1. This lopis wedding ceremony that is performed in the inarkhew ‘day style’, it is the ceremony when pigs are killed because there are no water buffalo to kill.

2. This is also the marriage ritual that is held after the completion of the kalang wedding ceremony when the husband and wife have just begun living together, and it is followed by the rituals when water buffalo are killed, which is the final ceremony performed by a husband and wife.

3. At the beginning of the lopis ceremonies, the household where the husband and wife stay hold a daytime pig sacrifice, including whoever they stay with in the same house, whether the father of the woman or of the man.

4. Even if it is not their father but an older sibling that they stay with.

5. When they hold this pig sacrifice, the old men do not distribute the raw pig meat, they cut it into slices and salt it for putting away.

6. In the early morning, they go to a ward house to wake up some of the young men, and they go to get rice from the granary.

7. As they go, the old woman or the old man who is the father of the person performing the chono ceremony goes ahead holding a coconut shell bowl in which a little rice beer has been placed,
and that person also is the one who will enter the granary to pass out the rice, then the others who went pile it (into the carrying baskets), there can be eight or twelve (people).

8. They take it back to the village and eat, then they disperse.

9. In the midmorning, the older women who are their relatives and their friends gather and pound rice until the afternoon, if they did not finish it by noon.

10. The ones who pound also eat.

11. In the noon of their rice pounding, the other parent-in-law also performs a pig sacrifice.

12. The next day also, they go to get rice from the granary of the one who held a pig sacrifice, and when they return home they eat, then they also leave, they also drink sugarcane wine when they return to the village.

13. So in the midmorning, the women gather there to pound rice.

14. On this day, it is the time when the father of the person holding the dono performs the songsong ceremony.

15. In performing the songsong, he just gets a slice of meat and some tobacco, then he puts that slice of meat into a topil basket and says an aboy prayer over it, he just says anything, like a church prayer, to bless what is to be done, especially their going to get the logs for the vat stand, he says, "May those who get the vat stand logs be blessed."

16. The following day, it is what they call
17. This koskos day is when the men gather together and go to collect still green branches, they go to a close place, because they return to the village soon.

18. When they have returned home and had a drink, then they disperse to take their headaxes to their homes.

19. Then some of them go back again, and some of the men meet them, so they then go to catch a pig and they kill it.

20. They cut up the meat and put it away.

21. Then the next day they go to get the vat stand.

22. In the afternoon of the koskos, he again performs the songsong and they do not eat in the evening, and the next day which is the charratey "vat stand" (day), the one holding the chono goes with them and there is an old man whom he follows, and they hold a lighted bundle of rice stalks.

23. On the evening of the charratey (day), they do not eat, (even) until the next day, they do not eat in the morning, even at noon, so in the evening still they do not eat, but if some person has taken rice beer, they can eat of that and not until the next day can they eat well.

24. They start at his house and that old man and the person holding dono lead the way, and their companions follow, that is the men who started from the house of the
afong nan chomno as nan mafofor-
khancha ay ome, et omeycha as nan che-ey encha manarrateyan.


26. Omey nan che-eycha nangon-onan et poyowencha nan esa ay fatang, mo an-ancho, ngem mo ap-aplik chowa nan poyowencha.

27. Et wiswisancha nan sipisipna, sachacho tokotokan nan insasawing ay ochocha et pay-anchas pangarna.

28. Nan pating nan na-ay pinoyocha, siya nan aran nan che-eycha narakay ya nan ongong-a as awitcha.

29. Napangar pan chi, chey omeycha nan ipokhaw et atangancha ay ma-ngisa-ar, ay atangan nan tapina nan esa, kowan nan tapina nan esa.


32. Soma-ar pan chachi nan manarratey, et pachakarencha nan tapey et iwaragchas nan ipokhaw, et kanencha sa-et akhes nan fayas ay inomencha.

33. Narpascha ay naka-inoman, chey

chomno to go with them as they go in a long line, going to the place where they will get the (tree for the) vat stand.

25. This line of people who start from the house of the chomno, it is as though these are the first ones to cut (trees for) the vat stand, and the crowd of men go to reach them there.

26. The ones who go ahead go and fell one pine tree, if it is tall, but if it is short they will fell two.

27. Then they scrape off its bark, then they chop off the large branches on either side and attach them as bearers.

28. The small branches of the tree that they fell, that is what the old men and the children get as their loads.

29. When the bearers have been attached, the people go and carry it to the village, some carry one of the trees, the rest carry the other.

30. Those old men and children, they go ahead and the chomno and the man who is his companion, they go ahead also, and when they start they do not wait for the vat stand logs, they just go straight home.

31. Some of the men can accompany them.

32. When those who went to get the vat stand return home, they bring out the rice beer and share it around the people, and they drink it and also the sugarcane wine.

33. After they have had their drink, they
34. Nakakanancha pay, ay kecheng ay koma-ancha nan ipokhaw, et wacha ya-angkhay nan mataynan ay mangikha-eb si nan che-ey charratey, ya encha omilas sangchar et ephcascha ikha-eb, esacha koma-an ya encha khes aran nan lebkan ay inlefekan nan inin-a as nan mawaksana.

35. Mawakas, kecheng ay isog-edcha nan enem ay sangchar ay makan et maroto.

36. Chey okatencha nan watwat ay sinporon ekep ay kopkop, sa-et nan toron ekep ay fekhas, ya nan sin-ekep ay teklingna.


38. Nan che-eycha amam-a ay wachas afong, ay kanancha en tomarowan (wa nan inneycha ay fayas ya tapey ay na-ipa-ey si nan tarowan ay khameng mo faken fanga), chicha nan mangiawatwat si nan che-ey epat ekep ay fekhas, mo way masawar, mafalin ay agtancha nan tapin nan wachas chera ay ipokhaw.

39. Nan na-ay met la-eng ay wi-it, wacha nan marpo ay pakhey as nan che-ey aliwid nan che-ey mangipadnos nan sin-asawa (nan che-ey aman nan fafa-i, mo as afong nan laraki nan chomnowancha).

40. Wad-ay chowan fetek mo achi toron fetek ay pakhey, et iligwat nan epat mo faken limacha ay mangney sid-i as chomnowancha, khes nan sinkotlongaw ay faratong ay ib-an nan eat.

34. When they have eaten, the people leave, there are only some left who will make the vat stand, and they go to find a vat and just put it on, then they leave to get the ceremonial pounding trough in which the women will pound on the following day.

35. The next day, they place on the vat stand six vats of rice and it is cooked.

36. They bring out ten double slices of skin, and three double slices of flesh, and one double slice of thigh meat.

37. The ten double slices of skin, that is what they take out to distribute to those people outside who are married and still young.

38. Those men who are inside the house, who are called the tomarowan 'fillers of the tarowan' (they have taken sugarcane wine and rice beer to be put in the tarowan wine jar if not in a clay pot), they are the ones who distribute the four double slices of meat, if there is some left over, it can be given to the rest of the people who are outside.

39. On this same morning, some bundles of rice come from the co-parent-in-law of the one who is giving the chono for the couple (the father of the woman, if they are holding the chono at the house of the man.)

40. There are one hundred if not one hundred fifty bundles of rice, which are brought to the house where the dono is being held by four if not five people, also one kotlongaw basket of faratong beans to
41. Eneycha chi et isa-adjcha.

42. Kecheng ay ilokhicha nan lefek ay insowe-eycha.

43. Wad-aycha khes nan inin-a ay ma-yomyom ay mangney si nan achar nga ay pakhey ay toron iting, nan esa wad-ay nan epat iting, chay nan tapina powak, isonga angsan nan mayomyom ay pakhey.

44. Achi pay nan na-aycha mangney si nan achar nga, chicha nan lapon in-lefek, ay mangib-as nan che-eycha inin-a ay nangney si nan fachang.

45. Na-ilochi nan lefek sid-i.

46. Narpa ay ninwatwatcha et mangancha.

47. Nakakanancha pan, chay omei nan inin-a et khonotencha nan che-eay epat sangchar ay makan, ay inchidligcha ay waschin khoma-od si kowana.

48. Isongna nan makan aped ma-iwasit tay achicha iтек ay mangara.

49. Ig khes ka-asi nan ma-id arana ay makan, tay mampay khinnonot, ngem wacha nan mapno nan sokopna wenno tarkana.

50. Mamingsan pay et wa nan ig ma-atongan, ay atongan si makan.

51. Khinonotcha chi nan epat sangchar ay makan, et waschin mangney si go along with the rice, which is carried by one woman.

41. They take them and put them down.

42. Then they begin the ceremonial pounding singing the soweirys song.

43. There are also women gathered there who have taken their wedding gift such as fifteen bundles of rice, from one there may by twenty bundles, from others twenty-five bundles, that is why there is a great amount of rice gathered there.

44. These women who have taken their wedding gift, these are the first to pound, joining with those women who brought the fachang 'help' (rice).

45. The ceremonial pounding begins there.

46. After distributing meat they eat.

47. After they have eaten, the women go to snatch the rice from four of the vats, shoving forward so each can dig out some for herself.

48. That is why the cooked rice is just wasted because they do not get it properly.

49. It is too bad for those who don't get any rice, because it is done by snatching, but there are some who fill up a sokop basket or a head basket.

50. Sometimes moreover there are women who are badly burned, burned by cooked rice.

51. When they have grabbed the cooked rice from the four vats, each takes what
afongnas nan khinonotna.

52. Nakhonot nan makan, ya nakakanancha nan ninwatwat, ay nangan si nan chowa ay sangchar ay makan, kecheng ay enchat chepapen nan fotog ay kananchan senga

52. After the rice has been grabbed, and those who received meat shares have eaten, eating from the two vats of rice, they go to catch a pig for what is called the senga sacrifice.

53. Eneycha, chey khertencha, sachat sakfaten et eneychas aliwidna, ay ifoforeg nan inan ya aman nan chomno

53. They take it, and kill it, and then they carry it on their shoulders taking it to their co-parents-in-law, the mother and father of the chomno follow.

54. Omeycha as chi kapey-en nan lara ki, esa cha kasi iya wid as chomno et fekfekencha

54. They go there and the man says a kapa prayer over it, then they again return it to the house of the chomno and butcher it.

55. Fotlencha khes chi et ikhakhocha, chey nan potona kowan nan inchono ay kanancha, ay nan che-eycha chowa ay ongong-a ay encha inayakhan as nan che-ey afat nan chey chomno ay laraki, sa-et nan mamagkhit ay pang-feg nan fafa-i as kamagmagkhitna, ay naseseypancha ay sin-asawa

55. They cut up the meat and put it away, the intestines belong to what they call the inchono "workers", two boys whom they go to call from the ward house of the man who is the chomno, and the young women who were the sleeping hut companions of the woman when she was still unmarried, when they were sleeping together as a couple.

56. Et nan na-aycha inchono, chicha nan mafabfa-ar ya infab-ayo engkhana ay marpas nan lopis, ay mapokar nan charrateyna

56. These workers, these are the ones who are the messengers and the rice pounders until the end of the lopis ceremonies, when its vat stand has been dismantled.

57. Achi pay wa nan en-eneycha ay makan ya watwat nan na-aycha inchno as nan ag-akhew ya nan maschem ay khiniyagcha

57. These workers are taking rice and meat that they have put in their rice plates in the midmorning and in the evening.

58. Na-ilokhi akhes nan ayyeng si nan na-ay ay arkhew

58. The singing of the ayyeng song begins again on this day.

59. Inlebrefek nan inin-a et engkhana ay ma-amfattang, chey nan khes amam-a, kowacha ay mangay-ayyeng

59. The women pound rice until the afternoon, as for the men, what they do is continually sing the ayyeng.

60. Ma-isoyaw pan khes, kecheng ay isog-edcha nan enem ay sangchar mo

60. In the early afternoon also, they place over the fire six if not five vats, and cook
faken lima, et lotowencha nan makan.

61. Naroto chi, chey omeycha khes nan inin-a ay mangonot si nan epat ay sangchar, et nan chowa ay sangchar ogkhay, tay as kanen nan mana-ing si nan maschem. After it is cooked, the women go again to snatch the rice from four of the vats, two of the vats stay, because they are the food of the singers of the cha-ing song in the evening.

62. Achi pay maschem, siya nan kanancha en cha-ing. So in the evening, that is what they call the cha-ing (time).

62. Nan na-ay cha-ing, magret nan esa ay fotog et maroto. On this cha-ing (evening), a pig is killed and cooked.

63. Nan naya cha-ing, mageret nan esa ay fotog et maroto. The people again gather here to receive meat shares, but they do not hand out the meat if the singing of the cha-ing is not yet finished, it is like the ayyeng song but it is different because there are a fixed number of things that they sing, and they shout as they sing.

64. Mayomyomcha khes nan ipokhaw si na ay mangiwatwat, ngem achicha aped iwatwat mo cha-an marpas nan che-ey cha-ing, ay kaneg ayyeng ngem teken tay wacha nan fib-ilangencha as na ay kankanancha, sachat ig iyaw-a-ye ay mangwani. The cha-ing is very long, that is why they start the beginning of it and finish a little, when their mouths are tired from the shouting they stop and sing the ayyeng.

65. Nan cha-ing anchoancho, isonga ilokhicha nan lapona et lepasencha nan akit, mo nabray nan topekcha as nan fokhaw chey isa-adcha et mangayengcha. After how many ayyeng songs, then they again begin to sing the cha-ing.

65. Marpas nan ka-at ay ayyeng, chey kasicha khes itorey nan cha-ing. This is what they keep on doing, until what they call the cha-ing is finished.

66. Siyasiya nan ikkancha, et engkhana ay marpas nan che-ey cha-ing ay kankancha. After receiving their shares, the people disperse, but there are those who are left behind to stay overnight.

67. Siyasiya nan ikkancha, et engkhana ay marpas nan che-ey cha-ing ay kankancha. 66. Narpas nan cha-ing ay makwani, kecheng ay iwatwatchat nan che-ey fotog ay linotocha. After the cha-ing, then they distribute the meat of the pig that they have cooked.

68. Narpas nan cha-ing ay makwani, kecheng ay iwatwatchat nan che-ey fotog ay linotocha. 69. Inwatwatcha chi, kecheng ay mafokar nan ipokhaw, ngem wachacha nan mataynan ay omiyan. After receiving their shares, the people disperse, but there are those who are left behind to stay overnight.

69. Inwatwatcha chi, kecheng ay mafokar nan ipokhaw, ngem wachacha nan mataynan ay omiyan. 70. Nan che-eycha omeay makicha-ing, wacha nan tanfocha ay tapey, tafako, wennno fayas ay inawitcha as nan omayancha, et in-inomencha kannay. Those people who go to join in the singing of the cha-ing, they make donations of rice beer, tobacco, or sugarcane wine which they carried with
sid-i ay ipokhaw. them when they went there, and the
people there drink it straight away.

71. Mawaksan nan cha-ing si nan
ag-akhew, mayomyom akhes nan
ipokhaw ay amam-a et parparencha
nan epat ay manok.

71. In the midmorning of the day after the
cha-ing, the men gather again and kill six
chickens.

72. Parparencha nan esa as sokrot, ya
chowa as nan le-em as afong, sa-et
nan esa as chera.

72. They kill one in the sleeping area, and
two in the eating area of the house, and
one outside.

73. Achi pay nan che-ey esas sokrot ay
manok, wa nan tekemna, ay sin-ekep
ya nan sinsitor ay teklingna.

73. That one chicken (that is killed) in the
sleeping area, it has meat added to it, one
double slice and a slice of thigh meat.

74. Nan chowa ay manok si nan le-em,
toron ekep nan tekemna ay watwat,
sa-et akhes nan toron ekep ay tekem
che-ey naparpar as chera.

74. As for the two chickens in the eating
area, three double slices are the
accompanying portion of meat, and three
double slices are also the added portion of
the one that is killed outside.

75. Mo naroto chachi, kechong ay i-
watwatcha.

75. When they are cooked, they distribute
them.

76. As afong nan aliwidna omeycha
khes nan ib-an nan amam-a, ay ma-
giwatwat si nan na-ikhakhos chi.

76. Some of the men also go to the house
of their co-parent-in-law, to distribute
meat from what had been put away there.

77. Wacha kayet nan khonoten nan
inin-a ay makan, ay toro mo faken epat
ay sangchar.

77. There is again the grabbing of cooked
rice by the women, three or four vats.

78. Siya nan khes ay arkhew nan
pidwan si lefek.

78. That day also is the second day of
lefek ceremonial pounding.

79. Achi pay nan inin-a mayomyomcha
khase ay inlefek.

79. The women gather to pound.

80. Siya nan pidwan si lefek nan
wad-ay nan inney nan inin-a ay
kanegcha tanfo ay as ya-angkhay ay
tapey, kisporo, wenno sinapa.

80. It is on this second day of ceremonial
pounding that the women bring their
contributions of anything such as rice,
matches, or food cooked with sugar.

81. Ngem nan eneycha, kowacha
ya-angkhay ay inlebrefek, chicha nan
mangmangan.

81. But what they take, it belongs only to
those who do the pounding, they are the
ones to eat it.
82. Even the children, they go to join in grabbing for what the women took, that is why they remain quiet while they are pounding then suddenly shout out, because of the food that they took, which is being snatched by the children.

83. Not until the end of ceremonial pounding, that is when there is no more shouting out, those who are pounding, it is as though they are imposing fines, because if they want someone to go get rice beer, or whatever, they just name that person and just say anything to her.

84. So there is sometimes something that a person goes to get, and when she takes it, the children snatch it away.

85. That is what the rice pounders continue to do, until the rice is cooked that they go to grab, then the pounding is finished, because the grabbing creates confusion, some of the rice pounders go to join in grabbing for cooked rice, and only a few are left to pound.

86. That is what discourages the ones left and so they separate.

87. In the afternoon, those two workers who are boys from the ward house of the chomno, they go to each of the houses of their fellow ward mates saying, "Come to the pangafong" (feast).

88. In the evening, that is the pangafong feast when all the ward mates of the man go, young men and boys go to eat with the chomno.

89. What they do, they gather first at their ward house, but some of them can go first
mafalín ay wacha nan tapina ay mangan-onas chomno, ay ad-i choma-kar onas nan ab-afongancha, et mo mayomyomcha chey waschin min-ngeteg si in-egnana ay sareng, et mangan-onan esa ay am-ama, et maforegcha ay omeay si afong nan che-ey chomno.

90. Omchanchas chi, chey inwe-ercha ay mangwani en inmali nan in-pangafong.

91. Kecheng ay nakawe-erancha, mangayengcha, et marpas chey pacha-karencha pan nan tapey ay nakhe-eb si nan toro mo faken epat ay fanga, et kanen nan che-eycha inpengafong.

92. Narpas pan nan kakanchas nan tapey, chey ilokhicha pan nan ayyeng et engkhana ay maroto nan iwatwatcha, ngem wachache nan fayas ay i-nomencha.

93. Naroto pan et inwatwatcha, esacha mangan, chey kasincha akhes nget-chan nan sareng ay silewcha, et maforegcha ay omeay si nan ab-afongancha.

94. Omchanchas chi, chey pomatongcha et kaneg matotya nan che-eycha amam-a as okongna, esa pan kanan nan esa ay am-ama en, "Sino nan wa nan inilana ay owar wenno otot si nan omayantako, ya nan omawichantako, ifakhana."

95. Chey mo ma-id mangifakha, kecheng ay ifakhana en, "Entakot ay, masisyantako, ngono man ya khawis."

96. Kecheng ay masisyancha, ay waschin omeay si afongna.

97. Nan fafarro ya onong-a eneycha to the house of the chomno, they do not go first to the ward house, and when they are gathered each one lights the pitch pine torch that he is holding, and with one old man, leading the others follow going to the house of the chomno.

90. When they arrive there, they sing a weel song, "The pangafong feasters have come."

91. After they have sung the we-er song, they sing the ayyeng, and when that is finished they bring out the rice beer that has been made in three or four jars, and the pangafong feasters consume it.

92. When the rice beer has been consumed, they begin to sing ayyeng until the meat that is to be distributed is cooked, but there is also some sugarcane wine that they drink.

93. After it is cooked they distribute meat, then they eat, and then again light the pitch pine that are their torches, and go back to their ward house.

94. When they arrive there, they sit down and the older men tell stories around the ward house fire, then one of the men will say, "Whoever saw a snake or a rat while we were going or returning, tell it."

95. If noone reports anything, he will say, "Let's go, let's disperse, probably everything is good."

96. So they disperse, each one goes to his house.

97. The young men and boys take their
nan watwatcha as ka-ab-afongancha, sacha kasi omawid ay maseyep. meat shares to their houses, and then return to sleep.

98. Isonga ifakhacha nan wa nan inilana ay otot wenno ovar si nan charan, ket panyew ya ta siya ay khetkencha. 98. The reason they say whether they saw a rat or a snake on the trail, it is taboo is what they understand.

99. Mo nan omayancha as chomno nan nangil-ancha as nan otot, wenno ovar, mo faken ya nginongowan si aso chicha, chey kanancha en at nan che-ey chimomno, nan at wa nan nga-ag ay omchan ay ma-ikkan an chicha. 99. If it was on their way to the house of the chomno that they saw a rat, or a snake, or a dog barked at them, they say that as for those people who are the chomno, something bad will happen to them.

100. Ngem mo nan omawichancha as way inilacha, mo faken ya nangongowan aso chicha, chey at chicha ay sinpangator nan as wa nan ma-ikkan ay nga-ag, chicha ay sinpangator nan kanpanyew sid-i. 100. But if it was on their return that they saw something, or were barked at, it will be those ward house members to whom something bad will happen, that ward house group are the ones to whom the taboo there belongs.

101. Nan iwatwat nan inpafo tofotob, am-in nan che-eycha fotog ay nagnagret, sa-et nan kopkop ay iyib-acha. 101. The meat share that is distributed to the pangafong feasters is the tofotob, all of that pig that they had killed, including the skin.

102. Mawaksan nan pangafong, siya nan kanancha en safosab. 102. The day after the pangafong feast is what they call safosab 'wedding prayer' (day).

103. Siya na khes nan mamarparancha as nan esa ay manok, paymo angstnan manokna, enem ay manok nan maparpar. 103. It is on this day also that they kill a chicken, but if he has many chickens, six chickens can be killed.

104. Nan ma-itapi khes si nan manok, sinporon ekep ay watwat ya nan teklingna ay sin-ekep. 104. What is added to the chicken is ten double slices of meat and the thigh meat, which is one slice.

105. Lotowencha khes chi et maroto, kecheng ay iwatwatcha. 105. They cook this and when it is cooked, they distribute it.

106. Kecheng ay nan tofo, siya chi ay arkhew nan marotowana. 106. The tofo rice cakes, it is on this day that they are cooked.

107. The women fill up those small containers made of woven sugarcane leaves, and when it is noon they cook them.

108. Chey maschem, mayomyom nan inin-a ya ongongya wad-ay met la-eng nan larraraki ay omyey, et inwatwatcha, ngem annak-it nan watwatcha, tay akit nan lotowencha, esacha pan mangan si nan tofo.

108. In the evening, the women and children and also some of the men gather, and they distribute meat, but they only get just a little, because only a few are cooked, then they eat the tofo rice cakes.


109. The leftover rice cakes, they take (them) to their relatives, two each if not three each, and those two boys who are the workers, and the young women who are the sleeping hut companions of the woman, they get many, because they can have ten each or more, which they take to their houses.

110. Nangancha as nan tofo, chey mafokarcha.

110. They eat of the rice cakes, then they separate.

111. Mawakas siya nan sikhi ay kanancha.

111. The next day is what they call the sikhi 'vat stand removal' (day).

112. Ngem nan sikhid, nan maschem nan ma-ikkanana.

112. But the removal of the vat stand, it is at night that it is done.

113. Achi pay nan ag-akhew, wa nan omyey ay amam-a, et foma-archa as chi omaras fengwil ad Longfoy as khowab Fanasan.

113. In the midmorning, some of the men go (to the house), and they send from there (people) to get fengwil bamboo from Longfoy below Fanasan.


114. When the ones who were sent to get fengwil bamboo come back, they make a circle out of it, there are still leaves (attached), then one of the old men places it on his head.

115. Omaracha akhes si pa-or et pet-akencha, sacha ikakcheng ay chowa mo fakencha toro, et wa nan esa ay ma-id kowana as nan chey pa-or, sacha pan chomakar ay

115. They also get reeds and split them, then they divide them out to two or three men, and there is one person who doesn't get any of those reeds, then they go outside to perform the tabtasing ritual.
intabtafing.

116. Chomakarchas nan pantew, chey nan che-eycha nange-egnan si nan pa-or, isag-encnas nan topekcha, et egnan nan esa ay lima, sa-et nan esa ay lima, siya nan manmankang si nan pa-or et napanpanakpak.

117. Nan esa ay am-ama ay ma-id e-egnana as pa-or, siya khes nan manochoraw, ay kaneg manas-ayaw si nan inyadyad-anancha.

118. Narpascha ay inyadyad-an, chey pomatongcha et farosan nan che-ey manas-ayaw, sacha pan we-eran am-in.

119. Nakawe-erancha, kecheng ay kasicha tomakcheq, ay kasi inyad-an, sacha kasi pomatong ya farosan nan che-ey manas-ayaw, sacha we-eran.

120. Narpas, kasicha tomakcheq si nan ikapitlo et inyad-ancha ya manas-ayaw nan esa, sacha kasi pomatong et we-erancha, sacha pan somkhep et ominomcha, tay narpascha ninwatwat esacha intabtafing.

121. Naka-inomancha, chey aran pan nan esa nan tapey ay ipa-eycha as nan towwed, et eneyna ad Mongaw, siya chi nan kananchan wakey, et apedna fog-isan nan che-ey esay chap-ay ay omaras akit si nan che-ey tapey, sanat isa-ad si nan chap-ay as ya-angkhay si kanana ay inkhawisan nan chinomno.

122. Achi pay nan che-ey tapey, mo way ipokhaw ad Mongaw si am-ama, arana et eneyna as afongna, pay mo 121. After they have finished drinking, one of them gets rice beer and puts it in a towwed container, and takes it to the ward house at Mongaw, this is what they call wakey, and he just sprinkles some on one of the paving stones using a little of that rice beer, then he puts it down on the paving stone and says anything as a blessing for the chomno.

122. As for that rice beer, if there is a man at Mongaw, he will get it and take it home, but if there is nobody there, the one
ma-id ipokhaw, nan che-ey nangney nan mangara ay mangney si afongna.


125. Naroto pan chi, chey omey nan akit ay inin-a et khonotencha nan esa ay sangchar, ngem khawis ay khonot chi, tay amancha khinnowad, ay mangipa-ey si nan khiyag nan che-eycha inin-a.

126. Nataynan nan esa ay sangchar, et siya nan kowacha as nan maschem ay sikhid, ay maparparan nan esa ay manok.

127. Mayomyom khes nan ipokhaw si nan maschem ay sikhid et mangancha, sacha pan aped fakasen nan charratey ay mamokar, et wi-owi-it, sacha pan pasken chi nan charratey.

128. Narpascha ay nangan si nan sikhid, chey wa nan omey ay amam-a as afong nan aliwid nan kad-an nan chinomno, et parparencha nan esa ay manok, et inwatwatcha khes sid-i.

129. Oray nan inin-a wacha nan maka-ey, ya oray khes nan che-eycha inchno, mafalin ay maka-eycha.

130. Mawakas siya nan tetekrad nan che-eycha inchno, ay mamakovkhyat ya nan chowa ay ongong-a ay larraraki.

131. Omey chachi nan inchno as nan wi-iti et mangancha, esacha pan khwachen nan makan, et pay-ancha nan who took it will get it and take it home.

123. After the tabtafing ritual, in the middle of the day nothing is done, the workers and if they have helpers who are women pound rice.

124. But in the early afternoon, two vats of rice are placed on the fire, and rice is cooked.

125. When it is cooked, a few women go and snatch the rice from one of the vats, but that is a good snatching, because they do it using serving ladles, and place it on the rice plates of those women.

126. One vat is left, and it belongs to those who go in the evening, which is the sikhid vat stand dismantling (time), when they kill a chicken.

127. The people gather again in the evening, which is sikhid, and they eat, then they just destroy the vat stand by breaking it up, and in the early morning, then they split up the vat stand logs.

128. After they have finished eating on the sikhid night, there is an old man who goes to the house of the co-parents-in-law of the place of the chammo, and they kill a chicken there also, and distribute it.

129. Even some of the women can go, and even the workers, they can also go.

130. On the following day is the final day of the workers, that is, the young women and the two boys.

131. The workers go in the morning and eat, then they serve out rice, and place it in a sokop basket, if not a head basket,
sokop, mo faken tat-arakka as nan makan, et waschin mangney si afong-na.

132. Achi pay mo sinporocha ay inchono, sinporo ay tat-araka wenne sokop nan ipappa-ezychya ay watwat si nan eneycha as afongcha ay makan si nan winnakas ya minnaschem.

132. So if there are ten workers, they will put meat shares on ten head baskets or sokop baskets for them to take to their houses every day and every night.

133. Waschin nangney pan si kowana ay makan si afongcha, chey kasicha omawid et inkor-opcha, ay kor-opancha nan am-in ay wachas chi, ay khom-i, ya tapa, et encha iwasit si nan fa-ang nan che-ey chinomno, mo faken as ya-angkhay ay fa-ang.

133. Each one takes the rice that belongs to them to their house, then they return to gather up the rubbish, they gather up everything that is there, such as empty rice panicles, and the husks, and go to throw it out on the sugarcane patch of those chomno, if not anyone's sugarcane patch.


134. After they have finished the cleaning up, they go to take a bath.

135. Soma-archa khes, kasinchana omeay et encha mangan si nan finokhay ay kanancha ay makan, sachat iloto nan charan si fotog ya nan chereng nan watwat ay na-asinan.

135. When they return home, they again go and eat of what they call the finokhay, which is cooked rice, then they cook the blood of the pig with the liquid from the salted meat.


136. After they finish eating, they separate, and the work of those who are called the workers is finished.

137. Nan akhes sin-asawa ay chinom-no, siya chi ay arkhew si nan ag-akhew nan encha in-emesan, ay ad Chakkit nan fafa-i, chey ad Chatngan nan laraki.

137. Also the couple who performed the chono, this is the day in the midmorning when they go to take a bath, at Chakkit for the woman, and at Chatngan for the man.


138. That is all that is done on that day.

139. Mawakas, kecheng ay i manga-ew nan laraki ay chinomno, et isoblin nan amacha ay i in-emes.

139. The next day, the man who performed the chono goes to get wood, and their father takes his turn to go have a bath.

140. Makag-aw pan, insangfocha ay

140. In the middle of the day, they have a
siya nan terwad.

141. Achi pay mayomyom nan amam-a, et parparencha nan choway manok, sachat tekman si chowan ekep mo achi toro et lotowencha. 141. The men gather, and they kill two chickens, then they add two double slices of meat if not three and cook it.

142. Maroto pan, chey khekhechencha et iwawatcha esacha mangan, et siya chi nan kanancha en lifon. 142. When it is cooked, they slice it up and distribute it and they eat, and that is what they call lifon 'meat distributed prior to the catching of a pig'.

143. Narpas nan lifon, chey encha chepapen nan fotog et khertencha. 143. When the lifon is finished, they go to catch a pig and kill it.

144. Achi pay nan na-ay ay magret, angsan nan ma-ilang, et akit nan matayjanan. 144. This (pig) that is killed, most is distributed as fresh meat, and only a little is left.

145. Narpanarpas pan nan terwad, ay na-akhifoyan, kecbeng ay intongor nan aliwidna, et khertencha khes nan esa ay fotog. 145. After the terwad ceremonies are completely finished, that is it has had its akhifoy 'finishing chicken sacrifice', the co-parents-in-law perform a tongor evening pig sacrifice, they also kill another pig.

146. Achi pay narpas khes ay nin-tongor nan aliwidna, chey kasi akhes intongor nan che-ey chinomno, chey narpas chi, ay kecbeng ay narpas nan lopis, ay mafalin ay i inlabfo nan chinomno. 146. After the co-parents-in-law have finished the tongor sacrifice, the ones holding the chono also have a tongor pig sacrifice, and after that is finished, the lopis ceremonies are finished, and the couple having the chono can go to work.

NOTES

1 Lopis is the term for the first marriage ceremonies that a couple performs after they begin living together as husband and wife. There are a number of recognized and named ways to perform these ceremonies (see Reid 1961a for details). All are characterized by the sacrifice of pigs rather than water buffalo. The ceremonies described in this text are of the inarkhew 'day style' lopis. The ceremonies may be combined with the karang wedding ceremony, as described in Text C08.

2 Literally 'to make good'
3 Literally 'household', but here referring to the group of men who constitute the ward mates of the man holding the feast.