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5 YA AFUY NA ĀGTA
 N,NP fire G,NP Agta
 By Pedro Cababag (1980)

THE AGTAS' FIRE

1. A kun=da* hapa, "Aleng," kun=da hapa,
 CJ QT=3PLG also Son QT=3PLG also

"a m=ang=alāp kām ta uway=ina te
 CJ INC=SP=get 2PLN O,NP rattan=ID2 because

takkal* muy," kun=da hapa, "te am e kām
 arm.band 2PLG QT=3PLG also because if go 2PLN

ta talun ā awe=na lā bit um=a=basa,*
 O,NP forest CJ NEG=3SG LM LM NU=??=wet

ye=yen. 2. A m=ang=husāt* kām ta kayu en
 AG=D4 CJ INC=SP=split 2PLN O,NP wood ID4

na hapa ta kuman=in ten,* ā tun=ān
 3SG/CM also O,NP similar=ID1 O,D4 CJ put=LF

muy hapa ta kuman=in, petta awe=na
 2PLG also O,NP similar=ID1 so.that NEG=3SG

m=a=damsit ta kunna ten."
 INC=PAS=compress O,NP similar O,D4

3. M=angwa kid hapa ta kuman=in ten,
 INC=SP:thing 3PLN also O,NP similar=ID1 O,D4

ā ya uway=ina, kunna hapa ta iten, ā
 CJ N,NP rattan=ID2 similar also O,NP O,D4 CJ

yen hapa ya p=ang=lātin na,
 E,D4 also N,NP NU=SP=make.fire:LF 3SG

p=ang=afuy=ān na yen. 4. Yen hapa ya
 NU=SP=fire=LF 3SG N,D4 E,D4 also N,NP

n=e=bār na da=dāgkal kid=en.
 CM=PAS:ACF=say G,NP AG=large PL=ID4

1. What they said was, "Son," they said, "take some of that rattan for your armband," they added, "because when you go to the forest it will not become wet, that there. 2. Now split some wood for it also like this, and arrange it like this so it won't be pressed together, like that." 3. They make it like this, and the rattan like that also, and that's his rattan fire-maker; that's his means of making fire. 4. That's what was told by the forefathers.

5. "Am awe=m m=aka=afuy ta uway ā
 if NEG=2SG INC=APT=fire O,NP rattan CJ

5. "If you're not able to make fire with rattan, then get some

m=ang=alāp ka hapa ta hulu* en
INC=SP=get 2SN also O,NP bamboo ID4

lipātu,"* kun=na, "te yen hapa ya
soft-dry-stage QT=3SG because E,D4 also N,NP

i=galgal* mu," kun=na, "ā yen hapa ya
ACF=saw 2SG QT=3SG CJ E,D4 also N,NP

m=ag=balin ta afuy," kun=na. 6. A māski
INC=GN=finish O,NP fire QT=3SG CJ CONC

am awān ta kāsafego muy am alap=an muy
if NEG O,NP match 2PLG if get=OF 2PLG

ye=yen, hulu en na lipātu ā am
AG=N,D4 bamboo ID4 G,NP soft-dry-stage CJ if

i=galgal mu ta kunna ta iten ā afuy
ACF=saw 2SG O,NP similar O,NP O,D4 CJ fire

hapa yen.
also N,D4

7. A ye=yen hapa, am bikāl* o am
CJ AG=E,D4 also if bamboo.vine or if

kayu ā m=a=balin lā ya
wood CJ INC=PAS=finish LM N,NP

i=kim ten ā afuy yen. 8. Māski am
ACF=like.this:2SG O,D4 CJ fire N,D4 CONC if

tā=tākday hapa ya kuman=in sin, am
AG=one also N,NP similar=ID1 O,D1 if

i=kwā=m hapa ta kayu en ā
ACF=thing=2SG also O,NP wood ID4 CJ

g=um=atang hapa. 9. Yen hapa ya
burn=NU=burn also E,D4 also N,NP

n=akkāmun* mi ta da=dāgkal kid=en.
CM=APT:know:LF 1PLEX,G O,NP AG=large PL=ID4

10. Awe=na m=a=basa te ittā ta
NEG=3SG INC=PAS=wet because EXT O,NP

soft-dry-stage
bamboo," he said,
"because that's what
you'll saw with," he
said, "and that will
become fire," he said.
6. And even if you
don't have matches, if
you get that, the
soft-dry-stage bamboo,
and if you saw it like
that, it's fire;
that's also like fire.

7. Now about that,
if it's vine-bamboo or
wood, it's still
possible for you to
put it there and that
will be fire. 8. Even
if you have only one
like this (rattan
armband), if you put
it on the wood, it
will also burn.
9. That is how we
learned from the
forefathers.

10. It (rattan
armband) won't get wet
because it's on your

bari=m.* 11. On, māski am m=ag=udān ā am
body=2SG yes CONC if INC=GN=rain CJ if

m=aka=sigong* ka lā ta m=aka=sigong ā
INC=APT=shelter 2SN LM O,NP INC=APT=shelter CJ

awe=na m=a=basa, te yen ya
NEG=3SG INC=PAS=wet because E,D4 N,NP

n=ag=tolay, p=ag=tolay=ān na da=dāgkal
CM=GN=person NU=GN=person=LF G,NP AG=large

kid=en ta polu arāw. 12. Te āmu=m
PL=ID4 O,NP first day because know=2SG

ya polu arāw ā medyo n=a=kurāng ya
N,NP first day CJ somewhat CM=PAS=lack N,NP

gā-gāmit,* ā ya afuy ya p=ag=ka=tolay=ān
clothing CJ N,NP fire N,NP NU=GN=AB=person=LF

da, kunna ten. 13. A māski awān ta
3PLG similar O,D4 CJ CONC NEG O,NP

ulat na am n=ag=dunghu ā
blanket 3SG if CM=GN=build.fire CJ

n=ag=abāg na, ā m=aka=kā=sidug na
CM=GN=lhie.by.fire CM CJ INC=APT=AB=sleep CM

hapa, ā māppya hapa ya sidug na.
also CJ ST=good also N,NP sleep 3SG

14. A ta kuman=en hapa ta
CJ O,NP similar=ID4 also O,NP

da=dāgkal kid=en, ya awān kid=en hapa
AG=large PL=ID4 N,NP NEG PL=ID4 also

m=aka=apag* ta kān=en da, am
INC=APT=search O,NP eat=OF 3PLG if

m=aka=long kid ta lamān ā
INC=APT=shoot 3PLN O,NP wild.pig CJ

alungtan da hapa yen, i=asal da hapa
eat.alone:OF 3PLG also N,D4 ACF=roast 3PLG also

ta afuy, a yen hapa ya sidān* da.
O,NP fire CJ E,D4 also N,NP eat.meat:LF 3PLG

body. (Comment of bystander.) 11. That's right, even if it rains, and if you are able to find shelter every once in a while (alt.: and if you just aren't able to find shelter), it will not get wet, because that is what kept alive, what the forefathers kept alive with in the early days. 12. For as you know about the early days, there was a lack of clothing, and fire was their means of staying alive, like that. 13. And even if they had no blanket, if they made a fire they would lie down by the fire, and be able to sleep and have a good sleep.

14. Another thing about the forefathers, those who were not able to find their food, if they were able to shoot a wild pig, they eat that by itself; they roasted it in the fire, and that's what they ate.

15. A ya kǎn=an da idi kǎn ǎ hukal
 CJ N,NP eat=OF 3PLG PR RS CJ seed
 na kamarag. 16. Bakkǎn da kǎn ya
 G,NP kamarag.tree smash:OF 3PLG RS N,NP
 hukal na en ǎ yen ya afuy=an na polu
 seed 3SG ID4 CJ E,D4 N,NP fire:OF G,NP first
 da=dǎgkal kid=en, ǎ yen ya p=ag=tolay=ǎn
 AG=large PL=ID4 CJ E,D4 N,NP NU=GN=person=LF
 da. 17. I=ǎkkǎn da kǎn hapa ta
 3PLG ACF=eat.with 3PLG RS also O,NP
 lamǎn, yen ya m=a=tolay kid. 18. A
 wild.pig E,D4 N,NP INC=PAS=person 3PLN CJ
 yen hapa ya na=pigsa* hapa, ma=sikan hapa
 E,D4 also N,NP ST=strong also ST=strong also
 na p=ag=tolay na da=dǎgkal kid=en ikid na
 G,NP AB=GN=live G,NP AG=large PL=ID4 and G,NP
 ilus.
 ilus.tuber

19. Ilus,* kuman halǎ na
 ilus.tuber similar FR G,NP
 wanǎd,* ammi kunna ten lǎ, ǎ kalin
 wanad.tuber but similar O,D4 LM CJ dig:OF
 da. 20. Tag=kuman=in hapa sín ya
 3PLG MS=similar=ID1 also O,D1 N,NP
 ka=da=dǎppug na. 21. Awǎn, syempre adǎlam
 AB=AG=huge 3SG NEG probably deep
 te m=ag=tǎyuk, atǎ-nǎng hamǎn,
 because INC=GN=stand high SURP
 kuman=in ta isin ya kǎtǎ-nǎng na.
 similar=ID1 O,NP O,D1 N,NP AB:high 3SG
 22. Yen minǎ ya banga na en, ǎ ǎddet
 E,D1 IRR N,NP pot 3SG ID4 CJ end/until
 ta iten, yen hǎ ya ǎddet na hapa.
 O,NP O,D4 E,D4 RP N,NP end 3SG also

15. Their food before, according to stories, was the seed of the kamarag tree. 16. They would smash the seed, and that's what the forefathers cooked, and that's what they lived on. 17. The story is they ate it together with wild pig meat--that's why they were able to live--and with the wanad root. 18. That was also strong, a strong means of living for the forefathers, including the ilus root.

19. What is the ilus root? It's like the wanad root, but it's like that (grows straight down), and they dig it up. 20. Like this (size of his thigh) is how huge it is. 21. "No!" (In answer to, "Is it deep?") It's possibly deep because it's upright, it's tall. Like this (man's height) here is how tall it is. 22. This would be its bulge, and as far as over there, that's the other end of it. 23. That's how deep the ground is where it's dug, but fortunately the sand

23. Yen ya kãtã-nãng na lutak na kalin is soft; sand is where
 E,D4 N,NP AB:high G,NP ground G,NP dig:OF they get it. 24. It
 na, ammi mãppya te ma=lapat ya ginat, doesn't grow here
 3SG but ST:good because ST=soft N,NP sand (hill country); along
 ginat ya p=ang=alap=ãn da. 24. Awe=na the edges of the creek
 sand N,NP NU=SP=get=LF 3PLG NEG=3SG is where it grows.
- m=ag=tuhu ta isin, ya ihang na wer
 INC=GN=sprout O,NP O,Dl N,NP edge G,NP creek
- ya p=ag=tuhun na.
 N,NP NU=GN=sprout:LF 3SG

Ethnographic and Linguistic Notes on THE AGTAS' FIRE

1. kunda 'they said'. This is not a typical way to begin a discourse. It may be that, since this text was recorded following one about poison arrows, the speaker had in mind the larger context of what was learned from their forefathers.

takkal 'armband'. An armband is made in braidlike fashion with one strip of rattan about 3/16 inch wide and twenty-five inches long. It is worn on or just above the biceps on either or both arms. Besides its use in making fire, the takkal serves as a band for holding certain fragrant leaves (sarobit), which a young man will stuff under the band on the outer part of his arm in somewhat of a plumage display as an indication that he is looking for a woman. Another type of armband, which seems to be ornamental only (in that it is not used for making fire), is woven in a pattern using black 'nitu' vine and yellow orchid stems to be an attractive ornament, but not particularly to attract women.

umabasa 'become wet' (unfamiliar affixation, but the meaning generally is as indicated). The narrator's point is being anticipated here: the takkal is used for making fire, and the point of wearing the rattan that will be needed for making fire as a braided armband, rather than carrying it loose, is that the body heat tends to keep it dry.

2. manghusãt 'split', a special application of the verb 'to split'. (Compare to maghusãt 'split', which is used for splitting rattan, a common, daily activity.) A piece of wood about one to two inches in diameter is split in order to provide a thin edge, which can be ignited more easily than a thick piece. The split pieces are placed with the flat surfaces facing each other, but not completely pressed together, and often small thin shavings or dry grass are placed between the two halves prior to applying friction, but sometimes only after one of the halves is ignited. To apply friction, the rattan armband is removed and unraveled and then looped around the two halves. One or both feet are placed on the wood pieces while the ends of the rattan are held in each hand. Then a vigorous

rubbing motion is applied by alternately pulling the ends of the rattan in an upward direction thus creating friction between the rattan and the surface of the two halves. The thin edge of either or both halves will ignite. Then blowing on the ignited part fans a flame into the shavings. This method of making fire is called manglati.

kumanin ten 'like-this there'. This and similar expressions occur throughout the text in reference to the demonstration that was being given at the same time.

5. hulu 'bamboo' (*Schizostachyum mucronatum* Mack). This species of bamboo has thin walls (average 1/4 inch), stands erect, and has no thorns. It is the most common species, and most commonly used, especially in house building as rafters, joists, and flooring. Other kinds of bamboo are kawayan, a thicker-walled bamboo (average 5/8 inch thick), growing often in crooked shape, and with long branches and thorns, used for fence posts, house posts, and flooring. bayug is the third most common type and has the thickest wall of the three (one to one-and-a-half inches thick) with a relatively small hole in the center (about a half inch in diameter). It is used for fence posts, sometimes for house posts, but most often for tying material. Foot-and-a-half lengths are split several times, and then thin strips are shaved off about 1/16 inch thick and secured around an object by two wraps. Then the ends are twisted and kinked.

lipātu, a dry and soft stage of bamboo.

igalgal 'saw', the motion of sawing as with a crosscut saw. This method of making fire is called mangalgal and uses dry hulu bamboo exclusively. A piece about twelve inches long is split in half. One half is notched with a fine slit perpendicular to the length of the piece and in its center. The slit goes through the entire thickness of the walls (about 1/8 inch). Bamboo shavings are scraped from one half into a small bundle about the size of a golf ball and placed on the underside of the slit. From the other half, a piece is split off about one-and-a-half inches wide. Usually two people (sometimes one alone) will saw the piece back and forth in the slit of the half piece in a very fast and vigorous motion to create friction, eventually igniting the thin walls and the bamboo shavings.

7. bikāl, a bamboolike vine averaging about one inch in diameter.

9. nakkāmun 'how learned'. The final n is orthographic. Phonetically, it assimilates to the point of articulation of the following consonant--in this case, m.

10. This statement is contributed by a bystander.

11. makasigong 'able to find shelter'. This statement is ambiguous. The incomplete tense-aspect signaled by m- in cooccurrence with the aptative often indicates need or requirement, and completed tense-aspect signaled by

n- indicates successful or satisfactory accomplishment of requirement. Without checking the speaker's intention, either could be indicated in this context.

12. ga-gāmit 'commercial cloth or clothing'. The statement here has reference to the absence of such material in the earlier history of the Agta when dress for men consisted of a loin cloth made from the bark of the zita tree, and women's dress was a skirt made from the same material. The bark was beaten with a hard instrument until maximum softness was achieved, which was still much coarser than burlap.

14. makaapag 'search-for/find'. This generic, nontechnical term is in frequent use. Occurring without an object it means making a living. As a traditional hunting and gathering society all efforts in the past at making a living were in terms of magapag 'searching'. Today the same term is used in reference to regular employment although other terms do exist, such as mangallu 'work for wages' and mangikāru 'work to pay a debt'.

sidān 'eat meat'. This term is borrowed from Ilocano. It is equivalent to Agta igupan, which refers to eating meat. The generic term for eating is mangān. Other specific terms are: iākkān 'eat (something) together with (something else)'; magkamat 'eat with fingers'.

18. napiḡsa 'strong', an Ilocano term.

19. ilus, wanād. These edible wild tubers are distinguished by their long thin vines and characteristic leaves. They are seasonal but bring welcome relief to hungry stomachs that are more often empty than full. The staple food of Agtas is rice, which must be bartered for or earned from lowland farmers or planted by the Agtas themselves. Most Agta families make a limited attempt at growing upland rice once a year. It is sometimes abandoned before harvest, often destroyed by insects or animals, and when successfully harvested lasts not more than two or three months, often much less. Lack of sufficient rice results in turning to the more traditional foods in times of crisis if they are available.