



The PRACTICES OF THE IGOROTS IN TABUK

Zorayda C. Gavino, Kalinga-Apayao State University, Kalinga, Philippines

Abstract: *This study was conducted in Tabuk, Kalinga. It covered the Municipality of Tabuk consisting of forty barangays. Although the population of Tabuk is a mixture of different ethnic groups, they are one among the greatest group in number which is composed of pure Igorots of Mountain Province who started migrating to the place between 1922 to 1923.*

This research endeavored to look into the practices of the Igorots in Tabuk which christianization and education have not succeeded to alter up to the present time. Among these practices are those on accident, house construction, sickness, child- birth, marriage, and death.

The respondents are the Igorot old folks who are knowledgeable in giving information regarding their living practices. Other informants were professionals who are knowledgeable of the culture. These informants were visited in their respective houses by the researcher during the duration of the study. When there were social gatherings or special occasions celebrated by the Igorots in said place of study, the researcher took opportunity to attend and participate in their celebration. This was supplemented by tape recording, documentary and library techniques.

Descriptive survey method of research in gathering, analyzing and interpreting the data was done. This method was used to present the prevailing conditions and facts on the practices of the Igorots in Tabuk. Contextual analysis and interpretation in accordance with objectives of the study was employed.

The findings of the study revealed that the practices of the Igorots in Tabuk related to accident are sakeb, liplipet, daw-es, and sabosab while that of house construction are the demeg, bakid, lasag, and kinaw-anq. The practices on sickness are abat and sengq. On childbirth, a woman delivering a baby should not show any expression of pain. On marriage, the present practice is to combine the traditional and Christian practices characterized by singing, dancing, drinking and eating while on death they observe ngilin and perform inesa ceremony, bakid, lapsag, kinaw-anq for the dead.

The result of the study will provide teachers and social workers working among the Igorots in Tabuk be acquainted with their practices along accident, house construction, sickness, child-



birth, marriage, and death for needed adjustments in the development programs being implemented in the place and to avoid conflicts in their work.

Keywords: *IGOROTS, Death practices of Igorots, Traditions of Igorots, Kalinga*

INTRODUCTION

Literature has truly a great function in the society for it speaks of life of a certain time and of a certain place. It is necessary to know and understand the customs and traditional practices of the people in the society they are living. Because it is only understanding that one learns to appreciate the uniqueness and beauty of the culture behind it.

The Igorots of Tabuk should learn and know their traditional practices not in terms of its uses but as a reflection of their way of life, thus they will be able to realize that they have a culture which is unique and distinct from other Filipino cultures. Because culture has a salient function in society, these written down practices of the Igorots in Tabuk is for the people to read and understand.

OBJECTIVE

1. What are the practices of the Igorots as to accident, house construction, sickness, childbirth, marriage and death?

RESULTS AND DISCUSSION

1. What are their practices as to accident, houseconstruction, sickness, childbirth, marriage and death?

Along with the beliefs and superstitions of the Igorots in Tabuk emerged their practices which christianization and education have not yet fully succeeded to alter even up to the present. Among these indigenous practices are those on accident, house construction, sickness, childbirth, marriage and death.

Accident

In the occurrence of accident, the Igorots in Tabuk perform rituals in order to cleanse the bad luck encountered. If a person was able to survive from accident, the person involve together perform the accident rituals.

Sakeb. This is the first ritual performed. This is done to cleanse the bad luck encountered by the victim. A salted meat is offered while an old intellectual leader recites aloud the following:⁵²



Na-ay naala nan sakeb mo, maid
Kasin domatdateng is masaksakeban.

(Translation)

Your sakeb is performed
We hope there will be no more sakeb
to happen again.

Liplipet. This is done immediately right after sakeb. A small chicken is butchered. The bile of the chicken should indicate better luck or blessings to the person who met an accident. The chicken should be cooked in a pinikpikan style and offered while the old intellectual leader recites aloud the following:⁵³

Na-ay naala nan liplipet mo ay
Naekban et adi domadateng nan buwisit mo.

(Translation)

Your liplipet is done
It ends here and your bad luck
will never come back.

Daw-es. The daw-es is done right after liplipet. A dog is butchered. The dog's meat is for bingit or to be distributed to the people who are present in the ritual. The person who had met an accident is not allowed to eat the dog's meat, only the old men. The boiled head of the dog together with the tangili ya bowaya are placed in a linga-o or the so-called winnower which offered is while an intellectual leader or an elder recites the following:⁵⁴

Sapon di Palis Palis: Palis, ipalis mo'Y dakes ken tona

Tomo: Tomoem di buwisit

Solol: Sololem di dakes

Anga: Anga-angem di dakes ken tona

(Translation)

Palis: Palis, stop the evil to this person

Tomo: Tomo, drive the bad luck

Solol: Solol, stop the evil

Anga: Anga, stop the evil to this person



Sabosab. The sabosab is held after three days have gone by. A pig is butchered. The meat of the pig is for bingit and the people to eat. The head of the pig is set aside to be eaten by the people during the night or lablabi of sobasob. Again a prayer is offered. An old folk recites the prayer of sabosab that runs this way.⁵⁵

Na-ay masabosab nan dinaw-es mo
et igasat mo silagbon di pilak
ya talaken di baboy.

(Translation)

The sabosab from your daw-es is
finished. Let it be your luck to seek
for a job and that your animals be good.

The findings of this study on the rituals performed for a person who met an accident was confirmed by Bumatnong.⁵⁶ He found that a ritual called daw-es is performed for the purpose of cleansing the bad things encountered. They use a dog as sacrificial animal. The Igorots of Tabuk also perform the daw-es. Likewise, a dog is used as the sacrificial animal.

House Construction

The Igorots in Tabuk perform rituals in building their houses. Rituals are being held by the Igorots because of their belief that a house has a spirit or lengab which means there is life. They have to sacrifice animals to appease the spirit of the house so that nobody in the family who resides in the house will get sick or encounter bad luck. The rituals performed by the old intellectual leaders of their tribe are the demeg, bakid, lapsag and kinaw-ang.

Demeg. The demeg is ritual done after the posts of the house are constructed. A chicken is butchered. The prayer runs this way:⁵⁶

Na-ay demgan da kas nan manok
Ta'y nalpas nan postin nan baey
Mengasgasing ka ay baey
Man ipogaw ay mangib-bey ken sik-a
Maid kankanan da is ate
Menganakan da ka is an-ak da
Am-in ay talaken da, maid mapispisti.



(Translation)

We offer you this chicken
For the posts of the house are finished
Be happy with it
May the people who stay here
Be always healthy
May they be blessed with children
And may their animals be away from diseases.

Bakid. The bakid ritual otherwise known as the house blessing ceremony is held when the house is fully finished. Two pigs and a chicken are butchered. Basically the meat of the pig is to be distributed to the present crowd and for the people to eat. The heads of the pigs are set aside for lablabi. The relatives, friends and neighbors are gathered during the night of bakid to sing the ayeng (chant) which is about the betterment or fortune of the owner of the house.

Lapsag. The lapsag ritual is held after three months from the day the bakid was held. Two pigs and a chicken are but-chered. The pig's meat is for bingit and the people to eat. The heads of the pigs are set aside for lablabi. The findings of Chungalan⁵⁷ on the practice of the Kadaclan tribe of Western Mountain Province about house blessing is similar to that of the Igorots in Tabuk. He said that before occupying a newly constructed house, the kosag or house blessing ritual is performed to drive away evil spirits lurking around the house. In the case of the Igorots, they also perform similar ritual called bakid.

Sickness

Before taking a sick person to a hospital, a healing ritual is done first. But after a couple of days, if the sacrifice seemed to be ineffective, then it is concluded that the ailment is not caused by malevolent spirits and thus the sick relative is brought to the hospital. Distinction has to be made from the minor to the serious and prolonged ones in the occurrence of sickness. A mensip-ok stands as medium on what is the proper healing ritual to be performed by the family of the sick person.

There are some rituals that a mensip-ok sets to be performed in speeding up the healing or recovery of the sick person. These are the abat and senga.⁵⁸



When the abat is being decided to be held, the following are needed: a chicken and a piglet, one gong, a white piece of cloth about two hands in length and rectangular in shape. These are to be taken by one or two native priests to one of the segregated place of the community reserved for the purpose. The animals are butchered and symbolically cooked in the abat place to serve as sacrifice and to be used in the performance of the rituals. The white cloth is hanged and attached to a pair of sticks that are made to stand. The gong serves as a caller for disease-causing dead ancestor. This is beaten two or three times simultaneously before any invocation which is done to call and plead for the end of sickness. The invocation must be made aloud by a shouting performer. At the end of the ritual, everything that was used in the abat place is brought back to the house of the sick person. Time is the ultimate test if there is a sign of recovery; otherwise a call for another abat is decided maybe a senga for the sick should be held to complement the abat. As to the senga, there are two kinds: the sapilada senga and the pagano senga of which a slight difference can be observed. The kind of senga that is being held for a sick person is decided in the presence of the community elders in the tribe. In the sapilada senga, the bark of the flag post where the piece of white cloth is hanged at one end is removed. In the pagano senga, the flagpole is a slender fine wood with the bark and leaves left intact. A male pig is to be butchered in the pagano senga which is not necessary in the sapilada senga.

In other phases of the ceremonies, they are basically the same and as usual prayers are part of them. It has to be pointed out here that when the senga of a sick person is done, solemnity of the celebration is strictly observed wherein games and merry-makings within the vicinity of the house are totally restricted. In this study, Chungalan revealed that a mensip-ok or one who performs the rites diagnoses the sickness of a patient and determines the ritual to be performed including the materials required. A monfoni performs the ritual. This is also true among the Igorots in Tabuk. A mensip-ok also determines the appropriate ritual to be performed as well as the animals needed. The native priest officiates in the performance of the ritual.

Childbirth

Generally mothers have easy time in giving birth, omanak. The expectant mother, while delivering should never show any expression of pain for it calls the attention of anitos that would control or delay the birth of the baby. When an expectant mother starts to feel labor



pains, etag (salted meat) is boiled and is kept boiling in order to allow the smell to circulate within the surroundings. The smell of the boiling pork is meant to announce to the spirits within the environment to come and assist in the delivery of the baby.

Upon the birth of the baby, the parents and the relatives celebrate a brief ceremony upon the removal of the cord at which they kill chickens. An old man, amam-a immediately prays the kidlos to Lumawig. It is a prayer said for the normal growth of the infant. It runs this way: "Tomob-ey di sosowenan onga, ya menlamlam ninkami mid kankana nan ligat omat ken dakami." (Translation: May the child's milk flow from the nipples, may he live safely, and may he, like us, not get sick).

A broided cloth is burned continuously upon the birth of the baby to prevent malevolent spirits in coming near to harm him. As a sign of welcome to the newly born baby, an animal is butchered. This is called gubgub-ao.

The giving of name to a newly born baby is performed as soon the umbilical cord drops off. Relatives within the community, neighbors and friends are invited to participate as a gesture of welcome to the new born baby. The old men bring etag. A chicken is butchered and cooked with the etag. While the food is being prepared, the grandparents decide what name is to be given to the baby. It is usually the name of a grandparent or great grandparent that is given. The cooked meat, a cup of tapey and a bitoto (a rattan woven basket that serves as a rice platter) of rice are offered to the spirits while the grandparent recites the prayer for the naming of the child. After the ritual, the visitors eat after which they depart.

Beliefs on Childbirth The Igorots in Tabuk adhere to certain beliefs on childbirth. They are the following:⁶⁰

1. The father should be at home when an expectant mother is delivering for his presence hastens the delivery.
2. An expectant mother should avoid quarrels for the hurt feelings of others will cause her difficulty in delivering her child.
3. A pregnant mother should keep herself busy in order to have an easy delivery.
4. A pregnant mother should select the object of conception to be sure about the normalcy of the baby.
5. When leaving a baby alone, a bolo or a knife should be placed beside it for protection from bad spirits that will harm him.



6. When a baby is sickly, the name is changed so that the anitos will be driven away.
7. When a newborn baby cries hard at night, a piece of cloth is burned to drive away the malevolent spirits disturbing it.
8. When the umbilical cord of the baby is removed, an animal is butchered as a measure of thanksgiving to God.
9. Upon the birth of the first child, a chicken is butchered in order that the mother will have more children.
10. Nailing anywhere at home during delivery disturbs the growth of the baby.
11. When a baby is born in the absence of its father, it should be given away to a relative. If not, the father will soon die.
12. When the first baby is born, the parents and in-laws of the woman will visit the baby and give gifts whether is cash or in kind so that the baby will have good health.
13. When a child cannot yet walk, his parents tie a piece of black thread around its ankle when a visitor from far place comes to visit so that he can walk earlier.

The finding of this study on the celebration for the birth of a baby as a sign of thanks for the safe delivery lends support to the findings of Tovera⁶¹ regarding the performance of the kontad which is a celebration of the newborn baby by the Kalingas. Animals are butchered for the family members and relatives to partake in. In the same way, the Igorots also butcher animals to celebrate the birth of a baby.

Marriage

When a man and a woman agree to get married, the girl invites the man to their home and presents him to her parents for their consent. If the parents agree to their marriage, the girl and her parents also take their turn in going to the man's parents for the arrangement. Some good old men and women are selected to act as sponsors in their marriage.

The venue of the marriage ceremony depends on the agreement of both parties concerned, but most often this takes place in the house of the bride's father. As required by law, Christian civil marriage is a must for them to follow but the celebration is of the old tradition.

The day before the wedding ceremony, animals are butchered. This is called poṭa. The meat of the animals that were butchered is for bingit or is distributed to the crown present and to their relatives, friends and neighbors of the celebrants.



The giving of the bingit before the day of the wedding celebration is a sign that there is a preparation for a wedding. The heads of the animals butchered during the pota are set aside for the lablabi. These are cooked and served to the visitors gathered to spend the whole night before the wedding to join the singing, chanting and storytelling. During the lablabi, old men and women sing the liwliwa, a wedding song in which the message is centered on the inheritance of the couple and how to build a successful and happy family.

The following morning is the wedding ceremony. Before the couple proceeds to the church, in the early morning between six to seven o'clock, a small pig and a native chicken are butchered. This is called dawak. It is an official ritual in proclaiming the wedding of the couple. Then right after the ritual, a small piece of boiled pork is distributed to those people who participated in the dawak. This is called libon di dawak.

After the marriage rites in the church, the crowd proceeds to the venue of wedding. Some practices of other tribes had been adopted like the practice of decorating the wedding place as well as having a wedding cake.

Food is open to those who wish to eat or in short a big crowd can be fed. The preparation and serving of food is simple. Improvised utensils are used.

Gongs are played during the wedding celebration. Before the gongs are played and the people dance, a ritual is performed. This is called tubiag. It is performed by six men who play the gongs as they dance around three to five minutes. Right after this, daw-es is done, wherein a small piece of boiled pork and a burning firewood are placed inside the gong while an old man offers a prayer. This ritual stands as a meeting point of both parties of the newlywed couple. After this ritual, anybody is welcomed to play the gongs and dance with them.

People give gifts to the newly married couple. The gift-giving is called supon as a sign of gratitude while the celebrants give the people a piece of meat each. The meat given is called simponan. This opens the offering of tapey (rice wine) placed in a beautiful jar called gusi.

A ritual is done before the offered rice wine is served to the visitors. The purpose of the ritual is to offer a prayer for those who give gifts, the crown, and most especially to the newly wed couple.



The researcher had witnessed an old man performing the ritual in the wedding celebration of Moyaen Lupao and Catherine Gomgom-o and had taken the prayer recited aloud that runs this way:

Tambo! Itambon di maganak ay omanak. Sapay koma ta
dakayo ay ninkasar ilaen yo tano maganak kayo et
menpepegew. Ilaen yo nannay inyanoka na et menpepegew
nan liana, apagilay ket makayat isu nga no babassang
wenno menpepegew da kameda ya mimistiso ya mimistisa
ta siya'y did aka kakaonaan, salabad!

Tidwil! Itidwil ya nan gasta amed-ay baey immali takos
nan kowan di nadadata ay ta tanap. Igasat yo tay anoka
ay itidwil yon an anika am-in di babaknang di Kalinga ta waday omaponan di an-ak yo.

Tocab! Matocaban nan nemnem yo ya gasat yo ya apat di
noka tapno monokay ma minpat kayo ya matotokaban
nata'y ipati da nan iganak yo menapat. Omat-abes
sinan gasat ay no meniskwela na an-ak yo. Sapay
koma ta wada'y adadas menpinsiyonado ta siya'y di
na natutulungan nan tay naoney kaid waniyet
monan menpakolihoy masapol ay libo ya libo nan
masapol sinan iskuwela. Isu nga kanan tako en sapay
koma ta no gumasat nan an-ak yo apo ya menpipin-
sionado data siya'y di natutulungan da ay meniskuwela
isnan kolihyo.

Kedse! Kumedse am-in nan anoka ab-abi-ik ay nan dakayo ay
ong-ong-a. Ya am-in nan datako ay nadagop sina ta
mailislisi tako si malaria. Am-ameday immali sinan
te-en di malaria et sapay koma ta mailislisi tako ta waday kasin ragragsak ya ni ab-abat tako.

Hah . . . Hah . . . Hah . . .



(Translation)

Tambo! This is my gift to you. We hope that you,
the newly wed couple will have beautiful children
who are similar to this attractive jar. See to it
that you will bear mestizo and mestiza children.

Salabad!

Tidwil! Give luck to this family who are here in this place
So that their children would mingle with the rich Kalinga people.

Tocab! May the minds of your children be opened so that
they will absorb what is learned. That they may become
scholars so that in pursuing their career they will not have financial problems.

Kedse! Strengthen the health of these children so that they
will not be stricken by malaria since this is a place
of malaria. So that if we are healthy we will meet in
happy occasions the same as this.

Hah . . . hah . . . hah . . .

The old men sing liwliwa during the day of the wedding celebration. As the liwliwa is over in the afternoon of the wedding day, kakag di liwliwa is done wherein a small piece of meat is given to the old man who participated singing the of liwliwa. In the evening of the wedding day men are gathered and perform the day-eng wherein a group of men and women sing and dance on the eve of the wedding day.

After three days from the wedding celebration, papa is held. A chicken is butchered. This is a holiday during the wedding season wherein people are gathered to be feasted by the marrying couples.

After a week has gone by, pidpidwa is held. One pig is butchered to be eaten by those people who weren't able to come during the wedding day and when the papa was held.

Two months after, the lapsag is performed. This is done immediately as long as the couple is ready. In the lapsag, two pigs and a chicken are butchered. The meat is for bingit while the



heads of the pigs are set aside for the night or lablabi of the lapsag. Again the old men are gathered to spend the whole night chanting, singing and the story telling.

The last ritual performed is the kinaw-ang. This is an official ritual that ends the wedding celebration. Two pigs and a chicken are butchered. The meat is for bingit and the heads of the pigs are set aside for the lablabi.

Beliefs of Marriage

The Igorots in Tabuk adhere to the following beliefs on marriage:

1. The night before the wedding, the couple should not sleep, instead they entertain the visitors until the celebration is finished to ensure eternal happiness for them.
2. The dropping of objects during the preparation for the wedding especially when the objects are broken is a bad omen for the marriage. This may mean early separation of the couple.
3. The eldest child should be the first one to get married. If any of the younger brothers and sisters will marry ahead of the first child, there is a tendency that the eldest child can no longer marry.
4. During the wedding celebration, the ganza should be played to signify that the newly wed couple are Igorots.
5. A newly wed couple should not bathe for three consecutive days after the wedding so that their animals will grow fast.
6. A newly wed couple should not eat their breakfast and lunch so that the food will be enough for their visitors. They are only allowed to eat supper when the celebration is over.

The Igorots in Tabuk are more modernized in the way they arrange marriages. Parents leave the choice of their children's life partners to them and consider their children's ideas regarding arrangements; however, they give proper advice to their children.

Death

The native term for death is patay or tetey. When somebody dies among the Igorots in the community, the friends and most especially the members of the family of the deceased are immediately informed. The death of one affects the whole family and their relatives. They all have to observe the ngilin, wherein they abstain from going to work in the fields or from heavy work. They are restrained from traveling to distant places, most especially during the first



day after the death or on the day the body arrives in the community if death happens in another place. This is not only showing respect for the dead but also a gesture or sympathy to the bereaved family of the deceased. They are afraid that a misfortune might happen to them that is why the mentioned beliefs are religiously observed. It is their belief that when one still goes to farm, the wrath of the dead may befall him as a person next to die. That is why those who are working in the farm and who are unaware of the death are immediately fetched home.

As for the dead, the body is cleansed with water after which oil is applied over the body. It is the practice that this is done by an elder individual or in other cases, by a middle-aged one. The point is that the person handling the dead must necessarily be older than the deceased. The dead is clothed with the native costume or white clothes and is made to lie down in a coffin from the time the baya-o or morning recitals are performed. The head part of the coffin is elevated a bit facing the one performing the baya-o. The person who performs the baya-o simply stands in front and with a bodily gesture laments in a singing manner relating the past of the dead like his good deeds, bravery, romantic exploits like he is invoking the mercy of the Divine Providence upon the deceased.

During the period of mourning it is observed that people flock to the house of the dead one after the other. They bring along with them whatever contribution they can afford like rice, wine, chicken and money. It is an obligation for every Igorot in the community to pay a visit to the house of the deceased.

The bereaved family has to butcher a number of animals to satisfy the dead because if the dead is contented, his spirit will come back to ask for more. After some days from the burial the bereaved family must butcher a pig. This is called the inesa ceremony. After three months had passed from the day of the death of the person, bakid is held wherein three pigs and two chickens are butchered and distributed to the people. Lapsag is performed after two months from the time the bakid is held. Two pigs and one chicken are butchered and distributed to the crowd present. The last ritual is the kinaw-ang which is held anytime when the bereaved family can make it. Three pigs and two

If the person is murdered, daw-es ceremony is performed wherein the bereaved wherein the bereaved family will butcher a pig and a chicken as a sign of cleansing the bad luck encountered by the family. A tangkil and bowaya, liw-liw (leaves), the head of the pig with



an inserted bolo in its mouth are placed in a liga-o (winnow). These are offered while the old folks say the prayer for the soul of the dead and the misfortune encountered by the bereaved family.

The following is a prayer recited by Manuel Sumedca, Sr. during the daw-es of the late Dalen Apil on who died of a gun shot:

Aye-ye-ye! Dinaw-es yo ay kabadi
Aye-ye-ye! Ay kuwa yo's din anak yo ay kinma-an
Siya'y mangpopok si dapoyo
Ya mangkaan sinan buwisit yo.

Aye-ye-ye! Aga tay nay nan daw-es kayo
Ay sinan kabadi kano ay pinakan yo
Aga ay kowa yo is din anak yo
Et siya na di pangseb yo
Et siya di pangseb yo isnan din
mangengew sinan anak

Aye-ye-ye! Sik-a ay iliw-iliw ma'y nang-am-amis ken
datona
Tamapokaw di buwisit da nenemnem da is
gawis
Sekbabam ay buwaya.

Aye-ye-ye! Nang am-amis ken datona ay sidin anak da
ay tay ay naisgep ka.

(Translation)

Aye-ye-ye! Dinaw-es ay kabadi
Aye-ye-ye! It is your obligation to your daughter
who had passed away
That this will cleanse the bad thing



that happened to your family.

Aye-ye-ye! Aga, now that you performed daw-es
For your daughter whom you had fed
Aga, this daw-es is for your daughter
That this daw-es is what you will use to
avenge her from the person who destroyed
her.

Aye-ye-ye! You discard them
For they destroyed them
So that the bad luck will stop
and good thinking will prevail in them
You will lead them, buwaya.

Aye-ye-ye! You, who had done cruelty to the family
especially to their daughter
Now we entrust it all to you.

Belief on Death

The Igorots in Tabuk adhere to certain beliefs on death. They are the following:

1. For deaths caused by cruelty of men with the use of any sharp weapon or gun, they let the dead bite a knife before burying him in order to have something to use for his revenge.
2. A widow or widower should not eat any meat while the body is not get buried.
3. A dream wherein a tooth is removed means death to any of the relatives.
4. When the eyes of the dead are half-closed, he is still waiting for a relative to arrive.
5. If a snake crosses the trail of people who are on their way to a burial, it is an omen for an untoward incident to happen.
6. If someone dies among the neighbors of a person building a new house, butchering animals should be done so that the new house will last long and be free from evil spirits.



7. While preparing for the burial, dropping of objects is a sign of bad omen. Somebody in the family will again die soon.
8. When the dead is brought to the church and to the cemetery, dogs should be driven away to prevent them from barking or howling. It is their belief that when a dog barks, someone within the particular place will die.
9. The coffin should not touch the door while it is being brought out for the burial.

CONCLUSION

Ritual performances are among the practices of the Igorots in Tabuk on accident, house construction, sickness, childbirth, marriage and death.

RECOMMENDATIONS

Teachers and social workers working among the Igorots in Tabuk should be acquainted with their practices along accident, house construction, sickness, child- birth, marriage, and death for needed adjustments in the development programs being implemented in the place and to avoid conflicts in their work.

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