

## GUINA-ANG BONTOK PUBLISHED TEXTS

### The *Kom-o* Wedding Ceremonies<sup>1</sup> (Text C05)

- |   |  |
|---|--|
| 1. Siya na nan ka-ona-an ay ma-ikkan si nan sin-asawa.  | 1. This is the first thing that is done by a couple getting married.   |
| 2. Tay mo khintekcha ay maliton nan fafa-i, <sup>2</sup> kom-owencha cha-icha.  | 2. Because if they come to know that the young woman is pregnant, they hold the <i>kom-o</i> ceremony for them.  |
| 3. Magtek tay faken am-in ay in-asawa makom-ocha, tay wachacha nan oray naliton nan fafa-i as pangis, achicha makom-o.                | 3. But not all marrying couples have the <i>kom-o</i> ceremony performed for them, because there are some women who have already gotten pregnant in the sleeping huts, but they do not have the <i>kom-o</i> .                   |
| 4. Nan na-ay kom-o, toro ay amam-a nan mafa-ar ay mangikaman.   | 4. This <i>kom-o</i> ceremony, three married men are sent to do it.  |
| 5. Nan toro ay na-aycha, wa nan esa an cha-icha ay kanegcha ap-apo.   | 5. Of these three, there is one among them who is like their leader.   |
| 6. Siya nan tinoyan nan kan-anak si nan makom-o nan che-ey kanegcha ap-apo, tay siya nan tinoyacha sa-et ikhad siya ay omilas ib-ana. | 6. The one who is contacted by the parents of the young woman having the <i>kom-o</i> ceremony is like their leader, because he is the one to whom they spoke and it is up to him to find the (ones who will be) his companions. |
| 7. Ngem mafalin ay omifakha nan che-eycha kan-anak si nan makom-o ay amam-a ay chowa.   | 7. But the parents of the one having the <i>kom-o</i> ceremony can specify the other two (men).  |
| 8. Pay mo mampay anoka nan che-ey ap-apocha nan omila as ib-ana.  | 8. Or it can be their leader who will look for his companions.   |
| 9. Achi pay mo wad-ay nan che-ey toro ay amam-a, che-ey omeycha as nan maschem as afong nan fafa-i.                                   | 9. So when there are these three men, they go in the evening to the house of the young woman.  |
| 10. Mo wad-aycha am-in sid-i, che-ey  | 10. When they are all there, they get meat   |

ara-enchā pan nan watwat et iwat-watcha et ischacha.

and distribute it and eat it.

11. Achi pay nan sawarencha, aped-cha chokawen.

11. What is left over, they just put in their waist bags.

12. Wad-ay nan amam-a ay mangib-a as nan che-eycha toro ay mangiwatwat sid-i.

12. There are men who are the companions of those three who distribute meat there.

13. Nan che-ey watwat ay naroto toron ekep.

13. That meat that is cooked is three double slices.

14. Ngem adwani wa nan lima, tay aped ang-san nan omey ay maki-watwat ay amam-a, faken kaneg ad solit ay kecheng nan che-eycha toro ay mafa-ar nan omey.

14. But nowadays there can be five, because there are many men who go to join in the distribution of the meat, not like in the old days when only the three helpers went.

15. Iwatwatcha chi, che-ey narpas, ara-enchā nan toron ekep mo faken mampay lima ay cha-an maroto et ipa-eycha as nan choyyasan nan sin-ekep, sa-et nan ib-ana ipa-eycha as nan akob.

15. They distribute that, and when that is finished, they get the three double slices of meat if not five that are not yet cooked and they put one double slice on the wooden cutting board, then the rest they put in a covered basket.

16. Sachat ara-en nan ewes ay pinagpakhan ya nan tarowan ay khameng et e-egnan nan ap-apocha, sa-et e-egnan nan esa nan akob ay kad-an nan watwat, et nan khes choyyasan egnan nan esa.

16. Then they get a blanket of the *pinagpakhan* style and a *tarowan* wine jar which their leader holds, while one man holds the basket in which the meat was placed, and the other holds the meat tray.

17. Kecheng pan ay maligwatcha, et mango-on-ona nan che-ey ap-apocha sa omo-onod nan che-eycha chowa ay omey si afong nan laraki.

17. So then they start, led by their leader and followed by the other two to go to the house of the young man.

18. Ngem nan omayancha, i-ilancha nan charan tay nan mangifakas an chicha ay otot, owar, wenno ngongowan si aso cha-icha, tay panyew akhes chi, et ad-icha itorey nan kom-o mo wad-ay.

18. But on their way, they watch the trail for anything which would be a bad omen to them such as a rat, a snake, or if a dog barks at them, because that is also forbidden, so the *kom-o* will not be continued if there are (such things).

19. Omchancha khes si afong nan laraki et, lotowenchā sacha iwatwat

19. They reach the house of the young man, they cook and distribute (the meat)

nan che-ey inneycha.

that they took with them.

20. Mafalin ay omin-inomcha as tapey wenno fayas, ya wad-ay khes nan tafako ay pafeskaren nan kan-anak si nan makom-o ay chogra-ench, siya met la-eng si afong nan fafa-i.

20. They can drink rice beer or sugarcane wine, and there can also be tobacco brought out by the parents of the person having the *kom-o* ceremony for them to smoke, this is also (what is done) at the house of the young woman.

21. Mo naroto chi, chey inwatwatcha et nangancha, kecheng ay enchat masayep, ay masisyancha.

21. When it is cooked they distribute it and eat, then they go to sleep, separating (to their own places).

22. Nan che-eycha inneycha ay akob, choyyasan, ewes ya nan khameng mataynan si afong nan laraki.

22. Those (things that) they took with them such as the basket, the meat tray, the blanket and the wine jar are left at the house of the young man.

23. Mawi-it, mayomyomcha as afong nan laraki et parparencha nan esa ay manok, sa-et wa nan ma-iyib-a ay watwat, et lotowench.

23. The next morning, they gather at the house of the young man and kill a chicken, and there is meat that they add to it, and then they cook it.

24. Siya na nan mangapya-ancha as nan kakawas.

24. This is what they say the *kakawas* prayer over.

25. Naroto chi chey iwatwatcha.

25. When it is cooked they distribute it.

26. Kecheng pan ay arancha nan che-ey akob, choyyasan, khameng, ya nan pinagpakhan ay inneycha as san maschem, et waschin mangegnan si nan inneycha et kasincha iyawid as afong nan fafa-i.

26. After that they get the basket, the meat tray, the wine jar, and the blanket that they took on the previous evening, and each carries what he took and they return them again to the house of the young woman

27. Omchancha as afong nan fafa-i, chey arancha khes nan esa ay manok, et parparencha sa-et khes nan watwat ay ma-itkem et lotowench.

27. They arrive at the house of the young woman, then they get another chicken, kill it and also add meat and cook it.

28. Maroto chi chey kecheng ay iwatwatcha, sach mangan.

28. When it is cooked they distribute it, then they eat.

29. Narpas ay nangancha, chey narpas et nan kom-o et masisyan chachi nan amam-a.

29. After they have finished eating, the *kom-o* is finished and the men go their own ways.

30. Nan che-ey watwat ay is-ischacha as nan kom-o, kecheng nan che-ey-cha amam-a ay toro ya mo way ma-iyafat si ib-acha ay amam-a, sa-et nan makom-o ya nan am-acha nan mangischa. 30. That meat that they eat during the *kom-o* ceremony, the only ones who can eat of it are those three men and their companions who came to join them, the ones for whom the ceremony is being performed and their fathers.
31. Oray nan makan, ma-inom, ya nan tafako mo way masawar, achicha ipakan si nan ongong-a, ay kecheng kayet nan narakay nan mangan, manginom ya manogra, ya nan che-eycha nakom-o. 31. Even the rice, drink, and tobacco if there is any left over, they do not give it to the children to eat, only the old people can eat, drink and smoke, and the ones having the *kom-o* ceremony.
32. Isonga mo way masawar, apedcha iwasit. 32. That is why if there is anything left over, they just throw it out.
33. Achi poros makischa nan ongong-a, ay kecheng nan narakay ya nan nakom-o nan mangischa, tay panyew. 33. The children can definitely not join in eating, only the old men and the ones having the *kom-o* can eat, because it is forbidden.
34. Oray nan pangafong nan che-ey-cha amam-a ay nangiawatwat, achi mafalin ay ischacha. 34. Even the household of those men who distribute the meat, they cannot eat it.
35. Panyew kano, tay mo kano ischan nan ongong-a chi ya chogra-enchana tafako ay narpos nan ninkom-o, oray nan amam-a ay cha-an marakay, et kano wad-ay apedcha mangakewan, ay as igcha manet mangak-akew. 35. It is forbidden they say, because if the children eat it and smoke the tobacco that came from the ones performing the *kom-o*, even the married men who are not yet old, they say that they will steal something, they will really become thieves.
36. Siya chi nan mangwaniyancha en panyew. 36. That is why they say it is forbidden.
37. Faken kecheng nan akew ay nan akhes kapanyewana, siya kano nan igcha inlorryod, ya wa kano nan as igcha aped fakakhan. 37. It is not just stealing which is the reason they forbid it, it will also make them commit adultery, and they will just slash somebody.
38. Siya chana nan kapanyewana, isonga omegyat nan ipokhaw ay mangischa. 38. These are the reasons for forbidding it, that is why the people are afraid to eat the meat.
39. Achi pay nan amam-a ay mangi- 39. As for those men who eat there, if

- watwat sid-i, mo way sawarencha, achicha ag-agtan nan oray ap-ocha, ya nan inkechew si nan tafako. there is something left over, they do not give it even to their own grandchildren, or those who ask them for tobacco.
40. Ifokodcha ay mangischa ya manogra. 40. They keep it to themselves to eat and to smoke.
41. Et nan ikamancha, ika-ancha as nan afongcha, sacha ischa, mo achi-cha iwasit. 41. So what they do, they remove it from their house, then they eat it, if they do not throw it away.
42. Nan kakhawisan ay ikamancha, omaracha as makan ya omeycha ad i-ilit, esacha ischa nan sinawarcha. 42. The best thing they do, they take rice and they go to the outskirts of the village, and then they eat what was left over.
43. Ya encha kannay in-emes, ta maka-anan nan panyew si nan awakcha. 43. And then they go straight away to take a bath, so that the taboo will be removed from their bodies.
44. Tay mo achicha omey in-emes, achi mafalin ay manginangercha, ya inlotocha as kanencha ay sin-afong. 44. Because if they do not go to take a bath, they cannot go to feed their pigs, or cook food for their household.
45. Ngem mo nin-emescha, naka-an kano nan panyew an cha-icha. 45. But if they have taken a bath, the taboo is removed from them they say.
46. Nan tew-a khes kan-anak si nan makom-o, as nan minlotowancha as nan watwat ay ma-osar si nan kom-o, wacha nan teteknencha ay kowan nan ongong-a, ta siya achi omokos nan leng-agcha as nan mangib-ancha as nan amam-a ay mangischa as nan watwat. 46. And also the parents of the ones having the *kom-o* ceremony, when they cook the meat that will be used during the *kom-o*, they keep some separate which will be for the children, so that their spirits will not become sick because they were with the men who ate the meat.
47. Nan khes che-eycha kan-anak si nan makom-o, mo nakischacha as nan kom-o, achicha khes ma-oyad ay manginanger ya minloto as nan kanencha ay sin-afong, tay panyew mo mama-iyegnan nan limacha ay nangegnan si nan watwat si kom-o as kanen nan ongong-a. 47. Also those parents of the ones having the *kom-o* ceremony, if they ate meat during the *kom-o*, they cannot also go out to get sweet potato tops to cook as food for their household, because it is forbidden for their hands which held meat during the *kom-o* ceremony to hold food for the children.
48. Isonga khawis nan achi makischa nan in-ina, ta siya nan manongnong si kanencha ay sin-afong. 48. That is why it is good if the woman does not eat with the others, so that she will (be able) to prepare food for the

household.

- |   |  |
|---|--|
| 49. Nan marpasan nan kom-o, inte-er nan che-eycha kan-anak si nan makom-o, et omey in-emes nan laraki, ay arana nan sorkodna, ya inwanes si chinangtar, sa omey ad Chatngan ay in-emes. | 49. After the <i>kom-o</i> is finished, the parents of the ones who had the <i>kom-o</i> do not go to work, the man goes to take a bath, he takes his spear, dresses in his <i>chinangtar</i> style loincloth, then goes to Chatngan to take a bath. |
| 50. Nan inte-erancha sin-arkhew.  | 50. The time they stay home from work is one day.  |
| 51. Narpas nan na-ay inte-erancha, inmanokcha, ngem achi masapor omey che-eycha amam-a ay na-ngom-on chicha.  | 51. After this period of staying home, they have a chicken sacrifice, but it is not necessary for those three men who performed the <i>kom-o</i> ceremony for them to attend.  |
| 52. Kecheng, ay narpas nan afigcha.   | 52. That is all, their restrictions are ended.   |
| 53. Nan che-ey kapyay ay kinapyacha siya nan kakawas, ay kapkapyachas nan che-eycha mangak-akew ay mo laychencha ay isarcheng nan che-ey oma-akew ay mangak-akew.                       | 53. The prayer that they say is the <i>kakawas</i> , it is said when they want to make a thief stop stealing.  |
| 54. Kakawas tay pakawasena nan afong ay nan mampay linotocha ay watwat, ya nan manok, ya achi ischan nan ongong-a.  | 54. It is called <i>kakawas</i> because it can destroy <sup>3</sup> (the people in) the house, the meat that they cooked, and the chicken, and the children cannot eat it.   |
| 55. Siya nan kapanyewna.  | 55. That is why it is forbidden.   |

## NOTES

---

<sup>1</sup> As related by Charles Camfili. In earlier times, according to Tongyofen, when a young woman became pregnant before marriage, she had to eat from a separate bowl and plate, and wear a headdress of *kista-or* 'Job's tears (*Coix lachryma jobi*)' in place of her regular bead headdress. The young man would have to wear the woman's *epen* 'woven sleeping hat', instead of his usual *okfong* 'basket hat', until the ceremonies described in this text had been performed. He said that the plague that decimated Guina-ang and surrounding villages after World War I, was considered to be punishment for free premarital relationships, but that the

---

earlier penalties for such actions were relaxed after the plague to ensure repopulation of the village.

<sup>2</sup> The main participants in this ceremony are referred to in this text as *laraki* ‘the man’ and *fafa-i* ‘the woman’. To avoid confusion with other male and female participants, they are translated in this and following texts in which they have the same reference as ‘the young man’ and ‘the young woman’ respectively.

<sup>3</sup> *kawas* ‘destroy’.