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8. *Ya bida na manganup* / A story about hunting
Manggo Sapeda (c. 1964)
56–72



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8 YA BIDA NA M=ANG=ANUP*
 N,NP story G,NP INC=SP=hunt.with.dogs
 By Manggo Sapeda (c. 1964)

A STORY ABOUT HUNTING

1. "Aleng," kun na katuhangān k=en.
 Son QT G,NP parent.in.law 1SG=ID4
2. "Anu," kun=ku. 3. "M=ang=anup kitām, Aleng,
 what QT=1SG INC=SP=hunt 1PLIN,N Son
- te i=lāku* tām ta kǎn=an tām,"
 because ACF=sell 1PLIN,G O,NP eat=OF 1PLIN,G
- kun na katuhangān k=en, te
 QT G,NP parent.in.law 1SG=ID4 because
- n=ang=atawa yāk ā m=anagābi* yāk.
 CM=SP=spouse 1SN CJ INC=SP:bride.service 1SN
4. Yen ya i=anup* dāk te e
 D4,E N,NP ACF=hunt 3PLG:1SN because go
- paruba talo am m=ag=ānāk* ya lamān.
 try OPT if INC=GN=child N,NP wild.pig
5. "M=ang=anup kitām ay, Ama,* pettam ittā
 INC=SP=hunt 1PLIN,N INJ Father so.that EXT
- i=lāku tām ta kǎn=an tām," kun=ku,
 ACF=sell 1PLIN,G O,NP eat=OF 1PLIN,G QT=1SG
- te ag=ba=bisin ye→yen na namān na.
 because GN=PL=hunger AG=D4,N CM ?? CM
6. N=a=kāru ye→yen na bisin namān na.
 CM=PAS=severe AG=D4,N G,NP hunger ?? CM

1. "Son," said my father-in-law.
 2. "What?" I replied.
 3. "Let's go hunting with dogs, Son, and we'll have something to sell for our food," said my father-in-law, because I was contracted in marriage and doing bride service.
 4. That was their reason for using me in hunting, to go and try in case the wild pigs had littered.
 5. "Let's do go hunting with dogs, Father, so we can sell something for our food," I said, because that was a time of widespread hunger.
 6. That famine was very severe.

7. N=ang=anup kami. 8. "Ya n=ag=takam,
 CM=SP=hunt 1PLEX,N N,NP CM=GN=??
- Aleng,* te pettam ittā ya lāku tām,"
 Son because so.that EXT N,NP sell 1PLIN,G
- kun na katuhangān k=en. 9. "A on,
 QT G,NP parent.in.law 1SG=ID4 CJ yes

7. We hunted with dogs.
 8. "Let's go for the ..., Son, so we'll have something to sell," said my parent-in-law.
 9. "Yes, that's the one we'll hunt," he added.
 10. "Yes, we'll be the

ye--yēn kitām anup=an, "kūn=na. 10. "On,
AG=D4, E 1PLIN, N hunt=OF QT=3SG yes

ikitām yana anup=an ya ulu na
1PLIN, E D2, N hunt=OF N, NP head G, NP

tagumay=en, "kūn=na.
(name)=ID4 QT=3SG

ones to hunt the head
of the Tagumay Creek,"
he said.

11. In=anup mi yen, awān ta
CM=hunt 1PLEX, G D4, N NEG O, NP

n=a=ita na atu en ta ugta anna lamān.
CM=PAS=see G, NP dog ID4 O, NP deer and pig

12. Tāk wān na lamān ya in=anup
different G, NP wild.pig N, NP CM=hunt

mi, in=anup mi yā Karāmbat, yen
1PLEX, G CM=hunt 1PLEX, G N, NP Karambat E, D4

ya n=e=tubbāt mi ya
N, NP CM=PAS:ACF=substitute 1PLEX, G N, NP

Karāmbat in=anup. 13. A dulay, te
Karambat CM=hunt CJ bad because

g=in=avwāt na atu en ya ugta en,
attack=CM= G, NP dog ID4 N, NP deer ID4

toro na ugta. 14. N=e=long* ku
big.buck G, NP deer CM=PAS:ACF=shoot 1SG

ta gilāt,* in=ugat=ān ku.
O, NP barbed.arrow CM=miss=LF 1SG

15. N=e=long ku namān ta
CM=PAS:ACF=shoot 1SG ?? O, NP

gintab, in=ugat=ān ku namān na. 16. A
bladed.arrow CM=miss=LF 1SG ?? CM CJ

sor=sorib=an nāk, kuga t=in=oli nāk
CN=gaze=OF 3SG:1SN PRS return=CM= 3SG:1SN

hā, te n=ag=poray ye--yēn na ugta.
again because CM=GN=anger AG=D4, N G, NP deer

17. "Anu ugta en n=ag=bilag?* N=ag=poray?"
why deer ID4 CM=GN=run CM=GN=anger

11. We hunted that
area; the dog didn't
see any deer or wild
pig. 12. Then another
place of wild pig we
hunted; we hunted the
Karambat area—that's
where we turned to,
hunting the Karambat
area. 13. However, it
was unfortunate that
the dog attacked a
deer, a buck. 14. I
shot at it with a
barbed arrow; I missed
it. 15. I shot at it
again with a bladed
arrow; I missed it
again. 16. It peered
at me and then it came
right back to me again
because that was an
angry deer. 17. "Why
is the deer running?
Is it angry?" I said.
18. It just came right
at me; I shot at it
with a what's-it, a
palmwood arrow, but
its thigh is what my
palmwood arrow struck.

kun=ku. 18. Um=ange halã teyãk,
 QT=1SG NU=go FR ISO

n=e=long ku=n ta kwa, ta
 CM=PAS:ACF=shoot 1SG=CM O,NP thing O,NP

arutang,* ammi uffu na ya im=ippãn
 palm.arrow but thigh 3SG N,NP NU=strike:LF

na arutang k=en.
 G,NP palm.arrow 1SG=ID4

19. "Ara n=e=long mu, Aleng?"
 INJ CM=PAS:ACF=shoot 2SG Son

20. "A in=ugat=ãn ku ta gilãt anna
 CJ CM=miss=LF 1SG O,NP barbed.arrow and

gintab," kun=ku, "ã intu
 bladed.arrow QT=1SG CJ 3SE

n=e=kannã=k ya arutang=en."
 CM=PAS:ACF=hit.mark=1SG N,NP palm.arrow=ID4

21. "Anun mu in=arutang, baka kwa hud,
 why:OF 2SG CM=palm.arrow since thing RN

dalag hud, petta n=arutang mu?"
 mud.fish RN so.that CM=PAS:palm.arrow 2SG

kun=na, ni Ipig. 22. "On ay te yen na
 QT=3SG G,P Ipig yes INJ because D4,E CM

hamãn s=in=kkut ku, te
 SURP pull.out=CM= 1SG because

n=e=long ku hamãn ya panã=k*
 CM=PAS:ACF=shoot 1SG SURP N,NP arrow=1SG

kid=en," kun=ku. 23. A "Ara dagdag=an ta
 PL=D4 QT=1SG CJ INJ follow=OF 1,2SG

ay, talo am m=ag=sãrab.
 INJ OPT if INC=GN=submerge.in.water

24. M=ag=sãrab yen, te am uffu na
 INC=GN=submerge D4,N because if thigh 3SG

ã ma=takit ya uffu na en, um=ange=n ya
 CJ ST=pain N,NP thigh 3SG ID4 NU=go=CM N,NP

19. "Hey, did you
 shoot it, Son?"

20. "Oh, I missed it
 with the barbed arrow
 and the bladed arrow,"
 I said, "and what I
 hit it with was the
 palmwood arrow."

21. "Why did you use a
 palmwood arrow on it;
 was it a what's-it, a
 mudfish that you would
 use a palmwood arrow
 on it?" said Ipig.

22. "Of course,
 because that's what I
 happened to pull out,
 because I had shot my
 other arrows," I said.

23. "All right, let's
 follow it in case it
 submerges in water.

24. That one will
 submerge in water
 because if it was his
 thigh, his thigh will
 be in pain; the pain
 of your palmwood arrow
 went into his groin."

arutang m=en ta abuhāl* na en."
 palm.arrow 2SG=ID4 O,NP groin 3SG ID4

25. D=in=agdag mi d=in=agdag
follow=CM= 1PLEX,G follow=CM=

mi=n namān ya ugta en. 26. En ku
 1PLEX,G=CM ?? N,NP deer ID4 go:OF 1SG

itān ya atu en ugug=an* ta danum=en.
 see:OF N,NP dog ID4 bark=OF O,NP water=ID4

27. A itān ku ā awān hamān, awān hamān,
 CJ see:OF 1SG CJ NEG SURP NEG SURP

awān ta n=a=itā=k ta ugta. 28. "Hād
 NEG O,NP CM=PAS=see=1SG O,NP deer where

ag=yān na ugug=an na atu en, ya ugta?"
 INS=stay G,NP bark=OF G,NP dog ID4 N,NP deer

kun=ku, "Awān hamān ta danum=en," kun=ku.
 QT=1SG NEG SURP O,NP water=ID4 QT=1SG

29. Ayā n=ag=yān ta utun.
 INJ CM=GN=stay O,NP above.

30. N=e=p=aka=ita na ugta en
 CM=PAS:ACF=AB=APT=see G,NP deer ID4

teyāk n=ag=biilag namān na n=ag=sabbung ta
 1SO CM=GN=run ?? G,NP CM=GN=immerse O,NP

danum=en. 31. N=e=long ku namān na ā
 water=ID4 CM=PAS:ACF=shoot 1SG anyway CM CJ

g=in=ilāt* ku=n ya ugta en.
barbed.arrow=CM= 1SG=CM N,NP deer ID4

32. Dulay te kwa n=a=ita nāk
 bad because thing CM=PAS=see 3SG:1SN

namān na, d=in=agdag nāk, d=in=agdag
 ?? CM follow=CM= 3SG:1SN follow=CM=

nāk ta gatab=en. 33. A n=e=silāttuk
 3SG:1SN O,NP cliff=ID4 CJ CM=PAS:ACF=jump

25. We followed and followed the deer.

26. I went to see what the dog was barking at in the water. 27. I

looked and surprisingly it wasn't there, it wasn't there, I didn't see anything of a

deer. 28. "Where is that thing the dog is barking at, the deer," I said. "It's not in the water," I said.

29. No wonder, it was up above.

30. When the deer saw me, it ran again, submerging itself in the water. 31. I shot at it again and I hit the deer with the barbed arrow.

32. Unfortunately it saw me and chased me to the cliff. 33. And I jumped down into the water and swam underwater from it.

34. Yes, it almost gored me. 35. I swam underwater from it and I came up downstream again. 36. I had let go of my bow and arrows.

ku ta danum n=e=lagap.
1SG O,NP water CM=PAS:ACF=swim.underwater

34. On ay, māgge t=in=ārkud nāk. 35. A
yes INJ almost gore=CM= 3SG:1SN CJ

n=e=lagap ku, ā
CM=PAS:ACF=swim.underwater 1SG CJ

l=im=attog=āk ta lod namān na.
emerge=NU= =1SN O,NP downstream ?? CM

36. Ya panā=k ā n=e=kusar ku
N,NP arrow=1SG CJ CM=PAS:ACF=discard 1SG

ay.
INJ

37. A "agay, awān=āk ta
CJ INJ NEG=1SN O,NP

p=ang=pa=pāsi ay. 38. Awe=m bit lā
AB=SP=AU=CAS:die INJ NEG=2SG LM LM

ikabeng* te ayag=ān ku i Ipig=en ta
?? because call=LF 1SG N,P Ipig=ID4 O,NP

pana na kid=en," kun=ku. 39. B=im=ilag=āk
arrow 3SG PL=ID4 QT=1SG run=NU= =1SN

na um=ange ta bagetay=en n=ag=ay=āyāg ta
CM NU=go O,NP hill=ID4 CM=GN=CN=call O,NP

ka=dakal=ān k=en. 40. A "Hā," kun=na.
AB=large=LF 1SG=ID4 CJ RSP QT=3SG

41. "Al=ālag mu ay ya pana kid=ina,
CN=hurry 2SG INJ N,NP arrow PL=ID2

te awān ta p=ang=pa=pāsi=k ta
because NEG O,NP AB=SP=AU=CAS:die=1SG O,NP

ugta=in, te māgge t=in=arkud nāk,"
deer=ID1 because almost gore=CM= 3SG:1SN

kun=ku. 42. Ittā=n ya pana na en. 43. En
QT=1SG EXT=CM N,NP arrow 3SG ID4 go:OF

ku namān n=e=long,
1SG ?? CM=PAS:ACF=shoot

37. "Doggone it! I don't have anything to kill it with. 38. Hang on just a minute, I'll call Ipig for his arrows," I said to myself. 39. I ran now, going up on the hill calling to my elder companion. 40. "What?" he said. 41. "Hurry up with your arrows there because I don't have anything to kill the deer with, because it almost gored me," I said. 42. I got his arrow. 43. I went and shot at it again; I quickly let fly the barbed arrow, his barbed arrow. 44. I shot at it again; it was hit in the armpit. 45. Unfortunately it attacked me again, running up the cliff.

n=e=rāmā=k ya gilāt=en ay
 CM=PAS:ACF=abrupt=1SG N,NP barbed.arrow=ID4 INJ

gilāt na en. 44. N=e=long ku
 barbed.arrow 3SG ID4 CM=PAS:ACF=shoot 1SG

namān na, n=e=kavut na. 45. A dulay
 ?? CM CM=PAS:ACF=armpit CM CJ bad

te g=in=avwāt=ān nāk hā,
 because attack=CM=___=LF 3SG:1SN again

n=e=talaktāk ta gatab=en.
 CM=PAS:ACF=ascend O,NP cliff=ID4

46. "Anu ya ka=poray na ugtā
 why N,NP AB=anger G,NP deer

ye-yana?"* kun=na ni Ipig. 47. Awe=m bit lā,
 AG=D2,N QT=3SG G,P Ipig NEG=2SG LM LM

te iyāk pa," kun=na, en na
 because 1SE briefly QT=3SG go:OF 3SG

n=e=long ta gintab ta kavut
 CM=PAS:ACF=shoot O,NP bladed.arrow O,NP armpit

na en. 48. Insigida n=e=kabāk
 3SG ID4 immediately CM=PAS:ACF=collapse

ya ugtā en, n=e=kabāk na. 49. "Ara,
 N,NP deer ID4 CM=PAS:ACF=collapse CM INJ

anna kwām, i=gatu=m, te
 and do:OF:2SG ACF=lift.up=2SG because

palsing=an* ku, te en tānan
 backpack=OF 1SG because go:OF 1PLIN,G:CM

te hiklam na," kun=na ni Ipig. 50. A
 because night CM QT=3SG G,P Ipig CJ

p=in=alsing na=n. 51. "En tānan,
 backpack=CM=___ 3SG=CM Go:OF 1PLIN,G:CM

unnan=ān=māk te hilāg=ām=āk,
 precede=OF=2SG:1SN because light=LF:2SG=1SN

te m=a=tuga yāk te hiklam
 because INC=PAS=splinter 1SN because night

46. "How come that
 deer there is so
 angry?" said Ipig.

47. "Just a minute,
 I'll be the one," he
 said, and he went and
 shot it with a bladed
 arrow under its front
 shoulder (armpit).

48. Immediately the
 deer collapsed, it
 already collapsed.

49. "Okay, lift it up
 and I'll backpack it
 because, let's go,
 it's night already,"
 said Ipig. 50. So he
 backpacked it.

51. "Let's go, go
 ahead of me and shine
 the light for me
 because I'll puncture
 my feet because it's
 night already."

52. "That's right," I
 said, "it's night
 already."

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na." 52. "On ay," kun=ku ay, "hiklam na."
 CM yes INJ QT=1SG INJ night CM

53. Ittã kami=n ten, ã im=uhet
 EXT 1PLEX,N=CM O,D4 CJ NU=exit

kami=n ta uma en. 54. A yan ya
 1PLEX,N=CM O,NP swidden ID4 CJ D1,E N,NP

uma in O, atãkkun ya bali en," kun=ku
 swidden ID1 INJ near N,NP house ID4 QT=1SG

tentu. 55. "On." 56. Ittã kami=n ten.
 3SO yes EXT 1PLEX,N=CM D4,O

57. Datang mi=n ta bali a
 arrive 1PLEX,G=CM O,NP house CJ

n=e=tabnãk ya ulu na en.
 CM=PAS:ACF=put.down N,NP head 3SG ID4

58. "N=ang=ugta kãm, Aleng," kun na
 CM=SP=deer 2PLN Son QT G,NP

katuhangãn k=en babbay. 59. "On, on,
 parent.in.law 1SG=ID4 female yes yes

Ina." 60. "Kunna ten ã ... pettam
 Mother similar D4,O CJ ?? so.that

m=a=tolay kitãm, ittã=n hamãn ya lãku
 INC=PAS=live 1PLIN,N EXT=CM SURP N,NP sell

tãm," kun na katuhangãn k=en.
 1PLIN,G QT G,NP parent.in.law 1SG=ID4

61. K=in=wa mi=n n=ag=da=dugdug*
 do=CM= 1PLEX,G=CM CM=GN=PL=singe

n=ag=bangngãt. 62. A "Anu, Aleng, e ka ta
 CM=GN=butcher CJ what Son go 2SN O,NP

lawãn?"* kun=da teyãk. 63. "A e yãk ta
 outside QT=3PLG 1SO CJ go 1SN O,NP

lawãn, ã n=ag=ka=ka=sidug na de ya
 outside CJ CM=GN=PL=AB=sleep CM PRB N,NP

53. There we were;
 we came out at the
 swidden. 54. "Here's
 the swidden; the house
 is nearby," I said to
 him. 55. "Yes." 56. We
 arrived. 57. When we
 arrived, the head was
 put down. 58. "You all
 got a deer, Son," said
 my mother-in-law.
 59. "Yes, that's
 right, Mother."
 60. "That's the way
 ... so that we'll all
 live, we have
 something to sell,"
 said my mother-in-law.

61. We did the
 singeing and
 butchering, and
 butchering, and
 butchering. 62. "What
 do you think, Son, are
 you going out?" they
 said to me. 63. "I'll
 go out, but maybe the
 lowlanders are
 sleeping now," I said.
 64. "No, they're not

ugsin* kid=en?" kun=ku. 64. "Awǎn, awe=da
Filipino PL=ID4 QT=1SG NEG NEG=3PLG

sleeping yet," said my
parent-in-law.

para n=a=sidug," kun=na na katuhangǎn
yet CM=PAS=sleep QT=3SG G,NP parent.in.law

k=en.
1SG=ID4

65. N=e=angǎt na ya ulu na
CM=PAS:ACF=gape 3SG N,NP head G,NP

65. He gaped at the
head of the deer that
was sold. 66. He gave
me a three-liter

ugta en n=e=lǎku. 66. In=atad=ǎn nǎk
deer ID4 CM=PAS:ACF=sell CM=give=LF 3SG:1SN

measure of rice.
67. "Later on you can
get the rest because
it's night now," said
the lowlander.

na ta tǎ=salop.* 67. "A sangaw
CM O,NP one=3.liter.measure. CJ later

apam ya kǎdwǎn te hiklam," kun
get:OF:2SG N,NP some because night QT

68. "Okay, they'll
come after it early in
the morning, but
they'll be the ones to
come, my

na ugsin=en. 68. "On, en da sangaw
G,NP Filipino=ID4 yes, go:OF 3PLG later

parents-in-law.
69. Later he'll come,
so just give it to
him. 70. As for me, I
am going to the forest
again." I replied.

gabi=yǎn, ammi ikid sangaw ay ange ya
early=LF but 3PLE later INJ go N,NP

katuhangǎn k=en. 69. Sangaw ange ǎ
parent.in.law 1SG=ID4 later go CJ

71. "Okay," said the
lowlander. 72. My
parent-in-law went and
got it.

i=atad mu sangaw tentu. 70. Iyǎk=in e yǎk
ACF=give 2SG later 3SO 1SE=ID1 go 1SN

namǎn ta talun," kun=ku namǎn na. 71. "On,"
?? O,NP forest QT=1SG ?? CM yes

kun=na na ugsin=en 72. Um=ange=n ya
QT=3SG G,NP Filipino=ID4 NU=go=CM N,NP

katuhangǎn k=en, en na in=alǎp.
parent.in.law 1SG=ID4 go:OF 3SG CM=get

73. A um=ikkǎt=ǎk namǎn na ta
CJ NU=arise=1SN ?? CM O,NP

73. The next morning
I left. 74. I went to
the forest again to
get rattan. 75. I
trimmed and trimmed in
the forest. 76. I

lǎ=lǎ-wǎt. 74. E yǎk namǎn na bit
AU=morning go 1SN ?? CM LM

m=ang=uway* namăn na. 75. S=in=osaw=ăn*
INC=SP=rattan ?? CM trim=CM=___=LF

ku=n s=in=osaw=ăn ta talun. 76. A
1SG=CM trim=CM=___=LF O,NP forest CJ

d=um=atang=āk namăn ta furăb.
arrive=NU=___=1SN ?? O,NP afternoon

77. E=yăn ku=n namăn n=e=kă-wăt
go=LF 1SG=CM ?? CM=PAS:ACF=deliver

n=e=lăku ya uway. 78. in=atad=ăn
CM=PAS:ACF=sell N,NP rattan CM=give=LF

năk namăn na ta paga na uway k=en.
3SG:1SN ?? CM O,NP price G,NP rattan 1SG:ID4

79. N=e=p=ang=i=datang ku ă
CM=PAS:ACF=AB=SP=ACF=arrive 1SG CJ

n=ag=afuy namăn ya katuhangăn k=en.
CM=GN=fire ?? N,NP parent.in.law 1SG=ID4

80. "A m=ag=bălbăl kăm bit,
CJ INC=GN=wash.clothes 2PLN LM

Ina,* te e yăk na, te e=yăn ku
Mother because go 1SN CM because go=LF 1SG

ităn hină=k=en* talo am ma=takit,"
see:OF mother=1SG=ID4 OPT if ST=pain

kun=ku. 81. Ye ta Ugăm=en, yen ya
QT=1SG INJ O,NP Ugăm=ID4 D4,E N,NP

n=ag=yan=ăn mi.
CM=GN=stay=LF IPLEX,G

82. Ittă yăk na ten. 83. Ităn ku ya
EXT 1SN CM D4,O see:OF 1SG N,NP

uma l=um=attog ta tanăp=en ta
swidden emerge=NU=___ O,NP grass.land=ID4 O,NP

Ugăm. 84. Ităn ku ya takki* na
Ugam see:OF 1SG N,NP foot G,NP

arrived back home in
the late afternoon.
77. I went to deliver
and sell the rattan.
78. He gave me the
payment for my rattan.
79. Upon bringing it
home, my mother-in-law
cooked the rice.

80. "Go ahead and do
the washing, please,
Mother, because I'm
going now, I'm going
to visit my mother, in
case she's not feeling
well," I said.
81. Here, at Ugam,
that's where we were
living.

82. I was on my way.
83. I saw the swidden
that opens up in the
grassland at Ugam.
84. I saw the tracks
of a wild water
buffalo. 85. "Oh-oh,
it's the wild one," I
said. "It will gore

ānwāng=en simaron. 85. "Atsi
water.buffalo=ID4 wild INJ

simaron=en," kun=ku, "tārkud=an nāk
wild=ID4 QT=1SG gore=LF 3SG:1SN

sangaw." 86. A t=im=oyān=āk, "Atsi
later CJ pace=NU=___=1SN INJ

n=ag=ānāk* yen. 87. N=ag=a=zā=zigit=āk na
CM=GN=child D4,N CM=GN=FR=AU=edge=1SN CM

ta tanāp ta kwa ina, Ugām.
0,NP grassland 0,NP thing ID2 Ugam

88. N=ag=a=zā=zigit* petta atākkun=āk um=ange
CM=GN=FR=AU=edge so.that near=1SN NU=go

unek am gavwāt=ān nāk na
climb if attack=LF 3SG:1SN G,NP

ānwāng=en," kun=ku.
water.buffalo=ID4 QT=1SG

89. Ittā yāk na ten. 90. Dulay te
EXT 1SN CM D4,0 bad because

kwa dangag=an ku ya lamān kid=en
thing hear=OF 1SG N,NP wild.pig PL=ID4

m=ag=kān ta ligay namān na. 91. A
INC=GN=eat 0,NP ligay.palm ?? CM CJ

m=aka=kulet kid. 92. N=e=uhet* ku=n
INC=APT=squeal 3PLN CM=PAS:ACF=exit 1SG=CM

te hinā=k=en. 93. "A māppya yen Aleng,
0,P mother=1SG=ID4 CJ good D4,N Son

te ittā," kun=na, "ittā ka," kun ni
because EXT QT=3SG EXT 2SN QT G,P

hinā=k=en. 94. "On, ittā yāk na," kun=ku.
mother=1SG=ID4 yes EXT 1SN CM QT=1SG

95. "A e ka sangaw am d=um=atang
CJ go 2SN later if/when arrive=NU=___

ka=n, Aleng, te e ka bit namān na
2SN=CM Son because go 2SN LM ?? CM

me." 86. I walked back
and forth. "Oh-oh, it
has given birth."

87. I continued on
along close to the
edge of the grassland
toward--what's

it--Ugam. 88. "I'll
continue on along
close to the edge so
I'll be close to go
climb (a tree) if the
water buffalo attacks
me," I said.

89. There I was.

90. It was unfortunate
because, well, I heard
wild pigs eating the
ligay palm. 91. And
they were squealing.

92. I brought one out
for my mother.

93. "It's good, Son,
that you're here,"
said my mother.

94. "Yes, I'm here
now," I said. 95. "If
you've come home, Son,
go please, go and hunt
some wild pig because,
you not being here,
we've starved for

meat, and we've been
hungry," my mother
said. 96. "Okay, I

have a little piglet
here." 97. "Well, go
and get it and singe
the hair, because I
want to eat some
meat," said my mother,

m=ag=a=gahǎng,* te awǎn ka=n, masi
 INC=GN=FR=hunt because NEG 2SN=CM INC:PAS:die

now deceased, because
 she almost died
 because she was hungry
 for meat.

kami=n ta talog mi=n, ǎ
 IPLEX,N=CM O,NP crave.meat IPLEX,G=CM CJ

n=a=bisin mi in," kun ni
 CM=PAS=hunger IPLEX,G ID1 QT G,P

hinǎ=k=en. 96. "O, ittǎ in ya
 mother=1SG=ID4 INJ EXT ID1 N,NP

barak=in." 97. "A em=ina alap=an
 baby.wild.pig=ID1 CJ go:OF:2SG=ID2 get=OF

ay, te m=ag=langan* ka=n, te
 INJ because INC=GN=singe 2SN=CM because

m=ang=igup=ǎk," kun ni
 INC=SP=eat.meat=1SN QT G,P

minenǎ=k=en,* te mǎgge
 deceased.mother=1SG=ID4 because almost

nasi, te n=ag=talog i
 CM:PAS:die because CM=GN=crave.meat N,P

hinǎ=k=en.
 mother=1SG=ID4

98. En ku=n ǎ n=e=p=ang=alǎp
 go:OF 1SG=CM CJ CM=PAS:ACF=AB=SP=get

98. I went and got
 it for her. 99. "Wow,
 this kid is better
 than the rest of you,"
 said the old man,
 Manup. 100. "My
 grandson is all right,
 because he isn't
 luckless; instead he
 brings home wild pig,
 but the rest of you,
 you don't want to go
 and look for your
 livelihood," he said,
 my grandfather did.

ǎ 99. "Ahu mǎppyǎ lǎ ya abbing=en am
 CJ INJ ST:good LM N,NP child=ID4 if

tekamuy," kun na lǎ-lǎǎy=en Nǎnup.
 2PLO QT G,NP old.man=ID4 Nanup

100. "Mappya halǎ ya ǎfuk=k=in,
 ST:good FR N,NP grandchild=1SG=ID1

te awe=na m=a=ballǎw* awǎ
 because NEG=3SG INC=PAS=luckless rather

n=ang=i=datang ta lamǎn, ammi tekamuy=en
 CM=SP=ACF=arrive O,NP wild.pig but 2PLO=ID4

awe=muy i=kǎyǎt e m=ag=apag* ta
 NEG=2PLG ACF=AB:love go INC=GN=search O,NP

101. So they did the
 butchering and
 butchering. 102. They
 consumed it all, they
 didn't sell any of
 that wild pig.

i=ka=tolay muy," kun=na ni kākāy
ACF=AB=live 2PLG QT=3SG G,P grandfather

k=en. 101. A k=in=wan da=n
1SG=ID4 CJ do=CM=___:LF 3PLG=CM

n=ag=ba=bangāt n=ag=ba=bangāt.
CM=GN=PL=butcher CM=GN=PL=butcher

102. In=afut da, awān ta n=e=lāku
CM=consume 3PLG NEG O,NP CM=PAS:ACF=sell

da ta isina na lamān. 103. In=afut
3PLG O,NP D2,O G,NP wild.pig CM=consume

da in=alunut. 104. "Anu m=a=tolay*
3PLG CM=eat.by.itself what INC=PAS=live

kitānan," kun=da. 105. Ay awān na.
1PLIN,N:CM QT=3PLG INJ NEG CM

103. They consumed it
all, eating it with
nothing to go with it.

104. "What do you
know, we'll all live,"
they said.

105. There's no more.

Ethnographic and Linguistic Notes on A STORY ABOUT HUNTING

Title. The events in this story happened around 1910. The narrator's style of sentence and discourse structure differs quite noticeably from most other text material gathered for this compilation. Sapeda was the oldest living Agta in the area at the time the story was recorded and was the recognized religious authority.

3. iläku 'sell'. Agta economics depends heavily upon the availability of salable products. Though the Agtas are known as a foraging society, very little foraging is for domestic consumption. This story relates conditions at a time when game was still abundant in the areas where the Central Cagayan Agta live. Even in 1958 when my wife and I took up residence among these people, hunting and selling wild game was a common form of subsistence whereas today it is very rare. This, however, has not changed the basic economic character of the people. Subsistence is still viewed as dependence upon the availability of salable products in order to obtain food, meaning rice. The major product currently being marketed is rattan (see 77 of this text and also "Day of the Wedding," text 1, note 5). Other less important products are hardwood trees, palmwood, palm heart, vines, bamboo, wild vegetables, mushrooms, and orchids.

Selling game requires a system of distribution since manganup 'hunting with dogs' is a community activity (cf. "The Agtas' Poison," text 6, note 14). The first hunter to hit the animal with an arrow automatically gets the head (including most of the neck) in addition to an equal share of the body with the others. The carcass is butchered into chunks of three- to five-hundred grams (bones are chopped up with the meat) and put on short strings of rattan called dawit, each string containing one to two kilos of meat depending upon the size of the game. The strings are then divided up among all the family groups in the community or settlement.

Some families who have relatives in other settlements close by will share with them. But most families will keep a little meat for only the next meal or two and then sell or trade the remainder in order to obtain rice.

The price of the meat is determined more by the lowland buyers than by the sellers. It is usually only a third or fourth of the price of domestic meat sold in the market, even though it is considered more desirable. The observed reasons for buyer control of the selling price are: Agta indebtedness, inadequate knowledge of market values, general lowlander domination of Agtas, Agta demand for rice, and potential spoilage of meat.

managäbi 'perform bride service'. Bride service is the responsibility of the male, who lives with and works for his katuhangän 'parents-in-law' for an unspecified time as a trial period to assure the parents he can support a wife (cf. note 1 on boda in "The Day of the Wedding," text 1, and also notes 11 and 12 of "Advice to One Who Seeks Marriage," text 2). Ideally the man and woman do not sleep together (makidorug) during this time. The time period may vary from a few days to over a year.

4. ianup 'hunt with dogs'. The accessory focus prefix i- normally refers to the dogs, but here it refers to the young man performing his term of bride service. The same form occurs in other contexts in a figurative sense for a boy to be persuaded by others to go after a certain girl.

magānāk 'give birth'. The term as used here and in contexts concerning animals does not refer to the process of giving birth but rather the result. Here it is equivalent to saying 'has babies/piglets'. Wild pigs are more easily hunted and killed when they have little ones to nurse. Dogs pick up the scent more easily, and the pigs, especially females, are more apt to stay and fight the dogs to protect their young. The yelping of the dogs when an animal is cornered has a characteristic signal and the hunters move in for the kill.

5. Ama 'Father'. This term of address is used in marital and classificatory relationships as well as biological.

8. ya nagtakam Aleng is an incomplete clause, grammatically speaking, but Agta conversation is often full of elliptical expressions where either context or familiar intonation patterns imply what is meant.

9. ye-yen kitām anupan 'that we-inclusive hunt' is a very unusual construction grammatically. The more normal construction would be ye-yen ya anupan tam 'that's the one we'll hunt' with the pronoun in the genitive case rather than the nominative (see also 10).

14. nelong. This is an exceptional use of the accessory focus inflection. The pig is the focused item in the construction, requiring the object focus suffix -an or completed tense form as in l=in=ong. The narrator consistently uses the accessory focus instead of the more acceptable object focus on this particular verb.

gilāt 'barbed arrow' (cf. "The Agtas' Poison," text 6, note 22).

17. anu ugta en nagbilag 'why deer run' is another unusual construction by this narrator. The normal word order would be anu nagbilag ya ugta en. The word order occurring in this text would normally be taken to mean 'What happened? Was it the deer that ran?'

18. arutang 'palmwood arrow' (cf. "The Agtas' Poison," text 6, notes 7 and 23). In this story the arutang was not poisoned.

22. pana 'arrow', a generic term.
24. abuhal 'groin', meaning the pain of the arrow went to the groin.
26. atu en ugugan 'the dog barking at'. Here is another characteristic reversal of normal word order which would be ugugan na atu en 'barked at by the dog' as in sentence 28.
31. ginilāt 'shot with barbed arrow'. This is the second barbed arrow shot at the deer. It would be very unusual for an Agta to carry more than one gilat, but the narrative indicates that there is at least one other person with the narrator. This is indicated in the first part of the story ('Let's go ...') and also in sentence 37 where he speaks either to himself or to a hitherto unmentioned companion.
38. awem bit iā ikabeng. This idiomatic expression is used in frustrating or unsuccessful situations either by the same frustrated person or another person who has thought of a remedy or alternate solution. It may be said to an imaginary companion or oneself.
46. ugta ye-yana 'deer that', an unusual position for ye-yana. The more normal construction would be ugta en yana.
49. palsingan 'backpack', using rattan or vine for shoulder straps.
61. nagdadugdug 'singe'. This term is used only for singeing off the hair of deer. The term for singeing wild pig is maglangan (cf. 96).
62. lawān 'outside'. To an Agta lawān refers to the more populated centers in contrast to the forest, where Agtas normally dwell. The reference here is elliptical, typical in conversation (cf. note 8), and implies taking the meat to sell to some lowlander for rice, hence the concern in 63 as to whether the lowlanders have gone to bed yet. The Agtas have not yet eaten their supper, which is dependent on the sale of the deer meat.
63. ugsin 'Filipino'. Conflicting responses have been given as to who falls into the category of ugsin. Generally, it is non-Agta Filipinos. But a few speakers have even included white-skinned people. More frequent contact with white-skinned people, however, has resulted in the use of the term Merikāno for whites, even if they are Europeans. As more varying types of Filipinos have appeared in the Agta areas (Tagalog, Ibanag, Itawes, Kalinga, Ifugao, etc.) ugsin is more and more reserved for Ilocanos only.

66. salop/salok 'three-liter measure' is the common measurement for grains. Only one salop was given on this occasion because it was evening. By evening farmers have often eaten much of the rice pounded for eating that day and would not have enough on hand to pay for a whole deer head until the next day.

74. manguway 'get rattan' (cf. "The Day of The Wedding," text 1, note 5).

75. sinosawān 'trim' (cf. "The Day of The Wedding," note 5).

80. Ina 'Mother' is a term of address, while hina 'mother' is a term of reference.

84. takki 'foot' refers to the tracks of the water buffalo. gafan 'print/track' is the more accurate word, but takki is also common.

86. nagānāk 'gave birth' (cf. note 4, maganak).

88. nagazāzigit 'follow-the-rim/edge'. Having seen the tracks of the wild water buffalo with a calf, he skirts around the field of grass, staying just inside the edge of the forest to be close enough to climb a tree in case the buffalo should charge him.

92. neuhet 'brought out'. The narrator here completely passes over an episode of having shot one of these pigs. It may be assumed information, since what Agta, stumbling upon piglets with a dog, will not successfully capture one? Even without a dog, an Agta man would not pass up catching one.

95. magagahāng 'hunt', another term for magangkāt (cf. "The Agtas' Poison").

97. maglangan 'singe'. The first step after killing a wild pig is to build a fire and then lay the animal on it, turning it in order to burn off all the hair. This is followed by scraping the hide to remove the hair and burnt skin. The head is then severed low on the neck near the shoulders, and the pig is butchered (magbangāt). This is followed by magdawit, piercing chunks of meat onto a pointed strip of rattan "string" about eighteen inches long and knotted at one end in order to hold the chunks on.

minenāken 'my deceased mother'. The form mina precedes names and relationship terms if the person is deceased. It is not clear whether this form is in anyway related to the post adverb of the same form meaning 'ought to be/should/would'.

100. maballow 'have bad luck'. It is said that the forest, the creek, or a new place can ballawan 'make luckless' the hunter.

101. magapag 'search' (cf. "The Day of The Wedding," note 96).

104. matolay 'live' (cf. also 60). The Agta preoccupation with existence is evident in the frequent use of terms such as this and magapag (as in 99).