Similes in Itbayat, Philippines

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This article presents a list of similes, more exactly metarisons in Itbayat which are minus common features (i.e. item C) recognized as shared between things. Universal as the expression of comparison is, a particular culture reveals its uniqueness in positing an analogous feature between things otherwise dissimilar. A rat, scientifically the same mammal the world over, for instance, may differ in use when comparing with somebody or something. The analogous feature of a rat is often betrayal in English, cleverness in Japanese, restlessness in Itbayat, and others. The uniqueness of the Itbayat culture may be reflected in the expressions below.

Itbayat, or Dichbayat as called by the people, is the northernmost inhabited island of the Philippines. The language spoken there is Itbayat or Ichbayaten which belongs to the Bashiic subgroup of the Austronesian family of languages.

The oral literary expression in the Itbayat language may include folk tales (kavvataahen), indigenous folk songs (rajji), foreign or modern influenced songs (kanta), proverbs (ivvatah, ichchiriñ, haliñbaawa), riddles (kalelleengan), comparisons (kaparit), similes (pannaxataxaan), metaphors (kapanrara'nes), beliefs (pannovilan), taboos (laagen), metatheses (pivilyen a chirin), tongue twisters (manvalilih so rila), idiomatic expressions (panhichonan), jokes (sisyavak), teasing (ippasorih), cursing (kapangavay), antiphrases (patolisian, tomok), and others. Some examples of the types of the Itbayat oral literature have been published and refer to the references.

Comparison is a general term covering several types of expressions made in connection with analogy. According to Kamei, et al. (1996), there are four types of comparison: 1. comparison (a. comparison of equality, b. comparison of inferiority, and c. comparison of superiority), 2. simile, 3. metarison, and 4. metaphor. Patterns and samples of comparison are as in the following.

1a. A is as C as B.
   Herod is as despotic as Caesar.

1b. A is not so C as B.
   Herod is not so despotic as Caesar.

1c. A is more C than B.
   Herod is more despotic than Caesar.

2. A is C like B.
   Herod is despotic like Caesar.

3. A is like B.
   Herod is like Caesar.

4. A is B.
   Herod is Caesar.

When items A and B, which are essentially unlike each other, are compared, expressions exhibited above may be possible. Although the items are unlike each other,

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they are comparable as to a certain common characteristics C which A and B may supposedly share with.

The expressions of comparison treated in this paper belong to metarison according to the types above which lacks the item C. However, the more general and familiar term simile (pannaxataxaan < taxa: imitation, similarity) is adopted in the title of this paper. The form of the comparison in Itbayat is akma (A) i B, ‘(A) is like B’, in which A is optional and C is not expressed but is to be inferable from the commonly known characteristics of B. The item A, the subject of the sentence, is often unmentioned as in the form akma i B. It is probably because the expression is well used and understood in the society and may behave as idiomatic.

An example (cf. No. 43 below) will show the structure and meaning of this type of comparison. Akma ako i pnalo a tona [like (Predicate)-I (Topic / Subject)-[linker after akma]-beaten-[linker]-eel] (I am like a beaten eel). This is an example of metarison. The unexpressed item C, that is, the intended meaning in the phrase, is marjat ‘dead tired’, or matalakak ‘lazy’, and the meaning of the whole phrase Akma ako i pnalo a tona is ‘I am dead tired like a beaten eel’. Eels are usually unmoving, quiet, or still when they are heavily beaten. The topic or subject (ako in this case), which is the item A, may be unexpressed in the following list.

The expression of comparison may be used with a personal pronoun plus a negative particle (ah). The expression akma i nidlwan a nahaw (No. 44) ‘Like the nahaw-shell animal poured with hot water’ may be in the negative like akma ka ah i nidlwan a nahaw ‘Don’t be like the nahaw-shell animal poured with hot water’. The intended meaning of the former is ‘changing suddenly, easy-going, or showy’.

Expressions of comparison in this paper will be exhibited in the following manner: the expression in the Itbayat language on the first line, its English translation on the second line, the intended meaning of the expression on the third line, and some notes on words and others on the fourth line. They are arranged according to the kind of item B in the order of astronomy and physiography, humanity, faunae, florae, things, and matters. The most popular B items, which are compared to in the expressions below, are faunae and florae.

The phonemes (units of sounds) of the language are /p t ch k ' b d j g (f) v s r h x m n ñ ng l w y i e a o/. The symbols ch, j, and ñ are a voiceless palatal affricate (ch as in English church), a voiced palatal affricate (j as in English jam), and a palatal nasal (ñ as in Spanish señor) respectively. The symbol ng is a velar nasal (ng as in English singer), ‘is a glottal stop (- as in Tagalog mag-ama), x is a voiced velar fricative (g as in Spanish agwa), and e is a higher-mid central vowel (ir as in British English bird). The f may occur in loan words.

(1) Akma i kamatoxoren (a voxan).
‘Like a full moon.’
‘Wide-eyed as when a child is wide awake even after it is put to sleep; protruding eyes; big eyes; shining brightly.’
[kamatoxoren (< toxod ‘full moon’); voxan ‘moon’. Cf. Akma i kamatoxoren a voxan so mata. ‘It is one whose eyes are like a full moon.’ mata ‘eye’]

(2) Akma i na’kas a vitwen.
‘Like a plunging star; like a shooting star.’
‘To drop something very swiftly from a higher place (to put it down).’
[na’kas (< a’kas ‘to drop’); vitwen ‘star’]
3. Akma ta i nandep so rawang.
‘We are like those who entered a subterranean cave.’
‘To enter a dark place; entirely dark.’
[ta ‘we (inclusive)’; nandep (< asdep ‘to enter’); so ‘grammatical accusative marker’; rawang ‘subterranean or underground cave’]

4. Akma ka i volaw.
‘You are like volaw.’
‘Announcement or omen of good things to come.’
[ka ‘you (singular)’; so ‘grammatical accusative marker’; volaw ‘a place-name; banging of waves; place from which echoing of voice is heard, such sound or voice as waves’. The phrase is expressed when people are noisy. Mamnaw dana anti iya ta atoh makbokbot do volaw ‘The weather will be clearing up or calming down because the waves are making sounds as when produced in drumming.’ Mamnaw ‘to be clear’; dana ‘already’; anti ‘later’; iya ‘this’; ta ‘because’; atoh ‘being present’; makabokbot (< akbot ‘sound produced by drumming’); do ‘grammatical locative marker’]

5. Akma i nakavoraw a mataya’nak.
‘Like a freed baby-sitter.’
‘Very happy to be unburdened or freed from a responsibility.’
[nakavoraw (< voraw ‘wild, getting loose (of fish, animal)’) ‘freed, got wild’; mataya’nak (Cf. anak: one’s own child) ‘baby-sitter’. Cf. No. 29.]

6. Akma ka i kaanakan a a’bo so lalawsan.
‘You are like a young person without an anus.’
‘Empty-headed; simpleton.’
[ka ‘you (singular)’; kaanakan (< anak ‘one’s own child’); a’bo ‘none’; so ‘grammatical accusative marker’; lalawsan (< lawos ‘anus’). In size you are just growing bigger without an anus. You have no plan in your life. You don’t know anything. You grow big with no knowledge. Cf. Nos. 50 and 71.]

7. Akma ka sawen i makatachi an kaavahavayat.
‘So you are like one defecating during the west wind.’
‘In a half-sitting posture; ready to make a quick leaving the place; one who squats and seems to be going in a hurry.’
[ka ‘you (singular)’; sawen ‘really’; makatachi (< tachi ‘excreta’) ‘to defecate’; an ‘if, when’; kaavahavayat (< havayat ‘west wind, monsoon’). Havayat brings sudden rainfall which people can hardly evade. If you can quickly stand up straight, you may be able to escape the rainfall on your back. People hate the rainfall on the back but they don’t mind if it falls on the head.]

8. Akma i manongtongdo a iposox.
‘Like a Posox dweller who is repeatedly pointing at something.’
‘One who is wondering and pointing almost everywhere; one who points everywhere repeatedly from a higher place like in the pasture land; only managing or instructing people but does not work himself; no definite thing to point.’
[manongtongdo (< tongdo ‘to point’); iposox (< posox ‘a place-name’) ‘residents at Posox’].
(9) Akma i michatawotawo o madngey cho.
‘As if I can hear people talk.’
‘Very silent; very calm and quiet; too silent for comfort.’
[michatawotawo (<tawo ‘person’) ‘people talking to each other’; madngey (<adngey ‘to hear’); cho ‘variant of ko (‘I’). You don’t hear any sign of other people in the field. There is not any sign of a person around you.]

(10) Akma ka ah i pnaralinan.
‘Be not like one who is (falsely) blamed. Don’t be ashamed.’
‘Hesitant to go or move.’
[ka ‘you (singular)’; pnaralinan (< ralin ‘to pass the blame’) ‘to be falsely accused’]

(11) Akma kamo i va’yo a makaawat.
‘You are like a new swimmer.’
‘To disperse or scatter without any orderly manner (like an unskillful swimmer in the sea).’
[kamo ‘you (plural)’; va’yo ‘new’; makaawat (<awat ‘to swim’) ‘swimming, moving confusingly one’s hands and feet’]

(12) Akma ka i paxapaxad.
‘You are like a spirit.’
‘Very thin; malnourished; skeletal.’
[ka ‘you (singular)’; paxapaxad (<paxad ‘soul, spirit’). It is believed that the spirit of man is thin like skeleton.]

(13) Akma (ka na) i kalyen a karam.
‘(You are already) like a rat that is being dug out.’
‘To be very tense; fidgety; restless; watching for a chance.’
[ka ‘you (singular)’; na ‘now, already’; kalyen (< kali ‘to dig’); karam ‘rat’. A rat in a hole dug is eager to get out of the hole and flee. It was uttered to me when I was anxious to leave Itbayat Island by any means for I was about to consume the days scheduled on the island (due to a typhoon).]

(14) Akma i naxta a karam.
‘Like a rotten rat.’
‘Big-eyed; something very odorous.’
[naxta (<axta ‘being rotten, decaying’); karam ‘rat, mouse’]

(15) Akma ka i kattalyahen a kadiñ.
‘You are like a jumping goat.’
‘Flirting; very energetic; hyperactive.’
[ka ‘you (singular)’; kattalyahen (<talyah ‘inducing to play’); kadiñ ‘goats’. Goats jump. Girls play or jump to attract boys’ attention.]

(16) Akma ka i nahari a bolaasan.
‘You are like a male-goat, hair of which has not been trimmed for a long time.’
‘Untrimmed look; unkempt; boys who have long hair.’
[ka ‘you (singular)’; nahari (<hari ‘to neglect, forgetting’); bolaasan ‘male goat, billy goat’]
(17) Akma ka i tootohod no pananakey a bolaasan.
‘You are like the knees of bolaasan-goat kept in the field.’
‘Dirty, spoiled.’
[ka ‘you (singular)’; tootohod (<tohod ‘knees’); no ‘grammatical genitive marker’;
pananakey (<takey ‘field, space other than village on Itbayat Island’); bolaasan ‘male goat (of multi-colors)’]

(18) Akma ka ah i nisiprotan a kabaayo.
‘Don’t be like a whipped horse.’
‘Running very fast; to be too fast.’
[ka ‘you (singular)’; nisiprotan (<sprot ‘to whip or lash’); kabaayo ‘horse’. Cf. No. 52.]

(19) Akma ka i nixamon no volay.
‘You are like one swallowed by a snake.’
‘To be neat, well combed, well groomed.’
[nixamon (xamon ‘to swallow’) ‘swallowed’; no ‘grammatical genitive marker’; volay ‘snake’. The phrase is used when someone’s hair is well combed or, on the contrary, the hair is loose or unkempt (antiphrasis). When a bird is swallowed by a snake, the plumage is found well-combed when the belly of the snake is cut open.]

(20) Akma ka sawen i pnapnanawyan.
‘So you are like one victimized by a manawi-bird.’
‘One who is very lean and weak; lean person; very thin.’
[ka ‘you (singular)’; sawen ‘really’; pnapnanawyan (<sawi ‘act of grabbing’) ‘left-over of eagles, skins and bones are only left after the eagle eats its catch’; eagles are called oyod a kangkang or manawi ‘one which grabs; a hawk species’ which eat goats, sheep, small pigs; tayakoyab ‘a notorious bird as chick-getter’; sichep is more notorious than tayakoyab. The words ka sawen may be omitted.]

(21) Akma ka ah i ni‘isanan a posak.
‘Don’t be like a cat which is left behind while the family are working in the field.’
‘Too eager for attention; to miss someone so much as to want to be very close to him/her; touching or rubbing someone.’
[ka ‘you (singular)’; ni‘isanan (<i’san ‘to stay overnight in the field’) ; posak ‘cat’. Cf. No. 22.]

(22) Akma ka ah i mañirihid a posak.
‘Don’t be like a cat touching or rubbing against persons.’
‘Longing, lonesome.’
[ka ‘you (singular)’; mañirihid (<irihid ‘to brush off against something’) ; posak ‘cat’. Cf. No. 21.]

(23) Akma ka ah i voraw a posak.
‘Don’t be like a wild cat.’
‘Untamed.’
[ka ‘you (singular)’; voraw ‘wild’; posak ‘cat’. A cat in the field quickly flees.]

(24) Akma ka ah i tito.
‘Don’t be like a dog.’
‘Discourteous; to give no respect; no greeting.’
[ka ‘you (singular)’; tito ‘dog’. It is uttered to one who does not greet. Akma ka i tito ‘You are like a dog.’]
(25) Akma ka i nipaso a tito.
‘Like a roasted dog.’
‘Very ugly.’
[ka ‘you (singular)’; nipaso (<paso ‘to roast’); tito ‘dog’]

(26) Akma kamo i nakkavoraw do pasto.
‘You are like stray animals in the pasture land.’
‘To be wild; to scatter in all directions.’
[kamo ‘you (plural)’; nakkavoraw (<voraw ‘stray, astray’) ‘do ‘grammatical locative marker’; pasto ‘pasture land’. Cf. Akma kamo ah anti nakkavoraw a baaka do pasto ‘Don’t be like a stray cow in the pasture land.’; anti ‘later’; baaka ‘cow’]. Cf. No. 56.]

(27) Akma ka i lipliptan.
‘You are like a pig being killed.’
‘Crying very hard; too complaining; too loud/noisy.’
[ka ‘you (singular)’; lipliptan (<lipet ‘to kill, butcher’). ‘crying of pigs when butchered’]

(28) Akma i nachtahiwawa a atay.
‘Like a separated liver.’
‘One who secludes himself from the rest (of the group).’
[nachtahiwawa (< tahiwawa ‘separated’); atay ‘liver’. Liver sometimes has a part separate from the whole. Atay contains bile or gall (apdo) which is bitter (makpahad). Therefore, it is carefully cut separate. If it is carelessly cut, other part of the meat is spoiled (gets bitter). The apdo of pigs is particularly bitter, though apdo of cows and goats is not so bitter and edible. The phrase is uttered to encourage to join the group when someone is shy and alone in a group.]

(29) Akma i nipavoraw a kangkang.
‘Like a released bird.’
‘To be free, happy.’
[nipavoraw (<voraw ‘stray, astray’) ‘was made released’; kangkang ‘bird in general’. Cf. No. 5.]

(30) Akma ka i tarisiñ.
‘You are like a tarisiñ-bird.’
‘To trespass or occupy someone else’s place without permission.’
[ka ‘you (singular)’; tarisiñ ‘a sp. of bird; hermit crab’. When a dove is out of its nest, tarisiñ-bird comes in and lays eggs. Cf. No. 46.]

(31) Akma ka i ittooxoh.
‘You are like an owl.’
‘One with big eyes; one who cannot sleep at night; insomniac.’
[ka ‘you (singular)’; ittooxoh ‘owl which has big eyes, nocturnal bird’]

(32) Akma ka i natbex a tarokok.
‘You are like a soaked tarokok-bird (in the rain).’
‘To feel cold; to crouch; to squat down doing nothing; to be completely wet.’
[ka ‘you (singular)’; natbex (<atbex ‘to be wet, soaked by rain’); tarokok ‘a sp. of bird which is brown and large’. Tarokok in the rain crouches with its feather hanging down.]
(33) Akma ka i nipasaropang a vakag.
‘You are like a vakag-bird turning to face someone.’
‘Unruly hair; unkempt (of hair); loose hair which is awkward to look at.’
[ka ‘you (singular)’; nipasaropang (<saropang ‘face, front’); vakag ‘a sp. of bird, Strix seloputo wiepkeni’. The bird is active from twilight to night to catch mice on the ground. The feather of the vakag-bird is rough and unkempt. Cf. Nos. 34 and 35.]

(34) Akma ka i namarogan a vakag.
‘You are like a vakag-bird which went towards the east.’
‘Unkempt, uncombed, not combed.’
[ka ‘you (singular)’; namarogan (<varogan ‘east’) ‘went eastward’; vakag ‘a sp. of bird, Strix seloputo wiepkeni’. The bird is active from twilight to night to catch mice on the ground. The feather of the bird gets loose in the east wind. They are like going toward the east. Children go afar off (probably eastwards) when they are sulky. Cf. Nos. 33 and 35.]

(35) Akma ka ah i nakraw a vakag.
‘Be not like a driven-away vakag-bird.’
‘To run away; untamed; wild.’
[ka ‘you (singular)’; nakraw (<akraw ‘to drive away’); vakag ‘a sp. of bird, Strix seloputo wiepkeni, that has big eyes and is similar to an owl’. The vakag-bird flies or runs away whenever you get close to catch it. The phrase is uttered to one who hides himself once he sees a certain person. Cf. Nos. 33 and 34.]

(36) Akma i manannavex a piiyek.
‘Like a piiyek-bird hunting tavex-snails.’
‘Very curious and looking for something.’
[mannannavex (<tavex ‘a sp. of land snail’) ‘to gather or catch tavex’; piiyek ‘a sp. of bird which looks around restlessly under the fallen leaves and gathers snails’]

(37) Akma i homayam a paato.
‘Like a walking duck.’
‘One who walks very slowly; to foppishly walk; to flauntingly walk.’
[homayam (<hayam ‘to walk’); paato ‘duck’. Cf. No. 48.]

(38) Akma ka ah i nawtan a manok.
‘Don’t be like a disappeared or unseen chicken.’
‘You should be near or around your house.’
[ka ‘you (singular)’; nawtan (<atan ‘to disappear’) ‘extinction’; manok ‘chicken’]

(39) Akma ka i nivohitan a siwsiw.
‘You are like a blown chick.’
‘To walk unsteadily.’
[ka ‘you (singular)’; nivohitan (<vohit ‘to blow’); siwsiw ‘chicks’. Chicks are hard of walking in the strong wind.]

(40) Akma i nakxa a tiiyak.
‘Like a thirsty ricebird.’
‘Very thirsty.’
[nakxa (<akxa ‘very thirsty’); tiiyak ‘ricebird which is a very common bird in Itbayat and people are familiar with its habits. Perhaps the bird is often seen drinking water.’]
(41) Akma ka i di makapsa so ittiiyoy.
‘You should be very careful when carrying eggs in order not to break.’
‘Walking slowly; cunning; pretending to be well-behaved; very good looking but bad immoral thought in the heart.’
[ka ‘you (singular)’; di ‘not’; makapsa (<apsa ‘to break’); so ‘grammatical accusative marker’; ittiiyoy ‘eggs of chickens and birds’]

(42) Akma ka antayi i hangtay no kangkang a ichaskex da rana a pirohaen a ittiiyoyan.
‘You will be like a nest of birds in which they don’t like or refuse to lay eggs any more.’
‘To be discriminated against; old nests are not used.’
[ka ‘you (singular)’; antayi ‘later, in the future’; hangtay ‘nest’; no ‘grammatical genitive marker’; kangkang ‘bird in general’; ichaskex (<askex ‘dislike’); da ‘they’; rana ‘now, already, a variant of dana’; pirohaen (<doha ‘two’) ‘again’; ittiiyoyan (<ittiiyoy ‘egg’). It was actually said to a woman who bore an illegitimate child.]

(43) Akma i pnalo a tona.
‘Like a beaten eel.’
‘Dead tired, lazy doing nothing, too tired to do anything.’
[pnalo (<palo ‘to strike’); pnalo ‘contracted form of pinalo which is the past tense of palo’. Pinalo is possible but less idiomatic. Eels become unmovable when beaten.]

(44) Akma i nidlwana nahaw.
‘Like the nahaw-shell animal poured with hot water.’
‘To change suddenly, to drop the old customs too fast for new ones as in chinamanilaan (influenced by social trend in Manila), showy, easy-going.’
[nidlwana (<adlo ‘to boil water’); nahaw ‘a sp. of seashell animal.’ The shell animal quickly comes out when poured with hot water.]

(45) Akma i toyohen a poxok.
‘Like the poxok-fish that are driven away.’
‘To evade responsibility; running away and don’t mind the order, disobedient.’
[toyohen (<toyoh ‘to drive away’); poxok ‘a sp. of fish’. The poxok fish quickly runs away. An pachrawatan kamo akma kamo i toyohen a poxok ‘When you are sent on for an errand you must be like driven-poxok.’ an ‘if, when’; pachrawatan ‘hired helper, servant’; kamo ‘you (plural)’]

(46) Akma (ka sawen) i tarisiñ.
‘(So you are) like a tarisiñ-hermit crab.’
‘One who stays at someone else’s house; homeless person; one who habitually borrows something from others.’
[ka ‘you (singular)’; sawen ‘really’; tarisiñ ‘edible hermit crab at the seashore which uses seashells for its home. It is larger than omang which has the same habit’. Cf. No. 30.]

(47) Akma i nitohoy a mata no among.
‘Like pierced eyes of (many) fish.’
‘One opinion; united; in good harmony; people or family having the same opinion, same direction.’
[nitohoy (<tohoy ‘to pierce or prick through something, chain of beads’), mata ‘eyes’; no ‘grammatical genitive marker’; among ‘fish’. Cf. No. 58.]
(48) Akma ka ah i tagpepeng.
‘Don’t be like a tagpepeng-snail.’
‘Very slow.’
[ka ‘you (singular)’; tagpepeng ‘a kind of sayih-snail (small brown flat snail) which walks very slowly’. They say that the tagpepeng-snail which starts climbing a tree (e.g. nato) with no flower yet reaches the top when the tree bears its fruit. Cf. No. 37.]

(49) Akma kamo i niptaran a karwarway.
‘You are like thrown or dispersed fireflies.’
‘To disperse; to get away.’
[kamo ‘you (plural)’; niptaran (<aptad ‘to throw, to stone’); karwarway ‘fireflies’. It is uttered as when you just leave the place after eating. Cf. No. 73.]

(50) Akma ka ah i towed awi.
‘Don’t be like a cut stump.’
‘Hard headed; just sitting; to be still, just standing or sitting around when everybody is busy.’
[ka ‘you (singular)’; towed ‘stump’; awi ‘the, that’. Cf. Nos. 6 and 71.]

(51) Akma ka i a’si no kava’ywan a wakay.
‘You are like the first crop of sweet potato.’
‘To appear to be brand-new or fresh; to be good; good for the first time; not so good for the second or third time.’
[ka ‘you (singular)’; a’si ‘fruit, meat, flesh’; no ‘grammatical genitive marker’; kava’ywan (<va’yo ‘new’); wakay ‘sweet potato’. The first crop of sweet potato is always good but ones after the first are not so good (i.e. smaller).]

(52) Akma ka i maarosod a xoyit.
‘You are like the sheath of areca nut palm on which things slide down.’
‘To be too in a hurry; to do something or walk very fast.’
[maarosod (<arosod ‘to slide down’); xoyit ‘sheath of voowa (areca nut tree)’. The phrase is expressed as when one wants to marry somebody immediately. Akma ka ah anti i maarosod a xoyit ‘Don’t be in a hurry like the sheath of voowa.’ maarosod ‘past form of maarosod’. Even if you really want to marry her immediately, don’t express your feeling easily, and be patient for a while. Don’t be impetuous, hotheaded, or impatient. Cf. No. 18.]

(53) Akma i tohor no kawayan.
‘Like a new shoot of bamboo tree.’
‘It grows very fast.’
[tohor ‘shoots, sprouts’; no ‘grammatical genitive marker’; kawayan ‘bamboo’. Cf. No. 70.]

(54) Akma i maslaslah so kawayan.
‘Like splitting a bamboo.’
‘To laugh loudly; one who laughs very loud.’
[maslaslah (<aslah ‘to split’) ‘sound made when splitting a bamboo’; so ‘grammatical accusative marker’; kawayan ‘bamboo’. Cf. Akma ka i naslaslah a kawayan ‘You are like a split bamboo’. ka ‘you (singular)’; naslaslah ‘past form of maslaslah’. Akma ka ah anti aslaslahen a kawayan ‘You should not laugh loudly.’ ah ‘negative particle’; anti ‘later’; aslaslahen (<aslah ‘to split’).]
(55) Akma i chawi.

‘Like a chawi-fruit.’
‘Very sweet or sugary; very tasty.’
[chawi ‘a sp. of tree, Pometia pinnatya Forst. The fruit is very sugary’. The phrase is used when the food or something to eat is very tasty, sweet, or sour.]

(56) Akma i nawaray a snasah.

‘Like an untied reeds; like scattered reeds.’
‘To go in different directions; to scatter; to be in disorder.’
[nawaray (<waray ‘to unfurl (of folded cloth, flag, etc.), untie, loosen’); snasah (<sasah ‘to cut reeds for use’) ‘reeds taken for use’. When the bundle is broken or untied, they (reeds) slip off and will be in disorder. Cf. No. 26.]

(57) Akma i nixarih a kamaya.

‘Like a well-rubbed kamaya-fruit.’
‘One who appears to be very red as a child from outside where it is very hot.’
[nixarih (<xarih ‘to rub or scrub’) ‘rubbed’; kamaya ‘a kind of fruit like persimmon with hair on surface. It gets reddish when rubbed or affected constantly by the wind for a long time.’ Cf. No. 65.]

(58) Akma i ni’leb a siiva.

‘Like an evenly cut siiva.’
‘Very trim or trimmed; united in opinion; thing/part that is very even and equal. All are of the same characteristics.’
[ni’leb or inleb (<a’leb ‘equal in height’) ‘cut evenly, made even’; siiva ‘a sp. of medicinal plant’. Siiva is usually trimmed evenly. The pods of the plant have many papula which are of the same height. Cf. No. 47.]

(59) Akma i ni’si a varit.

‘Like a peeled rattan fruit.’
‘Too many eyes looking; so many eyes. Many are looking (at me).’
[ni’si (<a’si ‘meat, fruit’) ‘removed the meat of something’; varit ‘a rattan species’. When the skin of the seeds of the rattan fruit is removed, shiny seeds look like staring at you, and look like gamot (horsefly).]

(60) Akma i ja aya a saxawngi no nixbak a varit.

‘Like something that cannot be noosed by means of split rattan.’
‘Untamed; wild; to come few by few (like ants).’
[ja ‘not’; aya ‘this’; saxawngi (<saxawong ‘a trap made of split rattan’); no ‘grammatical genitive marker’; nixbak (<axbak ‘to split’) ‘split’; varit ‘rattan family’. The noose is used by pulling a string to catch a game. Cf. Akma aya i ja saxawngi no nixbak a varit which expresses the same meaning.]

(61) Akma i pnanoxagan a voyavoy.

‘Like a voyavoy-plant the top portion of which was cut off.’
‘Wet to the bone and just keeping standing still; useless person; useless standing post; senseless person.’
[pnanoxagan (<soxag ‘edible tender interior part of trunk and leaves of coconut, etc.’); voyavoy ‘Phoenix philippinensis [Philippine date palm] whose tender part (soxag) of the upper trunk is edible’. Once it is eaten, the plant becomes only a useless standing post. Cf. No. 67.]
(62) Akma i pnanareng a abngay.
‘Like black wood leaning against something.’
‘Dark skinned.’
[pnanareng (<nareng ‘to lean against’); abngay ‘hard black part of tree-trunk’. It is uttered by one who stepped on a person squatting down in the dark.]

(63) Akma i kavaka no niyoy so mata.
‘Eyes like a halved coconut shell.’
‘One whose eyes are like a halved coconut shell; big eyes; protruding eyes.’
[kavaka (<vaka ‘to cut into half’); niyoy ‘coconut’; mata ‘eye’]

(64) Akma (ka sawen) i hañinen a taratid.
‘(So you are) like a taratid-bamboo affected by typhoon.’
‘Swaying or rocking from side to side when walking (due to tallness of stature).’
[ka ‘you (singular)’; sawen ‘really’; hañinen (<hañin ‘typhoon’); taratid ‘a type of bamboo with thorns’]

(65) Akma (ka sawen) i chariwachiw.
‘(So you are) like saxbang-flower.’
‘Very red; red face affected by heat under the sun or due to drinking.’
[ka ‘you (singular)’; sawen ‘really’; chariwachiw ‘variant of kariwachiw (which is the flower of saxbang tree). The flower is very red.’ Cf. No. 57.]

(66) Akma i mintaxataxam do mavokay a soli.
‘Like being used to tasting taro somewhat dried when cooked.’
‘To look for something absent; yearning for better; used to something good.’
[mintaxataxam (<taxam ‘to taste something’) ‘used to taste’; do ‘grammatical locative marker’; mavokay (<vokay ‘somewhat dried or hard due to less water or other reasons when cooked’); soli ‘taro (root crop), Araceae Colocasia esculenta’. This kind of root crop is very tasty. When you get accustomed to something good, you would ask for something still better.]

(67) Akma i pinapexpex a akdas.
‘Like something made stuck on by throwing.’
‘Idle; having nothing to do.’
[pinapexpex (<pexpex ‘overlaying with plaster and the like such as mud, cement’) ‘made it stuck as when wet mud or soft banana is thrown at something’; akdas ‘deorticating the bark of tree, which causes the trunk of trees (such as vayo, xangtak, xaso) to produce sticky sap’. Cf. No. 61.]

(68) Akma i chinteb a xosongen.
‘Like a piece of cut lumber which is made into a mortar.’
‘One who is short and very fat.’
[chinteb (<akteb ‘to cut crosswise’); xosongen (<xonsong ‘mortar’) ‘trunk to be made into a mortar’]

(69) Akma i initem a kalah.
‘Like a tight kalah-container (of clothes).’
‘Always closed-mouthed; one who does not talk at all.’
[initem (<item ‘tight’); kalah ‘a kind of virivod (finely made basket) for containing treasure or clothes, the lid and the mouth of which fit tightly; giant clam (kono) which closes its shells very tight’]
(70) Akma ka i nivorine’net a lastiko.
    ‘You are like an elastic rubber band.’
    ‘To grow very fast.’
    [ka ‘you (singular)’; nivorine’net (<vorine’net ‘elastic’); lastiko ‘rubber band’. Cf. No. 53.]

(71) Akma ka i laata a’bo so miyanmiyan.
    ‘You are like a can without content.’
    ‘Empty headed; a dull person; a noisy but shallow person.’
    [ka ‘you (singular)’; laata ‘a can, a container’; a’bo ‘none, nothing’; so ‘grammatical accusative marker’; miyanmiyan (<miyan ‘presence, there is’) ‘content’. Cf. Nos. 6 and 50.]

(72) Akma ka i xavyang.
    ‘You are like a basket for cooked sweet potato or yam.’
    ‘Messy look; facial dirt of food particles (morid) especially around the mouth.’
    [ka ‘you (singular)’; xavyang ‘a basket on which food, particularly root crops, is placed. The basket is made of rattan (ahway).’ When finished eating, the xavyang basket is usually dirty with particles of cooked root crops.]

(73) Akma i nawsep a kalabobo.
    ‘Like a deflated bubble; like bubbles disappearing without any traces.’
    ‘To suddenly disappear without telling anybody; something that ends quickly; passing phenomenon; being fickle or capricious.’
    [nawsep (<osep ‘puff or put off/out’); kalabobo ‘bubble’. Cf. Akma ka i nawsep a kalabobo di chadpilan aya ‘It is like a deflated bubble in this western side’. There is a similar expression with do varogan aya (in this eastern side) instead of di chadpilan aya (in this western side). A negative example with a personal pronoun is akma ka ah i nawsep a kalabobo ‘Don’t be like a bubble that could never be seen again.’ ka ‘you (singular)’; ah ‘negative particle’. It is also used when they don’t want to see something or somebody again. Cf. No. 49.]

(74) Akma i may do prosisyon.
    ‘Like going to a procession.’
    ‘A group of people walking very slowly.’
    [may ‘to go’; do ‘grammatical locative marker’; prosisyon ‘funeral procession’]

(75) Akma ka ah i homayam do prosisyon an bibbirnis santo.
    ‘Don’t walk like the procession on the Holy Friday.’
    ‘To walk too slowly.’
    [ka ‘you (singular)’; homayam (<hayam ‘to walk’); do ‘grammatical locative marker’; prosisyon ‘procession’; an ‘if, when’; bibbirnis santo ‘Holy Friday’]

(76) Akma i a’bo i napaapariñ.
    ‘As if nothing has happened.’
    ‘Feigned ignorance; to play innocent, as if one knew nothing about it.’
    [a’bo ‘non-existence, nothing’; napaapariñ (<pariñ ‘to do or make’). Said as when a typhoon which gave much damage left and calm weather came back.]
References


