

GUINA-ANG BONTOK PUBLISHED TEXTS

The *Obfo* Working Groups¹ (Text C01)

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| 1. Khominawa nan ani, omeycha nan amam-a ay mangaykay et engkhana ay makna nan kamey ay inaracha. | 1. In the middle of the harvest season, the married men go to get <i>kaykay</i> (rough wooden forms for the making of <i>kamey</i> digging tools) until they have got sufficient. |
| 2. Ammocha ay as omanay si nan obfocha. | 2. They know there will be enough for their working group. |
| 3. Mo nakna nan kinaykaycha, omeycha ay mangisachang ad Sakrang wenno ad Aratey. | 3. When they have sufficient <i>kaykay</i> , they go to place them on a drying rack at Sakrang or at Aratey. |
| 4. Nan encha mangisachangan, omey nan fafarro ay omara as pagpag sa-et omara nan ongong-a as wakar as ma-itaked as nan kamey. | 4. The way they rack them, the young men go to get wood (for making the rack), while the children get vines for tying the <i>kamey</i> forms (to the rack). |
| 5. Narpas nan kamey ay makha-eb ya ma-isachang. | 5. After that, the <i>kamey</i> that are to be made are placed on the rack. |
| 6. Mo osto ay marpas nan ani, insagsakhanacha ay in-ag-akhom. | 6. After the harvest is finished, they prepare for the post-harvest feasting. |
| 7. Ngem nan ag-akhom, masapor ay wa nan mangilokhis nan che-eycha inin-a, esa mafalin ay in-ag-akhom nan am-in ay ipokhaw. | 7. But (as for) the feasting, it is necessary for one of the women to start it, then it is possible for all the people to feast. |
| 8. Osto ay na-ilokhi nan ag-akhom, waschin fafarros nan am-in ay ab-afongan, omeycha ay inkena as obfochas nan pangis ay omfekhan nan fafallasang. | 8. When the feasting has begun, every one of the young men from all of the men's ward houses go to "catch" the ones they will work with in their working groups from the <i>pangis</i> , which are the sleeping places of the young woman. |
| 9. Waschin in-anap as laychenchay ay in-obfo. | 9. Everybody goes to "hunt" for those they would like to work with them. |

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| <p>10. Siya na nan mo mamingsan wacha nan in-iyonong ay fafarro khapo as nan mamagkhith, am-amed mo inkhogkhorad nan fafarro as nan esa ay pangis.</p> | <p>10. It is at this time that there is sometimes fighting among the young men because of the young women, especially if young men (from different ward houses) "snatch" (compete for young women) in one (of their) sleeping places.</p> |
| <p>11. Waschin mangipilit si nan laychena, isonga mamingsan in-iyonong nan fafarro as nan nateketeken ay ab-afongan.</p> | <p>11. Each insists on those he likes, so that sometimes the young men from different ward houses fight.</p> |
| <p>12. Nan kena ay na-ay, sinlafiyan ya-angkay.</p> | <p>12. This "catching" lasts for only one evening.</p> |
| <p>13. Mo marpas nan esa ay lafi, ammochat nan obfocha.</p> | <p>13. After one night, they already know who their working group will be.</p> |
| <p>14. Achi aped makwani en obfon nan fafarro nan mamagkhith, mo cha-ancha aran nan sinchoyo ay asin si nan mamagkhith.</p> | <p>14. They cannot just say that the young men are the working group of the young women, if they did not yet get one bowl of salt from the young women.</p> |
| <p>15. Tay nan na-ay sinchoyo ay asin, siya nan mangipa-ila ay laychen nan mamagkhith cha-icha ay obfowen nan fafarro.</p> | <p>15. Because this bowl of salt, it shows that the young women want the young men to be their working group.</p> |
| <p>16. Nan na-ay asin, ma-eney si nan ab-afongan nan fafarro, et as ma-osar si nan inchaw-esancha.</p> | <p>16. This salt, it is taken to the ward house of the young men, and will be used when they have <i>chaw-es</i> feasts.</p> |
| <p>17. Napateg nan na-ay asin si nan kena, tay mo cha-ancha aran, mafalin ay wad-ay mangorad an cha-icha ay taken ay fafarro.</p> | <p>17. This salt is very important during the "catching", because if they didn't yet get it, it is possible for other young men to grab (the women as their group).</p> |
| <p>18. Tapno sigorado ay ma-obfocha cha-icha, masapor ay ma-ara nan asin, et mo narpas chi, ma-id mafalin kasin mangorad an cha-icha.</p> | <p>18. So that they can be sure that they (the women) are their working group, it is necessary to get the salt, and after that, no one can go to grab them from you.</p> |
| <p>19. Narpas nan kena, nan mamagkhith, mo sino nan wad-ay in-ag-akhom ay akhina, omara as chowan fowa ay tofo ya fanisfis, mo faken sarchinas, sanat</p> | <p>19. After the "catching", the young women, whoever has relatives who are feasting, get two packets of <i>tofo</i> sticky-rice cakes and mudfish, if not sar-</p> |

ichakar si nan efegna.

20. Ngem mo in-ag-akhom nan esa ay magmagkhit, ed-edcha nan eneynas nan efegna, tay esa ay fanga ay tapey, esa ay fanga ay itab, ma-ikhop, ya nan sinporo ay fowa ay tofo.

21. Siya nan ikkan am-in nan mamagkhit si nan pangis.

22. Isonga linnafi ay ma-awni-awni nan fafarro ya mamagkhit ay maseyep, tay nan farrasang, encha iyay-ayag nan che-eycha nincha-karchas nan efegchas nan obfocha.

23. Encha in-ana-anap, tay mamingsan encha intafon nan fafarro, isonga kaseseg-angcha nan mamagkhit, mo semsemken.

24. Ngem ad-i metla-eng, tay laragsakencha am-in, ay kaneg ang-ango nan ik-ikkancha.

25. Kaneg ang-ango am-in nan ma-ik-ikkan as nan linnafi engkhanay marpas nan ag-akhom.

26. Nan ikkanchas nan che-eycha ichakar nan mamagkhit ay tofo, tapey ya nan fanisfis, mangan nan fafarro as nan pangis, sachat pa-eney nan nataynan si nan che-eycha inasaw-an.

27. Wad-ay eneychas nan chowa mo faken esa as nan sinlafiyan.

28. Kasin akhes maschem, omipa-eneychas nan cha-an ma-agtan ay amam-a as afongna, engkhana ay ma-agtancha am-in.

29. Ngem mo mamingsan ay akit nan

dines, and take them to their sleeping place.

20. But if (the family of) one of the young women is feasting, she will take much (food) to the sleeping place, one pot of rice beer, one pot of itab beans as a side dish, and ten packets of *tofo*.

21. This is what all the young women in the sleeping huts do.

22. So every night it takes a long while for the young men and women to go to sleep, because as for the young women, they go to call their working companions (to eat) the things they have brought from their houses to their sleeping huts.

23. They go hunting and hunting, because sometimes the young men hide, so the young women deserve pity, if (one) thinks about (it).

24. But not so much, because they all (the women) are made happy, what they are doing is like a game.

25. Everything that is done every night till the feasting period is finished is just like playing.

26. What they do with those things that the young women take out (from their houses), that is rice cakes, rice beer and mudfish, the young men eat of them in the young women's sleeping huts, then they send what is left over to the married men (of their working group).

27. They take it to two or one (of the married men) in one night.

28. The next night, they send (food) to the house of the men who have not yet received (any), until all have been given (some).

29. But sometimes when there are few

mamagkhit, achi makcheng nan inasaw-an ay ma-agtan, kecheng nan che-eycha ma-iwed mafalincha ay amam-a nan ma-agtan.

young women (in the sleeping hut), the married men cannot all be given (food), so only those who have nothing are given (some).

30. Osto ay marpas nan ag-akhom, inte-er nan omi-ili as toron arkhe.

30. When the feasting season is really over, the villagers have a three day ceremonial holiday.

31. Nan lapon si te-er, omeycha nan fafarro ya anan-ak si nan ab-afongan si nan wi-it ay mangara as nan kamey as nan ka-isachangancha, sachat isa-ar as nan ab-afongan.

31. On the first day, the young men and children from the ward houses in the early morning go to get the *kamey* (forms) from the places where they had left them on the drying racks, then they bring them home to (their) group houses.

32. Ma-ag-akhew, chomakar nan amam-a ay manga-eb si nan kamey, arancha nan wasaycha ay mangawit si nan ab-afongan, sachat ilokhi ay manapchap si nan makha-eb si kamey.

32. In the middle of the morning, the older men go out (to their ward houses) to make *kamey* spades, they get their axes to carry to their ward house, then they begin to chip (i.e., to shape) the *kamey* tools.

33. Nan akhes mamagkhit, ma-a-mongcha ay sinpangfeg ay manong-nong si lotowencha as kanen nan che-eycha amam-a ya fafarro ay manga-eb si nan kamey.

33. As for the young women also, they gather in their sleeping hut groups to get together what they will cook as food for the married and unmarried men who are making the *kamey* tools.

34. Mangob-obcha ay mamagkhit as finayo ya as itab wenno parcha, sachat inlotos nan efegcha ay pangis.

34. The young women go around getting contributions of rice and *itab* beans or *parcha* beans, then they cook in their sleeping huts.

35. Ostoy kag-aw ay ma-orat nan che-eycha mangagkha-eb si nan kamey, omeychas nan efeg nan obfocha ay mangan.

35. In the middle of the day when those *kamey* makers are hungry, they go to eat in the sleeping places of their working group partners to eat.

36. Mo makakanancha, aran nan mamagkhit nan nasawar ay makan ya nan ma-ikhop et sisyanenchas nan afong nan larraraki, ma-ed-edcha nan eneycha ay kowan nan manga-ew, nan kan-awit si nan na-iloto ya sareng, tay parang, tay sin-akiyak ay makan mo faken nan tarka nan ma-ipay-ena sa-et nan sinfanga ay ma-ikhop.

36. After they have eaten, the young women get the left over rice and side dishes and distribute them to the houses of the men, they take more for the ones who gathered wood (those who carried what was used for cooking and the pitch pine (for starting the fire), because (it is) *parang*, because (they take) one flat basket of cooked rice, if it is not a head basket in which it is put, and one potful of the

side dish.

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| 37. Mawakas, omeycha nan fafarro kasin as nan efeg nan obfocha ay mangawis si nan kameycha. | 37. The next day, the young men go again to the sleeping place of their working group companions to finish off their <i>kamey</i> digging tools. |
| 38. Nan mamagkhit, omeychas nan pangis ay omayan nan fafarro. | 38. As for the young women, they go to the sleeping hut where the young men have gone. |
| 39. Cha-icha nan inloto kasin as kannencha. | 39. They will be the ones to cook again what they will eat. |
| 40. Mawakas khes, omeycha as nan esa ay pangis ay mangawis si nan kowacha et cha-icha khes ay mamagkhit sid-i nan inlotos kanen nan che-ey fafarro ay mangawis si nan kowacha ay kamey. | 40. The next day also, they go to another sleeping hut to finish off theirs, and the young women there will be the ones to cook food for the young men who are finishing off the digging tools that belong to them. |
| 41. Nan metla-eng mataynan ay makan, sisyanencha as nan afong nan fafarro. | 41. As for the left over food, they distribute (it) to the houses of the young men. |
| 42. Mo makhodwa nan fafarro, nan efeg nan obfocha nan makhawisan nan kameycha. | 42. If the young men (of one ward house) are divided (into separate working groups), the girl's sleeping hut group with whom they will work will be the ones whose <i>kamey</i> tools they will finish off. |
| 43. Et nan che-eycha omey si nan esa ay pangis, cha-icha nan mangan si nan che-ey pangis ay omayancha. | 43. And as for those who go to a sleeping hut, they will be the ones who eat at that sleeping hut to which they went. |
| 44. Narpas et nan nakha-eb si kamey si nan karpasan nan te-er. | 44. The making of the <i>kamey</i> tools will be finished on the last day of the ceremonial holiday. |
| 45. Mawakas si nan lepas si te-er, inwasiwas nan am-in ay ab-afongan as nan wi-it. | 45. On the day following the end of the <i>te-er</i> holiday, all of the ward houses perform the <i>wasiwas</i> ceremony in the early morning. |
| 46. Mo soma-archa nan ninwasiwas ya khawis nan lafeycha, inkhawkhawcha am-in nan ab-afongan. | 46. When the men performing the <i>wasiwas</i> return and the omens were good, they all perform the <i>khawkhaw</i> ceremony. |

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| 47. Ammon nan mamagkhit ay onod nan tod-i ay arkheiw. | 47. The young women know that that is the day when the <i>onod</i> is performed. |
| 48. Matotyacha nan mamagkhit as kankowas encha inchonowan ad Fakhiw. | 48. The young women discuss as to who owns a field at Fakhiw which will be the place where they will go to work. |
| 49. Ila-enchā siyas omayancha. | 49. They see her about the place that they will go to. |
| 50. Oray makag-aw nan omayancha ad Fakhiw. | 50. Even the middle of the day is when they go to Fakhiw. |
| 51. Et omeychas chi, inchonocha engkhana ay ma-isoyaw ay soma-ar nan ninkhawkhaw as nan ab-afongan. | 51. They go there and work until early afternoon when the (men who were) performing <i>khawkhaw</i> return to the ward houses. |
| 52. Soma-archa nan ninkhawkhaw, sachat omey am-in ad Fakhiw. | 52. (After) the (men who were) performing <i>khawkhaw</i> return home, they then all go to Fakhiw. |
| 53. Et nan che-eycha khapon si maki-obfowancha, omaracha as tafa-ko as awitencha ad Fakhiw as chog-ra-enchā. | 53. On that first day of working in their work groups, they get tobacco for carrying to Fakhiw to smoke. |
| 54. Omeychad Fakhiw, ma-oponcha am-in, esachat machatag as omey si nan obfocha. | 54. (When) they go to Fakhiw, they are all grouped together, then they separate into their working groups. |
| 55. Nan ikkancha ay machatag, matotyacha ay ila-enchā metla-eng nan che-eycha mafikas ta achicha ma-among. | 55. The way they are divided, they discuss to see who are the energetic, so they won't (all) be together (in one group). |
| 56. Ila-enchā khes nan ammocha ay faken mafikas, chatakhencha cha-icha ta siyay achicha khes ma-aamong. | 56. They also see who are the less energetic, so that they also will not (all) be together. |
| 57. Faken esa ay ipokhaw nan manatag an cha-icha. | 57. It isn't just one person who divides them. |
| 58. Mo wacha nan mangifakhas nan esa, sachat kananen mafalin, ammocha ay khawis. | 58. If someone is told (to join a group), and they consent, they know it is good. |

59. Ngem mo wad-ay achi minlayad, siya nan matotya-ancha, mo ay anay tay achina laychen.

59. But if someone does not like, this is what they discuss, why it is that he doesn't like it.

60. Mo mamingsan in-isosongetchas chi engkhanay ma-aliwanag nan omayan nan tod-i ay ipokhaw.

60. Sometimes they get angry with each other there until where that person is going to is clarified.

61. Nan akhes fafarro, siya metla-eng nan ikkancha ay machatag, ngem mo mamingsan, oray mo ifakhacha nan omayan nan esa ay fab-aro ay ma-iyib-a-an, mo achina laychen, ipilitna nan laychena ay ma-iyib-a-an.

61. Also the young men, this is just the way they are divided (into working groups), but sometimes, even if they tell a young man which group he should join, if he doesn't like it, he will insist on joining with the group that he wants.

62. Tay mo ma-id ammonas kafakhayan si nan che-eycha omayana, siya nan achina laychen.

62. Because if there is noone he knows as a close friend in the group he is to go with, that is what he does not like.

63. Isonga mo mamingsan wa nan sosongnget nan fafarro ya amam-a, am-amed mo ipatpatin nan fab-aro wenno nan esa ay amam-a nan laychena.

63. That is why sometimes there is anger between the young men and the married men, especially if the young man or one of the married men insists on what he wants.

64. Oray soma-archas nan ab-afongan, in-aro-aroto-ot nan tapin nan amam-a wenno fafarro.

64. Even when they return to (their) ward houses, some of the married men or the young men keep on grumbling.

65. Mo narpas ay machatagcha, masisyancha et nan esa ay sinpamoreg, maforegcha et omeycha echanan nan esa ay pangis as nan kakad-ancha, sachat makidnos nan obfocha as sin-akitan.

65. When they have been divided into groups they separate, and each group goes to join their (respective) womens' sleeping hut group where they are, then they work together with the group for a little while.

66. Sachat ayakhan cha-icha et ara-en nan esa ay am-ama nan taking ya nan nasawar ay senget nan fafarrasang et e-egnana ay mangisa-ar si afongna.

66. Then they (the older men) call them (to go home), and one of the older men gets the gourd (containing wine) and the leftover food of the young women and carries (them) home to his house.

67. Nan soma-arancha, achicha am-in omey nan larrarakhi as nan ab-afongan ay nan tapina, nan afongcha nan chawsencha, sachat kasin chomakar

67. When they return to the village, all the men do not go to the ward houses, some of them go straight to their (own) houses, then they again go out to their ward

si nan ab-afongancha.

houses.

68. Ngem nan mamagkhit, nan afongcha nan soma-arancha, sachat akhes kasin ma-among si nan efegcha wenno as ya-angkhay ay ma-op-oponancha.

68. But as for the young women, they go to their (own) homes, then they also again gather in their sleeping huts, or wherever they usually group together.

69. Nan soma-arancha ay marpod Fakhiw as nan onod, masapor ay waschin i-ilana nan charan, ta siyay waschin ammona nan ikkana as nan mawaksana.

69. When they go home from Faciw on this *onod* occasion, it is necessary for each person to watch the trail (for bad omens), so that each will know what he will do the following day.

70. Mawaksan nan onod, chomakarcha am-in tay ma-ilokhi nan obfo.

70. The day after *onod*, everybody goes out (of his house) because the *obfo* working groups have begun.

71. Ngem as nan maschewan nan onod, mafalin ay ifakhan nan na-ifakas si nan ib-ana ay wa nan nangifakas ay otot man paymo owar, wenno nginongowan si aso, sachat matotya as nan ib-ana et insokatcha as nan esa ay am-ama wenno fab-aro ay inmey si nan esa ay sinpamoreg.

71. But on the evening of the *onod*, someone who noticed a bad omen on the trail can tell his companions that there was a bad omen, a rat, a snake, or if someone was barked at by a dog, then they discuss with their companions whether one of the married men or a young man should shift to another working group.

72. Siya metla-eng nan ikkancha ay wa nan sokat nan na-ifakas si nan ib-ana ay fafa-i ay teken nan obfona.

72. That is also what they do when there is a change to a different working group of someone who received a bad omen with her women companions.

73. Ngem nan tapina ay wa nan mangifakas, achicha maki-obfo ay engkhanas chinamey, esacha chomakar ay maki-obfo.

73. But some who had a bad omen, they do not join the working groups until the cool season, then they go out to join the working groups.

74. Siya na nan ikkancha mo way mangifakas ken cha-icha, tay nan kanancha, mo way pa-ifakas, wacha kano nan ad-i khawis ay ma-ikkan si nan che-ey ipokhaw ay na-ifakas si nan tinpon nan samar, mafakag, ma-itpilan wenno as ya-angkhay ay sakit nan ma-ikkan si nan che-ey ipokhaw, khawis mo ad-i matey.

74. This is what is done if something gives a bad omen to them, because they say that if there is something that causes a bad omen, something bad will happen to that person who had a bad omen on the first day of the soil preparation season, he will be gashed, or crushed or whatever sickness will happen to that person, it will be good if he doesn't die.

75. Siya chachi nan omegyatanancha,

75. These are what they are afraid of, that

isonga masapor ay insoskatcha mo way kaneg tod-i, tay ma-isawa kano nan che-ey manakit si nan ipokhaw mo safali ay pamoreg nan omayan nan che-ey ma-ifakas.

is why they change (groups) if something like that happens, because the (spirit) that will make that person sick will get confused, it is said, if the one who got the bad omen goes with a different group.

76. Narpas nan onod, na-ilokhiyet nan samar et samasamar engkhana ay marpas nan toned.

76. After the *onod*, the soil preparation season really begins, and it is preparing fields that is continually done until the end of the season for transplanting rice seedlings.

77. Nan che-eycha khapon si maki-samarancha, winnakas ay wacha nan awitencha ay tafako ay chogchogra-en nan amam-a.

77. (In) the beginning (days) of the soil preparation season, every day they carry tobacco with them to be smoked by the older men.

78. Itatakedcha as nan sorkodcha wenno isosokfitcha as nan pantaroncha.

78. They tie it to their spears, or tuck it into their pants.

79. Nan fabfafa-i ay lapon maki-obfo, omaw-awit as tafako wenno makan ay ipapa-eyna as nan topilna.

79. As for the girls joining working groups for the first time, (she) carries tobacco or cooked rice which she puts into her lunch basket.

80. Faken kecheng nan tafako ay aw-awitencha, ay winnakas ay wad-ay akhes nan ngong-o ay ma-ikkan si nan khapon maki-obfo.

80. It is not just tobacco which they carry with them every day, because there is also the *ngong-o* feast which is held at the beginning of the working groups.

81. Nan na-ay ngong-o, kaneg siya nan chaw-es nan lapon si maki-obfo.

81. This *ngong-o* feast is like a *chaw-es*² ceremony for the beginning of the working groups.

82. Et nan ma-ikkan, sino as ya-angkhay ay arkheh nan inngong-owana, oray ta chinamey wenno nan khominawa-an nan samar.

82. What is done, any day at all can be (chosen as) the time to hold the *ngong-o* feast even until the cold season or the middle of the soil preparation season.

83. Mo inngong-o nan esa as nan chinamey, mafalin ay kasincha ma-among nan sinpangorog mo epchascha nakhodwa, tay tekhangay nan apoy ay intontoned nan inin-a.

83. If a person holds the *ngong-o* during the cold season, the working group can come together again even if they have already broken up, because it is nearly the time of the apoy ceremony when the women plant out rice seedlings.

84. Nan ngong-o ay na-ay, as ya-ang-khay si ikkancha. 84. This *ngong-o* feast, they do anything.
85. Nan pangon nan inngong-o as nan esa ay arkhe-w sa-et maschem inngong-o, ngem nan esa, inngong-o as nan maschem sa-et mawakas pangona. 85. For one person, the day that he leads (the working group), that night he will hold the *ngong-o*, but for another, he will hold the *ngong-o* in the evening and then the following day he will lead (the working group).
86. Mo laraki nan inngong-o sa-et pangona as nan kag-aw sa-et maschem ya inngong-o, lomayaw nan mamagkhit, mo achi maka-ipakod nan larraraki. 86. If it is a man who is to hold the *ngong-o*, and he is the leader (of the working group) during the day and he holds the *ngong-o* in the evening, the young women run away, if the young men are unable to stop them.
87. Ngem mo way ninpakodcha ya way linmayaw si chowa wenno ka-at-cha, kecheng chachi nan encha anapen si nan maschem. 87. But if they have grabbed some and two or more flee, those are the ones they will hunt for in the evening.
88. Mo maschem, omeycha ay mang-anap nan fafarro as nan linmayaw ay mamagkhit. 88. In the evening, the young men go to hunt for the young women who have run away.
89. Mo egcha achi maka-anap as nan linmayaw ay mamagkhit engkhana ay marafi, mafalin ay omawidcha ay omey mangan. 89. If they really cannot find the young women who ran away by late evening, they can return and eat.
90. Ad-icha akhes mangan ay iyad-in nan fafarrasang nan manganancha. 90. (But) they do not eat, the young women forbid them from eating.
91. Masapor ay omey nan fafarro ay omara as ilaneb nan fafarrasang, as laneb wenno as pommada. 91. The young men must go and get something that the girls can use as a hair-dressing, coconut oil or pomade.
92. Mo way eney nan fafarro as ilaneb nan mamagkhit, inlanebcha wenno oray ad-i, sachat mangan, che-ey narpas nan ngong-o. 92. If the young men take some hairdressing for the girls, they can apply it or not, and then eat, there, the *ngong-o* feast is finished.
93. Mo akhes nan fafa-i nan inngong-o, soma-archa, omey omara nan larraraki as ka-ew. 93. If it is a young woman who is holding the *ngong-o* feast, (when) they come home (from the fields), the men go to get wood.

94. Wa nan esa ay kan-awit si nan ka-ew ay encha aran. 94. There is one person who will carry home the wood that they go to get.
95. Isa-archa nan ka-ew sa et omey nan mamagkhith ay mangayag an cha-icha et sisilewancha cha-icha ay mangney si nan afong nan inngong-o. 95. They bring home the wood, then the young women go to call them and light their way taking them to the house of the person having the *ngong-o* feast.
96. Ngem wad-ay khes nan fafarro ya mafalin ay wad-ay maka-ey ay amam-a ay omey inlayaw. 96. But there are also young men and even married men who will go to run away with (one of the young women).
97. Inlayawcha tay omeycha ay khomoyod si nan mamagkhith as nan che-ey afong nan inngong-o, et eneycha cha-icha as nan efegcha ay fafarrasang ay pangis. 97. They are kidnappers because they go to drag away young women from the house of the person having the *ngong-o* feast, and take them to the sleeping place, or pangis, of the young women.
98. Nan na-aycha inlayaw, faken obfon nan inngong-o ay taken ay pangorog ngem pangator nan obfona. 98. These kidnappers are not the working companions of the person having the *ngong-o* feast, they belong to a different working group but come from the same ward house.
99. Omeycha nan inlayaw ya nan khinoyodcha ay mamagkhith si nan efegcha, sachat o-ogkhay sid-i engkhana ay omney nan che-eycha mamagkhith as tapey ay ilpochas nan inngong-o. 99. The kidnappers and the (young women) they have grabbed go to the young women's sleeping hut and wait there until the (other) young women bring (them) rice beer from the (house) of the person having the feast.
100. Mo inneycha nan tapey, sa-et maka-ey nan che-eycha na-ilayaw et omeycha ay mangan si nan afong nan inngong-o. 100. When they have taken rice beer, those who were dragged off can go (back with them) to eat at the house of the feasters.
101. Marpascha ay mangan, omara nan mamagkhith as makan ya nan ma-ikhop ya tafako mo wad-ay et eneycha as nan efegcha. 101. After eating, the young women get rice and side dishes and tobacco, if there is some, and take them to their sleeping hut.
102. Eneychas chi, wachacha nan ninlayaw ay maman-ed an cha-icha, et mo inasaw-an as i nakilayaw, siya nan mangipa-enayancha as nan makan ya nan ma-ikhop. 102. They take it there, and there will be the kidnappers waiting for them, and if there were married men who joined in the kidnapping, they will be the (ones who) will be taken cooked rice and side dish.

103. Chomakarcha am-in nan in-obfo as nan mawakasan nan onod.

103. All the working groups go out (of their houses) on the day after the *onod*.

104. Matotyachas chi, tay wad-ay am-in nan larraraki as nan ab-afongan sa-et nan fabfafa-i ay obfocha, wad-aycha as nan as-asag-en si nan ab-afongan ay makitot-oya as nan obfocha ay larraraki.

104. They discuss there, because all the men at the ward houses, and the women of their working groups, they are there near the ward houses discussing with the men of their working group.

105. Ngem nan esa ay pangis, wad-aycha as nan laychencha ay chomakchakaran, sa-et nan esa akhes ay pangis, safali khes nan kakad-ancha, tay in-ilacha khes si laychencha ya khawis ay chachakarancha.

105. But as for one sleeping hut (group), they are at the place where they like to gather, whereas another sleeping hut (group) will have a different place, because they have looked for a (place) that they like as a (place to gather when) they go out of their houses.

106. Matot-oyachas chi as kanpango, mo ma-id mangifakha as nan maschem wenno kag-aw en sana inpango as nan kawaksana.

106. They discuss there as to who will be the group leader (for the day), if noone has said on the (preceding) evening or day that (they) will be the leader on the following day.

107. Mo mamingsan, wa nan ifa-archa ay esa ay fafa-i ay mamot si nan afong nan esa ay ipokhaw, et mo laychen nan inana wenno asawan nan che-ey inmasawa, ifakhana mo into nan omayancha ay inchono, sanat ifakha mo sino ay madno, ta siya ay ammocha nan ara-enchacha ay idnocha, mo toping wenno as ya-angkhay ay madno.

107. Sometimes they send a woman to enquire from the house of one of the people, and if her mother likes, or the wife of one of the married ones, then she will say where they should go to work and will say what kind of work, so they will know what tools to get, whether (building) a pond field wall or whatever kind of work.

108. Sa-et omawid nan ninpo-ot si nan chachakarancha wenno kaliyana nan ib-ana et ifakhana nan ma-ara ay ma-idno, mo fallita wenno way ma-aras kodcho.

108. Then the person who went to enquire returns to their meeting place or calls out to her companions to tell them what tools to get, whether crowbars or if (someone should) get soil carrying baskets.

109. Mo inammocha nan kanpango ya nan idnocha, wacha et nan omey mangara as nan towedcha ay tapey wenno fayas as nan afong nan kanpango, ya nan idnocha, itapicha ay mangara mo wacha as nan afong nan

109. When they know who will be the leader and what tools to take, someone will go to get rice beer or sugarcane wine (to drink at the field) from the house of the leader, and their tools, they will include (them) if there are some at the house

kanpango.

110. Mo korang nan ma-idno ay fallita wenno as ya-angkhay ay laminta ay kowan nan kanpango, mafalin ay wa nan omara ay ib-ana as nan kowana ay ma-osar si nan chonowencha ay che-ey.

111. Nan che-ey ma-osar ay kowan nan ib-an nan kanpango, ad-icha fayachan ay kaneg intinnorongcha am-in, tay mo akhes pomango nan kankowa as nan che-ey inosarcha as nan pangon nan esa, omeyna khes aran nan che-ey kowana ay ma-idno mo ma-id akhes mamarod si teken.

112. Siya chi nan ik-ikkan nan ma-ob-obfo mo korang nan kowan nan kanpango, oray nan ib-ana nan omara as ma-idno mo kowacha.

113. Nan mamagkhith ya nan fafarro nan mangegnan si nan idnocha ya nan towedcha.

114. Ngem faken am-i-am-in nan magkhith ya fafarro nan mangegnan, ay wad-ay nan ma-id egnana, ngem mo eg angsan nan ma-egnan, wad-ay am-in egnancha ya wad-ay nan maki-egnan ay ib-an nan inasaw-an.

115. Omchancha as nan inchonowancha, omreng nan larraraki, am-amed nan manogra, che-ey mangon-ona nan mamagkhith ay inchono.

116. Narpascha nan larraraki ay manogra sachat omey ib-a-an nan fabfafa-i ay inchonochono.

117. Inchonocha et engkhana ay as teg-angay nan sengetcha, tomakchangcha akhes ay manogra nan larraraki et mataynan nan fabfafa-i ay

of the leader.

110. If there are insufficient tools such as crowbars or any kind of tools belonging to the leader, someone can go to get his own to be used in that work.

111. (Those tools) that are used which belong to the companions of the leader are not paid for, it is like people helping one another, because when the owner of that tool that they use takes his turn to lead he will also go to get his tool to work with, if no one else has borrowed it.

112. That is what is being done by the working group if the leader has insufficient tools, even his companions get what is used for working if they have some.

113. The young women and the young men are the ones to carry their tools and drink.

114. But not every young man and woman carries something, because some will not carry anything, but if there is a lot to be carried, everyone carries something, and some of the married men carry something.

115. (When) they reach their working place, the men rest, especially those who smoke, the young women go ahead to work.

116. When the men have finished smoking they then go to join the girls in working.

117. They work until it is nearly time to eat the food they carried with them, the men step out (of the pond field) to smoke, while the women continue working.

inchonchono kayet.

118. Siya na ay ereng nan kanancha en chogran-si-towed, tay nan towed-cha ay tapey wenno fayas, siya nan manganancha ya manginomancha.

118. This resting period is what they call *chogran-si-towed* ("smoking break of the bucket"), because the container which has rice beer or sugarcane wine is what they eat from and drink from.

119. Mo makachogra-ancha, kasincha omey ay makidno engkhana khes ay pan-ekanan, sachat tomakchang am-in ay omey mangan.

119. After they have smoked, they go again to work until it is time for everyone to eat, then they all step out (of the pond fields) to go eat.

120. Manganacha am-in ay larraraki ya fabfafa-i.

120. All the men and women eat.

121. Nan fafarro, ma-ofongchas nan mamagkhit ay mangan.

121. The young men eat together with the young women.

122. Nan inasaw-an, ma-amongcha khes, ngem mafalin ay wacha nan maki-ofong ay inasaw-an si nan mamagkhit ya fafarro.

122. As for the married men, they are also gathered together, but the married men can also join the young men and women's group.

123. Kecheng ya-angkhay nan manganancha nan omrengan nan mamagkhit.

123. It is only when they eat that the young women take a rest.

124. Marpascha khes ay nangan, iyon-onan nan fafarrasang ay inchono tay omreng khes nan larraraki ay manogra.

124. After eating, the young women begin working first, because the men rest again to smoke.

125. Pachongen nan larraraki, omey-cha kasin makidno.

125. (When it is time for) the men to take their turn, they go again to join in the work.

126. Inchonochonocha et engkhana ay ma-isoyaw nan arkheh.

126. They keep on working until early afternoon.

127. Mo akhes ammon nan larraraki ay oras si manogra-ancha, che-ey kasincha khes omakchang ay manogra, et siya na nan ereng ay kanancha en cherwas, tay kananchan entakot manogras cherwas.

127. When the men know it is time for them to smoke again, they step out again to smoke, and this is the break called *cherwas*, because they say "Let's go smoke *cherwas*".

128. Inchonchonocho kayet nan fabfafa-is chi, o-omreng nan larraraki. 128. The girls keep on working, the men rest.
129. Pachongencha khes, kasincha omey makidno et inchonocha am-in engkhana ay ilancha ay maschem, sachat tomakchang ay soma-ar. 129. (When it is time) to take their turn, they again go to join the work until they see it is late afternoon, then they step out (of the pond fields) to return to the village.
130. Mo nan che-eycha wad-ay nan mafalincha nan kanpango, mafalin ay chawsencha, ay soma-archa, waschin omey si nan afongna ay insokat, sachat omey si nan afong nan kanpango ay mangan. 130. If the working group leader has what is necessary, they can go straight (to his house for eating), (when) they return to the village, everyone goes to his own house to change, then they go to the house of the leader to eat.
131. Ngem nan encha manganan, wad-aycha nan ad-i maka-ey, tay nan inasaw-an, khawis mo wad-ay omey makikan si esa wenno chowa. 131. But when they go to eat, there are those who are not able to go, because as for the married men, it is good if one or two (of them) go to eat with (the others).
132. Oray nan fafarro, wad-ay nan ad-i omey makikan mo ad-ina laychen. 132. As for the young men even, there (can be one) who does not go to eat if he does not want to.
133. Ngem nan fab-aro ay ad-i omey makikan, omey metla-eng ay mangchan as nan ib-ana, tay marpascha ay mangan nan nanawes si nan kanpango, wad-ay nan fayowencha. 133. But a young man who does not go to eat, will join his companions just the same, because after they have eaten at the house of the leader, there will be some rice for them to pound.
134. Ngem mo soma-ar nan in-obfo, ya wad-ay nan encha aran ay ka-ew wenno as ya-angkhay ay awit nan kanpango ay isa-archas afongna, mangancha am-in sid-i. 134. But when the working group returns to the village, and there is something that they have gone to get (such as) wood or anything that the leader would have them carry which they take home to his house, they all eat there.
135. Oray nan inasaw-an, makikancha metla-eng tay inchawescha nan ineg-nancha, ay ka-ew wenno as ya-angkhay si nan afong nan che-ey kanpango. 135. Even the married men, they eat there just the same because they take straight (to the leader's house) what they carried (home), wood or whatever to the house of that leader.
136. Magtek tay marpascha ay mangan mafalin ay koma-an nan inasaw-an ay omey si afongcha et ke- 136. When they finish eating, the married men can leave and go to their houses, only the young men and women are left.

cheng nan fafarro ya mamagkhith nan mataynan.

137. Sa-et mo way mataynan si makan ya ma-ikhop, omneychas nan afong nan che-ey inasaw-an wenno siya nan mangawit kannay si nan omayanas afongna.

138. Ngem ila-enchana nan che-eycha inasaw-an ay ma-id mafalincha, et cha-icha nan mangnayancha as nan khiyag ay makan ya nan ma-ikhop mo way cha-an, nan fafarro, mo ed-edcha nan nataynan ay makan, mafalin ay omneycha akhes si nan afong nan fab-aro ay ma-id mafalina, mo na-eneyan am-in nan inasaw-an ay manapor si nan makan.

139. Nan akhes fafarro ay pangator nan che-eycha ninchawes si nan afong nan kanpango, omeycha ay mangchan si nan ib-acha ay infayo.

140. Chomakarcha as nan sechemna as nan ab-afongancha, mo wad-ay nanawes si nan pangatorcha, kanan-cha en entakot echanan nan ib-atako ay infayo, sachat omey am-in ay fafarro, oray tekencha ay pangorog ay makifayo.

141. Omeycha ay mangan si nan ib-acha ay infayo et infayochas chi am-in ay fafarro ya mamagkhith.

142. Insobsoblatcha ay infayo, ay omey nan esa wenno chowa ay fafarro et maki-asodcha as nan chowa wenno toro ay fafarrasang ay infayo, mo akhes wad-ay manokat an cha-icha.

143. Ngem mo mafalin ay angsan nan

137. If there is any rice or side dish left over, they take it to the house of the married man, or he (the married man) will carry them (himself) when he goes to where he is going which is his house.

138. But they see the married men who do not have what they need, and they are the ones who will be taken a plate of rice and side dish, and even the young men, if there is a lot of rice left over, they can take some to the house of a young man who does not have what he needs, if all the married men who need rice have already had some taken to them.

139. Also the young men who are from the same ward house as the workers who went to eat at the house of the leader, go to join their companions in pounding (rice).

140. (When) they go out (of their houses) in the early evening to their ward houses, if some of their ward house companions are eating at the working group leader's house, they say, "Let's go join our companions in pounding," then all the young men go, even if they belong to a different working group, to join in pounding.

141. They go and eat with their companions who are pounding, and they all pound there, young men and women.

142. They take turns pounding, one or two young men pound together with two or three of the young women, if they have someone to change with them.

143. But if there can be many people

infayo as nan losong, warocha ay mamagkhit ya fafarro nan in-as-asod sid-i ay infayo.

around the mortar, (there can be) eight young men and women pounding together there.

144. Mafalin khes ay manag-chag-aycha ay infayo as nan cheyyasa mo iyoyan nan kan-afong, ya nan khes ad-i makifab-ayo, mafalin khes ay manag-aycha as chela.

144. They can also sing of the *cheyyasa* song while pounding, if the owner of the house allows it, and also those who are not joining in pounding can sing outside.

145. Marpascha ay infayo, mo way tapey, ominom nan fafarro, sachat koma-an ay i makifarasig, mafalin ay maforegchas nan mamagkhit.

145. When they have finished pounding, if there is rice beer, the young men drink, and then go to visit in the young women's sleeping hut, they can accompany the young women (going there).

146. Nan khes fafarrasang, mo way na-orat si nan narpasan nan fayo, mafalin ay kommancha kasin si nan makan mo way nasawar, paymo ma-id, mo way lokmog, siya nan kommanancha.

146. Also the young women, if there are some who are hungry after pounding, they can eat again from the left over rice, or if there is none, (and) if there is cooked sweet potato, they can eat some of that.

147. Ad-i masapor marpas nan fayo nan ominoman nan fafarro as nan tapey, mo wad-ay, tay oray infab-ayo nan tapina, ominom nan fafarro.

147. It is not necessary for the pounding to be finished before the young men drink of the rice beer, if there is some, because even (while) the rest are pounding, the young men (can) drink.

148. Mo wad-ay kanpango as nan in-obfo as samar, siya nan mafalin ay manayyowancha.

148. If there is a leader of the working group during the soil preparation season, that is when they can do the *chayyo* mud dance.

149. Achicha khes manayyo mo cha-an karpas ay nasamar nan payew.

149. They do not do the dance if the preparation of the pond field has yet to be finished.

150. Sikod ona marpas, kemngenchay ya khinatinancha sachapannanan manayyotakot.

150. They must turn the mud by hand and trample it, then they can say "Let's do the *chayyo* dance".

151. Chey, mo laychenchay ay manayyo, mapechengcha et wachan mangilaplapo.

151. Then, if they want to dance, they hold hands and someone leads.

152. Nan mangilaplapo, as ya-ang-

152. As for the one to lead, (it can be)

khay, tay oray mo nan mamagkhit si way mangipangpango, wenno nan fafarro, paymo nan inasaw-an si way esa as mangipangpango.

anybody, because even (from) the young women there can be a leader, or (from) the young men, or from the married men there can be one who will be the leader.

153. Mo napechengcha, lokhin nan mangilaprapo ay mangiyad-an si nan sikina sa-et igsan nan ib-ana nan sikicha.

153. When they have grasped hands, the leader begins to move his legs up and down, and the others move their legs in rhythm.

154. Sa-et pan lokhin nan mangon-ona ay mangicharan et, as ya-angkhay nan mangnayana, ay mo laychena ay mangiwadwachey si nan ib-ana, siya, paymo iwacheyna chicha esana eney chichas khawana, siya khes nan ikkana.

154. Then the leader begins to move along, he can take them anywhere, if he wants to stretch them out (across the field), that (is what he will do), or he can stretch them out and then take them (circling) into the center of (the field), that also is what he does.

155. Mo mamingsan, siya nan chayyo nan wa nan mamormorta, ta mo wad-ay mangwani en minormorta-an, chey wad-ay tet-ewa nan mamorta.

155. Sometimes it is (during) the *chayyo* dance that (people) get fined, because if someone says that (they should dance) in the "fining style", truly someone will be fined.

156. Mo minormorta-an, kananchan mo sino nan achi mangilaprapo, mamorta, wenno mo sino nan manoptong si nan pechengna, siya nan mamorta.

156. If it is dancing in the "fining style", they say that whoever will not take the lead will be fined, or that whoever breaks the grip on the one he is holding hands with, he will be the one fined.

157. Ad-i pay, mo nan ad-i mangilaprapo nan mamorta, mo sobsoblichay ay mangilaprapo, siya chi nan mo way esas achi minlayad ay mangilaprapo, siya nan mamorta.

157. If it is that those who will not take the lead will be fined, if they take turns in taking the lead, it is then that if someone does not want to the lead, he will be fined.

158. Mo akhes nan manoptong si nan pechengnas nan linyacha ay mamorta, masapor ay waschin esa en chegna pepeschan nan e-egnana ay liman nan kadowana.

158. If it is also those who let go of the hand (of the one next to them) in line that they want to fine, it is necessary for everyone to really squeeze his companion's hand that he is holding.

159. Mo way mangipeg-an si nan liman nan sesenchena, chey ka-asi khes, siya nan mamorta.

159. If a person releases (the hand of) the one next to him, there it's too bad (for him), he will be fined.

160. Nan mortan nan mamorta, mafalin ay soma-ar ay omara as tapey

160. The penalty of someone fined is this, he can go home to get rice beer or sugar-

wenno fayas mo cha-an ay kag-aw, paymo naschem, mafalin ay as nan mawaksana nan mangawitana as nan mortana.

cane wine if it is still the middle of the day, but if it is already late afternoon, he can bring his fine on the following day.

161. Nan fafarro, mo cha-icha nan wad-ay mamorta, as ya-angkhay si egwarna as mortana.

161. As for the young men, if they are the ones who are fined, he can give whatever (he wants) as a penalty.

162. Am-amed mo ma-id ammona as ena ara-en si afongcha as tapey, fayas wenno siping si ilakona as ma-inom.

162. Especially if he doesn't know where he can go to get rice beer, sugarcane wine or money that he could use to buy drink.

163. Ad-i pay mo ma-id ena aran, oray nan fachona wenno as ya-angkhay si nan osarena as egwarna, et wacha nan minlayad ay am-ama as nan chey egwarna, arana chi nan facho wenno sino ay lopot nan chey fab-aro, sa-et soma-ar ay omara as tapey wenno fayas as mortan nan chey fab-aro.

163. If there is nothing that he can go to get, he can give his shirt or anything else that he uses, and if there is one of the older men who wants what he has to give, he will get that shirt or whatever clothing of that young man, and then go home to get rice beer or sugarcane wine as the fine of that young man.

164. Siya metla-eng si nan mamagkhith mo chicha nan mamorta, ay mo ma-id ammocha as ena aran omegwar as fachona wenno as ya-angkhay si nan kok-owana, paymo oray awni esacha omara, ay khoma-ebcha ona as tapey, esacha ara-en ay mangawit si nan omayanchas obfocha.

164. It is just the same with the young women who are fined, if they do not know what to go and get, they give a piece of their clothing or anything that belongs to them, or sometimes they will wait till later to get their fine, they will first make rice beer, then they will get it and take it to where their working group is going.

165. Oray metla-eng nan inasaw-an, wacha nan mamorta ken cha-icha.

165. Even the married men, some of them are fined.

166. Osto akhes ay marpas nan chey chayyo, inwesse-eycha.

166. When the field preparation dance is finished, they sing the *wesse-ey* song.

167. Siya metla-eng nan ikkancha, ay mo laychencia khes ay minormorta-an siya.

167. They do it just the same with this, if they want also, it can be done in the fining manner.

168. Mo kanancha en ilaprapon nan esa nan chag-ay ya achina, mafalin ay morta-enchia siya, wenno mo way esas eg mamakpaksaw si nan chag-ay, mafalin khes ay morta-enchia

168. If they ask one to lead the song and he does not, they fine him or if someone makes mistakes all the time in his song, they can also fine him.

siya.

169. Kaneg metla-eng si nan morta as nan chayyo nan ikkancha as nan mortan nan wesse-ey, ngem inmorta-cha mo tinan-oyancha ay minormorta-an.

169. It is like what they do in fining during the field preparation dance that is done in fining of the *wesse-ey* song, but they fine only if they agree it will be "fining style".

170. Oray khes ad-icha kinwani, mo apedcha laychen ay way mamorta, mafalin ay apedcha khomagkha-eb si mamorta-an nan esa ay ipokhaw.

170. Also, if they did not say it, if they just want to fine someone, they just make a fine for that person.

171. Nan wesse-ey ay na-ay, faken kecheng nan marpasan nan chayyo nan inwesse-eyancha, ay oray as nan mo way fato as chakchaker si masakfat, mafalin ay inwesse-eycha, marpas, esacha changeyen ay mangipasakfat si nan esa ay ipokhaw.

171. This *wesse-ey* song, it is not sung only at the end of the field preparation dancing, even if there is a large rock which is to be carried on the shoulder, they can sing the *wesse-ey* song, then they lift it together on to the shoulders of one of the people.

172. Inwesse-eycha kano ta masakfat ay yomap-ew nan fato.

172. They sing the *wesse-ey* song, it is said, so the stone can be carried on the shoulders, it becomes light.

173. Isonga inwesse-eycha, sakfatencha ay chakchaker ay fato, tay payap-awen kano nan chag-ay nan inchagsen ay fato, ay mo mafalin ket ma-id makasakfat.

173. That is why they sing the *wesse-ey* song, (when) they carry a large rock, because they say the song makes a heavy stone that maybe noone could carry lighter.

174. Nan na-ay samar ay in-obfo-wancha, wad-ay khes nan en-enei nan mamagkhit si nan ab-afongan ay finorforchas nan inchaw-esan nan obfocha.

174. During this soil preparation season, when they work in working groups, the young women also take to the ward houses *finorfor* (rice and beans cooked together) during the *chaw-es* ceremonies of their working companions.

175. Mo mangayew nan obfocha ya makhab-ancha ay inchaw-escha, maschem si nan lapon si chaw-es, mangob-ob nan mamagkhit ay obfocha as finayo ya itab, parcha wanno farratong.

175. If their working group goes to listen for fird omens, and it is known that they will perform the *chaw-es*, on the evening of the first day of *chaw-es*, the young women of the working group collect pounded rice and *itab*, *parcha* or *farra-tong* beans.

176. Mawi-it si nan nangob-ofancha,

176. In the early morning after they have

lotowencha, et achicha teknen nan finayo ay minloto, ay iparoycha nan itab wenno parcha, mo siya nan inob-obcha, as nan finayo et mara-ok nan makan ya nan itab wenno parcha.

collected, they cook them, they do not separately cook the rice, they mix in the *itab* or the *parcha* beans, if that is what they have collected, with the pounded rice, and the cooked rice and beans will then be mixed together.

177. Mo naroto chi, sachat ipa-agto as nan esa ay fab-arasang et eneynas nan ab-afongan nan obfocha, et kanen nan amam-a ya ongong-a, oray nan fafarro as nan chey ab-afongan.

177. When it is cooked, they put it on the head of one of the young women who takes it to the ward house of her working group, and it is eaten by the older men and children, even the young men in that ward house.

178. Siya na nan ik-ikkan nan magkhith si nan samar ay in-obfowancha.

178. This is what is done by the young women during the soil preparation season which is when they work in *obfo* groups.

179. Oray akhes marpas nan samar, mo esa ay ipokhaw si cha-an pomango an chicha ay ma-ob-obfo, om-omneycha kayet nan mamagkhith si finorforcha, engkhana ay pomango nan che-ey cha-an pomango.

179. Even after the soil preparation season, if there is one person who has not taken his turn as leader of those who have received the work of the group, the young women keep on taking their cooked rice with beans, until that person who has not lead the group takes her turn.

180. Isonga oray natonchan nan payew, mo cha-ancha pomango am-in nan sinpapangorog, omne-omney kayet nan mamagkhith si nan ab-afongan nan obfocha as finorforcha.

180. That is why even after the pond fields have been planted, if all of the working group have not yet taken their turn at leading, the young women keep on taking cooked rice with beans to the ward house of their working group.

181. Ngem mo narpas ay pinmangocha am-in, kecheng, ad-icha inforfor si nan oray inchaw-es nan obfocha.

181. But after they have completed their turns at taking the lead, they do not continue to make *finorfor* for their working group even if they perform the *chaw-es* ceremony.

182. Nan akhes fafarro, mo inchaw-escha, omneycha akhes si pinasek si nan efeg nan obfocha as nan mascheman nan fokar.

182. As for the young men also, when they perform the *chaw-es* ceremony they take split logs to the sleeping huts of their working group companions on the evening of the *fokar* (the last day of the ceremony).

183. Kaneg siya nan pinasek nan

183. It is as though the split logs are the

sokat nan finorfor ay en-eney nan mamagkhít si nan ab-afongan nan obfocha as nan ag-akhew si nan fokar.

exchange of the cooked rice with beans which the young women took to the ward house of their working group in the morning of the (day when they) disperse.

184. Siya akhes na nan ik-ikkan nan fafarro et mo inchaw-escha, omey omara nan esa ay fab-aro as awitna et paskencha, esachat siyanen si nan efeg nan am-in ay obfocha.

184. This is also what the young men do when they hold the *chaw-es*, one of the young men goes to get one of his loads (of wood) and they split it, then they divide it among the sleeping huts of each of the working groups.

185. Mo way toro ay pangis si obfocha, enayancha am-in chachi ay pangis.

185. If there are three sleeping hut (groups) with which they worked, they take wood to each of them.

186. Sintotlototlo ay pinasek nan eneycha as nan esa ay pangis.

186. They take three split sections of log to each sleeping hut.

187. Mo kasincha khes inchaw-es, nan khes esa ay fab-aro nan omey mangara as nan awitna et siya khes nan paskencha ay eneychas nan obfocha.

187. When they again hold a *chaw-es* ceremony, one of the other young men goes to get one of his loads of wood and that is also what they split and take to their working group companions.

188. Siyasiya nan ikkancha engkhana ay omichakarcha am-in ay fafarro as awitcha.

188. That is what they keep on doing until each of the young men has taken out a load of wood.

189. Mo inmichakarcha am-in ya kasincha khes inchaw-es, kasincha khes ilokhi as nan esa ay omichakar si awitna.

189. When they have all taken out a load and they perform the *chaw-es* ceremony again, they begin again with one person taking out his load.

190. Nan pinasek akhes ay eney nan fafarro as nan obfocha, encha khes ichogchogra, ay mo na-eney am-in nan pinasek si nan obfocha, chey omeycha nan fafarro ay makifarasig, omey omara nan mamagkhít si chogra-enchá as tafako wenno tapey, omeychas nan esa ay pangis ay obfocha en encha omipa-ara as chogra-enchá.

190. As for these loads of split wood taken by the young men to their working group, they are also what they use as refreshment, because when the split logs are all distributed to their working groups, the young men go to visit the sleeping huts and the young women go to get something for their refreshment, tobacco or rice beer, they go to one of the sleeping huts of their working group companions whom they have sent for refreshments.

191. Isonga mamingsan mangob-ob

191. That is why sometimes the young

nan mamagkhit si sinchodwan febnger si chayyong ay pakhey sachat fayowen si tapeyenchā, chey siya nan encha aran si nan omayan nan obfocha ay manogra as efegcha.

women go collecting two bundles each of glutinous rice which they pound and make into rice beer, that is what they go to get for their working group companions for their refreshment at the sleeping hut.

192. Siya chana nan ikamkaman nan mamagkhit si nan tinpon nan inobfowancha.

192. These are the (things) done by the young women during the time that they participate in the working groups.

193. Kaseseg-ang nan mamagkhit mo mamingsan, tay siyas nan wad-ay mafalinchā et wad-ay omar-ancha as ob-obcha, ngem mo nan ma-id mafalinchā, chey ig ka-asi ay i inlablabfo as iyob-ob-obna as nan kaneg cha tod-i ay mangob-ofancha as eneychas nan obfocha.

193. Sometimes one should feel sorry for the young women, because it is those who have what they need who can get something for a contribution, but it is too bad for those who have nothing, because they must go work for wages for what they will give as a contribution on occasions such as those when contributions are asked of them to be taken to their working group companions.

NOTES

¹ This text was originally written by Charles Camfili. Sentences 14 to 18 were added by Stanley Anongos to describe some details which had been inadvertently missed by the original author.

² The *patik* ritual prayer is said following the killing of the sacrificial animal at every *daw-es* feast (see Text K5).