

## **BIBLIOGRAPHY**

BITOG, RUBYLOIDA B. APRIL 2011. Survey of Feature Articles on Cordillera Indigenous Knowledge in Campus Publications of Metro–Baguio. Benguet State University, La Trinidad, Benguet.

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## **ABSTRACT**

The study was conducted to generate a database on Cordillera indigenous knowledge (IK) featured in campus publications of Metro – Baguio.

Specifically, it aimed to inventory feature articles on Cordillera IK in campus publications of Metro – Baguio; characterize the feature articles on Cordillera IK based on language, information sources, use of graphics, length and readability of the articles; classify the Cordillera IK in the feature articles according to origin and scope; extract details on the specific Cordillera IK from the feature articles in campus publications of Metro – Baguio; and to prepare sample entries for an electronic database for Cordillera IK.

Majority of the 32 feature articles on Cordillera IK were in English, based on secondary sources, mostly with graphics, and below 800 words in length. Readability for most of the articles was for those who had a formal education of 15 to 20 years.

Most of the Cordillera IK were on beliefs and rituals and originated from the province of Benguet followed by Ifugao.

The study concludes that Cordillera IK has not been given enough attention by campus publications. The recognition that Cordillera IK should also be given some space

in campus publications came only recently. Almost all of the IK items included in the articles were not fully described.

It is recommended that campus publications in Metro – Baguio must be encouraged to feature more Cordillera IK representing the different indigenous peoples in the region. Campus publication writers should be encouraged to have multiple sources of information. Compilation of Cordillera IK already published in varied forms should be a continuous activity in order to help conserve the IK and these must be validated before dissemination.



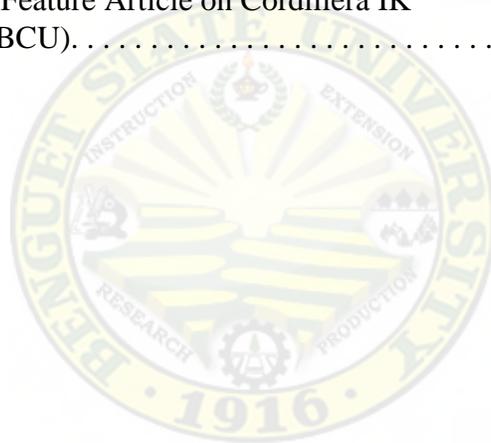
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## INTRODUCTION

### Rationale

Culture is the entire complex of ideas and material objects that people in a society use to carry out their collective life since the era of creation. Also referred to as intangible or non-material culture and tangible or material culture, these determine the kind of life a community leads or shall lead in the future. A community's development, therefore, depends largely on its culture.

For indigenous peoples of the Philippine Cordilleras, it is their culture that makes them different from other regions in the country. Their culture is still rich in indigenous knowledge (IK) but this is now being challenged by the forces of modernization.

According to Grenier (1998), IK refers to the unique, traditional, local knowledge existing within and developed around the specific conditions of women and men indigenous to a particular geographic area. Indigenous knowledge covers learning systems; local organizations, controls, and enforcement; local classification and quantification; human health; animals and animal diseases; water; soil; agriculture; agro forestry and swidden agriculture; and other topics.

Many Cordillerans of today still carry out their IK in their daily living. They observe traditional healing practices with rituals and indigenous herbs; traditional farming and other livelihood practices like woodcarving; and they still wear their native costumes. Their natural resource management systems like the *muyong* of Ifugao, the *batangan* of Mountain Province, and the *lapat* of Abra have played an important role in resource conservation. The different tribes in the region also perform thanksgiving rituals like *cañao* and healing rituals like *bunong*. All these have been transmitted from one



generation to the next through native ways of knowing like storytelling, rituals and hands-on learning. Recently, the holding of cultural festivals has become another venue for younger generations to learn their community's IK.

However, the advancement of research, science and technology brought about changes to day to day situations; thus even the indigenous peoples of the Cordillera region have to modify their way of life to cope with these changes. This coping mechanism contributes to the rapid loss of IK.

Education or the school as a social institution is responsible for the systematic transmission of knowledge, skills and cultural values; hence it can help address the alarming loss of IK. In carrying out this specific function of transmitting knowledge, skills and cultural values, a school implements several strategies like offering formal courses on sociology; establishing cultural performing arts groups; encouraging the free expression and exchange of knowledge through campus publications, among others.

The practice of campus publication is protected by Republic Act 7079 known as the Campus Journalism Act. This Act upholds and protects the freedom of the press even in the campus level. Furthermore, it promotes the development and growth of campus journalism as a means of strengthening ethical values, encouraging critical and creative thinking and developing moral character and personal discipline of the Filipino youth.

Aside from serving as the voice of students to communicate their views and concerns to the school administration, a campus publication also serves as a vehicle for transmitting different kinds of information for the students' holistic development. True to this commitment, many campus publications in the Cordillera Administrative Region have been observed to maintain a section on culture that features indigenous knowledge.



Information on IK being disseminated to different audiences is in different forms and different media, many of which are not easily accessible to those who need it. There is a need to inventory all information on IK in order to come up with a resource book that can guide those who are interested in the Cordillera culture. Campus publications also feature articles on IK, hence this study.

### Statement of the Problem

While there are already plenty of information materials on Cordillera IK, there is no updated resource book that can tell information seekers what materials are available, what areas of IK have already been studied, and where they can be located. To help provide these information, this study answered the following questions:

1. What feature articles on Cordillera IK were in campus publications of Metro-Baguió?
2. What are the characteristics of published feature articles on Cordillera IK?
3. What are the classifications of Cordillera IK featured in campus publications of Metro-Baguió?
4. What information on the specific Cordillera IK is included in the feature articles in campus publications of Metro-Baguió?

### Objectives of the Study

The general objective of this study is to generate a database of Cordillera IK featured in campus publications in Metro – Baguió.

The study had the following specific objectives:

1. To inventory feature articles on Cordillera IK in campus publications of Metro



Baguio;

2. To characterize the feature articles on Cordillera IK based on the following:

- a. Language
- b. Information sources
- c. Use graphics
- d. Length of the articles
- e. Readability of articles

3. To classify the Cordillera IK in the feature articles according to the following:

- a. origin
- b. scope or domain

4. To extract details on the specific Cordillera IK from the feature articles in campus publications of Metro-Baguio.

5. To prepare sample entries for an electronic database for Cordillera IK.

#### Importance of the Study

The results of the study will form part of a resource book on Cordillera IK which will be used by researchers, students and others who need to know what have already been written on the topic and where to find them.

Results of the study will also contribute to an electronic database on Cordillera IK which can serve as a reference in the preparation of information and educational materials.

#### Scope and Limitations of the Study

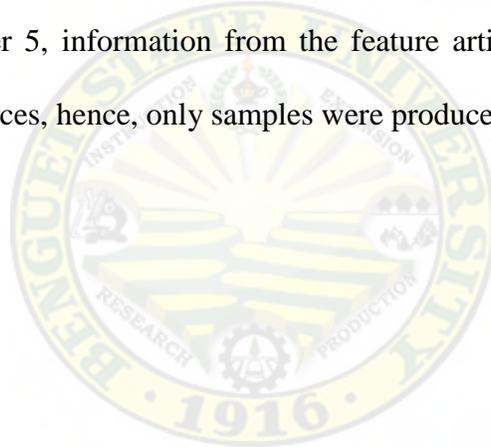
The study included feature articles on Cordillera IK in the campus publications of Benguet State University (BSU), Cordillera Career Development College (CCDC), University of the Philippines – Baguio (UP), University of the Cordilleras (UC), Saint



Louis University (SLU) and Baguio Central University (BCU). In a quick survey, these were the campus publications that have given attention to Cordillera IK in the past ten years, at least. Since this is a benchmark survey however, all issues that were available to the researcher within the data gathering period were included, regardless of publication date.

Data collection and analysis were limited to the variables as indicated in the objectives of the study. Where validation was necessary, it is just recommended for another study.

Data gathering was from November to December 2010 in the schools specified. For objective number 5, information from the feature articles was enriched by getting more from other sources, hence, only samples were produced.



## REVIEW OF LITERATURE

### Indigenous Knowledge Defined

Indigenous knowledge is the knowledge that people in a given community has developed over time and continues to develop. It is based on experience, often tested over centuries of use, adaptation to local culture and environment, and dynamic and changing. Indigenous knowledge encompasses all forms of knowledge like technologies, know-how skills, practices and beliefs that enable the community to achieve stable livelihoods in their environment (IIRR, 1996).

Indigenous knowledge includes information, practices and technologies, beliefs, tools, materials, experimentation, biological resources, education and communication (Tebtebba, 2009).

### Classifications of Indigenous Knowledge

Grenier (1998) identified the following scope of IK research which can be used in classifying IK – learning systems; local organizations, controls and enforcement; local classification and quantification; animals and animal diseases; water; soil; agriculture; agroforestry and swidden agriculture and other topics.

*Learning systems.* These comprise the indigenous methods of imparting knowledge, indigenous approaches to innovation and experimentation, indigenous games, and indigenous specialists.

*Local organizations, controls, and enforcement.* These include traditional institutions for environmental management, common-property management practices,



traditional decision-making processes, conflict-resolution practices, traditional laws, rights, taboos, and rituals, and community controls on harvesting.

*Local classification and quantification.* This refers to a community's definitions and classification of phenomena and local flora and fauna, and indigenous methods of counting and quantifying.

*Human health.* This covers nutrition, human-disease classification systems, traditional medicine and the use of herbal remedies in treatment of diseases, and the locations of medicinal plants, the proper times for collection, the most useful parts, and the methods for preparing and storing medicine.

*Animals and animal diseases.* This area covers animal breeding and production, traditional fodder and forage species and their specific uses, animal-disease classification, and traditional ethno veterinary medicine.

*Water.* This consists of traditional water-management and water-conservation systems, traditional techniques for irrigation, use of specific species for water conservation, and freshwater and saltwater fisheries and aquatic-resource management.

*Soil.* This covers soil conservation practices, the use of specific species for soil conservation, and soil-fertility enhancement practices.

*Agriculture.* This includes indigenous indicators to determine favorable times to prepare, plant, and harvest gardens, land-preparation practices, indigenous ways to propagate plants, seed storage and processing (drying, threshing, cleaning, and grading), seed practices, indigenous methods of sowing (seed spacing and intercropping), seedling preparation and care, farming and cropping systems (for example, complementary



groupings), crop harvesting and storage, food processing and marketing, and pest-management systems and plant- protection methods.

*Agroforestry and swidden agriculture.* This comprises the indigenous techniques used for recognizing potential swidden farmland and the criteria used for making choices regarding its use, criteria and techniques used for allowing a farm to go fallow, fallow management and uses, indigenous adaptations for intensification, changes adopted during the shift to sedentary agriculture, the management of forest plots and the productivity of forest plots, the knowledge and use of forest plants (and animals), and the interrelationship between tree species, improved crop yields, and soil fertility.

Other topics may cover textiles and other local crafts, building materials, energy conversion, indigenous tools, and changes to local systems over time.

#### Language Used in Community Newspapers

The predominant use of English in Philippines newspapers can be traced back to the long history of colonialism in the country. Sabado (2006) cited Jordan and Rowntree (1986) who mentioned that even though the imperial nations have given up part of all their colonial empires, the language they planted overseas has survived. As a result, English still has a foothold in much of Africa, the India sub-continent and the Philippines. In these areas, English and French are still languages of the educated political elite and enjoy a role as languages of the government, commerce, and higher education.

Sabado (2006) studied the reasons why local newspapers circulated in La Trinidad, Benguet use English instead of Montañosa Ilocano which is the *lingua franca* in the place. According to her journalist-respondents, the written form of Montañosa



Ilocano is very difficult to read because people are not accustomed to reading it. On the other hand, her reader-respondents said that Montañosa Ilocano is easy to read and understand.

### Information Sources

There are many information sources that could be used by the writers in doing an article like books, pictures, bulletin boards, maps, internet sites, key informants and others.

Good writing is important to journalists but the quality of writing depends in large part on good reporting. Gathering information for a story requires knowing how to use many other sources of information readily available (Brooks *et al*, 2005). They further added that gathering information from multiple sources is one of the keys to good writing and good communication. It's also the best way to ensure accuracy. When more and more sources are checked and cross – checked, the chances of a story being accurate greatly improve.

### Importance of Graphics

Malinao (1991) enumerated the different functions of graphics. These are: to attract attention; to illustrate a point in the story; to tell a story itself through the aid of caption; to tell a story in sequence with other illustrations; and to give visual relief tot eh design or makeup of the story. This supports Ramirez (1989) who stated that “A picture is worth a thousand words. Readers are moved by photos, and remember them far longer than words.”



## Readability

One way of evaluating the effectiveness of an information material is testing its readability. Readability quantifies the level of comprehension of a particular reading material and identifies a specific audience for that matter. One way of getting the readability is through fog index.

Gunning Fog Index developed a way to measure how hard something is read. His fog index at [http://www.online-utility.org/english/readability\\_test\\_and\\_improve.jsp](http://www.online-utility.org/english/readability_test_and_improve.jsp) is considered the most reliable formula for testing readability.

According to Parande (1978) as cited by Cheren (2008), publication would undoubtedly been effective means of formal education if the manners on which news stories and feature are put in simple language and their presentation made attractive. One of the problems on communication in the society nowadays is massive information gap. Because of this, information and development are not being relayed fast enough to the people. This gap could be attributed to the problem of the writers to write readable articles for the public. This is a fact that a simple and well written article story is easily communicated and understood by the readers.

As stated by Pinkihan (2008), the major problem of mass communication especially the print media is mainly the information instantly comprehensive to a large number of people.

The Gunning Fog Index measures the grade level for clear understanding of written information materials. We all learn to read more than difficult words which requires 15 years and above of formal education before we understand the reading material.



### Electronic Database

According to Sullivan University Library and Learning Resource Center (2001), a single database may refer to a variety of sources, including periodical articles, books, government documents, industry reports, papers at meetings, newspaper items, films, video recordings etc. In addition, a database consists of organized pieces of information placed into records. Within an electronic database, a computer program assists the user in selecting desired pieces of data. There are many, many different types of electronic databases in the world today, including statistical databases, image databases, and others.



## **METHODOLOGY**

### Locale and Time of the Study

The study was conducted in higher education institutions in Metro-Baguio that have campus publications (Figures 1 and 2). These schools were the Benguet State University (BSU), Cordillera Career Development College (CCDC), Saint Louis University (SLU), University of the Philippines (UP-Baguio), University of the Cordilleras (UC) and Baguio Central University (BCU). There are many indigenous peoples in these schools.

BSU and CCDC are located in La Trinidad, Benguet while SLU, UP, BCU and UC are in Baguio City. La Trinidad and Baguio City are the two largest settlements comprising the Metro - Baguio area which is considered the educational center of northern Luzon. Among the oldest schools in the area are Saint Luis University and Benguet State University, established in 1909 and 1916, respectively.

The study was conducted from November 2010 to December 2010.

### Subjects of the Study

Six campus publications in Metro-Baguio, namely: The Mountain Collegian (BSU), The Cordillera Bulletin (CCDC), White and Blue (SLU), Outcrop (UP-Baguio), The Alternative (UC) and Flame (BCU) were the sources of articles that were considered as subjects of this study. Table 1 summarizes the basic information about each publication.



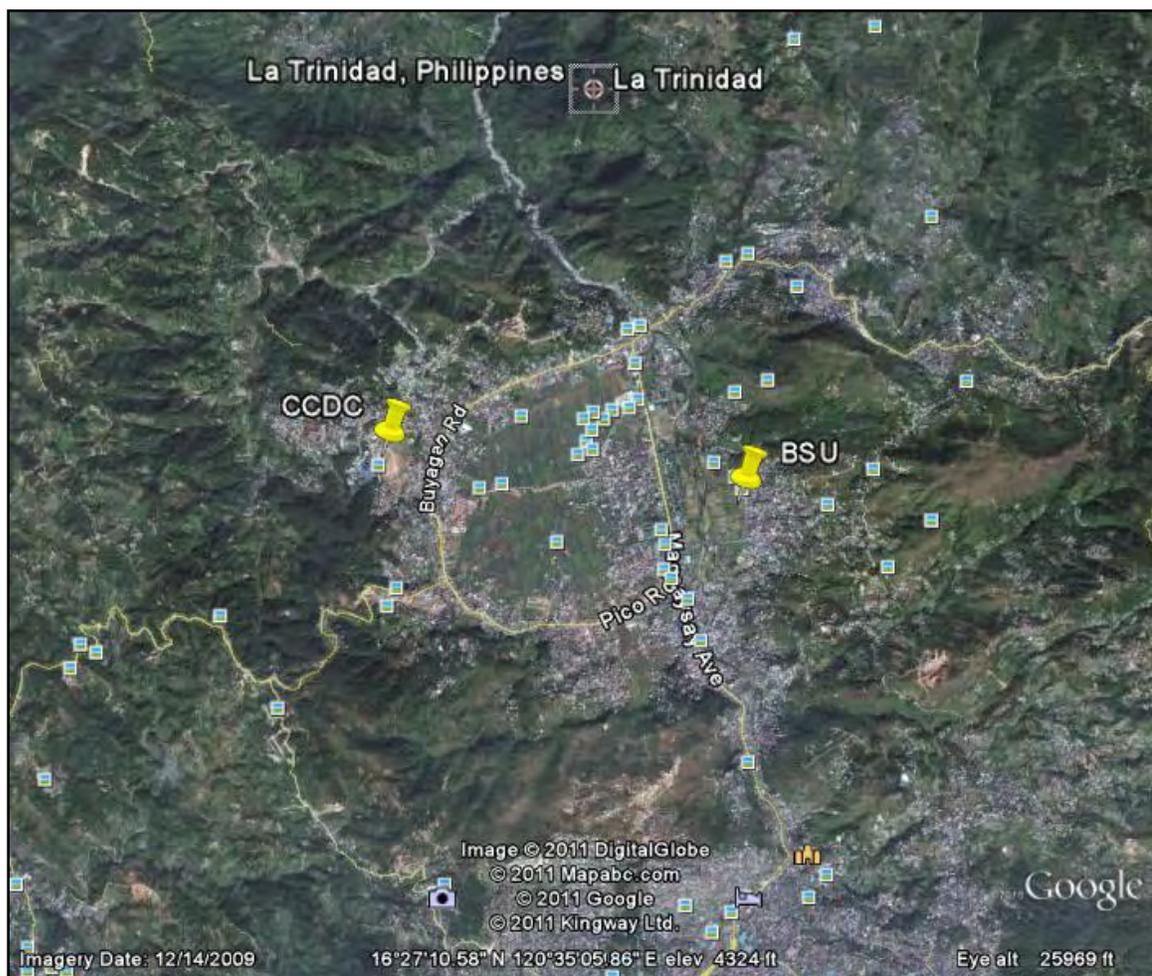


Figure 1. La Trinidad, Benguet map showing BSU and CCDC



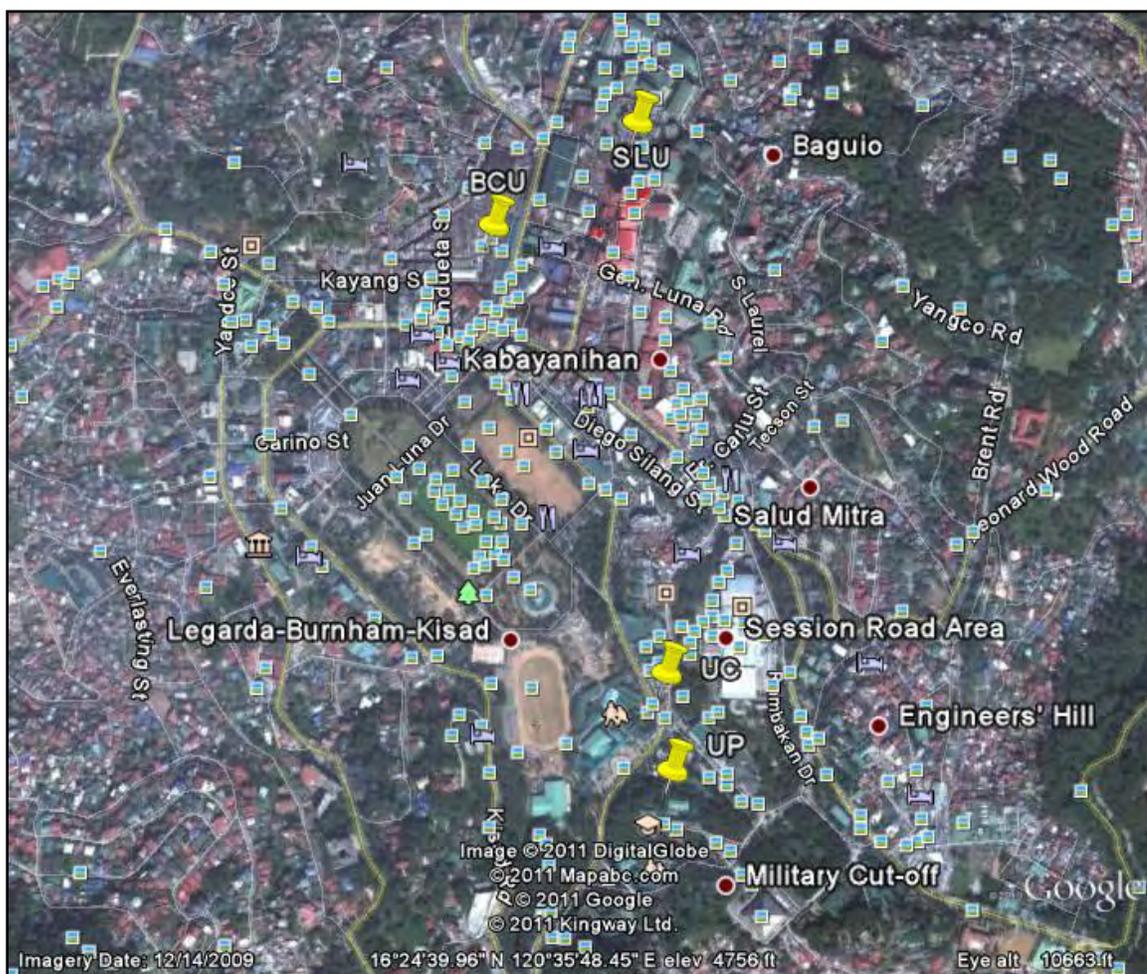


Figure 2. Baguio City map showing BCU, SLU, UC and UP-Baguio



Table 1. Number of issues per year and approximate target readers of each campus publication

NAME OF PUBLICATION	SCHOOL	NUMBER OF ISSUES/YEAR	APPROXIMATE NUMBER OF TARGET READERS
Mountain Collegian	Benguet State University	2	8, 000
The Alternative	University of Cordilleras	9	30, 000
Flame	Baguio Central College	2	12, 000
Outcrop	University of the Philippines – Baguio	12	20, 000
Cordillera Bulletin	Cordillera Career Development College	2	15, 000
White and Blue	Saint Luis University	4	70, 000

All issues that were available to the researcher during the data gathering were included. Finally, feature articles pertaining to any of the Cordillera IK in these issues were identified as subjects of this study. The various definitions of IK in the literature review were used as a guide in determining whether or not an article is on a Cordillera IK.

Table 2 shows that there were 283 issues found in the archives of the six campus publications. From these issues, only 18 had feature articles on Cordillera IK. The 18 issues yielded 32 feature articles which included a total of 58 Cordillera IK items. Items that were included in more than one article were counted as one. An example is the *Hudhud* ni Aliguyon which was featured in the Cordillera Bulletin and twice in The Alternative. Other Cordillera IK featured repeatedly were *muyong*, *cañao*, woodcarving, mummification and *bunong*.



Table 2. Number of issues, feature articles and Cordillera IK surveyed from the six campus publications

CAMPUS PUBLICATION/ SCHOOL	NUMBER OF ISSUES BROWSED	NUMBER OF ISSUES WITH IK FEATURE ARTICLES	NUMBER OF IK FEATURE ARTICLES	NUMBER OF IK FEATURED
Mountain Collegian / BSU	49	11	18	33
The Alternative / UC	20	3	8	14
Outcrop / UP-B	86	1	2	6
White and Blue /SLU	114	1	1	1
Cordillera Bulletin / CCDC	6	1	1	1
Flame / BCU	8	1	2	3
<b>TOTAL</b>	<b>283</b>	<b>18</b>	<b>32</b>	<b>58</b>

### Data Gathered

The data gathered were on the IK itself and the following details: title, author, author's information sources, name of publication, language, article length, readability of the article, types of graphics included (if any), name of specific IK featured, origin of IK and a brief description of the IK. Additional information on selected IK under study was gathered to enhance the sample entries for the electronic database.

### Data Collection

The survey and content analysis methods were used in data collection. The survey entailed a count of all the issues available at the campus publications' archives of all feature articles on Cordillera IK in the campus publications and the listing of their titles



and other publication details. The content analysis was used to classify the IK according to Grenier's Scope of IK and to determine the readability of the articles.

### Data Analysis

Data gathered were collated and presented in tables. Analyses were through frequency counts and percentages. Readability was measured using the Gunning Fog Index. Portions of the articles were submitted to [http://www.online-utility.org/english/readability\\_test\\_and\\_improve.jsp](http://www.online-utility.org/english/readability_test_and_improve.jsp) for measurement.

#### *Fog Index Formula:*

1. Take a sample of the articles. Count the words in several complete sentences until you have about 100 words. Divide the number of words by the number of sentences to get the average sentence length.

2. Count the words with three or more syllables. Do not count those that are capitalized or combinations of short, easy words (like bookkeeper or garbageman) or that are made three syllables by adding -ed or -es (like expanded or confesses). This gives you the percentage of "difficult" words from your sample.

3. Add the average sentence length and the number of words then multiply by 0.4.

$$\frac{\text{No. of words (100)}}{\text{No. of Sentences}} = \text{Ave. sentences} + \text{No. of difficult words} \times 0.4 = \text{FI}$$



## RESULTS AND DISCUSSION

### Inventory of Feature Articles

Titles of articles featuring Cordillera IK in the Mountain Collegian of BSU are listed down in Table 3. Of the 18 articles, 15 focused on one IK only. It is noted that almost all articles were written in recent years from 2005 to 2011. Issues of the publication from 1996 to 2004 were also included in the survey but there was only one IK article during this period.

Table 4 shows the eight feature articles on Cordillera IK in The Alternative of UC - BCF. Half of the articles focused on one IK and the other half included two or three IK. All articles were written from 2007 to 2010. Issues from 2001 to 2006 were included in the survey.

The other campus publications as shown in Table 5 are the Cordillera Bulletin, Flame, Outcrop and White and Blue. These campus publications had only one to two feature articles on Cordillera IK. The only feature article on Cordillera IK from 114 issues of SLU's White and Blue archives was published in 1999. The other articles from the other publications were in 2005 to 2010.

The inventory of IK articles as presented in Tables 3 to 5 show that most of these were published in the past six years from 2005 to 2011. This period is more than a decade from when the Cordillera Administration Region was established in 1989.



Table 3. Inventory of feature articles on Cordillera indigenous knowledge in the Mountain Collegian of Benguet State University

TITLE OF THE FEATURE ARTICLE	INDIGENOUS KNOWLEDGE INCLUDED	YEAR OF PUBLICATION
Cordilleran Tattoos on the Brink of Oblivion	Tattoo	2011
From Ato to Coffee Shops	<i>Ato</i>	2011
Defining Masculinity: The Ibaloi and the Kankana-ey Way	<i>Kalon</i>	2010
Chant for Development: The Cordillera Heritage	<i>Ba'diw</i>	2010
Play the Native Games	<i>Bultong, logginto, fagfagto, punnokan, kadaklan and bisnag</i>	2009
Mata-on, Northern Benguet's Indigenous Calendar	<i>Mata-on</i>	2009
Muyong System: Ifugao's Way of Forest Preservation	<i>Muyong</i>	2009
Burial Traditions	Burial traditions of Mt. Province, Kalinga, Abra and Ifugao	2009
Recognizing Indigenous Peoples	<i>Muyong</i>	2008
Sange: Carrying on the Culture	<i>Pasiking</i>	2007
Gipas' Best When Sun Dried	<i>Gipas</i>	2007
Adivay 2006, A Glimpse of Benguet Culture	<i>Cañao, bunong, day-eng, batbat, chilus, binegbegan and, sadong and tayao</i>	2007
Mummies Through the Years	Mummification	2007
Tribal Priests.... Healers	<i>Mansip-ok and mankotom</i>	2006



Table 3. continued

TITLE OF THE FEATURE ARTICLE	INDIGENOUS KNOWLEDGE INCLUDED	YEAR OF PUBLICATION
Cordillera Tattoos: A Show of Art and Status	<i>Batek</i>	2006
If There's Smoke...There's Etag!	<i>Etag</i>	2006
Healing with Words and Rituals...the Igorot Way	<i>Dawdawak, pakde, lawit, kiad, bas-ing and pocpocley</i>	2005
Peshit: Ibaloi's Grandest Cañao	<i>Cañao</i>	1997

Table 4. Inventory of feature articles on Cordillera indigenous knowledge in The Alternative of University of Cordilleras

TITLE OF THE FEATURE ARTICLES	INDIGENOUS KNOWLEDGE INCLUDED	YEAR OF PUBLICATION
The 'Head Takers' and Mumbakis of Ifugao	Headhunting and, <i>Hudhud</i> and Aliguyon	2010
Kalinga: Land of the Beauty and the Brave	<i>Pongo</i> and <i>balbeg</i>	2010
Benguet	<i>Kosdey, chungas</i> and <i>cañao</i>	2010
Apayao	<i>Say-am, palilang</i> and <i>taddo</i>	2010
Not Just A Piece of Dead wood	Woodcarving	2010
The Death Chair	<i>Sangbo</i>	2010
Kabayan Mummies	Mummification	2008
Reclaiming Cordilleran Literature	<i>Hudhud</i> ni Aliguyon	2007



Table 5. Inventory of feature articles on Cordillera indigenous knowledge in other campus publications

TITLE OF THE FEATURE ARTICLES	INDIGENOUS KNOWLEDGE INCLUDED	CAMPUS PUBLICATION	YEAR OF PUBLICATION
This is Our Story, Our Indigenous Identity and We Take Pride of the Literary Richness it Brings	<i>Hudhud</i> and <i>Alim</i>	Cordillera Bulletin	2010
Kulturang Ibaloi	Mummification and <i>bendiyan</i>	Flame	2010
The Life Underground	Mining superstitions	Flame	2010
Sulyap sa Tatak ng Katutubong Kordilyera	<i>Tadok, muyong, mambunong, pechen</i> and <i>say-am</i>	Outcrop	2008
Kultura: Bulul ang Tela ng Pera	<i>Bulul</i>	Outcrop	2005
The Fading Art of Woodcarving	Woodcarving	White and Blue	1999

#### Characteristics of Feature Articles

*Language used.* The language used in 91% of the 32 feature articles was English as shown in Table 6. This is attributed to the fact that all campus publications in Metro – Baguio use English as the main language. Generally, a few pages are designated as Filipino pages, hence some articles are also written in Filipino.

This observation has also been noted by Sabado (2006). Her writer-respondents said English is used in newspapers instead of Montañosa Ilocano because the latter is



Table 6. Language used in IK feature articles in campus publications

LANGUAGE	FREQUENCY (n)	PERCENTAGE (%)
English	29	91
Filipino	3	9
<b>TOTAL</b>	<b>32</b>	<b>100</b>

difficult to read. However, in the same study, reader-respondents said otherwise. The use of English appears to be favored more by the writers than the readers.

*Information sources.* The writers of the IK articles got their information from primary or secondary sources. More than half of the articles were based on secondary materials alone like books, theses and internet sites. Almost one – third of the articles were from primary sources like the key informants who were interviewed. Only 13 percent of the articles were based on a combination of primary and secondary sources. This means that only the writers of four (13%) articles bothered to corroborate their information with that from other sources. This is an indication that most of the writers did not subscribe to the prescription of Brooks *et al* (2005) that having multiple sources of information is one way of ensuring accuracy.

*Use of graphics.* All but one of the 32 articles included photos or caricatures. Two articles used a combination of both. This indicates that all the publications recognized the important role that graphics play in textual information. Studies have shown that graphics enhance messages in terms of attraction and comprehensibility. This means that they all agreed with Ramirez (1989) and Malinao (1991) who emphasized that graphics like pictures strengthen the message.



Table 7. Writers' information sources for the IK feature articles

INFORMATION SOURCES	FREQUENCY (n)	PERCENTAGE (%)
Primary	10	31
Secondary	18	56
Combination	4	13
TOTAL	32	100

Table 8. Graphics included in the feature articles

GRAPHICS INCLUDED	FREQUENCY (n = 32)	PERCENTAGE (%)
Photos	21	66
Caricatures	12	56
None	1	3

\*Two articles used a combination of photos and caricatures

*Length of articles.* Length of the articles was measured in the number of words used. Almost  $\frac{3}{4}$  of the articles were below 500 to 800 words (Table 9). The shortest had 201 words, and the longest, 2, 823 words. This result shows that the length of articles met the standard length of a feature article which is from 500 to 800 words as stated by Estrada and Singh (1987).



Table 9. Length of the feature articles

NUMBER OF WORDS	FREQUENCY (n)	PERCENTAGE (%)
Below 500 words	10	31
500 – 800 words	13	41
801 – 1, 100 words	6	19
1, 101 – 1, 400 words	2	6
1, 401 – 1, 700 words	1	3
TOTAL	32	100

*Readability.* Readability is expressed in terms of the number of years of formal education needed to understand the article. Using the Gunning Fog Index test at [http://www.online-utility.org/english/readability\\_test\\_and\\_improve.jsp](http://www.online-utility.org/english/readability_test_and_improve.jsp), the readability of the articles is presented in Table 10. Half of the articles could be read and understood by those who had 15 to 20 years of formal education. While the instrument was developed for US educational system, it may also be equated to the Philippine educational system in terms of number of years. Fifteen years of formal education would translate to the completion of a 5 year degree program. This is similar to the readability of LaTOP brochures evaluated by Foronda (2010) using the same Fog Index site.



Table 10. Readability of the feature articles

NUMBER OF YEARS OF FORMAL EDUCATION NEEDED	FREQUENCY (n)	PERCENTAGE (%)
10 years and below	3	9
11 – 14 years	12	38
15 – 20 years	16	50
21 years and above	1	3
TOTAL	32	100

#### Origin of Cordillera IK in the Articles

The Cordillera IK featured in the articles reviewed were from the six provinces of the region. A great majority (81 %) of the IK items was from the province of Benguet followed by those from Ifugao accounting for 38% (Table 11). However, there were IK items that originated from two or more provinces such as the burial traditions, *kadaklan*, *bisnag*, *batek* and *etag*.

This result can be attributed to the fact that the publications reviewed were of schools within the province of Benguet, thus access to sources of information was easier.

#### Classification of Cordillera IK in the Articles

The Cordillera IK inventoried in this survey were classified following the scope of IK research outlined by Grenier (1998). However, there were modifications introduced like treating Rituals and Beliefs as one classification instead of being just a part of Local Organization, Control and Enforcement. This is to give due attention to



Table 11. Origin of the Cordillera indigenous knowledge in the articles

ORIGIN	FREQUENCY (n = 47)	PERCENTAGE (%)
Benguet	38	81
Ifugao	18	38
Kalinga	8	17
Mt. Province	7	15
Apayao	6	13
Abra	4	9

\*There were IK items that originated from two or more provinces

sub-areas that were more commonly studied. The classifications that were used therefore were on learning systems; local organizations, controls and, enforcements; beliefs and rituals; arts and crafts; food and nutrition; and local classifications and quantification. The other areas in Grenier's (1998) list were no longer included since none of the IKs featured in the campus publications fell under them.

Table 12 shows that 22 (47%) of the Cordillera IK were on beliefs and rituals. There were Cordillera IK that may be classified under two or more areas but the classification followed in this study was based on the main focus of the feature articles, hence no multiple classifications are reflected in the table. An example of this is the *bultong* which is classified under Learning Systems since it is an indigenous game. It may also be classified under Local Organizations, Controls and Enforcement since it is also used in settling conflicts.



Table 12. Classification of Cordillera IK in the articles

CLASSIFICATION	FREQUENCY (n)	PERCENTAGE (%)
Beliefs and rituals	22	47
Learning Systems	9	19
Arts and crafts	9	19
Local organizations, controls and, enforcements	4	9
Food and nutrition	2	4
Local classification and quantification	1	2
<b>TOTAL</b>	<b>47</b>	<b>100</b>

### Cordillera Indigenous Knowledge on Beliefs and Rituals

Cordillera IK on beliefs and rituals featured in the articles were grouped into celebratory, healing, death and burial, and marriage rituals. Information on each IK was copied verbatim from the feature articles. The sources were indicated after each entry as (Copied from [Title of Feature Article / Writer / Name of Publication / Year of Publication]).

#### Celebratory Rituals

*Cañao (Benguet)*. It is a form of ritual in any occasion of Benguet. It is performed to cure certain illness, for festivities of the community and family, and for social gatherings. It is also performed to ensure good harvest and health among the people (Copied from Peshit: Ibaloi's Grandest Cañao / Vilma C. Latawan / Mountain Collegian / 1997).



*Binegbegan (Benguet)*. It is a ritual for status identity (Copied from Adivay 2006, A Glimpse of Benguet Culture / Elizabeth Aplat / Mountain Collegian / 2007).

*Mining superstitions (Benguet)*. Before getting the treasure, the miners should first butcher a hen or a pig as an offering to the soul guarding the treasure so that they wouldn't have a hard time getting the treasure (Copied from The Life Underground / Armie Caluza / Flame / 2010).

*Batek (Mt. Province, Kalinga, Ifugao and Benguet)*. Tattoos have different meanings for the two sexes. For male, tattoos are symbols of male valor, strength, rank and prestige. They were applied only after a man performed well in battle. Females on the other hand, would usually get tattoos at a young age to make them more beautiful and attractive and to earn respect among their tribe. Kalinga and Ifugao tattoos are believed to have magical powers. It is often related to the supernatural and is considered a serious religious experience. However, before tattooing takes place, certain principles should be observed, both by the tattoo artist and the one to be tattooed (Copied from Cordillera Tattoos on the Brink of Oblivion / Karlston Lapniten / Mountain Collegian / 2011).

*Say-am (Apayao and Kalinga)*. It is one of the most important of all religious ceremonies in the province of Apayao. It is held every 14<sup>th</sup> day of February. This is done when entering a newly built house, when removing mourning clothes by relatives of a deceased person, and even after a headhunting trip which was practiced several decades ago. The practice of say-am is traced to another local practice which is the *palilang* (Copied from Kultura: Bulul ang Tela ng Pera / Jaicel Ann Robles and Ceilo Bayson / Outcrop / 2005).



### Healing Rituals

*Lawit (Benguet)*. It is considered the most feared ritual which is used to call back a spirit who inflicted the person with an incurable disease due to some disturbances made to the spirits (Copied from Healing with Words and Rituals, The Igorot Way / Juan Jose David / Mountain Collegian / 2005).

*Bunong (Benguet)*. It is a ritual prayer. *Mambunong* is the one who performs this and administer the appropriate ritual prescribed by the *mansip-ok* (Copied from Adivay 2006, A Glimpse of Benguet Culture / Elizabeth Aplat / Mountain Collegian / 2007).

*Mansip-ok (Benguet)*. He is given certain powers to determine the cause of a person's illness, death, or misfortunes and prescribes the appropriate ritual to counter these misfortunes (Copied from Tribal Priests....Healers / Elizabeth Aplat / Mountain Collegian / 2006).

*Mankotom (Benguet)*. They are wise men composed of the elders oriented to the ways and practices of the people in the community. They are keepers and guardians of customs and traditions with high regards to the strict observance of rituals. The *mankotom* also is capable of performing the tasks of both *mansip-ok* and *mambunong* wherever they are not available (Copied from Tribal Priests....Healers / Elizabeth Aplat / Mountain Collegian / 2006).

*Dawdawak (Benguet)*. It is a ritual involving an appeal to *Kabunyan* to extend his healing power to the mother for quick recovery. The community elders do this to appease him to heal the nursing mother if there are complications during the childbirth (Copied from Healing with Words and Rituals, The Igorot Way / Juan Jose David / Mountain Collegian / 2005).



*Pakde (Benguet)*. It is the only ritual performed by the whole community to drive away death and disease-causing spirits. In this ritual, the whole community is gathered in a place where they play gongs and offer prayers (Copied from Healing with Words and Rituals, The Igorot Way / Juan Jose David / Mountain Collegian / 2005).

*Kiad (Benguet)*. It is believed to be the most extraordinary, is performed to appease to departed ancestors who cause sickness to a person due to animal offering he performed in the past without complying with the traditional pairing of the sacrificial animals. In this ritual, the right animal to be butchered is the one provided by the sick person to be sacrificed. For this reason, the sick person is expected to get well after the ritual is completed (Copied from Healing with Words and Rituals, The Igorot Way/ Juan Jose David / Mountain Collegian / 2005).

*Bas-ing or Kes-og (Benguet)*. Is a punishment of cohabitation by which one suffers an inflammation of the genitalia. This is also the name of the ritual against sexual disease (Copied from Healing with Words and Rituals, The Igorot Way/ Juan Jose David/ Mountain Collegian / 2005).

*Pocpocley (Benguet)*. It is the only ritual that can treat a man who lost his sexual vitality (Copied from Healing with Words and Rituals, The Igorot Way / Juan Jose David / Mountain Collegian / 2005).

*Batbat (Benguet)*. It is being practice to cure sickness that cannot be cured by modern medicine (Copied from Adivay 2006, A Glimpse of Benguet Culture / Elizabeth Aplat / Mountain Collegian / 2007).



*Chilus (Benguet)*. It is said to appease the spirits who may have been offended and overlooked by human beings (Copied from Adivay 2006, A Glimpse of Benguet Culture / Elizabeth Aplat / Mountain Collegian / 2007).

*Palilang (Apayao)*. It is done to preserve fish. The fishes are preserved for almost a week to attain a more savory aroma which will be eventually cooked with pungent spices together with selected vegetables. The people of Apayao regard this practice as a test of bravery for visitor who survives the extremely hot and spicy taste of the fish sauce. In addition, those “survivors” will be considered valorous (Copied from Apayao / Virgo Lopez / The Alternative / 2010).

#### Death and Burial Rituals

*Mummification (Benguet)*. It is a deliberate attempt to preserve the body. It was believed that mummification was started by the “lost tribe” which is the *Imbosi*. Mummification process starts when a person breathes his or her last breath, wherein a solution of salt and water is forced on the corpse. Then, it is tied to a high chair usually at the back of the house. A low fire is lit under the chair to help in the process of drying the body and help preserve the tissues (Copied from Kabayan Mummies / Jesus Miguel Agreda / The Alternative / 2008).

*Sangbo (Mt. Province)*. Right after the death of a person, a pig is sacrificed for him in a practice called *sangbo*. After which, the dead person is put in the *sangadil* (death chair). The ceremony lasts for several days depending on the age, wealth and cause of death. The rich or wealthy persons have more elaborate and ostentatious ceremony and lasts from 5-7 days. If the old men and the family treat the death as a good death, then



there will be shorter ceremony and animal offerings, while if it is considered bad death, it will take a longer ceremony and more offerings (Copied from The Death Chair / Janice Osenio / The Alternative / 2010).

*Burial traditions of Kalinga, Mt. Province, Abra and Ifugao.* Their burial rituals involved butchering of animals, way of clothing the death, practices within the wake of burial, placement of the deceased upon its burial and the number of days of the wake that depends on the status of the death.

*Mt. Province.* A death is a house-cleaning among the Bontoc Igorots. The corpse is covered in a blanket preferably before it is carried out. Objects on elevated places are removed to prevent it from falling for it will signify another death in the family. Then, the family constructs a *sangachil* or death chair made of pine branch and they offer a pig to the *anito* or spirit of the deceased before he is seated in the *sangachil*. Meanwhile, *an- anako*-the mourning song-is started by the old women. Then the singing becomes *achog*, a lyrical narrative of the deeds, romantic exploits and other creditable activities of the deceased. The singing lasts until dawn.

*Kalinga.* A death in Kalinga calls for impromptu gathering of all villagers where there is endless chanting. They place their dead on a chair at a spot in the house and the wake usually lasts from three to four days.

*Abra.* For the *Tinguians* of Abra, villagers gather in the dead's house filling its every side. The dead is then placed in a mat and stays there until his burial.

*Ifugao.* Socio-economic status plays a big part in the burial rites among the people of Ifugao. For the *cadangyans* (wealthy), the wake is extended up to three days while *nawotwot* (low class) is shorter. A pig is butchered on the first day, another on the next



day then a pig and two *carabaos* on the third day. The dead is placed in an *adangan*, a bamboo stretcher. A member of the family must act as a pallbearer. The funeral is accompanied by slow, mournful beating of the *gangsa* (gong). A brief rite is performed before the burial. This is where rice wine is distributed to anyone who wants to take a drink (Copied from Burial Traditions: Second of Two Parts / Mary Cris Balancio / Mountain Collegian / 2009).

*Tchungas (Benguet)*. It is a purification rite which is done to avenge the ghost of ancestors from colonizers (Copied from Benguet / Sheela Khrystyn Lee / The Alternative / 2010).

### Marriage Ritual

*Kalon (Benguet)*. It is a practice of these tribes in which the help of elders is sought in finding someone a partner or would-be wife or husband (Copied from Defining Masculinity: The Ibaloi and the Kankana-ey Way / Jordan Abad / Mountain Collegian / 2010).

### Cordillera Indigenous Knowledge on Learning Systems

*Hudhud ni Aliguyon (Ifugao)*. It is the famous epic of Banaue that starts with a religious ceremony which is the butchering or killing of native chicken to be used during the ritual. It illustrates some very important lessons; the evils and foolishness of warfare, and the goodness and advantages of upholding peace. It is one of the oldest known accounts of how Ifugao tribes settle their conflicts. The ancient Ifugaos fight battles on a one-on-one face-off. The best warrior of a tribe conquers another tribe's best warrior. The



winner takes off the head of his enemy as a proof of his tribe's victory. In this way, arguing tribes learned to respect each other and help pave way for peace (Copied from The 'Head Takers' and Mumbakis of Ifugao / Chris Paul Mongalini / The Alternative / 2010).

*Ba'diw (Benguet)*. It is the oldest traditional way of storytelling in the form of chant (Copied from Chant for Development: The Cordillera Heritage / Ronalyn Banaken / Mountain Collegian / 2010).

*Day-eng (Benguet)*. Is a chant-singing of the Kankana-eyes and Ibalois (Copied from Adivay 2006, A Glimpse of Benguet Culture / Elizabeth Aplat / Mountain Collegian/ 2007).

*Bultong (Ifugao)*. Is Ifugao's version for wrestling. Is performed as a means for the Ifugaos to boast their own martial art since they possess a reputation for pugilistic temperament. It is distinctive from other forms of wrestling because its motivation is mainly arbitrary in character. It is resorted to as a means of settling disputes involving adultery and land boundary conflicts (Copied from Play the Native Games / Crislyn Balangen / Mountain Collegian / 2009).

*Logginto (Ifugao)*. It is a head-standing contest from the Ifugao. This game is played without ritual rites. Its process is composed of one of the standard yoga exercises. Like yoga, it induces the flow of blood into the brain, assuring its adequate supply thereof. The Ifugao's have transformed this activity into a contest through the *logginto*. Participants are in inverted posture for hours on end. Those who endure the stunt for the longest hours are acclaimed winners (Copied from Play the Native Games / Crislyn Balangen / Mountain Collegian/ 2009).



*Punnokan (Ifugao)*. It is a game utilizing the riverbank as its venue. It is a harvest rite game. The *punnokan*, headhunting initiation, begins with the formation of *kinaag*. A *kinaag*, a human profile constituting hay, is erected at the riverbank. At a given signal, it is thrown into the river and a number of participants dive after it. The participant who retrieves the most hay is declared the winner (Copied from Play the Native Games / Crislyn Balangen / Mountain Collegian / 2009).

*Kadaklan (Mt. Province, Abra and Apayao)*. It is a Bontoc thigh-slapping game. It is played in any occasion. Perched in a narrow bamboo flat form, the contestants take turns in slapping each others' thighs until the limit of human endurance is reach and one who unable to bear it any longer, quits. Violence and sadism characterize this game. The remarkable thing about it is that sportsmanship prevails (Copied from Play the Native Games / Crislyn Balangen / Mountain Collegian / 2009).

*Bisnag (Mt. Province, Abra and Apayao)*. It is the same as the *kadaklan*, except that this *bisnag* is played during funerals. It is the thigh-slapping game of the Isneg and Apayao (Copied from Play the Native Games / Crislyn Balangen / Mountain Collegian / 2009).

*Fagfagto (Mt. Province)*. It is a mock stone-throwing game. It is a Bontoc rite designed to attain bountiful 'camote' harvest. It is a three-day affair that assumes the form of a stone-throwing caper with the riverbank as its venue. The first day is participated in by boys and the second day is attended by teenagers. On the last day, anybody could participate. Warriors hurt stones at one another in all seriousness but it is still considered as a mock battle. When the mock combat is over, the warriors embrace each other and became the friends that they have always been. *Fagfagto* combines the



dual personality of the Bontocs' as a warrior and as a farmer. The stone-throwing aspect satisfies their martial inclination; while the agricultural part signifies their being farmers (Copied from *Play the Native Games* / Crislyn Balangen / Mountain Collegian / 2009).

### Cordillera Indigenous Knowledge on Arts and Crafts

*Sadong and tayao (Benguet).* *Sadong* and *tayao* are the Benguet dances (Copied from Adivay 2006, *A Glimpse of Benguet Culture* / Elizabeth Aplat / Mountain Collegian / 2007).

*Taddo (Apayao).* It is an Apayao dance which is performed to praise and thank god's blessings. It is accompanied by the playing of gongs called *bansa*, *hidag* and *patanghing* (Copied from *Apayao* / Virgo Lopez / The Alternative / 2010).

*Tadok or tachek (Kalinga).* Ito ay salitang Kalinga para sa katutubong sayaw nila. Ang mga kalalakihan ay tutugtug ng *gangsa* habang ito ay isinasayaw kasabay ng mga mahihirap at detalyadong mga indak at padyak ng katawan, at ang mga kababaihan naman ay sumasabay sa agos ng musika at tugtugin (It is a Kalinga term for their native dance. The men will beat the gong while they dance with the difficult and very detailed dance steps, and the women will dance with the rhythm of the gongs.) (Copied from Sulyap sa Tatak ng Katutubong Kordilyera / Ivan Emil Labayne and Mira Peace Kapuno / Outcrop / 2008).

*Woodcarving (Ifugao).* The Cordillera has been gifted with art of woodcarving, which finds its roots deeply embedded in the culture. Woodcarving requires a lot of patience, passion and determination in order to create quality-carving products for their patrons. It is for those who did not attain any formal education. In our region, only males



are allowed to do woodcarving while the females do weaving (Copied from *The Fading Art of Woodcarving / Kit Arvin Fernandez / White and Blue / 1999*).

*Ato (Mt. Province)*. It is an institution for exclusive for males in indigenous peoples (IP) communities where elders gather around to make community decisions. It is a structure with a semi-circular stone-paved platform with an open court with stone stools and a bonfire space at the center (Copied from *From Ato to Coffee Shops / Crislyn Balangen / Mountain Collegian / 2011*).

*Pasiking (Benguet)*. Sange or *pasiking* is an indigenous knapsack found among the various ethno-linguistic tribes in the Cordillera Mountains (Copied from *Sange: Carrying on Culture / Karlston Lapniten / Mountain Collegian / 2007*).

*Pongo (Kalinga)*. It is Kalinga's arm tattoos (Copied from *Kalinga / Lincoln Dionisio / The Alternative / 2010*).

*Balbeg (Kalinga)*. It is also a tattoo from the Kalinga which is shaped as spears (Copied from *Kalinga / Lincoln Dionisio / The Alternative / 2010*).

*Bulul (Ifugao)*. Ito ang tinaguriang diyos ng kabukiran ng mga Ifugao. Ito ay hinubog mula sa paniniwala, kalakip ang tradisyong minana nila mula sa kanilang mga ninuno (It is called the god of *kaingin* of the Ifugao. It is derived from their beliefs and practices that came from their ancestors.) (Copied from *Kultura: Bulul ang Tela ng Pera / Jaicel Ann Robles and Ceilo Bayson / Outcrop / 2005*).

#### Cordillera Indigenous Knowledge on Local Organizations, Controls and, Enforcements

*Muyong (Ifugao)*. It is an Ifugao term meaning forest or woodlot usually located on top of rice fields. It is traditionally inheritance package that includes several rice fields



or *payoh* which are privately owned. It is an example of an Ifugao's indigenous knowledge systems and practices which aims to preserve the forests areas of the province. The *pinugo* is the source of water for irrigation in their rice fields. *Muyong* System is a land ownership and land management scheme adopted by the early *Tuwali* settlers (Copied from *Muyong System: Ifugao's Way of Forest Preservation* / Sheenayn Sao-an / Mountain Collegian / 2009).

*Headhunting (Ifugao)*. It had always been a wrong notion propagated by the Western colonizers of the Philippines. To the Ifugaos, "head getting" is the more appropriate term for this tribal custom which has been practiced by warring Cordilleran tribes even before the Spaniards came (Copied from *The 'Head Takers' and Mumbakis of Ifugao* / Chris Paul Mongalini / *The Alternative* / 2010).

*Mining superstitions (Benguet)*. Most of these superstitions were stated by our ancestors based on their experiences. Some of these are: it means bad luck if a woman came into the mine because an accident would happen; miners are not allowed to whistle inside the mine because the treasure will be lost (Copied from *The Life Underground* / Armie Caluza / *Flame* / 2010).

*Pechen (Mt. Province)*. Ito ang tawag ng mga Ifontoc sa "peace pact" o ang kasunduan ng mga katutubo para makamtan ang kapayapaan at kaayusan sa kani-kanilang mga nayon, maiwasan ang pagdanak ng dugo, at para makamtan ang katarungan (This is what the people of Bontoc call the peace pact or an agreement of the natives to achieve peace and harmony in their communities, to avoid shredding off blood and to attain justice.) (Copied from *Kultura: Bulul ang Tela ng Pera* / Jaicel Ann Robles and Ceilo Bayson / *Outcrop* / 2005).



Cordillera Indigenous Knowledge on Food and Nutrition

*Etag* (Mt. Province, Ifugao and Benguet). It is commercially known as 'Igorot ham' which flavors the distinctly delicious taste of Igorot cuisines, especially that of *pinikpikan*. *Etag* is processed in a natural way, either by salting, drying or smoking (Copied from If There's Smoke....There's Etag! / Claudine Malis and Annie Ruth Wallang / Mountain Collegian / 2006).

*Gipas* (Benguet). It could be use in the treatment of labor pneumonia in children, influenza, acute gastroenteritis, bacillary dysentery, appendicitis, post-operative infections, diarrhea, ulcerating wounds, scalds, rheumatic arthritis and stomachache (Copied from *Gipas' Best When Sun Dried* / Annie Ruth Wallang / Mountain Collegian / 2007).

Cordillera Indigenous Knowledge on Local Classification and Quantification

*Mata-on* (Benguet). It is a way of the Kankana-ey to keep track of the time by reoccurrence of the short seasonal periods. The *Mata-on* are as follows:

*Libteng* for January means cool.

*Atong* represents February wherein it begins where air gets warm.

*Opok* refers to March wherein, the warm air gradually intensifies.

*Ketketi* is for April. Isolated rains and thunderstorms occur in this month.

*Kiang* means May is the time of food that will be indicated by the appearance of an insect which they call *ninnin* or *sitsit*.

The month of June as they call it, *De-am* or *manaba* is the time when heavy



rains start to fall.

*Midsingan* for July is the time for typhoons.

*Tiway* for August is the coming of strong typhoons.

*Adog* for September will indicate that another typhoon will occur.

*Tigwi* is for the month of October is a continuation of typhoons.

*Killing* is for November where rainy season ends.

And lastly is the *siyet* for December, is the beginning of cold season (Copied from Mata-on, Northern Benguet's Indigenous Calendar / Sheenalyn Sao-an / Mountain Collegian / 2009).

#### Sample Entries for an Electronic Database

The entries for an electronic database will soon be inputted in a chosen site then it will be ready to browse online. It will be of great help in securing these Cordillera IK that were collected by the researcher from the different campus publications. It will also provide an easy access of these information to the information seekers on Cordillera IK. These sample entries are the following:

#### *Muyong*

Classification: Local organizations, controls and, Enforcements

Origin: Ifugao

Description:

<sup>1</sup> It is an Ifugao term for man-made forest or woodlot usually located on top of rice fields by natural design and, for centuries has been the source of water for the paddies and households, food, wood for fuel and wood carving and other forest products.

<sup>2</sup> Furthermore, *muyong* is a clan or family owned forest handed down through generation and is governed by strict tribal laws that ensure its regeneration and conservation. Selective cutting of mature trees and branches, weeding, thinning and pruning are among the practices applied to maintain the good condition of the *muyong*.



The size of *muyong* ranges from a few hundred square meters to more or less five hectares in aggregate area and just like the rice fields, the quantity and quality of *muyong* indicates the owner's social and economical status.

*Muyongs* are bordered by rows of trees that separate the *muyong* of one family or clan from the others.

In addition, *muyong* have specific geographical boundaries, and in case of boundary conflicts, they are settled through *ugbu* or *bultong*.

Meanwhile, *muyong* system is a land ownership and land management scheme by the Tawali settlers. It is an example of an Ifugao's indigenous knowledge systems and practices which aims to preserve the forests areas of the province.

The management techniques for *muyongs* employed by the indigenous people of Ifugao are the following:

The *muyong* is frequently under brushed especially during dry season or as the need arises to get rid of the prolific *rono*, shrubs, and other species of grasses that compete for nutrient intake and space with the growing trees. Constant maintenance of the *muyong* deters illegal cutters from entering it because it is a traditional way of showing that somebody owns the area.

Thinning activities are employed on heavily stocked or over crowded portions of the *muyong* through the cutting of mature trees, least robust young trees and over-crowded coppice of cut trees.

Sparsely stocked portions of the *muyong* are replenish by planting other tree species especially the premium ones taken from adjacent areas or from far places.

Poisonous trees, shrubs and climbing vines are removed.

Pruning is also employed to remove excess branches of young and maturing trees to improve tree growth and help the tree stem to straighten as it grows to maturity. Pruned out materials are collected for firewood.

Selective logging/cutting are employed. Trees that are stunted or defective or already deteriorating or dying are cut and mainly used as firewood. Young trees growing straight and robustly are protected until maturity. Good mature trees are used for timber or lumber, some are reserved for reproduction.

The transfer of *muyongs* is governed by customary laws as follows:

The first child of the family, upon marriage, inherits the forest land inherited by his father while the second child will inherit that which was inherited by the mother.

*Muyongs* can be sold but only to relatives of the vendor (as the first priority) or any original member of the same community.

Customary laws dictate that no one can enter *muyong* of others and gather anything without permission from the owner. Anyone caught cutting even just one small tree without the knowledge of or permission from the owner is heavily punished or fined.

Sources: <sup>1</sup> *Muyong System: Ifugao's Way of Forest Preservation* by Sheenalyn Sao-an of Mountain Collegian

Other Source: <sup>2</sup> *Indigenous Forest Conservation Systems in the Cordillera Region* by John G. Tacloy (Dr. of Philosophy Dissertation), pages 10 - 18



*Cañao*

Classification: Beliefs and Rituals

Origin: Benguet

Description:

<sup>1</sup> It is a form of ritual in any occasions of Benguet. It is performed to cure certain illness, for festivities of the community and family, and for social gatherings. It is also performed to ensure good harvest and health among the people.

<sup>2</sup> The old folks of Benguet believed that performing *cañao* rituals can cure sickness or illness. It can also prevent further illness or sickness. It is believed that performing this ritual can make them (old folks) rich or progressive. It can also cause or make other people, especially enemies, get sick and eventually die. Old folks also believed that it can make the inhabitants live long. It can also make a childless couple have children after the ritual.

Furthermore, it can make a man or a woman who lost sexual urge to regain normal sex behaviors. It is also believed that performing such ritual before starting for a trip can prevent accidents.

*Cañao* should be performed when occupying a new house in order that the house will not be struck by lightning and thunder or be destroyed by earthquake and other destructive phenomena. It is also believed that it can facilitate the laboring mother who is having difficulties in giving birth. In addition, it can make the stunted plants grow well and be productive. It is believed that the purpose of a trip can be easily realized if a *cañao* is performed before starting a trip. Certain rituals can cure physical defects of a person. It is further believed that performing *cañao* can amend very bad dreams that linger in one's mind.

However, *cañao* is effective if the sponsors and performers undertake the requirements appropriately and correctly.

Source: <sup>1</sup> Peshit: Ibaloi's Grandest Cañao by Vilma C. Latawan of Mountain Collegian

Other source: <sup>2</sup> Traditional Beliefs and Cultural Practices in Benguet by Biano Loc-loc Baucas, 2003 at the Benguet Provincial Library

*Lawit*

Classification: Beliefs and Rituals

Origin: Benguet

Description:

<sup>1</sup> It is considered the most feared ritual which is used to call back a spirit who inflicted the person with an incurable disease due to some disturbances made to the spirits.

<sup>2</sup> The ritual called *lawit*, *tawal* or *dawit* is a preventive and a curing ritual. Even if a farmer is not sick, he can sponsor this ritual in order to prevent illness among his family. When a member of a family who had been away from home several years just



arrived home, this ritual, *lawit* is sponsored by said family in order to call the *kadkadwa* or soul of the family member who just arrived. Thus ritual can prevent illness that may happen if the soul of the said family member who just arrived could also come home and live with its owner.

The *mambunong* use a pig or a chicken to attain this *lawit* ritual. Other requirements of this *lawit* are rice wine, cooked rice, *gabi*, clothing, money, jewelries, carpenter and farmer tools. All these requirements are offered to the spirits and concerned native gods in order that these can make the soul stay with its owner and that the well being of the family is promoted. This ritual is performed by the *mambunong* outside the house of the sponsor. The native priest sees to it that the bile of the butchered animal is favorable and good so that it can promote good health and prevent illness among the sponsors.

Source: <sup>1</sup> Healing with Words and Rituals, The Igorot Way by Juan Jose David  
of Mountain Collegian

Other source: <sup>2</sup> Traditional Beliefs and Cultural Practices in Benguet  
by Bianco Loc-loc Baucas, 2003 at the Benguet Provincial Library

### *Batbat*

Classification: Beliefs and rituals

Origin: Benguet

Description:

<sup>1</sup> It is being practice to cure sickness that cannot be cured by modern medicine.

<sup>2</sup> This folk medicine cures any kind of illness as prescribed by a *mansip-ok* or the native soothsayer. According to Coyotan of La Trinidad, Benguet (who is both a soothsayer and a ritual performer) as cited by Baucas, the basic requirements of this ritual are three pigs, ten jars of rice wine, enough rice for six meals of few hundreds of people, *camotes*, *gabi*, gongs, drums, ritual clothing, blankets, carpenter and farm tools and kitchen utensils.

This ritual is started in the evening by butchering a big saw. The playing of musical instruments, like drums and gongs, and dancing starts this evening. There is also the serving and drinking of rice wine. After the crowd has eaten their supper, they can continue playing the native musical instruments and singing their chants or native songs they call *ba'diw*.

The following day, after the breakfast, the *mambunong* performs the *batbat* prayer by having a big male pig butchered. While the pig is being sliced and cooked, there is also playing and dancing the traditional way. There is also drinking of wine and singing the *ba'diw* or *day-eng*. The dancing and singing of native songs are suspended for at least two hours for the people to eat their lunch. In most cases, the lunch meal is late because it is done around at two or three o'clock in the afternoon. After lunch, the dancing and chanting of native songs are continued until they again stop to eat their supper or dinner.



On the third day, a big male pig is butchered for breakfast. The *mambunong* performs the *kafe* or *kapi* prayer and after the breakfast, the people can now go home except some old folks and the native priests who stay behind to give advice to the sponsoring family.

Source: <sup>1</sup> Adivay 2006, A Glimpse of Benguet Culture by Elizabeth Aplat of Mountain Collegian

Other source: <sup>2</sup> Traditional Beliefs and Cultural Practices in Benguet by Bianco Loc-loc Baucas, 2003 at the Benguet Provincial Library

### *Kiad*

Classification: Beliefs and rituals

Origin: Benguet

Description:

<sup>1</sup> It is believed to be the most extraordinary is performed to appease to departed ancestors who cause sickness to a person due to animal offering he performed in the past without complying with the traditional pairing of the sacrificial animals. In this ritual, the right animal to be butchered is the one provided by the sick person to be sacrificed. For this reason, the sick person is expected to get well after the ritual is completed.

<sup>2</sup> It is a ritual that requires big animals to be butchered and offered to the *ka-apuan* that is causing illness. If the soothsayer or the so-called *mansip-ok* or *mansib-ok* discovers that a *carabao* is to be offered to cure the sick, then the *mambunong* performs his ritual by butchering the *carabao*. So that in this ritual, it is a *carabao*, a cow or a horse that is offered or two of these kinds. So, if this *kiad* is performed and the *ka-apuan* is appeased, then the sick can be well.

This ritual is performed outside the house. Some jars of rice wine are prepared for this purpose. Cooked rice, *camotes* and *gabi* are also used as offering with some utensils, tools and clothing. Money is also a part of said ritual.

The native inhabitants believed that there are several causes of sickness that can be cured by the *kiad*. One situation is when a couple used a cow for their wedding in the course of their life; they have to butcher another cow to pair with the first. If this couple will not do it, the spirit of their dead ancestors can cause their sickness in order that they can be convinced to comply with their desire. Another situation where this ritual is performed is when the dead parents of a couple had performed this ritual *kiad*, their children also should perform the same. When the children do not sponsor this ritual, their ancestors or spirits of their dead parents have to make their children sick in order that they can sponsor the ritual. According to Kispay Baucas as cited by Bianco Loc-loc Baucas, it is also their belief that if the spirits of the ancestors observed that their children are progressing or having many *carabaos*, cows and horses, they would make their children sick so that they can offer some of their animals to them.

Source: <sup>1</sup> Healing with Words and Rituals, The Igorot Way by Juan Jose David of Mountain Collegian



Other source: <sup>2</sup> Traditional Beliefs and Cultural Practices in Benguet by Bianco Loc-loc Baucas, 2003 at the Benguet Provincial Library

*Kes-og*

Classification: Beliefs and Rituals

Origin: Benguet

Description:

<sup>1</sup> Is a punishment of cohabitation by which one suffers an inflammation of the genitalia. This is also the name of the ritual against sexual disease.

<sup>2</sup> It is a cure for a sex-related sickness, which can be an enlargement of sex organs. A dog or a pig is used by the native priests for this ritual. This is performed during nighttime outside the house of the sick. The patient has to stay beside the native priest who is rendering his prayer and at the time interviewing the patient while the butchered dog is being cooked. After his main prayers, the *mambunong* interviews the sick by asking him or her the names of all those whom he or she has sexual intercourse with. As the patient confesses by telling the names one by one, the *mambunong* slices a piece of cooked meat one by one corresponding to the number of all concerned women or men named in the previous sexual affairs. After a name is given, the *mambunong* throws away a piece of sliced meat saying that the sexually-related sickness is also thrown away and this is done until all the concerned women or men are completely enumerated. Before this, it was emphasized to the sick that he cannot be cured unless he confessed and tell the truth.

Other tribes in Benguet call this ritual as 'bas-ing' or 'bas-il'. Some tribes use a horde instead of a dog in order to accomplish this particular folk medicine but the objectives are similar.

Source: <sup>1</sup> Healing with Words and Rituals, The Igorot Way by Juan Jose David of Mountain Collegian

Other source: <sup>2</sup> Traditional Beliefs and Cultural Practices in Benguet by Bianco Loc-loc Baucas, 2003



## **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

### Summary

The study was conducted on October 2010 to January 2011 in six higher educational institutions in Metro – Baguio: Benguet State University (BSU), University of Cordilleras (UC), Baguio Central University (BCU), University of the Philippines (UP – Baguio), Saint Luis University (SLU) and Cordillera Career Development Center (CCDC). Their respective campus publications which served as the sources of articles studied were Mountain Collegian, The Alternative, Flame, Outcrop, White and Blue and Cordillera Bulletin. The survey was done to generate a database on Cordillera IK. Specific objectives were to inventory feature articles on Cordillera IK; to characterize the feature articles; to classify the Cordillera IK; to extract details on the IK; and to prepare sample entries for an electronic database.

There were 32 feature articles collected on Cordillera IK which included 47 IK items. Almost all were published from 2005 to 2011.

Most of the feature articles were in English, based on secondary sources, mostly with graphics, and below 800 words in length. Readability for most of the articles was for those who had a formal education of 15 to 20 years.

Most of these IK item originated from the province of Benguet followed by Ifugao. Majority of the Cordillera IK featured were on beliefs and rituals.

### Conclusions

Based on the results of the study, the following conclusions were drawn:



1. Cordillera indigenous knowledge has not been given enough attention by campus publications as evidenced by the limited number of issues and articles on the subject.
2. The recognition that Cordillera IK should also be given some space in campus publications came recently. This is evidenced by the observation that almost all of the articles were published from mid 2000's to the present.
3. Almost all of the writers of the IK feature articles in campus publications did not strictly adhere to the principle of having multiple sources of information to ensure accuracy.
4. Readability of almost all of the articles required from the readers a formal education of at least 15 years. Since the paper is primarily meant for college students who would have, on the average, acquired at least ten years of formal education, this finding means that the articles could not be easily read and understood.
5. There was no balance in the IK featured in the articles in terms of origin since most of them were from Benguet and Ifugao.
6. Almost all of the IK items included in the articles were not fully described.

### Recommendations

Based on the conclusions, the recommendations were derived:

1. Campus publications in Metro-Baguio must be encouraged to feature more Cordillera IK so that they can be an instrument in cultural education. Those who already do should strike a balance among the different indigenous peoples in the region



considering that Metro-Baguio is an educational center which caters to students from different parts of the county.

2. Campus publication writers should be encouraged to adhere to basic principles of writing and presenting stories in terms of information sources and readability.

3. As a safeguard to ensure accuracy, all Cordillera IK inventoried in this study should be validated before dissemination.

4. Compilation of Cordillera IK already published in varied forms should be a continuous activity in order to help conserve the IK.



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## APPENDIX A

## Article Summary Sheet

Benguet State University  
College of Agriculture  
DEPARTMENT OF DEVELOPMENT COMMUNICATION

Survey of Feature Articles on Cordillera Indigenous Knowledge in Campus Publications  
of Metro-Baguio

1. Title of the Article: \_\_\_\_\_
2. Author: \_\_\_\_\_
3. Publication: \_\_\_\_\_
4. Year of Publication: \_\_\_\_\_
5. Language used: \_\_\_\_\_
6. Length of the article (number of words): \_\_\_\_\_
7. Readability of the article: \_\_\_\_\_
8. Authors' Information Sources: \_\_\_\_\_
9. Type of graphics included, if any: \_\_\_\_\_
10. Specific IK featured: \_\_\_\_\_
11. Origin of IK: (Tribe/province) \_\_\_\_\_
12. Classification of IK \_\_\_\_\_
13. Brief description of the IK \_\_\_\_\_



## APPENDIX B

## Coding Sheet

Benguet State University  
College of Agriculture  
DEPARTMENT OF DEVELOPMENT COMMUNICATION

Survey of Feature Articles on Cordillera Indigenous Knowledge in Campus Publications  
of Metro-Baguio

## A. GENERAL DESCRIPTION

Article Title: \_\_\_\_\_

Name of Cordillera IK featured: \_\_\_\_\_

Origin of the IK: \_\_\_\_\_

Brief Description of IK:

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Author: \_\_\_\_\_

Name of Publication: \_\_\_\_\_

Year of Publication: \_\_\_\_\_

Language used: \_\_\_\_\_

Graphics included: \_\_\_\_\_

Length of the Article: \_\_\_\_\_

Readability of the Article: \_\_\_\_\_



## APPENDIX C

## Values of the Codes

Benguet State University  
College of Agriculture  
DEPARTMENT OF DEVELOPMENT COMMUNICATION

Survey of Feature Articles on Cordillera Indigenous Knowledge in Campus Publications  
of Metro – Baguio

- |  |  |
|--|--|
| <p><b>A. LANGUAGE MEDIUM</b><br/>1 = English<br/>2 = Filipino</p>  | <p>3 = 15 – 20 years<br/>4 = 21 years and above</p>  |
| <p><b>B. AUTHORS' INFORMATION SOURCES</b><br/>1 = Primary<br/>2 = Secondary<br/>3 = Combination</p>  | <p><b>F. ORIGIN OF THE CORDILLERA IK</b><br/>1 = Benguet<br/>2 = Ifugao<br/>3 = Kalinga<br/>4 = Mt. Province<br/>5 = Apayao<br/>6 = Abra</p>   |
| <p><b>C. GRAPHICS INCLUDED</b><br/>1 = Photos<br/>2 = Caricature<br/>3 = None</p>  | <p><b>G. CLASSIFICATION OF THE CORDILLERA IK</b><br/>1 = Beliefs and Rituals<br/>2 = Learning Systems<br/>3 = Arts and Crafts<br/>4 = Local organizations, controls and, enforcements<br/>5 = Food and Nutrition<br/>6 = Local classification and quantification</p> |
| <p><b>D. LENGTH OF THE FEATURE ARTICLES</b><br/>1 = Below 500 words<br/>2 = 500 – 800 words<br/>3 = 801 – 1, 100 words<br/>4 = 1, 101 – 1, 400 words<br/>5 = 1, 401 – 1, 700 words</p> |  |
| <p><b>E. READABILITY OF THE FEATURE ARTICLES</b><br/>1 = 10 years and below<br/>2 = 11 – 14 years</p>  |  |

# MUYONG SYSTEM:

## IFUGAOS' WAY OF FOREST PRESERVATION

by Sheenalyn Sao-an

with Others by Ponciano L. Bennagen and Maria Lucas-Fernan, *muyong* system is a land ownership and land management scheme adopted by the early *Tualí* settlers. *Tualí* forebears designated portions of their communities for rice fields, swidden farms, homesteads, privately owned woodlots and communal forests.

*Muyong* is the extension of *payoh* or rice field. It is there so that each rice field owner may have a source of firewood to cook the harvest.

On the other hand, huge trees in a *muyong* especially nearby creeks and large rocks are not cut because they are believed to be the homes of *pinading*, the Ifugao earth spirits.

Meanwhile, the Ifugaos set values and laws governing the *muyong* system to develop and protect the forest. The early settlers have drawn traditional boundaries between *muyong* so that each owner could be prevented from encroaching others' property. It is the duty of the owner to ensure

that these boundaries are kept. Customarily, a *muyong* owner must regularly perform *hikwat*, an obligation to clear the undergrowth and creepers of the forest to ensure that tree saplings have a better chance to grow.

When cutting trees for housing or firewood, an owner must first chop off all large branches and as the tree falls, it must be directed towards a place where it would do less damage to saplings and other growing trees. Cutting saplings to clear a path while passing an area is prohibited and burning dried weeds and other farm waste must be done carefully so that the fire does not spread or damage other *muyong*.

Violators of the laws governing the system are subject to *hingal*, simple reprimands or *halíw*, payment of fines depending on the infraction committed. One who indiscriminately cut saplings just to clear a path is subject to scolding. Usually, cutting a grown tree without the permission of the owner is

treated as stealing. He must repay the value of the timber and butcher a pig to be eaten by the offended party, elders, officials and other persons invited for the settlement of the case.

On the other hand, community members without *muyong* are allowed to cut firewood owned by others with the permission of the owner. Those who are granted permission may cut only *pating* (dried twigs) and *hohopak* (dried branches).

During times of great need like death or sickness in the family, an owner is allowed to sell a *muyong*. However, the property is offered to outsiders only if no clan member wants to buy.

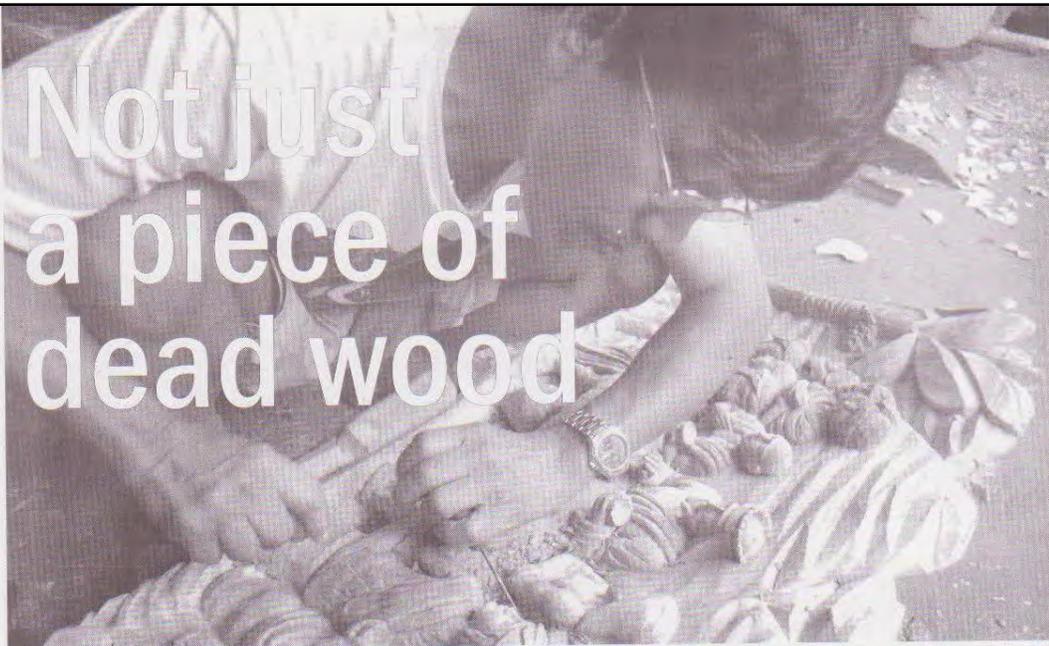
Despite the significance of forest management system, there are a number of threats to the *muyong* system. Population increase has resulted in the clearing of forest areas and the cutting of more trees for housing materials. The growing need for cash is pushing many

*muyong* owners to engage in economic act detrimental to it. As an evidence, during the 1970's, *muyongs* rampantly became a source of materials for carved handicrafts.

Traditionally, the Ifugao people give emphasis to the proper management of *muyong* resources for its significant role in the long term sustainability of the rice terraces and the condition of the whole watershed. Nowadays, the government has introduced growing fruit trees, such as citrus and coffee as an alternative source of livelihood.

Above all, the values that are attached to the *muyong* system such as careful harvesting of trees, the *hikwat*, the protection of woodlot from forest fire and the benefits derived from the *muyong* system can be adopted and utilized.

Presently, the *muyong* system is still practiced in Ifugao. It is an indigenous resource management practice which scientists can learn from.



# Not just a piece of dead wood

Kilometer

25

BY Virgo LOPEZ  
& Sheela Khristyn LEE  
Photos by Cathy CALUYA

Some consider that the art of woodcarving requires formal study and training. However, for Hilario Pocdihon, 53, and Pedro Pihoc, 57, woodcarving is for those who did not attain any formal education, simply because both claim that it does not have any strict rules.

## // Woodcarving in the region

In the Cordillera, only males are allowed to do woodcarving while the females do weaving. Among the little known carvers are Pocdihon and Pihoc, both locals from Ifugao. They have chosen to reside permanently in (Km) 4/5 in Road, Baguio City hoping that they would have a better start of a woodcarving business since the city is more accessible to foreign customers.

Pocdihon started carving wood at a young age of 15 while Pihoc learned it when he was 12. Both of them admitted that this is the only work available for them since they don't have any educational

attainment except for Pihoc who finished first grade and knows how to read and write.

Woodcarving, according to them, requires a lot of patience, passion and determination in order to create quality-carving products for their patrons.

"It has never been easy and always tiring, but it is fulfilling," said Pocdihon.

There are even times that they wound themselves accidentally due to extreme joint pains. Still, they continuously devote themselves bearing in mind that this is all part of their risky work.

## Passion for a living

Through wood carving, they earn income to sustain their daily expenses and send their children to school. Every cut on the wood, every piece of detail culled in the shape of the customer's desired outcome, is equivalent to the benefit it may bring to their families.

Pocdihon and Pihoc commonly portray the Last Supper, angels of different sizes and other religious figures. They also do carvings of Buddha and other western and eastern furniture for their foreign costumers. Both cater popular carvings representing Cordilleran culture such as the indigenous hunters and the popular Igorot couple "The Travellers."



397  
207  
537

Appendix E. Sample of feature article on Cordillera IK in The Alternative (UC)

*THIS is our story,  
our indigenous identity and we take pride  
of the literary richness it brings.*

**T**here are so many love stories to tell concerning about love. I bet one could tell a love story to a friend on the spot and with gusto. One might even read it many times on a book, specially "tagalong pocket" books, a novel, short stories, epics, and watched on movies. "Romeo and Juliet" by William Shakespeare is one of the popular love stories and mostly portrayed on stage. Before Romeo and Juliet, "Tristan and Elisolde" came first, later popularized when it was made into movie by the 20th century. Both are love stories about lovers falling deeply in love with each other.

CONTINUED ON THE  
NEXT PAGE



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Cordillera  
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FEATURE

## Appendix F. Sample of feature article on Cordillera IK in the Cordillera Bulletin (CCDC)

Filipino old folks may still remember about "Florante at Laura". One might as well saw some movies like "Dr. Zivago", "Taras Bulhara", "West Side Story" and John Travolta in "Grease". This Generation may not ever forget Jack and Rose love story in the hit movie "Titanic" and movies like "The Notebook", "A Walk to Remember" to name a few, yet so many titles to mention. Samson and Delilah of course show another side of a love story. Such love stories give us insights, lessons about what "love" is all about. To best describe what love is, it is completely mentioned in the Bible.

This time an Ifugao epic would fit the title of this article. Although not as much famous as the Ilocos region's "Biag ni Lam-ang" or the famous "Beowulf" of Europe, the Ifugao epic "Hudhud", continues to become a favorite topic to explore or to research on among students or researchers of Philippine Literature. One reason could be that it illustrates some very important lessons—the evils and foolishness of warfare, and the goodness and advantages of upholding peace. Having its classic theme, the story remains relevant even up to this day.

Because of its social significance in upholding tradition, UNESCO did give a recognition of "Hudhud" story to be considered and protected as a valuable cultural heritage.

If one could remember, Hudhud story is included in some elementary and high school textbooks and also discussed in college.

Let us then fasten our belts and go back to the immortalized epic of the Ifugao folks.....Huhud and Alim....

Long time ago there been a conflict between two tribes that lived in the land of Ifugao. One tribe ruled by Amtalao and his son Aliguyon; and the rival tribe ruled by Pangaiwan, with his son Pumbakhayon. The conflict between the two tribes halted for some time, but once, Aliguyon decided to continue the battle facing his opponent Pumbakhayon. Aliguyon with his companions proceeded to the plain of Daligidigan. There he shouted, urging Pumbakhayon to the battle with him.

Pumbakhayon accepted the challenge. They agreed to meet at set date and time to fight to the death. The peak of their battle was amazing (if read the story in long version with wide imagination) and the two battled in the field for three years, for which some believed resulted to the majestic rice terraces of

As Aliguyon looked up. He saw how motherly Dangunay was to Pumbakhayon's sister Bugan .

WARLO

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Continuation of the feature article on Cordillera IK in the Cordillera Bulletin (CCDC)

Ifugao.

The two legendary warriors possessed equal strength and cleverness in doing battle. Suddenly in the middle of the fight, Dangunay, Pumbakhayon's mother arrived with Pumbakhayon's sister Bugan. "No one is better; they are equal in every respect" she said in her mind as she simply observe them. She then attracted their attention with her shout, "You are both equal in skill and strength, what is the use?"

As Aliguyon looked up. He saw how motherly Dangunay was to Pumbakhayon's sister Bugan. Aliguyon then thought of "Is not my mother Dumulao looked like her?"

Dangunay appealed to him saying; "Aliguyon go to your camp. For Pumbakhayon must go to eat." Aliguyon left and Pumbakhayon went home. Each did what was to be done, as said in the story.

Love came to the scene Dangunay (Pumbakhayon's)

came with her daughter Bugan which later Aliguyon proposed for marriage. You see if you're in the situation watching the fight and none of them would calm down and pause for a moment, the battle might not end in three years.

At length Aliguyon and Pumbakhayon came to respect to each other and became good friends. They came to admire each other's talent, as peace between their villages flourished.

Eventually time came for Aliguyon to choose a mate, he chose Pumbakhayon's sister Bugan, who was little more than a baby. He took Bugan into his household and cared for her until she grew to be most beautiful girl.

Pumbakhayon in return took for his wife Aliguyon's sister, Aginaya. The two couples became prosperous and respected in all Ifugao.

With peace pact be-

tween the two tribes one can see the importance of love as a weapon to end war.

Tribal-war nowadays seems to fade away as every province welcome civilization and industrialization. But seeking peace at all times would benefit everybody rather than hatred that would lead only to bloodshed and destruction.

As I am about to finish this article (cite the Persian writer) "That fill you're self with genuine love like an overflowing cup with water and that love would benefit many." There will be a chain reaction to the benefited person to another and so on.

The month of December seems to be having love as the true spirit of christmas and January as the

month of love as many assume. As 2010 election on March progresses and after this two consecutive month depicting love, what may happen? Would love still be present on March as 2010's Election month? The month of March came from the 'Mars', roman's god of war. Certainly there would be vote's war between the candidates on different parties.

Who ever wins on the election, lets not forget the love story in the Hudhud epic and its moral lessons. 50

---Chekhov Agayo



Continuation of the feature article on Cordillera IK in the Cordillera Bulletin (CCDC)



## FEATURE

# The Life Underground

By Armie Caluza

Mining has long been a source of living to many people all over the world. It is traced back in history that even our ancestors engaged themselves in this kind of profession during the pre-historic era and eventually flourished to the generations before up to the present.

The number of miners of treasure hunters as they are commonly termed rapidly augmented as many individuals especially the unemployed shifted interest in mining and treasure hunting. It is just distressing to see that along with the widespread discovery of mining, more laborers below ground busied themselves in small scale mining. Even children in the grade school show greater interest in treasure hunting than mind-empowering

In this world of competition and scarcity everyone would really seize opportunities given to work whether secure or perilous just to sustain life.

In our country, mining is widely practiced. It shows that this kind of living is not restrictive to the mountainous regions only; other ethnic groups discovered the process of extracting minerals from ore bodies and adopted it in their own places.

Miners are courageous men who walk in undergrounds or tunnels burrowing soils and deforming ore bodies in search for mineral treasures contained inside these land forms. They have the most hazardous profession one could ever have!

## THE STRONGEST FEARS

Who would feel comfortable of having a miner as part of the family? Perhaps, we can say that technology has produced gadgets which would ensure the safety of these workers, but what if the forces of nature suddenly get mad and create catastrophes? That is an inescapable incident. We don't have the power to control the emergence of the natural calamities, most especially, we can't predict what it would do to us. The thought itself makes their families lose their breath as they await for the return of their loved

one. This even causes sleepless nights thinking, wishing and praying for their safety while they are at their respective posts as miners.

## THE POSITIVE SIDE

From time to time, stories about miners being trapped underground, helpless and struggling for life, have been heard in news. Many have had their last breaths in isolation inside those dark, deep, and narrow tunnel while the rest fought to see the light of a new day.

"Amidst all the painstaking experiences and complexities we encountered, we did not surrender because we believe that at the end of the day, we could go out of the tunnel and embrace our families awaiting our return." - a moving statement from a survivor of the cave-in incident during the 1990 killer earthquake.

## THE PROCESS

Like Science, Mining also consists of several distinct steps. First, miners carry out the prospecting or exploration to trace and delineate the value of the ore body.

Second step is to conduct a feasibility study to evaluate whether the mining company will develop the mine or cancel the project. Afterwards, mine planning is carried out to assess the cost-effective recoverable segment of the deposit, marketability of the ore concentrates, engineering concerns, cost of milling, funding of the project and an analysis of the proposed mine from the initial excavation to the reclamation. If the analysis concludes that a given ore body is

worth recovering, development begins to generate access to the ore body. Lastly, when the mine produced profitable ore recovery, reclamation begins to make the land used by the mine suitable for future use.

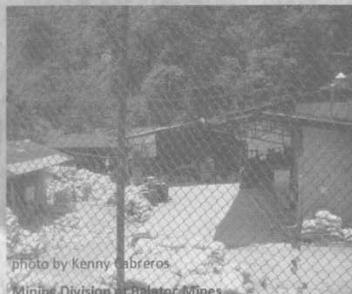


photo by Kenny Cabreros  
Mining Division of Bataan Mines

## THE PLACE OF TREASURE

On the surface, no one could actually tell at an instant that there is a mining operation done underground. Looking around, one's attention would be captivated by green trees, yet, beneath the mine portals, one will find miners in action—drilling, blasting, mucking, hauling and crushing the rocks until they are conveyed to the surface for milling. Roaring of equipment, blasting of explosives, crushing of rocks and the banter of miners can also be heard inside.

## MINING SUPERSTITIONS

Superstitious beliefs are said to be ways of attempting to regain control over events in one's life. Most of these beliefs were stated by our ancestors based on their experiences. Some of these are; a miner must leave the mine quick if his candle went out three times because of not enough presence of oxygen in the air; it means bad luck if a woman came into the mine because an accident would happen; miners are not allowed to whistle inside the mine because the treasure will be lost; before getting the treasure, the miners should first butcher a hen or a pig as an offering to the soul guarding the treasure so that they wouldn't have a hard time getting the treasure.

Superstitions can be true, however, let us remember that everything that happens has a purpose and that whatever happens to us is the result of our action. It only serves as a warning or precaution to everyone.

Some people are against mining because they only see the negative part of it. On the other hand, some also look up to it because it is where they depend on to live. There is nothing wrong with this business as long as you know how to secure yourself and your colleagues as well. Lastly, safety is not always ensured in this kind of profession; therefore, a miner's counterpart is to leave all his doubts and fears to the Almighty. CA  
Sources: <http://www.wikipedia.com>



photo by Kenny Cabreros

THE FLAME

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