

GUINAANG BONTOK TEXTS

When Someone Dies¹ (Text C13)

- 1. Mo matmatey nan ipogaw, sangbowan am-in nan an-akna ta way bolbolgena ay matey.**

1. When a person is dying, all of his children perform a *sangbo* daytime pig sacrifice for him, so that he will have something to accompany him in death.
- 2. Mo kaatda nan an-akna, ikakdengda nan masapolna ay matey.**

2. Depending on the number of his children, they bring together everything that he needs in death.
- 3. Nan iyon-a, ay ed-edda nan gastosena, tay ed-edda nan tinawidna.**

3. The oldest child, he has the greatest expense, because he receives the largest inheritance.
- 4. Mo isangadilda nan natey, masapol ay maid kelyat, maid inkokkokook si manok.**

4. When they place the dead person in the death chair, there must not be any lightning, nor crowing of chickens.
- 5. Nalpas ay naisangadil, bonglowandas asawana as nan kobal, ya letletanda nan liman nan et-adna ya nan an-akna, sada pan alan nan betbet ay manok si kaligwatana.**

5. After they have placed him in the death chair, they put a turban of bark cloth around the head of his wife, and bind the hands of his siblings and children, then they get the chicken for the *betbet* (sacrifice) to send him on his way.
- 6. Mailogis di nan intepelan nan et-adna ya an-akna, adida mangan, ominom ya indogla.**

6. That is the beginning of fasting period of his siblings and children, they do not eat, drink or smoke.
- 7. Maisaal nan alob, geltenda nan botog ay kolkog nan alob, sada pan obaden nan kobal si nan liman nan et-adna ya nan an-akna.**

7. When the coffin is brought to the house, they kill a pig as the *kolkog* (sacrifice) for the coffin, then they untie the bark cloth binding from the hands of his siblings and his children.
- 8. Kedeng nan asawana nan mamobonglo, mo bonglos nan kobal, engganay maikaob nan natey, esa pan maloksob di.**

8. Only his wife continues to wear the turban, if the turban is made of bark cloth, until the dead person is buried, then it is removed.
- 9. Nan kobal, maigagos tolon algew, esa pay maiwasit.**

9. As for the bark cloth, it is put away for three days, then it is thrown out.
- 10. Nalpas di, masis-iyang nan amam-a as sindodwa ay minngilin si nan et-adna ya nan an-akna ay mangan.**

10. After that, the men go two by two to place firm ceremonial restrictions on his siblings and children and eat.
- 11. Nan sawalenda ay makan, topilenda ay mangney si natey, ta sengten nan ispilitona ay omey.**

11. The rice that they leave over, they place in *topil* baskets to take to the house of the dead man, as food for his spirit on the way.

12. **Kag-aw ages, palpalenda nan manok si gegelad nan ap-ona, ta komekegselda.** 12. In the middle of the day also, they kill a chicken as the *gegelad* separating sacrifice for his grandchildren, so that they will become strong.
13. **Malikmod nan algew ona, esa i maikaob, ta adi masili nan natey as nan algew.** 13. As the sun is going down, then he is taken to be buried, so that the dead person will not be dazzled by the sun.
14. **Omawidda nan inkaob, kapey-enda nan sabosab ad dela, ta bolowan nan inkaob ya manoglaanda.** 14. When those who went to inter him return, they say the *sabosab* ritual prayer outside, while those who went to inter him wash their hands and smoke.
15. **Omaladas nan tobon si angel, omilopilop si akit ay lota, kaneg nan makan di.** 15. They get leaves of sweet potato, and roll them up with a little dirt, that symbolizes cooked rice.
16. **Esadat sabosaban nan danom si abong, ta ominoman nan pangabongna ya manganandas nan makan ay mayomyom, ta adida mayawyawan ya madees.** 16. Then they say the *sabosab* ritual prayer for the water in the house, so that his household can drink and eat of the rice that has been brought, so that they do not waste away and get tuberculosis.
17. **Kedeng ay palpalenda nan manok paymo botog si lom-od nan natey.** 17. Then they kill a chicken or a pig as the *lom-od* sacrifice for the dead.
18. **Anongos si animalis di ay bolgena.** 18. That is the final animal to go with him.
19. **Maalos nan bonong, makan, sibolan, ya tapey, kanen nan ninkaob ya nan tago ay naamong.** 19. The *bonong*² food gifts, rice, side dishes, and rice beer, the people who interred him and the people gathered eat it.
20. **Nalpas nan kakan, mataynan nan amam-a ya nan inin-a ay mangobob si nan abong nan natayan.** 20. After eating, the old men and women who collected food for the house of the dead person remain there.
21. **Aalopenda, ya inbidbidangenda nan apoy, engganaw mawakas.** 21. They build up the fire, and keep it burning, until the following day.
22. **Mo gawigawis ay maid pala, matagoda nan et-adna ya nan an-akna.** 22. If everything is good and there is no bad omen,³ the siblings and children (of the dead person) will survive.
23. **Kaymo way pala, kanan nan abig nan amam-a en wad-ay maselting ken dida ay sin-abong.** 23. But if there is a bad omen, the restrictions of the old men say that someone else will die in that household.
24. **Nan deeyda inpala, intat-ayaw wanno inkali ay koop, kopap-ey, dangadangan, oleg, gayaman, kosa, paymo bodok ya sokdod.** 24. The things that are bad omens, an owl that flies past or calls, butterflies, praying mantis, snakes, centipedes, cats, or (the sound of) an explosion or things that knock against one another.
25. **Kawaksanas nan wiit, sepdak.** 25. On the following day in the morning, that is the *sepdak* (day).
26. **Omala nan in-ina ay baal si kistaol, ta sepdakana nan leem nan abong ta komaan nan panyew.** 26. An old woman who is the messenger gets some Job's tears, to purify the eating area of the house so that the taboos will be removed.
27. **Mapalpal nan esa ay manok ay sepdak.** 27. A chicken is killed as the *sepdak* purifying sacrifice.

28. **Biiken nan doway baal, in-ina ya am-ama ya nan sin-aakiyak ay makan.** 28. The two messengers, a man and a woman, divide between them one *akiyak* basket of cooked rice.
29. **Ag-agew, posel.** 29. In the midmorning, it is the *posel*⁴ (time).
30. **Mamating nan anan-ak, ta way apoyen nan leng-ag nan matey.** 30. Children go to collect branches, so that the spirit of the dead person will have fuel for cooking.
31. **Dayket ya kodil nan kanenda ay namosel.** 31. Glutinous rice and water buffalo skin are the food of the ones who went to get *posel*.
32. **Ambattang, kakalading.** 32. In the afternoon, it is *kakalading* (time).
33. **Nan et-adna ya nan an-akna, sis-iyenenda nan sin-iiting ay pagey.** 33. The siblings and children (of the dead person), divide up rice bundles so that each gets five bundles.
34. **Mangmangandas kaab-abonganda.** 34. They sacrifice a chicken at their own houses.
35. **Isoblida nan sin-giyag ay makan, ya nan olpo kaymo seknan nan manok is san abong nan natey.** 35. They each return a *giyag* plate of cooked rice, and the thigh or breast of the chicken to the house of the dead person.
36. **Kawaksan ges si nan wiit, omawid san in-ina ay mangowas si nan giyag, doyo ya tag-ong ay nanganandas nan kilig ya nan otong.** 36. Again on the following day in the morning, the woman returns to wash the *giyag* rice plates, the *doyo* wooden bowls and the dippers that they used during the eating of the *kilig* rice and the *otong* pig sacrifice.
37. **Maowasan dadi nan nanganan nan tagos nan kilig ya nan otong ta adida madees nan pangabong nan natey.** 37. Those things that were used by the people to eat the *kilig* rice and the *otong* pig sacrifice are washed so that the household of the dead person will not get tuberculosis.
38. **Siya di kannay nan mangal-an nan in-inas nan labbona, ay sinbetek ay pagey, ya nan sinpolo ay bengel ay pagey ay pangapey-an.** 38. That is the actual time that the woman gets paid for her services, that is fifty bundles of rice, and (another) ten bundles of rice as *pangapey-an*.⁵
39. **Kasdemana, gopogop.** 39. In the evening of that day, it is *gopogop* (time).
40. **Nan gopogop, maamongda nan amam-a ya inin-a ay mangogod si nan abig ay inigtonas nan bagongon, katayan nan pangabongna paymo in-gawisanda.** 40. During the *gopogop*, the men and women gather to discuss the restrictions that he (the dead person) put on them in the mourning period, whether the household will die or will be good.
41. **Mo katayanda, inbetey.** 41. If is their death, they will extend it.⁶
42. **Maawni esada alaen nan kingikingna, ay minasdem ay esay botog ya nan amoot, ay kinag-aw ay botog ages.** 42. After some time they will get his *kingiking*, which is one pig killed at night, and the *amoot*, which is another pig killed in the middle of the day.
43. **Inbeteyda ta maawni esada matey.** 43. They extend it because after a while they will die (if they don't).

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| <p>44. Kaymo gawigawis san bagongon, ay maid makmakwanis dakes, matapos nan bolan maala nan kingiking.</p> | <p>44. But if the omens are all very good, nothing bad occurred, after one month the <i>kingiking</i> can be gotten.</p> |
| <p>45. Matapos ges nan esay bolan, maala ges nan amoot ay kinag-aw.</p> | <p>45. After another month, the <i>amoot</i> pig which is killed in the middle of the day can be gotten.</p> |
| <p>46. Kedeng di, gawisda ay sinpangabong sid-i.</p> | <p>46. That is the end of it, the household will be fine there.</p> |

NOTES

¹ This text relates the ceremonies associated with a normal death in the village. The ceremonies associated with a "bad" death, when a person is killed or dies outside of the village, are explained in the following text (Text C14).

² Also known as *doso*. Such gifts are also taken to the home of a person whose house has been destroyed by fire (see Text C15)

³ Literally, there is no soot.

⁴ The term *posel* usually refers to wooden posts erected in the field or in the yard of a house from which objects, such as baskets, can be hung. Here it refers to the wood collected by the children as fuel for the dead person.

⁵ *pangapey-an* 'for the kapya ritual prayer'

⁶ See Text S4 for an account of the *betey* 'extention of death ceremony restrictions' following the death of Farrong.