

## GUINA-ANG BONTOK PUBLISHED TEXTS

### The *Chang-as* Working Groups (Text C02)

1. Mo wad-ay mangayewan nan ab-afongan ya inchaw-escha, ichakar nan esay ipokhaw nan esay asocha et chaw-esencha.  
1. If the (members of a) ward house go to listen for omens and they have a *chaw-es* feast,<sup>1</sup> one of the men will bring out a dog and they will feast on it.
2. Chinaw-escha chi, way matapos si chowa winno esay tawen, ayakhana nan pangatorna, ta encha topingen nan payewna mo magchay, winno encha insamar.  
2. After they have finished feasting, after one or two years have passed, he will call his ward house companions, to go to build the wall of his pond field if it has collapsed, or they will go to prepare the soil of a pond field for planting.
3. Mo faken samar, encha in-khafot, winno encha insafat, ay encha omaras torkod si afong, winno kompormi nan kanan nan che-ey kan-aso ay omayancha ay machang-as.  
3. If not soil preparation, they can go to pull grass (for thatching), or they can go to cut lumber, that is they can go to get house posts, or whatever the owner of that dog says that the *chang-as* workers will go to do.
4. Nan che-ey inpachang-as, masapor ay komplitowena nan ifaron as nan chang-asena, tay lomotos tapey as fen-agcha ay omey inchono as nan padnona.  
4. The person who is having the *dang-as* work done, he must provide all of the food for the work that is to be done, because he must cook (rice) for the rice beer that the workers doing his work will take with them to drink.
5. Nan omayancha inchang-as, mo lota nan ayancha winno samar winno khafot si nan arang, soma-ar nan choway fafarro ay mangaras nan sengetcha.  
5. When they go to do the *chang-as* work, whether it is the soil that they go to work or soil preparation or grass-pulling for a granary, two of the young men go back to the village to get their (the group's) lunch.
6. Tay nan sengetcha, masapor ay sin-khimmat ya sin-akob ay finorfor.  
6. Because their lunch, one *khimmat* double basket and one *akob* basket each of mixed rice and beans is needed.
7. Am-amed mo igcha angshan.  
7. Especially if they are many.

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| <p>8. Eney nan chowa ay fafarro nan senget nan ib-acha.</p>   | <p>8. The two young men take the lunch of their companions.</p>  |
| <p>9. Nan chowa ay fafarro, nangancha ad fabrey, eneycha nan senget nan ib-acha, mangan nan ib-acha, encha omaras chanom mo ma-iwed inomen nan che-eycha ib-acha ay machang-as.</p> | <p>9. The two young men, they eat in the village, they take the lunch of their companions, their companions eat, and then they go to get water if their companions doing dang-as work have nothing to drink.</p> |
| <p>10. Cheey, mo khafot nan innayancha, ad-icha manogchogra et engkhanay marpas.</p>  | <p>10. There, if grass-pulling is what they have gone to do, they do not smoke until it is finished.</p>   |
| <p>11. Mo lota nan omayancha, ikamancha metla-eng nan kaneg nan chogran nan obfo.</p>   | <p>11. If soil is what they have gone to do, they follow the usual smoking practice of the <i>obfo</i> working groups.</p>   |
| <p>12. Awni, soma-archa, mafeforegcha ay omey mangan si nan afong nan inpa-chang-as.</p>  | <p>12. Later, they return to the village, they follow along the trail to go to eat at the house of the one having the dang-as work done.</p>   |
| <p>13. Mo makakanancha am-in ya way masawar si makan winno siforan, sisyanencha am-in ay nangan.</p>  | <p>13. After they have finished eating and there is some rice or viand left over, the ones who have eaten divide it among themselves.</p>  |
| <p>14. Mo wad-ay mafalina, ad-i omey makinan si nan ib-acha.</p>  | <p>14. Those who are wealthy, they do not go to eat with their companions.</p>   |
| <p>15. Naschewan nan che-ey arkhew, chomakar si nan ab-afongan ay mamigfig si nan somobli.</p>  | <p>15. In the evening of that day, he (the person having <i>chang-as</i> work done) goes out to the ward house to discuss (the work) with those who returned.</p>  |
| <p>16. Mo laychen nan che-eycha somobli, omeychas nan mawaksana, winno awni ona ta way kasina padno, esacha omey.</p>   | <p>16. If those who returned want to, they go (again) on the following day, or sometime later when he has other work to do, then they go.</p>  |

## NOTES

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<sup>1</sup> Implying that the *ichew* bird calls that they listened for were interpreted as good omens. The *patik* ritual prayer is said following the killing of the sacrificial animal at every *chaw-es* feast (see Text K05).