

BIBLIOGRAPHY

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ABSTRACT

The study was conducted to identify the socio-demographic profile of the respondents; specify the rituals during burials; identify the processes involved during burials in terms of materials used and its symbols; identify the processes involved during burials in terms of materials used and its symbols, participants involved, the messages communicated by the participants, and how these messages are communicated during burials; and identify the changes in the communication practices.

The study was conducted in Gohang, Banaue, Ifugao, one of the nineteen barangays of Banaue. Ten families served as the respondents and five *mumbakis* served as the key informants of the study to validate the data gathered from the other respondents. Aside from interviews, photos were also taken of different types of materials used during the rituals. These data were tabulated, categorized and consolidated using narrative description.

Before the burial, a number of rituals were being practiced such as the *inyappuy*, *allageh*, *munchana*, *hidit hulili*, *utung*, and *bardad*. These rituals are to *Maknongan* (God) for the acceptance of the soul of the dead. During the burial, the *gamun* and *indamuh* were



performed for blessing and separation of the widow/widower from the dead. After the burial, these *ngilin* and *lawit* were performed for the ending of mourning and for the prosperity of the animals.

After a year, the *Binog-ar* or the *Binogwah* were practiced for the bone cleansing of the dead where the bones are brought out for cleaning. The burial practices were still performed except for the *chana*. This bone funeral will depend on the butchering of chicken by the *mumbakis*. Also, this is a final farewell for the widow/widower before he/she will get married again.

These practices were still practiced because people in the area still strongly believe on their traditional god, *Maknongan*, including *anitos* and spirits of their ancestors. Materials used during these rituals depends on the status of the dead and *mumbakis* are the only persons who can perform the rituals specially the prayers for the rituals.

It is recommended that an in-depth study on the wakes and burials associated to the Gohang People of Banaue be conducted to validate the results of this study. It is further recommended that the messages conveyed during the rituals done in relation to burials be recorded and translated for the people who have no knowledge on the Ifugao



INTRODUCTION

Rationale

Indigenous peoples the world-over have been highly susceptible to the loss of their cultural heritage as distinct peoples. Numerous threats, both external and internal have contributed much to the erosion of their knowledge, systems and practices. External factors include the aggressive cultural assimilation policies usually adopted by states and its institutions in the name of development and globalization.

For example, according to Rovillos (1999), in some instances, the entry of tourism in the territories of indigenous peoples may have brought several opportunities to the people; however, the same tourist-related activities have resulted to the commercialization of culture, conflicts within communities, and disruption of the indigenous peoples' lives. In consequence, many indigenous rituals and indigenous art have been treated as mere commodities devoid of their sacred meanings as identified by indigenous peoples.

Internally, changes in the values of indigenous peoples themselves combine with external factors to increase the observed rapid deterioration of indigenous culture. These are observed especially in the urbanized territories of indigenous peoples, including town centers in the rural areas.

Changing values brought on by modernization shun indigenous knowledge, especially among the young who are no longer interested to learn from their elders. Some elders, themselves are reluctant to pass their knowledge, preferring that the youth seek a formal education and a degree to be able to find work to support their families. Outmigration due to poverty in rural areas and rapid urbanization in cities endanger the



continued practice and transmission of indigenous knowledge. Lack of land security, material poverty and denial of basic services in the countryside encourage migration to cities (EED-TFIP, 2009).

On the other hand, there is also the observance of the persistence of indigenous knowledge, systems and practices in indigenous communities, albeit in varying degrees. Observance of traditional rituals and celebrations are still quite common among communities found in the rural areas. These practices have been the outlet of indigenous communities to assert their collective and distinct identity as a people. These play an important role in their survival as a distinct sector in the society.

It is therefore important to document the indigenous knowledge, systems and practices that have survived the onslaught of years of colonization and modern pressures before they are completely obliterated, especially the communication processes in these practices. Also, the survival of the indigenous peoples impacts the survival of the society in general as it was explicitly stated in the UN Principles and Guidelines for Protection of the Heritage of Indigenous Peoples that the effective protection of the heritage of the indigenous peoples of the world benefits all humanity.

In the Philippines, the municipality of Banaue, Ifugao is one of the top tourist destinations. It boasts of the Ifugao rice terraces situated in the Sitios of Batad and Bangaan which were tagged as the Eighth Wonder of the World and were declared by the UNESCO as a World Heritage Site. In this community, one can perceive the two trends happening to indigenous culture – its persistence alongside its deterioration.



As with all other indigenous communities, traditional rituals and celebrations are still highly observed by the Banaue peoples. One example of this is the rigid performance of traditional practices associated to funerals.

Funerals include all observances connected with death and burial. Such observances are a distinctive human characteristic. Not only are they deeply associated with religious beliefs about the nature of death and the existence of an afterlife, but they also have important psychological, sociological, and symbolic functions for the survivors. Thus, the study of the ways in which the dead are treated in different cultures leads to a better understanding of the many diverse views about death and dying, as well as of human nature. Funerary rites and customs are concerned not only with the preparation and disposal of the body, but also with the well-being of the survivors and with the persistence of the spirit or memory of the deceased (Microsoft Encarta Encyclopedia, 2009).

In Banaue, observing funerals, particularly wakes where people “watch over the dead body” (thefreedictionary, 2012) and burials or “the entombment of a corpse” (Microsoft Encarta Encyclopedia, 2009), one can draw the conclusion that these are still practiced alongside the persistence of indigenous patterns of social stratification. Rituals done during these observances differ, not only according to the social status of the dead but also according to the nature of the death. Moreover, communication practices also differ in the performance of these rituals, according to some elders in the area.

Documenting communication practices during funerals and burials will generate a portrait of their idea of the afterlife through the understanding of the meanings attached to the materials and communication patterns used during these practices.



Statement of the Problem

The study intended to answer the following questions:

1. What is the socio-demographic profile of the respondents?
2. What are the rituals performed during burials?
3. What are the processes involved during burials in terms of the

following:

- a. Materials used its symbols
 - b. Participants involved
 - c. What are the messages communicated by the participants?
 - d. How are these messages communicated during wakes and burials?
4. What are the changes in the communication practices?

Objectives of the Study

The study documented the communication practices of the Gohang people in Banaue, Ifugao during wakes and burials. Specifically, it was able to:

1. identify socio-demographic profile of the respondents;
2. specify the rituals in during burials;
3. identify the processes involved during burials in terms of the following:
 - a. Materials used and its symbols
 - b. Participants involved
 - c. identify the messages communicated by the participants;
 - d. how these messages are being communicated during burials; and
4. identify the changes in the communication practices.



Importance of the Study

Through this study, the people may gain knowledge on what the Ifugao people are practicing during funerals and burials. They may also understand why these practices are being done.

The study may be a great help to the people that are not familiar with the culture of the Ifugaos; for them to understand the significance of these practices especially to the family of the dead.

Furthermore, this could be a good source material for the next researchers who want to study more about the cultures of the Ifugao people.

Scope and Limitation of the Study

The study was a simple documentation of rituals performed by the Gohang people during burials. It focused on the indigenous practices being observed by the respondents during the whole term of a funeral. It included the socio-demographic profile of the respondents. Particularly, the study centered on the processes followed by the respondents during burials as well as the changes in these practices and the problems which are related to the said practices faced by the respondents.

This study did not include the rituals concerning the intentional death. Intentional death are for the murdered, suicide, and died in an accident wherein there is someone being blamed for its cause. Suicide was included on the intentional death because it is caused by self-pity, depression, and failures in life where no one is to be blamed but itself.

It was conducted from December 2011 to January 2012 at Barangay Gohang, Banaue, Ifugao.



REVIEW OF LITERATURE

History has it that in all the cultures of the world, the dead is given accorded significance. This is evident in the scores of scholarly writings about ritualistic rites and practices associated to death.

These practices were originally motivated not by hygienic considerations but by ideas entertained by primitive peoples concerning human nature and destiny. This conclusion is clearly evident from the fact that the disposal of the dead from the earliest times was of a ritual kind... The ritual burial of the dead, which is thus attested from the very dawn of human culture and which has been practiced in most parts of the world, stems from an instinctive inability or refusal on the part of man to accept death as the definitive end of human life. Despite the horrifying evidence of the physical decomposition caused by death, the belief has persisted that something of the individual person survives the experience of dying...The belief that human beings survive death in some form has profoundly influenced the thoughts, emotions, and actions of mankind. The belief occurs in all religions, past and present, and decisively conditions their evaluations of man and his place in the universe. Mortuary rituals and funerary customs reflect these evaluations; they represent also the practical measures taken to assist the dead to achieve their destiny and sometimes to save the living from the dreaded molestation of those whom death had transformed into a different state of being (Encyclopedia Britannica, 2009).

Indigenous Funeral Rituals: A Marriage Of Christian and Pagan Notions of the after life

In the Philippines, belief in the afterlife permeates all culture, even in the pre-colonial era. Generally, it was believed the good went to heaven, or its Philippine



equivalent, while the evil went to hell. The very widespread belief that heaven and hell were divided into different levels was also found in the Philippines. Which region one goes to depends on different factors. Among the *Bagobo*, for example, those who die accidental deaths all go to a particular heaven, or hell. Usually, whether one goes to heaven or hell, the individual is able to work up to higher levels and is not condemned for eternity to stay in one place. Merit or self-improvement is the usual way of rising to the next level, although in some cases something like purgatory exists (asiapacificuniverse, 2011).

The introduction of Christianity in the Philippines has resulted to a marriage between Christian notions of life and death and the indigenous or traditional beliefs associated to death, especially in the rural areas.

Among the Igorots of the Cordilleras in Northern Philippines, practices associated to death are expressions of their religious views deeply rooted in their culture as indigenous peoples. Although strong Christian influences have pervaded their culture, the rituals practiced during funerals and burials still resonate with an air of animism and ancestor worship. Leprozo (2009) asserted that the death of a family or clan member is accompanied by traditional death and burial practices that have survived the strong influence of Christianity introduced by the Spanish colonizers, with the various tribes incorporating pagan and Christian traditions.

Areas of Commonality in Death and Burial Practices

Leprozo (2009) further explains that death and burial practices follow a general rule but differ in accordance with their native vernacular.

Labfayong (2005) listed three areas of commonality:

Funerals are venues for families to be gathered again. Among us Igorots,



the event of death is a very special occasion which is of value and has to be observed. As much as possible even now in the times of diaspora, all the close relatives have to be gathered and are expected to be around when someone in the family had died. Children, siblings, spouses and parents should not be missing in the list of important relatives to be present in times when someone died.

Animal offerings. There are animals to be offered/butchered as there are tremendous numbers of people expected to be around during the time of vigil and wake. Not only the direct relatives and friends, almost the whole community is welcomed to join the bereaved family during their process of working out their last respect to the dead. People come for the wake and also for the burial and they have to be hosted and be fed as well. This explains, why we butcher numerous animals.

The numbers and the variety of pigs or chicken have to be proper, especially on the day of the burial.

Funeral Rituals as Indicator of Social Status

It is also observed in all provinces of the Cordillera region that there are separate funeral and burial rites practiced during the death of a person belonging to a wealthy clan and of that belonging to the lower economic class. Also, rituals done usually depend on how a person died. The elders, since they are the carriers of tradition usually head these rituals.

According to Piluden-Omengan (2004), the Kankana-eyes of Sagada, Mountain Province have instituted burial and mourning rites for people who died a natural death and



those who died as a result of an accident, murder or suicide. The wake during the latter is usually brief and uneventful.

In Kalinga, the people usually follow these general but not rigid steps for those who have died a natural death, like old age:

The *pakoy* (death announcement) is done to announce that somebody has died in the community. It calls for the gathering of the clan to discuss things to be done during the wake. Close kin and neighbors are informed. It also signals people to will reset whatever celebration they had planned earlier to show sympathy and respect for the grieving family. It manifests the value of concern toward the bereaved family. The *pakoy* prods people to gather to build the *bawi* (shelter for visitors), helping build a community spirit of cooperation and assistance. A number of carabaos and pigs are slaughtered, and are offered to *Kabunyan*, the supreme deity, and to dead ancestors. Coffins are made of quality mature pine or mahogany, without any metal or nails holding it together (Leprozo, 2009).

Dulawan (1991) in *Ifugao Culture and History* describes the difference between the rituals done for a *kadangyan* (wealthy) who died and for a *nawotwot* (poor):

For the *Kadangyan*, the corpse, dressed in full regalia as befits a *kadangyan*, is made to sit in the *haludag*, a seat made by criss-crossing betel nut trunks across two posts planted right under the house. The corpse is tied to this seat with g-strings. A woman sits by the corpse to swat the flies away (*munwahiwa*). For three days the gongs are sounded. (It is understood that the deceased has performed the *uyauy* which entitles him to the use of the gongs at his death). At night the *hudhud* (epics) are sung by men and women. If the dead is not very old, loud crying is the custom. The married children of the deceased share expenses of the burial in proportion to their inheritance. They have to deck the dead with the proper garments (*gamgamanda*) and provide the customary sacrificial



offerings of animals (*dangli*). The eldest child who is supposed to have inherited the most and the best of the family property is expected to spend the most. He usually takes care of the expenses of the third day (*katlu*) because it is on this day that the greatest number of people are present since it is the burial day. It is also a common practice to have the corpse brought from one married child's house to another for a day instead of letting it remain in the same place. A corpse is usually kept for at least three days. In older times, a wealthy man was sometimes kept for as long as ten days. During the wake, meat and drinks are served to those who come to keep vigil.

The procedure is the same as that of the *nawotwot* except the gongs are not sounded and the animals butchered are the small ones. Also, a *nawotwot* is not allowed to sit in the *haludag* except if he/she has contributed much to the development or improvement of the community.

Communication Practices in Funeral Rituals

Communication practices of the Igorots during funerals are usually in the form of oral tradition passed from one generation to another. Although there are commonalities among the different ethnolinguistic groups comprising the Igorots when it comes to these practices, there are distinct traditions which are identifiable to each group (Brandon 2011).

Oribello (2009) stated that in the province of Kalinga, the death of a loved one is known in the village through "*pakoy*" or "*bogga*" -- a long loud shout announcing the death of a person. He further explained that the practice of "*alba-ab*" -- a cry in a native tune where relatives of the dead express their sadness for the loss of their loved one is only identifiable to the sub-ethnolinguistic group, Banao in Balbalan, Kalinga.



Piluden-Omengan (2004) as cited by Malanes (2010) explained that in the northern villages of Sagada, Mountain province, at the event that a baby dies during the night, family and community members watch the corpse until the next morning where the burial takes place as soon as the sun rises. During the burial, a hen is butchered and an old man prays: “You are gone. We pray that your destination is good and we, whom you left behind, will stay healthy.”

Furthermore, he described that after the burial of a murder victim, a cleansing ritual, the *daw-es* is done to cleanse all grief and pain where an elder from the community prays to ward off the misfortune that had befallen the family of the dead and that the community be allowed to live in peace. For the Village of Banga-an in northern Sagada, however, before the *daw-es* is done, usually just before the burial, the corpse is paraded in the public market where a dog is butchered while an old man calls to the spirit of the victim to take revenge on whoever has destroyed him/her. In addition, the old man speaks to the elements of the wild to shed light on whoever did the gruesome act.

Also, in the funeral and burial practices of the Igorots, oral texts are present in the form of mourning songs, speeches and chants. Stanyukovich (2002) recorded that there are three forms of the *hudhud* oral tradition among the Ifugaos, two of which is associated to death rites. One of these is the *hudhud di nate* (funeral song/song of the dead) which is a shamanistic song performed in the same manner as the most common *hudhud* (pure heroic epic), pushing the soul toward the abode of the dead, practiced by the Ifugaos of Kiangan. Before it reaches the underworld, the souls of one or two relatives who participate in the chant are sent to catch up with it. They are endowed with *qawil*—gifts of the souls of rice, pigs, and chickens (the underworld being the source of fertility)—by the deceased. The



moment when they meet is marked by the possession. The chant uses the epic melody and formulaic language, the deceased being named by the appropriate epic hero's name (Stanyukovich, 1998). The other one is that of non-epic funeral chants spread in the areas of Ifugao which does not normally practice the *hudhud* tradition.

Operational Definition of Terms

Mumbaki. The person performing the rituals of the burial.

Natural Death. A death due to health failure or incurable diseases, old age and cardiac arrest and where no one is to be blamed.

Hangcher. A chair made out of wood designed only for the murdered.

Ungut. Wooden shallow bowl used in getting wines in the jars and only for rituals.



METHODOLOGY

Locale and Time of the Study

The study was conducted in Gohang, one of the nineteen barangays of Banaue (Figure 1), a fourth class municipality with a population of 21,477 scattered in 4,091 households, having a total land area of 191.20 square kilometers (73.8 square miles), located in the province of Ifugao where traditional practices are still observed during funerals.

Barangay Gohang is situated at the western part of the municipality. It is bordered on the north by Barangay Viewpoint, on the west by Barangay San Fernando, on the south by Barangay Uhaj and on the west by Barangay Poblacion, the town center (Figure 2).

Banaue can be reached by jeepney, bus or private car from Baguio City, or can be reached from Manila via Cabanatuan City. Manila to Banaue is approximately 348 kilometers while Baguio to Banaue is approximately 333 kilometers. It takes only 10 minutes by jeepney to reach Barangay Gohang from the town center.

According to the 2007 National Census, out of the total population of Banaue, only 716 reside at Barangay Gohang. Majority of the residents belong to the Tawali sub-ethnolinguistic group with a few belonging to the other Ifugao sub-ethnolinguistic groups (Ayangan and Kalanguya). Also, a small percentage of its population are non-Ifugaos or are migrants from the other provinces of the Cordillera or are from other regions of the Philippines.





Figure 1. The map of Ifugao showing the locale of the study

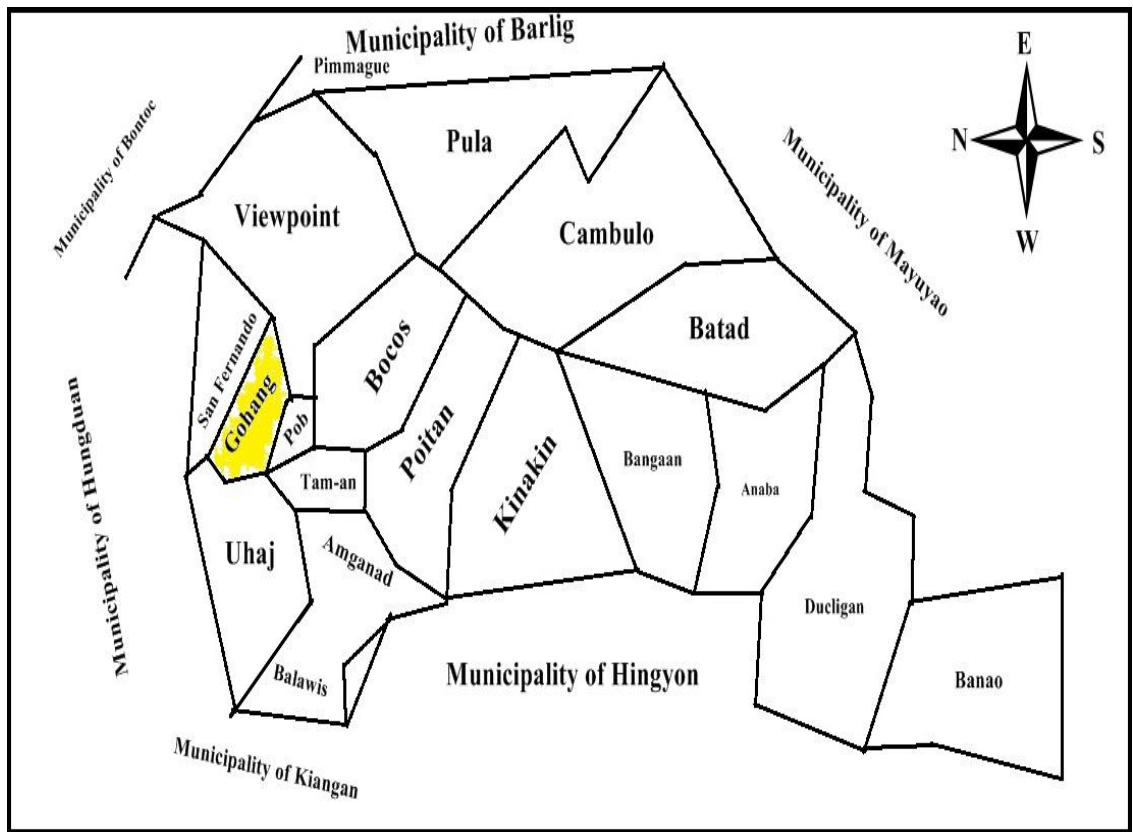


Figure 2. The map of Banaue showing the locale of the study

Tuwali is the language commonly used by the residents of Banaue, including Gohang but just like in other places in the Cordilleras, Ilocano is the lingua franca. The study was conducted at Gohang in Banaue Ifugao because the researcher observed that there are a lot of rituals done during burials.

The study was conducted from December 2011 to February 2012.

Respondents of the Study

There were ten (10) respondents of the study. They were chosen through purposive sampling. The criterion in choosing them is they must be a bonafide resident of Barangay Gohang in the municipality of Banaue and have been practicing indigenous knowledge during burials.

Moreover, there were five (5) key informants who are *Mumbakis*' of the study to validate the data gathered from the other respondents. Table shows the profile of the five (5) key informants.

Table 1. Profile of the key informants of the study

KEY INFORMANTS	AGE	NUMBER OF YEARS OF PRACTICING THE RITUALS
William Ognayon Tucdaan	75	46
Peter Mondiguing	70	50
Jose Yucaddi Ambaliwon	61	40
Antonio Ottengan	79	55
Tinong Mangunol	76	50



Data Collection

Data for the study were gathered primarily through interview schedule with the key informants and the respondents. The questions in the interview were translated to Highland Ilocano, the lingua franca of the Cordilleras, to facilitate a better communication atmosphere between the respondents and the researcher.

Data Gathered

The data gathered were the following: the socio-demographic profile of the respondents; the rituals in burials; the rituals in wakes and burials; the processes involved during wakes and burials in terms of the following: materials used and its symbols, participants involved, the messages communicated by the participants, and how these messages are communicated during wakes and burials; and the changes in the communication practices.

Data Analysis

The data gathered were tabulated, categorized and consolidated using narrative description.



RESULTS AND DISCUSSION

Socio-demographic Profile of Respondents

Table 2 shows the characteristics of the ten (10) purposively chosen respondents based on their age, sex, occupation and religious denomination.

Majority of the respondents were on the age bracket 22-30, there were more males (8) than females (2) and most of them were farmers (7) and Roman Catholic (8).

The ten respondents had families buried the traditional way hence, they had experienced being the mourners in a wake or burial. All of them have attended funerals and participated in the rituals associated to it.

Rituals Performed during Burials

According to key informant, Peter Mondiguing, natural death is when a person dies due to old age, disease or because of an accident wherein no one is to be blamed for its cause of death. A number of rituals, before the burial should be followed. This is to ensure that the spirit of the dead will successfully travel to that next plane and will not bother the living descendants. As narrated by Jose Ambaliwon, the following were usually done during wakes:

Before the burial.

Inyappuy. This is an opening for the funeral and wake. Time of preparation for the family of the dead to prepare the animals to be butchered and the body for the funeral.

Allageh. This symbolizes the start of a wake. Before the body of the dead was already seated on a death chair *hangcher* or was already in a coffin.



Table 2. Socio-demographic profile of the respondents

CHARACTERISTICS	FREQUENCY N=20	PERCENTAGE (%)
Age		
15 - 22 years old	1	10
22 - 30 years old	7	70
30 years old and above	2	20
TOTAL	10	100
Sex		
Male	8	80
Female	2	20
TOTAL	10	100
Occupation		
Farmer	7	70
Teacher	1	10
Housewife	2	20
TOTAL	10	100
Religious denomination		
Roman Catholic	8	80
Born Again	2	20
TOTAL	10	100
Number of Years of Stay in the area.		
10 – 15 years	2	20
16 – 20 years	3	30
21 years and above	5	50
TOTAL	10	100

Munchana. This is similar to eulogy. The *munchana* is done by anybody who is present during the wake. The message conveyed during this ritual are usually those positive things that the one doing the *munchana* has experienced with the dead person.

Hidit. This is the interaction of the widow or widower to the relatives of the dead during the wake. Otherwise, they can only associate after the burial.

Hulili. The wearing of the wooden bracelet (*alalahi*) for the widow or widower. The person wearing this signifies that his or her partner was already dead. Also, it is the



preparation of the drinking water for the widow or widower for the whole term of the wake and burial.

Utung. A prayer of the *mumbakis* to *Maknongan* (God) for the acceptance of the soul of the dead. A prayer of blessing and guidance for the relatives and friends of the dead.

Bardad. The separation of the widow or widower from the dead and where the widow/widower will be staying to another widow or widower's house.

During the burial. There are also rituals done only during the burial as stated and defined by Jose Ambaliwon and Peter Mondiguing:

Gamun. A prayer to *Maknongan* (God) to bless all the people who attended the burial to be not harmed.

Indamuh. Separations of the widow or widower to the people while carrying the dead to its grave and will only meet after the burial.

After the burial. There are also rituals performed only after the burials as discussed below.

Ngilin. Considered as a holiday for the bereaved family. It is the cleaning time of the house for the family because they are not allowed to clean during the wake and burial. This is a day too that the family is not allowed to go to work or in any feasts.

Lawit. After the burial, this is the time to know the prosperity of the family for the coming days and years but it will depend on the butchering of chicken by the *mumbakis*.

After a year, a ritual is also conducted called the *Binong-ar* or *Binogwah* (bone cleansing). This bone funeral is the bringing out of the bones of the dead for cleaning.



The Processes and Participants Involved during Burials

Table 3 shows the processes, materials and participants involved during burials

Before the burial. The following are the processes before the burial:

Inyappuy. This is an opening for the funeral and wake while the other members of the family and the community gather the animals to be butchered and prepare the body of the dead for the funeral. The *mumbakis* pray to *Maknongan* (God) to bless the food so that it will be enough for everyone and no attendee will go hungry in the course of the wake.

As for the Kalingas people, they also practice this ritual and termed it as the *pakoy* (death announcement). As stated by Leprozo (2009), this is where the relatives and kin of the dead will prepare the things needed for the funeral.

Allageh. This is done before the body is already in a coffin or seated on a wooden seat designed for the dead *hangcher*. It is also a sign or a way of informing the neighboring sitios that the wake will now start. *Allageh* is done in the late afternoon. One of the respondents, Emilia Cunapa said “*pato ken manok lang ti partien da ta adda sidaen da nga pangrabii*” only ducks and chickens are to be butchered for dinner.

The *mumbakis* will shout calling the spirit of the dead back to his/her house saying that the house is dirty. Animals are butchered while the ritual is being performed.

Munchana. This can be done anytime during the wake. The person will talk in front of the coffin about their positive experiences when the dead was still alive. Also, they can talk while they are still on the way going to the funeral area.



Table 3. Process and participants involved before the burial

STEPS	PEOPLE	VENUE	PROCESS	MATERIALS USED	SYMBOLISM
<i>Inyappuy</i>	Mumbakis, family, relatives Mumbakis	House of the dead	Preparation of the family for the wake and blessing of the food by the <i>mumbakis</i>	Chickens, ducks, pigs	NONE
<i>Allageh</i>	Mubakis	House of the dead	Butchering of ducks and chickens for dinner and shouting calling the spirit of the dead to go home	Chickens, ducks	NONE
<i>Munchana</i>	Family, relatives, friends, and anyone present in the wake	House of the dead	Telling stories in front of the dead conveying positive experiences they had in the past	NONE	Widow, widower, parents
<i>Hidit</i>	Family and relatives of the dead	House of the dead	Wine or any alternative poured in an <i>ungut</i> for the two parties to drink	<i>Ungut</i> (see Figure 6, Appendix B)	Peace
<i>Hulili</i>	Mourner, widow/widower	House of the dead	<i>Mumbaki</i> ties the <i>alalahi</i> to the wrist of the mourner, widow/widower. also <i>mumbakis</i> bless a water for the mourner to drink	<i>Alalahi</i>	Mourning
<i>Utung</i>	Mumbakis	House of the dead	<i>Mumbakis</i> prays for the blessing for all the people and butchering an animal as an offering to <i>Maknongan</i> (God)	Pigs, chicken	Offering
<i>Bardad</i>	Widow/widower	House of the dead	The widow/widower was separated and brought to another widow/widower's house	NONE	NONE



Similar to this practice is the *Bayya-o* of Bauko which is in form of singing as written by Labfayong (2005) in his “Stories About Our Igorot Cultures”. The person usually doing the *Bayya-o* relates some stories how the person was he/she was alive - the way they knew him/her. A person performing the *bayya-o* starts singing a story about the dead person, and after some stanzas, all those gathered make a chorus with him at a certain part of the song

Hidit. This is done so that the widow or widower can interact with the relatives of the dead while the wake is ongoing. Otherwise, they are only allowed to interact with each other after the burial. It is because the old folks believe that something untoward will happen to either both parties without the *Hidit*.

Rice wine or any alternative from each segment of the family is poured in an *ungut* (see Appendix B) and the two parties will drink. The drinking of wine by the entire family symbolizes peace between the relatives of the dead and the widow/widower. If single, the parents of the dead person will drink the wine.

Hulili. In this ritual, a string made out of a bark of a tree is prepared to be placed as a bracelet for the mourner. This is called the *alalahi* (wood string). This is worn throughout the duration of the wake.

Also, water which was already blessed by a *mumbaki* is prepared for the widow/widower or mourner to drink so that he/she will not to feel hungry while the wake is ongoing. This is also drunk by the mourners so that they will be safe from physical ailments due to hunger. However, the widow/widower should eat and drink with no one seeing her/him. Some cover the widow/widower with a black cloth covering his/her head



or he/she will eat and drink in a private area where no one can see them. After drinking, mumbakis will tie the *alalahi*, like bracelets to the widow/widower or mourner.

Utung. This prayer is offered before animals are butchered for the wake. The mumbakis will pray to *Maknongan* to accept the soul of the dead and to bless his/her relatives and friends.

For the Bauko people in Mt. Province, this is called the “*Atang*”, as said by Labfayong (2005). This is a symbolic plate or basket of food for the spirits of their ancestors. Before food is being served to all the mourners and guests, an “*Atang*” is set aside in a corner for the spirits. Also every time a new bottle of Gin, a jar of new rice wine has to be opened for the community to be drunk, the first drops or a glass of wine has to be offered to the spirits. They do this symbolically by saying their prayers to them. At the same time they drop some milliliter of Gin on the ground and say some prayers like: “To you spirits who have gathered here... this is the Gin for you, let us drink and make sure that we all get drunk in peace!!!”... The said prayer is addressed to all spirits. Also, they set aside a glass of wine for the unseen spiritd, especially when it comes from a newly opened jar of rice wine.

Bardad. The widow or widower will be transported to stay in another widow or widower’s house on the third or fifth day of the wake. She or he will go back home the day after the burial. This is to show to the spirit of the dead that he or she is already separated and has no right over the widow or widower.

During the burial. Table 4 shows the processes during the burial as stated and defined by Jose Ambaliwon and Peter Mondiguing:



Gamun. This is a prayer prayed by the *mumbakis* to *Maknongan* (God) that He will bless those people that attended the burial and they will not be harmed. Butchering of animals is required.

Indamuh. The widow/widower will be separated when people are carrying the dead to its grave and they will meet when the burial is done. Food is prepared and is placed in an open area for the spirits of the people who died earlier to feast. This is to make peace to the spirits around the area that died earlier.

After the burial. Table 5 shows the processes involved after the burial.

Ngilin. The day after the burial and it's a day of cleaning up the surroundings and the house because they are not allowed to clean throughout the duration of the wake. This is also the day for the *lawit* where everybody will stay home the whole day. Family of the dead are not allowed to go to work or do their usual routines to show that they mourn for he dead. this corroborates the study of Piluden-Omengan (2004) that rituals were also practiced by the Sagada people where the bereaved parents stay home for a week-long, *Ngilin* (mourning). On the eighth day, a chicken is butchered to end the mourning period, a signal for the parents to return to work on their farms and move on with their lives.

In Bauko, Mt. Province, they practice this as the "*Tengaw*". This is a period of time, a day, a week or several weeks when you should stay at home and should not perform your usual activities like going to the fields. That means: during "*Tengaw*" these persons should not go out or attend their fields Labfayong (2005)



Table 4. Processes followed during the burial

RITUAL	PARTICIPANTS INVOLVED	PROCEDURES	MATERIALS USED	SYMBOLISM
<i>Gamun</i>	Mumbakis	<i>Mumbakis</i> praying to <i>Maknongan</i> to bless the people attending the burial not to be harmed and a food prepared for the spirits	Pigs, chickens	Offering
<i>Indamuh</i>	Widow/widower	Widow/widower are separated when the people are carrying the dead to its grave.	NONE	NONE

Table 5. Processes after the burial

RITUAL	PARTICIPANTS INVOLVED	PROCEDURES	MATERIALS USED	SYMBOLISM
<i>Ngilin</i>	Family of the dead	Cleaning up the surroundings of the house and they are not allowed to go to work or do their usual routines.	NONE	NONE
<i>Lawit</i>	Family of the dead	Family and relatives of the dead gathers and call for a <i>mumbakis</i> for the butchering of a chicken to know if they will prosper for the coming days and years	Chicken	Prosperity



Lawit. This is the day after the burial. Children and relatives who contributed animals during the wake will stay home and call for a *mumbaki* to butcher a chicken to see the bile if they will prosper or not for the coming days and years. The *mumbakis* will determine this by the position and appearance of the bile of the chicken being butchered.

The people of Bauko, Mt. Province called this as the “*Sumang*”. Labfayong (2005) also said that this is like a gall bladder reading or they termed it as the “*Ipedisan*”. A nice and full protruding gall bladder between the liver is a good omen. While the opposite signs or a bad omen is "a gall bladder, that is almost empty and hardly be seen between the liver". When the sign is of bad omen, the Elder advises them to butcher another male animal, what can be a pig or just a rooster. The significance of a male pig or a rooster is that "a male animal brings the bad omen away".

As for the Kalinga people, according to Leprozo (2009), seven to nine days after the burial, *songot*, or the practice of putting glutinous cakes on the tomb of the dead, is observed in to ensure the dead spirit does not return home and cause sickness to family members.

After a year, a bone funeral was held and was called the *Binong-ar* or the *Binogwah*. This is a bone cleansing practice of the Ifugao people where the bones of the dead are brought out for cleaning. The rituals for the burial are the same as the rituals performed on the burials except for the *chanah* or the eulogy. This practice is not just done in anytime.

According to the key informants, this will only be held if the haunting is one year or more; it will depend in the butchering of a chicken. *Mumbakis* will be the one to butcher and check the gall bladder of the chicken. If the chicken’s bladder is not good, this indicates



that the dead doesn't want that its bones will be brought out. If so, they will clean the grave and do the *utung*.

If the bladder is good, they will dig out the bones of the dead, they will clean the bones and the grave. The bones will be brought to the house of the dead and the mumbakis will perform the *utung*. The bones will be covered by *chili* (see Figure 3, Appendix B) for the highest class, *bayyaong* (see Figure 4, Appendix B) for the middle class and *hape* (see Figure 5, Appendix B) for the lowest classes. The bones will be buried near or under the house or on the same grave. The *chili* is dull in color and plainly woven. It is woven separately and it's warped in black and white color with black as the dominant color. The design made on both ends symbolizes the first class, having many rice fields inherited from their parents.

The maker of the *chili* must belong to the first or middle class because according to their belief, the lowest class does not have the right to do so. The price is more than two times of the *Bayyaong*. The *bayyaong* has three colors with red as the dominant color. White as the background for the black for the design to be visible. These color combination symbolizes the middle class, having a rice field and can afford to buy this cloth having a price higher than the *Hape*. The *hape* is for the lowest class. The colors black and white symbolizes that the class has no rice field. The price is very cheap that can be affordable for the lowest class. It has no other designs.

One of the key informant, Jose Yucaddi Ambaliwon stated that “*mabalin ladta nga iruwar da nu pinagtulagan iti pamilya na or jay kabagyan da ngem depende ladta ijay apru iti manok nga partien iti mumbaki*” (this will also be applicable when the relatives of



the dead will deal for it but it will still depend on the gall bladder of the chicken being butchered by the *mumbakis*).

The days of a funeral depends on the social status of the dead. Three days for the lowest class, five days for the middle class, and five to ten days for the highest class.

Others build a small native house near the house or just beside the house for the bones to be kept.

This is also done before the widow or widower is allowed to marry. The bone-cleansing funeral will serve as a final farewell. It is also done in this case to ask the spirit of the dead not to disturb the widow/widower.

According to the key informants, these rituals should be followed accordingly and with the proper persons performing it. Re-enacting these rituals are strictly prohibited as said by the five key informants, because they believe that spirits are very active during these rituals and it is sacred. Even prayers are not allowed to be written.

Also, they strongly advised that re-enacting these rituals requires a butchering of animals as an offering to *Maknongan* (God) for protection and blessings.

Messages Communicated and How it is Communicated during Burials

During wakes and burials, people attending the funeral talk about the life of the dead and how good he/she was when he/she was still alive. Some were talking to anyone near them or to anyone who is available as stated by Emilia Cunapa, one of the respondents. Others talk about how he /she died and what was the cause of death. Also they talk only about how the dead person went through problems bravely and how the person helped



his/her friends in the past. Most of the people telling stories were the closest friends of the dead, their heroic experiences in the past.

Other family respondents said that they inform others by sending someone to let the relatives of the dead know the details of the wake and burial.

Changes in the Communication Practices

Table 6 shows the changes in the communication practices.

All of them enumerated changes in the communication process such as they offer religious songs. This is because of the influence of Christianity in the area.

As one of the respondent, Emilia Cunapa said that “*idi ket pagtutung tungan da lang ket jay panggep iti biyag jay natay, dagijay mayat nga napaspassamak ken dagijay inar-aramid da. Ngem tadda ket nakikristyanuan tayun, addan jay agkakantan iti nakristyanuan nga kakanta para iti natay*” (in the past, they only talk about the how he lived, the good deeds and experiences of the dead. Now, that we are influenced by Christianity, there are singing of religious songs for the dead).

Also, all of them said that in terms of informing other people, they now use cellular phones through text or call instead of a telegram.

Despite the change, they still emphasized that personal invitations or face to face communication is still used.



Table 6. Changes in the Communication Process

BEFORE	AFTER
People attending the wake only tell stories about the dead.	Nowadays, during wakes of a dead, they offers songs specially religious songs
Telegrams and letters were used to inform their relatives in distant areas. Others send someone to inform their relatives.	They use cellphones through texting, some use landline telephones



SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The study was conducted to document the communication practices of the Gohang people in Banaue Ifugao on Burials. Specifically, it aimed to specify the rituals on burials; identify the processes involved during wakes and burials in terms of materials used and its symbols; identify the messages being communicated by the participants and how these messages were communicated during the process of wakes and burials. Ten families served as the respondents and five *mumbakis* served as the key informants of the study to validate the data gathered from the other respondents.

The researcher used guide questionnaire as instrument. The study was conducted from December 2011 to February 2012.

It also aimed to determine the changes in the communication process. Aside from interviews, photos were also taken of the different types of materials used.

The study revealed that the *mumbakis* are the only people who can perform the prayers during the rituals. During the bone cleansing or the *Binogwah*, bringing out the bones depends on the bladders of the chicken being butchered by the *mumbakis*. These rituals are still strongly followed in the place of study even though the influence of Christianity is strongly felt.

Conclusion

The following conclusions were drawn from the study:

1. The rituals are performed because the people still strongly believe that their traditional god, *Maknongan*, and other traditional deities, including the *anitos*, or the spirit of their ancestors affect their everyday lives.



2. Materials used during rituals depend on the status of the dead person.
3. Messages communicated during wakes focuses mainly on the life of the dead person.
4. There were noted changes as to how things are being communicated in the area with regard to burials; however, what they seem is important and effective ways were retained.

Recommendations

The study recommends the following:

1. A more in-depth study on the rituals should be carried out to validate the conclusions derived from the results of the study
2. An actual recording and documentation should be done specially on the prayers being done by the *mumbakis* and be translated for the people who do not have knowledge about wakes and burials of the Ifugao people.



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