:** person. (*mānusiya* ‘is used in more formal contexts: *Hisiyu in mānusiya yan?* ‘Who is that person?’; *tau baba* ‘commoner’; *tau taas* ‘witch, evil spirit’; *tau dayn hansipak* ‘foreigner’)

**tuwi:** surprise particle (Tagalog *pala*)

**sūd:** enter; *Sūd kaw* ‘come in, come up’

**ūwa:** hey (greeting used by someone passing by or wanting to enter a house)

### Pronunciation Practice

#### A. Word Stress

In the standard dialect of Tausug spoken in Jolo, stress placement is completely predictable in native words, falling on the last syllable of the word. Listen to the following words, noting the stress placement.

<i>kagunahan</i>	need	<i>dakuman</i>	just, yet
<i>mayta’</i>	why	<i>pakain</i>	where
<i>biya’</i>	like	<i>biya’ diin</i>	how
<i>taymanghud</i>	sibling	<i>amaun</i>	uncle
<i>unu</i>	what	<i>palangay</i>	disposition, nature

#### B. Vowels

The phonemic inventory of Tausug includes three vowels, *a*, *i*, and *u*. Like in Tagalog, in word-final (and especially phrase-final) syllables, the vowel *u* lowers to [o]. For this reason, some Tausug writers who are educated in Tagalog orthographic practices choose to write word-final *u* as *o*. Because the vowels *o* and *u* are not distinctive (not able to change meaning) in Tausug, we will only use the vowel *u* throughout this book in accordance with the conventions Irene Hassan, et al. (1994) Tausug dictionary.

Listen to the following words, paying close attention to the sound of each vowel:

/a/			
<i>dakuman</i>	only, yet, just	<i>ngān</i>	name
<i>magdakdak</i>	wash clothes	<i>na</i>	now, already
<i>gabbang</i>	xylophone	<i>taptap</i>	always, forever
<i>paa</i>	thigh	<i>mapaham</i>	skillful, fluent
<i>ayaw</i>	don't	<i>abay</i>	side, beside

/i/			
<i>ini</i>	this	<i>bigi</i>	seed
<i>bilik</i>	room	<i>sipi</i>	stealthily
<i>jimpaw</i>	towel	<i>pitig</i>	horsefish; thin

/u/			
<i>ku'nu</i>	when	<i>subay</i>	should
<i>gutum</i>	famine, starvation	<i>tukud</i>	guess
<i>usuk</i>	pole, post	<i>sulut</i>	in harmony
<i>alun</i>	wave	<i>aluwa</i>	spirit
<i>ū</i>	head	<i>tū</i>	three

Vowels in Tausug may be short or long. Long vowels are not normally orthographically distinguished from short vowels. However, for pedagogical purposes, we will be distinguishing long vowels from short vowels by use of a macron [ā]. Note that all Tausug vowels (a, i, u) may appear short or long:

ā: *lāgi* (also); *parā* (send); *sāan* (strainer); *hās* (snake); *bā'* (pork)

ī: *mīg* (leave); *hibīn* (leave behind); *bīng* (come back); *gīk* (jade)

ū: *Sūg* (Jolo); *tū* (three); *tūk* (bet); *sū'* (light of fire); *sūd* (come in); *tūg* (sleep); *ūt* (gap)

Contrast the following word pairs with vowel length differences:

<i>kiyaputan</i>	held	<i>kiyapūtan</i>	picked up
<i>sa'</i>	but	<i>sā'</i>	mistake, error
<i>magbula</i>	eject, spit out	<i>magbūla</i>	play with a ball
<i>magparul</i>	make lanterns	<i>magparūl</i>	enjoy
<i>sin</i>	genitive marker	<i>sīn</i>	money
<i>uha'</i>	crumb	<i>ūha'</i>	hey!
<i>hati'</i>	and then	<i>hāti</i>	meaning
<i>ipun</i>	tooth	<i>īpun</i>	servant
<i>isa</i>	one	<i>īsa</i>	Jesus
<i>bat</i>	so that; because	<i>bāt</i>	sea cucumber
<i>sapa</i>	oath; swear an oath	<i>sāpa</i>	badge