The *Lopis*¹ Marriage Ceremonies (Text C9)

1. This *lopis* wedding ceremony which is performed in the inalgew "day" style, it is the ceremony when pigs are killed because there are no water buffalo to kill.

2. This is also the marriage ritual that is held after the completion of the *kalang* wedding ceremony when the husband and wife have just begun living together, and it is followed by the rituals when water buffalo are killed, which is the final ceremony performed by a husband and wife.

3. At the beginning of the *lopis* ceremonies, the household where the husband and wife stay hold a daytime pig sacrifice, including whoever they stay with in the same house, whether the father of the woman or of the man.

4. Even if it is not their father but an older sibling that they stay with.

5. When they hold this pig sacrifice, the old men do not distribute the raw pig meat, they cut it into slices and salt it for putting away.

6. In the early morning, they go to a ward house to wake up some of the young men, and they go to get rice from the granary.

7. As they go, the old woman or the old man who is the father of the person performing the *dono* ceremony goes ahead holding a coconut shell bowl in which a little rice beer has been placed, and that person also is the one who will enter the granary to pass out the rice, then the others who went pile it (into the carrying baskets), there can be eight or twelve (people).

8. They take it back to the village and eat, then they disperse.

9. In the midmorning, the older women who are their relatives and their friends gather and pound rice until the afternoon, if they did not finish it by noon.
10. The ones who pound also eat.

11. In the noon of their rice pounding, the other parent-in-law also performs a pig sacrifice.

12. The next day also, they go to get rice from the granary of the one who held a pig sacrifice, and when they return home they eat, then they also leave, they also drink sugarcane wine when they return to the village.

13. So in the midmorning, the women gather there to pound rice.

14. On this day, it is the time when the father of the person holding the dono performs the songsong ceremony.

15. In performing the songsong, he just gets a slice of meat and some tobacco, then he puts that slice of meat into a topil basket and says an aboy prayer over it, he just says anything, like a church prayer, to bless what is to be done, especially their going to get the logs for the vat stand, he says, "May those who get the vat stand logs be blessed."

16. The following day, it is what they call the koskos 'strip bark' (day).

17. This koskos day is when the men gather together and go to collect still green branches, they go to a close place, because they return to the village soon.

18. When they have returned home and had a drink, then they disperse to take their headaxes to their homes.

19. Then some of them go back again, and some of the men meet them, so they then go to catch a pig and they kill it.

20. They cut up the meat and put it away.

21. Then the next day they go to get the vat stand.

22. In the afternoon of the koskos, he again performs the songsong and they do not eat in the evening, and the next day which is the dallatey "vat stand" (day), the one holding the dono goes with them and there is an old man whom he follows, and they hold a lighted bundle of rice stalks.

23. On the evening of the dallatey (day), they do not eat, (even) until the next day, they do not eat in the morning, even at noon, so in the evening still they do not eat, but if some person has taken rice beer,
inney si teken ay ipogaw, siya nan kommananda et sokod kasi mawakas esada mangan ay gawis.

24. Maligwatdas abongna et mangon-ona nan deey am-ama ya nan deey domno, sa omon-onod nan ib-ada, ay amam-a ay naligwat si abong nan domno as nan mabobolganda ay omey, et omeyda as nan deey enda manallateyan.

24. They start at his house and that old man and the person holding *domno* lead the way, and their companions follow, that is the men who started from the house of the *domno* to go with them as they go in a long line, going to the place where they will get the (tree for the) vat stand.


25. This line of people who start from the house of the *domno*, it is as though these are the first ones to cut (trees for) the vat stand, and the crowd of men go to reach them there.

26. Omey nan deeyda nangon-ona et povowenda nan esa ay batang, mo an-ando, ngem mo ap-aptik dowa nan povowenda.

26. The ones who go ahead go and fell one pine tree, if it is tall, but if it is short they will fell two.

27. Et wiswisanda nan sip sipna, sada tokotokan nan insasawing ay ododa et pay-andas pangalna.

27. Then they scrape off its bark, then they chop off the large branches on either side and attach them as bearers.

28. Nan pating nan naay pinoyoda, siya nan alan nan deeyda nalakay ya nan ongong-a as awitda.

28. The small branches of the tree that they fell, that is what the old men and the children get as their loads.

29. Napangal pan di, dey omeyda nan ipogaw et atanganda ay mangisaal, ay atangan nan tapina nan esa, kowan nan tapina nan esa.

29. When the bearers have been attached, the people go and carry it to the village, some carry one of the trees, the rest carry the other.


30. Those old men and children, they go ahead and the *domno* and the man who is his companion, they go ahead also, and when they start they do not wait for the vat stand logs, they just go straight home.

31. Mabalin ay wa nan maiboleg an dida ay amam-a.

31. Some of the men can accompany them.

32. Somaal pan dadi nan manallatey, et padakalenda nan tapey et iwaladgas nan ipogaw, et kanenda saet ages nan bayas ay inomenda.

32. When those who went to get the vat stand return home, they bring out the rice beer and share it around the people, and they drink it and also the sugarcane wine.

33. Nalpasda ay nakainoman, dey manganda.

33. After they have had their drink, they eat.

34. Nakakananda pay, ay kedeng ay komaanda nan ipogaw, et wada yaanggay nan mataynan ay mangigaeb si nan deey dallatey, ya enda onilas sangdal et epdasda igaeb, esada komaan ya enda ges alan nan lebkan ay inlebekan nan inin-a as nan mawaksana.

34. When they have eaten, the people leave, there are only some left who will make the vat stand, and they go to find a vat and just put it on, then they leave to get the ceremonial pounding trough in which the women will pound on the following day.

35. Mawakas, kedeng ay isog-edda nan enem ay sangdal ay makan et maloto.

35. The next day, they place on the vat stand six vats of rice and it is cooked.

36. Dey okatenda nan watwat ay sinpolon ekep ay kopkop, saet nan tolon ekep ay begas, ya nan they can eat of that and not until the next day can they eat well.

36. They bring out ten double slices of skin, and three double slices of flesh, and one double slice of
37. Nan sinpolon ekep ay kopkop, siya nan idakalda ay mangiwatwat si nan deeyda ipogaw as dela ay inasaw-an ya daan ay ongong-a.

38. Nan deeyda amam-a ay wadas abong, ay kananda en tomalowan (wa nan inneyda ay bayas ya tapey ay naipae si nan talowan ay gameng mo baken banga), dida nan mangiwatwat si nan deey epat ekep ay begas, mo way masawal, mabalin ay agtanda nan tapin nan wadas dela ay ipogaw.

39. Nan naay met laeng ay wiit, wada nan malpo ay pagey as nan deey aliwid nan deey mangipadnos sin sin-asawa (nan deey aman nan babai, mo as abong nan lalaki nan dom-nowanda).

40. Wad-ay dowan betek mo adi tolon betek ay pagey, et iligwat nan epat mo baken limada ay mangney sid-i as domnowanda, ges nan sinkot-longaw ay balatong ay ib-an nan pagey, ay eegnan nan esa ay in-ina.

41. Eneyda di et isaadda.

42. Kedeng ay ilogida nan lebek ay insoweeyda.

43. Wad-ayda ges nan inin-a ay mayomyom ay mangney si nan adangda ay pagey ay tolon iting, nan esa wad-ay nan epat iting, dey nan tapina powak, isonga angsan nan mayomyom ay pagey.

44. Adi pay nan naayda mangney si nan adangda, dida nan lapon inlebek, ay mangib-as nan deeyda inin-a ay nangney si nan badang.

45. Nailogi nan lebek sid-i.

46. Naalpas ay ninwatwatda et manganda.

47. Nakakananda pan, dey omeay nan inin-a et gonotenda nan deey epat sangdal ay makan, ay indidligda ay wasdin gomaod si kowana.

48. Isongna nan makan aped maiwasit tay adida igtek ay mangala.

49. Ig ges kaasi nan maid alana ay makan, tay mampay ginnonot, ngem wada nan mapno nan sokopna wemno talkana.
50. Sometimes moreover there are women who are badly burned, burned by cooked rice.

51. When they have grabbed the cooked rice from the four vats, each takes what she got to her house.

52. After the rice has been grabbed, and those who received meat shares have eaten, eating from the two vats of rice, they go to catch a pig for what is called the senga sacrifice.

53. They take it, and kill it, and then they carry it on their shoulders taking it to their co-parents-in-law, the mother and father of the domno follow.

54. They go there and the man says a kapya prayer over it, then they again return it to the house of the domno and butcher it.

55. They cut up the meat and put it away, the intestines belong to what they call the indono "workers", two boys whom they go to call from the ward house of the man who is the domno, and the young women who were the sleeping hut companions of the woman when she was still unmarried, when they were sleeping together as a couple.

56. These workers, these are the ones who are the messengers and the rice pounders until the end of the lopis ceremonies, when its vat stand has been dismantled.

57. The singing of the ayyeng song begins again on this day.

58. The women pound rice until the after noon, as for the men, what they do is continually sing the ayyeng.

59. The women pound rice until the afternoon, as for the men, what they do is continually sing the ayyeng.

60. In the early afternoon also, they place over the fire six if not five vats, and cook rice.

61. After it is cooked, the women go again to snatch the rice from four of the vats, two of the vats stay, because they are the food of the singers of the daing song in the evening.

62. So in the evening, that is what they call the daing (time).

63. On this daing (evening), a pig is killed and cooked.
64. The people again gather here to receive meat shares, but they do not hand out the meat if the singing of the daing is not yet finished, it is like the ayyeng song but it is different because there are a fixed number of things that they sing, and they shout as they sing.

65. The daing is very long, that is why they start the beginning of it and finish a little, when their mouths are tired from the shouting they stop and sing the ayyeng.

66. After how many ayyeng songs, then they again begin to sing the daing.

67. This is what they keep on doing, until what they call the daing is finished.

68. After the daing, then they distribute the meat of the pig that they have cooked.

69. After receiving their shares, the people disperse, but there are those who are left behind to stay overnight.

70. Those people who go to join in the singing of the daing, they make donations of rice beer, tobacco, or sugarcane wine which they carried with them when they went there, and the people there drink it straight away.

71. In the midmorning of the day after the daing, the men gather again and kill six chickens.

72. They kill one in the sleeping area, and two in the eating area of the house, and one outside.

73. That one chicken (that is killed) in the sleeping area, it has meat added to it, one double slice and a slice of thigh meat.

74. As for the two chickens in the eating area, three double slices are the accompanying portion of meat, and three double slices are also the added portion of the one that is killed outside.

75. When they are cooked, they distribute them.

76. Some of the men also go to the house of their co-parent-in-law, to distribute meat from what had been put away there.

77. There is again the grabbing of cooked rice by the women, three or four vats.
78. That day also is the second day of *lebek* ceremonial pounding.

79. The women gather to pound.

80. It is on this second day of ceremonial pounding that the women bring their contributions of anything such as rice, matches, or food cooked with sugar.

81. But what they take, it belongs only to those who do the pounding, they are the ones to eat it.

82. Even the children, they go to join in grabbing for what the women took, that is why they remain quiet while they are pounding then suddenly shout out, because of the food that they took, which is being snatched by the children.

83. Not until the end of ceremonial pounding, that is when there is no more shouting out, those who are pounding, it is as though they are imposing fines, because if they want someone to go get rice, beer, or whatever, they just name that person and just say anything to her.

84. There is sometimes something that a person goes to get, and when she takes it, the children snatch it away.

85. That is what the rice pounders continue to do, until the rice is cooked that they go to grab, then the pounding is finished, because the grabbing creates confusion, some of the rice pounders go to join in grabbing for cooked rice, and only a few are left to pound.

86. That is what discourages the ones left and so they separate.

87. In the afternoon, those two workers who are boys from the ward house of the *domno*, they go to each of the houses of their fellow ward mates saying, "Come to the *pangabong* feast."

88. In the evening, that is the *pangabong* feast when all the ward mates of the man go, young men and boys go to eat with the *domno*.

89. What they do, they gather first at their ward house, but some of them can go first to the house of the *domno*, they do not go first to the ward house, and when they are gathered each one lights the pitch pine torch that he is holding, and with one old man, leading the others follow going to the house of...
ay omye si abong nan deey domno.

90. Omdandas di, dey inweelda ay mangwani en inmali nan impangabong.

90. When they arrive there, they sing a weel song, "The pangabong feasters have come."

91. Kedeng ay nakaweelanda, mangayyengda, et malpas dey padakalenda pan nan tapey ay nagaeb si nan tolo mo baken epat ay bangaa, et kanen nan deeyda impangabong.

91. After they have sung the weel song, they sing the ayyeng, and when that is finished they bring out the rice beer that has been made in three or four jars, and it is consumed by the pangabong feasters.

92. Nalpas pan nan kakandas nan tapey, dey ilogida pan nan ayyeng et enggana ay maloto nan iwatwatda, ngem wada ges nan bayas ay i-nomenda.

92. When the rice beer has been consumed, they begin to sing ayyeng until the meat that is to be distributed is cooked, but there is also some sugar-cane wine that they drink.

93. Naloto pan et inwatwatda, esada mangan, dey kasinda ages ngetdan nan saleng ay silewda, et mabolega ay omye si nan ab-abonganda.

93. After it is cooked they distribute meat, then they eat, and then again light the pitch pine which are their torches, and go back to their ward house.

94. Omdandas di, dey pomatongda et kaneg matotya nan deeyda amam-a as okongna, esa pan kanan nan esa ay am-ama en, "Sino nan wa nan inilana ay oval wenno otot si nan omyantako ya nan omawidantako, ibagana."

94. When they arrive there, they sit down and the older men tell stories around the ward house fire, then one of the men will say, "Whoever saw a snake or a rat while we were going or returning, tell it."

95. Dey mo maid mangibaga, kedeng ay ibagana en, "Entakot ay, masisyantako, ngono man ya gawis."

95. If noone reports anything, he will say, "Let's go, let's disperse, probably everything is good."

96. Kedeng ay masisyanda, ay wasdin omye si abongna.

96. So they disperse, each one goes to his house.

97. Nan baballo ya ongong-a eneyda nan watwatda as kaab-abonganda, sada kasi omawid ay maseyep.

97. The young men and boys take their meat shares to their houses, and then return to sleep.

98. Isonga ibagada nan wa nan inilana ay otot wenno oval si nan dalan, ket panyew ya ta siya ay getkenda.

98. The reason they say whether they saw a rat or a snake on the trail, that is taboo is what they understand.

99. Mo nan omyanya as domno nan nangil-anda as nan otot, wenno oval, mo baken ya ngnongowan si aso dida, dey kananda en at nan deey dinomno, nan at wa nan ngaag ay omdan ay maikkan an dida.

99. If it was on their way to the house of the domno that they saw a rat, or a snake, or a dog barked at them, they say that as for those people who are the domno, something bad will happen to them.

100. Ngem mo nan omawidanda as way inilada, mo baken ya nangongowan, dey at dida ay sinpanatol nan as wa nan maikkan ay ngaag, dida ay sinpanatol nan kanpanyew sid-i.

100. But if it was on their return that they saw something, or were barked at, it will be those ward house members to whom something bad will happen, that ward house group are the ones to whom the taboo there belongs.

101. Nan iwatwat nan impangabong tobotob, am-in nan deeyda botog ay magnost, saat nan kopkop ay iyib-ada.

101. The meat share that is distributed to the pangabong feasters is the tobotob, all of that pig that they had killed, including the skin.

102. Mawaksan nan pangabong, siya nan kananda en sabosab.

102. The day after the pangabong feast, is what they call sabosab 'wedding prayer' (day).
103. Siya na ges nan mamalpalanda as nan esa ay manok, paymo angsan nan manokna, enem ay manok nan mapalpal.


105. Lotowenda ges di et maloto, kedeng ay iwatwatda.

106. Kedeng ay nan tobo, siya di ay algew nan malotowana.


108. Dey masdem, mayomyom nan inin-a ya ongong-a ya wad-ay met laeng nan lallalaki ay omey, et inwatwatda, ngem annak-it nan watwatda, tay akit nan lotowenda, esada pan mangan si nan tobo.

109. Nan mataynan ay tobo, eneyda as nan agida, nan sindodwa mo baken sintotlo, saet nan deeyda indono ay dowa ay lallalaki ay ongong-a, ya nan mamaggit ay pangbeg nan babai, ened-a nan kowada, tay wa nan sinpopoloda mo adi maed-edda, ay eneydas kaab-abonganda.

110. Nanganda as nan tobo, dey mabokalda.

111. Mawakas siya nan sigid ay kananda.

112. Ngem nan sigid, nan masdem nan maikkanana.

113. Adi pay nan ag-agew, wa nan omey ay amam-a, et bomaalda as di omalas bengwil ad Longboy as gowab Banasan.

114. Kedeng ay omali nan deey nabaal ay inmalas bengwil, dey likewenda, et wa nan daan ay tobona, saet isoklob nan esa ay am-ama.

115. Omalada ages si paol et pet-akenda, sada ikakkeng ay dowa mo bakenda tolo, et wa nan esa ay maid kowana as nan dey paol, sada pan domakal ay intabtabing.

116. Domakaldas nan pantew, dey nan deeyda nangeegnan si nan paol, isag-endas nan topekda, et egnan nan esa ay lima, saet nan esa ay lima, siya nan manmankang si nan paol et napan-panakpak.

103. It is on this day also that they kill a chicken, but if he has many chickens, six chickens can be killed.

104. What is added to the chicken, is ten double slices of meat and the thigh meat which is one slice.

105. They cook this and when it is cooked, they distribute it.

106. The tobo rice cakes, it is on this day that they are cooked.

107. The women fill up those small containers made of woven sugarcane leaves, and when it is noon they cook them.

108. In the evening, the women and children and also some of the men gather, and they distribute meat, but they only get just a little, because only a few are cooked, then they eat the tobo rice cakes.

109. The leftover rice cakes, they take (them) to their relatives, two each if not three each, and those two boys who are the workers, and the young women who are the sleeping hut companions of the woman, they get many, because they can have ten each or more, which they take to their houses.

110. They eat of the rice cakes, then they separate.

111. The next day is what they call the sigid 'vat stand removal' (day).

112. But the removal of the vat stand, it is at night that it is done.

113. In the midmorning, some of the men go (to the house), and they send from there (people) to get bengwil bamboo from Longfoy below Fanasan.

114. When the ones who were sent to get bengwil bamboo come back, they make a circle out of it, there are still leaves (attached), then one of the old men places it on his head.

115. They also get reeds and split them, then they divide them out to two or three men, and there is one person who doesn't get any of those reeds, then they go outside to perform the tabtabing ritual.

116. They go out to the front yard, and those holding the reeds place them near their mouths, they hold them with one hand, and with the other hand they keep separating (and releasing) the (split) reeds, making a clacking sound.
117. The one man who does not hold any reeds, he is also the one to do the dolaw dance, it is like sayaw dancing while (the others) move up and down.

118. After they have finished the dance movements, they sit down and the one who was doing the sayaw shouts a balos challenge, then they all sing the weel song.

119. After they have finished the weel song, they again stand up, and again move slowly up and down, then they again sit and the sayaw dancer shouts balancing, then again they sing weel.

120. After that, they again stand for the third time to do the yad-an movements while one dances, then they again sit and sing the weel, then they go inside and drink, because they have finished distributing the meat and doing the tabtabing.

121. After they have finished drinking, one of them gets rice beer and puts it in a towwed container, and takes it to the ward house at Mongaw, this is what they call wakey, and he just sprinkles some on one of the paving stones using a little of that rice beer, then he puts it down on the paving stone and says anything as a blessing for the domno.

122. As for that rice beer, if there is a man at Mongaw, he will get it and take it home, but if there is nobody there, the one who took it will get it and take it home.

123. After the tabtabing ritual, in the middle of the day nothing is done, the workers and if they have helpers who are women pound rice.

124. But in the early afternoon, two vats of rice are placed on the fire, and rice is cooked.

125. When it is cooked, a few women go and snatch the rice from one of the vats, but that is a good snatching, because they do it using serving ladles, and place it on the rice plates of those women.

126. One vat is left, and it belongs to those who go in the evening which is the sigid vat stand dismantling (time), when they kill a chicken.

127. The people gather again in the evening which is sigid and they eat, then they just destroy the vat stand by breaking it up, and in the early morning, then they split up the vat stand logs.
nan omeay ay amam-a as abong nan aliwid nan
dkad-an nan dinomno, et palpalenda nan esa ay
manok, et inwatwatda ges sid-i.

129. Olay nan inin-a wada nan makaey, ya olay
ges nan deeyda indono, mabalin ay makaeyda.

130. Mawakas siya nan teteklad nan deeyda
indono, ay mamaggit ya nan dowa ay ongong-a
ay lallalaki.

131. Omeay dadi nan indono as nan wiit et
manganda, esada pan gowaden nan makan, et
pay-anda nan sokop, mo baken tat-alakka as nan
makan, et wasdin mangney si abongng.

132. Adi pay mo sinpoloda ay indono, sinpolo ay
tat-alaka wenna sokop nan ipappayda ay
watwat si nan eneyda as abongda ay makan si
nan winnakas ya minnasdem.

133. Wasdin nangney pan si kowana ay makan si
abongda, dey kasida omawid et inkol-opda, ay
kol-opanda nan am-in ay wadas di, ay gom-i, ya
tapa, et enda iwasi si nan baang nan deey
dinomno, mo baken asyaanggay ay baang.

134. Nakakol-opanda, kedeng ay enda in-emes.

135. Somaalda ges, kasinda omey et enda
mangan si nan binogay ay kananda ay makan,
sadat iloto nan dalan si botog ya nan deleng nan
watwat ay naasinan.

136. Malpasda ay mangan, kedeng ay
mabokald, et nalpas nan donoda ay makwani
en indono.

137. Nan ages sin-asawa ay dinomno, siya di ay
algew si nan ag-agew nan enda in-ensan, ay ad
Dakkit nan babai, dey ad Datngan nan lalaki.

138. Kedeng dadi nan maikkan si nan tod-i ay
algew.

139. Mawakas, kedeng ay i mangaew nan lalaki
ay dinomno, et isoblin nan amada ay i in-emes.

140. Makag-aw pan, insangboda ay siya nan
telwad.

141. Adi pay mayomym nan amam-a, et
palpalenda nan dowa ay manok, sadat teknan si
dowan ekep mo adi tolo et lotowenda.

night, there is an old man who goes to the house of
the co-parents-in-law of the place of the domno,
and they kill a chicken there also, and distribute it.

129. Even some of the women can go, and even the
workers, they can also go.

130. On the following day is the final day of the
workers, that is the young women and the two boys.

131. The workers go in the morning and eat, then
they serve out rice, and place it in a sokop basket, if
not a head basket, and each one takes it to his house.

132. So if there are ten workers, they will put meat
shares on ten head baskets or sokop baskets for
them to take to their houses every day and every
night.

133. Each one takes the rice that belongs to them to
their house, then they return to gather up the
rubbish, they gather up everything that is there,
such as empty rice panicles, and the husks, and go
to throw it out on the sugarcane patch of those
domno, if not anyone's sugarcane patch.

134. After they have finished the cleaning up, they
go to take a bath.

135. When they return home, they again go and eat
of what they call the binogay which is cooked rice,
then they cook the blood of the pig with the liquid
from the salted meat.

136. After they finish eating, they separate, and the
work of those who are called the workers is
finished.

137. Also the couple who performed the dono, this
is the day in the midmorning when they go to take a
bath, at Chakkit for the woman, and at Chatngan for
the man.

138. That is all that is done on that day.

139. The next day, the man who performed the
don{no} goes to get wood, and their father takes his
turn to go have a bath.

140. In the middle of the day, they have a sangbo
pig sacrifice which is the telwad.

141. The men gather, and they kill two chickens,
then they add two double slices of meat if not three
and cook it.
142. Maloto pan, dey gegedenda et iwatwatda esada mangan, et siya di nan kananda en libon.

142. When it is cooked, they slice it up and distribute it and they eat, and that is what they call *libon* 'meat distributed prior to the catching of a pig'.

143. Nalpas nan libon, dey enda depa pen nan botog et geltenda.

143. When the *libon* is finished, they go to catch a pig and kill it.

144. Adi pay nan naay ay maglet, angsan nan mailang, et akit nan mataynan.

144. This (pig) that is killed, most is distributed as fresh meat, and only a little is left.

145. Nalpanalpas pan nan telwad, ay naagiboyan, kedeng ay intongol nan aliwidna, et geltenda ges nan esa ay botog.

145. After the telwad ceremonies are completely finished, that is it has had its *agiboy* 'finishing chicken sacrifice', the co-parents-in-law perform a *tongol* evening pig sacrifice, they also kill another pig.

146. Adi pay nalpas ges ay nintongol nan aliwidna, dey kasi ages intongol nan deey dinomno, dey nalpas di, ay kedeng ay nalpas nan lopis, ay mabalin ay i inlabbo nan dinomno.

146. After the co-parents-in-law have finished the *tongol* sacrifice, the ones holding the *dono* also have a *tongol* pig sacrifice, and after that is finished, the lopis ceremonies are finished, and the couple having the *dono* can go to work.

**NOTES**

1 Lopis is the term for the first marriage ceremonies that a couple performs after they begin living together as husband and wife. There are a number of recognized and named ways to perform these ceremonies (see Reid 1961a for details). All are characterized by the sacrifice of pigs rather than water buffalo. The ceremonies described in this text are of the inalgew 'day style' lopis. The ceremonies may be combined with the kalang wedding ceremony, as described in Text C8.

2 Literally 'to make good'

3 Literally 'household', but here referring to the group of men who constitute the ward mates of the man holding the feast.