

## GUINA-ANG BONTOK PUBLISHED TEXTS

### When Someone Dies a 'Bad Death'<sup>1</sup> (Text C14)

1. Mo ad ilit winno into nan marpowan nan matey, ay nan minas winno nan ad-achawwi ay ili, sachat soma-ar ya maschem, achicha ichawes ay mangisa-ar, iyiancha as nan charan, et mawi-it ona esacha isa-ar as afongcha.

1. If it is the outskirts of the village or wherever a dead person comes from, such as the mines or a far village, and it is nighttime when they come home, they do not bring him straight home, they stay overnight on the trail with the dead person, and when it is morning they take him to their house.

2. Achi pay nan che-eycha mangisa-ar, am-amed nan che-eycha foregna ay narpos nan natayana, achicha omin-inom ya mangmangan, ay nan ab-afongan nan omayancha, ta makapya-ancha, ay kapya-en nan esa ay am-ama nan safosab ay pakedser.

2. Those people bringing him home, especially those companions of his that accompanied him from the place of his death, they do not drink or eat at all, the ward house is where they go to, so that they can say prayers over him, one of the men says the *safosab* prayer to give strength.

3. Nan mangapya-ancha, encha omaras nan sagkhong nan ab-afongan si chanom, esacha kapya-an.

3. The way they say the prayer, they go to get water from the house of a neighbor of the ward house, and say the prayer over it.

4. Oray nan che-eycha mangichawes si nan natey si afongna, achicha metla-eng ominom winno mangan, ay makapya-ancha kayet sid-i ay masafosab.

4. Even those who take the dead person straight to their house, even they do not eat or drink, the *safosab* prayer must still be said for them there.

5. Achi pay na-isa-ar chi, et ara-enchana sangfona ay esa ay fotog.

5. After that dead person has been brought home, they get a pig to sacrifice for him.

6. Siya kannay na nan matotya-an nan amam-a ya nan pangafong nan matey si nan ikkancha, mo pakhawisencha winno ma-ikolis ay as Feka nan ma-enayana.

6. Right at that time is when they talk together, the old men and the family of the dead person, as to what they must do, whether they will treat it as a good death or whether he must be given a bad death burial at Feka.<sup>2</sup>

7. Mo matoyacha ya kanan nan kan-

7. If they talk and the house owner, his

afong, pangafongna, en na-ika-ofan nan apona winno amana ya inana nan ma-enayana, siya et, mo ma-ika-ob si nan na-ika-ofan nan apona winno amana ya inana nan ma-eneyana.

family, say that he should be taken to the burial place of his grandparents or of his father and mother, that will be it, if he is to be buried in the place where his grandparents or his father and mother were buried.

8. Achi pay mo faken as Feka nan ma-ika-ofana, kaneg nan omat si nan aped matey si nan ili nan omat, ay as ma-ak-akit nan te-erna ya nan khastosencha ay tarakencha.

8. So if he is not to be taken to Feka, what will happen is like what happens when people just die in the village, there will only be a short ceremonial holiday and only a few pigs and chickens killed.

9. Ngem mo as Feka nan ma-eneyana, angsan nan te-erna ya nan khastosena, et na-ay nan ikamancha.

9. But if he is to be taken to Feka, there will be a long ceremonial holiday and considerable expense, and this is what they do.

10. Isa-archa chi nan natey as afongna, arancha mampay nan sangfona ay esa ay fotog.

10. They take that dead person home to his house, and get a pig for his *sangbo* daytime sacrifice.

11. Achi pay nan masangfo ay na-ay, amam-a nan mangischa ya mangilang, tay panyew nan makischa-an nan ongong-a, ya oray nan wad-ay asawacha ay amam-a, isonga kanaken amam-a nan che-eycha kaneg anap-o.

11. This *sangfo* sacrifice, only the married men share in the eating of the meat and in distributing meat shares, because it is forbidden for children to eat of it, or even married men who still have wives, that is why when I said married men, (I meant) it is those who are like grandparents.

12. Wad-ay khes nan asinancha ay ma-ikhakho as esacha osaren si nan kakaraching, ya nan i inchaw-esan nan pangatorna as afongna mo infaregfegcha.

12. There is also meat that they salt and put away for use on the night after the dead person is buried, and for the *faregfeg* ceremony when his ward house companions perform a *chaw-es* sacrifice at his house.

13. Narpas nan sangfona, che-ey isa-ngachilcha.

13. After the *sangfo* sacrifice, then they place the dead person in a death chair.<sup>3</sup>

14. Na-isangachil pan chi, et ilokhicha ay in-achog, encha aran nan arobna.

14. After he is placed in the death chair, they begin to sing a dirge, and they go to get his coffin.<sup>4</sup>

15. Soma-ar nan arobna ay encha inara, ara-encha nan otongna, ay esa ay fotog winno manok chadlo nan otongna.

15. When they have brought home the coffin that they went to get, they get his *otong* sacrifice, a pig or a chicken if that is to be his *otong*.

16. Kecheng pan ay in-ad-achogchas chi, et engkhanay mawakas si nan ag-akhew. 16. So they continue singing the dirge, until the next day around midmorning.
17. Mawakas pan, wa nan omei ay manga-ob as Feka ay ma-eneyana. 17. The next day, there are those who go to dig a grave at Feka where he is to be taken.
18. Kecheng ay omawid nan ninka-ob, ka-anenchas nan sangachil et ipa-eychas nan arob, ngem mo nafayag nan natayana ay chowa mabrok, ay wa nan tomedted ay marpos nan awakna, epchas na-ipa-ey si nan arob. 18. When the diggers return, they remove him from the death chair and place him in the coffin, but if it has been a long time since his death and he is starting to rot, that is if there is (fluid) dripping from his body, they just put him straight into the coffin.
19. Kecheng pan ay atangancha, et eneychas Feka ay mangika-ob. 19. So they carry the coffin on a pole between two men, and they take it to Feka for burying.
20. Che-ey omawid nan i nangika-ob, arancha nan otongna ay makwani en lom-od, ay fotog winno manok khes. 20. When those who bury him return, they get the *otong* sacrifice called *lom-od*, which is also either a pig or a chicken.
21. Narpas chi, ay i na-ika-ob as nan che-ey ag-akhew, che-ey mafalin ay mangan nan ipokhaw, tay na-ilokhi as san wi-it, ay panyew nan mangan, engkhana ay marpas ay ma-ika-ob nan matey. 21. After that, having gone to bury him in the morning, then the people can eat, because since early morning, eating has been forbidden, until the burial of the dead person is finished.
22. Nan che-eycha ipokhaw ay achi makatper si nan oratcha, ay mangancha kayet. 22. Those people who cannot bear their hunger, they just eat anyway.
23. Ipa-eychas nan akob winno topil nan makan, esacha kanen ay mangitatafon as chaporan, ay faken nan chagros mang-manganancha. 23. They put cooked rice into either an *akob* basket or a *topil* basket, then they eat it hiding in the cooking area of the house, not in their usual eating place.
24. Nan khes pangafong nan natey ya et-adna, achicha kayet mangan, et engkhana ay eney nan ipokhaw nan choso ay fonong, esacha mafalin ay mangan. 24. As for the household of the deceased and his brothers and sisters, they still do not eat, until the people bring food gifts called *fonong*, then they can eat.
25. Isonga itpercha as nan kaneg chowan arkhe, ay ma-ilokhi as san na-isa-arana, et engkhana ay amfattang si nan ma-ika-ofana. 25. So they fast for about two days, beginning from the time he was brought home, until the afternoon of his burial.
26. Mawakas pan as nan na-ika-ofana, 26. The day after his burial, it is another

te-er kayet.

27. Nan wi-it as nan tona ay arkheuw ay te-er, wad-ay nan lotowencha, ay esa ay manok ya sinfotor ay kanancha en sepchak.

28. Amfattang akhes, arancha nan makwani en kakaraching, ay esa ay manok ya sinfotor kayet ay watwat.

29. Marpas nan kakaraching, chey masisyan nan et-adcha, ay waschin omey si afongna, tay engkhanas san na-isangachilana, wad-aychas chi, ay aped papatong.

30. Nan koma-ananchas chi, ika-ancha nan sin-i-iting ay pakhey, ay mangney si ka-ab-afongancha.

31. Achi pay maschem, inpanmanok nan che-eycha et-adna, et wa nan eneycha ay sinkhikhiyag ay makan as chis afong nan natey.

32. Mawakas kayet te-er, et siya nan kanancha en khopokhop si nan maschem, ay wad-ay nan parparencha, ay nan na-ay ay te-er si nan ma-eneyan nan makwani en charos.

33. Nan ikkanchas nan na-ay charos, aran nan esa ay am-ama nan kinyog et eneynas Papattay si nan che-ey a-afatan, ay faken as papatayan, sanat parparen ay mamatey et afoyana chi, esanat aped ika-ob.

34. Kecheng ay soma-ar, mawakas khes wacha nan esa ay kinyog kayet ay eneychad Sakrang ay charos met la-eng.

35. Siya na ay maschem nan mayomyoman nan amam-a ay inwatwat.

36. Et marpascha ay inwatwat, ya oray nan cha-ancha inwatwatan, og-okhochencha nan am-in ay inomchan as nan

ceremonial holiday.

27. In the early morning of this day, there is something that they cook, one chicken and one large slice of meat that they call the *sepchak*.

28. Again in the afternoon, they get what is called *kakalaching*, that is a chicken and one more large slice of meat.

29. After the *kakalaching*, his brothers and sisters disperse, each one going to his own home, because since the time that he was put in the death chair, they have been there, just sitting.

30. As they depart from there, they each take with them five bundles of rice, to take to their homes.

31. In the evening, his brothers and sisters all perform chicken sacrifices, and each takes one plate of cooked rice to the house of the dead person.

32. The next day is again a ceremonial holiday, this is what they call *khopokhop* in the evening, there is a chicken killed on this ceremonial holiday for what is called *chalos*.<sup>5</sup>

33. What they do for this *chalos*, an old man gets a small chicken and takes it to Papattay to the place where the trails meet, not to the usual sacrificial place, then he beats it to death, says a prayer over it, and then just buries it.

34. He returns to the village, and on the next day there is another small chicken that they take to Sakrang,<sup>6</sup> it is a *chalos* sacrifice also.

35. It is on this evening that the old men gather to distribute meat shares.

36. Then after they have finished distributing meat, even those who didn't get any share, they relate the things that ap-

ma-ad-achokhan nan natey, ay as ya-angkhay, kaneg nan kopap-ey, lokrokkob ya nan kok-olippang.

peared during the mourning period of the dead person, whatever they were, such as butterflies, *loklokkob* beetles and *kok-olippang* beetles.

37. Siya chana nan og-okhochen nan mayomyom ay makikhopokhop, ya og-okhochencha nan chinngercha as kaysan ya nan inilacha.

37. These are the things that the gathered people who are joining in the *khopokhop* talk about, and they talk about what they heard long ago and what they saw.

38. Nan kano ayen nan finmeskar ay kok-olippang ya lokrokkob, tay ngatin ya lota nan fareycha, as kano wad-ay nan kasi matey ay ma-ika-ob.

38. What they say is the meaning of the appearance of *kok-olippang* and *loklokkob* beetles, since graves and earth are their homes, there will be another death and burial.

39. Khawis mo fakencha ay sinpangafong winno sinkakayong.

39. It will be good if it is not among the family members or relatives (of the dead man).

40. Nan akhes kopap-ey, ipa-ilana nan che-ey mafilakhan nan che-ey fanchara ay ma-osar si nan matey, isonga etey met la-eng nan ayen tod-i.

40. As for the butterfly, it symbolizes the spreading out of the death cloak that is used for the dead, that is why death is also the significance of that.

41. Kecheng ay mawakasan nan khopokhop, foknag et kadwan si foknag, ichakarcha ay omey nan che-eycha nangegnan, ay nangigtek ay nangisangachil ya nanga-an si nan sangachil si nan ena ma-ika-ofan, ay esa ay am-ama ya esa ay in-ina, et parparencha nan esa ay manok ay minloto.

41. The day after the *khopokhop*, it is a working day and on the second day of work, those who had touched the dead person, who had fixed him in and taken him off the death chair when he was to be buried go out of the house, they are one old man and an old woman, and they kill a chicken to be cooked.

42. Ngetchan nan laraki nan sareng, sanat ichakar si nan pantew et afoyana kaneg mangapya.

42. The man lights a pitch pine torch, and takes it out of the house to the front yard and blesses it, it is as though he is saying a kapya prayer.

43. Achi pay nan che-ey maroto ay manok, apedcha ingedwa-en ay chowa.

43. As for that cooked chicken, they just divide it between the two of them.

44. Nan fafa-i ay nakiegnan, siya nan sinfetek sa-et nan sinporo ay makwani en pangapey-an, ay eneyna as afongna.

44. The woman who had touched the dead person, she gets fifty bundles of rice and ten pieces of meat called *pangapeyan*, which she takes to her house.

45. Na-ay makichakarancha.

45. Now she can join others in going out.

46. Sinfetek nan arana mo wad-ay asa-

46. She gets fifty bundles of rice if the

wan nan natey, ngem mo ma-id, powak ay khedwan si sinfetek, sa-et nan sinporo mampay ay pangapey-an.

deceased had a spouse, but if not, (she gets a) *powak* which is half of one *fetek* or twenty-five bundles, plus of course the ten slices of meat as the *pangapey-an*.

47. Nan pay laraki, aped kecheng nan makan nan ma-en-ene y si afongna, ya oray nan fafa-i, wad-ay ma-en-ene y met la-eng ay makan.

47. As for the man, it is just cooked rice that is taken to his house, and even the woman, there is also cooked rice that is taken to her house.

48. Mawakas khes nan ma-ichakarana, te-er.

48. The day after he goes out, it is a ceremonial holiday.

49. Toron arkhe w akhes na ay te-er, et pitlon si te-er, infaregfeg nan pangatorna et inchaw-escha.

49. There are three more days of holiday, and on the third day, the ward mates of the deceased perform the *faregfeg* ceremony and have a *chaw-es* sacrifice.

50. Soma-ar nan i ninfaregfeg ay ma-ag-akhew, wa nan omey ay amam-a ay marpos nan pangatorna ay inchaw-es, ay manaw-es si afong nan natey.

50. When those who had gone to perform the *falegfeg* ceremony return home, some of the old men go from the ward house that is having the *chaw-es* sacrifice to the house of the deceased, to have a *chaw-es* sacrifice there.

51. Omeychas chi, chaw-esencha nan esa ay aso mo wad-ay, mo ma-id fotog.

51. When they go there, they they kill for the *chaw-es* a dog, if there is no pig.

52. Siya khes na nan mangapya-ancha, ay kapy-ench-cha nan patik, serchak ya makedser.

52. This is what they say the ritual prayers over, they say the *patik*, the *serchak*, and the *makedsel* (ritual prayers).

53. Ninwatwatcha chi nan chinaw-esna, omawidcha as ab-afongancha.

53. After they have distributed the meat from the *chaw-es* sacrifice, they return to their ward house.

54. Narpas chi, et mawakas foknag.

54. After that is finished, the following day is a working day.

55. Wad-ay khes chowan arkhe w ay foknag, arancha nan makwani en finaliwan winno amo-ot as nan maschem, ay esa ay fotog.

55. There are two more days of work, then they get what is called the *finaliwan* or *amo-ot* sacrifice in the evening, which is one pig.

56. Achi pay mapokar nan charrateyna, mangayewcha khes nan pangatorna, et manaw-escha khes, et wad-ay khes i manaw-es as afong nan natey.

56. So when the vat stand has been removed, the ward mates of the deceased go out to listen for bird omens, they also have *chaw-es* feasting (at the ward house), and there are those who also go to the house of the deceased for *chaw-es*

feasting.

57. Nan che-ey fokar siya nan te-er, mo faken chowan arkheuw.

57. On the day of dispersing it is a ceremonial holiday, if not two days (holiday).

58. Narpas chi nan ninchaw-esan nan in-sangfowan nan che-ey natey ay kanancha en ma-ikag-aw.

58. After that is the feasting on the pig sacrifice of that dead person which they call *maikag-aw*.

59. Achi pay narpas chi nan kaneg fiyang nan pangatorna, ngem ma-awni kasicha kayet mangayew ta inchaw-escha as ferway nan ili, ay manga-an si nan afig nan tod-i ay etey.

59. After that it is the end of the responsibility of his ward mates, but after a while they again go to listen for bird omens so they can have another *chaw-es* feast as the cleansing of the village, the removal of the restrictions brought about by that death.

60. Nan na-ay kayet ay mamerwayan-chas nan fafarey, mafalin ay omeycha manaw-es as afong nan che-ey natey, ta isokapay si maka-an si nan tarakena ay fotog, manok ya aso, tay nan na-aycha ay taraken as kowacha ay tinaynan nan che-ey natey.

60. This cleansing of the village, they can go feast at the house of the deceased, so that all the pigs, chickens and dogs that he had raised will be used up, because these animals that he raised now belong to the people that the deceased left behind.

61. Nan akhes omey ad Fontok, panyew kano, ay ma-ilokhi as san lapon si foknag ay mawaksan nan te-er si nan narpasan nan na-ika-ofana.

61. As for going to Bontoc, it is forbidden they say, starting from the working day following the holiday when they finished burying him.

62. Sikod ona ma-ara nan amo-otna, ta i omara nan pangafongna as fangana, esa faken panyew nan omey ad Fontok.

62. Not until after the getting of his *amo-ot* sacrifice, when one of his household goes to get his clay cooking pot, then it will not be forbidden to go to Bontoc.

63. Mo omey omaras fanga, faken ad Fontok, ay omey si nan teken ay afong si kayongna ad Marsa winno ad Sakrang mo faken ad Chakchakan, et siya nan apedna omar-an si fanga ay mangney si afongna.

63. When he goes to get a pot, it is not to Bontoc, he (just) goes to the house of one of his friends at Marsa or at Sakrang if not at Chakchakan, and from there is where he will just get a pot to take to his house.

## NOTES

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<sup>1</sup> As related by Charles Camfili.

<sup>2</sup> Feka is an area outside the village boundaries where victims of a bad death must be buried. People who die a normal death are typically buried within the village, in crypts adjoining the ward houses.

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<sup>3</sup> The *sangachil* is a frame for supporting a dead person in an upright sitting position. It consists of two upright branches to which is attached a seat formed from the blade of a *kamey* wooden spade.

<sup>4</sup> Coffins are hollowed out sections of a log, large enough to contain a corpse with legs pulled up as in a crouching position. They are prepared by families well in advance of a projected death in the family, and are kept submerged in mud or water, to keep them from drying out and splitting.

<sup>5</sup> Literally, 'cleansing'.

<sup>6</sup> The trails at Papattay and Sakrang are two of the main entrances to the village.