The Wedding Ceremonies of Takcheg Cherweg (Text C08)

1. Na-ay nan inikkanmi ay inkarang.  1. This is what we did in performing the karang ceremony.

2. Wi-it, omalis Owakan ad Tongfar, kananen, "Fangonka, ta enta echanan si asawam."  2. In the early morning, Owakan came to the ward house at Tongfar, he said, "Wake up, so we can go to your wife's place."

3. Ngetchana nan apoy, ay silew.  3. He lit a fire, a pitch pine torch.

4. Kecheng ay mangon-ona, omo-o-nochak.  4. So he led the way, I followed.

5. Omeykami, pomatongkamis afong.  5. We went, and sat down inside the house.

6. Kecheng ay chomakalkamis Chatar, ta siya nan as-asag-en si chomakaranmi.  6. Then we went out to the ward house at Chatar, because that is close to the house we came out from.

7. Kecheng ay kasikami omawid as afong nan fafa-i.  7. Then we returned to the house of the young woman.

8. Kecheng ay khekhechenmi nan watwat ay na-asinan, kanana en, "Makhanakka ay infangonko, omanchoancho nan infadfachoyana."  8. After that we sliced up some salted meat, he said, "Bear many children, you whom I accompanied, may her going around be lengthened many times."

9. Ara-ena nan tafako, kecheng ay omawidkami ad Tongfar.  9. He got the tobacco, and we returned to Tongfar.

10. Ara-en nan che-eycha amam-a nan tafako, ay kowan asawak, kecheng ay chogra-en nan amam-a.  10. The men (at the ward house) took the tobacco that was my wife's, and smoked it.

11. Kecheng ay achikami mangamangan enghhana ma-isoyaw.  11. We didn't eat at all till early afternoon.

12. Kecheng ay kananen en, "Engka  12. He said, "Go get some wood and split
omaras ka-ew, ta engka pasken as afongcha asawam, ta ma-iloto as nan makan ay sinsangchar."


13. In the evening, they went to call the old men to perform the karang ceremony.


14. They brought out the sliced meat and the water buffalo meat, when it was cooked, they served it.

15. I ayakhan nan aroyos nan makarang ay fafa-i nan fafarro (nan aroyos asawak nan mangayag), e-egnancha nan kintong ya nan finkhew.

15. The helper of the young woman who was having the karang went to call the young men (it was my wife's helper who was the one who called them), they carried the kintong and finkhew ceremonial loads of wood (as they came).

16. E-egnan nan fafa-i nan apoy.

16. The young woman carried the fire.

17. Kecheng ay omeycha parparencha nan manok.

17. Then they went to kill a chicken.

18. Maroto, khekhechencha.

18. When it was cooked, it was cut up.


19. Then they distributed it.


20. The two young men who were helpers then left.


21. The old men then left the house of the young woman, and I returned to sleep with my wife.

22. Mawakas, ara-enmi nan kimot nan manok, ipa-eymi as nan khiyag, iyo-osonmi as nan makan.

22. The next morning, we got the back section of the chicken, and put it on a rice plate, on top of some rice.

23. Kecheng ay inmeykami ay sin-asawa as nan afong nan larak.

23. Then the two of us, husband and wife, went to the young man's house.

24. Kecheng ay kananmi en, "Engkayo ayakhan nan sagkhong ta entako kanen nan cho-or."

24. We said, "Go and call the neighbors so we can go feast."

25. Mayomyomcha nan ipokhaw.

25. The people gathered.
26. They sliced up the meat and distributed it.

27. They ate, and then dispersed.

28. We, husband and wife, got our rice plate, and went to the young woman's house.

29. Then they feasted at the young man's house.

30. In the evening they performed the karang ceremony at the young man's house.

31. They went to call the people, saying, "Let's go and perform the karang ceremony at Cherweg's (the narrator's father's) place."

32. The young man (the groom's helper) went to call the family of the young man's wife and her helpers.

33. They were carrying a head basket full of cooked rice, and they went to the house of the young man.

34. They killed a chicken.

35. When it was cooked, they dipped it out and sliced it up, distributed it, served the rice, and ate, the old men dispersed, and the husband and wife slept together in the husband's house.

36. The next day, they went to the house of the young woman, they called the neighbors to eat the food prepared for them, and ate.

37. About midmorning the husband went
ag-akhew ad Chatngan, ay payew. to bathe at Chatngan, in the pond field.

38. Kecheng ay soma-ar, ay isoblin nan fafa-i ay in-emes ad Chakkit. 38. After he came home, the young woman took her turn to bathe at Chakkit.

39. Mawakas, i in-emes nan aman nan fafa-i ad Chatngan, soma-ar, isoblin nan fafa-i ay asawana. 39. The next day, the father of the young woman went to bathe at Chatngan, and after he came home, the woman who is his wife, took her turn (to take a bath).

40. In-emes met la-eng nan aman ya inan nan laraki. 40. The father and the mother of the young man also bathed.

41. Narpas chi. 41. That's the end of that.

42. Kecheng ay marpas nan toron arkhew, insangfowak. 42. After three days, I performed a sangfo daytime pig sacrifice.4

43. Kecheng ay ma-amfattang, encha iyayag nan fab-areg ay omalicha nan anan-ak ya nan inin-a. 43. In the late afternoon, they went to call the relatives, the older women and children, to come to a fab-areg feast.

44. Tag-onenga nan fab-areg. 44. They dipped out (the cooked pig meat) for the fab-areg feast.

45. Kecheng ay khekhechencha, ay mawakas, inponegcha, ay sinopokancha nan poto, paypay-encha nan chara. 45. Then they sliced it up, and the next day they made blood sausage, they blow open the intestines, and fill them with blood.

46. Encha mamakhey nan farros mamakghit. 46. The young men and women went to get rice (from the granary).

47. E-egnan nan inan nan fafa-i nan ongot ay napay-an si tapey. 47. The young woman's mother carried a coconut shell bowl containing rice beer.

48. Khekghekhechencha nan amam-a nan watwat. 48. The older men sliced up the meat.

49. Kecheng ay asinancha. 49. They salted it.

50. Kecheng ay pay-encha as nan charay. 50. They placed it into a large jar.

51. Kecheng ay infab-ayocha as nan sin-arkhew. 51. They pounded rice all day.
52. Mawakas, insangfos Cherweg as afongna.  
52. The next day, Cherweg performed a sangfo pig sacrifice at his house.

53. In the afternoon, they announced the fab-areg feasting and distributed meat.

54. Mawakas, e-egnan Cherweg nan ongot ay napapay-an si tapey.  
54. The next day, Cherweg held the bowl containing rice beer.

55. Kecheng ay encha mamakhey ay fafarros mamagkhit.  
55. The young men and women went to get rice.

56. They pounded it during the day.

57. Ichakarcha nan losong.  
57. They took the mortar outside.

58. Narpas chi, songsongan nan aman nan fafa-i.  
58. After that, the father of the woman performed the songsong ritual.

59. Songsongana nan topil.  
59. He performed it over the ceremonial basket.

60. Kanana en, "Inkobkofasilcha nan i manarratey."  
60. He said, "May those who go to fell a tree for the vat stand be safe."

61. Kecheng ay mawakas ilaprapon nan amam-a nan che-ey laraki, kecheng ay encha manarratey ad Amcher-am.  
61. So the next day the older men led out the young man, they went to Amcher-am to fell a tree for the vat stand.

62. Wi-it nan maligwatanmi ay ma-marratey.  
62. It was early morning when we started out to get the tree for the vat stand.

63. Kecheng ay at-atangayancha ay mangisa-ar.  
63. They carried it on their shoulders to bring it home.

64. Isa-archa as afong nan laraki ay ikha-ekha-ebcha.  
64. They brought it home to the house of the man where they constructed it.

65. Encha aran nan lebekan⁵ ad Marsa as nan arang.  
65. They went to get the ceremonial pounding trough from the granary at Marsa.

66. Nan ab-afongan nan kanlebkan.  
66. The men's group house is the owner of the pounding trough.

67. Isa-archa.  
67. They brought it home.
68. Then they started fires under three vats.

69. The women were pounding in the trough.

70. The men distributed meat, and served out a vat full of rice.

71. Then they ate.

72. They then went to get a pig.

73. They killed it.

74. They brought it to the house, placing it under the eaves in front of the door, and the fathers of the young woman and of the young man said prayers over it.

75. They draped a chinangtar white loincloth around their necks.

76. After that, they singed off the pig's hair, took it inside, and butchered it.

77. They cut it into large pieces, then they salted them, and placed them into a jar.

78. Meanwhile, the older women grabbed for rice outside.

79. They scooped out with their hands two vats full of cooked rice.

80. The older men were singing the ayyeng song.

81. Then the invited guests from Samoki arrived, they cooked meat for them.

82. They took it outside, sliced it up, and the visitors ate.
83. The visitors joined in singing the ayyeng until night.

84. They got another pig for the cha-ing ceremony.

85. They killed it.

86. The men sang the cha-ing song with three old women holding reeds.

87. The cha-ing song of the men is different from that of the women.

88. After that meat was cooked, they dipped it out.

89. They sliced it, and distributed it to the people.

90. They cooked one vat of rice for the cha-ing singers.

91. The next day, the visitors ate the left over rice.

92. They then got one of the pig's legs.

93. They put it in a head basket, and they said, "We're going now. You who are getting married be strong, may you live long, so there will be a reason for us to come again next year."

94. That was the end of that.

95. Now these people took their turn distributing blood sausage.

96. Then they ate.

97. They grabbed again for the left over cooked rice.
98. They got more rice, and pounded it in the trough until the evening.

99. The workers went inviting.

100. They went to invite the men's group at Tongfar.

101. They said, "Let's go do the pangafong ceremony," so the men gathered at Tongfar in the evening.

102. So they lit (their torches) from the (torch of the) one getting married.

103. They put down their fires (at his house).

104. They sang the ayyeng song.

105. Then they took out (from the jar) their meat and cooked it.

106. They said, "You, woman, go inside, go get rice beer to hand around."

107. They ate of the dregs of the rice beer.

108. When they had eaten they just sang and sang the ayyeng.

109. When their meat was cooked, they dipped it out, and sliced it up.

110. They took it outside, distributed it, and served out the rice.

111. Then they ate.

112. After having eaten, they lit their torches, and returned to Tongfar.

113. The next day they filled the woven
bags with rice to make tofo cakes, then the family cooked the tofo, and in the evening all the people ate them.

114. The left over tofo cakes were distributed among them.

115. That was the end of that.

116. On the next day also they cooked two vats of rice, they (the women) grabbed out the rice from one vat.

117. Men, women and children were gathered together.

118. Then they ate.

119. After that, they dismantled the vat stand.

120. They said, "May their chickens, pigs and rice multiply."

121. As they said that, they splashed water on the vat stand.

122. The next morning they chopped the vat stand logs into shorter lengths and split them.

123. The three old men then gathered and sang the fokinney song.

124. They went outside and performed a tafing dance.

125. They sat down, and the three of them sang the ayyeng and we-er songs.

126. The next day, I went to cut firewood at Pap-away.

127. I returned home.
128. Kanancha en, "Ay ma-iwed chinad-aranmo."
128. They said, "Did you pass any bad omen on your way?"

129. Kanakan, "Ma-iwed."
129. I said, "None."

130. Narpas.
130. That's all.

131. The next day, I got my spear, and I went to take a bath at Chatngan, because I hadn't bathed at all in five days.

132. On the sixth day, I went to take a bath.

133. Soma-arak, isoblin asawak ay in-in-emes ad Chakkit.
133. When I returned home, my wife took her turn to bathe at Chakkit.

134. The next day, the old woman had her turn to take a bath.

135. Soma-ar, isoblin nan laraki.
135. When she came home, the man (her husband) had his turn.

136. Mo marpas nan choway chomingkho, ara-enmi nan terwad.
136. After two weeks, we got the (pig for the) terwad ceremony.

137. Marpas chi, intongor si ama as nan maschem.
137. After that, my father performed a tongol sacrifice with it in the evening.

138. Parparenmi nan manok ay lifon.
138. We killed a chicken as a lifon preliminary sacrifice.

139. Maroto, iwatwatcha, mangancha ay narpas ay makakanancha, encha aran nan ammog ay terwad.
139. When it was cooked, they distributed it, they ate, and when they had finished eating, they went to get the pig for the terwad ceremony.

140. Mawakas inponegcha, kecheng ay kasi maschem, inparapagcha.
140. The next day they made blood sausage, and on the following evening, they ate the pig's ribs.

141. Kecheng ay mawakas, in-akhifoycha, parparencha nan esay manok, iyib-acha as nan poton nan terwad.
141. The next day, they performed the akhifoy ceremony, they killed a chicken, and combined it with the intestines of the terwad pig.
NOTES

1 A first person account as told by Takcheg Cherweg following his own wedding. The ceremonies described here combine both the karang and lopis rituals. The lopis ceremonies are of the type called finakhat ‘morning style’. See Text C09 for a description of the inarkhew ‘day style’ lopis.

2 That is, the woman he is marrying.

3 That is, to the house of his own family.

4 This is the beginning of the lopis ceremonies.

5 The lebkan is now used only in wedding ceremonies such as the one described here, for ceremonial rice pounding. Its shape suggests that its original use was for pounding lengths of sugarcane prior to the introduction of other cane crushing techniques.

6 The term chono is the general term meaning ‘marriage ritual’, and is homophonous with the term meaning ‘work’ (see sentence 99). It is typically used with reference to the lopis pig sacrificing rituals (Text C09), or the fayas water buffalo sacrificing rituals (Texts C10-C11), which follow the initial wedding ceremonies. The chomno (or chinomno perfective) are the couple for whom the feast is being held.