

## GUINAANG BONTOK PUBLISHED TEXTS

### Why Guina-ang Is Also Called Litangfan<sup>1</sup> (Text O01)

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| 1. Nan ninkaman nan as akay-o ay kan-ilis nan ili.                                   | 1. The doings of the ones who dwelt in this place long ago.                                  |
| 2. Ika-obcha nan torkodcha, ig kano et inkaronog ad charem.                          | 2. They dug holes for their house posts, and it is said they just went straight down inside. |
| 3. Oschongancha pay kano et, ig ngo-manawngawchat nan kan-ilid charem.               | 3. They looked down, and the people who dwelt inside were all milling around making a noise. |
| 4. "Nayagyag nan torkod Lomawig."  | 4. "The house post of Lomawig has fallen down."  |
| 5. Infokawcha et, inte-ercha nan ipokhaw ad charem.                                  | 5. The people below shouted the announcement, and then had a ceremonial holiday.             |
| 6. Kecheng pan ay oschongancha et, yakey pet wa nan kan-afong ad charem.             | 6. They looked down, and behold there were inhabitants inside.                               |
| 7. Kecheng pan ay insakfatcha nan chey fato et, encha in-ipap-ing, encha in-itangeb. | 7. They then carried that stone, rolled it over on its side and covered the hole.            |
| 8. Matangfan nan ilitakod Litangfan. <sup>2</sup>                                    | 8. Our village of Litangfan was covered.   |
| 9. Kecheng chi.  | 9. That's all.   |

## NOTES

<sup>1</sup> Litangfan is the name of Guina-ang commonly used in the *kapy* ritual prayers.

<sup>2</sup> The name Litangban appears to have *tangeb* 'to cover, as with a lid' as its word base. The initial syllable *li-* may be a development from a completive aspect prefix *ni-*, a form which no longer occurs in the language. The expected form meaning 'covered' would be *tinangfan*.