

SAGADA CLIPPINGS

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Selections from THE SAGADA POSTBOY

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23 December 1952. *Marriage Feast in the Ili*. Keeping the traditional custom are seven couples celebrating the *babayas* (marriage feast day) today. Mr. Apolinario Molina — a Dangwa bus driver — is one of them. Friends of the celebrants from other towns and barrios are invited. This is the time when near and distant relatives come to know each other as they gather for the wedding. The weddings are accompanied by the beating of the *gangsas* and native dances. At the door of some houses you may see pine trees. That is the sign that wedding feasts are being celebrated in those houses.

15 January 1953. *Sagada Milestone*. Awaw-a, 80, the grand old man of the Lusban *dap-ay* of Demang died at his home after more than a month's illness of suspected stomach ache. He died at two o'clock last Tuesday afternoon and was just taken to the caves this afternoon following the pagan burial customs. Surviving are his wife, two daughters, six grandchildren, and eight great-grandchildren.

19 February 1953. *Camote Preservation*. This is the time when camotes are matured in abundance. Since matured camotes cannot stay in the ground any longer, they are being dug for preservation. Camotes are preserved by being sliced into thin pieces and dried in the sun for three or more days depending upon the heat. Camote flour can be obtained from *boko* (dried camote). The dried camotes are used as a substitute for fresh camotes when there is scarcity of new roots.

8 March 1953. *A three-day "Begnas,"* yearly pagan ceremony, started in Sagada yesterday.

All through last night and today was heard the beating of the *gangsas* and the singing of the debate in a form of a ballad by the men and women. This yearly pagan fiesta, as we might term it, shows the proportion of pagans to Christians. The number of men going out to the *patpaiayan*, sacred spots where the pagan men go to pay homage to their gods before starting their fiesta, is decreasing every year. Around two-thirds of last year's celebrants was seen this year. With more prayers of the Church for the conversion of the heathen, this yearly pagan *begnas*, we hope, will become Christian merry-making and not the worshipping of idols.

19 March 1953. *Abebs* (edible beetles) are here with us again. The noisy munching of this delicacy on the supper table will not matter. What matters will be the passing of belated news during the suspended time of waiting, it will be the hustle bustle hurry, the pushing, crowding, bumping into one's head, the brushing of elbows, the sheer joy and excitement as grandparents, parents, aunties, uncles and small ones pick up the beetles. All these of course will be accompanied by the flying, buzzing and crawling of the beetles. How long this season will last no one knows. We are only sure that this occasion will repeat itself year in and out.

13 May 1953. *Abeb and Anay*. On May 5th, before sunset, we made our way towards the birthplace of many *abebs*. Messrs. Cullano, Federis, Balanza, Lardizabal and Carlin were my companions. We soon came within the heart of the *abeb* territory which I thought looked like the Grand Canyon. I never saw it except in pictures. When night came we all went home.

On our way we found *anay* (termites with wings). We filled our baskets with them to add to our *abeb*.

20 May 1953. *Across the River in Dongyowan in Alab*, where Mrs. Basco and I went for a visit two weeks ago, is a bamboo grove, which the pagan people keep sacred. It is said that if a bamboo tree is cut, a storm or sickness will come on the people of the community. Mrs. Basco, being a Christian, did not believe this. She cut three bamboo trees to be used for making her pig troughs. The pagans shouted at her that she would be blamed for any misfortune to come. Unluckily for two days after that there was a strong wind. The pagans telephoned Mrs. Basco to return the bamboos, but she did not do so. They therefore demanded a chicken from Mrs. Basco's mother as a fine. Let us pray that those people will soon give up their pagan beliefs and turn to God.

4 July 1953. *How Sagada Got Its Name*. (by M. Bayang) Although our industrial decadence has reached its height during the Spanish epoch, we are indebted to the Spaniards for giving us the name of our town "Sagada." The story is that a group of armed soldiers, perhaps under the command of de Goiti or Salcedo, finally reached our door. These soldiers were welcomed by a naked, tall, and young fisherman, who carried a fishing basket on his back. The name of this basket is *sagada*. The Spaniards were inspired by the natural beauty of the place so that they asked its name from the fisherman. The proud native, thinking that the soldiers were asking him the name of what he was carrying, responded boldly, "Sagada." The Spaniards therefore reported to the King of Spain that Sagada is the name of the place where naked but hospitable people are found. Sagada means a fishing basket.

8 July 1953. *The Origin of the Biding* (Rice Bird). (by R. Galiga) Once there was a mother with her three daughters. One day the mother sent her daughters to weed their rice field. When the girls reached the rice field, the youngest of the three began to work very hard. The second played with the mud and made her clothes and hands very dirty. When

evening came the youngest asked to take a bath but the oldest daughter went home, leaving the two younger sisters to take a bath. Upon reaching home she told her mother that she worked very hard whereas her sisters did nothing but play. Her mother believed what her daughter told her because of her muddy clothes. The mother decided to punish the other two sisters for not helping in the work. When the two younger sisters reached home, their mother whipped them. The youngest received the most severe punishment. She was not allowed to go near or eat with her sisters. The next day they went to the fields to work again but the youngest child could not work well because she was always thinking of how she could escape from her family's severity. She wished that she would become a bird, and immediately her wish came true. She flew on top of a tree and sang, "*King biding, king biding*," which means "At last I am free, at last I am free."

11 July 1953. *Sagada* is not only admired for its natural beauty but is also abundant in its forest resources. On the mountain called Ampacao which bounds Sagada and the West is the place where men go to *mangkik* (catching of birds at night with a net). Blueberries and wild tea grow in abundance. The tea tastes just like imported ones. If this could be prepared with modern methods there is a possibility that it would surpass foreign tea.

8 August 1953. *On my way to Demang this week*, I met a group of eight-year-old girls looking very happy. I asked them why they were happy that day. They all said cheerfully, "Can't you see that we are able to attend school the whole day instead of having our younger brothers tied on our backs? Today is *Obaya* (staying-home day in the *ili*) so our mothers are at home to take care of them. Oh! we wish the old men would always shout *Obaya* so that we could go to school every day."

12 August 1953. A group of cooperative farmers built an irrigation system from O-od (the outlet of the Sagada underground river) to Gabot (the fields below Namsong), but the

farmers who own fields near the outlet prohibited the farmers' use of the water. When these latter farmers were not able to stop the use of the water by the co-ops, they appealed to the Court of First Instance in Bontoc. The court decided that the cooperative farmers will use the extra water from January to June.

19 August 1953. *When you happen to be visiting Demang during typhoon days, we hope you will not be surprised to see groups of young girls and boys with banana leaves as raincoats or umbrellas walking very happily in the rain. Where are they going? The girls to the boys' houses and the boys to the girls' to pop corn. In the old days they let them pound palay while one popped corn but now parents think they are too young to pound a basketful of palay. They go into a house and one of them pops the corn while the rest sit, chat, and joke with each other. When it is cooked they eat and fill their pockets and then go on to another house. After they have had enough, the boys go to the *dap-ays* (boys' sleeping place) and the girls go out in the rice fields to find snails. They bring the snails to cook in their *ebgans* (girls' sleeping place) and each one of them brings cooked camotes to eat with the snails. They do this until the typhoon is over.*

29 August 1953. *A Lepanto folk-lore story.* (by R. Galiga) A long time ago it was said that gold was on a sort of big tree bearing fruit and people could just go to pick some and eat it. Some time later the people thought that someday all the gold on the tree would be consumed, so everybody got busy and filled his house with the fruit rather than just getting enough for himself. Due to their unsatisfied greed, they cut down the gold tree and its branches fell to the ground in different directions. The fruit disappeared. From time to time up until the present, in order to secure gold, we search for it by digging.

5 September 1953. *What do you suppose girls and boys are searching for when you see them walking slowly under the trees with their eyes on the ground? It's the delicious common mushroom we have in Sagada called atayan. It*

is round like a pingpong ball and grows on crumbly soil. It is delicious, especially when fried with onions. There used to be plenty along the way to school, but now before they even grow bigger than the eyeballs, they are taken for the next meal immediately before any one else gets them. Everyone who tastes *atayan* craves some more.

19 September 1953. *Monday was the beginning of a great pagan feast in the village because it was the first sowing of the palay seeds. When it will be an inch tall then all the farmers will put their seeds in the seedbeds for planting in November. This day is called Dayday. The people this day celebrate by cooking rice flour with meat in the center, wrapped with *gabi* or *chayote* leaves. This is called *bina-od*. Relatives are called to join in the eating. The next day pork and chicken are brought to make sacrifices in the fields. Chickens are also butchered in the homes and the nearest relatives asked to come and join in eating the meat. This is called *Pang-at*.*

23 September 1953. *Demang village is a small place located between Dagdag and Ambasing at the foot of a mountain called Ampacao. In the middle of Demang is a wonderful big stone. Standing on the top of this stone, you can view the whole of Sagada. This stone is used by the men for meetings for all kinds of business. The women enjoy themselves there — sitting on top of the stone benches, chatting, playing, and having sunshine. Halfway to the top are two big stone basins where water collects during rainy days. The small girls enjoy sliding on the smooth stones and bathing in the water. We call this *daldalosan*. The boys get together in the dry season to spin their tops in the basin. We call this game *dayday-at*. It is the belief of the *ili* people that these natural stone beauty spots were made by Lumawig, the pagan god. That is why stonecutters are afraid to cut any part of it for fear they will get sick.*

4 November 1953. *The Famous Tame Eels.* In the little village of Cagubatan, just exactly southwest of Bauko Central, live the most famous eels in the whole Mountain Province. These eels are sacred to the people living there

for they are believed to be the ones responsible for the abundant supply of fresh water the village has during summers. The eels live just inside the hole where the water springs out. People often take delight in taking along with them some snails or insects when they go to fetch water to feed these eels. They sing some songs with the food in their hands and the eels come out quickly. People also are thrilled when they take a bath because of the friendly companionship the eels give by splashing about here and there.

4 November 1953. *The Pagan Feast* being celebrated this week in the village which began last Monday is the first and biggest during the year. It is called the *Yabyab Begnas*. The people get together in the *dap-ay* celebrating, playing gongs and dancing. Some bring chickens, cooked rice wrapped in sugarcane leaves, tobacco, or fermented rice wine as their *tambo* (donations). The men in groups go from house to house killing chickens and saying pagan family prayers to celebrate the feast. When the meat is cooked they distribute it among themselves and go on to another house until everyone who wants to join the celebration has had a part.

21 November 1953. *Yesterday was the beginning of seven busy days obaya* in the village. It was the day when one of the *dap-ays* (sleeping huts for boys) butchered a big pig, then a group of men carried it from one *dap-ay* to the other, cutting a piece of meat from the pig's ear at each *dap-ay*, till they reached the *dap-ay* where they divided the meat equally to all the *dap-ays*. The members of each *dap-ay* had a share. During the seven-day *obaya*, the people are busy preparing food and fuel for the transplanting of the palay seedlings which will begin on Saturday.

13 February 1954. *February, the month of Camote Preservation*. The people in the village are busy digging camotes or sweet potatoes for the rainy season when camotes will be scarce, and preparing the camote fields for planting corn and beans when the first rain comes. The camotes are preserved by drying in the sun. When a family has plenty of camotes in their

home they call their neighbors to come and help them peel the camotes and slice them 1/4 inch thick. The camote slices are spread on the ground suitable for drying, for two or three days in the sun. When they are dry, they are called *boko*.

21 April 1954. *The important obaya* (staying home) in the village which began on April 9 and ended on Friday, April 16, is one of the most solemn *obayas* that come every year. The first day is the most important day. Nobody is allowed to draw water from the well. This concerns in particular the Demang people because the sacrifice was brought to the well where the people of Demang get their water supply. The well, Todey, is situated at the foot of the mountain west of Demang. On the last day, the old men went to a hut in Ambasing to ask their crop gods the blessings of a good crop supply for the current year.

21 July 1954. *Sagada's Post-Harvest Babayas*. Four couples participated in the local post-harvest *Babayas* (wedding festival), which was climaxed by the gift-giving and native dances on Sunday, June 11. They were Mr. and Mrs. Simeon Apopot of Demang, Lupcag Mangiga and Lacmai of Demang, Toyoken Nadnadan and Aket of Demang, and Romualdo Magalgalit of Demang and Betty Olalyo of Ambasing. The preparation for the *Babayas* took place on Saturday. The killing of the animals was done that day. It was also the time invitations were sent to friends and relatives in other barrios.

Romualdo and Betty had had a previous Christian marriage, but the others were married in the pagan way. Mr. and Mrs. Apopot were making their second wedding celebration, called *wawa*, because there had been some misfortune during their first ceremony.

These marriage celebrations signify the separation of the couples from their parents so that these couples will not be entirely dependent upon them. It is also the time when the couples receive their inheritance from their parents, which may be in the form of land, rice-wine containers, beads or other valuable things.

28 July 1954. *Cababuyan*. (by Tomas Magalalit) Cababuyan is south of Banaue, Ifugao. It is about four and a half kilometers from Banaue, and it takes about one-hour hike to reach it. Cababuyan is composed of about ten sitios and each sitio has about ten families. Many trees grow around the villages, especially betelnut palms similar to coconut palms.

The houses are different from the houses here: they don't have walls down to the ground. These houses are similar to the granaries in Sagada. But a little difference is that their walls are slanting outward. The purpose of this, along with a flat piece of wood on top of each post that supports the house, is to prevent the rats from entering. There are ladders from the ground up to the door. When they don't use them, they place them at the side of the door. Underneath the house are flat sticks tied one to the other for visitors or other people to sit on or lie down on.

Some people prepare wood for fuel. They pile the pieces of split wood very orderly. The pieces of wood are about one meter long, and the woodpile covers about 1.5 meters by one meter and has a height of 3.5 meters. This woodpile can be used for a year's supply of fuel.

21 July 1954. *Kayan Had First Mountain Province School*. According to data included in Mr. Pio M. Tadaoan's "A Critical Study of the Educational Problems of the Non-Christian Tribes of the Mountain Province," available records would indicate that there had been a Mission school in Tadian sometime before 1660. After mentioning the Augustinian-founded Mission school among the Gaddangs and Kalingas from 1689 to 1717, Mr. Tadaoan writes: "Another evidence of Missionary school activities was that recorded by Father Antonio Mozo, of the Augustinian Order in 1660. He spoke of the missionary work at Kayan, Western Bontoc which failed because wild Igorots threatened the lives of the missionaries. In 1880, or more than two hundred years after, a permanent mission with a school was established in Kayan, Bontoc, which continued up to the end of the Spanish rule."

18 August 1954. *The Legend of Inodey Falls*. (by Rose Abeya) According to stories told by our great-grandparents, the waterfalls of Inodey which are now on Mt. Data across from Tadian were once in Sagada. These waterfalls can be seen to the southwest from the high section of the Sagada-Bangaan road, and also from the hill near the Mission water tank above the Sagada-Besao highway. There are two of them, and they are believed to be husband and wife.

Many years ago, the people of Tetep-an got jealous of the Sagada people for having such an abundant water supply, so they began bringing old rags and broken pots and throwing them into the water. Now, the wife waterfall could not bear this maltreatment by the Tetep-an people so she urged her husband waterfall to leave that place. They moved to Gueday, which is at the foot of the mountain in the western part of Sagada. But when the wife complained that only a few people could see them there, they moved back to their former place. However, the Tetep-an people never stopped throwing broken pots and other messy things into the water, so the wife again urged the husband to leave. When the husband hesitated, she struck him on the back, and to this day one of the waterfalls of Inodey looks crooked. Then they moved away from Sagada to their present place.

When the two waterfalls departed from Sagada, however, they left a spring behind them in their former place. That is where the Mission water tank is now located.

1 September 1954. *Attempts to Settle Teba-ang*. (by Patrick Tumapang) About a century ago when there was a smallpox epidemic in Sagada, Teba-ang served as an evacuation place for the people. Wa-ao, who believed he could not be attacked by the epidemic if he isolated himself, built his house in Teba-ang. The place where he built his house was named after him.

Wa-ao planted many things in Teba-ang: bananas, pineapples, guavas and *caimoting-cahoys*. His relatives made a habit of visiting him and enjoying his produce. He was also noted for keeping many dogs, both to guard him and for food. Another man, Guilawen of

Balugan, went to Teba-ang and lived with Wa-ao, where he lived in the present village.

Unfortunately, all Wa-ao's sons died, and after some years the father also died. The remnants of his family had to move away to Demang and live with other people. Guilawen also moved away to Balugan.

In 1936 when Balugan was covered with the landslide, ten families moved to Teba-ang. But Teba-ang shows no increase in population for many people after the War had to move to Balugan or Pide. However, some people had also come since then, such as Bawing and his sister, great-great-grandchildren of Wa-ao.

8 September 1954. *The Blankets of Sagada*. (by Jesus Balanza) There are seven kinds of blankets native to Sagada. They are what we call the *pinagpagan*, *kuabao*, *kinain*, *inanggin*, *kalgo*, *galang-gang* and *dinol-os*. Three of these blankets — the *pinagpagan*, *kuabao* and *inanggin* — are most commonly woven here.

The *pinagpagan* was only used by the rich people in the olden days. It has four distinct designs: the *mata*, *tiniko*, *sinekao* and *sopo*; no other kind of blanket has these designs. It takes about 20 days to finish this type of blanket. Its regular size is less than three yards long and about 48 inches wide, but it may be narrower or wider depending upon the taste of the person who orders it. It is made up of red, white, yellow, black and green thread. It costs from forty-five to fifty pesos, depending upon the materials used.

The *kuabao*, like the *pinagpagan*, is either a blanket or tapis. It is black, red, green and yellow. The only designs are like a "V" and a small diamond or rhombus. It takes about 15 days or 18 days to finish the weaving. It has the same size as the *pinagpagan*. The cost depends upon how much thread is consumed, but most of this kind of blanket cost about ₱40.00.

The *inanggin* is a blanket and cannot be used as a tapis. It is made of black and white thread only. It has no design and is just plain black and white. It is sometimes used to cover the body like clothing. It has the same size as the other

two blankets and takes about six days to finish. It costs about ₱10.00.

15 September 1954. *Pagans Seek Omens from Birds*. Last week the old men of Malingeb, a *dap-ay* of Dagdag, Sagada, performed one of their pagan omen-seeking customs. They went to three different huts in the mountains near town and, on their way, made a noise by beating a piece of wood for the purpose of calling a red-winged bird. The old men say that it will tell them good or bad luck. If the bird comes out and speaks in a cheerful way, they will have good luck and a fruitful harvest, but if it covers its body with its wings, a relative of one of the men of the *dap-ay* who participates will die. After hearing the bird's voice, they proceed to the hut in which they pray to their gods. In each hut they cook salted meat and chicken. They spend the night in the hut and the following morning go back to their *dap-ay* to sacrifice pigs and chickens to their gods. Then they set a day or two for rest before going on.

22 September 1954. *The Settling of Balugan*. (by Patrick Tumapang) Balugan (or Bogang) was inhabited by Denga-an, who lived first in the rice fields below Balugan called Data. After some years in Data, his dog gave birth to puppies in Da-owan, so he sent his son, Lictoban, to take care of the dog. Thereupon Lictoban built his home there and the first *dap-ay* in Balugan. The remains of the branches he used are still to be seen in that *dap-ay* in Balugan today.

The third man to settle there was Tobaben, who was responsible for the building of the *dap-ay* in Galwa-an (which means "middle"). Mangedeg was the next man to flourish there. He was noted for his bravery and for taming a wildcat. Mangedeg's son was Madkil.

According to the old men of Balugan, there have been ten generations since the founding of Balugan. The last man believed to be a direct descendant of the first inhabitant was Babbit, who died during World War II.

29 September 1954. *Many Weddings Near Sa-*

gada. In Tetep-an a native wedding feast was celebrated on September 18. The wedded couples were Mr. Padcayan Maleng-an and Miss Sidong Ampalo, and Mr. Muting Okyo and Miss Tanna Badongen. The occasion was well attended by a big crowd that came from nearby barrios. Gongs were played and discussions held in rhyme (both *liwa* and *ayeng*). The event began and ended peacefully.

In Antadao, a wedding feast took place on September 16. The couples were Mr. Mendoza Angway and Miss Sion Daluyan, Mr. Acupan Aclopen, Mr. Lobbuten Lawagey and Miss Louisa Cala, and Mr. Malag Padawil and Miss Rita Lomiwes. A large number of guests from thirteen surrounding barrios attended the affair. It was said to be one of the largest crowds ever to attend a wedding feast in this barrio. Due to the cooperation of the people, both young and old, the occasion turned out to be a happy and enjoyable one despite the rain that broke up the playing of gongs in the afternoon, and which continued the whole night and was followed by a storm the next day. *Liwa* and *ayeng* were sung the whole night. The happiness of the occasion was not even disturbed by a fight which broke out during the day between a Tetep-an man and a Balili man. (The trouble would have been slight had not friends of the contestants become involved the following morning, with one of them finally seeking sanctuary in the house of one of the wedded couples.) It was believed that the cause of the fight had been the gongs.

In Banga-an, fifteen couples had their wedding feasts on the 18th also. The celebration had been planned for Friday, but was postponed on account of the stormy weather. There were two couples in Banga-an proper, three in Fidelisan, and ten in Pide. Among the wedded couples, gongs were played only for Mr. Alipio Cambulad and Miss Pascuala Lumas-i. Both husband and wife are graduates of Sagada Central School who had started their first year of high school in Baguio, giving up their studies later to start a family.

29 September 1954. *Three Sagada Burials*. Three deaths occurred during the last week-end.

One was one of the most prominent old men among the pagans, Mr. Golocan of Demang, a rich and influential member of the community. He died at his home last Friday, September 24. As a man respected by his pagan relatives and neighbors according to their own customs, his remains were tied to the *sangadil*, or "death-chair," before his burial. Before he died, he had chosen to be buried in the cave of Lomiang. His body was taken to that cave just after midnight, Sunday night, since he wanted to follow the example set by his father who was buried at that same hour when he died.

Another death was that of an old lady of Patay named Tangaya, who died of tuberculosis at her home on Saturday. She was buried the following day in Nangonogan at 2:30 p.m. The third death was that of an old lady, Igon, who died in her home in Balugan of old age. She was buried the next morning near her home.

29 September 1954. *How Balatok (Lubuagan, Kalinga) Got Its Name*. (by Calvin C. Tayaan) A long time ago, when this barrio was not yet settled, a certain man from Tolgao went to hunt on Matonap Mountain, which is a very wide place and some distance from Balatok.

While he was in the mountains, his dogs barked at a deer, which led them near the place where this barrio is now located. He followed them to the place where the public school now stands and, to his surprise, heard the sound of gongs. Naturally he was curious about this. He proceeded and found a cave. In it were precious jewels of various kinds and colors.

In that cave, he also saw a big green centipede managing to make some gongs sound. But the Tolgao man was afraid of the centipede so he beat the creature with his spear until it died. Then he entered the cave and took away all he could carry home.

When he got home, he related the story to his people, and the story spread to other barrios. And those who heard the story came to settle in this place and named it Balatok, meaning *balitok* gold.

6 October 1954. *Deaths In Demang*. Two old ladies of Demang, Magdas Gal-awan and Filomena Towa, died of old age last Friday,

October 1. As is customary among the pagan wealthy, the wake over Magdas' remains lasted for three days before they were taken for burial in Paneyeo Cave on Monday night. The remains of Mrs. Towa were also laid to rest on Monday, but in the Mission cemetery. Prayers for the repose of her soul were attended by her prominent son, Mr. Tomas Galgala of Guisad, Baguio, and about two hundred school children. Despite the pouring rain, more than eighty mourners accompanied her body to the cemetery.

13 October 1954. *Three Deaths In Bangaan*. Three deaths occurred in Bangaan and its suburbs during the past two weeks. The first was that of old and respected Dacoyan, from Fedilisan, who died of old age in his home on September 30. He was a prominent man among the pagans of that place, and was noted for his stories of tribal wars and of what the pagans did when he was a young man. Since he died just two days after the pagan weddings in that place, there were fewer than the number of people there were supposed to be to watch his body according to pagan custom for such an influential and prominent man.

Mr. Mariano Baliaga, a Christian convert from Fedilisan, died at his new home in Bangaan of old age on October 4. While the wake was being held, a hot and interesting discussion went on as to where his body should be buried. The discussion was between his pagan relatives and those who were Christians. The body was finally buried in the Campo Santo two days later.

Mr. Anacito Bacallo, from Balili, died on October 9 at his home. He was buried at 1:00 p.m., October 9, in the cemetery.

20 October 1954. *A Joke With A Surprise Ending*. According to the old men of Sagada, the late Maliked, daughter of Sa-oyen and mother of Matthew of Dagdag, owed her life to a bit of joking advice given by Father John A. Staunton many years ago. Maliked attended the old Mission dispensary which 30 years ago was located on the site of where the present so-called "Olympic Theater" now stands, but was told her case hopeless. Father Staunton jokingly

suggested she go and sacrifice a pig. Maliked did just that, recovered, and lived to a ripe old age. To this day, pagans in the village claim that even Father Staunton recognized the efficacy of pagan cures.

13 October 1954. *Pagans Sow Seeds*. Sowing of seeds in Sagada began last Friday, known as *Dayday*. In their custom, the people celebrated the sowing of seeds by cooking *bina-od*. *Bina-od* is made out of pounded rice and salted meat or fish. Before cooking, the pounded rice with a piece of meat or fish in the middle is wrapped with banana leaves or *sayote* leaves. The next day was *Songba*. In the *Songba* the people who sowed seeds killed a chicken and had a feast in the place where they sowed seeds.

While waiting for the seeds to grow, the people spend their time in the repairing of houses. After the repairing of houses they will have the *Begnas*, a pagan fiesta. By the time the *Begnas* and the repairing of houses is finished, the seedlings will be almost ready so the people hurry to plow their fields for the planting season.

6 November 1954. *Pagans Celebrate "Begnas" Festival*. The fall *Begnas* festival of Sagada's pagan population began on Monday morning, November 1, with more than one hundred men dressed in strict native costume and carrying spears going out to Nangonogan, overlooking Tetep-an and the central Bontoc area, to observe birds as omens of good or bad luck, and to pray to the spirits of ancestors killed by enemy headhunters. Although headhunting has not been practiced in Sagada for many generations, a memory of older warring days survives in the sharpened bamboo shafts placed in the ground at Nangonogan as a hindrance to any possible pursuing enemies.

The first of three days of *obaya* or holiday of the *Begnas* proper was Tuesday, which opened with a ceremonial bathing of the men of Demang and Dagdag participating in the festival. Prayers recited in connection with the bathing request that the participants be spared various skin diseases and that those afflictions should instead be washed downstream. Then they go to make sacrifices in the "sacred grove"

of Mabbasig, where they prayed for increase of crops, domestic animals, and children, and the general welfare of the community. Further sacrifices and prayers were conducted on Wednesday only in Malingeb *dap-ay* — the only *dap-ay* performing the *Begnas* this season — and group dancing and the playing of gongs was continued both day and night until 2:00 a.m. Thursday morning.

1 December 1954. *Bontoc Pagans Extend Vengeance Ceremony*. The three-week *patpatong* ceremony of the Bontoc people in Fayayeng *ato* which was supposed to end on Sunday, November 28, was extended for a few days because a little girl spilled some broth from a bowl when she was going home from the *ato* feast. This is considered bad luck by the pagans of Bontoc, and they must play gongs again to appease the spirits of that *ato*. The gongs are played to appeal to the spirits of the *ato* that they might seek revenge for the recent murder of the Bontoc girl, Esther Olason, in Lepanto.

1 December 1954. *Transplanting Begins In Sagada*. With the ritual planting of a few rice seedlings in a pagan ceremony called *Wanga'n di Pagey*, last Thursday, November 25, the transplanting of "native" rice began amidst fields of "second-crop" rice which will be ripe for harvest this month. The transplanting ritual was performed by old Mrs. Inandoney of Demang who, dressed in a red and yellow skirt and bright red sweater and playing the part of the *Bangan*, went down into the fields between Demang and Dagdag from her home just above *dap-ay* Akikis, and transplanted a few rice seedlings. Crowds of people were seated through the village where they could get a good view of the planting. After the *Bangan* returned to her home, the old men from Dagdag village visiting the Demang side started home across the rice fields, which was the signal that others were now free to wander about the village again.

8 December 1954. *Sugarcane Milling In Mainit*. This week saw the end of almost ten days of a community sugarcane-milling by the people of

Mainit, Bontoc. The sugarcane is squeezed by being pressed between large wooden rollers turned by as many as eight or ten men walking around and around in a circle pushing a large lever before them. Sometimes children replace the men and try to make a game of the work by singing songs and by seeing if they can race around the mill. Sometimes carabaos are used to turn the mills, usually during the long night hours, for the milling continues night and day until everybody's sugarcane has been squeezed. The milling is a cooperative activity, and each person's cane is milled in turn, unless he has more than can be done in one day, in which case his turn will come again after the others have had theirs.

Very little of the sugarcane juice is set aside for sugar; most of it is used for making wine called *basi*. The boiled juice has a fermenting juice cooked from certain leaves added to it before it is placed in giant-sized jars to be stored away in granaries until it has changed to wine. Many Bontoc barrios do not make sugarcane wine any more — Sagada, for instance, has given up growing sugarcane in large quantities for many years now — and Mainit is very famous for its *basi*. Many of the surrounding barrios send people to Mainit to get both sugarcane and *basi* and the year's supply of wine is always consumed before the new harvest is milled. During the milling, those working are rewarded by being given a candy made from the freshly-boiled sugar, or a fermented rice wine called *tapey* which can be made more handily than *basi*.

There were eighteen sugarcane mills operated in Mainit during this harvest, called *Lebek*. Since each mill had two large vats in which to boil the sugar, their fires scattered around the mountainside at night made a beautiful sight which could be seen far away.

22 December 1954. *Memories of First Mission Christmas*. Mr. Luis Lardizabal, long-time employee of St. Theodore's Hospital who has been connected with the Mission of St. Mary the Virgin since the second year of its existence, recently described his memories of the first Christmas to be celebrated on the Mission

compound in 1905. (The Mission was founded in 1904 but did not celebrate a Christmas on the present Mission compound until the following year.) Mr. Lardizabal, and his late brother Sylvino, were pupils among a group of twelve boys under the care of Father and Mrs. John A. Staunton. The only Mission building at that time was a small frame cottage with cogon-grass walls and roof, standing near the present site of the Hospital Snack Bar. The Stauntons and Senor Jaime Masferre lived in the cottage, which also served as Church and school, while the boys slept in the attic above. Midnight mass was celebrated by candlelight not only by Father Staunton's young students but by many adults also, including former Christians of the Roman Church who had been in Sagada when the Stauntons arrived. The boys, Mr. Lardizabal recalls, had their Christmas feast at noon on Christmas Day — of pork.

29 December 1954. *Pagan Weddings In December Babayas*. Two newly-wed couples and two others took part in the *Babayas di Inana*, or December "wedding" season among the pagans in Sagada this week. The newly-wed couples were Felix Gansowen and Tomasa Batawig of Dagdag, married on Sunday, and Juanito Da-oten and Tamaya Balbalin of Ambasing, married today. The other two couples, both of Demang, were participating in a "wedding" ceremony for the second time, due to some misfortune believed by the pagans to indicate an "incomplete" or "unsuccessful" first marriage; they were Sombal and Cicilia Peccasen, and Pablo and Conyap Padang.

29 December 1954. *Some Kalinga Superstition*. Mr. W.H. Scott, recently returned from witnessing the concluding of a peace pact between the Kalinga barrios of Lubo and Tulgao, recounts some interesting superstitions which were demonstrated during his stay in Tulgao. Until the actual conclusion of the pact, the contending parties were technically still enemies who must not eat together without first placing their feet on some weapon such as a bolo or a spear; after the settlement, however, the Lubo delegates were feasted by the son of a

Tulgao man who had lost his life at the hands of Lubo headhunters. The pact was formally concluded by the drinking of wine from a basin by some of the older warriors; it was believed that those who had not themselves been successful warriors would get ill if they drank of that special basinful of wine. Mr. Scott also said that although he was the guest for two nights of a man whose wife was pregnant, he was not welcome there on his last night, since there was a superstitious belief that for a departing traveller to spend the night in the same house would cause the mother to lose her baby.

5 January 1955. *Prominent Sagada Mother Dies*. On December 30, 1954, at 7:00 a.m., Mrs. Christina Aligmayo died after a year of failing health. Three months before her death she had been very ill. A month before she died, people had been visiting her day and night, very often bringing along with them rice, young rice wine, other drinks, and tobacco. During the nights of their visits, the people sang native songs such as the *Wadongyasan*, *Gagaoling* and *Awid*, another kind of native song which was sung once.

After Mrs. Aligmayo's death, people watched over her body from 7:00 a.m. on December 30 until the funeral in the Church of St. Mary the Virgin at 11:00 a.m. on December 31. Besides those from Sagada, her relatives through marriage from Bagnen, Besao, Tanulong, Antedao and Tetep-an came at noon on the 30th, bringing with them rice palay and rice wine, according to the custom.

Following the old tradition, those who came brought with them gifts in kind. Due to the many things people can buy from the stores, matches, tobacco and drinks were among the new things added to the usual gifts of rice or *tapey*. Money and candles were also given. Each gift in kind was given with a simple ceremony. The giver sang a "Baya-o" or asked someone else to sing for him. One highlight of the gift-giving was when all the married children brought their gifts of rice, as was the custom, carried by their helpers, three each. During this time, all the people stopped singing and the children and helpers stood around the body of the deceased

and, with a leader, sang the appropriate "Baya-o." From this people knew how many married children the deceased had. During the whole night of the 30th, the themes of the "Baya-o" were stories of the illness, what the deceased might be missing in this world now or later, and suggestions on the improvement of the old beliefs, as well as condolences. The people from other places departed for their own towns as the deceased was taken to the Church.

Mrs. Aligmayo is survived by her husband, Raymundo, six daughters including an adopted daughter, and one son. Among her children, four are married and the others are still students. Her children include Mrs. Soledad Killip, a faculty member of St. Mary's School, Mrs. Carmen Gayman, wife of one of the drivers of the Dangawa Baguio Besao buses, Sergeant Segundo Aligmayo of the Philippine Military Academy, Mrs. Florentina Lomasoc, wife of a policeman in Lepanto, Maria Aligmayo, a student nurse in St. Luke's Hospital, Manila, Magdalena Aligmayo, a third-year student at St. Mary's School, and Irene Aligmayo, a first grade pupil.

Mr. Raymundo Aligmayo, with his children and their families, wish to express through the Postboy his profound gratitude to those who have in one way or another helped to console him in this time of bereavement.

12 January 1955. *Social Effects of Hot Springs.* Father Floyd Freeston, in an article entitled "A Seminary Professor's Vacation" in the August-September issue of *The Diocesan Chronicle*, speculated on the possible social effects of the famous hot springs of Mainit which are used as communal bathtubs. Wrote Father Freeston, "The outlook of the people in Mainit is so different to that of their neighbors. They are so friendly, happy and relaxed by comparison that I wonder to what extent it might be attributed to those same hot springs. Good congregation at Mass, followed by baptisms as usual."

12 January 1955. *An Unsafe Part of the Mountain Trail.* (by W. H. Scott) An editorial entitled "Tulgao-Lubo Peace Pact," appearing

in the January 9th issue of the *Baguio Midland Courier*, opens with the warm words: "Like a Christmas offering, two mountain tribes, long sworn enemies, with only a natural barrier dividing the feuding villages, at last have come to terms and have agreed to stop killing each other at the first opportunity. Forgetting hate, the two tribes have mutually exchanged gifts as tokens of their peaceful gestures." The editorial continues in praise of such advancement toward peace, law and order, ends with the wish, "May all tribes in Kalinga without peace pacts between one and another follow the example of Tulgao and Lubo, and banish forever the specter of tribal wars."

Despite the laudable encouragement it offers this example of social advancement in the Mountain Province, the editorial contains one erroneous statement which cannot be considered a service toward our Province: "Tulgao and Lubo are situated along a part of the Mountain Trail where strangers are not safe to be walking on the road alone or unprotected and unarmed." This is not true of the area mentioned and is probably not true of any other part of the Mountain Province.

What is true is that there are parts of the Mountain Province — and the places mentioned are among them — where it is unsafe to walk alone and unarmed *if you have enemies there.* As sorry as this admission may be, there is a vast difference between seeking vengeance by violence and attacking innocent strangers. Certainly the difference is an important one to the strangers. They, far from being attacked, are received in this very part of the Mountain Province with such unstinting hospitality that while they are eating in one house, they are invited to another to repeat the same meal.

It is to be hoped that all strangers, especially those tourists the Editor of the *Baguio Midland Courier* so warmly invites to view the Mountain Province, will take note of this difference.

12 January 1955. *Why Lanao is Never Flooded.* (by Aurora Taguiba) Lanao is a place which is part of Bontoc. It is below Bontoc proper and is between the Chico River and some rice fields.

The houses there are not so numerous as those in Bontoc proper. The Chico River carries away fields nearby in its wild days and floods the fields below the road going to Baguio — but never Lanao. The river is called “wild” when it overflows its banks on stormy days. But the people there stay in their houses and are not afraid, nor do they worry. They never move their belongings up to Bontoc proper.

It is said in Bontoc that one day, during the days of Lumawig, Fucan, a girl who with her older sister was gathering black beans, became the choice of Lumawig, the chief god of the Bontoc people, to be his wife. Lumawig descended from the sky to Mount Calawitan; after some adventures he came to Bontoc and saw the two sisters from a mountain opposite Lanao. Lumawig told Fucan to be his bride because he observed that she was more industrious than her sister.

The father of Fucan consented to their marriage and all the people of Bontoc were invited to take part in the great feast which was celebrated in Lanao and not in the bride's house. Before the marriage, Fucan told her father how Lumawig filled a whole basket by shaking a pod of beans into it. The chickens and pigs which were in their house also multiplied when Lumawig fed them. His brothers-in-law were jealous of him and because of this he preferred to have the marriage feast in Lanao to avoid their criticisms.

Lumawig thought of returning to the sky after some years of living in Lanao. He made arrangements with his wife about his departure and ascended Mount Calawitan, going back where he came from, leaving his wife and two children and the people whom he had taught for some years. Therefore it is believed by the people that Lumawig blessed that place before his departure and that the wedding feast celebrated there had something to do with its past and present condition.

Lanao is today a peaceful, quiet place — except for the sound of the river — and safe from floods even during stormy days.

12 January 1955. *The Rainbow*. (by Janet Padsingan) Once upon a time there lived a

happy couple. They had a son and a daughter. Every day they had meat for their meals. For the woman was a greedy one. She was a flesh-eater.

Every time the husband went out to work, the woman would gnaw off the bits of meat which were left on the bones. One day her husband said the house looked so untidy with all the bones lying around that he would take them all down to the river and throw them all. But his wife said she would do it. The husband had to tend the children while his wife was gone. The man waited a long time but still his wife didn't come home. Finally he became impatient waiting so he followed her down to the river.

As he was nearing the river, he saw his wife munching at the old bones. Angrily he asked if she wasn't satisfied with the meat they always had at mealtimes. “There's still plenty of meat at home if you really want some,” he said.

The woman was so humiliated that she wished she was a rainbow. Before she could move, she found herself high above in the sky, a rainbow.

So whenever you see a rainbow over the river, you will understand why it is said to be looking for food, especially for bones that have been thrown away.

9 February 1955. *House Destroyed By Fire in Demang*. Just before noon on Saturday, February 5, the house of Mrs. Pongawi Magalgalit in Demang caught fire and burned to the ground. The contents of the house were destroyed, but no one was hurt. Billowing clouds of smoke attracted the attention of spectators at the Bontoc District Meet, but the house was destroyed before they could get there. Several nearby houses were saved, however, by the quick action of a few men who had remained in Demang and did not attend the meet. According to pagan custom, Mrs. Magalgalit slept under the stars that night at the site of her burned home, the superstitious belief being that any house in which she slept that night would be doomed to catch fire later. For the past three days, a strict tabu on leaving the village

has been placed on the pagans of Demang; even hair-cutting or the selling of camotes has been banned. A temporary house was built for Mrs. Magalalit this morning by her neighbors.

9 February 1955. *Low Temperatures Fit Pagan Superstition.* The burning of Mrs. Pongawi Magalalit's house in Demang last Saturday morning in close connection with the coldest nights of the whole year in Sagada seemed to pagans to substantiate their superstition that house-burnings are always preceded by or followed by cold weather. Temperatures recorded in the Boys Dormitory for 6:00 a.m. for February 4 and 5 were 40° and 41° Fahrenheit, several degrees lower than any temperature recorded during the past twelve months.

16 February 1955. *Pagan Rituals Following Magalalit Fire.* The first total destruction of a house in Demang by fire since the end of the War, that of Mrs. Pongawi Magalalit's on Feb. 5, has completely occupied the attention of the pagan community since the day of the fire. In accordance with pagan beliefs, a long period of "mourning" is required during which local people cannot leave Sagada. Moreover, Mrs. Magalalit had to sleep at the site of her burned house, without eating, until a new house was constructed for her. Fortunately, a few burned boards were salvaged from the fire to enable neighbors to make a kind of lean-to to shelter the old lady at night. It is believed that any house which Mrs. Magalalit might enter before the completion of the "purification" rites would be doomed to suffer fire sometime in the future, and if the whole community does not cooperate in these rites, the whole town will be in danger of fires in the future.

For the first three days following the fire, the young unmarried men and women gathered from morning to night at the site of the burning, the girls without hair ornaments and their hair simply braided, the boys with turbans of sugarcane leaves. During their long vigil, they could not laugh or joke, and contented themselves with playing checkers "slowly."

On Wednesday afternoon at 3:00 Mrs. Magalalit's new house was completed, and

after the sacrifice of a small chicken and the ritualistic eating of rice gruel, she was freed from the prohibition against eating. The entire house, including every piece of wood, reed and grass, as well as all the labor for constructing it and collecting the materials, was supplied by the many hundreds of pagans from the whole town who responded to her need according to their custom. So many and so hard-working were they that the whole house was built in less than a day. Restrictions against leaving the town, however, will not be lifted until after several more days of community rites.

23 February 1955. *How The War Came To Sagada.* (Mr. Alfredo Pacyaya, on the eve of his departure for the United States, has been prevailed upon to release the following personal account of how World War II came to Sagada, the beginning of an unfinished article, "War-time in Sagada," which he wrote in June, 1942). Amidst the great rejoicing in Sagada on December 8, 1941 — the Feast of St. Mary the Virgin which is celebrated every year as the Town Fiesta — came the unwelcome and terrifying news that Japan had bombed Baguio and Pearl Harbor early in the morning. Japan was at war with the United States, together with the Philippines!

Big crowds of people who had come for the Mass at 9:00 were now around on the upper banks of the two baseball fields within the Mission compound since Mass was over. On the playgrounds were many handsomely uniformed players and athletes, having a warm-up practice just before the commencement of the races and ball games. The most spectacular game was the round robin indoor-baseball game among the intermediate boys teams of Bontoc, Sagada and Besao, for they were contending for the championship in order to win the much-valued silver cup donated by our Anglican members of the Cal Horr Mines. In another baseball field, in front of the Girls School, was another softball game being played by the Sagada girls against the Bontoc girls. In still another theater, in front of the church building of St. Mary the Virgin, was another scene: a tug-of-war; on either end of the rope were crowds of people

shouting "One, two, three - pull!" Around the two ball grounds were crowds cheering their teams and shouting for joy when John of the opposing team had been struck out. Marta, batting in the lower field, had batted the ball over and beyond the field and pushed three baserunners home, and she was now on third base. The shouts of joy were deafening. Everyone was overjoyed, excited!

In the midst of all these rejoicings, Father Gray and Mr. Shaffer came and gave the terrifying and disenheartening news that Japan was already at war with the United States!

The happy shouts and cheering songs were suddenly hushed and everybody looked sullen and aghast. There was now a great confusion: parents were looking for their children, visitors and guests were now more than in a hurry to get home. Even those of us residing in Sagada were in a hurry to go home and see that every member of the family was present. What a contrast! Five minutes ago all the people had joyous smiling faces. Now they were shocked and silent. Even the children, who knew nothing about war, showed signs of anxiety, knowing not why.

Before the week had passed we heard the news that the Japanese had already landed in several parts of the Philippines and were now advancing toward Manila.

Father Burke and the Sisters of the Order of St. Anne decided to move Easter School to Sagada, so toward the end of December the Easter School matrons, teachers and pupils arrived in Sagada. Fortunately, there were many extra books and other school supplies here to supply all they needed to carry on their school work.

In the first week in January, 1942, the Japanese had already reached Bontoc and were expected to be up in Sagada at any time. While they were still in Cervantes, Mr. Shaffer sent for me and said, "Do you realize that the Japs will be here in a day or two? They are right there in Cervantes, and some are coming from Baguio." He gave me the school records; then we gave out the remaining clothes in the school store-room. "It's better for the boys to take these

clothes than for the Japs to get them," he said. I sent for two other teachers, Mr. Piluden and Mr. Ullocan, to help give out the clothes, and soon after that Mr. Shaffer called us to go with him to his house and there he told us to carry as much canned goods as we could. He was giving away those canned goods free! Mrs. Shaffer called for me the next day and gave me a red tin of their jewels, important papers to keep, and showed me the secret room where they kept their canned goods. She said, "Here is the secret room where there are lots of canned goods. Whatever happens, in case we are taken by the Japs, when you need food come here and help yourself."

The American missionaries from Sagada and Besao were concentrated in Bontoc on May 24, 1942. To carry their belongings down, Mr. Ricario Abeya, then the Mayor of Sagada, called on the people of the barrios of Sagada. One hundred and forty-three Igorot *cargadores* gladly came forward to carry whatever the Americans were able to take along with them for use in the concentration camp. The Besao missionaries' things were carried by the people of Besao. The bridge at Amlusong between Sagada and Bontoc had been blown up by the USAFFE so anyone going to Bontoc at the time had to cross the Chico River or go to the other side by walking carefully over weak pieces of board that had been put across between stones sticking up from the river bed. Miss McKim, Miss Harkness and Miss Walker lifted up their dresses and forded the river like the men, the other ladies were carried across in chairs.

Later it was found out that the Japs would allow food to be given to the American internees, so the people, not only of Sagada, but of other places near Bontoc, made arrangements to send fruit and vegetables to supplement the food in the concentration camp. After about two weeks, the American internees were taken to Baguio, and by that time there were American soldiers in Bontoc and Amlusong working on a temporary bridge. The Igorots now found ways and means of giving food to these American prisoners. The Americans were carefully guarded by Japanese, but somehow

the natives were able to give them food many times.

I was in a group of people from Sagada who started out one day for Bontoc to give whatever was possible to the prisoners. Fortunately, the Japanese allowed anybody who wanted to give food to the prisoners, and I saw lines of Bontoc women and some men who had come down from Sagada carrying little baskets of ready-to-eat food and giving them to those internees. One of the American prisoners came to me and said, "Do you know or have you heard what they are going to do with us?"

"No, I don't," said I. "Trust in God and hope for the best."

22 June 1955. *Pagans Explain Eclipse*. The belief of the pagan people of Sagada about the eclipse of the sun is that the Sun and the Moon had a fight and that the Moon threw ashes in the Sun's face, which makes the earth dark during an eclipse. The same story is told by pagans to explain why the moon is not so bright as the sun, except that in this case it was the Sun who threw ashes in the Moon's face. This is the story of the fight between the sun and the moon as told by the old folk of Sagada:

There, in the olden times, lived the Sun and the Moon. Each of them had a son. The Moon's son had a toy *goring*-bird and the two boys were one time playing with it. The Sun's son hid the toy from his playmate, so the Moon's son cried and went and told his father. The Moon went to the house of the Sun in great anger. The Moon asked where the boy had hidden his son's toy, but the Sun didn't answer. Just then the little *goring*-bird cried out from a corner of the house. So the Moon knew it was hidden there. The Sun also got angry, and so they fought bitterly. The Moon grabbed up some ashes and threw them in the face of the Sun so that the Sun was blinded and couldn't see. It is during this fight that the people on earth behold an eclipse of the Sun.

7 September 1955. *The Legend of the Sleeping Beauty*. (by Rose Camtugan) Once upon a time there were two lovers. They loved each other sincerely, but the girl's parents disap-

proved of him, he wandered off into the Cordillera Mountains and lay down there. The girl was so much in love with him that she followed him off to the mountains. When she found him, he was asleep, so she lay down beside him and fell asleep too. Nowadays, this Sleeping Beauty's form can still be seen in Kalinga along the Chico River on the way to Tabuk. From other high points, such as Bagnen, the Sleeping Beauty's shape looks like that of a man, but from other places it looks like a woman's. It is, of course, only a range of mountains, but it has the shape of a human being and is therefore called the Sleeping Beauty by those who know the story and have seen it.

7 September 1955. "*Twinkle, Twinkle, Little Star*." Mothers and teachers, do your children know how to sing "*Twinkle, Twinkle, Little Star*" in Igorot? Here are the words by Eduardo Bete:

*Menkimkimat ay talaw,
Ay sinokay ipogaw?
Nan tag-ey nan batawa,
Kaneg batek id daya.*

5 October 1955. *Sabeng in Shakespeare?* While reading *Shakespeare's Macbeth* to his Senior English classes, Mr. W.H. Scott speculated on whether or not the immortal bard gave an ancient formula for making *sabeng*, an Igorot beverage made with a base of boiled rice water and seasoned with various bits of vegetable peelings, meat scraps and bones. The supposed formula occurs in Act IV Scene I:

"Fillet of a fenny snake,
In the cauldron boil and bake;
Eye of newt and toe of frog,
Wool of bat and tongue of dog,
Adder's fork and blind-worm's sting,
Lizard's leg and owlet's wing,
For a charm of powerful trouble,
Like a hell-broth boil and bubble."

9 November 1955. *Making Gold Earrings in Balili*. During a recent visit to Bajili, we had the good fortune to see a goldsmith at work making those gold earrings so popular with older Igorots all over the Mountain Province. The first step in

the process is to make a model of the earring, exactly like the one desired in gold, out of beeswax. This model is then covered with the kind of clay used for making posts, and when the clay is hard, it is put in the fire to bake, which also melts the wax and lets it run out through a little hole. This leaves an empty space, or mold, exactly the size and shape of the desired earring inside the hardened clay. Next, a piece of gold is put on top of the opening in the little clay mold, and the whole thing is buried in charcoal, which the goldsmith makes very hot by fanning it all the while it's burning. Inside the burning charcoal, the gold melts and runs down into the clay mold. In three or four minutes the molding process is finished, and the goldsmith takes the mold out of the fire, cools it in cold water, and then breaks the clay away from the gold earring inside. It is then only necessary to file off the little piece of gold where the hole was through which the gold ran into the mold.

The gold for these earrings is bought from Mountain Province mines at three pesos a gram. Because it is so precious, the goldsmith very carefully sweeps up every particle of gold dust with a feather. Gold is very soft when it is pure, so the goldsmith mixes some harder metals with it by melting a ten-centavo coin and a one-centavo coin in with a larger amount of gold. But if too much copper or silver is mixed with the gold, it cannot be sold as a good earring. Igorots test gold earrings by covering them with the pitchy soot of pine wood; if the gold content is high, the soot can be easily washed off.

4 January 1956. *A Sign of Progress*. (by W. H. Scott) During a recent trip through the Abra River valley, I was much impressed by evidences of the free movement of peoples who within the memory of living men were enemies.

In Maleng I met people whose ancestors were natives of Mainit. In Mayabo I met a man who is at present a schoolteacher in Ifugao, and another who went to school in Agawa and was once a classmate of our Mr. Primo Domoguen in Tadian. In Owayangan I stayed in a house built by a Besao carpenter. The stone walls of

the Roman Catholic mission in Tuba were built by men from Sadanga. A bus driver between Manabo and Bangued is a native of Sagada, and in Bangued itself lives a nurse from Bontoc and a former postmaster of Sagada. Considering the fact that only 50 years ago such migrations would have been impossible because of tribal enmities, and that, indeed, there are still natives of the Mountain Province who do not feel free to move far from their own neighborhoods, such movement of people is an encouraging evidence of the kind of progress which means respect for law and order.

7 March 1956. *Change in Sogong Cave*. Sogong Cave, about a kilometer south of Sagada, below the road to Ambassing, was found to be filled with water last week, which caused changes inside the cave. Due to the rain last week, the water that collected on the mountain above Sogong poured into the entrance to the cave. The cave filled with water and the only outlet being blocked with stones, the water was forced to find another way out, thus forming another passage. About 12 meters from the place this new passage formed, the water settles since the end is solid rock. Passages which used to require crawling through could now be passed through by even an eight-footer without bothering to bend over.

7 March 1956. *The Legend of the First Tree*. (by Frances Ngalob) In the early days of the earth there were no trees. The land was covered with grass and reeds. People had to seek shelter among the dense growths of grass.

One day there was a terrible typhoon. When the typhoon had abated the Goddess of the Earth went around to see the effect of the storm. At one point, where the typhoon had been very strong, there was great destruction. Many animals and people had been killed. Everything that grew was uprooted.

The Goddess was shocked at the sight of the dead bodies. "This must never happen again," she thought. One of those who were still alive was a beautiful girl. She stood upright among the tall grass. She had tried to find shelter, but

the strong wind had blown away the grass. She was shivering when the Goddess saw her.

"Here is just the one I need," she thought, "a strong girl who can resist the typhoon, a strong girl who could make a sturdy protection for others, and a beautiful girl that people will admire." So, taking her wand, she waved it toward the girl. The girl's hair stood up and grew longer and longer. Her form changed. Her hair became leaves, her dress bark, her hand and fingers branches, her body a tree trunk and her feet roots.

That is how the first tree came to be on earth.

14 March 1956. *The Pagan Riders*. (by Richard Abeya) What is happening now among our pagans? Maybe fifty years from now, if paganism still exists, men going on their sacred *Kayew* trips may ride in automobiles and forget that *kayews* were once so sacred to them.

Last Wednesday, Mr. Melicio Yamashita's bus went to Danom. Seeing the pagan old men of the town going out for their *kayew*, the passengers made bets with one another as to whether the old men would ride or not. Of course everybody knew it would be a strange thing because riding in a car would not be part of their religious ceremony. The first group of men did not accept the offer. But as the bus passed the second group, one passenger jokingly shouted, "Would you mind riding with us?"

Suddenly two old men, Mr. Kiwang and Mr. Omaweng of Demang, jumped on the car. The passengers were greatly amazed and it was really remarkable to see these old gentlemen with their bolos, spears, shields and torches riding on a bus. "Why not go on beating your shields?" a passenger suggested but the two men just smiled, although it is the custom to beat your shield while going on a *kayew*. The two old men got off the bus near Danom and began striking their shields again.

The passengers who won the bet good-naturedly gave a reward to the two for having ridden on the bus. Mr. Edmundo Cangbay took their picture and this photograph will be sold for the prize in Mr. Cangbay's studio in Nangonogan.

Note

The Sagada Postboy is a mimeographed newspaper published weekly during the academic year by the high school students of St. Mary's School, Sagada. It has a circulation of 250 paid subscribers, about half of whom are residents of Sagada, the rest being Sagada natives and other friends of the Mission of St. Mary the Virgin residing in other parts of the Philippines or in the United States. Articles are selected with this reading public in mind, and occasionally include material which might be of interest to extra-Sagadan ethnologists or students of anthropology. *Sagada Social Studies* No. 7, "Sagada Clippings" is a selection of such articles published since the founding of the paper in November 1952.

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