

STUDIES IN PHILIPPINE LANGUAGES & CULTURES

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Roy Mayfield, comp.; Fe T. Otones, Austin Hale, series eds.

3. *Tarinap ken ta arawen* / My dream today
[narrator not known] (c. 1955)
27–29



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3 TARINAP K=EN TA ARAW=EN*
dream 1SG=ID4 O,NP day=ID4

MY DREAM TODAY

1. G=in=afut nāk kǎn* na
grab=CM=grab 3SG:1SN RS G,NP

sibrung,* ā "Anum=āk gafut=an?
kidnapper CJ why:OF:2SG=1SN grab=OF

Ibat=ām=āk bit ay," kun=ku kǎn.
release=LF:2SG=1SN LM INJ QT=1SG RS

2. "Te anu?" kun=na kǎn na sibrung
because why/what QT=3SG RS G,NP kidnapper

teyāk. 3. "On ay, te ittā paha e=yān
1SO yes INJ because EXT yet go=LF

k=in," kun=ku kǎn. 4. On ay, kǎn,
1SG=ID1 QT=1SG RS yes INJ RS

in=ibat=ān nāk na na sibrung=en.
CM=release=LF 3SG:1SN CM G,NP kidnapper=ID4

5. "Al=ālag mu m=ag=toli," kun=na kǎn na
CN=hurry 2SG INC=GN=return QT=3SG RS G,NP

sibrung teyāk. 6. "On," kun=ku kǎn.
kidnapper 1SO yes QT=1SG RS

7. "Te tangngān na ahāw ta lākūāt,
because middle G,NP day O,NP tomorrow

kun=na kǎn na sibrung teyāk, ā en da
QT=3SG RS G,NP kidnapper 1SO CJ go:OF 3PLG

ka=n i=tulud ta arigi na rantay,"
2SN=CM ACF=escort O,NP post G,NP bridge

kun=na teyāk. 8. "Te anu hud ya rantay?"
QT=3SG 1SO because why RN N,NP bridge

kun=ku kǎn. 9. "On ay, te petta
QT=1SG RS yes INJ because so.that

ma=sikan,"* kun=na kahālwa na sibrung
ST=strong QT=3SG soul/spirit G,NP kidnapper

1. I was reportedly caught by a kidnapper, and I said, according to the dream, "Why are you grabbing me? Please let me go."
2. "Why?" supposedly said the kidnapper to me. 3. "Of course because I still have someplace to go," I said supposedly. 4. He said, "All right," and the kidnapper released me. 5. "You hurry back," said the kidnapper to me, according to the dream. 6. "All right," I said reportedly. 7. "Because at noon tomorrow they say they're going to take you to the supports for the bridge," he said to me. 8. "Why a bridge?" I said. 9. "Of course, so it will be strong," said the spirit of the kidnapper to me. 10. Now I became worried, and I woke up. 11. "Where is that kidnapper who caught hold of me?" I said when I awoke this morning. 12. I thought a kidnapper had really grabbed me, but he hadn't, after all.

teyāk. 10. N=a=burung=ān=āk na, ā
 ISO CM=PAS=worry=LF=1SN CM CJ

n=a=hukāl=āk na. 11. "Hād=en g=in=afut
 CM=PAS=awake=1SN CM where=ID4 grab=CM=grab

nāk paen* na sibrung," kun=ku, teyāk=en
 3SG:1SN PR G,NP kidnapper QT=1SG ISO=ID4

n=a=hukāl ta ahāw=en. 12. Agu* ta
 CM=PAS=awake O,NP day=ID4 I.thought O,NP

kuga g=in=afut nāk na na sibrung,
 PRS grab=CM=grab 3SG:1SN CM G,NP kidnapper

ammi awān hamān=pa.
 but NEG SURP=??

Ethnographic and Linguistic Notes on MY DREAM TODAY

Title. arāwen 'today', specifically, what has already passed of the day. The clitic en identifies its constituent as being remote. arawin means 'today' in terms of what lies immediately at hand.

1. kān 'reported speech'. Although narrations of dreams frequently use this adverb which in many other cases functions to indicate doubt in the speaker's mind, this does not mean that Agtas regard dreams as untrue or unreal. Dreams are regarded as real events involving a person's kahālwa 'spirit', which has left his body during sleep and wandered into another world. The spirit is said to magpasyār 'go on a journey/visit'. Some individuals have expressed their concern that waking a sleeping person suddenly might not give his spirit time to return to his body, which would result in the sleeper's death.

sibrung 'kidnapper', an Ilocano borrowing. This whole episode may be said to be the influence of the Ilocano culture upon Agta society, since kidnappers and bridges are not native to Agta culture.

9. masikan 'strong'. A superstition current among the lowland Ilocano and Ibanag cultures has influenced neighboring Agta communities to the effect that bridge construction requires human sacrifice to appease the spirit(s) of the water being trespassed; otherwise the bridge will collapse at some unknown time and possibly cause injury or death. The body of a kidnapped person is said to be buried at the base of one of the bridge supports to guarantee its stability. Many vehicles that pass over a certain bridge in the northern part of the country invariably honk their horn before passing over as a form of politeness to the spirit of the one sacrificed so that the bridge can be crossed without harm.

11. paen, a modal adverb difficult to translate, emphasizes the prior reality or supposed reality expressed in the preceding constituent. Other examples: ittā paen 'it was here previously' (implying that it no longer is for some unknown reason); awem kinan, kunku paen "'Don't do that," I told you (before).'

12. Āgu, an idiomatic expression followed by ta, meaning 'I thought that ...'. It implies a mistaken impression. Two other forms may express the same idea: pahig ku (CAS:likeness 1SG) 'I thought that ...'; paey=an ku (paey=OF 1SG) 'I thought that ...'.