

## GUINA-ANG BONTOK PUBLISHED TEXTS

### When a House Burns Down<sup>1</sup> (Text C15)

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| 1. Nawakas si nan mapo-oran nan afong, inte-er nan omi-ili.   | 1. The day after a house burns down, the villagers have a ceremonial holiday.  |
| 2. Ara-en nan amam-a, nan che-eycha pomapatay, nan fotog nan kan-afong si nan napo-oran, sachat omey ipatay as papatayan.         | 2. The old men, the sacrificers, <sup>2</sup> get a pig of the owner of the house that was burned, then they go and sacrifice it at the sacrificing place. |
| 3. Ma-iwed mangmangan si nan ipo-khaw tay panyew engkhanay soma-ar nan che-eycha i pinmatay.                                      | 3. Nobody eats until the ones who went to sacrifice return home because it is forbidden.   |
| 4. Panyew kano, tay mo manganka as nan cha-an soma-aran nan i pinmatay, mapo-oran kano khes nan afongmo.                          | 4. It is forbidden they say, because if you eat when those who went to sacrifice have not yet returned home, your house will also burn down.               |
| 5. Soma-ar nan pinmatay, tangfancha nan encha ninpatay engkhana ay ma-isoyaw nan arkhe, sachat ischa nan encha ninpatay ay fotog. | 5. When the sacrificers come home, they cover the pig that they killed until early afternoon, then they eat the pig that they killed.                      |
| 6. Mawakas foknag, et siya nan matpan nan afong.  | 6. The next day is a work day, and that is when they thatch the house.   |
| 7. Omeycha nan larraraki ay inkhafot.   | 7. The men go to pull grass.   |
| 8. Wacha nan omaras pa-or, wacha nan omara as makha-eb as fogsor, inkhafot nan tapina.  | 8. There are those who get reeds, there are those who get what will be used for rafters, and the rest pull grass.  |
| 9. Ngem wad-aycha khes nan mataynan ay manaros si nan che-ey napo-oran, ay ka-anencha am-in nan pino-oran si apoy.                | 9. But there are those also who are left behind to clean up the burned place, they remove everything that had been burned by the fire.                     |
| 10. Wachacha khes nan in-owas si fikar ya owey, mo ma-id na-owasan si nan maschem, as ma-itaked ya ma-ilaot.                      | 10. There are also those who go to strip bamboo and rattan, if none had been stripped on the previous evening, to use for binding and tying.               |

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| <p>11. Soma-archa nan i inmara as masar si nan afong, sachat kha-efen ay mangatep.</p>  | <p>11. When those who went to get what is needed for the house return home, then they build the roof.</p>  |
| <p>12. Narpas ay nakha-eb, et koma-an nan ipokhaw.</p>  | <p>12. After it is built, the people leave.</p>  |
| <p>13. Kecheng nan kan-afong ya nan akit ay amam-a nan mataynan.</p>  | <p>13. Only the owner of the house and a few of the old men are left.</p>  |
| <p>14. Maschem, chemkhancha, et par-parencha nan esa ay manok et kecheng nan amam-a nan mangischa.</p>  | <p>14. In the evening, they perform the <i>chemeg</i> ceremony, they kill a chicken and only the old men eat it.</p>   |
| <p>15. Mawakas si nan makhab-an nan afong, ma-ilokhi nan te-er ay toron arkhe.</p>  | <p>15. The day following the building of the house, a three-day ceremonial holiday begins.</p>   |
| <p>16. As nan lokhin si te-er, insafosab, et omey nan toro wenno epat ay amam-a ay kasin mamarpar si nan manok, kechengcha khes nan mangischa as nan che-ey manok ay pinarparcha.</p>                         | <p>16. In the beginning of the ceremonial holiday, the <i>safosab</i> ceremony is held, three or four of the old men again kill a chicken, and they are the only ones also who eat the chicken that they killed.</p>                                       |
| <p>17. Katlon si te-er, infaregfeg nan pangator nan kan-afong si nan napo-oran.</p>   | <p>17. On the third day of the ceremonial holiday, the ward mates of the owner of the house that was burned perform the <i>faregfeg</i> ceremony.</p>  |
| <p>18. Nan infaregfekhancha, fomangon nan fafarro ya nan ongong-a, sachat aran nan esa ay karasag et pakpak-paken nan esa as nan mafeforekhancha ay omey ad Sakrang.</p>                                      | <p>18. What they do in the <i>faregfeg</i> ceremony, the young men and boys wake up, then they get a shield and one (of the married men) beats it as they follow him going to Sakrang.</p>   |
| <p>19. Omchancha ad Sakrang, aped isa-ad nan am-ama ay mangilaprapo ken cha-icha nan ine-egnana ay apoy, sanat ilosad, mo way ine-egnancha as pa-or.</p>  | <p>19. When they arrive at Sakrang, the man who lead them just puts down the fire that he was carrying, then he uses the reeds as skewers, if they carried some (with them).</p>   |
| <p>20. Narpas chi, in-awechea ay soma-ar as nan ab-afongancha.</p>  | <p>20. When that is done, they shout as they return home to their ward house.</p>  |
| <p>21. Soma-archa nan ninfaregfeg, in-chaw-escha ay esa ay ab-afongan et wacha nan omey ay amam-a as nan ag-akhew ay marpo as nan che-ey ninfaregfeg ay ab-afongan ay manaw-es si nan afong ay napo-oran.</p> | <p>21. When those who performed the <i>faregfeg</i> return home, one of the ward houses performs a <i>chaw-es</i> ceremony, in the midmorning some of the men from the ward house that performed the <i>faregfeg</i> ceremony go to the house that was</p> |

burned to hold the *chaw-es* ceremony.

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| 22. Parparencha kasin nan esa ay manok, et ischacha as chi.   | 22. They kill again another chicken, and they eat it there.   |
| 23. Narpascha, omawidcha as nan abafongan ay makichaw-es.   | 23. When they have finished, they return to the ward house to join in the <i>chaw-es</i> ceremony there.  |
| 24. Nan sawaren nan inchaw-es si nan che-ey napo-oran mafalin ay ischan nan kan-afong, ngem ad-i makischa nan ongong-a, mo way an-akcha.  | 24. The left over from the <i>chaw-es</i> at the house that was burned can be eaten by the owner of the house, but children cannot eat it, if they have children.   |
| 25. Narpas nan toron arkhe-w ay te-er.  | 25. That is the end of the three days of ceremonial holiday.  |
| 26. Wad-ay chowan arkhe-w ay foknag wenno toron arkhe-w, insangfo nan che-ey napo-oran nan afongna.   | 26. There are two or three days of work, then the person whose house burned performs a pig sacrifice.   |
| 27. Mo mapokar nan charrateyna, iwangawang nan che-eycha pangatorna, ay mangayewcha.  | 27. When the vat stand has been dismantled, his ward mates perform the <i>wangawang</i> ceremony, they go to listen for bird omens.   |
| 28. Mawakas si nan mangayewancha, inchaw-escha et mafalin ay omaracha as khangsa ta apedcha pattongen sid-i, ngem ad-icha ig ifallifalliwes ay apedcha pinattong si mamingsan wenno mamidwa kecheng.    | 28. The day after their going to listen for bird omens, they have a <i>chaw-es</i> ceremony and they can get the gongs and beat them there, but they do not dance a lot, they just beat them once or twice only.                                    |
| 29. Osto ay fokar nan ninchaw-es, te-er kasin.  | 29. After the dispersal of the performers of the <i>chaw-es</i> , there is a ceremonial holiday again.  |
| 30. Siya na nan lepasna mo ap-tikencha.   | 30. That is the end of it if they keep it short.  |
| 31. Ngem mo nan esa nan ikkancha, ma-an-ancho tay nan toron arkhe-w ay te-er ay ma-ilokhi as nan mawaksan nan makhab-an nan afong, faken nan infaregfekhan nan pangator nan kan-afong si nan napo-oran. | 31. But one other thing they do, it is lengthened because of a three-day ceremonial holiday that begins on the day after the building of the house, not the holding of the <i>faregfeg</i> by the ward mates of the owner of the house that burned. |
| 32. Katlon si arkhe-w si nan na-ay te-er, oya, ay mafalin ay wad-ay nan mamoknag si nan ma-isoyaw nan arkhe-w.  | 32. On the third day of this holiday, it is permission time, people are allowed to go to work in the early afternoon.   |

33. Wad-ay esa ay arkhe<sup>w</sup> as foknag, intongor nan che-ey napo-oran nan afongna. 33. There is one more day of work, then the person whose house burned down holds a *tongor* evening pig sacrifice.
34. Mawakas akhes, te-er engkhana ay toron arkhe<sup>w</sup>. 34. The next day again, it is a ceremonial holiday for three days.
35. Siya na nan katlon si arkhe<sup>w</sup> in-faregfeg nan pangatorna. 35. It is on the third day of this holiday that his ward mates hold the *faregfeg* ceremony.
36. Che-ey mawakas foknag. 36. Then the next day is a working day.
37. Sa-et way toron arkhe<sup>w</sup> ay foknag, kasin insangfo et, mo mapokar nan charrateyna, sa mangayew nan panga-torcha. 37. Then there are three days of work, and they hold a *sangfo* pig sacrifice, and when the vat stand is dismantled, that is when his ward mates go to listen for bird omens.
38. Nan mawaksan nan napo-oran nan afong, ad-i mangan nan kan-afong si nan napo-oran engkhana ay ma-amfat-tang, ay wad-ay nan eney nan teken ay ipokhaw ay makan ya ma-ikhop si nan che-ey napo-oran ay afong. 38. The day after a house is burned, the owner of the house that was burned does not eat until the afternoon, when different people take cooked rice and side dishes to the burned house.
39. Nan eney nan teken ay ipokhaw ay makan ya ma-ikhop si nan che-ey napo-oran siya nan makikanan nan che-eycha napo-oran nan afongcha, tay ad-icha inloto as kanencha as nan che-ey afong. 39. That cooked rice and side dishes that are taken to the burned house by different people is what the owner of that burned house can eat of, because they do not cook food for themselves in that house.
40. Siya akhes chi nan eney nan teken ay ipokhaw ay makan ya ma-ikhop nan makwani en choso. 40. These things that are taken by different people such as cooked rice and side dishes are what are called *choso*.
41. Mo mapo-oran nan afong si nan kag-aw, ad-i mangan nan kan-afong si nan che-ey napo-oran si nan maschem, mawakas si nan ag-akhe<sup>w</sup> ya nan kag-aw engkhana ay ma-amfattang ay wad-ay nan ma-eney ay choso. 41. If a house is burned in the middle of the day, the owner of the house does not eat that evening, on the next day in the midmorning and the noon until the afternoon *choso* food will be taken.
42. Faken masapor nan akhin nan kan-afong si nan napo-oran nan omney si choso ay mafalin ay oray sino ay ipokhaw nan mangney, mo mafalin am-in 42. It is not necessarily only the relatives of the owner of the house that burns down who take food, it can be anybody who takes it, if possible every house in

ay afong si nan ili ket wad-ay nan eneyna.

the village can take something.

43. Ngem wad-ay met nan ad-i omney ay afong, ma-ak-akit pay nan in-ene y si nan choso ay afong mo nan ad-i omney.

43. But there are some houses that do not take any, there are fewer houses that take *choso* food than those that don't take any.

44. Ngem mo maschem nan mapo- oran nan afong, mo marpas nan pan- pangan, kecheng nan mawaksana as nan ag-akhew nan ad-icha manganan, ya nan kag-aw, et mafalin ay ma- ngancha si nan amfattang ay ma- eneyan nan choso.

44. But if it is in the evening that a house burns down, after everyone has eaten, it will only be on the following day in the midmorning that they do not eat, and in the noon, then in the afternoon they will be able to eat as *choso* food will have been taken.

45. Siya chi nan afig nan kan-afong si nan mapo-oran as nan pangkhep nan manganancha.

45. This is the restriction on the owner of a house that burns down with reference to food.

46. Narpanarpas nan te-er si napo- oran, ngem nan afig si nan ipokhaw, ma-id infabfa-at ta engkhana ay lo- mako nan che-ey napo-oran nan afongna as fangana.

46. The ceremonial holidays can be com- pletely finished, but the restrictions on the people (are not), no one can go to visit another village until the person whose house burned down buys his pots.

47. Nan omeyna lomakowan si nan fa- ngana, oray ad-i omey ad Fontok, ay oray mo way fanga as nan sagkhong- cha wenno mo way omifakha as fa- ngana as nan kan-afong ad Chak- chakan, siya nan ena ara-en.

47. The place he goes to buy his pots, even if he doesn't go to Bontoc, even if their neighbors have pots or if someone who owns a house at Chakchakan says he has a pot, that is what he will go to get.

48. Mo way ena inara as fanga, mafalin ay infa-at nan omi-ili.

48. If he has gone to get a pot, then the villagers can go to visit another village.

49. Siya chi nan ma-ikkan koma as nan kaneg tod-i ay mapo-oran, ngem adwani faken as ma-ikkan, ay oray mo cha-an omara nan napo-oran nan afongna as fangana, omeycha kayet nan ipokhaw ad Fontok, isonga ad-i matongpar nan afig ay osto.

49. That is what should be done in the burning of a house, but today it is not done, even if the person whose house burned down has not yet gotten his pot, people still go to Bontoc, that is why the restrictions are not fully believed in.

50. Nan akhes marpo ad Fagyo, mo way e-egnancha as tafako, encha icho- lin si nan arang ad Khechay ta awni omara nan napo-oran nan afongna as fangana, sach a omey ara-en ay mangi- sa-ar.

50. Also those coming from Baguio, if they are carrying tobacco, they go and store it in a granary at Khechay<sup>3</sup> until af- ter the person whose house burned down gets his pot, then they go get it and bring it into the village.

51. Siya koma na nan ikkan nan marpod Fagyo as nan ilpochas chi, ngem ad-icha met ikkan, isonga cha-icha a-khes nan kaneg mangisno as nan napo-oran nan afongna ay cha-an ya omey omara as fangana. 51. That is what should be done by those coming from Baguio with what they brought from there, but they do not do it, that is why they seem to put pressure on the person whose house burned down who hasn't yet gone to get his pot.
52. Mo ma-id arang nan marpod Fagyo ad Khechay si mangicholinana as nan ilpona ad Fagyo, mafalin ay as ya-angkhay ay arangcha as mangnayana. 52. If the person coming from Baguio does not have a granary at Khechay to store the things that he brought with him from Baguio, it can be any granary that he takes it too.
53. Oray arang ad Sakrang, winno into ay kad-an nan arangcha as mangi-khakhawana, mo ketnat achi isa-ar. 53. Even a granary at Sakrang, or whatever place their granary is that they hide it in, as long as he doesn't take it into the village.
54. Nan napo-oran nan afongna wad-ay nan afigna as nan lotowena. 54. The person whose house burned down also has restrictions on what he can cook.
55. Nan ad-i mafalin ay lotowena as nan afongna nan che-eycha marakowan ad Fontok, ay kaneg nan filis ya nan sarchinas. 55. The things that he cannot cook in his house are those things that are bought in Bontoc, like dried fish and sardines.
56. Mo way arana ad Fontok ya isa-arna as afongna, ad-icha lotowen wenno sisiken si nan afongna, ay nan an-akna nan omey minloto as nan sag-khongcha wenno nan pangis, mo way na-isasag-en si nan afongcha. 56. If he gets some from Bontoc and he takes it home to his house, they do not cook it or fry it in their house, his children will go to cook it in their neighbor's house or in a young women's sleeping hut, if there is one close to their house.
57. Ad-icha khes eney si nan afongcha, nan an-akcha nan mangischas chi. 57. They also do not take it to their house, the children will be the ones to eat it there (where they cooked it).
58. Siya na nan ikkancha as nan esa ay tawen, tay mo lotowencha as nan afongcha, makhodkhodcha kano wenno makhokabcha, ay ig chachakker ay foyoy nan aped tomobtofo an cha-icha. 58. This is what they do for one year, because if they cook them in their house, they will get an itchy skin disease or they will suffer from the *khokab* disease, big boils will just break out on them.
59. Marang-ingicha pay. 59. They will also suffer from the *lang-ingi* disease.
60. Paymo way asporan nan che-eycha sin-asawa ay sarchinas wenno 60. Or if that husband and wife come upon sardines or dried fish in a different

filis si nan teken ay afong wenno into, mafalin ay maki-ischacha mo ad-icha omegyat, ngem mo omegyatcha ay panyewencha, ad-icha kayet omischa as nan che-ey asporancha mo maki-kancha as chi.

house or wherever, they can join in eating it if they are not afraid, but if they are afraid they will treat it as forbidden, they will not eat of what they come upon if they eating with others there.

61. Ngem wad-aycha kayet nan tapina ay ipokhaw ay mo mapo-oran nan afongcha, ad-icha omegyat si nan ischan nan filis ya sarchinas, lotowencha kayet as nan afongcha nan che-eycha filis ya sarchinas, ay kaneg ma-id afigcha.

61. But there are other people who if their house burns down, are not afraid of eating dried fish or sardines, they go ahead and cook them in their house those dried fish and sardines, it is as though they had no restrictions.

62. Nan moracha, ay kaneg nan parcha, oray matakho, mafalin ay lotowencha as nan afongcha.

62. Their plants, such as *parcha* beans, even when they are fresh, they can cook in their house.

63. Nan chono, ad-i mafalin ay i inpadno as nan kowana as nan cha-ana insangfowan.

63. As for work, he cannot have work done in his fields until he has held the *sangfo* pig sacrifice.

64. Ngem mo narpas nan na-ay insangfowana, mafalin ay inpadno, kaneg nan toping, mo way ena patoping si nagchay ay payewna mafalin ay patopingna.

64. But when he has finished his *sangfo* ceremonies, he can have work done, such as a pond field wall, if he goes to have a pond field wall of his that has collapsed rebuilt, he can have it done.

## NOTES

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<sup>1</sup> As told by Charles Camfili. The burning of a house was not an uncommon event, given the close proximity of houses in the village, their construction of highly flammable grass thatch and wooden frame, and the use of open fires for cooking in the houses, and pitch pine torches for lighting.

<sup>2</sup> A small group of old men who have the responsibility for performing sacrifices on behalf of the village as a whole at one of the two sacrificing places, Paliwak and Fa-ang. The resident spirits of these places are called *pakcher*, and are addressed at the end of each ritual prayer.

<sup>3</sup> An area on the outskirts of Guina-ang village through which the main trail (now a road) from Bontoc town passes.