

## GUINAANG BONTOK TEXTS

### The *Lopis*<sup>1</sup> Marriage Ceremonies (Text C9)

- 1. Nan lopis ay inalgew ay naay, siya nan dono ay botog nan magmaglet ay maid nowang si makdag.**

1. This *lopis* wedding ceremony which is performed in the inalgew "day" style, it is the ceremony when pigs are killed because there are no water buffalo to kill.
- 2. Siya pay ges nan dono ay maikkan si nan malpasan nan kalang ay epdas inmabong nan sin-asawa, ya siya nan maisned si nan dono ay ninowang, ay lepas nan dono ay maikkan si nan sin-asawa.**

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. Nan lapon nan lopis, insangbo nan deey abong ay kakad-an nan sin-asawa ay abongda, mo way maitatapiyanda as esa ay abong, ay aman nan babai mo baken nan lalaki nan kan-ama.**

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. Olay bakenda ama ay iyon-ada nan kakad-anda.**

4. Even if it is not their father but an older sibling that they stay with.
- 5. Adi pay nan sangbowena, adi ilangen nan amam-a, ay botlenda et asinanda ay mangigago.**

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. Mawiit pan, ya enda bomangon si nan esa ay ab-abongan si baballo, et omeйда omala as pagey si alang.**

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. Nan omayanda, mangon-ona nan in-ina wenna am-ama ay aman nan deey domno et eeg-nana nan ongot ay napapay-an si akit ay tapey, et siya ages nan somgep ay mangipadakal si nan pagey as alang, esa soponen nan deeyda inmey, ay wad-ay waloda wenna sinpolo ya dow.**

7. As they go, the old woman or the old man who is the father of the person performing the *dono* 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. Isaalda di et manganda, esada pan masisyan ay komaan.**

8. They take it back to the village and eat, then they disperse.
- 9. Ag-agew, mayomyom nan inin-a ay agida ya kakayongda et bayowenda engganay ambattang, mo adi kalpas si nan kag-aw.**

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. Manganda met laeng nan deeyda inbayo. 10. The ones who pound also eat.
11. Kag-aw si nan inbab-ayowanda, dey insangbo ages nan deey aliwidna. 11. In the noon of their rice pounding, the other parent-in-law also performs a pig sacrifice.
12. Mawakas ages, dey enda ages mamagey si nan alang nan deey ninsangbo, et somaalda manganda, esada ges komaan, ya wada ages nan inomenda ay bayas si nan somaalanda. 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. Adi pay ag-agew, mayomyom nan inin-a ay mamayos dis nan pagey. 13. So in the midmorning, the women gather there to pound rice.
14. Dey nan tona ay algew, siya nan manongsongan nan deey aman nan domno. 14. On this day, it is the time when the father of the person holding the *dono* performs the *songsong* ceremony.
15. Songsongana, ay apedna alan nan gineged ay watwat saet nan tabako, kedeng ay ipaeyna as nan topil nan deey gineged sanat aboyan, ay asyaanggay nan kanana, ay kaneg lowalo, ay mangipagawis si nan am-in ay maik-ikkan, amamed nan enda manallateyan, ay kanaan, "Ingagawisda nan manallatey." 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<sup>2</sup> 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. Adi pay mawakas, siya nan kananda en koskos. 16. The following day, it is what they call the *koskos* 'strip bark' (day).
17. Nan naay koskos siya nan mayomyoman nan amam-a et omeйда mamating si nan matago, ya nan as-asag-en nan omayanda, tay daan ya somaalda. 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. Somaalda pan et ominomda, kedeng ay mabalin ay masisyanda ay mangney si nan pinangasdas kaab-abonganda. 18. When they have returned home and had a drink, then they disperse to take their headaxes to their homes.
19. Kedeng ay kasida omawid nan tapina, et wadada nan maiyabat ay tapin nan amam-a, dey endat depapen nan esay botog ay geltenda. 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. Botlenda et igagoda. 20. They cut up the meat and put it away.
21. Kedeng pan ay mawakas enda mamallatey. 21. Then the next day they go to get the vat stand.
22. As nan ambattang si nan koskos, kasina ages songsongen et adida mangan si nan masdem, et mawakas ges ay dallatey, makaey nan deey domno et wa nan am-ama ay kaneg mamoboleg an siya, saet wada nan eegnanda ay onoon. 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 *dallatey* "vat stand" (day), the one holding the *dono* goes with them and there is an old man whom he follows, and they hold a lighted bundle of rice stalks.
23. Masdem ges si nan dallatey, adida mangan, et enggana ay mawakas, adi kayet mangan si nan wiit, olay nan kag-aw, dey nan masdem adi kayet mangan, ngem mabalin ay nan tapey mo way 23. On the evening of the *dallatey* (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,

- inney si teken ay ipogaw, siya nan kommananda et sokod kasi mawakas esada mangan ay gawis. they can eat of that and not until the next day can they eat well.
24. Maligwatdas abongna et mangon-ona nan deey am-ama ya nan deey domno, sa omon-onod nan ib-ada, ay amam-a ay naligwat si abong nan domno as nan mabobolganda ay omey, et omeyda as nan deey enda manallateyan. 24. They start at his house and that old man and the person holding *domno* lead the way, and their companions follow, that is the men who started from the house of the *domno* 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. Nan naayda naligwat as domno ay sinpamoleg, kaneg dida nan mangon-ona ay pomoyos nan dallatey, et nan kaipoipogaw ay lallalaki omeyda ges ay mangdan an dida. 25. This line of people who start from the house of the *domno*, 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. Omey nan deeyda nangon-ona et poyowenda nan esa ay batang, mo an-ando, ngem mo apaptik dowan nan poyowenda. 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. Et wiswisanda nan sipsipna, sada tokotokan nan insasawing ay ododa et pay-andas pangalna. 27. Then they scrape off its bark, then they chop off the large branches on either side and attach them as bearers.
28. Nan pating nan naay pinoyoda, siya nan alan nan deeyda nalakay ya nan ongong-a as awitda. 28. The small branches of the tree that they fell, that is what the old men and the children get as their loads.
29. Napangal pan di, dey omeyda nan ipogaw et atanganda ay mangisaal, ay atangan nan tapina nan esa, kowan nan tapina nan esa. 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. Nan deeyda nalakay ya nan ongong-a, mangon-onada saet nan deey domno ya nan amama ay kadwana, mangon-onada ges, ay mo naligwatda adida kasi sad-esad-en nan deey dallatey, igdat innanaad ay somaal. 30. Those old men and children, they go ahead and the *domno* 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. Mabalin ay wa nan maiboleg an dida ay amam-a. 31. Some of the men can accompany them.
32. Somaal pan dadi nan manallatey, et padakalenda nan tapey et iwalagdas nan ipogaw, et kanenda saet ages nan bayas ay inomenda. 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. Nalpasda ay nakainoman, dey manganda. 33. After they have had their drink, they eat.
34. Nakakananda pay, ay kedeng ay komaanda nan ipogaw, et wada yaanggay nan mataynan ay mangigaeb si nan deey dallatey, ya enda omilas sangdal et epdasda igaeb, esada komaan ya enda ges alan nan lebkan ay inlebekan nan inin-a as nan mawaksana. 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. Mawakas, kedeng ay isog-edda nan enem ay sangdal ay makan et maloto. 35. The next day, they place on the vat stand six vats of rice and it is cooked.
36. Dey okatenda nan watwat ay sinpolon ekep ay koptop, saet nan tolon ekep ay begas, ya nan 36. They bring out ten double slices of skin, and three double slices of flesh, and one double slice of

sin-ekep ay teklingna.

37. Nan sinpolon ekep ay kopkop, siya nan idakalda ay mangiwatwat si nan deeyda ipogaw as dela ay inasaw-an ya daan ay ongong-a.

38. Nan deeyda amam-a ay wadas abong, ay kananda en tomalowan (wa nan inneyda ay bayas ya tapey ay naipaey si nan talowan ay gameng mo baken banga), dida nan mangiwatwat si nan deey epat ekep ay begas, mo way masawal, mabalin ay agtanda nan tapin nan wadas dela ay ipogaw.

39. Nan naay met laeng ay wiit, wada nan malpo ay pagey as nan deey aliwid nan deey mangipadnos nan sin-asawa (nan deey aman nan babai, mo as abong nan lalaki nan domnowanda).

40. Wad-ay dowan betek mo adi tolon betek ay pagey, et iligwat nan epat mo baken limada ay mangney sid-i as domnowanda, ges nan sinkot-longaw ay balatong ay ib-an nan pagey, ay eegnan nan esa ay in-ina.

41. Eneyda di et isaadda.

42. Kedeng ay ilogida nan lebek ay insoweeyda.

43. Wad-ayda ges nan inin-a ay mayomyom ay mangney si nan adangda ay pagey ay tolon iting, nan esa wad-ay nan epat iting, dey nan tapina powak, isonga angsan nan mayomyom ay pagey.

44. Adi pay nan naayda mangney si nan adangda, dida nan lapon inlebek, ay mangib-as nan deeyda inin-a ay nangney si nan badang.

45. Nailogi nan lebek sid-i.

46. Nalpas ay ninwatwatda et manganda.

47. Nakakananda pan, dey omey nan inin-a et gonotenda nan deey epat sangdal ay makan, ay indidligda ay wasdin gomaod si kowana.

48. Isongna nan makan aped maiwasit tay adida igtek ay mangala.

49. Ig ges kaasi nan maid alana ay makan, tay mampay ginnonot, ngem wada nan mapno nan sokopna wenno talkana.

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 *tomalowan* 'fillers of the *talowan*' (they have taken sugarcane wine and rice beer to be put in the *talowan* 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 *dono* for the couple (the father of the woman, if they are holding the *dono* 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 *balatong* beans to 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 *soweey* song.

43. There are also women gathered there who have taken their wedding gift such as fifteen bundles of rice, from one there may be 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 *badang* '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. Mamingsan pay et wa nan ig maatongan, ay atongan si makan. 50. Sometimes moreover there are women who are badly burned, burned by cooked rice.
51. Ginonotda di nan epat sangdal ay makan, et wasdin mangney si abongnas nan ginonotna. 51. When they have grabbed the cooked rice from the four vats, each takes what she got to her house.
52. Nagonot nan makan, ya nakakananda nan ninwatwat, ay nangan si nan dow a ay sangdal ay makan, kedeng ay endat depapen nan botog ay kanandan 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. Eneyda, dey geltenda, sadat sakbaten et eneydas aliwidna, ay iboboleg nan inan ya aman nan domno. 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 *domno* follow.
54. Omeyda as di kapey-en nan lalaki, esada kasi iyawid as domno et bekbekenda. 54. They go there and the man says a *kapy a* prayer over it, then they again return it to the house of the *domno* and butcher it.
55. Botlenda ges di et igagoda, dey nan potona kowan nan indono ay kananda, ay nan deeyda dow a ay ongong-a ay enda inayagan as nan deey abat nan dey domno ay lalaki, saet nan mamaggit ay pangbeg nan babai as kamagmaggitna, ay naseseypanda ay sin-asawa. 55. They cut up the meat and put it away, the intestines belong to what they call the *indono* "workers", two boys whom they go to call from the ward house of the man who is the *domno*, 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 naayda indono, dida nan mababbaal ya inbab-ayo enggana ay malpas nan lopis, ay mapokal nan dallateyna. 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. Adi pay wa nan en-neyda ay makan ya watwat nan naayda indono as nan ag-agew ya nan masdem ay giniyagda. 57. These workers are taking rice and meat which they have put in their rice plates in the midmorning and in the evening.
58. Nailogi ages nan ayyeng si nan naay ay algew. 58. The singing of the *ayyeng* song begins again on this day.
59. Inleblebek nan inin-a et enggana ay maambattang, dey nan ges amam-a, kowada ay mangay-ayyeng. 59. The women pound rice until the afternoon, as for the men, what they do is continually sing the *ayyeng*.
60. Maisoyaw pan ges, kedeng ay isog-edda nan enem ay sangdal mo baken lima, et lotowenda nan makan. 60. In the early afternoon also, they place over the fire six if not five vats, and cook rice.
61. Naloto di, dey omeyda ges nan inin-a ay manganot si nan epat ay sangdal, et nan dow a ay sangdal oggay, tay as kanen nan manaing si nan masdem. 61. 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 *daing* song in the evening.
62. Adi pay masdem, siya nan kananda en daing. 62. So in the evening, that is what they call the *daing* (time).
63. Nan naay daing, maglet nan esa ay botog et maloto. 63. On this *daing* (evening), a pig is killed and cooked.

64. **Mayomyomda ges nan ipogaw si na ay mangiwatwat, ngem adida aped iwatwat mo daan malpas nan deey daing, ay kaneg ayyeng ngem teken tay wada nan bib-ilangenda as na ay kankananda, sadat ig iyaw-awe ay mangwani.** 64. The people again gather here to receive meat shares, but they do not hand out the meat if the singing of the *daing* 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.
65. **Nan daing andoando, isonga ilogida nan lapona et lepasenda nan akit, mo nablay nan topekda as nan bogaw dey isaadda et mangayyengda.** 65. The *daing* 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*.
66. **Malpas nan kaat ay ayyeng, dey kasida ges itoley nan daing.** 66. After how many *ayyeng* songs, then they again begin to sing the *daing*.
67. **Siyasiya nan ikkanda, et enggana ay malpas nan deey daing ay kananda.** 67. This is what they keep on doing, until what they call the *daing* is finished.
68. **Nalpas nan daing ay makwani, kedeng ay iwatwatdat nan deey botog ay linotoda.** 68. After the *daing*, then they distribute the meat of the pig that they have cooked.
69. **Inwatwatda di, kedeng ay mabokal nan ipogaw, ngem wadada nan mataynan ay omiyan.** 69. After receiving their shares, the people disperse, but there are those who are left behind to stay overnight.
70. **Nan deeyda omey makidaing, wada nan tanboda ay tapey, tabako, wenno bayas ay inawitda as nan omayanda, et in-inomenda kannay sid-i ay ipogaw.** 70. Those people who go to join in the singing of the *daing*, they make donations of rice beer, tobacco, or sugarcane wine which they carried with them when they went there, and the people there drink it straight away.
71. **Mawaksan nan daing si nan ag-agew, mayomyom ages nan ipogaw ay amam-a et palpalenda nan epat ay manok.** 71. In the midmorning of the day after the *daing*, the men gather again and kill six chickens.
72. **Palpalenda nan esa as soklot, ya dowa as nan leem as abong, saet nan esa as dela.** 72. They kill one in the sleeping area, and two in the eating area of the house, and one outside.
73. **Adi pay nan deey esas soklot ay manok, wa nan tekemna, ay sin-ekep ya nan sinbotol 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 dowa ay manok si nan leem, tolon ekep nan tekemna ay watwat, saet ages nan tolon ekep ay tekem nan deey napalpal as dela.** 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 naloto dadi, kedeng ay iwatwatda.** 75. When they are cooked, they distribute them.
76. **As abong nan aliwidna omeyda ges nan ib-an nan amam-a, ay mangiwatwat si nan naigagos di.** 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. **Wada kayet nan gonoten nan inin-a ay makan, ay tolo mo baken epat ay sangdal.** 77. There is again the grabbing of cooked rice by the women, three or four vats.

78. Siya nan ges ay algew nan pidwan si lebek. 78. That day also is the second day of *lebek* ceremonial pounding.
79. Adi pay nan inin-a mayomyomda ges ay inlebek. 79. The women gather to pound.
80. Siya nan pidwan si lebek nan wad-ay nan inney nan inin-a ay kanegda tanbo ay asyaanggay ay tapey, kispolo, 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 eneyda, kowada yaanggay ay inleblebek, dida nan mangmangan. 81. But what they take, it belongs only to those who do the pounding, they are the ones to eat it.
82. Olay nan ongong-a, omeyda makigog-olad si nan deeyda en-eney nan inin-a, isonga gomenekda ay inleblebek ay apedda gomig-iyaw, tay nan deey mampay eneyda ay makmakan, ay gog-aladen nan ongong-a. 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. Enggana ay malpas nan lebek, esa maid gig-iyawanda as makmakan, tay dida ay inleblebek, kanegda ges in-imommolta, isonga mo way laydenda ay i omalas tapey, wenno sino dey, ingadnanda siya ay asyaanggay kanandan siya. 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. Adi pay wa nan i omala, et eneyna, gonoten nan ongong-a. 84. So there is sometimes something that a person goes to get, and when she takes it, the children snatch it away.
85. Siyasiya nan ik-ikkanda ay inleblebek, et enggana ay maloto nan makan ay enda in-gonot, esa malpas nan lebek, tay ngawngawen nan gonot, ay nan deeyda inleblebek omey nan tapina ay makigonot, isonga akit nan mataynan ay inlebek. 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. Siya di nan somang-an nan mataynan et kedeng ay mabokalda kay man. 86. That is what discourages the ones left and so they separate.
87. Ambattang, omey nan deeyda doway ay lallalaki ay indono ay ongong-as nan ab-abongan nan deey domno, et enda waswasen nan pangatolda ay kananda en, "Akas pangabong." 87. In the afternoon, those two workers who are boys from the ward house of the *domno*, they go to each of the houses of their fellow ward mates saying, "Come to the *pangabong*<sup>3</sup> (feast)."
88. Adi pay masdem siya nan pangabong ay omayan nan am-in ay pangatolna ay amam-a, baballo ya nan anan-ak ay i mangan sid-i as domno. 88. In the evening, that is the *pangabong* feast when all the ward mates of the man go, young men and boys go to eat with the *domno*.
89. Nan ikkanda, mayomyomda onas nan deey ab-abonganda, ngem mabalin ay wada nan tapina ay mangon-onas domno, ay ad-i domakal onas nan ab-abonganda, et mo mayomyomda dey wasdin minngeteg si ineegnana ay saleng, et mangon-ona nan esa ay am-ama, et mabolegda 89. What they do, they gather first at their ward house, but some of them can go first to the house of the *domno*, 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

ay omey si abong nan deey domno.

the *domno*.

90. Omdandas di, dey inweelda ay mangwani en in mali nan inpangabong.

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

91. Kedeng ay nakaweelanda, mangayyengda, et malpas dey padakalenda pan nan tapey ay nagaeb si nan tolo mo baken epat ay banga, et kanen nan deeyda inpangabong.

91. After they have sung the *weel* 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 it is consumed by the *pangabong* feasters.

92. Nalpas pan nan kakandas nan tapey, dey ilogida pan nan ayyeng et enggana ay maloto nan iwawatda, ngem wada ges nan bayas ay inomenda.

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. Naloto pan et iwawatda, esada mangan, dey kasinda ages ngetdan nan saleng ay silewda, et mabolegda ay omey si nan ab-abonganda.

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

94. Omdandas di, dey pomatongda et kaneg matotya nan deeyda amam-a as okongna, esa pan kanan nan esa ay am-ama en, "Sino nan wa nan inilana ay owal wenno otot si nan omayantako ya nan omawidantako, ibagana."

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. Dey mo maid mangibaga, kedeng ay ibagana en, "Entakot ay, masisyantako, ngono man ya gawis."

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

96. Kedeng ay masisyanda, ay wasdin omey si abongna.

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

97. Nan baballo ya ongong-a eneyda nan watwatda as kaab-abonganda, sada kasi omawid ay maseyep.

97. The young men and boys take their meat shares to their houses, and then return to sleep.

98. Isonga ibagada nan wa nan inilana ay otot wenno owal si nan dalan, ket panyew ya ta siya ay getkenda.

98. The reason they say whether they saw a rat or a snake on the trail, that is taboo is what they understand.

99. Mo nan omayanda as domno nan nangilanda as nan otot, wenno owal, mo baken ya nginongowan si aso dida, dey kananda en at nan deey dinomno, nan at wa nan ngaag ay omdan ay maikkan an dida.

99. If it was on their way to the house of the *domno* that they saw a rat, or a snake, or a dog barked at them, they say that as for those people who are the *domno*, something bad will happen to them.

100. Ngem mo nan omawidanda as way inilada, mo baken ya nangongowanda, dey at dida ay sinpangatol nan as wa nan maikkan ay ngaag, dida ay sinpangatol 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 iwawat nan inpangabong tobotob, am-in nan deeyda botog ay nagnaglet, saet nan kopkop ay iyib-ada.

101. The meat share that is distributed to the *pangabong* feasters is the *tobotob*, all of that pig that they had killed, including the skin.

102. Mawaksan nan pangabong, siya nan kananda en sabosab.

102. The day after the *pangabong* feast, is what they call *sabosab* 'wedding prayer' (day).

103. Siya na ges nan mamalpalanda as nan esa ay manok, paymo angсан nan manokna, enem ay manok nan mapalpal. 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 maitapi ges si nan manok, sinpolon ekep ay watwat ya nan teklingna ay sin-ekkep. 104. What is added to the chicken, is ten double slices of meat and the thigh meat which is one slice.
105. Lotowenda ges di et maloto, kedeng ay iwatwatda. 105. They cook this and when it is cooked, they distribute it.
106. Kedeng ay nan tobo, siya di ay algew nan malotowana. 106. The *tobo* rice cakes, it is on this day that they are cooked.
107. Adi pay penpenanda ay inin-a nan deeyda linaga ay tobon si onas, et kag-aw lotowenda. 107. The women fill up those small containers made of woven sugarcane leaves, and when it is noon they cook them.
108. Dey masdem, mayomyom nan inin-a ya ongong-a ya wad-ay met laeng nan lallalaki ay ome, et inwatwatda, ngem annak-it nan watwatda, tay akit nan lotowenda, esada pan mangan si nan tobo. 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 *tobo* rice cakes.
109. Nan mataynan ay tobo, eneyda as nan agida, nan sindodwa mo baken sintotlo, saet nan deeyda indono ay doway lallalaki ay ongong-a, ya nan mamaggit ay pangbeg nan babai, ened-a nan kowada, tay wa nan sinpopoloda mo adi maed-edda, ay eneydas kaab-abonganda. 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. Nanganda as nan tobo, dey mabokalda. 110. They eat of the rice cakes, then they separate.
111. Mawakas siya nan sigid ay kananda. 111. The next day is what they call the *sigid* 'vat stand removal' (day).
112. Ngem nan sigid, nan masdem nan maikkanana. 112. But the removal of the vat stand, it is at night that it is done.
113. Adi pay nan ag-agew, wa nan ome ay amam-a, et bomaalda as di omalas bengwil ad Longboy as gowab Banasan. 113. In the midmorning, some of the men go (to the house), and they send from there (people) to get *bengwil* bamboo from Longfo below Fanasan.
114. Kedeng ay omali nan deey nabaal ay inmalas bengwil, dey likewenda, et wa nan daan ay tobona, saet isoklob nan esa ay am-ama. 114. When the ones who were sent to get *bengwil* bamboo come back, they make a circlet out of it, there are still leaves (attached), then one of the old men places it on his head.
115. Omalada ages si paol et pet-akenda, sada ikakdeng ay doway mo bakenda tolo, et wa nan esa ay maid kowana as nan dey paol, sada pan domakal ay intabtabing. 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 *tabtabing* ritual.
116. Domakaldas nan pantew, dey nan deeyda nangeegnan si nan paol, isag-endas nan topekda, et egnan nan esa ay lima, saet nan esa ay lima, siya nan manmankang si nan paol et napan-panakpak. 116. They go out to the front yard, and those holding the reeds place them near their mouths, they hold them with one hand, and with the other hand they keep separating (and releasing) the (split) reeds, making a clacking sound.

117. Nan esa ay am-ama ay maid eegnana as paol, siya ges nan manodolaw, ay kaneg manas-ayaw si nan inyadyad-ananda. 117. The one man who does not hold any reeds, he is also the one to do the *dolaw* dance, it is like *sayaw* dancing while (the others) move up and down.
118. Nalpasda ay inyadyad-an, dey pomatongda et balosan nan deey manas-ayaw, sada pan weelan am-in. 118. After they have finished the dance movements, they sit down and the one who was doing the *sayaw* shouts a *balos* challenge, then they all sing the *weel* song.
119. Nakaweelanda, kedeng ay kasida tomakdeg, ay kasi inyad-an, sada kasi pomatong ya balosan nan deey manas-ayaw, sada weelan. 119. After they have finished the *weel* song, they again stand up, and again move slowly up and down, then they again sit and the *sayaw* dancer shouts *balos*, then again they sing *weel*.
120. Nalpas, kasida tomakdeg si nan ikapitlo et inyad-anda ya manas-ayaw nan esa, sada kasi pomatong et weelanda, sada pan somgep et ominomda, tay nalpasda ninwatwat esada intabtabing. 120. After that, they again stand for the third time to do the *yad-an* movements while one dances, then they again sit and sing the *weel*, then they go inside and drink, because they have finished distributing the meat and doing the *tabtabing*.
121. Nakainomanda, dey alan pan nan esa nan tapey ay ipaeyda as nan towwed, et eneyna ad Mongaw, siya di nan kanandan wakey, et apedna bog-isang nan deey esay dap-ay ay omalas akit si nan deey tapey, sanat isaad si nan dap-ay ay asyaanggay si kanana ay in-gawisan nan dinomno. 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 *domno*.
122. Adi pay nan deey tapey, mo way ipogaw ad Mongaw si am-ama, alana et eneyna as abongna, pay mo maid ipogaw, nan deey nangney nan mangala ay mangney si abongna. 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 who took it will get it and take it home.
123. Nalpas di nan tabtabing, et nan kag-aw maid maikkan, ay nan deeyda indono ya mo way ib-ada as inin-a nan inbab-ayo. 123. After the *tabtabing* ritual, in the middle of the day nothing is done, the workers and if they have helpers who are women pound rice.
124. Ngem maisoyaw, maisog-ed ages nan doway ay sangdal, et maloto nan makan. 124. But in the early afternoon, two vats of rice are placed on the fire, and rice is cooked.
125. Naloto pan di, dey omey nan akit ay inin-a et gonotenda nan esa ay sangdal, ngem gawis ay gonot di, tay amanda ginnowad, ay mangipaey si nan giyag nan deeyda inin-a. 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. Nataynan nan esa ay sangdal, et siya nan kowada as nan masdem ay sigid, ay mapalpalan nan esa ay manok. 126. One vat is left, and it belongs to those who go in the evening which is the *sigid* vat stand dismantling (time), when they kill a chicken.
127. Mayomyom ges nan ipogaw si nan masdem ay sigid et manganda, sada pan aped bakasen nan dallatey ay mamokal, et wiiwiit, sada pan pasken di nan dallatey. 127. The people gather again in the evening which is *sigid* 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. Nalpasda ay nangan si nan sigid, dey wa 128. After they have finished eating on the *sigid*

- nan omey ay amam-a as abong nan aliwid nan kad-an nan dinomno, et palpalenda nan esa ay manok, et inwatwatda ges sid-i. night, there is an old man who goes to the house of the co-parents-in-law of the place of the *domno*, and they kill a chicken there also, and distribute it.
129. Olay nan inin-a wada nan makaey, ya olay ges nan deeyda indono, mabalin ay makaeyda. 129. Even some of the women can go, and even the workers, they can also go.
130. Mawakas siya nan teteklad nan deeyda indono, ay mamaggit ya nan dow a ay ongong-a ay lallalaki. 130. On the following day is the final day of the workers, that is the young women and the two boys.
131. Omey dadi nan indono as nan wiit et manganda, esada pan gowaden nan makan, et pay-anda nan sokop, mo baken tat-alakka as nan makan, et wasdin mangney si abongng. 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, and each one takes it to his house.
132. Adi pay mo sinpoloda ay indono, sinpolo ay tat-alaka wenno sokop nan ipappaeyda ay watwat si nan eneyda as abongda ay makan si nan winnakas ya minnasdem. 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. Wasdin nangney pan si kowana ay makan si abongda, dey kasida omawid et inkol-opda, ay kol-opanda nan am-in ay wadas di, ay gom-i, ya tapa, et enda iwasi si nan baang nan deey dinomno, mo baken asyaanggay ay baang. 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 *domno*, if not anyone's sugarcane patch.
134. Nakakol-opanda, kedeng ay enda in-emes. 134. After they have finished the cleaning up, they go to take a bath.
135. Somaalda ges, kasinda omey et enda mangan si nan binogay ay kananda ay makan, sadat iloto nan dalan si botog ya nan deleng nan watwat ay naasinan. 135. When they return home, they again go and eat of what they call the *binogay* which is cooked rice, then they cook the blood of the pig with the liquid from the salted meat.
136. Malpasda ay mangan, kedeng ay mabokalda, et nalpas nan donoda ay makwani en indono. 136. After they finish eating, they separate, and the work of those who are called the workers is finished.
137. Nan ages sin-asawa ay dinomno, siya di ay algew si nan ag-agew nan enda in-emsan, ay ad Dakkit nan babai, dey ad Datngan nan lalaki. 137. Also the couple who performed the *dono*, 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. Kedeng dadi nan maikkan si nan tod-i ay algew. 138. That is all that is done on that day.
139. Mawakas, kedeng ay i mangaew nan lalaki ay dinomno, et isoblin nan amada ay i in-emes. 139. The next day, the man who performed the *dono* goes to get wood, and their father takes his turn to go have a bath.
140. Makag-aw pan, insangboda ay siya nan telwad. 140. In the middle of the day, they have a *sangbo* pig sacrifice which is the *telwad*.
141. Adi pay mayomyom nan amam-a, et palpalenda nan dow a ay manok, sadat tekman si dowan ekep mo adi tolo et lotowenda. 141. The men gather, and they kill two chickens, then they add two double slices of meat if not three and cook it.

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| <p><b>142. Maloto pan, dey gegendenda et iwawatwada esada mangan, et siya di nan kananda en libon.</b></p>   | <p>142. When it is cooked, they slice it up and distribute it and they eat, and that is what they call <i>libon</i> 'meat distributed prior to the catching of a pig'.</p>   |
| <p><b>143. Nalpas nan libon, dey enda depapen nan botog et geltenda.</b></p>   | <p>143. When the <i>libon</i> is finished, they go to catch a pig and kill it.</p>   |
| <p><b>144. Adi pay nan naay ay maglet, angsan nan mailang, et akit nan mataynan.</b></p>   | <p>144. This (pig) that is killed, most is distributed as fresh meat, and only a little is left.</p>   |
| <p><b>145. Nalpanalpas pan nan telwad, ay naagiboyan, kedeng ay intongol nan aliwidna, et geltenda ges nan esa ay botog.</b></p>   | <p>145. After the <i>telwad</i> ceremonies are completely finished, that is it has had its <i>agiboy</i> 'finishing chicken sacrifice', the co-parents-in-law perform a <i>tongol</i> evening pig sacrifice, they also kill another pig.</p>   |
| <p><b>146. Adi pay nalpas ges ay nintongol nan aliwidna, dey kasi ages intongol nan deey dinomno, dey nalpas di, ay kedeng ay nalpas nan lopolis, ay mabalin ay i inlabbo nan dinomno.</b></p> | <p>146. After the co-parents-in-law have finished the <i>tongol</i> sacrifice, the ones holding the <i>dono</i> also have a <i>tongol</i> pig sacrifice, and after that is finished, the <i>lopolis</i> ceremonies are finished, and the couple having the <i>dono</i> can go to work.</p> |

## NOTES

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<sup>1</sup> *Lopolis* 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 *inalgew* 'day style' *lopolis*. The ceremonies may be combined with the *kalang* wedding ceremony, as described in Text C8.

<sup>2</sup> Literally 'to make good'

<sup>3</sup> Literally 'household', but here referring to the group of men who constitute the ward mates of the man holding the feast.