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11. *Ya manglub ta kalaba* / Harvesting honey from bees
Pedro Cababag (1978)
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11 YA M=ANG=LUB* TA KALABA* HARVESTING HONEY FROM
 N,NP INC=SP=harvest.honey O,NP bees BEES
 By Pedro Cababag (1978)

1. Kwa, am mangalap ka ta tahu a
 thing when get 2SN O honey CJ
 ita=m am itta ya barsi* na kayu, ya sabong
 see=2SG if EXT N blossom G tree N blossom
 na kayu en. 2. Am itta kid ten a dagdaga=m*
 G tree ID4 if EXT 3PLN there CJ follow=2SG
 kid hapa ay. 3. Ya pagubaran da en,
 3PLN there INJ N flight.path 3PLG ID4
 kinan da en a dagdaga=m hapa.
 direction 3PLG ID4 CJ follow=2SG also

1. Well, when you get honey, look and see if there are tree blossoms, that is, flowers of the particular tree. 2. If they (the bees) are there, then follow them. 3. Their flight path, the direction they go, follow it.

4. A sangaw am abikan kid na hapa ta
 CJ later when near 3PLN CM also O
 bali* da, a alistu kid hapa, addu kid hapa
 house 3PLG CJ swift 3PLN also many 3PLN also
 magkin. 5. E ka naman na te iten,
 do.like.this go 2SN ?? CM O there
 te awe da haman--- am kunna ten na
 because NEG 3PLG SURP if similar that G
 dalan da, a awe da haman kumikin ten,
 path 3PLG CJ NEG 3PLG SURP do.like.this there
 matutunung la.
 straight LM

4. Then when they are close to their hive, they are real fast; there are many of them doing like this (demonstration of gestures coming and going). 5. Go right there (i.e., where the bee traffic is indicating) because they don't--as you might think--if their path is like this (gestures), they don't go like this (gestures in all directions), but just in a direct line.

6. A gafu ta kwa, abikan kan ta
 CJ since O thing near 2SN.now O
 iten, a kun dan, alistu kid na hapa.
 there CJ similar 3PLG.now swift 3PLN now also

6. So when you are close there (at the hive), they are doing like this (fast motion); their activity is fast.

7. A awe da hapa magyan ta baggaw, mapaddat
CJ NEG 3PLG also stay O clearing dense

hapa na kayu pagyanan da. 8. A am matangad
also G tree dwelling 3PLG CJ when look.up

mu kid hapa a, "ye in yan o,* bali da
2SG 3PLN also CJ here ID1 this INJ house 3PLG

in," kum hapa am itta ya kahulu=m.
ID1 QT,2SG also if EXT N companion=2SG

9. "E ka sin o, te ye kidin
ou go 2SN here INJ because here 3PLN, ID4

kalaba kiden," kum hapa. 10. "On o mantu
bee PL, ID4 QT, 2SG also yes INJ CNF

ten." 11. "Mamadday kita ta hunut*,
there make 1, 2SN O smoke.torch

te yen ya en tam panglub tekid,"
because that N go 1PLG harvest.honey 3PLO

kum hapa ay, kun ku am iyak ya nakaita.
QT, 2SG also INJ QT 1SE if 1SE N see

12. Kwa ay, e kami mamadday ta hunut.
thing INJ go 1PLN make O torch

13. "O, em alap ta hulu* te
INJ go. 2SG get O bamboo because

parparan* tam* te hungunan tam ta don
smash/split 1PLG because wrap 1PLG O leaf

na abad* pettam maaso" kun mi hapa.
G palm so.that smoke QT 1PLG also

14. Ta kabalinan na inen, "Mamadday kitam
O afterward G that make 1PLN
ta balok* hapa te pagitunan tam petta
O leaf.bag also because container 1PLG so.that

awe na meburud na tahu na ina," kun tam*
NEG 3SG spill G honey 3SG ID2 QT 1PLG

7. They don't live in a clear place; a thick (bushy) place is where they live. 8. And when you can look up and see them, you say, "Hey, here's their hive," if you have a companion. 9. "Come over here because here they are, the bees." 10. "Hey, yes, they really are" (reply of the companion). 11. "Let's make a smoke torch because that's what we'll use to smoke them out," you say--I say if I'm the one who saw them.

12. Well, we go make a smoke torch.

13. "Hey, go get some bamboo and we'll smash it up to wrap it with the leaves of the abad palm so it will smoke," we say.

14. After that, we say, "Let's also make a leaf bag for our container so the honey won't be spilled."

15. "Let's also make a what's-it, the service line, for us to lower with."

hapa. 15. "Mamadday kitam hapa ta kwa,
also make IPLN also O thing

talintin* te pangidagut tam."
service.line because lowering.instrument IPLG

16. Ay, maghushusat kami ta uway ay,
INJ split IPLN O rattan INJ

ata-nang, te itta hapa ya appatafulu*
high because EXT also N forty

metru ta kadanuk na ta kayu kata-nang na.
meter O length 3SG O tree height 3SG

17. A tuvtuvwidan mi yen.
CJ join.together IPLG that

18. A nabalin na ye-yen pangtuvtuvwid
CJ finished CM that joining.together

mi a maglakkat=ak* na hapa ta uway
IPLG CJ ??=ISN CJ also O rattan

pangisodan ku hapa ta hunuten. 19. A
joining.together ISE also O torch,ID4 CJ

kwan kun ya imunek unek unek. 20. Am
do ISG.now N climb climb climb when

makadatang ak na ta kwa en, kabikan na
reach ILSN now O thing ID4 proximity G

kalaba kiden, a alapan ku hapa ya kasafego
bee PL,ID4 CJ get ILSG also N match

en, a pagatangan ku hapa ya hulu en.
ID4 CJ ignite ILSG also N bamboo ID4

21. A am napagatangan kun hapa yen,
CJ when ignited ILSG,CM also that

a e yak--- iappan* ku hapa am kunna ten
CJ go ILSN direct ILSG also if similar that

na paddad. 2. "Atsi, angen hapa ta iten
G wind INJ go also O there

16. So, we split and split the rattan that is long, because the height of the tree is forty meters. 17. And we join these together.

18. The joining together is finished, and then I gird myself also with the rattan on which I attach the smoke torch. 19. Then I begin to climb and climb and climb. 20. When I've reached the what's-it, proximity of the bees, I take also a match and I set fire to the bamboo (i.e., smoke torch).

21. When I have set fire to that, I go to---I direct it (i.e., the smoke) also, if the wind is going that way (demonstration). 22. "Great! It's going that way so that the

pettam en na kid hapa itapal na asoken,"
so.that go 3SG 3PLN also bump G smoke,ID4

te masikan haman ya asok na paddayan min
because strong SURP N smoke G make 1PLG

na hunut.
G torch

smoke will collide
with them," because
the smoke of the
torches we make is
strong.

23. A gafu ta kumanen am sa
CJ since 0 similar,ID4 when all
makaubar kid na a, ammi itta hapa mangkakagat
flown 3PLN now CJ but EXT also bite

teko ay, ammi awe na haman unay matakit.
2SO INJ but NEG 3SG SURP very painful

24. A sangaw am makaubar kid na a e yak
CJ later when flown 3PLN now CJ go 1SN

na hapa mag--- kunna ten ya panga* en
now also ?? similar that N branch ID4

ikid ye-ye 25. A e yak na hapa ten, e yak
3PL,E that CJ go 1SN now also there go 1SN

na hapa--- itubbak* kun hapa ya
now also pierce 1SG,CM also N

talintinen ta dang* na en
service.line,ID4 0 comb.with.larvae 3SG ID4

kapyek galgalan ta kumanen. 26. A
then,1SN cut 0 similar,ID4 CJ

iappyak* na ya panggalgal ken
do.carefully,1SN now N cut 1SN,ID4

kapyek na hapa isuyat* ta akban ay.
then,1SN now also feed.out 0 bottom INJ

27. Ara pakasusuyat kun.
INJ feed.out 1SG,CM

28. "Awan paha o,"* kun ku ta kahulun
NEG yet INJ QT 1SG 0 companion

23. Now on account
of this when all of
them will have
flown---but some of
them will bite you,
but it really doesn't
hurt too bad. 24. Now
when they will have
flown, I also go
and---the branch is
like this
(demonstrates); that
will be them. 25. So I
go there too: I go, I
stick the service line
onto the larva portion
of the hive and then
slice it like that
(demonstration). 26. I
carefully make my
slice before I
gradually lower it
below. 27. Continuing,
I lower and lower---

28. "Not yet," I say
to my companion.
29. "Oh, it's still

ku. 29. "O, ata-nang paha ay." 30. Keyu-yut,*
1SG INJ high yet INJ feed.out

keyu-yut ak la keyu-yut. 31. "Awan paha."
feed.out 1SN LM feed.out NEG yet

32. Ara, keyu-yut ak la keyu-yut addet ta
INJ feed.out 1SN LM feed.out until 0

nepakadatang na ta lutak.
arrival 3SG 0 ground

33. A sangaw am maubadan na yeyen a
CJ later when untied now that CJ

igalut* kun hapa ya hunnut en, a gergeran
tie 1SG,CM also N torch ID4 CJ pull

kun ten ta utun. 34. Te am
1SG,CM there 0 top because if

matahu kid gahay a mazigat
full.of.honey 3PLN frustration CJ difficult

gahay ya pangidagut mu. 35. Mappya yeyen,
frustration N lowering 2SG good that

talintinen, te am metun na ta ulu* na
service.line, because if placed now 0 head 3SG

en ta baloken, igalut mun ten,
that 0 leaf.basket tie 2SG,now there

kapye=m meyu-yut ay. 36. Am maibus na yen
then=2SG feed.out INJ when consume now that

kuga kwa=m ha. 37. Ilu-guta=m ha ta utun
PRS do=2SG again pull=2SG again 0 top

pettam ha* ay. 38 Ikarga=m yen am
so.that again INJ load=2SG that if

dwagappak kid, kunna ten. 39. Am pagikarga=m
two.pieces 3PLN similar that if load=2SG

ten, ay idagut mun ha ay, te
there INJ lower 2SG,CM again INJ because

kumanen hapa ya amun na dadagkal kiden.
similar,ID4 also N know G large PL,ID4

too high." 30. Parcel-
ing out, I parcel out,
parcel out. 31. "Not
yet." 32. Continuing,
I parcel out, parcel
out until it reaches
the ground.

33. And then when
that is untied (i.e.,
by the person on the
ground), I tie up the
torch (on a branch)
and I pull it (i.e.,
the lowered basket) up
there. 34. Because if
they are really loaded
with honey, the
lowering is difficult
(branches in the way).
35. That service line
is really good
because, when it is
stuck in the head
(honey section of wax
hive) inside the
basket, you tie it
there and then you
feed it out. 36. When
that's emptied, you do
it again. 37. You pull
it up again to the top
so it can be repeated.
38. You load that up
(i.e., into the
basket) if there are
two pieces, like that
(demonstration).
39. When you have
loaded it there, then
you lower it again,
because that's the way
our ancestors knew how
to do.

Ethnographic and Linguistic Notes on HARVESTING HONEY FROM BEES

Title. manglub is a technical term for the whole process of harvesting wild honey. It is usually preceded by a couple of preliminary processes: maniging 'to track honey bees in flight' in order to find the hive; magsenyas 'make a sign', usually a few nearby saplings broken and pointing in the direction of the hive. This not only helps locate the hive at a later date appropriate for harvesting, but also indicates a claim on the hive.

kalaba is the most common and productive type of wild bee. It is blue striped, about one inch long, and numbering in the hundreds per swarm or hive. Other types are: niwang, a smaller variety about 3/8 inch long with yellow stripes, the swarms of which are less than a hundred and hives made in holes of a rock or tree; avuyug 'bumble bee', very large, about two inches long and 1/3 inch wide, which stores honey in a hole; kalaba na anwang 'water buffalo bee', a very large, dark-colored honey bee with small stripes, which hides its honey, is less used to being robbed and thus less gentle. Its hives of three years old or more are huge affairs five to six feet long found deep in the forest away from the trails of men. Of this bee the Agta have a saying: "The bees that hide their honey won't be allowed to see the Creator." This is a familiar saying and in a communal sharing society it teaches a basic value to the children. When I asked what this saying of the ancestors meant, the reply was, "These bees won't share their labors with man; therefore they cannot go to God."

1. barsi 'blossom', a synonym for sabong. The most common blossom that bees use is that of taggat (*Pterocarpus* sp.), which in Ilocano is narra.

2. dagdagam 'follow'. Actually what the narrator is referring to here is the activity referred to above as maniging, but it is normally a special activity in itself.

4. bali 'house'. kalaba bees do not have a house as such apart from the comb itself. The comb is constructed on the underside of a tree branch or on the top side in a crotch. A hanging hive is usually in the shape of a semicircle, and sometimes as large as a wagon wheel, i.e., three feet across and two feet long. A center partition allows bees to build comb on both sides of the hanging. The color is a dull brown blending into the forest although the wax is a bright yellow after being rendered. The hive has two sections: gudang 'bee larva', the extended meaning of which is the larva section of the hive; and ulu na 'its head', the section of comb in which the honey is stored.

8. ye in yan o. In the quotation that begins with these words the narrator lapses into the most comfortable style of communication, the use of conversation. According to Ong (1982) one of the characteristics of oral-communicative peoples is that they do not abstract experience as literary peoples do--they are situation oriented. This text seems to illustrate that characteristic. It (and several others) was solicited for studying procedural instructions, but in each text the speaker lapsed into the conversation style, which places the activity in its most natural setting.

11. hunut 'smoke torch', equivalent to the bellows used by professional bee keepers. This is a piece of dried bamboo about four feet long smashed upon a rock or tree and then wrapped in green fronds of the abad palm. The bamboo is dry and splintered enough to burn well, but the green foliage smothers the flame thus creating smoke.

A step omitted by the narrator is the building of a ground fire on the windward side of the hive which is then covered with green foliage in order to send a column of smoke up in the direction of the hive. This is to drive away most of the bees while the man climbs to the hive. The torch is used to drive away only the remaining bees.

13. hulu 'bamboo', the thin-walled variety about 1/8 to 1/4 inch thick. Other varieties are kawayan, 1/2 to 5/8 inch thick, and bayug, 3/4 to one inch thick.

parparan 'smash', by beating in order to splinter the bamboo.

tam 'we-inclusive'. Note the shift here to the plural from the dual (kita in 11; see also kitam in 14). The nonspecific event being described leaves the narrator confused with more than one possibility.

abad 'palm' (*caryota cumingii*), sometimes referred to as the fishtail palm or, in parts of Papua New Guinea, sego palm. The leaves are useful in a number of ways, and the heart is boiled for food.

14. balok 'leaf-bag', made from the leaf of the anaw palm (*Livistona rotundifolia* Bart.). A large fanlike leaf about three feet in diameter is folded in half, and then the stem bent over to the opposite side and tied with the pointed ends of the leaf forming a basket. The stem serves as a handle.

tam 'we-inclusive'. Here again the narrator shifts from exclusive in 13 to inclusive. Doubtless this is evidence again of his confusion referred to in note 13.

15. talintin 'service line', actually a long piece of split rattan, spliced together if necessary due to the height of the hive, and used to lower the basket full of honeycomb to a companion on the ground.

16. appatafulu 'forty'. I think this is somewhat exaggerated--maybe forty feet but not forty meters.

18. maglakkat. The narrator was not available to give the meaning of this word, and other informants were not familiar with it, but from the context they suggested a possible synonym: magbarekas 'to gird' or 'to make a belt', in this case just a rattan belt on which to hang the torch and basket and machete while climbing the tree.

21. iappan 'direct'. Not the most satisfactory gloss, it refers to placing or holding the torch in a position where the smoke is driven by the wind toward the hive.

24. panga 'branch' (see note 4 on bali).

25. itubbak 'pierce'. The sharpened end of the service line is inserted through the larva section of the comb and then secured on the opposite side with a small stick tied crosswise to serve as a stop, or the end of the rattan may be pulled around and tied on at a higher point on itself. This is to secure the piece of hive for lowering.

gudang 'larva section' (see note 4 on bali). The larvae are later squeezed out of the comb and eaten either raw with honey, or cooked as a vegetable. This can be dangerous to one not accustomed to eating it. Our own personal experience resulted in an extreme allergic reaction.

26. iappya 'do carefully'. A machete is used very carefully to cut along the visible seam dividing the larvae from the honey section, and then close to the branch in order to free the larva section from the branch and the rest of the hive before lowering it to the ground with the service line.

isuyat 'trickle out', an Ilocano term normally used to refer to spilling out a liquid. It is used here to refer to the letting out of line to lower the section of the comb on the end of the service line.

28. awan paha o. This is a response to an imaginary companion waiting on the ground to receive the comb who supposedly asked if the one above was finished yet.

30. keyu-yut 'feed out/parcel out/trickle', an Agta equivalent of Ilocano isuyat.

33. igalut 'tie'. The narrator seems to have made a slip of the tongue either here, where he meant to say isod 'snag/latch', or on the word hunut 'torch', where he meant to say talintin 'service line'. He would not normally tie the torch to anything because he has to be able to pick it up again quickly if necessary. Rather, the torch is usually provided with a forked branch secured upside down as a means of just hanging it on a branch for ready retrieval. On the other hand, the end of the service line could be tied to a branch while he pulls up the other end that has just been unloaded. This is the most likely intention in view of 33b and 35a which have reference to the service line.

35. ulu 'head', the honey-filled end of the comb.

37. ha 'again'. This is an unusual clause contraction in which the predicate and subject are omitted (implicitly, kwam--something you do).