

## GUINA-ANG BONTOK PUBLISHED TEXTS

### The Growing of Rice<sup>1</sup> (Text C04)

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| 1. Nan okhali as nan ili ma-ipangkhep si nan na-ay pakhey.  | 1. The custom of the village with reference to this rice.  |
| 2. Mo infokhaw nan makwani en po-mapatay si nan ili, inte-erchas toron arkheh.  | 2. When the men who are called <i>pomapatay</i> 'sacrificers' proclaim it to the village, they have a three day ceremonial holiday.  |
| 3. Marpas nan toron arkheh, encha pomanar nan fabfafa-i as nan mafalin ay encha pomanaran.  | 3. After three days, the women go to plant rice seed in the places where they can go to make seed beds.  |
| 4. Engkhana ay mafalin si ma-ited si nan am-in ay payew.  | 4. (This is done) until there is enough for all the pond fields to be planted.   |
| 5. Marpas akhes ay matonchan, infokhawcha ay mangwani en, "Amam-a, inlosloskayo."   | 5. After the seedlings are transplanted, they proclaim saying, "Married men, strip sugarcane leaves."  |
| 6. Wakas, che-ey inlosloscha am-in, sachat lakharakha-en sachat pen-penpenan si nan fakhas.   | 6. The next day, they all go to strip sugarcane leaves, then they weave them into small containers and fill them with uncooked rice. <sup>2</sup>  |
| 7. Lotowenchas faron nan i omapoy.  | 7. They cook them to be used as food for those who go to perform the <i>apoy</i> ceremony.   |
| 8. Omeychas nan khapona, isog-edcha nan fanga et lomor-owag.  | 8. They go on the first day of the ceremony, put a pot on the fire until it is boiling.  |
| 9. Eng-atenan nan fanga, et isa-adnas nan fangnga-an, sa-et omaras choway sapi-il si isokkhadnas nan fangnga-an, sanat pay-an si tapey, kanana ay mangwani en, "Mamkhaska ay pakhey, faratong, itab, parcha, ya nan am-in ay mora." | 9. She takes the pot off the fire, and places it on the ground at the edge of the pond field, then she gets two reeds and sticks them into the ground, and puts rice beer on them, she says, "Bear fruit, rice, <i>faratong</i> beans, <i>itab</i> beans, and everything that is planted." |

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| 10. Omey nan epat ay foran, so-merchang nan pakhey.  | 10. After four months, the rice is ready for harvest.  |
| 11. Inte-erchas losad.   | 11. They hold the <i>losad</i> ceremonial holiday.   |
| 12. Kecheng ay marpas kayet nan toron arkheuw, kecheng.  | 12. After three more days, it is finished.   |
| 13. Sachat pan in-ani nan ipokhaw ad Wangwang, tay siya nan inmon-ona ay sinmerchang, engkhanay omali-chas nan Osa-oran. | 13. Then the people harvest at Wangwang, <sup>3</sup> because that is where the rice matures first, until they come to Osaoran. <sup>4</sup> |
| 14. Somarono ad Matteng, ad Chaweng, ya ad Sokor.  | 14. After that at Matteng, at Chaweng, and at Sokor.   |
| 15. Ma-awni pay akhes, ma-ite-er ad Fakhiw si toron arkheuw metla-eng.   | 15. After a while, a three day ceremonial holiday is held also for the rice at Fakhiw.   |
| 16. Kecheng ay mawakas pay, mafodfodcha nan ipokhaw ay omey in-ani ad Fakhiw.  | 16. The next day, the people pour out to go harvest at Fakhiw.   |
| 17. Siya chi nan okhali as kaysan.   | 17. This is the custom of long ago.  |

## NOTES

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<sup>1</sup> A very brief account of some of the rituals associated with rice growing, as told by Sang-oway Socap.

<sup>2</sup> These rice cakes are called *tofo*.

<sup>3</sup> Literally "River", the area immediately above the river that flows through the valley below Guina-ang, having the lowest altitude of the Guina-ang pond fields.

<sup>4</sup> The area where rice matures immediately following the harvest at Wangwang. It stretches from an area known as Wa-il "Stream", to Foyyoy.