

# STUDIES IN PHILIPPINE LANGUAGES & CULTURES

Supplementary Series  
No. 4 1987  
*Guinaang Kalinga texts*

C. Richard Gieser, comp.; Fe T. Otones, Austin Hale, series eds.

21. *Kadawiyang di bagunson* / Funeral customs  
Irenio M. Wansi  
88–92



ISSN 0116-0516 ISBN 971-1059-08-8

© LINGUISTIC SOCIETY OF THE PHILIPPINES and SUMMER INSTITUTE OF LINGUISTICS

Sample Citation Format

Ma. Lourdes S. Bautista. 1977. "The noun phrase in Tagalog—English code switching". *Studies in Philippine Linguistics* 1:1, 1–16. Online. URL: <http://www.sil.org/asia/philippines/> [etc.] + access date.

21 KADAWIYAN DI BAGUNON  
customs PO funeral

## FUNERAL CUSTOMS

by Ireneo M. Wansi

1. No awad matoy si tagu ipauyda  
COND EXT die REF person shout,they

on mandatdatong dan tagu on mangwa sin  
LK gather.together T person LK make OBJ

\*bawi ad asidaot bumaun si tagu  
temp.shelter SEQ FUT,they,SEQ send OBJ person

on imoy mangipauy si.dan ilin odum on  
LK go shout REF village,LK other LK

anda on natoy si anua. 2. No nagamput  
say,they LK died T So.and.so COND finished

di mambaunda si imoy mangala si  
D3 send,they OBJ go get OBJ

bayas luwang pagoy ad  
sugar.cane.wine carabao unhusked.rice CONJ

odum on masapul.  
other LK necessary

3. Mandatdatong dan tagu.  
gather.together T person

4. Man'iinumda. 5. Mambayuda dan  
cont.drink,they pound.in.mortar,they DET

bubai. 6. Otoyonda ad nan luwang iniwada  
female kill,they SUB T carabao cut.up,they

ad iwwatwatda. 7. Mabualda dan  
SEQ distributed,they disperse,they DET

tagu ad asidabos mandatdatong no  
person SEQ FUT,they,again gather.together COND

labi no mangwada' adamal  
night COND do,they,OBJ animal.killed.at.night

1. When a person dies, they shout for people to gather to make the temporary shelter, and then they send persons to go shout to the other villages, saying, "So-and-so has died."  
2. When that has been done, they send (persons) to go get sugar cane wine, carabaos, unhusked rice, and other things that are necessary.

3. (For the funeral) the people gather together. 4. They drink. 5. The women pound (rice) in mortars. 6. \*When they kill a carabao, they butcher (it), and then they distribute (it). 7. The people disperse and then gather again at night when they prepare the animal for the people to eat.

si anon dan tagu.  
REF eat NTS person

8. Ad no mabigat padana on  
SEQ COND next.day same,its LK

mampaltida si luwang ad  
butcher,they OBJ carabao SEQ

itipoyda.  
use.as.food.eaten.with.rice,they

9. Iwwatwatda nan nabun'an on issa pon  
distributed,they T remainder LK NEG,it AP

nitipoy. 10. Mallobonda  
used.as.food.eaten.with.rice bury,they

no nagamputda mangan ad nabualda  
COND finished,they eat SEQ dispersed,they

dan tagu.  
DET person

11. No bagungon di ba'nang  
COND funeral PO rich.person

mawwalitda onno mampolaisda  
give.gifts,they or give.money,they

mandon'a'da ad  
purposely.put.rice.on.ground,they SEQ

manggusbuda in.sigun si kaadun  
butcher.animals,they according.to DET number,\*

di luwang on mabalinda. 12. No adun  
PO carabao LK means,their COND much,T

binanyagaana sin nataguwana iyomol  
profited,he TI lifetime,his raise.a.clamor

dan tagu on mampa'wada si  
NTS person LK cause.s.t.to.be.done,they REF

alobbongan di impadas din natoy.  
status PO accomplished NTS deceased

8. And the next day,  
in the same way, they  
butcher a carabao, and  
then they use it for  
the food that is eaten  
with rice. 9. They  
distribute what is  
left over, which was  
not eaten (at the  
gathering). 10. They  
bury (the deceased)  
when they have  
finished eating, and  
then the people  
disperse.

11. At a funeral for  
a rich person, they  
give gifts, or they  
give money; they  
purposely put unhusked  
rice on the ground  
(around the wine jars  
and the death chair);  
and they butcher  
(animals) according to  
the number of carabaos  
that they (i.e., the  
family) can afford.  
12. If he (the  
deceased) profited  
much during his  
lifetime, the people  
raise a clamor to get  
(the family of the  
deceased) to do  
according to the  
status the deceased  
had attained.

13. Dan mabaun on imoy mangala'.dan  
 ST be.sent LK go get,OBJ

luwang on mansilbi sin natoy dida nan  
 carabao LK to.be.used REF deceased they DET

mangin'uwa'.nan palagpag din luwang on  
 take.possession.of,REF breast PO carabao LK

alanda. 14. Matongyaban ad dan  
 get,they be.killed.by.slash.to.neck SUB T

luwang no awad mabalin dan  
 carabao COND EXT means PO

natoyan sa'bunganda si ulos onno  
 family.of.deceased cover,they REF blanket or

pilak nan iddonda'.dan  
 money DET give,they,REF

manongyab.  
 one.who.kills.carabao.by.slashing.neck

13. The persons sent to go get the carabaos used for the deceased are the ones who take possession of the breast of the carabao they (went to) get.

14. \*When the carabaos are to be killed, if the family of the deceased has the means, they cover (the back of the carabao) with a blanket, or they give money to the person who kills the carabao.

15. No mampatumangad dan  
 COND have.ceremonial.drinking T

natoyan mawwalagda' tabao  
 family.of.deceased distribute,they,OBJ tobacco

owigo onno pilak nanglona'.dan malloswat sin  
 matches or money especially,DET remove OBJ

sa'bung din maltaba.  
 covering PO k.o.large.receptacle

16. Al'altiyanda no odumna no dawat  
 embellish,they COND sometimes COND request

di amina naamung.  
 PO all,LK attending.gathering

15. \*If the family of the deceased include ceremonial drinking of sugar cane wine in the program, they distribute tobacco, matches, or money, especially to the ones who remove the covering from the large receptacle (containing the wine).

16. They embellish (the program) sometimes, if it is requested by all who are attending the gathering.

17. No awad manopla' sin  
 COND EXT one.who.breaks.mortar REF

\*it'it'ong iddanda' pilak  
 ceremonial.rice.pounding give.to,they,DET money

17. When someone breaks a mortar in the ceremonial pounding of rice, they give (that person) money, or a blanket, a valuable

onno ulos panay ain an odum  
or blanket valuable.plate skirt CONJ other

payyana piyaonda igunguna sin  
additional,LK want,they give.as.prize REF

manopla'.  
one.who.breaks.mortar

plate, a skirt, and  
other additional  
things they want to  
use as prizes for a  
person who breaks a  
mortar.

18. No lusnun di mal'ima'  
COND serving PO k.o.glutinous.rice

magungunaandabos no awad mabalin  
be.given.a.prize,they,also COND EXT means

dan natoyan si iddonda.  
PO family.of.deceased REF give,they

18. For the serving  
of mal-imà, they also  
give prizes if the  
family of the deceased  
have the means to give  
them.

19. No ba'nang nan matoy amina  
COND rich.person T dies all,LK

oonan kadawian di bagungon on  
does,he,DET customs PO funeral LK

mansabsabalin kadawian di gimpong an odum  
PL,different,LK customs PO Kalinga CONJ other

payyana kadawian dan kaitnogan.  
additional,LK customs PO Tingguian

19. When the de-  
ceased is a rich  
person, (the one  
holding the bagungon)  
does all the customs  
of the Kalingas and  
other customs of the  
Tingguians in addi-  
tion.

#### Ethnographic and Linguistic Notes on FUNERAL CUSTOMS

1. báwi 'temporary shelter'. To make a báwi, two or more posts, five or six feet in length, are placed at a distance from a house where a death has occurred (usually from the front of the house). The size of the area to be sheltered depends upon the number of people expected to attend the observance. After the posts are in place, a crosspiece is tied with rattan across the posts next to their tops. Then, longer members are placed with one end resting on this crosspiece and the other on a higher member that is secured to the wall of the house. Then, crosspieces are placed at intervals across these upward sloping members to support sheets of corrugated metal roofing. In olden times, layers of wild banana trees (buwí) were used for the roofing of a bawí. The men sit under this shelter for the duration of the death observance, which lasts until after the corpse has been interred in a tomb (see text 22) or a grave. The women sit inside the house, where the body has been placed in a sitting position on a sangádil 'death chair' made especially for the observance. The corpse remains on this chair until it is taken to be interred.

6. For this distribution, the meat is cut into pieces and put on bamboo strips (pásing) to facilitate carrying it. Shares of meat are given to every family represented except the family and relatives of the deceased.

14. The customary way of killing carabaos at death observances is by tongyáb. The man (manongyáb) doing it holds a length of rattan (iwóy) that has been attached to the animal's nose. He grasps this rattan close to the animal's nose so that he can elevate its head, tightening the skin of the neck and giving him a clear swing. Then he swings his bolo (badáng) to slash the animal's neck and cut the jugular vein. If the man selected is strong and skilled and has a well-sharpened bolo, one swing is usually all that is needed to kill the animal. Nevertheless, in order to be prepared in case the first swing is not fatal, they attach ropes to the carabao's feet before there is any effort to kill it. These ropes are held by young men who will pull on them if necessary to prevent the animal from getting away. This is not as humane as a single fatal stroke.

15. At funerals for members of families who have means, ceremonial drinking of sugar cane wine (tumángad) is part of the program. In Guinaang, the drink for tumangad may be presented in either of two ways: (1) in a large cast iron receptacle (maltabá) set on the ground, or (2) in a number of valuable dishes placed on a board laid across two mortars. In both cases, the drink is placed in the center of the gathering. The first way is mentioned in this text. The large container, having been filled, is covered with a blanket. When the event is about to begin, the blanket is removed by a selected individual, who is then rewarded with some money for his service. After the covering has been removed or, in the second case, after the dishes have been filled, leading men of the different villages represented are called by threes or fours to go forward and drink. The person gets down with his face to the wine; then he proceeds to drink. (This is the way that commands the respect of others present, but, in the case of the individual dishes, some hold the dish in their hands and drink from it in the usual manner.) After a man has finished drinking, he is given some money. After the leaders have all had their turns, the other men in attendance are given opportunity. As part of the tumangad custom, tobacco and matches are also usually distributed to all the men present.

17. it-it-óng 'ceremonial pounding of rice'. For this activity, a sort of trough is made where a number of mortars are placed side by side. Certain women are chosen to participate, and the one who succeeds in breaking her mortar is given a prize.