

GUINA-ANG BONTOK PUBLISHED TEXTS

The *Lopis*¹ Marriage Ceremonies (Text C09)

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| 1. Nan <i>lopis</i> ay <i>inarkhew</i> ay na-ay, siya nan <i>chono</i> ay <i>fotog</i> nan <i>magmagret</i> ay <i>ma-id</i> <i>nowang</i> si <i>makchag</i> . | 1. This <i>lopis</i> wedding ceremony that is performed in the <i>inarkhew</i> 'day style', it is the ceremony when pigs are killed because there are no water buffalo to kill. |
| 2. Siya pay <i>khes</i> nan <i>chono</i> ay <i>ma-ikkan</i> si nan <i>marpasan</i> nan <i>karang</i> ay <i>epchas</i> <i>inmafong</i> nan <i>sin-asawa</i> , ya siya nan <i>ma-isned</i> si nan <i>chono</i> ay <i>ni-nowang</i> , ay <i>lepas</i> nan <i>chono</i> ay <i>ma-ikkan</i> si nan <i>sin-asawa</i> . | 2. This is also the marriage ritual that is held after the completion of the <i>kalang</i> wedding ceremony when the husband and wife have just begun living together, and it is followed by the rituals when water buffalo are killed, which is the final ceremony performed by a husband and wife. |
| 3. Nan <i>lapon</i> nan <i>lopis</i> , <i>insangfo</i> nan <i>che-ey</i> <i>afong</i> ay <i>kakad-an</i> nan <i>sin-asawa</i> ay <i>afongcha</i> , mo <i>way</i> <i>ma-itatapiyancha</i> as <i>esa</i> ay <i>afong</i> , ay <i>aman</i> nan <i>fafa-i</i> mo <i>faken</i> nan <i>laraki</i> nan <i>kan-ama</i> . | 3. At the beginning of the <i>lopis</i> ceremonies, the household where the husband and wife stay hold a daytime pig sacrifice, including whoever they stay with in the same house, whether the father of the woman or of the man. |
| 4. <i>Oray</i> <i>fakencha</i> <i>ama</i> ay <i>iyon-acha</i> nan <i>kakad-ancha</i> . | 4. Even if it is not their father but an older sibling that they stay with. |
| 5. <i>Achi</i> pay nan <i>sangfowena</i> , <i>achi</i> <i>ilangen</i> nan <i>amam-a</i> , ay <i>fotlencha</i> et <i>asinancha</i> ay <i>mangikhakho</i> . | 5. When they hold this pig sacrifice, the old men do not distribute the raw pig meat, they cut it into slices and salt it for putting away. |
| 6. <i>Mawi-it</i> <i>pan</i> , ya <i>ench</i> a <i>fomangon</i> si nan <i>esa</i> ay <i>ab-afongan</i> si <i>fafarro</i> , et <i>omeycha</i> <i>omara</i> as <i>pakhey</i> si <i>arang</i> . | 6. In the early morning, they go to a ward house to wake up some of the young men, and they go to get rice from the granary. |
| 7. Nan <i>omayancha</i> , <i>mangon-ona</i> nan <i>in-ina</i> <i>wenno</i> <i>am-ama</i> ay <i>aman</i> nan <i>che-ey</i> <i>chomno</i> et <i>e-egnana</i> nan <i>ongot</i> ay <i>napapay-an</i> si <i>akit</i> ay <i>tapey</i> , et siya <i>akhes</i> nan <i>somkhep</i> ay <i>mangipachakar</i> | 7. As they go, the old woman or the old man who is the father of the person performing the <i>chono</i> ceremony goes ahead holding a coconut shell bowl in which a little rice beer has been placed, |

- si nan pakhey as arang, esa soponen nan che-eycha inmey, ay wad-ay warocha wenno sinporo ya chowa. and that person also is the one who will enter the granary to pass out the rice, then the others who went pile it (into the carrying baskets), there can be eight or twelve (people).
8. Isa-archa chi et manganacha, esacha pan masisyan ay koma-an. 8. They take it back to the village and eat, then they disperse.
9. Ag-akhew, mayomyom nan inin-a ay akhicha ya kakayongcha et fayowencha engkhanay amfattang, mo achi karpas si nan kag-aw. 9. In the midmorning, the older women who are their relatives and their friends gather and pound rice until the afternoon, if they did not finish it by noon.
10. Manganacha met la-eng nan che-eycha infayo. 10. The ones who pound also eat.
11. Kag-aw si nan infab-ayowancha, chey insangfo akhes nan che-ey aliwidna. 11. In the noon of their rice pounding, the other parent-in-law also performs a pig sacrifice.
12. Mawakas akhes, chey encha akhes mamakhey si nan arang nan che-ey ninsangfo, et soma-archa manganacha, esacha khes koma-an, ya wacha akhes nan inomencha ay fayas si nan soma-arancha. 12. The next day also, they go to get rice from the granary of the one who held a pig sacrifice, and when they return home they eat, then they also leave, they also drink sugarcane wine when they return to the village.
13. Achi pay ag-akhew, mayomyom nan inin-a ay mamayos chis nan pakhey. 13. So in the midmorning, the women gather there to pound rice.
14. Chey nan tona ay arkhe, siya nan manongsongan nan che-ey aman nan chomno. 14. On this day, it is the time when the father of the person holding the *dono* performs the *songsong* ceremony.
15. Songsongana, ay apedna aran nan khinekhed ay watwat sa-et nan tafako, kecheng ay ipa-eyna as nan topil nan che-ey khinekhed sanat afoyan, ay as ya-angkhay nan kanana, ay kaneg lowaro, ay mangipakhawis si nan am-in ay ma-ik-ikkan, am-amed nan encha manarrateyan, ay kananan, "Inkhakhawischa nan manarratey." 15. In performing the songsong, he just gets a slice of meat and some tobacco, then he puts that slice of meat into a *topil* basket and says an *aboy* prayer over it, he just says anything, like a church prayer, to bless² what is to be done, especially their going to get the logs for the vat stand, he says, "May those who get the vat stand logs be blessed."
16. Achi pay mawakas, siya nan 16. The following day, it is what they call

kanancha en koskos.

the *koskos* 'strip bark' (day).

17. Nan na-ay koskos siya nan mayomyoman nan amam-a et omeycha mamating si nan matakho, ya nan as-asag-en nan omayancha, tay cha-an ya soma-archa.

17. This *koskos* day is when the men gather together and go to collect still green branches, they go to a close place, because they return to the village soon.

18. Soma-archa pan et ominomcha, kecheng ay mafalin ay masisyancha ay mangney si nan pinangaschas ka-ab-afongancha.

18. When they have returned home and had a drink, then they disperse to take their headaxes to their homes.

19. Kecheng ay kasicha omawid nan tapina, et wachacha nan ma-iyafat ay tapin nan amam-a, chey enchat chepapen nan esay fotog ay kher-tencha.

19. Then some of them go back again, and some of the men meet them, so they then go to catch a pig and they kill it.

20. Fotlencha et ikhakhocha.

20. They cut up the meat and put it away.

21. Kecheng pan ay mawakas encha mamarratey.

21. Then the next day they go to get the vat stand.

22. As nan amfattang si nan koskos, kasina akhes songsongen et achicha mangan si nan maschem, et mawakas khes ay charratey, maka-ey nan che-ey chomno et wa nan am-ama ay kaneg mamoforeg an siya, sa-et wacha nan e-egnancha ay ono-on.

22. In the afternoon of the *koskos*, he again performs the *songsong* and they do not eat in the evening, and the next day which is the *charratey* "vat stand" (day), the one holding the *chono* goes with them and there is an old man whom he follows, and they hold a lighted bundle of rice stalks.

23. Maschem khes si nan charratey, achicha mangan, et engkhana ay mawakas, achi kayet mangan si nan wi-it, oray nan kag-aw, chey nan maschem achi kayet mangan, ngem mafalin ay nan tapey mo way inney si taken ay ipokhaw, siya nan komma-nancha et sokod kasi mawakas esacha mangan ay khawis.

23. On the evening of the *charratey* (day), they do not eat, (even) until the next day, they do not eat in the morning, even at noon, so in the evening still they do not eat, but if some person has taken rice beer, they can eat of that and not until the next day can they eat well.

24. Maligwatchas afongna et mangon-ona nan che-ey am-ama ya nan che-ey chomno, sa omon-onod nan ib-acha, ay amam-a ay naligwat si

24. They start at his house and that old man and the person holding *dono* lead the way, and their companions follow, that is the men who started from the house of the

- afong nan chomno as nan mafofor-khancha ay omey, et omeycha as nan che-ey encha manarrateyan. *chomno* to go with them as they go in a long line, going to the place where they will get the (tree for the) vat stand.
25. Nan na-aycha nalgwat as chomno ay sinpamoreg, kaneg chicha nan mangon-ona ay pomoyos nan char-ratey, et nan ka-ipo-ipokhaw ay larraraki omeycha khes ay mangchan an chicha. 25. This line of people who start from the house of the *chomno*, it is as though these are the first ones to cut (trees for) the vat stand, and the crowd of men go to reach them there.
26. Omey nan che-eycha nangon-ona et poyowencha nan esa ay fatang, mo an-ancho, ngem mo ap-aptik chowa nan poyowencha. 26. The ones who go ahead go and fell one pine tree, if it is tall, but if it is short they will fell two.
27. Et wiswisancha nan sipsipna, sacha tokotokan nan insasawing ay ochocha et pay-anchas pangarna. 27. Then they scrape off its bark, then they chop off the large branches on either side and attach them as bearers.
28. Nan pating nan na-ay pinoyocha, siya nan aran nan che-eycha narakay ya nan ongong-a as awitcha. 28. The small branches of the tree that they fell, that is what the old men and the children get as their loads.
29. Napangar pan chi, chey omeycha nan ipokhaw et atangancha ay mangisa-ar, ay atangan nan tapina nan esa, kowan nan tapina nan esa. 29. When the bearers have been attached, the people go and carry it to the village, some carry one of the trees, the rest carry the other.
30. Nan che-eycha narakay ya nan ongong-a, mangon-onacha sa-et nan che-ey chomno ya nan am-ama ay kadowana, mangon-onacha khes, ay mo nalgwatcha achicha kasi sad-esad-en nan che-ey charratey, igchat innana-ad ay soma-ar. 30. Those old men and children, they go ahead and the *chomno* and the man who is his companion, they go ahead also, and when they start they do not wait for the vat stand logs, they just go straight home.
31. Mafalin ay wa nan ma-iforeg an chicha ay amam-a. 31. Some of the men can accompany them.
32. Soma-ar pan chachi nan manarratey, et pachakarencha nan tapey et iwaragchas nan ipokhaw, et kanencha sa-et akhes nan fayas ay inomencha. 32. When those who went to get the vat stand return home, they bring out the rice beer and share it around the people, and they drink it and also the sugarcane wine.
33. Narpascha ay naka-inoman, chey 33. After they have had their drink, they

mangancha.

eat.

34. Nakakanancha pay, ay kecheng ay koma-ancha nan ipokhaw, et wacha ya-angkhay nan mataynan ay mangikha-eb si nan che-ey charratey, ya encha omilas sangchar et epchascha ikha-eb, esacha koma-an ya encha khes aran nan lebkan ay inlefekan nan inin-a as nan mawaksana.

34. When they have eaten, the people leave, there are only some left who will make the vat stand, and they go to find a vat and just put it on, then they leave to get the ceremonial pounding trough in which the women will pound on the following day.

35. Mawakas, kecheng ay isog-edcha nan enem ay sangchar ay makan et maroto.

35. The next day, they place on the vat stand six vats of rice and it is cooked.

36. Chey okatencha nan watwat ay sinporon ekep ay kopkop, sa-et nan toron ekep ay fekhas, ya nan sin-ekap ay teklingna.

36. They bring out ten double slices of skin, and three double slices of flesh, and one double slice of thigh meat.

37. Nan sinporon ekep ay kopkop, siya nan ichakarcha ay mangiwatwat si nan che-eycha ipokhaw as chera ay inasaw-an ya cha-an ay ongong-a.

37. The ten double slices of skin, that is what they take out to distribute to those people outside who are married and still young.

38. Nan che-eycha amam-a ay wachas afong, ay kanancha en tomarowan (wa nan inneycha ay fayas ya tapey ay na-ipa-ey si nan tarowan ay khameng mo faken fanga), chicha nan mangiwatwat si nan che-ey epat ekep ay fekhas, mo way masawar, mafalin ay agtancha nan tapin nan wachas chera ay ipokhaw.

38. Those men who are inside the house, who are called the *tomarowan* 'fillers of the *tarowan*' (they have taken sugarcane wine and rice beer to be put in the *tarowan* wine jar if not in a clay pot), they are the ones who distribute the four double slices of meat, if there is some left over, it can be given to the rest of the people who are outside.

39. Nan na-ay met la-eng ay wi-it, wacha nan marpo ay pakhey as nan che-ey aliwid nan che-ey mangipadnos nan sin-asawa (nan che-ey aman nan fafa-i, mo as afong nan laraki nan chomnowancha).

39. On this same morning, some bundles of rice come from the co-parent-in-law of the one who is giving the *chono* for the couple (the father of the woman, if they are holding the *chono* at the house of the man.)

40. Wad-ay chowan fetek mo achi toron fetek ay pakhey, et iligwat nan epat mo faken limacha ay mangney sid-i as chomnowancha, khes nan sinkotlongaw ay faratong ay ib-an nan

40. There are one hundred if not one hundred fifty bundles of rice, which are brought to the house where the dono is being held by four if not five people, also one *kotlongaw* basket of *faratong* beans to

pakhey, ay e-egnan nan esa ay in-ina.	go along with the rice, which is carried by one woman.
41. Eneycha chi et isa-adcha.	41. They take them and put them down.
42. Kecheng ay ilokhicha nan lefek ay insowe-eycha.	42. Then they begin the ceremonial pounding singing the <i>sowe-ey</i> song.
43. Wad-aycha khes nan inin-a ay mayomyom ay mangney si nan achangcha ay pakhey ay toron iting, nan esa wad-ay nan epat iting, chey nan tapina powak, isonga angsan nan mayomyom ay pakhey.	43. There are also women gathered there who have taken their wedding gift such as fifteen bundles of rice, from one there may be twenty bundles, from others twenty-five bundles, that is why there is a great amount of rice gathered there.
44. Achi pay nan na-aycha mangney si nan achangcha, chicha nan lapon in-lefek, ay mangib-as nan che-eycha inin-a ay nangney si nan fachang.	44. These women who have taken their wedding gift, these are the first to pound, joining with those women who brought the <i>fachang</i> 'help' (rice).
45. Na-ilokhi nan lefek sid-i.	45. The ceremonial pounding begins there.
46. Narpas ay ninwatwatcha et mangancha.	46. After distributing meat they eat.
47. Nakakanancha pan, chey omey nan inin-a et khonotencha nan che-ey epat sangchar ay makan, ay inchidligcha ay waschin khoma-od si kowana.	47. After they have eaten, the women go to snatch the rice from four of the vats, shoving forward so each can dig out some for herself.
48. Isongna nan makan aped ma-iwasit tay achicha igtek ay mangara.	48. That is why the cooked rice is just wasted because they do not get it properly.
49. Ig khes ka-asi nan ma-id arana ay makan, tay mampay khinnonot, ngem wacha nan mapno nan sokopna wenno tarkana.	49. It is too bad for those who don't get any rice, because it is done by snatching, but there are some who fill up a <i>sokop</i> basket or a head basket.
50. Mamingsan pay et wa nan ig ma-atongan, ay atongan si makan.	50. Sometimes moreover there are women who are badly burned, burned by cooked rice.
51. Khinonotcha chi nan epat sangchar ay makan, et waschin mangney si	51. When they have grabbed the cooked rice from the four vats, each takes what

afongnas nan khinonotna.

she got to her house.

52. Nakhonot nan makan, ya nakakanancha nan ninwatwat, ay nangan si nan chowa ay sangchar ay makan, kecheng ay enchat chepapen nan fotog ay kananchan senga.

52. After the rice has been grabbed, and those who received meat shares have eaten, eating from the two vats of rice, they go to catch a pig for what is called the *senga* sacrifice.

53. Eneycha, chey khertencha, sachat sakfaten et eneychas aliwidna, ay ifoforeg nan inan ya aman nan chomno.

53. They take it, and kill it, and then they carry it on their shoulders taking it to their co-parents-in-law, the mother and father of the *chomno* follow.

54. Omeycha as chi kapey-en nan laraki, esacha kasi iyawid as chomno et fekfekenchacha.

54. They go there and the man says a *kapy*a prayer over it, then they again return it to the house of the *chomno* and butcher it.

55. Fotlencha khes chi et ikhakhocha, chey nan potona kowan nan inchono ay kanancha, ay nan che-eycha chowa ay ongong-a ay encha inayakhan as nan che-ey afat nan chey chomno ay laraki, sa-et nan mamagkhit ay pang-feg nan fafa-i as kamagmagkhitna, ay naseseypancha ay sin-asawa.

55. They cut up the meat and put it away, the intestines belong to what they call the *inchono* "workers", two boys whom they go to call from the ward house of the man who is the *chomno*, and the young women who were the sleeping hut companions of the woman when she was still unmarried, when they were sleeping together as a couple.

56. Et nan na-aycha inchono, chicha nan mafabfa-ar ya infab-ayo engkhana ay marpas nan lopis, ay mapokar nan charrateyna.

56. These workers, these are the ones who are the messengers and the rice pounders until the end of the *lopi*s ceremonies, when its vat stand has been dismantled.

57. Achi pay wa nan en-eneycha ay makan ya watwat nan na-aycha inchono as nan ag-akhew ya nan maschem ay khiniyagcha.

57. These workers are taking rice and meat that they have put in their rice plates in the midmorning and in the evening.

58. Na-ilokhi akhes nan ayyeng si nan na-ay ay arkhe.

58. The singing of the *ayyeng* song begins again on this day.

59. Inlebrehek nan inin-a et engkhana ay ma-amfattang, chey nan khes amam-a, kowacha ay mangay-ayyeng.

59. The women pound rice until the afternoon, as for the men, what they do is continually sing the *ayyeng*.

60. Ma-isoyaw pan khes, kecheng ay isog-edcha nan enem ay sangchar mo

60. In the early afternoon also, they place over the fire six if not five vats, and cook

faken lima, et lotowencha nan makan. rice.

61. Naroto chi, chey omeycha khes nan inin-a ay manganot si nan epat ay sangchar, et nan chowa ay sangchar ogkhay, tay as kanen nan mana-ing si nan maschem. 61. After it is cooked, the women go again to snatch the rice from four of the vats, two of the vats stay, because they are the food of the singers of the *cha-ing* song in the evening.

62. Achi pay maschem, siya nan kanancha en cha-ing. 62. So in the evening, that is what they call the *cha-ing* (time).

63. Nan na-ay cha-ing, magret nan esa ay fotog et maroto. 63. On this *cha-ing* (evening), a pig is killed and cooked.

64. Mayomyomcha khes nan ipokhaw si na ay mangiwatwat, ngem achicha aped iwathat mo cha-an marpas nan che-ey cha-ing, ay kaneg ayyeng ngem taken tay wacha nan fib-ilangenchas na ay kankanancha, sachat ig iyawawe ay mangwani. 64. The people again gather here to receive meat shares, but they do not hand out the meat if the singing of the *cha-ing* is not yet finished, it is like the *ayyeng* song but it is different because there are a fixed number of things that they sing, and they shout as they sing.

65. Nan cha-ing anchoancho, isonga ilokhicha nan lapona et lepasencha nan akit, mo nabray nan topekcha as nan fokhaw chey isa-adcha et mangayyengcha. 65. The *cha-ing* is very long, that is why they start the beginning of it and finish a little, when their mouths are tired from the shouting they stop and sing the *ayyeng*.

66. Marpas nan ka-at ay ayyeng, chey kasicha khes itorey nan cha-ing. 66. After how many *ayyeng* songs, then they again begin to sing the *cha-ing*.

67. Siyasiya nan ikkancha, et engkhana ay marpas nan che-ey cha-ing ay kanancha. 67. This is what they keep on doing, until what they call the *cha-ing* is finished.

68. Narpas nan cha-ing ay makwani, kecheng ay iwathatchat nan che-ey fotog ay linotocha. 68. After the *cha-ing*, then they distribute the meat of the pig that they have cooked.

69. Inwathatcha chi, kecheng ay mafokar nan ipokhaw, ngem wachacha nan mataynan ay omian. 69. After receiving their shares, the people disperse, but there are those who are left behind to stay overnight.

70. Nan che-eycha omey makicha-ing, wacha nan tanfocha ay tapey, tafako, wenno fayas ay inawitcha as nan omayancha, et in-inomencha kannay 70. Those people who go to join in the singing of the *cha-ing*, they make donations of rice beer, tobacco, or sugarcane wine which they carried with

sid-i ay ipokhaw.

them when they went there, and the people there drink it straight away.

71. Mawaksan nan cha-ing si nan ag-akhew, mayomyom akhes nan ipokhaw ay amam-a et parparencha nan epat ay manok.

71. In the midmorning of the day after the *cha-ing*, the men gather again and kill six chickens.

72. Parparencha nan esa as sokrot, ya chowa as nan le-em as afong, sa-et nan esa as chera.

72. They kill one in the sleeping area, and two in the eating area of the house, and one outside.

73. Achi pay nan che-ey esas sokrot ay manok, wa nan tekemna, ay sin-ekep ya nan sinfotor ay teklingna.

73. That one chicken (that is killed) in the sleeping area, it has meat added to it, one double slice and a slice of thigh meat.

74. Nan chowa ay manok si nan le-em, toron ekep nan tekemna ay watwat, sa-et akhes nan toron ekep ay tekem nan che-ey naparpar as chera.

74. As for the two chickens in the eating area, three double slices are the accompanying portion of meat, and three double slices are also the added portion of the one that is killed outside.

75. Mo naroto chachi, kecheng ay i-watwatcha.

75. When they are cooked, they distribute them.

76. As afong nan aliwidna omeycha khes nan ib-an nan amam-a, ay mangiwatwat si nan na-ikhakhos chi.

76. Some of the men also go to the house of their co-parent-in-law, to distribute meat from what had been put away there.

77. Wacha kayet nan khonoten nan inin-a ay makan, ay toro mo faken epat ay sangchar.

77. There is again the grabbing of cooked rice by the women, three or four vats.

78. Siya nan khes ay arkhehew nan pidwan si lefek.

78. That day also is the second day of *lefek* ceremonial pounding.

79. Achi pay nan inin-a mayomyomcha khes ay inlefek.

79. The women gather to pound.

80. Siya nan pidwan si lefek nan wad-ay nan inney nan inin-a ay kanegcha tanfo ay as ya-angkhay ay tapey, kisoro, wenno sinapa.

80. It is on this second day of ceremonial pounding that the women bring their contributions of anything such as rice, matches, or food cooked with sugar.

81. Ngem nan eneycha, kowacha ya-angkhay ay inlebefek, chicha nan mangmangan.

81. But what they take, it belongs only to those who do the pounding, they are the ones to eat it.

82. Oray nan ongong-a, omeycha makikhog-orad si nan che-eycha en-eney nan inin-a, isonga khome-nekcha ay inlebrehek ay apedcha khomig-iyaw, tay nan che-ey mampay eneycha ay makmakan, ay khog-ara-chen nan ongong-a.
82. Even the children, they go to join in grabbing for what the women took, that is why they remain quiet while they are pounding then suddenly shout out, because of the food that they took, which is being snatched by the children.
83. Engkhana ay marpas nan lefek, esa ma-id khig-iyawancha as makmakan, tay chicha ay inlebrehek, kanegcha khes in-imommorta, isonga mo way laychencha ay i omaras tapey, wenno sino chey, ingadnancha siya ay as ya-angkhay kananchan siya.
83. Not until the end of ceremonial pounding, that is when there is no more shouting out, those who are pounding, it is as though they are imposing fines, because if they want someone to go get rice beer, or whatever, they just name that person and just say anything to her.
84. Achi pay wa nan i omara, et eneyna, khonoten nan ongong-a.
84. So there is sometimes something that a person goes to get, and when she takes it, the children snatch it away.
85. Siyasiya nan ik-ikkancha ay inlebrehek, et engkhana ay maroto nan makan ay encha inkhonot, esa marpas nan lefek, tay ngawngawen nan khonot, ay nan che-eycha inlebrehek omey nan tapina ay makikhonot, isonga akit nan mataynan ay inlehek.
85. That is what the rice pounders continue to do, until the rice is cooked that they go to grab, then the pounding is finished, because the grabbing creates confusion, some of the rice pounders go to join in grabbing for cooked rice, and only a few are left to pound.
86. Siya chi nan somang-an nan mataynan et kecheng ay mafokarcha kay man.
86. That is what discourages the ones left and so they separate.
87. Amfattang, omey nan che-eycha chowa ay larraraki ay inchono ay ongong-as nan ab-afongan nan che-ey chomno, et encha waswasen nan pangatorcha ay kanancha en, "Akas pangafong."
87. In the afternoon, those two workers who are boys from the ward house of the *chomno*, they go to each of the houses of their fellow ward mates saying, "Come to the *pangafong*³ (feast)."
88. Achi pay maschem siya nan pangafong ay omayan nan am-in ay pangatorna ay amam-a, fafarro ya nan anan-ak ay i mangan sid-i as chomno.
88. In the evening, that is the *pangafong* feast when all the ward mates of the man go, young men and boys go to eat with the *chomno*.
89. Nan ikkancha, mayomyomcha onas nan che-ey ab-afongancha, ngem
89. What they do, they gather first at their ward house, but some of them can go first

mafaalin ay wacha nan tapina ay mangon-onas chomno, ay ad-i chomakar onas nan ab-afongancha, et mo mayomyomcha chey waschin minngeteg si ine-egnana ay sareng, et mangon-ona nan esa ay am-ama, et maforegcha ay omey si afong nan che-ey chomno.

90. Omchanchas chi, chey inwe-ercha ay mangwani en in mali nan in pangafong.

90. When they arrive there, they sing a weel song, "The *pangafong* feasters have come."

91. Kecheng ay nakawe-erancha, mangayyengcha, et marpas chey pachakarencha pan nan tapey ay nakha-eb si nan toro mo faken epat ay fanga, et kanen nan che-eycha in pangafong.

91. After they have sung the *we-er* song, they sing the *ayyeng*, and when that is finished they bring out the rice beer that has been made in three or four jars, and the *pangafong* feasters consume it.

92. Narpas pan nan kakanchas nan tapey, chey ilokhicha pan nan ayyeng et engkhana ay maroto nan iwattatcha, ngem wacha khes nan fayas ay inomencha.

92. When the rice beer has been consumed, they begin to sing *ayyeng* until the meat that is to be distributed is cooked, but there is also some sugarcane wine that they drink.

93. Naroto pan et inwattatcha, esacha mangan, chey kasincha akhes ngetchan nan sareng ay silewcha, et maforegcha ay omey si nan ab-afongancha.

93. After it is cooked they distribute meat, then they eat, and then again light the pitch pine that are their torches, and go back to their ward house.

94. Omchanchas chi, chey pomatongcha et kaneg matotya nan che-eycha amam-a as okongna, esa pan kanan nan esa ay am-ama en, "Sino nan wa nan inilana ay owar wenno otot si nan omayantako ya nan omawichantako, ifakhana."

94. When they arrive there, they sit down and the older men tell stories around the ward house fire, then one of the men will say, "Whoever saw a snake or a rat while we were going or returning, tell it."

95. Chey mo ma-id mangifakha, kecheng ay ifakhana en, "Entakot ay, masisyantako, ngono man ya khawis."

95. If noone reports anything, he will say, "Let's go, let's disperse, probably everything is good."

96. Kecheng ay masisyancha, ay waschin omey si afongna.

96. So they disperse, each one goes to his house.

97. Nan fafarro ya ongong-a eneycha

97. The young men and boys take their

nan watwatcha as ka-ab-afongancha, meat shares to their houses, and then
sacha kasi omawid ay maseyep. return to sleep.

98. Isonga ifakhacha nan wa nan 98. The reason they say whether they saw
inilana ay otot wenno owar si nan a rat or a snake on the trail, it is taboo is
charan, ket panyew ya ta siya ay khet- what they understand.
kencha.

99. Mo nan omayancha as chomno 99. If it was on their way to the house of
nan nangil-ancha as nan otot, wenno the *chomno* that they saw a rat, or a snake,
owar, mo faken ya nginongowan si aso or a dog barked at them, they say that as
chicha, chey kanancha en at nan for those people who are the *chomno*,
che-ey chinomno, nan at wa nan something bad will happen to them.
nga-ag ay omchan ay ma-ikkan an
chicha.

100. Ngem mo nan omawichancha as 100. But if it was on their return that they
way inilacha, mo faken ya nangongo- saw something, or were barked at, it will
wancha, chey at chicha ay sinpangator be those ward house members to whom
nan as wa nan ma-ikkan ay nga-ag, something bad will happen, that ward
chicha ay sinpangator nan kanpanyew house group are the ones to whom the
sid-i. taboo there belongs.

101. Nan iwatwat nan inpangafong to- 101. The meat share that is distributed to
fotob, am-in nan che-eycha fotog ay the *pangafong* feasters is the *tofotob*, all
nagnagret, sa-et nan kopkop ay of that pig that they had killed, including
iyib-acha. the skin.

102. Mawaksan nan pangafong, siya 102. The day after the *pangafong* feast is
nan kanancha en safosab. what they call *safosab* 'wedding prayer'
(day).

103. Siya na khes nan mamarparancha 103. It is on this day also that they kill a
as nan esa ay manok, paymo angsan chicken, but if he has many chickens, six
nan manokna, enem ay manok nan chickens can be killed.
maparpar.

104. Nan ma-itapi khes si nan manok, 104. What is added to the chicken is ten
sinporon ekep ay watwat ya nan tek- double slices of meat and the thigh meat,
lingna ay sin-ekap. which is one slice.

105. Lotowencha khes chi et maroto, 105. They cook this and when it is
kecheng ay iwatwatcha. cooked, they distribute it.

106. Kecheng ay nan tofo, siya chi ay 106. The *tofo* rice cakes, it is on this day
arkhew nan marotowana. that they are cooked.

107. Achi pay penpenancha ay inin-a nan che-eycha linakha ay tofon si onas, et kag-aw lotowencha. 107. The women fill up those small containers made of woven sugarcane leaves, and when it is noon they cook them.
108. Chey maschem, mayomyom nan inin-a ya ongong-a ya wad-ay met la-eng nan larraraki ay omey, et inwat-watcha, ngem annak-it nan watwatcha, tay akit nan lotowencha, esacha pan mangan si nan tofo. 108. In the evening, the women and children and also some of the men gather, and they distribute meat, but they only get just a little, because only a few are cooked, then they eat the *tofo* rice cakes.
109. Nan mataynan ay tofo, eneycha as nan akhicha, nan sinchodwa mo faken sintotlo, sa-et nan che-eycha inchono ay chowa ay larraraki ay ongong-a, ya nan mamagkhith ay pang-feg nan fafa-i, ened-a nan kowacha, tay wa nan sinpoporocho mo achi ma-ed-edcha, ay eneychas ka-ab-afo-ngancha. 109. The leftover rice cakes, they take (them) to their relatives, two each if not three each, and those two boys who are the workers, and the young women who are the sleeping hut companions of the woman, they get many, because they can have ten each or more, which they take to their houses.
110. Nangancha as nan tofo, chey mafokarcha. 110. They eat of the rice cakes, then they separate.
111. Mawakas siya nan sikhid ay kanancha. 111. The next day is what they call the *sikhid* 'vat stand removal' (day).
112. Ngem nan sikhid, nan maschem nan ma-ikkanana. 112. But the removal of the vat stand, it is at night that it is done.
113. Achi pay nan ag-akhew, wa nan omey ay amam-a, et foma-archa as chi omaras fengwil ad Longfoy as khowab Fanasan. 113. In the midmorning, some of the men go (to the house), and they send from there (people) to get *fengwil* bamboo from Longfoy below Fanasan.
114. Kecheng ay omali nan che-ey nafa-ar ay inmaras fengwil, chey likewencha, et wa nan cha-an ay tofona, sa-et isokrob nan esa ay am-ama. 114. When the ones who were sent to get *fengwil* bamboo come back, they make a circlet out of it, there are still leaves (attached), then one of the old men places it on his head.
115. Omaracha akhes si pa-or et pet-akencha, sacha ikakcheng ay chowa mo fakencha toro, et wa nan esa ay ma-id kowana as nan chey pa-or, sacha pan chomakar ay 115. They also get reeds and split them, then they divide them out to two or three men, and there is one person who doesn't get any of those reeds, then they go outside to perform the *tabtafing* ritual.

intabtafing.

116. Chomakarchas nan pantew, chey nan che-eycha nange-egnan si nan pa-or, isag-enchas nan topekcha, et egnan nan esa ay lima, sa-et nan esa ay lima, siya nan manmankang si nan pa-or et napanpanakpak.

116. They go out to the front yard, and those holding the reeds place them near their mouths, they hold them with one hand, and with the other hand they keep separating (and releasing) the (split) reeds, making a clacking sound.

117. Nan esa ay am-ama ay ma-id e-egnana as pa-or, siya khes nan manochoraw, ay kaneg manas-ayaw si nan inyadyad-anancha.

117. The one man who does not hold any reeds, he is also the one to do the *choraw* dance, it is like *sayaw* dancing while (the others) move up and down.

118. Narpascha ay inyadyad-an, chey pomatongcha et farosan nan che-ey manas-ayaw, sachá pan we-eran am-in.

118. After they have finished the dance movements, they sit down and the one who was doing the *sayaw* shouts a *faros* challenge, then they all sing the *we-er* song.

119. Nakawe-erancha, kecheng ay kasicha tomakcheg, ay kasi inyad-an, sachá kasi pomatong ya farosan nan che-ey manas-ayaw, sachá we-eran.

119. After they have finished the *weel* song, they again stand up, and again move slowly up and down, then they again sit and the *sayaw* dancer shouts *faros*, then again they sing *we-er*.

120. Narpas, kasicha tomakcheg si nan ikapitlo et inyad-ancha ya manas-ayaw nan esa, sachá kasi pomatong et we-erancha, sachá pan somkhep et ominomcha, tay narpascha ninwatwat esacha intabtafing.

120. After that, they again stand for the third time to do the *yad-an* movements while one dances, then they again sit and sing the *we-er*, then they go inside and drink, because they have finished distributing the meat and doing the *tabtafing*.

121. Naka-inomancha, chey aran pan nan esa nan tapey ay ipa-eycha as nan towwed, et eneyna ad Mongaw, siya chi nan kananchan wakey, et apedna fog-isán nan che-ey esay chap-ay ay omaras akit si nan che-ey tapey, sanat isa-ad si nan chap-ay ay as ya-angkhay si kanana ay inkhawisan nan chinomno.

121. After they have finished drinking, one of them gets rice beer and puts it in a *towwed* container, and takes it to the ward house at Mongaw, this is what they call *wakey*, and he just sprinkles some on one of the paving stones using a little of that rice beer, then he puts it down on the paving stone and says anything as a blessing for the *chomno*.

122. Achi pay nan che-ey tapey, mo way ipokhaw ad Mongaw si am-ama, arana et eneyna as afongna, pay mo

122. As for that rice beer, if there is a man at Mongaw, he will get it and take it home, but if there is nobody there, the one

- ma-id ipokhaw, nan che-ey nangney nan mangara ay mangney si afongna. who took it will get it and take it home.
123. Narpas chi nan tabtafing, et nan kag-aw ma-id ma-ikkan, ay nan che-eycha inchono ya mo way ib-acha as inin-a nan infab-ayo. 123. After the *tabtafing* ritual, in the middle of the day nothing is done, the workers and if they have helpers who are women pound rice.
124. Ngem ma-isoyaw, ma-isog-ed akhes nan chowa ay sangchar, et maroto nan makan. 124. But in the early afternoon, two vats of rice are placed on the fire, and rice is cooked.
125. Naroto pan chi, chey omey nan akit ay inin-a et khonotenchana nan esa ay sangchar, ngem khawis ay khonot chi, tay amancha khinnowad, ay mangipa-ey si nan khiyag nan che-eycha inin-a. 125. When it is cooked, a few women go and snatch the rice from one of the vats, but that is a good snatching, because they do it using serving ladles, and place it on the rice plates of those women.
126. Nataynan nan esa ay sangchar, et siya nan kowacha as nan maschem ay sikhid, ay maparparan nan esa ay manok. 126. One vat is left, and it belongs to those who go in the evening, which is the *sikhid* vat stand dismantling (time), when they kill a chicken.
127. Mayomyom khes nan ipokhaw si nan maschem ay sikhid et manganacha, sacha pan aped fakasen nan charratey ay mamokar, et wi-iwi-it, sacha pan pasken chi nan charratey. 127. The people gather again in the evening, which is *sikhid*, and they eat, then they just destroy the vat stand by breaking it up, and in the early morning, then they split up the vat stand logs.
128. Narpascha ay nangan si nan sikhid, chey wa nan omey ay amam-a as afong nan aliwid nan kad-an nan chinomno, et parparencha nan esa ay manok, et inwatwatcha khes sid-i. 128. After they have finished eating on the *sikhid* night, there is an old man who goes to the house of the co-parents-in-law of the place of the *chomno*, and they kill a chicken there also, and distribute it.
129. Oray nan inin-a wacha nan maka-ey, ya oray khes nan che-eycha inchono, mafalin ay maka-eycha. 129. Even some of the women can go, and even the workers, they can also go.
130. Mawakas siya nan tetekrad nan che-eycha inchono, ay mamagkhit ya nan chowa ay ongong-a ay larraraki. 130. On the following day is the final day of the workers, that is, the young women and the two boys.
131. Omei chachi nan inchono as nan wi-it et manganacha, esacha pan khowachen nan makan, et pay-ancha nan 131. The workers go in the morning and eat, then they serve out rice, and place it in a *sokop* basket, if not a head basket, and

- sokop, mo faken tat-arakka as nan makan, et waschin mangney si afong-na. each one takes it to his house.
132. Achi pay mo sinporocha ay inchono, sinporo ay tat-araka wenno sokop nan ipappa-eycha ay watwat si nan eneycha as afongcha ay makan si nan winnakas ya minnaschem. 132. So if there are ten workers, they will put meat shares on ten head baskets or *sokop* baskets for them to take to their houses every day and every night.
133. Waschin nangney pan si kowana ay makan si afongcha, chey kasicha omawid et inkor-opcha, ay kor-opan-cha nan am-in ay wachas chi, ay khom-i, ya tapa, et encha iwasit si nan fa-ang nan che-ey chinomno, mo faken as ya-angkhay ay fa-ang. 133. Each one takes the rice that belongs to them to their house, then they return to gather up the rubbish, they gather up everything that is there, such as empty rice panicles, and the husks, and go to throw it out on the sugarcane patch of those *chomno*, if not anyone's sugarcane patch.
134. Nakakor-opan-cha, kecheng ay encha in-emes. 134. After they have finished the cleaning up, they go to take a bath.
135. Soma-archa khes, kasincha omey et encha mangan si nan finokhay ay kanan-cha ay makan, sachat iloto nan charan si fotog ya nan chereng nan watwat ay na-asinan. 135. When they return home, they again go and eat of what they call the *finokhay*, which is cooked rice, then they cook the blood of the pig with the liquid from the salted meat.
136. Marpascha ay mangan, kecheng ay mafokarcha, et narpas nan chon-cha ay makwani en inchono. 136. After they finish eating, they separate, and the work of those who are called the workers is finished.
137. Nan akhes sin-asawa ay chinom-no, siya chi ay arkhe-w si nan ag-akhe-w nan encha in-emsan, ay ad Chakkit nan fafa-i, chey ad Chatngan nan laraki. 137. Also the couple who performed the *chono*, this is the day in the midmorning when they go to take a bath, at Chakkit for the woman, and at Chatngan for the man.
138. Kecheng chachi nan ma-ikkan si nan tod-i ay arkhe-w. 138. That is all that is done on that day.
139. Mawakas, kecheng ay i mang-ew nan laraki ay chinomno, et isoblin nan amacha ay i in-emes. 139. The next day, the man who performed the *chono* goes to get wood, and their father takes his turn to go have a bath.
140. Makag-aw pan, insangfocha ay 140. In the middle of the day, they have a

siya nan terwad.

sangfo pig sacrifice, which is the *telwad*.

141. Achi pay mayomyom nan amam-a, et parparencha nan chowa ay manok, sachat tekman si chowan ekep mo achi toro et lotowencha.

141. The men gather, and they kill two chickens, then they add two double slices of meat if not three and cook it.

142. Maroto pan, chey khekhechencha et iwatwatcha esacha mangan, et siya chi nan kanancha en lifon.

142. When it is cooked, they slice it up and distribute it and they eat, and that is what they call *lifon* 'meat distributed prior to the catching of a pig'.

143. Narpas nan lifon, chey encha chepapen nan fotog et khertencha.

143. When the *lifon* is finished, they go to catch a pig and kill it.

144. Achi pay nan na-ay ay magret, angсан nan ma-ilang, et akit nan mataynan.

144. This (pig) that is killed, most is distributed as fresh meat, and only a little is left.

145. Narpanarpas pan nan terwad, ay na-akhifoyan, kecheng ay intongor nan aliwidna, et khertencha khes nan esa ay fotog.

145. After the *terwad* ceremonies are completely finished, that is it has had its *akhifoy* 'finishing chicken sacrifice', the co-parents-in-law perform a *tongor* evening pig sacrifice, they also kill another pig.

146. Achi pay narpas khes ay nintongor nan aliwidna, chey kasi akhes intongor nan che-ey chinomno, chey narpas chi, ay kecheng ay narpas nan lopolis, ay mafalin ay i inlabfo nan chinomno.

146. After the co-parents-in-law have finished the *tongor* sacrifice, the ones holding the *chono* also have a *tongor* pig sacrifice, and after that is finished, the *lopis* ceremonies are finished, and the couple having the *chono* can go to work.

NOTES

¹ *Lopolis* is the term for the first marriage ceremonies that a couple performs after they begin living together as husband and wife. There are a number of recognized and named ways to perform these ceremonies (see Reid 1961a for details). All are characterized by the sacrifice of pigs rather than water buffalo. The ceremonies described in this text are of the *inarkhew* 'day style' *lopis*. The ceremonies may be combined with the *karang* wedding ceremony, as described in Text C08.

² Literally 'to make good'

³ Literally 'household', but here referring to the group of men who constitute the ward mates of the man holding the feast.