When Someone Dies (Text C13)

1. Mo matmatey nan ipokhaw, sang-fowan am-in nan an-akna ta way for-forkhena ay matey.

2. Mo ka-atcha nan an-akna, ikak-chengcha nan masaporna ay matey.


4. Mo isangachilcha nan natey, masapor ay ma-id keryat, ma-id inkok-koko-ok si manok.

5. Narpas ay na-isangachil, fongrowanchas asawana as nan kofar, ya letletancha nan liman nan et-adna ya nan an-akna, sacha pan aran nan fet-fet ay manok si kalogwatana.

6. Ma-ilokhis chi nan inteperan nan et-adna ya an-akna, achicha mangan, ominom ya inchogra.

7. Ma-isa-ar nan arob, khertencha nan fotog ay korkog nan arob, sacha pan ofachen nan kofar si nan liman nan et-adna ya nan an-akna.


1. When a person is dying, all of his children perform a sangfo daytime pig sacrifice for him, so that he will have something to accompany him in death.

2. Depending on the number of his children, they bring together everything that he needs in death.

3. The oldest child, he has the greatest expense, because he receives the largest inheritance.

4. When they place the dead person in the death chair, there must not be any lightning, nor crowing of chickens.

5. After they have placed him in the death chair, they put a turban of bark cloth around the head of his wife, and bind the hands of his siblings and children, then they get the chicken for the fetfet (sacrifice) to send him on his way.

6. That is the beginning of fasting period of his siblings and children, they do not eat, drink or smoke.

7. When the coffin is brought to the house, they kill a pig as the korkog (sacrifice) for the coffin, then they untie the bark cloth binding from the hands of his siblings and his children.

8. Only his wife continues to wear the turban, if the turban is made of bark cloth, until the dead person is buried, then it is removed.

9. As for the bark cloth, it is put away for three days, then it is thrown out.
10. Narpas chi, masis-iyan nan ammana as sinchodwa ay miningilihan si nan etadna ya nan an-akna ay mangan.

10. After that, the men go two by two to place firm ceremonial restrictions on his siblings and children and eat.

11. Nan sawarencha ay makan, topilencha ay mangney si natey, ta sengten nan isipilitona ay omye.

11. The rice that they leave over, they place in *topil* baskets to take to the house of the dead man, as food for his spirit on the way.


12. In the middle of the day also, they kill a chicken as the *khekherad* separating sacrifice for his grandchildren, so that they will become strong.

13. Malikmod nan arkhem ona, esa i ma-ika-ob, ta achi masili natey as nan arkhew.

13. As the sun is going down, then he is taken to be buried, so that the dead person will not be dazzled by the sun.


14. When those who went to inter him return, they say the *safosab* ritual prayer outside, while these who went to inter him wash their hands and smoke.

15. Omarachas nan tofon si anger, omilopilop si akit ay lota, kaneg nan makan chi.

15. They get leaves of sweet potato, and roll them up with a little dirt, that symbolizes cooked rice.

16. Esachat safosafan nan chanom si afong, ta ominoman nan pangafongna ya mangananchas nan makan ay mayomyom, ta achicha mayawyawan ya mache-es.

16. Then they say the *safosab* ritual prayer for the water in the house, so that his household can drink and eat of the rice that has been brought, so that they do not waste away and get tuberculosis.

17. Kecheng ay parparencha nan manok paymo fotog si lom-od nan natey.

17. Then they kill a chicken or a pig as the *lom-od* sacrifice for the dead.

18. Anongos si animalis chi ay forkhena.

18. That is the final animal to go with him.

19. Ma-ros nan fonong, makan, siforan, ya tapey, kanen nan ninka-ob ya nan takho ay na-among.

19. The *fonong* food gifts, rice, side dishes, and rice beer, the people who interred him and the people gathered eat it.


20. After eating, the old men and women who collected food for the house of the dead person remain there.


21. They build up the fire, and keep it burning, until the following day.
22. If everything is good and there is no bad omen, the siblings and children (of the dead person) will survive.

23. But if there is a bad omen, the restrictions of the old men say that someone else will die in that household.

24. The things that are bad omens, an owl that flies past or calls, butterflies, praying mantis, snakes, centipedes, cats, or (the sound of) an explosion or things that knock against one another.

25. On the following day in the morning, that is the sechak (day).

26. An old woman who is the messenger gets some Job's tears, to purify the eating area of the house so that the taboos will be removed.

27. A chicken is killed as the sepdak purifying sacrifice.

28. The two messengers, a man and a woman, divide between them one akiyak basket of cooked rice.

29. In the midmorning, it is the poser (time).

30. Children go to collect branches, so that the spirit of the dead person will have fuel for cooking.

31. Glutinous rice and water buffalo skin are the food of the ones who went to get poser.

32. In the afternoon, it is kakaraching (time).

33. The siblings and children (of the dead person), divide up rice bundles so that each gets five bundles.

34. They sacrifice a chicken at their own houses.
35. They each return a *khiyag* plate of cooked rice, and the thigh or breast of the chicken to the house of the dead person.

36. Again on the following day in the morning, the woman returns to wash the *khiyag* rice plates, the *choyo* wooden bowls and the dippers that they used during the eating of the *kilig* rice and the *otong* pig sacrifice.

37. Those things that were used by the people to eat the *kilig* rice and the *otong* pig sacrifice are washed so that the household of the dead person will not get tuberculosis.

38. That is the actual time that the woman gets paid for her services, that is fifty bundles of rice, and (another) ten bundles of rice as *pangapey-an*.

39. In the evening of that day, it is *khopokhop* (time).

40. During the *khopokhop*, the men and women gather to discuss the restrictions that he (the dead person) put on them in the mourning period, whether the household will die or will be good.

41. If it is their possible death, they will extend it.

42. After some time they will get his *kingiking*, which is one pig killed at night, and the *amo-ot*, which is another pig killed in the middle of the day.

43. They extend it because after a while they will die (if they don't).

44. But if the omens are all very good, nothing bad occurred, after one month the *kingiking* can be gotten.

45. After another month, the *amo-ot* pig,
ara khes nan amo-ot ay kinag-aw. which is killed in the middle of the day, can be gotten.

46. Kecheng chi, khawischa ay sin-pangafong sid-i. 46. That is the end of it, the household will be fine there.

NOTES

1 This text relates the ceremonies associated with a normal death in the village. The ceremonies associated with a ‘bad’ death, when a person is killed or dies outside of the village, are explained in the following text (Text C14).
2 Also known as choso. Such gifts are also taken to the home of a person whose house has been destroyed by fire (see Text C15)
3 Literally, there is no soot.
4 The term poser usually refers to wooden posts erected in the field or in the yard of a house from which objects, such as baskets, can be hung. Here it refers to the wood collected by the children as fuel for the dead person.
5 pangapey-an 'for the kapya ritual prayer'
6 See Text S04 for an account of the fetey 'extension of death ceremony restrictions' following the death of Farrong.