



## THE CUSTOMARY MARRIAGE OF THE IMANGALI IN TANUDAN, KALINGA

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**Abstract:** *The study is a documentation of the customary marriage rituals and practices of the imangali in Tanudan, Kalinga. It specifically aims to document, identify and describe the rituals and practices along marriage of the Imangali and to determine the implications to education and the socio-economic of the Imangali. The researcher made use of the qualitative, descriptive, documentary method as well as historical to trace the origin of the rituals and practices. Ethnographic method of participant observation was primarily used since the researcher is a native of Mangali. As a result, there were various undocumented rituals and practices of the Imangali along marriage. Implications were determined which are recommended for preservations. However, there are other rituals that has to be eradicated or lessen for they require too much time, effort and most specially financial aspect.*

**Keywords:** *Imagali, Customary Marriage, Tanudan, Kalinga, rituals and practices*

### INTRODUCTION

Anthropologists define marriage as a union of man and woman depicting social approval and manifesting economic relations. This complex phenomenon has been much studied but still continues to be investigated in primitive and industrial societies (Ember and Ember, 1999).

Throughout the world, marriage is regarded as a moment of celebration and a milestone in adult life. Sadly, as this digest makes clear, the practice of early marriage gives no such cause for celebration. All too often, the imposition of a marriage partner upon a child means that a girl or boy's childhood is cut short and their fundamental rights are compromised. (Digest No. 7,2001)

Contradicting to the digest statement on marriage, Kalinga people are practicing the so called "parental marriage or contract system" where by the boy and the girl are contracted to marry at a very early age. Such practice is done by both families in order to reserve each one for future partnership when they reach the right age.

The rituals and practices of man are manifested through his experiences, ideals, sentiments, aspirations, thought, and emotions. These reflect the depth of man's rituals and practices



that molds the truly creative person of a tribe and tells profound truths about life in various ways. It is when one found some role models of behaviors and values which are all embodied in the act and thought of a person.

Furthermore, there is a need to add to the scarcity of documentation on the rich culture of the kalingas that need to be integrated in the existing education curriculum. Recreating this indigenous knowledge, system and practices will help enhance the values and moral practices towards promoting the social order among the kalingas. Moreover, the results of this study may be used as an input to legislative and policy development formulation (Bangsara, 2012).

In the cultural history of the people of Kalinga, the existing (indigenous knowledge, system and practices) IKSP have been observed to have greatly influenced by the way of life of these people. These IKSP's still pervade today because they embody desirable values that are worth cherishing in showcasing the cultural identity of the kalinga people.

It is saddening, however to see that some of the IKSPs are slowly losing the desirability and practical relevance in nurturing to the indigenous culture of kalinga. There are cultural issues and concern that threaten the imminent extinction of these IKSP's that they will eventually lead to the vanishing of the rich traditional culture of highland people. At the forefront is the strong influence of modern education with its western based curricular programs. This situation aggravated with inadequate documentation of IKSPs that may be used in schools in the province of Kalinga. There is also the added anxiety on the first demises of local resource person whose wisdom on indigenous and traditional can be credibly tapped as valuable sources of data and information. (chac-ip, 2014)

Every ethnic group or tribe has a unique rituals and practices which makes them cohesive in their aspirations and goals in life. The IMangali is one of the ethno linguistic groups, who have their own distinct rituals and practices which makes them a unique sub-tribe.

This will lead to the unconcealed morals, values and philosophies that the IMangali hold and perform to show their regard for life as evident in the performance of these rituals and practices that they do from birth to the end of life.

It is believed that there is an urgent need to preserve, develop, and further enrich through education the beautiful cultural heritage of the tribe of Tanudan, kalinga. (Suma-al,2008)



The researcher finds it appropriate to take the challenge of documenting, identifying and describing the rituals and practices in the customary marriage of the Imangali.

The result of the study will be very beneficial to the natives of Mangali, curriculum planners, teachers, and students.

The study is a response to the call of the modern tied of education with geared towards developing a curriculum which is culturally responsive education for indigenous children and youths. Search pedagogy is liberating, patriotic and genuinely indigenous in nature. ( Suma-al,2008)

Just like any other group in Kalinga, the Imangali tribesmen possess a deeply rooted culture that has been passed on and lived for infinitely. This is the lone ancestral heritage that is flowing in their bloodstream. It is in fact enchaind in their daily life especially in the celebration of their cycle of life and one of these is the marriage rituals and practices.

The researcher being an educator believed that there is a need to preserve and develop the Imangali culture and the fact that there are many values derived which benefits the school children and the old folks. The writing down and documentation of the cultural practices and beliefs will give the young generation of the Imangali and the other interested readers the opportunity to read about their interesting and unique practices and traditions. (Salcedo, 2001)

Besides, there is a need for teachers to clearly understand that cultural values can be explicit in classroom to enhance learning environment (Luces, 2009).

The parents will be encouraged to manage their time to relate the values from these cultural beliefs and practices to their children and that they will soon benefit from it.

Parents, educators, scholars as well as students should give greater value of interest to these cultural values and practices as national cultural treasures. It is everyone's responsibility to protect and pass on to next generation these precious heritages.

## **CONCEPT**

The greater function of the traditional marriage practiced is maintaining possible preserve the community's social organization. There are claimed socio-cultural disadvantages, though Mr. Wacas and Baliwang argued that these traditional marriage practices are financially expensive. Sometimes it becomes an occasion for the parents of the boy or girl to compete for recognition as being the more financially capable, creating some friction. Too much



adherence to the traditional marriage practices also stifles social change, modernization, and progress. Sense of privacy is also affected. The marriage once known, becomes a public matter and an object of scrutiny and criticism from the public. (Salbang and Maslang 2019)

In the **Republic Act no. 8371 Rule VI**: it is focused about cultural integrity. In **Section 1. Constitutional and Legal Framework**. The state shall recognize, respect and protect the rights of ICCs/IPs to preserve and develop their cultures, traditions and institutions, and shall take measures, with the participation of ICCs/IPs concerned to protect their rights and guarantee respect for cultural integrity in order that ICCs/IPs shall at all times benefit on an equal footing from the rights and opportunities which national laws and regulations grant to the members of the population.

It shall recognize its obligations to respond to the strong expression of the ICCs/IPs for cultural integrity by assuring maximum ICCs/IPs participation in the direction to education, health, as well as other services to the ICCs/IPs, in order to render such services more responsive to the needs and desires of these communities.

Pursuant to DepEd Order No. 62, s. 2011 entitled *Adopting the National Indigenous Peoples Education (IPEd) Policy Framework* and DepEd Order No. 43, s. 2013 entitled *Implementing Rules and Regulations of Republic Act No. 10533 Otherwise Known as the Enhanced Basic Education Act of 2013*, the Department of Education (DepEd) is adopting the enclosed Indigenous Peoples Education Curriculum Framework. *ed on July 29, 2015*

The call for commitment to consider the importance of Indigenous culture in molding the way of life of people is consistent with the Philippine Constitution, Article XV, section 14 which states that:

“It shall conserve, promote, and popularize the nation’s historical and cultural heritage, and resources as well as artistic creation and shall encourage researches and studies on arts and culture.”

Thus the practice and belief which facilitate the growth and development of the people should be preserve, passed on to generations and be utilized as a springboard for individuals and group progress. Culture values and beliefs should be explored if only to give meaning and appreciation of culture. Possibilities could also be explored for highlighting cultural values to the formation of the child that will be able to create more culturally responsive learning environment (Ngao-I, 2002.)



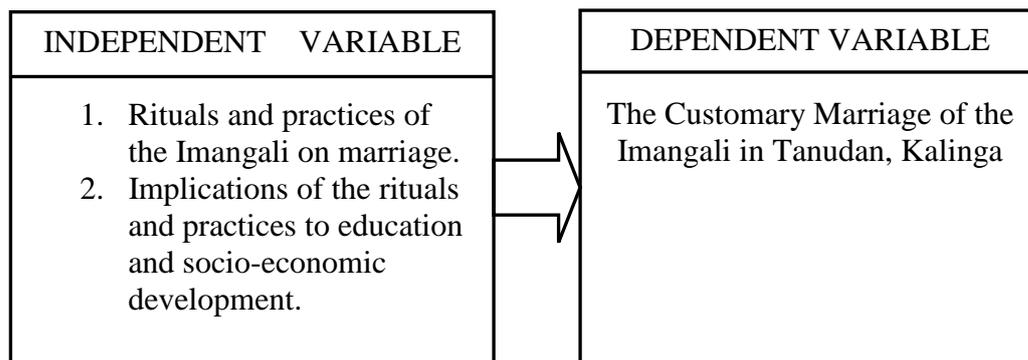
The Department of Education is one with the indigenous peoples and the rest of the nation in celebrating the International Day of the World's Indigenous Peoples on August 9, 2015. DepEd remains steadfast in its commitment to provide access to an inclusive and culture-based education to every indigenous learner in the country through continued efforts in enhancing the implementation of the Indigenous Peoples Education (IPEd) Program and strengthening the capacity of our public schools and learning programs to deliver such services.

Recognizing the right of indigenous peoples to culturally rooted and responsive basic education, DepEd has recently adopted the Indigenous Peoples Education Curriculum Framework (DepEd Order No. 32, s. 2015), which seeks 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.

Together with our indigenous communities, DepEd renews its call to all education stakeholders to support the continuous transformation of our education system into one that truly recognizes and celebrates cultural diversity.

We remain faithful to our vow that no child shall be left behind in education.

## PARADIGM OF THE STUDY



## OBJECTIVES

The study aims to document, identify, describe, and to determine the implications of the rituals and practices of the customary marriage of the Imangali in Tanudan, Kalinga.

Specifically, it sought to answer the following.

1. To document, identify and describe the rituals and practices of the Imangali Tribe along their customary marriage.



2. To determine the implications of the rituals and practices to education and socio-economic development of the Imangali.

## **HYPOTHESES OF THE STUDY**

1. There is a need to document the rituals and practices of the Imangali along marriage.
2. There is a need to identify the significant language expressions contained in these selected rituals and practices on Birth, Marriage, and Death.
3. There is a need to determine the implications of these rituals and practices to education and socio-economic development of the Imangali.

## **METHODOLOGY**

The researcher used the qualitative, descriptive, documentary method of research on the rituals and practices of the Imangali along marriage.

The researcher also used the historical method and traced the old rituals and practices that are currently done by the Imangali.

Ethnographic method of participant observation is primarily used since the researcher herself is a native of Mangali.

The respondents of the study are the Imangali natives whose age ranges from 50 and above. Their ideas, thoughts and experiences were used to collaborate, validate, and clarify and support the readings and information that the researcher gathered.

The key informants were selected based on their criteria of age, length of stay in the municipality, actual involvement in the performance of customs and traditions, their rich knowledge and wisdom on the Mangali cultures as well as their position in the community.

Purposive sampling was used in determining the total number of respondents.

This study is focused on the rituals and practices of the customary marriage of the Imangali in Tanudan, Kalinga. Documentation and analysis of the implications as to education and socio-economic were the objectives of the study.

The data is delimited to the results of the interview with the key informants.

### **Data Gathering Instrument**

The researcher used a combination of documentary analysis, observation, and interview guide of key informants as the techniques of gathering information needed in the study.



In order to validate the result of the interview, the researcher used the participation and observation approach.

## **RESULTS AND DISCUSSION**

This chapter presents the analysis of the findings of the study on the language expressions of the Mangali Sub-tribe along birth, marriage, and death. It also presents and discusses the findings on its implication to education and socio-economic development.

Rituals and practices during marriage.

There are two types of marriage among the Imangali sub-tribe of Kalinga. These are:

### **1. CONTRACTED MARRIAGE**

It refers to a marriage arranged by parents. Arranged marriages start traditionally in the event that the first child is born in the family. In some cases contract can be made in the later age of a child with the desire to form a strong family and clan solidarity. Parents are to look for a chosen match of their child. Manisem(2014)

Reyes(1985) states predominant reasons for arranged marriages: For the wealthy families let engage their children to preserve the wealth of both clans and maintain social status; to make family ties closer again especially when blood relationship is getting distant; to bridge enmity incurred between feuding families; and to give security for the girl.

In Mangali, there are cases in which when the two best friends got married and have their own families they can make marriage agreement between their children to maintain the good ties between them. When they are pregnant or when their wives were pregnant they will already agree that if the other will bears a boy and the other will bears a girl they will let them be betrothed with each other. Once their children were betrothed, they will be called "an-abalayan"/in-laws. Even though the betrothed children were engaged, the sexual union between opposite sex is temporarily withheld. Though, at young age, the children were betrothed it depends on them if they wants to pursue their marriage or not. When they are on the right age, they may live together as couple if they love each other. They still have the right to break their parent's agreement of marriage if it's against their will. Only that they have to pass through a process. A bachelor can be betrothed to a child. According to the old folks, the number of girls before is very few compared to the number of boys that is the reason why even at young age girls are being engaged. Once a girl is betrothed with



someone else other boys are scared to court her because they are aware of the tribe's policy.

Assuming that the best friends have male and female children and they agreed to contract their children, they will do first the **"badong"**.

#### A.PROCESSES



#### BADONG

The parents of the boy will give a dowry or present to the parents of the would-be bride. They will give one piece of any of these kind of **"Bongor"** or beads either **"addongan/ inubal/** or **malda-u"** with **matipoy/vegetable**. The impit/ inubal, and malda-u are precious kalinga beads or **"Bongor"** which worth one carabao. If there is no impit they can give one piece of inubal or one piece of malda-u as replacement. Upon receiving the impit and vegetable, they will already set a date for the **"Balbalikas"**.

#### DADDAWAY

Before the date of the Balbalikas, the an-abalayan or the parents of the two parties may do the **daddaway**. **Daddaway** or **ak- atod** means they will share whatever vegetable and fruits they had.

This kind of traditional practice implies the value of sharing and the importance of close family ties.





### **BALBALIKAS(Pre-marriage feast)**

On the day before the Balbalikas, they will inform all their relatives and the village people that they are invited in the said occasion. The venue of the Balbalikas will be at the house of the girl or the would-be bride.



The parents of the girl will slaughter a carabao. The carabao will be cut and be divided into two. The lower part of the carabao will be cooked to be served to the people who attended the celebration. During the program, they will discuss the marriage between the two children. After the people had eaten their lunch at the house of the girl, some of their relatives will carry the upper part of the cut carabao meat otherwise known as the **“Lungus”** bringing it to the house of the boy. The people then will follow the **lungus**. Upon arriving at the house of the boy they will do the so called **“Subbat”**.



### **SUBBAT**

The parents of the would-be groom will butcher a pig or pig to be served to the people. After the people had eaten their dinner, they will talk about the **“salaw-at”**.

The Balbalikas and subbat implies the value of cooperation and unity among the people in the village.



### **SALAW-AT**

It is anything that is to be given to those who carried the **lungus** or head of the butchered pig. It can be in a form of money or clothes. This is done as a sign of grateful welcome and respect to them. After the **subbat** and the **salaw-at**, some of the relatives of the would-be groom will carry the "**Lungus**" of the butchered pig bringing it to the house of the girl. This time, the people will not follow anymore. It depends on the family of the girl if they will offer them either "**basi**"/wine or they will butcher a small animal to entertain them. This is a sign of their hospitality. Likewise with what happen to those who brought the **lungus** of the carabao, the parents of the girl will give the **salaw-at** to those who brought the **lungus** of the pig to them.

This implies the value of respect to the people who sacrificed their time and effort for the sake of others.

**The contract marriage implies that the practice of the tribe is very expensive and it deprives the right of the betrothed children to choose their partner. It will ----the Philippine Republic No.--- which states that**

### **MITALOG**

**Mitalog** means to stay with or to live with the house of the parents of the man but this is optional. This is permissible to the culture and tradition of the tribe. A betrothed girl can live in the house of her betrothed boy if she knows the simple household tasks like fetching water, pounding rice, washing the dishes, and clean the house. The betrothed man can live in the house of his betrothed girl if he knows to do simple tasks like **angayo** and **andikot** or gathering wood and crack it with an ax and other tasks. Even if the betrothed boy or betrothed girl live in one house, if they are not meant to each other the one who stayed with his/her in-laws is free to go. Take note that even if the betrothed girl or betrothed boy lived with the house of his/her betrothed it does not mean that they can sleep together as couple.

### **REGULATIONS ON BREAKING AND REMOVING CONTRACT**

For the Kalingas, a contracted marriage is binding and has to be consummated to avoid possible conflicts between the involved parties. In some cases that the awaited marriages are not realized, there are proper procedures to be observed. All the expenses incurred during the engagement rites including the specified penalty should be given to the



aggrieved party to avoid further conflicts. Any of the party who refuses to marry his/her contracted partner will have to pay a fine for breaking the contract. **Manisem (2014)**



When the contracted children grow up at the right age, and the betrothed man dislike marrying his fiancé, he is obliged to pay the carabao that the parents of the girl slaughtered during their **balbalikas**.

If ever he accidentally impregnated another woman, he will be penalized with “**simbanong e payaw**” or one parcel of rice land and one carabao.

If the betrothed woman was impregnated by another man, then she must pay the costs that the parents of her fiancée will ask her. In this case, her fiancée is not anymore obliged to pay the carabao that her family slaughtered during their **Balbalikas**.

If the betrothed man wishes to marry another woman he must first break the contract between him and his fiancé. The first thing he must do is that he must find a mediator or someone to accompany him to gather firewood and bring it to the house of his fiancé. After bringing the firewood to the house of his betrothed woman, they will say “**Inkani Anbadong**” which means he wants to remove or break the contract between them. If both parties agree to the wish of the man, then he must pay the carabao. But in some cases wherein the woman loved his fiancée so much, and she refuses to let him go she may follow his fiancée to their house and live there as his wife.

If the betrothed woman dislike her fiancée, they will bring a cooked “**decot**” or a kalinga native glutinous rice cake, one piece of **impit**, and **matipoy** or vegetable preferably assorted beans and return it to the family of his fiancée. The family of the betrothed man will accept the offer of the woman but they will no longer pay for a carabao because it was the woman herself who withdrew their betrothal. But if the man loved his fiancé and refuses to break their betrothal, he may follow the woman and stay to their house as her husband.



## 2. Uncontracted Marriage

### A. Marriage between lovers

In ancient times, not all children were betrothed at young age. Uncontracted marriage results from personal choice especially among those who have been spared from the practice of contracted marriages. Unlike the contracted marriages, this kind of marriage is not necessarily anchored on socio-economic considerations. Physical qualities and personal; capabilities of a person are now predominant criteria in choosing a partner. Examples of these capabilities are industry, modesty, and good dealing with the prospective in-laws. **Barton(1994).**



Since individual choice of marriage partner exists among the Kalingas, courtship system can also be an old practice. In all the meetings, the boy will always offer something as an expression of his feelings or intention towards the girl. He may offer a **moma** or betel nut for them to start their conversation (1990).

### GAGGA-KAY/INNALOM (COURTSHIP STAGE)

In Mangali before, the gentlemen and the ladies who do not have contract are free to court and be courted. The gentleman can court a lady through **moma** or betel nut. While sharing the **moma** to the lady, he may start the conversation to render his courtship poem or **sawsaway**. For example “**Idawawak de moma ta an-ig igammuwanta**” which means I will share this betel nut for us to know each other. The **Baladong** and **Kullitong** are instruments used and played by men in serenading the ladies.





The man who wishes to court a maiden will visit her at night. He will stay at the doorknob of the maiden's house and play either **baladong(NOSE FLUTE)** or **kullitong**. Upon hearing the romantic melody of the instrument, the family of the woman already knows that somebody wants to court their daughter. In the ancient days, the maiden's house were absolutely locked in Mangali term. It is the initiative of the man how to open the lock because nobody will go and open the doorknob for him. He can pass through a window, ceiling, or **lassak**. The man will do everything he can just to enter the house and talk to the woman he love. This is not an act of being impolite because it is a part of culture. The women plays or hard-to-get just to test the determination of their suitor. Some women plays the hide and seek, they will hide themselves below the bed, in the shadows of the trees, flowers, big rocks, **pakyay** and so on. When their suitors find them, the men express their feelings of love and affection. Some women agree to climb to the top of a tall tree to hide and below they will see light from fire of runo ridge or **pinatud** of men in search. Since there is no current and flashlights in the olden times, they use the **pinatud** to light their way. A **pinatud** is a lighted runo ridge.

Courtship is the initial step in getting married. The man will look for a woman of his choice and court her. According to F. Landa Jacano, courtship is superfluous because growing up in the village allows everyone to know one another quit well over a long period of time.

If a young man and young woman are fully convinced of their compatibility and are decided to marry, the man will give one piece of "**Impit**" to the woman as his marriage proposal. It is a sign of his love, passion, and commitment to her. Once a woman accepted that "**badong**" she was already known as "**napurdusan**"/engaged. The "**purdus**" means she is no longer allowed to be courted by other man and her fiancée is prohibited to court other woman. The man who is willing to marry his lover will give his "**badong**" to his lover in front of her parents at night. That night they will discuss or schedule the date of their marriage. They will come to an agreement that as the moon in the sky appears, the man accompanied by a mediator will go to the house of the woman to take her at midnight. On their way to the house of the man, they must avoid the barks of the dogs because it is "**paniyaw**" or it signifies bad omen. When they arrived at the house of the man, they will make sure that nobody will sneeze or "**anboon**". Upon entrance, any member of the family of the man will



give a cup of water for her to drink. This signifies that they are willing to accept her to be a member of their family. That night, they can sleep together as husband and wife.

### Ngilin Celebration



In the morning, the family of the man will do the “**Ngilin**”. **Ngilin** is a customary matrimonial celebration which means they accepted the woman as their daughter-in-law. In the morning they will butcher a pig. The liver is examined by the expert elders to see if the couple’s future will be good or not or if they are really compatible for each other. It depends on the family of the man if they will invite the village people or not. If the butchered pig is enough to be served to the people, then they will invite it but if not only the neighbors and those who happen to know it will attend. They will be the one who serve as witnesses that the man and woman finally got married. The elders among them will give inspirational messages and impart their knowledge on the newly married couple about how to establish a new family. They will also tackle some of the adjustments that the new couple must do, the problems that they will soon encounter and give them some insights on how they will overcome it.

The “**Lapa**” is the hint of the butchered pig. After the ngilin, the newly married couple will take the “**Lapa**” to the house of the woman so that her family members will know that their daughter was “**Nangilinan**” or well acknowledge by the family of her husband. When the couple arrives at the house of the woman, her family will butcher an “**Iyas**” or young pig as “**Ngilin**” of their “**manugang**” son-in-law and as a sign of their acceptance to the new member of their family. It is a choice of the family of the woman if they will invite the village people or not but in the olden times, there is no invitation for the “**Ngilin**” because mostly to be slaughtered were young pigs or “**Iyas**”.

Likewise with what had happen to the house of the man, there will be a small program for the “**kakailian**” or those people who attended the said event. While waiting for the foods to be serve, they will give their “**Tudtudo/sulsulu**” or advices to the new couple based on their



experiences and observations as well. They will leave short stories and quotations which needs in-depth analization before knowing the hidden lessons behind it. Most of the advices of the elders contain the essence of love and support.

“Nu siya kuwame an asawa ansubosubog ka, adi kayu pun bumanyaga ngem nu antintinnulong ya naragsak ka, allasu kae bumanyaga”

This is one of the examples of the advices the elders which means “If you keep on quarreling you will not prosper but if you help and support each other then you will easily succeed/prosper”

To avoid chaos done by drunken men, they will make the program short. Just after eating, the people may go home and the newly married couple will stay. This type of marriage is less expensive than the contract marriage.

#### **B.A marriage between a widow(Balo) and a widower(pangis).**

When a **balo**/widow and a **pangis**/ widower agreed to marry, they can just stay together in one house as couple. They can directly live in without performing the “Ngilin”.



#### **ATOD**

If the couple cannot bear a child, they will cook decot and go to the family of the man accompanied by a mediator. The parents of the husband will give precious kalinga beads which are believed to give good luck in the conception of the woman. It is also a sign of their blessing to the couple. They will give two pieces lumyang, one piece impit, five pieces bogas, tinukduwan, tinnali ye patundanum, tinnali ye inubal. These are different kinds of kalinga precious beads. They will also give salaw-at to the mediator. They will give any kind it can be money or any kind as a sign of gratefulness in sacrificing their time and effort in supporting the couple. After a long time and the woman do not conceive, one of her aunts who bore a lot of children will go to their house and fetch water for them. The Imangali believed that the blessing of fertility of the aunt will be transferred to the woman. After a long period of



time and still doesn't work, the woman will exchange her skirt to another woman who bores a lot of children. This is the last option that they can do but if it still does not work it is already understood that one of them is "**Basig**". **Basig** means unable to produce a child.

#### **Marriage on the present generation.**

At this present days as young boys and girls are educated and Christianized and are becoming educated parents, the customary folkways of arranged marriage are fast fading away but not entirely. The concept of marriage is becoming liberal and modernized. Church and civil wedding are now considered as final matrimonial ceremony in complementary to the traditional conversations. Man and woman have mutually agreed to be married after considerable period of courtship on these days. **Dagadag(2012)**

In 1990's the marriages via parental agreement slowly fades and on the 201<sup>st</sup> century it was almost forgotten. At the present generation or during the time of the study marriages between a man and a woman were open to all. It means anybody can join the said celebration.

If the young woman and young man love each other and agree to marry, each of them will inform their families about it. The man together with his parents will go to the house of the woman to talk about their **palanus**.

During their conversation, the parents of both parties will set the date of the **palanus**.



#### **PALANUS**

It is a customary marriage celebration between a man and a woman. It is otherwise known as the "**ngilin**" in the ancient times.



This rite implies that marriage ceremony is very important to the tribe. It is an initiation rite signifying that the couple is not seen as adolescent anymore and they are accepted into the culture with full responsibilities. It is done following the rituals and practices of the tribe.

Now a days, it depends which side will perform the **palanus** it can be in the house of the woman first followed by the **palanus** in the house of the man. They may set a **palanus** in one house either in the woman's house or in the man's house but everybody is invited in the said celebration. The relatives of both parties will arrive to witness the marriage between the two lovers. In the **palanus**, they will butcher a pig which will be enough to be served to the people. The "**badong**" in the ancient time were known as "**banat**" during the time of the study. Since not everyone has the **bongor** or kalinga precious beads, they can now convert the **badong** or **banat** in a form of money and it will not be lower than one thousand. There are also some cases in which the "**badong** or **banat**" will be given just after the **palanus**. There will be a short program in which the couple will sit at the center so that they will be visible to all the visitors. The "**lallakay**"/ old man and "**babbaket**"/ old woman will give some pieces of advice to the couple. Most elders will tell the couple and the people who attended the said event that "blessed are the couple who listen to the advices of the wise and experienced elders". There are also intermission numbers for those who wanted to sing and dance to entertain the people and the couple. Some of the relatives will bring any donations it can be in cash or in kind. Others give money, rice grains, a case of hard and soft drinks, and others. The rituals and practices in the ancient times were slowly fading because of the intermarriages from different tribes and other nations. Marriages, now a days were influenced by modern times. Some of the young generation doesn't have any idea of the marriage practices before.

Among the Kalingas, marriage is perceived as a social institution that binds a man and a woman. It is a human institution that legitimizes the sexual relationship of a man and a woman for a purpose of procreation and rearing of children. In Kalinga, marriage is more than a relationship between a two spouses. It is an alliance between kinship groups or tribes. Thus, procreation of children is also intended in ensuring the stability and prosperity of the tribe. There are two forms of customary marriage in Kalinga culture. They are technically called contacted and uncontracted form of marriage. The former is often called as arranged marriage while the other is referring to the individual choice of partner.



### Rituals and practices On Pregnancy

Pregnancy is marked by intricate rituals and observances which aim to protect the mother and the unborn child, and to facilitate easy childbirth. (Dozier 1966: 84-92) Pregnant women have a long list of recommendations, warnings and taboos that restrict their behavior until they give birth. As soon as the woman conceived, she and her husband must observe some of the prohibitions.

1. The pregnant woman and her husband must avoid going to taboo places (**paniyaw**) where the malevolent pygmy like water spirit resides to avoid miscarriage.



2. The pregnant woman is prohibited sitting at the “**sawang**”/ door with her feet lying down the stair of a house because this forebodes a difficult labor and it will takes too long for the baby hanging in the vagina of the mother which results to difficult delivery.
3. **MABUKAL**-The pregnant woman is prohibited to eat the pork of a male pig because her breast might suffer from “**busali**” or boil.  
This implies that a pregnant woman must have self-awareness in terms of food to avoid dangerous effect to her and to her baby as well.
4. **WANAS**-If it's the first time of the woman to be pregnant, she must not go to the vigil place. She must not enter the **bawi** or shade made for people who attended the **bagungon** or vigil. Her husband is prohibited to join activities in the vigil such as making cooking and digging holes for the corpse. She is also prohibited to eat food that was served in the vigil. The Imangali believed that the baby will be harm by the spirit of the dead. When the baby is crying without any reason and her body is getting thinner then that child is suffering **wanas**. It can cause death it is not healed. They will use the **sawoy** to cure the **wanas** but not all can be healed. A **Sawoy**- is a **lugam** or antidote from different medicinal herbs.



## CONCLUSION

There are various rituals and practices of the Imangali along marriage.

- The Imangali have their own significant different rituals and practices on marriage.
- There are implications reflected in the different rituals and practices along marriage to socio-economic development of the Imangali.

## RECOMMENDATIONS

1. The rituals and practices on marriage be integrated in subject related to anchor to the objectives of the IPED.
2. Other studies on the customary marriage of the Imangali be done for further analysis.
3. More studies of the Kalinga culture for the preservation of its identity.

### Informants:

No.	Names	Address	Age
1	Dawangon Anggaco	Anggacan, Mangali, Tanudan	63
2	Sabit Galwagaw	Anggacan, Mangali, Tanudan	89
3	Lumingit Dalnadan	Anggacan, Mangali, Tanudan	70
4	Maingga Paga	Anggacan, Mangali, Tanudan	88
5	Labagu Sumail	Anggacan, Mangali, Tanudan	89
6	Arangka Tawagon	Anggacan, Mangali, Tanudan	62
7	Pedro "Apingaw" Dayawon	Anggacan, Mangali, Tanudan	61
8	Sumoldaw Sucliyao	Anggacan Sur, Mangali, Tanudan	89
9	Severo Dulawon	Anggacan Sur, Mangali, Tanudan	92
10	Hilario Longan	Anggacan Sur, Mangali, Tanudan	88
11	Elisa Baliyang	Anggacan Sur, Mangali, Tanudan	75
12	Moway Dinnayan	Anggacan Sur, Mangali, Tanudan	84
13	Sonia Dawagan	Anggacan Sur, Mangali, Tanudan	62
14	Benito Anggaco	Anggacan Sur, Mangali, Tanudan	60
15	Talima Pasil	Anggacan Sur, Mangali, Tanudan	61
16	Benito "Giyaan" Songday	Mangali, Centro, Mangali, Tanudan	83
17	Dewag Diwag	Mangali Centro, Mangali, Tanudan	86
18	Kogay Wangnison	Mangali Centro, Mangali, Tanudan	86
19	Pablo "Liyaban" Banasan	Mangali Centro, Mangali, Tanudan	74
20	John "Tumanao" Bitalan	Mangali Centro, Mangali, Tanudan	60
21	Julio "Wanason" Dumalleg	Mangali Centro, Mangali, Tanudan	78
22	Marcelo Gumolda	Mangali Centro, Mangali, Tanudan	72
23	Lumaptan, Palicas	Lower Mangali, Mangali, Tanudan	89
24	Iwos Dumawing	Lower Mangali, Mangali, Tanudan	87
25	Maldiyam Dumawing	Lower Mangali, Mangali, Tanudan	85
26	Peter Maduli	Lower mangali, Mangali, Tanudan	61



27	Antonio "Gisubon" Dumalan	Lower Mangali, Mangali, Tanudan	78
28	Alberto "Patawtaw" Dumalan	Lower Mangali, Mangali, Tanudan	72
29	Gannoyac Magallis	Poblacion Mangali, Mangali, Tanudan	78
30	Dominga Sibac	Poblacion Mangali, Mangali, Tanudan	80
31	Amay Dumalleg	Poblacion Mangali, Mangali, Tanudan	73
32	Unaya Campilis	Poblacion Mangali, Mangali, Tanudan	84
33	Esteban Calwing Sr.	Poblacion Mangali, Mangali, Tanudan	88
34	Linda "Dunga" Diwayan	Poblacion Mangali, Mangali, Tanudan	64
35	Pablo "Dinanug" Dumalleg	Poblacion Mangali, Mangali, Tanudan	75

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