

Dizon, S. P. (1981). *Rites, practices and beliefs in the life cycle of the i-Sagada of Western Bontoc, Mountain Province*. (Unpublished master's thesis).  
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## ABSTRACT

This study attempts to show the religious practices and beliefs of the i-Sagada from birth to death and how natives are disciplined through the practice of this Kina-Igolot form of ancestral worship. The study has anthropological, historical and educational importance as a written record of a culture that is vanishing.

The main sources of this study are the published and unpublished writings of the researcher's father, Alfredo G. Pacyaya. He was a Guggenheim Scholar on the culture of the mountain people but he died before he could finish his researches. She reinvestigated and confirmed some of these practices and beliefs by studying the works of Tadaoan, Eggan, Keesing and Keesing, Scott and Cayaya. Using Eggan's questionnaire as her guide, she interviews old people, contemporary natives, young people and others who practiced and how about this way of life. She observed and participated in most of the rituals, being a native herself.

After going a brief historical and geographical background, she describes all these practices, rites and beliefs. The study deals with the rites, practices and beliefs as they were done in the olden times and the changes that have occurred due to acculturation, economic and technological progress, and education.

## Conclusions

The following conclusions are, therefore, presented:

1. That ancestral worship or *kina-Igolot* with its concomitant rites, practices and beliefs still exist and are still being practiced in many parts of Western Bontoc especially in Sagada.
2. That while many of these rituals and beliefs are still being practiced in its pure and unadulterated form, most of them have undergone changes due to the following factors:
  - introduction of Christianity,
  - impact of education
  - influx of tourists, and
  - economic and technological progress.
3. That the practice of *Kina-Igolot* by the i-Sagada from birth to death contributes to the peace and order situation in Sagada because of the inherent disciplines that this religion demands.
4. That the practice of this *Kina-Igolot* is a binding force in the community. It produces harmonious i-Sagada natives.
5. That there is need to preserve these rites, beliefs and practices inherent in the culture of the people, not only for anthropological and historical purposes but more so for the education of generations to come.

## Recommendations

The following are recommendations arising out of the study:

1. Publications on Sagada Igorot Culture be made and included as materials for Social Studies curriculum in the elementary schools of Sagada. Appreciation of their own indigenous culture would then start early in the lives of the youth and become ingrained in their thinking and their values.

2. Encourage the youth to participate more actively in the ceremonies, rituals and the like, in order that the culture will not vanish.
3. Make the elders continue teaching the taboos of the religion and its positive and negative effect, to help instill discipline among natives. Teaching should emphasize that there are no differences between the *Kina-Igolot* and the Ten Commandments, except the first two commandments.
4. Town authorities and leaders should initiate the development of a Municipal Museum for exhibition and collection of artifacts and literature pertaining to Sagada and its culture.
5. That further studies be made to research into the continual and inevitable changes which erode this vanishing heritage of a gentle and peaceful people.

