1. Ma-ipangkhepi nan chono.

2. Inte-erchas ke-eng, et ma-iwed insiksikchodi nan ibana ay ipokhaw, taypanyew.

3. Mo sino nan pomango, siya nan maligwatan nan amam-a, sachot ome as Chatar ay intachek.

4. Mo sino nan chomno, encha maniwa nan amam-a, enkhana ay marpas nan masiwakhan.

5. Esachat isarcheng.


7. Nan somigfat, lima ay nowang nan kechakhena.

8. Ngem nan tapina, sinchodwa, sin-esa.

9. Adwanin inkhegretchas fotog si sinharkhew, esachat pan masisisyan nan inawid si nan ka-ili, ta omalicha.


12. Marpas ay mangan nan ka-ili, sad-i nan inpasyarancha ay mamattong si nan

1. About the chono ceremony.

2. They have the ke-eng ceremonial holiday, and nobody touches another person, because it is forbidden.

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. Whoever is performing the chono ceremony, the old men go and perform the siwag ceremony (at their place), until the end of the siwag time.

5. Then they stop it.

6. The leader, he kills seven water buffalo, if he has water buffalo.

7. The one who follows (the leader), he kills five water buffalo.

8. But as for the rest, (they kill) two, or one.

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. The next day, they go to meet them at the entrances to the village, to get the tofo rice cakes that they (the visitors) bring for the invitation.

11. Each one leads his relatives into the village to eat.

12. After the people from other villages have eaten, that is when they go around
cho
chomno.
to play gongs and dance with the families performing the chono.

13. The next day, the people from other villages return home.

14. The young unmarried men and women continue to play gongs and dance here, until the fansar\textsuperscript{3} structures erected by the families performing the chono are removed.

15. Kecheng ay sad-i nan anongosna.
15. That is the end of it.

16. After another five days or how many days, then they have the terwad ceremony, after that the chono ceremony is ended.

\textbf{NOTES}

\textsuperscript{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 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).

\textsuperscript{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".

\textsuperscript{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.