



"PANIYAW" AS REVEALED IN THE SELECTED LITERARY PIECES OF KALINGA

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Abstract: *The study is a cultural value analysis on panyaw revealed in the selected literary pieces of Kalinga. It aims to find out panyaw that are inherent in the selected literary pieces, and to discuss the implications of panyaw revealed in the selected literary pieces of Kalinga to education and social life of people.*

The researcher focused her study in some selected literary pieces of Kalinga based on the inherence of panyaw in the different stories. Descriptive method was used since the study was a cultural analysis and to trace the cultural taboos or panyaw practiced by the Ikalunga since time immemorial, historical method was also used. Also, interview from the old folks about the different panyaw practiced by the Ikalunga was done. Documentary analysis about panyaw written in books, other reading materials authored by well known Kalinga writers and about panyaw articles published in Kalinga were other sources of information.

The researcher found out: (a) that there are panyaw in the literary pieces of Kalinga as revealed in their selected legends, epic, and folklores; (b) that panyaw are basis to do good or right or a way to control and refrain people in doing evil or doing what is wrong; (c) that the panyaw encompasses the saying "Do good, avoid evil"; (d) that the revealed panyaw have implication at present to education and to the social life of the people

Keywords: *panyaw, Ikalunga, literary pieces, cultural value analysis, inherence*

INTRODUCTION

Literature is life. Every literary piece reflects a facet of life. It makes us see, feel and understand a human experience. Hence, we take delight in the meaning and worth of life.

Philippine literary pieces are formed from the various stories of different places in the nation, regions or provinces. It is in their stories where similarities and differences are determined as to their beliefs and practices as well as their daily activities and endeavours in life. According to the Commission on Higher Education, the Filipino children should learn literature based from their own stories for it is believed that teaching literature is more understood and effective when the literary pieces contains their own environment, experiences, and things that are familiar to them.(Saymo et.al 2004)



Kalinga is one of the provinces in the Cordillera Administrative Region composed of eight (8) municipalities namely: Balbalan, Lubuagan, Pasil, Pinukpuk, Rizal, Tabuk, Tanudan, and Tinglayan. The people from the eight municipalities have their own distinct dialects as to stress, intonation and pronunciation and some other words or terms but they have more words or terms that are similar that's why they still understand one another. It doesn't hinder them from their communications specially so that they have more or less the same cultural beliefs and practices like the *paniyaw*.

A taboo is a vehement prohibition of an action based on the belief that such behavior is either too sacred or too accursed for ordinary individuals to undertake, under threat of supernatural punishment. Such prohibitions are present in virtually all societies. The word has been somewhat expanded in the social sciences to include strong prohibitions relating to any area of human activity or custom that is sacred or forbidden based on moral judgment and religious beliefs "Breaking a taboo" is usually considered objectionable by in general, not merely a subset of a culture.

Paniyaw is a Kalinga dialect that is one of their three ethos, a concept of the Kalinga values that includes *ngilin* and *ba-in*. These are values that connect heaven and earth. Earth is the natural environment where we mortals or people live. Heaven is where God or *kabuniyan* lives.

According to the Ikalanga, to sustain the righteous relationship with God, they must follow cultural taboos or live a life based on *paniyaw*. To sustain their righteous relationship with their fellowmen and nature, they must follow cultural taboos or live a life based on *ngilin*. Sustaining their righteous relationship with God and fellowmen must then involve respect for God and, likewise, respect for our fellowmen and nature through a value they call *ba-in*. These three values are then interconnected.

Sustained peaceful existence, happiness, and prosperity is the reward the Kalinga people get from living a life with *paniyaw*, *ngilin*, and *ba-in*.

According to the late Alfredo Tombali, a Bodong Coordinator from Lubo, Tanudan, there are standards that needed to be followed in order to live a successful life: The *paniyaw*, *ngilin*, and *ba-in*. A person who does not observe *ngilin* does not have a sense of *ba-in* and who does not observe *ba-in* does not follow *paniyaw*. In other words the three are interrelated and one must not be violated. Below are some examples of taboos in Kalinga:



- Don't steal rice or else your stomach will bloat and may burst when you eat it.
- Don't ever quarrel with your in-laws, it's a very shameful manner.
- Don't talk about sex, why talk about something where you came from?
- Don't steal chicken for they look up heaven as they drink, you will be cursed.
- Don't make opposite relationship with your *kabodong* or else you are just making a mess with the *bodong* your holding. (*bodong* holder to *bodong* holder relationship)

The *paniyaw* which the researcher concentrated her study is not far from the common values that are being followed by any human being because these *paniyaw* are also based from the ten (10) commandments of God. An example of this is, don't disrespect your parents for time will come that your children will do the same to you.

These are the other restrictions that the *Ikinga* must not do because it's *paniyaw* according to *Sugguiyao*:

- *Akaw* (stealing)
- *Igab* (Cheating)
- *Ba-ug* (killing a stranger)
- *Sugsug*
- *Tuyuk* (ibang gamit ng *sulsol*)
- *Kodot* (poison)
- *Dagdagas* (mistress)
- *Daro/Dayo* (cutting rice plant using a sharp object)
- *Langsit* (urinating anywhere)
- Disobedients to parents
- *Apos* (envious)

The literary pieces of the *Ikinga* are instruments to teach values and to let them embrace the beauty of their own culture, it is a way of letting them preserve their heritage, beliefs and practices.

CONCEPTUAL FRAMEWORK

Literature is the study of life. It is the reflection of the generation of its nation (Belvez et.al 2006). An instrument to showcase the culture of the ethnic group of the people and to make us see the positive values that are to be maintained as well as the negative values that has



to be eradicated to anchor to the teaching of the Bible and to cater the needs of the new generations.

In recognition of the right of indigenous peoples to culturally rooted and responsive basic education, the Department of Education (DepEd) adopted the Indigenous Peoples Education Curriculum Framework (DepEd Order No. 32, s. 2015) which aims to provide guidance to schools and other education programs as they engage with indigenous communities in contextualizing the K to 12 Curriculum based on their respective educational and social contexts.

The said framework is a fruit of a series of consultations with community elders, leaders and implementers of community-based Indigenous Peoples Education (IPEd) initiatives. As a major milestone in the enhancement of the IPEd Program, it will benefit more than 1.19-million IP learners enrolled in public schools, as well learners enrolled in community and civil society organization-run schools. In line with this, DepEd has started a training program for teachers and school heads in schools serving indigenous communities.

The design of a culturally-appropriate and responsive curriculum is anchored on the defining features of indigenous communities: the ancestral domain, the community's worldview, and its indigenous cultural institutions. It includes and respects the community's expression of spirituality and strengthens indigenous cultural identity. DepEd values indigenous languages in the implementation of a Mother Tongue-based Multilingual Education (MTB-MLE) among indigenous learners in order to regenerate and enrich the community's Indigenous Knowledge Systems and Practices (IKSPs) and Indigenous Learning Systems (ILS). The curriculum is designed to enable indigenous learners to be future culture-bearers, capable of exercising their right to self- The IPEd curriculum framework is guided by the principles of inclusion, participation, and empowerment as provided by DepEd's National IPEd Policy Framework (DepEd Order No. 62, s. 2011 or "DO62") and is consistent with the Indigenous Peoples Rights Act (IPRA) of 1997 and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) which specify the right of IPs to "establish and control their educational systems and institutions". <http://www.deped.gov.ph/press-releases/deped-issues-iped-curriculum-framework>

According to Sugguiyao (1990), the Kalinga stories are orally transferred by the folks to their children which they usually do during their past times after their works at home or in the



fields. The stories they relate are also sources of lessons or values that they inculcate which are usually based on themes like: good doings are always rewarded and bad doings are always punished because of the violations of the commandments of God and so with the cultural values particular the *paniyaw*.

The Kalinga folks would always say to the young generations that if a person believes in *paniyaw*, he will have a good and successful life. It had been proven many times that a person who doesn't obey the law of *paniyaw* will encounter bad luck, get sick and cannot be cured until he dies, they added.

At present, it's a sad thing to say that the obedience of the *paniyaw* is seldom observed specially the youth, violation to these taboos is rampant as observed by the Kalinga elders, there is lack of discipline among the youth. As a result, many untoward incidents happen, things happen without clear explanation like various diseases that's why it is believed that this is because of not obeying the cultural taboos which are the basis to do good and not to do bad things. Some examples of these are the following that the elders usually utter: "*adim ibaga ngadan katugangam te paniyaw, mabusali ka*" "Don't utter the name of your in-laws or else you will suffer from boils." In Benguet, they also have taboos like "Don't celebrate any thanks giving when your neighbour is mourning. (http://www.ncca.gov.ph/about_culture_ang_arts/arti). *Paniyaw* is Just like the term *inayan* of the Mountain Province which also means "fear to God" or an expression of saying "Don't do that" as said by Fiar-od in her research.

OBJECTIVES

The study aimed to:

1. find out *paniyaw* that are inherent in the selected literary pieces, and
2. discuss the implications of *paniyaw* revealed in the selected literary pieces of Kalinga to education and social life of people.

HYPOTHESES

This study is based on the following assumptions:

1. That there are *paniyaw* inherent in some selected literary pieces of Kalinga
2. That there are implications of *paniyaw* that are revealed in the literary pieces of Kalinga to education and social life of the people.



SCOPE AND DELIMITATION

The researcher focused her study in some selected literary pieces of Kalinga based on the inherence of *paniyaw* in the different stories.

METHODOLOGY

Descriptive method was used since the study was a cultural analysis and to trace the cultural taboos or *paniyaw* practiced by the Ikalanga since time immemorial, historical method was also used.

Prior to the analysis of the selected stories, interview from the old folks about the different *paniyaw* practiced by the Ikalanga was done. Documentary analysis about *paniyaw* written in books, other reading materials authored by well known Kalinga writer and about *paniyaw* articles published in Kalinga were other sources of information and related literature.

The data gathered were the basis of the researcher in analyzing the stories if there are *paniyaw* inherent in the literary pieces. The consequences of the *paniyaw* were sighted which were proven by the old folks during the interview.

RESULTS AND DISCUSSION

NATURE'S CURSE

By: Vicente Bentican

Long, long ago in Pangol, two boys went fishing in the Donglayan River. There were plenty of fish especially "bangtat" during those times. They caught a lot of fish. At noontime, they felt hungry so they sat on a rock to divide their catch before going home.

Older boy: "I will do the division because I am bigger." You will have the "lid-lid-doman" and I will have the "buk-buk-kakan". Actually, these were not fish names but because of their color, the older boy named the fish that way.

The division was not yet half done when suddenly something frightening happened. The sky became dark followed by a strong wind. The earth underneath trembled and the surface started to sink. Nature got angry with the boys who made fun of the fish that were part of nature. Frightened, they stood and ran away toward opposite directions. One went downstream and the other went upstream. As they stepped on the rocks, their feet sunk in as if they were stepping on mud. They returned to where they came from and when they met, the rock caved in and a force pulled the boys into the cave. Until this time, the footprints and the cave are still seen along the Donglayan River.



Paniyaw: The two boys in the story made fond of the fishes they caught by laughing at them and uttering some lines that were not for fishes like “*kwam nin lidliddoman, kwak nin bukukkakan*” (yours is the chequered one, mine is the dotted one...)

Consequence: Nature revenged. There was darkness all over the world followed by a strong wind and strong earthquake until the two boys were consumed by the earth.

Implication: Protection and respect to other creatures like fishes and other living things under water instead of making fun and destroying them since they serve as food and source of living to people.

DUMIGAY

By: Sylvia P. Boacon

Once there lived a family, father, Dumigay who was the father’s daughter with his first wife, and two younger sisters from the second marriage of the father.

Dumigay was a very good child. She never disobeyed her parents. She was kind-hearted and hardworking, too. Her sisters were always commanding her to do errands for them. She did all without complaining.

One day, she went to the river to wash dishes and kettles. She removed all the food particles and placed them on the sand at her feet. While washing, she observed a big eel stilly eating the food particles. She kept quiet so as not to drive the eel away. The following day, she went back to the river to wash kettles with more food remnants to feed the big eel. She did this every day until her father had observed that Dumigay had made it a practice to stay longer and longer in the river.

One day, her father and sisters followed her to the river. They hid behind the bushes and saw Dumigay talking to a big eel. They made a plan. The following day, Dumigay’s father gave her work in the house to delay her going to the river. He and some men went to the river to catch the eel.

She went to the river after her work at home but did not see her friend eel. She called and called but no eel came up. She went home very sad. When she saw the food served, she was shocked because she knew that it was her friend eel.

She ran to the river and wept for her friend. As she was weeping on top of a rock, a fairy appeared and asked, “What’s wrong Dumigay?” “I want to die, my father killed my friend,



the eel and cooked it for food.” As soon as she had uttered the words, the rock opened and swallowed Dumigay.

Her father who followed her saw what happened and pleaded to the stone to stop swallowing her daughter Dumigay. The stone stopped swallowing Dumigay whose head was still above the stone.

Until this time, the stone with a man’s head formed on top is still seen in Mangali, Tanudan, Kalinga.

Paniyaw: Taming the eel and treating it like human being (like talking to the eel)

Consequence: Nature revenged. There was strong wind with heavy rain.

Implication: Respect to nature, human beings should not abuse over other creatures.

THE EVERLASTING SPRING

Many years after the terrible “Litap” (flood), Kabonyan in the guise of a tall, strong and charismatic young warrior, visited the earth. As a total stranger who refused to reveal who he was, he went on foot from place to place. He was admired for His apparent bravery, charisma and wisdom. He was respected and admired as a guest everywhere he went. At last the unknown guest from the sky world, reached Galdang where he was warmly received. But he did not like to drink the water served to him after meals because it smelled of sulphur. On the third day the unknown guest was leaving the village. He felt so thirsty that he wanted to drink. He looked

around and saw the bare rocky mountain near the village. A narrow trail was hewn across the base of the rocky mountain. As he was leaving the village some admiring maidens and young men were escorting him to manifest their respect and gesture of good will to their guest. Upon reaching the narrow trail at the base of the bare mountain, he struck the rock with the tip of his spear. To the consternation of the maidens and some young men around him, a man’s thigh of clear water gushed out from the rock. Its rippling was so loud that the village folks rushed to the spot to find out what the sound was. With his hands, the guest scooped some of the clear and fresh water and drank to quench his thirst. Then he spoke to the village folks in this manner:

“Because you have no good water to drink and you been good so respectful and kind to me, I am now giving you an everlasting spring of pure water for you and your children.”



After speaking, the unknown guest disappeared. The folks looked all around for their guest in vain. Some went on the hilltops to view the surrounding places but they saw their guest no more. Among the bystanders so amazed with the gushing clear water from the rock was Palayan, a wise old man who related many things that happened in the past. He told the younger folks not to look for the guest anymore. "Who else can strike this huge rock and let this gushing water come out from it?" It is only Kaboniyán who can do this. So, our unknown guest visitor is

Kaboniyán. He went up to the sky". The wise old Palayan told the younger folks to call for the "Mandadawak", get a pig and offer a sacrifice of thanksgiving to kabontiyán, there was rejoicing overnight in the village.

Paniyaw : If a visitor/ stranger who comes in your place is not given protection, food and shelter (The *paniyaw* was obeyed in the story)

Consequence: Bad luck throughout your life or you have a short life span

Paniyaw: If you don't offer something (like butchering an animal) for a good harvest or anything bought with high value to *Kabunyan* as a way of expressing gratitude

Consequence: The harvest will easily be consumed or the thing bought with high value will be destroyed easily or lost.

Implication: Respect for other people, treat every individual equally regardless of who they are.

Recognize blessings that you receive by thanking the Creator

Learn to say "thank you" to other people who did a favour for you.

BANNA BECOMES A PYTHON

This story is about Banna's adventure in courting Laggunawa of Magobya. In one of his travels and despite his father's (Dulliyaw) warning about cutting bamboos at "Lamagan Gowa" (resting place near Dulawon), Banna cuts a beautiful bamboo which immediately spatter Banna's feet with blood. Banna transformed into a python.

Laggunawa learns of Banna's predicament and comes to Dulawon. It is too late to cure the curse on Banna.



After three months, Banna, a python leaves his home Dulawon and proceeds to the house of the giant "Gitam". The python kills Gittam and swallows all the gold he can find at Gittam's house and proceeds to the village of Manila.

In Manila, the Python-Banna rests by a betel tree, until Dungdungan of Manila climbs the tree to get betel. As Dungdungan descends from the tree, Python-Banna waits and wants to devour him. Dungdungan speaks back to the python to spare his life as he would offer the python all his gold, but the Python-Banna only wishes to devour him.

Dungdungan, desperate, chews betel and spit on the python. Immediately the head of Banna comes out and requests Dungdungan to spit on him some more until he stands up as Banna once again. They become acquainted and proceed to Dungdungan's house where Dungdungan's father recognizes Banna and tells him what happened to Laggunawa.

Because of Banna's sadness, Dungdungan's mother asks his son to accompany Banna back to Dulawon, where village people welcome Banna with a celebration. Laggunawa is called back from Magobya to Dulawon, and there the hero and the heroine got married and so ends the story.

Paniyaw: Banna disobeyed the advice of his father
not to cut the bamboo trees in a sacred place (where people use to rest and eat)

Consequence: Banna was deeply wounded and became a python and suffered the experience of scrolling
Sufferings and problems and could hardly lead to success in life
Get sick and may die

Implication: obedience and respect to parents
Care for nature

The Origin of the Monkey

Once there was a family, a mother, a father and their five children. The mother is so lazy even before she gave birth. All the villagers are busy in their kaingin where the source of their livelihood comes from. The father has the widest kaingin to clean that's why they have to work fast so they will not be left behind with the others. But before they started cutting the trees, the father reminded every member of the family to be careful and not to meet any untoward incident because if something happens, it is a bad omen.



The mother was so lazy, she doesn't like to work that's why their children keep on criticizing her. Some people witnessing how the children criticize their mother reminded them to stop and just be patient since the mother grown that way since birth. She does not used to work at all, but the children did not listen instead they continued teasing their mother. When the clearing of the kaingin was finished, the father instructed the children to go home and prepare the paalay for planting. When everything was prepared the father announced to the neighbours to help in the planting as they usually do bayanihan.

When they started planting, one of the children shouted their mother sarcastically "You be the one to go and cook our food since you are the fastest to move". The mother was pregnant so she can't move that fast. And because she was fed up of how the children treat her, she said at the pick of her voice, "You children, look at me now! This would be my end. I will become a monkey! You better keep watch of all your plants because I will eat them all together with my decendants". The mother got the "bin-iyang" and forcibly stucked to her butt and jumped on the extreme part of the kaingin.

After the planting season, the family went back to the village while waiting for the harvest season. When harvesting season was about to begin, one of the children visited their plantations in the kaingin and he observed some fruits and grains are being eaten and destroyed. He was so angry and so he shouted, "who are you creature who eats and destroys the fruits of our plants? He was so furious. Unexpectedly, he heard the voice saying, "I am the one, your mother, I told you so that I will become a monkey and eat all your plants as an avenge to your cruelty in treating me." Upon hearing this, the child cried and cried, he went home and narrated the story to his family. The other villagers went to visit also their plants and they found the same thing happened.

The last child did not accept what had happened to their mother and so he went to the kaingin and followed her mother, he wanted to become also a monkey and it was granted. Since then, monkeys were scattered all over the forests looking for food.

Paniyaw: Getting wounded during the first day of work in the kaingin
The children teased and scolded their mother who was so lazy because she was not grown to hard work and she was pregnant that time

Consequence: It's an indication that there will be a poor crop.

The mother became a monkey and so the children are left abandoned



Implication: Obedience and respect to parents no matter who they are.

The Tilin

Long time ago there were no ricebirds to damage the blooming palay of the people on the surface of the earth damages on the golden grains were seldom caused by rats, wild hogs and water buffaloes. So, no need to place scarecrows on the ricefields and kaingin areas planted with palay. Even in the kaingin there were no rice-eating birds.

In a lonely village there lived a very young couple who had twins, a male and a female. It has been customary until today that the women in the Kalinga families is tasked with getting palay from the rice bins in the rice fields for pounding. The young couple were orphaned early in their childhood and so, there were no grandparents to take care of the twins when ever their mother was away. In order that the mother of the twins could go to get a basketful of palay for pounding, she would just cover the babies with a big basket and leave for the rice puddies. Uncovering the babies upon her return, she usually found them asleep. One time she found her babies crying and kicking the sides of their basket. The young mother noticed that the babies were bluish. It took them several minutes before they recovered their normal color. The poor woman was scared so much that she cried in a manner to avoid attracting the attention of her neighbours. In spite of this incident which was more than enough to teach her a lesson, she did the same thing each time nobody could take care of her twins.

One day she left the twins as usual after having them put to sleep. Instead of returning right away from the rice fields because of her babies, she joined some house wives picking shells and tadpoles from the rice fields. After perhaps a couple of hour, she thought of the babies. She hurriedly got home with a heavy heart. Arriving at home, she lifted up the basket covering the twins. Alas! The twins were no longer there. As she sallied forth from the house, she saw two children standing by staring at her. They were a boy and a girl of about four years old. She inquired from them who took her twins but the two just simply laughed at her.

Upon looking at them more intently, she recognized them as her twins so grown up. She extended her arms to embrace them but the two children retreated telling their mother to embrace the basketful of palay she loved more than her children. She tried to catch them but they were no longer there. She heard their voices saying in unison: "Stay home with



your basketful of palay, we will eat the palay you and your husband will be planting in the rice fields and kaingin.” Instead of the two children chiding her, she saw two tiny birds on top of a big stone nearby. She screamed and extended her arms to take hold of the two tiny birds but they perched on the topmost roof of a house. The neighbours came around to find out what was happening with the young woman screaming at the top of her voice. She was found saying “Da utting ko, da utting ko”, (my babies, my babies) pointing the two small birds on top of a house. “Dokma-anyo dida, dokma-anyo dida”, (catch them, catch them) she cried. Some men climbed to the roof but the two small birds flew away chirping, “Tilin, tilin, tilin”. Soon the listening and watching mini-crowd lost sight of the two small birds that were seen no more. The poor mother having been constantly blamed by her husband for her foolishness, died of grief.

After some few years flocks of tilin (ricebirds) appeared feeding on the blooming palay in the ricefields and in the kaingins. When driven away they chirped in unison, “Tilin, tilin, tilin”. So in the Kalinga region these ricebirds are called “Tilin” because of the clear chirping “Tilin”. They are said to be the descendants of the twins usually neglected by their mother who, covering her twin infants with a basket, oftentimes left them alone. They feed on golden grains to avenge the unfair and painful treatment their two parent-birds suffered under an uncomfortable and suffocating basket.

Paniyaw: The mother maltreated her twins baby by covering them with a big basket just for her to go and fetch palay in the rice granary.

Consequence: The twins became *tilin* or *maya* and so the mother lost her babies and left with her basket with palay.

- The couple will not bear child and if they bear they will die

Implication: Proper care and guidance to children.

WHEN KABUNIYAN WITHELD HIS BLESSINGS

A long, long time ago, Kabuniyan, the God of the Kalingas lived on top of a mountain called “Buliwan” somewhere in the hinterlands of Kalinga.

During that time, people enjoyed a happy life, because food was never a problem. They always had abundant harvest, every harvest season. The people believed that Kabuniyan looked after their welfare and show their gratitude, they offered various kinds of rice cakes to Him on that mountain every year as a sacrifice of gratitude.



One bright morning, a man named Abbacan happened to pass by Mt. Buliwan. As he was passing by, he heard a voice calling his name. It said, "Abbacan, look at me." The man looked around but he heard again the same voice saying, "Abbacan, look at me." Abbacan looked around and he saw a glittering object near a big tree.

He went near it because he was curious to find out what it was and to his great amazement, he found a house made entirely of iron posts and glass. When he peeped in, he saw that there was nobody inside so Abbacan thought it was the house of an evil spirit.

Abbacan ran back to the village calling all of the men to go and see for themselves a glass house. He told about a voice that called his name when he was passing by. All of the men of the village rushed to Mt. Buliwan. When they reached the place, they indeed saw the strange house and they all exclaimed. "It is surely the house of an evil spirit." So they dismantled the glass house. After they demolished the glass house, they left it to rot.

From that time on, things began to change for the people of Buliwan. The same year the people began to suffer from all sorts of hardships. They no longer had bountiful harvests. Food became scarce. People got sick. They had famine and drought most of the time. It was that the people realized that they had dismantled the house of Kabuniyan who took care and watched over them.

Paniyaw: The people destroyed the holy house made by *Kabuniyan*
(It's just like killing the owner of the house)

Consequence: *Kabuniyan* withheld all the things He gave them like food, shelter and others. They started to suffer from all sort of sufferings, food became scarce, they suffered famine and drought most of the time, people got sick.

Implication: Respect to properties of others specially the house which is a very private property, a shelter that binds the family as one.
(It's just like respecting the lives of the people who owns the house)

CONCLUSION

1. There are *paniyaw* in the literary pieces of Kalinga as revealed in their selected legends, epic, and folklores.
2. Some *paniyaw* revealed in the Kalinga literary pieces are not far from the common taboos practiced by other provinces and other countries, they only differ in the punishment or consequence that may happen if it is violated.



3. That *paniyaw* are basis to do good or right or, a way to control and refrain people in doing evil or doing what is wrong.
4. That the *paniyaw* encompasses the saying “Do good, avoid evil”.
5. That the revealed *paniyaw* have implication at present to education and to the social life of the people.

RECOMMENDATIONS

From the findings the following are recommended:

1. That the analyzed literary pieces be taught as selections in teaching literature.
2. That the selected literary pieces t be taught in the classroom to preserve and appreciate the cultural values and cultural identity of the Kalinga people
3. That the *paniyaw* in the selected literary pieces be taught carefully to meet with the common values at present.

REFERENCES

Resource Persons

Name	Age	Origin
Baculi, Victor	64	Tinglayan, Kalinga
Bulwayan, Francisco	68	Mangali, Tanudan
Dalyagan, Antonio	65	Mangali, Tanudan,
Damagon, Aligay	75	Mangali , Tanudan,
Damagon, Luciano	78	Mangali , Tanudan,Kalinga
Dunas, Edna	48	Buaya,Balbalan, Kalinga
Dupali, Isabel	88	Mangali , Tanudan, Klinga
Dupali, Querobin	60	Mangali, Tabuk, Kalinga
Gunday, Agapito	95	Galdang, Pasil, Kalinga
Langngag, Samuel	81	Luplupa, Tinglayan, Kalinga
Maduli, Peter	57	Mangali, Tanudan Kalinga
Maguiwao, Rosalina	56	Mangali, Tanudan,Kalinga
Palicas, Saturnina	62	Malucsad, Pasil, Kalinga
Songday, Benito	75	Mangali , Tanudan, Kalinga



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