

## GUINAANG BONTOK TEXTS

### The *Kalon* Wedding Ceremonies (Text C10)

- 1. Nan kalon ay naay, siya nan lapon si polat nan in-asawa.** 1. This *kalon* ceremony, it is the beginning of the living together of a husband and wife.
- 2. Ngem nan mabalin ay makalon nan deeyda kakadangyan.** 2. But it is only the rich who are able to have a *kalon* ceremony.
- 3. Adi aped makalon am-in nan ipogaw ay in-asawa tay nan naay, dowa ay nowang nan makdag.<sup>1</sup>** 3. Not everybody who marries can have a *kalon* ceremony for this reason, two water buffalo are killed.
- 4. Nan lapon nan kalon, mo maid watwat, insangbo ona nan kan-anak si nan babai.** 4. In the beginning of the *kalon*, if there is no meat, the parents of the young woman first have a *sangbo* daytime pig sacrifice.
- 5. Ngem mo wad-ay ed-edda ay watwat ay nin-gagon nan aman nan babai, olay ad-i insangbo.** 5. But if there is much meat that has been put away by the father of the young woman, he need not have a *sangbo* pig sacrifice.
- 6. Paymo maid watwat, ay akit nan wad-ay, masapol ay insangbo.** 6. Or if there is no meat, or there is just a little, it will be necessary for him to have a *sangbo*.
- 7. Mo insangbo nan babai, mayomyom nan amam-a, et geltenda nan botogna.** 7. If the young woman has a *sangbo*, the old men gather, and they kill her pig.
- 8. Nan deey sangbowena, adi ilangen nan amam-a, ay apedda asinan, ay botlenda et bilangenda nan dowan polo ay ekep.** 8. The pig that they kill for the *sangbo*, the old men do not distribute the fresh meat, they just salt it, they cut it into slices and count twenty double slices.
- 9. Nagaeb nan dowan polo ay ekep, sadat bilangen ges nan nin-gagagon nan kan-abong ay watwat si maiyanay.** 9. When the twenty double slices of meat have been prepared, then they count also the meat that the owner of the house has put away to make up what will be sufficient.
- 10. Bilangenda ya wad-ay sinpolo as maiyib-a as nan deey dowan polo, ta maamong ya tolon polo, kedeng ay omanay.** 10. When they count it and there are ten (double slices) that can be added to the twenty, so that together there are thirty, it is sufficient.
- 11. Adi pay mo omanay ay tolon polo, asinanda nan deey kabotbotol, et igagoda ta awni esada ilogi.** 11. So if there is sufficient that is thirty (double slices), they salt all of the slices, and put them away so that later they can begin (the *kalon*).
- 12. Naigago pan di, et malaangan si tolon algew mo adi maed-edda ay algew, sada pan ges mayomyom nan amam-a as abong nan babai, ay nan deeyda tolo ay amam-a ay mabaal ya nan deeyda tapin nan amam-a, et okatenda nan** 12. When they have been put away, and three or more days have passed, then the old men again gather at the young woman's house, that is those three men who are the messengers and some other men, and they bring out six double slices, and cook

enem ekep, et lotowenda.

them.

13. Naloto, sadat alan et iwawatda.

13. After it is cooked, then they get them and distribute them.

14. Nakawatwatanda, alaenda ges nan enem ekep, et ipaeyda as nan akob.

14. When they have each received their share, they again get six double slices, and they put them in an *akob*<sup>2</sup> basket.

15. Alanda ges nan enem ekep, et ipaeyda as nan doyyasan, saet ages nan sin-ekap ay kananda en teklingna et ipaeyda ay mangiyib-a as nan akob.

15. They also get six double slices, and put them on the wooden meat tray, then again one double slice which they call its (the pig's) *tekling*,<sup>3</sup> and put them with the rest in the *akob* basket.

16. Nalpas pan ay naipaey dadi ya alaenda nan ewes ay pinagpagan ya nan talowan ay gameng.

16. After they have put those things they get a *pinagpagan*<sup>4</sup> style blanket and a talowan wine jar.

17. Sada pan alanet, eegnan nan esa ay am-ama ay nan deey ap-apoda ay tolo nan pinagpagan ya nan gameng, sa eegnan nan esa nan akob ay kakad-an nan watwat, saet alan nan esa kayet ay am-ama nan deey doyyasan ay naipay-an kayet nan watwat.

17. Then they go ahead with it, the man who is the oldest of those three old men holds the *pinagpagan* blanket and the wine jar, then one holds the basket which has meat in it, then the other man gets the meat tray on which meat has been placed.

18. Kedeng pan ay mabolegda di nan tolo ay amam-a et mangon-ona, nan mangeegnan si nan pinagpagan ya gameng, et omon-onod nan deeyda doway ay ib-ana ay nangeegnan si nan doyyasan ya nan akob et omeyda as abong nan lalaki.

18. Then these three old men follow each other, the one holding the blanket and the wine jar leads, and his two companions holding the meat tray and the jar follow, and they go to the house of the young man.

19. Omdanda as di, isaadda nan akob, doyyasan ya nan gameng et alanda nan ewes ay nan deey pinagpagan et eegnan kayet nan deey ap-apoda ta domakal ay omey si nan ab-abongan ay laydenda ay ooggayan et apedda pomatong et enggana ay maambattang, sada omey kasin as abong nan lalaki ay ominom.

19. When they reach there, they put down the basket, the meat tray and the wine jar and they get the blanket of *pinagpagan* design, it is still held by that oldest man, to go out to the ward house where they like to stay and they just sit there until the late afternoon, then they go again to the house of the young man to drink.

20. Deey pan ay masdem, ya apedda omiyan inkobob enggana ay nawiit, olay as abong nan babai, wad-ay kayet nan amam-a ay omiyan.

20. In the evening, they just stay overnight listening for omens until the next morning, even at the house of the young woman, there are also old men who stay overnight.

21. Mawiit pan, wada nan omey ay amam-a et ib-aanda nan deeyda ninkobob, et ilinasda nan deey naeney ay watwat si abong nan lalaki ay lotowenda, sada iwawat, sada pan mangayyeng.

21. In the morning, there are old men who go to join those who had listened for omens,<sup>5</sup> and they divide out the meat that they had taken to the house of the young man to cook it, then they distribute it, and then they sing the *ayyeng* song.

22. Nalpasda ay ninwatwat, sa pan alan nan deeyda amam-a ay tolo ay mabaal nan deeyda akonda, ay gameng, ewes ay pinagpagan, ya nan doyyasan ya akob, et iyawidda as abong nan babai.

22. After they have distributed the meat shares, then those three old men who are the messengers get the highly valued items, that is the wine jar, *pinagpagan* blanket, the meat tray and *akob* basket, and they take them back to the house of the young woman.

23. Siyang na nan mangegnan si nan inegnana as san nangnayanda as abong nan lalaki. 23. Each carries the things he had carried when they took them to the house of the young man.
24. Omeyda as abong nan babai et ilinasda ges nan linoton nan kan-anak si babai et apedda mangan sid-i, sada komaan. 24. They go to the house of the young woman and they divide out also the (meat) that the father of the young woman had cooked and they just eat there, then they leave.
25. Nan deey mangiyawidan nan amam-a as nan akonda ay kananda, ay gameng, ya nan akob, ya doyyasan, siya nan omayan nan aloyos nan lalaki ay gomatin. 25. When the old men return what they call their wealth, that is the wine jar, and the basket, and the meat tray, that is when the helper of the young man goes to get the *gatin* gift.
26. Omey omalas tolo ay pinasek nan deey aloyos nan lalaki ay pangatolna, et betkenda as owey, esana eney. 26. The helper of the man who is his ward mate goes to get three split logs, which they bind with rattan, then he takes them (back to the man's house).
27. Eneynda di, apedna isaad, sa kasin komaan ay omawid si nan ab-abongan. 27. He takes them there, just puts them down, then leaves again to return to the ward house.
28. Mawakas, dey in-agom nan lalaki, ay inlotodas makan ya nan watwat si nowang ay sinpolon ekep, et siya di nan eneyda nan dool as abong nan babai, ay makan ya nan watwat. 28. The next day, the young man holds a feast, they cook rice and ten double slices of water buffalo meat, and this is what they take as *dool*<sup>6</sup> food gifts to the house of the young woman, rice and meat.
29. Siya nan inagoman nan lalaki nan omayan nan babbabai ay sin-aloyos ay gomatin si abong nan lalaki. 29. It is when the young man is feasting that the young woman and her helper take *gatin* gifts to the house of the young man.
30. Malpoda as abong nan babai, et pay-enda nan tat-alaka as makan, adi mapno ay nan kobet nan tat-alaka yaanggay nan mapay-an, saet maboleg ay dow a ay omey. 30. They come from the house of the young woman, and they place rice in a head basket, it is not filled, only the bottom of the basket has rice put on it, then the two of them follow each other going (to the house of the young man).
31. Omdandas abong nan lalaki, et egwalda nan deey makan, sada pomatong et makiwatwatda. 31. They reach the house of the young man, and they give them the rice, and they sit down and join in the distribution of meat.
32. Mawatwatanda, ay inwalagda nan makan, sada aped isaad ay dow a nan watwatdas nan gi-yag ay tinongkoyanda, sada kasin komaan ay omawid as abong nan babai, et siya nan mangananda. 32. After they have received their meat share, and distributed the cooked rice, the two of them just put their meat shares onto a *giyag* woven bamboo rice plate as they sit in a squatting position, then they again leave to return to the house of the young woman, and that is when they eat.
33. Mo nalpasda ay nangan, mo wada nan i omala as pagey si bayowenda, et wa nan omey ay mangib-a an dida ay makibayo as abong nan babai. 33. After they have eaten, if someone has gone to get rice for them to pound, some companions go to be with them to join in rice pounding at the house of the young woman.
34. Olay nan as abong nan lalaki, wad-ay ges nan enda alan ay pagey ay bayowenda, et wad-ayda ges nan omey ay mamadang an dida ay inbayo. 34. Even at the house of the young man, there are also those who go to get rice for them to pound, and there are also those who go to help them with rice pounding.
35. Mawakas si nan in-agoman nan lalaki, as 35. The day following the feasting of the man, in

nan wiit, in-agom ges nan babai, et sinpolon ekep ges ay watwat si nowang nan lotowenda ay watwat nan omey makiagom.

the early morning, the young woman also holds a feast, ten double slices of water buffalo meat is what they cook to be distributed to those who go to join the feasting.

36. Nan naay in-agoman nan babai, omeyda nan sin-aloyos ay lallalaki ay mangala as nan kintong ya nan bin-gew, et eneyda as abong nan babai.

36. On this day when the young woman holds a feast, the young man and his helper go to get the *kintong* and *bin-gew* loads of wood, they take them to the house of the young woman.

37. Eneyda ges nan kaew ya nan bin-gew et isaadda, sada ges sad-en nan inwatwatanda, et apedda ges dawaten nan watwatda, sadat aped ipaey si nan giyag ay napayadan nan makan, sadat ges komaan.

37. They take the wood and the *bin-gew* wood gift and put them down, then they also wait to receive their meat shares, then they just receive their meat shares, and just put them in the *giyag* plates that have been set out with cooked rice on them, then they leave.

38. Masdem si nan nin-agoman nan babai, inmanokda as abong nan babai, et lotowenda nan sinpolon ekep ay watwat si nowang, saet nan esa ay manok ya nan linotoda ay makan.

38. On the evening of the day when the young woman holds the feast, they kill a chicken at the young woman's house, and cook ten double slices of water buffalo meat, a chicken and the rice that they cooked.

39. Malpasda ay mangan, eneyda nan dool as abong nan lalaki, ay watwat ay tolon ekep ya nan makan ay maipaey si nan talka.

39. After they have eaten, they take the *dool* food gift to the house of the man, three double slices of meat and cooked rice placed in a head basket.

40. Mawiit, enda iyayag nan deey inneyda ay dool as abong nan lalaki et omey nan deeyda agida ay mangan.

40. The next morning, the ones who had taken a *dool* gift to the house of the young man go to call their relatives to go to eat.

41. Olay ongong-a, omeyda ay makikan.

41. Even the children, they go to join in the eating.

42. Masdem, inmanokda as abong nan lalaki et lotowenda ges nan sinpolon ekep ay watwat si nowang, saet nan esa ay manok ay palpalenda, ya wad-ay ges nan makan ay linotoda.

42. In the evening, they kill a chicken at the house of the young man and also cook ten double slices of water buffalo meat, and a chicken that they kill, and there is also rice that they had cooked.

43. Omeyda ges nan sin-aloyos ay babbabai, et eneyda ges nan maipaey si nan tat-alaka ay makan, ay makimanok.

43. The young woman and her helper also go, and they also take some cooked rice which they put in a head basket, to join in the chicken sacrifice.

44. Malpasda ages ay mangan, maeney nan dool as abong nan babai, ay makan ay talka nan maipay-ana, ya nan watwat ay tolon ekep.

44. After they have eaten, *dool* food gifts are taken to the house of the young woman, cooked rice which is put into a head basket and three double slices of cooked meat.

45. Mawiit si nan ninmanokan nan lalaki, ad-ida iyayag nan deey dool as abong nan babai as nan ongong-a, ay siya da nan kanen nan deeyda maligwat ay i inkedag.

45. On the morning following the holding of the chicken sacrifice of the man, they do not invite the children to eat of the *dool* food gifts at the house of the young woman, they will be eaten by the ones who are starting out to go spear (water buffalo).

46. Manganda di as nan amam-a as nan ag-agem, sada pan maligwat ay omey mangdag si nan nowang.

46. They eat it there with the old men in the midmorning, then they start out to go spear water buffalo.

47. Pinateyda nan nowang, et watingen nan deeyda ipogaw ay i nakikdag nan ib-ana, dey nan bagang siya nan isaalda as abong nan lalaki, et nan deeyda mangisaal sid-i, mo maid inaladad iilit si watingda, mabalin ay gegedenda nan deey bagang, et omaladas sinbobtol si kowada.
47. When they have killed the water buffalo, those people who went to join in the spearing share in the distribution of the fresh meat, the neck is what they take home to the house of the man, and those who take it there, if they did not get any meat share on the outskirts of the village, they can slice the neck, and get one slice each as their share.
48. Nan olo ya nan epat ay siki ya nan deeyda ib-an nan awakna ay adi mawating, siya nan isaalda as abong nan babai.
48. The head and the four legs and the rest of the body which was not distributed, that is what is taken to the house of the young woman.
49. Nan deeyda eg angsan ay ipogaw ay naiyabat ay makiwating, wasdin isaalna as abongna nan watingna.
49. Those very many people who met there to join in the distribution of the fresh meat, each takes home his share to his house.
50. Nan tapina, isaalda nan deeyda nasawal, ay maaney si abong nan babai.
50. The rest, they take what is left over back to the village, it is taken to the house of the young woman.
51. Somaalda nan nangisaal si nan maisaal as abong nan babai, dey lotowenda nan kinigaw<sup>7</sup> nan nowang et apedda iwawwat, et siya nan kananda en kilaw tay adida isida as nan makan, ay apedda mampay iwawwat.
51. When those who take home what is to be taken to the house of the young woman return to the village, they cook the internal organs of the water buffalo and just distribute it, that is what they call *kilaw*<sup>8</sup> because they do not eat it with the rice, they just distribute it.
52. Nalpas nan kilaw, isog-edda nan sangdal ay makan, saet nan watwat ay ilinasda ay maloto ges.
52. After the *kilaw* (distribution), they put on the fire a vat of rice, and also the meat which they divide up to be cooked also.
53. Kedeng pan ay ig apedda in-ayyeayyeng et enggana ay masdem.
53. Then they just sing and sing the *ayyeng* song until the evening.
54. Masdem ges, wada nan maisog-ed ay esa ay sangdal, ay siya nan mangisidsidaanda as nan dowa ay kawel ay ilinlinasda as nan mampay masdem, tay wa nan omiyan sid-i enggana ay mawakas.
54. In the evening also, they put a vat on the fire, this is what they serve with the two sections of ribs which they lined up in that evening, because there are those who stay overnight until the next day.
55. Mangay-ayyengda kayet nan deeyda omiyan, et mo mablayda as nan ayyeng, asya-anggay si og-ogodenda, ta malmal-osan nan labi.
55. Those who stay overnight continue to sing the *ayyeng* songs, and when they are tired of singing, they just tell stories about anything, to pass the night away.
56. Mawakas ages si nan ag-agew, ay kedeng pan ay omeyda ges ay mangdag si nan esa ay nowang.
56. The next day in the midmorning, they go again to spear another water buffalo.
57. Siya kayet nan ikamanda nan ninkamanda as nan esa ay nangon-ona ay kindagda, ay minwating, ay nan bagang, siya nan eneyda as abong nan lalaki.
57. What they did with the first one they speared, in the distribution of fresh meat shares is what they do again, as for the neck, they take it to the house of the young man.
58. Nan eneyda as abong nan babai, siya met laeng ay kaneg nan ninsaaldas san lapon si nakdag.
58. What they take to the house of the young woman, it is the same as what they took home of the first water buffalo that was speared.

59. Nan ges tew-a olon nan nowang si nan maisaalana, soblakenda nan poon nan sakgodna, esada pan isablot as losongan et maikakagang. 59. As for the head of the water buffalo when it is taken back to the village, they bind a circlet of rattan around the base of its horns, then they tie it up in the area of the rice mortar and leave it hanging there.
60. Sinmaal di nan maikadwa ay makdag, kedeng ay botlen nan amam-a. 60. When the second speared water buffalo has been brought home, the men cut the meat into slices.
61. Botlenda et adi mabtol nan esa ay olpo ay kowan nan deeyda sin-asawa ya nan deeyda aloyosda, ay esa ay lalaki ya nan babbabai ay epatda paymo enemda, tay maayagan nan deeyda pangbeg nan babai as san maseysey-panda as pangis ay nagab-an nan onga, mo way anakda. 61. They cut up the meat but they do not cut up one thigh which belongs to the husband and wife and their helpers, one man and four if not six women, because the young woman's companions are called, those who used to sleep with her in the sleeping hut where their child was conceived, if they have a child.
62. Apedda taynan di nan olpo. 62. They just leave that thigh.
63. Nan ages esa ay lapa ay kananda en tebek, adi ages mabtol. 63. Also one other thigh and shank which they call the *tebek*, is not sliced up.
64. Saet ges nan esa ay lapa ay nakaan an ay kananda en dinol-ayan. 64. Then also there is one thigh and shank removed from the rest which is called *dinol-ayan*.
65. Adi pay nan deey pay tebek ay lapa, ya nan dinol-ayan ay lapa ges ay nakaan an, eneyda as abong nan lalaki. 65. Now this *tebek* thigh, and the *dinol-ayan* thigh which had been removed from the rest of the meat, they take to the house of the young man.
66. Apedda ges in-ay-ayyeng nan amam-a as di et enggana ay masdem. 66. The men just sing *ayyeng* songs there until the evening.
67. Sedemna, omey nan mamaggit ay aloyos nan babai ay in-ayag si nan kaaboabong ya nan ababongan. 67. In the early evening, the unmarried women who are helpers of the young woman go to invite people from many houses and the ward house.
68. Kananda ay in-ayag en, "Akayos simsim," tay simsim nan ngadan nan deey mangananda as nan deey sedemna, enem ekep nan iwawwatda. 68. What they say in inviting is, "Come to the *simsim*," because *simsim*<sup>9</sup> is the name of the feasting on that evening, they distribute six double slices of cooked meat.
69. Malpasda ay mangan si nan simsim, iligwat nan deeyda tolo ay amam-a ay mangalon si nan sin-asawa nan dool ay enem ges ekep si abong nan lalaki. 69. After they have eaten at the *simsim* feast, those three men who are holding the *kalon* for the husband and wife take six more double slices of meat as a *dool* food gift to the house of the young man.
70. Eneyda di nan deey dool, lotowenda as abong nan lalaki, et manganda as di. 70. They take that *dool* food gift, and they cook it at the house of the young man, and they eat there.
71. Angsan ges nan ipogaw as abong nan lalaki ay maman-ed si nan eney nan deeyda toloy amam-a ay ilpodas abong nan babai ay watwat. 71. There are also many people waiting at the house of the young man for those three old men to bring the meat from the house of the young woman.
72. Ninwatwatda nan deey inneyda, kasin omawid nan deeyda tolo ay amam-a as abong nan babai. 72. After they have distributed what they brought, those three old men return to the house of the young woman.

- 73. Omdanda as abong nan babai, dey okatenda nan tolon ekep et itob-ongda.** 73. When they arrive at the house of the young woman, they take out three double slices of meat and place them in water.
- 74. Maloto iwatwatda.** 74. When it is cooked they distribute them.
- 75. Malpas, ipaeyda nan tolon ekep si nan esa ay doyyasan, sa pan ges iligwat nan deeyda kayet tolo ay amam-a ay mangney si abong nan lalaki.** 75. After that, they put three double slices of meat onto a wooden meat tray, then again those three old men take them to the house of the young man.
- 76. Siya di nan kananda en login nan kalonan.** 76. That is what they call the beginning of the *kalon*.
- 77. Siya tew-a di nan in-aw-awidan nan deeyda tolo ay amam-a nan omon-onodan nan kaongo-ongong-a ay inkigkiggawan ay apedda ibogbogaw nan kiggawan.** 77. That time when the three old men are going back is when they are followed by a great many children who are doing (what is called) *kiggawan*, that is they just keep on shouting the (word) *kiggawan*.
- 78. Mo nan deeyda tolo ay amam-a, nan igda ay-ay-ayan, ay mangibogbogaw si nan ngadanda.** 78. Those three old men, wherever they go, they (the children) keep on shouting their names.
- 79. Wada nan tapin nan ongong-a ay manek-ang si nan nangod-odidi ay am-ama.** 79. Some of the children kick the old man who is walking behind the others.
- 80. Mo baken, wa nan omey mangontol si nan watwat ay wadas nan doyyasan, isonga mo anoka natantanakdeg nan deey nangod-odidi, ay mangsongsongyaw si nan eegnana ay apoy.** 80. If not, one of them may go to grab a piece of meat from off the meat tray, that is why if (that happens) that old man in the rear may just suddenly stand still, and drive them away with the fire brand that he is carrying.
- 81. Omawid nan amam-a, en makiawid nan ongong-a an dida.** 81. Every time that the old men return, the children return with them.
- 82. Siyasiya et enggana ay nablay nan ongong-a, ay maseypanda ya omeyda maseyep, esa kedeng nan deeyda tolo ay amam-a nan in-aw-awid.** 82. They keep doing this until the children are tired, or when it is time for them to sleep and they go to sleep, that is when the three old men finish their going back and forth.
- 83. Ngem mo adi kabkabay nan anan-ak ay makakaey, mabalin ay enggana ay malpas nan in-awidan nan amam-a, esada omey nan ongong-a ay maseyep.** 83. But if the children don't get tired of going with them, it can be that it is only when the old men finish their going back and forth, that the children go to sleep.
- 84. Eneyda di nan login si kalonan, lotowenda ges si abong nan lalaki, et iwatwat nan deeyda ipogaw ay wad-ay sid-i as abong nan lalaki.** 84. When they have taken (the meat called) the beginning of the *kalon*, they cook it at the house of the young man, and distribute it to the people there at the house of the young man.
- 85. Ninwatwatda di, dey kasin omawid nan deeyda tolo ay amam-a as abong nan babai.** 85. When they have distributed it, those three old men again return to the house of the young woman.
- 86. Makaeyda kayet mampay nan anan-ak ay inkigkiggawan.** 86. The children go with them shouting, "*Kiggawan!*".

87. Omdanda as abong nan babai, dey itob-ongda ges nan enem ekep, ay iwawwat ges nan wad-ay sid-i. 87. When they reach the house of the young woman, they again place six double slices of meat into water (for cooking), to be distributed to the people there.
88. Makawatwatanda, alanda kayet nan tolon ekep, ipaeyda as nan esa ay doyyasan, nan tolon ges ekep ipaeyda as nan esa ges ay doyyasan, sa pan ges iligwat nan deeyda met laeng tolo ay amam-a, ay mangney si abong kayet nan lalaki. 88. When they have received their shares, they again get three double slices of meat, and put them on one meat tray, the other three double slices they put on another meat tray, then those three old men start out, and take them again to the house of the young man.
89. Omdanda, lotowenda kayet sada iwawwat. 89. When they arrive, they cook them and then distribute them.
90. Makawatwatanda, kasinda ges omawid si abong nan babai. 90. When they have all received their shares, they again return to the house of the young woman.
91. Omawidda pan ay ikap-at si in-awidanda, logiyanda nan kalakag ay mangney si abong kayet nan lalaki. 91. When they return on the fourth trip, they begin the *kalakag* which they take once more to the house of the young man.
92. Nan kalakag ay naay, maed-edda nan watwat ay eneyda as abong nan lalaki. 92. This *kalakag*, a larger amount of meat is taken to the house of the young man.
93. Alandas abong nan babai nan enem ekep et pay-enda as nan esa ay doyyasan, nan enem ekep kayet ya ipaeyda as nan esa ay doyyasan, et sinpolon ekep ya dow a am-in, et kasinda eney si abong nan lalaki. 93. They get at the house of the young woman six double slices and put them on a meat tray, they put another six on another meat tray, twelve double slices of meat in all, and they again take them to the house of the young man.
94. Eneyda ges si abong nan lalaki, lotowenda kayet ay mangiwawwat. 94. They take them to the house of the young man, and cook them for distributing.
95. Nakawatwatanda, kasinda ges omawid si abong nan babai. 95. When they have all received their shares, they again return to the house of the young woman.
96. Nan deey inneyda ay lapon si kalakag, siya nan kalakag nan sin-asawa. 96. The first *kalakag* that they take, that is (called) the *kalakag* of the husband and wife.
97. Ipidwa ay kalakag, siya nan kananda en kalakag si payew ya omada ay sin-asawa. 97. The second *kalakag*, that is what they call the *kalakag* of the pond fields and the dry fields of the husband and wife.
98. Et nan kalakag si payew ya oma, enem ekep nan esa ay doyyasan ya enem ekep nan esa kayet ay doyyasan, adi pay sinpolo ya dow a ay ekep am-in. 98. The *kalakag* of the pond fields and the dry fields, it is six double slices on one meat tray and six on the other tray, twelve double slices of meat in all.
99. Kedeng pan ay kasi ges iligwat nan deeyda kayet tolo ay amam-a ay mangney si abong nan lalaki. 99. So again the three old men set out to take it to the house of the young man.
100. Eneyda ges, itob-ongda kayet, sada iwawwat. 100. When they have taken it, they again put them in water (for cooking), and then distribute them.
101. Nalpas ay ninwawwatda, omawid dadi nan 101. After they have distributed the meat, those

tolo ay amam-a as abong nan babai.

three old men return to the house of the young woman.

**102. Inmawid dadi, kedeng ay kasin ges mailogi nan enem ekep ya anggay nan eneyda as abong nan lalaki.**

102. When they have returned, they start again with only six double slices to take to the house of the young man.

**103. Adi pay tolon ekep nan esa ay doyyasan ya tolon ekep ges nan esa ay doyyasan, et iligwat kayet nan deeyda tolo ay amam-a ay mangney si abong nan lalaki.**

103. Three double slices on one meat tray and three on another, and those three old men set out once again to take them to the house of the young man.

**104. Eneyda ges di, lotowenda et iwatwatda, esada ges kasi omawid si abong nan babai.**

104. They take them there, cook them and distribute them, then they again return to the house of the young woman.

**105. Omdanda kayet si abong nan babai, wad-ay ges nan lotowenda ay iwatwatda, esada ges kasi ipaey si nan esa ay doyyasan nan tolon ekep saet nan esa kayet ay doyyasan ay tolon ekep, et enem ekep am-in, sa pan ges kasi eney nan deeyda toloy amam-a ay mangney kasin si abong nan lalaki et itob-ongda kayet, sada iwatwat.**

105. When they have once more reached the house of the young woman, they also cook some meat and distribute it, then they again put three double slices on a meat tray and three on another, six double slices of meat in all, and then the three old men take them to the house of the young man and put them in water (to cook), and distribute them.

**106. Nalpas ges, ya omawidda nan deeyda toloy amam-a as abong nan babai.**

106. When that is finished, the three old men return to the house of the young woman.

**107. Inmeyda as abong nan babai, kasinda kayet itob-ong nan enem ekep et iwatwatda, sada kayet pay-an nan doway ay doyyasan si sintotlo ay ekep ay mangney kasin si abong nan lalaki et iwatwatda ges di, sada kasi omawid si abong nan babai.**

107. After they go to the house of the young woman, they again put six double slices into water (to cook) and distribute them, then they again place on the two meat trays three double slices each to take to the house of the young man and distribute them there, then again they return to the house of the young woman.

**108. Inomdanda as abong nan babai, dey siya di nan ikasiyam si in-awidanda.**

108. After arriving at the house of the young woman, this will be their ninth trip.

**109. Nan naay ikasiyam ay in-awidanda siya nan tagatag si olo, ay tagatagenda nan olon si nowang, tay inlinasda, et lotowenda nan gedwana et ilinasdas di.**

109. This ninth trip is (called) the *tagatag* of the head, that is they break open the head of the water buffalo, because they divide it up, and cook half of it and divide it up there.

**110. Saet pan ges alan nan deeyda tolo ay amam-a nan gedwan nan dey olo, et eneyda as abong nan lalaki as ilinasda ges ay wad-ay sid-i.**

110. Then those three old men get the other half of the head, and they take it to the house of the young man to be divided up by those who are there.

**111. Malpas ges di, kasi omawid nan deeyda tolo ay amam-a as abong nan babai.**

111. After that, those three old men return again to the house of the young woman.

**112. Inmawid pan dadi nan amam-a ay nangney si nan gedwan nan olo, ya kasinda ges alan nan enem ekep et eneyda as abong nan lalaki, et siya di nan ikapolos awid nan deeyda tolo ay amam-a.**

112. When those three old men have returned from taking the half of the head, they again get six double slices and take them to the house of the man, and that is the tenth trip of those three old men.

**113. Nan naay ikapolo ay omawidanda, siya nan kananda en sodsodan tay omeйда ay insodsod.**

113. This tenth time to return, this is what they call *sodsodan*, because they go to relate stories.

114. Omeyda et ibagan nan aman nan lalaki nan payew ay kananda en batog nan gameng, ya nan payew ay tomablakan nan deey nowang ay nakdag. 114. They go and the father of the young man will tell the pond field that they will give in exchange for the wine jar, and the field which was the wallowing place of the water buffalo that they speared.
115. Ngem nan deeyda ay payew, siya dadi nan payew nan deey lalaki ay nakalon, tawidna an amana. 115. But these pond fields, these are the fields of the young man for whom the *kalon* is being performed, they are his inheritance from his father.
116. Nalpas ay naeney nan deey kananda en sodsodan, dey wada pan nan esa ay am-ama ay mangney si nan tolon botol as abong nan lalaki, et siya di nan kananda en kowan nan tomalo. 116. After what they call the *sodsodan* is taken, one of the old men takes three slices of meat to the house of the young man, and that is what they call the portion of the *tomalo*.
117. Eney nan deey am-ama di et aped isaad si abong ay mangisablot, et oggay sid-i enggana ay mawakas, sana i alan ay mangney si abongna, tay kowana di. 117. That man takes it there and just leaves it hanging inside the house, and it stays there until the next day, then he goes to get it to take to his own house, because it belongs to him.
118. Mawakas pan, wada nan itob-ongda as abong nan lalaki ay enem ekep ay ilinasda et manganda as di. 118. The next day, there are six more double slices that are placed in water (and cooked) at the house of the young man which are divided out and they eat there.
119. Eneyda nan tolon ekep ay dool si abong nan babai, et manganda as abong nan babai. 119. They take three double slices as a *dool* gift to the house of the young woman, and eat at the house of the young woman.
120. Nalpasda ay nangan, eneyda ges nan dool ay mangiyawid as abong nan lalaki et manganda kasin, ay kananda nan deey dool ay nalpos abong nan babai, et ipidwa di as manganan nan ipogaw as abong nan lalaki as nan deey ay algew. 120. After they have eaten, they take a return *dool* food gift to the house of the young man and they eat there again, they eat the food gift from the house of the young woman, and that is the second time that people eat at the man's house on that day.
121. Siya na nan kananda en agoman. 121. That is what they call the *agoman* feast.
122. Nalpas ay nanganda as nan dool as abong nan lalaki, dey botlenda nan deey eneyda ay tebek ay esa ay lapa, ya nan nakaanay ay lapa ges, ay kananda en dinol-ayan, et egwalda as nan deeyda inin-a, ya olay nan amam-a ay wad-ay sid-i nan sinbobobtol. 122. After they have eaten of the *dool* food gift at the house of the man, they cut into large slices that *tebek* thigh and shank that they had taken there, and (from) that other thigh and shank which had been removed, which they call *dinol-ayan*, they give one slice each to the old women, and even the old men who are there.
123. Ngem wada nan adi maagtan sid-i, olay wad-ay sid-is nan mangiwalasanda. 123. But there are some who do not get anything there, even if they are present at the time when the distribution is taking place.
124. Am-iam-in nan nin-aw-awidan nan amam-a ay deeyda tolo ay nabaal ay mangalon si nan in-asawa, mangapoloda, tay nan laponay ay mamitlo sintotlon ekep nan esa ay doyyasan. 124. The total number of return visits made by those three old men who are the messengers and the performers of the *kalon* for the husband and wife, they are ten, because on the first three trips there are three double slices on each meat tray.

125. Dey nan ikap-at ya ikalima, sinpolo ya down ekep nan eneyda, et sin-en-em ekep nan esa ay doyyasan, saet nan sin-ekap ay kananda en tekling ay maed-edda nan botolda, ay ikakapito ay ekep si nan doyyasan ay esa.

126. Saet nan ikan-em, ikapito ya ikawalo, ay sintotlon ekep nan esa ay doyyasan, et eneenem ekep di.

127. Sa pan nan ikasiyam ay managataganda as nan olo, saet nan ikapolo ay kananda en sodsodan.

128. Ya nan naay mangapolowanda ay in-awid, makiaw-awid nan ongong-a ay inkiggawan, ngem daan ya mablay nan ongong-a, isonga gawis mo makiawidda as nan mangalma.

129. Adi pay mabalin ay sokod talan-o, esa malpas insobsobliyan nan deeyda tolo ay amam-a as nan abong nan babai ya as abong nan lalaki, et adida maseyep ges sid-i ay labi.

130. Nalpas san nangigwalanda as san kowan nan inin-a, ay san dow a ay lapa ay nakaan, nan esa ay kananda en tebek ya dinol-ayan, omey nan deey ap-apoda ay tolo ay amam-a ay nabaal et ena alan as abong nan babai nan wat-wat ay tolo ay eneenem ekep, et sin-polo ya walo ay ekep am-in, ya nan teklingna ay sin-ekap, et ikapolo ya siyam ay ekep, et eneyna as abongna.

131. Inneyna di as abongna, et omey edanan nan dow a ay ib-ana, et siya nan manataganda.

132. Sin-en-emma ekep ay tolo saet nan lotowenda ay tolon ekep ya nan sin-ekap ay tekling nan kowada, et iwawata as di ay tolo sada mangan, esa da pan wasdin mangney si datagna as abongna.

133. Wada ges nan sod-ong nan deey nowang ay inalada as san ninkedaganda ay kowan nan deeyda amam-a ay tolo, et siya ges di nan kaneg labboda ay mabaal si nan kalon.

134. Ya maiyib-a nan deey makan ay gawatda inloto as makan ay manganda as abong nan babai ya olay as abong nan lalaki.

135. Maeney nan kowada ay makan ay maipaey si nan talaka, et maeney si kaab-abonganda, saet

125. Then on the fourth and fifth trips, they take twelve double slices, with six double slices on each meat tray, then the double slice which they call the *tekling*, which they had cut in larger portions, they add as the seventh double slice to one of the trays.

126. Then the sixth, seventh and eighth trip, with three double slices on each tray, making six double slices each trip.

127. Then the ninth trip which is when they break open the head, and the tenth trip which they call the *sodsodan*.

128. And on this tenth return trip, children accompany them shouting, "*Kiggawan!*" but the children soon get tired, that is why it is good if they are (still) accompanying them on the fifth.

129. So it can (continue) until the roosters crow, before those three old men finish their going back and forth between the houses of the young woman and the young man, and they do not sleep that night.

130. After they have given what belongs to the old women, the two thighs which were separated out, the one called *tebek* and (the other) *dinol-ayan*, the oldest of those three men who are the messengers goes to get from the house of the young woman three sets of six double slices of meat, eighteen double slices in all, and the *tekling* (meat) which is one double slice, making nineteen double slices, and takes them to his house.

131. Having taken it to his house, his two companions go there, and that is when they divide it up.

132. Each of the three gets for himself six double slices and that one double slice which is the *tekling*, the three of them distribute it there and then they eat, and then each takes his share to his house.

133. There is also the breastbone of the water buffalo that they got when it was speared which belongs to those three old men, and that is like their payment for being the messengers during the *kalon* ceremonies.

134. And included also is that cooked rice which whenever they cooked they ate at the house of the young woman and even at the house of the young man.

135. Their share of cooked rice was put in a head basket, and taken to their ward houses, and the

**nan watwat ay maiyos-oson si nan makan.**

shares of meat that were placed on top of the cooked rice.

**136. Nan ages babbabai ay aloyos nan babai ya nan aloyos nan lalaki ay esa ay lalaki, alanda as nan masdem si nan mawaksan nan kiggawan nan kowada, ay esa ay olpon si nowang, et eneyda as ebegda ay mamtol et datagenda ay babbabai.**

136. Also the women who were the helpers of the young woman and the helper of the young man who is just one person, in the evening of the day following the shouting of *kiggawan* they get what belongs to them, that is one thigh of the water buffalo, and they take it to their sleeping hut where it is cut into slices and divided by the women.

**137. Maitapi nan deey babai ay nakalon, ya nan dowa ay lalaki ay sin-aloyos.**

137. The young woman who is having the *kalon* performed can join them, as well as the two men that is the young man (who is having the *kalon* performed) and his helper.

**138. Mo akitda, wad-ay sin-ek-epda, ngem mo anganda, wad-ay sinbobtolda ya anggay.**

138. If there are only a few of them, there is one double slice each, but if they are many, there will only be one slice each.

**139. Nan mamtolonda as di, wa nan sawalenda ay lotowenda, et siya di nan mangob-oban nan deeyda babbabai as sin-iiting as lotowenda as di, tay omiyanda as nan deey pangis enggana ay mawakas, esada pan iwawwat, ya gowadenda nan makan, et pay-anda nan sintatalaka.**

139. When they slice up the meat there, there is some left over which they cook, and that is what those women use as exchange for collecting five bundles each of rice which they will cook there, because they will stay overnight in the sleeping hut until the next day, then they will distribute the meat, and serve out the cooked rice, and place it in each person's head basket.

**140. Kedeng ay nalpas ay nadatag nan makan, dey wasdin mangalas watwatna ya datagna ay watwat ay daan maloto ya nan makan, sada pan eney si nan kaab-abongana.**

140. After the cooked rice has been distributed, each gets her shares of uncooked meat and the cooked rice, and then they take them to their houses.

**141. Kedeng di as nan maaamongan nan deeyda sin-aaloyos ay mamaggit ya baballo, ya siya di nan teteklada ay kananda, ay masisiyananda.**

141. That is the end of the gathering together of those young men and young women helpers, and that is what they call their *tetekla* 'emptying of the rice pot', then they disperse.

**142. Ngem nan deeyda lalaki ay sin-aloyos, itotoley ay inbob-oleg, ay enda indondono as kowan nan deey lalaki ay nakalon, ngem so-maalda manganda as abong nan lalaki, sada eney nan giniyag nan deey aloyosna as abongda.**

142. But the young man and his helper, they continue to accompany each other, they go to work in the fields of the young man who is having the *kalon*, but when they return home they eat at the house of the young man, then they take what was put into the rice plate of the helper to his house.

**143. Siya di nan ikiikkanda et enggana ay malpas nan ani, mo baken nan baliling, esada pan insiyan ay omey dadlo nan deey aloyosna as abongda.**

143. That is what they keep on doing until the end of the harvesting, if not the following dry season field preparation, then they separate and the helper goes to his own house.

**144. Nan ages babai ya nan deey aloyosna ay esa ay babai, inbob-olegda ay kaneg nan lallalaki.**

144. Also the young woman and her one helper who is a woman, they accompany each other like the men (did).

**145. Adi pay mo in-ani nan lalaki, makaey nan sin-aloyos ay babbabai.**

145. So when the young man goes to harvest, the young woman and her helper can go with them.

146. Mo ges in-ani nan babai, makaey nan sin-aloyos ay lallalaki. 146. Also when the young woman goes to harvest, the young man and his helper can go with them.
147. Siyasiya enggana ay malpas nan ani. 147. This is what is continually done until the end of harvest.
148. Ngem nan deeyda amam-a ay tolo, as san mawaksan nan nanataganda as nan kowada, omeйда in-emes. 148. But those three old men, on the day following the distribution of what belonged to them, they go to take a bath.
149. Dey masdem si nan enda nin-emsan, siya nan minlotowanda as nan olo as abong nan babai et siya di nan kananda ges en manok 149. On the evening of the day when they go to take a bath, that is when they cook the head (of the water buffalo) at the house of the young woman and that (evening) is what they call *manok* 'chicken sacrifice (evening)'.
150. Mayomyomda as di nan ipogaw ay makiwatwat. 150. The people gather there to join in the meat distribution.
151. Osto ges ay mawakas si nan masdem, inmanok ges nan lalaki, et mayomyom ges nan ipogaw ay mangiwatwat. 151. So also on the following day in the evening, the young man performs a chicken sacrifice, and the people also gather there to join in the meat distribution.
152. Mawakas si nan inmanokan nan lalaki, siya nan insangbowan nan babai. 152. The day following the chicken sacrifice of the man, that is when the young woman has a daytime pig sacrifice.
153. Nan deey sangbowena, adi ilangen nan amam-a ay maasinan ages, tay as alaenda ay i mangiyapoy. 153. When they sacrifice the pig, the men do not distribute the uncooked meat as it is salted down, because they will get it and use it when they go to perform the *apoy*<sup>10</sup> ceremony.
154. Ninsangbo nan babai, dey mawakas nan insangbowan nan lalaki ges. 154. After the young woman has had a pig sacrifice, on the following day the young man also has a pig sacrifice.
155. Nan deey sangbowenda, adida mampay ilangen, ay kedeng nan deeyda nabaal ay nangalon si nan sin-asawa nan wada nan maagtan, am-amed nan deey ap-apoda, ay siya nan maagtan. 155. When they hold the pig sacrifice, they likewise do not distribute the fresh meat, only those old men who were the messengers in performing the *kalon* are the ones to receive any, especially their leader, he is given meat.
156. Kedeng ay mo way kaat ay algew nan malaangan nan ninsangbowanda, dey enda pan waswasen nan deeyda agida ya nan deeyda ib-ada ay kan-aapoyan si nan enda omapoyan, tay omeйда ay omapoy. 156. After how many days have passed since their performing the pig sacrifices, they go from house to house to call their relatives and their companions who own the places where the *apoy* ceremonies are held, because they will go to perform the *apoy* ceremony.
157. Adi pay nan deeyda ome� makiapoy, pay-anda nan topilda as sengetda saet nan esa ay manok mo wad-ay, ngem mo maid nan watwat, ay sinbotol ay watwat si botog, et maiyamongda as abong nan deey babai ay maligwatanda. 157. So those people who are going to join in performing the *apoy*, they place food to take to the fields in their *topil* baskets and a chicken if there is one, but if not then some meat, one slice of pig meat, and they bring them with them as they gather at the house of the young woman which is where

- they start out from.
- 158. Nayomyomda, dey bilangenda nan manok mo ed-edda, awitenda nan walo wenno sinpolo saet nan watwat ay way kaat ay ekep, et eneyda as nan bilig ay aapoyan.** 158. When they have gathered together, they count the chickens if there are many, they carry eight or ten and how many double slices of meat, and they take them to the mountain where *apoy* ceremonies are held.
- 159. Olay nan ongong-a, ay lalaki ya babai, makaeyda ay makiapoy.** 159. Even the children, boys and girls, they can go to join in the *apoy* ceremony.
- 160. Wad-ay ges met laeng nan taynanda ay sinpolo mo baken sinpolo ya doway ay manok saet ges nan watwat ay wad-ay kaat ay ekep as abong nan deey babai ay as edananda as so-maalanda ay omapoy.** 160. There are also ten if not twelve chickens and how many double slices of meat that they leave at the house of the young woman which they will come back to when they come home from holding the *apoy*.
- 161. Omdanda ad as dis aapoyan, dey okatenda nan deey ib-an nan watwat, nan deeyda kopkop ay baken begas, et idnetda nan apoy esada pan tebken dadi nan watwat et dawisenda.** 161. When they arrive at the place where *apoy* ceremonies are held, they take out some of the meat, the pieces with skin not flesh, they light a fire and then they stick those meat pieces on sharpened sticks and broil them over the fire.
- 162. Maid inbadbadoy sid-i, ay apedda papatong.** 162. Nobody wanders around there, they just sit down.
- 163. Nalpas ay nadawis, dey iwawwatda et manganda.** 163. After the meat is cooked, they distribute it and eat.
- 164. Kedeng ay malpasda ay mangan, wada nan omey omala as paol ay matago, saet palpalenda nan manok.** 164. After they have finished eating, someone goes to get green reeds, and then they kill the chickens.
- 165. Kaanenda nan deeyda payak nan manok, et sokgadanda nan deeyda paol ay enda inala as nan deeyda dotdot nan payak nan manok.** 165. They remove the wings of the chickens, and they stick the reeds that they got into the ground and insert into the split tops of the reeds the feathers of the chicken's wings.
- 166. Nalpas ay nasokgadan dadi, mabalin ay wa nan inbadbadoy.** 166. After those (reeds) have been stuck into the ground, people can walk around.
- 167. Kedeng ay alan nan deeyda baballo pay mo nan amam-a, et masisyanda ay mangisokgad si nan teken ay bilig ay pondag, ay inmog-oggayan nan nowangda ad solit ya olay adwani.** 167. Now the young men or the older men get (the reeds), and disperse to stick them into the pasture areas in the mountain, where their water buffalo used to stay before and even today.
- 168. Wada met laeng nan taynanda ay maisokgod si nan deey ay aapoyan.** 168. There are some that they leave stuck in the ground at that place where *apoy* ceremonies are held.
- 169. Omawid dadi nan nasisyan ay nangney si nan paol ay napay-an si dotdot si nan teken ay pondag, dey tag-ongenda nan deey linotoda ay manok ya nan watwat, et kedeng ay gegedenda sada iwawwat ya kasinda mangan.** 169. When those people who had dispersed to take the reeds with feathers on them to the different pasture lands return, they dip out (from the cooking pot) the chickens that they had cooked and the meat, then they slice them up and distribute them and again eat.
- 170. Nalpas ay nanganda, kedeng ay ma-** 170. When they have finished eating, they start out

- ligwatda ay somaal. to return to the village.
171. Nan watwatda, wasdin mangipaey si topilna as sawalena. 171. As for their meat, each puts into his *topil* basket what he left over.
172. Sinmaal dadi, dey palpalenda ges nan walo wenno sinpolo mo baken solok ay manok et lotowenda. 172. When they have returned home, they kill the eight or ten if not more chickens and cook them.
173. Sadat alan nan watwat, et iyib-ada ay minloto. 173. Then they get the meat, and add it to what is cooking.
174. Naloto di, kedeng pan ay gegedenda et bilangenda nan abong ay nayomyom, ya nan ad-i nakaey, et omagodda ges si nan paol as tebek et tebkenda nan ib-ana ay as iwalasda an daida am-in. 174. When that is cooked, they slice them up and they count the number of houses gathered, and those who could not accompany them, then they sharpen reeds for skewers and then they skewer the rest for distribution to everyone.
175. Nan masawal, siya nan iwawwatda, esada pan mangan. 175. What is left over, that is what they distribute, then they eat.
176. Malpas ay manganda, kasinda egwal nan tebek nan deeyda ipogaw ay mayomyom, ya paeneyda nan kowan nan deey da adi nakaey, ngem wad-ay inneyda as watwat wenno manok. 176. After they have finished eating, they again give skewered meat to the people gathered there, and they send some to those who were not able to go, but they take (pig) meat or chicken.
177. Mangapyada ona, esada mangan. 177. They say a ritual prayer first, then they eat.
178. Nan naay kalon wada nan kapyay ay kapyienda. 178. This *kalon* ceremony has a ritual prayer which they say.
179. Magtek tay nan mangapyaanda kedeng nan somaalanda ay i ninkedag si nan nowang. 179. Actually the time when they say the ritual prayer is when they return to the village after the spearing of the water buffalos.
180. Siya di nan mangapyaanda as nan kapyay ay kitib ya begwew ay insoopenda. 180. That is when they repeat the *kitib* ritual prayer and the *begwew* (prayer) which they add to it.
181. Nan ges aloyos nan babai, osto ay omeay wada kannay nan eneyda ay giniyagna ay makan, ay gawatda mangan, pay-anda nan giyag si makan ya nan doyoys lemdang, et eneyna as abongda. 181. As for the young woman's helper, as soon as she goes they immediately take the rice that she puts into her rice plate, and whenever they eat, they put cooked rice onto a rice plate and broth into a *doyo* wooden soup bowl, and she takes it to her house.
182. Ngem nan deey inlotowanda as nan sangdal ay manganan nan ipogaw ay mayomyom sid-i, talka nan pay-anda as nan makan, ay eneyna as abongda. 182. But when they cook in a vat for the people gathered there, it is a headbasket that they put the cooked rice into, and she takes it to her house.
183. Olay nan lalaki ay nangaloyos si nan makalon, wada nan kowana ay kaneg met laeng ay makan, ya nan deeyda ib-ana ay mamaggit, siya ages kayet. 183. Even the man who is the helper of the one having the *kalon*, he has cooked rice given to him as well, and those unmarried women companions of hers, even they also.
184. Nan naayda mamaggit ay ib-an nan deey esa ay magmaggit ay nangon-ona as san lapona 184. These unmarried women who are the companions of that young woman who went ahead

**mailogian, nan deey ona somaalan nan lapon si makdag, esada dida i ayagan, et enggana ay teteklada ay masisyanda.**

at the beginning when it started, when the first speared (water buffalo) is brought home, that is when they go to call them, and (they continue helping) until their *teklad*, which is when they disperse.

**185. Olay nan deeyda amam-a ay tolo ay makikalon as nan sin-asawa, wad-ay ges nan maaney ay makan si nan kaab-abonganda.**

185. Even those three old men who shared in performing the *kalon* of the husband and wife, cooked rice is taken to their houses.

## NOTES

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<sup>1</sup> The term *kedag* refers to killing a water buffalo by felling it with spears and then cutting its throat.

<sup>2</sup> A large, covered basket, typically used for carrying cooked rice to the fields for lunch.

<sup>3</sup> That is, the meat on the thigh of a pig's back legs.

<sup>4</sup> A kind of elaborately woven style of blanket or skirt having a black pattern on a red base, and having white central stripes.

<sup>5</sup> They listen for calls of the *idew* 'omen bird', a small reddish bird having a fantail.

<sup>6</sup> The term *dool* refers to any gift of rice, vegetables or meat taken from the house where a feast is being performed to the houses of relatives and neighbors.

<sup>7</sup> Also: *sinikaw*.

<sup>8</sup> *kilaw* 'to eat meat raw'

<sup>9</sup> The term refers to the sound made when noisily sipping hot broth from a bowl.

<sup>10</sup> The term literally means 'fire', but refers here to the ceremony when a fire is built in the field, and meat is cooked for the benefit of the spirit of the field. Similar *apoy* ceremonies are also held at the edge of each pond field after planting out rice seedlings (see Text C4).