



KALINGA BELIEFS AND PRACTICES AFFECTING THE UPLAND RICE FARMING ACTIVITIES

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Abstract: *The Kalingas from Northern Luzon, Philippines have adopted and followed common beliefs and practices which are either beneficial or detrimental to their way of life (Sugguiyao, 1990). Their beliefs and practices in their upland rice farming activities are preserved in their thoughts and acts which are passed from generation to generation. The study looked into the beliefs and practices affecting the upland rice farming activities in Pinukpuk, Kalinga. It was found that the upland rice farming activities are greatly influenced by their beliefs and practices and have contributed to their socio-economic development. Furthermore, the spirit of bayanihan (sense of volunteerism) among the people served as their natural defense to sustain stability of their source of living. It is therefore recommended to consider applying modern farming approach such as using pesticides in order to control the spread of pest, which destroys their plantation and using fertilizers for the improvement of their harvest, without eradicating their own beliefs and practices. In addition, Kaingin is detrimental to the environment and to the health of the people as well, the leaders, farmers, and elders might consider attending seminars that are conducted by the Department of Agriculture to provide additional knowledge and to the different programs on the modern farming approach.*

Keywords: *Beliefs/ Practices/ Upland Rice Farming/ Kalinga/ Philippines*

INTRODUCTION

Philippines is rich in different cultural beliefs and practices, particularly from rice farming activities. However, great bulk of various beliefs and practices are found in various ethno linguistic groups in the country and remain uncollected and undocumented.

Among the Cordillera Tribes, Kalingas who are accustomed to freedom in the mountains are the bravest and the most ferocious native tribe. Kalinga identifies both in the same of the people and their province. They are proud groups of people who have maintained much of their culture.



The Kalingas through the century of intermingling together have forged a common cultural heritage of their own. Notwithstanding the frequent occurrences of tribal enmities, they have adopted and followed common beliefs and practices which are either beneficial or detrimental to their way of life (Sugguiyao, 1990). Their beliefs and practices in their upland rice farming activities are preserved in their thoughts and acts which are passed from generation to generation.

Nowadays, with the continuous modernization of times the researchers have found out that at present the Pinukppuk Sub-tribe are still holding on and practicing their traditional upland rice farming activities. If these beliefs and practices are documented and put into writing, this can be rich resource materials for students, teachers, future researchers and especially the people of the Pinukpuk Sub-tribe.

Rice is scientifically known as “*Oryza Sativa Linn*”, and commonly known as “palay” but in the Kalinga vernacular word it is termed as “pagoy”, and a member of the grass family “Graminaceae”. It is the most important crop in the world. It is an annual grass and semi-aquatic plant; it can adopt itself to a wide range of ecological diversity, and can be grown successfully under various climatic conditions from tropical to temperate. Since ancient times, rice has been the most commonly used as staple food for the people in Asia. It is the main source of carbohydrates and protein, its production has become the main source of food and became the occupation of most farmers. Farming among settlers of the upland communities in Kalinga is as old as the small villages spread along creeks and rivers in the hinterland of the province. The death of the pioneering settlers compels the present generation to trace back history by investigating the surviving art crafts, houses, household utensils, and farming practices and tools. In the production of their food they engaged in various forms of agriculture.

Kaingin farming is a method of agriculture primarily used by tribal communities for subsistence farming to survive. Humans have practiced this method for about 12,000 years, ever since the Neolithic revolution, the time when humans stopped hunting and gathering and started to stay put and grow crops. Today, between 200 and 500 million people, or up to 7% of the world’s population uses slash and burn agriculture (www.thefreedictionary.com/swidden).

Kaingin farming “uma” had been a part of life by most indigenous people ever since the



immemorial because most indigenous people consider the forest as part of their cultural and economic life. The forest patches are usually cleared of tree species to give necessary space to cultivate crops such as corn, legumes, and the “pagoy”. This holds true for indigenous people from the upland communities in Pinukpuk Municipality, though their farming system is discouraged due to the removal of the vegetation cover, it remains a reality as a means of survival for them. They practice the slash-and-burn “uma”. Life for the i-pinukpuk revolved around their land, it is the most valued possession for them. It is usually free and open for any villager to use, and possession is established by prior use. For instance, a hillside is open for anyone for farming or cultivation. Abandoned “uma” also remain open for others to use and benefit from it, with the proper permission from the owner or the original cultivator. From the “umu” the typical Kalinga derives additional supply of rice, extra rice grains is stored in an “alang” for future use in time of scarcity, and not only as a status symbol, it is also bartered for other needs in the future.

Their folkways, beliefs, religious rituals, and social institutions were also tied with their agricultural system, which were basically the rice farming activities. The land was protected and cared-for by the settlers because these are the main sources of their rice supply which is the staple food of the village people. They also preserved their own indigenous ways which marked the beginning of their own farming superstitious beliefs and practices. They have their own beliefs and practices which they inherited from their ancestors and until now it was observed that they still follow such beliefs and practices in their farming activities, to ensure abundance of harvest.

The settlers in the upland communities were able to farm despite the kind of materials and farm practices because of “pappangu” long indigenous egalitarian farming practice. “Mampangu” is a practiced of calling all one’s village-mates to work for a day without being paid. They are not paid for their labor but expect the same favor when help is needed also for their own “uma”. The spirit of bayanihan and voluntary support and awareness among the village people make up their natural defense to sustain stability of their traditional practices. However, it is a time-honored practice that the host should butcher an animal enough to feed those invited to work, or the “pinango”. And one of the most commonly observed practice in the community is the “innabuyog”, wherein the workers usually work for each other a day and transfer to another “uma” for the next day. This is commonly



practiced during the “iyu-uma” the time for clearing and cleaning the “uma” in preparation for the “iyo-osok” the season for planting the “bin-l” rice seed, until the “iya-ani” the harvest season. And the upland rice farming activities of the i-Pinukpuk is done unnually. The very first thing that the kainginero or the “manguma” will do is their traditional practice, the “mannolba”. It is believed that a day before the scheduled clearing of the “uma” the “manguma” will go to the site early in the morning before sunrise to clear some part in order to take away the so-called “kankanniyaw” where they believe that the unseen being or the spirits of their old folks will not harm them for clearing the forest. This activity was usually done in the month of December to January before the formal starting of the “iyu-uma”. It also served as a sign to the village people that the place was already subjected for “uma”. They follow the traditional way of farming from clearing the “uma” until the harvesting activities. They don’t use fertilizer and pesticide in their farming activities because they strongly believe that by doing the “sugnad” they will have a good harvest. They believe that a week before the “ani” harvest time they will cook “dekot” glutinous rice put in coconut shell and place above the fireplace as an offertory food for the unseen being or the spirits of their dead folks. They strongly believe that the spirits of their ancestors are still around, and by offering them food they will protect their plantation and they will give them a bountiful harvest. They also use d traditional tools in their farming activities like the “badang” bolo for clearing, “landok” small-hoe for weeding the rice plant. And the “alakam” used during the harvest season.

The upland rice farming activities of the Pinukpuk are greatly influenced by their beliefs and practices, to ensure that they will have a good harvest. They do believe that they are being guided by their ancestors by continuously following their beliefs and practices.

The researchers had observed that nowadays, the younger generation of the Pinukpuk Sub-tribe who had been expected by their parents to continue the practices regarding their upland rice farming activities ar moving away to pursue different plans, and look for other job opportunities.

The researchers had taken the challenge to conduct a detailed study about the beliefs and practices of the Pinukpuk Sub-tribe regarding their upland rice farming activities starting from cleaning and clearing their fields until the planting and harvesting. In order to enlighten the mind of the younger generation to appreciate and preserved their tradition



regarding their rice farming activities. Also, it will serve as a review material that can be very useful for the upcoming generations.

The increasing population and lack of economic opportunity affects the perspective of the younger generation of the Pinukpuk Sub-tribe, most of the younger generations nowadays shows less interest when it comes to agricultural activities. Their upland rice farming activities is often seen as unsustainable and not adapted to present day needs, they were influenced by their experiences outside their community. Especially to those youth who were given the chance to study and work outside their municipality. Life away from their home becomes an eye opener for them to search for more lucrative opportunities elsewhere.

The preservation of the traditional beliefs and practices of the Pinukpuk Sub-tribe regarding their upland rice farming activities which they inherited from their forefathers might be totally forgotten by the younger generation, because their children who are expected to continue their beliefs and practices are moving away to pursue different plans.

Pinukpuk is the biggest Municipality in terms of land area at 694.1 square kilometers. It occupies an area of 743.56km; administratively the Municipality of Pinukpuk is subdivided into 23 Barangays. One forms the center of the municipality whereas the other 22 are in the outlying areas. Some of them are even several kilometers away from the center of the Municipality. The most populous barangay are Pinococ, Baay, Magaogao, Wagud, Camalog, Limos, Pakawit, Dugpa, Mapaco, Taggay, Cawagayan, Aciga, Asibanglan, Ammacian, Ballayangon.(WWW.phil.Islands.ph/en/Pinukpuk).

Pinukpuk is a second class municipality in the Province of Kalinga, Philippines. According to the latest census, it has a population of 27,783 people in 4,586 households.(WWW.en.wiki/Pinukpuk-Kalinga)

The 23 barangays comprising the Municipality are Aciga, Allaguia, Ammacian, Apatan, Acibanglan, Ba-ay, Ballayangon, Bayao, Camalog, Catabbugan, Cawagayan, Dugpa, Limos, Magaogao, Malagnat, Mapaco, Pacawit, Pinococ, Pinukpuk Junction, Taga, Taggay, and Wagud.

CONCEPTUAL FRAMEWORK

This study documented the belief and practices of the Pinukpuk Sub-Tribe regarding their upland rice farming activities. This way of life has its share of the task if one wants to have an



abundant harvest enough to feed their family members.

In this day of modern living where new concepts creativity and technology prevails, the people of Pinukpuk still practice their beliefs and practices on their upland rice farming activities.

Swidden Farming termed as “uma” in the Kalinga vernacular word is defined as an agricultural system in which temporary clearings are cropped for fewer years than they are allowed to remain fallow (Sanchez, 1976). While certainly correct, this definition reflects a Western or modern emphasis on the relatively short period when annual food and other crops are grown. Swidden farming can also be thought of as forest farming, since the fallow period is typically long, managed and often cultivated as well, although with perennial species rather than annuals.

Irrespective of the emphasis, swidden farming is a rotational form of agriculture that applies natural vegetative process as a means of replenishing the soil fertility and controlling invasive weeds. The practice evolved independently throughout the world and varies in response to site-specific ecological, socio-economic and cultural conditions. (www.cfc.umt.edu/tan)

Swidden farming have proven to be productive and sustainable adaptations to challenging environmental conditions that feature high labor productivity at low population densities (Cairns,2007). Swidden agriculture, often pejoratively called slash and burn, has a poor reputation and been actively suppressed from colonial to contemporary times.

According to the 2014 unpublished thesis of Mr. Abe Gamongan entitled “The Beliefs and Practices affecting the Agricultural Activities of the Guilayon Sub-tribe in Nambucayan Tabuk, City” he find out that the beliefs and practices that affect the agricultural activities of the Guilayon Sub-tribe have significant implications to their socio-economic development.

According to the 2013 unpublished thesis of Jina Asudo et. Al, entitled “The Beliefs and Practices affecting the Agricultural activities of the Butbut Tribe in tinglayan, Kalinga” the researcher find out that the communities survival depend on its rituals and practices. And such beliefs and practices have significant implications to their socio-economic development. Rice is one of the world’s most important staple crops and a major part in the diet of more than half the world’s population. Rice is the most widely grown tropical cereal, and over 400 million tons of milled rice is produced each year. The importance of rice has been recognized



for many centuries in India it was once known as “Dhanya” meaning “the sustainer of the human race”. Rice is a staple food of South Asia and a vast number of people are employed in its cultivation. A grass which can grow to over 1m tall or to 5 m long in deep water. The stem is upright and composed of a series of joint-like nodes, with a leaf growing from each node. The seeds or grain grow on branch-like spikes which arch over. The grain is the most economically important part of the rice plant, and its endosperm is the final product consumed. (www.irri.org/)

Different methods of rice cultivation have evolved in different regions according to their climate and geography. In dry or upland cultivation, rice is grown on hillsides as a rain-fed crop, similar to other cereals. Dry cultivation is mainly important especially to the people in the upland communities in the Cordillera Region. Wet or lowland systems, most important in Asia, rice is grown on irrigated or flooded paddies. The seeds are often sown in a nursery and then transplanted into paddies. (www.irri.org/)

In the upland communities of Pinukpuk their Rice farming activities have been influenced by their beliefs and practices. They follow the traditional way of farming from clearing their “uma” until the harvest season or the “iya-ani”. The “manguma” will finally schedule the day of the clearing is termed as “mampangu” and the village people who will be called to help for the clearing is called as “pinangu”. The stronger men will be tasked to cut down the large trees; they simply call it as “mantadaw”. Although much of the debris is cleared, large stumps and fallen trunks are usually left where they are and allow it to dry in preparation of the next activity which they call as the “mansikul” where they allow the trees and twigs to be dried and will burn it before the arrival of the rainy season. Then followed by the “manlasang” a very laborious work it requires the stronger men to do the task because they have to thoroughly clear the area eliminating all the burned leaves and twigs.

Planting or “osok” occurs immediately after burning and the arrival of rains. This ensures that nutrients released from biomass are taken up by crops, rather than being lost to runoff, leaching or uptake by regrowing secondary vegetations. Crop selection and management practices are varied as the world’s cultures and environments and reflect household needs, preferences and labor availability; cultural and religious traditions; economic opportunities; local environmental conditions and many other factors. Planting in the “uma” is a communal task done with the use of “gadang” a dibble stick (a heavy wooden pole) used by the planters



to plant the “bin-i”. Shallow holes are made by men, using the “gadang” while the women follow behind dropping few seeds into each hole, and the soil sealed with one’s food. They believe that the absence of plowing maintains an intact and functional soil organic mat, minimizes erosion and runoff.

The Pinukpuk sub-tribe has their own traditional calendar of their upland rice farming activities from December to February they termed it as “iyu-uma” the clearing and cleaning of the “uma”. And from March to April they termed it as “ilal-lasang” the burning and clearing of the dried leaves and twigs of trees. In preparation for the coming of the rainy season in the first week of May until June wherein they termed it as the “iyo-osok” the planting season of the “bin-i” rice seed. After the planting season, the rice plants are then expected growing and coping with the different environmental factors. Also, the weeds and grasses are growing. They now termed the uprooting of the weeds as “bollat pagoy” in order for the rice plants to get all the needed nutrients; they have to uproot the weeds using the “landok” small-hoe. And while waiting for the rice plants to grow and develop its grains it’s their time to take a rest after the long hard work. In preparation for the upcoming “iya-ani” the harvest season which often falls on October to December, they now reap the fruit of their hard work. After the “ani” harvest they now dry the “pagoy” that were harvested. “Man-alloy” is an activity that is done by hanging the bundled rice to the ground. Bundles of rice are are hanged horizontally on the mounted bamboo-poles, until the rice are dried. When the “pagoy” are already dried another activity is done they call it “akut- di- pagoy” wherein they will carry the bundled rice using the “gakku” two big baskets fixed on boths ends of a bamboo pole and carried by the shoulder for men. And the “lakba” big hand-woven basket carried on head by the women. The “alang” or the rice granary; they termed it “mampintok” the stored “pagoy” are ready for consumption.

“Manaltag” is another activity that is done by detaching the seeds from the panicles by pounding with a pestle in a “tataltagan” a hard skin of a water buffalo; the womens are incharge in doing the “manaltag”. They will re-heat the “pagoy” abive the fireplace before pounding so that rice grins will be easier to be detached from its panicles. During rainy season the sun is not visible yet. They still manage to dry the “pagoy” by placing it above the fireplace which serves as the place to dry the rice. And they call it “mansu-ug”.

The rice is winnowed through the use of an “iga-o” a hand-woven winnowing tool made from bamboo-slits. After that “mandog-as” is the final stages of pounding the rice. They



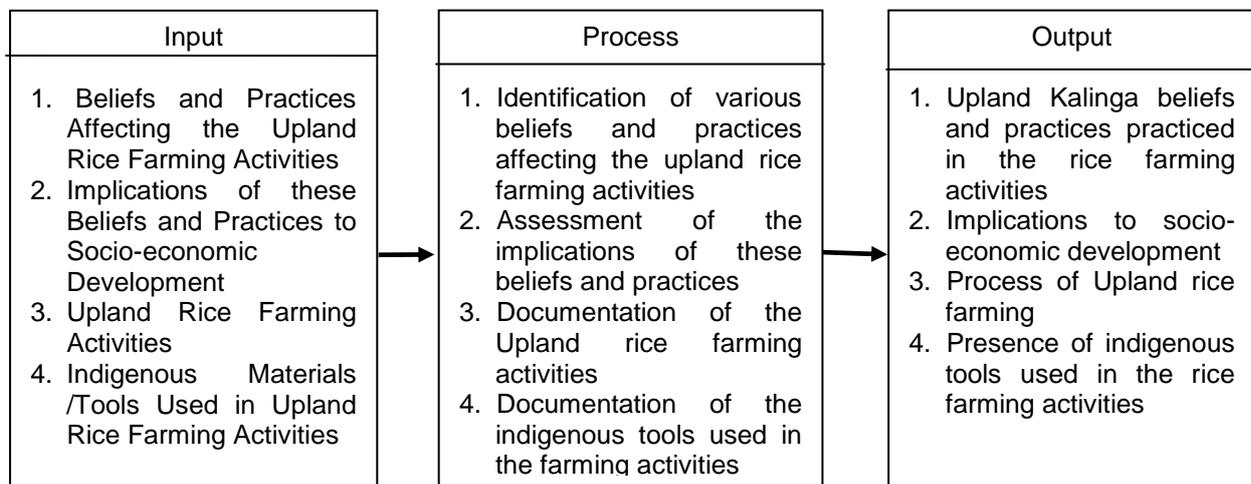
pound the rice using the “al-lu” a wooden pestle with the “lusung” a wooden mortal or sometimes made up of stone. The grains are pounded repeatedly to completely remove the rice-husk. It is again winnowed to remove the “ota”. The “ota” is gathered and use as feeds to the chicken, together with the collected fine rice brand “dugi” for pig meal.

Then finally the “binayo” or rice is ready for consumption. The traditional farming activities of the i-pinukpuk are are patterned to their own set of beliefs and practices. They strongly hold on to their beliefs and practices in order to ensure that they will have a good harvest even though they don’t use fertilizers and modern farming tools.

This research is centered in documenting the beliefs and practices affecting the upland rice farming activities of the Pinukpuk Sub-tribe, and the implications of these beliefs and practices to the Socio- economic development of Pinukpuk. And also, to be able to present the traditional tools and materials that were used in their upland rice farming activities.

The conceptual paradigm best describe the framework of this study.

The conceptual framework is best illustrated in the paradigm of this study.



Paradigm of the Study

OBJECTIVES

This ethnographic study looked into the beliefs and practices affecting the upland rice farming activities of Pinukpuk Sub-tribe, using observation, focus group discussions, interviews and photo documentation.

Specifically, it sought to attain the following objectives;

1. To identify the beliefs and practices affecting the upland rice farming activities of the Pinukpuk Sub-tribe.



2. To determine the implications of these beliefs and practices to the socio-economic development of the Pinukpuk Sub-tribe.
3. To document the upland rice farming activities of the Pinukpuk Sub-tribe.
4. To present the indigenous materials/tools used by the Pinukpuk Sub-tribe in their upland rice farming activities.

SCOPE AND DELIMITATION OF THE STUDY

The study focused on the beliefs and practices affecting the upland rice farming activities of the Pinukpuk Sub-tribe and the implications of these beliefs and practices to their socio-economic development. In addition, the study is delimited to the following objectives: to document the upland rice farming activities of the Pinukpuk Sub-tribe and to present the indigenous materials/tools used by the Pinukpuk Sub-tribe in their upland rice farming activities.

METHODOLOGY

The researchers employed historical method of research in documenting the beliefs and practices of the Pinukpuk Sub-tribe in their upland rice farming activities.

Through the use of ethnographic type of research, the researchers were able to show vivid pictures of the beliefs and practices affecting the upland rice farming activities of the Pinukpuk Sub-tribe in the different Barangays' of the Municipality. The research techniques applied in the study were participant observations, interviews, and photo documentations.

Other sources of information were gathered from the internet, books, journals, and unpublished theses relevant to the study.

Locale and Population of the Study

The respondents were the key informants knowledgeable about the beliefs and practices affecting the upland rice farming activities of the Pinukpuk Sub-tribe. There were 230 respondents, taken from the different Barangays, some of them were farmers, elders, and Barangay officials, who were very willing in sharing their knowledge and ideas which serve as a great help the success of the study.

Research Instrument

Interview guide served as the primary tool in gathering the data needed in the study. It was patterned from the 2014 unpublished thesis of Abe Gamongan entitled "The Beliefs and



Practices affecting the Agricultural activities of the Guilayon Sub-tribe in Nambucayan Tabuk, City”.

RESULTS AND DISCUSSIONS

Beliefs Affecting the Upland Rice Farming

Activities of the Pinukpuk Sub-tribe

Using the Kaingin system of farming or the so called upland rice farming, the Pinukpuk Sub-tribe starts the clearing and preparation on the last week of February until March. The planting season comes on the last week of May or after the first rainfall on this month until June. The crop then is harvested from October to November. The upland farming is done annually. After the harvest season, they plant different legumes such as string beans, and peanuts. Many laborious processes must be done to secure abundant harvest of crops. Accompanying with this processes are the various and indigenous beliefs and practices of the Pinukpuk Sub-tribe in their upland rice farming activities.

I. Beliefs of the Pinukpuk Sub-tribe

1. Mannolba

The first thing the kainginero or *manguma* will do is the “mannolba”. A day before the scheduled clearing, the *manguma* will go to the site early in the morning before sunrise to clear some part in order to take away the so-called "kankanniyaw" in doing this they believed that the unseen being or the spirits of their old folks will not harm them for clearing the forest.



Figure 1. The “kainginero” is clearing some part of the uma, this activity is called the "mannolba".



Figure 2. After the “kainginero” cleared some part, the area is marked with a cross sign to inform people that this area is already claimed.

Implications:

The people of Pinukpuk still follow their traditional beliefs and practices on preparing the *uma* in order to ensure abundance of harvest, by doing the “mannolba” it informs the village people that the site was already claimed, so that village-mate would have time to look for another site.

2. Mansugnad

The people in Pinukpuk strongly believed that a day before the “ani” they will cook glutinous rice “inandila” put in on a “panay” breakable plate and together with the beads of the “bongor” and several stalk of “pagoy” from the “uma”.

The owner of the “uma” will do the “sugnad” the men or the women is incharge in doing this but as observed nowadays mostly women is doing “sugnad” they will offer it to the unseen being or the spirits of their ancestors.



Figure 3. The woman is doing the “sugnad”



Figure 4 The "inandila" serves as offertory food used in the "sugnad".

Implications:

The i-pinukpuk strongly believed that by offering them foods the spirits of their ancestors or the unseen beings will protect their plantation. By doing the "sugnad" they believed that they will have a good harvest even though they will not use fertilizers.

II. Practices Affecting the Upland Rice Farming Activities of the Pinukpuk Sub-tribe

A. Preparing the uma

1. Mampangu

A long indigeneous egalitarian farming practiced of calling all one's village –mates to work for a day without being paid. They are not paid for their labour but expect the same favour when help is needed also for their own "uma". However, it is a time-honoured practice that the host should butcher an animal enough to feed those invited to work or the "pinango".



Figure 5. The researchers Miss Hazelyn Sangdaan and Miss Ferlyn Wayaway together with the workers are cleaning in the uma

Implications:

The settlers in the upland communities were able to farm despite the kind of materials and farm practices because of “pappangu”. Life for the i-pinukpuk revolved around their land, it is the most valued possession for them.

2. Manguma

This activity usually done on the month of December until February, wherein the farmers start to clear and prepare the planting area. They cleared the forests by cutting down trees, to allow the exposure of the land to sunlight.



Figure 6. The workers had cleaned the area; they now allow the tree trunks, weeds, twigs to be dried in preparation for the next activity

Implications:

Village people help each other throughout the clearing season, until the harvest season. The spirit of bayanihan and voluntary support and awareness among the village people make up their natural defense to sustain stability of their food supply, “Innabuyug” is commonly observed during the “iyu- uma”, wherein the workers usually work for each other a day and transfer to another “uma” for the next day.

1. Mantadaw

The stronger men are required to do the task; they will cut down the trees and allow it to dry in preparation of the next activity.



Figure 7. The worker is cutting down the large branches of trees, this activity is called
“mantadaw”



Figure 8. The uma, the tree trunks and twigs are already dried ready to be burned.

4. Mansikul

This practice means burning of cut dried tree trunks, twigs, and branches as well as weeds. This process is usually done on the third week of April when the weather is most dry. This should be done before the arrival of rain. Before burning; the person assigned to do the activity will not take a bath that day so that it will not rain. The most possible time of the day is at 11:00 am to 1:00pm this will ensure that the cut tree trunks, branches and weeds are burnt thoroughly.



Figure 9. They burn the dried leaves and twigs to prepare the site for planting

Implications:

“Mansikul” or the burning of the “uma” is usually done before the coming of the rainy season in order to ensure that the dried tree trunks, twigs, and branches will be totally burned. Men are usually task to do the “mansikul” because this is a very dangerous work because it requires strength and agility, but nowadays it is commonly observe that women are usually involved, in this activity.

5. Manlasang

This is a very laborious work it requires the stronger men to do the task because they have to thoroughly clear the area eliminating all the burned leaves and twigs. They should collect and clear away not burnt tree trunks and branches. The tree trunks are piled on the fringes of the clearing area and are carried home by piece to be used as fire woods.



Figure 10. The uma was already burned

Implications:

“Manlasang” is strictly followed because this serve as the last activity in the preparations of the “uma”, men are usually task to do the “manlasang” because have to totally eradicate all the debries, in the “uma” for the preservations of the next activity called “osok”.

B. Planting

1. Man-osok

Planting or "osok" in the “uma” is a communal task done with the use of “gadang” (a heavy wooden pole) to plant. Shallow holes are made by men, using the “gadang” while the women follow behind dropping few seeds of rice into each hole, and the soil sealed with one’s food. They believe that the absence of plowing maintains an intact and functional soil organic mat, minimizes erosion and runoff. It occurs immediately after burning and usually done during the last week of May to June.



Figure 11. The workers are planting using the “gadang”

Implications:

They believe that the absence of plowing maintains an intact and functional soil organic mat, minimizes erosion and runoff.

During the planting season one of the most commonly observed practice of the community is the "innabuyug", wherein the planters will have to work for each other and transfer to another “uma” when work is done.

2. Bollat Pagoy

After the planting season, the rice plants are then expected growing and coping with the different environmental factors. Also, the weeds and grasses are growing. They term the uprooting of the weeds as *bollat pagoy*, in order for the rice plant to get all the needed



nutrients they have to uproot the weeds using the traditional tool called *landuk* (small hoe). Usually women are observed doing the “mambollat” and in order to make the work faster and easier “innabuyug” is usually practice wherein they work for each other and transferred to another “uma” when work is done.



Figure 12. The ‘pagoy’ are grown after a month



Figure 13. The researchers helped in uprooting the weeds, they used the traditional tool “landuk” small-hoe



Figure 14. The workers doing the “bollat pagoy”



Figure 15. The woman is weeding the plants using the “landuk”

Implications:

The women shows their hands on participation and whole hearted support to their husband and relatives by doing the “manbollat” they shows that they are hardworking people.

C. Harvesting

1.Man-Ani

“Ani” or the harvest season usually often falls on October to December. The people in Pinukpuk believed that a week or day before the "ani" they will cook glutinous rice "inandila" put it on a "panay" breakable plate and together with the beads of the "bongor" and several stalk of the ‘pagoy” from the "uma". They called it as "sugnad" wherein they will offer it to the unseen being or the spirits of their ancestors. They strongly believed that by offering them foods they will protect their plantation from pests that would yield them to have a bountiful harvest.



Figure 16.They harvest the rice using the “alakam”



Figure 17. The village people help each other in harvesting

Implications:

The i-pinukpuk use the traditional tool called “alakam” in harvesting. During the harvest season they practice the “innabuyug” in order to make their works faster and easier, but incases that they will.

2. Man_alloy

This activity is done by hanging the bundled rice to the “alal_loyan” which is made of wooden round post planted on the ground. Bundles of rice are hanged horizontally on the mounted bamboo_holes, until the “pagoy” are dried.



Figure 18. They are harvesting the “pagoy”



Figure 19. Drying the “pagoy” in the "alal-loyan"



Figure 20. Bundled rice is hanged across the mounted bamboo pole until it will be dried

Implications:

The traditional practice of the people in Pinukpuk especially on the "man-alloy" is strictly followed because it was the best and fastest way in order to dry the harvested rice, before storing it to the granary.

3. Man-akut Pagoy

When the "pagoy" are already dried the next activity is called "akut pagoy" wherein they will carry the bundled rice using the "gakku" two big baskets fixed on both ends of a bamboo pole and carried by the shoulder by men. The “lakba” big-hand-woven basket carried on head by the women.



Figure 21. “Pagoy” is carried on their head by the woman using the “lakba” a hand woven basket



Figure 22. The man carries on his shoulders “pagoy”

4. Manpintok

This refers to the activity wherein they stored the harvested rice in the granary. The stored “pagoy” is ready for consumption.



Figure 23. The man is doing the “mampintok”

Implications:

From the “uma” the Pinukpuk Sub-tribe derives their supply of rice, extra rice grains is stored in the “alang” for future use in time of scarcity, and not only as a status symbol, it is also bartered for other needs in the future.

III- Preparing the rice for cooking

1. Mansu-ug (optional)

This activity is done to dry the "pagoy" by placing it above the fireplace which serves as the place for drying especially during rainy season.



Figure 24. The woman is putting the “pagoy” above the fireplace she will reheat the "pagoy" before pounding so that the rice will be easier to be detached from its panicles



Figure 56. The woman will continue put fire until the "pagoy" are heated and ready to be pounded



Implications:

The Pinukpuk Sub-tribe continuously practice the “mansu-ug” because it is a big help for them especially during rainy seasons they still manage to dry their “pagoy”.

2. Manaltag

This activity is done by detaching the seeds from the panicles by pounding with a pestle. Women are usually in charge in doing the "manaltag".



Figure 26. The pounding of rice



Figure 27. The pounded rice is ready for final pounding

3. Mantopa

The rice is winnowed through the use of an "iga-o" a hand woven winnowing tool made from bamboo-slits. They winnowed the Figure 29. The woman is winnowing the pounded rice to remove the rice husk. She uses the “i-gao”.



Figure 28. The woman is removing the "ota" the unbroken rice grain and use as feeds to chicken

4. Mandog-as

This activity is the final stage of pounding the rice. They pound the rice using the "al-lu" a wooden pestle with the "lusung" a wooden mortar sometimes made up of stone. The grains are pounded repeatedly to completely remove the rice husk.



Figure 29. The pounding of rice. The Pinukpuk tribe calls this activity as "mandog-as" the last step in pounding the rice



Figure 30. The pounding of the rice is done the woman now placed the pounded rice to the "iga_o" and winnow it for the last time



Figure 31. The woman is winnowing the pounded rice for the last time and will gather the fine rice brand "dugi" for pig meal



Figure 32. The collected fine rice brand "dugi" use for pig meal



Figure 33. The "binayo" is now ready for consumption; the family now reaps and enjoys consuming the fruits of their hardwork

IV- Indigenous/Traditional tools used in their upland rice farming

1.Badang(Bolo)



Figure 34. The “badang” bolo is traditional materials used in weeding the rice plants

2. Landuk



Figure 35.The “landuk” or small hoe is traditional materials used in weeding the rice plants

3.Alakam



Figure 36. The “alakam” it is used for harvesting the “pagoy”

4. Al-lu



Figure 37."Allu" the traditional material used in pounding the rice usually made up of wood

5. Lusung



Figure 38. The "lusung" the traditional material where "pagoy is pound usually made up of wood

6. Lakba



Figure 39. The traditional material used by woman they called it "lakba"



7.lga-o



Figure 40. This is a hand_woven winnowing tool made from bamboo_slits. This material is called "iga_o"

CONCLUSIONS:

1. There are beliefs and practices that affect the upland rice farming activities of the Pinukpuk Sub-tribe.
2. The beliefs and practices that affect the upland rice farming activities of the Pinukpuk Sub-tribe have significant implications to the socio-economic development.
3. There are some practices of the Pinukpuk Sub-tribe that contribute to the have various practices that are very much appreciated and should be continuously passed from generation to generation for its preservation, such as the “innabuyug” or the “bayanihan” practice.
4. There are some practices of the Pinukpuk Sub-tribe that give bad effects to the environment and to the health of the people as well, such as the burning of the “kaingin” or the “mansikul”.

RECOMMENDATIONS:

1. The elders, leaders and farmers might review their beliefs and practices so that the positive ones will be continued and the negative ones be eliminated, for the modification of the undesirable practices.
2. Since the community’s survival depends on their beliefs and practices the elders, leaders, and farmers may consider applying modern farming approach such as using pesticides in order to control the spread of pest, which destroys their plantation and



using fertilizers for the improvement of their harvest, without eradicating their own beliefs and practices.

3. The burning of the kaingin is detrimental to the environment and to the health of the people as well, the leaders, farmers, and elders might consider attending seminars that are conducted by the Department of Agriculture to provide additional knowledge and to the different programs on the modern farming approach.
4. They may take into consideration the use of modern technologies on agricultural aspect to help their work faster and easier. The use of pesticides, insecticides, fertilizers and many more, which would be a great help for the abundance of their harvest.
5. A follow-up research on the extent by which the beliefs and practices affect the rice farming activities of the Pinukpuk Sub-tribe should be conducted.

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