Why Guina-ang Has Two Divisions (Text O02)

1. Nan iKhina-ang, nakatlocha ay porok, iYommad, iyOpo-op, iYakkang.
   1. The Guinaang people were originally three groups, Yommad, Opo-op and Akkang.

   2. A sow of a Yommad person went missing so they searched for it.

3. Inonodcha, enchanancha ad Kakayang, ay inpopokopok ay inmanak.
   3. They followed it and found it at Kakayang, settling down after having given birth.

4. Sachat inmali ay omili as nan na-ay ay Khina-ang, tay inpagpangon nan okor, ket as makhanakcha, ta inmanak nan okor ay inonodcha.
   4. Then they came to settle here in Guinaang, because the sow had led the way, they will have many children, because they followed a sow that gave birth.

5. Inonod nan tapin nan iYommad, ya nan tapin nan iyOpo-op.
   5. Others of the Yommad and Opo-op people followed.

   6. The remainder of the Yommad and Opo-op (people), they started out and went to Kamanle-em.

7. Inmiliki, achicha laychen.
   7. They settled there, but they did not like it.

8. Inmeychhas Makhayeyep, inmiliki, achicha laychen.
   8. They went to Makhayeyep, they settled there, but they did not like it.

   9. They started out, went to AmGuinaang,¹ and there they dwell to this day.

    10. Sections of Yommad and Opo-op departed.

11. Inonod nan iyAkkang nan inmalis na.
12. Isonga adwani, nan iKhina-ang, nakadwacha.

12. That is why today, the Guina-ang people, they are divided into two.

13. IyOpo-op ya nan iYommad, makwanicha en iyAr-ar si iKhamoyo.

13. The Opo-op and Yommad people are now known as Ar-ar and Khamoyo people.


14. The Akkang people, they are called Kayyapa and Chatar people during the ka-orbo ceremony that is practiced now.

15. Wa nan choway amam-a ay mangob-ob si nan iKhamoyo, ya iyAr-ar, ya wa nan choway amam-a ay mangob-ob si nan i-Kayyapa ya nan iChatar.

15. There are two old men who collect from the Khamoyo and Ar-ar people, and there are two who collect from the Kayyapa and the Chatar people.


16. One day, Marokan, Khingan, Ngorab, Chinarpang, Khedyam, Afoli and Amangan left and went to AmGuina-ang, Lubuagan for the purpose of making a peace pact during the peace time.

17. Sinkhepchas Fagkhas, ay aman Wa-ilan, si Marongkay, ya si Farosa.

17. They entered the house of Fagkhas, the father of Wa-ilan, Marongkay and Farosa.


18. After talking the matter over, they agreed to a peace pact, so that if we Guina-ang people go there and someone is killed, the AmGuina-ang people will perform their own revenge.

19. As ka-apowanmi, inafatchas Lamangen, ay iyAmKhina-ang, ad Fontok.

19. In our grandparents' time, they met a man called Lamangen, an AmGuina-ang person, at Bontoc.

20. Ket inog-okhodna nan ninka-obcha ay khameng ya apongoy ad Yommad as nan liyang, ya inog-okhodna nan tawid nan payewna as Fawchan ay wacha an Ngali kho adwani.

20. He told the story of how they buried Chinese jars and beads at Yommad in a cave, and he also told the story of his inheritance of a pond field at Fawchan, which is now the possession of Ngali kho.

21. Inmali nan payas, pinayew nan ipokhaw ad Opo-op.

21. When the irrigation canal was made, Opo-op was turned into pond fields by the people.

22. Ma-ikatlo adwanis apo, wacha nan tarowan ay inchanancha ad Opo-op, et

22. Three generations ago, there was a small tarowan wine jar found at Opo-op, it
wacha adwani ay ma-il-ila ay tawid kan Say-okang Penney. is now to be seen as an inheritance of Say-okang Penney.

NOTES

1 The name given to the village of Guina-ang, which is part of the municipality of Lbuagan, Kalinga.
2 This term refers to the period between the two world wars.