

GUINA-ANG BONTOK PUBLISHED TEXTS

The *Chono* Marriage Ceremonies¹ (Text C11)

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| 1. Ma-ipangkhep si nan chono. | 1. About the <i>chono</i> ceremony. |
| 2. Inte-erchas ke-eng, et ma-iwed insik-sikchod as nan ib-ana ay ipokhaw, tay panyew. | 2. They have the <i>ke-eng</i> ceremonial holiday, and nobody touches another person, because it is forbidden. |
| 3. Mo sino nan pomango, siya nan malig-watan nan amam-a, sachat omey as Chatar ay intachek. | 3. Whoever is the leader, that is the place that the old men start out from, they go to Chatar to beat the gongs. |
| 4. Mo sino nan chomno, encha maniwag nan amam-a, engkhana ay marpas nan masiwakhan. | 4. Whoever is performing the <i>chono</i> ceremony, the old men go and perform the <i>siwag</i> ceremony (at their place), until the end of the <i>siwag</i> time. |
| 5. Esachat isarcheng. | 5. Then they stop it. |
| 6. Nan pomango, kechakhena nan pito ay nowang, mo wad-ay nowangna. | 6. The leader, he kills seven water buffalo, if he has water buffalo. |
| 7. Nan somigfat, ² lima ay nowang nan kechakhena. | 7. The one who follows (the leader), he kills five water buffalo. |
| 8. Ngem nan tapina, sinchodwa, sin-esa. | 8. But as for the rest, (they kill) two, or one. |
| 9. Adwanin inkhegretchas fotog si sin-arkhew, esachat pan masisiyan nan in-awid si nan ka-ili, ta omalicha. | 9. Now they kill pigs on one day, then the people who are to invite people from other villages disperse (to the other villages), so that they will come. |
| 10. Mawakas, encha sab-aten chichas nan sa-efan, ay mangaras nan pangawichancha ay tofo. | 10. The next day, they go to meet them at the entrances to the village, to get the <i>tofo</i> rice cakes that they (the visitors) bring for the invitation. |
| 11. Waschin esa-esa ay mangipangpangos nan akhina ay soma-ar ay mangan. | 11. Each one leads his relatives into the village to eat. |
| 12. Marpas ay mangan nan ka-ili, sad-i nan inpasyarancha ay mamattong si nan | 12. After the people from other villages have eaten, that is when they go around |

chomno.	to play gongs and dance with the families performing the <i>chono</i> .
13. Mawakas pay, masisiyancha nan kaka-ika-ili.	13. The next day, the people from other villages return home.
14. Iso metla-eng ay inpattopattongcha nan fafarros mamagkhith si na, engkhana ay maka-an nan fansar nan chinomno.	14. The young unmarried men and women continue to play gongs and dance here, until the <i>fansar</i> ³ structures erected by the families performing the <i>chono</i> are removed.
15. Kecheng ay sad-i nan anongosna.	15. That is the end of it.
16. Marpas akhes nan liman arkhe wanno kamana ay arkhe w, esachat khes interwad, esa pan marpas nan chono.	16. After another five days or how many days, then they have the <i>terwad</i> ceremony, after that the <i>chono</i> ceremony is ended.

NOTES

¹ The *chono* ceremonies briefly described here by Sang-oway Socap refer to the complex of water buffalo killing marriage rituals known as *fayas*, which are participated in by numbers of families at the same time. They are performed only once every four or five years and are described in full in Reid (1961a). The text is given here in its original form, even though there are questions as to the accuracy of at least one of the facts (see the following footnote).

² The *somigfat* as described here is a different individual from the *pomango*. However some language assistants consider that the two terms are synonyms, both meaning "leader".

³ The *fansar* are sturdy wooden structures erected outside the front entrances of the houses of participants in these ceremonies. It is from these structures that the heads of the water buffalo are suspended. The ceremony during which they are removed is called *ketketad*, and at that time the ritual prayer *chokochok* (see Text K04) is said.