

### Reading

1. o nimanoma do pongso ta ya a tao nokakoa am, sira mina Paloy, aka nira mina Ozamen, aka nira Pacilalaw. Sira rana ori am, ji sia mingongoyod pa a tao, ta somavik sira a tao.

About the earliest humans on this island, there were si Paloy, si Ozamen, si Pacilalaw, etc. These people, though, were not real people, for some of the things they thought or did were not like normal people.

2. Sira Paloy rana ya am, ji sia hakakaw, ta ji sia ateneng a omhakaw, so ikabo no kanen da, to sia nginonginom so sazowsaw am ranom, ori o ikaviay da nira ori am, iyangay\_ da nira mina Paloy ya.

Now, Si Paloy and that group, they did not work in the fields because they did not understand agriculture, and therefore they did not have food. They lived by drinking the wind and water. This was the life of si Paloy's group.

3. Si Paloy rana ya am, tomezgek do wawa a koman so binedbed no mankakteh na; to miveyvoak a mazakat, ori ji na pa mingongyoji a tao.

Now, si Paloy would always dive into the ocean to eat his nephews' fishing bait. Every time he died, his body was shattered, so he is not a real human.

4. Si Pacilalaw rana ya am, a no macita na o sapopoen na a katabtabngen a anak na am, to na ag'ig'ita a dengdengen a kayakan na nia, ori si Pacilalaw ya.

About Si Pacilalaw, when he saw that the child he was holding in his arms was fat and cute, he would cut it to pieces, cook it, and eat it. This was what happened with Si Pacilalaw.

5. Si mina Ozamen rana ya am, kainom na saon so ranom am, asio o nihakawan na. no tomakatakaw am, mangamangay milolay do obo no kaciaian a.

And si Ozamen, this was a person who only drank water to survive. He didn't have a field. Sometimes, he would go swing on the swings under the longan trees.

6. a no mangay sira miyoyowyaw do takey am, no maniring o kadoan jira am, "ji ko angay, ta ji ko ngarói o anak ko" koan da am, "to mo rana patovoza do mazavang am" koan no karoan da, am ori o iyangay da nira no nimanoma do pongso ta ya a tao nokakoa.

Sometimes, when a group of them went into the mountains and one said, "I can't go because I can't leave my child unattended," the others would say, "Then throw him/her into a bucket." This was the way of the earliest people on the

island.

si Paloy 的故事 A story about Mr. Paloy

**Reading**

1. si Paloy rana ya am, matazak a tao am, somasomagpian o kamoimoingan na; ji hakaw a kapiyowyaw na, amian so raroa aka mankakteh na pehzehzaen na.  
Concerning si Paloy, he was born looking like an idiot. He didn't know how to plant, and only knew how to play. He had two nephews who followed him around.
2. "mi tamo mangalolog so vato, ta pialalaman tamo, si mowyat kamo am, ori o ipakahap nio sia, am no si malma kamo am, ori o ji nio makahapi sia" koan na.  
"Let's go up in the mountain and play a game of rolling the stones. If you are strong, then you will catch it, but if you don't have any strength (are lazy), then you will not catch it."
3. mangay sira do tokon am, manmanma si Paloy a mangay do teyngato, kapangalolog na so rako a vato a, macita da no mankakteh na o maloalolog a rako a vato am, to sira misiay, someyked am, mi da pinanan a, "namen rana nimahap, mo maran" koan da, "ori a, kowyowyat nio?!" koan na ni Paloy a.  
When they got into the mountains, si Paloy was the first to push the boulder. When the nephews saw such a big rock rolling down the mountain, they jumped to the side. When the boulder stopped, they went over and held their hands on it, saying, "Uncle, we caught it." "Really? Wow, you people are good! (so strong, so hard working)"
4. mangay sira rana o mankakteh na do teyngato am, mangalolog sira so rakrako pa vato a, maloalolog do kananmaen ni Paloy am, ji na 'awana, ta "ala matazapia ko ya" koan na am, to na rana pitapia si Paloy a, kazakat na.  
It was his nephews' turn, and they rolled an even bigger boulder down the hill. When the boulder rolled to where si Paloy was, he thought, "I can catch this, no problem," and therefore stood there without moving. The boulder rolled over him, squishing and killing him.
5. mazakat am, akpehen da o tototoang na, kapangay da sia do alilin a, katoyotoyon da sia; ikatlo na araw am, mi da citaen am, nimaviay rana si Paloy a, omlisna rana a mazngaznga a miseysorod a.  
After he died, they picked up his bones and put them into the millet cellar and prayed for him. After three days, when they went to see him, he was sitting up, alive, and was smiling while combing his hair.
6. kadadayan na so araraw am, "mi tamo minom so ranom Jirakoayo", "inomen nio o katay na ya, inomen ko o katay na ya, sino jiaten o manmanma makeymin sia" koan na.

After a few days, he said, "Let us go to Jirakoayo River to drink water." "You drink this half, and I'll drink that half. Let's see who finishes first."

7. "meymin ta ya" koan no mankakteh na am, mangay o asa aka tao jira do ingato a, kapavoyog da so karakoan na do inomen no maran da.

His nephews said, "How can we drink so much water?" So one of them went to the upstream and diverted some of the water to where their uncle was supposed to drink.

8. "mo pa jeymin o vonong mo, mo maran, ta ya namen rana teyka o vonong namen" koan da; "kakeykeykai nio" koan na am, ori a kainom na misasakeb a.

They said, "Uncle, why haven't you finished drinking your portion?" We already finished our portion." He said, "Wow, you drink so fast!" and he continued to lie there and drink.

9. to miparako o lotoy na am, ji pa amtad a minom a, mabsoy rana am, minom pa, miratateng am, "pa-hab" koan no lotoy na a nizombak, do kaji na amtadan a minom do ikalotoy na rana; His stomach grew bigger and bigger, but he continued to drink water. He was full, but he still continued to drink water. Suddenly, his stomach exploded with a loud "Pop!" Because he was already full, yet he continued to drink water.

10. miratateng am, akman sang a, akpehen da o tototoang na yangay do alilin a, ikatlo na araw am, maviay rana, kahezaheza da rana miyowyaw a, mangay mivovo a.

Just like before, his nephews picked up his bones and put them into the millet cellar. When they went to see him on the third day, he was alive again, and so they went swimming and to catch foxes.

## mikehnep Big flood tide

### Reading

1. ipisa so kapiwalam da no mamli so kanen aka no asa  
aka rarakeh a mavakes am, to da cita o wawa a to miparai  
a omoyot(mipangci) a.  
One day, a pregnant woman and an old woman started to talk.  
Suddenly, they saw the water in the ocean pull back very  
quickly.
2. maniring o mamli so kanen am, "mi ta pa tomavo so attaw  
ta, ta ala ya maci o wawa ya" koan na. to zakzak sira omonot  
do wawa, am ji da apisa.  
The pregnant woman said, "Let's go get seawater. As it looks,  
the sea might dry up." They started chasing the seawater  
(wanting to get seawater), but they couldn't catch up to it.
3. mazikna o mamli so kanen am, to rana miwalam a, to na  
cita o attaw a omvoyog do teyrahem no ahan a, kapanci na  
no kararay na omvaliked sia.  
The pregnant woman was tired from chasing the water, so she  
stopped to rest. Suddenly, she saw water coming out from  
beneath a white rock, so she told her companion to come and  
help to move the white rock.
4. valikeden da am, to ngalabobo o attaw do teyrahem a,  
katavo da rana so attaw da; asio do kavavatanen a,  
o ranom ori am, to rana mamtes a komalabobo a, to  
sia rana malalayo a mangay do ili a.  
When they moved it, the water beneath it immediately started  
to shoot out, so they quickly started to get seawater. The  
water started to come out with a vengeance, just as it was  
destined to do, and so they started to run back to the village.
5. ji ngahay a miparako o wawa, miratateng am, to na rana  
ngaopa sira o mamli so kanen a, to ngangato o wawa ori am,  
to rana ngay do kahangoan am, do kasolian am, to sia  
rana mikakalakat o tao a tomanang do makakarang a  
tokon a.  
The water rose very quickly and soon drowned the two women.  
The water continued to rise, covering the entire pandan tree  
area as well as the taro area. People all ran to higher ground  
in the mountains.
6. meyenaen o wawa am, do Jipeygangen rana aka do  
Jiciakateleman rana a tokon o nitomoaw a, kato na rana  
atazangposan no pongso ya nimehnep a; ikasiam na a kawan  
am, ori rana o nitazetazestes na omavak a, kangay na rana  
maneyked do adan a paneyneykedan na.  
After the water stopped rising, seawater nearly covered the  
whole island. Only after nine years did the seawater

gradually subside and go back to its original position.

7. mitametamek rana o pongso ta ya am, aciakilban na no tao do to am, maniring do raroa aka apo na am, "teywarapa o rako a karatayan ito, am makey kamo a pakasen ko" koan na.

When the grass on the island started to grow, and the person in the sky looked down on our island, he told his two grandsons, "That plain is wonderful! Would you be willing to go down into the world if I asked you to?" he said.

8. "imo saon am" koan na no apo na, miratateng am, mangap so asa aka kawalan a kapakovot na so asa aka apo na, kapangap na so asa aka vato a, kapakovot na so asa aka apo na. His grandsons said, "It is all up to you," so he took a shoot of bamboo and stuffed one of his grandsons into it, and then he took a rock and stuffed the other grandson into that.

9. pakasen na sira am, asio do masagpaw o vato a, kato na ngosokan a makas do avak na Jipaptok; o kawalan am, mapapaw a, kato na par'isan sia no sinazowsaw no angit a, kasasnad na do karatayan do ranom.

Then he took the bamboo and the rock and threw them down, and because the rock was heavier, it fell straight in the middle of the Jipaptok mountains, while the lighter bamboo floated with the currents and landed beside a source of water on the plain.

10. makas o vato do teyrahem am, to misisi a kapakowbot no kanakan, milingalingay am, "ikong o ko nikapoan ya" koan na am, mi na oliin o vato ori a kapinan na jia; "asio ya maciglang ya; wajin sira ina ya?" koan na am, akmi to miningenget a, macita no akay na do to am, to mikeykam'ing a, "na kalaen sira ina na ya an? am asio o niapoan na?" koan na.

The rock split when it hit the ground, and a child jumped out of it. After looking around, he said, "Where did I come from?" He went back to touch the rock, and said, "Why is it so hard? Where are my parents?" He then looked like he was about to cry, and when his grandfather in heaven saw this, he laughed and said, "Is he looking for his parents? He doesn't even have any!"

11. mehtak o kawalan am, to pa miyoyowyaw do karatayan ori, ta o akay da o mapisinmo sira; mosok rana o nimehtak do vato ori am, masazi na rana o nimapo do kawalan, am ori rana o nipieyheza da miyoyowyaw a.

After the bamboo landed and split, the child started walking around because their grandfather had arranged for them to meet. When the rock man came down from the mountains and met

the bamboo man, they went everywhere and played together.

mapatateynep o libangbang     A flying fish showed himself in  
  an old man's dream

1. **Reading**

2. katengan da no libangbang o kanimapadengdeng da sira no tao do kalang aka no ikey a kacikacicil am, mangay na patateynepan no mavaheng so panid o rako a rarakeh.

When the flying fish found out that humans cooked them with the shells and crabs, the black-winged flying fish went and showed himself in an old man's dream.

3. maniring o mavaheng so panid am, "yaken rana ya am, pahad na yaken no among no rayon a libangbang, a mavaheng so panid. The black-winged flying fish said, "I am the spirit of the flying fish in the flying fish season, called the black-winged flying fish."

3. inio rana am, ji nio padengdenga yamen do sinavat nio, ta ya namen ikeyngen am, ya nio ipikanokanoka, patareken nio o zanegan nio jiamen".

"You should not cook us with other seafood that you pick up from the intertidal zone, otherwise we will get sick, and you will start to grow skin disease. You must use a different pot for flying fish (us)."

4. no yakan nio yamen am, patareken nio o vanga aka no amongan nio a zanegan nio jiamen, ji nio mancian o "dengdengen" a, ipanci nio o "zanegen" ; mangay do zazawan nio aka no pamowpawan nio o patareken nio; no apen nio yamen am, ipanlag nio yamen am mivanoa kamo.

"When you eat us (flying fish) you must use different plates and pots (different from normal plates). When you cook flying fish, you must say, "zanegen" and not, "dengdengen." Even the racks that you dry fish and let fish dry off on must be different (with a rack specifically for flying fish.) When you prepare to catch us, you must first hold a ceremony to call the fish next to the ocean."

5. no raingen nio yamen am, powtonen nio yamen, adoa o cilad na do asisi na, atlo o cilad na do voko na, kateyray nio jiamen do voko na.

"When you kill a flying fish, you should make the fish look down, (after cutting it) you must make two cuts along the side without bones (meat) and three cuts along the side with bones, and then hang it up to dry on the side with bones (tie a string to it.)"

6. am ji ko to nanaoa imo, ta ya mahep am, ji mo atenggi, ta ya ka mitkeh a, sipepnezak am, romiag ka pa, kangay mo do Yabnoy ito a omnanala jiamen; ta paloloen ko o



salilian aka no papatawen aka no sosooen, aka no kalalaw a mangay macisirisiring jimo; ipanci namem jimo o akakanan nio jiamen an" koan na, kangay na rana.

"However, I can't teach you too much, since it is night and you are sleeping, so you won't remember it. In the morning, after you eat breakfast, go to *do Yabnoy* and wait for us. I will bring salilian, papatawen, sosooen, kalalaw, and other fish to talk to you, and they will tell you how to eat us (flying fish), ok?" Then it left.

## mitatala Building a boat

### Reading

1. no isibo o vazay am, ji niboan o maláhet a ipipinapinan, a no apipia rana am, ori rana o isibo rana.  
If you want to hold a ceremony for a new boat, you must not take very bad tools. When you have prepared your tools, you can go and cut the wood that you need.
2. mangay do takey am, mi toposan o pimoamoan, apen o niagazan a kowli rana nia.  
After getting to the mountains, go to your own orchard and cut down the trees that you have originally chosen and marked and carry them home.
3. kaktokto jia, aktoktoan o pikatangyan am, pikavangan am, cinedkeran sira, mitartarek sira.  
The length of measurement is according to personal needs, you should see whether you are going to build a single person boat, a two-person boat, or a big boat.
4. ta pizangkapan o manoang(龍骨)ya, ta beken a o mateteneng a tao a, papira sira? raroa am, asa aka tao saon o mateteneng do makeykeylian am.  
Connecting the ribs of a boat is not something that everyone knows how to do; only someone with the skill of connecting can take such a task. Who in the village could do it? Usually, one village only has one or two people who could do it.
5. ori o ji to mitatalai no ji ateteneng, ta ji da napai o kaji da makatenengan jia, a manngo si Mangday a, to na na ngaolii do kalahet na.  
Therefore people who do not know how to build boats will not start building a boat carelessly because they will be afraid that they don't know how to do it. Just like si Mangday, they might give up after feeling it was not possible.
6. o masisidongen am, ji da todey nidonga, ori o ipiciataretarek no tao a mahay a mitatala, ta o ji asisidongen am, sino o somidong sira?  
Boat makers who normally are willing to help others without being asked to, (when they are making a boat) other people will come help him too. Therefore, there is a speed difference when making a boat. When a boat maker doesn't usually go to help people, who would go help him?
7. o ji ateteneng a tao am, ji aro o arian da am, o mateteneng am, a sino mangri, ori o ipiciataretarek no mahay a mapakavos so vazay ya.  
Those who don't know how to build boats waste a lot of materials, but those that know how to build boats don't waste

the material. Therefore, some people finish the job quickly and other finish very slowly; the difference is there.

9. o mazoazoayin am, "ji vateki o kma sia", am a no apia o langolangoy na am, to vateki ori.  
If the finished boat (looks) very pleasing to the eye (beautiful,) a braggart will be moved and say, "Such a beautiful boat! Why are there no carvings?" and will immediately start carving.
10. o avak no tatala am, to vateki ori, no apen do kapakainahahapan jia, no kapia na no ngilin no masasagaz ya nivatekan am, ori o vatekan da do dang.  
If you look at it from the "Hope I can catch a lot of fish with it," "Hope it gives me good luck at sea," or "With carvings it will be very good for fishing" perspectives, even the middle boats (between good and bad, the normal boats) can be carved upon.
11. am no nakem da so kapivatek da am, ji sira pa mamiromiroa a kapitatala da rana; am ori o ji miyangayi no todaka piteytatala ya.  
If people only want to carve on the boat, they must first plant a field of taro before starting to build a boat. Therefore it is different from people who build boats for the sake of building boats.
12. ta no ji mivatek am, to da minanakeman, ta ji da pa nakenakema o yahap da sia am, do akma sang.  
If you don't think about carving, then you wouldn't think about the preparations. (Only those who want to have a boat finishing ceremony) They will work hard and think about all the preparations that have to be done if they want to have the ceremony. That's all.

anood do tatala Singing at the boat completion ceremony

1. **Reading**

2. no makoyob am, ori o yai da no pinatoyon; no makaranes sira do inaorod no vahay no mivazay a tao am, manoma na pa o rarakeh a maniring; ji da mamareparengan sira ori so pipia ciring, a ipatonggal da jira.

[Friends who have been invited to attend the completion ceremony] Guests arrive in the afternoon. When they get to the host's front porch, the oldest person among the guests will begin by singing praise to the host. Of course, the host would also sing praise back to the elderly singer.

2. a no mahep rana am, toda palipalit rana o amian so ciring am, do zikzikna da am, omngarngaran do ineynahahapan da am.

At night, the people who have prepared songs will take turns blessing and praising the host for his work and accomplishments in fishing.

3. ta o mitatala ya am, malavat o among am, ineynahahapan am, ori o ipitatala ya.

The purpose of building boats is to sing of the good catches of fish the accomplishments at fishing.

4. ta angsahen da ji patoawa o pasisapasapan da do among no rayon am, alibangbang am, cinaknan am, ori o malavat da ineynahahapan da am,

(If it weren't for building boats and the ceremonies following it) They would never be able to release what was in their hearts about catching flying fish and accomplishments and hard work in the season of flying fish.

5. Ori o ipakasapa da so mivatek ya, ta malavat da o ineynahahapan, ta tana nimivazay do vahay am, makarang am, ta malavat o pasisapasapan do among do rayon am,

Therefore they will want to carve a new boat so that they can have a boat completion ceremony where they could sing of their accomplishments in catching fish. Even though ceremonies for new work houses or homes have singing, they do not sing about experiences in fish catching.

6. no miciamarawan am, ji aro o makalavat so ineynahahapan da, am ji da pasapasapai ori no tao, ta amizingan da so ineynahahapan na, kato na rana arawan a miraraod a.

When they sing until almost dawn, nearly all hosts will sing about their fishing accomplishments. At this time, all guests would only listen to the parts about the accomplishments in fishing (not interrupting or singing back), and they will sing until morning.

### Reading

1. a no teyka rana nipareng o tatala a nivatekan am, mangap rana so soli a padponen do tatala.

When a boat is made and the carving is finished, people will start to dig up taro and fill the boat.

2. o apereh so hakawen am, makateytetlo a araw o pangap da so soli, am o aro so hakawen am, ji ngian so makalima a araw am, makapito a araw.

People with fewer taro fields take about three days to dig them up while people with more fields take five to seven days.

3. no teyka rana mangap so soli am, omlivon rana o mehakay a mapatoyon so zipos da am, kagagan da do pikaililian na.

After wrapping up the digging of taro, the men will go around the different villages on the island and invite friends and family.

4. ikadoa na araw no nipatoyon do makoyab am, mai sira o pinatoyon, kapianoanood da do makoyab, aka do mahep, kato da arawan a mianoanood.

Guests will go the afternoon of the second day to the house of the host, and they will begin to sing in celebration all the way through the night and into the next morning.

5. madagdag am vonongen rana o nidpon do tatala a soli, kavonong da sia do inaorod, kapinmo rana; citaen da o kalovotan no vilang no pinatoyon aka no keylian da, kahaban da jia so teysa ngernan, ta ihawa o teysa ka tao a abo so anmo.

In the morning, they will take the pile of taro from the boat and make piles in the front yard to prepare to give away taro. Before making piles, they must make sure they have enough for the entire village and have ten extra servings for those who did not receive taro.

6. teyka minmo am, manakep so kois; ji to gcin o toda apia so lima, ta o madket so lima am, maoyat o mangay manakep so kois, am ori o ikateyapia na citaen no miyangangay a gomcin do amaot a manakep so kois ya.

After giving away taro they begin to catch pigs. Catching pigs is not something everyone can participate in because you must have enough strength to do so. Therefore, watching a group of similar-aged young people going into the pig pen

to catch pigs is a very great thing.

7. teyka rana igoan am, sazaban rana, kaparpareng rana sia, kapivonong rana so mataen; teyka mivonong so mataen am, manway rana kapatotolaw da so cinedkeran; kaosok da rana nia do ttaw a avavangen,  
You pierce the pigs' throat, burn off their hair, separate them into different pieces, and dish out the pieces of meat that are eaten raw. Next, you hold up a fist and shout at the boat's progression as you go into the boat-tossing ceremony. Finally, the boat is pushed next to the ocean and into the water for a trial run.
8. o ji meyhehezahez a maoyat a tao am, ori o mangay mangavavang am, ori o citan so kalalam na no vayo a tatala.  
People who go along for the trial must be very active with a lot of energy and strength. The purpose of the trial is to see how fast the new boat can go.
9. no teyka mangavavang am, omoli rana sira, kapateketekeh rana, no mapateketekeh am, panmaen pa o nimarai na ili, nimanowji na o keylian; ori o katoatontonan no pamarmarngan so kanen do tatala ya.  
After finishing the trial, back in the village the meat is distributed starting from the farthest village with the village they are in being the last to receive the meat. This is what happens for a celebration of a new boat.

## minganangana Thanksgiving

### Reading

1. o pancian da nia a rako a pinganangana am, ipangmay da o zipzipos da kadoan lili ori, mangamanganak no kakteh aka no kakteh, aka no mapen do katawtao a katkateysa da, ori ipangmay da am, rako a nganangana ori.

That is why we call it a major thanksgiving day (giving gifts to each other), because (the women) make taro cakes for (male) relatives in other villages as well as nephews, brothers, and closer male cousins; therefore it is called a big thanksgiving day.

2. mehakay pa o ipangmay do ipinganangana ori, ta ipakan sira ori, ji mangmayan pa o zipos do manoma ori am, o manowji o ipangmay nira.

Before (the first) thanksgiving they only made it for the husbands and not for the relatives; only later (the second time) do they make it for them (the relatives) to eat.

3. o mamli so kanen a zipos aka no mehakay no mangdes am, ji mangmayan pa ori, ta alagen da, ta kaniawen da, ta makasasaha koan da.

During thanksgiving, you cannot make taro cakes for the husband of a pregnant wife or the midwife's husband because they would feel it is forbidden and taboo. Also, the husband would have a hard time catching fish.

4. ta o ipangmayan no zipos ya mehakay am, no mialaod sira mangahahap am, ori o kanginanginanawan da nira ori.

That is why you must make taro cake for the male relatives, because when they are far out at sea (deep sea) fishing, people would be worried about them.

5. no teyka rana mipoapoag am, arako rana o wawa a mar'is rana, malahet o wawa, so ji da rana mialaoji, am ori o pangmayan no zipozipos ang.

After mipoapoag (the date for asking for success, forgiveness, and peace) is over, the waves start to become bigger and bigger, and the tide becomes stronger, so they cannot go far out to sea to fish. Therefore, you need to make taro cakes to thank and comfort them.

6. nikeykaziknan da nira ori o pangmayan da nira ori am, ikadoa na ori am, ikalaw o zipozipos a mialaod ang.

It is mostly to show you thank them for their effort in fishing, and also worry for their safety when they go deep sea fishing, so you make taro cakes for them.

## cinon Weaving

### Reading

1. manoma pa o kapanokos so mahaso no mehakay, no ananaro rana am, mi da rana apen no mehakay a.

First of all, the men sow mahaso, and when it grows up, the men go havest it.

2. kahai da jia, kapongpong da sia do kawalan a kalima araw. kasira da rana sia no mavakes.

Then, they cut off the meat (leave the fibers) and hang it up to dry for five days. The women then take it and tear it into thin strings.

3. teyka da rana apoasen, senden da rana, kapahawa da sia, kavahawat da sia, kasadang da rana sia.

After finishing the string they refine it, then they wrap it onto a H-shaped piece of bamboo to make the spindle. They would then also string the frame.

4. teyka da a nisadang, weywayin da, kacinon da rana so sang a pangayan so vahevahed na, teyka da rana cinonen am, akdengan da rana.

After this preparation, you spread apart the strings evenly. Then you can begin weaving and making patterns. After finishing making the clothing, you hem the edges.

5. o kekjit am, ji da maspasi ori, am o talili aka no ayob am, mi da paspasan do keysakan, ta aro dang o makatokatotoing am, ori o paspasan da do dang, mamareng so kanen o nimaninon so talili.

The finished skirts and pants don't need a ceremony of blessing (getting rid of sin), but the finished clothing for both males and females (almost square shawls) must be taken to the sea for a cleansing because (the patterns on the clothes) often will contaminate (bring bad luck). After finishing the cloth, the weaver will eat a large feast in celebration.

6. no mian so ineynahahapan no mehakay am, mi namen rana isakorang ori a mavakes, o mehakay am, isakorang da o ayayob da.

When our husbands have a good catch of fish, we women will take the weaved clothing out and put it on, and the men will also take out their clothing and put it on.



7. no mian so man-gegen a keylian am, babaen ori, a isinmo so nipatoyon a zipozipos do teysa aka ili am; a no mangay isaray o hahakawan no zipozipos do teysa aka ili am, akma sang.

If there is anyone in the village holding a (boat, house) finishing ceremony, they will wear the weaved clothes to invite friends and family from other villages. When going to other villages to attend a family member or friends' finishing ceremony or harvest, they will also wear the weaved clothing.

8. a no nimalikey o kanakan a nimian do sanggi am, babaen namen ori; nimyapo nokakoa ori a toda vangovangon o kangay namen ombaba so iveyvovoka namen.

If a new child is born, we will also wear the weaved clothing. This is what has happened through the generations. (In all the events mentioned above) We will take out the clothes from the bottom of the boxes and put them on.

mangay do kiokay  
Go to church

### Reading

On Sunday, Sompō went to church for the service. The pastor led the congregation in singing, Bible reading, communion, and prayer.

1. akokay kanio manga kakteh ko do cinai, mianoanood tamo pa so asa aka anood an.  
Dear brothers and sisters, hello. Let us begin with a hymn, ok?
  
3. citaen tamo o seysio, o kavakovakong na am, Yowani, o rako a vatvatek am, na ikatlo, o likey a vatvatek am, ya anem o ikarōa na.  
Let us read the Bible, in the book of John, chapter 3, verse sixteen.
  
3. ya teyrako na karilawan no tao do karawan ni ama ta do to, mangay do na veyvowen a anak na o ya na nitoro, so ikamimin da no omanoyong jia tao a ji rana meydednai no piyoayon na ni ama ta do to, ta mahap da rana o to miyonong a ikaviay no pahad.  
For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.
  
4. ciciatoai rana am, tamo kanen o katawtao na ni Yeso:  
o ko ipamizing jinio am, nimahap ko ji Yeso a panirsirngen ta, so ko nipancian rana nia jinio, ahēp no kapanazang da ni Yeso, am ahapen na o pang, a kasaray na nia ji ama ta do to a akcikcilen.  
Now let us take communion (eat Jesus' body): For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it,
  
5. maniring am:  
oya rana am, katawtao ko ya a iviay jinio, so kanan nio sia a yapapaw nio jiaken. mateyka sira koman am, akman so sang a mahap so ayoyopan.  
And said, "This is my body, which is for you; do this in remembrance of me." In the same way, after supper he took the cup,
  
6. maniring am:  
oya rana am, yongkad no vayo a pangozayan nio a ciring na ni ama ta do to, a manci no kahap na jinio do kanimvoyog ko ninio no rala, so to nio amoamooni sia a yapapaw nio

jiaken.

Saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me."

7. mangday o kakan nio so pang a omyop so potaw cio ya o kapeylimoang nio ni yeso Kizisto a nimawakwak no raraten nio, mangay do ikeypiroa na mai.

For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

8. apen tamo o ninanao na so macilocilolo jia a minozi ji ama ta do to:

mo ama do to, inaoy no si mamimin o tao a zomoazoay so meylimoang a ngaran mo. Inaoy no italamozong mo o karawan, inaoy no mai jiamen do teyrahem o apia ahapan mo sia do teyngato.

Let us pray the Lord's prayer (The prayer Jesus taught the disciples to pray):

"Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven.

9. o kanen namen siciaraw ya am, itoro mo jiamen.

vonasen mo o raraten namen, akman jiamen a ji mapeyan sia do onewnd so raten da jiamen no iciatatao namen.

Give us today our daily bread. Forgive us our debts, as we also have forgiven our debtors.

10. ji mo yamen amia kalittan, apzatan mo yamen mo ama do to do kararatan do teyrahem, ta imo rana am, ka teymowyat a teymazoay a tao do to, a ya tomalamozong niamen a mangay do kaidan no karawan, Amin.

And lead us not into temptation, but deliver us from the evil one, for yours is the kingdom and the power and the glory forever. Amen.

11. inaoy no si macitovong jinio o pangangasian na ni Yeso Kizisto a panirsirngen ta, aka no pangangarilawan na ni ama ta do to a kapzat na jinio no Seyzi.

May the grace of the Lord Jesus Christ, the love of the Father, and the protection of the Holy Spirit be with you forever and ever.