

## NON-SEASONAL ELEMENTS OF THE BAGO INDIGENOUS KNOWLEDGE SYSTEM AND PRACTICES.

VITAL COMMUNITY EVENTS	ACTIVITIES / RITUALS / PRACTICES	VALUES / BELIEFS	KEY KNOWLEDGE	IP COMPETENCIES
BIRTH	<b>Se-ed</b> (when the wife in the family way, one month before the expected delivery, the mother will prepare tapey to be drunk during “gobgobba”) preparation ti tapey	Value of family relations	Knowledge of birth preparation and Significance of a mother “Pateg”	To be aware of the practices before giving birth.
	Palang-ay (a celebration after giving birth in which relatives and community folks have a meal together with fishes caught in a natural way such as “rama” and drink the “tapey” prepared during “panagse-ed”.)	Value of thanksgiving for a new member of the family.	Knowledge of belongingness “Pateg”	To appreciate the importance of sharing. #To enumerate the process in celebrating “Palang-ay”.  #To identify the importance of “Palang-ay”.
	<b>Kidlos</b> (form of sapo or a prayer by an elder so that the breast of a mother will be fill with milk, then the “kadmada” will be buried under the ladder/backyard so that the child become sociable or friendly.	Value divine intervention (Lumawig)	Knowledge of Divine intervention for health “pateg”	#To identify practices that describes “Kidlos”

	<p><b>Gobgobbaao</b> (butchering small pig, perform prayer so that the mother of the child and the child become brave.</p> <p>This happens after the navel Of the newborn baby gets dried and fell off, the family will butcher chicken and offer a prayer of thanks giving for the health of the baby.</p> <p>Elders who are around will hold the baby with their arms and pray that the baby will emulate the good traits of his parents/ancestors.</p>	<p>Value of divine intervention towards promising future.</p>	<p>Knowledge of Divine Intervention for bravery "pateg"</p>	<p>To enumerate the activities in doing the "Gobgobbaao"</p> <p>To identify the importance of "Gobgobbaao".</p> <p>To infer the effect of not performing "Gobgobbaao".</p>
	<p><b>Anglem</b> (burning of twisted old cloth in a "kalleb" of an old iron pot and place near the newly born baby to drive away bad spirit that may harm them. Performs when the mother is the process of giving birth or having a long time laboring on difficulty to deliver. This is to to drive away bad spirit causing the difficulty.)</p>	<p>Value of relation to the` siprit</p>	<p>Knowledge of Divine intervention Deep faith for spirit. "pateg: saluad"</p>	<p>To show the value of the Divine Creator. Sequence the steps in performing "anglem"</p> <p>To identify the importance of Anglem</p> <p>To show ways of having faith to spirit.</p>

MARRIAGE	<p><b>Kaising</b> (agreement between the father of a girl and the father of a boy that their children are intended to marry when they reach the marriageable age)</p> <ul style="list-style-type: none"> <li>❖ No agriri dagiti agkaarruba a nagannak pagasawaenda dagiti annakda tapno agkapiada.</li> </ul>	Value family relation	Respect of parent's decision "pateg" "raem"	<p>To identify the importance of kaising.</p> <p>Naipapakita ang pagpapahalaga sa mga desisyon ng mga nakakatanda sa pamamagitan ng mga pangyayari sa "kaising".</p> <p>Nakakabuo ng konklusyon tungkol sa mabuting ugnayan ng sariling pamilya sa iba pang pamilya.</p>
	<p><b>Tapat (early part of arem)</b> Apanda agharana/ agtapat-part of "panagarem". No kursunadanto tay balasang pastrekennanto tay baro agtuntongdanton</p> <p><b>Arem/Anag</b> (the first process of courtship. The young man visits the young woman and proposes his love to her. It is</p>	Value of true love and respect to a woman	Knowledge of sincere love and respect "pateg"	<p>Naisasalaysay sa klase kung paano nagmahalan/nag-asawa ang kanilang magulang.</p> <p>To define "arem" from the past to the present context through a ven diagram.</p>

	the stage of familiarization of both side.)			
	<p><b>Albasia(process)</b> (Is usually done by an elder by a trusted man to help him in confessing his love for the woman.) Albasyador (promotes or emphasizes the good points of the man.)</p>	Value of respect to elders	Respect to elders "pateg"	<p>To inculcate respect to elders.</p> <p>To appreciate the role of "albasia".</p>
	<p><b>Danon</b> (the parents of the young man and that of the young woman meet and have a sincere (heart to heart) talk about the marriage. Parents of the man will go to the woman's parents to offer the love of their son. If accepted agreement will be made. Likewise, the sab-ong will be agreed upon.</p>	Value of tribes dignity	Strong family ties "pateg"	<p>To understand the value of one's dignity.</p> <p>To understand the value of oneness. Respect for the mother/parents</p>
	<p><b>Patiam</b> (olden times way of marriage. The albasiador will inform the tribal heads of the community to gather in the house of the girl in a pre-agreed date. The parents of a boy and a girl will inform</p>	Value of belongingness	<p>Strong family ties</p> <p>Knowledge of togetherness/Oneness "pateg:raem"</p>	<p>To understand the value of one's dignity.</p> <p>To understand the value of oneness and prosperity.</p>

	<p>their relatives during the “patiam”.</p> <p><i>(Kaon for Kankanaey)</i></p> <p>The oldest tribal headman will act as the chief during the occasion.)</p> <p><i>(consider the date and phase of the moon)</i></p>			<p>To identify the activities done during “Patiam”.</p>
	<p><b>Angay</b>-Wide dissemination</p> <p><b>Kasar</b> (varied way wedding rites-church, garden wedding, chapel, civil rites)</p> <p><b>Salunan</b>-reception (varied: places)</p> <p><b>Dawak</b>-Parwad wenno sagut a kuarta</p> <p><b>-Duayya</b>-sapo/prayer while handling the parwad to the couple, wrapped with white cloth being swayed while reciting the duayya. (panakaidaton ti parwad by “panglakayen”) *</p>	<p>Value of relationship, respect and divine intervention</p>	<p>Strong family ties Sincere love “pateg: raem, padto”</p>	<p>To know the value of oneness To value the sanctity of marriage ceremony</p>
	<p><b>Dok-ong</b> (Husband gather firewood and bring the same to his wife.</p>	<p>Value of belongingness and respect</p>	<p>Strong family ties</p>	<p>To understand the value of one’s dignity.</p>

Non-Seasonal Activities, Rituals and Practices of BAGO

	<p>The wife will go to the house of his husband to pound rice. In the evening, the parents of the girl butcher a chicken, the old man will examine the "pedis", if favorable if not, another chicken will be butchered</p> <p><b>"secom"</b>(sapo/prayer) will be performed which means the husband will now become a member of his wife family and now allowed to sleep with the wife. The following night, the husband and wife will go to the house of the husband. The old man again perform the "secom", the wife also included as member of the family of her husband. The husband and wife will decide where to will stay.)</p>		<p>Knowledge of togetherness/Oneness "pateg:raem, anus"</p>	<p>To understand the value of oneness and prosperity. To recognize the role of a husband and a wife.</p> <p>Sequence events/activities in "Dok-ong"</p>
	<p>Supon -gifts given to the newly wed in forms of materials. The giver will be in return offered a cup of rice wine or basi by the new couple as a gesture of thanks)</p>	<p>Value of relations Value of sharing Value of thanksgiving</p>	<p>Knowledge of being one in the community We are related with each other "Pateg:metmet, saluad, ated/uya"</p>	<p>To appreciate the importance of sharing through the parwad / paammimi.</p>



	<p>are from different places, towns, or barangays. This is usually done for the benefits of the relatives and friends who were not able to attend the wedding rites.</p> <p>Duayya (the process of handling a wrapped money collection (supon/paruad) to the new couple by the male and female performing the duwayya – melodious succession of low pleasing sound, wishing the newly wed for harmonious life Content of the duwayya is a form of advice</p>		<p>“pateg:raem, liwliwa”</p> <p>“pateg: saluad, metmet, padto”</p>	
	<p>Bagat (a joyful celebration for thanksgiving for God's great blessings) (<i>Canao for Kankanaey</i>)</p>	<p>Value of thanksgiving Value of relation to the spirit</p>	<p>Knowledge of divine intervention and thanksgiving “talged: tibker, yaman”</p>	<p>To know the value of thanksgiving/sharing. To appreciate the God's great and bountiful blessing.</p>
DEATH	<p>Bet-ang -information dissemination about the dead person to relatives and friends far and near.</p>	<p>Value of relations</p>	<p>Knowledge of being one in the community “pateg: raem, anus”</p>	<p>To give importance of the contribution of the community in times of mourning.</p>

	Damaan (lamay) The vigil/wake I for the dead			To show closer relationship of relatives and friend  To identify the actions and activities that show sympathy to the bereaved family in the community
	Baya-o/Dad-at(chant about the good accomplishment and character of a dead person)  Dukkati (same as baya-o/dad-at but with storytelling)	Value of greatness  The essence of the existence of the member of the family.	Knowledge of doing good deeds “pateg: raem, liwliwa”	To recognize the good deeds of the dead person.  To show good deeds to others to emulate
	<b>Dopo</b> (belief on the spirit of the dead person who is not yet buried enters a living person who is among the group in the vigil)		Knowledge of love among the members of the family. “talged: tibker ti pammati”	To show love to each member of the family even in death.
	<b>Aninit</b> (belief-the spirit of dead person who died long ago enters a living person)	Value of family members	“talged: tibker ti pammati”	
	Kayab (a ritual done by an old man before burial or remains is brought to the		Knowledge of love among the	To explain the importance of one's life.

Non-Seasonal Activities, Rituals and Practices of BAGO

	<p>cemetery or grave using a rooster).The rooster will be swung up and down outside the window on the belief that the said rooster will fly away the soul of the dead person to its destination and to drive away the spirits of the</p> <p>Pal-layaw (the family members will cross over the coffin of the dead person)</p> <p>Patapos- usually done 9 days after the death of a person. A pair of pigs, male and female will be butchered to be served</p>	<p>Lahat ay hiram sa Diyos (Nothing is permanent)</p>	<p>members of the family. "pateg: padto"</p>	
	<p>Waksi (It is done after a year from the death of a family member. Relatives and community folks gather for the "sapo". Suman and coffee will served in the evening. The following day, pig will be butchered to serve after the "sapo". "Panes" or the black dress "dalungdong" will be removed. After the waksi,</p>		<p>Knowledge of acceptance "pateg: raem"</p>	<p>To show acceptance from losing a member of a family or from defeat.</p> <p>To show faithful respect to family members who are gone ahead</p>

	the widow is already allowed to remarry if she \ / he wishes to.			
	Palagip (sapo will be performed in memory of the dead relatives. Food will be served to all the visitors)		“pateg: raem	
	Legleg/Gulgol(cleansing ritual related to death. This is done a day after the burial to ask for Kabunian’s blessing and mercy for the relatives and mourners so that they will be protected from harm.) Apanda agdipus idiy karayan malpas a naipunpon ti minatay		“pateg: padto, raem” “talged ti pammati”	To understand the essence of cleansing after the burial.
CUSTOMARY GOVERNANCE, SOCIAL JUSTICE	Sapit (the process of investigation and declaration of punishment by the council and the offended party.)	“In everything we do, there is always a consequence”	Knowledge of doing what is right. “talged: tibker”	To enumerate the effects of wrong doings in the family and community.
	Gag-a (chewing nine pieces of rice grain and spit it out on a banana stalk. If the sputum flows freely down the banana stalk, the suspect is not guilty but when it is dry and sticky, the		Knowledge of discipline “talged: tibker ti pammati”	To inculcate the significance of discipline in one's behavior

Non-Seasonal Activities, Rituals and Practices of BAGO

	<p>suspect is guilty and will be given the just penalty deemed by the council as retribution of his crime.</p> <p>A person is ask to spit on a leaf, if it flows, not guilty, if it stick on it, he is guilty)</p>			
	<p><b>Patud</b> (form of penalty imposed by the council of elders wherein the offender is required to leave the place at night using flaming dried light bamboo splits.</p>		<p>“pateg: raem” “talged: tibker ti patakaran”</p>	<p>To ensure that justice should be serve fairly.</p>
	<p><b>Bando</b> (Punishment requires the offender to go around the community back and forth, beating a drum while shouting what he had done and advising the community not to follow his offense/bad acts</p>		<p>“talged”</p>	<p>To ensure that justice should be serve fairly.</p>
	<p><b>Baut</b> (lashing for mostly school children by school authorities to the council)</p>		<p>“pateg: linteg”</p>	<p>To inculcate the significance/importance of discipline in one's behavior</p>
	<p><b>Sapata</b> (done when the respondent does not concede guilt of the charges against him and remain stead feast. The</p>		<p>“pateg: padto” “tibker ti pammati”</p>	<p>To practice the value of honesty in all times. “Honesty is the best Policy”</p>

	suspect is required to make a vow to God or Kabunian that if guilty and does not accept his guilt something will happen to him)			
OTHER PRACTICES	<p><b>Mangmang</b> (using pinikpikan (killing chicken through “pikpik”-hand-beating of chicken with sticks until its blood will clot and then die):</p> <ul style="list-style-type: none"> <li>• so that the smell of the burnt feather will appease the displeased spirit or malevolent anito that good lucks be always with the family</li> <li>• to perform for a person who seems to have left his/her spirit somewhere as a result of an accident or fearful happenings/trauma</li> <li>• an alternative way of curing the sick)</li> <li>• Thanksgiving after rice transplanting.</li> </ul>	Value of relation to the spirit	Knowledge of divine intervention “pateg: padto” “talged: tibker ti pammati”	To know the value of divine intervention  To show the value of thanksgiving to our creator

	Id-dew (foretell the faith of one going to a trip or to take a government examination )	Value of relation to the spirit	Knowledge of divine intervention "talged: tibker ti pammati" "pateg: padto"	To know the value of divine intervention
	<b>Senga/Lam-it</b> (thanksgiving for: victorious in elections, graduation, new member of the family unexpected blessings)	Value of relation to the spirit	Knowledge of divine intervention "pateg" "talged: tibker ti pammati"	To know the value of divine intervention To appreciate the good things happened in life by thanksgiving to the creator
	<b>Daw-es</b> (soul cleansing ritual for those who lost their sanity.)	Value of relation to the spirit	Knowledge of divine intervention "pateg: padto"	To know the value of divine intervention
	<b>Obayya</b> (ritual either for happiness or for success despite of bad experience.)  Form of Thanksgiving	Value of relation to the spirit Value of appreciation of goodness	Knowledge of divine intervention "talged: tibker ti pammati"	To express their desirable feelings. To perform songs through "uggayam"
	<b>Dawak</b> (grand wedding celebration, supan as part) Several heads of pigs/carabaos are butchered. This usually last 2-3 days.  (Bud-an-Badol)	Value of relationship, belongingness and divine intervention	Strong family ties "pateg: raem, liwliwa"/"lang-ay" "talged: tibker ti pammati"	To show value of belongingness and respect of one's culture/ identity

	<p><b>Uggayam</b> (songs conveying greetings and expressing feelings and opinions in all occasions, used by a solo performer, need special talents to perform the uggayam) ***for entertainment</p>	<p>Value of oneness Value the importance of culture</p>	<p>Knowledge of Inner feelings Knowledge of the different ways of entertainment among the Bago “pateg: liwliwa” “talged”</p>	<p>To express their desirable feelings. To perform songs through “uggayam”.</p>
<p>Health Related Activities/Practices</p>	<p><b>Sapo</b> 1. <b>Palis</b> (it is a prayer or sapo to cure a unique kind of illness in which a person affected becomes thinner until he becomes like scare crew. It was believed by our ancestor that when a person accidentally saw a dead person in a secluded place or a person searching for a missing barrio mate and unexpectedly found the already dead and he was frightened. -it is a ritual done to appease the displeased spirit of a dead person or the</p>	<p>Value of relation to the spirit</p>	<p>Knowledge of divine intervention “pateg: padto” “talged: tibker ti pammati”</p>	<p>To value importance of helping others. To show respect to one's culture/tradition.</p>

	<p>spirit of a living person or anitos that dwell in the forests, mountains and rivers.</p> <p>-This required a four-legged animals preferably a dog.</p>			
	<p>2. <b>Sagawsaw</b> (ceremony for those who believed to have lost temporarily their sanity due to evil spirits. A sacrificial animal-dog, is butchered and prayers and chants will be performed by the old men or "mensapo")</p>	<p>Value of divine intervention Value of caring</p>	<p>Knowledge of divine intervention "pateg: padto" "talged: tibker ti pammati"</p>	<p>To give relief to one's burden.</p>
	<p>3. <b>Panyang</b> (one way of curing the sick and is done by offering an egg atang to please the anitos with prayer a man holding a spear while mumbling the "sapo". If the anitos are pleased, the sick person will be getting well)</p>	<p>Value of divine intervention Value of caring</p>	<p>Knowledge of divine intervention "pateg:padto" "talged: tibker ti pammati"</p>	<p>To give relief to one's burden.</p>

	<p>-One will play a "Ukelele".</p> <p>-One will say the "sapo".</p>			
	<p>4. <b>Sibsib</b> (a healing ritual performed so that the bleeding of a cut or wound will stop. No offering of sacrificial animals or prayers.</p>	Value of strong self-confidence.	Knowledge of mind over "talged: tibker ti pammati"	To know the process of first aid for bleeding of a not serious injury or wound.
	<p>5. <b>Tubtubong</b> (to relieve pain in the ear by striking two metals near the affected ear strongly to produce a bang)</p>	Value of caring and protecting	"talged: tibker ti pammati"	To identify the process of first aid in removing the water that enters inside the ear. To give importance of indigenous way of healing.
	<p>6. <b>Ilot</b> (setting of dislocated joints (bone setting. Sprained parts of the body and massaging of muscle pains)</p>	Value of caring and protecting	Knowledge of healing "pateg" "talged"	To know the process of setting the dislocated joint and massaging sprained parts of the body and muscle pains.
	<p>7. <b>Tandok</b>-process of sucking blood and lam-miis stored in the body especially in the arms, legs and back which may cause pains in the body</p>			To give importance of indigenous way of healing.

	-This is also done to suck venom or rabies due to snake and rabies animal bite			
	<b>8. Lulop</b> (process of sucking dead blood in the inner part of the body. The procedure is placing the mouth over the portion of the body for the blood clot is applied pressure sucking. The process repeatedly two or more times until the clot removed. After the process "menlulop" gurgles with water or any type/kind of liquor. This performed by special talent or God-given ability)	Value of caring and protecting	Knowledge of healing "pateg" "talged: tibker ti bagi"	To understand the process of sucking dead blood in the inner part of the body (Lulop). To appreciate the importance of indigenous way of healing.
	<b>9. Tako</b> (a ritual for calling temporarily lost spirit due to fright or scare (nakabatbati. A panicle of palay requested by the "mentako". The	Value of divine intervention Value of caring	Knowledge of healing "pateg" "talged: tibker ti pammati"	To narrate the process in performing "tako" in healing. To show appreciation of

	<p>“mentako”peels nine grains after which she mumbles the God’s prayer and creed. After the prayer, she puts the rice grains in a glass of water. If one of the grains stand at the bottom of the glass, she was able to call the lost spirit. She then wrap the rice grains with a piece of clean rug and tie it to clothes of the person whose spirit is being called.)</p>			indigenous way of healing.
	<p>10. <b>Sip-ok</b> (it is a ritual performed by a “mannip-ok” (a native priest or priestesses) that acts as “mediator” and is believed to have that power to speak with the spirits or psychic power and as a result could reveal the cause of the sickness and describe the type of ritual to be</p>	Value of divine intervention	Knowledge of healing “pateg” “talged: tibker ti pammati”	To know the process of performing the “sip-ok”. To give importance of indigenous way of healing.

	<p>performed. It consists of prayers, drinking "tapey" or "basi", native clothing which are offered to the displeased malevolent anito or bad spirit. The rites depend upon the recommended type of ritual by the "mannip-ok" or "baglan" who believed also to have healing powers.</p>			
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**References: The BAGO, Its Origin and Culture (2<sup>nd</sup> Edition)**

**Research Book**

**GLOSSARY – BAGO**

**ALBASIA (process)** - is usually done by a trusted elder whom the man

asked by a man to help him in confessing his love for the woman, he loves.

**ANAG/AREM** - the first process of courtship. The young man visits the

Young woman and proposes his love to her.

**ANGLEM** - burning of twisted old cloth in a “kalleb” of an old iron pot and

place near the newly born baby to drive away bad spirit that may harm them)

**AY-YENG** – sang in the dap-ay or during Bakid or Sangbo exchanging ideas and knowledge.

-It could also be done to rebuke or correct a person.

-It is extemporaneous where in one is free to speak for oneself or answer for others or defend others

It is also used in prayer.

**BAGAT** - a joyful celebration for thanksgiving for God's great blessings

ritual done for thanksgiving purposes. Pigs will be butchered and dances using the instruments ( gangsa and solibao ) will follow.

-Sometimes done as a way of remembering the dead relatives by digging again their remains and transfer it to a safer place/ or a place desired by the mamboong.

**BAKID** - same with Sangbo. This is done to strengthen and heal the sick, or to bless the house, or to strengthen the bereaved family in cases of death which will end their “ ngilin”.

**BAL-IW** - practice done in different occasions where in the leader leads the group by telling stories or others after which the listeners will follow the last phrase / word spoken by the leader by singing.

**BANDO** - Punishment requires the offender to go around the community

back and forth, beating a drum while shouting what he had done and advising the community not to follow his offense

**BAYA-O**-practice which is usually done in a chant form giving exhortation, prayer to the bereaved family during the wake of the dead.

**BEGNAS** -a community festival done in 5 – 7 days which would open the with Ubaya and end with Pakde. A season for thanksgiving, celebration, and worship in the dap-ay while others will also go and eat in some houses where they will conduct some rituals such as Daes for cleansing, mangmang for thanksgiving.

**BAUT** - lashing for mostly schoolchildren by school authorities to the council)

**DAD-AT** - chant about the good accomplishment and character of a dead person

**DAING**-a discussion or debate done in the form of a chant sung by group of men and women. Women will stay at the back of the man. The men will put their hands on their shoulder while the women will hold hands together.

**DALILIYAN** - a chant with a response which is done by the participants with Certain steps that are being done during the wake of an old man could be done as a eulogy, advice to the bereaved family or prayer.

**DALLOT** -a music that used for all occasions expressing ones joy in a debate form usually by men and women.  
-In wedding, it is used to give advice or a story that of courtship that will give lessons to the community.

**DAMAAN/LAMAY** - The vigil for the dead

**DANON** - the parents of the young man and that of the young woman meet and have a heart-to-heart talk about the marriage. Parents of the man will go to the woman's parents to offer the love of their son. If accepted agreement will be made.

**DAWAK**-grand wedding celebration, supon as part

DAW-ES - soul cleansing ritual for those who lost their sanity

**DAY – ENG**-an extemporaneous choral chant with rhyme similar with bal-iw of the Ibalois. The leader begins and the group will repeat each line. Usually done during the wake of the dead.

**DUKATI** -a chant done by an elder expressing his feelings and desire during some occasions. Some would use this only for the wake giving an exhortation or prayer for the bereaved family.

**DUAYYA**-a chant done during wedding or lullaby. During wedding, they will wrap the " parwad " with white cloth they will swing i while doing the duay- ya giving advice and prayer for the newlywed couple.  
-It could also be done during Samyang, begnas or bagat in the olden times.

-the process of handling a wrapped money collection (supon)

to the new couple by the male and female performing the duwayya with a melodious succession of low pleasing sound, wishing the newly wed for harmonious life.

DUP- -PO belief-the spirit of the dead person who is not yet buried enters in the body of a living person who is among the group in the vigil.

**GAG-A** - chewing nine pieces of rice grain and spit it out on a banana

stalk. If the sputum flows freely down the banana stalk, the suspect is not guilty but when it is dry and sticky, the suspect is guilty and will be given the just penalty deemed by the council as retribution of his crime. Or a person is ask to spit on a leaf, if it flows, not guilty, if it sticks on it, he is guilty)

-letting the suspects to grind a handful of rice grain (bagas) in his mouth without shallowing any part of it. The one who swallowed is guilty of the accusation

**GOBGOBBAO** - butchering small pig, perform prayer

**ID-DEW** - foretell the faith of one going a trip and take a government examination

**IYAG**-similar with Ubaya. The concerned people will go to the mountain and offer chicken or salted meat (etag) and pray.  
-Done after planting rice and after harvesting before putting the rice in the granary.

**KAISING** - agreement between the father of a girl and the father of a boy that their children are intended to marry when they reach the marriageable age.

**KAYAB** (a ritual done by an old man before burial or remains is brought to the cemetery or grave.

**KIDLOS** - form of sapo or a prayer by an elder so that the breast of a mother will be filled with milk, then the "kadjadua" will be buried under the ladder so that the child become sociable or friendly.  
so that the mother of The child and the child become brave.

**LEGLEG** - cleansing ritual related to death. This is done to ask for Kabunian's blessing and mercy for the relatives and mourners so that they will be protected from harm.)

**MANGMANG** - using pinikpikan (killing chicken through "pikpik"- beating of chicken with sticks until its blood will clot and then die so that the smell of the burnt feather will appease the displeased spirit or malevolent anito that good lucks be always with the family to

perform for a person who seems to have left his/her spirit somewhere as a result of an accident or fearful happenings, an alternative way of curing the sick)

**MANGIYAG**-imilar with Ubaya. A community ritual done in dap-ay after planting and after harvesting before storing the rice in the granary.

**MANLUNIT – (LAMUSA-BAGO)** a family ritual/affair done after Rice planting (Raep) Offering a prayer of protection to the rice plants. The family concerned will cook kankanen or chicken ( general ) then after the “Sapo” will be done by a designated elder, after which they will eat together including their neighbors.

**OBAYA** (ritual either for happiness or for success due to bad experience.)

**PAAMMIMI** - It is done by putting a coin in the mouth of the husband and pass it to his wife while they are dancing, then the wife drop the coin in the box.

**PAGGATING** - It is a dancing activities of the ladies and gentlemen as well as the adults with a band playing a march tempo music and lead to the house of the man/groom. When they enter the house of the man/groom, the groom and the bride dance for a while and then the man carries the bride and place her on the lap of his mother. This is only done if both the bride and the groom reside the same barrio/sitio

**PAKDE** - ritual done by an elder selected from the community wherein he will go to the sacred place ( papatayan ) or any designated place to offer prayer.

-The elder who will do the “ patay” will be accountable to any incident that may happen in the community.

**PALANG-AY** - A celebration after giving birth in which relatives and Community folks have a meal together and drink “tapey” prepared. as se-ed

**PALIS** - a ritual done to appease the displaced spirit of a dead person or the spirit of a living person or anitos that dwell in the forest, mountains and riverbanks that might have caused the illness of someone. Prayers recited and selected animals are butchered during the ceremony.

The afflicted person is not allowed to partake with the old men or "mensapo" performing the ritual. This is also an alternative way of curing a sick person who cannot be cured by medication))

**PANYANG** - one way of curing the sick and is done by offering an egg to please the anitos with prayer a man holding a spear while mumbling the "sapo". If the anitos are pleased, the sick man will be getting well)

**PATAN-AW** – This is done if the new couple either the husband or wife comes from a different place or town or barangay.

**PATIAM** - olden times way of marriage. The albasia will inform the tribal heads of the community to gather in the house of the girl in a pre-agreed date. The parents of the boy and the girl will introduce their relatives during the "patiam". The oldest tribal headman will be selected to act as chief during the occasion.

**PATUD**- done by the guilty person to get away from the community where he committed bad acts. Elder men in the community/purok holding a patud, a lighted bamboo splits accompany the guilty person to go out/exit from the community and go to any place where he wants to.

**SAGAWSAW** (ceremony for those who believed to have lost temporarily their sanity due to evil spirits. A sacrificial animal-dog; is butchered and prayers and chants will be performed by the old men or "mensapo")

**SALIDUMMAY** – a song with a chorus that is sung in all occasions. The leader

will give the words and everybody will participate.

-It could be an extemporaneous or continuous process wherein everybody in the group could share their ideas, experiences, and testimonies.

-Sharing of wisdom.

**SANGBO/SENGA-** a ritual used to strengthen a sick person or committed his life to the divine spirits while preparing the family to accept his death.

-It is also used to bless property such as houses, cars, land, and others.

- It serves as a response to a dream or something happened to a person or if there is a mystery.

- A pig will be butchered followed by chants and prayers.

a) **Bagat-** using more than 10 animals as an offering

b) **Bakid-** using 7 to 10 animals as an offering;

c) **Kinaw-ang-** using 3-5 animals as an offering.

d) **Ennesa-** using only 1 animal as an offering.

**SAPATA** - done when the respondent does not concede guilt of the

Charges against him and remain steadfast. The suspect is required to make a vow to God or Kabunian that if guilty and does not accept his guilt something will happen to him)

**SAPATA-** an oath of allegiance done in the public with public prayer cursing yourself if you have done something and a complete restoration & blessings if you have not done anything.

**SAPIT** - the process of investigation and declaration of punishment by the council and the offended party.

**SE-ED** – is a rice wine prepared by the family intended to be served after the mother/wife successfully delivered her new-born baby. This se-ed is usually prepared a month before the expected birth of the baby.

**SENGA** - thanksgiving done when one is victorious in elections, in graduation, etc

**SIBSIB** - a healing ritual performed that the bleeding of a cut or wound will stop. No sacrificial animals or prayers are offered.

**SIP-OK** (it is a ritual performed by a “mannip-ok”(a native priest or priestesses) that acts as “mediator” and is believed to have that power to speak with the spirits or psychic power and as a result could reveal the cause of the sickness and describe the type of ritual to be performed. It consists of prayers, drinking “tapey” or “basi”, native clothing which are offered to the displeased malevolent anito or bad spirit. The rites depend upon the recommended type of ritual by the “mannip-ok” or “baglan” who is believed also to have healing powers.

**SAPO**-It is a prayer done by the mammunong, manip-ok or elder.

- a) **Adawag**- prayer asking by mercy & divine intervention or help with no offering.
- b) **Daw-es** (BAGO)- ritual after the burial. An elder performs this by offering a prayer with a basin of water as the whole family members of the dead are seated around. After the prayer, the elder then sprinkles water from the basin using a twig with leaves. This belief will lead a bountiful life of the bereaved family. Daw-es is also done by butchering a dog when an accident occurred.
- c) **Inid-edew**- prayer of good luck. Prayer for cleansing and to restore the person to his normal life and spirit.
- d) **Paypay**- to restore the sick or to put the person in normal situation both physical and spiritual.
- e) **Tetteg**- it is a ritual to end things which are evil usually done in the fields or mountains and to preserve the clan for divine judgement and to put an end to any evils to the family.

**SAPIL-OY**- a prayer to harm other or an activity that makes a person sick.

**SUPON** - gifts given to the newly wed in forms of materials or cash. The giver in return, is offered a cup of wine by the new couple as a gesture of thanks.

**TAKO** -a ritual for calling temporarily lost spirit due to fright or scare (nakabatbati) A panicle of palay is requested by the “mentako”. The “mentako”peels nine grains after which she mumbles the God's prayer and creed. After the prayer, she puts the rice grains in a glass of water. If one of the grains stand at the bottom of the glass she was able to call the lost spirit. She then wrap the rice grains with a piece of clean rug and tie it to clothes of the person whose spirit is being called.

**TUBTUBONG**- to relieve pain in the ear by striking two metals near the affected ear strongly to produce a bang

**UGGAYAM** - songs conveying greetings and expressing feelings and opinions in all occasions, used by a solo performer, need special talents to perform the uggayam.

**WAKSI** - relatives and community folks gather for the “sapo” and suman and coffee will be served in the evening. The following day, pig will be butchered to be served after the “sapo”. “Panes” or the black “dalungdong” will be removed. After the waksi, the widow is already free to remarry if he/she wishes to.

**UBAYA** – a community affair that is done when there is calamity in the village wherein no one will be going to the field or somewhere else instead they will stay in their own homes and the elder will be in the dap-ay.

-The elder will butcher a pig and prayer is offered. No dance will be done.