

## **BIBLIOGRAPHY**

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## **ABSTRACT**

The study was conducted in Barangay Bantay, Paracelis Mountain Province from December 2007 – January 2008. The key informants were members of the Baliwon tribe who know their culture.

The study aimed to determine the profile of the key informants; identify the traditional communications of the Baliwon tribe; determine when do they perform these traditional communication practices; determine who performs the traditional communication practices and to determine the changes happened to the traditional communication practices of the tribe.

A video camera, digital camera, tape recorder and a set of guide questions were used to gather the information.

Findings revealed that the Baliwon tribe has a very rich culture. However, few of the tribe members know their traditional practices. Findings also showed that most of the traditional communication practices were not observed or not being applied at present.

Recommendations derived from the study were: because the traditions of the tribe in almost all aspects changed, the barangay or even the municipality should have

documentaries of their cultures to preserve and sustain these practices; further study on other aspects of the Baliwon tribe culture should be conducted for other people as well as younger generations to know their culture; and a follow up study should be conducted to validate the results of this study.



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## INTRODUCTION

### Rationale

Philippines is composed of different tribes. Each tribe has its unique culture that they perform or impose, which determines what tribe they belong.

In today's generation, changes in our cultures are observed especially in the communication aspect. Advanced technologies are being invented. These technological advances affect the way we think, act and sometimes, we consciously and unconsciously get rid of the cultures we think we do not need.

These changes should not totally eradicate the cultures established by our ancestors because it is our heritage. Our culture is our identity.

The indigenous peoples of the Cordillera are collectively known as "Igorots," with different ethnolinguistic groups of the Bontok, Kankanaey, Ibaloi, Kalinga, Ifugao, Isneg, Tinggian, Gaddang, Kalanguya and others. The Igorot are distinguished from the majority of the Filipinos by the fact that their culture did not undergo Hispanization and did not come under colonial rule (Cordillera People's Alliance/ CPA, 1999).

Paracelis, one of the municipalities of Mountain Province, located at the eastern most part of the province, is a mixture of ethnolinguistic speaking tribes such as the Baliwon, Balangao, and Kalingas.

The Baliwon tribe is also called "Gaddang" but they are popularly known as "Baliwon" in Paracelis. They are believed to be the one who discovered Paracelis. They were believed to be from Isabela who migrated in the place in search for a living.



Baliwon tribe has a distinct culture of their own. They have their own traditions, values, customs, beliefs and practices handed from generation to generation.

Most of our cultures are being transferred orally during the olden times. This makes communication very important and valued for establishing a culture. Some of the cultures, however, were totally forgotten and some are starting to fade away. Generations of today are being influenced by the modernizing world.

This study aimed to document the traditional communication practices of the Baliwon tribe. Documenting a certain culture helps in preserving it because as it was observed, most of the cultures of the tribe changed due to the influence of the modernizing world. This will help the future generations know their culture for most of their traditions are seldom practiced in today's generation and only elders and few members know it. This will also let the people know some of the cultures of the Baliwon tribe to understand their characteristics and attitudes towards things in life.

It will also show how communication plays a vital role in their culture. It is because in the olden days, they transfer cultures from generation to generation orally.

### Statement of the Problem

The study Documentation of the Traditional Communication Practices of the Baliwon Tribe in Barangay Bantay, Paracelis, Mountain Province aimed to answer the following questions:

1. What is the profile of the key informants?
2. What are the traditional communication practices of the Baliwon Tribe?
3. When do they perform these traditional communication practices?



4. Who perform these traditional communication practices?
5. What are the changes that happened to these communication practices?

### Objectives of the Study

The study Documentation of the Traditional Communication Practices of the Baliwon Tribe in Barangay Bantay, Paracelis, Mountain Province aimed to:

1. determine the profile of the key informants;
2. identify the traditional communication practices of Baliwon tribe;
3. determine when do they perform these traditional communication practices;
4. determine who performs the traditional communication practices;
5. determine the changes happened to the traditional communication practices of the tribe.

### Importance of the Study

In understanding one society, it is important to understand their cultures especially indigenous people who pass their traditions orally. We have to know a community's/ society's way of life, traditions and beliefs in order to understand and communicate easily with the people of a certain community. Through communication, cultures are being developed, established, and applied.

Documenting a certain culture will help the people remember their culture and value the heritage their ancestors made for the identity of the tribe.

This study will serve as information to the future generations of the Baliwon tribe to let them know the significance of their culture. This will be a preservation of the



cultures of the tribe because it seems that most of their traditions changed due to the influence of the modernizing world. Few of the young people know their traditions for these are not being practiced in today's generation. It will also serve as reference of students who want to know and learn the traditions of the Baliwon tribe.

Results will also serve as reference for the students who want to conduct the same scope of study.

#### Scope and Limitations of the Study

This study focused only on the traditional communication practices of the Baliwon tribe in Barangay Bantay, Paracelis, Mountain Province. Member of the tribe who know their culture were the key informants of the study. The documentation was limited to interviewing and re-enactment of the traditional communication practices of the tribe.





## **REVIEW OF LITERATURE**

### Communication

Communication is any act by which one person gives to or receives from another person information about that person's needs, desires, perceptions, knowledge, or affective states. Communication may be intentional or unintentional, may involve conventional or unconventional signals, may take linguistic or nonlinguistic forms, and may occur through spoken or other modes (de Valenzuela, 2002).

### Birth and Infancy

In Bontoc society, as stated by De Los Reyes and De Los Reyes (1987), a marriage is fully consummated after the birth of a child. Four to nine months after birth of the child, when the umbilical chord falls off, the family celebrates. A chicken is slaughtered and eaten by the child's immediate family and grand parents. The celebration is called 'putting' and ritual ('mangmang'), food and prayers are offered to Lumawig for the protection of the child.

According to Scott (1988), as soon as a child is born, the whole household eats together. The mother has separate dish, separate basket of sweet potato ('camote'), separate wooden bowl - nobody eats with her. Not until after the navel string drops off the child will anyone else eat with her. As soon as they have finished the first meal for the child's birth, the husband takes the placenta and buries it in front of the house. Then he takes the basket from which the wife ate and the bowl from which she drank soup and goes to the spring and washes them. He puts it down the dap-ay stone and says, if the



child is boy, “Here is what has been caught by the men’s fishing net” or if it be a girl, “Here is what has been caught by the women’s fishing”. When he goes back, he puts two sticks of runo-reed, from the inside the house, in the ground before the house, in order that the townsfolk may know that visits are taboo. After a birth, members of both the couple’s family assemble in the house, the men bringing gifts of meat and rice and beans. The eating together resembles the unity of the two families.

### Naming

The newborn infant is called ‘engnga,’ which means baby. On the fourth day, a ritual called ‘Gobbaw’ is performed, where the child is given a name. This terminates the period during the household is under taboo. A chicken is killed in the house yard and the father or the grandfather recites the ‘Gobbaw’ prayer. One of the grandparents or the parents usually gives the name. The names of the famous ancestors are perpetuated in this way, occurring over in different branches in the family, generally alternate generation. The prayer includes a brief summary of the events involved in the ritual and a request for freedom from sickness, sufficient milk, and rice gruel for the child and a long life. The ancestors of the child on both sides, as well as the living relatives, are invited to come and bestow protection and affection. The inheritance of the names from indirect ancestors- usually from the grandparental generation-serves to keep alive the memory of a considered number of ancestors who might otherwise forgotten (Scott, 1988).



## Marriage

Marriage, they say, is a 50-50 partnership, a venture that involves equal rights and equal duties. Yes, the laws that govern the institution vary in nations the world over (Agusto, M., 1993).

The Igorot tribes of the Mountain Province have a wedding practice called the "trial marriage." The Sagada Igorot, for instance, have a ward or "Dap-ay" where boys at an early age live and sleep with their age mates. This ward is connected to one or more girls' dormitories called 'ebgan' used for courtship. In this dormitory, the girls gather at night to sleep and to be visited by their suitors. When a boy develops a real attachment to a girl, they live together in a trial marriage until the girl becomes pregnant (Wedding Art Work, 2007).

Tribe weddings as stated by Miranda (1993) are always addressed to the pagan gods. To the Igorots of Mountain Province, this God is known as Lumawig; the Tinggians of the Abra hinterlands, Kadaklan; the Isneg of Apayao area of Mountain Province, Kabunian; the Gaddangs of Nueve Vizcaya, Guiladen; and the Tagbanwas of Palawan, Maguindoze (Anima, 1975).

In addition, the Capitol Library Archives states that, by tradition, children follow the choice of their parents. Matching is basically made on the basis of wealth and social status. Sons are encouraged to marry early so that their parents may see their grandchildren before they die. During the engagement period, the future husband serves at the girl's home by doing domestic tasks. Three to six months later, the wedding ceremony is performed by the 'mombaki' in the girl's home. Newly married couples live separately from their parents to ensure mutual respect and cooperation.



Anima (1975) also stated that as is true to the other ethnic groups, the Samal traditions with respect are negotiated. This means that they are arranged by elders. These are either the 'usba' (from paternal side) or 'wali' (from the maternal side). The former outranks the latter. But a marriage task force always constitutes four men equally apportioned from the 'usba' and 'wali' ranks. They negotiate with their counterparts from the prospective bride's party. The party brings with them a 'mamagan' (a betel nut box), complete with 'pola' (areca nut), 'buyug' (pepper vine leaf), 'bangkit' (lime), 'tabakug' (compressed tobacco) and 'tagambil' (resin). The transfer of 'mamagan' to the brides group is symbolic, as it transmits message of their purpose. If it is returned as it were, it means a rejection. But if the 'mamagan' is returned minus its contents, it denotes acceptance of the suit. The courtship then proceeds to the so-called 'pagtilaw-halga'. It is in the occasion for the bargaining of the dowry. A noteworthy feature of this phase is the increase of 'usba' and 'wali' representatives from four to six.

### Curing of the Sick

When someone gets sick in the family, it is believed that the sick person is being punished by the fairies because of his carelessness or naughtiness. A herbolario is invited to perform the healing ceremony. The family kills or dresses a pig or two chickens on this occasion (Shead, 2001).

In Isabela, the 'atang-atang' ritual of the Ibanag features a gaily decorated small bamboo raft with offerings of rice, oil, eggs, cigarettes, rice cakes and a little chick representing the soul of the sick person. Around this raft situated on the ground, two



women dance, drink and chant Christian prayers to cure the sick. Later, the women take oil from the raft and rub it on the face, legs or hands of the sick (Tiongson, 2001).

### Death and Burial

The Bontocs believe in the existence of a soul and life after death. When a person dies, his relatives are gathered to mourn him and to perform rituals. During the wake, the mourners prepare food, and wine; sing, pray and make animal sacrifices. The burial customs vary according to age and social standing; a 'kachangyan' has a more elaborate mortuary rite which lasts from four straight days and nights. A commoner is usually buried one day after he died. A child's burial is devoid of trappings and attended only by few relatives. An old man's burial brings gathering of immediate relatives. The corpse is usually buried in a vacant lot close to the rice fields, near the house or nearby cave. After burial, the bereaved members of the family observe taboos (refraining from social activities) to prevent another loss in the family (De Los Reyes and De Los Reyes, 1987).

### Conflict

Conflict is when two or more values, perspectives and opinions are contradictory in nature and haven't been aligned or agreed about yet, including: within yourself when you're not living according to your values; when your values and perspectives are threatened; or discomfort from fear of the unknown or from lack of fulfillment (McNamara, 2008).

Conflict is not necessarily harmful or wrong. The manner in which conflicts are handled determines whether they are damaging to the friendship or marriage. People who



learn to value their conflicts can utilize them to improve their communication skills, openly face and resolve their differences, and thereby grow in the relationship (Langston, 2000).

### Definition of Terms

‘Afafat’. The act of searching the spirits responsible for the cure of the sickness by the “agkammang” when curing a sick person.

‘Agkammang’. A person which serves as the healer or quack doctor. It is usually an old woman who performs the ‘kammang’.

‘Barawasi’. It is a woven cloth used during to cover the ‘diket’ during the ‘pasil’.

‘Binunga’. It is a mournful song for the dead sung during the wake.

‘Diyot’. It is the act of bathing a new born baby and praying him her by the ‘agkammang’.

‘Fuldot’. It serves as a sign to the ‘anitos’ and ancestors if the new born baby is a boy or a girl.

‘Kammang’. It refers to the ritual/ ritual prformed by the ‘agkammang’.

‘Lallakay’. It refers to the elders of the community.

‘Mabbagga’. The crier which serves as a messenger to the community in the olden days.

‘Midallong si Balay’. It is one of the ‘kammang’ performed for the new born baby in the house by the ‘agkammang’.

‘Midallong si Wawang. It is one of the ‘kammang’ performed for the new born baby at the river bank by the ‘agkammang’.



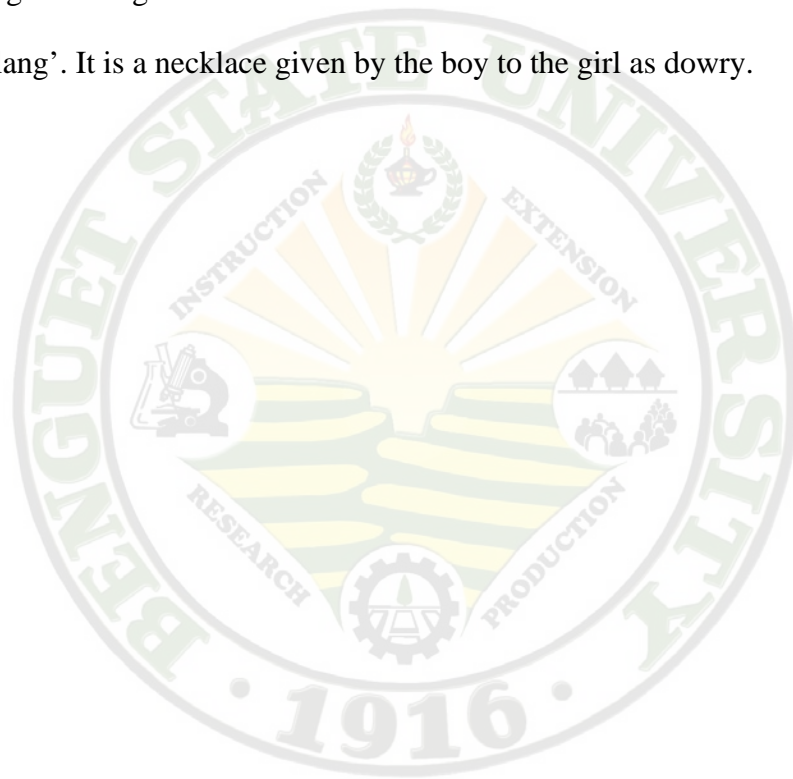
‘Pisil’. It is the act of bringing ‘diket’ by a boy and girl.

‘Sigluted Uwey’. It is a ring made out of ‘uwey’ worn during by relatives of the dead during the wake.

‘Takitak’. It is a bamboo instrument played before burying the dead to disturb the appearance of bad omens.

‘Tufukan’. The act of searching the spirit who responsible for making the person sick by the ‘agkammang’.

‘Walang’. It is a necklace given by the boy to the girl as dowry.



## **METHODOLOGY**

### Locale and Time of the Study

This study was conducted at Barangay Bantay, Paracelis Mountain Province.

Paracelis is one of the municipalities of Mountain Province. It is located at the easternmost part of the province, which is 125 kilometers away from Bontoc, the capital town of Mountain Province. It is composed of nine (9) scattered barangays. It is bounded on the north by Kalinga; on the south by Ifugao Province; on the east by the province of Isabela; on the west by its mother municipality, Natonin.

Bantay is one of the barangays of Paracelis. It is composed of sitios namely Mabaclao, Masablang, Labay, Kalefan, Asilap, Kalaw, Dalanao, Alino, Bantay Proper, Mambullog, Gassilang, Pagga, and Aba. Selected sitios were the place of the study.

The study was conducted on December 2007 to January 2008.

### Respondents of the Study

The respondents of the study were selected elders of the Baliwon tribe who knows their traditions in Barangay Bantay, Paracelis Mountain Province. Respondents were limited to 10 selected elders of the barangay.

Respondents were selected through the following criteria: member of the Baliwon tribe, and knows the culture of the Baliwon tribe.





### Data Collection

Key informants were interviewed personally by the researcher using guide questions. Video camera, digital camera, and tape recorder were also used to come up with more reliable information.

### Data Gathered

The data gathered were traditional communication practices of the Baliwon tribe and the changes made from the present.

### Data Analysis

Since this is a descriptive study, data were simply consolidated, summarized and presented in narrative form.



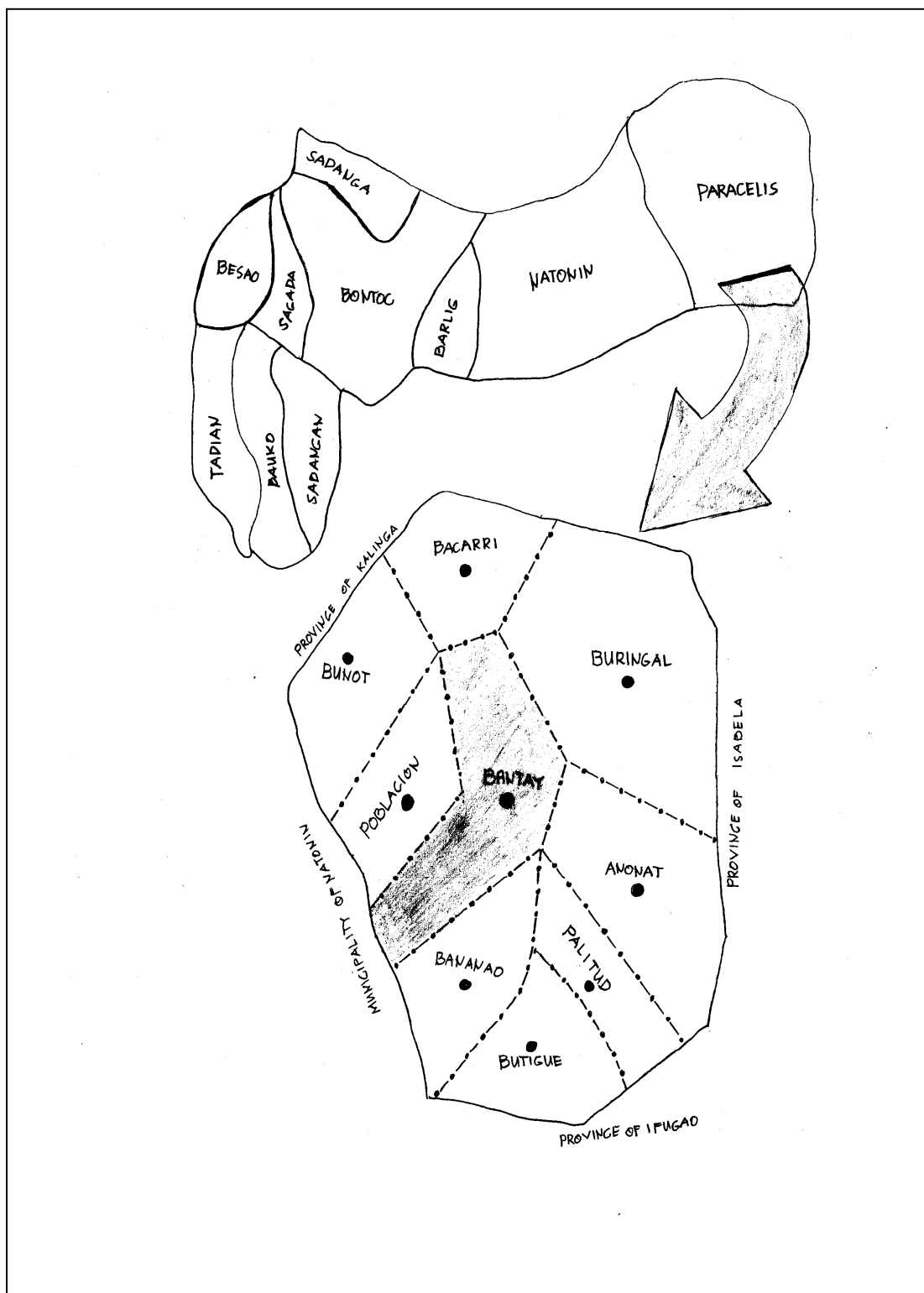


Figure 1. Map of Mountain Province showing Paracelis



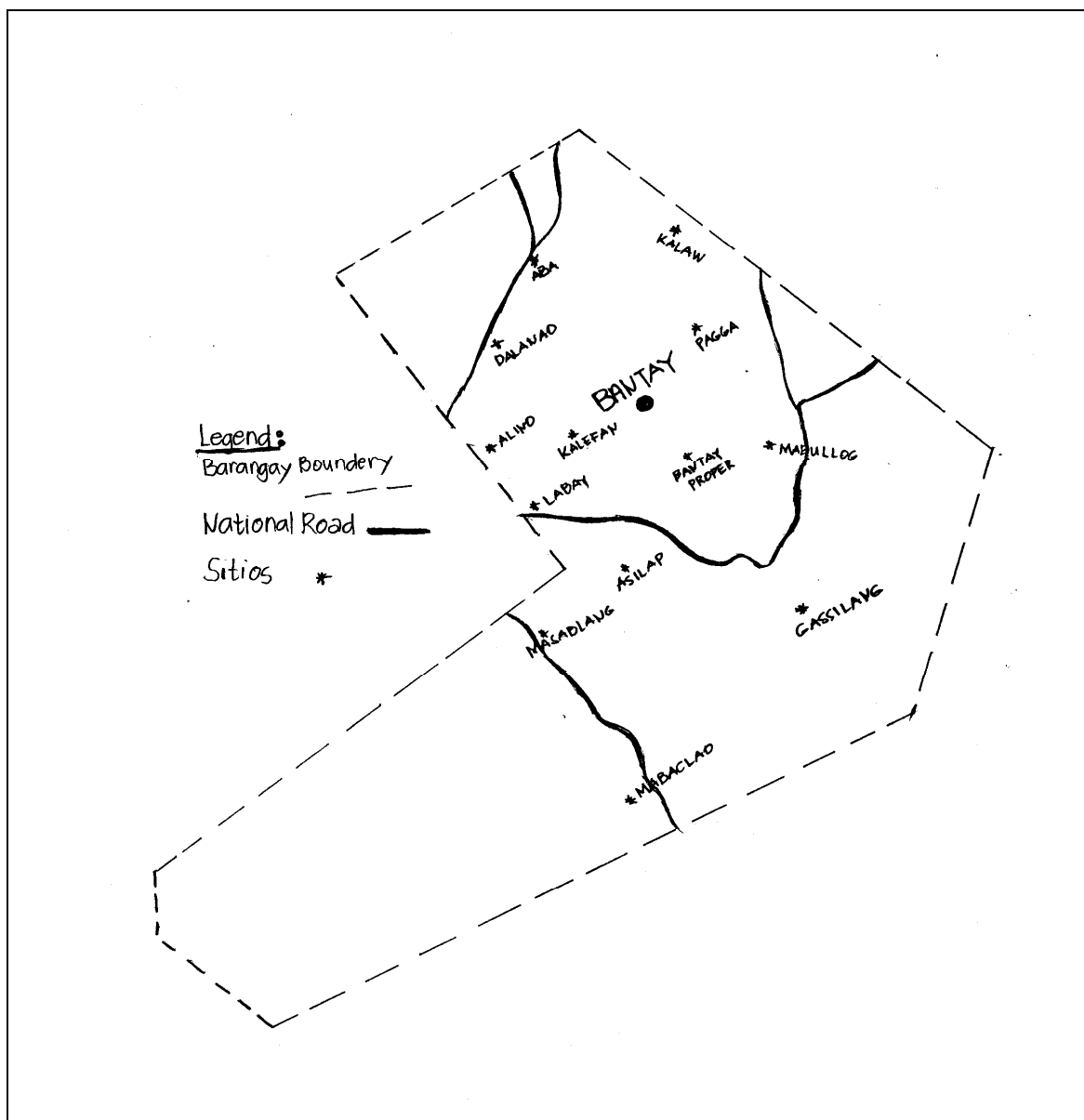


Figure 2. Map of Barangay Bantay, the place of the study



## RESULTS AND DISCUSSION

Baliwon (Gaddang) tribe is one of the indigenous peoples (IPS's) in Paracelis, Mountain Province. Though they were believed to be the first people in Paracelis, almost all of them stay in barangays around the central barangay where they are dominant, like in Barangay Bantay which is located on the west of Barangay Poblacion. This tribe has a rich culture that they practice and undeniably, almost all of their culture involves communication.

Take for instance the way they heal the sick wherein they practice the traditional prayer or the 'kammang'. Here, the 'agkammang' (healer) will be possessed by the spirits who caused the sickness and it will talk to the living people.

The study was able to document several cultural practices of the Baliwon tribe that involves communication. It started with the marriage, the birth comes next, and followed by death, resolving conflicts and the passing of culture.

### Traditional Communication Practices in Marriage

The documented marriage rites for the Baliwon tribe have two classifications; the parental arrangement and the man's choice marriage in Figure 3. Under the parental arrangement, there were two strategies documented: a) arrangement when the children are grown up and, (b) arrangement while the babies are not yet born.



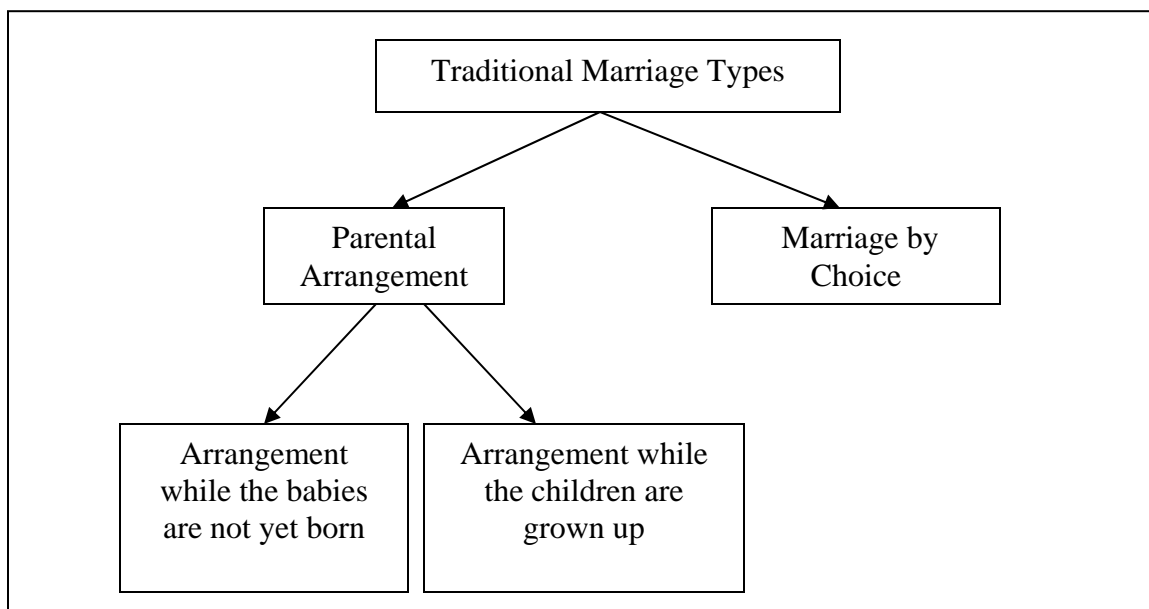


Figure 3. Traditional marriage types

*Arrangement when the children are grown up.* According to Mr. Perfecto Saliwan (55 years old, married and presently residing at Labay, Bantay, Paracelis, Mountain Province), parents are the one who make arrangements for this set up. If both parties (of the woman and the man) agree, the children will be married and relatives of both parties will be invited.

In addition, Mr. Catalino Bangilan (46 year old, married and presently residing at Masablang, Bantay, Paracelis, Mountain Province), said that, “If I want a girl for my son, I will talk to the parents of the girl and we will let our children marry because we parents are the ones who are honored. Our children can’t do anything if we are the ones who will tell them to get married.”

After the agreement, one of the practices of the tribe is to conduct the ‘pisil’ (the act of bringing ‘diket’ or sticky rice delicacy) rendered by both parties.



This is also supplemented by Mr. Bangilan by stating that, “The girl will prepare a party for the boy and then the boy will also bring ‘diket’ to the girl. After this, the girl will also bring ‘diket’ to the boy’s house and the boy will conduct a party for the girl.”

The ‘pisil’ signifies the acceptance of relatives of both parties to the newly married couple. This also serves as the marriage rite for couples in the olden days.

It involves a step-by-step process. In the ‘silyasi’ (skillet), they put the ‘diket’ and is covered with ‘barawasi’ (woven cloth), a bowl with ‘apog’ (lime), ‘gawed’ (pepper vine leaf) and the wooden art that represents ‘Nanolay’ (God).

If possible, they also put money and in some instances, they include the ‘walang’ ((necklace made out of significant beads that serves as dowry) here. The wooden art is like a bird, which serves as evidence that they are married.

As stated by Mr. Walter Balingdan (46 years old, separated, and presently residing at Labay’ Bantay, Paracelis, Mountain Province, barangay captain of Bantay) and Mrs. Evarista Bungan (45 years old, married, and presently residing at Labay, Bantay, Paracelis, Mountain Province), the community will know that two persons are going to get married because the relatives will tell it verbally to people.

The community will also know it when both parties initiate the ‘pisil’. According to Mrs. Ana Macocay (widow and presently residing at Maballog, Bantay, Paracelis, Mountain Province, one of the ‘agkammang’ of the place), when parents and relatives of the boy will go to the girl’s house, which they call as ‘pa’bal’ or ‘pisil’, they will play the ‘dungadong’.

‘Dungadong’ is a bamboo instrument played when the boy or girl will do the ‘pisil’.



For the parental arrangement when the children are grown up, the traditional communication practice is observed during the period where the two pairs of parents talk for the marriage arrangement of their children.

After the arrangement, the boy together with his parents and relative will go to the girl's house and give 'diket'. The girl will also do the same thing after some time.

The bringing of 'diket' during the 'pisil' by the boy and the girl signifies the acceptance of both parties of the people to be married. The use of 'dungadong' in doing 'pisil' is to avoid occurrence of bad omens.

The 'walang' is given after the parents talked to each other to let their children marry. The 'walang' serves as dowry of the boy to the girl. For some instances, 'walang' is given during the 'pisil'. The 'walang' is usually equivalent to 10 carabaos but the boy can give more than that by adding more of the significant beads which has greater value to the 'walang'. The 'walang' is an heirloom inherited from the ancestors that are being passed to the younger generations.

However, Mr. Depagon also said that if it happens that the girl will say that she really does not like the boy, the family of the girl will pay twice the 'walang' given by the family of the boy. For some instances, if the family of the boy really wants the girl for their child, they will serve the family of the girl such as doing house chores until the girl will agree to marry the boy.

*Arrangement while the children are not yet born.* The traditional communication practice is observed when the parents agree for the marriage of their children while the mothers have not yet given birth. The two parties will come to an agreement that they will let their children be married in the future. Here, the children are already betrothed



while they are still inside their mothers' womb.

When the mothers gave birth already and they have a boy and a girl, 'walang' will then be given to the girl. The 'walang' is usually given before the 'pisil' as seen in Figure 4.

As the two children grow up, their parents will see to it that they will like each other. When they observed that they like each other enough, the boy will bring 'diket' to the girl's house. Again, the 'pisil' will be done.

Just like in the arrangement when children are grown up, it is during this stage that the parents and relatives give pieces of advice to the newly married couple.



The  
'walang'  
worn by the  
girl

Figure 4. The newly married couple with the 'walang'.





As stated by Mr. Romulo Bungan (57 years old, married and presently residing at Labay, Bantay, Paracelis, Mountain Province), arrangement is made when two women are pregnant. Parents will make arrangements that their babies will be married when they grow up.

Mr. Jenaro Bawanta (54 years old, married and presently residing at Labay, Bantay, Paracelis, Mountain Province.) said that, “We have a culture that when two parents will agree to let their children marry in the future. The parents of the boy will be lucky if the other parents whom they had an arrangement with will have a girl. But if the children are both boys, the other boy can marry another girl.”

He further said that if the male and female child can already understand about marriage, their parents will tell it to them immediately about the arrangement. After that, the boy will then give ‘walang’ to the girl. Even if the girl is still young, she can be married.

Mr. Diego Pattan (51 years old, married and residing at Kalefan, Bantay, Paracelis, Mountain Province) also said that if the children of the two parties who talked together will be two boys or two girls, the agreement will be canceled and they will make another agreement. If one of the parents will get pregnant in the future and the baby’s sex is female, she will be betrothed to the original boy automatically

Consequently, if the agreement is finished, the parents will tell it to both parties and the boy will give ‘walang’ to the girl.

In addition, Mr. Ramon Depagon stated that parents would still look after their children even if they are married. They will ensure enough courtship between the two children and reach the right age before doing the ‘pasil’ to formalize the marriage.



On the other hand, Mr. Pattan said that betrothed individuals could not do anything with the decisions of their parents. They should marry each other.

*Marriage by choice.* For the marriage by choice, communication is observed when the boy offers ‘momma’ (mixture of betel nut, vine leaf pepper, lime etc.) to the girl. If the girl accepts the ‘momma’ that was offered by the boy, it will signify that she also likes him.

The act of offering the ‘momma’ is a way of telling the intimate feelings of the boy to the girl.

As stated by Mr. Dalayday (49 years old presently residing at Labay, Bantay, Paracelis, Mountain Province), the courtship in Baliwon is done by using the ‘sayay’ (a bag where they put the betel nut together with the ‘apog’ and ‘gawed’).

If the boy wants a girl, he will offer her a ‘momma’, and ‘i-apogan’ (the act of giving ‘apog’). If the girl accepts the ‘momma’ and chews it, it means that she likes him too. But if she did not accept the ‘momma,’ it is a way of saying that she rejects him. Still, that is the way the boy will express his love to the girl.

If it so happened that the boy and girl have mutual understanding, the ‘pisil’ will be done. It is during this time that the community will know that the boy and the girl will be married.

If the boy and girl agree, ‘pisil’ and giving of ‘walang’ will be the next step just like the process of the other practices in marriage.

This practice corroborates with the Samal tradition as stated by Anima (1975) wherein they offer a betel box. It means acceptance when the contents of the betel box comes back or returned with decreased contents.





Figure 4 . Boy offering ‘momma’ to the girl.

#### Traditional Communication Practices in Birth

The Baliwon tribe is also rich in traditional birth practices. There were four documented communication practices that are done after the woman gives birth to a child: the ‘fuldot’, the ‘diyot’, the ‘midallong si balay’ and the ‘midallong si wawwang’.

*Fuldot.* According to Mr. Depagon, after a woman gives birth, she will go to the well and get stick, tie the leaves and stick it in the ground near the well together with a necklace, which is what they call as ‘fuldot’.

‘Fuldot’ is done for the ‘anitos’ and the dead ancestors to let them know that a child is born. ‘Fuldot’ with necklace or ‘buwa’ (betel nut) signifies a newborn baby girl while ‘fuldot’ with spear signifies a newborn baby boy. They put it near the well because



they believe that ‘anitos’ stay there. After the ‘fuldot, ‘kammang’ (ritual) is performed to the newborn baby.

According to Mr. Pattan, ‘songa’ or ‘kammang’ is performed by the ‘agkammang’ for the child not to get sick.

*‘Diyot’ (Bath).* ‘Diyot’, according to Mrs. Evarista Bungan, one of the ‘agkammang’ in the place, is done by butchering a pig to protect the child from bad spirits of rivers and springs. During the bath, the ‘agkammang’ recites a ritual and recites the story of a legendary couple Lotaw (wife) and Giddayo (Husband) of the tribe. They are the first couple to perform the ‘diyot’ by praying to the ‘anitos’ (spirits) not to harm their children.

*‘Midallong si Balay’.* The ‘midallong si Balay’ is performed by the ‘agkammang’. It is done to invite spirits from nearby springs and rivers to their house for them not to harm the newborn baby. The practice is usually done at night time because the family of the newborn baby should not go out. This is done by the ‘agkammang’ by reciting a ritual inviting spirits. This is according to Mrs. Gumanggang, one also of the ‘agkammang’ in the place.

*‘Midallong si Wawang’.* ‘Midallong si wawang,’ another ‘kammang,’ is done by performing a ritual at the riverbank to let the spirits from rivers befriend the baby or to gain unity between the spirits and the baby and for them not to harm the child. This practice is also done at night, according to Mrs. Gumanggang.

After the ‘midallong si wawang’, series of ‘buni’ or ‘songa’ (other terms for prayer of ‘kammang’) are also done depending on the gender of the child and the richness



or wealth of the family.

'Buni' or 'Songa' or 'Kammang' is done by the 'agkammang'.



Figure 6. The 'agkammang' performing the 'midallong si balay'.





Figure 7. An 'agkammang' performing the 'Midallong si Balay'.

#### Traditional Communication Practices in Curing the Sick

According to Mr. Bungan and Mr. Bawanta, if someone is sick, they will rub herbal ointment such as coconut oil. But if the sick person is not healed for a certain span of time or the sickness worsens, they will presume that the sickness is caused by the 'anitos' or done by other people. It is on these instances that they will call the 'akammang,' a traditional healer in their community.

The 'agkammang' will then search the cause of the sickness by doing a ritual and if she/ he searched the 'anito' (spirit) who caused the sickness, the spirit will possess the



‘agkammang’ and talk to the living people. The spirit will then tell the cause of the sickness and will say what should be done to cure the sick person.

Mr. Dalayday also said that if a member of the family gets sick, they will call for the ‘agkammang’ who will find out the cause of the sickness and ‘afafat’ (search the spirit responsible for curing the sick). If the illness will not still be cured, the ‘agkammang’ will continue to ‘tufukan’ (search) the ‘anito’ who is causing the sickness.

Mr. Saliwan also said that “If someone is sick, they will ‘aafuriat’ and perform the ‘kammang’ just like the ‘atang’.

This is the same with the culture of Ibanag of Isabela as stated by Tiongson (2001) wherein they perform the ‘atang-atang’ ritual by offering things like rice, eggs, and cigarettes to the spirits.



Figure 8. Mrs. Gumanggang (one of the ‘agkammang’ in the place) preparing the things needed for the ‘atang,’ one of the traditional practices of curing the sick that they call ‘kammang’.





Figure 9. The 'agkammang' ready for the ritual of 'attang.'



Figure 10. The 'agkammang,' possessed by bad spirits, talking to the relatives of the sick.







Figure 11. A person performing 'binunga'.

### Traditional Communication Practices in times of Death

Just like other tribes, the Baliwon tribe has traditional practices on death. There were three documented practices involving communication when a member dies.

These are: the presence of 'mabbagga' or the village crier, the performance of the mournful song 'binunga' and the use of 'sigluted uwey'.

'*Mabbaga*' (Village crier). When somebody dies, a member of the community will run towards the house of the relatives of the dead to let them know what happened even if how far they are. In the olden days, the crier or 'mabbagga' will also run around the community while shouting to send the message that somebody died.

According to Mr. Balingdan, a 'mabbagga' is sent by the family of the dead to go and tell the news to the relatives of the dead. In addition, Mr. Pattan said that when the



‘mabbagga’ will arrive, they will ask if the relatives will come to set the days of wake and burial of the dead.

The ‘mabbagga’ is also the one who goes outside the village to tell the other relatives about the death of the person.

‘*Binunga*’ (*Mournful Song*). The ‘binunga’ on the other hand is done during the wake of the dead. This is a mournful song performed to let the other people know the departed’s life story especially his good deeds that may serve as learning for those who are still living. ‘Binunga’ is performed by the ones who know the history of the dead.

As said by Mr. Dalayday, they sing the ‘binunga’ which tells the history of the dead.

In addition, Mr. Depagon said that wake is done outside the house because it is not allowed inside for they believe that it will bring bad luck to the family (they call this practice as ‘kammalar’). They will make a small house where they will put the dead.

Mr. Depagon also said that hours before the burial, they will remove rice grains and they will scatter it around the small house. The ones who will be going for the burial will go inside the small house.

In addition, Mr. Bungan and Mrs. Macocay said that ‘takitak’ is also played before they burry the dead.

‘Takitak’ is a bamboo instrument played during the wake in order to avoid the occurrence of bad omens that they believe will bring misfortune to the family of the dead.

The washing of hands by ‘dalayap’ (one kind of citrus), as said by Mrs. Macocay after burial, signifies the separation of the dead from the living.



Just like other tribes, the Baliwon tribe also practices mummifying the dead before burying.

'*Sigluted Uwey*'. During the wake, the relatives of the dead will wear the 'sigluted uwey' on the hand. This is a ring that signifies that they are the relatives of the dead.

### Traditional Communication Practices in Resolving Conflicts

In a community, the rise of conflict cannot be prevented because people have different views of things. That is why in the Baliwon tribe, they have their own way of resolving or settling conflicts in their community.

Mr. Walter Balingdan stated that if there is conflict in the olden days, they will call for old men who will talk to the opposing parties. Punishments are given according to how big the problem is. The two parties should be present during the settlement with the old men.

In addition, Mr. Saliwan said that elders present during the settlement are those who have the ability to give advice and settle disputes.

Just like any tribe in the Cordillera, the Baliwon tribe puts a great respect to the old people's wisdom in settling conflicts. They are called the 'lallakay' in their local term.

In resolving conflicts, the 'lallakay' together with the involved parties will meet at one place and talk over the cause of the dispute. The disputing parties can invite some relatives and witnesses (if there are any) and the presence of 'lallakay' is very important. Here, they will listen to the two parties and come to a decision in the end. The 'lallakay' will also give advices to the disputing parties.



In addition, Mr. Bawanta also said that promises of not doing it again are made by both parties during the settlement.

Mrs. Macocay also added that, during the settlement, pieces of advice will be given to conflicting parties by the elders.

Mr. Bungan added that if the settlement is finished, the conflict is over.

### Traditional Communication Practices in Passing the Culture

The Baliwon tribe also sustains their culture such as their folk stories, good values and their traditional practices being applied in their everyday life through different ways.

The folk stories are passed to the younger generations through story telling. Here, the children will listen to their elders' stories.

The important values are also passed when the younger generations can see that their older folks are applying it in their daily lives. For example, when somebody gets sick, the younger generations will observe the traditional healing process to learn how its process.

Furthermore, Mr. Bawanta said that cultures are seen through the actions of the old men.

As stated by Mr. Pattan, "Cultures are heritage. If the parents know the culture, they will teach it to their children."

Mr. Dalayday also said that they know their culture for their parents tell them and they observe some of them when their parents are doing the practice.



### Changes in the Culture of the Baliwon Tribe

Due to the influence of the modernizing world, cultures are being affected. Most of the traditional communications of the tribe are not usually observed in today's generation.

*Changes in the traditional communication practices in marriage.* The changes observed in the traditional practices in marriage are: parental arrangement is no longer observed, marriage rites are in accordance with the laws of the government. Marriage rites are done in churches and there should be the presence of marriage papers for records.

According to Mr. Pattan, one of the changes in their traditional marriage practice is the influence of other culture such as the fact that the children nowadays are the ones who will look for whom they will marry.

Mr. Balingdan also stated that the 'diket', butchering, and 'barawasi' which are the elements of getting married before, are not observed or practiced today. Mr. Bungan also added that modern wedding is mostly done this time.

In addition, Mr. Dalayday stated that marriage rites today are in accordance with the laws of the government and if possible, wedding in church should be done. In line with that, Mr. Bawanta said that their children need the presence of legal papers like marriage contract, especially when they will be using them in school.

*Changes in the traditional communication practices on birth.* As stated by Mr. Balingdan, "When a child is born today, there is no 'songa' performed. Many give birth to hospitals and midwife, nurse or doctors are the ones who will attend the baby."



Mr. Pattan also said that the baptism in church exists and the presence of birth certificate of the child is a must.

In addition to that, Mr. Dalayday said that the need to register the child is the requirement today. However, Mrs. Bungan also said that the presence of faith to God is the greatest change in their traditional birth practices.

The ‘kammang’ also is not usually observed today, because according to Mr. Depagon, the Christian prayer is what is taught to children, not how to do the ‘kammang’”

*Changes in the traditional communication practices in curing the sick.* In curing the sick today, as stated by Mr. Balingdan, they bring the sick to hospitals and doctors are the ones who will find the cause of the sickness—whether it is caused by bacteria, virus or other harmful causes.

Mr. Dalayday also said that they do not anymore perform ‘kammang’ because of the presence of hospitals.

However, Mr. Saliwan said that hospitals are faster to cure the sick but if the sickness cannot be cured, that is the only time that they perform the traditional way of curing like the ‘atang’.

In addition, Mr. Pattan said that the presence of religions or religious sectors is one of the changes today.

*Changes in the traditional communication practices on death.* Mr. Balingdan said that ‘binunga’ is not performed in most death cases today because their faith with God goes along with the singing of religious songs —setting aside the ‘binunga’.



Technologies like cell phones are used to inform relatives of the dead and the role of the 'mabbagga' is not anymore observed.

*Changes in the traditional communication practices in of resolving conflicts.*

Nowadays, resolving conflicts are done in accordance with the laws of the government just like the papers that will serve as proof that a case is finished. However, the presence of complaints at the barangay level is settled with the help of the elders in the community until now. Elders still are involved during the settling of the conflict but the process set by the government in resolving conflict should also be there for record purposes.

Complaining to the barangay by conflicting parties is one of the changes today as seen by Mr. Dalayday.

In addition, Mr. Balingdan said that nowadays, there are papers signed by people present during the settlement that will prove that a case was settled.

However, even if there are complaints in the barangay, Mr. Dalayday said that the presence of elders during the settlement or arrangement is still honored today.

Mr. Bawanta said that the variation today is the process followed due to the laws of the government.



## **SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS**

### Summary

The study was conducted in Paracelis Mountain Province to determine the profile of the key informants; identify the traditional communication practices of Baliwon tribe; determine when do they perform these traditional communication practices; determine who performs the traditional communication practices and to determine the changes happened to the traditional communication practices of the tribe.

The study was conducted at Barangay Bantay, Paracelis, Mountain Province. Key informants of the study are tribe members who know their culture.

Data were gathered through personal interviews with the key informants. A video camera, tape recorder, digital camera and a set of guide questions were used to document the interviews and record actual occasions.

The traditional communication practices of the Baliwon tribe in marriage are: parental arrangement when the children are grown up; parental arrangement when the children are not yet born; and marriage by choice.

‘Fuldot’, ‘Diyot’, ‘Midallong si Balay’ and ‘Midallong si Wawwang’ are the documented rites in birth.

In curing the sick, performance of ritual by the ‘agkammang’ is the documented practice.

In death, the documented communication practices are ‘mabbagga’, ‘binunga’ and the ‘sigluted uwey’.





The 'lallakay's' role in settling conflicts is very important for they are the ones who give advice and listen to conflicting parties before coming up with a decision.

In passing the culture, the elders tell stories for the younger generations to know their folk stories and children observe the practices being done in their everyday life as the elders performs it.

The changes observed in the traditional practices in marriage are: parental arrangement is not observed, marriage rites are according to the laws of government. In birth practices, the changes include the baptism in church, 'kammang' is not usually performed, and the presence of legal records of the newborn baby is a must.

In curing the sick in the tribe, the changes are the religious prayers, the presence of hospitals and 'kammang' is only done if the sickness is not cured by doctors in hospitals.

For the tribe's traditional practices, Christian songs and religious prayers are the ones observed in most death cases not the 'binunga'.

A technology like cell phones are used in informing relatives of the dead and the "mabbagga" is not anymore observed.

The differences observed in the tribe's traditions in resolving conflicts is the presence of the process of resolving conflicts that are being done due to the laws of the government just like the papers that will serve as proof that a case is finished. The complaints at the barangay, however, the elders of the community are still involved in settling conflicts.



## Conclusions

Based from the discussion, the following conclusions are derived:

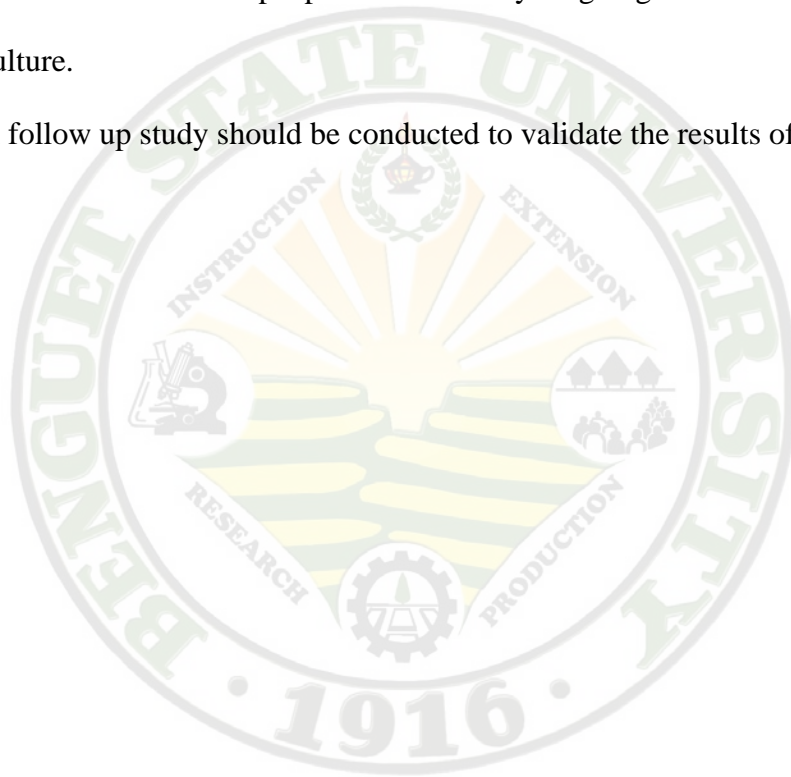
1. Only few of the Baliwon tribe members know their traditional cultures.
2. Traditional communication practices on marriage are done by parents, by the boy by offering a 'momma' to the girl.
3. The traditional communication birth practices are done by performing rituals by the 'agkammang' and by making the 'fuldot' just after giving birth.
4. Performing rituals by the 'agkammang' is the traditional communication practices of the tribe in curing the sick.
5. The traditional communication practices on death are done by the 'mabbagga', by singing the 'binunga' and by wearing the 'sigluted uwey'.
6. Traditional communication practices of the tribe in resolving conflicts are observed when the 'lallakays' and the disputing parties talk together.
7. The tribe passes their culture to the younger generations by telling stories and by observing their elders apply it in their daily lives.
8. For the changes in the traditional communication practices of the tribe, most are affected by the laws of the government and influenced by other tribe cultures.



### Recommendations

Based on the conclusions, the following recommendations were derived:

1. Because the traditions of the tribe in almost all aspects changed, the barangay or even the municipality should have documentaries of their cultures to preserve and sustain these practices.
2. Further study on other aspects of the Baliwon tribe culture should be conducted for other people as well as younger generations to know their culture.
3. A follow up study should be conducted to validate the results of this study.



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## APPENDICES

### Appendix A. Guide Questions

Name:  
Age:  
Civil Status:  
Address

#### **A. Marriage**

How do couples find their partner?

**\*\*Parental Arrangement**

- a. How will parents select the right man/ woman for their children?
- b. In arrange marriage, what are the things to be done before they will settle as husband and wife?
- c. What if the girl doesn't want the girl?

**\*\*By Choice Marriage**

- a. How will a man tell what he feels with the woman?

How will the community know that a member of the community will soon be married?

After the marriage ceremony, is their anything else to do for the guidance f the couple?

What are the changes made in your traditional marriage practice?

#### **B. Birth**

After the woman give birth, are their things to be done to welcome the newborn baby?

If there are rituals, what are these rituals?

Who performs the ritual?

What are the changes made from the traditional way to the present way?

#### **C. Sickness**

How do you cure the sick?

What communication practices (rituals or ceremonies) are performed?

What rituals are these?

What are the changes made from the traditional way to the present?



**D. Death**

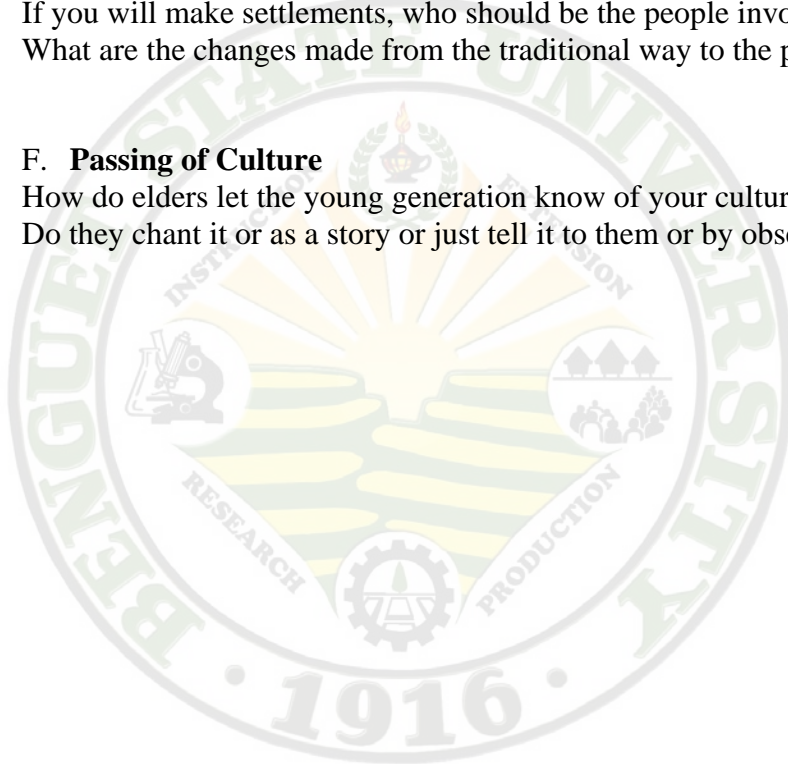
If a member dies, how will the community know what happened?  
 What communication practices (rituals or ceremonies) are performed before burying the dead?  
 What are these rituals?  
 How do you perform these rituals?  
 Who will perform the ritual?  
 What are the changes made from the traditional way to the present?

**E. Resolving Conflicts**

How do you resolve conflicts between members of the tribe?  
 If you will make settlements, who should be the people involved?  
 What are the changes made from the traditional way to the present?

**F. Passing of Culture**

How do elders let the young generation know of your culture?  
 Do they chant it or as a story or just tell it to them or by observing?



## Appendix B. Two Column Script

Title: The Golden Practices of Baliwon Tribe

Writer: Ann T. Wailan

Time Duration: 30 min.

AUDIO	VISUAL
<p>BIZ: Music Up and Under</p> <p>Narration: Settled in a place of rolling hills and generous land, Paracelis is one of the ten municipalities of Mountain Province.</p> <p>It is bounded on the North by the Province of Kalinga, on the South by Ifugao Province, on the East by the Province of Isabela, and on the West by Natonin.</p> <p>Paracelis is composed of different tribes such as Balangao, Kalinga and Baliwon. Just like the other tribes in the Cordillera, the Indigenous Peoples of Paracelis are noted of their rich culture – may it be in their traditional garments, rituals, beliefs and practices.</p> <p>But one vital aspect of their culture is the element that binds them as one, the attribute that sustains their culture – communication.</p> <p>For the Baliwon tribe or Gaddang as they are called in the place, their folk stories are passed orally by the “lallakay” to the younger generations while the fire at the hearth (“afuto”) is flickering at night. Traditional chants are also performed during a healing process for a tribe member who is sick. They also need to communicate with</p>	<p>TEXT: The Golden Practices of the Baliwon Tribe</p> <p>Fade in to NS of map of Paracelis</p> <p>Fade in to the Municipal Building of Paracelis</p> <p>Zoom in to the name of the Municipality</p> <p>Fade in garment and a woman performing ritual</p> <p>Fade in crowd of people</p> <p>Fade in to an old woman performing ritual</p>



<p>the other tribes when the need arises.</p>	
<p>With these, we can say that communication is basically an important element of every tradition. Its existence is absolute. And its significance in building an identity for the Baliwon people is indeed undeniable.</p>	<p>MS of two people talking</p>
<p><b>BIZ: MUSIC UP AND UNDER</b></p>	<p>Text: “Naiyatawa”: Traditional Marriage (Parental Arrangement)</p>
<p>Narration: The documented marriage rites for the Baliwon tribe have two classifications, the parental arrangement and the man’s choice. Under the parental arrangement, there are two strategies: a) arrangement when the children are grown up and, (b) arrangement while the babies are not yet born.</p>	<p>NS of two mothers talking to one another FBS of two children</p>
<p>For the parental arrangement when the children are grown up, the traditional communication practice is observed during the period where the two pairs of parents talk for the marriage arrangement their children.</p>	<p>MS of two pairs of parents talking</p>
<p>(Interview of Mr. Walter Balingdan) “The parents of the man will go to the woman’s house and talk to her parents. The parents of the man and the woman will make an agreement to let their children marry. After that, the man will go to the woman’s home together with his parents.”</p>	<p>MS of Mr. Balingdan</p>
<p>(Interview of Mr. Bangilan) “If I want a woman for my son, together with my wife, we will go to that woman’s home and talk to her parents. Our children cannot do</p>	<p>MS of Mr. Bangilan</p>





<p>anything once we order them to be married with each other.”</p>	
<p>Narration: While for the babies who are not yet born, the traditional communication practice is already observed when the parents agree for the marriage of their children at the right time.</p>	ECU of a Person
<p>(Interview of Mr. Depagon) “When the two pairs of parents will meet at one point wherein if it happens that the sexes of the babies are male and female, they will let them marry. Even if they are still young, the boy will give ‘walang’, a necklace that symbolizes a dowry (which costs about ten carabaos), to the girl.”</p>	MS of Mr. Depagon
<p>Narration: As the two children grow up, their parents will see to it that they will like each other. When they were observed that they like each other enough, the boy will bring ‘diket’ to the girl’s house. This tradition is called ‘pisil’, where the boy or girl will bring ‘diket’ to the boy or girl’s house.</p>	<p>NS of a sunrise NS of boy ang girl Zoom in to a crowd of people eating</p>
<p>During this stage, the parents will advice the boy and the girl that when they will have children in the future, they should take care of them. After sometime, the girl will also bring ‘diket’ to the boy’s house to show her gratitude to the boy.”</p>	Zoom in to parents and a pair of boy and girl talking
<p>In a ‘silyasi’ where they put the ‘diket’ and is covered with ‘barawasi’ or woven cloth, there is a bowl with ‘apog’, ‘gawed’ and the wooden art that represents ‘Nanolay’, their universal god. If possible, they also put money and in some instances, they include the ‘walang’ here. The wooden art is like a</p>	<p>CU of a container containing buwa, apog, gawed  CU of the necklace (walang)</p>



<p>bird, which serves as evidence that they are married.</p> <p>(Interview with Mr. Pattan)          “The parents will make arrangements. Whether you are born or not, your parents already made arrangements.”</p> <p>“If the children are born and it so happened that both are boys, the arrangement will be cancelled and a new arrangement will be made. The other boy will then wait for a girl to be born by the other women in their village. On the other hand, the other boy will have to wait for his supposed to be fiancé’s sister who will be born depending on the agreement.”</p> <p>“The act of giving ‘walang’ and ‘pisil’ will be done after that”.</p> <p><b>BIZ: MUSIC UP AND UNDER</b></p> <p>(Interview with Mr. Dalayday)          “The courtship in ‘Gaddang’ is done by using the ‘sayay’ (a bag where they put the betel nut together with the ‘apog’ and ‘gawed’). If the boy wants a girl, he will offer her a ‘moma’, and ‘i-apogan’ (the act of giving of ‘apog’). If the girl accepts the ‘moma’ and chews it, it means that she likes him too. But if she did not accept the ‘moma’, it is a way of saying that she rejects him. Still, that is the way how the boy will express his love to the girl.”</p> <p><b>Narration:</b>          If the boy and girl feel mutually in love with each other, the ‘pisil’ will be done. It is this time when the community will know that the boy and the girl will be married</p>	<p>MS of Mr. Pattan</p> <p>FBS of a man and a woman who wears “walang” on her neck</p> <p>Text: Marriage by Choice</p> <p>MS of Mr. Dalayday</p> <p>FBS of a man and woman (man preparing a set for “moma”)</p> <p>Boy offering “moma” to the girl</p> <p>Fade in to a boy and a girl (girl accepts the “moma”)</p> <p>Fade in to people dancing while the “dungadong” is being played.</p>
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<p>BIZ: MUSIC UP AND UNDER</p> <p>Narration: The Baliwon tribe is also rich in traditional birth practices. There are four documented communication practices that are done after the woman gives birth to a child.</p>	<p>Text: TRADITIONAL BIRTH PRACTICES</p> <p>Fade in to sunset</p>
<p>BIZ: MUSIC UP AND UNDER</p> <p>Narration: 'Fuldot' is done for the 'anitos' and ancestors know that a child is born. 'Fuldot' with necklace or 'buwa' signifies a newborn girl while 'fuldot' with spear signifies a newborn boy.</p> <p>(Interview with Mr. Depagon) "After a woman gives birth, she will go to the well where we fetch water. She will get 'runo' (stick) and tie its leaves and put it there together with a necklace that symbolizes "bileg" (power) of the dead ancestors. That is what we call 'fuldot'. After three days, she will go to the well and get the 'fuldot' and get the necklace and put it on the baby's neck. On the fifth day, the baby will undergo the 'buni'. A small house is built where the 'buni' is done. An old woman who knows how to do it does 'Buni'. This is done to protect the baby from bad spirits.</p>	<p>Text: "Fuldot"</p> <p>MS of Creek</p> <p>FBS of beetle nut ("buwa")</p> <p>FBS of a spear</p> <p>MS of Mr. Depagon</p> <p>MS of a "runo" with tied leaves</p> <p>FBS of a small house made out of "cogon"</p>
<p>BIZ: MUSIC UP AND UNDER</p> <p>According to Mrs. Bungan, the 'Agkammang' or Quack Doctor in the area, 'Diyot' is performed by butchering a pig to protect the child from bad spirits of springs and rivers.</p> <p>(Interview with Mr. Balingdan) "If a baby is born, 'Diyot' is performed,</p>	<p>Text: "Diyot"</p> <p>MS of Mrs. Bungan</p> <p>MS of Mr. Balingdan</p>



<p>“barunganay” or a small hut is made, and the ‘songa’ (or ‘buni’) will be done by the one who knows how to pray or the ‘agkammang’.</p>	
<p>BIZ: MUSIC UP AND UNDER</p>	<p>Text: “Midallong si Balay”</p>
<p>Narration: According to Mrs. Gumanggang, one of the ‘agkammang’ in the place, this is one of the ‘kammang’ performed. This is done to invite spirits to their house from the springs and rivers nearby for them not harm the newborn baby.</p>	<p>Fade in to an old woman performing “midallong si balay”</p>
<p>BIZ: MUSIC UP AND UNDER</p>	<p>Text: Midallong si wawang</p>
<p>Narration: This is also done to let the spirits in rivers be friends of the baby and for them not to harm the child in the future. This is done by the ‘agkammang’.by reciting a ritual at the riverbank</p>	<p>LS of a river</p>
<p>After the ‘midallong’, series of ‘kammang’ will be done depending on the gender of the child and wealth or richness of the family.</p>	
<p>BIZ: MUSIC UP AND UNDER</p>	<p>Text: TRADITIONS IN CURING THE SICK</p>
<p>Narration: In curing the sick tribe members, the Baliwon tribe applies several traditional home remedies such as the ‘afuriatan’ or the act of rubbing herbal ointment to the sick person, letting the sick person drink the concoction from the leaves that they believed are helpful, and pressing different leaves or they locally term it as ‘tapalan’.</p>	<p>Fade in to a body being rubbed</p> <p>CU of an extract of herbal medicines</p> <p>CU of a part of the body with pressed leaves</p>
<p>But if the sick person is not healed for a certain span of time or the sickness</p>	<p>Fade in to the agkammang preparing for the things needed for one of the</p>



<p>worsens, they will presume that ‘anitos’ or even other people cause the sickness. It is on these instances that they will call the ‘agkammang’, a traditional healer in their community.</p>	<p>rituals for the process of healing</p>
<p>(Interview with Mr. Balingdan)          “If someone gets sick, they will call for the ‘agkammang’ who will determine the cause of the sickness and who will pray for the sick. The ‘agkammang’ will then be the one to do what should be done to cure the sickness.”</p>	<p>MS of Mr. Balingdan</p>
<p>Narration: In the process, the ‘agkammang’ will call for the ‘anitos’ who are responsible for the sickness and talk to them. The ‘anito’ will possess the ‘agkammang’ and will talk to the relatives of the sick person. It is on this instance that the ‘anito’ will tell the bad deeds of the sick person that caused his ailment.</p>	<p>Fade in to bright sky           FBS of an old woman and a man talking</p>
<p>(Insert the live demonstration of the ‘agkammang’)</p>	<p>Fade in “agkammang” performing a ritual for curing the</p>
<p><b>BIZ: MUSIC UP AND UNDER</b></p>	<p><b>TEXT: TRADITIONAL PRACTICES ON DEATH</b></p>
<p>Narration: Just like other tribes, the Baliwon have traditional practices on death. There are three documented practices involving communication when a tribe member dies.</p>	<p>Fade in to crowd of people</p>
<p><b>BIZ: MUSIC UP AND UNDER</b></p>	<p>Text: “Mabbagga”: The village crier</p>
<p>Narration: When somebody dies, a member of the community will run towards the home of the relatives of the dead to let them know what happened even if how far they are. In the olden days, the crier or ‘mabbagga’ will also run around the community while shouting to send the message that</p>	<p>LS of houses           FBS of a “bahay kubo”</p>



<p>somebody died.</p> <p>When the crier comes back, they will ask if the relatives will be coming and when will they come. It is on this time that they can set the number of days of wake and burial of the dead.</p> <p>(Re-enactment will go along with the narration)</p> <p><b>BIZ: MUSIC UP AND UNDER</b></p> <p>Narration: The ‘binunga’ on the other hand is done during the wake of the dead. This mournful song is made to let the other people know the departed’s life story especially his good deeds that may serve as learning for those who are still living.</p> <p>(Interview with Mr. Balingdan) “People who will attend the wake will perform the ‘binunga’. Those who only know the life history of the dead are the ones who can do the ‘binunga’. This ‘binunga’ is a mournful song for the dead, we will hear what they say and we can do it alternately.</p> <p><b>BIZ: MUSIC UP AND UNDER</b></p> <p>Narration: The ‘sigluted uwey’ is a ring that signifies that a certain person is the departed’s relative. It is worn during the wake.</p> <p>(Interview with Mr. Jenaro Bawanta) “Relatives of the dead have ‘sigluted uwey’ worn in their hand.</p> <p><b>BIZ: MUSIC UP AND UNDER</b></p> <p>Narration:</p>	<p>MS of crowd of people</p> <p>(Re-enactment will go along with the narration)</p> <p>Text: Binunga</p> <p>Fade in to an old woman performing binunga.</p> <p>MS of Mr. Balingdan</p> <p>(Insert re-enactment) Fade in to women alternately performing binunga</p> <p>Text: “Sigluted Uwey”</p> <p>CU of a “sigluted uwey”</p> <p>MS of Mr. Bawanta</p> <p><b>TEXT: PASSING OF CULTURE</b></p>
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<p>The Baliwon tribe also sustains their culture such as their folk stories, good values and their traditional practices being applied in their everyday life.</p>	<p>FBS of a child, member of Baliwon tribe</p>
<p>The folk stories are passed to the younger generation through story telling. The important values are also passed when they can see that their older folks are applying it in their daily lives. When somebody gets sick, the younger generations observe the traditional healing process.</p>	<p>Snap shots of MS of a woman which is a tribe member</p>
<p>Interview with Mr. Pattan  “Cultures are heritage. The parents know the culture and they will teach it to their children.</p>	<p>MS of Mr. Pattan</p>
<p>Interview with Mr. Dalayday  “We know our culture for our parents tell it to us and we observe some of them.”</p>	<p>MS of Mr. Dalayday</p>
<p>Interview with Mr. Bungan  “We know it already when we are still young because we can see what they are doing and we hear what they say.”</p>	<p>MS of Mr. Bungan</p>
<p>BIZ: MUSIC UP AND UNDER</p>	<p>Text: Traditions in Resolving Conflicts</p>
<p>Narration:  Just like any tribe in the Cordillera, the Baliwon tribe puts a great respect to the old people’s wisdom in settling conflicts. They are called the ‘lallakay’ in their local term. In resolving conflicts, the ‘lallakay’ together with the involved parties will meet at one place and talk over the cause of the dispute. Here, they will listen to the two parties and come to a decision in the end. The ‘lallakay’ will also give advices to the disputing parties.</p>	<p>MS of an old woman</p>



<p>Interview with Mr. Pattan          “If there will be having conflict, they call for the ‘lallakay’ who will settle the dispute. Punishments are given according to how big is the problem.”</p>	<p>Ms of Mr. Pattan</p>
<p>BIZ: MUSIC UP AND UNDER</p>	<p>Text: Changes in the Cultures of the Tribe</p>
<p>Narration:          Due to the influence of the modernizing world and presence of the technologies, cultures are being affected. Effects that change the traditional communication practices of the tribe.</p>	<p>FBS of Computer          CU of a Cellphone</p>
<p>BIZ: MUSIC UP AND UNDER</p>	<p>Text: Changes in the Traditional Marriage Practices</p>
<p>Insert Interviews          Mr. Pattan          “The change today from before is that the cultures are modernized by Ilocano cultures and... the children are the ones who will look for whom they will marry not the parents anymore”</p>	<p>MS of Mr. Pattan</p>
<p>Mr. Dalayday          “Because people are now educated, they read books nowadays and they will know the laws of the government and marriage rites today is in accordance to the laws of the government where in there should be papers, and if possible there is wedding”</p>	<p>MS Mr. Dalayday</p>
<p>Narration:          The changes observed in the traditional practices in marriage are; parental arrangement is not observed, marriage rites are according to the laws of government.</p>	<p>MS of Church</p>
<p>BIZ: MUSIC UP AND UNDER</p>	<p>Text: Changes in Birth Practices</p>





<p>Insert Interviews Mr. Balingdan “When a child is born today, there is no ‘songa’ performed for many give birth to hospitals and there is midwife, nurse or doctors are the ones who will attend the baby”</p>	<p>MS of Mr. Balingdan</p>
<p>Mr. Pattan “The change today is we are modernized, there is baptism in church, and there is a birth certificate given to the child”</p>	<p>MS of Mr. Pattan</p>
<p>Mr. Dalayday “Now, we need to register the child.”</p>	<p>MS of Mr. Dalayday</p>
<p>Narration: The changes in birth practices of the tribe includes the baptism in church, ‘kammang’ is not usually performed, and the presence of legal records of the newborn baby.</p>	<p>CU of Church CU of Birth Certificate</p>
<p><b>BIZ: MUSIC UP AND UNDER</b></p>	<p>Text: Changes in the Traditional Practice of Curing the Sick</p>
<p>Insert Interviews Mr. Pattan “There are already church prayers because of religions and there are doctors”</p>	<p>Ms of Mr. Pattan</p>
<p>Mr. Dalayday “We now bring sick person to the hospital and no longer perform ‘kammang’</p>	<p>MS of Mr. Dalayday</p>
<p>Mr. Saliwan Hospitals are faster to cure sickness. If sickness is not cured then that is the time we will perform the tradition to ‘attang’</p>	<p>MS of Mr. Saliwan</p>
<p>Narration: The change in curing the sick in the</p>	<p>Zoom in to a name of Hospital</p>



<p>tribe are the religious prayers, the presence of hospitals and 'kammang' is only done if the sickness is not cured by doctors in hospitals</p> <p><b>BIZ: MUSIC UP AND UNDER</b></p> <p>Insert Interviews Mr. Balingdan "In most death cases today, religious songs are the ones that they sing."</p> <p>Mr. Dalayday Songs and prayers are done every evening are the ones which are observed. We are already Christianized</p> <p>Narration: The change in the tribe's traditional practices is that Christian songs and religious prayers are the ones observed in most death cases not the 'binunga'. Technologies like cell phones are the ones used for informing relatives of the dead and the 'mabbagga' is not anymore observed.</p>	<p>Text: Changes in Traditional Death Practices</p> <p>MS of Mr. Balingdan</p> <p>MS of Mr. Dalayday</p> <p>LS of group of people singing Christian Songs to the dead</p>
<p><b>BIZ: MUSIC UP AND UNDER</b></p> <p>Insert Interviews Mr. Balingdan "The presences of papers that will prove that a case was solved and to be signed by the people present during the settlement are the ones observed nowadays."</p> <p>Mr. Dalayday Complains to the barangay and officials are the one who will see it. The presence of elders is still honored during the settlement of the conflict.</p> <p>Mr. Bawanta "It changed today because of the laws of the government"</p>	<p>Text: Changes in the Traditions on Resolving Conflicts</p> <p>MS of Mr. Balingdan</p> <p>MS of Mr. Dalayday</p> <p>MS of Mr. Bawanta</p>



<p>Mr. Bungan  “Today, even if the elders will settle the problem, complaining is still there”</p> <p>Narration:  The changes observe in their traditions in resolving conflicts is the presence of the process of resolving conflicts that are being done due to the laws of the government just like the papers that will serve as proof that a case is finished just like the complains at the barangay even the elders of the community are still honored in settling conflicts.</p> <p>BIZ: MUSIC UP</p>	<p>MS of Mr. Bungan</p> <p>Fade in to Barangay Hall</p> <p>Acknowledgment</p> <p>Special thanks to the interviewees namely:  Mr. Walter Balingdan: the Barangay Captain  Mr. Jenaro Bawanta  Mr. Ramon Depagon  Mr. Perfecto Saliwan  Mrs. Evarista Bungan  Mr. Romulo Bungan  Mr. Catalino Bangilan  Mr. Romeo Dalayday  Mrs. Ana Macocay  Mr. Diego Pattan</p> <p>Special thanks to the actors and actresses namely:</p> <p>Mrs. Caropian Gumanggang and family  Mrs Clarita Fenagson and Family  Ms. Kistine Gumaggang  Mr. Mark Jay Sallaya  Mr. Eddie Berong  Mrs Zenaida Berong  Mr. Victor Fengason  Ms. Deborah Taynan</p>
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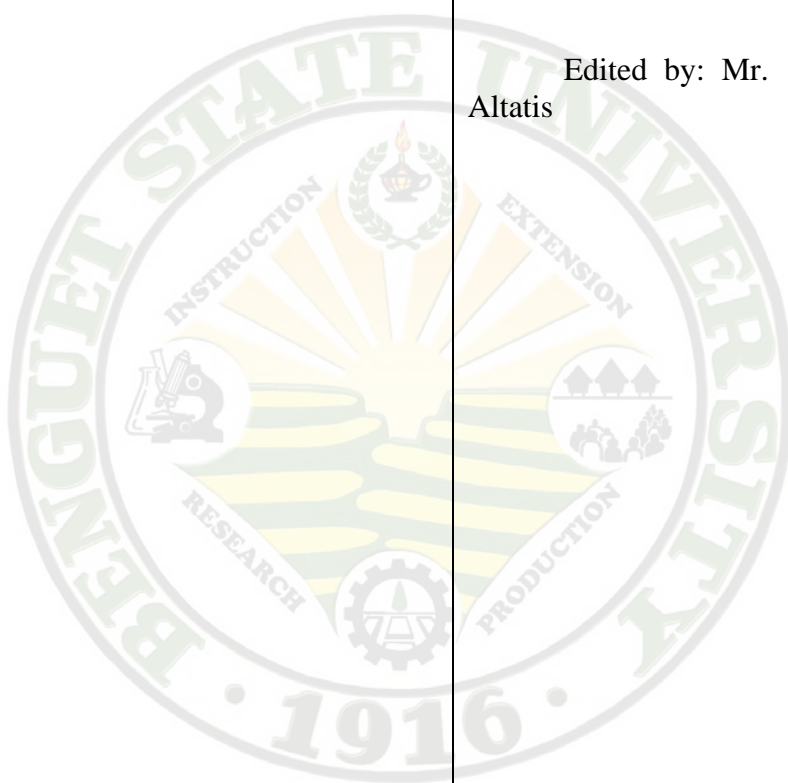


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