The *Tipi* Prayer\(^1\) (Text K10)

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, mafekew 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. 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. Their uncle said, “Probably it is an ancestor of yours who is hungry, think about it so you can perform a *tenew* sacrifice for your ancestor.”

7. Pagpakhancha nan fotogchat, itenewchas apocha.  
   7. They killed their pig, and performed the *tenew* for their ancestor.

   8. Then they performed the *tipi* ritual.

   9. “Let's take the *tipi* ritual from village to village.”

10. Eneychas na iFaney si iFata.  
    10. They took it to the people of Faney and Fata.

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 *awa-aw*\(^2\) the former owners of the pond fields and the dry fields, the
nanganfonag si fonag.”

13. Iyalichas nan iKongokong.

13. They brought it to the Kongokong people.


14. “It's the people of Kongokong who excavate the land to extend their pond fields.

15. Khechangna ay achicha kadkad-ekhan, 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 fosokhenchas 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 kadkad-ekhan.”

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. 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.
28. “Ma-id khotoken cha tod-is kha-eb si tipi tay ifatfatawilcha nan aniunchas payewcha.”

28. “Those people know nothing about the tipi ritual, they carry what they harvest from their pond fields on the ends of a shoulder bar.”

29. Oschonganad Nafaneng.

29. He looked down at Nafaneng.

30. Ipaytoknas nan iChongliyan.

30. He took it down to the Chongliyan people.


31. He carried it to the other side of the mountain to Pap-aro-tan, and put down the tipi.

32. “Entat aran san kha-eb nan saran-ot sis-a, ta nganoyta masaran-ot nan leng-agtako ay ipokhaw, masaran-ot nan kho-ngotako, nan fongan nan payewtako.”

32. “Let's go get the saran-ot ritual there, so that perhaps our spirits will be benefited by the saran-ot, as well as our pigpens, and the produce from our pond fields.”

33. Eneycha pay si nan iKa-eyfas iMasla.

33. They took it to Ka-eyfa and the Masla people.

34. Iyalichas nan iLo-os iLoko.

34. They brought it to the Lo-o and the Loko people.

35. Ipaytoknas nan iFaykhan si iLakhan.

35. He took it down to the Faykhan and the Lakhan people.


36. “The broken grain they feed to their chickens here is like sand.

37. Lomakhan nan pakheycha tay semkenchas apocha, esacha kakatat-an nan kha-eb nan saran-ot.

37. Their rice here produces like sand, because they think about their ancestors, then they perform the ritual of the saran-ot.

38. Nasaran-ot nan fongan nan payewcha, nasaran-ot nan chanom si nan payewcha, nasaran-ot nan leng-agcha.”

38. The produce of their pond fields is benefited by the saran-ot, the water of their pond fields is benefited by the saran-ot, their lives are benefited by the saran-ot.”

39. Ililibinas nan iKarongfoyan.

39. They took it along to the Karongfoyan people.

40. Eneynas nan iyAmfakhiw, ikay-atnas nan iKoliplip.

40. He took it to the Amfakhiw people, he took it up to the Koliplip people.
41. “Makok-oliplipan nan picher nan payew chatona, khechangna ay omatopil nan chanegcha.”

41. “The pond fields of these people are covered with kolilip 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 kangoon.”

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 klaeb 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. 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 it's angar.”
53. Ifafarafagnas nan Farkowan, kay-atanas nan Kadfowan.

54. Itakchangnas nan Pap-arotan, chag-osena nan tipi.

55. Isopangchas nan iChongliyan.

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.

57. Ay masaran-ot nan fongan nan payewcha, inkakatpi nan kanfonag si nan fonag, nangantafan si nan tafan.”

58. Intipicha nan mangayawkaw si nan akhamangcha.

59. Isopangnas nan iLitangfan.

60. “Sino nan manawat si nan kha-eb si tipi ya saran-ot? Nan Madney ya nan Li-cho ya nan Sagkhomay.”

61. “Ipaytokmos nan inakhowab.”


63. Pakchermis nan Paliwak, ay kegser ya sikar, inkekegser nan khabkhab-anmis na.

64. Pakchermis nan Fa-ang ay tengnen, intetengnen nan khabkhab-anmis na.

53. He took it in a straight line to Farkowan, and took it up to Kadfowan.

54. He stepped out from the river at Pap-arotan, he stopped by for the tipi.

55. They went over to the Chongliyan people.

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. The produce of their pond fields is benefited by the saran-ot, the former owners of the gongs, beads and earrings are affected by the tipi.

58. The ones who take rice from the granary say the tipi.”

59. He took it to the Litangfan people.

60. Who will receive the tipi and saran-ot rituals? The descendants of Madney, of Licho, and of Sagkhomay.”

61. “Take it down to the ones who live in the lower part of the village.”

62. He took it down to the ones who live below, the descendants of Pakhawed, of Faw-ingan and of Chinarpan answered.

63. Our pakcher spirits at Paliwak, strong one and increaser, strengthen that for which we are doing this ritual.

64. Our pakcher spirit at Fa-ang, cool one, make that for which we are doing this ritual be cool.

NOTES
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.