

GUINA-ANG BONTOK PUBLISHED TEXTS

The Wedding Ceremonies of Takcheg Cherweg¹ (Text C08)

- | | |
|---|--|
| 1. Na-ay nan inikkanmi ay inkarang. | 1. This is what we did in performing the <i>karang</i> ceremony. |
| 2. Wi-it, omalis Owakan ad Tongfar, kananen, "Fangonka, ta enta echanan si asawam." | 2. In the early morning, Owakan came to the ward house at Tongfar, he said, "Wake up, so we can go to your wife's place." |
| 3. Ngetchana nan apoy, ay silew. | 3. He lit a fire, a pitch pine torch. |
| 4. Kecheng ay mangon-ona, omo-o-nochak. | 4. So he led the way, I followed. |
| 5. Omeykami, pomatongkamis afong. | 5. We went, and sat down inside the house. |
| 6. Kecheng ay chomakalkamis Chatar, ta siya nan as-asag-en si chomakaranmi. | 6. Then we went out to the ward house at Chatar, because that is close to the house we came out from. |
| 7. Kecheng ay kasikami omawid as afong nan fafa-i. | 7. Then we returned to the house of the young woman. |
| 8. Kecheng ay khekhechenmi nan watwat ay na-asinan, kanana en, "Makhanakka ay infangonko, omanchoancho nan infadfachoyana." | 8. After that we sliced up some salted meat, he said, "Bear many children, you whom I accompanied, may her going around be lengthened many times." |
| 9. Ara-ena nan tafako, kecheng ay omawidkami ad Tongfar. | 9. He got the tobacco, and we returned to Tongfar. |
| 10. Ara-en nan che-eycha amam-a nan tafako, ay kowan asawak, kecheng ay chogra-en nan amam-a. | 10. The men (at the ward house) took the tobacco that was my wife's, and smoked it. |
| 11. Kecheng ay achikami manga-mangan engkhana ma-isoyaw. | 11. We didn't eat at all till early afternoon. |
| 12. Kecheng ay kananen en, "Engka | 12. He said, "Go get some wood and split |

omaras ka-ew, ta engka pasken as afongcha asawam, ta ma-iloto as nan makan ay sinsangchar."	it at the house of your wife, it will be fuel to cook one vat of rice."
13. Maschem, encha ayakhan nan ka-ipo-ipokhaw ay amam-a ta in-karangcha.	13. In the evening, they went to call the old men to perform the <i>karang</i> ceremony.
14. Okatencha nan khinekhed, ya nan fekhas ay nowang, maroto, tag-ongencha.	14. They brought out the sliced meat and the water buffalo meat, when it was cooked, they served it.
15. I ayakhan nan aroyos nan makarang ay fafa-i nan fafarro (nan aroyos asawak nan mangayag), e-egnancha nan kintong ya nan finkhew.	15. The helper of the young woman who was having the <i>karang</i> ² went to call the young men (it was my wife's helper who was the one who called them), they carried the <i>kintong</i> and <i>finkhew</i> ceremonial loads of wood (as they came).
16. E-egnan nan fafa-i nan apoy.	16. The young woman carried the fire.
17. Kecheng ay omeycha parparencha nan manok.	17. Then they went to kill a chicken.
18. Maroto, khekhechencha.	18. When it was cooked, it was cut up.
19. Kecheng ay inwatwatcha.	19. Then they distributed it.
20. Kecheng ay koma-an nan larraraki ay sin-aroyos.	20. The two young men who were helpers then left.
21. Koma-ancha nan amam-a as nan afong nan fafa-i, inmawichak ay maseyep an asawak.	21. The old men then left the house of the young woman, and I returned to sleep with my wife.
22. Mawakas, ara-enmi nan kimot nan manok, ipa-eymi as nan khiyag, iyo-ostonmi as nan makan.	22. The next morning, we got the back section of the chicken, and put it on a rice plate, on top of some rice.
23. Kecheng ay inmeykami ay sin-asawa as nan afong nan laraki.	23. Then the two of us, husband and wife, went to the young man's house. ³
24. Kecheng ay kananmi en, "Engkayo ayakhan nan sagkhong ta entako kanen nan cho-or."	24. We said, "Go and call the neighbors so we can go feast."
25. Mayomyomcha nan ipokhaw.	25. The people gathered.

- | | |
|---|---|
| 26. Kecheng ay khekhechencha nan watwat ay iwatwatcha. | 26. They sliced up the meat and distributed it. |
| 27. Kecheng ay mangancha, mafo-karcha. | 27. They ate, and then dispersed. |
| 28. Ara-enmi nan khiyagmi ay sin-asawa, omeykami as afong nan fafa-i. | 28. We, husband and wife, got our rice plate, and went to the young woman's house. |
| 29. Kecheng ay inkhayacha as afong nan laraki. | 29. Then they feasted at the young man's house. |
| 30. Kecheng ay maschem inkarangcha as afong nan laraki. | 30. In the evening they performed the <i>karang</i> ceremony at the young man's house. |
| 31. Encha ayakhan nan ipokhaw, kanancha en, "Entako inkarang as an Cherweg." | 31. They went to call the people, saying, "Let's go and perform the <i>karang</i> ceremony at Cherweg's (the narrator's father's) place." |
| 32. Kecheng ay omey nan fab-aro ay mangayag an cha asawan nan laraki ya nan aroyosna. | 32. The young man (the groom's helper) went to call the family of the young man's wife and her helpers. |
| 33. Kecheng ay a-agtowencha nan makan ay sintaraka, ya omeycha as nan afong nan laraki. | 33. They were carrying a head basket full of cooked rice, and they went to the house of the young man. |
| 34. Kecheng ay parparencha nan manok. | 34. They killed a chicken. |
| 35. Naroto, tag-ongencha ay khekhechencha, ay inwatwatcha, ay khowachencha nan makan, ay mangancha, ay mafokarcha nan amam-a, ay maseyepcha ay sin-asawa as nan afong nan laraki. | 35. When it was cooked, they dipped it out and sliced it up, distributed it, served the rice, and ate, the old men dispersed, and the husband and wife slept together in the husband's house. |
| 36. Mawakas omeycha as afong nan fafa-i, encha iyayag nan cho-or, mangancha. | 36. The next day, they went to the house of the young woman, they called the neighbors to eat the food prepared for them, and ate. |
| 37. I in-emes nan laraki as nan | 37. About midmorning the husband went |

ag-akhew ad Chatngan, ay payew.	to bathe at Chatngan, in the pond field.
38. Kecheng ay soma-ar, ay isoblin nan fafa-i ay in-emes ad Chakkit.	38. After he came home, the young woman took her turn to bathe at Chakkit.
39. Mawakas, i in-emes nan aman nan fafa-i ad Chatngan, soma-ar, isoblin nan fafa-i ay asawana.	39. The next day, the father of the young woman went to bathe at Chatngan, and after he came home, the woman who is his wife, took her turn (to take a bath).
40. In-emes met la-eng nan aman ya inan nan laraki.	40. The father and the mother of the young man also bathed.
41. Narpas chi.	41. That's the end of that.
42. Kecheng ay marpas nan toron arkhe, insangfowak.	42. After three days, I performed a <i>sangfo</i> daytime pig sacrifice. ⁴
43. Kecheng ay ma-amfattang, encha iyayag nan fab-areg ay omalicha nan anan-ak ya nan inin-a.	43. In the late afternoon, they went to call the relatives, the older women and children, to come to a <i>fab-areg</i> feast.
44. Tag-ongencha nan fab-areg.	44. They dipped out (the cooked pig meat) for the <i>fab-areg</i> feast.
45. Kecheng ay khekhechencha, ay mawakas, inponegcha, ay sinopokan-cha nan poto, paypay-enchā nan chara.	45. Then they sliced it up, and the next day they made blood sausage, they blow open the intestines, and fill them with blood.
46. Encha mamakhey nan fafarros mamagkhīt.	46. The young men and women went to get rice (from the granary).
47. E-egnan nan inan nan fafa-i nan ongot ay napay-an si tapey.	47. The young woman's mother carried a coconut shell bowl containing rice beer.
48. Khegkhekhechencha nan amam-a nan watwat.	48. The older men sliced up the meat.
49. Kecheng ay asinancha.	49. They salted it.
50. Kecheng ay pay-enchā as nan charay.	50. They placed it into a large jar.
51. Kecheng ay infab-ayocha as nan sin-arkhew.	51. They pounded rice all day.

- | | |
|--|---|
| 52. Mawakas, insangfos Cherweg as afongna. | 52. The next day, Cherweg performed a <i>sangfo</i> pig sacrifice at his house. |
| 53. Kecheng ay amfattang, encha iyayag nan fab-areg ay inwatwatcha. | 53. In the afternoon, they announced the <i>fab-areg</i> feasting and distributed meat. |
| 54. Mawakas, e-egnan Cherweg nan ongot ay napapay-an si tapey. | 54. The next day, Cherweg held the bowl containing rice beer. |
| 55. Kecheng ay encha mamakhey ay fafarros mamagkhit. | 55. The young men and women went to get rice. |
| 56. Kecheng ay fayowenchas kag-aw. | 56. They pounded it during the day. |
| 57. Ichakarcha nan losong. | 57. They took the mortar outside. |
| 58. Narpas chi, songsongan nan aman nan fafa-i. | 58. After that, the father of the woman performed the <i>songsong</i> ritual. |
| 59. Songsongana nan topil. | 59. He performed it over the ceremonial basket. |
| 60. Kanana en, "Inkobkofasilcha nan i manarratey." | 60. He said, "May those who go to fell a tree for the vat stand be safe." |
| 61. Kecheng ay mawakas ilaprapon nan amam-a nan che-ey laraki, kecheng ay encha manarratey ad Amcher-am. | 61. So the next day the older men led out the young man, they went to Amcher-am to fell a tree for the vat stand. |
| 62. Wi-it nan maligwatanmi ay mamarratey. | 62. It was early morning when we started out to get the tree for the vat stand. |
| 63. Kecheng ay at-atangayancha ay mangisa-ar. | 63. They carried it on their shoulders to bring it home. |
| 64. Isa-archa as afong nan laraki ay ikha-ekha-ebcha. | 64. They brought it home to the house of the man where they constructed it. |
| 65. Encha aran nan lebkan ⁵ ad Marsa as nan arang. | 65. They went to get the ceremonial pounding trough from the granary at Marsa. |
| 66. Nan ab-afongan nan kanlebkan. | 66. The men's group house is the owner of the pounding trough. |
| 67. Isa-archa. | 67. They brought it home. |

68. Kecheng ay chentancha nan toroy sangchar.	68. Then they started fires under three vats.
69. Kecheng ay inlebrekcha nan inin-a.	69. The women were pounding in the trough.
70. Inwatwatcha nan amam-a, ay khowachencha nan makan ay esa ay sangchar.	70. The men distributed meat, and served out a vat full of rice.
71. Kecheng ay manganchar.	71. Then they ate.
72. Encha aran nan essay ammog.	72. They then went to get a pig.
73. Kecheng ay khertencha.	73. They killed it.
74. Kecheng ay isa-archa as nan chakking, ay kapyan nan aman nan laraki ya aman nan fafa-i.	74. They brought it to the house, placing it under the eaves in front of the door, and the fathers of the young woman and of the young man said prayers over it.
75. Ifangkharcha nan chinangtar.	75. They draped a <i>chinangtar</i> white loincloth around their necks.
76. Narpas chi, langnencha nan ammog, iskharcha, fekfekchencha.	76. After that, they singed off the pig's hair, took it inside, and butchered it.
77. Kecheng ay fotlencha, kecheng ay asinancha, ay ipa-eycha as nan charay.	77. They cut it into large pieces, then they salted them, and placed them into a jar.
78. Kecheng, inkhonotcha nan inin-a as chera.	78. Meanwhile, the older women grabbed for rice outside.
79. khonotchencha nan chowa ay sangchar ay makan.	79. They scooped out with their hands two vats full of cooked rice.
80. Mangay-ayyengcha nan amam-a.	80. The older men were singing the <i>ayyeng</i> song.
81. Kecheng ay omalicha nan chinkat ay iSamoki, lotowencha nan ischacha.	81. Then the invited guests from Samoki arrived, they cooked meat for them.
82. Kecheng ay ichakarcha, khekhechencha, manganchar nan ka-ili.	82. They took it outside, sliced it up, and the visitors ate.

83. Kecheng ay maki-ay-ayyengcha nan ka-ili ay engkhanay maschem.	83. The visitors joined in singing the <i>ayyeng</i> until night.
84. Ara-enchacha nan esay ammog ay cha-ing.	84. They got another pig for the <i>cha-ing</i> ceremony.
85. Patayenchacha.	85. They killed it.
86. Inchadcha-ing nan amam-a ya nan toroy inin-a ay mangegnan si nan pa-or.	86. The men sang the <i>cha-ing</i> song with three old women holding reeds.
87. Teken nan cha-ing nan amam-a ya nan inin-a.	87. The <i>cha-ing</i> song of the men is different from that of the women.
88. Kecheng ay naroto nan che-ey watwat, tag-ongenchacha.	88. After that meat was cooked, they dipped it out.
89. Kecheng ay khekhechencha, iwat-watcha as nan ka-ipo-ipokhaw.	89. They sliced it, and distributed it to the people.
90. Lotowenchacha nan sinsangchar ay kanen nan mana-ing.	90. They cooked one vat of rice for the <i>cha-ing</i> singers.
91. Kecheng ay mawakas, mangan-cha nan mangili as nan nasawar ay makan.	91. The next day, the visitors ate the left over rice.
92. Kecheng ay ara-enchacha nan esa ay sikin si fotog.	92. They then got one of the pig's legs.
93. Kecheng ay ipa-eychacha as nan taraka, kanancha en, "Ta omeykami. Inkegserka ay chinomno, ⁶ matatata-takhokayo, ta way esami omaliyan as omali ay tawen."	93. They put it in a head basket, and they said, "We're going now. You who are getting married be strong, may you live long, so there will be a reason for us to come again next year."
94. Narpas chi.	94. That was the end of that.
95. Kecheng ay isoblin nan na-aychacha ka-ipo-ipokhaw ay inponeg.	95. Now these people took their turn distributing blood sausage.
96. Kecheng ay manganchacha.	96. Then they ate.
97. Khonotenchacha kayet nan sinawar ay makan.	97. They grabbed again for the left over cooked rice.

- | | |
|---|---|
| 98. Kecheng ay omarachas pakhey, lebkencha engkhanay maschem. | 98. They got more rice, and pounded it in the trough until the evening. |
| 99. I in-ayag nan inchono. | 99. The workers went inviting. |
| 100. Encha ayakhan nan oma-ator ay iTongfar. | 100. They went to invite the men's group at Tongfar. |
| 101. Kanancha en, "Entako inpangafong," ay mayomyomcha ad Tongfar as nan maschem. | 101. They said, "Let's go do the <i>pangafong</i> ceremony," so the men gathered at Tongfar in the evening. |
| 102. Kecheng ay ngetchancha as nan che-ey chinomno. | 102. So they lit (their torches) from the (torch of the) one getting married. |
| 103. Isa-adcha nan apoycha. | 103. They put down their fires (at his house). |
| 104. Kecheng ay mangayyengcha. | 104. They sang the <i>ayyeng</i> song. |
| 105. Kecheng ay okatencha nan ischacha ay lotowencha. | 105. Then they took out (from the jar) their meat and cooked it. |
| 106. Kecheng ay kanancha en, "Se-khepka ay in-ina, ta engka iwarag nan tapey." | 106. They said, "You, woman, go inside, go get rice beer to hand around." |
| 107. Kecheng ay manganacha as nan tapey. | 107. They ate of the dregs of the rice beer. |
| 108. Narpas ay nakakanancha as nan tapey apedcha mangay-ay-ay-ayyeng-chas chi. | 108. When they had eaten they just sang and sang the <i>ayyeng</i> . |
| 109. Naroto nan ischacha, tag-ongencha, khekhechencha. | 109. When their meat was cooked, they dipped it out, and sliced it up. |
| 110. Kecheng ay ichakarcha, iwatwat-cha, khowachencha nan makan. | 110. They took it outside, distributed it, and served out the rice. |
| 111. Kecheng ay manganacha. | 111. Then they ate. |
| 112. Kecheng ay nakakanancha, ngetchancha nan silewcha, oma-widcha ad Tongfar. | 112. After having eaten, they lit their torches, and returned to Tongfar. |
| 113. Mawakas penpenancha nan tofo, | 113. The next day they filled the woven |

ay lotowencha nan sinpangafong ay tofo, ay maschem mangancha nan ka-ipo-ipokhaw.	bags with rice to make <i>tofo</i> cakes, then the family cooked the <i>tofo</i> , and in the evening all the people ate them.
114. Kecheng ay sisiyanencha nan nasawar ay tofo.	114. The left over <i>tofo</i> cakes were distributed among them.
115. Narpas chi.	115. That was the end of that.
116. Mawakas khes lotowencha nan choway sangchar, khonotencha nan esay sangchar.	116. On the next day also they cooked two vats of rice, they (the women) grabbed out the rice from one vat.
117. Mayomyomcha nan inin-as a-mam-a ya nan ongong-a.	117. Men, women and children were gathered together.
118. Kecheng ay mangancha.	118. Then they ate.
119. Marpas chi, sawilencha nan charratey.	119. After that, they dismantled the vat stand.
120. Kecheng ay kanancha en, "Mawad-ayka ay manokcha ya fotogcha, ya pakheycha."	120. They said, "May their chickens, pigs and rice multiply."
121. As nan mangwaniyanchas chi, isopchogcha nan chanom as nan che-ey charratey.	121. As they said that, they splashed water on the vat stand.
122. Mawi-it langsencha nan charratey ya paskencha.	122. The next morning they chopped the vat stand logs into shorter lengths and split them.
123. Kecheng ay mayomyomcha nan toroy amam-a, infokhinneycha.	123. The three old men then gathered and sang the <i>fokhinney</i> song.
124. Chomakarcha as chera ay intabtafingcha.	124. They went outside and performed a <i>tafing</i> dance.
125. Pomatongcha, mangayyengcha ay inwe-er ay toro.	125. They sat down, and the three of them sang the <i>ayyeng</i> and <i>we-er</i> songs.
126. Mawakas, eyak mamating as Pap-away.	126. The next day, I went to cut firewood at Pap-away.
127. Soma-arak.	127. I returned home.

- | | |
|--|---|
| 128. Kanancha en, "Ay ma-iwed chi-nad-aranmo." | 128. They said, "Did you pass any bad omen on your way?" |
| 129. Kanakan, "Ma-iwed." | 129. I said, "None." |
| 130. Narpas. | 130. That's all. |
| 131. Kasin mawakas, ara-ek nan sorkodko, eyak in-emes ad Chatngan, tay achiyak in-in-emes si nan liman arkheh. | 131. The next day, I got my spear, and I went to take a bath at Chatngan, because I hadn't bathed at all in five days. |
| 132. Kan-emna, eyak in-emes. | 132. On the sixth day, I went to take a bath. |
| 133. Soma-arak, isoblin asawak ay in-emes ad Chakkit. | 133. When I returned home, my wife took her turn to bathe at Chakkit. |
| 134. Mawakas, isoblin nan in-ina ay in-emes. | 134. The next day, the old woman had her turn to take a bath. |
| 135. Soma-ar, isoblin nan laraki. | 135. When she came home, the man (her husband) had his turn. |
| 136. Mo marpas nan choway cho-mingkho, ara-enmi nan terwad. | 136. After two weeks, we got the (pig for the) <i>terwad</i> ceremony. |
| 137. Marpas chi, intongor si ama as nan maschem. | 137. After that, my father performed a <i>tongol</i> sacrifice with it in the evening. |
| 138. Parparenmi nan manok ay lifon. | 138. We killed a chicken as a <i>lifon</i> preliminary sacrifice. |
| 139. Maroto, iwatwatcha, mangancha ay narpas ay makakanancha, encha aran nan ammog ay terwad. | 139. When it was cooked, they distributed it, they ate, and when they had finished eating, they went to get the pig for the <i>terwad</i> ceremony. |
| 140. Mawakas inponegcha, kecheng ay kasi maschem, inparagpagcha. | 140. The next day they made blood sausage, and on the following evening, they ate the pig's ribs. |
| 141. Kecheng ay mawakas, in-akhi-foycha, parparencha nan esay manok, iyib-acha as nan poton nan terwad. | 141. The next day, they performed the <i>akhifoy</i> ceremony, they killed a chicken, and combined it with the intestines of the <i>terwad</i> pig. |

142. Kecheng chi.

142. That is the end.

NOTES

¹ A first person account as told by Takcheg Cherweg following his own wedding. The ceremonies described here combine both the *karang* and *lopis* rituals. The *lopis* ceremonies are of the type called *finakhat* ‘morning style’. See Text C09 for a description of the *inarkhew* ‘day style’ *lopis*.

² That is, the woman he is marrying.

³ That is, to the house of his own family.

⁴ This is the beginning of the *lopis* ceremonies.

⁵ The *lebkan* is now used only in wedding ceremonies such as the one described here, for ceremonial rice pounding. Its shape suggests that its original use was for pounding lengths of sugarcane prior to the introduction of other cane crushing techniques.

⁶ The term *chono* is the general term meaning ‘marriage ritual’, and is homophonous with the term meaning ‘work’ (see sentence 99). It is typically used with reference to the *lopis* pig sacrificing rituals (Text C09), or the *fayas* water buffalo sacrificing rituals (Texts C10-C11), which follow the initial wedding ceremonies. The *chomno* (or *chinomno* perfective) are the couple for whom the feast is being held.