1. This is the first thing that is done by a couple getting married.

2. Tay mo khintekcha ay maliton nan fafa-i, kom-owncha cha-icha.
2. Because if they come to know that the young woman is pregnant, they hold the kom-o ceremony for them.

3. Magtek tay faken am-in ay in-asawa makom-ocha, tay wachacha nan oray naliton nan fafa-i as pangis, achicha makom-o.
3. But not all marrying couples have the kom-o ceremony performed for them, because there are some women who have already gotten pregnant in the sleeping huts, but they do not have the kom-o.

4. This kom-o ceremony, three married men are sent to do it.

5. Nan toro ay na-aycha, wa nan esa an cha-icha ay kanegcha ap-apo.
5. Of these three, there is one among them who is like their leader.

6. The one who is contacted by the parents of the young woman having the kom-o ceremony is like their leader, because he is the one to whom they spoke and it is up to him to find the (ones who will be) his companions.

7. But the parents of the one having the kom-o ceremony can specify the other two (men).

8. Pay mo mampay anoka nan che-ey ap-apocha nan omila as ib-ana.
8. Or it can be their leader who will look for his companions.

9. Achi pay mo wad-ay nan che-ey toro ay amam-a, che-ey omeycha as nan maschem as afong nan fafa-i.
9. So when there are these three men, they go in the evening to the house of the young woman.

10. Mo wad-aycha am-in sid-i, che-ey
10. When they are all there, they get meat
ara-enga pan nan watwat et iwat-watcha et ischacha.


11. What is left over, they just put in their waist bags.

12. Wad-ay nan amam-a ay mangib-a as nan che-eycha toro ay mangiwat-wat sid-i.

12. There are men who are the companions of those three who distribute meat there.


13. That meat that is cooked is three double slices.

14. Ngem adwani wa nan lima, tay aped angsan nan omey ay makiwatwat ay amam-a, faken kaneg ad solit ay kecheng nan che-eycha toro ay mafa-ar nan omey.

14. But nowadays there can be five, because there are many men who go to join in the distribution of the meat, not like in the old days when only the three helpers went.

15. Iwatwatcha chi, che-ey narpas, ara-enga nan toron ekep mo faken mampay lima ay cha-an maroto et ipa-eycha as nan choyyasan nan sin-ekep, sa-et nan ib-ana ipa-eycha as nan akob.

15. They distribute that, and when that is finished, they get the three double slices of meat if not five that are not yet cooked and they put one double slice on the wooden cutting board, then the rest they put in a covered basket.


16. Then they get a blanket of the pinagpakhan style and a tarowan wine jar which their leader holds, while one man holds the basket in which the meat was placed, and the other holds the meat tray.

17. Kecheng pan ay maligwatcha, et mango-on-onan che-ey ap-apocha sa omo-onod nan che-eycha chowa ay omey si afong nan laraki.

17. So then they start, led by their leader and followed by the other two to go to the house of the young man.


18. But on their way, they watch the trail for anything which would be a bad omen to them such as a rat, a snake, or if a dog barks at them, because that is also forbidden, so the kom-o will not be continued if there are (such things).

19. Omchancha khes si afong nan laraki et, lotowencha sach-a iwatwat and distribute it and eat it.

19. They reach the house of the young man, they cook and distribute (the meat)
20. Mafalin ay omin-inomcha as tapey wennno fayas, ya wad-ay khes nan ta-fako ay pafeskaren nan kan-anak si nan makom-o ay chogra-encha, siya met la-eng si afong nan fafa-i.

20. They can drink rice beer or sugarcane wine, and there can also be tobacco brought out by the parents of the person having the kom-o ceremony for them to smoke, this is also (what is done) at the house of the young woman.


21. When it is cooked they distribute it and eat, then they go to sleep, separating (to their own places).

22. Nan che-eycha inneycha ay akob, choyyasan, ewes ya nan khameng mataynan si afong nan laraki.

22. Those (things that) they took with them such as the basket, the meat tray, the blanket and the wine jar are left at the house of the young man.

23. Mawi-it, mayomyomcha as afong nan laraki et parparencha nan esa ay manok, sa-et wa nan ma-iyib-a ay watwat, et lotowencha.

23. The next morning, they gather at the house of the young man and kill a chicken, and there is meat that they add to it, and then they cook it.


24. This is what they say the kakawas prayer over.


25. When it is cooked they distribute it.

26. Kecheng pan ay arancha nan che-ey akob, choyyasan, khameng, ya nan pinagpakhan ay inneycha as san maschem, et waschin mangegnan si nan inneycha et kasincha iyawid as afong nan fafa-i.

26. After that they get the basket, the meat tray, the wine jar, and the blanket that they took on the previous evening, and each carries what he took and they return them again to the house of the young woman.

27. Omchanca as afong nan fafa-i, chey arancha khes nan esa ay manok, et parparencha sa-et khes nan watwat ay ma-itkem et lotowencha.

27. They arrive at the house of the young woman, then they get another chicken, kill it and also add meat and cook it.


28. When it is cooked they distribute it, then they eat.


29. After they have finished eating, the kom-o is finished and the men go their own ways.
30. That meat that they eat during the kom-o ceremony, the only ones who can eat of it are those three men and their companions who came to join them, the ones for whom the ceremony is being performed and their fathers.

31. Even the rice, drink, and tobacco if there is any left over, they do not give it to the children to eat, only the old people can eat, drink and smoke, and the ones having the kom-o ceremony.

32. That is why if there is anything left over, they just throw it out.

33. The children can definitely not join in eating, only the old men and the ones having the kom-o can eat, because it is forbidden.

34. Even the household of those men who distribute the meat, they can not eat it.

35. It is forbidden they say, because if the children eat it and smoke the tobacco that came from the ones performing the kom-o, even the married men who are not yet old, they say that they will steal something, they will really become thieves.

36. That is why they say it is forbidden.

37. It is not just stealing which is the reason they forbid it, it will also make them commit adultery, and they will just slash somebody.

38. These are the reasons for forbidding it, that is why the people are afraid to eat the meat.

39. As for those men who eat there, if
watwat sid-i, mo way sawarencha, achicha ag-agtan nan oray ap-ocha, ya nan inkechew si nan tafako.

40. Ifokodcha ay mangischa ya manogra.

41. Et nan ikamancha, ika-ancha as nan afongcha, sacha ischa, mo achicha iwasi.

42. Nan kakhawisan ay ikamancha, omaracha as makan ya omeycha ad i-lilit, esacha ischa nan sinawarcha.

43. Ya encha kannay in-emes, ta maka-anan nan panyew si nan awakcha.

44. Tay mo achicha omey in-emes, achi mafalin ay manginangercha, ya inlotocha as kanencha ay sin-afong.

45. Ngem mo nin-emescha, naka-an kano nan panyew an cha-icha.

46. Nan tew-a khes kan-anak si nan makom-o, as nan minlotowancha as nan watwat ay ma-osar si nan kom-o, wacha nan teteknencha ay kowan nan ongong-a, ta siya achi omokos nan leng-agcha as nan mangib-ancha as nan amam-a ay mangischa as nan watwat.

47. Nan khes che-eycha kan-anak si nan makom-o, mo nakischacha as nan kom-o, achicha khes ma-oyad ay manginanger ya minloto as nan kanencha ay sin-afong, tay panyew mo mama-iyegnan nan limacha ay nangege nan si nan watwat si kom-o as kanen nan ongong-a.

48. Isonga khawis nan achi makischa nan in-ina, ta siya nan manongnong si kanencha ay sin-afong.

40. They keep it to themselves to eat and to smoke.

41. So what they do, they remove it from their house, then they eat it, if they do not throw it away.

42. The best thing they do, they take rice and they go to the outskirts of the village, and then they eat what was left over.

43. And then they go straight away to take a bath, so that the taboo will be removed from their bodies.

44. Because if they do not go to take a bath, they cannot go to feed their pigs, or cook food for their household.

45. But if they have taken a bath, the taboo is removed from them they say.

46. And also the parents of the ones having the kom-o ceremony, when they cook the meat that will be used during the kom-o, they keep some separate which will be for the children, so that their spirits will not become sick because they were with the men who ate the meat.

47. Also those parents of the ones having the kom-o ceremony, if they ate meat during the kom-o, they cannot also go out to get sweet potato tops to cook as food for their household, because it is forbidden for their hands which held meat during the kom-o ceremony to hold food for the children.

48. That is why it is good if the woman does not eat with the others, so that she will (be able) to prepare food for the
49. After the kom-o is finished, the parents of the ones who had the kom-o do not go to work, the man goes to take a bath, he takes his spear, dresses in his chinangtar style loincloth, then goes to Chatngan to take a bath.

50. The time they stay home from work is one day.

51. After this period of staying home, they have a chicken sacrifice, but it is not necessary for those three men who performed the kom-o ceremony for them to attend.

52. That is all, their restrictions are ended.

53. The prayer that they say is the kakawas, it is said when they want to make a thief stop stealing.

54. It is called kakawas because it can destroy the people in the house, the meat that they cooked, and the chicken, and the children cannot eat it.

55. That is why it is forbidden.

NOTES

1 As related by Charles Camfilii. In earlier times, according to Tongyofen, when a young woman became pregnant before marriage, she had to eat from a separate bowl and plate, and wear a headdress of kista-or ‘Job’s tears (Coix lachryma jobi)’ in place of her regular bead headdress. The young man would have to wear the woman's epen ‘woven sleeping hat’, instead of his usual okfong ‘basket hat’, until the ceremonies described in this text had been performed. He said that the plague that decimated Guina-ang and surrounding villages after World War I, was considered to be punishment for free premarital relationships, but that the
earlier penalties for such actions were relaxed after the plague to ensure repopulation of the village.

2 The main participants in this ceremony are referred to in this text as *laraki* ‘the man’ and *fafa-i* ‘the woman’. To avoid confusion with other male and female participants, they are translated in this and following texts in which they have the same reference as ‘the young man’ and ‘the young woman” respectively.

3 kawas ‘destroy’.