

GUINAANG BONTOK TEXTS

The *Kom-o* Wedding Ceremonies¹ (Text C5)

- 1. Siya na nan kaonaan ay maikkan si nan sin-asawa.** 1. This is the first thing that is done by a couple getting married.
- 2. Tay mo gintekda ay maliton nan babai,² kom-owenda daida.** 2. Because if they come to know that the young woman is pregnant, they hold the *kom-o* ceremony for them.
- 3. Magtek tay baken am-in ay in-asawa makom-oda, tay wadada nan olay naliton nan babai as pangis, adida makom-o.** 3. But not all marrying couples have the *kom-o* ceremony performed for them, because there are some women who have already gotten pregnant in the sleeping huts, but they do not have the *kom-o*.
- 4. Nan naay kom-o, tolo ay amam-a nan mabaal ay mangikaman.** 4. This *kom-o* ceremony, three married men are sent to do it.
- 5. Nan tolo ay naayda, wa nan esa an daida ay kanegda ap-apo.** 5. Of these three, there is one among them who is like their leader.
- 6. Siya nan tinoyan nan kan-anak si nan makom-o nan deey kanegda ap-apo, tay siya nan tinoyada saet igad siya ay omilas ib-ana.** 6. The one who is contacted by the parents of the young woman having the *kom-o* ceremony is like their leader, because he is the one to whom they spoke and it is up to him to find the (ones who will be) his companions.
- 7. Ngem mabalin ay omibaga nan deeyda kan-anak si nan makom-o ay amam-a ay dowa.** 7. But the parents of the one having the *kom-o* ceremony can specify the other two (men).
- 8. Pay mo mampay anoka nan deey ap-apoda nan omila as ib-ana.** 8. Or it can be their leader who will look for his companions.
- 9. Adi pay mo wad-ay nan deey tolo ay amam-a, deey omeysa as nan masdem as abong nan babai.** 9. So when there are these three men, they go in the evening to the house of the young woman.
- 10. Mo wad-ayda am-in sid-i, deey alaenda pan nan watwat et iwawwatda et isdada.** 10. When they are all there, they get meat and distribute it and eat it.
- 11. Adi pay nan sawalenda, apedda dokawen.** 11. What is left over, they just put in their waist bags.
- 12. Wad-ay nan amam-a ay mangib-a as nan deeyda tolo ay mangiwatwat sid-i.** 12. There are men who are the companions of those three who distribute meat there.
- 13. Nan deey watwat ay naloto tolon ekep.** 13. That meat that is cooked is three double slices.
- 14. Ngem adwani wa nan lima, tay aped angsan nan omeysa ay makiwatwat ay amam-a, baken** 14. But nowadays there can be five, because there are many men who go to join in the distribution of

- kaneg ad solit ay kedeng nan deeyda tolo ay mabaal nan omey.
15. Iwatwatda di, deey nalpas, alaenda nan tolon ekep mo baken mampay lima ay daan maloto et ipaeyda as nan doyyasan nan sin-ekap, saet nan ib-ana ipaeyda as nan akob.
16. Sadat alaen nan ewes ay pinagpagan ya nan talowan ay gameng et eegnan nan ap-apoda, saet eegnan nan esa nan akob ay kad-an nan watwat, et nan ges doyyasan egnan nan esa.
17. Kedeng pan ay maligwatda, et mangoon-ona nan deey ap-apoda sa omoonod nan deeyda dow a ay omey si abong nan lalaki.
18. Ngem nan omayanda, ilanda nan dalan tay nan mangibakas an dida ay otot, owal, wenno ngongowan si aso daida, tay panyew ages di, et ad-ida itoley nan kom-o mo wad-ay.
19. Omdanda ges si abong nan lalaki et, lotowenda sada iwatwat nan deey inneyda.
20. Mabalín ay omin-inomda as tapey wenno bayas, ya wad-ay ges nan tabako ay pabeskalen nan kan-anak si nan makom-o ay doglaenda, siya met laeng si abong nan babai.
21. Mo naloto di dey iwatwatda et nanganda, kedeng ay endat maseyep, ay masisyanda.
22. Nan deeyda inneyda ay akob, doyyasan, ewes ya nan gameng mataynan si abong nan lalaki.
23. Mawiit, mayomyomda as abong nan lalaki et palpalenda nan esa ay manok, saet wa nan maiyib-a ay watwat, et lotowenda.
24. Siya na nan mangapyaanda as nan kakawas.
25. Naloto di dey iwatwatda.
26. Kedeng pan ay alanda nan deey akob, doyyasan, gameng, ya nan pinagpagan ay inneyda as san masdem, et wasdin mangegnan si nan inneyda et kasinda iyawid as abong nan babai.
27. Omdanda as abong nan babai, dey alanda
- the meat, not like in the old days when only the three helpers went.
15. They distribute that, and when that is finished, they get the three double slices of meat if not five which are not yet cooked and they put one double slice on the wooden cutting board, then the rest they put in a covered basket.
16. Then they get a blanket of the *pinagpagan* style and a *talowan* wine jar which their leader holds, while one man holds the basket in which the meat was placed, and the other holds the meat tray.
17. So then they start, led by their leader and followed by the other two to go to the house of the young man.
18. But on their way, they watch the trail for anything which would be a bad omen to them such as a rat, a snake, or if a dog barks at them, because that is also forbidden, so the *kom-o* will not be continued if there are (such things).
19. They reach the house of the young man, they cook and distribute (the meat) that they took with them.
20. They can drink rice beer or sugarcane wine, and there can also be tobacco brought out by the parents of the person having the *kom-o* ceremony for them to smoke, this is also (what is done) at the house of the young woman.
21. When it is cooked they distribute it and eat, then they go to sleep, separating (to their own places).
22. Those (things that) they took with them such as the basket, the meat tray, the blanket and the wine jar are left at the house of the young man.
23. The next morning, they gather at the house of the young man and kill a chicken, and there is meat which they add to it, and then they cook it.
24. This is what they say the *kakawas* prayer over.
25. When it is cooked they distribute it.
26. After that they get the basket, the meat tray, the wine jar, and the blanket that they took on the previous evening, and each carries what he took and they return them again to the house of the young woman
27. They arrive at the house of the young woman,

- ges nan esa ay manok, et palpalenda saet ges nan watwat ay maitkem et lotowenda. then they get another chicken, kill it and also add meat and cook it.
28. Maloto di dey kedeng ay iwawatda, sada mangan. 28. When it is cooked they distribute it, then they eat.
29. Nalpas ay nanganda, dey nalpas et nan kom-o et masisyan dadi nan amam-a. 29. After they have finished eating, the *kom-o* is finished and the men go their own ways.
30. Nan deey watwat ay is-isdada as nan kom-o, kedeng nan deeyda amam-a ay tolo ya mo way maiyabat si ib-ada ay amam-a, saet nan makom-o ya nan am-ada nan mangisda. 30. That meat that they eat during the *kom-o* ceremony, the only ones who can eat of it are those three men and their companions who came to join them, the ones for whom the ceremony is being performed and their fathers.
31. Olay nan makan, mainom, ya nan tabako mo way masawal, adida ipakan si nan ongong-a, ay kedeng kayet nan nalakay nan mangan, maginom ya manogla, ya nan deeyda nakom-o. 31. Even the rice, drink, and tobacco if there is any left over, they do not give it to the children to eat, only the old people can eat, drink and smoke, and the ones having the *kom-o* ceremony.
32. Isonga mo way masawal, apedda iwasit. 32. That is why if there is anything left over, they just throw it out.
33. Adi polos makisda nan ongong-a, ay kedeng nan nalakay ya nan nakom-o nan mangisda, tay panyew. 33. The children can definitely not join in eating, only the old men and the ones having the *kom-o* can eat, because it is forbidden.
34. Olay nan pangabong nan deeyda amam-a ay nangiwatwat, adi mabalin ay isdada. 34. Even the household of those men who distribute the meat, they cannot eat it.
35. Panyew kano, tay mo kano isdan nan ongong-a di ya doglaenda nan tabako ay nalpos nan ninkom-o, olay nan amam-a ay daan malakay, et kano wad-ay apedda mangakewan, ay as igda manet mangak-akew. 35. It is forbidden they say, because if the children eat it and smoke the tobacco which came from the ones performing the *kom-o*, even the married men who are not yet old, they say that they will steal something, they will really become thieves.
36. Siya di nan mangwaniyanda en panyew. 36. That is why they say it is forbidden.
37. Baken kedeng nan akew ay nan ages kapanyewana, siya kano nan igda inlollod, ya wa kano nan as igda aped bakagan. 37. It is not just stealing which is the reason they forbid it, it will also make them commit adultery, and they will just slash somebody.
38. Siya dana nan kapanyewana, isonga omegyat nan ipogaw ay mangisda. 38. These are the reasons for forbidding it, that is why the people are afraid to eat the meat.
39. Adi pay nan amam-a ay mangiwatwat sid-i, mo way sawalenda, adida ag-agtan nan olay apoda, ya nan inkedew si nan tabako. 39. As for those men who eat there, if there is something left over, they do not give it even to their own grandchildren, or those who ask them for tobacco.
40. Ibokodda ay mangisda ya manogla. 40. They keep it to themselves to eat and to smoke.
41. Et nan ikamanda, ikaanda as nan abongda, sada isda, mo adida iwasit. 41. So what they do, they remove it from their house, then they eat it, if they do not throw it away.
42. Nan kagawisan ay ikamanda, omalada as makan ya omeйда ad iilit, esada isda nan sinawalda. 42. The best thing they do, they take rice and they go to the outskirts of the village, and then they eat what was left over.

43. Ya enda kannay in-emes, ta makaanan nan panyew si nan awakda. 43. And then they go straight away to take a bath, so that the taboo will be removed from their bodies.
44. Tay mo adida omey in-emes, adi mabalin ay manginangelda, ya inlotoda as kanenda ay sin-abong. 44. Because if they do not go to take a bath, they cannot go to feed their pigs, or cook food for their household.
45. Ngem mo nin-emesda, nakaan kano nan panyew an daida. 45. But if they have taken a bath, the taboo is removed from them they say.
46. Nan tew-a ges kan-anak si nan makom-o, as nan minlotowanda as nan watwat ay maosal si nan kom-o, wada nan teteknenda ay kowan nan ongong-a, ta siya adi omokos nan leng-agda as nan mangib-anda as nan amam-a ay mangisda as nan watwat. 46. And also the parents of the ones having the *kom-o* ceremony, when they cook the meat that will be used during the *kom-o*, they keep some separate which will be for the children, so that their spirits will not become sick because they were with the men who ate the meat.
47. Nan ges deeyda kan-anak si nan makom-o, mo nakisdada as nan kom-o, adida ges maoyad ay manginangel ya minloto as nan kanenda ay sin-abong, tay panyew mo mamaiyegnan nan limada ay nangegnan si nan watwat si kom-o as kanen nan ongong-a. 47. Also those parents of the ones having the *kom-o* ceremony, if they ate meat during the *kom-o*, they cannot also go out to get sweet potato tops to cook as food for their household, because it is forbidden for their hands which held meat during the *kom-o* ceremony to hold food for the children.
48. Isonga gawis nan adi makisda nan in-ina, ta siya nan manongnong si kanenda ay sin-abong. 48. That is why it is good if the woman does not eat with the others, so that she will (be able) to prepare food for the household.
49. Nan malpasan nan kom-o, intel nan deeyda kan-anak si nan makom-o, et omey in-emes nan lalaki, ay alana nan solkodna, ya inwanes si dinangtal, sa omey ad Datngan ay in-emes. 49. After the *kom-o* is finished, the parents of the ones who had the *kom-o* do not go to work, the man goes to take a bath, he takes his spear, dresses in his *dinangtal* style loincloth, then goes to Chatngan to take a bath.
50. Nan inteelanda sin-algew. 50. The time they stay home from work is one day.
51. Nalpas nan naay inteelanda, inmanokda, ngem adi masapol omey deeyda amam-a ay nangom-on dida. 51. After this period of staying home, they have a chicken sacrifice, but it is not necessary for those three men who performed the *kom-o* ceremony for them to attend.
52. Kedeng, ay nalpas nan abigda. 52. That is all, their restrictions are ended.
53. Nan deey kapyay ay kinapyada siya nan kakawas, ay kapkapyienda as nan deeyda mangak-akew ay mo laydenda ay isaldeng nan deey omaakew ay mangak-akew. 53. The prayer that they say is the *kakawas*, it is said when they want to make a thief stop stealing.
54. Kakawas tay pakawasena nan abong ay nan mampay linotoda ay watwat, ya nan manok, ya adi isdan nan ongong-a. 54. It is called *kakawas* because it can destroy³ (the people in) the house, the meat that they cooked, and the chicken, and the children cannot eat it.
55. Siya nan kapanyewna. 55. That is why it is forbidden.

NOTES

¹ As related by Charles Camfil. In earlier times, according to Tongyofen, when a young woman became pregnant before marriage, she had to eat from a separate bowl and plate, and wear a headdress of *kistaol* Job's tears (*Coix lachryma jobi*) in place of her regular bead headdress. The young man would have to wear the woman's *epen* woven sleeping hat, instead of his usual *okbong* basket hat, until the ceremonies described in this text had been performed. He said that the plague that decimated Guinaang and surrounding villages after World War I, was considered to be punishment for free premarital relationships, but that the earlier penalties for such actions were relaxed after the plague to ensure repopulation of the village.

² The main participants in this ceremony are referred to in this text as *lalaki* "the man" and *babai* "the woman". To avoid confusion with other male and female participants, they are translated in this and following texts in which they have the same reference as "the young man" and "the young woman" respectively.

³ *kawas* "destroy".