

GUINAANG BONTOK TEXTS

The Tipi Prayer¹ (Text K10)

1. **Sin-agi ay ipogaw, libagenda nan payewda.** 1. The brother and sister, they went to view their pond fields.
2. **Malalais nan pinalekda.** 2. Their plants were stunted.
3. **Libagenda nan omada, mabekew nan angelda, malais nan sabogda.** 3. They went to view their dry fields, the sweet potato leaves were eaten by insects, and their millet was stunted.
4. **Somaalda, ingag-ayowekda.** 4. They went home, they discussed it for a long time.
5. **"Sino nan komigos kan dakamis na?"** 5. "Who is causing us to eat poorly?"
6. **Kanan alitaodan, "Aw-ay si apoyo nan naolat, sem-kenyo ta itenewyos apoyo."** 6. Their uncle said, "Probably it is an ancestor of yours who is hungry, think about it so you can perform a *tenew* sacrifice for your ancestor."
7. **Pagpaganda nan botogdat, itenewdas apoda.** 7. They killed their pig, and performed the *tenew* for their ancestor.
8. **Kedeng pan ay katkataw-anda nan gaeb nan tipi.** 8. Then they performed the *tipi* ritual.
9. **"Entat mangil-iliyen nan gaeb nan tipi."** 9. "Let's take the tipi ritual from village to village."
10. **Eneydas na iBaney si iBatad.** 10. They took it to the people of Faney and Fatad.
11. **Iyalidas nan iDomalig si iyAwaawan.** 11. They brought it to the people of Chomalig and Awaawan.
12. **"In-awaawan datona nan kanpayew si payew ya nangan-omas nan oma, nanganbonag si bonag."** 12. "These people *awaaw*² the former owners of the pond fields and the dry fields, the former owners of the wine jars, beads and earrings."
13. **Iyalidas nan iKongokong.** 13. They brought it to the Kongokong people.
14. **"Siya man nan iKongokong ay inkongokonganda nan soymot nan payewda ya pidel nan payewda.** 14. "It's the people of Kongokong who excavate the land to extend their pond fields.
15. **Gedangna ay adida kadm-egan, inkekegselda."** 15. In spite of this their backs do not ache, they are strong."
16. **Iyalidas nan iSadag.** 16. They brought it to the Sachag people.
17. **"Siyaet nan iSadag ay naayda nan bosogendas apoda ya.** 17. "It is the people of Sachag here who feed their ancestors well.

18. Eneynas nan taban nan payewda nan bosogna ta ig naisassaodag." 18. He can take his fullness to the edge of his pond field and just lean back."
19. Iyalidas nan iGakab. 19. They took it to the Cakab people.
20. Siyaet nan iGakab ay naayda nan intongkabanda nan soymot nan payewda, nan pidel nan payewda, adida kadmakad-egan." 20. "It's the people of Cakab here who extend their pond fields by cutting off part of a mountain, yet their backs do not ache."
21. Omalidas nan iKambolo, iBolo. 21. They came to the Kamforo people, the Foro people.
22. "Siyaet nan iBolo ay naayda nan omatokiil nan da-negda." 22. "It's the people of Foro here whose bamboo strips for tying rice bundles are so plentiful."
23. Igdangnas nan Am-olliyan. 23. He took it across the river to Am-olliyan.
24. Sagsagangena nan Gensadan. 24. He looked over to Censachan.
25. "Maid gotoken da tod-i tay tinapon lawa nan tam-patampayagenda." 25. "Those people know nothing, they are just dealers in gold earrings."
26. Ikay-atnas nan iPatyayan. 26. He took it up to the Patyayan people.
27. Itakdangnas nan Abatan, ngingingilen ad Lagod. 27. He stepped out of the river with it at Afatan, he looked towards the Lacod area.
28. "Maid gotoken da tod-is gaeb si tipi tay ibatbata-wilda nan aniyendas payewda." 28. "Those people know nothing about the *tipi* ritual, they carry what they harvest from their pond fields on the ends of a shoulder bar."
29. Osdonganad Nabaneng. 29. He looked down at Nafaneng.
30. Ipaytoknas nan iDongliyan. 30. He took it down to the Chongliyan people.
31. Ibas-angnas nan Pap-alotan, isaadna nan tipi. 31. He carried it to the other side of the mountain to Pap-a-ro-tan, and put down the *tipi*.
32. "Entat alan san gaeb nan salan-ot sis-a, ta nganoya masalan-ot nan leng-agtako ay ipogaw, masalan-ot nan gongotako, nan bongan nan payewtako." 32. "Let's go get the *salan-ot* ritual there, so that perhaps our spirits will be benefited by the *salan-ot*, as well as our pigpens, and the produce from our pond fields."
33. Eneyda pay si nan iKaeybas iMasla. 33. They took it to Kaeyfa and the Masla people.
34. Iyalidas nan iLoos iLoko. 34. They brought it to the Loo and the Loko people.
35. Ipaytoknas nan iBaygan si iLagan. 35. He took it down to the Faycan and the Lacan people.
36. "Lomaglagan nan megmeg datona ya. 36. "The broken grain they feed to their chickens here is like sand.
37. Lomagan nan pageyda tay semkendas apoda, esada kakataw-an nan gaeb nan salan-ot. 37. Their rice here produces like sand, because they think about their ancestors, then they perform the ritual of the *salan-ot*.
38. Nasalan-ot nan bongan nan payewda, nasalan-ot 38. The produce of their pond fields is benefited by the

- nan danom si nan payewda, nasalan-ot nan leng-agda."
39. Iilibninas nan iKalongboyan. *salan-ot*, the water of their pond fields is benefited by the *salan-ot*, their lives are benefited by the *salan-ot*."
40. Eneynas nan iyAmbagiw, ikay-atnas nan iKoliplip. 39. They took it along to the Karongfoyan people.
41. "Makok-oliplipan nan pidel nan payew datona, gedangna ay omatopiil nan danegda." 40. He took it to the Amfaciw people, he took it up to the Koliplip people.
42. Ibas-angnas nan iMagemey. 41. "The pond fields of these people are covered with *koliplip algae*, in spite of this their rice bundle ties are very plentiful."
43. "Mamagaymayan nan pidel nan payew datona, masalan-ot nan kangonon." 42. They took it around the mountain to the people of Macemey.
44. Ikay-atnas nan iyOtokan, ipaytoknas nan iyAmgiling. 43. "The pond fields of these people are all *magaymayan*, everything is benefited by the *salan-ot*."
45. Ikay-atnas nan iBalogang. 44. They took it up to the Otokan people, he took it down to the Amciling people.
46. "Siya nan iBalogang ay naayda nan semkenda nan apoda, esadat kakataw-an nan gaeb nan salan-ot." 45. He took it up to the Falocang people.
47. Masalan-ot nan leng-agda ay ipogaw, nasalan-ot nan payewda, nasalan-ot nan gongoda, kogongda." 46. "It is these people of Falocang who think of their ancestors, then they perform the *salan-ot* ritual.
48. Kay-atnas nan iSagad-oyan. 47. Their lives are benefited by the *salan-ot*, their pond fields, pigpens, and chicken coops are benefited by the *salan-ot*."
49. Igdangnas nan Papanganan, os-osdongana nan iSaklong. 48. He climbed up with it to the Sacad-oyan people.
50. "Insaklong datona nan bonag nan kabegaangda, insaklongda nan payew nan kaomiliyenda." 49. He took it across to Papanganan, and looked down on the Sakrong people.
51. Igdangnas nan Pinodo, osdongana nan apon Gaod si nan Kaklaang. 50. "These people buy up gongs and beads, they buy up the fields of other villagers."
52. "Siya man nan ap-on Gaod ay naayda nan in-aangal nan katil-ey ay tolakan si nan ilin datona, tolakan san salan-ot nan angalna, tolakan san manginado san angalna." 51. They took it across to Pinocho, and looked down upon the descendant of Caod at Kakraang.
53. Ibabalabagnas nan Balkowen, kay-atnas nan Kad-bowan. 52. "It's these descendants of Caod here who have *katil-ey* wood irrigation troughs running side-by-side to their village, irrigation troughs of the *salan-ot* of its *angal*, irrigation troughs of the flooding of its *angal*."
54. Itakdangnas nan Pap-alotan, dag-osena nan tipi. 53. He took it in a straight line to Farkowen, and took it up to Kadfowan.
55. Isopangdas nan iDongliyan. 54. He stepped out from the river at Pap-arotan, he stopped by for the *tipi*.
56. "iDongliyan ay naayda nan ap-on Dapidap ya nan ap-on Dottiyen, ay payewdad Daesan ay naposlan nan 55. They went over to the Chongliyan people.
56. "These people of Chongliyan are the descendants of Chapichap and of Chottiyen, whose pond fields at

batnongna ya tengel nan pitekna.

Chaesan have leaning posts in their dividing dikes, and the mud is black and fertile.

57. Ay masalan-ot nan bongan nan payewda, inkakatpi nan kanbonag si nan bonag, nangantaban si nan taban."

57. The produce of their pond fields is benefited by the *salan-ot*, the former owners of the gongs, beads and earrings are affected by the *tipi*.

58. Intipida nan mangayawkaw si nan agamangda.

58. The ones who take rice from the granary say the *tipi*."

59. Isopangnas nan iLitangban.

59. He took it to the Litangfan people.

60. "Sino nan manawat si nan gaeb si tipi ya salan-ot? Nan Madney ya nan Lido ya nan Saggomay."

60. Who will receive the *tipi* and *salan-ot* rituals? The descendants of Madney, of Licho, and of Sagcomay."

61. "Ipaytokmos nan inagowab."

61. "Take it down to the ones who live in the lower part of the village."

62. Ipaytoknas nan inagowab, tombal nan Pagawed, nan Baw-ingan, nan Dinalpan.

62. He took it down to the ones who live below, the descendants of Pacawed, of Faw-ingan and of Chinalpan answered.

63. Pakdelmis nan Paliwak, ay kegsel ya sikal, inkekegsel nan gabgab-anmis na.

63. Our *pakdel* spirits at Paliwak, strong one and increaser, strengthen that for which we are doing this ritual.

64. Pakdelmis nan Baang ay tengnen, intetengnen nan gabgab-anmis na.

64. Our *pakdel* spirit at Faang, cool one, make that for which we are doing this ritual be cool.

NOTES

¹ This prayer is typically said after the killing of a pig during the family welfare *kagonggong* ceremonies, held during rice planting (see also Text K9).

² Obsolete.