ABSTRACT

The information gathered in this document was compiled following the topical outline of the Dictionary Of Philippine Folk Beliefs And Customs, Books I – IV, by Francisco Demetrio Y Radaza, S.J. in 1970. However, the data compiled using Radaza’s outline is strictly Kagayenan. In his Dictionary, Fr. Radaza compiled data on the belief systems of people groups throughout the Philippines, particularly those groups located in Luzon, Visayas and Mindanao. However, his data lacks information on the belief systems of Palawan language groups. The data presented here represent a beginning study of the belief system of the Kagayanen people of Cagayancillo, Palawan.
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INTRODUCTION

The information gathered in this document was compiled following the outline of the Dictionary Of Philippine Folk Beliefs And Customs, Books I – IV, by Francisco Demetrio Y Radaza, S.J. In his Dictionary, Fr. Radaza collected data on the belief systems of people groups throughout the Philippines, particularly those groups located in Luzon, Visayas and Mindanao. However, his data lacks information on the belief systems of Palawan languages.

The data presented here represent beginning information on the belief system of the Kagayanen people of Cagayancillo, Palawan. The compiler, Ms. Melanie B. Fresnillo, a 28 year old Kagayanen female, conducted cell phone interviews with older Kagayanen speakers to corroborate data she included and to obtain additional data that the compiler was not aware of or had forgotten. Miss Fresnillo includes an English Back Translation (BT) of the Kagayanen. The editor did very little editing of the compiler’s English BT believing it best to allow the compiler’s English to reflect her thinking of the meaning of the texts she compiled.

Texts in red font inserted into this document are additions to the outline used in Fr. Radaza’s Dictionary. These texts were elicited from Mrs. Veth T. Atilano by the Editor in July 1988, on the island of Cagayancillo, Palawan.

At the end of this beginning dictionary of Kagayanen beliefs there is included a study of Kagayanen Rituals Associated With Death. This study was conducted during the Worldview Workshop For Mother Tongue Translators held at the SIL Bagabag facility in the province of Nueva Vizcaya, Philippines in February 2009. The data collected were responses to interview questions to two Kagayanen pastors: Pastor Jehu P. Cayaon and Pastor Bert Cayao.

The Table Of Contents in this compilation is listed in alphabetical order. Inside the document, the contents under each entry are also arranged in alphabetical order. Book One covers Actions to Animals. Book Two covers Aswang to Folk Medicine. Book Three covers Games to Natural Phenomena. Book Four covers Numbers to Weaponry.

The entire document still needs to be checked with a larger group of Kagayanen speakers, middle-aged to senior adults, both male and female representing the various districts of Cagayancillo for further contributions and clarification of the data presented here. It is hoped that at some future time, data from other language groups of Palawan could be compiled in a similar collection of cultural beliefs. Possibly even a Dictionary of Palawan Belief Systems could be compiled some day.

Jacqueline A. Huggins, Editor
March 2013
BOOK 1

I. ACTIONS

I, B ACTIONS: Bathing

20. Bathing in the Afternoon or Evening Will Cause the blood to drain.
   (Dili Mangoy daw Mapon o Kilem)

   Dili ka mangoy daw mapon o kilem en tak mabwin o mababa imo na lengngessa.
   “Don’t bathe in the afternoon or evening because your blood will drain or decrease.”

24. Bathing On Tuesday and Friday Causes Diseases to Enter Body
   (Dili mangoy ta Martis o Birnis na adlaw)

   Dili ka mangoy ta Martis o Birnis na adlaw, tak iya ta malain na ispiritu basi mamasakit ka.
   “Don’t bathe on Tuesday or Friday, because it is for evil spirits [these] maybe you will get sick.”

I, B ACTIONS: Biting

42. Tongue-Biting Means Back-Biting
   (Daw Nakagat no imo na Dila)

   Daw nakagat no imo na dila o bibig, may galibak o gasambit ki kaon.
   “If you bite your tongue, means someone is talking about you.”

I, B-S ACTIONS: Buying and Selling

Bad to Buy Salt at Night
   (Lain daw Malit ta Asin daw Kilem)

   Dili malit ta asin daw kilem en tak maat.
   “Don’t buy salt when night already because taboo.”

I, C ACTIONS: Cackling

Hen Cackling Means Unwed Motherhood
   (Gatagaok Manok na Bai)

   Daw manok na bai gatagaok, daw indi dapit tubang iya na ulo naan dya dlaga na bai bagnes na ula pa agi sawa.
   “If a hen is cackling, wherever her head facing there is an unwed mother it was there.”

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Footnote: Parentheses ( ) represent Kagayanen text. Quotation marks “ “ represent English Back Translation by compiler of italicized Kagayanen text above. Brackets [ ] represent added text not in the Kagayanen for naturalness in English.
I, C ACTIONS: Climbing

58. Don’t Climb Trees on Holy Week
(Dili Matay Kaoy ta Maal na Adlaw)

Daw Maal na Adlaw maat matay ta kaoy. Daw mulog ka na may bali, lugay mayad tak patay Dyos.

“If Good Friday Lit: Expensive/Love Day] taboo when you climb a tree. If you are fall down in have a fracture, it is longer to heal because God is dead.”

I, C ACTIONS: Combing Hair

60. Combing Hair At Night Is Taboo
(Maat Mudlay ta Buok daw Kilem)

Dili ka magsudlay ta buok na kilem en, paryo no man pasudlay mga mimbro ta inyo na panimalay.

“Don’t comb your hair at night, it is like you comb-away your family members in your house.”

I, C ACTIONS: Cooking

65. Singing While Cooking Is Taboo
(Maat Manta na Gasin-ad)

Dili pwidi manta isya na dlaga daw gasin-ad naan ta buwan, tak basi maliyagan o masawa kanen ta balo.

“Don’t sing the unmarried young-lady if cooking at the firetable, because maybe a widower will court her or marry her.”

70. Spoon Dropped Into Pot For Quick Cooking
(Magbatang ta Kutsara na Galuto)

Daw galaga ka ta mga dessen na klasi ta lutuen paryo ta mga liso ta munggo magbatang ka ta kutsara naan ta kasirula para ula nang lugay luto.

“If you are boil hard kind of food like mongo beans, drop a spoon into pot for quick cooking.”

I, ACTIONS: Rituals Associated With Cooking

PAGnes. <<uncooked>> If not enough water has been put in when cooking rice, the rice will have a hard consistency. This is referred to as l’agnes kan’-en or <uncooked rice>. To prevent rice from being undercooked if one suspects not enough water was put in, sprinkle drops of water on the rice pot lid and then sprinkle salt on the water. Supposedly this works every time. Others remove the lid and place a banana leaf in place of the lid.

I, C ACTIONS: Counting (cf. also Measuring)

73. Young Die Who Measure Body
(Dali nang Mapatay daw Sukulon no Lawa ta Isya na Ittaw)
I, C  ACTIONS: Cursing
90. Don’t Curse the Rats
(Dili Pagsakiten mga Ambaw)

Dili pagsakiten mga ambaw an, tak males danen mangagat naan ta mga kasangkapan
daw mga bayo no.
“Don’t hurt the rats, because they will have repay back in bite your utensils and clothing.”

I, C  ACTIONS: Cutting
92. Do Not Cut the Hair of A Child Under One Year Old
(Dili Pag-uturan ta Buok Bata na ula pa Kamang Isya Taon)

Daw bata ula pa kamang isya taon, dili pag-uturan ta buok tak mag-apa kanen an.
“If a child is under one year old, don’t cut the hair because he/she will become a mute.”

96. Cutting Balete Tree Is Bad
(Lain daw Pukanen Kaoy na Baliti)

Dili pagpukanen baliti na kaoy tak maat, daw anen don gaistar mga ittaw na dili makita
basi mabuyagan ka.
“Don’t cut-down the balete tree because taboo, the unseen people are living there maybe
you will get sick.”

I, D  ACTIONS: Dancing
Gift-giving
(Gala)

Mga kasalen gabayli, daw iran na mga utod, parinti daw mga ittaw na gusto maatag
ta gala naan ki danen.
“The couple will be married is going to dances, and his/her siblings, relatives, and the
people who like to give a gala there.”

Daw mga kasalen gabayli, yon uras na maatag ta gala naan ki danen. Gasab-it/Pasab-it (ta)
kwarta naan ki danen iran na mga utod, parinti daw mga ittaw na gusto maatag ta gala.

I, E  ACTIONS: Eating
110. Don’t Clean Table While Others are Still Eating
(Dili Paglimpyuan Lamisaan daw may Gakaan pa)

Daw may anen pa gakaan dili paglimpyuan lamisaan an tak maat, paryo no papadpad
mga grisya na anen don.
If others are still eating don’t clean the table because taboo, its like brush off the grace on the table.”

116. Do Not Plant and Eat at the Same Time
(Dili Mananem daw Maan ta yon man na Uras)

Daw gamanggas ka ta mais o gatanem ka ta kamuti dili ka maan na gadengngan ta pagtanem, tak kanenen man ta mga sapat imo na mga tanem daw iran na mga bunga. “When you are planting corn or cassava don’t eat at the same time, because the insects, bugs, animals they eat your plants and their fruits.”

122. Eating With Double Plates
(Daw Gakaan na Padublien imo na Pinggan)

Daw makaan ka dili magdubli ta pinggan, tak lain la gen ta duma na ula pa tapos kaan. “When you are eating don’t double the plates, because it is bad to see by the others are still eating.”

125. Biting Lips
(Nakagat no imo na Bibig)

Daw nakagat no imo na bibig, may anen gasambit o ga libak ki kaon. “When you are eating in you bite your lips, maybe someone is talking about to you.”

135. Leave-taking at Meals Taboo
(Dili ka Manaw Uras ta Kaan tak Maat)

Daw uras ta kaan dili ka manaw tak maat. Basi muyog ki kaon mga grasya an o mga pagkaan naan ta balay nyo. If during meal time don’t leave [the house] because taboo. Maybe goes with you the grace or food in your house.”

142. Eating Meat During Holy Week Is Taboo
(Maat Maan Karni daw Maal na Adlaw)

Mga ittaw daw uras ta Simana Santa [Maal na Adlaw] ula gakaan ta karni ta maat, daw pakaan no man lengessa Jesu-Cristo ta adlaw na napatay kanen an. “The people if during Good Friday [Lit.: Expensive/Love Day] are not eating meat because taboo, and you eat a blood of Jesus Christ the day was He death.”

151. Eat Brain of Fish, for Intelligence
(Maan Utok ta Sidda para Magnalam)

Daw gakaan ka ta utok ta sidda magnalaman ka. ”If you are eat the brain of fish, you will become intelligent.”
I, F  ACTIONS: Fishing
162. Bright Moon Means Scarcity of Fish  
   (Daw Pawa Bulan Beet Ambalen Tise nang Sidda)
   Mga manugngawil daw manugnampara ula gapanaw daw uras ta pawa bulan mga, tak tise nang makamang danen na mga sidda.
   “The fisherman [fishes with hook and line or with spear-gun] will not going fishing if a moon was bright, because they get a scarcity of fish.”  51

I, G  ACTIONS: Gift-Giving
193. The 9th night of Wake: Foods are eaten or giving away on 9th day after burial  
   (Ta Isyam na kilem ta Pug-aw: Gakaan ta mga Pagkaan o Gaatag daw Isyam na Adlaw)
   Ta pag-isyam na kilem ta pagsaryo, mga pamilya ta napapatayan gakumbira daw papalam mga ittaw na gaambag daw gatabang ta pag-ubra ta kabaong daw pantyon. Paumaw na “tapusan”.
   “On the ninth night of a wake in prayers, the family of one that died will give a banquet and invite the person ones who gave a donation, or helped to make the coffin and the tomb. This is called “last night.””  57

196. Barrio Fiestas and Gift-Giving  
   (Pista ta Baryo daw Gaatag ta Amot)
   Daw pista ta Baryo dani nang en mga mimbro daw upisyal gasapol, daw ino buaten danen ta adlaw na pista. Gasapol na magtuto ta kwarta daw magkumbira, daw mangayo ta amot naan ta mga upisyal ta banwa, daw ta mga may tindaan o may ubra na mga ittaw para ta dumaa pa na kinanglanan.
   “If the fiesta of Barrio was near the members and officials we have a meeting, whatever they plan to do on the day of fiesta. They plan to contribute money and have a banquet, and ask for donation from the officials of the town, or from the people who have a store or work for the other needs.”  58

I, G  ACTIONS: Grinding
203. Grinding Teeth In Sleep  
   (Gabaggit ta Ngipen daw Manuga)
   Daw isya na ittaw uras tanuga maat daw gabaggit ta iya na ngipen.
   “If a one person is sleeping taboo when while grinding teeth.”  60

I, H  ACTIONS: Hiccuping
Hiccup Sign of Continuing Growth  
   (Naklek Tanda na Magbakod pa)
   Daw ganaklek isya na ittaw tanda na kanen magbakod pa.
   If a person is hiccuping its a sign of continuing their growth.”  62
I, I ACTIONS: Imitating

224. On Imitating Kokok
(Dili Sunuron Kagi ta Yupan)

*Dili sunuron kagi ta mga yupan, tak basi mabuyagan ka.*
“Don’t imitate the voice of birds, because maybe you will get sick.” 64

I, I ACTIONS: Inverting

227. When Lost in Forest
(Daw Nataring naan ta Kabalasan)

*Daw nataring ka naan ta kabalasan lubbasen no imo na bayo daw baliskaren, para makabalik ka naan ta imo na alinan.*
“When you are lost in the forest take your cloth off and reverse to other side, for go back were your alinan.” 64

I, J ACTIONS: Jumping

1 On New Year’s Day: Short People Should Jump when Bells Ring
(Daw Bag-o na Taon, Lipo na Ittaw Musko)

*Daw bago taon mga lipo na ittaw musko aged maglayog, daw gabbageing en langganay an, daw alas dusi ta kilem.*
“If New Year a short person will should jump to make taller, when the bell are ring at 12 o’clock in the midnight.” 65

231. First Menstruation
(Una na Rigla)

*Daw isya na bai una din nang pa nagwai ta iya na rigla, maglusko ta tallo na lintang ta geddan aged tallo nang man adlaw magpeet iya na rigla.*
“When a young lady was her first menstruation, will should jump on the three steps of a ladder to make three days to stop her menstrual flow.” 66

I, K ACTIONS: Keeping

Keeping broken glass bring misfortune
(Gatago ta Tappik na mga buungong Gaatag ta Malas)

*Daw may tappik ka na mga gamit ipilak no, yon gadala ta malas naan ta iya na pangabui.*
“If you have broken things you should throw away, that will bring a misfortune in their life.” 67

I, K ACTIONS: Killing

Pik-pilik Bird Sound is Sure Sign of a Killing
(Pikpilik na Yupan daw Gakagi Tanda na may Napatay)

*Daw gakagi yupan na pikpilik may matabo na malain na mabot, daw may napatay o may*
na aswang na ittaw.
“When the pikpilik bird is sound will be something bad happen to come, and we have a
dead or sick person.”

237. Chicken blood offering when transferring to new house
(Lengngessa ta Manok Sakrispyo daw Gasalyo ta Bag-o naBalay)

Tag-iya ta balay gaumaw ta surano daw gaiyaw ta manok, para lengngessa ipaid naan
ta bag-o uman na balay. Para mga kalag ta panday dili manukot ki danen, maupaw na
mikaw.
“The owner of the house are called shaman and they killed a chicken, for the blood was
shrub to the newly build house. For the soul of dead carpenter don’t distrub them, and
called mikaw.”

I, L ACTIONS: Laughing
246. Planters at Planting Time
(Mga Manugtanem daw Uras ta Tanem)

Daw gamanggas ka ta mais o gatanem ta kamuti, dapat dili magsagbak o magtatawa
kanen na mga ambaw o malaka nang iya na bunga.
“If you are planting of corn or cassava, should not make noise or laughing, and will
be soon eat of the rats or not enough fruits.”

247. At A Dog or A Cat when it Thunders
(Ta Ayam o Kuti daw Gadage-eb)

Dili tatawaan mga kuti o ayam daw madageeb, tak malatian kaw kani.
“Don’t laughing to the cats or dogs if have a thunder, because will be struck you.”

I, L ACTIONS: Lending
250. Giving Credit Early in the Morning
(Ula Gapautang na Sellem pa)

Daw sellem pa, tag-iya ta tindaan ula gapautang ta mga ittaw na gusto mag-utang ta iran
na tinda. Tak ula pa may gapalit ta yon na uras. Daw mag-atag kanen naan ta manugtang,
ta bilog na adlaw tise nang | iran na binta.
”When early in the morning, the owner of the store are not giving to person who want to
debt on their merchandise. Because no one buying that time. When he/she give to the
person who wants to credit, in the whole day they had insignificant income.”

I, P ACTIONS: Pulling
294. Pulling teeth at High Tide Bad Because Bleeding is Copious
(Gasappo ta ngipen daw daab dagat)

Daw gasappo ka ta imo na ngipen na taab dagat an, lugay munta iya na paglengngesssa.
“If you are pulling your teeth the sea was high tide, the blood are still bleeding.”
I, S-G ACTIONS: Saluting and Greeting

318. Tagbalay Greeting: Sign of Respect
(Gaumaw na Tagbalay Tanda ta Rispito)

Daw gailing ka ta isya na balay mag-umaw ka na tagbalay naan ta tag-iya din bag-o ka melled, bilang tanda na pataa o pataod no danen an.
“When you are going to other house you call tagbalay on the owner’s before you enter, as a sign of respect to them.”

I, S ACTIONS: Shouting

325. Near a Balete Tree
(Daw Dani ka ta Baliti na Kaoy)

Daw dani ka nang ta baliti na kaoy dili ka magsagba ka, basi mabuyagan ka.
“If you are near on the balete tree don’t be noisy, maybe you will get sick.”

I, S ACTIONS: Singing

331. It is Not Good To Sing while Eating
(Dili Dayad na Gakanta daw Gakaan)

Dili dayad manta na gakaan ka na gatubang naan ta mga pagkaan tak maat, basi daw malyo naan ta duma na balay.
“Its not good to sing will you are eating on front of food because taboo, maybe will be transfer to the other house.”

I, S ACTIONS: Sitting

335. Sitting in Doorway during Difficult Birth
(Gamungko ta Gangaan Mabellayan Magbata)

Mga bai na gabagnes dili pwidi mungko ta gangaan, tak uras ta iya na pagbata mabellayan kanen an.
“The pregnant woman are not allow to sit on the do orway, because during she give birth is difficult to her.”

I, S ACTIONS: Sleeping

338. Don’t Sleep Before Sunset
(Dili Manuga daw Magsalep Adlaw)

Dili ka manuga na semsem en, tak imo na kabui gakuyog ta adlaw na gasalep daw dali ka nang mapatay.
“Don’t go to sleep if nightfall, bacause your life has go with the sunset and you will be soon to die.”

I, S ACTIONS: Spending

360. On New Year’s Day is Taboo
(Maat Maggastos daw Bag-o Taon)
Daw sigi ka gastos ta kwarta na bag-o taon, pirmi ka nang en na gastos ta bilog na taon. “If you are always spend your money on New Year’s day, you will be still spend in the whole year.”

I, S ACTIONS: Sweeping
383. Night Sweeping
(Gasillig ta Kilem)

Dili milling ta kilem en, tak paryo no pasillig inyo an na pangabuian daw mimbro ta imo na pamilya. “Don’t sweep at night, because you are sweeping your pangabuian, and members of your family.”

I, T ACTIONS: Throwing
399. Rice Is Thrown After Wedding
(Pasabwagan ta Beggas Tapos Kasal)

Daw mga gakasal gauli naan ta balay, pasabwagan ta beggas para mga grasya mabot ta iran na pangabui. “When the couple was married will go home, thrown the rice for the grace will come to their life.”

I, T ACTIONS: Touching
408. Avoid Touching Sharp Object On Good Friday
(Dilli Mag-ibit ta Matalem na Bagay ta Birnis Santo)

Daw Birnis santo dili ka mag-ibit ta mga talem na bagay, daw manina ka basi lugay mag-ayad tak patay Jesus. “If Good Friday don’t hold sharp things, maybe you have a wound will be longer healed because Jesus Christ is die.”

I, W ACTIONS: Walking
421. In Forest Show Reverence To Spirits
(Daw naan ka ta Kabalasan Mangayo ta Katauran naan ta mga Ispititu)

Daw manaw ka ta kabalasan, mangayo ka ta katauran naan ta mga ittaw na dili makita. Daw mag-ambal ka na ”tabi-tabi magi anay” para dili ka mabuyagan daw nasanggan no danen naan. “If you are walk in the forest, you asked something a respect to the unseen people. And say the words “Tabi-tabi magi anay” for don’t get sick if you bump them.”

I, W ACTIONS: Washing
435. Diapers Not Squeezed When Washed
(Mga Bakken o Bayo dili Pagpegaen daw Mamunak)
“When you are wash the dresses or diapers of the small baby, don’t squeezed enough. When cry they squeezed their body to.”

**I. W A C T I O N S: Wasting**

**446. Wasting and Punishment**

*(Pag-uyakan daw magabaan)*

“Don’t wasting the rice because you will be magabaan, and will bring bad luck in your life.”

**II. AMULETS AND TALISMANS**

**II, A AMULETS OR TALISMANS: Apotropaic**

**478. Broom**

*(Silling)*

“There are person put broom on the doorway of the house, for the witches or unseen people don’t go upstairs.”

**479. Bullets**

*(Bala)*

“There are person belt of bullets on their waistline for prection to sorcery and the unseen people.”

**490. Rubber Tire**

*(Guma)*

“When a person are get sick in their house, burn rubber to drive away the evil spirit.”

**II, G AMULETS AND TALISMANS: Garlic**

**Garlic Used as Protection From Witches**

*(Bawang Panagan ta mga Malbal)*

“When a person are get sick in their house, burn rubber to drive away the evil spirit.”
If a person’s was walking they are bring a garlic, for protection to the witches and evil spirit don’t near to them."

II, L-C  AMULETS AND TALISMANS: Love-Charm
539. Gayuma, a Love Potion
(Lummay)

May ittaw na gagamit ta lummay, daw may gusto danen naa ta isya na bai o mama para maliyag kanen o masawa din.
“There was a person’s used the love potion, if they really like a girl or boy to courted or marry them.”

544. Star Near Moon
(Bituon Gadani ta Bulan)

Daw gadaniay bituon naan ta bulan, may gatabanay na ganubyanay ta yon na kilem.
“If the star are near to moon, somebody they eloped on that night.”

II, P  AMULETS AND TALISMANS: Prayer
551. Oracion-Amulet
(Orasyon)

May ittaw man na sagad mag-orasyon, daw natellek ka ta sidda, nakagat ka ta salambabaga o napatikan ka ta sitsipit.
“There are person expert on oracion, if you are thorn of fish, bite of centipede or snaped of scorpion.”

II, P  AMULETS AND TALISMANS: Salt
Vinegar and Salt Sprinkled During Thunderstorm
(Langgaw daw Asin Isablig daw Gadageeb)

Daw uras ta kilat daw dageeb, magsablig ta langgaw and asin naan ta dingding mga ligi ta balay para dili lattian.
“When during lighting and thunder, sprikled vinegar and salt on the wall, post of your house for lightning don’t struck.”

II, V  AMULETS AND TALISMANS: Vinegar
Vinegar-Rub To Prevent Sickness
(Banyusan ta Langgaw Ittaw na Masakit)

Daw ittaw na gamasakit banyusan ta langgaw na may laket waig naan ta iya na lawa para magbaba dangga an.
“If a person has sick rub vinegar with water on its body for the fever will be going down.”
III. ANIMALS

III, O(s) ANIMALS: General Beliefs and Practices (Skeleton)
583. A Suli Person (breech-birth) Removes Fish Spine
(Suli na Ittaw Manugkamang ta Bekkeg Sidda)

Daw nabekkeg ka ta Sidda paikap no ta ittaw na suli matao, para mamang bekkeg daw minem waig dayon.
“If a fishbone are stuck in your throat you touch to a person who breech-birth to remove the bone and drink water immediately.” 181

III, O(t) ANIMALS: General Beliefs and Practices (Tail)
Pagi Tail Drives Away Witches
(Ikog ta Pagi Pantabog ta Malbal)

Mga malbal adlek ta ikog pagi tak may tellek, daw lumpa para ki danen.
“The witches was afraid to the tail of stingry because there thron, and curse for them.” 182

III, A ANIMALS: Ants
588. Winged Ants and Rain
(Sasakyod daw Uran)

Daw gagwa mga sasakyod na semsem en, yon tanda na dalang en mag-uran.
“When the winged ants are out in nightfall, that is a sign of the rain is will coming soon.” 182

III, B ANIMALS: Butterfly
615. Black Butterfly Means Bad News
(Mitem na Kalibangbang may Beet Ambalen may Lain na Balita)

Daw mitem na kalibangbang gased-ep naan ta inyo na balay, gapalam na may napatay ta inyo na pamilya o parinti.
“If the black butterfly is go inside to your house, gapalam there was a dead person in your family or relatives.” 188

III, C ANIMALS: Cats
632. How to Prevent a Cat From Straying
(Ino Pagtapna ta Kuti para dili Malin)

Daw dili ka miyag na muli kuti naan ta una din na tag-iya, palibuton no ta pitto bisis naan ta inyo na buwan. Para magtinir kanen naan ta inyo na balay.
“If you don’t like a cat are go back on his first owner, you will encircle seven times on your firetable. For to stay on your house.” 192
III, D ANIMALS: Dog
659. Howl of Dog Tells of Spirit’s Presence
   (Alok ta Ayam Tanda na Kakita ta Malain na Ispiritu)

   *Daw sigi alok ayam an daw kilem, may nakita kanen na mga ittaw na dili makita ta yon na uras.*
   “when a dog was always barking at night, they see the unseen people that time.” 199

III, L ANIMALS: Louse
703. Eliminate Lice By Putting Them in a Coffin
   (Malin mga kuto paagi ta ipaselled naan ta kabaung)

   *Daw tama imo na kuto magbatang ka naan ta kabaong na may patay, para mga kuto muyog daw uras ta lebbeng aged marwad en naan ta imo na ulo.*
   “If you have many louse put on a coffin with dead person, for a louse are go with them when during bury in they this appear on your head.” 211

III, L ANIMALS: Lizzard
706. Roasted Lizzard Cures Asthma
   (Sinugba na Tegete Bulong Apo)

   *Daw isya na ittaw may apo mamang ka ta tegete na puti para isugba, daw pudpuron na i duma naan ta iya na pagkaan para mag-ayad iya na apo.*
   “If a person we have asthma you will get a white lizzard in roasted them, and crushed to pieces in mix to the food for cures of his/her asthma.” 213

III, P ANIMALS: Pig
726. Pigs Slaughtered
   (Gaiyaw ta Baboy)

   *May anen mga ittaw na gaiyaw ta baboy daw bag-o uman iran na balay para mga panday na kalag dili mamukot ‘paumaw na daga’.*
   “The person was slaughtered the pig if their house is newly build for the soul of dead carpenter can’t be charge them.” 216
BOOK II

IV. ASWANG AND WITCHES

IV, A   ASWANG OR WITCHES: Antidotes
790. Pagi’s Tail Drives Witches
   (Ikog Pagi Pantabog ta Malbal)

   Mga malbal adlek ta ikog pagi, tak tellek an sumpa para ki danen.
   “The witches are afraid to the tail of stingry, because thron is curse for them.”  

IV, C   ASWANG OR WITCHES: Contamination By
816. Blowing Into Your Shoulder or Back
   (Papikpik naan ta imo na Baga o Tidtod)

   Daw may isya na ittaw gapikpik ki kaon bisan kala o dili no kala, males ka gid ta
   pagpikpik basi may matabo daw dili ka magbales.
   “If there are person pat you even if you know or you don’t know them, you repay
   back to pat them maybe will be something bad happen to you.”

817. Contamination By Food
   (Matapunan ka ta pagkaan)

   Daw gakaan ka ta mga pagkaan na iya ta malbal, basi matapunan ka man daw
   mimo ka man na malbal en.
   “When you are eat a food of witch, maybe you infect and you will become one of them.”

V. BIRTH

V, F   BIRTH: Food For Nursing Mother
889. Soup Served To Nursing mother To Increase Lactation
   (Atagan ta Sabaw isya na Bai para Matama iya na Gatas)

   Daw bag o bata isya na nanay atagan ta sabaw, para matama iya na gatas.
   “If a mother has a new born baby give them a soup, to make her milk increase.”

V, BIRTH: Rituals Associated With Sicknesses
   MIkaw. <<to offer>> A food offering for the firstborn child. The
   requirements are: casava snacks, lupi, one pair of chickens (male and female,
   any color), rice wine, tobacco, coconut wine, egg, roasted fish, male and
   female clothing and incense. The sur’ano is also the main practitioner of this ritual.

V, S   BIRTH: Sex of Babies
916. Signs for Detecting The Baby’s Sex
   (Mga Tanda para ta Bai na Gabagnes para Malaman daw ino iya na Bata)
Daw bai na gabagnes bilog iya na gettek mama iya na bata. Daw iya na gettek lapad bai iya na bata, daw gadayaw langen gwapa o gwapo iya na bata.
“When a woman was pregnant her abdomen is round the baby was a boy. If her abdomen was wide her baby is a girl, if she was good looking her baby is beautiful or handsome.”

V, T BIRTH: Teeth of Babies
920. Don’t Carry Baby Astride Shoulder
(Dili Pag-usungon Bata na Tise)

Daw isya na bata sise pa dili pag-usungon, basi daw matubo iya na ngipin magsampaw.
“If a baby was small don’t carry on your shouder, maybe if his/her teeth grow will become stack up.”

V, U BIRTH: Umbilical Cord
927. Disposal of Umbilical Cord
(Pusod ta Bata)

Daw padeel no pusod naan ta mimi ta bata may anen kanen an dimple.
“If you put the umbilical cord on a face of baby there is a dimple.”

V, BIRTH: Rituals Associated With Pregnancy
BEGgt. <<post-partum relapse>> This condition is found in women who generally don’t take care of their bodies after giving birth or who don’t get enough of the kind of food explained above under <<pr’enggan>>. Her body is weak and she is sleepy all the time. She usually will not have enough milk to nurse her new baby. Once a woman has this condition it may be relieved by drinking plenty of milk. She should not get wet for one month. Her eyes have a droopy sickly look about them. This is common here on Cagayancillo.

V, BIRTH: Rituals Associated With Pregnancy
naBAo. <<smelled>> A pregnant woman should not go walking at night. She might encounter an evil spirit or person who is taboo who will <smell> her baby and take it by causing her to miscarry or have a premature delivery. If a woman goes walking at night and then goes into labor before her time she should call her <<mananl’igan>> meaning <traditional birth attendant> and a shaman. The birth attendant massages her stomach to stop the labor. The shaman does the customary chewing of ginger and then blowing on it through cupped hands on the woman”s stomach, temples and back to drive out the offending spirits and stop the labor. If a pregnant woman must go walking at night she should carry in her pocket a piece of charcoal, a piece of ginger and salt. These items are contrary to the evil spirits.
V, BIRTH: Rituals Associated With Pregnancy

NAL-as. <<miscarry>> When a pregnant woman is still in her first tri-mester, she is referred to as <man'angken> <still conceiving> and the child still being formed so that anything she does during this period may affect the physical development or even the life of the child. If she craves certain foods she should not ask for them because if the food is not given to her after she asks she will miscarry. Therefore people should always give a pregnant woman what she is craving if they have it. There appears to have been many instances of this. Cravings have been for certain kinds of fish, bananas, and some have even eaten the bar laundry soap and chicken dung.

V, BIRTH: Rituals Associated With Pregnancy

PRENGngan. <<strengthen>> This refers to the kind of food eaten by a woman after she gives birth so that she quickly regains her health and produces plenty of milk for her baby. These foods include pork, foods that have thorns like sea-urchin and certain fish, sour foods, and foods that change color when cooked like land crabs and lobster. Eating these foods after giving birth prevent a woman from becoming <<b'eggat>> <relapse>.

V, BIRTH: Rituals Associated With Childbirth

kaMANdag na taI. <<black stool>> This has to do with the newborn child’s first waste matter which is still very dark in color. No diapers are used during this time because the stains cannot be removed. The birth attendant crushes dried leaves of the amarguso plant and gives a teaspoonful to the child to get rid of the dark coloring. It then becomes yellow. This same medication is given to a newborn who has phlegm.

V, BIRTH: Rituals Associated With Childbirth

KEMmel. <<tetnus>> If a newborn child is handled by a sibling or father after they have just come into the house from handling rubbish or working in the brush, then the child develops very dark bruises or rashes over his body and cries continually. This is called k’emmel and the child never recovers and will die. Some have suggested that this is really tetanus.

V, BIRTH: Rituals Associated With Childbirth

paSANGay. <<namesake>> This involves the naming of a newborn child. Newborns are usually named after the parents of either the mother or father. If the child cries continually after having been named, then it means that the child does not accept his new name. A different parent’s name is substituted even to going back to the greatgrandparents of the newborn until the child appears satisfied with his name.

V, BIRTH: Rituals Associated With Childbirth

PUtos ta kaBAL. <<covering with a veil>> When a child is born still encased in the <placenta> the thin sack like tissue that surrounds him in the mother’s womb, this tissue is called a veil. The <veil> could cover the face or the
entire body and is believed to be a sign that the child will be unusually strong even at a young age. When he is spanked, he will not feel it unless a switch from the <<gabok>> tree is used. The is placenta is also believed to have healing powers. Immediately after birth if a child is covered with a kabal, the birth attendant carefully peels it off his face first because children will not cry with this covering their mouths. The attendant dries the tissue in the sun then wraps it in plastic to be saved and used later if the child should ever get sick. To cure an illness, the mother just cuts off a piece of the tissue and boils it in a little water and gives this liquid to the child to drink. Others have placed the kabal over a new banana plant shoot. If the shoot pokes through the kabal during its growth, then the child will lose his strength. If the shoot carries the kabal up with it as it grows then the child will keep his strength forever. This has been known to happen many times and people are happy to have their child born covered with the placenta so he will be strong.

VI. DEATH

VI, B DEATH: Belongings of Death
934. Dead Person’s Belongings Kept In Secret Place
(Gamit ta Patay Patago)

Mga gamit ta ittaw na patay patago ta iya na mga bata o utod. Daw
pasuksok din na bag-o napatay paugsak naan ta kabaong, para iya na pamilya ula
andumanan naan ki kanen.
“The things of dead person was keep of its children or siblings. And his
wear before die put inside to coffin, for a family was no remembrance to them.” 278

VI, C DEATH: Candles
Ligthing Candles
(Gatutod ta Kandila)

Mga ittaw gatutod ta kandila daw may patay, tak ilaw ta iran na kalag na gapanaw.
“The person was light the candles if we have a dead person, because light on their
soul to walk.” 280

VI, C DEATH: Clothing And Dead
(Dili maminog ta bayo)

Daw may patay naan ta inyo na pamilya o parinti, mga pamilya ta na patayan ula gasuot ta
minog na bayo tak lalaw pa.
“If have a dead in your family or relative, the family of a dead person is not wearing a red
cloth because lalaw.” 283
VI, R DEATH: Return of Dead to the World

Santilmo
(Santirmo)

Santirmo isya ta mga kalag ta ittaw nalemnes naan ta dagat na iran na lava ula nakita. “Santilmo is a soul of person drowning in the sea in their body was not found.”

VI, R DEATH: Rituals Associated With Death And Mourning

Following the death of a loved one, certain precautions are taken to keep the dead one from returning to claim another family member to keep him company or disturb those who are still living.

DAmag. <<vigil>> This is the nine day period observed by the family where their home is opened to visitors who come by to talk, sing, and play. One seeming purpose is to cheer up the grieving relatives, however it is probably a <watch> to keep the dead one from returning. Children are commonly present with loud singing and playing games until very late at night. Visitors come and go all night until morning. Usually only coffee and very light snacks are served. During this time the body is buried. If it has not been embalmed, it is buried within twenty-four hours. If embalmed it may still be in the home well after the nine day vigil depending upon how much embalming fluid was used. The body would only be kept around if there are expected relatives who are yet to arrive for a last viewing. This is very costly about P1,000 pesos (US $50.00) per two-week period During this nine-day period, the family may not eat roasted fish or else their mouth will turn black.

VI, DEATH: Rituals Associated With Death And Mourning

mag-ANGilis. <<become an angel>> When a child of one year or less dies it is believed that they become an angel and go to heaven. The child is therefore dressed as an angel before being placed in a white coffin. He or she is dressed completely in white and wings are made and fastened to the childs back. A white crown representing a halo is placed up on his head. His clothing is made out of white paper and crepe paper. A slit is made into the edge of the child’s clothing to somehow prevent his returning to claim the life of a sibling.

VI, DEATH: Rituals Associated With Death And Mourning

paSAka. << invite-to-enter   >> This ritual is performed by the surano to prevent the dead from returning. He instructs the family to prepare foods of rice, sweet casava snacks, lupi, pork, the clothing of a male and female, and wine.

VI, DEATH: Rituals Associated With Death And Mourning

paSANGit. <<to snag on s.t.>> This is a period of time immediately following the death of a loved one where certain family members are not allowed to take a bath. This is supposed to make it undesirable for the dead one to return.

1. Surviving parents cannot bathe for 3 days.
2. A surviving husband cannot bathe for 5 days.
3. A surviving wife cannot bathe for 7 days.
4. Survivors of an elderly person cannot bathe for 5 days.

VI, DEATH: Rituals Associated With Death And Mourning
pinaLAGat. Certain steps are taken to tell if a dead relative has returned. Items in the room of the deceased person are checked from time to time especially if someone in the family is being disturbed by something unexplainable. Children especially are expected to return to see their mothers or to get a drink of water. Sometimes a winnowing basket is filled with sand and placed at the entrance of the house or the person’s room to see if the person’s footprint appears in the sand. Special offerings of food made by the shaman satisfies the restless soul and keeps them from returning.

VI, W DEATH: Wake
1080. Feeding Visitors by Bereaved Family During Wake
(Pakaan mga Bisita ta Napatayan daw Uras ta Pug-aw)

Mga pamilya ta patay gatagtag ta mga pagkaan, naan ta mga ittaw na galuwag ta damag.
"The family of the dead person are give foods, to people watch the vigil."

VII. DISEASES and SICKNESSES

VII, A-F DISEASES AND SICKNESSES: Anus Affliction
1088. Putting Badyang* Leaves on Waste Matter Will Render Anus Diseases
(Gabatang ta Badyang naan taTai para Bua Makatel)

Daw gakatel imo na bua daw gaminog, may gabatang ta badyang naan ta imo na tai.
"If your anus are itchy and become red, somebody put there a badyang on your waste matter."

VII, A DISEASES AND SICKNESSES: Appendicitis
1091. Jumping after Meals Cause appendicitis
(Lusko Taos Kaan Tenaan ta Appendicitis)

Daw sigi ka lusko na bag-o ka nang tapos kaan, basi maapindiks ka.
"If you are always jumping after meals, maybe you will get appendicitis."

VII, B DISEASES AND SICKNESSES: Blindness
Sleeping With Wet Hair Causes Blindness
(Tanuga na Basa Buok Tenaan ta Pagbulag)

Dili ka manuga daw ulu pa gamara imo na buok, tak mabulag imo na mata.
"Don’t go to sleep if your hair is not dry, because your eyes will become blind."
1096. **Baby’s Temper Tantrums Caused By Hanging His Clothes Outside At Night**  
*(Bata Sigi Agal tak Gabalad iya na Bayo naan ta Gwa daw Kilem)*  

\[
\begin{align*}
\text{Daw bata na sise sigi agal daw kilem, iya na mga bayo gabalad pa naan ta gwa na ula napunpon na kilem en.} \\
\text{“When a baby are always cry at nigth, there clothes is hanging on the outside was not get at nigth.”}
\end{align*}
\]

1099. **Divination By Tawas**  
*(Gapatawas)*  

\[
\begin{align*}
\text{May mga ittaw na gapatawas naan ta surano, para malaman danen daw ino iran na masakit. Tak sigi na lain iran na batyag ta iran na lawa. Daw ino ambal ta surano parti ta iran na masakit pasunod man danen, daw mabal surano an na magmikaw para mag-ayad iran na masakit.} \\
\text{“There was a person incense to the shaman, for make they sure if whatever their sick. Because they always not feel good on their body. Whatever the shaman said about their sick they are follow them, if shaman said to make offer for become well their sick.”}
\end{align*}
\]

**VII, DISEASES AND SICKNESSES: Rituals Associated With Sicknesses**  
**BAetak.** << >> This is an offering made for the seriously ill especially if the illness was caused by an evil spirit or fairy. The requirements are: twelve human couples (single males and females) a bolo and a man who will use the bolo (large hacking knife). The person giving the information said he did not know what was done with the twenty-four men and women.  
*(Note: The person (now deceased) that contributed the information for this term was not Kagayanen. He was a Municipal councilman and a native speaker of the Kinaray-a language of Antique. However he was fluent in speaking Kagayanen.)*

**VII, DISEASES AND SICKNESSES: Rituals Associated With Sicknesses**  
**DUlot.** <<to give>>^2 A simple food offering to cure light illnesses such as sores and swellings caused by evil spirits or people such as ghosts, or witches. The requirements of the offering are: simple dishes of egg and rice. Alcoholic beverages of rice wine and a fermented coconut drink are also offered. The chief practitioner is the sur’ano (shaman). He is called by the ailing person to come, make a diagnosis and instruct the person as to what kind of offering to make. The shaman then construct a tiny house upon which he places the food offering and then takes it to the place where this being is known to frequent and leaves it there after saying some kind of incantation believed to be a mixture of Spanish and Latin.
VIII. DIRECTION

VIII, O DIRECTION: Over

1151. Walking Over a Person o Child is not Allowed

(Galakanggan naan ta Ittaw o Bata dili Pwidi)

Daw ganigga isya na ittaw dili miyag na lakangan, tak may panagan danen an daw duma an dili miyag tak maputot.

“If a person was lying down they don’t like to walk over them, because they have amulet and the other are they don’t like because will become a short.”

Raising Post

(Gapatindeteg ta Ligi)

Daw magtukod ka ta balay naan ka una magpatindeteg ta ligi dapit ta sinangan.

“If you are build house go first raise up the post to east side.”

IX. ENGKANTOS AND SPIRITS

IX, O ENGKANTOS AND SPIRITS: General Beliefs and Practices

1151. Food of Spirit Bad if Eaten by Humans

(Pagkaan ta Malian na Ispiritu daw Kanenen ta Ittaw)

Daw pakaan ta ittaw pagkaan ta malain na ispiritu, dili kanen kabalik naan ta iya na alinan.

“If a person was eat the food of evil spirit, they don’t never come back to this place.”

1159. Never Pun on Bird’s Sounds

(Dili Sunuron Kagi ta Yupan)

Dili pagsunuron kagi ta yupan, tak basi may matabo ki kaon o magmasakit ka.

“Don’t imitate the sounds of birds, because maybe you have something bad happen to you in get a sickness.”

1160. Praising Offends the Engkantos

(Pagdayaw ta mga Ingkanto)

Daw naan ka ta kabalasan dili ka magkullaw o magdayaw ta mga nakita no tak, basi mabuyagan o mamasakit ka.

“When you are in the forest don’t wonder about or praising if what you see, maybe you get a sickness.”
X. FEASTS AND CELEBRATIONS

X, O FEASTS AND CELEBRATIONS: General Fiesta Practices

1238. Whole Town Cleaned and Decorated
(Bilog na Banwa Galimpyo daw Gabisti)

Daw uras ta pista ta banwa kada barangay naan ta sintro mga upisyal daw mga mimbro galimpyo daw gasab-it ta mga bandira naan ta dalan.
When during town fiesta every Barangay on the center the officials and members are cleaned and hanging of a flags on the street. 386

1240. New Dresses and Fiestas
(Bag-o Bayo daw Pista)

May mga ittaw na daw uras ta pista gapalit ta bag-o na bayo, para suuton ta adlaw ta pista maglagaw daw muwag ta mga ampong daw program.
“There are person if during fiesta we buy a new dress, for wear on the day of fiesta, take a walk and watch the games and program. 387

X, B FEASTS AND CELEBRATIONS: Barrio Fiesta

1252. Barrio Fiesta Custom
(Kustumbri ta Pista naan ta Baryo)

Daw pista ta baryo may prugrama daw kilem, gaiyaw ta baboy, galuto ta mga pagkaan, paryo ta mga gulay, na tampayas, nangka, ubod ta niyog, dinuguan, para ta mga bisita na naan galin ta duma na barangay. Daw maymga paampong man, daw pagamit na mga pinggan upas ta saging.
“When Barrio fiesta will have a program at nigth, slaugther of pig, cooking food like vegetables, papaya, jackfruit, ubod of coconut, dinuguan, for the visitors come from other Barangay. And there are games, and use the plate is upas of banana. 396

X, C FEASTS AND CELEBRATIONS: Christmas

1257. Abundant Noche Buena Is Good Omen
(Dayad na Tanda daw Tama Anda ta Adlaw na Christmas)

Mga ittaw galuto ta iran na mga anda ta adlaw na Christmas, para magdayad iran na pangabui ta sunod ta taon.
“There are people cook their food on the day of Christmas, for abundant life in the whole year. 397

1261. Missa de Gallo for 9 Morning
(Simbang Gabi)

Mga katuliko gasimba daw mapit adlaw ta isyam na kilem asta mabot adlaw ta Christmas.
The Catholic will go to church if dawn at nine nigths was until come the day of
X, H-I. FEASTS AND CELEBRATIONS:
Holy Innocent’s Day
(Adlaw ta Bula)

Ta bulan ta Disyimbri 28 adlaw ta pagbula, mga ittaw galuko ta paryo din na ittaw tak ula nalam ta yon na adlaw.
“The month of December 28 is the innocent’s day, the people was trick to the other people because they didn’t know that day.

X, H-W. FEASTS AND CELEBRATIONS: Holy Week
1269. Holy Week In The Philippines
(Simana Santa)

Ta adlaw na Simana Santa mga katuliko gasilibral ta pagpatay Jesus, daw gaprusisyon, ula gakaan ta mga karni.
“The day of Holy Week the Catholic was celebrating the death of Jesus and they procession, not eat of the meat.

X, S FEASTS AND CELEBRATIONS: All Souls’ Day
1278. All Suols’ Day
(Pista Minatay)

Ta bulan na Nubyimbri 1 mga ittaw gasilibrar ta pista minatay. Katapusan nang pa ta bulan ta Uktubri galimpyo en naa ta patyo daw gapintura ta manyon asta na mabot adlaw ta minatay. Tapos galuto ta mga pagkaan dawdleen naa ta patyo, gatutod ta kandila, gadala ta bulak daw gamisa man ta iran na mga minatay. Ta pagkakilem mga ittaw gapunta ta duma na balay para mangalag.
“The month of November 1 the people are celebrate the all soul’s day. The last month of October they clean and paint on tomb until the day will come. After that they are cook a food and bring to the cemetery, light the candles, bring flowers and give mass to their minatay. At night the person are going to others house for kagkala.”

XI. FOLK MEDICINE

XI, A FOLK-MEDICINE: Asthma
1299. Lizards As Cure
(Tegete Gapaayad)

Daw may apo isya na ittaw magdakep ta puti na tegete daw isugba naan na apoy. Daw luto en kamangen daw pudpuron na ilaket naan ta pagkaan o inemen na kapi ta ittaw na may apo para mag-ayad.
“If you have asthma catchs the white lizard and roast on the fire. When cook get them and crush in mix to the food or drink like coffe of the person they have asthma to cure them.”
XI, B(a) FOLK-MEDICINE: Bites of Animals

1311. Wound From Dog Bites Cure By Garlic
(Bawang Gapaayad ta Nina na Kagat ta Ayam)

Daw nakagat ka ta ayam, lengessaan no nina na nagakatan din daw piran ta bawang para mamang rabis an.
“If a dog are bite you, prone a wound at the bitten and coat a galic to remove the rabies.” 420

XI, B FOLK-MEDICINE: Relapse

1323. To Avoid Bughat In First Bath After Delivery
(Paglikaw ta Beggat naan ta Una Nalangoy ta Bag-o Gabata)

Para dili mabeggat bai na bag-o bata, daw mangoy kanen an lagaan ta daon ta banlaw.
Daw dili anay mubra asta madasig kanen, minem ta salameggat daw may prengngan na mga pagkaan.
(Vis. Bughat)
“To avoid relapse on the mother was give new birth, if she take a bath boil a leaf of banlaw. And don’t go to work until she become strong, drink the salameggat and strengthen of food.” 423

XI, C FOLK-MEDICINE: Circumcision

1339. Circumcision and Women
(Pagtuli)

Daw isya na mama patuli dili pwidi man-aw isya na bai, basi mubbag daw lugay mayad.
Daw dili man sali bitbit ta mga beg-at.
“If a boy was circumcision the girl are not allow to see, maybe will be swollen and longer to get better. And don’t try carry the heavy things.” 429

XI, E FOLK-MEDICINE: Eye Malady

1351. Cure For Sore Eyes
(Gapaayad ta Kamuga)

Daw nakamuga ka na ula bulong, mangita ka ta lamunon na tatawa. Daw iya na tagek ibatang no ta imo na mata, para ula nang lugay ayad.
“If you have sore eyes in no medicine, find the tatawa weeds. And its sap put on your eyes, will become better.” 432

XI, F FOLK-MEDICINE: Freckles

1359. Roasting Food
(Pagsugba ta Pagkaan)

Daw may napatay ta inyo na pamilya o parinti, dili ka maan ta sinugba na pagkaan maskin ino nang, basi imo an na sura mamitem.
“If your family had a dead person or relative, don’t eat the roasted food whatever,
maybe your face will be freckles.”

**XI, H** **FOLK-MEDICINE: Headache**
**1365. How To Avoid Headache When Overtake by Rain**
(Ino Paglikaw ta Pagsakit ulo dawn Mura)

\[ \text{Daw nataliktikan o nauranan ka mangoy dayon, para dili magsakit imo na ulo.} \]
"When you are get wet by drizzle or rain go to take a bathe immediately, for don’t sick of your head.”

**XI, H** **FOLK- MEDICINE: Boils**
**1373. Hair Heals for Boils**
(Buok Gapaayad ta mga Lubag)

\[ \text{Daw lawa ta bataan na sise tama lubag o ganina, paspasan no ta buok para mga lubag ula na lugay marwad an.} \]
(Vis. Hubag)
"If the body of bady was so many boils or wound, burst your hair for boils will be disappear.”

**XI, I** **FOLK-MEDICINE: Itches**
**1382. Leaves of Dungas For Curing Itches**
(Daon ta Danglas Gapaayad ta Katel)

\[ \text{Daw imo na lawa gaminog o gakatel na tama lubbag na paryo geles mamang ka ta daon ta kaoy na danglas, daw munta ka ta ittaw na sagad magpaspas ta danglas. Daw tapos en ibitay no daon naan ta apaw buwan.} \]
(Vis. Dungas)
"If your body are become red or itchy in so many boils like rash get the leaves of danglas, and go to person expert to burst of danglas. When finish hang the leaves on the firetable.”

**XI, M** **FOLK-MEDICINE: Mumps**
**1396. Indigo Cures Mumps**
(Anil Gapaayad ta Biek)

\[ \text{Daw may biek ka batangan no ta anil para dili magbakod, daw dili ka sigi ta lusko basi mabaneg.} \]
"If you have mump put indigo for don’t get big, and don’t always jump will become mabaneg.”

**XI, O** **FOLK-MEDICINE: Oil**
**1401. Oil Prepared on Good Friday Good for Sick**
(Lana na Paubra ta Adlaw na Birnis Dayad para ta Gamasakit)
Mga surano gaubra ta lana ta adlaw na Birnis, tak bulong para ta mga ittaw na may mga masakit.
“The shaman will make oil on Friday, because medicine for a person we have sick.”

XI, Q (d), FOLK-MEDICINE: Quack Doctors
1412. Diagnosis of Quack Doctors
(Pagtan-aw ta Surano)

Daw patan-aw ta surano isya na ittaw na may masakit, gaibit naan ta pulso daw gateyep para mlaman din daw ino masakit ta ittaw na gapaluwag ki kanen.
“If quack doctors see at a person was sick, they hold in the pulse or gateyep to be know whatever is sick of the person consulte to them.”

XI, S(s) FOLK-MEDICINE: Sale of Sick
1417. Selling The Sick, Especially Children Is Done to Effect Cure
(Ibaligya Ittaw na Gamasakit, Labi Nang Gid ta Bataan)

Daw sigi masakit isya na bata ibaligya no naan ta ittaw, bisan piso nang para dili kanen magmasakit en.
“When the baby are always sick sell to other person, even one peso only for don’t get sick ever.”

XI, S FOLK-MEDICINE: Saliva as Cure
1421. Tambalan’s Saliva Used To Cure Ills
(Laway Pagamit ta Pag-Ayad ta Masakit)

Daw ittaw na gasakit iran na gettek gapunta naan ta ittaw na may usog, daw gapalaway para mamang sakti ta iran na gettek.
“If a person have stomach ache they went to person there are evil eye, and rub saliva to their stomach to cure pain stomach.”

XI, FOLK-MEDICINE: Rituals Associated With Sicknesses
SISIti. <<sorcery>> Sorcery can be performed by an evil spirit, an ordinary person or a sur'ano or shaman. If you are angry with someone, you can practice sorcery on him by using something that belongs to him like an article of clothing, a photograph or some sand or dirt taken from a footprint made by the one upon which you wish to practice sorcery. It is up to you which kind of sorcery you wish to practice. It depends upon what kind of harm you wish to bring about. One kind causes pain and swelling of the stomach so that the stomach swells up and goes down with the ocean tide. Other kinds cause various illnesses and even death. You may do the sorcery yourself or you may hire a manigs'isti <<one who practices sorcery>> to perform the service for you. This is known as pas'andig meaning <<to lean upon>>. Another name for sorcery is <<Ikaw>>.
XI. FOLK-MEDICINE: Rituals Associated With Sicknesses

Usog <<evil eye>> Certain persons have the ability to cause stomach pain to another simply by looking at him or handing him something that has his sweat on it. Persons with this power are well known on the island of Cagayancillo. Even members of a single household know if a family member has this ability. However no one knows when he may come under this influence, not even the manig'-usog <the one who gives the evil eye>. A person who has been given the <evil eye> and develops stomach pain, may try two ways of curing the affliction. He could say several times, <<Para ulian>> which means, <for returning home>. If this does not work he could go to the one who caused the pain, if it is already known or he could go to a known manig'-usog who may have passed him on the road. He must ask for a piece of ginger from him and chew it. If the ginger is very spicy-hot the he has found the one who gave him the evil eye. He must remove the ginger from his mouth and massage his ailing stomach with his saliva mixed with the ginger juice. If the ginger is of normal spiciness then he must find another manig'usog who may be the culprit. For prevention from receiving the evil eye if one crosses paths of a known manig'-usog, even if it is a member of one"s family, he should say, <<Pu'ira, pu'ira usog!>> which means <Evil eye flee, flee!> and then he must spit on the ground.

XI, W FOLK-MEDICINE: Wounds
1462. Boiled Guava Leaves for Washing Wounds
(Maglaga ta Daon Bayabas daw Pag-Ugas ta Nina)

Daw may nina ka mamang ta daon bayabas daw lagaen na inagnag naan ta mga nina, para mga kagaw an malin daw ula nang lugay ulat.
"If you have wound get guava leaf and boil to clean your wound, for the germ was remove and will become better."

BOOK III

XII, GAMES AND PASTIMES
MGA AMPANG DAW ULA UBRA

XX, B. GAMES AND PASTIMES:
1476. (Piku-Piko)

Yi na mga ampang iya nang ta mga bai, darwa o tallo pwidi nang mag-ampang ta iya na ampang.
“This game is for girls only, two or three can be play this game.”
Mga pagtikang ta pag-ampang
Pagtapos ta pagkudlit galabyugay ta iran na mga pamato, daw kino mas dani iya na pamato kanen mag-una na mag-ampang.
“After finish make a line throw their pamato, whoever near her pamato she was go first to play.”

1. Labyog no imo na pamato naan ta una na kaon, tapos maglakkang ka munta ta pangarwa na kaon na gakingking asta na makalambot ka ta pangallo. Ta pang-appat na kaon magbika ka daw magkingking naan panglimma, ta pang-annem magbika isab daw malik. Daw ino imo na pabuat, yon man gyapon sunuron asta na makamang no imo na pamato.
“Throw your pamato in the first box, after that step in go to second box in gakingking until you reach the third box. In the fourth box you standing with legs apart, and the fifth box magkingking, in the sixth box standing with legs apart again in turn go back. Whatever you made you follow the same way until you pick your pamato.”

2. Daw ilabyog isab imo na pamato naan ta pangarwa na kaon. Daw ino pabuat no ta una yon man gyapon sunuron asta na matapos no tanan na kaon. Daw naan ka en ta pang-appat, labyugan no kada kaon, daw magkingking asta ta pang-limma, naan ta pang-annem magbika ka na malik isab. Naan ta panglimma sunuron no daw ino pabuat naan ta una na kaon. Daw naan ta pang-annem sunuron no paagi ta pang-appat ya na kaon.
“And throw your mapato again in the second box. Whatever you deed on the first step do that again until you finish all the boxes. If you are in the fourth box, throw your pamato in both side, and magkingking until fifht box, in the sixth box standing with legs apart and turn back again. In the fifth box follow whatever your deed on the first box. If you are in the sixth box follow the step of the fourth box.

3. Daw na tapos no tanan na mga kaon, labyog no imo na pamato naan ta langit. Daw ino pabuat no ta una asta ta pang-annem na kaon, yon sururon no para makamang no imo na pamato naan ta langit. Daw naan ka en ta pang-annem timuron no imo na pamato daw gatalikod na galabyug ka naan ta mga kaon. Daw imo na pamato gatupa naan ta pangarwa na kaon, malik ka na sunuron mga paaigi para makamang no imo na pamato naan ta pangarwa na kaon daw tandaan no imo na balay.
“If you are finish all the box, throw your pamato in langit. Whatever you deed in the first until sixth box, follow the step to get your mapato in langit. If you are in the sixth box pick and turn back in throw your pamato. If gatupa in the second box, go back in follow the step to pick your pamato and the second box, and put mark on your house.

4. Iya na balay naan ta pangarwa na kaon, batangan no ta tanda para makala no.
Daw imo na kuntra dili pvided mag-utad naan ta imo na balay.
“Her house is in a second box, put mark there to know that. When your opponent is not allowed to step on your house.

5. Daw kautad ka ta kudlit o galampas imo na pamato, imo na kuntra kanen mag-ampang en.
“If you are step in a line or galampas your pamato, your opponent she was play. Whatever you deed, your opponent she was followto. If your house naagaw of your opponent, if you are play again you can’t step that again.”

XII, C GAMES AND PASTIMES:
1477. Children’s Games
(Mga Ampang Ta Kabataan)

1. Various Games
   (Mga uso na ampang)
   a. Piko-piko - hopscotch
   b. Sungka -
   d. Sakbungay – Hide-and-seek
   e. Galayog ta baraol –flying kite
   f. Step no-step no
   g. Lusko tinik.

2. Games Played With Sea-shell
   (Mga Ampang Na Pagamitan Ta Pinien)
   a. Bug-oy sigay
   b. Taksi pinien
   d. Taksi balalo.

3. Games Played With Rubber bands
   (Mga Ampang Na Pagamitan Ta Guma)
   a. Chiness garter.

XII, D. GAMES AND PASTIMES: Dancing
1485. Benefit Dances Held
   (Sinayaw)

   “If the fiesta was near they have dance with a ticket to collecting money for fiesta.”

XII, D. GAMES AND PASTIMES: Drinking
1498. Tuba Drinking
   (Gainem Tuba)

   “Every afternoon there is person to drink truly a coconut wine, because their custome.”

XII, G. GAMES AND PASTIMES: Group Games
1503. Group Games Part Of Entertainment During Town Fiestas
(Mga Grupo na Ampang Gapasadya daw Uras ta Pista ta Banwa)

Daw uras ta pista may paampang na paryo ta balibol, baskitbol, lumbaanay pambot.
"If during fiesta we have a games like volleyball, basketball, racing small boat.” 497

XII, H-S. GAMES AND PASTIMES:
Mga Ampang daw Ula Ubra
Hide and Seek
1505. (Sakbungay )

“This game is not for a children only, can be play either the young person. Its depend if how many person to participate in a game, before they start was gasampayang. Whoever their hand are gaayang they win to pagsampyang, if there hand are gadaeb its was a mangita. After they finish pagsampyang the winner will be go to hide, and a mangita it was count by 10 up to 15. And all ofthem are go to hide, in search them.”

2. Daw kino una kita, kanen sunod na mangita daw ula may gambal na "sakbong” naan ta ittaw na gangita. Daw ittaw na gangita, kita din ittaw na ganago mag-ambal man kanen na “sakbong” ta iya na mga duma. Kinanglan may tallo na ittaw mag-ambal ta “sakbong” naan ta ittaw ya na gangita, para kanen man gyapon mangita isab ta sunod na pag-ampang.
“Whoever the first saw, he/she is a next to find if no one say sakbong on the person gangita. If a person are gangita if she saw a person who hide they also say a sakbong to there companion. It is necessary three person to say a sakbong to the person who search, for he/she also to search again in next game.”

XII, K. GAMES AND PASTIMES: Kite-Flying
1510. Kite-flying enjoyed During Windy Month
(Galayog Ta Bararol Daw Pelles Angin)

Mga kabataan gakuntisay ta paglayog ta bararol daw pelles angin, daw kino sikad datas ta paglayog ta iran bararol.
(Tabanog)
“The children have contest to flying kite if the wind was strong, whoever very high to flying their kite.”

XII, P-C GAMES AND PASTIMES:
1519. Picking the Coin
(Pagkamang Ta Kwarta Na Sinsilyo)

Daw uras ta pista may ampang na gabatang ta mga sinsilyo naan ta bakod
na labador na may waig daw pabatangan ta anil. Daw kino na mga kabataan miyag maglabet ta ampang, na pagkamang ta sinsilyo paagi nang ta iran na baba naan ta labador na may waig daw may anil. Daw kino sikad tama nakamang ta kwarta iya na nang en. May isya na anil na pagkamang nang paagi ta pagkilkit ta bunot asta na makamang no kwarta na gahatang dy a, tapos imo nang en kwarta ya.

"When during fiesta there is game put the coin at a big basin with water and put anil. Whoever a children want to participate our game, to pick a coin the way is their mouth to pick money at a basin with water and anil. Whoever alot to pick a money its them. The another game is put a coin in the ripe coconut with husk and the way to pick is to bite coconut husk until you pick the money are put there, after that the money it is yours.”

XII, P-S. GAMES AND PASTIMES:
1521. Proverbs and Saying
(Mga Ambalanen)

Yi na mga ambalen paambal ta mga gaampang naan ta damag.
This saying was speak of the plying at vigil.

Miling a ta bukid,
kita a ta kaoy na galambid,
dayaren ko na pag-apid,
may burda iya na kilid.
“Im going to the mountain,
I saw a tree galambid,
I arrange to fold,
there is embroidery at the side.”

XII, R-P. GAMES AND PASTIMES:
1522. Riddles
(Mga Temtegem)

1. Daw adlaw iyo, daw kilem pagi Sabat: Ikam
   “If a day was shark, If at night is a stingray.” answer: Mat

2. May puon ula sanga, may daon ula bunga Sabat: Luwag
   “There is a trunk no branch, there is a leaf no fruit.” Answer: laddle

3. Isya na prinsisa gamungko naan ta tasa Sabat: Kassoy
   “The princess are sit into a cup.” Answer: Cashew

XII, S. GAMES AND PASTIMES:
1545. (Sungka)

Sungka isya na ampang. Dili nang mga kabataan, pwidi man mga darko mag-ampang ta yi na ampang. Darwa nang ittaw pwidi mag-ampang ta sungka.
“Sungka is one of a game. Its not for a children only, can be a young person will play this game. Two person only can be play the sungka.”

(1) Playthings Used

**Mga Gamit**

**Sungka** - Iya na sangkap kaoy nang na trangkawan, daw may anen lungag na 16. May anen darwa na lungag na paryo iran na darko paumaw na balayan, daw may 7 na lungag naan ta kada timbang ta kilid. Kada manug-ampang may anen balayan daw pitto na lungag. Pag-umpisa ta amfang balayan an ulu ugsak, daw 14 na lungag batangan ta pitto buok na derse na mga bato o bisan ino nang na sakto ta lungag.

“Sungka – Its material is wood in oblong, and we have 16 hole at all. There are 2 hole their size is the same in call house, and 7 hole on both side. Every players there are house and 7 hole. The beginning of this game the house should empty, and the 14 hole was drop a 7 each small of stone or whatever can be exact on the hole.”

(2) Game Proper

**Paagi ta pag-ampang**

Darwa na manug-ampang magdengan ta pagkamang ta iran na mga pamato, daw i ugsak naan ta 14 na lungan na gasugatay. Dili no pag-ulog balayan ta imo na kuntra. Kada manug-ampang mag-ulog ta isya nang na mapato naan ta 14 na lungag daw iran na balayan. Daw magpadayon ta pag-ulog na isya nang en sama ta imo na pamato, daw indi ka gateneng ta mga lungag na 14 kamangen no daw magpadayon isab ta pag-ulog naan ta duma na mga lungag.

“The two players are pick their pamato together at the same time, and fill inside in the 14 hole at gasugatay. Don’t drop the house of your opp onent. Every players drop one pamato each 14 hole and their house. And continue to drop if one left on your pamato, wherever you stop on the 14 hole pick and continue again to put another hole.”

Daw gateneng ka ta pag-ulog naan ta imo na balayan mangita ka ta mga pamato na sakto nang na pag-ulog, naan ka nang kamang ta imo na linya na mga lungag. Daw isya nang en imo na pamato naan ta imo na linya na may ugsak, daw kita no na may ugsak iya ta kuntra no na bisan isya nang na pamato kamangen no daw ibetang naan ta imo na balayan “umaw tan nakaan no iya na mga pamato”.

“When you are stop drop on your house find another pamato to exact drop, get only on your line hole. If your pamato has one only in you side there is fill, and you saw there is fill on your opponent even if one only the pamato pick in put to your house its call you eat her pamato.”


“If your pamato is one only in you drop at the hole of your opponent is no fill, you can’t be play again because you dead. She replace you to play until they dead too. Whatever you deed she follow the step.”
Daw kino ki kyo na ula en mga pamato kanen an pirdi, daw isya ya na may anen pa pamato naan ta iya na lungag kanen daag ta iran na pag-ampang.

“Whoever both of you are no more pamato she is a loss, and one of you there is pamato on her hole their are a win on the game.”

XIII. HOUSE

BALAY

XIII, P HOUSE: Post

1597. Raise Post Toward East

(Pagtindeg ta ligi sinangan)

Daw magtukod ka ta balay naan ka una magpatindeg ta ligi dapit ta sinangan.

“If you are build house go first raise up the post to east side.”

XIII, R HOUSE: Repair

1607. Sacrifice for Repairing House

(Mikaw ta Pag-ayos ta Balay)

May mga ittaw na daw gasaayos ta iran na balay, gamikaw para dili kagaten ta balay na pabura danen, aged dili magmasakit mimbro ta iran na pamilya.

“There was a person when repair their house, they make offer on the house for not bite on them, or will not get sick of their family member.”

XIV. NEW HOUSE

BAG-O UMAN NA BALAY

XIV, O NEW HOUSE: Occupation

1649. Full Moon: Time to Move to a New House

(Sibo: Uras ta Pagsalyo ta bag-o na balay)

Mga ittaw gasalyo naan ta iran na balay na bag-o uman, daw sibo bulan an.

“There are a person was transfer on their new build house, if the moon are full moon.”

1656. Brought First to New House

(Magdala anay Bag-o Malyo)

Bag-o malyo ta bag-o na balay una en dala mga beggas, waig, asin, puspuro, kaoy na pagsunggan, daw duma pa na mga kinanglanen naan ta panimalay. Daw panuen ta waig mga ugsakan, daw kaldiro sin-aran ta kanen.

“Before you transfer to new house will bring first rice, water, salt, match, firewood, and other needs to house. And filled water on the container and cook rice on caldron.”

1661. Animals’s Blood Before Moving to New House

(Lengessa ta Ayep Bag-o Malyo ta Bag-o Uman na Balay)
Tag-iya ta bag-o uman na balay gawumaw ta surano para magmikaw o magdaga ta iran na balay daw paiyawan na baboy o manok na puti. Daw iya na lengessa ipaid naan ta ligi o dingding para dili manukot naan ta iran na pamilya, basi mamasakit danen.

"The owners of the new build house are call shaman for offer their house and slaughter a pig or white chicken. And its blood rub in the post or wall for don’t manukot in their family, maybe they get sick.”

XIV, NEW HOUSE: Rituals Associated With Sicknesses

D’Aga. << This ritual has two types which are both called d’aga. One kind is for newly built major constructions like large or cement houses, large motor boats or sailboat or newly dug wells. The requirements are: casava snacks, rice, lubi, one pair of white chickens (male and female), a pig of any color or sex may be substituted for the chickens, rice and coconut wines and incense. If the construction is large enough, a pig may be mandatory. The second kind of d’aga is offered for a mildly ill person. The requirements are: casava snacks, cornstarch pudding, roasted fish, pop-rice, toasted sweetened coconut balls, betel-nut, tobacco, wines, water and incense. The shaman performs this ritual.

M’kaw. << to offer >> A food offering for the, a newly built simple house or boat. The requirements are: casava snacks, lupi, one pair of chickens (male and female, any color), rice wine, tobacco, coconut wine, egg, roasted fish, male and female clothing and incense. As in d’ulo above, a small house is made and the food, drink, clothing and incense are put upon it and offered to the spirits so that they will never bother these new additions to the family with sickness or catastrophies. The sur’ano is also the main practitioner of this ritual.

XV, HOUSEHOLD OBJECT and UTENSILS

PAGPAMILYA NA GAMIT DAW KASANGKAPAN

XV, HOUSEHOLD UTENSIL and OBJECTS: Rituals Associated With Pregnancy

B’Gnes. << pregnancy >> A pregnant woman should not wear any items of jewelry at any time of her pregnancy. If she wears a watch or bracelet, it is believed that her child will be born with a missing hand. If she wears a ring, the child will be born with a missing finger. If she wears a necklace the child will be born dead with the umbilical cord wrapped around his neck. If she wears errings, the child will be born with split earlobes. She should not step over a rope or the child will be born with the cord wrapped around his body. She should not peep out the door or else her child will not come out but will only peep out. She should not make fun of a deformed person such as one who has a cleft palate, hunched-backed, a cripple, a deaf mute, a blind person or one with a missing limb otherwise her child will be born with the same deformity. She should not wear a handbag with a shoulder strap or wear a towel or anything
else over her shoulder or her child will be born with the umbilical cord wrapped around his body.

XV, P. HOUSEHOLD UTENSIL and OBJECTS: Pillow
Stepping Over Pillow Tabbo
(Maat daw Utaran ta Lunan)

Dili pag-utaran ta lunan, tak magsakit ulo ta ittaw na galunan.
"Don’t step at a pillow, because the person use the pillow are get head ache.”

XVI. HUMAN PERSON

ITTAW

XVI. B-M HUMAN PERSON: Birth Mark
1734. Mole on Cheek
(Alen naan ta sura)

Daw may aleng isya na ittaw naan dani ta may tuluan ta iya na lua dali kanen mabalo.
"If a person has a mole near were tear duct, he/she soon will become a widower/widow.”

1736. Mole on the Palm
(Alen naan ta palad)
Daw may aleng ka naan ta palad, magdayad imo na kabui.
“If you have a mole at palm, your life will become good.”

Daw may aleng isya na ittaw naan kilid ta iya na bibig babaan.
“If a person has a mole beside on its lips are babaan.”

XVI, G HUMAN PERSON: Girl
1758. Menstruation of Girl
(Rigla ta Bai)

Mga bai na narigla dili maan ta mga agsem o minem ta waig beteng, tak gapapegeng ta lengessa na gagwa.
“The girl have a menstruation don’t eat sour or drink a water of coconut, because prevent your blood to going out.”

XVI, O-P HUMAN PERSON: Old People
1775. Gaba or Punishment Befalls One Who Wrongs Parents
(Daw Kino Nakasala naan ta mga Ginikanan Magabaan)

Daw kino gamatok ta iran na mga ginikanan o mga manakem magabaan, daw iran na pangabui dili magdayad. Tak iran na mga ginikanan pasumpa danen an.
“Whoever has resist to their parents or old person magabaan, and their life will become not good. Because their parents are curse them.”
XVII. MARRIAGE

PAGKASAL

XVII, O  MARRIAGE: General Beliefs and Practices

1812. Rain During Wedding Signifies Prosperity

(Gauran na Uras Kasal Tanda ta Dayad na Pangabuwi)

Daw gakasal na gauran, ittaw na gakasal iran na palad bugnaw.

“And the wedding are rainy, the person was married their palm is cold.”

XVII, O (e)  MARRIAGE: Early Marriage Beliefs and Practices

1819. Customary Practices Followed in Pre-Wedding Stage

(Kaugalian ta Pagkasal)


“So many ways if during wedding. The first way is Kagon a boy go to the house of a girl for magpalam to the parents. Second way is Bales was plan about the wedding and bring a food. The third is Sirbi has a boy serve on the girl his wife to be before the day of their wedding, he help whatever works in the house of a girl. Fourth way is Kasal this is a big ceremony of wedding.”

1820. Sirbi Proof of Sincerity

(Sirbi Tanda na Sinsiro)

Isya na mama gasirbi naan ta balay ta bai na iya na sawaen, bilang tanda na sinsiro gid kanen an ta yon na bai iya na sawaen. Daw gatabang kanen ta ubra naan ta balay ta bai bisan ino nang na mga ubraen.

“The boy was serve at the house of a girl his wife to be, as a proof of his sincerity to a girl. And he help at the house of girl whatever works.”

1821. (Kagon)

Mga ginikanan ta mama daw mga parinti giling naan ta balay ta bai, daw paisturya mga ginikanan ta bai parti ta kagon daw miyag danen an. Malik danen ta adlaw na magbales ta kagon, daw gadala ta mga pagkaan. Daw isturyaan parti ta kasal daw ubos miyag iran na mga parinti.

“The parents of a boy and relatives are going to the house of a girl, and talk the parents of a girl about the kagon if they like. They come back at the day of magbales at kagon, and bring a food. And talk about the wedding if their parents is like.”
XVII, MARRIAGE: Rituals Associated With The Traditional Betrothal And Marriage

baLAYbay. <<recitation>> After the arrival of the groom to the bride''s home, he is situated in front of the house with the bride and together they listen to the recitation by an elderly couple who will recite something to both bride and groom.

DUol. <<to surrender>> This was the actual marriage ceremony but is no longer practiced since the coming of the Catholic priest to Cagayancillo. Their ceremony was not sanctioned by the priest. The parents of the couple performed the ceremony. The main part of the ceremony was the wedding feast which was prepared by the groom's parents at their home. Whole pigs and chickens were cooked at the groom's home. The bride and her entire family just wait until they arrive with the food. When the food is ready it is placed inside huge containers and pots and carried along with rice, viands, water, dishes, glasses and whatever utensils will be used later by the guests. The groom then along with his entire family and invited guests carrying the food and utensils form a procession to the home of the bride accompanied by music. When they are near the home of the bride, the father of the bride closes all the doors and windows of the house and everyone waits outside silently preparing for the recitation.

magkaSAL. <<wedding>> After the recitation, the father of the bride again opens all the windows and doors. The groom ascends the stairs first followed by his family and company. The newly married couple are the first to eat. Before they eat, the couple approach an elderly couple which they have chosen beforehand and exchange plates before the couple and this seals the wedding ceremony. Even if the bride has tears flowing down her face no one pays this any attention as long as her parents are consenting. Most older people still feel that marriages were better and more permanent <<in the old days>>. They consider the younger generation as <<disobedient to God and abusers of love>>.

magSIRbi. <<serving>> This is a period of time from two to three years that a young man will serve at the home of his intended bride and her parents. This is to determine if he is a lazy or diligent worker. Male laziness is abhorred. During this time he will come every morning at daybreak and check to see if the water container is full. If not he fills it. After this he cooks and prepares their breakfast. The female intended neither approaches him nor says anything to
him during the meal. After the meal he repairs any parts of the house that need it. This was the official engagement or betrothal period. If the girl does not want to marry the young man, no concern is given to this. The marriage takes place as planned.

XVII, P MARRIAGE: Preparation for Marriage
1851. Prohibited to Those Going To Marry
(Bawal ta mga Kasalen)

*Daw dani nang en imo na kasal, dili ka sali ta panaw tak basi may matabo ki kaon na malain dili madayon inyo na kasal.*

"If your wedding is near, don’t go walk because something bad happen to you, in your wedding will not be continue.”

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XVII, W-D MARRIAGE: Wedding Day
1877. Widowers and Widows Should not Act as Witnesses During Wedding
(Mga Balo Dili Pwidi Magtistigo daw Uras Kasal)

*Mga balo na ittaw dili dapat magninong o ninang ta mga kasal, daw nanay o tatay ta gakasal dili danen pwidi magdual ta iran na bata naan ta altar daw uras kasal tak maat.*

"The widower or widow are not allow to be a godparents of a wedding, and mother or father of married they don’t take their child to altar if time of wedding because taboo.”

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XVII, MARRIAGE: Rituals Associated With The Traditional Betrothal

And Marriage

LAY-lay. <<to-contract-marriage>> This is a contract between two close families. It usually takes place when both wives are pregnant at the same time. They will promise their children in marriage if of opposite sexes. If either of the parties or the children backs out of the agreement, they must pay a fine of land to the offended party that would take one full gantang of corn seed to plant. When the children are of age, the parents set the date for when the male will come to serve at the female’s house.

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XVII, MARRIAGE: Rituals associated With Present Day Betrothal and Marriage

magKAgon. <<betrothel>> This is known as the engagement period if all went well at the meeting between the parents. The families begin planning the particulars of the wedding. The male will usually give a thanksgiving dance and party in honor of the occasion.

magkaSAL. <<wedding>> The marriage ceremony is conducted by a priest or pastor and the couple will exchange vows. At least two witnesss need to be present but there is no limit on the maximum. The bride"s dress is usually borrowed or purchased by
the male not to be seen by the bride until her wedding day. The rings are also borrowed. A wedding feast follows the ceremony performed in the church if Catholic or Baptist or in the home if the bride is expecting. The Catholic priest will not marry a woman if she is expecting. After she has the child then the couple may be married.

**magkitaAY. << first meeting>>** Most couples today will meet their future spouses at a local dance or school or while they are at college.

**magnubiAnay. <<courtship>>** This is a seal of the couple’s relationship and although marriage is intended, sometimes the male or female will also court someone else.

**magPIRsunal. <<personal presentation>>** This is when the male will personally come to the house of the intended female to make known to her parents their desire to marry.

**magSApol. <<discussion>>** If both parents of the couple agree to the marriage, then a meeting takes place between the parents of both parties or some other family representative who knows the wishes of the parents if they are not present and who acts on behalf of the parents. The conditions of the marriage are discussed such as where the couple will live. They usually live with the wife’s family if there is room. They are instructed on how to raise children. The male may be asked to serve at the home of the girl for one to two months but this is seldom practiced anymore. He may also be asked to make some repairs for the house and he will always be expected to fetch water. He is never asked to cook for the girl’s family. At this meeting he is to give a sum of money to the girl to be put away for their use after marriage. The expenses of the wedding are often provided by both parents however it is still common for the male to be responsible. This meeting could last from two to four hours with a break but never to exceed a day.

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**XVIII. MISCELLANEOUS**

**XVIII, MISCELLANEOUS: Gaba 1930. Gaba Befalls One Who**

(Gaba)

*Daw kino gamatok ta iran na mga ginikanan o ta mga manakem kanen magabaan.*

“Whoever has resist their parents or old person they magabaan.”

**XVIII, MISCELLANEOUS: Salagunting**

*Salagunting is used to determine a culprit such as a thief*  

*Salagunting Pagamit para Mlaman Sala ta Pagnakaw*

*Daw may narwad ka kwarta o bagay, munta ta ittaw na nalam magsalagunting para mlaman no daw kino gakamang.*

“If your money or things are lost, go to person who wise of salagunting to determine if who has a procure.”

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659

42
Mga Pagtikang ta Salagunting:

XVIII, T MISCELLANEOUS: Tides
1933. Blood and Tides
(Lengessa daw Taab)

*Daw may nina ka na sikad tama lengessa na gagwa, gakuyog ta dagat na gataab.*
“If you have a wound in very much blood come out, its means go along with a sea was high tide.” 660

XIX, NATURAL PHENOMENA

XIX, C NATURAL PHENOMENA: Clouds
1948. Red clouds Means
(Gaminog Panganod beet Amabalen Malinaw)

*Daw gaminog langit an daw panganod, beet ambalen ta sunod na adlaw madayad timpo an.*
“If a sky and clouds was red, its means the next day is a nice weather.” 667

XIX, E (M) NATURAL PHENOMENA: Earth Mounds
1987. Taboo Against Stepping on Earth Mound
(Maat pag-utaran ta puntod)

*Dili pag-utaran puntod an, tak mga kakama o dwindi naan don gaistar. Daw yon man iran na balay, daw samaren no basi mamasakit ka.*
“Don’t step on earth muond, because the dwarf are stying there. And that is their house, if you destroy maybe you have a sick.” 679

XIX, E NATURAL PHENOMENA: Eclipse
1999. Pregnant women and the Eclipse
(Bagnes na bai daw Iklipsi)

*Daw bai na bagnes, dili muwag ta adlaw o bulan na nakaan ta lao. Daw matao iya na bata, basi malibat iya na mata.*
“When a wonem was pregnant, don’t look at the sun or moon are eclipse. If she give birth the child will become cross-eye.” 682

XIX, F NATURAL PHENOMENA: Fire
Fire on surface of Pot Presages Visitors
(Apay naan na labbot ta kaldiro may Mabot na Bisita)

*Daw may apoy na derse naan ta labbot ta kaldiro o naan ta kalan, may mabot na bisita naan ta inyo na balay.*
“If there is small fire on the surface of pot or in kalan, the visitor will come into your house.” 685
XIX, I NATURAL PHENOMENA: Lighting
2023. During Lighting Cover Mirrors
(Uras Ngilat Takleban Ispiyo)

Daw uras ta uran na sigi ngilat daw latti, takleban ispiyo an ta mga tila para
dili masunog. Daw pawa an ta kilat gakun naan ta ispiyo.
“When during rainy were everyday lighting and thunder, cover your mirror with cloth for
don’t burn. When a bright of lighting was connecting to a mirror.”

Daw mangilat tuturan no lamparaan, para pawa ta kilat dili mellel ta balay.
“When was lighting light your lamp, for the bright of lighting is not enter to house.”

XIX, M (f) NATURAL PHENOMENA: Full Moon
2041. Full Moon and Sea Shells
(Sibo bulan daw Pinien)

Dayad nii o nilik, tak bulan an sibo tama mga pinien daw mga tilik tambek.
“It is good to gather a sea shells or nilik, because the moon are full moon in much of
shellfish and tilik was fat.”

XIX, N  NATURAL PHENOMENA: Night
2059. Child Crying at Night
(BataGagal daw Kilem)

Daw isya na bata sigi agal ta kilem, may beet ambalen na may lain na natabo
naan ta iya na pamilya o mga parinti na madyo ki kyo, o may mabot na naan gulin ta
duma na lugar.
If a child are always cry in at night while sleeping, its means something bad happen to his
family or relatives far away for you, or will has coming from another place.”

2062. Cutting Nails not Good at Night
(Ètep ta Sulo daw Kilem dili Dayad)

Dili dayad metep ta culo daw kilem en, tak paryo ka gapangamuyo na may malain na
matabo naan ta imo na pamilya. Labi nang gid daw danen an naan ta madyo na lugar.
“It is not good to cut your nail at night, because its like you prayer something bad happen to
your family. Especially if they are in a far place.”

XIX, S  NATURAL PHENOMENA: Salt
2119. Half-Cooked Rice Remedied By Sprinkling With Salt
(Kan-en na Lagnes Batangan ta Asin)

Daw gasin-ad ka ta kan-en na galagnes, , kulang iya na sabaw na batang no.
Para dili malagnes mamang ka ta asin, daw ibatang naan ta apaw takleb ta kaldiro.
"If you are cooking rice being undercook, it is not enough water has been you put. To
prevent undercook get a salt, and put on the above of lid pot."
If a rice has undercook get a plastic in wet, and put on top of undercook rice. And put back again a lid on pot.

"If a person are picture taking three them, the one was dead because no partner. And they are fighting a throat, one of them are go first to die if his throat is not strong. Because nasito he/she of its companion.

“If a sun was sunrise is a 6:00 o’clock in a morning.”

"If a rice has undercook get a plastic in wet, and put on top of undercook rice. And put back again a lid on pot."
“Trisi na numiro dili dayad tak ula paris.
“A thirteen number are not good because no partner.”

2298. Friday 13th Especially Unlucky
(Birnis na Adlaw daw Trisi na Numiro)

Daw adlaw na Birnis na sakto ta pitsa na trisi na adlaw, iya ta malain na ispirit o dili makita
“If the day was Friday exact on the date of thirteen, it is for a evil spirit or unseen people.”

XXI. OMENS
TANDA

XXI, D  OMENS: Dropping Fork or Spoon
2388. Dropping a Fork or Spoon While Eating
(Nadagdag Tinidor o Kutsara na Gakaan)

Daw gakaan ka na gadagdag tinidor na dili enged, may bisita ka na mama na mabot.
“If you are eating the fork was drop if not purpose, your visitor will come is a boy.”

Daw kutsara nadagdag na tabo na gakaan ka na dili enged imo na bisita na mabot bai.
“If a spoon was drop exactly you are eating is not purpose your visitor will come is a girl.

XXI, E  OMENS: Eggs
Taboo on Eating Eggs Before an Examination
(Maat Maan Tallog Bag-o Examination)

Daw uras ta tis dili ka maan ta tallog, basi masiro imo na iskur na makamang.
“If during examination don’t eat egg, maybe you are get a zore score.”

XXI, H OMENS: Hands
2418. Itching Plams and Money
(Gakatel Palad daw Kwarta)

Daw gakatel imo na palad may mabot na kwarta.
“If your palm are itchy a money will come.”
XXI. OMENS: Lizard
2439. Lizard Foretells Weather
   (Takki Galagpat ta Timpo)
   "Daw gakagi takki tanda ta timpo. Daw sururon no iya na kagi na kada
   ambal din na "takki" sabaten no na "Linaw", "Pelles", "Linaw", "Pelles".
   Daw uryanan no na ambal "pelles" beet ambalen mapelles, daw "linaw"
   beet ambalen malinaw timpo an.
   "When a lizard had voice its omen of weather. If you are imitate its voice everytime
   they said ‘takki’ you response that “linaw, pelles, linaw, pelles.” If the last word you spaeck
   was pelles its means the weather is bad, if linaw its means a weather is good."

XXI. OMENS: Sewing
2470. Sewing Dress on One’s Body Makes One Sickly
   (Gatai ta bayo na pasuksok din)
   "Dili ka magtai ta bayo na may gisi, daw pasuksok no tak maat. Daw dilikado na mabali
dagem an, basi masuntok no imo na lawa.
   "Don’t sew your dress had a tears, if you wear bec ause taboo. And there was a danger
   if the needle is break, maybe pierce your body."

XXI. OMENS: Travel
2480. Travelling Taboo on Good Friday
   (Pabgbyai Maat ta Birnis Santo)
   Maat marga ta adlaw na Birnis santo, tak iya na malain na ispiritu. Basi may
   matabo ta inyo na pagbyai.
   "Taboo to travel on the day of Good Friday, because for a evil spirit. Maybe will
   have something bad happen on your trip."

XXII. PLANTS AND PLANT HUSBANDRY
   TANEM DAW PANGUNGUMA

XXII. O PLANTS and PLANT HUSBANDRY: General Beliefs and Practices
2488. May is the Planting Season
   (Mayo Uras ta Tanem en)
   "Dayad magtanem ta klasi na mga tanem, daw bulan ta Mayo labi nang gid
ta mais tak uras ta uran-uran na timpo.
   It is good to planting any kind of plants, when month of May especially a corn because
   was time of rainy season."

2497. Securing Seeds During Harvest of Preceding Season
   (Gapili ta binni daw Uras Ani)
Daw uras na lungs na mais mga mangunguma gapili ta dayad na mais, para taguon na pangbinni danen ta sunod na taon. "When during harvest of corn the farmer was select a good corn, they store a seeds for the next year."

**XXII, B  PLANTS AND PLANT HUSBANDRY**: Banana

2514. **Low Tide Best for Planting**
(Ennas Dagat Dayad Magtanem)

Dayad magtanem na saging daw ennas dagat, para sikad darko iya na bunga daw mamunga. "It was good to plant of banana if low tide, for very big its fruit if will have a fruit."

**XXI, B  PLANTS AND PLANT HUSBANDRY**: Betel Nut

2519. **Mama Chew Consists of Buyo Leaves, Rolled Tabacco, Lime and Betel Nut**
(Gamama Gasuppa ta Daon Buyo, Taboko, Apog daw Bunga)

May mga ittaw na gamama pagamit danen daon ta buyo, tabako, apog daw bunga. Daon an ta buyo yon pagamit danen na paryo ta papil daw batangan ta tabako, apog, daw gakitkit ta bunga daw suppaen. "There are person gamama they use a leaves of buyo, tabacco, lime and betel nut. The leaves of buyo are use for like a paper and put a tabacco, lime and bite a betel nut and chew."

**XXII, C  PLANTS AND PLANT HUSBANDRY**: Corn

2554. **Planting Corn is Best During April or May**
(Dayad manggas ta Mais Uras ta April o Mayo)

Dayad manggas ta mais ta katapusan ta bulan na April asta Mayo, tak yon tanda na uras uran-uran en na bulan. "It is good to plant a corn on the last month of April until May, because that is a omen for raining season."

**XXII, G  PLANTS AND PLANT HUSBANDRY**: Ginger

2579. **Evil Spirit Driven Away by Ginger**
(Malain na Ispiritu Adlek ta Luy-a)

Para dili marani mga malain na ispiritu naan ta bata na sise, pagsibitan ta luy-a naan ta iya na bayo. "For the evil spirit are not closer to the small baby, pin a ginger on his/her dress. "
XXII, L  PLANTS AND PLANT HUSBANDRY: Leaves
2584. Finder will Be Lucky Who Catches Falling Leaf
(Daw Kino Kasalo ta Daon na Gadagdag Swirti)

Daw uras ta simana santa, mga manugsidda gasalo ta daon nagka ta adlaw na Birnis.
Para matama iran na kamang na sidda, daw gapaswirti ki danen ta pagngawil.
"If during Holy Week, the fisherman are catch a leaf of jackfruit on Friday. For they
so many catch a fish, and it is lucky to them they will fishing.”  893

XXII, J. PLANTS AND PLANT HUSBANDRY: Jackfruit
2582. Diseases of Jack Fruit is Prevented by Burying
(Para Mapengengan mga Masakit naan ta Nagka)

Para mapegengan tamasok naan ta nangka, magdabok na dani
ta puon din. Para mga sapat o mga yupan na derse dili marani ta mga
bunga, daw putuson ta sako iya na mga bunga para dili mabul-ok.
"To prevent of disease on jackfruit, build a fire near on a trunk. For the insect or small
birds are not closer to a fruits, and cover a sack on its fruit will not be a rotten.”  892

XXII, P  PLANTS AND PLANT HUSBANDRY: Papaya
2602. Male Papaya Made Fruitful by Trimming
(Mama na Tampayas para Mamunga Tapasen)

Daw tampayas na mama, pukanen no puon para matama iya na
bunga. Daw igutan ta mitem na tila para mamunga.
If a papaya are male, trim its trunk to make fruity. And tie a black cloth will be fruit.”

Daw gatapas ka ta tampayas na mama gamitan no ta sundang, daw imo na
wala na lima..
"If you are trim a male papaya used bolo and your left hand.”  898

XXII, PLANTS AND PLANT HUSBANDRY: Rituals Associated With Planting And
Harvesting
paMINni. <<seeding>> This ritual is done at corn planting time. It is similar to
<pagtidlak> above. The items used are: an egg, so that the corn kernels will be
large and round, leaves from the palm plant so that the leaves will be thick and
luxuriant, charcoal, so that the leaves will be ? Others may sometimes add lime
and betelnut possibly as an offering to the spirits that inhabit the farm. The ritual
may alos be called <pagb'inni>.

XXII, PLANTS AND PLANT HUSBANDRY: Rituals Associated With Planting And
Harvesting
pagTAkaw. <<stealing>> At corn harvest time if the fruit is still unripe, some
of the corn is <<stolen>> from the farm by certain family members and boiled
. The other members of the family are not told. People say that they call this
stealing because it is not yet time for harvest?

XXII, PLANTS AND PLANT HUSBANDRY: Rituals Associated With Planting And Harvesting

`pagTIDlak <<to-pierce>>` This ritual is performed when planting casava. The owner of the farm is the one who performs the ritual. The items used are: sugar, to make the harvest sweet, coral, that has many protrusions on it so that the harvest will be plentiful, lime, so that the fruit will be soft, charcoal, so that when the plant grows tall, the leaves will be? The very first seven holes made for planting all have the items above placed in them along with two pieces of the casava root start. The ritual must be performed at low-tide.

XXII, PLANTS AND PLANT HUSBANDRY: Pest Prevent Against Pest Like Worm

(Pagpegeng ta Pisti paryo ta mga luod)

Para mapegengan mga pisti na paryo ta luod daw derse na mga sapat naan ta mga tanem, magdabok kada sellem daw mapon.
"To prevent against pest like worm and small insects on plant , has build fire every morning or afternoon."

XXII, PLANTS AND PLANT HUSBANDRY: Rattan Tied Around Waist to Prevent Seasickness

(Para dili Madagat Magbeskes ta Uway naan ta Awak)

Daw uras ta larga magbegkes ka ta uway naan ta imo na awak, para dili ka madagat.
"When your are travel tie a rattan in your waist, to prevent get a seasickness."

XXIII, PRAYERS

PANGAMUYO

XXIII, PRAYERS: Various Beliefs and Practices

2628. Prayer Before and After Sleeping

(Mangamuyo Bag-o daw Tapos Manuga)

Mangamuyo bag-o manuga daw bag-o bugtaw.
"Pray before you to sleep and after asleep."

2635. Candles Lit at Prayer to make our Faith Grow Stronger

(Gailaw ta Kandli daw Pangamuyo para Mabeskek Pagtuo)

Gailaw ta kandila daw magsaryo
"Light a candle if say a prayer."
XXIII, BM  PRAYERS: Prayers to the Blessed Mother

2664. **Holy Rosary Recited During October**
*(Rosary Pagamit daw Magsayo Uras Uktubri)*

*Daw bulan ta Uktubri mga katuliko gabarangay*
"If during month of October the Catholic are recited gabarangay"

XXIII, O  PRAYERS: Orasyones

2685. **Prayer Before Confession and Communion**
*(Gakumpisal bag-o mangalawat)*

*Mga katuliko gakumpisar anay bag-o mangalawat, para mangayo ta patawad ta iran na mga sala na pabuat ta kada adlaw.*
"The catholic was confession before they go to communion, for ask a forgiveness to their sins they made everyday."

XXIII, MP  PRAYERS: Orasyones (Magical Prayer)

2690. **Orasyon Cures by Bitten**
*(Urasyon Gapaayad Ta Gakagat)*

*May ittaw na daw na kagat ta sitsipit o salambabaga gaparani ta ittaw na nalam mag-urasyon para mamang mga dalit an.*
"There is a people if they bite of scorpion or centipede they go to person who knows of orasyon for detache a dalit."

XXIV. SACRIFICES AND RITUALS

**PAG-ALAD DAW RITWAL**

XXIV, A(H)  SACRIFICES AND RITUALS: Agricultural Rites (Harvesting)

2730. **Thanksgiving After Harvesting**
*(Pagtapos Lungi Gapasalamat)*

*Daw tapos lungi ta mais mga mangunguma gapasangi danan an para magpasalamat ta Dyos ta iran na tubbas, daw duma pa na mga pangabuian na nabaton danen. Daw gakambira na iran na mga anda lub-ong na mais, pinakpak, sidda, daw duma pa.*
"When after harvesting corn the farmer are give thanks to God for their harvest, and the others they receive. And they have a banquet their prepare a lub-ong with corn, pinakpak, fish, and more."

**XXIV, SACRIFICES AND RITUALS: Rituals Associated With Planting And Harvesting paSANGi.** <<first-fruits>> This refers to the very first harvest of rice or corn. The family gathers the first harvested fruit and takes it to the house where they
cook it and eat as a special meal. This may also be known as <<pas'aka>> but not certain.

**XXIV, A(P) SACRIFICES AND RITUALS: Agricultural Rites (Planting)**

When Planting Corn
(Pagtanem ta Mais)

*Daw uras manggas ta mais, may mga mangunguma na gabatang ta daon pandan, uling daw tallog naan ta iran ugsakan na may binni. Para mga daon malagtem daw iran na mga bunga bilog na darko.*

“If during planting corn, the was farmer put leaf of pandan, charcoal and egg on their container with seeds. For they leaf will become black and their fruit will become big and round.”  

**XXIV, B SACRIFICES AND RITUALS: Birth Rites**

*Bubo*

*Ginikanan ta isya na bata, gaumaw ta surano daw isya na ittaw para mag-ibit ta iran na bata ta pagbubo.*

“The parents of a baby, was call shaman and one person to hold their child to pour.”

**XXIV, SACRIFICES AND RITUALS: Rituals Associated With Childbirth**

*Bubo.* <<to pour>> This is a traditional form of baptizing a newborn child. This can be performed by a traditional birth attendant or a neighbor of the family. The one performing the rite holds the child in his hands and pours water over his head while reciting some words which includes naming the child. This was practiced prior to the <<Christian>> baptism by Catholics or Baptists.

**XXIV, SACRIFICES AND RITUALS: Rituals Associated With Childbirth**

*Tiaw.* <<sickness>> This ritual is performed when a baby or small child develops a fever because of continually having someone pinch his cheek and praise his/her looks. The parent will usually say, <<Puira tiaw>> meaning < *Tiaw flee.*> after someone praises the child’s looks to prevent a fever from coming. If the child develops a fever the parent calls the surano (shaman) to diagnose the fever and prescribe the cure.

**XXIV, SACRIFICES AND RITUALS: Rituals Associated With Childbirth**

<<   >> When a young child cries continually or is always ill, the parents take him back to his birthplace if it is far away. Just the sight of his birthplace is said to have special healing or soothing powers.

**XXIV, SACRIFICES AND RITUALS: Rituals Associated With Catastrophies**

*magpaUran.* <<cause-rain>> This ritual is performed if it has not rained for a long time into the rainy season. The people go to church to pray for it to rain. Then they walk in a procession around the town carrying the statue
of Santo Ninyo and pieces of rice seedlings. After the procession the people go down to the ocean and bathe the statue in the sea and smack the rice seedlings upon the water while shouting <<Ala Uran, dali, dali o dali en no uran.>> which means <Ancestor Rain, make it rain soon.> According to some of the people who do not participate this is very sad to watch. This is also referred to as pa’uran or Ala Uran.

XXIV, SACRIFICES AND RITUALS: Rituals Associated With Catastrophies paELlang. <<control or hold-back>> When an epidemic occurs in a certain area of the island as with the two occurrences of cholera or measles, an obstruction is formed by people at the boundary or dividing line of the barangay or area. The people form a line and join hands and pray to the spirits of their ancestors to prevent the epidemic from spreading to their area. Sometimes foods are placed at the boundary as an offering to the offending spirits. The people do not stop until the epidemic is gone.

XXV. TRANSPORTATION AND TRAVEL

SAKAYAN DAW PAGBYAI

Daw uras ta larga mga ittaw na galambay naan ta Calusa gaulog ta tinapay naan ta dagat, para tagan denen apo aray ta dayad na timpo.
“When during travel there are people to pass by on Calusa drop bread on the sea, for apo aray give them a good weather.”

XXVI. WEAPONRY

MGA ARMAS

XXVI, B WEAPONRY: Bullet

2790. Bullet and Witches
(Bala daw malbal)

May mga ittaw na gasuksok ta bala naan ta iran na lieg, para panagang ta mga malbal daw mga lain na ispiritu para dili marani ki denen.
“There are person wear of bullet in their neck, for cure to witchs and evil spirit will not near to them.”

May mga ittaw na gabakles ta bala naan ta iran na mga awak, para panagan ta mga sisti o ta lain na ispiritu.
“There are person belt a bullet to their waistline, for cure to sisti or evil spirit.”
APPENDIX

What Activities Are Essential When There Is A Death?
Description Of What Takes Place During a Wake

1. Aya (death wail ritual)
   a. Describe the steps of how it's done.
      When there is a death, immediately a very close relative of the deceased must perform the death wail. The death wail includes lamenting or talking to the deceased while wailing (Hlg."panalabiten") talking to the deceased verbally expressing sorrow over the loss. The wailer can be at the side of, at the feet of or at the head of the deceased. The wailer might wail something like the following:
      • Why did you leave us?
      • Who will care for us now?
      • Who will provide food for us?
      • Who will put our children through school?
      • Why did you leave first? I should have gone ahead of you.
   b. What will happen if it is not done?
      The family will be shamed in the community.
   c. What will people say if it is not done?
      People in the community will not say anything directly to the family of the deceased but will look at them with disapproval and talk about them behind their back. An older person will gently rebuke the family by asking why the death wail was not performed. They will not force them to do the death wail. Just asking why it wasn’t done is enough of a rebuke to chastize the immediate family of the deceased.
   d. Why do people do the death wail?
      It shows how much the deceased was loved and how much they will be missed. The burial is the last time the death wail would be done. After that the family will cry or sob in the regular way and not with the traditional wailing.

Note: If someone has a question to the grieving spouse or family member while they are performing the death wail, the person will immediately stop wailing respond to the person in a normal voice as if they had not been crying at all and then continue wailing as before after responding to the person asking the question. This signals the ritual aspect of wailing.

2. Kasyaman (nine-day prayer ritual)
   a. Describe what is done in the ritual:
      They pray for the dead for nine days. They will call for people who are skilled at saying prayers for the dead. What they are doing is to pray for the dead every evening before beginning to play at the place here the deceased is laid out. When the deceased is buried they stop the playing. But they continue with saying of prayers for the dead. It is forbidden to sweep the floor or area where there is a death vigil going on. It is forbidden for the members
of the family of the deceased to take a bath. The members of the family should take part in the reciting of prayers for the dead. There should always be members of the family beside the coffin or place where the deceased is laid out. If someone arrives at the house during the reciting of prayers, the family members or people taking part in the recitation are not to talk to them or say, “Come inside.” It is forbidden to play any string instruments. It is also forbidden for the women in the family of the deceased to put on make-up, face powder or try to look nice.

b. When is the ritual done, and why is it done? What is the purpose for doing it?
   Saying the prayers starts on the first night of the day the person died until the ninth day after their death. What they do is for the salvation of the soul of the deceased.

c. What will happen if it is not done? Or if it is not done properly?
   The soul of the deceased will keep coming back to the earth and will not rest in the other life.

d. What do the people say when it’s not done?
   They will say that maybe the soul of the deceased will bother them or not allow them to sleep. Maybe the soul will return to them.

e. How will they treat someone who does not do the ritual?
   They will say that they are not concerned for the soul of the deceased.

f. What pressures are put on the family to do the ritual?
   The family doesn’t have much of a choice because this is a very important ritual unlike the wailing ritual. A usual rule that will be used is that the one paying for the funeral expenses or the one whose house the deceased is laid out will be the one to decide whether or not the ritual will be done. The family will follow their decision whether they like it or not.

g. What emotions do the family feel that leads them to do the ritual?
   They fear gossip and the fact that it might be true that the soul of the deceased will be restless and keep returning to disturb them or another member of the family until they perform the ritual or do something else advised by the shaman. Or they could have a very large financial expense to pay back if advised to do this by the shaman.

h. What burdens does it place on the family to do it?

3. Kwarinta Diyas (Forty Days)
   a. Describe what is done in the ritual?
      During this time the family will continue having prayers said for the dead even though the deceased has already been buried and even after the nine-day ritual.

   b. When is the ritual done and why? What is the purpose for doing it?
      Some people count the Forty Days from the death. They believe that saying prayers during the nine-day ritual the soul rests and goes straight to Purgatory. They need to say prayers in order to help the soul of the deceased to cross-over from Purgatory and go into Heaven. Others believe (count) from the end of the nine-day ritual until forty days for
continuing saying prayers.

c. What will happen if it is not done? Or if it is not done properly?
This happens often when a believer marries an unbeliever. The same rule would be followed that the family will follow the wishes of the one paying the funeral expenses. However if the believers are paying for the expenses or sharing the expenses, they might negotiate for a compromise which may or may not be honored.

(Note: In one case Baptist parents of the deceased asked for just one day for the pastor to share during the vigil period. The spouse of the deceased agreed. However after the pastor had gone the spouse called the priest to come. But without any planning, it just so happened that after the priest left, a pastor friend of the family came by later than expected. So the believers in the family were comforted by this.)

d. What do the people say when it’s not done?
e. How will they treat someone who does not do the ritual?
The relatives of the deceased will be angry with those opposing this important ritual.

f. What pressures are put on the family to do the ritual?
The belief is that the soul of the deceased will not reach Heaven. They believe the soul of the deceased will keep coming back and might also be angry at them.

g. What emotions do the family feel that leads them to do the ritual?
h. What burdens does it place on the family to do it?

4. Ukas Lalaw (end of mourning period)

a. Describe what is done in the ritual?
It is forbidden for the spouse of the deceased or any members of the family to marry within a year after the death of an immediate family member. It is also forbidden for the husband of a deceased spouse or their sons to court anyone for a year after the death of their spouse or mother.

b. When is the ritual done and why? What is the purpose for doing it?
Beginning from the day of death up to about a year after. There will be recitation of prayers on the last night ending the mourning period. There will also be a banquet on that same end of mourning day. This means to say that whatever was taboo before the end of mourning period, it no longer taboo. They will recite prayers for the dead to ensure that the deceased person’s soul will go to Heaven.

c. What will happen if it is not done? Or if it is not done properly?
Maybe the deceased person’s soul that is still in Purgatory still needs prayers recited because if not, maybe his/her soul that is still in Purgatory will go to hell.

d. What will people say if it is not done?
e. How will they treat someone who does not do the ritual?
People will look at them with disapproval behind their backs.
f. **What pressures are put on the family to do the ritual?**
   They are fear being bothered by the soul of the deceased.

**g. What emotions do the family feel that leads them to do the ritual?**
   They fear being shamed by what people will say.

**h. What burdens does it place on the family to do it?**
   They fear the members of the family of the deceased will be angry at them.

5. **Paglebbeng** (the burial)
   The body must be buried facing east. Personal effects of the deceased are placed in the grave with him or her. *(bawien “return”)*
   People at the grave site will throw flowers and handfuls of earth into the grave before it is covered with earth.
   Small children and babies of the immediate family are carried back and forth across the width of the grave so as to cut off contact with the deceased and the living. This is the reversal practice of *unaan* (first) where you do something to the spirit of the deceased before the deceased will do it to you. Since it is forbidden to walk over a grave, they will do it “first” in the form of a ritual. So it means they will do this to the deceased first before the deceased will do this to them.

6. **Pag-uli** (returning home)
   After going home the family members need to smoke themselves, *magpaaso* before they go home. They will build a small fire using leaves that create smoke. Then they will pass through the smoke or using their hands they will wave/scoop the smoke in their direction wiping it over their body. In the past this was done at the cemetery. Today, those who still practice this particular ritual will wait until they go home to build a personal fire for the family. Then they will take a bath before going into the house.
BIBLIOGRAPHY

