

BIBLIOGRAPHY

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ABSTRACT

The study was conducted to document the process of *Bogaw Di Dontog*: an existing pre-marriage cleansing ritual in barangay Cayapes, Kapangan, Benguet.

Specifically, the study aimed to describe the origin of *Bogaw Di Dontog*, document the processes in practicing *Bogaw Di Dontog*, determine the changes in the practice in the practice of *Bogaw Di Dontog*, determine the importance of *Bogaw Di Dontog* in the community, identify the values reflected in *Bogaw Di Dontog* and determine the challenges being encountered in practicing *Bogaw Di Dontog*.

The study was conducted in Barangay Cayapes, Kapangan, Benguet from December 2012 to January 2013 using personal interview with the guide questions. There were three *manbunongs* as the key informants, five elders who were knowledgeable about the ritual, four couples who experienced doing the ritual and three unmarried men who experienced attending the ritual.

Bogaw Di Dontog started as a folk tale story of Lumawig and Bangan wherein they engaged in pre-marital sex and committed a sin in the mountain that made the *anitos* cursed them. *Bogaw Di Dontog* was a solution for the cursed wherein couples who engaged in



pre-marital sex should undergo in this ritual before their wedding. This ritual has five procedures. These were preparing the materials to be used and the venue for the ritual, praying the *bunong* for the couples, singeing and butchering the piglet and lastly, praying *bunong* for the liver.

There were also changes in this ritual like the place in performing *Bogaw Di Dontog* and the attendees in the ritual.

Bogaw Di Dontog has importance especially to couples who engaged in pre-marital sex.

The values learned in *Bogaw Di Dontog* included respect for the elders, unity, cooperation, resourcefulness, friendship, responsibility, generosity, peacefulness, honesty, care for the child, care for the family and respect for virginity.

Challenges in the ritual were also determined such as spiritual beliefs, differences in beliefs, economic reason and death of *manbunongs*.

In conclusion, *Bogaw Di Dontog* was a cleansing ritual with the purpose of sanctifying the relationship before marriage; the practice of *Bogaw Di Dontog* was attended by anyone in the community following certain procedure with specific purpose; and there were still values reflected in *Bogaw Di Dontog*.

The study therefore recommends the following: *Bogaw Di Dontog* may be maintained to sustain the sanctify of marriage among the people of Kapangan; the attendees in the ritual should observe and learn the process of the ritual for them to get information about it and share to the next generation; and more studies on cultural practices of Kapangan is recommended.



INTRODUCTION

Rationale

Filipinos have different kinds of cultures and rituals. We have this indigenous knowledge, skills, and practices or what we call IKSP that our forefathers had been practicing. When the foreigners came, the introduction of foreign cultures made our cultures starting to vanish. Despite this, we are still grateful that some of these IKSPs are still being practiced in some places. These cultures and rituals give us unique identity.

Indigenous Knowledge in the Cordillera is unique because it embraces insights, experience, skills, and creativity of IP's. For us not to lose IK, some cultures or rituals have been documented in forms of story books, video documentaries, journals, and the like.

Cultural beliefs and practices are the traditional acts and rituals performed by the elders especially among the pagans or non-Christian within the society. It is understood as the beliefs, traditions, values and practices of before and life ways still carried to the present. These practices are used as instruments for different purposes like in agricultural production, environmental conservation, weddings, burials and others. These cultures are rich in indigenous knowledge but this is now being challenged by the forces of modernization.

The introduction of modern technologies such as the internet has proven to be an effective tool in scaling the limiting factors on information dissemination of IK. The use of internet can diffuse information on Cordillera IK because it is easier, faster, and more convenient, considering that internet is an open and ready source of these. People can use these technologies as a way to conserve Cordillera IK (Gampol, 2012).



Cordillerans today still carry out their indigenous knowledge in their daily living. They observe traditional healing practices with rituals and indigenous herbs, traditional farming and other livelihood practices. The different tribes in the region also perform thanksgiving rituals like *cañao* and healing rituals like *bunong* (Bitog, 2011).

Barangay Cayapes is one of the barangays in the Municipality of Kapangan who have existing rituals or beliefs. These rituals are being done by the *manbunongs* and the elders in the said place. Some of the rituals being practiced mostly is *Bogaw Di Dontog* (roughly translated as “shout of the mountain”).

Bogaw di Dontog is done when the couple is engaged in premarital sex. This ritual is done by the elders and *manbunongs* to the couple the day before their wedding where in they will butcher a piglet and they will feed it only to unmarried men. Before feeding it to them, the *manbunong* will utter some prayers for the couple so that their child in the future will give them luck. After the prayer the unmarried men can eat the meat of the piglet and the elders can give some advice for the couple.

This ritual is known only in some brangays of Kapangan. It is encouraged by the elders and *manbunongs* to every couple who are engaged in premarital sex to do this ritual before their wedding because they believe that if they are not going to do it, their relationship will fade. Some elders also believe that their child in the future will also engage in premarital sex.

In Cayapes, there are many teen agers who are engaged in premarital sex but they did not applied *Bogaw di Dontog* after few months they got separated.



Documenting this ritual is important for it may give insights and for them to see the changes occurred in the practice and the reasons why it change. It may also give an idea to the communication students on how communication is used in every aspect of culture.

This study may also give importance to the role of elders and *manbunongs* in the community particularly in *Bogaw di Dontog*.

Statement of the Problem

The study aimed to determine *Bogaw Di Dontog*: an existing pre-marriage cleansing ritual in barangay Cayapes. It was conducted to answer the following questions:

1. What is *Bogaw Di Dontog* and its origin?
2. What are the processes in practicing *Bogaw Di Dontog*?
3. What are the changes in the practice of *Bogaw di Dontog*?
 - a. Where is it done?
 - b. Who are the people involved?
 - c. What are the materials used?
 - d. What are the prayers in the practice?
4. What is the perceived importance of *Bogaw Di Dontog*?
5. What are the values reflected in *Bogaw Di Dontog*? and,
6. What are the challenges encountered in practicing *Bogaw Di Dontog*?



Objectives of the Study

Generally, the study aimed to document *Bogaw Di Dontog*: an existing pre-marriage cleansing ritual in barangay Cayapes, Kapangan, Benguet.

Specifically, the study aimed to:

1. describe the origin of *Bogaw Di Dontog*;
2. document the processes in practicing *Bogaw Di Dontog*;
3. determine the changes in the practice of *Bogaw Di Dontog*;
4. determine the importance of *Bogaw Di Dontog*;
5. identify the values reflected in *Bogaw Di Dontog*; and,
6. determine the challenges being encountered in practicing *Bogaw Di Dontog*.

Importance of the Study

This study could be significant in a way that it will call for the preservation of the culture amidst to modernization not only on agriculture but the community as a whole. The study may also serve as a resource material on the study of indigenous practices or rituals.

The result of this study may be beneficial also to all the researchers or students for it can be an additional source of information.

Scope and Limitations of the Study

The study was conducted in barangay Cayapes, Kapangan, Benguet. The study focused on the origin of *Bogaw Di Dontog*; the documentation of the processes in practicing *Bogaw Di Dontog*; the changes in the practice of *Bogaw di dontog*; the perceived



importance of *Bogaw Di Dontog*; the values reflected in *Bogaw Di Dontog*; and the challenges encountered in practicing *Bogaw Di Dontog*.

It will not include other wedding practices.

Data gathered on December 2012 to January 2013.



REVIEW OF LITERATURE

Indigenous Knowledge

Indigenous Knowledge (IK) is the information base for a society, which facilitates communication and decision-making. Indigenous information systems are dynamic, and are continually influenced by internal creativity and experimentation as well as by contact with external systems (Flavier, *et al.*, 1995).

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. The development of IK systems, covering all aspects of life including management of the natural environment, has been a matter of survival to the peoples who generated these systems.

Practices of Indigenous Knowledge

In the study of Camiling (2012), she presented the processes and materials prepared for the ritual as done by the people of Nakiangan, Abatan, Buguias, Benguet during *Denet*. Before the ritual, when the farmer is about to harvest his crops and expecting for a bountiful harvest, he consults the *manbunong* and they will set a date for the ritual. It should be before the harvest day. During the ritual, they will prepare the materials to be used; setting up *pudong* or the tying of runo grass to signify that *Denet* is taking place in the area; praying over the native chickens; butchering two native chicken; reading the chickens' bile; cooking of the meat; putting the chickens' feathers around the pudong, and praying over the cooked meat. After preparing all the materials needed, the *manbunong* will now perform the ritual together with the farmer.



According to the study of Limmong (2012), there are also rituals performed after rituals like *Ngilin* where in it is the holiday of the bereaved family, time of cleaning their house and they are not allowed to go to work or in ant feast. There is also called *Lawit* where everybody will stay home the whole day and they are not allowed to go to work to show that they mourn for the dead. After a year, a ritual is also conducted called the *Binong-ar* or *Binogwah*. This is a bone cleansing practice where the bones of the dead are brought out for cleaning.

The study of Basalong (2009), also presented the ritual *Sangbo/Sengbo*, which was done to ask for blessings, like good fortune and good health from ‘Kabunian’ and the spirits of the dead with the realization of any good omen seen by an individual. A good omen or sign is interpreted by the ‘mansip-ok’. These may be seen in dreams like of one becoming an important person and some creatures like a dog carrying a stick in its mouth. It is believed that these omens of blessings will actually happen only with the performance of *Sangbo*. In this ritual, a pig is butchered and when cooked, the meat together with rice wine is offered to ‘Kabunian’. Prayers uttered depend on the ‘manbunog’.

Changes in the Practice of Indigenous Knowledge

According to the study of Wailan (2008), there are changes in the culture of the Baliwon Tribe due to the influence of the modernizing world. These changes were changes in the traditional communication practices in marriage, where parental arrangement is no longer observed; changes in the traditional communication practices on birth wherein child that is born today, there is no ‘songa’ performed. Other changes were changes in the traditional communication practices in curing the sick where curing the sick today were



brought to the hospital; changes in the traditional communication practices on death wherein, 'binunga' was no longer performed in death cases and lastly, changes in the traditional communication practices in resolving conflicts where nowadays, resolving conflicts are done in accordance with the laws of the government just like the papers that serves as proof and the case was finished.

Importance of Indigenous Knowledge

In the emerging global knowledge economy a country's ability to build and mobilize knowledge capital, is equally essential for sustainable development as availability of physical and financial capital. The basis component of any country's knowledge system is its IK. It encompasses the skills, experiences and insights of people, applied to maintain and improve their livelihood (World Bank, 1997).

The Cordillera Administrative Region of the Philippines has a long history and rich diversity of indigenous knowledge covering all aspects of life including community practices, institutions, relationships and rituals. It is the basis for agriculture, food preparation, health care, education and training, and environmental conservation. Indigenous Knowledge should be conserve because it can be put to good use in development practices, through its utilization of cost-effective and sustainable strategies that may help poor people in their daily struggle for survival (Macandog, *et al.*, 2012).

According to Castro (1995) as cited by Cawayan (2012), Indigenous Knowledge Systems are pathways we could try in search for ways by which human beings could live in harmony with God's creation and not subdue or exploit nature for the sake of safe term material growth. They may be one golden key towards our finding solutions or powerful



allies to minimize, retard, forestall, ward off, or even annihilate humanity's emerging nightmares ranging from widespread famine and starvation to loss of species and biodiversity to destruction of the ozone layer, to acid rain.

Values in Indigenous Knowledge

In the study of Cawayan (2012), her respondent said that there are many values reflected in the practice of *Kenta* in Bagnen, Bauko, Mountain Province. These values were best realized by an individual if he or she joins in the actual performance. The values reflected are unity, *pakiksama*, respect, helpfulness, responsibility, hospitality, generosity and love of culture.

According to the study of Sagayo (2012), there are values learned in the processes involved from *Ammuyo* practice of Bago Tribe in Banga, Sugpon, Ilocos Sur. Five of her key informants and twenty respondents stated that the practice *Ammuyo* as a social activity deserves to be passed and kept because it taught values. These values were cooperation, freedom, unity, dependent, trustworthy, solidarity, responsible and peace. One of her five respondent added faithfulness.

Challenges Encountered in Practicing IK

According to the study of Saydoven (2012), there are problems in transmitting Indigenous Knowledge in Barangay Data of Sabangan, Mountain Province. Some of the problems they encounter while passing the knowledge on the old days of rice production to the younger generation are mostly connected to the following factors: attitudes of youth



towards these IKSP's like the lack of interest of the younger generation to learn the rituals and prayers; migration and the conservation of the community people in spiritual beliefs.

In the study of Palcon (2012), there were perceived challenges in the practice of *Mangmang*. These were differences in spiritual beliefs where some no longer believe in *anitos*; declining number of elders where it lessen the opportunity for them to pass the rituals; inter-marriage where it influence and cause change to the person from their own tribe; migration wherein the change in the type of the animal to be butcher is caused by migration; emergence of technologies where these gadgets could be used conveniently by the messenger when calling for participants; education wherein some educated leave their own culture like their past.



METHODOLOGY

Locale and Time of the Study

The study was conducted in Barangay Cayapes, Kapangan, Benguet. This barangay is one of the 15 barangays in the municipality of Kapangan (Figure 1) and one of the smallest barangay which consist of 3 sitios namely Cayapes Proper, Lucot and Dagao. As of 2010, Barangay Cayapes has 844 populations.

Barangay Cayapes can be reached by jeepneys, buses or private cars from Baguio City for 2-3 hours. Farming is the main source of livelihood of the people in Cayapes with rice and cucumber as their main crops.

This barangay was chosen because most of the *manbunongs* and elders who usually perform *Bogaw Di Dontog*, reside in this barangay.

Respondents of the Study

The information needed in this study was gathered from the remaining three *manbunongs*, five elders who are knowledgeable about the ritual, four couples who experienced and three unmarried men who experienced attending the ritual in the locale of the study. They have been identified as holders of specialized knowledge by the residents in the barangay.



Data Collection

Data was collected through the key informant interviews using guide questions. It was translated into Kankana-ey for easier understanding between the researcher and the key informants.

Data Gathered

The data gathered were the origin of *Bogaw Di Dontog*; processes in practicing *Bogaw Di Dontog*; the changes in the practice of *Bogaw Di Dontog*; perceived importance of *Bogaw Di Dontog*; the values reflected in *Bogaw Di Dontog* and the challenges being encountered in practicing *Bogaw Di Dontog*.

Data Analysis

The data was consolidated and presented in a descriptive and narrative form.



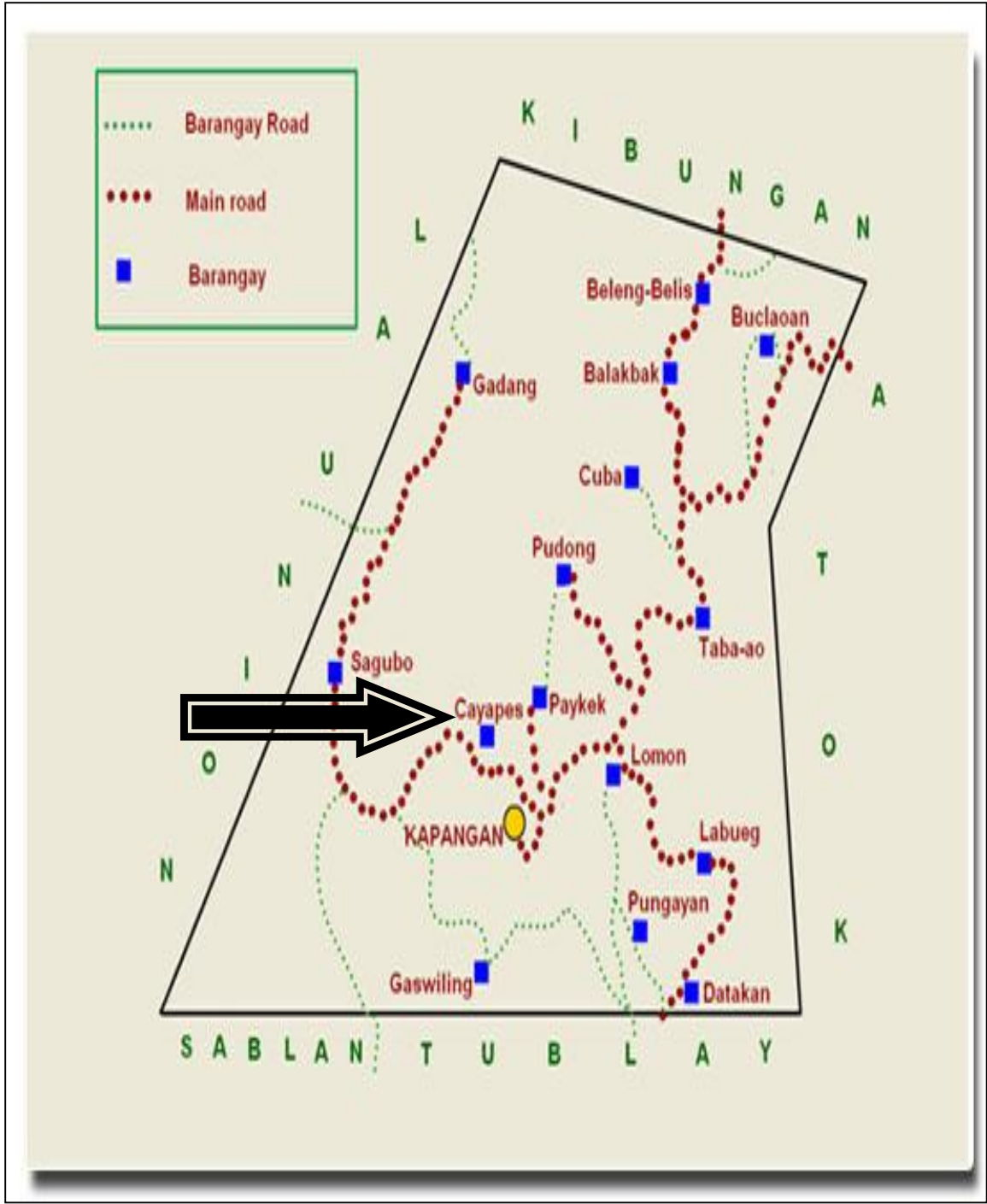


Figure 1. Map of Kapangan showing the locale of the study

RESULTS AND DISCUSSION

Origin of *Bogaw Di Dontog*

Bogaw Di Dontog was said to have come from a folk story. According to the story of Apisa Atting, one of the *manbunongs*, *Bogaw Di Dontog* was started with the story of Lumawig and Bangan. Lumawig was an immortal man, son of *Kabunyan*, who was sent down to the earth to teach the people how to live on earth. While staying on earth, Lumawig met Bangan, a mortal woman from earth. They fell in love with each other. They engaged in premarital sex and lived in the mountain. One day, while they were walking, they accidentally stepped on the rock in their way and it fell down from the mountain which destroyed the house of the *anitos*. That made the *anitos* angry and cursed them. The *anitos* cursed that every couple who are engaged in premarital sex will be given a child who will give them bad luck in the future or their child will be abnormal or *masidingan*.

As time went by, when the elders heard about this, they thought of the best way to cure the curse and that is where *Bogaw Di Dontog* was started.

Bogaw di Dontog is done when the couple engaged in premarital sex. This ritual is done by the elders and *manbunongs* to the couple the day before the couple's wedding. They will butcher a piglet and they will feed it only to unmarried men who attended the ritual.

The key informant also said that *Bogaw Di Dontog* should be done the day before their wedding so that they will be cleaned first before they take vow for their marriage.

To every couple who engaged in pre-marital sex and planning for wedding, before their wedding, the couples who believe in the ritual will be the one to approach the *manbunong* to do the ritual for them. Some couples also send their parents to tell to the



manbunong for them. Couples who do not believe in the ritual were not forced to do it. Lubid said, “*Maka uway da adi nu ga an da. Basta et adin masidingan anak da*”. (It is up to them if they do not want to do the ritual. Hopefully their future child will not become abnormal).

According to Eslao, key informant, couples are afraid not to tell them the truth because the *manbunongs* will soon find out and it is shameful for them.

Processes of *Bogaw Di Dontog*

There were four procedures in doing *Bogaw Di Dontog*. First is preparing the materials to be used like piglet and *tapuey* (rice wine), second is praying the *bunong*, third is singeing of the piglet in the fire and butchering it, and lastly is praying another *bunong* for the liver of the piglet and feed the meat to the people after they cook.

Preparation of the materials to be used. Figure 2 shows the materials used by the *manbunong* during the ritual. The *manbunong* will first find a good place for the ritual. It should not be in a place where people are passing by. Liwangan Lubid, explained that it should not be in a place where people are passing by because the curse might transfer to them. Also they should find a place that was hidden and not too far from the house of the couple. *Tapuey* and the piglet were the mostly needed in this ritual. *Tapuey* was needed for the cleansing of the couple. It was for the cursed to be washed away and for the bad luck not come back. The piglet to be used should be the native one. As stated by Gaynap Eslao, one of the *manbunong*, “*Adin mabalin ay mausar din busaang ay nagal-galitan uno din mankilat tan ewed ah, adin mayat tumurungan din bunong. Adin man epekto*”



(A piglet that is dotted with white or pure white colored piglet should not be used because the *bunong* will be rejected or will not be effective).

Lubid said that it should only be a piglet not the big one because it is just for the ritual and for the couple not to spend much. He also added, “*Dapat ida et baken en kumkumpormi ay animal di mausal kaman din manok uno aso. Tan din manok et sumaysayag da sa sunga isayag da din bunong et ewed di ganas na metlang. Pati metlang nu aso et lawa tan pumadpadtok da, ipadtok da abe din bunong sunga lawa. Isunga di talaga ay dapat mausar et din busaang tan say mantete-e anggoy sin daga ta say baken en makaan din swerte*”(Not any animals should be used in this ritual like the chicken or dog. It is because the chicken flies so the luck of the *bunong* might fly away. Same with the dog because they jump so this might cause the luck jump to be lost that makes the ritual ineffective. So, we really should use the pig because they behave or just stay in land resulting to an effective *bunong*).

In doing the ritual, the piglet and *tapuey* should stay together with the *manbunong*. The couples should not be in the ritual during the praying and butchering the piglet. They just stay in their house because the curse might come back according to Eslao.

The *manbunong* and some helpers will be the one only in the said place. They should be unmarried men or the ones who also experienced the ritual. According to the key informants, unmarried men should be the one attending the ritual because they did not engaged in pre-marital sex and they did not married yet. Lubid added that anybody may also attend as long as they were not afraid of the consequence of it that their future child also can be *masidingan* or it can also give them bad luck.



The attendees will be the ones to help the elders in preparing the materials for the ritual like the piglet, chairs for the people and other materials. They are the ones also to help the *manbunong* by holding the piglet on the ground. Attendees will also be the ones to sing, butcher, and cook the meat for the people.

Once the materials were ready settled down, the *manbunong* started praying the *bunong* with the *tapuey* and piglet.



Figure 2. The piglet and *tapuey* were prepared in the ritual

Praying the bunong. In praying the *bunong*, the *manbunong* will drip some of the *tapuey* in the ground using a leaf of a coconut tree beside the piglet while uttering the *bunong*, presented in Figure 3. The *bunong* goes this way, “*Si Bangan en Lumawig ay nan*

asawa da. Nan as-aspo da ay ewed katulagana. Nan aspo da sin danan ta nu waday nagat-gatinan das bato sin dontog et adin maisiding en daida. Si (Name of the Couple) ay nan asawa da. Nan as-aspo da ay ewed katulagana. Nan aspo da sin danan ta nu waday nagat-gatinan das bato sin dontog et adin maisiding en daida. Si (Name of the Couple) ay nan asawa da. Nan as-aspo da ay ewed katulagana. Nan aspo da sin danan ta nu waday nagat-gatinan das bato sin dontog et adin maisiding en daida” (Bangan and Lumawig were married. They met without any conditions. They met in their way and if they stepped on a stone from their way that fell in the mountain, it will not affect them. (Name of the Couple) were married. They met without any conditions. They met in their way and if they stepped on a stone from their way that fell in the mountain, it will not affect them. (Name of the Couple) were married. They met without any conditions. They met in their way and if they stepped on a stone from their way that fell in the mountain, it will not affect them).

After the *bunong*, the *manbunong* says, “*May sige eweken yo ta idawis yo nan busaang ta ilan tako din atey na nu siya metlang ay mayat*” (You can now “*ewek*” and singe the piglet so that we are going to check if the liver is good).





Figure 3. The *manbunong* dripping out some of the *tapuey* while praying

Singeing and butchering the piglet. Figure 4-6 shows how they “*ewek*”, singe the piglet and butcher it. After singeing, they are going to butcher the piglet and get the liver and give it to the *manbunong*. The *manbunong* will check the liver if it is good or healthy. If the liver is good, the *manbunong* will continue the ritual. If otherwise, they should butcher another piglet. According to Lubid, they need to check if the liver is healthy so that the ritual will be effective. After checking the liver, the *manbunong* will utter again a *bunong* for the liver.



Figure 4. They are starting to ewek the piglet



Figure 5. They are singeing the piglet after they ewek



Figure 6. The men butcher the piglet they singe

Praying bunong for the liver. Figure 7 shows how they remove the liver. Before the prayer, *the manbunong* will check if the liver is good and if it is not, they should look for another piglet with healthy liver for the luck to come. As stated by Eslao, one of the key informants, “*No binmubul-ay din podis na sin atey, mayat ngem nu naetatabon sin atey na, masapol ay masukatan din busaang ay maparti*” (If the bile was outside the liver, it is good but if the bile was hidden in the liver, they need to change the piglet).

After checking, the *manbunong* will utter a *bunong* for the liver. The *bunong* goes this way, “*Ah, siya ay mayat metlang nan atey na et nan duwa ay man asawa ay*

mabogawan et adi dan masidingan. Ta nu waday nagatinan da et adin mantauli en daida”

(Ah, the liver is healthy so the couple who are doing this ritual will not face the consequence. So, the thing that they stepped on will not go back to them).

After the prayer, the meat is cooked and distributed to the people who attended the ritual.



Figure 7. One of the unmarried men removing the liver (encircled)

After the process of *Bogaw Di Dontog*, the couples are going to wait if the practice is effective if their future child is healthy and if they did not experienced too much bad luck in their life.

According to Divina and Joaquin Pilo, the couple in the practice, “*Dakami pay adi et mamati kami ay wada iman di mangyari ay mayat tan say enyat met iman dadin kakasing-sing kod idi yan doy nan epekto met iman isunga sigurista kami ay wada ay wada imam di mangyari abe en dakami*” (We believe that there will be good things to happen for us because my cousin also did the ritual before and it was effective for them, that is why we are sure that there is also luck for us).

These processes was somewhat related with the study of Camiling (2012), wherein she presented the processes and materials prepared for the ritual as done by the people of Nakiangan, Abatan, Buguias, Benguet during *Denet*. During the ritual, they will prepare the materials to be used; setting up *pudong* or the tying of runo grass to signify that *Denet* is taking place in the area; praying over the native chickens; butchering two native chicken; reading the chickens’ bile; cooking of the meat; putting the chickens’ feathers around the *pudong*, and praying over the cooked meat.

Changes in the Practice of *Bogaw Di Dontog*

All the respondents stated that there were many changes occurred in the practice of *Bogaw Di Dontog*. These changes were shown in Table 1.

According to the *manbunongs*, there were changes in the place where they are conducting the ritual. Instead of doing it in the mountain, they are now doing it beside the



house of the couple or in some part of their backyard as long as there are no people passing by in that area. According to Gaynap Eslao, one of the *manbunongs*, this is because mountains today were already built with houses and some mountains were far. They also added that in doing the ritual in the mountain, the *anitos* that live in the mountain will surely listen to the *bunong*.

Furthermore, at present, the people who can attend and eat the meat in the ritual were not only those unmarried men but those couples who have experienced doing *Bogaw Di Dontog*. As stated by Liwangan Lubid, poverty is one of the reasons why these people attend the ritual. “*Piyan da ay emey ya makipangan side ah tan wada di karne ay isida da ay baken kaman ed be-ey da,*” he added. (They want to go and eat there because there is meat for their viand not unlike in their houses). This is supported by Mingo Liso, one of the unmarried men who attended the ritual, he said, “*Emey kami adi makiwatwat ta waday sida anggana owat mokang.*” (We came because there is viand even if it is a piglet only).

Table 1. Changes in the Practice of *Bogaw Di Dontog*

OLD PRACTICE	PRESENT PRACTICE
<p><i>Bogaw Di Dontog</i> is usually done in the mountain because they believe that the <i>anitos</i> in the mountain will listen to the <i>bunong</i>.</p>	<p><i>Bogaw Di Dontog</i> is done beside the house of the couple or in some part of their backyard where nobody is passing by.</p>
<p>The people who can attend and eat the meat of the piglet in the ritual are only those unmarried men.</p>	<p>People who can attend and eat the meat of the piglet in the ritual are not only those unmarried men but it can be also to married men and to those people who experienced doing the ritual.</p>



In addition, they also used *tapuey* (rice wine) as their tool while praying the *bunong*. Lubid said that *tapuey* is appropriate to use because that is what they used since then that is why they need to follow until now. They also used native pure black piglet until now because it is the proper animal to use according to the key informants.

Perceived Importance of *Bogaw Di Dontog*

According to the respondents, *Bogaw Di Dontog* is very important especially when couples had pre-marital sex. Atting said while laughing, “*Nu piyan da ay manswerte da ya baken masidingan anak dan to nu dumteng di agew, man bogaw da ngem nu siga-an da ay manbogaw adi et maka-amo da.*” (If they want luck and normal child in the future, they should perform *Bogaw Di Dontog* but if they do not like, it is their choice). Eslao also added that, this ritual is a form of cleansing and a form of asking forgiveness to *Kabunyan* for what they did (pre-marital sex).

This was supported by Mr. Peter and Mrs. Andring Aniban, one of the couples who experienced performing the ritual, they said, “*Mayat met iman sin nanbogaw kami. Doy iman ay mayat di torong di biyag ya laton met ay adin kami nanrigat si perme.*” (We had good life when we did the ritual and we did not face too much problems).

In other case, Mr. Fiber and Mrs. Melba Coilan, another couple, said that there were no changes before and after they performed the ritual but they had healthy kids. According to Eslao, it is up to the people if they believe or not but for them, if you believe in the ritual, surely, this will be effective for you. Lubid also added, “*Nu adin man epekto en sik a, baken paran sik a san swerte ya siguro baken dan ipipatnek din bogaw sunga kamanadi. Dapat gamin et ipapati da ay man iomag sin Bogaw di Dontog ta mayat tumurongana*” (If



it is not effective to you, the luck is not for you and maybe the ritual is not in their hearts. They should be really willing to do it so that it will really effect to them).

There was also a case of another respondent, Melisa Danun, wherein they did not apply *Bogaw Di Dontog* before their wedding because according to them, they do not have money for it. After three years, they had two kids but their first child was abnormal or became special child.

The key informants also added that they are not insisting the couples to do the ritual because some do not believe in it and it depends to their belief. But, to those who believe, they should to the ritual because it is for them.

Moreover, the key informants stated that *Bogaw Di Dontog* should be preserved because it was the tradition of the elders before and we should treasure it. They also added we should not let culture vanish because it is a unique gift that nobody could steal it from us.

Perceived Values Reflected in *Bogaw Di Dontog*

All of the key informants and ten respondents stated that the practice of *Bogaw Di Dontog* as a social activity deserves to be passed and kept because it taught many values. These values were respect for the elders, unity, cooperation, resourcefulness, friendship, responsibility, generosity and peacefulness. There are also values that were observed by the researcher these are honesty, care for the child, care for their family and respect for virginity.

Respect for elders. This was defined as an act of giving particular attention or consideration. This was observed during *Bogaw Di Dontog* because the people showed that



they are respecting the elders by helping them when they have heavy loads such as chairs, fire woods and other things needed for the ritual. The youth also used uncle, aunt “anti”, *lola* and *lolo*.

All the key informants confirmed that this attitude was also observed.

Unity. This was defined as the state of being in agreement and working together. This attitude was also observed during *Bogaw Di Dontog*. According to Lubid, they helped each other in preparing the materials used in the ritual. All of them worked to finish their work at the same time. No one worked alone but they worked together to finish what they are doing.

All the key informants and the twelve respondents said that they learned and observed these values in the practice of *Bogaw Di Dontog*.

Cooperation. It was defined as the association of persons for common benefit. *Bogaw Di Dontog* is where they observed this principle because when they perform this, the residents or elders cooperate and join. They also voluntarily go and whole-heartedly help in the preparation.

The key informants and respondents believed that they learned this values in the practice of *Bogaw Di Dontog*.

Resourcefulness. It was defined as capable of devising ways and means. In *Bogaw Di Dontog*, the elders and the residents find ways in exchange of the things they need to use. An example of a situation which showed the presence of resourcefulness was when the residents made plates out of the banana trunk whenever there is no plate.

All the key informants and respondents confirmed that this ethic was observed and learned.



Friendship. It was defined as the quality or state of being friendly. All of the elders and the residents are neighbors and friends. Telling stories and sharing ideas while waiting for the food built friendship among the elders and the residents. In this way, some of the youths who attended *Bogaw Di Dontog* gained stories or riddles of the elders about the past.

All the key informants and the respondents believed that this value was observed during *Bogaw Di Dontog*.

Responsibility. It was defined as involving personal ability to act without superior authority. Both elders and residents had their own responsibilities during the practice of *Bogaw Di Dontog*. The residents or the attendees have to prepare the food while the elders are tasked to help in the preparation of the things needed in the ritual.

The key informants and twelve respondents stated that this value was observed and learned during *Bogaw Di Dontog*.

Generosity. It was defined as the act of sharing or being generous. There were ten respondents who stated that sharing was taught and observed in the ritual. They share foods, ideas or knowledge to each other during *Bogaw Di Dontog*.

The key informants confirmed that this value was observed in the practice.

Peacefulness. It was defined as the state of living in a silent place without arguing. The elders and the attendees usually helped each other in their work without arguing during *Bogaw Di Dontog*. There was peace and unity in them.

Both key informants and the respondents believed that this value was learned from the ritual.



Honesty. It was defined as truthful or the quality of being honest. I also observed that honesty was learned in the ritual because *Bogaw Di Dontog* will not be done if the couples did not tell to the elders that they had pre-marital sex. Telling the truth was in them.

The key informants confirmed that this ethics was observed and learned from the ritual.

Care for the child. It was defined as the quality of concerning one's child. In *Bogaw Di Dontog*, caring for the future child was learned and observed by the researcher. The couples thought to do this ritual because they are concerned to what may happen for their child in the future.

Care for family. This was defined as the quality of concerning one's family or love for family. I also observed that care for family was observed and learned in the ritual because without the care of doing *Bogaw Di Dontog*, couples also do not care about what might happen to their family in the future.

Respect for virginity. It was defined as quality of valuing purity. I observed that respect for virginity was the most important value to learn in *Bogaw Di Dontog*. This ritual should be the reason of the youth today not to have pre-marital sex before the wedding. Youth today should afraid of pre-marital sex because of this ritual.

These values were slightly same with the study of Cawayan (2012), that her respondents also enumerated values reflected in the practice of *Kenta* in Bagnen, Bauko, Mountain Province. These values were unity, *pakikisama*, respect, helpfulness, responsibility, hospitality, generosity and love of culture.



Challenges Encountered in Practicing *Bogaw Di Dontog*

Every key informants stated different challenges they encountered but they also stated ways on how they sustain these challenges.

Vina Tada, one of the respondents, stated that they sustain *Bogaw Di Dontog* by sharing and informing to the youth the importance of *Bogaw Di Dontog* since the generation today really needs this ritual.

Differences in spiritual beliefs. Liwangan Lubid, one of the key informants, stated that because of beliefs, *Bogaw Di Dontog* is fading and only few believe in this ritual.

He also added, “*Ed niman ay Kristyano da kanu et adi da en mamati tan eyat dan aramid kanu di demonyo nan am-amagen mi ngem say intudo da garud ed bayag idi dapat et amagen taku abe baken din dinimonyoan*” (People today were Christians and they are no longer believed in this ritual because according to them, it is demons work but no because this ritual was taught by the elders before not demons work).

Differences in beliefs. Gaynap Eslao, one of the key informants, said that generations today have different beliefs that are opposite to theirs that is why they really need to teach or tell to the youth that *Bogaw Di Dontog* should be maintained because it was already started since then.

She also added that whatever happens, this ritual should be maintained and be transferred to every generation.

Economic reasons. There were five respondents who stated that preference of the people not to do the ritual was a challenge in the practice. There were people in the barangay who preferred not to do it because according to them, it is an added expense and they do not have money.



This was supported by Lagnay Leganio, one of the respondents, she said, “ *Edniman iman et adi da en amagen ah tan manparti da paylang iman si busaang yan isu py ay gastos.*” (Some are not doing this ritual today because they are going to butcher again another piglet which will mean more expenses).

Death of manbunongs. Two respondents stated that the lost of *manbunongs* was also a challenge in the ritual. *Manbunongs* are the leaders in *Bogaw Di dontog*. They were the ones who have authority in doing the ritual. They were also the one who can teach and share the process to the young. In addition, these were respected by the youth that is why they followed and listened to their advices. According to the key informants, before they die they should teach it first to the youths for them to learn how to do it in the next generation.



SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

Generally, the study was conducted to document *Bogaw Di Dontog*: an existing pre-marriage ritual in barangay Cayapes, Kapangan, Benguet. Specifically, it aimed to describe the origin of *Bogaw Di Dontog*, document the processes in practicing *Bogaw Di Dontog*, determine the changes in the practice of *Bogaw di Dontog*, determine the importance of *Bogaw Di Dontog*, identify the values reflected in *Bogaw Di Dontog*, and determine the challenges being encountered in practicing *Bogaw Di Dontog*.

There were three *manbunongs* as the key informants, five elders who are knowledgeable about the ritual, four couples who experienced doing the ritual and three unmarried men who experienced attending the ritual.

They were interviewed personally by the researcher through guide questions which was conducted from December 2012 to January 2013.

Barangay Cayapes is one of the barangays in the Municipality of Kapangan which have existing rituals or beliefs. These rituals are being done by the *manbunongs* and the elders in the said place. Some of the rituals being practiced mostly is *Bogaw Di Dontog* (roughly translated as “shout of the mountain”).

Bogaw Di Dontog was started when Lumawig and Bangan engaged in premarital sex and lives in the mountain. They accidentally stepped on a rock which made the anitos cursed them and all the couples who will engage in premarital sex. After years, the elders started to think for the solution where *Bogaw Di Dontog* started.



Bogaw Di Dontog has five procedures. First is preparing the materials to be used like piglet and *tapuey*. After that, the *manbunong* will find a good place for the ritual. It should not be in a place where people are passing by because if otherwise, they believe that the ritual will not be effective. Second is praying the *bunong* where in the *manbunong* will tip out some of the *tapuey* in the ground beside the piglet while uttering the *bunong*. Third is singeing of the piglet and butchering it. After singeing, they are going to butcher the piglet and get the liver and give it to the *manbunong*. The *manbunong* will check the liver if it is good or healthy. If the liver is good, the *manbunong* will continue the ritual. Otherwise, they should butcher another piglet. And lastly is praying another *bunong* for the liver of the piglet and feed the meat to the people after they cook.

Just like other cultures, *Bogaw Di Dontog* has also changes like changes in the place they are doing the ritual. Instead of doing it in the mountain, they are now doing it beside the house of the couple or in some part of their backyard as long as there are no people passing by in that area. Another change is that, the people who can attend and eat the piglet in the ritual are not only those unmarried men but those couples who have experienced doing *Bogaw Di Dontog*. It can be attended by anybody as long as they are not afraid of the consequence of it that their child also can be *masidingan* or it can also give them bad luck.

Bogaw Di Dontog has also importance. According to the respondents, *Bogaw Di Dontog* is very important because it cleansed the couples before their marriage. This will prevent bad luck and will not result to abnormal children.

Moreover, the key informants stated that *Bogaw Di Dontog* should be preserved because it was the tradition of the elders before and we should treasure it. They also added



we should not let culture vanish because it is a unique gift that nobody could steal it from us.

The values learned from the ritual were: respect for the elders, unity, cooperation, resourcefulness, friendship, responsible, generosity, peacefulness, honesty, care for the child, care for the family and respect for virginity. These values were observed and learned by the key informants, respondents and the researcher.

Challenges in the ritual were also enumerated by the key informants and respondents. These challenges were spiritual beliefs where in because of this, others do not believe in the ritual because for them, it is a demons work. Another challenge is the differences in beliefs where in, one of the key informants said that generations today have different beliefs that are opposite to theirs that is why they really need to teach or tell to the youth that *Bogaw Di Dontog* should be maintained because it was already started since then. An economic reason is another challenge because according to them, they do not have money to buy a piglet so, it is better not to do it. And, another challenge is that, two of the respondents stated the death of *manbunongs* wherein without them, the ritual is fading also because they are the one who have the authority to do it. These *manbunongs* also are respected by the youth that is why they followed and listened to their advices. That is why they need to teach and share this to the youngs for them to know the process of it.



Conclusions

The following conclusions were based on the findings of the study:

1. *Bogaw Di Dontog* is a cleansing ritual with the purpose of sanctifying the relationship before marriage.
2. The practice of *Bogaw Di Dontog* is attended by anyone in the community.
3. Practicing *Bogaw Di Dontog* follows procedures that needs to be observed properly.
4. *Bogaw Di Dontog* is practiced because it serves very important purposes.
5. There are still values reflected in *Bogaw Di Dontog*.
6. *Bogaw Di Dontog* is faced with several challenges that may lead to the extinction of the practice.

Recommendations

1. *Bogaw Di Dontog* may be maintained to sustain the sanctify of marriage among the people of Kapangan.
2. The attendees in the ritual should observe and learn the process of the ritual for them to get information about it and share to the next generation.
4. Values in the practice of *Bogaw Di Dontog* should be learned.
5. More studies on cultural practices of Kapangan is recommended.



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