

## **BIBLIOGRAPHY**

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## **ABSTRACT**

The study was conducted at Barangay Dagdag, Sagada Mountain Province from December 2012 to January 2013.

The study aimed to determine the socio-demographic profile of the respondents; determine the basis used in giving traditional names; to list the names given according to the basis; to identify the values that can be derive from the practice; and to determine the challenges encountered in the practice of ‘Gobbaw’.

The data were obtained through interview schedule with the respondents of Barangay Dagdag.

The findings revealed that ‘Gobbaw’ is still practiced until now. ‘Gobbaw’ is performed so that the child will not become sickly. There were changes in the practice of ‘Gobbaw’ when it comes to the processes, materials used, and the people involve. There were values gained in the practice of ‘Gobbaw’ such as respect for culture, respect for elders, unity, and commitment.

There were also perceived challenges such as differences in belief system, lack of interest from the younger generation, technological advancement, inter-marriage, migration and financial problem.



Recommendations derived from the practice were: further studies may also be conducted to support and validate the findings of the study; documentation in the practice of ‘Gobbaw’ in the city may also be conducted to see the changes and differences in the practice.



## INTRODUCTION

### Rationale

The culture of the Philippines reflects the complexity of the history of the Philippines through the blending of cultures of diverse indigenous civilizations with characteristics introduced via foreign influences.

The Philippines is a mixed society. The nation is divided between Christians, Muslims, and other religious-ethno-linguistic groups; between urban and rural people; between upland and lowland people; and between the rich and the poor. Although different in many ways, Filipinos in general are very hospitable and will give appropriate respect to anyone regardless of race, culture, or belief (Philippines-business.com, 2009).

Filipinos are known to be rich in culture. They are rich in Indigenous Knowledge, Systems and Practices (IKSPs) long before colonizers came to the Philippines. Their forefathers performed these practices and these IKSPs were later passed on from generation to generation.

Some of the provinces in the Philippines that were colonized by the foreigners adapted the different cultures that were introduced to them.

The people of Sagada established their culture about two centuries ago in the process of interaction with the Bontoc villages to the north and east; they borrowed and adapted much of the central Bontoc culture. The people of Sagada have been able to maintain much of their indigenous culture, including most of their ceremonial activity (Diaz, 2012).

One of the cultural practices of Sagada is „Gobbaw“. „Gobbaw“ is one kind of tradition that makes some of the Igorot people unique. „Gobbaw“ is performed to give name to a newborn child. The birth of a baby is most welcome- a great cause for joyous



celebration. As soon as the baby is born, the „kidlos“ (prayer for the newborn child) is done by grandparents. A chicken is killed inside the house and the father or grandfather recites the „Gobbaw“ prayer. The name is usually given by one of the grandparents or by the parents (Scott, 1988).

The „Gobbaw“ is done in one setting. It is usually at lunch time and may continue at dinnertime for the close relatives and neighbors who came to visit the child. The „tengba“, cook gravy made of ground rice mixed with salted river crabs preserved for sometimes is the main dish served to people who come to greet the newborn baby and the mother. The relatives, neighbors and friends bring gifts either in cash or in kind. The old men bring „etag“ cooked with the „tengba“. „Etag“ is cooked preferably the lean meat. During the „Gobbaw“ or „nilayaan“, prayers of thanks, prayers of requests are said for the good health of the mother and the baby (Fiar-od, 2001).

Relatives within the community are invited. Neighbors and friends participate as a gesture of welcome to the newborn child. They bring gifts in kind such as dried beans, bundles of „palay“, and pounded rice in the basket containers. The men bring salted pork. A chicken is butchered, cooked with the pork, and eaten by the elders (Kollin, 1990). This is like baptizing in the context of Christianity. In the church however, a priest does the ceremony of baptism while in the Igorot’s tradition, the elders do it.

Through „Gobbaw“, the people of Sagada have their own traditional names. Every name has its meaning. Some were based from their ancestor’s name; others were based from the personality of an individual. In Judaism, a name is not merely a conglomeration of letters put together as a convenient way to refer to someone. Ideally, it is a definition of the individual –a description of his personality and an interpretation of his traits. It may



even be a sign of a person's future, or perhaps a person bearing this particular name shall live up to the potential expressed in the name (Krohn, 2007).

„Gobbaw“ is still practiced up to now in Sagada despite the advent of modernization. Indigenous names are not just names. They also have meaning behind that. Likewise, it is good to know and understand the meanings of names to know where it came from or to know why a person was named as such. When cultural traditions are properly communicated, the communicator is able to share, protect and sustain them and may also lead to appreciation by others.

### Statement of the Problem

The study answered the following questions:

1. What is the socio-demographic profile of the respondents?
2. What are the processes and changes involved in the practice of „Gobbaw“?
3. What is the basis used in giving traditional names?
4. What are the names given according to the basis?
5. What are the effects of the traditional name to the respondents?
6. What are the values that can be derived from the practice?
7. What were the challenges encountered in the practice?



### Objectives of the Study

Generally, the study aimed to find the meaning of the traditional names given to the people of Sagada. Specifically, it:

1. determined the socio-demographic profile of the respondents;
2. determine the processes involve in the practice of „Gobbaw“;
3. determined the basis used in giving traditional names;
4. listed the names given according to the basis;
5. determined the effects of the name to the respondents;
6. identified the values that can be derived from the practice; and,
7. determined the challenges encountered in the practice.

### Importance of the Study

The result of the study may benefit the community by recognizing the need to protect and continue the practice of „Gobbaw“. It may also bring in awareness among the residents about the practice of „Gobbaw“, and the values it conveys. Also, it may enlighten the residents about the importance of transmitting the culture.

This study may also benefit other people who are interested to learn the practice.

Furthermore, it can be a helpful reference for the researchers with the same field of study.

### Scope and Limitations of the Study

The study focused on the traditional names given in the practice of „Gobbaw“ in Sagada, Mountain Province. The communication strategies employed in the process in the practice of „Gobbaw“ were not included in the study. Thus, the outputs that the respondents provided were the data and information that came from the interview.



## REVIEW OF LITERATURE

### Sagada

The word Sagada is derived from the word Saga-da which means fishing basket. This name Sagada came about when a group of Spanish soldiers coming from Besao met a man near Danum Lake who was carrying a bamboo basket for catching fish. The soldiers asked the man what the name of the next place was. Thinking that they were asking what he was carrying, the man answered, "sagada." From then on the settlement of Biag went down on Spanish records as Sagada.

In addition, the People of Sagada are Malays and speak a language called Kankana-ey. They are generally referred to as Igorots. They are strong and industrious (National Statistical Coordination Board-CAR, 2012).

In Sagada, there are six major bilateral descent groups or "families," which are composed of all the descendants of certain prominent ancestors, founding fathers, and important living individuals, regardless of the line of descent. These groups are further subdivided into lesser groups that trace their ancestry back eight or ten generations to a male founding ancestor. These groups do not regulate marriage directly, but they do conduct certain ceremonial activities and hold corporate rights over various hillsides and trees, exercised through appointed "wardens." Corporate ownership does not extend to rights in rice land, possibly because the groups stem from an earlier period of shifting agriculture. The personal kindred are formally recognized; it includes the descendants of the eight pairs of great-grandparents and thus extends laterally to include all third cousins. These are the relatives responsible for revenge and wergild, and they also constitute the proper exogamous range (Diaz, 2012).



Sagada is not only admired for its natural beauty but also has abundant forest resources.

### Definition of Culture

According to Development and Cooperation-Europeaid (2012), culture is an important sector of social and human development, which contributes to identity-building and self-esteem, fosters economic growth and social cohesion, and helps to promote political participation and ownership. In its mainstreaming sense it is defined by specific values, traditions and behavioral patterns that need to be considered in all sectors of development when working with partner countries.

According to Manohar (2012), there are seven elements of culture. These are various languages which are essentially an important part of the culture. Second element is the norms that include the folkways, mores, taboos and rituals in a culture. Thirdly, values of a culture often refer to the things to be achieved or the things, which are considered of great worth or value in a particular culture. The religion and the beliefs of the people in a civilization play an important role in shaping up of the culture as well. Social collectives refer to the social groups, organizations, communities, institutions, classes, and societies, which are considered as symbolic social constructions. A status or a social role is nothing but a slot or position within a group or society, which gives an overall idea of the social structure and hence is an important element of culture. This can also include traditional gender-based or age-based roles. Lastly, cultural integration includes the degree of harmony or integration within the various elements of culture. This can include elements like sub-cultures, local cultures and the difference between historical and cultural traditions.





## Traditional Family Practices (Child Birth)

Birth is usually an occasion everyone welcomes as they speculate over the baby's gender, name and later which parent or uncle or auntie's name the baby takes after.

In the study of De Castro (1974), in Sagada, the precious life in the womb imposes certain requirements from the expectant parents. The husband must not cut down trees. Both the husband and the pregnant wife must not go near the house of „nginin“ (cave dwelling spirits or spirits in underground passages) that prey on expectant parents. Non-compliance to this will mean the continuous queen crying and the growth of rashes all over the body of the newborn baby. A ritual to appease the evil spirits is absolutely necessary. An expectant mother must not walk in the dark and even during moonlight without a torch. A naughty 'anito' may unnoticeably put something into the pregnant woman's belly that will cause physical deformity to the unborn child. The expectant parents have no choice but to follow all the restrictions to safeguard their prospective baby from abnormality.

He further stated that when the baby is about to be born, the grandparents from both sides prepare „etag“ and when the expectant mother starts to labor, her husband boils „etag“ to assist the progress of easy and safe delivery.

The people of Besao on the other hand as stated by Fiar-od (2001) before the fielding of the Barangay Health Workers, experienced mothers assist the expectant mother during deliver. The thin bamboo strips are used to cut the umbilical cord that is to believe to be free from rust that may cause tetanus. The umbilical cord is then tied with a string. The newborn baby is usually named after the woman or man who assisted the expectant mother. Others name the baby after the first visitor, a natural occurrence, place where the baby was born or the baby named after his/her ancestors. In general, before the baby is



given name, she may be called „Ambot“ if boy and ‘Ambit“ if girl. The baby then loses the name „Ambot“ or „Ambit“ if she has a name already.

Moreover, when the baby is born, it is the duty of the husband to fetch and heat water for the wife’s bath if necessary. He stays in the house to do errands, wash diapers and cook for the visitors who come to visit and give gifts to the baby.

Depending on the dropping of the umbilical cord, a ceremony called „Gobgobbao“ or „Nilayaan“ is performed for the first baby of the couple. The „nilayaan“ is done in one setting. It is usually at lunch time and may continue at dinnertime for the close relatives and neighbors. The „tengba“, a cooked gravy made of ground rice mixed with salted river crabs preserved for sometimes is the main dish serves to people who come to greet the newborn baby and the mother. The relatives, neighbors and friends bring gifts either in cash or in kind. The old men bring „etag“ cooked with the „tengba“. During the „gobgobbao“ or „nilayaan“, prayers of thanks, prayers of requests are said for the good health of the mother and the baby.

When the boy reached the age of ten, about Grade V if going to school, takes active part in the activities in the „dap-ay“. He is trained to be obedient. He helps bring in firewood for the men to warm themselves. He listens to value-laden stories of the men (Fiar-od, 2001).



## Importance of Names

One of the things that all people and places have in common is their names.

Przecha (2011) stated that given names are more important in a way because they represent a voluntary choice by the parents or, sometimes, by an individual. A name is usually not given lightly. It represents thought and feelings.

Deluzain (2009) stated in his article that names are a part of every culture and that they are of enormous importance both to the people who receive names and to the societies that given them.

He further stated that despite their universality, there is a great deal of difference from one culture to another in how names are given. Among most preliterate peoples, names are determined according to very definite and specific rules. Generally, in cultures with a keen sense of ancestry, children get their names from the emblems and family trees of their parents. In some cultures, names are taken from events which happen during the pregnancy of the mother or shortly after the birth of the child, and in others, names are divined through magic and incantation. In some cases, the name given at birth is only the first of several names a person will bear throughout life. When this happens, the new names are given either to mark important milestones in life or to ward off evil spirits by tricking them into thinking that the person with the old name has disappeared.

Regardless of when, why, or how often it happens, though, the giving and receiving of a name is an event of major importance. Quite frequently the significance of names is emphasized by elaborate rituals that almost always have deep religious meaning.



## Christian Way of Naming a Child

Baptism is an important ritual in the Catholic community. This is the start of the child's journey in his spirituality, and his or her parents, godparents, relatives, and friends are there to welcome him and support him. Beyond this welcoming ritual, baptism carries also with it another deep spiritual meanings and symbolisms that reflect some important aspects of the faith (Morse, 2010).

In baptism, the Holy Spirit gets to dwell in the child. Thus his spiritual life will be guided by the Holy Spirit, bringing him closer to Christ. The priest directs its prayer in heaven. The priest uses a holy water, while the Igorot use a "native" chicken. The chicken is killed through "killing me softly way" or a stick is used to whip the wings and neck of the chicken so that the blood accumulate under the skin - until it dies. Some feathers of the wings are taken and put away. The remaining feathers are pulled off from the body, and what's left is removed by burning the chicken until no more feathers are left on the skin. It is burned until some fats flow out from the skin.

„Gobbaw“ is the Igorots' traditional way of giving the child a name. It is like baptizing in Christianity. In the church a priest does the ceremony of baptism, while the Igorot's tradition, the elders do it. In „Gobbaw“, the Igorots call to their God Kabunyan, and to the ghosts of the dead relatives of the family.

The Igorot name used is from the name of the grandparents, or any relatives whose name were respected during their life here on earth or are still alive. The name will serve as the identity which family the baby belongs (Alakdan, 2012).

„Beday“ is another traditional way of naming but it is different from „Gobbaw“ in terms of names. In the practice of „Beday“, the child is given a name without the ritual



process. The names given can be based on physical appearances, attitude or personality and other circumstances encountered during the mothers' pregnancy.

According to Deluzain (2009) in cultures with a keen sense of ancestry, children get their names from the family trees of their parents. In some cultures, names are taken from events which happen during the pregnancy of the mother or shortly after the birth of the child, and in others, names are divined through magic and invocation. In some cases, the name given at birth is only the first of several names a person will bear throughout life. When this happens, the new names are given either to mark important milestones in life or to ward off evil spirits by tricking them into thinking that the person with the old name has disappeared.

#### Process of Gobbaw

Scott (1988), stated that before the ritual, the ancestors of the child on both sides as well as the relatives are invited to come and bestow their affection and protection to the child.

During the ritual, the following activities were done: preparation of the materials to be used in the „Gobbaw“ such as chicken, butchering the chicken; reading the bible; cooking the meat.

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.

After the „Gobbaw“ ritual has been performed, at some time when the child is sleeping the father carries him to a place opposite the spring at Todey and says, “Let us talk to the comfortable water of Todey; let us be comfortable as it is”. When they return,



the „tatag“ prayer is said so that the child will not be nervous or easily frightened. A noise is made by lifting and dropping one of the boards of the bed, and the father says, “Tatag! Tatag! (the noise of the board dropping). Be thou unafraid of the crowing of the roosters, the barking of dogs or crossings of bridges”.

### Changes in the Practice

Several changes in the practice of „Gobbaw“ are evident these days. One of which is when it comes to giving of presents or gifts to the family who are having „Gobbaw“. Some of the gifts given are money, clothes for the baby, rice, and others. Nowadays, pigs are also butchered to feed the visitors or community members who will be attending but it is not considered as an offering unlike for the chicken.

### Values Learned from the Practice

Samovar and Porter (2006) believe that values represent those things we hold important in our life such as morality, ethics and aesthetics. In addition, values include qualities such as usefulness, goodness, need, satisfaction, and pleasure.

Values are generally normative in that they inform a member of a culture what is good, right and wrong, true and false, positive and negative.

Moreover, there are also values called cultural values. These values are a set of organized rules for making choices, reducing uncertainty, and reducing conflicts within a given society.

In Sagada, the folklore is lyrical reflecting the values on family unity and progress, self-discipline, kindness, and loyalty to ones group (De Castro, 1974).



It is also reflected in the study of Potectan (2012) that family unity, respect for culture, respect for elders, accountability, fostering family ties, generosity, cooperation and love were the values learned from cultures.

### Challenges Encountered in the Practice

Palcon (2012) mentioned in her study that spiritual belief is one challenge in the culture. On her study, the respondents said that the people of today are introduced to different religious orders, some no longer believe in „anitos“ or the spirits and instead they are offered to the Lord whom they ask for guidance and strength. In addition, declining number of elders, intermarriage, emergence of technologies and education are some of the challenges. This supports the study of Saydoven (2010) and Cawayan (2012) that the greatest factors that marked an impact to the community are their spiritual belief. It is now common today that people goes to church and with the introduction of different religious orders, traditions and cultural beliefs are discarded. Moreover, level of education, migration, lack of interest from the younger generations, and modernization were found out to be the challenges being encountered in practicing rituals.

Fiar-od (2009) said that among the Igorots, the destruction of values in relation to indigenous resource management, customary laws for sustainability are highly affected by migration, modernization, education and technologies. These regarded rituals and cultural features as superstitious.



## Operational Definition of Terms

The following terms were conceptually defined to give clearer understanding of the study.

*Parent respondent.* Refers to those respondents who answered the questions as a representative of their children.

*Adult respondents.* Refers to those respondents who directly answered the questions without relying to their parents.

*Traditional names.* Refer to the Igorot names of the respondents given during the „Gobbaw“.





## METHODOLOGY

### Locale and Time of the Study

The study was conducted in Barangay Dagdag Sagada, Mountain Province (Figure 1). Sagada is a municipality that lies on the western part of Mountain Province, with land area of 9,969 hectares. It has a mountainous terrain and is peopled by the Kankana-eyes who identify themselves as „Isagada“.

It is bounded on the north by the municipality of Tubo, Abra, on the east by the municipality of Bontoc, on the south by the municipality of Sabangan, and on the west by the municipalities of Bauko and Besao. It is 157 kilometers from Baguio and 18 kilometers from Bontoc.

The municipality is composed of nineteen barangays. These barangays are Aguid, Ambasing, Ankileng, Antadao, Ballugan, Banga-an, Dag-dag, Demang, Fidelisan, Kilong, Madongo, Nacagang, Pide, Poblacion, Suyo, Taccong, Tanulong, Tetepan Norte and Tetepan Sur.

Barangay Dagdag was chosen as the area of the study because „Gobbaw“ is still practice in the place despite the advent of modernization. It was also chosen because of its accessibility.



The study was conducted from December 2012 to January 2013.



Figure 1. Map of Cordillera Administrative Region showing the locale of the study



### Respondents of the Study

The respondents of the study included Victoria Agnapan, the Barangay Captain of Dagdag who served as the key informant of the study. She helped in identifying the possible 50 community members who were given traditional names. They served as the second group of respondents of the study. In cases where the respondent does not know the meaning of his/her name, the parents were interviewed.

### Data Collection

The researcher gathered data through personal interview with the use of an interview schedule with the respondents. Kankana-ey and Iloco languages were used as medium of communication since it was the most convenient and most appropriate for both the interviewee and interviewer.

### Data Gathered

The data gathered include socio-demographic profile of the respondents; the processes and changes involved in the practice of „Gobbaw“; the basis used in giving traditional names, the names given according to the basis, the values that were derived from the practice, the effects of the name to the respondent, and the challenges encountered in the practice.

### Data Analysis

All information that was gathered from the respondents was consolidated, tabulated, summarized using frequency counts and percentages and discussed in a narrative form.



## RESULTS AND DISCUSSION

### Socio-Demographic Profile of Respondents

Table 1 shows the socio-demographic profile of the respondents. The respondents were characterized according to their age, sex, religion, educational background and occupation. The „n“ in this table refers to the total number of respondents interviewed.

The table indicates that 44% of the respondents were ranging from age bracket 16-30 years old during the time of the study, 24% were 31-45, 18% of the respondents were ranging from 46-60, 8% were aged 1-15, 4% were aging from 76-90 years old; and only 2% were aging from 61-75. Also, the table illustrates that 54% of the respondents of the study were female and only 46% were accounted as male.

Most of the respondents have a religion of Anglican (90%) and almost (94%) were adult respondents.

In terms of educational attainment, most of them were college graduates (24%); college level (20%); high school graduate (18%); elementary graduate (16%); elementary level (10%); vocational graduate (8%), and only 4% reached high school level.



Table 1. Socio-demographic profile of the respondents

CHARACTERISTICS		FREQUENCY n=50	PERCENTAGE (%)
<b>Age Bracket</b>			
	1-15	4	8
	16-30	22	44
	31-45	12	24
	46-60	9	18
	61-75	1	2
	76-90	2	4
<b>Total</b>		<b>50</b>	<b>100</b>
<b>Sex</b>			
	Female	27	54
	Male	23	46
<b>Total</b>		<b>50</b>	<b>100</b>
<b>Religion</b>			
	Anglican	45	90
	Roman Catholic	1	2
	Episcopalian	1	2
	Born Again Christian	3	6
<b>Total</b>		<b>50</b>	<b>100</b>
<b>Educational Background</b>			
	College Graduate	12	24
	College Level	10	20
	Vocational Graduate	4	8
	High school Graduate	9	18
	High school Level	2	4
	Elementary Graduate	8	16
	Elementary Level	5	10



## Processes on Gobbaw

The processes of „Gobbaw“ include three stages.

*Before the ritual.* According to one elder respondent, parents will invite the elders and relatives from both parents to come and bestow their affection and blessing to the child. Community members are also invited. Story telling

*During the ritual.* During the ritual, the following activities were done: preparation of the materials to be used in the „Gobbaw“ such as chicken, etc.; butchering the chicken; reading the bible; cooking the meat; prayer for the cooked food specifically to pray for the health of the child and have a long life.

This corroborates with the study of Scott (1988) that 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.

*After the ritual.* After the ritual, the family will continue telling stories. A tatag prayer is said so that the child will not be nervous or easily frightened. Nowadays, tatag prayer can be said or not depending on the elder that performs the ritual.

Fiar-od (2009) said that the adherence of rituals in its purposive nature as passed from generation to generation is significant when performed with one's knowledge of the importance of cultural beliefs reconciled with one's Christian faith. And the understanding that the Lumawig stories and parables of Jesus Christ are value that is a basis for adherence to rituals.

## Changes in the practice of „Gobbaw“

Table 2 shows the changes in the practice of „Gobbaw“. It was found out in the study that there were several changes in the practice „Gobbaw“.



*Food prepared.* Before, the food prepared for the ritual is native chicken (whether an „upa“ or a rooster) but now, commercial pigs and chickens and other goods are included to feed the people. However, it’s only the native chicken that is being prayed and offered.

*People involved.* According to the elders, before, only the elders, parents, relatives and those who have grandchildren can attend the „Gobbaw“ but at present, children, ladies, and even other community members can go and attend as long as they know or if they were invited.

*Gifts given.* As said by the elders, before, they bring gifts in kind such as dried beans, bundles of „palay“, and pounded rice in the basket containers. The men bring salted pork. Nowadays, with the advent of modernization, aside from the gifts mentioned earlier, people who will attend bring gifts such as diapers for the baby, money, fruits, and many others which can be very helpful to the family who conducted „Gobbaw“.

Table 2. Changes in the Practice of „Gobbaw“

	BEFORE	PRESENT
Food Prepared	Native chicken	Pigs, commercial chicken, and other goods
People Involved	Elders, parents of the child, relatives, and those who have already grandchildren (naapuan)	Children, ladies, community members.
Gifts given	Dried beans, bundles of palay, pounded rice, salted pork (etag)	Money, fruits, vegetables, diapers, and many others
Prayer	A tatag prayer is said so that the child will not be nervous or easily frightened. Longer prayer	Tatag prayer can be utter or not depending on the invited elder who is performing the „Gobbaw“ Shorter prayer
Ritual	Performed when the name is given	The family who will conduct „Gobbaw“ can just give the name without the ritual



### Basis and reasons in Giving Names

Table 2 shows the respondent's basis in getting their traditional names. All of the respondents said that their traditional names were based from the names of older family members. Thirty-six percent (36%) of the respondents identified their grandmother as to whom their traditional name came from; grandfather (34%); great great grandfather (10%); great great grandmother (8%); great grandmother (8%); Auntie (4%) and great grandfather (2%).

Table 3. Traditional Names based on Family Relation

CHARACTERISTICS	FREQUENCY (n=50)	PERCENTAGE (%)
Name of a family member		
Grandmother	18	36
grandfather	17	34
Great great Grandfather	5	10
Great grandmother	4	8
Great great grandmother	4	8
Auntie	2	4
Great grandfather	1	2

*Names of ancestors.* In giving traditional names, the names of the older family relations are the basis. This is done so that the names of their ancestors will not be lost. However, in some cases wherein the name of the ancestor supposed to be given has an undesirable attitude while he lived. They try to avoid this so as not letting the child gain disrespect from the people whenever he commits mistake. For example when the child was involved in a trouble, people will say, you are really like your lolo/lola. But they believed that names have nothing to do or it will not affect the behavior of the child. It is up for the child if he/she will emulate the bad characters of the person his/her name were based from.





According to the respondents, the elders were the ones who decide what names are going to be given to them and when majority agreed on the name then that is the time they will give the name. In giving names, sometimes the name of their ancestors that never used again by other children was the one being given so as not to forget their ancestors. The traditional name is given during infancy therefore, a baby cannot choose a name for him/her but when he/she grows and in case the child does not like his name, he/she can change it.

As Nancy Dailay, one of the elder said, *tapnu matawid nagan di alapu ta adi kapukaw* (so that the names of our fore fathers will be inherited and not be lost).

Soledad Gewan further elaborated that the names given to them identify their forefathers and that the inherited name will not be lost. Aven Longey also said, the name of his grandmother was given to him so that if she dies, her name will still be remembered.

There were instances also that names given were not used by the person. Like in the case of a person named Carlos. According to Laura Latawan, she said, *kaman sin case Carlos, ada ti natay nga ubing nga kanagnagana na ket madina nga usaren jay igorot name na ta sabsabali kanu isunga jay Christian name na ti inusisar na ngem idi binmayag metlang ket insublina jay naganna ta ayos en kanyana* ( just like the case of Carlos, there was a child who died whose name was like his and he doesn't want to use his Igorot name because according to him it sounds different, but after a long time he again used his name for he feels okay using it).

*Health condition of the child.* According to one of the elders, they perform the „Gobbaw“ for the baby to become healthy for they believed that when they will not do it, the child will be sickly.



Furthermore, according to them, when the child is sickly and the elders noticed it, they changed his/her name so that the child becomes healthy again.

The basis in naming a child in „Gobbaw“ is different from the traditional name which is „Beday“. „Gobbaw“ is the Igorots“ traditional way of giving the child a name and it has a ritual while „Beday“ is giving the child a name without any ritual process. In „Beday“, the names can be based on physical appearances, attitude or personality and other circumstances encountered during the mothers“ pregnancy.

According to Deluzain (2009), in cultures with a keen sense of ancestry, children get their names from the family trees of their parents. In some cultures, names are taken from events which happen during the pregnancy of the mother or shortly after the birth of the child, and in others, names are divined through magic and invocation. In some cases, the name given at birth is only the first of several names a person will bear throughout life. When this happens, the new names are given either to mark important milestones in life or to ward off evil spirits by tricking them into thinking that the person with the old name has disappeared.

#### „Gobbaw“ Names Given

Table 3 shows the respondents „Gobbaw“ names. The names of the respondents were based on the names of their family relations. Igorot names that came out during the research among the males were: Alela, Bacayen, Baki, Batawig, Batilan, Basalong, Bayubay, Binas-o, Bongbong, Clemente, Day-asen, Gansoen, Kimpit, Laping, Lawagan, Ninoy, Pek-wa, Talusen, Tumpak while the females were: Agnat, Agnep, Agnep, Calangbay, Calixta, Conyap, Dagimay, Domanay, Dono, Gatao, Gi-banay, Guitilen, Jao,



Kalingan, Kalogidan, Kunyap, Ledo, Lingtan, Madogay, Ngali, Ngali, Ngiyan, Onnada, Padonay, Pungawi, Sabina, Soligam, Wanay.

Table 4. „Gobbaw“ Names Given

Gobbaw Name	Given Name (Christian)	Family Relations
<b>Males</b>		
Alela	Dexter Alela	great great grandfather
Bacayen	Justin Mayecyec	great great grandfather
Baki	Rocky Dailay	great great grandfather
Batawig	Agosto Gansoen	Grandfather
Batilan	_____	grandfather
Basalong	William Sibayan	great great grandfather
Bayubay	_____	Grandfather
Binas-o	George	grandfather
Bongbong	Bharry James	grandfather
Clemente	Klim Dulay	grandfather
Day-asen	Richard Page-et	grandfather
Gansoen	George Gansoen	grandfather
Kimpit	Kim Ngoloban	grandfather
Laping	_____	great great grandfather
Lawagan	Kithlee Carlin	grandfather
Ninoy	Jaybee Bariwan	grandfather
Pek-wa	Robert Diniro	grandfather
Talusen	Kyrone Gomez Awingan	grandfather
Tumpak	Egbert Dailay	grandfather
<b>Females</b>		
Agnat	Mylene Apos	Great grandmother
Agnep	Nancy Dailay	grandmother
Agnep	_____	grandmother
Calangbay	Aven Longey	grandmother
Calixta	Desiree	grandmother
Conyap	Daisy Lyn Omaweng	Grandmother
Dagimay	Lyla Sibayan	grandfather
Domanay	Bernadette Omaweng	Grandfather
Dono	Laura Latawan	grandmother
Gatao	_____	grandmother



Gi-banay	Estephanie Awingan	grandmother
Guitilen	_____	grandmother
Jao	Jacqueline Basungit	grandmother
Kalingan	_____	Auntie
Kalogidan	_____	grandmother

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Kunyap	_____	great grandmother
Ledo	Laura Dacalaw	great grandmother
Lingtan	_____	grandmother
Madogay	Rosaria Busaing	grandmother
Ngali	Jenny Grace Yayaen	grandmother
Ngali	Rhozen JennYayaen	great grandmother
Ngiyan	Paige Shanon Page-et	grandmother
Onnada	Mydette Busain	grandmother
Padonay	Mary Agumiyeng	great great grandmother
Pungawi	Rose Soliba	great great grandmother
Sabina	Andrea Magalalit	grandmother
Soligam	Soledad Gewan	grandmother
Wanay	Angeline Walisen	grandmother

The researcher observed that there were three pairs of respondents who have the same „Gobbaw“ name such as Ngali, Agnep and Conyap and two respondents used their family names as their „Gobbaw“ name. In the practice of „Gobbaw“, people with the same Igorot name call each other „Abiik ko“. For example, Ngali will say „abiik ko“ to the other one who was also named Ngali. One of the respondents added that her Igorot name



Sabina sounds like an American name but actually, she got it from her grandmother's name.

It was also found out from the study that different individuals have the same Igorot names. Moreover, one respondent said that it can occur over and over again.

Thus, it is similar with the study of Scott (1988) that name of ancestors occur over and over in different branches of the family, generally in alternate generations.

### Effects of Traditional Names to the Respondents

*Sense of pride.* All of the respondents said that they are proud of their traditional names. According to one of the respondents, she is not ashamed of her names because it connects her to her community in Sagada. Others said they were happy for they have something that is a symbol of being a true Igorot.

*Sense of identity/belongingness.* One of the respondents affirmed that the effect of her traditional name is that she is given the sense of identity and the same respect given to her grandmother from whom she got her name. In return, that person tries to emulate and live up to the character of the person where his/her „Gobbaw“ name is based.

In addition, through their Igorot names, they were able to know their cousins and how they were connected with them. Through their names, they were able to know what clan they belong especially when they go to other places. One respondent explained that when one person happened to drop or visit in their house and asked that person his name and where he came from, and it so happen that they were connected to the family of that person, they will conclude that they are relatives. Some also found their names unique. However, one respondent said that his Igorot name makes him sick in a sense that when



other people call him by his Igorot name, he is uneasy. He prefers to be called by his Christian name.

*Continuation of family lineage.* The Igorot name serves as the continuation of family clan or the family line. When a new baby is born, they also give the name of their older family members and will continue among the next generation.

This supports Alakdan (2012) in her study that the Igorots name used from the name of the grandparents, or any relatives whose name were respected during their life here on earth or are still alive. The name will serve as the identity which family the baby belongs.

#### Values Gained by the Community from this Practice

*Respect for culture.* According to the respondents, respect was the main and obvious values reflected in the practice of „Gobbaw“. Despite the differences in religious belief and decreased number of elders, the people of Sagada were able to maintain the essence of „Gobbaw“ even if it has changes. One of the respondents said that they respect the culture of their ancestors by following the rituals associated in the practice.

*Respect and obedience to the elders.* In the part of the people of Sagada, Kim Ngoloban, one of the respondent emphasized that they respect their elders by obeying what the elders were saying and respect for their ancestors to whom they inherit their names. Through the practice of „Gobbaw“, they are able to continuously remember their ancestors. They are able to maintain the essence of „Gobbaw“ as it is practiced up to now. Moreover, during the practice, when majority of the elders agree in one name, everybody respects the decision.



In the study of Cawayan (2012) she mentioned that respect for elders was obviously emphasized that along that respect in calling the elders apong, lolo/lola, it is the obedience and respect to their decisions that matters.

*Commitment.* This value is greatly observed in the practice of „Gobbaw“ in Sagada. One of the respondents said that commitment is observed with its essence that people given with traditional names stick to being an Igorot and maintains the relation to their ancestors by using the name given to them.

Moreover, one parent-respondent said, *“kasla nga responsibilitim or social obligation mo nga mapan nu wada nan mangobbaw unlike before ay uray awan tan elders lang manprak-praktis isna, edwani, mabalin nan unga, elders et umey da”* (it is your responsibility or your social obligation to go when someone conducts „Gobbaw“ unlike before that you cannot go because it’s the elders who practice it only. But now, children or elders can attend).

Furthermore, one respondent also said that they commit to the practice by continuing the legacy or the lineage.

Fisher and Mansell (2009) mentioned that commitment is an internal force that binds an individual to a course of action or target, and is often conceptualized as an attitude that reflects feelings such as attachment, identification or loyalty.

*Unity.* According to the respondents, unity is also an obvious value being communicated in the practice of „Gobbaw“. As said by Estephanie Awingan, during the „Gobbaw“, family members help each other and through this, they stay as a family as they gather. It is also a sign of unity with the elders who had practice this since time in memorial. „Gobbaw“ creates a harmonious environment for everyone.



One of the respondents said, *kailangan ay umeyka or maki-ikkan ka sin* ‘Gobbaw’ *tay siyempre siya san praktis* (it is needed that you go or attend ‘Gobbaw’ because it is the practice). One of the respondent also added that when they hear that someone will conduct ‘Gobbaw’, they don’t need to be called or invited personally, it is their initiative to attend the practice.

It is also observed that during the practice, the younger ones helped in preparing foods and other works the elders orders them to do. For those who will attend also, they bring with them some foods, money and other things as presents to the family who is conducting ‘Gobbaw’.

This corroborates with the study of Palcon (2012) that in a ritual, unity is one of the values that can be observed in which it serves as a venue for a family or a community reunion. Cawayan (2012) also found out in her study that it serves as a reunion and bonding moment of the family from the father and mother side of the infant and also with their ‘kailyan’.

### Challenges Encountered in Practicing ‘Gobbaw’

*Differences in belief system.* One of the greatest factors that marked an impact to the community is their spiritual belief. They said that the people today were introduced to different spiritual orders and some no longer perform the tradition.

However, according to George Gansoen, one of the respondent, religious orders have nothing to do with the practice, and despite the different religious beliefs, some still continue the practice.





Other people think the practice is paganistic but respondents also denied what other people thought of their practice because it is their way of respecting their ancestors by continuing the practices that were taught to them.

Fiar-od (2009) said that among the Igorots, the erosion of values in relation to indigenous resource management, customary laws for sustainability are highly affected by migration, modernization, education and technologies. These regarded rituals and cultural features as superstitious.

Laura Latawan said, *shortcut din prayer ngem pareho di message na, iday-direct da ken God* (the prayers were shortened but it has the same message, they direct it to God). With regards to the prayer, according to one respondent, in the olden times, they pray to „anitos“. Also, they pray to their ancestors to guide the child as he grows and to be free from sickness and have a long life.

*Lack of interest.* With the advent of modernization and westernization as well, new changes are taking place not only in the practice but also the way people lived. Some of the respondents said that from their observations, others do not care about the practice for they have different interests. Agosto Gansoen one of the respondent, said, *edwani, din computers di enda sasango-en baken din belief ed kasin,adi da suruten din lalakay* (today it's the computers that they are facing and not the traditional beliefs and they do not follow the elders).

Jacqueline Bangda affirmed that lack of interest from the younger generation was seen also as a challenge. According to her, she thinks that younger generation does not appreciate traditional names because they find/hear the names as not pleasing to their ears and so they prefer the modernize/ common names instead.



*Technological advancement.* The respondents also observed that due to the emergence of technologies such as cell phones, computers, televisions, mp3's and social networking system, the young people pay more attention in front of a computer, television rather than participating in such practice. One of the respondents said that young people today have no interest in the practice.

The people's usage of cell phones, Mp3's, computers, social networking system and gadgets were equally a great factor in the practice of „Gobbaw“.

Simon (2007) be a part of them , said that people become westernized, peoples values and others are also deteriorating. Strengthening our values and culture like discipline and sacrifice can be part of the solution.

*Declining numbers of elders.* According to eight respondents, the declining numbers of elders or the death of elders who are knowledgeable of the „Gobbaw“ is one of the challenges in the practice. With the diminishing number of elders, there is no one to transfer the traditional knowledge regarding the practice of „Gobbaw“ to younger generation.

However, one respondent said that some are learning the practice and were able to perform it. He added that even in the remote areas there were still interested in the practice. In some areas, although the person is not that old as long as he knows the practice, he is called to perform the „Gobbaw“.

*Migration.* According to one of the respondents, some move out from their community. Due to employment and other opportunities people transfer to urban areas and the practices and traditions are left behind. More so, it is forgotten.



Still, there were some who keep and still practice „Gobbaw“ even though they settle in the city and or even in other countries.

One respondent said, *uray no nen migrate da, wada di menpraktis si „Gobbaw“ ed abroad* (eventhough they migrated to other countries, there were still those who practiced „Gobbaw“ abroad). However, some choose to go home in Sagada to do the „Gobbaw“ practice.

*Inter-marriage.* There could be differences in practice since the tradition from where the person came from is different from the tradition of the person he/she married. The practice can change depending on whose culture is more powerful. For example, in Eastern Sagada, their practice is different from the practice of central Sagada, it cannot be combined it follows the ritual of one side only. This happens when both parents does not agree on the culture being done. Even in one municipality, terms used for such practice are different but the objective and methodology is the same.

*Insufficiency of funds.* With the changes or modification in the practice of „Gobbaw“ at present, insufficiency of funds is found to be a challenge. Two of the respondents observed that „Gobbaw“ is not practiced due to the financial constraint. Therefore, some families cannot afford to buy the pig that will be cooked and served for those who will attend. However, even with the given situation, they still give a traditional name for the child.



## SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

### Summary

The study aimed to identify people who were given traditional names through „Gobbaw“, find the basis used in giving traditional names in Sagada, the effects of the names to the respondents, the values learned from the practice, and the challenges encountered.

Victoria Agnapan, the Barangay Captain of Dagdag, Sagada Mountain Province served as the key informant who helped in identifying the respondents. There were fifty (50) community members identified and served as the respondents of the study. The study was conducted from December 2012 to January 2013.

For the data analysis, all information that was gathered from the respondents was consolidated, tabulated, summarized using frequency counts and percentages and discussed in a narrative form.

Most of the respondents belonged to the age bracket 16-30, and are females. Majority of the respondent’s religion is Anglican and most reached and finish college level.

Results show that there were changes in the practice in terms of food to prepare, people involve, gifts to offer, prayer, and the ritual performed.

The study revealed that the people of Sagada managed to continually practice „Gobbaw“ up to now despite the many challenges they have been encountering.

The study also revealed that the residents of barangay Dagdag got their traditional names from their ancestors. In giving traditional names, elders or the parents decide. The names were being passed to them so that it will not be lost. It is also a sign of a family clan.



In addition, their traditional names have effects on them. Through their names, it gives them the feeling of being a true Igorot. It is also a way of identifying their relatives.

Values acquired from this practice are respect for culture, respect and obedience to the elders, unity, and commitment.

As for the challenges encountered, these were the spiritual beliefs, lack of interest from the younger generation, declining numbers of elders, intermarriage, migration, and insufficiency of funds.

### Conclusions

The following conclusions were derived based on the result of the study:

1. Despite the changes in the practice and challenges encountered, „Gobbaw“ is still practice today;
2. With the continues passing of names, the legacy of the ancestors are not forgotten;
3. Names are not just names, they carry meaning; and,
4. In the practice of „Gobbaw“, different values are gained.

### Recommendations

The following are the recommendation based on the findings of the study:

1. Since all barangays of Sagada conducts „Gobbaw“, further studies may also be conducted to support and validate the findings of the study.
2. Documentation in the practice of „Gobbaw“ in the city may also be conducted to see the changes and differences in the practice as affected by proximity.



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