1. Mo wad-ay mangayewan nan ab-afongan ya inchaw-escha, ichakar nan esay ipokhaw nan esay asocha et chaw-esencha.

2. Chinaw-escha chi, way matapos si chowa winno esay tawen, ayakhirana nan pangatorna, ta encha topingen nan payewna mo magchay, winno encha insamar.


4. Nan che-ey inpachang-as, masapor ay komplitowena nan ifaron as nan chang-asena, tay lomotos tapey as fen-agcha ay omey inchono as nan padnona.

5. Nan omayancha inchang-as, mo lota nan ayancha winno samar winno khafot si nan arang, soma-ar nan choway fafarro ay mangaras nan sengetcha.


7. Am-amem mo igcha angsan.

1. If the (members of a) ward house go to listen for omens and they have a chaw-es feast, one of the men will bring out a dog and they will feast on it.

2. After they have finished feasting, after one or two years have passed, he will call his ward house companions, to go to build the wall of his pond field if it has collapsed, or they will go to prepare the soil of a pond field for planting.

3. If not soil preparation, they can go to pull grass (for thatching), or they can go to cut lumber, that is they can go to get house posts, or whatever the owner of that dog says that the chang-as workers will go to do.

4. The person who is having the dang-as work done, he must provide all of the food for the work that is to be done, because he must cook (rice) for the rice beer that the workers doing his work will take with them to drink.

5. When they go to do the chang-as work, whether it is the soil that they go to work or soil preparation or grass-pulling for a granary, two of the young men go back to the village to get their (the group's) lunch.

6. Because their lunch, one khimmat double basket and one akob basket each of mixed rice and beans is needed.

7. Especially if they are many.
8. The two young men take the lunch of their companions.

9. The two young men, they eat in the village, they take the lunch of their companions, their companions eat, and then they go to get water if their companions doing dang-as work have nothing to drink.

10. There, if grass-pulling is what they have gone to do, they do not smoke until it is finished.

11. If soil is what they have gone to do, they follow the usual smoking practice of the obfo working groups.

12. Later, they return to the village, they follow along the trail to go to eat at the house of the one having the dang-as work done.

13. After they have finished eating and there is some rice or viand left over, the ones who have eaten divide it among themselves.

14. Those who are wealthy, they do not go to eat with their companions.

15. In the evening of that day, he (the person having chang-as work done) goes out to the ward house to discuss (the work) with those who returned.

16. If those who returned want to, they go (again) on the following day, or sometime later when he has other work to do, then they go.
Implying that the *ichew* bird calls that they listened for were interpreted as good omens. The *patik* ritual prayer is said following the killing of the sacrificial animal at every *chaw-es* feast (see Text K05).