

GUINA-ANG BONTOK PUBLISHED TEXTS

The *Tipi* Prayer¹ (Text K10)

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| 1. Sin-akhi ay ipokhaw, lifakhencha nan payewcha. | 1. The brother and sister, they went to view their pond fields. |
| 2. Marara-is nan pinarekcha. | 2. Their plants were stunted. |
| 3. Lifakhencha nan omacha, mafezew nan angercha, mara-is nan safogcha. | 3. They went to view their dry fields, the sweet potato leaves were eaten by insects, and their millet was stunted. |
| 4. Soma-archa, inkhag-ayowekcha. | 4. They went home, they discussed it for a long time. |
| 5. "Sino nan komikhos kan chakamis na?" | 5. "Who is causing us to eat poorly?" |
| 6. Kanan alita-ochan, "Aw-ay si apoyo nan na-orat, semkenyo ta itenewyos apoyo." | 6. Their uncle said, "Probably it is an ancestor of yours who is hungry, think about it so you can perform a <i>tenew</i> sacrifice for your ancestor." |
| 7. Pagpakhancha nan fotogchat, itenew-chas apocha. | 7. They killed their pig, and performed the <i>tenew</i> for their ancestor. |
| 8. Kecheng pan ay katkataw-ancha nan kha-eb nan tipi. | 8. Then they performed the <i>tipi</i> ritual. |
| 9. "Entat mangil-iliyen nan kha-eb nan tipi." | 9. "Let's take the <i>tipi</i> ritual from village to village." |
| 10. Eneychas na iFaney si iFatad. | 10. They took it to the people of Faney and Fatad. |
| 11. Iyalichas nan iChomalig si iyAwa-awan. | 11. They brought it to the people of Chomalig and Awa-awan. |
| 12. "In-awa-awan chatona nan kanpayew si payew ya nangan-omas nan oma, | 12. "These people <i>awa-aw</i> ² the former owners of the pond fields and the dry fields, the |

nanganfonag si fonag.”	former owners of the wine jars, beads and earrings.”
13. Iyalichas nan iKongokong.	13. They brought it to the Kongokong people.
14. “Siya man nan iKongokong ay inkongokongancha nan soymot nan payewcha ya picher nan payewcha.	14. “It’s the people of Kongokong who excavate the land to extend their pond fields.
15. Khechangna ay achicha kadmekhan, inkekegsercha.”	15. In spite of this their backs do not ache, they are strong.”
16. Iyalichas nan iSachag.	16. They brought it to the Sachag people.
17. “Siya-et nan iSachag ay na-aycha nan fosokhentas apocha ya.	17. “It is the people of Sachag here who feed their ancestors well.
18. Eneynas nan tafan nan payewcha nan fosogna ta ig na-isassa-ochag.”	18. He can take his fullness to the edge of his pond field and just lean back.”
19. Iyalichas nan iKhakab.	19. They took it to the Khakab people.
20. Siya-et nan iKhakab ay na-aycha nan intongkafancha nan soymot nan payewcha, nan picher nan payewcha, achicha kadmekhan.”	20. “It’s the people of Khakab here who extend their pond fields by cutting off part of a mountain, yet their backs do not ache.”
21. Omalichas nan iKamforo, iForo.	21. They came to the Kamforo people, the Foro people.
22. “Siya-et nan iForo ay na-aycha nan omatoki-il nan chanegcha.”	22. “It’s the people of Foro here whose bamboo strips for tying rice bundles are so plentiful.”
23. Igchangnas nan Am-olliyan.	23. He took it across the river to Am-olliyan.
24. Sagsakhangena nan khensachan.	24. He looked over to Khensachan.
25. “Ma-id khotoken cha tod-i tay tinapon lawa nan tampatampayakhencha.”	25. “Those people know nothing, they are just dealers in gold earrings.”
26. Ikay-atnas nan iPatyayan.	26. He took it up to the Patyayan people.
27. Itakchangnas nan Afatan, nginingilen ad Lakhod.	27. He stepped out of the river with it at Afatan, he looked towards the Lakhod area.

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| <p>28. “Ma-id khotoken cha tod-is kha-eb si tipi tay ifatfatawilcha nan aniyenchas payewcha.”</p> | <p>28. “Those people know nothing about the <i>tipi</i> ritual, they carry what they harvest from their pond fields on the ends of a shoulder bar.”</p> |
| <p>29. Oschonganad Nafaneng.</p> | <p>29. He looked down at Nafaneng.</p> |
| <p>30. Ipaytoknas nan iChongliyan.</p> | <p>30. He took it down to the Chongliyan people.</p> |
| <p>31. Ifas-angnas nan Pap-arotan, isa-adna nan tipi.</p> | <p>31. He carried it to the other side of the mountain to Pap-arotan, and put down the <i>tipi</i>.</p> |
| <p>32. “Entat aran san kha-eb nan saran-ot sis-a, ta nganoya masaran-ot nan leng-agtako ay ipokhaw, masaran-ot nan kho-ngotako, nan fongan nan payewtako.”</p> | <p>32. “Let's go get the <i>saran-ot</i> ritual there, so that perhaps our spirits will be benefited by the <i>saran-ot</i>, as well as our pigpens, and the produce from our pond fields.”</p> |
| <p>33. Eneycha pay si nan iKa-eyfas iMasla.</p> | <p>33. They took it to Ka-eyfa and the Masla people.</p> |
| <p>34. Iyalichas nan iLo-os iLoko.</p> | <p>34. They brought it to the Lo-o and the Loko people.</p> |
| <p>35. Ipaytoknas nan iFaykhan si iLakhan.</p> | <p>35. He took it down to the Faykhan and the Lakhan people.</p> |
| <p>36. “Lomagrakhan nan megmeg chatona ya.</p> | <p>36. “The broken grain they feed to their chickens here is like sand.</p> |
| <p>37. Lomakhan nan pakheycha tay sem-kenchas apocha, esacha kakataw-an nan kha-eb nan saran-ot.</p> | <p>37. Their rice here produces like sand, because they think about their ancestors, then they perform the ritual of the <i>saran-ot</i>.</p> |
| <p>38. Nasaran-ot nan fongan nan payewcha, nasaran-ot nan chanom si nan payewcha, nasaran-ot nan leng-agcha.”</p> | <p>38. The produce of their pond fields is benefited by the <i>saran-ot</i>, the water of their pond fields is benefited by the <i>saran-ot</i>, their lives are benefited by the <i>saran-ot</i>.”</p> |
| <p>39. Iliblibnas nan iKarongfoyan.</p> | <p>39. They took it along to the Karongfoyan people.</p> |
| <p>40. Eneynas nan iyAmfakhiw, ikay-atnas nan iKoliplip.</p> | <p>40. He took it to the Amfakhiw people, he took it up to the Koliplip people.</p> |

41. "Makok-oliplipan nan picher nan payew chatona, khechangna ay omatop-il nan chanegcha."
41. "The pond fields of these people are covered with *koliplip* algae, in spite of this their rice bundle ties are very plentiful."
42. Ifas-angnas nan iMakhemey.
42. They took it around the mountain to the people of Makhemey.
43. "Mamakhaymayan nan picher nan payew chatona, masaran-ot nan ka-ngonon."
43. "The pond fields of these people are all *makhaymayan*, everything is benefited by the *saran-ot*."
44. Ikay-atnas nan iyOtokan, ipaytoknas nan iyAmkhiling.
44. They took it up to the Otokan people, he took it down to the Amkhiling people.
45. Ikay-atnas nan iFarokhang.
45. He took it up to the Farokhang people.
46. "Siya nan iFarokhang ay na-aycha nan semkencha nan apocha, esachat kakataw-an nan kha-eb nan saran-ot.
46. "It is these people of Farokhang who think of their ancestors, then they perform the *saran-ot* ritual.
47. Masaran-ot nan leng-agcha ay ipokhaw, nasaran-ot nan payewcha, nasaran-ot nan khongocha, kokhongcha."
47. Their lives are benefited by the *sarlan-ot*, their pond fields, pigpens, and chicken coops are benefited by the *saran-ot*."
48. Kay-atnas nan iSakhad-oyan.
48. He climbed up with it to the Sakhad-oyan people.
49. Igchangnas nan Papanganan, os-os-chongana nan iSakrong.
49. He took it across to Papanganan, and looked down on the Sakrong people.
50. "Insakrong chatona nan fonag nan kafekha-angcha, insakrongcha nan payew nan ka-omiliyencha."
50. "These people buy up gongs and beads, they buy up the fields of other villagers."
51. Igchangnas nan Pinocho, os-chongana nan apon Kha-od si nan Kakra-ang.
51. They took it across to Pinocho, and looked down upon the descendant of Kha-od at Kakra-ang.
52. "Siya man nan ap-on Kha-od ay na-aycha nan in-a-angar nan katil-ey ay torakan si nan ilin chatona, torakan san saran-ot nan angarna, torakan san manginacho san angarna."
52. "It's these descendants of Kha-od here who have *katil-ey* wood irrigation troughs running side-by-side to their village, irrigation troughs of the *saran-ot* of its *angar*, irrigation troughs of the flooding of its *angar*."

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| 53. Ifafarafagnas nan Farkowen, kay-atnas nan Kadfowan. | 53. He took it in a straight line to Farkowen, and took it up to Kadfowan. |
| 54. Itakchangnas nan Pap-arotan, chag-osenana nan tipi. | 54. He stepped out from the river at Pap-arotan, he stopped by for the <i>tipi</i> . |
| 55. Isopangchas nan iChongliyan. | 55. They went over to the Chongliyan people. |
| 56. "IChongliyan ay na-aycha nan ap-on Chapichap ya nan ap-on Chottiyan, ay payewchad Cha-esan ay naposlan nan fatnongna ya tenger nan pitekna. | 56. "These people of Chongliyan are the descendants of Chapichap and of Chottiyan, whose pond fields at Cha-esan have leaning posts in their dividing dikes, and the mud is black and fertile. |
| 57. Ay masaran-ot nan fongan nan payewcha, inkakatpi nan kanfonag si nan fonag, nangantafan si nan tafan." | 57. The produce of their pond fields is benefited by the <i>saran-ot</i> , the former owners of the gongs, beads and earrings are affected by the <i>tipi</i> . |
| 58. Intipicha nan mangayawkaw si nan akhamangcha. | 58. The ones who take rice from the granary say the <i>tipi</i> ." |
| 59. Isopangnas nan iLitangfan. | 59. He took it to the Litangfan people. |
| 60. "Sino nan manawat si nan kha-eb si tipi ya saran-ot? Nan Madney ya nan Li-cho ya nan Sagkhomay." | 60. Who will receive the <i>tipi</i> and <i>saran-ot</i> rituals? The descendants of Madney, of Li-cho, and of Sagkhomay." |
| 61. "Ipaytokmos nan inakhowab." | 61. "Take it down to the ones who live in the lower part of the village." |
| 62. Ipaytoknas nan inakhowab, tomfar nan Pakhawed, nan Faw-ingan, nan Chinanpan. | 62. He took it down to the ones who live below, the descendants of Pakhawed, of Faw-ingan and of Chinanpan answered. |
| 63. Pakchermis nan Paliwak, ay kegser ya sikar, inkekegser nan khabkhab-anmis na. | 63. Our <i>pakcher</i> spirits at Paliwak, strong one and increaser, strengthen that for which we are doing this ritual. |
| 64. Pakchermis nan Fa-ang ay tengnen, intetengnen nan khabkhab-anmis na. | 64. Our <i>pakcher</i> spirit at Fa-ang, cool one, make that for which we are doing this ritual be cool. |

NOTES

¹ This prayer is typically said after the killing of a pig during the family welfare *kagkhongkhong* ceremonies, held during rice planting (see also Text K09).

² Obsolete.