

BIBLIOGRAPHY

MENDOZA, LENY DOMEYEG. APRIL 2013. “Panakabalin di Adawag”:
Documentation of “Basabas” (Wish) as Part of Rituals in Balili, Mankayan, Benguet.
Benguet State University, La Trinidad, Benguet

Adviser: Anna Liza B. Wakat, MDevCom

ABSTRACT

The study was generally conducted to document *basabas* as part of bigger rituals in Balili, Mankayan, Benguet. Specifically, it aimed to identify the events where *basabas* is uttered, determine the purpose of *basabas*, determine the qualifications of the person who can do *basabas*, determine how *basabas* is done, describe the content of *basabas* based on the event where it is uttered, determine the perceived importance of *basabas* in the occasions and people/host of the event, determine the perceived values gained from the practice of *basabas*, and determine how the practice is passed on to succeeding generations.

The study was conducted from December 2012 to January 2013.

Interview schedule was used to gather information from the community respondents and key informant interview for the key informants.

The key informants identified the events where *basabas* is practiced. The events were *cañao* and *sida* including other events when there is *cañao* like wedding, Christmas, New Year and fiesta. Also the importance of *basabas* was discussed by the key informants.



They also discussed the qualifications of the person who can do *basabas* and the contents of *basabas* based on the events where it is uttered.

The key informants also explained that in order to pass *basabas* to succeeding generations, they encouraged youth to participate in cultural events and by teaching youths who are willing to learn *basabas*.

The respondents also identified unity, thankfulness, hopefulness, peacefulness and respectfulness as the perceived values in the practice of *basabas*.

The perceived importance was categorized according to the importance of *basabas* in the community, in the family and in the lives of the people who participated.

It also appeared in the study that there are rules and regulations being followed in the performance of *basabas*. Also, the contents of *basabas* focuses more on positive wishes for the participants of a certain ritual activity.

It is then recommended that the residents of barangay Balili in Mankayan may continue practicing *basabas* because it helps every people and family who participated and understands the significance of such culture. Also, they may continue uttering *basabas* because there are values being learned from it. They may also consider adding activities that may entice youth especially that desirable values can be gained from these practices.

It is also recommended that recording events like *cañao* and *sida* where *basabas* is uttered is recommended for a contribution to the Indigenous Knowledge Systems and Practices of Cordillera.



INTRODUCTION

Rationale

Even with the advent of different technologies in the modern world, different cultural practices are still observed in most of the provinces in Cordillera. Our unique and distinct cultural practices form our unique identity.

Some of the provinces in our country that were colonized by the foreigners adapted the cultures that were introduced by them and they live a modern way of life.

However, the Cordillera Administrative Region is just one of the regions in our country that was not colonized by the Spaniards and other foreigners and with that, as Cordillerans we were able to preserve our culture.

Among the municipalities of Benguet, Mankayan is rich in cultural practices despite the advent of modern world. Until now it was observed that the people of Mankayan still perform rituals during weddings, death and illnesses where ritual prayers are chanted by the native priest called the ‘manbunong’. ‘Manbunong’ is either a male or a female who, as a rule, comes from the poor class (Pekas, 2006).

Most residents of Mankayan belong to the Kankana-ey tribe where Kankana-eyes are believed to be the original inhabitants of Benguet. They also believe in the existence of unseen beings that emanate from the sky world and the underworld. That these unseen beings are called spirits thought to have power over man (Pekas, 2006).

In Mankayan, Benguet the practice of *basabas* has always been part of the lives of the people in the said place. As observed, this is strongly practiced by many elders during some occasions.



Basabas is the shouting of a wish by an elder to the dancing couple who are the celebrating family and other elders (Sacla, 1987). *Basabas* is part of a practice like *cañao* and *sida* and its purpose is to ask blessings from Kabunyan to bless the *nantayaw* or the people, either male or female who participated in the dance.

However, the practice and the value of performing *basabas* and other indigenous practices are faced by the threat of near extinction because of the fast changing way of living in today's generation.

There is a need to conduct this study to add more knowledge and to share information to the people of Mankayan and others on what and how important *basabas* is.

Statement of the Problem

Generally, the study documented the practice of *basabas* in Balili, Mankayan, Benguet.

Specifically it answered the following questions:

1. In what event is *basabas* practiced?
2. What is the purpose of *basabas*?
3. What are the qualifications of the person who can do *basabas*?
4. How is *basabas* done?
5. What is the content of *basabas* based on the event where it is uttered?
6. What are the perceived importance of *basabas* in occasions and people/host of the event?
7. What are the perceived values gained from the practice of *basabas*?
8. How is *basabas* being passed to the succeeding generations?



Objectives of the Study

Generally, the study documented the practice of *basabas* in Balili, Mankayan, Benguet.

Specifically, the study was able to:

1. identify the events where *basabas* is uttered;
2. determine the purpose of *basabas*;
3. determine the qualifications of the person who can do *basabas*;
4. describe how *basabas* is done;
5. describe the content of *basabas* based on the event where it is uttered;
6. determine the perceived importance of *basabas* in the occasions and people/host of the event;
7. determine the perceived values gained from the practice of *basabas*; and,
8. determine how the practice is passed on to succeeding generations.

Importance of the Study

The study may help in the conservation of culture for the elders and the younger generations through documentation. This study may also help the community in understanding cultural practices. The study may also contribute in the conservation of the culture and help others to be familiarized with these practices.

Moreover, the study may also be used by indigenous groups in protecting and preserving the Indigenous Knowledge Systems and Practices (IKSP) of Indigenous People.



Furthermore, this study may serve as a medium to remind the community with these practices. Results of the study may also be used by students or anyone with related topics of the study.

Scope and Limitation of the Study

The study was only limited in studying one of the practices of Mankayan, Benguet which is *basabas*. The study specifically aimed to identify the events where *basabas* is uttered, determine the purpose of *basabas*, determine the qualifications of the person who can do *basabas*, determine is *basabas* done, describe the content of *basabas* based on the event where it is uttered, determine the perceived importance of *basabas* in the occasions and people/host of the event, determine the values gained from the *basabas* and to determine how *basabas* is passed down to succeeding generations.

The study was conducted in Balili, Mankayan, Benguet where *basabas* is still practiced. It is also where the respondents were taken from.



REVIEW OF LITERATURE

Characteristics of Cultural Practices as a Tool for Communication

Culture is shared, by which we mean that every culture is shared by a group of people. Depending on the region they live in, the climatic conditions they thrive in and their historical heritage, they form a set of values and beliefs. This set of their principles of life shapes their culture. No culture belongs to an individual. It is rather shared among many people of a certain part of the world. It belongs to a single community and not to any single human being (Oak, 2012).

Furthermore from Oak still, he said that culture is learned. The members of a culture share certain ideals which shape their lives. Generations learn to follow these ideals and principles. Culture propagates through generations which adopt their old customs and traditions as a part of their culture. The ideals they base their lives on is a part of their culture. Cultural values are imparted from one generation to another, thus resulting in a continual of traditions that are a part of culture. The language, the literature and the art forms pass across generations. Culture is learned, understood and adopted by the younger generations of society. No individual is born with a sense of his/her culture (Oak, 2012).

Elements of Culture

According to Oak (2012), the language, other forms of expression as also the thoughts and emotions of the people, their social and cultural norms their principles and beliefs are the basic elements of culture. For an effective transfer of culture from one generation to another, it has to be translated in terms of symbols, which represent the cultural values of



a community. Language, art and religion form the system of symbols that render a deep meaning to culture. Despite the efforts of the older generations to transfer their cultural values to the forthcoming generations, many tend to remain unaware of their culture.

Oak (2012) further mentioned that people are often found to have an incomplete knowledge of their culture. People seldom know their culture completely. A gradual change is characteristic to almost every culture. Cultures are subjected to change. Culture loses some of its traits and gains new ones. The aspects of culture that change vary across societies. With the passage of time, new technologies emerge, new modes of work come up, social thinking undergoes transitions and so does culture. Every culture changes in time although the rate of change of every culture varies.

Studies have brought out a fact that no culture can remain in isolation. There is hardly any social community that is completely isolated from the rest of the world. Every culture hence, is mostly influenced by cultures of the surrounding regions. Cultural values are prone to be affected by the values of communities in close vicinity. The cultures, which emerged during the same periods of time often show certain similarities. Modern times have an intermix of cultures. Cultures are blended together giving rise to shared cultures (Oak, 2012).

The People of Benguet

According to (Baucas 2003), the early ethnic groups of people in Benguet are the Ibadoy, the Kankana-ey, the Kalanguya, the Madek-ey and the Ikarao. There are also some I-owak who reside in some parts of Bokod and in Itogon during the latter years. The Kankana-ey (Mangalkali) occupied the municipalities of Bakun, Mankayan, Kibungan,



Kapangan and partly of Atok, Buguias and Tublay. The Ibadoy population inhabited Kabayan, Bokod, Itogon, Tuba, Sablan, Tublay, La Trinidad and partly Atok. The Kalanguya tribe occupied eastern parts of Buguias, Kabayan, Bokod and some areas in Itogon. The Mandek-ey resided in Central Buguias while the Ikarao inhabited the barrio of Karao in Bokod. The present trend tends to consider the Mandek-ey, the Ikalahan and the Manhikang of Amlimay as Kalanguyas. Originally, the inhabitants of the present Baguio City, originally named Kafagway are the Ibadoy.

It was told that Chinese traders came up to Benguet before the coming of the Spaniards in the 16th century. It is said that some Chinese traders came to Benguet to trade their Chinese wares with the gold of the Igorots as early as 14th to 15th century. Because of the coming of the Spaniards in the early part of the 16th century to Benguet and the coming also of the Americans to the province in the last years of the 19th century, many Benguet tribes were assimilated religiously and culturally (Baucas, 2003).

Religious Beliefs of Kankana-ey Tribe in Benguet

Baucas (2003) said that the traditional inhabitants of Benguet believe in the existence of several unseen beings that resides in the sky world and in the underworld. These unseen beings are their gods, goddesses, spirits of dead people, the Anitos on Tinmogo or Ampasit and the Banig.

Baucas (2003) added that it is believed by the old folks that their gods, goddesses and the spirits of their ancestors (ka-apuan) reside somewhere in the sky-world while the Anitos, Ampasit, Tinmogo, Banig and the spirits of the people who died of unnatural deaths have their respective homes in the underworld. There are other earthly spirits that



are known because they used to cause sufferings to the inhabitants; hence they are called malevolent spirits. These spirits are called the Kamiling or Kamiding, the Tonton or Debek, the Pinad-ing, the Karuntogan, the Liblibayen, the Mandoweng, the Bittatew, the Pamaka, the Tayaban, the Penten and some others.

In addition Baucas also said that the inhabitants of Benguet also believed that the lead god is Kabunian among the gods and goddesses that are enumerated like Pati. Kabigat, Lumawig, Gatan, Balitok, Suyan, Amduyan, Apinan, Daungan, Tengnan and Ibagá. Being the lead god, Kabunian is always mentioned by the native priests in his or her prayer before the lesser gods and goddesses are also invoked.

Furthermore, it is believed by the old folks that Kabunian can talk to the old inhabitants thru the great spirit “Bolol” during the bajog/bayog ritual. Kabunian can inform the old folks what can happen in the future either great famine or time of plenty (Baucas, 2003).

Cabato (2005) also added that Benguet serves as the gateway to the Cordillera region and as the center of where the action is in North Luzon. It is endowed with rich human and natural resources and a unique temperate climate. It is also a home to three major tribes namely; the Kankana-eyes , the Ibalois and the Kalanguyas . Although speaking different dialects, the people share similar cultures, which are carefully preserved as evidenced by their customs, and traditions being practiced that continue to influence their day-to-day activities. The Kankana-ey tribe constitutes about 36% of the total population, 27% of the Ibalois and Kalanguyas while 24% of the lowlander population, mostly Ilocano speakers. The three highland groups differ mainly in language but are similar in their traditional beliefs and rituals. They all believe that spirits and



supernatural beings exist, who are responsible for bestowing blessings and bounties when they are pleased and honored, as well as inflicting pain and suffering when they are displeased and not heeded. It is believed that these unseen beings (spirits) can be manipulated by man to his advantage. With this belief, the people strive to win the favor of the spirits using prayers and material offerings in a ritual (Cabato, 2005).

The Native Priest

The native priests are the chosen spiritual leaders in the community well versed in the belief system. They are consulted in healing the sick, in comforting the victim of misfortune and in the offering thanks to the deities for fortunes received. The priests are therefore counsels of the people in times of joy, sorrow and distress (Sacla, 1987).

Importance of Culture in the Community

Oak (2012) said that the cultural values of a community give it an identity of its own. A community gains a character and a personality of its own because of the culture of its people. Culture is shared by the members of a community. It is learned and passed from the older generations to the newer ones. For an effective transfer of culture from one generation to another, it has to be translated into symbols. Language, art and religion serve as the symbolic means of transfer of cultural values between generations.

Furthermore Oak added that culture is bond that ties the people of a region or community together. It is that one common bond which brings the people of a community together. The customs and traditions that the people of a community follow, the festivals



they celebrate, the kind of clothing they wear, the food they eat, and almost importantly, the cultural values they adhere to, bind them together.

Culture is seen as a system of social control, wherein people shape their standards and behavior. The cultural values form the founding principles of one's life. They influence one's principles and philosophies of life. They influence one's way of living and thus impact social life. The importance of culture lies in the fact that it is a link between people and their value systems (Oak, 2012).

According also to Atos (1982), it is important to delve into the people's culture in order to be able to liberate them from reliance on static customs, superstitious beliefs, and other practices that hinder progress and development.

Values Gained from Cultural Practices

There are positive and negative cultural values and practices just as positive and negative moral principles exist. Positive moral principles prescribe the cultivation of the following virtues or positive cultural values and practices: respect for others, fidelity, respect for age and authority, love of one's neighbours, personal integrity, sense of duty, patriotism, justice, truthfulness, discipline, moderation, tolerance, brotherhood (or solidarity), cooperation, altruism, kindness, generosity, hospitality, and others (Olayinka, 2009).

According also to Laron (1981), the practice of *cañao* to the Bontoc tribe in Mt. Province fosters unity among the members of their group. It promotes their identity and uniqueness as a people. They also share a feeling of pride for their traditions, beliefs, legends, and customs that have molded them like their forbears from the beginning of time.



Access of Youth to Culture

“Access of young people to culture as actors or users is an essential condition for their full participation in society. Access to culture can reinforce awareness of sharing a common cultural heritage and promote active citizenship open to the world. Involvement in cultural activities can allow young people to express their creative energy and contribute to their personal development and their feeling of belonging to a community” access in cultural life is understood as a fundamental right of young people to participate in the society as members of full rights and responsibilities. Without access to culture and participation in cultural life people do not have the same possibilities to develop the social and cultural connections that are important to maintaining a satisfactory coexistence in conditions of equality (Feixa *et al.*, 2009).

The concept of culture includes all cultural and artistic activities: performing arts, visual and plastic arts, music, cultural heritage and architecture, literature. Young people as users, buyers, consumers, audiences. This is mainly related to cultural participation, aiming at facilitating access of young people to certain cultural organisations having high quality programming, and certain added value, which are less attended by young people. Young people as active participants and creators of arts. This aspect is very tightly connected with educational policies at all levels from the primary and secondary school to higher education, life-long learning and vocational training. There is a need for a better cooperation between players and programmes related both to cultural and educational policies and instruments in regard to arts education. Policies related to culture and arts as



part of leisure time of young people include motivation of young people to be involved in amateur art forms, community art, art related to social change (Feixa *et al*, 2009).

Importance of Prayer

According to Johnson (2011) prayer is the utterance from your spirit to God. In simple, talking to God is called prayer. Prayer is the simple opening of one's heart to our Father in Heaven. Praying is coming to Him and telling Him everything in your heart.

Johnson (2011) also stated seven importance of prayer. First, drawing nearer to God. Men and women who opt for arranged marriages are often told to talk to the person and learn more about each other. Second, tool to bind powers of darkness. Prayer is powerful and you need to remember, the words uttered in prayer have wonder-working power. Third, prayer changes you. The influence may be positive or negative, but there sure is an influence (Johnson, 2011).

Moreover, it is important to pray for God's protection on your family everyday. Pray for your parents, spouse, children every single day. Pray for God's protection upon their young lives. Fourth, sets captives free. Fifth, prayer is intercession. Intercession is standing in the gap and praying for others in need (Johnson, 2011).

Sixth, prayer heals. Jesus healed the sick while He was on Earth. And lastly, prayer brings about breakthroughs. There. It is my appeal you fast and pray. There is power in fasting and praying. It may sound very spiritual and something you have never done before (Johnson, 2011).

McManaman (2010) also added that the most important thing is to acquire the habit of prayer. It has to become a habit. Without that, we don't have an interior life; we just have an exterior life. And when all we have is an exterior life, we become anxious,



restless, and that leads to greed, the inordinate love of possessing. For we end up trying to secure our own happiness and to reduce our own anxiety, and when things do not go our way in life, we become angry, impatient, irritated, we lose the peace that we long for (McManaman 2010).



METHODOLOGY

Locale and Time of the Study

The study was conducted in Balili, Mankayan, Benguet (Fig.1). It has a total population of 34,563 in 6,495 households according to the 2007 census and has a total land area of 17,494.50 hectares. The Municipality of Mankayan has 12 barangays namely: Balili, Bedbed, Bulalacao, Cabiten, Colalo, Guinaoang, Poblacion, Taneg, Tabio, Sapid, and Suyoc. Mankayan is more or less 100 kilometers away from Baguio City and 95 km from La Trinidad, Benguet.

Barangay Balili, Mankayan was chosen as the locale of the study because the place is mostly inhabited by Kankana-ey tribe that includes the elders who are still doing the *basabas*.

The study was conducted from December 2012 to January 2013.

Respondents of the Study

Thirty respondents were purposively selected for the study with the following criteria: must be a resident of Mankayan and a Kankana-ey, must have witnessed the practice of *basabas*; and had participated in the practice of *basabas*.

There were also six key informants which are the *mambunong* or elders who served as the source of knowledge about the *basabas*.





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

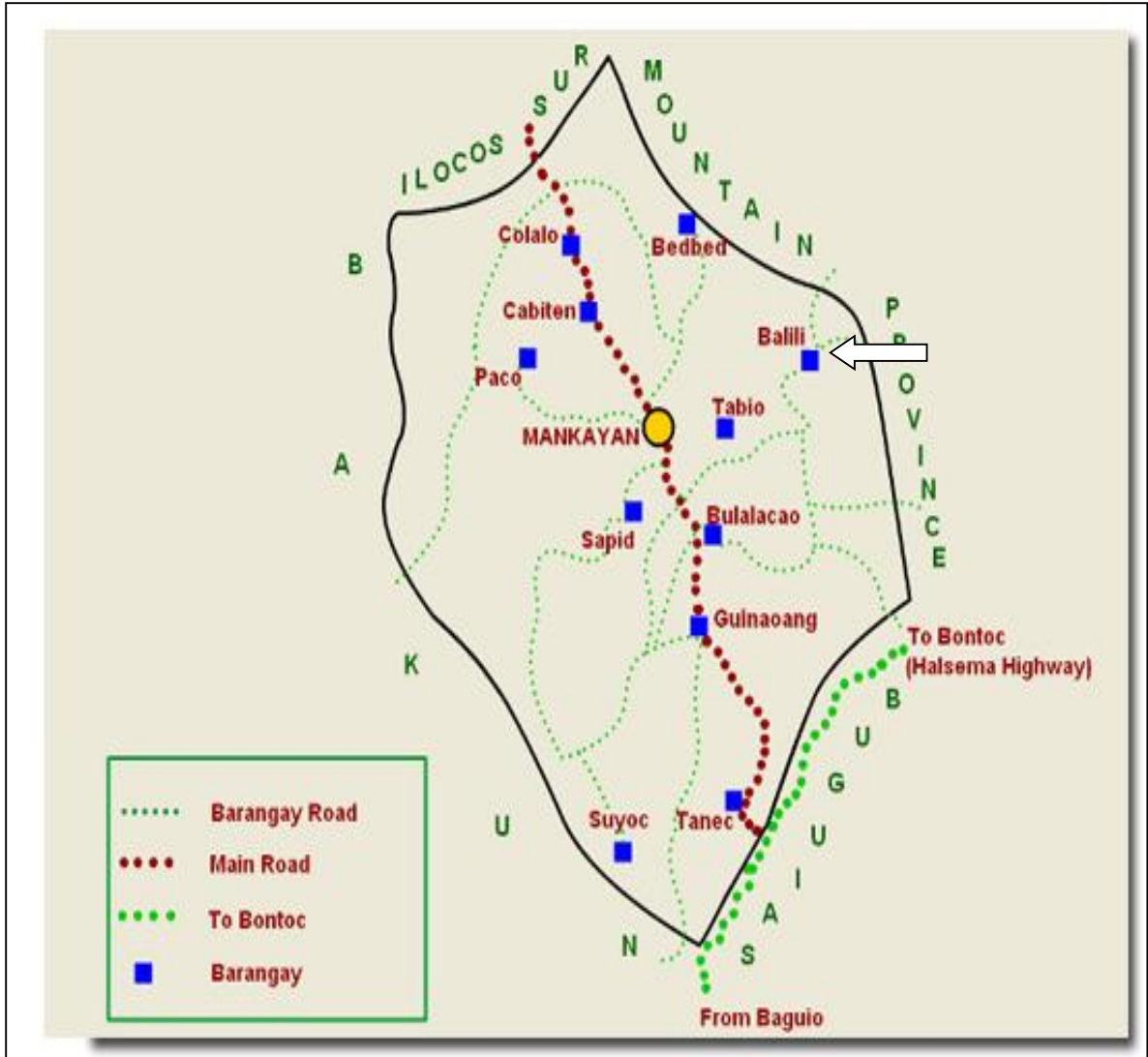


Figure 2. Map of Mankayan showing the locale of the study

Data Collection

An interview schedule was used as a tool for gathering information from the community respondents and a key informant interview for the key informants. Some of the questions were based on the instrument of Palcon (2012) from her thesis entitled, “The Power of Ritual: Capturing the Communication Processes in the Practice of *mangmang* for Community Development by the Bontoc Tribe in Sitio Bayabas, Pico, La Trinidad, Benguet.

Data Gathered

The data gathered focused primarily on the documentation of *Basabas*. It also included the socio-demographic profile of the respondents; particular events where *basabas* was usually done; qualifications of the person who can utter *basabas*; contents of the *basabas* base on the events where it was uttered; how *basabas* was done; perceived importance of *basabas* in the occasions and people/host of the event; communicated values in the practice of *basabas* and on how *basabas* is passed down to succeeding generations.

Data Analysis

The data gathered were consolidated, tabulated and were analyzed through descriptive statistics using frequency counts and percentages. The data were also processed and presented in a narrative form.



RESULTS AND DISCUSSION

Socio-Demographic Profile of the Respondents

Table 1 presents the socio-demographic profile of the respondents. They were categorized according to age, address, place of origin, sex, and years of stay in the community.

The table shows many of the respondents were on the age bracket 35-40. There were more male (23) than female (7) and all of them were originally from Balili, Mankayan, Benguet. The youngest among the respondents was 36 years old while the oldest was 55 years old.

Further, many of the respondents were from Sitio Nagawaan, six are from both Sitio Conacon and Atayan, three are from both Sayapot and Dongen and only one from Sitio Central, Nabilngan, Basigan and Tam-awan. Also, the respondents had been living in Balili, Mankayan since they were born.

Meanwhile, there were six key informants for the study which is presented in Table 2 namely: Alfredo Malute, Angyoc Mangapak, Basilio Ngaseo, Wilson Alicwadey, Lally Lencio, and Sabiano Daw-ilan. All of them participated in the event. They were male and have witnessed *basabas*. The oldest of them was 99 years old and the youngest was 55 years old. All of them were married and had children already. They were all attending events in their community where there is *basabas* especially during *cañao*. All of them also had an experience in uttering *basabas* in the past years.



Table 1. Socio-demographic profile of the respondents

CHARACTERISTICS	FREQUENCY n=30	PERCENTAGE (%)
Age Bracket		
35-40	12	40.00
41-46	5	16.67
47-52	8	26.67
53-58	5	16.67
TOTAL	30	100
Sex		
Female	7	23.33
Male	23	76.67
TOTAL	30	100
Address		
Nagawaan	8	26.67
Atayan	6	20.00
Conacon	6	20.00
Sayapot	3	10.00
Dongen	3	10.00
Central	1	3.33
Nabilngan	1	3.33
Basigan	1	3.33
Tam-awan	1	3.33
TOTAL	30	100

Table 2. Socio-demographic profile of the key informants

NAME	AGE	SEX	CIVIL STATUS
Sabiano Daw-ilan	99	M	Married
Angyoc Mangapak	80	M	Married
Basilio Ngaseo	75	M	Married
Lally Lencio	65	M	Married
Alfredo Malute	56	M	Married
Wilson Alicwadey	55	M	Married



Events Where *Basabas* is Uttered

The events where *basabas* is uttered according to the key informants were during *cañao* and *sida* only. *Cañao* is a festival or ceremony of offering. It is performed for thanksgiving for the health of the community, for a bountiful harvest, for healing and for entertainment, cultural shows and festivities. The events where there is *cañao* were during wedding, fiesta, and house blessing. Palking, one of the respondents said that during the wedding of her first son, they performed *cañao* after the ceremony as there thanksgiving for the successes of the wedding. On the other hand, *sida* is also a thanksgiving celebration for bountiful blessings and also for healing. In *sida*, the presence of the elders assures the celebrating family of the proper guidance in the observance of the ritual, beliefs and practices. According to one key informant, Angyoc Mangapak, *basabas* is uttered when there is *gangsa* in the said events. The events where there is *gangsa* were during wedding, fiesta in the municipality, Christmas and New year where *basabas* may be uttered. He also added that *basabas*, as compared to rituals, is the benediction part.

Purpose of *Basabas*

According to the key informants, the purpose of *basabas* is to ask blessings from Kabunyan. Ngaseo, one of the key informants also said that the purpose of *basabas* is to take away bad luck in the family and that happiness, peace, wealth and all sorts of good luck and blessings will be showered to the celebrating family, to the community and to all the people who attended the event.



Sida. Sakiwat, host of the *sida* said that through *basabas* three of her family members were still alive although they were undergoing monthly dialysis because of their bad health condition. This is the reason why they still practiced *basabas*.

Cañao. Casiben, another respondent, said that when they performed *cañao* last year and there was *basabas* they can feel the blessings from Kabunyan because they were still surviving although they had no permanent jobs. The purpose of *basabas* also during *cañao* is to maintain good luck in the family and to bless the source of income of the celebrating family.

Christmas. During Christmas, according to Malute, it is a tradition in their place that they practice *basabas* when they perform *gangsa* so that as they celebrate the birth of Jesus Christ, blessings with every family will continue to be showered upon them.

New Year. Albert Catnas, one of the respondents also said that in celebrating New year they perform *basabas* in order to utter good luck in their family and to give them more strength to be able to work for their family and to live longer.

Moreover, the respondents said that *basabas* can also be done to anyone who is sick. The purpose of *basabas* in uttering it to the sick is to heal whatever that sickness is in order to enjoy his life and to work instead of just thinking of his sickness.

Further, the respondents said that through *basabas*, the wish of the family will be answered if they have faith and if they believe in Kabunyan.

Qualifications of the Person who can Do *Basabas*

According to Basilio Ngaseo, one of the key informants, the person who can do the *basabas* is not just anybody because *basabas* is a serious thing. He explained that an elderly



man who already participated, witnessed and who had experienced uttering *basabas* in the past can do the *basabas*.

According to Mangapak, one of the key informants, an elderly man should be at the age of 55 and above in terms of age. Also, an elderly man should have experiences in the practice of rituals and has enough knowledge about culture. He also added that women seldom do *basabas* because as observed, it is by tradition that men have greater experiences in terms of culture. In their place, as Mangapak observed, men have more power of volunteerism in terms of culture so usually, they were the ones who are being taught on how to do rituals. This finding corroborates the findings of Jervis (2006) who found out that man in every culture held more powerful positions than women.

How *Basabas* is Done

According to all the respondents, after the beating of gongs and drums where *tayaw* and *sadong* were done, an elder stands up and shouted the wish or the *basabas*. *Tayaw* is the dance of the male and *sadong* is the dance of the female. The shouting of the wish is done once only in every dancing. Without the gongs, *basabas* will not be uttered because according to Lencio one of the key informants. The sound of the *gangsa* is important in honoring the ancestors of the celebrating family. This was supported by Baucas (2003) who found out in his study that the sound of the *gongs*, *solibao* and a piece of iron when synchronized together produces a sensational effect in the *sida* rites. He also added that the sound alone reminds the people assembled that the ritual is being solemnly celebrated.

According to Ngaseo, any elder who is available on the event can utter *basabas*. If they are many, the oldest among them will do the *basabas* first as their respect to the elder.



According to Mangapak one of the key informants, the elder who will utter *basabas* should also use his heart and mind in uttering *basabas* so that his wish will be granted. He also added that the elder who will utter the *basabas* can shout it or he can just say it in his normal voice.



Figure 3. Participants doing the *tayaw* and *sadong*



Figure 4. An old man doing the *basabas*
Contents of *Basabas*

According to Alfredo Malute, one of the key informants, there were no particular words or phrases to follow in uttering *basabas* because the elder will base it on his mind and heart. According also to Lencio, one of the key informants, the content of *basabas* depends on the dancers who performed the *tayaw* and *sadong*. Dancers were either couples or singles in status. The content of *basabas* for a couple is shown below. The contents of *basabas* were for the host, for the dancers, for the community and for the elder himself. The elder will ask *Kabunyan* to bless and bestow good luck to the host, to have long life for the dancers, to have more progress for the community and for the elder to be invited again if there will be another feast.

Sample of *basabas* as uttered during *sida* for a husband and wife.

<u>Kankana-ey</u>	<u>English</u>
<i>Basabasak dakayo ay man asawa</i>	I wish you couple, dancing in
<i>ay nagitayaw si kading di ap-apo</i>	honor of the ancestors to be
<i>ta maganak kayo si enggana esay</i>	blessed with a dozen of
<i>dosena ay anak ya matago tago</i>	children; long life and also to
<i>kayo omat abe sin boma-ey ta</i>	the host that there shall
<i>mabendibendisyonan da ta waday</i>	be feast like this again.
<i>kama-nana kasin ay pan uurnungan</i>	

Basabas can also be done for singles. In a particular event like *sida*, one of the key informants uttered *basabas* that asked to bestow good luck to the host for them to have more fruitful living so that they can call for another event someday. For the dancers, the elder wished for them to get married to other nations to have a brighter future and that



someday they will be an inspiration to the community. This was shown below.

Sample of *basabas* as uttered during *sida* for single person.

<u>Kankana-ey</u>	<u>English</u>
<i>Basabasak dakayo ay nagitayaw si</i>	I wish you dancers, dancing in honor
<i>Kading di ap-apo ta maki asawa</i>	of the ancestors to get married in
<i>Kayo si odom ay nas-nasyon, no</i>	other nations, if you are happy, dance
<i>Ginmaya kayo ya ipapas yod wani</i>	now, bestow to the host good luck;
<i>Ta ilablab-ak di boma-ey, matago</i>	long life and have progress in life and
<i>Tago kayo ta man progreso di biag</i>	be an inspiration to our community.
<i>Yo ta manbalin kayo si silaw sinan</i>	
<i>Ili tako.</i>	

Basabas can also be done for youth or students as long as they participated in the *tayaw* and *sadong* during the dance. Alfredo Malute, one of the key informants said that the participation of youth on rituals in their place may help prevent the extinction of their culture. He also added that the participation of youth in cultural activities can allow them to share and express their ideas to the people. This supports the findings of Feixa. *et al.* (2009) saying that access of young people to culture can reinforce their awareness of sharing a common cultural heritage and promote active citizenship open to the world.

Moreover, involvement in cultural activities can allow them to express their creative energy and contribute to their personal development and their feeling of belonging to a community. The contents shown below focused on the studies of the youth to have a brighter future someday.



Sample of *basabas* as uttered for students/ youth during sida

<u>Kankana-ey</u>	<u>English</u>
<i>Basabasak dakayo ay aanak ay</i>	I wish you children, dancing in honor of
<i>Nangitayaw si kading di ap-apo</i>	the
<i>Ta mabendisyonan kayo ya maka</i>	ancestors to be blessed and to finish your
<i>Skwela kayo ta mayat di biag yo</i>	studies so that you will have a good future
<i>Sin masakbayan, no ginmaya kayo</i>	in life; if you are happy dance now, shower
<i>ya ipapas yod wani ta mabendisyonan</i>	blessings to the host and let good luck
<i>abe din boma-ey, iali yo di swerte sina</i>	come in this house.
<i>ay beey.</i>	

Basabas can also be done for wedding celebrations as long as there is *gangsá*.

The wish of an elder is for the new couples. The elder will wish to Kabunyan that that new couple will be blessed with many children who will become doctors, nurses, teachers, lawyers and engineers so that someday they may be the ones who will lend money to the people in their place. The elder will also wish to have their permanent job so that they may help their fellow in their community. According to Malute, one of the key informants that during wedding the content of *basabas* should be directed to the new couple considering that it was there moment and the day when they were the most beautiful and handsome among all the people who attended their wedding. Malute also added that if possible the content of *basabas* should be the best wish for them as they learn to live in their own without their parents. This was shown below.

Sample of *basabas* as uttered during a wedding.



Kankana-ey

English

*Basabasak dakayo ay ka as-asawa
ta Magana-ganak kayo ta pun-en
yon nan lubong tako ta wada ton
di dodoktor, mamaistala, aabogado,
ya eengineer. Ya nu aben anuka ya
dakayo di man utangan di umili.
Omatabe sin pan oblaan yo ta
dakayo di makipuldiyaan nan ipugaw
sinan ili tako ay nay.*

I wish you newly couple to be blessed with plenty of children that will fill the world so that someday your children will be doctors, teachers, lawyers, and engineers. And someday you will be the ones to lend money to the people in our place. And also to your employment so that someday you will offer jobs to our community.

Basabas is also done during *cañao*. An elder wished for the celebrating family so that all good luck will come in their house. The elder also will include the land where the family is planting different vegetables to have a productive crops and price at the time they will sell their products. Sample of *basabas* as uttered during *cañao* is shown below.

Kankana-ey

English

*Basabasak dakayo ay boma-ey sina ta amin
Ay suwerte yan umali sinan baey yo.
Omat abe sin galden yo ta nu man apit kayo
ya tumama. Sik-a ay Kabunyan ya sik-ay
mangaywan sin salun-at da, omat abe sin
anan-ak da tanu enda man lagbo ya laton.*

I wish you family that good luck will come in your house. Also to the land you are planting to have productive and prolific vegetables. Kabunyan, take care of their health and also to their children to be able to work and have a good work



Basabas can also be done during Christmas when there is *gangsá*. An elder will utter his wish for the dancers to continue guiding them in their work so that they may be help their community also. The elder will utter his wish more from the girl/ lady to have more strength in working for the life of his family. This was shown below.

Kankana-ey

English

*Basabasak dakayo ay nanayaw ta
nan maki pulpuldiya-an yo ya
mabalin ay tumulong sinan ili tako.
Omat abe sin babae ta sik-a di
manpuldiya ya mayat abe ay
katagu-an di pamilyam.*

I wish you dancers to be blessed with your work so that it may help for the betterment of our community. Especially to the girl to have more strength in her work for her family.

Basabas can also be done during New year and also if there is *gangsá*. The elder will thank Kabunyan for another year. The reason for the people of Balili to play *gangsá* and to have the *basabas* is because New year is also a day for them to express their gratitude to Kabunyan for all the blessings they enjoyed from the past years. Also it is a privilege for them to make another way of living and to improve their lives as they face another year. According to Galidan, one of the respondents, it is a great blessing that she face another year and another adventure in life she will be much happier if she will wish for a better life and not to encounter obstacles that she cannot handle. The elder will wish for the dancers to have a good and wonderful new year and that good luck will come in their lives and also to the participants who played the instruments.



Kankana-ey

English

*Basabasak dakayo ay nanayaw ta
gumasa-gasat di baro ay taw-en
yo ya umali di suwerte sin biyag yo.
Omat metlang sin nantukar si
instrument ya sin amin en datako ay
wada sina.*

I wish you dancers to have full of
blessings in this new year and that good
luck will come in your lives. Also to the
people who played the instruments and to
all of us who are here.

Basabas can also be done to a person who is sick and who cannot stand and walk. An elder will go in the house of that sick person to utter his wish for him. According to Malute, one of the key informants, a sick person has the opportunity to be healed and to enjoy his/her life. There is no other wish that an elder will utter but only for the healing of that person. An example was shown below.

Sample of *basabas* as uttered for a sick person.

Kankana-ey

English

*Basabasak din nay man saksakit ay
kabsat tako ta makaan din sakit ay
rikrikna-em ta amey kuma sin
pipinten ta iey da ed baybay ya*

I wish you brother/sister to be cured of
whatever that sickness is. That your
disease will be transferred to the ghost of
the sea where they will throw to the



*ibasibas da sin kabato bato sisi ta
adi et mantatauli sin nay ay kabsat.*

stones in there home so that you will no
longer feel that pain again.

Perceived Importance of *Basabas*

According to all of the respondents, the importance of *basabas* in their personal life is to strengthen their faith and to maintain their relationship to *Kabunyan*. This was shown in Table 4. Another importance of *basabas* to the celebrating family is to satisfy their needs and to thank *Kabunyan* from the bountiful blessings in their family. All of the respondents also said that *basabas* is important because it is their way of expressing their gratitude to *Kabunyan*. Five of the key informants said that the importance of *basabas* also is to honor the ancestors of the celebrating family. They also added that *basabas* is important to have continuous blessings in the community especially to the family. Seventy six percent of the respondents also said that one importance of *basabas* is to strengthen the relationship of the people in their community.

All of the key informants also said that another importance of *basabas* in the community is to bring people together. These findings were shown in Table 4. This supports the findings of Palcon (2012) where she found out that rituals create oneness among the community. Three of the key informants also added that participating in such events can serve as a reunion for the family and all of them said that it also served as the reunion for the entire community.



Table 3. Importance of *Basabas* as perceived by the respondents

IMPORTANCE	FREQUENCY (n=30)	PERCENTAGE (%)
Strengthen relationship with Kabunyan	30	100
Being thankful to Kabunyan	30	100
Strengthen relationship of people	23	76.66

Table 4. Importance of *Basabas* as perceived by the key informants

IMPORTANCE	FREQUENCY (n=30)	PERCENTAGE (%)
Honor to the ancestors	5	83.33
Reunion for the family	3	50
Reunion for the community	6	100

Values Gained from *Basabas*

Unity. According to all the respondents, unity is the main value gained from the practice of *basabas*. As said by Ngaseo, people who are called to participate in the event where *basabas* is practiced could be at any age; thus, creating a peaceful bond for everyone.

As discussed on the perceived importance of *basabas*, Mangapak said that *basabas* can bring people together where they participated in the practice of *basabas* that may show the oneness of the people in the community.

Thankfulness. All of the respondents said that if you practice *basabas* in every events, you are thankful because the contents of *basabas* includes how important were the participation of the people in the community. The respondents also added that being



thankful to *Kabunyan* is important when you utter *basabas* because He is the reason for the bountiful blessings that come in their lives.

Hopefulness. All of the respondents also said that if you utter *basabas* you are hopeful that *Kabunyan* will answer the wish that you wanted to have in life. They also added that performing *basabas* brings peace of mind to them.

Respectfulness to ancestors and Kabunyan. Seventy percent of the respondents as shown in Table 5 said that their respect to the ancestors should always be remembered because their ancestors played a very important role in their community. Respect to *Kabunyan* and to the ancestors was shown in *basabas* by mentioning and including them in uttering a wish because as what Kahakwa said, they play very important roles in the community.

This was supported by the study of Kahakwa (2004) that ancestors perform many roles like unifying families and people, caring for each other, empowering, blessing, rewarding, inspiring, protecting families and clans from diseases, evil, enemies, even in war, mediating between people and the divinity, enforcing discipline in case of the breaking social values and facilitating holistic healing.

Peacefulness. Sixty six percent of the respondents said that the uttering of *basabas* in events made their minds peaceful because they believe that someday their wish will be granted. Other respondents also said that the utterance of *basabas* can also be the way to maintain the peacefulness in their community as it was included in the prayer.



Table 5. Values Gained from *Basabas*

VALUES GAINED	FREQUENCY (n=30)	PERCENTAGE (%)
Unity	30	100
Thankfulness	30	100
Hopefulness	30	100
Respectfulness	21	70.00
Peacefulness	20	66.66

*multiple response

How *Basabas* is Passed on to Succeeding Generations

According to Ngaseo, one of the key informants, as long as culture is existing, *basabas* will always exist.

Mangapak also said that as long as the youth will participate in any rituals, elders will teach them if they are willing to contribute and to continue their practices if ever the elders will die. This was supported by Feixa, *et al.* (2009) saying that access in cultural life is understood as a fundamental right of young people to participate in the society as members of full rights and responsibilities.

He also added that their way of teaching the youths on how to utter *basabas* is by uttering a sample and then after uttering it they will let the youth utter his own words also. He also said that as he observed, some of the youth will just hear the elders and then the youth will consult them if his *basabas* is right. This was supported by John Palking Jr. one youth from Balili who learned *basabas* by just listening to elders during some events in their place. According to him the sense of hearing can be a tool for learning something if you wish to learn it. The teaching of *basabas* is done after the event. They will teach



basabas if the youth will ask the elders to teach them and according to all of the key informants, they will also ask the youth if they want to learn and if the youth will say yes then they will teach them.



SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

Generally, the study was conducted to document *basabas* in Balili, Mankayan, Benguet. Specifically it aimed to identify the events where *basabas* is uttered, to determine the purpose of *basabas*, to determine the qualifications of the person who can do *basabas*, to determine how *basabas* is done, to describe the content of *basabas* based on the event where it is uttered, to determine the perceived importance of *basabas* in the occasions and people/host of the event, to determine the perceived values gained from the practice of *basabas*, and to determine how *basabas* is passed on to succeeding generations.

There were 30 respondents and six key informants who served as the source of knowledge about the study. They were chosen from the following criteria; must be a resident of Mankayan and a Kankana-ey, must have witnessed the uttering of *basabas*, and had participated in the practice of *basabas*.

The data was gathered through an interview schedule which was conducted from December 2012 to January 2013.

The Municipality of Mankayan which includes Barangay Balili has many religious practices and beliefs and with those practices it includes the parts of rituals where *basabas* is uttered.

The study revealed that uttering *basabas* is performed only by an elder who is knowledgeable enough to do so.

Basabas also carry values which are imparted to the people who participated in the practice. Unity, helpfulness and respect are the identified values by the respondents



which they observed in the practice of *basabas*.

Furthermore, the content of *basabas* depends on the dancers and it is up to the elder on what to say because the content of *basabas* will come from the mind and heart of the elder.

According to the respondents, it is important to utter *basabas* during the event because the purpose is to bring good luck, good health, more wealth and as a whole to bring good life to everyone in the community.

In order to continue the practice of *basabas*, elders teach the younger generations to participate in *cañao* and *sida*. Also, by asking them if they want to learn the *basabas* and if they say yes the elders will utter their own sample of *basabas* and then they let the youth hear it for them to create their own *basabas*.

Conclusions

The following conclusions were drawn from the study:

1. *Cañao* and *sida* are the events where *basabas* is uttered purposively done to ask blessings from *Kabunyan*.
2. One's experience in the performance of *basabas* qualifies a person to perform such.
3. There are rules and regulations being followed in the performance of *basabas*.
4. Content of *basabas* focuses more on positive wishes for the participants of a certain ritual activity.⁶
5. *Basabas* is important in rituals in order to satisfy the needs and wants of the celebrating family including the community as well.



6. *Basabas* develops and shares desirable social values to the participant.
7. The passing of *basabas* is not deliberate therefore there is a possibility that it may be forgotten if not recorded and documented properly.

Recommendations

Based on the conclusions, the following recommendations were drawn:

1. Residents of Balili, Mankayan may continue uttering *basabas* because there are values being learned from it.
2. In order to encourage youth participation in performing rituals, residents of Balili, Mankayan may consider adding activities that may entice youth especially that desirable values can be gained from these practices.
3. More studies on *cañao* and *sida* where *basabas* is uttered to strengthen the findings of this study.
4. Recording events like *cañao* and *sida* where *basabas* is uttered is recommended for a contribution to the Indigenous Knowledge Systems and Practices of Cordillera.



LITERATURE CITED

- ATOS, M. 1982. The Culture of Karao Tribe. MS Thesis, Univevrsity of Baguio Pp. 5-6.
- BAUCAS, B. 2003. Traditional Beliefs and Cultural Practices in Benguet. New Baguio Offset Press. Pp.2, 3, 18, 19.
- CABATO, J. 2005. The Culture of Benguet. Retrieved November 21, 2012 from <http://ixcreativ/netportfolio/adivay/culture.htm>.
- FEIXA, C., J. JURIS, I. PERIERA, 2009. Global Citizenship and the New' New' movements: Iberian connections. Retrieved February 4, 2013 from www.jeffreyjuris.org/articles/YOUNG-17-4_05-Feixa_Juris.pdf.
- JERVIS, N. 2006. What is Culture. Retrieved January 31, 2013 from <http://updateslive.blogspot.com/2011/10/culture-vs-civilization-naney-jervis.html>.
- JOHNSON, P. 2011. Importance of Prayer. Retrieved March 3, 2013 from www.buzzle.com/articles/importance-of-prayer.html.
- KAHAKWA, S. 2004. Ancestors and Healing in African Spirituality: Challenges to the Churches in Africa. Retrieved January 31, 2013 from http://lutheranworld.org/What_We_Do/DTS/DTS-Documents/EN/Spiritualism-Africa_EN.pdf.
- LARON, P. 1981. Canao: A Manifestation of Bontoc Native Culture, M.A. Thesis, College of Arts and Sciences, Agoo, La Union. Pp. 2-3.
- MCMANAMAN, D. The Importance of Prayer, Retrieved March 16, 2013 from <http://www.catholiceducation.org/articles/religion/re0997.htm>
- OAK, M. 2012. Characteristics of Culture. Retrieved November 22, 2012 from <http://www.buzzle.com/articles/characteristics-of-culture.html>.
- OLAYINKA, O. 2009. Cultivation of positive cultural values and practices: A Blueprint for African development. Retrieved December 5, 2012 from <http://www.academicjournals.org/ajhc>.
- PALCON, E. 2012. The Power of Ritual: Capturing the Communication Processes in the Practice of *mangmang* for Community Development by the Bontoc Tribe in Sitio Bayabas, Pico, La Trinidad, Benguet. BS Thesis, College of Agriculture, Benguet State University, La Trinidad, Benguet. Pp. 58-61.
- PEKAS, G. 2006. The Indigenous People of Mankayan, Benguet: History, Indigenous Knowledge Systems and Practices, Current Problems. Retrieved October 26, 2012 from <http://spiritedthoughts.files.wordpress.com/2010/08/indigenous-people-mankayan-benguet.pdf>.



SACLA, W. 1987. Treasury of Beliefs and Home Rituals of Benguet. BCF Printing Press
Baguio City. Pp. 5, 174.

“Panakabalin di Adawaḡ”: Documentation of “Basabas” (Wish) as Part of Rituals in
Balili, Mankayan, Benguet / MENDOZA, LENY DOMEYEG. APRIL 2013

