

GUINAANG BONTOK TEXTS

When a House Burns Down¹ (Text C15)

- 1. Nawakas si nan mapoolan nan abong, inteel nan omiili.** 1. The day after a house burns down, the villagers have a ceremonial holiday.
- 2. Alaen nan amam-a, nan deeyda pomapatay, nan botog nan kan-abong si nan napoolan, sadat omey ipatay as papatayan.** 2. The old men, the sacrificers,² get a pig of the owner of the house that was burned, then they go and sacrifice it at the sacrificing place.
- 3. Maiwed mangmangan si nan ipogaw tay panyew engganay somaal nan deeyda i pinmatay.** 3. Nobody eats until the ones who went to sacrifice return home because it is forbidden.
- 4. Panyew kano, tay mo manganka as nan daan somaal nan i pinmatay, mapoolan kano ges nan abongmo.** 4. It is forbidden they say, because if you eat when those who went to sacrifice have not yet returned home, your house will also burn down.
- 5. Somaal nan pinmatay, tangbanda nan enda ninpatay enggana ay maisoyaw nan algew, sadat isda nan enda ninpatay ay botog.** 5. When the sacrificers come home, they cover the pig that they killed until early afternoon, then they eat the pig that they killed.
- 6. Mawakas boknag, et siya nan maatpan nan abong.** 6. The next day is a work day, and that is when they thatch the house.
- 7. Omeyda nan lallalaki ay in-gabot.** 7. The men go to pull grass.
- 8. Wada nan omalas paol, wada nan omala as magaeb as bogsol, in-gabot nan tapina.** 8. There are those who get reeds, there are those who get what will be used for rafters, and the rest pull grass.
- 9. Ngem wad-ayda ges nan mataynan ay manalos si nan deey napoolan, ay kaanenda amin nan pinoolan si apoy.** 9. But there are those also who are left behind to clean up the burned place, they remove everything that had been burned by the fire.
- 10. Wadada ges nan in-owas si bikal ya owey, mo maid naowasan si nan masdem, as maitaked ya mailaot.** 10. There are also those who go to strip bamboo and rattan, if none had been stripped on the previous evening, to use for binding and tying.
- 11. Somaalda nan i inmala as maosal si nan abong, sadat gaeben ay mangatep.** 11. When those who went to get what is needed for the house return home, then they build the roof.
- 12. Nalpas ay nagaeb, et komaan nan ipogaw.** 12. After it is built, the people leave.
- 13. Kedeng nan kan-abong ya nan akit ay amam-a nan mataynan.** 13. Only the owner of the house and a few of the old men are left.
- 14. Masdem, demganda, et palpalenda nan esa ay manok et kedeng nan amam-a nan mangisda.** 14. In the evening, they perform the *demeg* ceremony, they kill a chicken and only the old men eat it.

15. Mawakas si nan magab-an nan abong, mailogi nan teel ay tolon algew. 15. The day following the building of the house, a three day ceremonial holiday begins.
16. As nan login si teel, insabosab, et omey nan tolo wENNO ePAT ay amam-a ay kasin mamalpal si nan manok, kedengda ges nan mangisda as nan deey manok ay pinalpalda. 16. In the beginning of the ceremonial holiday, the *sabosab* ceremony is held, three or four of the old men again kill a chicken, and they are the only ones also who eat the chicken that they killed.
17. Katlon si teel, inbalegbeg nan pangatol nan kan-abong si nan napoolan. 17. On the third day of the ceremonial holiday, the ward mates of the owner of the house that was burned perform the *balegbeg* ceremony.
18. Nan inbalegbeganda, bomangon nan baballo ya nan ongong-a, sadat alan nan esa ay kalasag et pakpakpaken nan esa as nan maboboleganda ay omey ad Saklang. 18. What they do in the *balegbeg* ceremony, the young men and boys wake up, then they get a shield and one (of the married men) beats it as they follow him going to Sakrang.
19. Omdanda ad Saklang, aped isaad nan amama ay mangilaplapo ken daida nan ineegnana ay apoy, sanat ilosad, mo way ineegnanda as paol. 19. When they arrive at Sakrang, the man who lead them just puts down the fire that he was carrying, then he uses the reeds as skewers, if they carried some (with them).
20. Nalpas di, in-aweda ay somaal as nan ab-abonganda. 20. When that is done, they shout as they return home to their ward house.
21. Somaalda nan ninbalegbeg, indaw-esda ay esa ay ab-abongan et wada nan omey ay amam-a as nan ag-agew ay malpo as nan deey ninbalegbeg ay ab-abongan ay manaw-es si nan abong ay napoolan. 21. When those who performed the *balegbeg* return home, one of the ward houses performs a *daw-es* ceremony, in the midmorning some of the men from the ward house that performed the *balegbeg* ceremony go to the house that was burned to hold the *daw-es* ceremony.
22. Palpalenda kasin nan esa ay manok, et isdada as di. 22. They kill again another chicken, and they eat it there.
23. Nalpasda, omawidda as nan ab-abongan ay makidaw-es. 23. When they have finished, they return to the ward house to join in the *daw-es* ceremony there.
24. Nan sawalen nan indaw-es si nan deey napoolan mabalin ay isdan nan kan-abong, ngem ad-i makisda nan ongong-a, mo way anakda. 24. The left over from the *daw-es* at the house that was burned can be eaten by the owner of the house, but children cannot eat it, if they have children.
25. Nalpas nan tolon algew ay teel. 25. That is the end of the three days of ceremonial holiday.
26. Wad-ay dowan algew ay boknag wENNO tolon algew, insangbo nan deey napoolan nan abongna. 26. There are two or three days of work, then the person whose house burned performs a pig sacrifice.
27. Mo mapokal nan dallateyna, iwangawang nan deeyda pangatolna, ay mangayewda. 27. When the vat stand has been dismantled, his ward mates perform the *wangawang* ceremony, they go to listen for bird omens.
28. Mawakas si nan mangayewanda, indaw-esda et mabalin ay omalada as gangsa ta apedda pattongen sid-i, ngem ad-ida ig iballiballiwes ay apedda pinattong si mamingsan wENNO mamidwa kedeng. 28. The day after their going to listen for bird omens, they have a *daw-es* ceremony and they can get the gongs and beat them there, but they do not dance a lot, they just beat them once or twice only.

29. Osto ay bokal nan nindaw-es, teel kasin. 29. After the dispersal of the performers of the *daw-es*, there is a ceremonial holiday again.
30. Siya na nan lepasna mo aptikenda. 30. That is the end of it if they keep it short.
31. Ngem mo nan esa nan ikkanda, maan-andotay nan tolon algew ay teel ay mailogi as nan mawaksan nan magab-an nan abong, baken nan inbalegbegan nan pangatol nan kan-abong si nan napoolan. 31. But one other thing they do, it is lengthened because of a three day ceremonial holiday which begins on the day after the building of the house, not the holding of the *balegbeg* by the ward mates of the owner of the house that burned.
32. Katlon si algew si nan naay teel, oya, ay mabalin ay wad-ay nan mamoknag si nan mai-soyaw nan algew. 32. On the third day of this holiday, it is permission time, people are allowed to go to work in the early afternoon.
33. Wad-ay esa ay algew as boknag, intongol nan deey napoolan nan abongna. 33. There is one more day of work, then the person whose house burned down holds a *tongol* evening pig sacrifice.
34. Mawakas ages, teel enggana ay tolon algew. 34. The next day again, it is a ceremonial holiday for three days.
35. Siya na nan katlon si algew inbalegbeg nan pangatolna. 35. It is on the third day of this holiday that his ward mates hold the *balegbeg* ceremony.
36. Deey mawakas boknag. 36. Then the next day is a working day.
37. Saet way tolon algew ay boknag, kasin insangbo et, mo mapokal nan dallateyna, sa mangayew nan pangatolda. 37. Then there are three days of work, and they hold a *sangbo* pig sacrifice, and when the vat stand is dismantled, that is when his ward mates go to listen for bird omens.
38. Nan mawaksan nan napoolan nan abong, ad-i mangan nan kan-abong si nan napoolan enggana ay maambattang, ay wad-ay nan eney nan teken ay ipogaw ay makan ya maigop si nan deey napoolan ay abong. 38. The day after a house is burned, the owner of the house that was burned does not eat until the afternoon, when different people take cooked rice and side dishes to the burned house.
39. Nan eney nan teken ay ipogaw ay makan ya maigop si nan deey napoolan siya nan makikanaan nan deeyda napoolan nan abongda, tay ad-ida inloto as kanenda as nan deey abong. 39. That cooked rice and side dishes that are taken to the burned house by different people is what the owner of that burned house can eat of, because they do not cook food for themselves in that house.
40. Siya ages di nan eney nan teken ay ipogaw ay makan ya maigop nan makwani en doso. 40. These things that are taken by different people such as cooked rice and side dishes are what are called *doso*.
41. Mo mapoolan nan abong si nan kag-aw, ad-i mangan nan kan-abong si nan deey napoolan si nan masdem, mawakas si nan ag-agew ya nan kag-aw enggana ay maambattang ay wad-ay nan maeney ay doso. 41. If a house is burned in the middle of the day, the owner of the house does not eat that evening, on the next day in the midmorning and the noon until the afternoon *doso* food will be taken.
42. Baken masapol nan agin nan kan-abong si nan napoolan nan omney si doso ay mabalin ay olay sino ay ipogaw nan mangney, mo mabalin am-in ay abong si nan ili ket wad-ay nan eneyna. 42. It is not necessarily only the relatives of the owner of the house that burns down who take food, it can be anybody who takes it, if possible every house in the village can take something.

43. Ngem wad-ay met nan ad-i omney ay abong, maak-akit pay nan in-ene y si nan doso ay abong mo nan ad-i omney. 43. But there are some houses that do not take any, there are fewer houses that take *doso* food than those that don't take any.
44. Ngem mo masdem nan mapoolan nan abong, mo malpas nan panpangan, kedeng nan mawaksana as nan ag-agew nan ad-ida manganan, ya nan kag-aw, et mabalin ay manganda si nan ambattang ay maeneyan nan doso. 44. But if it is in the evening that a house burns down, after everyone has eaten, it will only be on the following day in the midmorning that they do not eat, and in the noon, then in the afternoon they will be able to eat as *doso* food will have been taken.
45. Siya di nan abig nan kan-abong si nan mapoolan as nan panggep nan mangananda. 45. This is the restriction on the owner of a house that burns down with reference to food.
46. Nalpanalpas nan teel si napoolan, ngem nan abig si nan ipogaw, maid inabbaat ta enggana ay lomako nan deey napoolan nan abongna as bangana. 46. The ceremonial holidays can be completely finished, but the restrictions on the people (are not), no one can go to visit another village until the person whose house burned down buys his pots.
47. Nan omeyna lomakowan si nan bangana, olay ad-i omey ad Bontok, ay olay mo way banga as nan saggongda wenno mo way omibaga as bangana as nan kan-abong ad Dakdakan, siya nan ena alaen. 47. The place he goes to buy his pots, even if he doesn't go to Bontoc, even if their neighbors have pots or if someone who owns a house at Chakchakan says he has a pot, that is what he will go to get.
48. Mo way ena inala as banga, mabalin ay inbaat nan omiili. 48. If he has gone to get a pot, then the villagers can go to visit another village.
49. Siya di nan maikkan koma as nan kaneg tod-i ay mapoolan, ngem adwani baken as maikkan, ay olay mo daan omala nan napoolan nan abongna as bangana, omeyda kayet nan ipogaw ad Bontok, isonga ad-i matongpal nan abig ay osto. 49. That is what should be done in the burning of a house, but today it is not done, even if the person whose house burned down has not yet gotten his pot, people still go to Bontoc, that is why the restrictions are not fully believed in.
50. Nan ages malpo ad Bagyo, mo way eegnanda as tabako, enda idolin si nan alang ad Geday ta awni omala nan napoolan nan abongna as bangana, sada omey alaen ay mangisaal. 50. Also those coming from Baguio, if they are carrying tobacco, they go and store it in a granary at Cechay³ until after the person whose house burned down gets his pot, then they go get it and bring it into the village.
51. Siya koma na nan ikkan nan malpod Bagyo as nan ilpodas di, ngem ad-ida met ikkan, isonga daida ages nan kaneg mangisno as nan napoolan nan abongna ay daan ya omey omala as bangana. 51. That is what should be done by those coming from Baguio with what they brought from there, but they do not do it, that is why they seem to put pressure on the person whose house burned down who hasn't yet gone to get his pot.
52. Mo maid alang nan malpod Bagyo ad Geday si mangidolinana as nan ilpona ad Bagyo, mabalin ay asyaanggay ay alangda as mangnayana. 52. If the person coming from Baguio does not have a granary at Cechay to store the things that he brought with him from Baguio, it can be any granary that he takes it too.
53. Olay alang ad Saklang, winno into ay kad-an nan alangda as mangigagowana, mo ketnat adi isaal. 53. Even a granary at Sakrang, or whatever place their granary is that they hide it in, as long as he doesn't take it into the village.
54. Nan napoolan nan abongna wad-ay nan abigna as nan lotowena. 54. The person whose house burned down also has restrictions on what he can cook.

55. Nan ad-i mabalin ay lotowena as nan abongna nan deeyda malakowan ad Bontok, ay kaneg nan bilis ya nan saldinas. 55. The things that he cannot cook in his house are those things that are bought in Bontoc, like dried fish and sardines.
56. Mo way alana ad Bontok ya isaalna as abongna, ad-ida lotowen wenna sisiken si nan abongna, ay nan an-akna nan omey minloto as nan saggongda wenna nan pangis, mo way naisasag-en si nan abongda. 56. If he gets some from Bontoc and he takes it home to his house, they do not cook it or fry it in their house, his children will go to cook it in their neighbor's house or in a young women's sleeping hut, if there is one close to their house.
57. Ad-ida ges eney si nan abongda, nan an-akda nan mangisdas di. 57. They also do not take it to their house, the children will be the ones to eat it there (where they cooked it).
58. Siya na nan ikkanda as nan esa ay tawen, tay mo lotowenda as nan abongda, magodgodda kano wenna magokabda, ay ig dadakkel ay boyoy nan aped tomobtobo an daida. 58. This is what they do for one year, because if they cook them in their house, they will get an itchy skin disease or they will suffer from the *gokab* disease, big boils will just break out on them.
59. Malang-ingida pay. 59. They will also suffer from the *lang-ingi* disease.
60. Paymo way aspolan nan deeyda sin-asawa ay saldinas wenna bilis si nan teken ay abong wenna into, mabalin ay makiisdada mo ad-ida omegyat, ngem mo omegyatda ay panyewenda, ad-ida kayet omisda as nan deey aspolanda mo makikanda as di. 60. Or if that husband and wife come upon sardines or dried fish in a different house or wherever, they can join in eating it if they are not afraid, but if they are afraid they will treat it as forbidden, they will not eat of what they come upon if they eating with others there.
61. Ngem wad-ayda kayet nan tapina ay ipogaw ay mo mapoolan nan abongda, ad-ida omegyat si nan isdan nan bilis ya saldinas, lotowenda kayet as nan abongda nan deeyda bilis ya saldinas, ay kaneg maid abigda. 61. But there are other people who if their house burns down, are not afraid of eating dried fish or sardines, they go ahead and cook them in their house those dried fish and sardines, it is as though they had no restrictions.
62. Nan molada, ay kaneg nan palda, olay matago, mabalin ay lotowenda as nan abongda. 62. Their plants, such as *palda* beans, even when they are fresh, they can cook in their house.
63. Nan dono, ad-i mabalin ay i inpadno as nan kowana as nan daana insangbowan. 63. As for work, he cannot have work done in his fields until he has held the *sangbo* pig sacrifice.
64. Ngem mo nalpas nan naay insangbowana, mabalin ay inpadno, kaneg nan toping, mo way ena patoping si nagday ay payewna mabalin ay patopingna. 64. But when he has finished his *sangbo* ceremonies, he can have work done, such as a pond field wall, if he goes to have a pond field wall of his that has collapsed rebuilt, he can have it done.

NOTES

¹ As told by Charles Camfili. The burning of a house was not an uncommon event, given the close proximity of houses in the village, their construction of highly flammable grass thatch and wooden frame, and the use of open fires for cooking in the houses, and pitch pine torches for lighting.

² A small group of old men who have the responsibility for performing sacrifices on behalf of the village as a whole at one of the two sacrificing places, Paliwak and Faang. The resident spirits of these places are called *pakdel*, and are addressed at the end of each ritual prayer.

³ An area on the outskirts of the village through which the main trail from Bontoc town passes.