

GUINAANG BONTOK TEXTS

The *Dono* Marriage Ceremonies¹ (Text C11)

1. Maipanggep si nan dono. 1. About the *dono* ceremony.
2. Inteeldas keeng, et maiwed insiksikdod as nan ib-ana ay ipogaw, tay panyew. 2. They have the *keeng* ceremonial holiday, and nobody touches another person, because it is forbidden.
3. Mo sino nan pomango, siya nan maligwatan nan amam-a, sadat omey as Datal ay intadek. 3. Whoever is the leader, that is the place that the old men start out from, they go to Chatar to beat the gongs.
4. Mo sino nan domno, enda maniwag nan amam-a, enggana ay malpas nan masiwagan. 4. Whoever is performing the *dono* ceremony, the old men go and perform the *siwag* ceremony (at their place), until the end of the *siwag* time.
5. Esadat isaldeng. 5. Then they stop it.
6. Nan pomango, kedagena nan pito ay nowang, mo wad-ay nowangna. 6. The leader, he kills seven water buffalo, if he has water buffalo.
7. Nan somigbat,² lima ay nowang nan kedagena. 7. The one who follows (the leader), he kills five water buffalo.
8. Ngem nan tapina, sindodwa, sin-esa. 8. But as for the rest, (they kill) two, or one.
9. Adwanin ingegletdas botog si sin-algew, esadat pan masisiyan nan in-awid si nan kaili, ta omalida. 9. Now they kill pigs on one day, then the people who are to invite people from other villages disperse (to the other villages), so that they will come.
10. Mawakas, enda sab-aten didas nan saeban, ay mangalas nan pangawidanda ay tobo. 10. The next day, they go to meet them at the entrances to the village, to get the *tobo* rice cakes that they (the visitors) bring for the invitation.
11. Wasdin esaesa ay mangipangpangos nan agina ay somaal ay mangan. 11. Each one leads his relatives into the village to eat.
12. Malpas ay mangan nan kaili, sad-i nan inpasyalanda ay mamattong si nan domno. 12. After the people from other villages have eaten, that is when they go around to play gongs and dance with the families performing the *dono*.
13. Mawakas pay, masisiyanda nan kakaikaili. 13. The next day, the people from other villages return home.
14. Iso metlaeng ay inpattopattongda nan baballos mamaggit si na, enggana ay makaan nan bansal nan dinomno. 14. The young unmarried men and women continue to play gongs and dance here, until the *bansal*³ structures erected by the families performing the *dono* are removed.
15. Kedeng ay sad-i nan anongosna. 15. That is the end of it.
16. Malpas ages nan liman algew wenno kamana 16. After another five days or how many days,

ay algew, esadat ges intelwad, esa pan malpas nan dono. then they have the *telwad* ceremony, after that the *dono* ceremony is ended.

NOTES

¹ The *dono* ceremonies briefly described here by Sang-oway Socap refer to the complex of water buffalo killing marriage rituals known as *bayas*, which are participated in by numbers of families at the same time. They are performed only once every four or five years and are described in full in Reid (1961a). The text is given here in its original form, even though there are questions as to the accuracy of at least one of the facts (see the following footnote).

² The *somigbat* as described here is a different individual from the *pomango*. However some language assistants consider that the two terms are synonyms, both meaning "leader".

³ The *bansal* are sturdy wooden structures erected outside the front entrances of the houses of participants in these ceremonies. It is from these structures that the heads of the water buffalo are suspended. The ceremony during which they are removed is called *ketketad*, and at that time the ritual prayer *dokodok* (see Text K4) is said.