Guinaang Kalinga texts
C. Richard Gieser, comp.; Fe T. Otanes, Austin Hale, series eds.

21. Kadawiyan di bagunson / Funeral customs
Irenio M. Wansi
88–92
FUNERAL CUSTOMS

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, carabao, 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.

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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 dispense,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
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. 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. *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. When someone breaks a mortar in the ceremonial pounding of rice, they give (that person) money, or a blanket, a valuable...
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 báwi. 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 (pasing) 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 tonyáb. The man (manongyáb) doing it holds a length of rattan (imóy) 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 tumángad 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 tumángad custom, tobacco and matches are also usually distributed to all the men present.

17. It-it-ông '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.