

## GUINA-ANG BONTOK PUBLISHED TEXTS

### Descriptions of the Texts (adapted from Reid 1992)

The texts presented in this volume were collected in the village of Guina-ang, Bontok, a member of the Central Cordilleran branch of Philippine languages (Reid 1974, A15), during two periods of residence there under the auspices of the Summer Institute of Linguistics. The first period was from 1959-63, the second from 1966-69. The majority of the texts were tape-recorded and subsequently transcribed and translated. The rest, in particular the explanations of various cultural activities provided by Charles Camfili (texts C01, C03, C05, C09, C10, and C14), were hand-written by him at my request, and appear here with only minor editing. A number of other texts in the same language may be found in Reid (1961, A1, A2, and 1972, A11).

I wish to express my sincere gratitude to each of the authors of these texts for sharing with me their rich knowledge of Guina-ang life and culture, and for their tolerance of my intrusion into their society. Specifically I would like to acknowledge the outstanding help provided me, particularly during the early years of my residence in Guina-ang, by Benedict Omerrag Sibfay, a man then in his fifties and now deceased, who alerted me whenever a ritual was to occur at which one of the ritual prayers that appear here would be chanted, and who assisted me in their transcription and translation. Others without whose assistance these texts could not have appeared and whom I wish to thank are my constant companion of those years, a great raconteur, and village leader, Luke Pakoran Catay, and Elizabeth and Stanley Anongos who continued to provide hospitality and friendship during the many visits I made to the community in subsequent years, and who checked all of these texts for spelling accuracy and for infelicities in translation.

The texts are grouped into five sets based on similarity in content. The first set consists of fourteen narratives dealing with various aspects of life in Guina-ang at the time they were collected. Texts C01-C04 deal with customs relating to the formation of working groups and the growing of rice. Texts C05-C11 recount the customs with respect to marriage. Texts C12-C14 discuss the rituals associated with sickness and death. Text C15 explains the customs with respect to a house burning down, and C16 briefly explains the function of the village sacrificial sites. The final three texts in this set (Texts C17-C19) are short procedural texts on the making of yeast, rice beer, and sugarcane wine.

The second set of texts are transcriptions of *kapyá* 'ritual prayers' typically chanted by one of the older men of the village following the sacrifice of an animal as part of the performance of one of the rituals described in the first set of texts. Most of the *kapyá* appearing here were recorded by either the late Coryo or by Awwacan.

The term *kapyá* literally means ‘cause-goodness’,<sup>1</sup> and is in this respect equivalent to the English term ‘blessing’. Most of them are structured in the same way, consisting of two parts. The first and by far the longest part is a narration of various mythological events undertaken by two unnamed siblings, or by their uncle who is sometimes identified as Lomawig. These events provide the symbolic justification for the ritual being performed. This section of a *kapyá* typically ends with a journey by the uncle around a number of villages, many of whose names are now used only in these prayers and whose identity is often unknown. The purpose of the journey is to take the *kapyá* being said to each of the villages for their benefit, and finally home to Guina-ang, usually referred to as Litangfan (‘the covered place’, see text O01),<sup>2</sup> where it is presented to certain named ancestors in the lower part of the village who become the guardians of the *kapyá*.

The second part of a *kapyá* is a direct appeal to spirits (*pakcher*) who are said to dwell at each of the two sacrificial sites, Fa-ang and Paliwak, to extend their character to the persons for whom the ritual is being performed. Ancestral spirits, as well as natural phenomena such as the sun and moon, are also often invoked for their assistance.

The third set of texts comprises what might be referred to as origin narratives. They recount the mythological origins of the name ‘Litangfan’ for Guina-ang (Text O01), the origins of the people and their explanation for the old bilateral division of the village into upper and lower sections (Text O02), and a short explanation for the reason Guina-ang is plagued with rats and has chronic water shortages (Text O03). The final two texts of this set provide the local version of the pan-Asiatic story of the Great Flood (Text O04), and an apparently recently adapted version of the Tower of Babel story to account for language differences (Text O05).

The fourth set is a collection of narratives recounting headhunting events within the memory of the story tellers. Texts H01-H06 relate battles between communities motivated by revenge. Text H07 tells the story of a punitive raid on Sagada organized during the Spanish occupation of Bontoc by a Spanish officer referred to in the texts as Karnati. The final three texts relate events which took place during the Japanese occupation of Bontoc in the Second World War. Two of them (Texts H08-H09) deal with what was probably the same event, the massacre of a platoon of Japanese soldiers on the outskirts of Guina-ang. The other (Text H10) describes the events surrounding the killing of a single Japanese soldier.

The fifth set, which for want of a better label is simply called "stories", includes miscellaneous tales which deal with interaction between the world of the living and that

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<sup>1</sup> The root *piya* ‘good’ is no longer used in Guinaang, but is commonly found in other Philippine languages.

<sup>2</sup> Most villages in the Bontoc municipality are referred to in the *kapyá* with poetic names, the origins of which are sometimes apparent, but sometimes obscure. Ma-init is called Chongliyan (*chengli* ‘reddish, the color of a wild chicken’, perhaps having reference to the multiple colors of the volcanic rocks surrounding Ma-init); Maligcong is called either Patyayan or Charkongan; Dalican (or Challik) is Likayan (*likey* ‘part of a bird trap’); Bontoc is Khensachan (*khesad* ‘to descend’, the village of Bontoc is about 500 meters lower in elevation than Guinaang); Tokukan is referred to as Maryokan; and Samoki is called Pa-ingan (‘shady place’). Other poetic names often appear in songs.

of the spirits (Texts S01-S06). One of these stories (Text S06) is of particular interest. Although the story-teller was unaware of it, the events that he described probably recall a cataclysmic volcanic eruption, which must have been far more violent than other more recent disastrous eruptions of Mt. Pinatubo. The next two stories (Texts S07-S08) are commonly told fables regarding the adventures of two young men. The final story in this set (Text S09) is a modern day adventure of two young (at the time of the story) men (Pakoran, the story teller, and his companion) who go to the lowlands to find work and learn something of the lifestyles of the Ilokanos.

The first (and longest) text in the volume, which deals with the formation and activities of the major working groups in Guina-ang, is presented (in the published version) in interlinear format (see Reid 1972 for a full description of these activities).