

BAYANG'S DEMANG NOTES

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EUGENIO BAYANG

With an introduction by W. H. Scott (see terminal note, below)

The religion of Sagada is the worship of ancestors and nature spirits. Prayers request such positive things as good health and good crops, or such negative things as the termination of a sickness and voiding the effects of an evil omen. Offerings are made of salt pork or by the sacrifice of live animals or fowl.

Every living thing is believed to have a soul (*ab-abi-ik*), without which it would not be a living thing. Growing rice as well as animals and people have a soul. A child's soul is conceived by the souls of its parents simultaneously with its own conception. When a person dies, his soul does not die but becomes a spirit (*anito*) which then lives near the village, especially in caves or rocky places where its former body is entombed, and which has the power to inflict injury, sickness or death upon the living, generally its own descendants. A corpse is sometimes called by the same term. A special class of spirits are those of men killed in warfare (*pinten*); these are not malicious but can be called on for such positive help as successful revenge. There are also spirits of unknown non-human origin inhabiting the neighborhood and equally capable of inflicting harm on the living. Ailments due to the malice of spirits must be diagnosed and prescribed for by female witch-doctors called *mensip-ok*.

The nature spirits inhabit stones, water courses and trees, and are generally beneficial or neutral, visiting misfortune only on those who do physical violence to their dwelling places. Only a few are prayed to for material benefits and these few are the main objects of public worship. Primary amongst these are the *pinading* who inhabit the sacred trees (*patpatayan*), and an unspecified class of beings

addressed in prayers simply as "the inhabitants of such-and-such a field." This latter group is invariably associated with historic people who either lived in those places or had supernatural experiences there. Perhaps it is their spirits who are being prayed to, but if so, the people of Sagada have forgotten it.

Sagada is geographically divided into two sections by a stream of water with rice fields along it, and each of these halves has its own sacred tree. The one in Dagdag is called Mabbasig and its *pinading* Bitnayan; that in Demang is called Sakkang and its *pinading* Ambaboy. These *pinading* are commonly thought to be pythons or to assume the form of pythons, and members of the younger generation even apply the term to any snake which kills by constriction rather than by venom. A pig sacrifice offered to the *pinading* by a group of men is called *patay*; one offered by a hereditary priest with two little boys as assistants is called *pakde*. Both sacrifices are for community welfare in the way of fertility for crops, livestock or human beings.

There is another supernatural being of ancient importance that is not actually addressed in any prayers but whose name is common in daily conversation. This is the *kabonyan*, a word which always appears grammatically as a common noun but which has been dignified as the proper name Cabunian by pagan apologists. This *kabonyan* plays a role something like a god or demigod in western mythology, and has therefore been translated in this paper as "a god" or "the god." An engineer capable of hanging a suspension bridge across a chasm might be referred to by an Igorot as a *kabonyan* or like *kabonyan*. The term is also

used in songs to refer to the sky or some other facet of nature outside Sagada's own microcosm. Christians frequently use it in such sentences as, "If you'd been a God-fearing person, this wouldn't have happened."

Although the religious life of Sagada is directed to the ancestral and nature spirits just enumerated, the most frequently heard name in modern pagan discussions is that of the Bontoc deified culture-hero Lumawig. Although Lumawig has no place in the local cosmology and receives no sacrifices, adherents of the faith find in him a convenient counterpart of the Judaeo-Christian supreme deity whose missionaries seem so capable of producing the sort of material success sought after in native prayers. In this paper, for instance, the section headed, "The Five Revelations of Lumawig" tells five stories which do not even mention Lumawig's name. But the prayers speak for themselves: they do not call on Lumawig for anything, and they make him subject to the same needs for performing sacrifices as anybody else.

Sacrifices are foodstuffs temporarily set aside for the spirits being propitiated and then eaten by the participants in the rite. The cheapest sacrifice is salt pork, with chickens and pigs of various sizes being more expensive and efficacious. Dogs are sacrificed only in connection with former headhunting rituals, and carabaos only for wedding feasts. Prayers are recited not by ordained priests but by any old man experienced enough to have memorized them. In the case of certain locations, however, the priest must be a descendant of the original owner of that land. Those reciting the prayers, as well as those qualified to recite them, get the larger share of the meat.

The prayers are of two kinds, the direct and the implied. The direct prayers include an invocation, petition and, often, justification. Such prayers are straightforward and require no memorization, and for this reason have not been included by our author in this paper. Only the *Liplipet* and a few others are direct prayers. The implied prayers are those associated with rites brought into Sagada from other places, and they are properly myths rather than prayers, devoting their contents to the origin

of, and sanction for, the rite, and the route by which it reached Sagada. These prayers always state that each person who performed the rite enroute obtained the desired results, and the implication is that the petitions of those performing the rite and saying the prayer at present will also be granted.

Fertility of crops and domestic animals is the object of most prayers, and the agricultural year is accompanied by a series of religious rites during which movement in or out of the village is prohibited. The people of Sagada raise rice in irrigated mountainside terraces as their main staple, and the frequent mention of spring-sites in the prayers is not surprising. But they must also supplement this food by a kind of yam or sweet potato called camote and grown in unwatered patches cleared by burning. Chickens are raised, but the major domestic animal is the pig, which is generally butchered only in connection with a religious ceremony.

The social and religious centers of Sagadan daily life are a sort of male clubhouse or dormitory for unmarried men, which form the political divisions of the village, too. These are the tribunals (*dap-ay*), so called by the Spanish because there legal disputes were settled according to custom law. In the days of tribal warfare these tribunals were very sacred places, the only places where it was safe to handle anything so loaded with dangerous magic as an enemy head. The memory of those days lingers on in decorative posts commemorating past victories, and in the fact that the very stones of the paving can be addressed directly in prayers of petition.

The major community festival is a great complex called the *Begnas*, which incorporates sacrifices and prayers to a host of ancestors, spirits and *pinadings* in a framework inherited from headhunting days. This includes omen-seeking trips to the mountains and forests to observe the calls of birds, the planting of bamboo spikes in the ground as if a tactic of defense, sacred bathing and sacred fishing to offset any evil effects of the expedition, and a series of trips to nearby campsites which overlook former enemy territory. Participants wear only G-strings, headbands decorated with roostertail feathers, dogtooth necklaces and

boartusk armlets, and carry shields and spears. Important to this ceremony is a kind of back-basket containing sacred symbols and handed down from father to son.

For a marriage to be ceremonially complete and have the desired biological outcome, a man and his wife must perform a series of rituals during their lifetime. Any of these, however, can only be performed during one of the three wedding seasons of the year. Paraphernalia required during these marriage rites include a young pine "marriage tree" set up outside the couple's house, a special "marriage stove" of logs placed in front of the house, and a four-post stand called a *ko-ob* for the Chinese wine jars which are likely to be inherited as family valuables.

When a Sagadan dies, his body is tied to a sort of chair for the wake during which pigs are sacrificed and dirges sung. When ready for internment, his body is bound into an embryo-like posture by men who have reached an age at which they do not expect to sire any more

children. His coffin is taken empty to the gravesite in the caves of rock ledges east of the village, and his remains placed in it later. Since death is in itself offensive to the spirits, his funeral procession avoids passing closely the known homes of powerful spirits. When the pallbearers return, a hen is sacrificed, its sex being prescribed since the promiscuous habits of a rooster might have an adverse effect upon the unity of a household left in the care of the surviving spouse.

The death of a Sagadan is accompanied by such an extended series of pig sacrifices that it is a common saying that to die is the most expensive thing a man can do. The Sagadan's last mortal experience is to be surrounded by loving relatives willing to express their affection in terms of very real financial sacrifice, and he dies in the comfortable knowledge that the reputation he leaves behind will be mellowed by the memory of the abundance of meat distributed during his last days.

W. H. Scott

Nan Nakabukelan Nan Ili Id Sagada

Wada kano nan ipogaw ay kangadan is Pose. Inmili isnan ili ay kangadan is Kakawa-an da-et omali kano isnan ili id Daw-angan et somapo isnan ba-eyna yanan dap-ay. Si Pose inmanak isnan wa-o et nan ngadan nan esa is Peng-as. Si Peng-as inmasawa id Matoba da-et abes somapo isnan ba-eyna yanan dap-ayda id Matoba. San ipogaw id Matoba et inmadadoda ya sia dedan san inmammat issan ili id Daw-angan.

Si abes Amgeddang ay kabbey id Teba-ang, wada nan betegna ay tinmagtag et inmey id Akikis et omanak. Inonod si Amgeddang nan betegna da-et omili id Akikis. Sinmapo isnan dap-ayda id Peyasan, wada pay inmadoda san ipogaw, inilianda id Pikong ya id Bilig. Siang na abes san inikikkanda et sinmapoda is dap-ayda. Da-et mentotia nan Idagdag yanan Idedmang et wad-enda nan bekeg di ili, et sinapoda nan patpatayan id Mabbasig. Dadat ngadnan nan ili is Sagada.

The Founding of Sagada

They say there was a man named Pose. He lived in a place called Kakawa-an. They say he later came to a place in Daoangan and built a house and tribunal. This Pose had eight children and one of them named Peng-as married in Matoba and built a house and tribunal there. The people of Matoba multiplied, and so did the people of Daoangan.

Now, Amgeddang who live in Tebaang had a pig which ran off to Akikis and gave birth to a litter there. Amgeddang followed his pig and settled in Akikis. He built a tribunal in Peyasan, and when it became crowded, people settled in Picong and Bilig and built their own tribunals there. Finally, the people of Dagdag and the people of Demang had a meeting and decided upon a ceremonial calendar and a place of sacrifice in Mabbasig. And they named the place Sagada.

Lakat Di De-am

Nan inmona ay bekeg di ili et nan Lakat di De-am. Inbagan nan ipogaw isnan esa ay in-ina en omala is tolo is lakat ta omeyna is-ek id Today yasan de-ey ay in-ina pinatina san inbagada ken sia. Wada pay nakwasna, nin-obaya nan ipogaw. Dadat alan nan esa ay beteg et enda ipakde id Mabbasig ay patpatayan. Nin-obaya na ipogaw isnan tolo ay agew. Wada pay nakwas, wasdin esa et inmala is manok et paltienna. Wada pay inboknagda, wasdin abes nin-gobang et eskanda isnan obi.

Wange

Nan ma-ikadwa ay linteg isnan ili et sia nan kananda en Wange. Ma-ikadwa ay bekeg nan ili omanapda isnan baboy, obaya isnan maka-pito ay agew ta bomgasan di obi. Ogadanda id Dagdag dat awiten nan baballo et igdangda id Demang et iwa-enda isnan esa ay dap-ay et ikakdengda ay omili. Tay Wangen di sinaba.

Sos-Oan Di Wangen Di Sinaba

Wada kanos Amkegang id Ba-ang ay kano nin-gobang danat mowa-en. Danat alan nan ogo et menwange. Dat obpay somia nan ilogamma. Danat ibaga isnan I-sagada, "Gawis nan menwange tay domadakke nan obi." Sapay abes ikkan nan Isagada et somia-anda. (Adogna nan bowan ay mang-ikkananda isnan nay bekeg.)

Pangat

Ma-ikatlo ay bekeg et nan Pangat (bowan di Pogpogew). Mensoyokda isnan esa ay in-ina, omala isnan sinkasopa ay pagey et ena ipadog. Mapseng pay dadat alan nan esa ay otik et enda ipakde id Mabbasig ay patpatayan. Dat obaya isnan tolo ay agew, was-in menpalti is wasdina manok. Mentapos pay nan Pogpogew dadat iwaswas nan padog dat am-in ay ipogaw was-in mang-ippey si padogna.

Mapseng abes dadat alan nan esa ay otik et ipakdeda isnan patpatayan id Mabbasig. Obayadi isnan tolo ay agew, was-in menpalti is wasdina manok dat was-in mensama.

Lacat

The first festival was Lacat. The people told a woman to get three *gabís* and plant them in Today, and she did what they told her. After this they declared a holiday and went and sacrificed a pig under the sacred trees in Mabbasig. The holiday lasted three days, after which each family killed a chicken. After this, they went out to prepare the fields for planting camotes.

Wange

The second ceremony of the village was what they called *Wange*. On the second festival of the village, they took a big pig and declared a seven-day holiday for a good camote harvest. They sacrificed it in Dagdag, and then it was carried by the young men to Demang where it was cut up and distributed to the people. It was the *Wange* for growing things.

Prayer of the Wange for Growing Things

They say there was Amcegang of Ba-ang who, they say, dug a camote field and planted it. Then he took a sow and performed *Wange*. Afterwards he told the Sagada people, "It's good to perform *Wange* for a big camote crop." So the people of Sagada did likewise. (Adogna is the month when this festival takes place).

Pangat

The third ceremony is *Pangat* (in the month of Pogpogew). They pick out an old woman and she takes a chupa of rice and sows it. The next day they take a young pig and sacrifice it under the sacred trees of Mabbasig. Then there is a three-day holiday and everybody sacrifices a chicken. At the end of Pogpogew they tell all the people to go and plant their rice.

The next day they take a small pig again and sacrifice it under the sacred trees in Mabbasig. Then there is a three-day holiday and everybody sacrifices a chicken and then goes out to plow.

Tomobo pay nan padog (wenno yabyab) isoblida nan kayew omalada isnan manok et manpikda omona. Mapseng dadat alan nan esa ay manok et danomenda. Mapseng dadat ibala isnan dap-ay et menkayew das kayew di binayabey, alanda nan esa ay manok et paltienda.

Mapseng dadat iwasit. Mapseng dadat ibawi. Mapseng pay dadat menkayew et enda mentangad isnan labey id pagpag. Komali pay nan labey dadat aboyan, dadat soma-a et omalada isnan manok yanan otik et men-atedda. Mapseng dadat menkayew et iwasilda. Mapseng dadat ibawi; etag et manok nan ala-enda. Mapseng pay dadat menbilo-ong paltienda nan otik yanan manok.

Mapseng pay dadat menwasil; etag nan mensilbienda. Mapseng dadat menkayew et ibawida manok ya etag nan mensilbi. Malanganan dadat menkayew, ayenda nan dagan di boso, dadat men-iyag ay soma-a et mengangsada. Dadat alan nan esa ay manok et menliplipetda.

Mapseng dadat omey isnan totolingan et mensabosabda, dadat men-iyag ay omey isnan patpatayan et alanda nan otik et paltienda et panapoanda isnan Ta-ata. Dadat soma-a isnan dap-ay et mensabosabda, dada men-inom isnan tapey. Dadat alan nan beteg yanan manok yanan aso et paltienda et ikakdeng nan ipogaw, dada sapowen nan Ta-ata. Dat lambak sinan makalima ay obaya, dadat iboknag et men-iwasilda. Mapseng dadat ibawi.

SAPON DI BEGNAS

Liplipet

Ala-enmi nan manok yanan etag yanan tapey ay menliplipet et malippiptan net di ipogaw tamatagoda dada maganakda somiay ilogamda yas megmeganda tama ad-adoda malipliptan nan tinmipot, ta alam di sikada ialim id Sagada, tawaday maiba-on si Liplipet.

When the rice has sprouted (that is, during Yabyab), they go out to observe the omens after they take a chicken to observe its liver. The next day they kill a chicken and go to bathe. The next day they go to the tribunal and begin an omen-seeking expedition, "Binayabey," and take a chicken and sacrifice it.

The next day they go out to observe the omens. The next day they go and repair one of the sacred huts. The next day they go out to observe the omen-birds in the forest. When they hear the omen-bird, they shout back and then go home and take a small pig and a chicken and perform *Ated*. Next day they go out to observe the omens. Next day they go out to the sacred hut; they take salt pork and chicken with them. The next day they play gongs and sacrifice a small pig and a chicken.

The next day they go out to observe omens and take salt pork. The next day they go out to the sacred hut with salt pork and chicken and spend the night. After a few days, they go to enemy territory and return shouting, and play gongs. Then they take a chicken and perform *Liplipet*.

The next day they go to the sacred bathing place and say a *Sabosab*; then they go, shouting, to the sacred trees to sacrifice a little pig and say a *Ta-ata* prayer. Then they return to the tribunal and say a *Sabosab*, and drink rice-wine. Then they take a pig, a chicken and a dog, sacrifice them, and distribute the meat to the people, and then pray the *Ta-ata*. This begins five days of holidays, and after the end of it, they go out and observe the omens. The next day they go out to the sacred hut again.

PRAYERS OF THE BEGNAS

Liplipet

We offer this chicken, salt pork, rice-wine in this *Liplipet* to you departed victims of headhunters that you may grant our people long life, many children, prosperity, good crops, and the increase of their pigs and chickens, while visiting misfortune upon our enemies and fortune upon *Sagada* so that the *Liplipet* can always be performed.

Sabosab Isnan Dap-ay

Wadas Bakodongan id Otokan ay nintoling. Dat sia nan ginmawisana nan nangsabosabana isnan toling; sapay dat getken lamkileng yanan Ibogang ay mo mentolingda, dadat sabosaben. Sia es nan ginmawisanda, sapay dengngen nan Isagada et sia abes nan ik-ikkanda.

Ta-ata Id Patpatayan

Wadas Amkegang id Ba-ang ay namatay, danat ta-ata-en, dat sia nan ginmawisana. Dat dengngen nan Itetep-an et sia es nan ikkanda dadat gomawis; sapay es dengngen nan Isagada et mo mamatayda, dadat ta-ata-en. Sia nan ginmawisanda et enggana idwani et sia isnan ik-ikkan nan ipogaw idwani.

Sabosab Isnan Dap-ay

Wada da Bowan ken Agew ay nin-gagyam nan anakda isnan Pana. Dat goaden nan anaknan Bowan nan balbalay nan anak nan Agew ay golgoling. Dat men-aga nan anak nan Agew mensodsod ken amana. Dadat ome y ila-en; "Into san balbalay san anakko?" "Ma-id," kanan san Bowan. "Into ta anapek."

Dat obpay wada ay menkipkip isnan bagat dat mentab-ukan nan Agew nan matam nan Bowan. "Apay nga is issotmo?" Dapay lansita-en nan anak nan Agew nan anak nan Bowan. Sia es nan ninbosoanda, iga-ebda nan gong-as isnan Pana.

Dat Lomayog nan Kabonian et kanana, "Lawasa is ikkanyo tay dakayo nan tang-tangaden nan ipogaw. Menbegnaskayo ta panapoanyos nan sabosab et awmit latonkayo." Dadat menbegnas et panapoandas nan sabosab dadat obpay ginmawis.

Dat kanan Kabonian, "Iwalasyo es nan ka-ili-ili ta sia es di ikkanda no mensaspeda. Dadat mensolong isnan Pana et tomoblada isnan Namowakaw, inlayogda isnan Kababoyan et todowenda si Mawis inyeydad Kalawitan et itdoda es inyeydad Otokan ken Bakodongan et

Sabosab Under the Sacred Tree

There was Bacodongan of Otocan who performed Toling by saying the Sabosab, and who therefore prospered. The people of Ankileng heard about this and the people of Balugan, and they performed Toling with the Sabosab and they prospered, too. Then, the people of Sagada heard about it and they did it, too.

Ta-ata Under the Sacred Tree

There was Amcegan in Baang who sacrificed a pig and said the Ta-ata, and prospered. They heard about this in Tetep-an and so they did likewise and prospered. Then after this the people of Sagada heard about it and when they performed this sacrifice they used the Ta-ata. Then they prospered, and continued doing this until now, and this is what the people are still doing.

Sabosab in the Tribunal

The children of the Sun and the Moon played together in Pana, and the Moon's child grabbed a baby bird plaything that belonged to the Sun's child, so the Sun's child cried and told his father, and they both went to see the Moon about it. "Where's my son's plaything?" said the Sun. "I don't have it," said the Moon. "Suppose I just look for it," said the Sun.

Just then, the baby bird went "Kip, kip, kip" in a hole in the woodwork. Snatching up a handful of dirt, the Sun threw it in the Moon's eyes and cried, "Why did you lie about it?" And his son stabbed the Moon's child. So they fell on each other and began fighting.

Then Cabunian came down and said, "Here, stop fighting like that. Remember, people are depending on you. Now, go and perform Begnas and say the Sabosab and everything will be all right. So they performed Begnas and said the Sabosab and became prosperous together.

Then Cabunian said, "Now go and spread this custom among the people so that they will do the same thing. So they passed thru Pana and came out at Namoakaw, and went down to Cababuyan and taught it to Mawis, then proceeded to Kalawitan and taught it there, and

itdo da abes dat gomawis nan lotokan. Dat damagen nan taga Ankileng ya taga Bogang et sia isnan ik-ikkanda. Dat damagen nan taga Sagada et no menbegnas da dadat sabosaben et sia nan ik-ikkanda et enggana idwani.

Palis, Tomo Ya Anga

Da Kot-ong ken da Boliwan ay kababbinyandas Bogan sin-ag-ida ilida id Tangayen. Da-anda ay ongong-a dadat mangosoan. Mengasing san ikitda ya san alita-oda ay mangala issan am-in ay bonagda dada amkisan san ba-eyda. Kasegseg-an ay ka-a-anagada tay adida getken di omala is kanenda. Soneng nan ikitda danat itangtang da-ida isnan ba-eyda tamokeda matey dapet omasiag nan abangga sia nan ninkatagoda. Omey pay nan sinkatew-en dadat ila-en dat obpay nasikenda. Dadat tokkaban da-ida et bomalada. Dat aggan san esa ay ikitda da-ida et talaknena da-ida.

Wada pay gomgomtekda dadat en mangiyo, dadat menkakawitan issan ken enda ay koyat et menponoda san patiy men-gasing san ikitda. Sia san ik-ikkanda ay omey mangi-yo isnan ka-age-agewda dapay gomagasat. Dadat mentotia ay sin-ag-i, "Mataynankat Bogan tay sia ken sik-a ay getkem nan mowa et nay dey mabsogka. Dakami pay taenkamit menlibog."

Sadat mapika et mensolangda isnan wanga et das-anda nan ninsiwangan nan wanga. Kibo nan esa, lengleng nan esa. Dat kanan Kot-ong. "Mempilika is laydem is ayen." Dat kanan Boliwan, "Laydek nan lengleng." Dadat mensiyan. Wanden Kot-ong nan kibo ay ginawang, das-anas Loweban ay nabobonbonan isnan lagan. Danat basokaten. Dat kanan Loweban, "Ay waday kadwam?"

"Wada is anga na."

"Bogawan ta omali." Danat bogawan si Boliwan et omey. Dat kanan Loweban, "Omalakaya isnan doney ta sagatenyo nan lagan sinan ingak yanan matak tapno denggek, di kali satako pay mentotia."

Dadat bodabodasan nan awakna, dadat kanan "Kedeng pateyem dakami," Dat kanan Loweban, "Kadya-od to ilak nan paladyo.

then on to Otocan where they taught it to Bacodongan, after which the people of Ankileng and the people of Balugan heard about it and did likewise. When the people of Sagada heard about it, they used the Sabosab to perform Begnas, and continued it up until now.

The Palis, Tomo and Anga

Cot-ong and Boliwan and their sister Bogan lived in Tangayen. They were just little children when they were orphaned and their aunts and uncles took advantage of this to carry off all their belongings. The poor little things were crying and too young to work for their food, so one of their aunts locked them in the house to die. Fortunately, however, the cockroaches were numerous enough to serve as their food, so when the house was opened one year later, they were found to be alive and healthy. So their aunt took them home with her and raised them.

When they were old enough they went out to trap birds, and always came back loaded down until every corner of the house was filled with birds. As long as they did this, they were successful. But one day they talked together and told Bogan that, since she knew how to plant camotes for a living, she should stay there, but they were going off to commit suicide.

The two brothers started up a river until they came to a place where two streams flowed together, a clean one and a muddy one. Cot-ong told Boliwan to choose one of them and he chose to follow the clear one, so Cot-ong followed the muddy one. After some distance, Cot-ong found Loweban buried in the sand. When Cot-ong had rescued him, Loweban said, "Is anybody with you?"

"Yes, over on the other side."

Loweban told Cot-ong to shout for him, which he did and Boliwan came. Loweban said, "Get some grass and clean out my eyes and ears so I can see and hear right, and we'll talk."

When his body was finally cleaned off, the brothers asked him to kill them. But Loweban replied, "Let me see the lines in your palms.

Dakayon aped men-anap si mamatey ken dakayo?" Ilana pay dadat obpay napalis, natomo ya na-anga. "Entako ken Pati id Laksig taentako menpatdo."

Dadat omey et das-anda nan ninsim-angan nan daya ya daga ay menngisngisangis. Dadat omalada isnan ka-ew ay alintago et todkoenda nan daya et menlasanganda id Laksig, datnganda si Pati ay tomokdo.

Kanan Lowebaran, "Menpatdo kanoda na." Dat kanan Pati, "Kabbem ay ion-a nan kawayan tongonad amianan ta ka-il-ana." Danat kabben et enggana id tag-ey, dat mendagem isnan ado-ado et ma-ilomlom sinan dalloyon isnan baybay. Bomala pay dat boaya ya kaba-ong nan ginengen-ana.

"Kadya sik-a ay inno di kabbem nan kawayan tongonad abagatan ta ka-il-ana." Danat kabben et omdan id tag-ey dat es lomemlem et ipagos nam dalloyon mekwaw pay dat gatod di patikawen nan ginengen-ana.

Dat kanan Pati, "Tet-ewa ay menpatdo dana. Entakot kadya manbesa is lamintayo." Sadat alan nan opo-op et idotmogda isnan dangla alanda nan payok et ido-oda oppo-opan dapay ya omingi-ing nan daga tattatagenad daya, padaka-en dapay ya sanggap, gamig, ya gipan nan sinapoda. Menteneb dapay dat nalanga-an nan kagedwa, nakodlep nan kagedwa. Dat kanan Pati, "Alanyo nan nalanga-an ta taynanyo, nan nakodlep ta siay menkoak. Omalakayo isnan kawayan ta laga-entako si pataklangyo." Dadat menlaga isnan pataklang, mensapoda isnan kinnekeb, kolili, anga-ang ya getget et igwada isnan pataklang. Dadat kanan, "Sa-akayo id iliyo ta iskoyo din-gatad di aman-a et awnit gomawiskayo."

Dadat soma-a issan ilidad Tangayen; dadat aggan san kababbiyanda et dalosanda san

Why should you want someone to kill you?" When Lowebaran read their palms, he discovered that the Palis, the Tomo and the Anga had been performed for them. "Let's go and get some advice on this matter from Pati in Lacsig," he said.

So they went off, and when they came to the place where the earth and sky meet, they found them bumping together so that they were able to take a piece of *alintago*-wood and place it in the opening so that the sky could not close against the earth again. Then they passed through and found Pati sitting in Lacsig.

Lowebaran said, "These boys came to get your advice." Pati said, "First let the elder brother climb up that bamboo tree on the north, and then we'll see." So Cot-ong climbed up the bamboo tree, and when he got to the top, a sudden wind came up and blew him off into the sea. When the waves washed him up on the shore, he was holding a shell-and-pigstusk necklace and pigstusk bracelets.

Then Pati said, "Now, young fellow, you climb up that bamboo tree on the south." So Boliwan climbed up the bamboo tree, and when he got to the top, too, a sudden storm broke, and a strong wind blew him off into the sea. When the waves washed him ashore, he had a headdress made of the tailfeathers of a red cock.

Then Pati said, "I see these people really came for my advice. Let us go and make some tools for you." So they got a pair of bellows and fastened them to a piece of wood, and an iron pot. When they melted the pot, it turned into camote-diggers, bolos and knives all by itself, and the earth and sky trembled. When they tempered these, half were good and half were poor. Pati said, "You take the good ones, the poor ones will be mine. Now take some bamboo and we'll weave you a *takba*-basket." Then when the basket was finished they also made a little bamboo tube for rice-wine, fire-making sticks, a Jew's harp, and a miniature pot to put in it. Then he said, "Now go home and follow the practices of the old men and everything will go well with you."

So they went back home to Tangayen and got their sister and went and cleared up their

ba-eyda nabo-otan. Manpik dapay ya napingsan. Mapseng dadat panomenda es napingsan. Mapseng dadat binayabeyan, dat es napingsan. Mapseng dadat en menwasil.

Soma-ada, dadat en men-gawgaw, dat patpatal-i nan ginagawanda dat kanan san kababbiyanda, "Kanegyo baken lalaki, patpatal-i nan inalayaol." Dadat es ibawi dat kanan Bogan, "Ta sak-en di omey men-gawgaw." Dat omey sinan wanga itatayana nan labbana dapay iakyak nan bakayna, dapay matektekdag nan lames yanan wading et mapno nan labbana. "Ilanyo sak-en et ad-ado nan inalak."

Dadat kasin menkayew dat kasin omey men-gawgaw, dat onoden san esa et isisin-engna san ik-ikana. Omeyna issin-en san ikkana, dat obpay iayakna sa bakayna, dat men-ilan obpay Bogan san mangi-ila ken sia. Danat kanan, "Ka-asiak et sina inilada san loklokikl."

Soma-ada pay danat kanan, "Kedeng, tay inilayo nan loklokik maboliwak et laba-an." Dadat kanan, "Es madi nan laba-an tay awnit giagiawandaka."

"Kedeng ay is labey."

"Sia, tawaday tangtangen di sombo is boang inana."

Dat ma-onog sinan payok tangbanda isnan esa ay payok. Mapseng pay ay tokabanda dat okop, labey ya sikwil nan masitatayaw ay omey id pagpag.

Dadat kanan, "Kadya enta mentangad si idew id pagpag." Omey pay mentangad dat linmabey, dinma-eg, inombat ya linombog. Dadat mensagong et men-atedda. Dadat iwasiit, dada ibawi, dada menbillo-o.

Dadat kanan, "Ayentat id Magaynan." Dadat en bomawi isnan babawiyen dat wada nan tiko ay en menyadyadyad isnan bobong, dadat lokawen nan bobong ipakoda nan sikina.

house that was overgrown with weeds and cobwebs. They performed Manpik without any bad omens. The next day they performed Danomen successfully, and the next day Binayabey likewise. Then the next day they went out on a reconnaissance.

When they came home they went out for the ceremonial fishing, but when their sister saw what they had caught, she chided them, "Why, you're no men at all, you catch such tiny ones!" So the next time they came back from the camp, Bogan said, "This time I'll go and fish." So she went down to the stream, where she set her *labba*-basket down, and shook her body with her hands, and fish fell down and filled the basket. "See, I'm the one who got most."

Again the next time they came back from a reconnaissance their sister went to fish, and one of them secretly followed her to see what she did. But when he was spying on her, Bogan realized he was there and said to herself, "Alas, I'm disgraced because they've seen me naked!"

When they got home she said, "All right, since you saw me naked I'm going to change into a hawk." They replied, "It's bad to be a hawk because then you'll be despised."

"All right, suppose I turn into an omen-bird?"

"That's better; then everybody will look up to you."

So she climbed into a vat and they covered her with another vat. The next day when they uncovered the vat, out came an omen-bird, an *okop*-bird, and a *sikwil*-bird, which flew off into the woods.

Then they said, "Let's go out and listen for omens in the woods." When they went they heard birds calling very rapidly on one note, birds flying overhead silently, birdcalls with a two-note song, and birds with short staccato cries. So they went home and performed *Ated*, then went out to camp for a reconnaissance, then started the *Billo-o*.

Then they said, "Let's go to Magaynan." When they got to a camp, they found a *tiko*-bird walking on the roof, so they broke a hole and grabbed it by the feet. The bird cried, "Let

Danat kanan, "Adikayo pod! Sak-en si inan Daliwaya. Sakayo pod omali ta mangalakayo."

Wada pay mapat-a, da daet kanan, "Kadya mapikatako ta ayentakod Magaynan." Sadat omey et das-anda nan soban, dat kanan Kot-ong, "Sak-en pod di mangon-ona tapiliyek si inan Daliwaya ay tokatok di kadangyan." Gawa-endat id Magaynan, men-alanat si inan Daliwaya et itagtagna. Mabtadet nan taga Magaynan et kedagenda da-ida. Dadat kommab sinan ka-ew et omeyda id odona. Dat datngan Imagaynan nan po-ona, kananda, "Ma-id esayo ayen awnit alanmi sik-a!"

Men-ga si Kot-ong id tag-ey, "Ka-asia ket sina! Kanaken eyak iogod da ama ken ina, dat nay obpay mateyak!"

Dapet komali san amonin si demangna; "Ipadak nan ikok ta mendananyo ta siy latonkaya." Dadat menda-an sisan ikon san amonin et gomdangda si demangna. Pinikipikda san obetda, "Imagmagaykassa, ke kaod maka-ala ken Kot-ong id Tangayen ay alindadag di agew! Awnikayo et awnit aminek dakayo, Imagmagaynankayo!"

Dadat men-iyag ay soma-a id Tangayen et donowenda nan binakada, sa dapay menbegnas et panapoanda sinan Palis, Tomo ya Anga. Dadat ginmawis, dada natago. Dadat kanan, "Ibagatako isnan teteken ay ili ta menbagnasda dadat ikkan."

Enyeyda id Gawa et sia es nan inikkanda, enyeydad Bontok et sia nan ikikkanda es. Sapay dengngen nan taga Sagada et sia nan in-ikkanda et engganad wani.

Sapon Di Legleg

Omalada isnan danom yanang tangayen, dadat kanan, "Ala-enmi nan na-ay manapo is Legleg. Bomsilkami, adikami kagatgate, adikami makamkamata tay masapo nan Legleg."

Wange: Obayan Di Pagey

Alanda nan esa ay beteg, ogadanda isnan esa ay dap-ay id Demang; sapay awiten nan babalo et ieyda id Dagdag et bengayenda isnan tonggal esa ay dap-ay et was-in mangoto isnan dap-ayna

me go! I'm really Daliwaya's mother. You've come to get me."

When dawn came they said, "Let's go on in to Magaynan." When they got to the gate, Cot-ong said, "I'll go in first to pick out Daliwaya's mother, the richest person in Magaynan." So he went right in and got Daliwaya's mother, and made his escape. But the people of Magaynan discovered it and followed in pursuit. The brothers fled to a big tree and climbed up to the top. When the Magaynan people found them, they called up, "You can't escape now; we'll get you sure!"

Then Cot-ong burst into tears in the treetop, saying to himself, "Alas, I'm done for! I had thought to avenge the death of my father and mother, but now I'm the one to be killed!"

But just then a wildcat across from them called, "I'll put out my tail and you can pass over and escape." So they passed over the wildcat's tail and reached the other side, and slapped their hips with joy, and taunted, "Ho, you Magaynans, you can't take Cot-ong of Tangayen for he's like the sun! You just wait, you old Magaynans, you; I'll get you all yet!"

They returned to Tangayen shouting, offered a prayer for safety, and performed *Begnas* and said the *Palis, Tomo* and *Anga* prayers, and afterwards enjoyed good health and long life. Then they said, "Let's let other people know about this so they can do it."

So they took it to the Gawa people, who did it the same, and to the Bontoc people who also did it. Then the people of Sagada heard about it and did it also and have continued it right up to the present.

Prayer of the Legleg

They take water and gomamila flowers, and say: "We take those to say the Legleg. Let us be healthy, and not get the itch, nor get sore eyes, because we are saying the Legleg."

Wange: a Holiday for the Rice

They take a pig and cut its throat in one of the tribunals in Demang; then the young unmarried men carry it to Dagdag where it is divided equally among all the tribunals, and

da-omanda issin es-as manok dadat es iwalas sinan kadap-ay sinan dap-ay. Dadat obaya-en sinan makapito ay agew ma-id polos soma-a si mangili ya was-in menpapa si manokna et menkasi ayagda ay paltido. Katlon di agew ieyda nan otik id patpatayan ay mangiapoy. Kapiton di agew omey mentoned nan esa ay in-ina ma-id polos lomokso. Mapseng boknag. Ma-ikadwa ay boknag mada-oman nan mentoned am-in ay ipogaw, makwas nan toned omalada isnan esa ay otik, Pakde id patpatayan, obaya isnan esa ay agew. Mapseng dat was-in mang-apoy si intonedna am-in sinan ipogaw.

Babayas Innana

Omala da isnan esa ay otik et ipakdeda id patpatayan. Bomal-an nan amam-a et ibagada isnan menbayas ta was-en mensagana. Mapseng payya napingsan dat aggan nan paltidoda et paltienda nan noang, et iwalasda isnan ipogaw da damangan sinan ba-ey nan menbayasda. Da omala isnan sabong ya dalatey ya bebe. Mapseng pay ilanda no gawis nan batawa, dadat omala isnan etag et tebkenda isnan pa-o et sapoenda nan dawis, dadat bokboken nan etag iwalasda isnan ipogaw. Dadat isapo nan bebe yanan dalateyda.

Dadat alan nan tolo ay manok papa-enda nan esa is pantewda, doa id le-em manapoanda isnan Inggama. Bokbokenda nan manok yanan etag iwalaslas nan ipogaw. Dadat sapoen nan tiwek. Dadat men-gangsa id le-em, et "tatag" nan manogawda inbaladas nan pantew "siwag" nan pamogawda. Dadat alan nan beteg et paltienda et ikkaldeng nan nindemang. Dadat alan nan gangsa yanan etag sapoenda nan tidwil.

Mapseng dadat alan nan esa ay manok et paltienda et mangpoyoandas bebe.

Katlon di agew pap-enda nan esa ay manok, dat madagop nan ipogaw et manganda. Katlon kasin di agew alanda nan esa ay manok et kaboka-an di bina-a. Mapseng boknag.

Mapseng kasin pagakpak. To-odenda kasin nan bebe. Madagop nan ipogaw et paltienda nan

each tribunal cooks its share, adding a chicken, and distributing it to each household belonging to the tribunal. Then they have a seven-day holiday when outsiders must not enter, and each will kill a chicken and invite his relatives to share it. On the third day, they take a pig under the sacred tree for sacrifice. On the seventh day one old woman goes to plant rice seedlings, but nobody else. The next day is a work day. The second work day, all the people go to plant their rice seedlings. After the planting is all finished, they take a pig and perform *Pakde* under the sacred tree and have one day of holiday. The next day everybody performs *Apoi* to his seedlings.

The December Weddings

They take a pig and perform *Pakde* under the sacred tree. The old men go around and tell those who want to get ready. The next day if there were no bad omens they call their relatives to kill the carabao and distribute it, and all the people eat in the houses of the couples. They also get the sacred reeds, the marriage stove and the marriage tree. The next day, if the whole sky is clear, they get salt pork and stick it on reeds and say the *Dawis* prayer. Then they cut up the meat and distribute it to the people. Then, they put up the marriage tree and the marriage stove.

Then they take three chickens, kill one in front of the house and two inside the house for the *Inggama* prayer. They cut up the chicken and salt pork and distribute it to the people. Then they say the *Tiwec* prayer. Then they heat gongs in the house and then shout "*Tatag!*" and then take the gongs outside and shout, "*Siwag!*" Then they get a pig and kill it, and the relatives divide it. Then they get the gongs and salt pork to say the *Tidwil* prayer.

The next day they take a chicken and kill it for taking down the marriage tree.

On the third day, they kill a chicken and the people gather to eat. On the third day again they take a chicken to send off the helpers. The next day is a work day.

The next day is *Pagakpak*. They set up the marriage tree again and the people gather and

esa ay beteg yanan esa ay manok et pamoyoan. Katlon di agew paltienda nan esa ay manok et pangeppengandas nan bebe. Dat nalpas.

SOS-OAN DI BOMAYAS

I. Dawis

Lomawig id tag-ey ay nadawak danat alan nan etag et sapowena nan Dawis, dat natagoda naganak, danat kanan, "Lomayogak sinan bagilolota ta ipitdok ta sia es di ikkanda."

Linmayog id Sapoan ilana id Kalokoan danat adi layden tay Kristianoda, ilana nan Montanyosa dat sia nan kayatna tay Igolotda. Ninda-an sinan data insakyatnad Langyatan inlayogna id Kayan das-ana si Dipa-an sinan Dalikan ay men-ab-abe, kinwanina, "Ay sinoka?"

"Sak-en si Dipa-an ay men-ab-abe si bag-oy di onga. Sik-a-pay?"

"Sak-en si Lomawig ay men-inap si todoek."

"Mo tet-ewa ay Lomawigka, kadya men-otoka."

Kanan Lomawig, "Into nan sakdoanyo?"

"De-ey si goabna."

"Ol-olay di tay masa-og mangilaka ta eyak somakdo."

Sanat alan nan kalamba yanan sokodna et omey sinan widan idoskitna nan sokodna isnan bato da-et kabanala nan danom ay mentay-tayok towana nan kalamba et isgepna. Kanan Lomawig, "Into nan otoanyo?"

"Sana ay dongdong ay," kanan Dipa-an, "tay ado-adokami."

"Aye impodta nan og-an et awnit omanay."

Danat alan nan sinkasopa ay bagas dat ninkapno nan og-an. Manga da-es dat nasobla-an. Dat kanan Lomawig, "Kedeng ta igadka. Iata-enak omenap si todo-ek."

Iddana isnan Dompinas inilana nan mema danat alan nan pito kanena nan esa, ikab-otria nan tapina. Inig dangna isnan Gayang insakyatnias nan Togpop intogpopna nan ena-amo-omna ay mema, nagolitek nan bato yanan

kill a pig and a chicken for taking down the marriage tree. The next day they kill a chicken for cutting up the marriage tree. Then that's all.

PRAYERS FOR THE COUPLES

I. The Dawis

When Lomawig up above had a child he took salt pork and performed the *Dawis* so he lived long and had many children; then he said, "I'll go down to the people on earth and teach them to do likewise."

He came down on Mt. Sapoan and looked over the Ilocos coast but didn't like it because it was Christian; he looked over the Mountain Province and liked it because it was Igorot. He went across the plain and climbed up Langyatan and down to Angaki and there, in Dalikan, he found Dipa-an weaving, and he said, "Who are you?"

"I'm Dipa-an, weaving a blanket. And you?"

"I'm Lomawig, looking for someone to enlighten."

"If you're really Lomawig, let's see you cook."

Said Lomawig, "Where's your well?"

"Down there."

"That's no good, because you can see it's too steep. I'll provide the water myself."

So he took a water-jar and his cane and went back of the house and stuck the cane into a rock, whereupon water gushed out; he filled the water-jar and took it in. Lomawig then said, "Where's your cooking-pot?"

"Take the big one," said Dipa-an, "since there's many of us."

"Oh, too big; let's take a little one and it'll be enough."

So he took a *chupa* of rice and it filled up the pot when cooked. After eating, there was still some left. Then Lomawig said, "All right, I'm going on now and look for somebody else to enlighten."

He passed through Mt. Dompinas, where he saw betelnuts so he picked seven, ate one, and tucked the rest in his G-string. He went through Gayang, climbed up to Togpop and spit out a mouthful of betelnut juice and tattooed a stone

bobo-ong sia di tawaday kadam-damagan isnan id Kay-ang. Inkay-atna id Am-o, enikbasna isnan Bokasi, inikbasna isnan Abatan, inig-dangna isnan Kapo et dona nan sapon di banga isnan id Bila. "Sia sa tawaday ilaklakoyo sikaninyo." Itdona nan pantal id Kapayawan et baybayen nan Iotokan. "Sia sa tawayka gapoan di makan."

Inilana nan onas inokbosna nan gamigna et patpatona et beksena et mallos id Benik-an et ma-ilosad on-odena pay ya nalikob nan sobona; "Sia di ta awaten di onga talikoben das inada."

Inikna isnan Ma-itang, inikbasna isnan Amdakwag. Inpasokna nan sokodna isnan bato, dat nalina-ad, danat itokdo et mendopla. Danat osdongan da Bangan ken Bogan ay mamal balatong danat endas-an da-ida. Dadat omegyat ken sia. Dat kanan Lomawig, "Adikayo omegyat, ta badangak dakayo." Iapgidna nan awan dat sin awit Bangan, iapgidna san igid dat nawitan si Bogan. Danat kanan, "Sino nan amayo?"

"Si Batanga nan amami."

"Kadya soma-atako."

Maboeg ay soma-a et dasanda si Batanga. "Sinoka?"

"Sak-en si Lomawig ay men-inap si todoek."

Dat kanan Batanga, "Kedenget ay ta men-bayasak."

Dat kanan Lomawig, "Omalaka isnan apoy, gangsa, ya etag."

Dat omala si Batanga et mangitdoan Lomawig sinan Dawis. Dat natagoda naganak, sinom yanan ilogamna ya megmegana. Dat kanan Lomawig, "Adimpod menbokod iatonmo si teken." Danat idaka isnan Daka-an, sika ya gabay ya ganak.

Inlamagnas nan Lamagan menlamlamaget di siken di onga yas mamegmegan. Inyakdangna isnan Pokis, inlayognas nan Tey-ak, dat kanan nan danom, "Omitapika, tay men-itey-akkoy ganay ya is mamegmegan.

and some reeds, for which he's remembered in Kayan. He climbed up Mt. Am-o, passed along by Bocasi, then by Abatan, crossed through Capo, and taught them how to make pots in Bila. "That's the way you can make your living, by selling these." Then he pointed out the plain and the Otocan people made rice terraces. "That's how you can get your food."

He saw some sugarcane, so he took out his bolo and cut some and threw them all the way to Benik-an, where they stuck in the ground; he followed, and the young leaves sprouted up and gathered together around them. "That's to show the children how to gather round their mother."

He passed through Ma-itang, and passed by Mt. Amdakwag. He stuck his cane in a rock and it stood there, solidly; he sat down and smoked. Then he looked down and saw Bangan and Bogan gathering beans, so he went down to them. They were afraid of him. So Lomawig said, "Don't be afraid; I'll help you." He gathered enough in his right hand for Bangan, and enough in his left hand for Bogan. Then he said, "Who's your father?"

"Batanga is our father."

"Let's go."

So they went together to Batanga, who asked, "Who are you?"

"I'm Lomawig, looking for someone to enlighten."

Then Batanga answered, "Fine, because we're just going to have a wedding."

Then Lomawig said, "Bring fire, a gong and salt pork."

So Batanga brought them and Lomawig taught them the Dawis. So they lived long, had many children, and their crops and livestock flourished. Then Lomawig said, "Don't keep this to yourself; spread it around to others." Then he went and introduced the miraculous increase, flourishing livestock and increase of children in Daka-an.

He climbed up Mt. Lamagan and made the growth of children and livestock faster. He crossed Mt. Pokis and came down at Tey-ak, where the water said, "Include me, too, for I can pour out the increase of children and livestock."

Inkayatnad Tetep-an, inikkana id Amtadaw, et sia inik-idkanda ay manapsapo si Dawis dadat ginmawis. Dadat iey ken Biag id Malingeb et sia nan in-ikkana et inggana idwani. Dat sia es nan ikikkanda.

Sapon Di Inggama

Lomawig id tag-ey tino-odna nan bebena danat alan nan manok et papa-ena et panapoana isnan Inggama. Inggamana isnan ganak yanan lako. Inlayogna id Polis et itdona id Angkileng ya id Bogang dadat ginmawis. Sapay dengngen nan taga Sagada et no mento-odda isnan bebeda dadat sapoen di Inggama et ginmawisda. Dadat ik-ikkan et enggana idwani.

Sapon Di Tiwak

Lomawig kano id tag-ey inlangteyna nan dalateyna danat alan nan ben-agna et tiwaken na. Tiniwakna di ganak ya mamegmegan. Danat ilayog id Pakad dat si Ganga id Tokipa nan nangianda et itdona nan sapon di Tiwak. Sapay pangetkan nan inmili id Sagada si sapon di Tiwak.

Kanta Kato-Odan Di Bebe: Totog

Toto matotogan di onga ta ma-ado-adoda;
*Sog-oy masog-oyan di baboy ta ma-ado-adoda
ya madak-edakeda.*
*Inyo pa-inomen nasa-ad si kammalig, kammalig
di naganak.*
*Inyo pa-inomen nasa-ad si san sok-ot nasos-
okan si dotdot.*
*Ayoka-ik di ngiog masiogsioig ta awaten di onga
ta masiogsioigda.*
*Ayoka-ik di mema massiogsioigka taawaten di
ongga ta masiogsioigda.*
*Agaki ay agaki, gawa-em san gawana taawaten
di onga ta mengawgawada si gawana.*
*Agamakay agama, kebasem san kebasna ta-
awaten di onga menkebkebasdas si kebasna.*
*Tannobongkay tannobong, lomakalakalakka
tag-eyem san tag-eyna taawaten di onga ta
mentag-eyda san tag-eyna.*

Then he took it to Tetep-an and then to Amtadao, and they did the same and said the *Dawis* and grew prosperous. Then they took it to Biag in Malinged, and he did it, and so they have done it right up until now.

Prayer for Inggama

When Lomawig up above put up his marriage tree, he took a chicken and sacrificed it for the *Inggama* prayer. So he grew rich in children and goods. He descended on Mt. Polis and taught it in Ankileng and Balugan and they grew prosperous. Afterwards, the Sagada people heard about it and so when they put up their marriage trees, they said the *Inggama* prayer and they became prosperous. They have continued it until now.

Prayer for Tiwak

Once upon a time, Lomawig up above set up the marriage stove and took rice wine and performed *Tiwak*. So he had many children and his livestock increased. Then he came down in Pakad and was escorted to Ganga of Tokipa, and he taught him the *Tiwak* prayer. That was how the people of Sagada came to learn the *Tiwak* prayer.

Song for Putting Up the Marriage Tree: the Totog

We say the *Totog* so the children will become many;
We say the *Sog-oy* so the pigs will become many and grow big.
Let him drink and put him in the bed chamber, the bed chamber of prolificness.
Let him drink and put him in a dark nook where you stick the feathers.
Like a coconut leaf waving, let the child be pliable.
Wave, betelnut leaf, so the child will be pliable.
Crab, you crab, go to the middle so the child will always go to the middle.
Crab, you crab, go the direct way so the child will always go the direct way.
Water-reed, you water-reed, climb straight up so the child will climb straight up, too.

Balilikay balili, lamot nay obba-obban kemngen inilian san sinpanalologan awaten di enongan ta menbo-okday oban ilianda nan ili ay nindedemang.

Sos-owa Kapoyoan Di Bebe

Lomawig id tag-ey innana nan manok et poyoena nan bebena. Inpoyona et si ganak ya lako. Inlayognad Kalawitan et sia es nan ik-ikkanda dat sia nan ginmawisanda. Dat dengngen nan taga Sagada dadat es ik-ikkanda dat ginmawis. Dat sia nan ik-ikkanda et enggana idwani.

Kanta Kapoyoan Di Bebe: Alim

San inti ay sinwangdan sia san ninben-agda issan ninpoyoanda.

San ipay san baboyda sia san integtegda issan ninpoyoanda.

San gatod san manokda sia san ninboyagda issan ninpoyoanda.

San pageyda ay oliwey sia san inotoda issan dinalateyda

San bakkagday batyogo sia san intapida issan inotoda.

Dakayo ay payewda, bogin-ayanda dakayo ta membalewkayo.

O-ommam san teng-ab eskam si doa sitab pos-iyam et sinka ekab.

O-ommam san dontog eskam si doas bal-og posiam et sinlindog.

O-ommam san naskong eskam si doas batong posiam et sindongdong.

O-ommam san nidmang eskam si doas sigang nabalibali ganggang inobon san babassang ninkap no san aligang.

Os-osdongam san bito nanapno is anito baken obpay anito ay kakadangyanda obpay ninwanes si binoslan, dokawday inilokan, insabotnas san engan, binyonan san iokan pespesam et sintaliman nakdeng san sinpangilian.

Mountain-grass, you mountain-grass, with whitehaired roots, growing in a wide place, let the children also live to have white hair and spread out on both sides of town.

Prayer for Taking Down the Marriage Tree

Lomawig up above got a chicken for taking down his marriage tree. Because of this he had many children and got lots of property. He descended on Mt. Kalawitan and they did it and became prosperous. Then the Sagada people heard about it and did it and so became prosperous. Since then, they have performed it up until now.

Song for Taking Down the Marriage Tree: The Alim

They used sugarcane juice for their sacred wine when they took down the marriage tree.

They cooked the neck-fat of a big pig when they took down the marriage tree.

They took the tailfeathers of a chicken when they took down the marriage tree.

They cooked excellent rice in the marriage stove.

They mixed excellent taro-root with it when they cooked.

You, the rice fields that they cherished, keep them from dying.

Clean up the landslide and plant two beans, and when you shell them you'll have a basketful.

Clean up the summit and plant two kernels of corn, and when you husk the corn you'll have a basketful.

Clean up the gullies and plant two black-beans, and when you shell them you'll have a peck.

Clean up the other side and plant two taro-roots, and you'll make so many trips gathering them, they'll fill up every corner of the house.

When you look down into the pitfall, it's full of anitos — but they're not anitos, they're rich people coming with fine G-strings and turbans to meet you at the resting place; and bees swarm on you and you get a whole bamboo-tubeful, and it's enough for everybody in town.

**Begnas Sinan Innana:
Tangeb Di Dinmayas**

Menkayewda omey das nan totoligan indamen-emesda da mensabosab dadat men-iyag ay soma-a isnan dap-ay et mensabosabda dada men-inom si nan tapey. Dadat alan nan otik et paltienda et ikakdeng nan ipogaw. Dadat obaya-en sinan tolo ay agew.

Inero Ya Febriro

Nan Innana ya Kilalaw sindedwa ay agew nan sedey ma-id polos makasa-a si mangili.

Bakakew: Lebek

Omalada isnan esa ay iapoy isnan patpatayan id Mabbasig dat obaya isnan esa ay agew. Mapseng dat men-gada et menlebekda. Makwas nan lebek dadat men-gen-gen. Mapseng dadat iwaswas nan obo: was-in mangdalos si lome-ngha, makwas men-obaya isnan esa ay agew. Iboknagda. Dadat mensa-ad nan kakayat. Makwas nan sa-ad dadat men-obaya sinan esa ay agew.

Bakakew: Begnas

Men-iyagda. Mapseng dadat mentoling et mensabosabda dada men-emes dadat omey id patpatayan, paltienda nan esa ay otik, dadat menkalanaw. Dada menta-ata dadat soma-a isnan dap-ay et mensabosabda dada men-inom is tapey. Dadat alan nan beteg ya aso et paltienda et ikakdeng nan ipogaw mabay-an nan toktok et palisendas nan mapseng dada tomoen, dada sabosaben ya legleg. Tolo ay agew nan obayana. Mapseng boknag. Pidwan di boknag wasil. Mapseng dadat ibawi id Lamagan. Nalpas.

Bakakew: Pasok

Nan kananda en Pasok nan damo ay menbal-an nan pagey. Dadat domlaw isnan esa ay lakay et omiey sinan padpadong sinan tengen di labi is Pokongan. Mapat-a pay dadat iwaswas nan obaya et ma-ipolos makaka-an si ipogaw ya

**The Begnas in December:
the Cover for the Married**

In single file they go to the sacred bathing place to bathe and say a *sabosab*, and then return to the tribunal shouting, and drink rice wine. Then they take a pig and kill it and distribute it to the people. Then they have a three-day holiday.

January and February

The *Innana* and *Kilalaw* periods have each a two-day *sedey* taboo when no outsiders may come in.

March: Sugar Milling

They take a pig and perform *apoy* under the sacred tree in Mabbasig and have a one-day holiday. The next day they go and mill their sugarcane. After milling, they perform *Gen-gen*. The next day they begin clean-up time; each cleans his pigpen, and when this is finished, they have one day of holiday. Then they go back to work. Then they build or repair their houses. When the building is all finished they have a one-day holiday.

March: The Begnas

They go out shouting. The next day they go for the sacred bathing and say the *sabosab*, and after bathing proceed under the sacred tree and kill a pig and sing the *Kalanaw*. Then they say the *Ta-ata*, and return to the tribunal to say a *sabosab* and drink rice wine. Then they take a pig and a dog and kill them and distribute them to the people, but save the heads to say the *Palis* the next day and then the *Tomo*, *Sabosab* and *Leg-leg*. Then there's three days of holiday. The next day is a work day. On the second work day they go for a reconnaissance. The next day they go to the camp in Lamagan. That's all.

March: Pasok

What they call *pasok* is the time when the rice first begins to bear heads. Then they appoint an old man to take a scarecrow out to Pokongan in the middle of the night. At dawn they announce the holiday: no one can go out

ma-id makasa-a si mangili. Mapseng dadat en iapoy nan esa ay otik id patpatayan. Dat was-in menpalti si nasiken si manokna. Dadat obaya-en sinan tolo ay agew. Apay nga labi nan mangianda? Tapno ma-id menkalkali si ipogaw, wenna sitay no waday dengngena si menkali alan di otot wenna biding nan pagey ay inlogmada.

Babayas Isnan Kiang: Langit

Omona nan pakde ieyda esa ay otik id Sakkang. Dadat soma-a si Bilig et oto-enda et isdan nan lalakay. Dadat menda-an ay mangibaga isnan membayas et mensaganada. Mapseng pay dadat menpalti si noang dat mangan nan ipogaw. Dadat en omala is bebe ya dalatey. Mapseng pay dat misaponan bebe yanan dalatey, alan da nan manok, panapoanda isnan inggama dada alan nan beteg et paltienda. Dadat sapoen nan Tidwil. Mapseng dadat alan nan manok et papa-enda. Pamoyoan di bebe. Was-in menpalti isnan ipogaw mo sinoy na siken di betegna manok nan paltina. Mapseng kasin gangaw. Was-in men-gangaw sinan benget na sinan binmayas yanan nin senga. Mapseng ieyda nan esa ay otik id Sakkang ay mangiapoy ya ta menpaltian nan ninbayas ya ninsenga si manok et ia-yagda si agida. Mapseng iwaswasda nan apoy id Kapay-aw am-in ay ipogaw enda apoyan nan koadad Kapayaw sinan etag ya manok mangiyayag si amana ya alapona. Mangitong omey kasin, men-apoy nan ipogaw was-in mangiyag dedan.

Mapseng O-o. Madagop nan babaknang si Bilig dadat maboeg et omeйда isnan ba-ey-da nan esa et pigasenda nan etagna dadat men-ataton sinan ba-eyda ay babaknang et pigpigasenda nan wasdina etag. Komombos dapay dadat men-anap sinan beteg ay enda iapoy sinan mapseng id Kapayaw. Mapseng dadat en iapoy id Kapay-aw dapay omey nan ipogaw et menanida sinan sin benge ay nabgasan ya tolon benge ay do-om. Nan babaknang olaga-enda nan beteg ay iapoyda. Da dapanapoan si Gipi id Pepes-ayan. Soma-a dapay dat was-in mangsapo

and no outsider can enter. The next day they perform *apoy* with a pig under the sacred tree. Then each of them kills a fullgrown chicken. Then they have a three-day holiday. Why do they do this in the middle of the night? So that there won't be anybody talking; if they hear a person talking, their crops will be eaten by rats and rice birds.

The Weddings in May: Langit

First they take a pig and perform *pakde* in Sakkang. Then they go back to Bilig, cook it, and it's eaten by the old men. Then they go around and tell those who want to marry to get ready. The next day they kill a carabao and the people eat. Then they go and get the marriage tree and the marriage stove. The next day they set up the marriage tree and the marriage stove, and get a chicken to say the *Inggama* Prayer. Then they get a pig and kill it, and then say the *Tidwil* prayer. The next day they take a chicken and kill it to take down the marriage tree. Each of them kills a grown-up pig, or if he has none, a chicken. The next day again is *Gangaw*. Each who is marrying and performs *Senga* goes to perform *Gangaw* at the edge of the village. The next day they take a pig to Sakkang and perform *apoy* so that those who married and performed *Senga* can now kill a chicken and call in their relatives. The next day they announce *apoy* in Kapay-aw and everyone who has a field there goes to perform *apoy*. They use salt pork and a chicken, and call on their parents and ancestors. The next day they go out again to Mangitong and each performs *apoy* there, too.

The next day is *O-o*. The rich assemble in Bilig and go in single file to one of their houses to collect salt pork, and then to another's, and so on. After the last house, they look for a pig to perform *apoy* with in Kapay-aw. The next day they go to perform *apoy* in Kapay-aw while the people go to harvest one bundle of rice and three bundles of half-matured rice. The rich divide the pig they used for *apoy* and use it for saying the *Gipi* prayer in *Pepes-ayan*. When they return home, all the people say the *Gipi* prayer in the middle of the night. On the next

si Gipi isnan am-in ay ipogaw sinan tangan di labi. Wi-it dat was-in men-emesda da men-obaya; ma-id polos makalokso si ipogaw ya makasa-a si mangili. Mapseng dat was-in menpalti si manokna et iayagna si paltidona dada iey nan esay ay otik id Mabbasig ay mangipakde. Toloy agew nan obayan nan Pes-ay.

Sapon Di Gipi Id Pepes-Ayan

Bakodongan ay ninbaybay danat tondan ba-eyna id Otokan menbalapay dat aminen nan otot yanan biding. Dat lomayog nan kabonyan et kanana, "No kasinka menlogam ya membala dakat menpes-ay ta manapoam si Gipi. Sia nan gomawisana." Dat sia nan inkana nin logam menbalapay dat en menpes-ay sapoena nan Gipi. Dat obpay gomawis nan ilogamna. Danat kanan, "Gawis obpay di ibagak sinan kaili-ili ta siay ik-ikkanda." Danat ibaga id Angkileng yad Bogang, dadat ginmawis, sapay dengngen nan taga Sagada et sia es nan ik-ikkanda sapay gomawis nan ilogamda.

Toling: Tangeb Di Pes-Ay

Nan Toling omeyday menemesda dada men-sabosab id Today. Dadat men-iyag ay soma-a isnan dap-ay et mensabosab-da. Dadat alan nan otik et paltienda, ikakdeng nan ipogaw. Katlon di agew dadat alan nan manok et paltienda, tolo ay agew nan obayana. Ma-id men-anni no adida menpes-ay.

Wangen Di Panaba Isnan Pinag-ani

Nan Wangen obaya isnan makapito ay agew. Alanda nan beteg et ogadanda isnan esa ay dap-ay. Dadat awiten et ida-anda isnan ili et ieyda isnan kagibosan ay dap-ay et donoenda. Dadat pigasen di et ikakdeng nan ipogaw. Iadida nan men-ani sokodda bomoknag.

Bandawey: Babayas

Ieyda nan esa ay otik id patpatayan, mapseng dadat menpalti nan menbayas dada mangnan nan ipogaw sinan bida dada en omala

morning, each of them takes a bath and keeps the holiday; no one can go out and no outsider can enter. The next day each of them kills a chicken for his relatives, and there is the three-day holiday of *Pes-ay*, when they take a pig and perform *pakde* in Mabbasig.

Prayer of Gipi in Pepes-ayan

Bacodongan who lived in Otocan dug rice fields and planted them, but when the rice grew up, it was eaten by rats and rice birds. Then the god came down and advised him, "The next time you plant and it sprouts, try performing *Pes-ay* for *Gipi*. Then it'll be all right." So he did what he was told, and when he planted rice and it sprouted, he went and performed *Pes-ay* and said the *Gipi* prayer. Sure enough, it grew up safely. So he said, "It'll be good if I tell everybody else about this so they can do it, too." So he told about it in Ankileng and Balugan, and it was all right for them, and then the Sagada people heard about it and did it too, and their crops were safe.

Toling: The Cover for Pes-ay

For *Toling* they go to bathe and then say a *sabosab* in Today. Then they go back to the tribunal, shouting and say a *sabosab*. Then they take a pig and kill it and distribute it to the people. The day after next, they take a chicken and kill it, and have a three-day holiday. No one harvests if he doesn't perform *Pes-ay*.

Wange for Plenty in the Harvest Season

The *Wange* holiday lasts seven days. They take a pig and butcher it in the tribunal. Then they carry it around the village, and finally they take it back to the tribunal and cut it up. Then they distribute it to the people. They prohibit anyone from harvesting until the work day is declared.

March: the Weddings

They take a pig under the sacred tree, and the next day the couples being married kill it and the people eat part of it. They also bring

sinan bebe ya dalateyda. Mapseng dadat to-odenda da menpalti sinan beteg yanan manok. Mapseng Gangaw. Mapseng Papa. Mapseng apoy di ninbayas. Mapseng bokamaboka nan bina-a. Sada boknagan sinan sin-agew dadat menpid-pidwa sinan mapseng. Dadat iboknag si madandan dadat isobli nan Begnas kaneg nan Begnas dedan sinan nallos nan ma-ik-ikkan.

Sia nan liglaminton nan kotlong sinan sinkatew-en esapay gomawis nan ilida gomawis nan milogam yanan ipogaw.

Paka-Iyanakan Nan Onga Engganat Matey

No wada nan onga ay maianak madagop nan alal-apoda yanan alita-oda yanan am-ada sinan ba-ey nan inmanak. Omeyeyda isnan etag ya bagas et iyeyda et otoenda dadat panapoan sinan kidlos. Sadapay mangan mentonga-oda isnan sin-agew sadapay koma-an. Mopay mapoting nan posegna dadat kasin madagop et paltienda nan esa ay manok dada ibaga nan kayatda ay ipangadan sinan onga.

Paki-asaw-ana

Omey maki-anag sinan ebgan ay men-inap si asawana. Mopay toyena nan baba-ya kayatna dat omeyey sinan ka-iw ay mangidok-ong isnan ba-ey nan baba-i, dat menoto nan aman nan baba-i isnan etag et isdada. Mapseng pay dat omey manongtong nan baba-i et eyeyna isnan ba-ey nan lalaki. Dadat menba-od et kanenda.

Menpinal Ay Men-awawada

Mo menpinal ay men-awawada dadat men-pasya. Madagop nan was-inda, paltido isnan ba-ey nan am-ada ay mang-eyey sinan etag ya pagey dat omayag nan lalaki sinan onga ay kadwa na-ay omey sinan ba-ey nan baba-i, alanda nan tolo ay boto ay etag et igwada isnan topil dat awiten nan onga et eyeyda isnan ba-ey nan baba-i. Dat sokatan nan aman nan baba-i isnan lima ay boto dat makiboweg nan baba-i et omeyda isnan ba-ey nan lalaki. Dat mangan nan ipogaw ay nadagop.

the marriage tree and marriage stoves. The next day they set them up, and kill pigs and chickens. The next day is *Gangaw*. The next is *Papa*. And the next, *apoy* for the couples. The next day they dismiss the helpers. Then they take one work day, and then have *Pidpidwa* the next day. Then they have a few work days, and then begin the *Begnas* just like those that have always been done.

This is the procedure once a year, and then the village prospers, and the crops and people, too.

From the Birth of a Child Until Death

When a child is born, its grandparents, uncles and aunts assemble in the house of the one who gave birth. They bring salt pork and rice, cook it and say the birth prayer. Then they eat and have a one-day holiday before they leave for home again. When the cord drops off, they assemble and kill a chicken, and then chose a name they like for the child.

How He Gets Married

He goes to the girls' dormitory to court a wife. If he talks to a girl and she consents to marry him, he takes a load of wood as "*dok-ong*" to the girl's house, and the girl's father cooks salt pork and they eat it. The next day the girl goes to fetch camote leaves and takes them to the boy's house. Then they make *bina-od* rice cakes and eat them.

To Seal Their Marriage

When they decide to seal their marriage forever, they have *Pasya*. Their relatives gather in their parents' house, bringing salt pork and rice. Then the man calls a boy as his companion and goes to the girl's house, taking with them three pieces of salt pork in a *topil*-basket carried by the companion. The girl's father in return replaces the meat with five pieces and they go back, taking the girl with them. Then the people who are gathered eat.

Somapoda Si Bida

Madagop nan paltido et somapoda sinan ba-ey. Masdem pay ya malpas dadat omala sinan manok et paltienda. Mapseng pay dat menlokoy nan sin-asawa ay omey sinan sinapoda omalada sinan etag yanan apoy et e-eg nan da-ay omey.

Kalang (Damon Di Kanyawda)

Omeyey nan am-ada isna etag et otoenda. Dat madagop nan paltido sinan beyda. Dat ipitdon nan am-adana was-in datawid, payew wenno om-a wenno gosi. Dadat menpalti sinan manok et isdada ay madagop sadapay koma-am. Dadat bommey, sadapay menwawa, sadapay tomegma, sadapay menlabeg sinan dap-ay et engganay mateyda.

Sapon Di Kidlos Si Onga

Sapoenmi nan kidlos tomob-oy di sosenan onga, ya menlamlam ninkami mid kankana nan ligat omat ken dakami.

Sapon Di Pasya

Menpasyakayo pos-enyot nan basayo ta maganakkayo. Dakayo matago ma-id kankanyon ligat ya omat si an-akyo.

Sapon Di Kalang

Tay nay makalangkayo, omanakkayos ad-ado. Dakayo matago somyay megmeganyo, gomawis di ilogamyo ya somika di kanenyo.

Sapon Di Segep

Mensegepkami; i-isgengmi sinan beymi, ma-id kankananmin ligat, mangana kanenmi dapay somika.

Istolyan Di Senga

Nan senga kadawyan ay masiken nan beteg dat ilagsak. Iyayag sinan paltido ta madagopda ta paltienda. Dadat ikakdeng nan awakna mabay-an nan toktokna sinan baey nannin-senga. Dadat iyotoan nan kabbey et iyayagna sinan da-ida ay sirpaltido.

To Build Their House

Their relatives get together and build them a house. In the afternoon when it is finished, they take a chicken and kill it. The next day, they go together to their new house, taking salt pork and fire with them.

Kalang (Their First Feast)

Their parents take salt pork and cook it in their new house. Then their relatives assemble in their house. Then their parents state each one's inheritance: whether rice fields, camote patches or precious jars. Then they kill a chicken and eat it before they leave. Later, they must perform *Bommey*, *Wawa*, *Tegma*, *Pabbey*, and then *Labeg* in the tribunal before they die.

Prayer for the Birth of a Child

We say the *Kidlos* prayer: may the child's milk flow from the nipples, may he live safely, and may he, like us, not get sick.

Prayer for Pasya

Perform *Pasya*, mix your blood and have many children. Live long, and, like your children, never get sick.

Prayer for Kalang

Because you are now performing *Kalang*, have many children. Live long; have much livestock and good crops, and may your food increase.

Prayer for Entering

We enter our house; let us stay permanently, let us never get sick, and let our food increase.

The Story of Senga

Senga is a custom when a pig is fullgrown; they use it for merrymaking. They call their relatives to gather together and kill it. They distribute its meat but leave the head in the house of those performing *Senga*. Then the one performing *Senga* cooks it for their relatives.

Istolyan Di Tegma

Nan Tegma sia nan nadagsen ay bayas. Nan omana ay talabakon nan Tegma menpakaewda dada menpa-obi. Dadat alan nan kawitan et paltienda ay pamoyagda isnan ka-iw yanan obi.

Mapseng pay dadat alan nan manok et papa-enda isnan sapowen ay dalikan sinan tangan nan da-o dat kanen nan am-ada adi mangan nan kabbey.

Mapseng dadat paltien nan noang adi mangan nan kabbey. Ma-ikadwa is adida manganan.

Mapseng Betbet enda omala isnan bebe ya dalitey adida mangan nan kabbey.

Mapseng sinan wakgat dadat isapo nan ko-ob dada alan nan manok et paltienda. Adi mangan nan kabbey tay kowan di ko-ob nan alanda isdan nan lalakay. Makwas dadat alan nan tolo ay manok et papa-enda et iwalasda isnan ipogaw. Sadapay alan nan tolo ay beteg yanan doa ay manok et paltienda dadat iwalas sinan ipogaw. Kap-at si agew sinan adida manganan.

Mapseng da-et poyo, mangan dadlo nan kabbey.

Mapseng da-et Gangaw. Alanda nan gangsa et omeydad Babansa-an enda papa-en nan esa ay manok.

Mapseng Papa. Madagop nan ipogaw et manganda.

Mapseng Segep. Mensegep nan sinpangbon ay mangan.

Mapseng papa-enda nan manok kaboka-an nan bina-a.

Mapseng boknag, omey manga-iw sinan toloy dinomet dat soma-a.

Mapseng pidpidwa, paltienda nan beteg.

Katlon di agew dadat alan nan kawitan et papa-enda pangeppengan di bebe.

Sapon Di Ko-ob

Wadas Dilawan id Lubwagan nasiken nan baboyna napa-oten nan kawitana, danat kano, "Kana-en to omeyak somapsap si ko-ob." Dat

The Story of Tegma

The *Tegma* — that's a very serious wedding ceremony. The first thing to be done for *Tegma* is calling the relatives to fetch wood and dig camotes. Then they get a rooster and kill it to perform *Boyag* for the wood and camotes.

The next day they take a chicken and beat it to death near the stove in the middle of the floor and their fathers and uncles eat it but the couple don't eat.

The next day they kill a carabao but the couple won't eat. This is the second day they don't eat.

The next day, *Betbet*, they go to fetch the marriage tree and the marriage stove, and the couple won't eat.

The next morning, they set up the *ko-ob*, and get a chicken and kill it. The couple won't eat because the sacrifice for the *ko-ob* is eaten by the old men. When this is finished, they get three chickens and beat them to death, then distribute them to the people. Then they take three pigs and two chickens and kill them and distribute the meat to the people. This is the fourth day the couple don't eat.

The next day is *Poyo*, and the couple eat at last.

The next day is *Gangaw*. They get the gongs and go to Babansa-an and beat a chicken to death.

The next day is *Papa*. The people gather to eat.

The next day is *Segep* (entering): the members of the couple's tribunal enter their house to eat.

The next day they beat a chicken to death to dismiss the helpers.

The next day is a work day, and he goes out to fetch three logs to bring home.

The next day is *Pidpidwa* and they kill a pig.

On the day after next, they get a rooster and beat it to death so the marriage tree can be cut to pieces.

Prayer of the Ko-ob

Once upon a time Dilawan of Lubuagan had a fullgrown pig and a rooster with long spurs, so he said, "I think I'll go and cut myself a

omey sinan pagpagda dengngen nan getad Lomawig. Danat en dasari. Dat kanan Lomawig, "Ngan nan anapem?"

"Men-anapak is ko-ob."

Kanan Lomawig, "Men-anapak dedan. Akata, mensapota ay doa."

Dat sapoen Lomawig nan po-ona sapay isnop Dilawan nan odona tay di natnganda nan kayatda ay sapoen. Sadat omma isnan kabobo et sapoenda isnan doay getget et menbowa-anda. Dadat omma isnan anes et laga-enda isnan doa ay kalikog et menbowa-anda. Dadat kanan Lomawig, "Soma-aka dakat omepey si pito ay batong sinan kalikog. Daka omepey si etag ya tapey sinan getget. Daka ippey nan kalikog yanan getget isnan ko-ob."

Dadat mensiyan, omey is Lomawig id tag-ey dapay soma-a si Dilawan id ulida. Danat ikobkob nan ko-obna et pana-poana isnan Tiklop, intiklopnat sinan ganak yanan lakoda kano natago.

Dat kanan Lomawig, "Ibagam sinan inmili isnan bawata ta sia es di ikkanda."

Danat ibaga id Gawa et sia nan ik-ikkanda. Inyeynad Kaposposan inposposda si ganak ya lako. Inbaganad Boyayeng ikkanda dadat omneng. Inkayatnad Bagingey, inyeynad Kanip-aw, inyosdongna ken Biag id Malingeb danat es ikkandat natagoda naganakda goma-wisda am-in. Sana itdo et ik-ikkanda enggana idwani.

Bogaw Di Padsek

Ko-ob ay nabogawan, nalikob nan padsek, awaten di ongong-a ta likobendas inada. Padsek-kay naliwes ay nagalot si laktan, sia et di pangalotyo si ganakyo ya sitanyo. Padsekka ay nakedkedan si pa-oki ya padayaw datonat iman di madaydayaw si ib-adas ipogaw. Adida papaekpekten di boyoy yas sakgata menpok-pokday ligat. Pas-on di padsek, men-ipas-oda si ganak ya lako ya mamegmegan. Pas-on di padsek, men-ipas-odaka si nalitayan si tayan tawaday kagapoan di ma-iba-on si kegtonas dono.

ko-ob." So he went out to the forest, where he heard Lomawig chopping wood. So he went over to him. Lomawig said, "What are you looking for?"

"I'm looking for a ko-ob."

Said Lomawig, "So I am. Come on, we'll look together."

So Lomawig took the biggest part of the tree trunk, and Dilawan took the smaller part, when they found what they wanted. Then they took *kabobo*-wood and made two *getget*-jars and each took one. Then they got bamboo and made two *kalikog*-baskets and each took one. Then Lomawig said, "Now go home and put seven black beans in the *kalikog* and salt pork and rice wine in the *getget*. Then put them both in the *ko-ob*."

Then they parted; Lomawig went up above and Dilawan went to his village. He set up the *ko-ob* posts and said the *Tiklop* prayer, and then begot many children, collected much property, and lived long.

Then Lomawig told him, "Go and tell this everywhere on earth so they can do it, too."

So he told about it in Gawa and they did it. Then he took it to Kaposposan and it brought fertility and much property. Then he told about it in Boyayeng and they had plenty of food. Then he carried it to Bagingey, and to Kanip-aw, and stopped over with Biag of Malingeb, and they did it, too, and they lived long, and had many children and everything went well with them. He taught them, and they have been doing it ever since.

Shout for the Padsek

Ko-ob that is shouted over, surrounded by the *padsek* posts, may the children similarly surround their mothers. You *padsek* posts tied with vines, let your fertility and ricefields so be bound up. You *padsek* posts tied up with *pa-oki* vines and praised, let them be praised by other people. Let them not have boils, sore eyes or suffering. When the *padsek* posts are pulled up — so let their fertility come up, and valuable property and domestic animals. On pulling up of the *padsek*, be the means of their pulling up rice fields so that there will be fields to produce the rice for ceremonies like this.

Mensakit Ay Amam-a

Bakid: Nan mensakit ay lakay mensenga isnan tolo ay beteg ya doa ay manok. Mala-bipay dat madagop nan ipogaw isnan bina et men-ayengda dada-ida wat ta maka-an. Was-in omeyey si sikaka salop si bagas et kanenda sisan beyna.

Lapsag: Ma-ikatlo ay agew da-et kasin mensenga, omalada isnan doa ay beteg ya esa ay manok et paltienda ikakdeng nan ipogaw. Sia nan kanandan Lapsag.

Bakid Kasin: Omalada kasin sinan tolo a beteg ya doa ay manok et paltienda kasin ikakdeng nan ipogaw ay omey menbanbantay ken sia.

Mateyen: Mo matey dadat alan nan esa ay beteg et paltienda otoenda et isdan nan ipogaw ay menbanbantay. Dadat somapo isnan sangadil et igalotda nan natey galotendas nan oweyda, dato-oden sinan tangan nan da-o. Dadat membaya-o.

Dadat kasin alan nan esa ay beteg et magapo, malabi dadat kasin alan nan beteg et gawa. Mapseng pay dada en ika-ob. Eyeyda on-ona nan ko-ongna et enda eyanap sinan gawis ay liyang, dadat soma-a et alanda nan esa ay manok et papa-enda. Dadat kasin alan nan esa ay beteg et paltienda et otoen nan baba-i dapay eyey nan lalaki isnan liyang. Omalada isnan pito ay silew, awiten nan ipogaw et eyeyda id batbato. Soma-a dadat mangan; dadat alan nan manga-ak et paltienda pana-poanda isnan Kambo-o ya Legleg. Dat was-in omey si bab-e-yna sina ipogaw ay nakibanbantay.

Omey nan sinbowanan dat kasin mentenew: alanda nan esa ay beteg et paltienda, madagop nan ipogaw et manganda.

Omey nan doa ay bowan dat paltienda nan tolo ay beteg ya doa ay manok et ikakdeng nan ipogaw.

Omey nan sikatew-an dat menlapsag, palti-enda nan doa ay beteg et ikakdeng nan ipogaw.

Omey nan tolo ay tew-en dat menkinaw-ang Alanda nan tolo ay beteg et paltienda, ikakdeng nan ipogaw. Sia nan kombos nan Senga nan Kinaw-ang.

When an Old Man's Sick

Bakid: A sick old man performs Senga by killing three pigs and two chickens. When night comes, the people gather in his house and sing ayeng, requesting that his sickness be ended. Each of them takes a ganta of rice and eats it in his house.

Lapsag: On the day after next, he again performs Senga by getting and killing two pigs and one chicken, and distributes them to the people. This is what they call Lapsag.

Bakid again: They get another three pigs and two chickens and kill them, and again distribute them to the people who have come to nurse him.

Death: When he dies, they get a pig, kill it and cook it, and the people who are nursing him eat it. Then they make the death-chair and tie the deceased to it with rattan and set it up in the middle of the room. Then they sing baya-o.

Then they get another pig for *magapo*, and when night falls they get another pig, the *gawa*. The next day they bury him. But first they take his coffin out to the cave selected, and when they get home, get a chicken and beat it to death. Then they take a pig; it is cooked by the women while the men take the corpse to the cave. They take seven torches, and the people carry it out to the rocky places. When they get home, they eat; then they take a hen and kill it to say the *Kambo-o* and *Legleg* prayers. Then all of those who were nursing him go to their own houses.

After a month has gone by, they next perform *Tenew*: they take a pig and kill it, and the people gather and eat.

When two months have passed they perform *Bakid*, killing three pigs and two chickens, and distribute them to the people.

When a year has gone by, they perform *Lapsag*, getting two pigs, killing them, and distributing them to the people.

The three years have passed, they perform *Kinaw-ang*. They get three pigs and kill them and distribute them to the people. This ends the *Senga* of the *Kinaw-ang*.

Nan Lima Ay Tindon Lomawig

- (1) *Omona ay natdo si Geboy id Todey.*
- (2) *Ma-ikadwa si Sagaab id Golgoling.*
- (3) *Ma-ikatlo si Biag id Malingeb.*
- (4) *Ma-ikap-at si Koyoyod id Dodo-owan.*
- (5) *Palakawan id Payayeng.*

Sia dana nan lima ay tindon kabonyan ay kabbey id Dodo-owan. Maminsan ay ma-annongda isnan tew-en ay sinpo-o. Nan omona nan initdoda ken Geboy id Todey. Ma-ikadwa omey nan tolo ay tew-en dat nan initdoda ken Saga-ab id Golgoling. Omey nan tolo ay tew-en nan init-doda ken Biag ay Dangtey. Datona ay tolo nan ma-ikkan si tongal sinpo-o ay tew-en. Nan initdoda ken Kayoyod mamindoa isnan sinkatew-en nan initdona ken Palakawan maminsan sinan sinkatew-en.

Geboy

Nan mangikanda isnan initdoda ken Geboy, mendela-oda isnan esa ay lakay, menala isnan esa ay manok et paltiena isnan beyna, dat adi mangan si sin-agew. Mapseng dadat mada-oman et iyeyda nan otik id Todey, dadat soma-a et was-in omey si bina et menpalti sinan manok. Adi mangan nan apoda. Ma-id polos maka-ey nan bengetna isnan omili sokod omey nan lakay ay apoda et en-adan en sasapay waday omey.

Mapseng pay dadat en iwasil id ken Patigey, omiyeyda isnan etag et enda dawisenda dat soma-a isnan dap-ay et men-otopda. Sapay was-in omey si was-in ba-ey et men-otopda isnan manok, obaya dedan ma-id makaka-an si omili.

Mapseng dadat ibawi id Dodo-owan omeyeyda isnan manok ay mangpalti. Dat was-in soma-a et was-in mangpalti si manok wenna betegna sinan da-ida ay inmey obaya di dedan. Mapseng dat boknag. Mapseng dada et ibawi id Dokkawan, soma-a dapay dadat men-otop et mangtoyyanda en menwas-in kigad.

Saga-ab

Sia-esna nan natdo id Golgoling. Omalada isnan otik et eyeyda id Golgoling ay mangiapoy. Omilada isnan esa ay lakay ay men-apoda

The Five Revelations of Lomawig

1. The first was revealed to Geboy in Todey.
2. The second was to Saga-ab in Golgoling.
3. The third was to Biag in Malingeb.
4. The fourth was to Coyoyod in Dodo-owan.
5. The fifth was to Palakawan in Payayeng.

These are the five revelations by the gods dwelling in Dodo-owan. Sacrifices are made to them once in ten years. The first is what they taught Geboy in Todey. Second — after three years have gone by — is what they taught to Saga-ab in Golgoling. After three more years, what they taught to Biag, the Dangtey. Sacrifices are performed for these three once every ten years. What they taught Coyoyod is done twice a year, what they taught to Palakawan, once a year.

Geboy

When they do what was taught Geboy, they appoint one old man, and get a chicken and kill it, but he does not eat for one day, although he kills it in his house. The next day they add to it, taking a pig to Todey, and then each of them goes home and kills a chicken. The master of ceremonies does not eat. None of them may go to the outskirts until the master-of-ceremonies has first passed by and then they may go.

The next day they go out for a reconnaissance in Patigey's, taking salt pork and roasting it, after which they return to the tribunal and perform *Otop*. Then each goes home and sacrifices a chicken for *Otop*, and it is a holiday during which no one can leave the town.

The next day they go to the camp in Dodo-owan and take a chicken along to kill. Then each goes home and kills a pig or chicken, and they have a holiday, too. Next day is a work day. The next day they go to the camp in Dokkawan, and when they get home they perform *Otop* to greet those who are responsible.

Saga-ab

This is the one revealed in Golgoling. They get a pig and take it to Golgoling to perform *Apoy*. They select an old man from Picong

men-obayada isnan tolo ay agew masapolay Ipikong nan lakay. Ma-id makaka-an si omili ya ma-id makasa-a is mangili. Mapikada is Pikong isnan enda men-apoyanda dat dedan soma-a is Pikong et men-otopda dat was-in ome y si ba-eyna et men-otop si manok wenno otik. Mapseng da-et obaya dedan.

Katlon di agew ome yeyda isnan etag id ken Patigey et enda dawisenda, dat soma-a isnan dap-ay si Pikong et menpaltida isnan manok. Mapseng boknag. Mapseng dadat en ibawi id Ma-opey enda otoen nan etag, dat was-in soma-a is wasina dap-ay et mangmanganda isnan sin-agew. Mapseng dadat paltien nan esa ay manok dadat masis-eyan.

(Nan sapon datona mo masangoda sia nan ma-aggan nan kabbey isnan piden a ay nangitdo isnan kadawyan. Da-ida nan ka-eyayagan nan manok ay mapalti yan an etag. Mo adi ka-ikkandana ado nan matawaw, masakit, mawgos, wenno masgata, ngem no ma-ik-ikkan nan na-ayda napia.)

Kayoyod

Mo sagangenda si Koyoyod id Dodo-owan mamindoa sinan makatawan, bowan di Kiyang ya Kitkiti. Ome yeyda isnan manok wenno otik et enda paltien, obaya isnan sin-agew. Soma-a dat was-in men-otop si otik wenno manok sinan wasena ba-ey. Katlon di agew dadat iwasil id Ma-opey. Katlon di agew kasin dadat ibawi id Dokkawan. Dat kedeng.

Nan Kabbey Id Payayeng

Wada da Palakawan, Bowaken ya si Diyaw ay sin-agi da-anda ay ongong-a dadat mango-soan. Kedengda isnan kabbey id Payayeng. Dat nan ikitda nan enda mangmanganan et kasik-siknanda. Dat kananda Palakawan ken Bowaken, "Entat mangiyo tawaday isopay si isway-tako."

Sadat ome y id Banaw ay mangiyo, masdem pay dadat anwitan sinan koyat. Sia nan inik-ikanda et ilalakon nan ikitda sinan katagoda.

tribunal to be their master of ceremonies for a three-day holiday. Nobody can go out of the village and no outsiders may enter. They start from Picong when they go out for *Apo y*, and return to Picong, then each goes home to perform *Otop* by killing a chicken or a pig. The next day is a holiday.

On the day after next, they take salt pork to Patigey's and roast it, then they return to Picong tribunal to kill a chicken. The next day is a work day. The next day they go to the camp in Ma-opey. They go to cook salt pork, after which each goes to his tribunal and eats there for one day. The next day, they kill a chicken and then disband.

(The prayers when these sacrifices are performed are those calling on the inhabitants of the inner fields where these customs were first taught. They are called on when a chicken is sacrificed with salt pork. If sacrifices are not performed, there will be a lot of insanity, sickness, loose bowels or sore eyes, but if they are done, it will be all right).

Cayoyod

When they perform the sacrifices of Coyoyod in Dodo-owan, they do it twice a year, in the months Kiyang and Kitkiti. They take a chicken or pig and kill it, and have a one-day holiday. When they get back, each one performs *Otop* by killing a pig or chicken in his own house. The day after next, they go for a reconnaissance in Ma-opey. The day after next again, they go to the camp in Dokkawan. Then that's all.

The Settlers in Payayeng

There were three brothers and sisters, Palakawan, Bowaken and Diyaw, who were orphaned when they were still young. They were the only ones living in Payayeng. They were fed by their aunt, and grew up. Then Palakawan and Bowaken said, "Let's go and trap birds to exchange for extra food."

So they went to Banaw to trap birds, and by the late afternoon they were loaded down with birds. These their aunt took from them for their food as often as they did it.

Omeyda isnan naminsan dat wada nan taga Besaw ay mangowad sinan koyat ay kinnada. Dadat masi-a-aga ay soma-a id beyda. Dat kanan san ikitda, "Dakayon men-ag-aga?"

"Men-ag-agakami tay ginowad san Ibesaw san kinnami!"

Dat kanan ikitda, "Olay awni ta masikenkayo sakayo pay en iba-es."

Wadapay nasiken, dadat kanan san ikitda, "Omeykayot mentangad si idew ta sayot en iba-es din nangala isdin kinnayo."

Sadat ome y id Lomiang, dat mid inilada is idew, dadat ome y id Na-idapeng dapay ma-id, sadat ome y id Pilaw dapay kayet ma-id komali si koyat. Dada-et kanan, "Kedeng, soma-ata tay ma-id alanta is kalin di idew."

Omdandapay is a-apa-an dat kanan san innodi, "Men-gatinta tay mid innata si kalin di idew."

Dadat men-gatin, dat ilan san alita-oda ay Lombag. "Dakayon men-gatin?"

"Men-gatinkami tay ma-id inalami si kalin di idew."

Dat kanan Lombag, "Enkayo isnan Madegway et awnit wada."

Dadat ome y isnan Madegway dat lomabey, da dawma-eg, da ombat, dadat mensagong, dat kanan alita-oda ay Lombag, "Ay wada?"

Dadat kanan, "Wada."

Dat kanan Lombag, "Enkayo ta igagok nan sowanko sakpay omonod."

Sadat soma-a issan beydad Payayeng.

Dat en omala si Lombag sinan tapey ya etag et oto-en dada inomen nan tapey. Dadat menpalti isnan otik yanan manok et pangdayawda isnan tinangadda. Dadat iwasil, dadat ibawi, dada menbillo-ong.

Masokat pay nan bowan dat kanan alita-oda, "Entakot iba-es din nangala isdin kinnayo."

Sadat mapika et enda bomawi id Dinompag. Dadat mentete-e isnan benget nan da-an, dat kanan san alita-oda, "Ibagbagayo mo loma-os is kinnayo."

One time when they went out some Besao people stole the birds they had caught. So they cried all the way home. Their aunt said, "What're you crying for?"

"We're crying because those Besao people robbed us!"

"Well," said their aunt, "soon you'll grow up and then you can get your revenge."

When they grew up, their aunt told them, "Now, go out and watch the omen-bird in order to go and revenge yourselves on those who stole what you caught."

So they went to Lomiang, but they didn't see any omen-birds, so they went to Na-idapeng and didn't see any, and then to Pilaw, but still no bird called. So they said, "All right, let's go home: we won't hear any bird calls."

When they reached the overnight camp, the younger said, "Let's kick each other because we didn't get any omen."

So they started kicking each other, but their uncle, Lombag, saw them. "Why are you kicking each other?"

"We're kicking each other because we didn't get any omen."

Then Lombag said, "Well, go to Madegway and there'll be some."

So they went to Madegway and heard the lomabey-cry, the dawma-eg-cry and the ombat-cry, so they went back, and their uncle, Lombag, said, "Were there any?"

And they said, "Yes."

So Lombag said, "You go on; I'll put away my shovel and follow."

So they went back to their house in Payayeng.

Then Lombag got salt-pork and cooked it, and got rice wine and they drank. Then they took a pig and chicken to sacrifice for the omen they had received. Then they went for a reconnaissance, out to the camp, and performed *Billo-ong*.

When the new month came, their uncle said, "Let's go and get revenge on those who stole what you caught."

So they started out to the camp in Dinompag. They waited by the edge of the trail, and their uncle said, "Tell me when the guilty one passes by."

Dat obpay nango-odi. Wada pay omdan san nabobowegda dat kanan, "Na-ay yay omali nakakablatanna ipingna." Wada pay omdan dadat men-ala-dat, kanan nan Ibesaw, "Olay, sat initnengyo si din nangala isdin kinnayo."

Dadat men-iyag ay soma-a issan dap-ay id Payayeng. Dadat donowen sinan donon di binaka, ipaltienda isnan manok ya otik ya aso. Dadat ibegnasan et ikwasda san Begnas di Binaka.

Wadapay bakinda na-et-etngandat ol-olay nan ik-ikkan kabibbiyan ay Diyaw ay ma-id gotokena. Dedeng nan po-on di onas isnan balbalayna ay sapon di topig nan saposapoena is kabigabigat. Dadat kanan, "Ay ngan saposapoem?"

Dat kanan Diyaw, "Sia man, sanan kanandan sangowentako ay nan pidena."

Dadat kanan, "Da-et ilogamitako."

Dadat manpik, mapseng danomen id Todey, mapseng dadat ayen id Panayabayan, mapseng ibawi id Dodo-owan. Wada pay magad-ang dadat en manbangod id Lengsad.

Wada pay mensagong dadat wada nan idew ay nangala isnan tangkilda, dadat omegyat ay mangala isnan topek nan idew. Kanan san idew, "Ma-ogaykayo ay mangala isnan topekko et awnit dakayoy menpangala si ogod ya si nali-tayan si tayanda dapay aped kewkewkewen nan topekna." Dat menda-an na idew et mallos id Kolili.

Da dapay onoden ay mangewkew sinan topekna da dapay adi maka-al-ala. Da-et mallos nan idew id Kenlapog. Dadat kanan, "Kedeng, dagosentakot san sokodtako ta soma-atako ta adit mamaman-ed san kailiantako tay nintenga nan agew."

Dadat soma-a et kananda, "Inalan san idew san tangkirmi, dakamit adi maka-ala." Dat kanan san kababbiyan,

"Ayye-ayyewkayos nas lallalaki! Mo sak-en di lalaki et men-okatko. Baken idew; sa ay ipogaw tay adina isda dakayo. Men-ototako sakayot en iwasil id Ma-opey et awnit abtenyo ta adinat ellos id Ba-an."

Mapseng dadat en iwasil id Ma-opey dat tet-ewa: wada san idew dadat kasin laplap-

However, he was last. When they came along in single file and reached them, they said, "Here he comes — the one with a scar on his cheek." So when he came by, they got him, and the Besao people said, "All right, you got the guilty one."

So, shouting victoriously, they went back to the tribunal in Payayeng. Then they prepared the victory feast, killing pigs, chickens and dogs. Then they performed *Begnas*, and completed the *Begnas* for Victory.

One time, when they were older, everything their sister Diyaw did seemed to be pointless. The only thing she did was fool around with sugarcane stalks, and every day she made rice cakes in sugarcane leaves. So they asked her, "What are you doing all the time?"

Diyaw replied, "That's just what they told us to do: let's sacrifice to the inner fields."

They answered, "Let's get started."

So they performed *manpik*, the next day *danomen* in Todey, the next day went to Panayabayan and the next day went out to the camp in Dodo-owan, and when it was dawn, they went to perform *bangon* in Lengsad.

When they got back, there was a python who took their armband, but they were afraid to put their hand in the python's mouth. But that python said, "Be the only one to reach in my mouth and soon you'll have revenge on your enemies, and get their land — if you'll only reach around in my mouth." Then the python went off and disappeared in Kolili.

But they followed it and put their hand in its mouth but still didn't get anything. Then the python disappeared in Lapog's. So they said, "Oh well, let's get our spears and go back so we won't keep the others waiting: it's after noon already."

They then went back and said, "A python ran off with our armband and we couldn't get it back." Their sister replied,

"Oh, how pitiful, these men! If I were a man, I'd pull it out all right. That was no python; it must have been a man because it didn't eat you. Let's cook so you can go for a reconnaissance in Ma-opey and find him before he carries it to Ba-an."

The next day, then, they went out on a reconnaissance in Ma-opey and it came true:

pogenda dapay adi maka-alada. Pay deney dapay mallos id Langtew et idokposnad Ba-an issan posong. Dadat kanan, "Enta soma-a."

Dat kabalana dat obpay ipogaw ay binatkan. Danat kanan, "Akayo ta alanyo. Kaka-iken mo dakayoy menpangokat sinan topekko, dakayo pay omegyat. Olay, alanyo sat omey si wakgat dakayot managad si Geday. Dakayot omali ta mentotiatako."

Mawakgat pay dadat tatangaden si Geday ay men-as-asok na apoyna. Dadat en das-an danat kanan, "Mo menlangitkatyo dakayot iyali nan lamas nan inlangityo. De-ey da danom id ken Bo-okan ay enyo om-omma-an si pananda-omyo. Sak-en pay di mangisal-alibatanyo si Ta-ata isnan do-ok en ganay mapangatan." Dadat soma-a isnan dap-ayda id Payayeng.

Dat sia nan ikkanda ay modagos menlagitda dadat iyey nan lamas nan ilangitda is Geday et otoenda, enda omala id ken Bo-okan sinan danom et sia nan pananomda. Dat mo menta-ata dadat sia nan mangisalibatanda.

Nan na-ay mo masango adi ka-ila-ok nan kalnin nan teken kalnin beteg et kedeng nan ma-osal. Mo men-osalda si teken si kalni wenno madengdeng sakit nan itidna.

Biag

(Natdo si Dangtey ya Tegma, Ogas, ya Oton di Tapey.)

Da Biag yanan sinpo-o ay familia omilida id Bika. Inmegyatda isnan bosoda, dadat igago nan gosida yanan gangsada, dadat tynan nan kosa et banbantayanna. Dadapay lomayaw et omeyda id Kandong ay maki-ili. Wadapay padasenda dadat adi kayat ay maki-ili tay Ilokoda. Mataynan si Galay ay lokoyda et maki-ilida omasawada da boniagan et Abaya nan boniagna. Dadat kanan, "Kedeng, mataynankat sina tayna ki-asawaka." Dat kanan Galay, "Olay, tomaynankayo sat tomaynankayo isnan alikamen di igolotta ta waday pangil-il-ilak." Dadat taynan nan bakget ya lamna

Dadat omey id Sagsagada et omilada et non men-esekda isnan kalobasa sinbowanan dat bomgas sinan ado-ado. Kosto ay sinkatew-en ya

that python was there and they tried again but weren't successful. Finally it went off to Langtew and disappeared into the deep water in Ba-ang. So they said, "Let's go back."

But then it appeared to them again and it was a tattooed man. He said, "Come on and get it. I wondered if you'd get it out of my mouth, but you're afraid. Take it anyway, and tomorrow come to me in Geday. You come and we'll have a talk."

The next day they then looked up and saw his fire burning in Geday. So they went up to him and he said, "When you perform *Langit*, bring me some of the soft meat of what you sacrifice. There in Bo-okan's is water for you to use. I'll be the one to stand by you from the *Ta-ata* in the lean season until the planting." Then they went back to their tribunal in Payayeng.

Ever since then they have done this. Whenever they perform *Langit* they carry some of the soft meat to Geday and cook it, getting water from Bo-okan's for their cooking. And when they say the *Ta-ata*, that's what stands them in good stead.

When this sacrifice is performed, no other meat but pork must be used. If they use any other kind or just vegetables, it causes sickness.

Biag

(To whom Dangtey, Tegma, Ogas and the fermenting of rice were revealed).

Biag and ten families settled in Bika. They were afraid of their enemies so they took their precious jars and gongs and departed, leaving a cat behind to guard the house. They went down to Candon to settle. But when they tried, they didn't want to live with Ilocanos. They left Galay to settle and marry there; she was baptized Abaya as a Christian. Then they said, "All right, we'll leave you here since you married here". And Galay replied, "Well, when you go, leave something Igorot with me for me to look at as a remembrance." So they left a belt and blouse.

Then they went and settled in Sagsagada and planted squash and in just one month there were many. Exactly a year and a half later, they left

gedwa dadat taynan et omeydad Malannoti ay omilida dat men-esek isnan kalobasa et sia nan ikamakamda ay kanen. Doa ay tew-en dadat mentotia: omey si Dina-ongan id Ma-eng, omey si Doday id Kayan ay maki-ili, dapay si Biag yanan ib-ana inmeyda id Malobban et omilida. Tolo ay bowan dadat matey nan esa ay bowegda, dadat omegyat et lomayawda omeydat it Kitang ay omili isnan lima ay bowan. Dadat omeydid Ata-at ay omili, et id Pomamangdew nan pepesayanda.

Lima ay tew-en dadat omey nan aso id Mabengbeng et omanak, dat adi omom-omey id Ata-at sinan doa ay agew. Omey pay nan katlon di agew dat somagong id beyda, dadat ilandat inmanak dadat pakanen dadat ibantay. Koman pay nan aso dadat onoden dat obpay id Mebengbeng nan inmanakana. Da-et gesatan Biag id Mabengbeng, da nasapoen nan dap-ay id Nalingeb. Omneng dadlo si Biag id Malingeb ay sia nan ilina.

Wada nan esay agew ay obaya olas di alas koatro en simakdo si asawan Biag, dapay o-ombon nan ipogaw sinan dapay si Malingeb dadat i-ilan ay soma-ay simakdo. Omdan pay sinan sag-en nan beyda da-et ma-isagaw. Kanan nan ipogaw ay mangi-ila en wa-ay natey ya inmapok nan kalamba. Omey dapay ilan dat obpay nin nanatad nan kalamba ay nanapno isnan danom. Bomangon pay san asawan Biag Biag danat genegan-an nan gatod di manok ay bayoyok, dat songep isnan bina et maseyep.

Dat kanan nan kabonyan, "Is wakgat tokabam san ba-ey manokyo awnit wada san maila-ok ay kawitan ay baboyan; dakat di papen et alam san gatodna dakat kasin ipokay ta omali. Ala-em san gatodna ta sapoem si dowaw to dakat tomegma. Makwas pay san Tegma, men-oto is tapay sakat topogen nan men-ilita iwalas mo et awnit komdeng ken dakayo, awnit somika nan otoenyo. Mo makwas dakayot somapo si takba ta dakayot menbengan di ogas."

Danat kasin kana-en, "Mo ma-aynay ay si po-o ay tew-en, dakayot mendangtey isnan kitkiti, omey pay nan de-am dakayot mentapey tapay katloanyo nan ili ta waday Idalolog,

and went and settled in Malannoti and planted squash to live off. Two years later they held a conference: Dina-ongan went to Maleng, Doday to Angaki, but Biag and his companions went to Malobban to settle. But after three months one of them died, so they were frightened and moved down to Kitang. But five months later they settled in Ata-at, and Pomamangdew was where they performed *Pes-ay*.

Five years later, a dog went to Mabengbeng and had puppies, and didn't go back to Ata-at for two days. On the third day she came home, and when they saw she had given birth, they fed her and took care of her. When the dog went out again, they followed her and discovered she had delivered in Mabengbeng. So Biag cleaned the brush out of Mabengbeng and built a tribunal in Malingeb. Then Biag remained permanently in Malingeb, and that became his village.

One time when they were on a holiday, Biag's wife went out to fetch water about four o'clock while the people were assembled in Malingeb, and they saw her when she came back. Just as she got near her house, she stumbled and fell. The people watching thought perhaps she was dead and the water jar smashed, but when they went over to see, the jar was in two pieces, each full of water. Biag's wife got up and she was holding a roostertail feather headdress; then she went in her house and went to sleep.

Then a god said, "Tomorrow open your chicken coop and a *baboyan* rooster will mix with your chickens; catch it and get its tailfeathers and let it go again. Then make the tailfeathers into a *dowaw* and perform *Tegma*. After your *Tegma* cook rice wine, assemble all the people and serve them and it will be enough for all; what you cook will increase. When that's finished, make a backbasket and perform the *Begnas* for the waste grains, decorating it with the feathers."

And then again he said, "After ten years, perform *Dangtey* during Kitkiti. When the rainy season comes, make rice wine and divide it into three parts for the village: there must be people

waday Ipikong, ya waday Idagdag. Et awnit somika di ilogamyo.”

Dangtey

Sia na nan initdoda ken Biag ay Dangtey.

Menkayewda et men-iyagda. Mapseng pay dadat mentoling, enda men-emesda mensabosabda, dat soma-a isnan dap-ay. Men-ayengda dada men-inom si tapey dada mensabosab. Dadat alan nan otik et paltienda dadat ta-ata-enda dat ikakdeng nan otik et masis-eyanda. Ma-ikadwa ay agew bomala nan amam-a ay men-anap sinan baboy, was-enda membabayoyok men-at-at-atonda isnan dapdap-ay ay tomokdo.

Katlon di agew dadat awiten nanbaboy et enda ikaskas-a id Ma-opey, alanda nan bayoyok et osalenda yanan gaklab et gagkaglagenda dadapay mendad-a-an. Lingadanda nan ingan nan beteg et tebkenda enda ipasok isnan lowangan id Baliwang. Dadat menda-an et omeydad Kolili, lingadanda nan ingan nan beteg et ipadsokda. Dadat kasin awiten et omeydad ken Kayen et lingadanda kasin nan inga et ipadsokda. Dadat awiten iyeyda id Dokkawan, dadat paltien et otoenda dat ikakdeng ay inmey nan toktokkoan nan am-ama ay apoda. Dadat soma-a et was-in menpalti si beteg wenno manok.

Ma-ikap-at ay obaya ma-id makalokso. Ma-ikatlo ay obaya menwasilda id Intowad. Ma-ika-em ay obaya ma-id makalokso. Ma-ikapito menkayewda id Ma-opey. Menkayewda id ken Doyaw, dadat meniyag ay soma-a. Obaya ay ayenda nan totolingan dadat ome y id patpatay-anda, dat soma-a isnan dap-ay et paltienda nan doa ay beteg et ikakdengda. Mapseng obaya dedan sabosabenda nan toktok. Mapseng Papa, was-in men-otop sinan ipogaw. Mapseng boknag kasin. Mapseng wasil id ken Gedeng.

Tinpon Di Oto Is Tapey

Mo mendangteyda ya ome y nan babayas, tinpon di boka isnan de-am, dat was-in men-men-oto is tapey. Nan men-oto si tapey nan

from Dalolog, Picong and Dagdag. Then your crops will flourish.”

Dangtey

This is what they revealed to Biag, the *Dangtey*.

They go out on an omen-seeking trip and shout. The next day they go for the sacred bathing and say the *sabosab*, then they go back to the tribunal. They sing *ayeng* and drink rice wine and say a *sabosab*. Then they get a pig and kill it, and say the *Ta-ata*, and then distribute the meat and disperse. The next day the men go around to find a fat pig. They wear roostertail headdresses and go and sit down in every tribunal.

On the day after next, they carry the pig around, starting in Ma-opey. They take their roostertail headdresses, and use their shields to beat while walking. They cut off part of a pig's ear and pierce it with a stick and go and set it up near the entrance to Baliwang. Then they go to Kolili and cut off part of the pig's ear and set it up. Then they shoulder it again and go to Bayen's, where they remove another bit of the ear and set it up. Then they carry it to Dokkawan, kill and cook it, and distribute it among those who went along, leaving the head for the master of ceremonies. Then they go home and each one kills a pig or chicken.

On the fourth day of holiday, nobody may go out to work. On the third holiday they go on a reconnaissance in Intowad. On the sixth holiday, no one may go out to work. On the seventh holiday, they seek omens in Ma-opey. They seek omens in Doyaws' shouting on their way back. On the holiday they go to the sacred bathing place, then under the sacred tree, then go to the tribunal to kill two pigs and distribute it. The next day is a holiday, and they say a *sabosab* over the head. The next day, Papa, everybody performs *Otop* for the people. The next day is a working day. The next day they have a reconnaissance in Gedeng's.

The Time for Cooking Rice Wine

When they perform *Dangtey* and when the wedding feasts come, at the time of Boka in the rainy season, everybody cooks rice wine.

tinmegma ya ninpabbey. Ponnwenda nan sonin di gimata yanan limanboto ay etax. Dadat ibala isnan tolo ay dap-ay is Dalolog, is Pikong, yas Malingeb. Et was-inda bingayen omey am-in ay ipogaw. Adi kasin men-ot-oto nan ipdasna ka-oto.

Begnas Di Ogas Sinan Bandawey

Nan Ogas omey mentoling et men-ayengda dada mensabosabda. Dadat soma-a isnan dap-ay et mensabosabda dada men-ayengda. Dadat alan nan otik et paltienda, dadat masis-iyen. Tolo ay agew nan obayana. Pidwan di boknag wasil; katlon di agew bawi.

Am-in ay nabatangan ay nin-oto siden tapey tay nakwas nan Ogas was-irida mensenga. Nan am-ama ay membanga isnan tinpon di oto tolo ay boto nan koana, mansapo lima nan koana.

Tolo Ay Dap-ay Dalolog, Pikong, Dagdag

Nan na-ayda ay tolo ay dap-ay no tinpon di babayas ya menbokbok nan manokgong sia na nan kanana:

"Nay di koan di Idalolog ay amgaganaken. Nay di koan di Ipikong ay amloloweben, Nay di koan di Idagdag ay mamakedse."

Datona nan maleng-ag ay nangtodo isnan lima ay ipogaw. Baknatan ken Bo-okan nan tindon nan kabonyan sadapay abes todowen nan nayda:

Si Geboy natdo id Todey; si Saga-ab natdo id Golgoling; si Biag initdoda nan Dangtey, Tegma, Oton di Tapey, Begnas di Ogas; si Kayoyod natdo id Dodo-owan; si Palakawan initdoda nan Gaday isnan Ta-ata.

Mapo-olan ay Ba-ey

Nan mappoan ay ba-ey nan annongna et tolo ay klasi:

Those who cook rice wine are the ones performing *Tegma* and those whose children are marrying. They fill one side of a *gimata*-basket and put five pieces of salt-pork in the other. Then they take it to the three tribunals Dalolog, Picong and Malingeb. Each of them shares it and then they all leave. Those who cooked wine will not do it again.

Begnas for the Waste Grains In Bandawey

For the waste-grains they go to the sacred bathing place, sing *ayeng*, and say a *sabosab*. They then return to the tribunal and say a *sabosab* and then sing *ayeng*. Then they take a pig and kill it, then disperse. There's a three-day holiday. On the second working day, they go for a reconnaissance, and on the third out to the camp.

All those who chose to cook rice wine for the end of *Ogas* perform *Senga*. The old man who was master of ceremonies for the cooking time gets three pieces of meat, the one saying the prayer, five pieces.

The Three Tribunals Dalolog, Picong, and Dagdag

These three tribunals are mentioned when the master of ceremonies cuts up the meat in the wedding, and says:

"Here's the share for the Dalolog people, who are so prolific. Here's the share for the people of Picong, who are so prosperous. Here's the share for the people of Dagdag, who are so fierce."

These are the wise ones who enlightened the five people. Baknatan and Bo-okan were enlightened by a god, and then they also enlightened these five:

Geboy, taught in Todey; Saga-ab, taught in Golgoling; Biag, taught the *Dangtey*, *Tegma*, Cooking of Wine, and *Begnas* for the Waste Grains; Cayoyod, taught in Dodo-owan; Palakawan, taught the *Gaday* for the *Ta-ata*.

Loss of Houses by Fire

There are three classes of sacrifices for houses lost by fire:

1. *Bassit ay olam.*
2. *Olam ay magedwa nan ba-ey.*
3. *Olam ay mangpos nan ba-ey.*

1. *Nan olam ay bassit, ipolangda dadat omma isnan esa ay manok et paltienda. Mapseng dadat iboknag et enggana. Kedeng nan sin-agew ay mangpaltienda isnan manok nan obaya.*

2. *Nan olam ay magedwa, ipolangda ay mana-ad. Dadat omala isnan etag et sapoenda nan Sakeb. Dadat ilokab nan etag et adida isda. Sadapay alan kasin nan etag ya manok et paltienda, sapoenda nan Liplipet, sia nan amam-a ay lalakay. Dat obaya isnan si-agew. Mapseng dat boknag, esangka nan kaka-iwan isnan ayan nan ipogaw, ma-id maka-ey isnan paypayew.*

Mapseng pay dat obaya ay Singgi. Omalada isnan manok et paltienda isnan dap-ay. Mapseng da-et boknag ma-id maka-ey isnan mappayew esangka nan kaka-iwan sinan ayen nan ipogaw.

Mapseng pay dadat men-iyag. Mapseng ayenda nan totolingan is Gedangan. Dadat soma-a isnan dap-ay mensabosabda. Dadat alan nan otik et paltienda. Dat abes men-daw-es nan kabbey isnan napo-oan sinan otik. Obaya esnan tolo ay agew. Dat boknag et enggana.

3. *Nan mapo-oan ay mangpomangpos adado nan obayana. Nan omana ay obayana iwaswasda nan Sebseb sinan ili, dat omey nan baballo ya babassang et enda om-ombon sinan napo-oan en ganay masdem. Mapseng iwaswasda nan Te-e, omeyda kasin et enda manob-ohon. Mapseng iwaswasda nan Tangeb, kasinda omey nan babassang ya baballo ay om-om-bon. Mapseng iwaswasda nan Lepyas kasinda omey nan baballo nan babassang ay om-ombon. Obayada di ay agew ma-id polos makalokso. Mapseng iwaswasda nan Bika, adi omey nanbaballo ya babassang, mabalin ay lomokso nan ipogaw isnan kaka-iwan yanan oma, ma-id maka-ey isnan mapayew.*

Mapseng iwaswasda nan Bognos, omalada isnan pa-o et patakangenda isnsinang ba-ey. Mapseng iwaswasda nan Ta-ong, omalada isnan itlog et ipakdeda isnan benget nan ili, adida

1. Slight damage.
2. When half the house is destroyed.
3. Complete loss.

1. If the burning is small, they repair what is damaged and then take a chicken and kill it. The next day they may go on with their work. Only the day when they kill the chicken is a holiday.

(2) If a house is half burned, they build it up again. Then they take salt pork and say the *Sakeb* prayer. Then they stick the meat under something, and fast. Then they get another chicken and kill it, and salt pork, and say the *Liplipet*, and the old men eat the meat. Then there's a one-day holiday. The next day is a working day, but to get fire wood is the only thing they can do; they can't go to the rice fields.

The next day is the holiday of *Singgi*. They get a chicken and kill it in the tribunal. The next day is a work day but they can't work in the fields, they can only go to get fire wood.

The next day they go to observe omens. Next day they go to the sacred bathing place in *Gedangan*. Then they go back to the tribunal and say a *sabosab*. They get a pig and kill it, and also the owner of the burned house performs *Daw-es* with a pig. Then there is a three-day holiday. Then work continues.

3. When the whole house is burned, there are many days of holidays. The first day they go around and shout "*Sebseb!*" in the village, and the young men and women gather at the site of the fire until evening. The next day they go out and shout, "*Te-e!*" and they gather together again. The next day they go out and shout, "*Tangeb!*" and once again the young women and men gather together. The next day they go and shout "*Lepyas!*" and again the young men and women gather together. On this holiday no one can go out to work. The next day they announce "*Bika!*" and the young folks don't come out, and people can go out to work in the forest and camote patches but not in the rice fields.

The next day they go around shouting "*Bognos!*" and get reeds and build a temporary house. The next day they announce "*Ta-ong!*" and take an egg and perform *pakde*

id-an isnan patpatayan. Mapseng dadat sa-aden nan ba-ey ay nappoon. Mapseng dat obaya iwaswasda nan Te-e. Mapseng iwaswasdat Singgi: omeйда nan tolo ay amam-a isnan ginawang et enda men-ayengda, dat soma-a et men-ayengda isnan ba-ey ay sinapoda et omalada isnan kin-oy ya etag et otoenda dada men-ayeng.

Mapseng dat boknag, esangka nan kaka-iwan sinan ayen nan ipogaw. Mapseng dadat mentoling id Bangbangan enda iwasit nan dakes. Dadat soma-a men-iyagda ay omeй sinan dap-ay. Mensabosabda dadat paltien otik et isdan nan amam-a. Dadat omeй sinan ba-ey ay napo-oan et daw-es isnan manok dat isdan nan lalakay.

Obaya di isnan tolo ay agew. Dadat boknagan sinnan tolo ay agew. Dadat kasin mentoling, omeйда is Gedangan et enda mensabosab dat omeй id pat-patayan id Mabbasig et paltienda nan otik dada menta-ata. Dadat soma-a isnan dap-ay et mensabosabda, dadat paltien nan aso ya beteg dadat menta-ata. Mapseng Papa, menpaltida isnan manok. Mapseng dat boknag et enggana.

Ma-inoknag isnan lima ay agew. Dat mensenga nan kab-bey isnan napo-oan. Tay ma-id mensensenga no adi me-senga. Nan na-ay no adida esten ay mang-obaya wada kasin nan am-amed dakdake ay olam ay datngen nan ili. Ngem no mas-et nan annong nan mamas-pasamak si olam.

Dakes ay Annong

Datona nan ol-olay ay ma-an-annong ay palisoda. Mo ke bawmaseg-ang nan kabonyan ta ma-id dat datngan nan omili is kanegna: (1) Po-on di ba-ey; (2) matey ay ma-apesan; (3) matey a alan di boso; (4) matey ay ma-ekdag; (5) matey ay ma-anod; (6) matey ay omanak dat matey.

Paliso nan annong datona ay disgrasia.

Nan Mabotot ay Ipogaw

Nan mabotot ya matottot ya manabba, mo wada na-ay sakit nan agasna omala is aso et Daw-esena, dadat sapoen nan Palis, Tomo ya

on the outskirts of the village; they don't go under the sacred trees. The next day they rebuild the burned house. The next day is a holiday and they go and shout "Te-e!" and people can only go out to the forest. The next day is *Singgi*: three old men go to the river and sing *ayeng*, then return to the house they built and sing *ayeng*. They take a small chick and cook it with salt-pork.

The next day is a working day but people can only go to the forest for wood. The next day they go for the sacred bathing place in Bangbangan and wash away all evil. They go back to the tribunal shouting. They say a *sabosab* and then kill a small pig and the old men eat it. Then they go and perform *Daw-es* in the burned-out house with a chicken, which the old men eat.

The holiday lasts three days. Then there are three work days. Then they go to bathe again, in Gedangan, and go and say a *sabosab*. Then they go to the sacred trees in Mabbasig and kill a pig to say a *Ta-ata*. Then they return to the tribunal and say a *sabosab*; then they kill a dog and a pig and say a *Ta-ata*. The next day, *Papu*, they kill a chicken. The next day they go back to work.

There are five working days. Then the owner of the house performs *Senga*, for if he doesn't butcher, nobody else can butcher again. If they don't have this holiday, there will be more big fires that come to the village. But if all the ceremonies turn out all right, they will not suffer such fires again.

Sacrifices for Evil Fortune

These are evils for which the sacrifices are all the same. It is to be hoped that, by the pity of the god, none like this will reach the villagers: (1) The burning of a house; (2) being crushed to death; (3) death by headhunting; (4) falling to one's death; (5) being drowned; (6) death in childbirth.

These misfortunes have the same sacrifice.

A Person with Beriberi

When there is a sickness when people swell up, grow pale, whitish and thin, the cure is to get a dog and perform the *Daw-es* and then say

Anga et nalaka ay maka-an mo egay kasignosan. Ngem no nasignosan nalaka ay matey. Datona ay sakitna amisda si amis di lota ya amis di lota ya amis di ayang.

Istolyan Di Membakil Is Ba-ey

Nan membakil en pomoyo isnan esa ay ka-ew. Mo ma-id nagpong da-et soma-a omala isnan esa ay manok et paltien danat idamat, "Kana-enmi kakamaskami is ligat tapno mata-boy nan bakilmi."

Dadat kasin menpoyo et bakillenda. Mopay ma-anay dadat somagnin et ollongenda isnan benget nan ili. Ma-ango dadat kanan nan alawagi tagga-ebenda. Logianda alan nan esa ay manok yanan etag et papa-enda otoenda sapoenda nan Los-od: "Alanmi men-ga-eb nan sapon manok ya etag ay manapo isnan Los-od. Matago nan mangibbey men-gabayandas beteg yas manok."

Makwas ay maga-eb dadat abongan. Dadat alan nan esa ay otik et paltienda. Siang na nan sapon. Omey nan makatew-en dadat isa-a isnan ili et bangoninda. Mato-od dadat alan nan esa ay manok et papaenda; Nan sapon: "Wada nan Ikatoboan ninbakil. Danat to-oden danat alan nan manok et papa-en. Natago nan kabbey naganak somya nan megmegana ya ga-owana. Sia nan nagitkanmi. Na-ay pay ninbakilkami damit alan nan manok ya etag. Matago nan mangibbey men-ganakana men-gabayana."

Matodogan dadat alan nan otik et paltienda. Sia dedan nan sapon nan nagapo id Katoboan. Mo pay ma-atepan omalada isnan esa ay manok et paltienda; sia dedan nan sapon nan nagapo id Katoboan. Malpas pay nan ba-ey ay matalabako alanda nan esa ay manok et idawisanda; nagapo siang na id Katoboan nan sapon nan men-idawis nan pangwanida.

Omey nan sinbowanan dadat alan nan esa ay beteg ya doa ay manok et iteteganda. Nan sapon di tineteg Katoboan met la-eng nan kagapoana. Katlon di agew dadat alan nan esa ay manok et ipapa-anda. Omey nan tolo ay

the *Palis*, *Tomo* and *Anga*, and they are easily cured if it's not the person's time to die. But if he is so fated, it's easy for him to die. These illnesses are caused by the malice of the earth or the malice of sorcery.

The Story of Building a House

The one preparing lumber goes out and cuts one tree. If the trunk does not break when it falls, he goes home, kills a chicken and then prays, "We ask to be spared sickness so we can finish what we're building."

Then they cut down more trees and reduce them to lumber. When they are finished, they collect them and take them to the edge of the village. When it's dry, they call the carpenters to use it. To begin, they get a chicken, kill it, cook it with salt-pork and say the *Los-od*: "We take this to begin building; we pray over the chicken and salt-pork and *Los-od* prayer. Let those who live in it live long, and let their pigs and chickens increase."

When it's all put together, they thatch it over. Then they get a pig and kill it. The prayer is the same. A year later, they take it to the village and set it up. When it's set up they get a chicken and kill it; the prayer: "There was a man of Katoboan who built a house. When he set it up, he took a chicken and killed it. Those who lived in it lived long, had many children and their domestic animals increased. That's where we learned it. Now that we are building, we take this chicken and salt-pork. Let those who live here have many children and good health."

When they put up the rafters, they get a pig and kill it; the prayer is the same as that used in Katoboan. When the roof is on, they get a chicken and kill it; the prayer is the same as that used in Katoboan. When the house is completed, they get a chicken and perform *Dawis*; the prayer is the same as what they do in Katoboan when they say what they call the *Dawis*.

After a month, they get a pig and two chickens and perform *Teteg*. The prayer is that which originated in Katoboan. The day after next, they take a chicken for *Papa*. Three months later, they perform *Bakil*: they take

bowan dadat ibakilan alanda nan tolo ay beteg ya doa ay manok et paltienda. Mapseng dadat alan nan toktok et sabosabenda. Mapseng dadat omala isnan agakong yanan esa ay manok sapoenda nan Bilag. Katlon di agew dadat ipapa-an alanda nan kawitan et paltienda.

Omey nan sintew-enam dadat ilapsagan. Alanda nan doa ay beteg ya esa ay manok et paltienda. Mapseng dadat alan nan toktok et sabosabenda. Mapseng dadat alan nan esa ay manok et ipapa-nda. Omey nan makatew-en dadat ikinaw-ang. Alanda nan tolo ay beteg ya doa ay manok et paltienda. Mapseng dadat sabosaben, mapseng dadat ipapapa-an. Kedeng dadlo mabalin ay segpen nan kabbey.

(Sia na nan talabako di lakay: sokod lepase-na ay mangannong sapay segpen nan onga.)

Sapon Di Bilag

Wada da Gomilab ken Loweban, amadas Omene-en, ilida nan Domanaw. Kasasanapeda dat kanan amada ay Omene-en, "Adikayo men-sapesape. Enkayo men-anap is pagsaya, atanyo mo sino nan gawis."

Dadat mapika-et mensolangda isnan pana intoblada isnan Namowakaw. Ninsolangda isnan wanga et das-anda nan Nin-git-om. Mentoyada, mensiyanta ta owayna is makadateng is pagsaya-atana. Mensiyanda; iddan Gomilab nan Ipis, Pidlisan, Kiplot, menlayog isnan Kayan et ka-iw bato ya powa nan mendamdamana.

Ida-an Loweban id Tomingiting et id Bagingey et Kanip-aw. Demangenas Domasing id Ambasing ay menbaybaybay. Danat en das-an. Dat kanan Loweban, "Kadya menbogawka." Menbogaw si Domasing dat baneban-eg. Dat kanan Loweban, "Sak-en di menbogaw." Menbogaw pay si Loweban, mentebagna id daya, men-gepakna nan bato. Dat ilan Domasing nag-pong nan esa ay bab-ana, danat ala-en. Dat kanan Loweban, "Ialim. Podta lanben ta sam-pay alan." Dadat lanben.

Dat kanan Loweban, "Ala-em nasat mo waday mensa-ad is ba-ey wenno bomayas

three pigs and two chickens and kill them. The next day they cook the heads and say a *sabosab* over them. The next day they get an *agakong* plant and a chicken for the *Bilag* prayer. The day after next, they perform *Papa*: they get a rooster and kill it.

After a year, they perform *Lapsag*: they get two pigs and a chicken and kill them. The next day they take the heads and say a *sabosab* over them. The next day they take a chicken for *Papa*. After another year, they perform *Kinaw-ang*: they get three pigs and two chickens and kill them. The next day they perform a *sabosab*, and the next day *Papa*. That's all; those living in the house are permanently established now.

(This is the work of an old man: he must perform the *Lepas* before a child lives in the house.)

Prayer For Bilag

There were Gomilab and Loweban, whose father was Omene-en, and they lived in Domanaw. They were always fighting so their father, Omene-en, said to them, "Stop fighting all the time. Go out and seek your fortune; then you'll see who's the better."

So they started off through Pana and came out in Namowakaw. Then they followed a river and reached Nin-git-om. They held a conference and agreed to separate and each try to find his own fortune. So they separated; Gomilab went through Ipis, Fidelisan, Kiplot and then went down to Angaki and got held up by the trees and stones and sticky soil.

Loweban passed through Tomingiting to Bagingey and Kanip-aw. Across from him Domasing of Ambasing was making rice fields. He went over to him. Then Loweban said, "Let's hear you shout." So Domasing shouted, but it was only a tiny one. So Loweban said "Now I'll shout." So Loweban shouted and the skies trembled and rocks shattered. Then Domasing saw that one of Loweban's teeth had broken off, so he picked it up. Then Loweban said, "Give it to me. Let's oil it first." So they oiled it.

Then Loweban said, "Now you take it, but when they build a house, have a wedding, or

wenno membakid da omey nan katlon di agew dadat omalada isnan agakong yanan esa ay manok pateyenda sapoenda nan Bilag. Awnit gawisda."

Danat kanan, "Kedeng, ta eyak sabaten san iyonak."

Danat ikay-at id Pakad et ninlawi sabatena is Kayan, et mensagongda id Domanaw ay ilida. Dat kanan amada, "Tekan si Loweban! Gawis nan awakna. Si pay Gomilab pinmowapowaw nan awakna. Si Loweban nan oney tay sia nan ay ayaganda mo waday menbilag."

Dat sia nan inkan Domasing nin isnan sina-ad ay ba-ey, danat sapoen nan Bilag dat sia nan nin-gawisana. Ado nan manokna ya betegna yanan pageyna. Sapay sia nan pangetkan nan ipogaw et sia nan ik-ikkanda sadapay pomawis.

Sapon Di Sabosab (Bakid)

Si Bakodongan id Otokan ninbakid dat kanan nan kabonyan id tag-ey, "Ala-empod san toktok ta sabosabem et singgomawisen." Danat alan nan toktok nan beteg yanan toktok nan manok yanan tangayen yanan danom et sapoena nan sabosab. Dat sia nan nin-gawisana ay ma-id datdatngena is ligat. Somapay ibaga isnan ipogaw isnan tonggal ili et sia nan nagetkan nan ipogaw. Sadapay ikan sadapay gomawis.

Sapon Di Papa

Biag id Malingeb ninbakid dat kanan nan kabonyan id tag-ey, "Ipapa-ampod nan bina-kidmo. Alam nan dotdot yanan tobon di koba ta sipitem isnan pa-o dakat eposok isnan pantew. Awnit isipitmo is lako ya gabay ya sika." Sia nan nanget kan nan ipogaw et sia nan ik-ikanda sadapay gomawis.

Sedey

Nan sedey mo wada nan sakit ay ma-ipakat isnan ili. Dat bomala nan lalakay et ibagada isnan ipogaw Sedey is mapseng. Malabi a las dosi dadat omala isnan bassit ay etag et tebkenda isnan doa ay anando ay pa-o et eyeyda isnan soban sapoenda nan Sedey. Dadat iwas-was nan baked isnan dap-ay. Was-in mamaked

perform *Bakid*, on the third day they must take some *agakong*-plant and a chicken and kill it and pray the *Bilag* prayer. Then everything will go all right with them."

Then he said, "All right, now I'm going to meet my elder brother."

So he climbed up Pakad, and found him in Kayan and they went home to Domanaw. Then their father said, "Ah, Loweban's the only one!" He's become handsome. But Gomilab—his body's become pale. Loweban's lucky because he'll be called on when there's *Bilag*."

So that's what Domasing did: he built a house and said the *Bilag* prayer, and that's why everything went well with him. He had many chickens and pigs and much rice. When people realized this, they did it, and afterwards they prospered.

Prayer of Sabosab (Bakid)

Bakodongan of Otokan performed *Bakid* and the god up above said, "If you take the heads to say the *sabosab*, you'll prosper." So he got the heads of the pig and chicken, and some gomamilla plant and water and said the *sabosab*. Afterwards he prospered and never got sick again. When he came home he told people about it; that's how the people learned it. So they did it in every place and they prospered.

Prayer for Papa

Biag of Malingeb once performed *Bakid* and the god up above said, "You'd better perform *Papa* for your *Bakid*. Take some feathers and some *koba*-tree leaves, insert them in a split reed and stick it outside the door. Then you'll insert yourself in much property and crops and increase of food." The people heard about it and did it and so they prospered.

Sedey

The *Sedey* is when there is sickness afflicting the town. They chose an old man and tell the people that the next day will be *Sedey*. That night, at twelve, they get a little salt-pork and stick it on two long reeds and take them to the entrance of the village and say the *Sedey* prayer. Then they announce the putting up of

isnan tonggal soban isnan benget nan ili. Obaya isnan esa ay agew. Mapseng dadat menkayew et. itolada nan sakit isnan bilig. Mo nasapoan maka-an nan sakit isnan ili.

Sapon Di Sedey

Na-ay sapoenmi nan sedey dakayoy anged isnan ili koma siay men-gasinganyo ta koma-ankayo isnan ili ta na-ay mensedeykami.

Sapon Di Tolod

Na-ay itolodmi dakayo ay anged. Taynanyo nan ili. Na-ay di etag ya tapey ay balongyo ay omey.

Sia Ebesna Nan Annong Nan Mapo-oan ay Ba-ey

Mo mapo-oan ay nakapoy obaya ay te-e isnan sin-agew. Mapseng pay da-et koyag, e-sangka nan kaka-iwan isnan ayan nan ipogaw. Mapseng pay dat singgi. Kedeng.

Ngem no napidsa bassit sa-adenda dat mapseng pay daet te-e ay obaya. Mapseng dat Koyag. Kasin mapseng dat Singgi, dat boknag. Malanganan pay dat Toling, ayenda nan toto-lingan. Obaya isnan tolo ay agew. Kedeng.

Ngem no napidsa ta nangpos, nan obayana et: (1) iwaswasda nan Sebseb; (2) iwaswasda nan te-e; (3) iwaswasda nan Tangeb (was-in manangeb isnan kalambana mo enda somakdo); (4) iwaswasda nan Lepsas; (5) Boka: mabalin ay lomokso nan ipogaw; (6) Bognos: omalada isnan tolo ay pa-o et enda patikangen; (7) Ta-ong: alanda nan esa ay itlog enda ipakde isnan bengetna; adida id-an isnan patpatayan. Kedeng.

Dadat sa-aden nan ba-ey. Makwas pay dadat iwaswas nan te-e, dat Koyag, dat Singgi, dat boknag, dat Toling, dat boknag sapay begnas ay mapatayanda.

Sia di nan bekeg ay bekkegda id agaya isnan mapoan ay ba-ey.

the *Bakid* in the tribunals. Then each tribunal puts up *sedey* at each entrance to the village. There's a one-day holiday. The next day they go out for a reconnaissance to escort the sickness to the mountain. If it is done without incident, the sickness disappears in the village.

The Sedey Prayer

Now we're saying the prayer for *Sedey* for you epidemics in hopes it will please you to leave our village for this, our performance of *Sedey*.

The Escorting Prayer

Now we escort you epidemics. Leave the village. Here are salt-pork and rice wine for your trip.

More Ceremonies for a Burned House

When there's slight damage by fire, there's one day of holiday. The next day is *Koyag* and people can only go out for cutting wood. The next day is *Singgi*. That's all.

However, if it's a little worse, they rebuild it and the next day's a holiday. The next day is *Koyag*. Then the next day again is *Singgi* and then it's a working day. After a few more they go out for the sacred bathing. Then there are three days of holiday. That's all.

But if the damage is complete, the holidays are as follows: (1) they announce *Sebseb*; (2) they announce staying at home; (3) they announce covering (everybody covers his jar when going for water); (4) they announce *Lepsas*; (5) *Boka*: people may go to work; (6) *Bognos*: they get three reeds and split the ends; (7) *Ta-ong*: they take an egg and perform *pakde* in the outskirts; they don't go near the sacred trees. That's all.

Then they build the house. When it's finished, they announce a holiday, *Te-e*, then *Koyag*, then there's a working day, then *Toling*, and then a working day before the *Begnas* when they perform *patay*.

This is the routine they used to follow when a house was destroyed by fire.

A Glossary of Igorot Terms

Agakong: a kind of flower

Alim: a song sung during the taking-down of the marriage tree.

Anga: see *Palis*.

Apoy: a chicken sacrifice performed by an individual for fertility in his fields.

Ated: a chicken or small pig sacrifice in thanksgiving for an omen received.

Ayeng: a kind of group song in which a leader improvises words and other men follow him.

Bakid: a kind of *Senga* sacrifice when an old person is dangerously ill.

Bakil: a house-building sacrifice and prayer.

Bangon: a sacrifice connected with successful omen-seeking.

Baya-o: a kind of dirge.

Begnas: a three-day or seven-day complex of prayers, sacrifices and rites, performed by the community for its mutual welfare, originally following a headhunting raid but nowadays scheduled according to the agricultural calendar.

Betbet: the day during the weddings when the carabaos are slaughtered for the feast.

Bika: 1. a kind of bamboo. 2. a place from which people migrated to Sagada. 3. one of the holidays following the destruction of a house by fire.

Bilag: a prayer recited during the building of a house.

Billo-o: see *Billo-ong*.

Billo-ong: a kind of minor *Begnas* rite in which *ayeng* is sung very slowly.

Bina-od: a kind of rice cake made with meat and boiled in leaves.

Binayabey: the name of a certain omen-seeking expedition.

Bognos: one of the holidays following the destruction of a house by fire.

Boka: a working day ending a series of holidays.

Bomme: one kind of sacrifice a married couple must perform during their lifetime.

Boyag: a sacrifice for firewood and camotes.

Cabunian: see *kabonyan*.

Chupa: a dry measure approximately 3/8 of a liter.

Dangtey: a major community ceremony performed once a decade.

Danomen: a sacrifice connected with successful omen-seeking.

Daw-es: a major prayer for good health.

Dawis: a long prayer recited during a wedding.

Dawma-eg: a kind of bird cry considered an auspicious omen.

Dok-ong: a log delivered by a suitor to the house of his sweetheart's parents to announce their engagement.

Gaday: a *ta-ata* prayer.

Gangaw: the fifth day of the wedding season.

Gen-gen: a rite performed during sugar cane milling.

Getget: a miniature jar-shaped container made of wood.

Gipi: a prayer said during *Pes-ay*.

Gimata: two baskets on the opposite ends of a pole, carried on the shoulder by men.

Inggama: A prayer recited, when the marriage-tree is set up.

Innana: a lunar month occurring in December-January.

Kabobo: a kind of tree.

Kabonyan: a deity referred to in general (like "the sky" or "the earth") but not sacrificed to or prayed to.

Kalanaw: a song or chant during the *Begnas* containing many obscure terms.

Kalang: the first wedding feast a couple performs.

Kalikog: a tiny closed basket with two small mouths.

Kambo-o: a sacrifice of a hen performed when the pallbearers return from the gravesite.

Kidlos: a prayer said for a newborn child.

Kilalaw: a lunar month occurring in January-February.

Kinaw-ang: a *Senga* sacrifice performed three years after somebody's death, ending the series of funeral sacrifices.

Ko-ob: a kind of four-post stand to hold a precious Chinese jar during a wedding.

Koyag: one of the holidays following the destruction of a house by fire.

Labba: a medium-sized open, handleless basket carried by women.

Labeg: one of the sacrifices every married couple should perform during their lifetime.

Lacat: see *Lakat*.

Lakat: 1. the taro-root, a staple of Sagadans before the introduction of rice. 2. a holiday in which a taro-root is ritually planted.

Langit: one of the three wedding seasons, usually in May.

Lapsag: the second *Senga* sacrifice performed when an old person is dangerously ill.

Legleg: a sacrifice and prayer for sore eyes and the itch.

Lepsas: one of the holidays following the destruction of a house by fire.

Liplipet: a sacrifice which was formerly performed the first thing when returning from a headhunting raid.

Lomabey: a kind of bird cry considered an auspicious omen.

Los-od: a sacrifice performed upon beginning the construction of a house.

Magapo: a pig sacrifice performed the day before a person's burial.

Manpik: a sacrifice connected with seeking omens.

Ogas: rice grains dropped during harvesting.

Okop: a kind of omen bird.

Ombat: a kind of bird cry considered an auspicious omen.

O-o: a holiday during *Langit* when the rich go from house to house (among themselves), collecting meat and sharing it.

Otop: a chicken sacrifice performed in front of the house.

Padsek: the posts of the *ko-ob* stand.

Pagakpak: another name for the fourth day of the wedding season.

Pakde: a community sacrifice performed under the sacred trees for the fertility of growing crops.

Palis, Tomo and Anga: a long threefold prayer recited during the *Begnas* or to cure beriberi,

said over the heads of a dog, a pig and a chicken.

Pangat: the time for planting rice in the seed beds.

Papa: a holiday during the wedding season when people gather to be feasted by the marrying couples.

Pasok: the time, and ceremony, for putting scarecrows in the fields of ripening rice.

Pasya: the first prayer said together by an engaged couple.

Patay: a community sacrifice performed by a group of men under the sacred trees.

Pepes-ayan: the place where *Pes-ay* (see meaning No. 2) is performed.

Pes-ay: 1. to harvest grain which has ripened before the main crop; 2. a ceremony derived from this act.

Pidpidwa: a holiday during the Wedding season when relatives are feasted by the marrying couples.

Poyo: the fifth holiday during the *Tegma* ceremony.

Sabosab: a common kind of prayer.

Sebseb: one of the holidays following the destruction of a house by fire.

Sedey: a rite restricting movement in or out of the village.

Senga: the main type of personal pig sacrifice, requiring a fullgrown pig, and performed on many occasions, such as a wedding or funeral.

Sikwil: a quail-like kind of bird.

Singgi: one of the holidays following the destruction of a house by fire.

Siwag: a shout given outside the house during marriage rites.

Sog-oy: see *Totog*.

Ta-ata: a common kind of prayer.

Takba: a kind of sacred backbasket handed down from father to son.

Tangeb: 1. a cover, lid. 2. one of the holidays following the destruction of a house by fire.

Ta-ong: one of the holidays following the destruction of a house by fire.

Tatag: a shout given in the house during a marriage rite.

Te-e: to stay at home.

Tegma: the most important of the advanced marriage rites.

Tenew: a pig sacrifice performed a month after somebody's death.

Teteg: a prayer said during the construction of a house.

Tidwil: a prayer said after the setting up of the special marriage stove.

Tiklop: a prayer said over the *ko-ob* stand.

Tiko: a small dark bird.

Tiwak: a prayer for the setting up of the special marriage stove.

Toling: the sacred bathing.

Tomo: see *Palis*.

Topil: a small square basket carried as a lunchbox by women.

Totog: a song sung when the marriage tree is set up.

Wange: a kind of sacrifice for growing rice and other crops.

Wawa: the second major wedding ritual a

Yabyab: the time when the rice seeds begin to sprout.

Note

EUGENIO BAYANG is one of the recognized "old men" of Demang, Sagada, in whose hands rests the memorization, practice and preservation of the native religion. Bayang has been moved to commit this ritual to paper that it might be handed on to future generations because of the rapid attrition which this religion is suffering due to Christian-directed education in the government and mission schools which have been operating in Sagada for almost fifty years.

Bayang does not speak English but has performed the remarkable feat of learning to write his own language in a province where all formal instruction has been in the English language. The results of his labors are produced here in essentially the same form in which they were composed.

Translators: Leonard N. Aclop, Louis Bayang, Eduardo Bete, Paulino Gayagay, Tomas Magalalit, William Henry Scott.