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*Discourse approaches to cohesion: A study of
the structure and unity of a Central Bontoc
expository text 204 pp.*

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Appendix 6

A tentative display of Central Bontoc demonstratives

	Near Speaker		Near Hearer		Neither near speaker nor hearer	
	Sg	Plural	Sg	Plural	Sg	Plural
Set 1	<i>nay,</i> <i>naay</i>	<i>naay cha,</i> <i>naycha</i>	<i>sana</i>	<i>sana cha</i>	<i>chey,</i> <i>cheey</i>	<i>cheycha,</i> <i>cheeycha</i>
Set 2	<i>tona</i>	<i>chatona</i>	<i>tosa</i>	<i>chatosa</i>	<i>tochi</i>	<i>chatochi</i>
Set 3	<i>na</i>	<i>chana</i>	<i>sa</i>	<i>chasa</i>	<i>chi</i>	<i>chachi</i>

Fig. 102. A tentative display of Central Bontoc demonstratives (Adapted from Porter 1979).

Appendix 7

The *Innana* rituals by Helen Fomerwey

The topic about which I am going to speak concerns the *Innana* rituals. The *Innana* rituals have been done during the dry season since long ago. During these months, the harvest is plentiful, unlike the time when sticky rice grows, when there is little to harvest. This is one practice which never disappears, which people in the village perform. It is not like the customs of the *ato* or the *olog*, which are disappearing because people these days have abused them. Like the custom of the *ato*: long ago the young men slept in the *ato*. In the same way the young ladies left home to sleep in the *olog*.

The *Innana*, it is done after the planting in the dry season. The *Innana* is done every year. Before the *Innana* begins, the old men gather to decide where they will start the *Lifon*. The meaning of *Lifon* is to chant the *ayyeng* song. When they have a place to do the *Lifon*, they kill a pig by piercing it straight to the heart. When they have begun killing, any of the clan in which the *Innana* was started can butcher a pig and then they eat. After this, which is called *Soyok*, all the people perform the *Mangmang*.

The next day is the *Apey* ritual. Each old man or woman, young lady or young man, or grandparent, goes to his respective rice field to perform the *Apey*. They take with them meat and rice wine or sugarcane wine. They go to the field and start a fire to cook with. They just warm the meat because this will be transferred and cooked in the other fields owned by the one performing the *Apey* ritual. For example, if a person has ten rice fields, the meat will also be cooked ten times, so it is only necessary to warm it because when they take it home it is cooked again.

When the ones who did the *Apey* ritual return home, they hurry to the place where those who have killed pigs have gathered, whether they are on the father's or mother's side of the family. The next day, all the men go out to fish. They go fishing for two days because the *Apey* ritual lasts four or five days.

On the fourth day the viand is meat. Those who gather contribute according to the amount of meat they have bought. On the fifth day, the women go to the market for any kind of viand other than meat. They buy just enough viand for the fifth day or for however many days they will gather.

The evening of the fifth day is when the people disperse. Each one goes to cook in their own homes because the *Innana* is over.