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 mabalay 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 mak-dag. ¹
   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. 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. 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 kabothbotol, 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.

13. Naloto, sadat alan et iwatwatda. them.

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


14. When they have each received their share, they again get six double slices, and they put them in an akob basket.

15. Alanda ges nan enem ekep, et ipaeyda as nan doyyasan, saet ages nan sin-ekpe 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, and put them with the rest in the akob basket.


16. After they have put those things they get a pinagpagan 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 ay akob ay kakad-an nan watwat, saet alan nan esa kayet ay am-ama nan deey doyyasan yan 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. 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 omeys a nan ab-aborong et layendena ay ooggyay et apedda pomatong et enggana ay maambattang, sada omeysa 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 inkomob 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. In the morning, there are old men who go to join those who had listened for omens, 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 ayeng song.

22. Nalpasda ay ninwatwat, sa pan alan na deeyda amam-a ay tolo ay mabaal na 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 nalaki.

23. Each carries the things he had carried when they took them to the house of the young man.

24. Omeysda 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 doyasan, siya nan omayan nan aloyos nan nalaki 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. 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. Eneyna 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 nalaki, ay inlotodas maken 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 food gifts to the house of the young woman, rice and meat.

29. Siya nan inagoman nan nalaki nan omayan nan babbabai ay sin-aloyos ay gomatin si abong nan nalaki.

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. 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 nalaki, et egwald a 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 dowa nan watwattadas nan giyag 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 omeys 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 nalaki, wad-ay ges nan enda alan ay pagey ay bayowenda, et wad-ayda ges nan omeys 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 nalaki, as...
In 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. 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. 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. 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. 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. 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. Even the children, they go to join in the eating.

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. 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. 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. 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. They eat it there with the old men in the midmorning, then they start out to go spear water buffalo.
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. 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. 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. The rest, they take what is left over back to the village, it is taken to the house of the young woman.

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 because they do not eat it with the rice, they just distribute it.

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. Then they just sing and sing the ayyeng song until the evening.

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. 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. The next day in the midmorning, they go again to spear another water buffalo.

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. 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. 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. When the second speared water buffalo has been brought home, the men cut the meat into slices.

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. They just leave that thigh.

63. Also one other thigh and shank which they call the tebek, is not sliced up.

64. Then also there is one thigh and shank removed from the rest which is called dinol-ayan.

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. The men just sing ayyeng songs there until the evening.

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. What they say in inviting is, "Come to the simsim," because simsim is the name of the feasting on that evening, they distribute six double slices of cooked meat.

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. They take that dool food gift, and they cook it at the house of the young man, and they eat there.

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. After they have distributed what they brought, those three old men return to the house of the young woman.
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. When it is cooked they distribute them.

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. That is what they call the beginning of the kalon.

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. Those three old men, wherever they go, they (the children) keep on shouting their names.

79. Some of the children kick the old man who is walking behind the others.

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. Every time that the old men return, the children return with them.

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. 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. 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. When they have distributed it, those three old men again return to the house of the young woman.

86. The children go with them shouting, "Kiggawan!"
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. 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. When they arrive, they cook them and then distribute them.

90. When they have all received their shares, they again return to the house of the young woman.

91. This kalakag, a larger amount of meat is taken to the house of the young man.

92. 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.

93. They take them to the house of the young man, and cook them for distributing.

94. When they have all received their shares, they again return to the house of the young woman.

95. The first kalakag that they take, that is (called) the kalakag of the husband and wife.

96. The second kalakag, that is what they call the kalakag of the pond fields and the dry fields of the husband and wife.

97. 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.

98. So again the three old men set out to take it to the house of the young man.

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

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

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

107. 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.

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

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

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. This tenth time to return, this is what they call sotsodan, because they go to relate stories.
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. 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. After what they call the sodsodon 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. 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. 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. 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. After they have eaten, they take a return dool food gift to the house of the man, 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. That is what they call the agoman feast.

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. 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. 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. 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. 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.

130. Their share of cooked rice was put in a head basket, and taken to their ward houses, and the
shares of meat that were placed on top of the cooked rice.

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

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

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-
aloys 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,
omeyda 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-emasan, 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,
immanok ges nan la laki, 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 la laki, 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 alaen da 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* ceremony.

154. Ninsangbo nan babai, dey mawakas nan
insangbowan nan la laki 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 mam pay
ilangen, ay ke deng nan deeyda nabaal ay
nangalon si nan sin-asawa nan wada nan
maagtan, am-amad 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
omeyda 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 omey makiapoy, pay-
anda nan to pilida as sengetda saet nan esa ay
manok mo wad-ay, ngem mo maid nan watwat,
ay sinbotol ay watwat si botog, et maiyamonga
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
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, makaedyda 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 dowa 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 iwatwatda 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 mangisogkad 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 maisogkad 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 nasiyan ay nangney si nan paol ay napay-an si dotdot si nan teken ay pondag, dey tag-onendra nan deey linotoda ay manok ya nan watwat, et kedeng ay gagedenda sada iwatwat 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 from.
ligwatda ay somaal.

171. Nan watwatda, wasdin mangipaey si toplina as sawalena. to return to the village.

171. As for their meat, each puts into his *topil* basket what he left over.

172. Sinmaal dadi, dey palpalenda ges nan walo wenno simpolo 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. Nan watwatda, wasdin mangipaey si topilna as sawalena. 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 iwatwatda, 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 paeyeya 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 kapya ay kapyanda. 178. This *kalon* ceremony has a ritual prayer which they say.

179. Actuall 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 kapya 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 aloyes nan babai, ostu ay ome y wada kannay nan eneyda ay giniyagna ay makan, ay gawatda mangan, pay-anda nan giyag si makan ya nan doyos 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 kowan 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-onas as san laponas. 184. These unmarried women who are the companions of that young woman who went ahead
mailogiyán, 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 tekład, which is when they disperse.

185. Olay nan deeyda amam-a ay tolo ay makikalon as nan sin-asawa, wad-ay ges nan maeney 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

1 The term kedag refers to killing a water buffalo by felling it with spears and then cutting its throat.
2 A large, covered basket, typically used for carrying cooked rice to the fields for lunch.
3 That is, the meat on the thigh of a pig's back legs.
4 A kind of elaborately woven style of blanket or skirt having a black pattern on a red base, and having white central stripes.
5 They listen for calls of the idew 'omen bird', a small reddish bird having a fantail.
6 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.
7 Also: sinikaw.
8 Kilaw 'to eat meat raw'
9 The term refers to the sound made when noisily sipping hot broth from a bowl.
10 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).