

## GUINAANG BONTOK TEXTS

### The *Dang-as* Working Groups (Text C2)

1. Mo wad-ay mangayewan nan ab-abongan ya indaw-esda, idakal nan esay ipogaw nan esay asoda et daw-esenda.

2. Dinaw-esda di, way matapos si doway winno esay tawen, ayagana nan pangatolna, ta enda topingen nan payewna mo magday, winno enda insamal.

3. Mo baken samal, enda in-gabot, winno enda insabat, ay enda omalas tolkod si abong, winno kompolmi nan kanan nan deey kan-aso ay omayanda ay madang-as.

4. Nan deey inpadang-as, masapol ay komplitowena nan ibalon as nan dang-asena, tay lomotos tapey as ben-agda ay omev indono as nan padnona.

5. Nan omayanda indang-as, mo lota nan ayanda winno samal winno gabot si nan alang, somaal nan doway baballo ay mangalas nan sengetda.

6. Tay nan sengetda, masapol ay sin-gimmat ya sin-akob ay binolbol.

7. Am-amed mo igda ang-san.

8. Eney nan doway ay baballo nan senget nan ib-ada.

9. Nan doway ay baballo, nanganda ad babley, eneyda nan senget nan ib-ada, mangan nan ib-ada, enda omalas danom mo maiwed inomen nan deeyda ib-ada ay madang-as.

10. Deey, mo gabot nan innayanda, ad-ida manogdogla et engganay malpas.

1. If the (members of a) ward house go to listen for omens and they have a *daw-es* feast,<sup>1</sup> one of the men will bring out a dog and they will feast on it.

2. After they have finished feasting, after one or two years have passed, he will call his ward house companions, to go to build the wall of his pond field if it has collapsed, or they will go to prepare the soil of a pond field for planting.

3. If not soil preparation, they can go to pull grass (for thatching), or they can go to cut lumber, that is they can go to get house posts, or whatever the owner of that dog says that the *dang-as* workers will go to do.

4. The person who is having the *dang-as* work done, he must provide all of the food for the work that is to be done, because he must cook (rice) for the rice beer that the workers doing his work will take with them to drink

5. When they go to do the *dang-as* work, whether it is the soil that they go to work or soil preparation or grass-pulling for a granary, two of the young men go back to the village to get their (the group's) lunch.

6. Because their lunch, one *gimmat* double basket and one *akob* basket each of mixed rice and beans is needed.

7. Especially if they are many.

8. The two young men take the lunch of their companions.

9. The two young men, they eat in the village, they take the lunch of their companions, their companions eat, and then they go to get water if their companions doing *dang-as* work have nothing to drink.

10. There, if grass-pulling is what they have gone to do, they do not smoke until it is finished.

**11. Mo lota nan omayanda, ikamanda met laeng nan kaneg nan doglan nan obbo.**

11. If soil is what they have gone to do, they follow the usual smoking practice of the *obbo* working groups.

**12. Awni, somaalda, mabobolegda ay omey mangan si nan abong nan inpadang-as.**

12. Later, they return to the village, they follow along the trail to go to eat at the house of the one having the dang-as work done.

**13. Mo makakananda am-in ya way masawal si makan winno sibolan, sisyanenda am-in ay nangan.**

13. After they have finished eating and there is some rice or viand left over, the ones who have eaten divide it among themselves.

**14. Mo wad-ay mabalina, ad-i omey makikan si nan ib-ada.**

14. Those who are wealthy, they do not go to eat with their companions.

**15. Nasdeman nan deey algew, domakal si nan ab-abongan ay mamigbig si nan somobli.**

15. In the evening of that day, he (the person having dang-as work done) goes out to the ward house to discuss (the work) with those who returned.

**16. Mo layden nan deeyda somobli, omeydas nan mawaksana, winno awni ona ta way kasina padno, esada omey.**

16. If those who returned want to, they go (again) on the following day, or sometime later when he has other work to do, then they go.

## NOTES

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<sup>1</sup> Implying that the *idew* bird calls that they listened for were interpreted as good omens. The *patik* ritual prayer is said following the killing of the sacrificial animal at every *daw-es* feast (see Text K5).