

## GUINA-ANG BONTOK PUBLISHED TEXTS

### The *Khawkhaw* Ritual<sup>1</sup> (Text C03)

1. Chomakar nan che-ey esay am-ama ay mannger si nan ichew.  
1. One old man who can hear the *ichew* omen bird goes out (of his house).
2. Adwani, mo fangonena nan fafarros nan ab-afongan, ya omeycha ay mannger si nan ichew, mo khawis nan kanan nan ichew, soma-archas nan ab-afongan.  
2. Now, when he wakes up the young men at the ward house, and they go to listen to the *ichew* bird, if the bird gives a good omen, they return to the ward house.
3. Mo khawis, omey manaronton nan fafarro, ya mangachas nan ab-afongan.  
3. If it is good, the young men go from house to house collecting cooked rice, and they eat at the ward house.
4. Che-ey ma-ag-akhew, chomakarcha nan tapin nan fafarro ya nan amam-a ay achi nakidnger si nan kanan nan ichew.  
4. When it is midmorning, the rest of the young men and the married men who didn't go to listen to the call of the *ichew* bird go out.
5. Encha mamanisfis si nan payew winno as wangwang ay mangachew ya mangagma.  
5. They go to catch mudfish in the pond fields or to the river to catch fish and crabs.
6. Mo mamingsan encha inchonos nan as yangkhay, mo way inpadno nan payewna winno entako omaras nan awitna.  
6. Sometimes they go to do any kind of work, if someone has given them work to do in his pond field or we go to get his loads of wood.
7. Mo nan ipokhaw ay ninpadno, winno inpa-aras awitna, omichakar si watwat si nan ab-afongan si ischan nan ib-ana ay inkhawkhaw.  
7. If a person has given work, or asked for his loads to be carried home, he brings out meat to the ward house to be eaten by his companions who are performing the *gawgaw*.
8. Mo as wangwang nan inmayancha, winno encha mamanisfis, lotowencha nan finanisfische winno kinachewcha as ischas nan maschem.  
8. If it was the river that they went to, or they went to catch mudfish, they cook the mudfish that they had gathered or the fish they had caught for food in the evening.
9. Lotlotowencha nan khinawkhawancha, ya manaronton nan fafarro, ya mangachas nan ab-afongancha as nan che-ey ay maschem.  
9. They cook the things they had gathered during *khawkhaw*, and the young men collect cooked rice, and they eat it at the ward house in that evening.
10. Ninsa-adcha nan sorkodcha, sik-od mawi-it, sach a ara-en.  
10. They leave their spears (at the ward house), until the following morning, then they get them.

11. Nan wi-it, wad-ay nan manaronton ya  
wad-ay nan ad-i si nan che-eycha nin-  
khawkhaw.

12. Waschin mangaras sorkodcha, ya  
waschin omey si omayancha.

11. In the morning, there are some who go to  
collect rice from house to house and there are  
some of those performing *khawkhaw* who do  
not.

12. Each one gets his spear, and each one  
goes to his (own) destination.

## NOTES

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<sup>1</sup> The reason for the ritual gathering of crabs is given in the ritual prayer called *patik* (Text K05, sentences 60-65), where Lomawig, the culture hero, advises the brothers to catch crabs, the color of which would attract the enemy they are hunting for in their attempt to avenge the death of their grandfather.