

## GUINAANG BONTOK TEXTS

### The *Gawgaw* Ritual<sup>1</sup> (Text C3)

- 1. Domakal nan deey esay am-ama ay manngel si nan idew.** 1. One old man who can hear the *idew* omen bird goes out (of his house).
- 2. Adwani, mo bangonena nan baballos nan ab-abongan, ya omeyda ay manngel si nan idew, mo gawis nan kanan nan idew, somaaldas nan ab-abongan.** 2. Now, when he wakes up the young men at the ward house, and they go to listen to the *idew* bird, if the bird gives a good omen, they return to the ward house.
- 3. Mo gawis, omeý manalonton nan baballo, ya mangandas nan ab-abongan.** 3. If it is good, the young men go from house to house collecting cooked rice, and they eat at the ward house.
- 4. Deey maag-agew, domakalda nan tapin nan baballo ya nan amam-a ay adi nakidngel si nan kanan nan idew.** 4. When it is midmorning, the rest of the young men and the married men who didn't go to listen to the call of the *idew* bird go out.
- 5. Enda mamanisbis si nan payew winno as wangwang ay mangadew ya mangagma.** 5. They go to catch mudfish in the pond fields or to the river to catch fish and crabs.
- 6. Mo mamingsan enda indonos nan asyaggay, mo way inpadno nan payewna winno entako omalas nan awitna.** 6. Sometimes they go to do any kind of work, if someone has given them work to do in his pond field or we go to get his loads of wood.
- 7. Mo nan ipogaw ay ninpadno, winno inpaalas awitna, omidakal si watwat si nan ab-abongan si isdan nan ib-ana ay in-gawgaw.** 7. If a person has given work, or asked for his loads to be carried home, he brings out meat to the ward house to be eaten by his companions who are performing the *gawgaw*.
- 8. Mo as wangwang nan inmayanda, winno enda mamanisbis, lotowenda nan binanisbisda winno kinadewda as isdas nan masdem.** 8. If it was the river that they went to, or they went to catch mudfish, they cook the mudfish that they had gathered or the fish they had caught for food in the evening.
- 9. Lotlotowenda nan ginawgawanda, ya manalonton nan baballo, ya mangandas nan ab-abonganda as nan deey ay masdem.** 9. They cook the things they had gathered during *gawgaw*, and the young men collect cooked rice, and they eat it at the ward house in that evening.
- 10. Ninsaadda nan solkodda, sik-od mawiit, sada alaen.** 10. They leave their spears (at the ward house), until the following morning, then they get them.
- 11. Nan wiit, wad-ay nan manalonton ya wad-ay nan ad-i si nan deeyda nin-gawgaw.** 11. In the morning, there are some who go to collect rice from house to house and there are some of those performing *gawgaw* who do not.
- 12. Wasdin mangalas solkodda, ya wasdin omeý si omayanda.** 12. Each one gets his spear, and each one goes to his (own) destination.

## NOTES

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<sup>1</sup> The reason for the ritual gathering of crabs is given in the ritual prayer called *patik* (Text K5, sentences 60-65), where Lomawig, the culture hero, advises the brothers to catch crabs, the color of which would attract the enemy they are hunting for in their attempt to avenge the death of their grandfather.