

GUINA-ANG BONTOK PUBLISHED TEXTS

The *Karon* Wedding Ceremonies (Text C10)

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| 1. Nan karon ay na-ay, siya nan lapon si porat nan in-asawa. | 1. This <i>karon</i> ceremony, it is the beginning of the living together of a husband and wife. |
| 2. Ngem nan mafalin ay makaron nan che-eycha kakachangyan. | 2. But it is only the rich who are able to have a <i>karon</i> ceremony. |
| 3. Achi aped makaron am-in nan ipokhaw ay in-asawa tay nan na-ay, chowa ay nowang nan makchag. ¹ | 3. Not everybody who marries can have a <i>karon</i> ceremony for this reason, two water buffalo are killed. |
| 4. Nan lapon nan karon, mo ma-id watwat, insangfo ona nan kan-anak si nan fafa-i. | 4. In the beginning of the <i>karon</i> , if there is no meat, the parents of the young woman first have a <i>sangfo</i> daytime pig sacrifice. |
| 5. Ngem mo wad-ay ed-edcha ay watwat ay ninkhakhon nan aman nan fafa-i, oray ad-i insangfo. | 5. But if there is much meat that has been put away by the father of the young woman, he need not have a <i>sangfo</i> pig sacrifice. |
| 6. Paymo ma-id watwat, ay akit nan wad-ay, masapor ay insangfo. | 6. Or if there is no meat, or there is just a little, it will be necessary for him to have a <i>sangbo</i> . |
| 7. Mo insangfo nan fafa-i, mayomyom nan amam-a, et khertencha nan fotogna. | 7. If the young woman has a <i>sangfo</i> , the old men gather, and they kill her pig. |
| 8. Nan che-ey sangfowena, achi ilangen nan amam-a, ay apedcha asin, ay fotlencha et filangenchana chowan poro ay ekep. | 8. The pig that they kill for the <i>sangfo</i> , the old men do not distribute the fresh meat, they just salt it, they cut it into slices and count twenty double slices. |
| 9. Nakha-eb nan chowan poro ay ekep, sachat filangen khes nan ninkhakhakhon nan kan-afong ay watwat si ma-iyamay. | 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. Filangenchá ya wad-ay sinporo as ma-iyib-a as nan che-ey chowan poro, ta ma-among ya toron poro, kecheng 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. Achi pay mo omanay ay toron poro, asinancha nan che-ey kafotfotor, et ikhakhocha ta awni esacha ilokhi. 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 *karon*).
12. Na-ikhakho pan chi, et mara-angan si toron arkhe w mo achi ma-ed-edcha ay arkhe w, sachá pan khes mayomyom nan amam-a as afong nan fafa-i, ay nan che-eycha toro ay amam-a ay mafa-ar ya nan che-eycha tapin nan amam-a, et okatencha nan enem ekep, et lo-towencha. 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 them.
13. Naroto, sachat aran et iwatwatcha. 13. After it is cooked, then they get them and distribute them.
14. Nakawatwatancha, ara-enchá khes nan enem ekep, et ipa-eycha as nan akob. 14. When they have each received their share, they again get six double slices, and they put them in an *akob*² basket.
15. Arancha khes nan enem ekep, et ipa-eycha as nan choyyasan, sa-et akhes nan sin-ekép ay kanancha en teklingna et ipa-eycha 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*,³ and put them with the rest in the *akob* basket.
16. Narpas pan ay na-ipa-ey chachi ya ara-enchá nan ewes ay pinagpakhan ya nan tarowan ay khameng. 16. After they have put those things they get a *pinagpakhan*⁴ style blanket and a talowan wine jar.
17. Sachá pan arañet, e-egnan nan esa ay am-ama ay nan che-ey ap-a-pocha ay toro nan pinagpakhan ya nan khameng, sa e-egnan nan esa nan akob ay kakad-an nan watwat, sa-et aran nan esa kayet ay am-ama nan che-ey choyyasan ay na-ipay-an kayet nan watwat. 17. Then they go ahead with it, the man who is the oldest of those three old men holds the *pinagpakhan* 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. Kecheng pan ay maforegcha chi 18. Then these three old men follow each

nan toro ay amam-a et mangon-ona, nan mange-egnan si nan pinagpakhan ya khameng, et omon-onod nan che-eycha chowa ay ib-ana ay nange-egnan si nan choyyasan ya nan akob et omeycha as afong nan laraki.

19. Omchancha as chi, isa-adcha nan akob, choyyasan ya nan khameng et arancha nan ewes ay nan che-ey pinagpakhan et e-egnan kayet nan che-ey ap-apocha ta chomakar ay omey si nan ab-afongan ay laychencha ay o-ogkhayan et apedcha pomatong et engkhana ay ma-amfattang, sach a omey kasin as afong nan laraki ay ominom.

20. Che-ey pan ay maschem, ya apedcha omiyan inkofob engkhana ay nawi-it, oray as afong nan fafa-i, wad-ay kayet nan amam-a ay omiyan.

21. Mawi-it pan, wacha nan omey ay amam-a et ib-a-ancha nan che-eycha ninkofob, et ilinascha nan che-ey na-eney ay watwat si afong nan laraki ay lotowencha, sach a iwatwat, sach a pan mangayyeng.

22. Narpascha ay ninwatwat, sa pan aran nan che-eycha amam-a ay toro ay mafa-ar nan che-eycha akoncha, ay khameng, ewes ay pinagpakhan, ya nan choyyasan ya akob, et iya-widcha as afong nan fafa-i.

23. Siyang na nan mangegnan si nan inegnana as san nangnayancha as afong nan laraki.

24. Omeycha as afong nan fafa-i et ilinascha khes nan linoton nan kan-anak si fafa-i et apedcha mangan sid-i, sach a koma-an.

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. When they reach there, they put down the basket, the meat tray and the wine jar and they get the blanket of *pinagpkhgan* 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. 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,⁵ 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. 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, *pinagpakhan* blanket, the meat tray and *akob* basket, and they take them back to the house of the young woman.

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

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.

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| 25. Nan che-ey mangiyawichan nan amam-a as nan akoncha ay kanan-cha, ay khameng, ya nan akob, ya choyyasan, siya nan omayan nan aroyos nan laraki ay khomatin. | 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 <i>khatin</i> gift. |
| 26. Omey omaras toro ay pinasek nan che-ey aroyos nan laraki ay pangatorna, et fetkencha 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. Eneya chi, apedna isa-ad, sa kasin koma-an ay omawid si nan ab-afongan. | 27. He takes them there, just puts them down, then leaves again to return to the ward house. |
| 28. Mawakas, chey in-akhom nan laraki, ay inlotochas makan ya nan watwat si nowang ay sinporon ekep, et siya chi nan eneycha nan cho-or as afong nan fafa-i, 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 <i>cho-or</i> ⁶ food gifts to the house of the young woman, rice and meat. |
| 29. Siya nan inakhoman nan laraki nan omayan nan fabfafa-i ay sin-a-roys ay khomatin si afong nan laraki. | 29. It is when the young man is feasting that the young woman and her helper take <i>khatin</i> gifts to the house of the young man. |
| 30. Marpocha as afong nan fafa-i, et pay-enchana nan tat-araka as makan, achi mapno ay nan kofet nan tat-araka ya-angkhay nan mapay-an, sa-et ma-foreg ay chowa ay omei. | 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. Omchanchas afong nan laraki, et egwarcha nan che-ey makan, sacha pomatong et makiwatwacha. | 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. Mawatwatanha, ay inwaragcha nan makan, sacha aped isa-ad ay chowa nan watwatchas nan khiyag ay tinongkoyanha, sacha kasin koma-an ay omawid as afong nan fafa-i, et siya nan mangananha. | 32. After they have received their meat share, and distributed the cooked rice, the two of them just put their meat shares onto a <i>khiyag</i> 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 narpascha ay nangan, mo wacha nan i omara as pakhey si fayowencha, et wa nan omey ay mangib-a an chicha ay makifayo as afong nan fafa-i.

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. Oray nan as afong nan laraki, wad-ay khes nan encha aran ay pakhey ay fayowencha, et wad-aycha khes nan omey ay mamachang an chicha ay infayo.

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-akhoman nan laraki, as nan wi-it, in-akhom khes nan fafa-i, et sinporon ekep khes ay watwat si nowang nan lotowencha ay watwat nan omey maki-akhom.

35. The day following the feasting of the man, 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. Nan na-ay in-akhoman nan fafa-i, omeycha nan sin-aroyos ay larraraki ay mangara as nan kintong ya nan finkhew, et eneycha as afong nan fafa-i.

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

37. Eneycha khes nan ka-ew ya nan finkhew et isa-adcha, sacha khes sad-en nan inwatwatancha, et apedcha khes chawaten nan watwatcha, sachat aped ipa-ey si nan khiyag ay napayachan nan makan, sachat khes koma-an.

37. They take the wood and the *finkhew* 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 *khiyag* plates that have been set out with cooked rice on them, then they leave.

38. Maschem si nan nin-akhoman nan fafa-i, inmanokcha as afong nan fafa-i, et lotowencha nan sinporon ekep ay watwat si nowang, sa-et nan esa ay manok ya nan linotocha 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. Marpascha ay mangan, eneycha nan cho-or as afong nan laraki, ay watwat ay toron ekep ya nan makan ay ma-ipa-ey si nan tarka.

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

40. Mawi-it, encha iyayag nan che-ey inneycha ay cho-or as afong nan laraki et omey nan che-eycha akhicha ay mangan.
40. The next morning, the ones who had taken a *cho-or* gift to the house of the young man go to call their relatives to go to eat.
41. Oray ongong-a, omeycha ay makikan.
41. Even the children, they go to join in the eating.
42. Maschem, inmanokcha as afong nan laraki et lotowencha khes nan sinporon ekep ay watwat si nowang, sa-et nan esa ay manok ay parpar-encha, ya wad-ay khes nan makan ay linotocha.
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. Omeycha khes nan sin-aroyos ay fabfafa-i, et eneycha khes nan ma-ipa-ey si nan tat-araka ay makan, ay makimanok.
43. The young woman and her helper also go, and they also take some cooked rice that they put in a head basket, to join in the chicken sacrifice.
44. Marpascha akhes ay mangan, ma-eney nan cho-or as afong nan fafa-i, ay makan ay tarka nan maipay-ana, ya nan watwat ay toron ekep.
44. After they have eaten, *cho-or* food gifts are taken to the house of the young woman, cooked rice that is put into a head basket and three double slices of cooked meat.
45. Mawi-it si nan ninmanokan nan laraki, ad-icha iyayag nan che-ey cho-or as afong nan fafa-i as nan ongong-a, ay siya cha nan kanen nan che-eycha maligwat ay i inkechag.
45. On the morning following the holding of the chicken sacrifice of the man, they do not invite the children to eat of the *cho-or* 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. Mangancha chi as nan amam-a as nan ag-akhew, sacha pan maligwat ay omey mangchag 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. Pinateycha nan nowang, et watingen nan che-eycha ipokhaw ay i nakikchag nan ib-ana, chey nan fakhang siya nan isa-archa as afong nan laraki, et nan che-eycha mangisa-ar sid-i, mo ma-id inarachad i-ilit si watingcha, mafalin ay khekhechencha nan che-ey fakhang, et omarachas sinfobtor si kowacha.
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 oro ya nan epat ay siki ya nan che-eycha ib-an nan awakna ay achi mawating, siya nan isa-archa as afong nan fafa-i. 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 che-eycha eg angsan ay ipokhaw ay na-iyafat ay makiwating, waschin isa-arna as afongna 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, isa-archa nan che-eycha nasawar, ay ma-eney si afong nan fafa-i. 50. The rest, they take what is left over back to the village, it is taken to the house of the young woman.
51. Soma-archa nan nangisa-ar si nan ma-isa-ar as afong nan fafa-i, chey lo-towencha nan kinikhaw⁷ nan nowang et apedcha iwattwat, et siya nan kanancha en kilaw tay achicha isicha as nan makan, ay apedcha mampay iwattwat. 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*⁸ because they do not eat it with the rice, they just distribute it.
52. Narpas nan kilaw, isog-edcha nan sangchar ay makan, sa-et nan watwat ay ilinascha ay maroto khes. 52. After the *kilaw* (distribution), they put on the fire a vat of rice, and also the meat that they divide up to be cooked also.
53. Kecheng pan ay ig apedcha in-ayye-ayyeng et engkhana ay maschem. 53. Then they just sing and sing the *ayyeng* song until the evening.
54. Maschem khes, wacha nan ma-isog-ed ay esa ay sangchar, ay siya nan mangisidsicha-ancha as nan chowa ay kawer ay ilinlinascha as nan mampay maschem, tay wa nan omiyan sid-i engkhana 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-ayyengcha kayet nan che-eycha omiyan, et mo mabraycha as nan ayyeng, as ya-angkhay si og-okhochencha, ta marmar-osan nan lafi. 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 akhes si nan ag-akhew, ay kecheng pan ay omeycha khes ay mangchag si nan esa ay nowang. 56. The next day in the midmorning, they go again to spear another water buffalo.

57. Siya kayet nan ikamancha nan ninkamancha as nan esa ay nangon-ona ay kinchagcha, ay minwating, ay nan fakhang, siya nan eneycha as afong nan laraki. 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 eneycha as afong nan fafa-i, siya met la-eng ay kaneg nan ninsa-archas san lapon si nakchag. 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 khes tew-a oron nan nowang si nan ma-isa-arana, sobrakencha nan po-on nan sakkhodna, esacha pan isabrot as losongan et ma-ikakakhang. 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. Sinma-ar chi nan ma-ikadwa ay makchag, kecheng ay fotlen nan amam-a. 60. When the second speared water buffalo has been brought home, the men cut the meat into slices.
61. Fotlencha et achi mabtor nan esa ay orpo ay kowan nan che-eycha sin-asawa ya nan che-eycha arroyoscha, ay esa ay laraki ya nan fabfafa-i ay epatcha paymo enemcha, tay ma-ayakhan nan che-eycha pangfeg nan fafa-i as san maseyseypancha as pangis ay nakhab-an nan onga, mo way anakcha. 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. Apedcha taynan chi nan orpo. 62. They just leave that thigh.
63. Nan akhes esa ay lapa ay kanancha en tefek, achi akhes mabtor. 63. Also one other thigh and shank which they call the *tefek*, is not sliced up.
64. Sa-et khes nan esa ay lapa ay naka-anan ay kanancha en chinor-ayan. 64. Then also there is one thigh and shank removed from the rest, which is called *chinor-ayan*.
65. Achi pay nan che-ey pay tefek ay lapa, ya nan chinor-ayan ay lapa khes ay naka-anan, eneycha as afong nan laraki. 65. Now this *tefek* thigh, and the *chinor-ayan* thigh which had been removed from the rest of the meat, they take to the house of the young man.
66. Apedcha khes in-ay-ayyeng nan 66. The men just sing *ayyeng* songs there

amam-a as chi et engkhana ay until the evening.
maschem.

67. Sechemna, omey nan mamagkhit 67. In the early evening, the unmarried
ay aroyos nan fafa-i ay in-ayag si nan women who are helpers of the young
ka-afoafong ya nan ab-afongan. woman go to invite people from many
houses and the ward house.

68. Kanancha ay in-ayag en, "Akayos 68. What they say in inviting is, "Come to
simsim," tay simsim nan ngachan nan the *simsim*," because *simsim*⁹ is the name
che-ey manganancha as nan che-ey of the feasting on that evening, they dis-
sechemna, enem ekep nan iwat- tribute six double slices of cooked meat.
watcha.

69. Marpascha ay mangan si nan 69. After they have eaten at the *simsim*
simsim, iligwat nan che-eycha toro ay feast, those three men who are holding the
amam-a ay mangaron si nan sin-a- *karon* for the husband and wife take six
sawa nan cho-or ay enem khes ekep more double slices of meat as a *cho-or*
si afong nan laraki. food gift to the house of the young man.

70. Eneycha chi nan che-ey cho-or, 70. They take that *cho-or* food gift, and
lotowench as afong nan laraki, et they cook it at the house of the young
mangancha as chi. man, and they eat there.

71. Angsan khes nan ipokhaw as 71. There are also many people waiting at
afong nan laraki ay maman-ed si nan the house of the young man for those
eney nan che-eycha toroy amam-a ay three old men to bring the meat from the
ilpochas afong nan fafa-i ay watwat. house of the young woman.

72. Ninwatwatcha nan che-ey in- 72. After they have distributed what they
neycha, kasin omawid nan che-eycha brought, those three old men return to the
toro ay amam-a as afong nan fafa-i. house of the young woman.

73. Omchancha as afong nan fafa-i, 73. When they arrive at the house of the
chey okatencha nan toron ekep et young woman, they take out three double
itob-ongcha. slices of meat and place them in water.

74. Maroto iwatwatcha. 74. When it is cooked they distribute
them.

75. Marpas, ipa-eycha nan toron ekep 75. After that, they put three double slices
si nan esa ay choyyasan, sa pan khes of meat onto a wooden meat tray, then
iligwat nan che-eycha kayet toro ay again those three old men take them to the
amam-a ay mangney si afong nan house of the young man.
laraki.

76. Siya chi nan kanancha en lokhin 76. That is what they call the beginning of

nan karonan.

the *karon*.

77. Siya tew-a chi nan in-aw-awichan nan che-eycha toro ay amam-a nan omon-onochan nan ka-ongo-ongong-a ay inkigkikhawan ay apedcha ifog-fokhaw nan kikhawan.

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) *kikhawan*, that is they just keep on shouting the (word) *kikhawan*.

78. Mo nan che-eycha toro ay amam-a, nan igcha ay-ay-ayan, ay mangifogfokhaw si nan ngachancha.

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

79. Wacha nan tapin nan ongong-a ay manek-ang si nan nangod-ochichi ay am-ama.

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

80. Mo faken, wa nan omey mangontor si nan watwat ay wachas nan choyyasan, isonga mo anoka natan-tanakcheg nan che-ey nangod-ochichi, ay mangsongsongyaw si nan e-egnana 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 maki-awid nan ongong-a an chicha.

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

82. Siyasiya et engkhana ay nabray nan ongong-a, ay maseypancha ya omeycha maseyep, esa kecheng nan che-eycha toro 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 achi kabkabray nan anan-ak ay makaka-ey, mafalin ay engkhana ay marpas nan in-awichan nan amam-a, esacha 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. Eneycha chi nan lokhin si karonan, lotowencha khes si afong nan laraki, et iwatwat nan che-eycha ipokhaw ay wad-ay sid-i as afong nan laraki.

84. When they have taken (the meat called) the beginning of the *karon*, 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. Ninwatwatcha chi, chey kasin omawid nan che-eycha toro ay amam-a as afong nan fafa-i.

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

86. Maka-eycha kayet mampay nan anan-ak ay inkigkikhawan. 86. The children go with them shouting, "*Kikhawan!*".
87. Omchancha as afong nan fafa-i, chey itob-ongcha khes nan enem ekep, ay iwawwat khes 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. Makawatwatancha, arancha kayet nan toron ekep, ipa-eycha as nan esa ay choyyasan, nan toron khes ekep ipa-eycha as nan esa khes ay choyyasan, sa pan khes iligwat nan che-eycha met la-eng toro ay amam-a, ay mangney si afong kayet nan laraki. 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. Omchancha, lotowencha kayet sachawwat. 89. When they arrive, they cook them and then distribute them.
90. Makawatwatancha, kasincha khes omawid si afong nan fafa-i. 90. When they have all received their shares, they again return to the house of the young woman.
91. Omawidcha pan ay ikap-at si in-awichancha, lokhiyancha nan karakag ay mangney si afong kayet nan laraki. 91. When they return on the fourth trip, they begin the *karakag* that they take once more to the house of the young man.
92. Nan karakag ay na-ay, ma-ed-edcha nan watwat ay eneycha as afong nan laraki. 92. This *karakag*, a larger amount of meat is taken to the house of the young man.
93. Aranchas afong nan fafa-i nan enem ekep et pay-enchas as nan esa ay choyyasan, nan enem ekep kayet ya ipa-eycha as nan esa ay choyyasan, et sinporon ekep ya chowam-in, et kasincha eney si afong nan laraki. 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. Eneycha khes si afong nan laraki, lotowencha kayet ay mangiwatwat. 94. They take them to the house of the young man, and cook them for distributing.
95. Nakawatwatancha, kasincha khes omawid si afong nan fafa-i. 95. When they have all received their shares, they again return to the house of

the young woman.

96. Nan che-ey inneycha ay lapon si karakag, siya nan karakag nan sin-asawa. 96. The first *karakag* that they take, that is (called) the *kalakag* of the husband and wife.
97. Ipidwa ay karakag, siya nan kancha en karakag si payew ya omacha ay sin-asawa. 97. The second *karakag*, that is what they call the *kalakag* of the pond fields and the dry fields of the husband and wife.
98. Et nan karakag si payew ya oma, enem ekep nan esa ay choyyasan ya enem ekep nan esa kayet ay choyyasan, achi pay sinporo ya chowa ay ekep am-in. 98. The *karakag* 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. Kecheng pan ay kasi khes iligwat nan che-eycha kayet toro ay amam-a ay mangney si afong nan laraki. 99. So again the three old men set out to take it to the house of the young man.
100. Eneycha khes, itob-ongcha kayet, sachawawatwat. 100. When they have taken it, they again put them in water (for cooking), and then distribute them.
101. Narpas ay ninwatwatcha, omawid chachi nan toro ay amam-a as afong nan fafa-i. 101. After they have distributed the meat, those three old men return to the house of the young woman.
102. Inmawid chachi, kecheng ay kasin khes ma-ilokhi nan enem ekep ya angkhay nan eneycha as afong nan laraki. 102. When they have returned, they start again with only six double slices to take to the house of the young man.
103. Achi pay toron ekep nan esa ay choyyasan ya toron ekep khes nan esa ay choyyasan, et iligwat kayet nan che-eycha toro ay amam-a ay mangney si afong nan laraki. 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. Eneycha khes chi, lotowencha et iwatwatcha, esacha khes kasi omawid si afong nan fafa-i. 104. They take them there, cook them and distribute them, then they again return to the house of the young woman.
105. Omchancha kayet si afong nan fafa-i, wad-ay khes nan lotowencha ay iwatwatcha, esacha khes kasi ipa-ey si nan esa ay choyyasan nan toron ekep 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

sa-et nan esa kayet ay choyyasan ay toron ekep, et enem ekep am-in, sa pan khes kasi eney nan che-eycha toroy amam-a ay mangney kasin si afong nan laraki et itob-ongcha kayet, sacha iwathwat.

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. Narpas khes, ya omawidcha nan che-eycha toroy amam-a as afong nan fafa-i.

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

107. Inmeycha as afong nan fafa-i, kasincha kayet itob-ong nan enem ekep et iwathwatcha, sacha kayet pay-an nan chowa ay choyyasan si sintotlo ay ekep ay mangney kasin si afong nan laraki et iwathwatcha khes chi, sacha kasi omawid si afong nan fafa-i.

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. Inomchancha as afong nan fafa-i, chey siya chi nan ikasiyam si in-awichancha.

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

109. Nan na-ay ikasiyam ay in-awichancha siya nan takhatag si oro, ay takhatakhenchana nan oron si nowang, tay inlinascha, et lotowenchana nan khedwana et ilinaschas chi.

109. This ninth trip is (called) the *takhatag* 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. Sa-et pan khes aran nan che-eycha toro ay amam-a nan khedwan nan chey oro, et eneycha as afong nan laraki as ilinascha khes 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. Marpas khes chi, kasi omawid nan che-eycha toro ay amam-a as afong nan fafa-i.

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

112. Inmawid pan chachi nan amam-a ay nangney si nan khedwan nan oro, ya kasincha khes aran nan enem ekep et eneycha as afong nan laraki, et siya chi nan ikaporos awid nan che-eycha toro 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 na-ay ikaporo ay omawichancha, siya nan kanancha en sodsochan tay omeycha ay insodsod. 113. This tenth time to return, this is what they call *sodsochan*, because they go to relate stories.
114. Omeycha et ifakhan nan aman nan laraki nan payew ay kanancha en fatog nan khameng, ya nan payew ay tomabrakan nan che-ey nowang ay nakchag. 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 che-eycha ay payew, siya chachi nan payew nan che-ey laraki ay nakaron, tawidna an amana. 115. But these pond fields, these are the fields of the young man for whom the *karon* is being performed, they are his inheritance from his father.
116. Narpas ay na-eney nan che-ey kanancha en sodsochan, chey wacha pan nan esa ay am-ama ay mangney si nan toron fotor as afong nan laraki, et siya chi nan kanancha en kowan nan tomaro. 116. After what they call the *sodsochan* 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 *tomaro*.
117. Eney nan che-ey am-ama chi et aped isa-ad si afong ay mangisabrot, et ogkhay sid-i engkhana ay mawakas, sana i aran ay mangney si afongna, tay kowana chi. 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, wacha nan itob-ongcha as afong nan laraki ay enem ekep ay ilinascha et mangancha as chi. 118. The next day, there are six more double slices that are placed in water (and cooked) at the house of the young man that are divided out and they eat there.
119. Eneycha nan toron ekep ay cho-or si afong nan fafa-i, et mangan-cha as afong nan fafa-i. 119. They take three double slices as a *cho-or* gift to the house of the young woman, and eat at the house of the young woman.
120. Narpascha ay nangan, eneycha khes nan cho-or ay mangiyawid as afong nan laraki et mangancha kasin, ay kanancha nan che-ey cho-or ay narpos afong nan fafa-i, et ipidwa chi as manganan nan ipokhaw as afong nan laraki as nan che-ey ay arkhehew. 120. After they have eaten, they take a return *cho-or* 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 kanancha en akho- 121. That is what they call the *akhoman*

man.

feast.

122. Narpas ay nangancha as nan cho-or as afong nan laraki, chey fotlencha nan che-ey eneycha ay tefek ay esa ay lapa, ya nan naka-anan ay lapa khes, ay kanancha en chinor-ayan, et egwarcha as nan che-eycha inin-a, ya oray nan amam-a ay wad-ay sid-i nan sinfofobtor.

122. After they have eaten of the *cho-or* 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 *chinor-ayan*, they give one slice each to the old women, and even the old men who are there.

123. Ngem wacha nan achi ma-agtan sid-i, oray wad-ay sid-is nan mangiwarasancha.

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-i-am-in nan nin-aw-awichan nan amam-a ay che-eycha toro ay nafa-ar ay mangaron si nan in-asawa, mangaporocho, tay nan laponay ay mamitlo sintotlon ekep nan esa ay choyyasan.

124. The total number of return visits made by those three old men who are the messengers and the performers of the *karon* for the husband and wife, they are ten, because on the first three trips there are three double slices on each meat tray.

125. Chey nan ikap-at ya ikalima, sinporo ya chowan ekep nan eneycha, et sin-en-em ekep nan esa ay choyyasan, sa-et nan sin-ekap ay kanancha en tekling ay ma-ed-edcha nan fotorcha, ay ikakapito ay ekep si nan choyyasan ay esa.

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 that they call the *tekling*, which they had cut in larger portions, they add as the seventh double slice to one of the trays.

126. Sa-et nan ikan-em, ikapito ya ikawaro, ay sintotlon ekep nan esa ay choyyasan, et ene-enem ekep chi.

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

127. Sa pan nan ikasiyam ay manakhatakhancha as nan oro, sa-et nan ikaporo ay kanancha en sodsochan.

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

128. Ya nan na-ay mangaporowancha ay in-awid, maki-aw-awid nan ongong-a ay inkighawan, ngem cha-an ya mabray nan ongong-a, isonga khawis mo maki-awidcha as nan mangarma.

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

129. Achi pay mafalin ay sokod ta-

129. So it can (continue) until the roosters

ran-o, esa marpas insobsobliyan nan che-eycha toro ay amam-a as nan afong nan fafa-i ya as afong nan laraki, et achicha maseyep khes sid-i ay lafi.

130. Narpas san nangigwarancha as san kowan nan inin-a, ay san chowa ay lapa ay naka-anan, nan esa ay kanancha en tefek ya chinor-ayan, omey nan che-ey ap-apocha ay toro ay amam-a ay nafa-ar et ena aran as afong nan fafa-i nan watwat ay toro ay ene-enem ekep, et sin-poro ya waro ay ekep am-in, ya nan teklingna ay sin-ekep, et ikaporo ya siyam ay ekep, et eneyna as afongna.

131. Inneyna chi as afongna, et omey echanan nan chowa ay ib-ana, et siya nan manatakhancha.

132. Sin-en-emcha ekep ay toro sa-et nan lotowencha ay toron ekep ya nan sin-ekep ay tekling nan kowacha, et iwatwatcha as chi ay toro sacha mangan, esa cha pan waschin mangney si chatagna as afongna.

133. Wacha khes nan sod-ong nan che-ey nowang ay inaracha as san ninkechakhancha ay kowan nan che-eycha amam-a ay toro, et siya khes chi nan kaneg labfocha ay mafa-ar si nan karon.

134. Ya ma-iyib-a nan che-ey makan ay khawatcha inloto as makan ay mangancha as afong nan fafa-i ya oray as afong nan laraki.

135. Ma-eney nan kowacha ay makan ay ma-ipa-ey si nan taraka, et ma-eney si ka-ab-afongancha, sa-et nan watwat ay ma-iyos-osen si nan makan.

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 *tefek* and (the other) *chinor-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 *karon* 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 shares of meat that were placed on top of the cooked rice.

136. Nan akhes fabfafa-i ay aroyos nan fafa-i ya nan aroyos nan laraki ay esa ay laraki, arancha as nan maschem si nan mawaksan nan kigkhawan nan kowacha, ay esa ay orpon si nowang, et eneycha as efegcha ay mamtor et chatakhencha ay fabfafa-i.

137. Ma-itapi nan che-ey fafa-i ay nakaron, ya nan chowa ay laraki ay sin-aroyos.

138. Mo akitcha, wad-ay sin-ek-epcha, ngem mo angsancha, wad-ay sinfobtorcha ya angkhay.

139. Nan mamtoroncha as chi, wa nan sawarencha ay lotowencha, et siya chi nan mangob-ofan nan che-eycha fabfafa-i as sin-i-iting as lotowencha as chi, tay omiyancha as nan che-ey pangis engkhana ay mawakas, esacha pan iwattwat, ya khowachencha nan makan, et pay-ancha nan sintataraka.

140. Kecheng ay narpas ay nachatag nan makan, chey waschin mangaras watwatna ya chatagna ay watwat ay cha-an maroto ya nan makan, sacha pan eney si nan ka-ab-afongana.

141. Kecheng chi as nan ma-a-amongan nan che-eycha sin-a-aroyos ay mamagkhith ya fafarro, ya siya chi nan tetekracha ay kanancha, ay masisiyanancha.

142. Ngem nan che-eycha laraki ay sin-aroyos, itotorey ay infob-oreg, ay encha inchonchono as kowan nan che-ey laraki ay nakaron, ngem so-ma-archa mangancha as afong nan

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 *karon* performed can join them, as well as the two men that is the young man (who is having the *karon* 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 *tetekra* '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 *karon*, but when they return home they eat at the house of

- laraki, sachá eney nan khiniyag nan che-ey aroyosna as afongcha. the young man, then they take what was put into the rice plate of the helper to his house.
143. Siya chi nan iki-ikkancha et engkhana ay marpas nan ani, mo faken nan faliling, esacha pan insiyan ay omey chadlo nan che-ey aroyosna as afongcha. 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 akhes fafa-i ya nan che-ey aroyosna ay esa ay fafa-i, infob-oregcha ay kaneg nan larraraki. 144. Also the young woman and her one helper who is a woman, they accompany each other like the men (did).
145. Achi pay mo in-ani nan laraki, maka-ey nan sin-aroyos ay fabfafa-i. 145. So when the young man goes to harvest, the young woman and her helper can go with them.
146. Mo khes in-ani nan fafa-i, maka-ey nan sin-aroyos ay larraraki. 146. Also when the young woman goes to harvest, the young man and his helper can go with them.
147. Siyasiya engkhana ay marpas nan ani. 147. This is what is continually done until the end of harvest.
148. Ngem nan che-eycha amam-a ay toro, as san mawaksan nan nana-takhancha as nan kowacha, omeycha 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. Chey maschem si nan encha nin-emsan, siya nan minlotowancha as nan oro as afong nan fafa-i et siya chi nan kanancha khes 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. Mayomyomcha as chi nan ipokhaw ay makiwatwat. 150. The people gather there to join in the meat distribution.
151. Osto khes ay mawakas si nan maschem, inmanok khes nan laraki, et mayomyom khes nan ipokhaw 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 152. The day following the chicken sacri-

- laraki, siya nan insangfowan nan fafa-i. fice of the man, that is when the young woman has a daytime pig sacrifice.
153. Nan che-ey sangfowena, achi ilangen nan amam-a ay ma-asinan akhes, tay as ara-enchā ay i mangi-yapoy. 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*¹⁰ ceremony.
154. Ninsangfo nan fafa-i, chey mawakas nan insangfowan nan laraki khes. 154. After the young woman has had a pig sacrifice, on the following day the young man also has a pig sacrifice.
155. Nan che-ey sangfowencha, achicha mampay ilangen, ay kecheng nan che-eycha nafa-ar ay nangaron si nan sin-asawa nan wacha nan ma-agtan, am-amed nan che-ey ap-apocha, ay siya nan ma-agtan. 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 *karon* are the ones to receive any, especially their leader, he is given meat.
156. Kecheng ay mo way ka-at ay arkhew nan mara-angan nan ninsangfowancha, chey encha pan was-wasen nan che-eycha akhicha ya nan che-eycha ib-acha ay kan-a-apoyan si nan encha omapoyan, tay omeycha 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. Achi pay nan che-eycha omey maki-apoy, pay-ancha nan topilcha as sengetcha sa-et nan esa ay manok mo wad-ay, ngem mo ma-id nan watwat, ay sinfotor ay watwat si fotog, et ma-iyamongcha as afong nan che-ey fafa-i ay maligwatancha. 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. Nayomyomcha, chey filangenchā nan manok mo ed-edcha, awitenchā nan waro wenno sinporo sa-et nan watwat ay way ka-at ay ekep, et eneycha as nan filig ay a-apoyan. 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. Oray nan ongong-a, ay laraki ya fafa-i, maka-eycha ay maki-apoy. 159. Even the children, boys and girls, they can go to join in the *apoy* ceremony.

160. Wad-ay khes met la-eng nan taynancha ay sinporo mo faken sinporo ya chowa ay manok sa-et khes nan watwat ay wad-ay ka-at ay ekep as afong nan che-ey fafa-i ay as echanancha as soma-arancha 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 that they will come back to when they come home from holding the *apoy*.
161. Omchancha ad as chis a-apoyan, chey okatencha nan che-ey ib-an nan watwat, nan che-eycha kopkop ay faken fekhas, et idnetcha nan apoy esacha pan tebken chachi nan watwat et chawisencha. 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. Ma-id infadfachoy sid-i, ay apedcha papatong. 162. Nobody wanders around there, they just sit down.
163. Narpas ay nachawis, chey iwatwacha et mangancha. 163. After the meat is cooked, they distribute it and eat.
164. Kecheng ay marpascha ay mangan, wacha nan omey omara as pa-or ay matakho, sa-et parparencha nan manok. 164. After they have finished eating, someone goes to get green reeds, and then they kill the chickens.
165. Ka-anencha nan che-eycha payak nan manok, et sokkhachancha nan che-eycha pa-or ay encha inara as nan che-eycha chotchot 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. Narpas ay nasokkhachan chachi, mafalin ay wa nan infadfachoy. 166. After those (reeds) have been stuck into the ground, people can walk around.
167. Kecheng ay aran nan che-eycha fafarro pay mo nan amam-a, et masisyancha ay mangisokkhad si nan teken ay filig ay ponchag, ay inmog-ogkhayan nan nowangcha ad solit ya oray 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. Wacha met la-eng nan taynancha ay ma-isokkhod si nan che-ey ay a-apoyan. 168. There are some that they leave stuck in the ground at that place where *apoy* ceremonies are held.
169. Omawid chachi nan nasisyan ay nangney si nan pa-or ay napay-an si 169. When those people who had dispersed to take the reeds with feathers on

chotchot si nan teken ay ponchag, chey tag-ongencha nan che-ey lino-tocha ay manok ya nan watwat, et kecheng ay khekhechencha sacha iwatwat ya kasincha mangan.

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. Narpas ay nangancha, kecheng ay maligwatcha ay soma-ar.

170. When they have finished eating, they start out to return to the village.

171. Nan watwatcha, waschin mangipa-ey si topilna as sawarena.

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

172. Sinma-ar chachi, chey parparencha khes nan waro wenno sinporo mo faken sorok ay manok et lotowencha.

172. When they have returned home, they kill the eight or ten if not more chickens and cook them.

173. Sachat aran nan watwat, et iyib-acha ay minloto.

173. Then they get the meat, and add it to what is cooking.

174. Naroto chi, kecheng pan ay khekhechencha et filangencha nan afong ay nayomyom, ya nan ad-i naka-ey, et omakhodcha khes si nan pa-or as tefek et tebkencha nan ib-ana ay as iwarascha an cha-icha 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 masawar, siya nan iwatwat-cha, esacha pan mangan.

175. What is left over, that is what they distribute, then they eat.

176. Marpas ay mangancha, kasincha egwar nan tefek nan che-eycha ipokhaw ay mayomyom, ya pa-eneycha nan kowan nan che-ey cha achi naka-ey, ngem wad-ay inneycha 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. Mangapyacha ona, esacha mangangan.

177. They say a ritual prayer first, then they eat.

178. Nan na-ay karon wacha nan kapya ay kapya-ench.

178. This *karon* ceremony has a ritual prayer that they say.

179. Magtek tay nan mangapya-ancha kecheng nan soma-arancha ay i nin-kechag 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 chi nan mangapya-ancha as nan kapya ay kitib ya fegwew ay in-so-opencha. 180. That is when they repeat the *kitib* ritual prayer and the *fegwew* (prayer) that they add to it.
181. Nan khes aroyos nan fafa-i, osto ay omey wacha kannay nan eneycha ay khiniyagna ay makan, ay kha-watcha mangan, pay-ancha nan khi-yag si makan ya nan choyos lem-chang, et eneyna as afongcha. 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 *choyo* wooden soup bowl, and she takes it to her house.
182. Ngem nan che-ey inlotowancha as nan sangchar ay manganan nan ipokhaw ay mayomyom sid-i, tarka nan pay-ancha as nan makan, ay eneyna as afongcha. 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. Oray nan laraki ay nangaroyos si nan makaron, wacha nan kowana ay kaneg met la-eng ay makan, ya nan che-eycha ib-ana ay mamagkhit, siya akhes kayet. 183. Even the man who is the helper of the one having the *karon*, he has cooked rice given to him as well, and those unmarried women companions of hers, even they also.
184. Nan na-aycha mamagkhit ay ib-an nan che-ey esa ay magmagkhit ay nangon-ona as san lapona ma-ilokhiyan, nan che-ey ona soma-a-ran nan lapon si makchag, esacha chicha i ayakhan, et engkhana ay te-tekracha ay masisyancha. 184. These unmarried women who are the companions of that young woman who went ahead 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 *tekrad*, which is when they disperse.
185. Oray nan che-eycha amam-a ay toro ay makikaron as nan sin-asawa, wad-ay khes nan ma-eney ay makan si nan ka-ab-afongancha. 185. Even those three old men who shared in performing the *karon* of the husband and wife, cooked rice is taken to their houses.

NOTES

¹ The term *kechag* 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 *ichew* 'omen bird', a small reddish bird having a fantail.

⁶ The term *cho-or* 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 C04).