

GUINAANG BONTOK TEXTS

The *Omabong* Wedding Ceremonies¹ (Text C6)

1. Nan ikkan nan omabong. 1. The practice of the *omabong* wedding ceremony.²
2. Nan gapon omabong, ay ibangon³ nan am-ama⁴ as nan wiit. 2. At the beginning of the *omabong* ceremonies, an old man goes to get (the young man) in the early morning.
3. Ngetdan nan am-ama nan saleng as nan ab-abongan. 3. The old man lights a piece of pitch pine at the ward house.
4. Ayagana nan lalaki ya omeйда as nan abong nan babai. 4. He calls the young man and they go to the house of the young woman.
5. Omdandas nan abong nan babai, somgepda ya aboyan nan am-ama. 5. When they reach the house of the young woman, they enter and the old man says an *aboy* blessing prayer.
6. Kanana, "Aboyak sik-a danom ad Inodey, tomotondok et tondok si polotek si na, ya mawada nan botog ya manok ya pagey." 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 domakalta, omeytas nan ab-abongan. 7. We go outside, we go to the ward house.
8. Ya aw-awni, ya inkalida ya omeyta, et lomotodas nan sin-ekep ay watwat,⁵ ya nan am-ama nan mangedge 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. Kananda en, "Manganta," ya adita. 9. They say, "Let's eat," but we don't.
10. Ya aboyan nan am-ama nan topil.⁶ 10. The old man then blesses the *topil* basket.
11. Epasen nan kan-abong nan topil ay ig kalet,⁷ ya pay-enda nan downan geged ay watwat, ya aboyan nan am-ama. 11. The owner of the house takes down the *topil* 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, "Aboyak sik-a et tomotondok si polotek 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 isablotda. 13. He puts the cover on the basket and they hang it up.
14. Sadat egwal nan sintalek ay tabako, ya idakalda as nan ab-abongan nan tabako. 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 doglaen nan papatong.** 15. The people sitting there just smoke it.
16. **Nan watwat, ay eneydas nan inmibangon ay am-ama, ya nan sintalaka 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 lalaki, apedta papatong.** 17. The old man and the young man, we just sit there.
18. **Adita mangan engganay masdem.** 18. We don't eat till evening.
19. **Masdem, in-geletda.⁸** 19. In the evening, they kill a pig.
20. **Mawakas, botlenda as walon polo ay ekep.** 20. The next day, they cut it into eighty double slices.
21. **Apedda pay-en si nan dalay.** 21. They just put it into a large jar.
22. **Masdem, maisda.** 22. In the evening, it will be eaten.
23. **Lotowenda nan walon ekep ya iwawatda.** 23. They cook eight double slices and distribute it.
24. **Eneyda ges nan walon ekep as nan abong nan lalaki tay mamitlo ay linas,⁹ saet alan nan am-ama nan kowada ay walon ekep ya sinbotol.** 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 baballo ya nan mamaggit nan walo ekep, enda lotowen si nan pangis, ay tetekladda nan mamaggit ya nan baballo.** 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. **Masdem, inmanok nan babai.** 26. In the evening, the woman has a chicken sacrifice.
27. **Mawakas ges si nan masdem, inmanok nan lalaki.** 27. The next day in the evening, the young man also has a chicken sacrifice.
28. **Gedwan si algew, ibangonda ges nan lalaki.** 28. On the second day, they again go to call the young man.
29. **Ikkanda met nan inikkanda ad sangadom ay mangaboy si nan danom ad Inodey.** 29. They do again what they did on the earlier occasion, blessing the water at Inochey.
30. **Masdem, inkalangda as nan babai.** 30. In the evening, they perform the kalang wedding ceremony at the house of the woman.
31. **Mawakas ges si nan masdem, inkalangda ges.** 31. The next day in the evening, they again hold a *kalang* wedding ceremony.
32. **Katlon si algew, in-iplatda ay insangbo.** 32. On the third day, they have a finishing *sangbo* daytime pig sacrifice.
33. **Kap-at si algew, intongol nan lalaki as nan** 33. On the fourth day, the young man holds a

masdem.

tongol evening pig sacrifice.

34. Malpas.

34. Finish.

NOTES

¹ As related by Sab-at Cinfawan following his own wedding. This text is a summary of the ceremonies which are performed for the purpose of uniting a young man and woman in a house, as husband and wife. The term *omabong* literally means "to house" (*abong* "house"), and is a general term for the complex of ceremonies which are performed at this time. A full description of the *kalang* ceremonies referred to in sentences 30 and 31 is given in Texts C7-C8.

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 baoy* "the snapping of the rattan lines which connect water operated mechanical scarecrows, caused by the onset of the rainy season" until *teel si saal* "the ritual holiday which precedes the beginning of rice harvest"; d) From the period known as *sikyat si in-ani ad Detal* "the climbing of the pond field walls at Chetar by harvesters" (about half way through the harvest season) until *teel ad Bagiw* "ritual holiday preceding the beginning of rice harvest at Faciw"; e) After *onod* "first day of the soil preparation season" (see Text C1), until the *teel si padog* "ritual holiday which precedes the sowing of rice seed".

³ The term *ibangon* (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 (*bomangon*, *bangonen*) 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 which 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 which 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 *Gelet* 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.