

GUINA-ANG BONTOK PUBLISHED TEXTS

The *Omafong* Wedding Ceremonies¹ (Text C06)

- | | |
|---|--|
| 1. Nan ikkan nan omafong. | 1. The practice of the <i>omafong</i> wedding ceremony. ² |
| 2. Nan khapon omafong, ay ifangon ³ nan am-ama ⁴ as nan wi-it. | 2. At the beginning of the <i>omafong</i> ceremonies, an old man goes to get (the young man) in the early morning. |
| 3. Ngetchan nan am-ama nan sareng as nan ab-afongan. | 3. The old man lights a piece of pitch pine at the ward house. |
| 4. Ayakhana nan laraki ya omeycha as nan afong nan fafa-i. | 4. He calls the young man and they go to the house of the young woman. |
| 5. Omchanchas nan afong nan fafa-i, somkhepcha ya afoyan nan am-ama. | 5. When they reach the house of the young woman, they enter and the old man says an <i>afoy</i> blessing prayer. |
| 6. Kanana, "Afoyak sik-a chanom ad Inochey, tomotonchok et tonchok si porotek si na, ya mawacha nan fotog ya manok ya pakhey." | 6. He says, "I bless you, water at Inochey, flow freely so the wedding ceremonies that I perform here will flow, and there will be pigs, chickens and rice." |
| 7. Ya chomakarta, omeytas nan ab-afongan. | 7. We go outside, we go to the ward house. |
| 8. Ya aw-awni, ya inkalicha ya omeyta, et lomotochas nan sin-ekap ay wat-wat, ⁵ ya nan am-ama nan mangekhed si nan watwat. | 8. Later, they call out and we go, they cook a double slice of meat, and the old man will be the one to slice up the meat. |
| 9. Kanancha en, "Manganta," ya achi-ta. | 9. They say, "Let's eat," but we don't. |
| 10. Ya afoyan nan am-ama nan topil. ⁶ | 10. The old man then blesses the <i>topil</i> basket. |
| 11. Epasen nan kan-afong nan topil ay | 11. The owner of the house takes down |

ig karet, ⁷ ya pay-encha nan chowan khekhed ay watwat, ya afoyan nan am-ama.	the <i>topil</i> basket (from the eaves) which is very dirty, and they place in it two small slices of the meat, and the old man blesses it.
12. Ekwatena nan topil, songsongena, kanana en, "Afoyak sik-a et tomoton-chok si porotek si na."	12. He picks up the basket, blows smoke on it, and says, "I bless you, may the marriage ceremony that I perform here flow freely."
13. Sakob-ana ya isabrotcha.	13. He puts the cover on the basket and they hang it up.
14. Sachat egwar nan sintarek ay tafako, ya ichakarcha as nan ab-afongan nan tafako.	14. Then they give a stick of tobacco leaves (to the old man), and they take the tobacco out to the ward house.
15. Aped chogra-en nan papatong.	15. The people sitting there just smoke it.
16. Nan watwat, ay eneychas nan inmifangon ay am-ama, ya nan sintaraka ay makan.	16. As for the meat, they take it to the old man who woke him up, and a head basket full of cooked rice.
17. Nan am-ama ya nan laraki, apedta papatong.	17. The old man and the young man, we just sit there.
18. Achita mangan engkhanay maschem.	18. We don't eat till evening.
19. Maschem, inkheretcha. ⁸	19. In the evening, they kill a pig.
20. Mawakas, fotlencha as waron poro ay ekep.	20. The next day, they cut it into eighty double slices.
21. Apedcha pay-en si nan charay.	21. They just put it into a large jar.
22. Maschem, ma-ischa.	22. In the evening, it will be eaten.
23. Lotowencha nan waron ekep ya iwatwatcha.	23. They cook eight double slices and distribute it.
24. Eneycha khes nan waron ekep as nan afong nan laraki tay mamitlo ay linas, ⁹ sa-et aran nan am-ama nan ko-wacha ay waron ekep ya sinfotor.	24. They also take eight double slices to the house of the young man because it is three lines, and the old man gets their share, which is eight double slices and one large slice of meat.

- | | |
|---|--|
| 25. Nan fafarro ya nan mamagkhith nan waro ekep, encha lotowen si nan pangis, ay tetekradcha nan mamagkhith ya nan fafarro. | 25. The young men and the young women get eight double slices, and go to cook it in the young women's sleeping hut, the young women and the young men keep it to themselves. |
| 26. Maschem, inmanok nan fafa-i. | 26. In the evening, the woman has a chicken sacrifice. |
| 27. Mawakas khes si nan maschem, inmanok nan laraki. | 27. The next day in the evening, the young man also has a chicken sacrifice. |
| 28. Khedwan si arkheuw, ifangoncha khes nan laraki. | 28. On the second day, they again go to call the young man. |
| 29. Ikkancha met nan inikkancha ad sangachom ay mangafoy si nan chanom ad Inochey. | 29. They do again what they did on the earlier occasion, blessing the water at Inochey. |
| 30. Maschem, inkarangcha as nan fafa-i. | 30. In the evening, they perform the <i>karang</i> wedding ceremony at the house of the woman. |
| 31. Mawakas khes si nan maschem, inkarangcha khes. | 31. The next day in the evening, they again hold a <i>karang</i> wedding ceremony. |
| 32. Katlon si arkheuw, in-iplatcha ay insangfo. | 32. On the third day, they have a finishing <i>sangfo</i> daytime pig sacrifice. |
| 33. Kap-at si arkheuw, intongor nan laraki as nan maschem. | 33. On the fourth day, the young man holds a <i>tongor</i> evening pig sacrifice. |
| 34. Marpas. | 34. Finish. |

NOTES

¹ As related by Sab-at Khinfawan following his own wedding. This text is a summary of the ceremonies that are performed for the purpose of uniting a young man and woman in a house, as husband and wife. The term *omafong* literally means 'to house' (*afong* 'house'), and is a general term for the complex of ceremonies that are performed at this time. A full description of the *karang* ceremonies referred to in sentences 30 and 31 is given in Texts C07-C08.

² A couple can only be married during specified times in the ritual year. These times are a)

After the sprouting of rice seedlings until the time when transplanting begins; b) After sugarcane begins to sprout following its harvesting, until scarecrows are erected in the rice fields during the ripening of rice grain; c) Following *soptong si fa-oy* ‘the snapping of the rattan lines which connect water operated mechanical scarecrows, caused by the onset of the rainy season’ until *te-er si sa-ar* ‘the ritual holiday which precedes the beginning of rice harvest’; d) From the period known as *sikyat si in-ani ad Chetar* ‘the climbing of the pond field walls at Chetar by harvesters’ (about half way through the harvest season) until *te-er ad Fakhiw* ‘ritual holiday preceding the beginning of rice harvest at Fakhiw’; e) After *onod* ‘first day of the soil preparation season’ (see Text C01), until the *te-er si pachog* ‘ritual holiday which precedes the sowing of rice seed’.

³ The term *ifangon* (with *i-* prefix) is used only with reference to the calling of a young man from his ward house to go to the house of the woman he is to marry. With other affixes (*fomangon*, *fangonen*) it means ‘to get up from a prone position’, or ‘to wake up’.

⁴ The term *am-ama* literally means ‘married man’, or ‘man who has a child’. However in this context it refers to one of the older married men who are familiar with the rituals that need to be performed. It is translated in this text as ‘old man’.

⁵ Typically water buffalo meat. The term *watwat* refers to the extended arm when distributing meat shares. It is used by extension to refer to meat that has been or will be distributed.

⁶ A small basket with a fitting woven cover, normally used for carrying cooked rice to the field for food when working.

⁷ This is a *topil* basket that is left hanging from the soot-covered rafters of the house and in which pieces of sacrificed meat are stored for the use of the ancestral spirits.

⁸ *Kheret* refers to the action of killing a pig by slitting its throat.

⁹ The meat slices are set out on a wide, flat basket in rows, or lines.