TEACHING GUIDE FOR
STUDENTS

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PART II
Oral literature is one of the forms of our rich oral and intangible heritage. This oral literary heritage has four distinct types. These are the narrative, the song, the chant and the rhyme. Each of these, except the rhyme, has subtypes, as shown, following:

I. The Narrative
   1. folktale
   2. legend
   3. myth
      a. bukad
      b. huwuwa

II. The Song
   1. simple folk song
   2. ballad
   3. palat or satire

III. The Chant
   1. ritual chant
      a. alim
      b. baltung
   2. non-ritual chant
      a. hudhud
      b. liwliwa
      c. bonwe or ap-apnga

IV. The Rhyme
WHAT IS THE HUDHUD

The hudhud is an epical romance of the Ifugao. The term literally means, story, but then again, it is not merely a story but a manner of chanting the story. This peculiar manner is different from the way the alim, baltong, bonwe and the liwliwa are chanted. The hudhud is also not associated with any ritual, unlike the alim, which is sung as part of a ritual.

The hudhud is chanted only during harvest and weeding time in the rice fields, during wakes and bone-washing (bogwa) ceremonies for the dead. In the past, it was also chanted during the harvest of mango beans in swidden farm in Bokiawan and Linge, where this legume is the main farm crop. Chanting of the hudhud is mainly for entertainment, and to ease the tedious work in the field and the monotony of wakes.

Originally, hudhud chanting was done only by women. Gradually, men joined in hudhud chanting during wakes and rice harvests as members of the mun-abbuy or chorus. This development lent a new texture to the chanting. Today, men have even taken on the role of munhaw-e, or lead chanter.

The predominant themes in hudhud stories are love, marriage, wealth and prestige. Manly courage, strength, and feminine beauty and virtue of industry, while idealized in the tales, are actually supporting elements to the primary themes. This explains why the main characters are of the nobility who live in the center of the main village.

ORIGIN OF THE HUDHUD

The origin of the hudhud is lost in the depths of time. Since Kiyangan, the ancient village at the bank of Ibulao River was the mythical place of origin of the Ifugao, it was assumed that the hudhud must have evolved from there, too, by the aamod dih’ done - the ancestors. The “Rock of Pumbakhayon” in Kuto in Kiangan was a mythological place of origin of various hudhud versions. Pumbakhayon, a spirit being, stood on this rock when he was said to have taught women other versions of hudhud, being already tired of hearing one version that speaks only about himself.

Today, the hudhud is chanted among the Tuwali of Asipulo, Kiangan, Lagawe, Hingyon, southern Hungduan, and Anganad and Balawis in Banaue. There are actually only few hudhud stories, however, enumerable versions of these exist. It is not uncommon that a locality would have two or more munhaw-es with each having a version of the same story.

HOW THE HUDHUD IS CHANTED

The hudhud is chanted alternately by the munhaw-e, the precentor or lead chanter, and the mun-abbuy or chorus. The munhaw-e sings a portion of the first verse consisting of only a few or even one word. When the munhaw-e reaches a cue word, the mun-abbuy takes up the phrase and joins in. At the end of the phrase cued in by one or two disyllabic sounds (eehn after a person’s name or nema eehn after a place name), the munhaw-e starts the next stanza. The munhaw-e tells the story, while the mun-abbuy’s part consists of commentaries on the story, repetitions of names of persons, places or pleonastic duplication of certain terms with specifications to fit persons, places or term. They do not really add to the development of the story but they put color and substance to it.
CULTURAL IMPORTANCE/ SIGNIFICANCE

The strangeness of many words in the \textit{hudhud} and the peculiar manner by which these are verbalized and chanted, lend strong support to the belief that the \textit{hudhud} is an ancient oral literary creation of the Ifugao. This belief gives rise to the consequent assumption that the Ifugao culture is old.

How the Ifugao of old lived can be glimpsed through the \textit{hudhud} stories. The stories, in fact, vividly describe their behavior, thinking and aspirations. They worked hard to gain and maintain economic well-being; they bravely defend their personal honor; and they sponsored feasts to attain social prestige. While attaining high social status, they respected the person and dignity of even those in the lowest rank of the social ladder. Indeed, the \textit{hudhud} stories inspired the Ifugao to do as their \textit{hudhud} stories had done.

\textit{Hudhud} chanting is a socializing medium. Groups doing chanting in the rice fields or at the wakes subconsciously establish desirable personal relations among the members, thus minimizing or removing inhibition and reservation among themselves. Besides, \textit{hudhud} chanting is best enjoyed when generally performed. This bespeaks of the communal spirit of the Ifugao.

Another importance of the \textit{hudhud} is its unique literary value. Its versification with the use of pleonasm and the manner of its performance and delivery have no similarity with any type or form - at least among other ethnic groups in the Philippines. It is a very distinctive piece of oral literary creation that challenges and inspires - hence its elevation by the UNESCO as a Masterpiece of the Oral and Intangible Heritage of Humanity, and its being declared a National Cultural Treasure by the National Museum under the provisions of Presidential Decree 374.
1. He- - m. Ay peman e _____ Bugan ay hi Bugan ad nay, ya ahay náh Pangayyiwan, he- -m.

2. Nakubbuhan on hay gotogtad Bugan di akakkawona _____ hinal-on di nunhanal-on mayhinal-oy, ya dohalle dolle’n boble, he - -m.

3. Indangngunay alyona’y logangan di gotogtas mu’t hunduwon yu’d Hildungen e yu ibilibli tinanudan Indummulaw te wada han nunpalgon mi’n dukó i ______ Indummulaw dadyummulaw ad nay, ya ahay hi In-Amtalaw, he - -m.

4. Eda umalge’, pumitu paliwan da hingudu da’d Payduhen wahdi _____ _____ Din-namling ay Din-namling ad nay, ya ahay náh Dumalili, he - -m.

5. Munhindadawat da biyen mangabablig on indawat nan _____ Bugan ay hi Bugan an nay, ya ahay náh Pangayyiwan, he - -m.

6. On udda di impungngadan yu’n madikit, ondan pibo miahgbaga Bugan, he-a ya’n impungadan mu, háh-oy hi _______ Din-namling ay Din-namling ad nay, ya ahay náh Dumalili, he - -m..

7. Danay lawwan an humungdu’d Hildungen, idawelan yu’y dinanum ihungdu yu yu wana’d nay, ya ahay Hildungen, nema, he- -m.

8. Malya ayu ten eyah pibo mungotogdad paliwan da hinungdu da’y ______ pantalan kadaklan hi agpawwan da lipawwan da, ya ahay Hildungen, nema, he - -m.

9. Wanin an Bugan inguyud na dulu panih-bihwatana immatipdol an tabuwawang mu apu nan Indagammi alyonay ayyu-ayyu tabuwawang mu adi dongdonglon ______ Bugan ay hi Bugan ad nay, ya ahay nah Pangayyiwan, he - -m.
10. Nidatdatong da bihibihon namangulu’y haguyayop Bugan i han ungnga ungnga nan kamalig an nunpitun nunenodd’a’y dinikaddika nan kume-keng di nunhibat an balangag an punbáhlayona nan ______ daulon nan bale da ay dumalya da, ya ahay Hildungen, nema, he - - -m.

11. Nummotwa - - - n di ungnga-ungnga adiyáh man attog pangayaydiyon te mahmahmód di ungnga - ungnga hapitona nan _______ daulon nanbale da ay dumalya da, ya ahay Hildungen, nema, he - - -m.

12. Mahngan man attog di edaa pangayaydiyon ya talimnunan mangukukat hi Bugan hi biyen indawawan di ungnga ungnga’y galaygay na ta míshiyanah banhan hi biyen yu’n madikit an e gínwo ______ kagáhwan pema’y gáwwana gawgawwana’d nay, ya ahay Hildungen, nema, he - - -m.

13. Namúlpálidayan Bugan di galaygay di u8ngnga ungnga, onha inununyan an mumbíyén tangadaon e biyen yu _____ _____ kagáhwan pema’y gawwana gawgawwana’d nay, ya ahay Hildungen nema, he - - -m.

14. Ungnga ungnga alyona’y uday ngadan yu’n madikit, ondan pibo mibagbaga Bugan nah Pangayyiwan, dályu’n impungngadan mu ondan mibagbaga ______ Alignu hi Aliguyon ad nay, ya ahay hi nah Amtalaw, he- - -m.

15. Manuman de ngadan mu te he-a Aliguyon ya hay balangag mu te matatnu - e mu nihnan ay a impa-amkin impabínnullangon _______ hi kagáhwan pema’y gawwana gawgawwana’d nay, ya ahay Hildungen, nem, he - - -m.

16. Punubugihhan Buagn hi bolan di biyen din ungnga ungnga pun- ápuluna’n intangad nan ______ Bugan ay hi Bugan ad nay, ya ahay nah Pangayyiwan, he - - -m.
17. Hogpon Hugan ta e na patbolon mangodóhdonmalutu’t mangimangdad hi munlingah-oh indáhden gameLAN day a mfh-hayuyung di ungnga ungnga’n bahbaynnon en ______ Bugan ay hi Bugan ad nay, ya ahay nah Pangayyiwan, he - -m.

18. Wanin an Aliguyun an Aliguyun inunod napunudawan, ibilbibili na Bugan an dehdin hu-hullalido nan gammalan, nagibu da’t itage nay yagyag idopya na nan ______ litangan nan hale da ay dumalya da, ya ahay Hildungen, nema, he - -m.

19. Wanin an Alana boy dinanna dihu-anay bannawat mud eh din Aliguyun pahihipawona’y bukkel nan ______ Bugan ay hi Bugan ad nay, ya ahay nah Pangayyiwan, he - -m.

20. Aliguyun alonya’y atun banhan ta agge na dinulhu-an di bannawat, punbannawat u’t mangodohdohnáh ta gammalan hi ______ ______ kagáhwan pema’y gawwana gawgawwana’d nay, ya ahay Hildungen, nema, he - -m.

21. Munhindadawat da biyen di hinapu dimmawawa boy ungnga ungnga on namúhpáhdayan Bugan mu Indaggami déh din umaypayuy anan-ninga nan alonya’y tagam e atmu na adidaa man hinangnguton e nunlintahan hi ______ kagáhwan pema’y gawwana gawgawwana’d nay, ya ahay Hildungen, nem, he - -m.

22. Mu Bugan inlangad nay nghi-ningan alonyay páhpaädul na ______ Din-namling ay Din-namling ad nay, ya ahay nah Dumatili, he - -m.

23. Wamun Bugan inguyud na nadomadoman an tupil ukahonay ambayug bingbingka nan ______ Alignu Aliguyun ad nay, ya ahay hi nah Amtalaw, he - -m.

24. Te ta muntaluyo’y impakawwitan an duko yi ten bugnuwoh di duko an duko’n ina’n ______ Indangngunay madlangngunay as nay, ya ahay Im-Pangayyiwan, he - -m.
25. Numbangad ami’n apu’n Indagammi’t eyah mungotogtad mu Aliguyun alyonay dayonon-non an aaduwudway binla Alignu ______ hi Aliguyun ad nay, ya ahay hi nah Amtalaw, he - -m.

26. Intugigi’n Indagammi’n Aliguyun, taon ya numbangad ami’t eda umalge’n pumito ya den nitnud boy unngga unngga’n ena panguhúdungan di ayyu-ayyu’n ummatipadol an tabuwawang hi ______ pantalan kadaklan hi agpawwanda luipawwanda, ya ahay Hildungen, nema, he - -m.

27. Niyyayana ena panaptapayyaan hi dimmulo’n page, ya pimpanpaningal day banbanidal, dahyu e banhan nan adi mibilibli mahmahmoh man attog hitu ______ Alignu hi Aliguyun ad nay, ya ahay hi nah Amtalaw, he - -m.

28. Waniŋ an apun di banbanidal hi Aliguyun alyonay mahangan man attog di e daa pangayaydiyon, ondan uduman di naduwudwaandi binla’n kinadangyan tau’d ______ kagahwan pema’y gawwana gawgawwana’d nay, ya ahay Hildungen, nema, he - -m.

29. Inalikbu di banbanidal hi Aliguyun eda pangamamhan ta pangahabban da’t eda ladangon di ______ kagahwan pema’y gawwana gawgawwana’d nay, ya ahay Hildungen, nema, he - -m.

30. Wamon eda anamutan di nadomadoman an tupil ukahona’y uk nagututud an gamgam ikitakit dan ______ Alignu Aliguyun ad nay, ya ahay hi nah Amtalaw, he - -m.

31. Apu nan banbanidal alanay napolgat iyambayug na ambayug Aliguyun ta hungduwon ad Pagdulien ya ad Amdaluy ta laadangon da’d Hildungen ra aniyan tau nan inmatipadol an tabuwawang ______ hi pantalan kadaklan hi agpawwanda lipawwanda, ya ahay Hildungen, nema, he - -m.
32. Apu nan banbanidal alyonay hinundum e’d Amduluy maid may dumongwe aningam te hiningdaan Din-namling hi Bugan an hapiton di banbanidal hi ___ kagáhwan pema’y gawwana gawgawwana’d nay, ya ahay Hildungen, nema, he - -m.

33. Wamon malya Aliguyon paliwana hinungdu na’d Payduhen binlunay ammuli’n nuntolnonan en ____ Din-namling ay din-nmaling ad nay, ya ahay náh Dumalili, he - -m.

34. Wanin an Din-namling inda - -d nay biyen Aliguyon inbughut na impalittalit an amayug na inkeke na biyen indawat nan ____ Din-namling ay Din-namling ad nay, ya ahay náh Dumalili, he - -m.

35. Mumbiyen da’n agge da impahla Din-namling, ngadan mu’n bullaki’n e mundudug an e limmadang, mu Aliguyun impaabayu nay ananninga nan ondan pibo mibagbaga tu ____ Alingu hi Aliguyun ad nay, ya ahay hi náh Amtalaw, he - -m.

36. Dehdin mabahbayinnan hi Din-namling, mu Aliguyun alyonay munhinhinadol e impugn-akuy mu ya e’ madi nih banhan iyapóhpang hantun napolgat hi imbun yu’d ____ kagáhwan pema’y gawwana gawgawwana’d nay, ya ahay Payduhen, nema, he - -m.

37. Nakubbuhan e ya hinungdu yu’d Hildungen ta aniyon tau din himmoldang and kabbaung, ya inumlot an tabuwawang hi ____ pantalan kadaklan hi agpawwanda lipawwanda, ya ahay Hildungen, nema, he - -m.

38. Aliguyun alyonay lili-wom ten malya, háh paliwana hinungdu na’d Amduluy imodmod nay ay buyakan ginyang na’i ihunod na nan ____ punbayuwan nan bale da ay dumalya da, ya ahay Amduluy, nema, he - -m.
39. Paldangan Indaggami'n inda - - d nay biyen Aliguyun inbughut na ambayud na inkeke na Indaggami ad nay, ya ahay nàh Balittayun, he - - m.

40. Munbiyen da'n agge da impahla, Daggami alyonay udday impungngadan yu’n bullaki’n e himmungdu, ondan hintammaom hi Aliguyun ad Hildungen ta nakubuhan e ya hinungdu yu’y dola mi’t aniyon tau din kabbaung ya tabuawang hi ______ pantalan kadaklan hi agpawwanda, lipawwanda, ya ahay Hildungen, nema he - - m.

41. Anamutan Indaggami Bugan indawat nay napolgat, iyopolpong mu imbun ta nakubuhan e ya hinungdu tau’d Hildungen aniyon tau’y page da ____ pantalan kadaklan hi agpawwanda, lipawwanda, ya ahay Hildungen, nema he - - m.

42. Inlangan Bugan di ngih-ngi nan ondan maluman hi Aliguyun, binileblita apu’n maid nabno pumbakahan da _____ kagâhwan pema’y gawwana gawgawwana’d nay, ya ahay Hildungen, nema, he - - m.

43. Indaggami alyonay kubbuhan e ta ibiliblim an nagutugtdu may gangam ______ Alignu hi Aliguyun ad nay, ya ahay hi nàh Amtalaw, he - - m.

44. Nakubuhan eda malya’y Ipayduhen ya Iyamduluy paliwan da hinungdu da’d Hildungen ta Aliguyun ena ipitoy limmilidi’n binulyu ya déhni Bugan an ay ota din ____ pantalan kadaklan hi agpawwanda lipawwanda, ya ahay Hildungen, nema, he - - m.

45. Paliwanda ya de bon nanyongtong ta eda gammalan mud eh din malunlunot hi Bugan an e dumaal má ____ pantalan kadaklan hi Hildungea, nema, he - - m.
46. Aliguyun intage nay yagyag indawat nan Din-namling, ta eyn gammalan hi Bugan, an dehdi mon mamuda-buda ta punhiddan Bugan ay hi Bugan ad nay, ya ahay náh Pangayyiwan, he - - m.

47. Mangabablig a Din-namling ta biyenon Bugan te immingingha damdama'y inabablig mu'n biyenon _______ Bugan ay hi Bugan ad nay, ya ahay náh Pangayyiwan, he - - m.

48. Dehdin mabahbayinnan hi Bugan on hinapigul nay innadol nan ondan bo fhya páh-hinangnguton dita tun ______ Alignu hi Aliguyun ad nay, ya ahay hi náh Amtalaw, he - - m.

49. Wamon himmimbatangan ya immalaldu'y ani di page, aliguyun intugigi nan Din-namling, ibangad yu nan yinayyagud yu'n page ______ pantalan kadaklan hi agpawwanda, lipawwanda, ya ahay Hildungen, nema, he - - m.

50. Aliuyun iyatubuna imban dan igawa yu'y bolgana nundiya - - n Indanggunay ta panamtaman Bugan hi dimmulo'n kabbaung ya immatipadol an tabuwawang mi _______ pantalan kadaklan hi agpawwanda, lipawwanda, ya ahay Hildungen, nema, he - - m.

51. Paliwan da hinungdu da'd Payduhen eda dumalupun hi batunwage ta e bo mangabablig hi Din-namling on nunlinah-ubonan indawat I _______ _______ Bugan ay hi Bugan ad nay, ya ahay náh Pangayyiwan, he - - m.

52. Wamon Din-namling alyonay mumbangad ayu'n Ipaydu ten ladangon mi'd Payduehn, an den numbangad day tagu ya de bon ananmutan Aliguyun din ______ kagáhwan pema'y gawwana, gagawwana'd nay, ya ahay Hildungen, nema, he - - m.

53. Nakubbuhan apu nan banbanidal dehdi bon ena ikitakit di nagutugtud an gamgam ______ Alginu hi Aliguyun ad nay, ya ahay hi náh Amtalaw, he - - m.
54. Wamon e umalge'n pumito hinungdu na'd Payduhen wahdi bo
Din-namling ay Din-namling ad nay, ya ahay nahi Dimali, 
he - -m.

55. Munhindadawat da biyen Din-namling an deh di mahbayinnan 
an punineye nay mabulallu'n nomnom nan, ngadan mu'n kullak'i
e himmungdu, dan aggem bo inununyan hi _______ Alignu hi 
Aliguyun ad nay, ya ahay hi nahi Amtalaw, he - -m.

56. Aliguyun alyonay eta mungotoguf, adiyah man heth-a mibmiblon, 
mu Aliguyun alyonay hungduwon mo't heth-ad Amduluy te ngadan 
di mangabablig hi biyenon _______ Bugan ay hi Bugan ad nay, ya 
ahay nahi Pangayyiwan, he - -m.

57. Mu Din-namling adiyah man heth-a te ondan agge a naabukul 
Aliguyun da nahi Amtalaw, mu Aliguyun alyonay ludamong ten 
malya heth, paliwana hinungdu nay ______ pantulan kadakan 
hi Agpawwanda, lipawwanda, ya ahay Banglulaw, nema, he - -m.

58. Inoy di babalu'n tagu'n dimmalupun da de hon namangulu'y 
haguyayop Aliguyun an e naim-modyatan I handin madikit an 
numpahpahuyuy binla nan ay ot otta din ______ pantalan kadaklan 
hi agpawwanda, lipawwanda, ya ahay Banglulaw, nema, he - -m.

59. Aliguyun ena paldangan di madikit hi hutunwage ya inda - -d nay 
bien Aliguyun inbughut na ambayug na inkeke na bien ananitog 
di abligna on indawat na't munbiyen da ______ ______ pantalan 
kadaklan hi agpawwanda, lipawwanda, ya ahay Banglulaw, nema, 
he - -m.

60. Agge da impohla madikit alyonay impungngadan nu, ondan pibo 
mibagbaga Aliguyun nahi Amtalaw, ya ngadan mu'n madikit, hah-
oy pibo ______ ______ Cahimnga ay Cahimngan ad nay, ya 
ahay nahi Pandinglayan, he - -m.
61. Aliguyun, on dana’y lawwan yu’n e dimmalupun an babbalu’n tagu, ume ami mungototgad maiddumngal hi padung an donodhong mi _____ hinal-on di nunhanal-on mayhinal-oy, ya doholle dolle’n boble, he - -m.

62. Namngi Aliguyun naduwudwa e binla Aliguyun ya e ayu mungototgad, ondan dita ha nanuwudwa binla yu tagu, Aliguyun inyuhut na hubong inli-od na amago’n ____ Cahimngan ay Chimngan ad nay, ya ahay náh Pandinglayan, he - -m.

63. Aliguyun tambuyukana’y ambayug Chaimngan, mumbangad ayu ta nagamung di hinaldotan an lumadang ten iadgdagdag-u’t eyáh mumbagbaga binawunah hi _____ hinal-on di nunhanal-on mayhinal-uy, ya doholle dolle’n boble, he - -m.

64. Palpaliwana pundalanan hinungdu d’E NA’D Kabullawan dehdi bo han numpahpahuyu’y binla nan madikit, Aliguyun intugigii nan on immiwayyan, ondan agge e ya e mungototgad di tagu _____ hinal-on di nunhanal-on mayhinal-oy, ya doholle dolle’n boble, he - -m.

65. Aliguyun imodmod nay ay buyako’n ginyang na’t ena idalladallan di tinataggam da impidit na ay dulnu’n inipul en ____ Ingulun ay Ingulun ad nay, ya ahay náh Dinuganan, he - -m.

66. Ihalilit da bongbong di puntaggaman Aliguyun manulhulwit on indawat nan ____ Ingulun ay Ingulun ad nay, ya ahay náh Dinugana, he - -m.

67. Paliwan day a himmimbatangan ta eda munhadah hinungdu day _____ pantalan kadaklan hi agpawanda lipawwanda, ya kaha, nema, he - -m.
68. Numbiyan da’t tabuyukan Aliguyun di ambayug Ingulun altona’y
ladangaon yu ten mumbangad dáh ya talimmuna’y numbangadanyu di nunhinama, nunlawwan yu, Daulayan alyonay e amma
numbagbaga binaunáh hi _______ ______ hinal-on di nunhanak
on mayhinal-oy, ya doholle dolle’n boble, he - -m.

69. Aliguyun alyonay impungngadan di binuhbuhmu, ondan pibfl
mibagbaga _______ Aguinaya Aguinaya’d nay, ya ahay hi náb
Amtalaw, he - -m.

70. Wanin an Aliguyun inyuhut na hubong inli-od na Ampago’na
Aguinaya, ta nangamung di hinaldotan an lumadang an gamawa’
_____ kagahwan pema’y gawwana gawgawwana’d nay, ya ahay
Hanangnga, nema, he - -m.

71. Aliguyun alyona’y ladangon yu ten malya hâh mu wanin an
nipadung hi an umaboh-abung an ulat nan dinnanum ta
mundakadak napohda’y ambayug na, deh din ay nalyon balawwi
______ Alignu hi Aliguyun ad nay, ya ahay hi náh Amtalaw,
he - -m.

72. Wanin an e lumadang hi Aliguyun ya talimnunan mumbangad hi
Bugan an e nungotogtad an e mundakadak hi dinnanum ya nilitiht
hi pambukahoma an ambayug, bilibliyona ten ambayug dad ______
kagahwan pema’y gawwana gawgawwana’d nay, ya ahay
Hildungen, nema, he - -m.

73. Wanin an Bugan alyonan ina nay anu an ambayug an hinabade
an biniyen u ya maayyagud, i ya na alyonay ten padung di biyen
tau ______ kagahwan pema’y gawwana gawgawwana’d nay, ya
ahay Amdulug, nema, he - -m.
74. De nin an Aliguyun ya deh din ikitom nay butibut an ilih-o-ilsh-o-ntchiw-di banbanidal di indahden mu alyonay adiyah hiw-wahi-watonsi diiblibbayah di napohdan dako u _____ hinal-on di nunhal-on mayhinal-oy, ya doholle dolle'n boble, he - - -m.

75. Wahdi Aliguyun an ibutbutibutana'y napohdan Ambayug na ya deti-an bon Bugan an adi w mungatogtad te deh din himmihiding bi _____ Bugan ay hi Bugan ad nay, ya ahay náh Pangayyiwan, he - - -m.

76. Deh din ay mam-iba-I ina nan dahyu en Allyu di ud Ambayug ya iyuhdung yu kimmungukung an Ammuli, ya dahyu'n Allyu mukiyuhdung yu kimmungukung ya nababwaa di ungnga ungnga hinaladun _____ Indangngunay madlangungunay ad nay, ya ahay Impangayyiwan, he - - -m.

77. Wamon idihonay hubong ta pangamamhana, pitlun di manangamhana ya munbutik an muntagiling, indawawanay galaygay nan udda'y ngadan mu ondan pibo mibaghaga ____ Dulnuan ay Dulnuan ad nay, ay ahay náh Dulnuan, he - - -m.

78. Wamon eda liluwwon di dola da'd Amduluy mu himminalgo ya deh din numannangi di ungnga ungnga alyonan ina nan Bugan di eta man ibilibi ama'n _____ Alginu hi Aliguyun ad nay, ya ahay hi náh Amtalaw, he - - -m.

79. Dehdin numannangi ungnga ungna atbo di Aguinaya'd Inildugen an alyonan ina nan Indummulaw di ondan maid ha ginnait u'n hapiton _____ Aguinaya Aguinaya'd nay, ya ahay hi náh Amtalaw, he - - -m.

80. Wanin an Indummulaw alyonay, inoy peman hi Aliguyun an binuhbuh-u'n e nullibayan hi _____ kagahwan pema'y gawwana gawgawwana'd nay, ya ahay Hildungen, nema, he - - -m.
81. Wamon Indummulaw kolyabana’y nundiyaan da’t munhadah da
mumbangad da _____ kagahwan pema’y gawwana gawgawwana’d
nay. Ya ahay Hildungen, nema, he - -m.

82. Anamutan nunbutibut an naluhuy gamgam na _______
kagahwan pema’y gawwana gawgawwana’d nay, ya ahay
Hildugnen, nema, he - -m.

83. Munhinidadawat da biyen ya talimmunanay hinungduwan da
hinina din _____ kagahwan pema’y gawwana gawgawwana’d nay
ya ahay Hildungen, nema, he - -m.

84. Intugigii’n Dulnuan I Aliguyun alyonay ngannu an ayu mbla’n
makadangyan ya ibutibut munpoled ambayug yah héh-a apu’ma
Indummulaw an libbayam di inannugaw mu ______
kagahwan pema’y gawwana gawgawwana’d nay, ya ahay
Hildungen, nema, he - -m.

85. Wanin an nuntintinolyo ngangaddi - - t di immipugon alluyu dan
Guiniling alyona’y háh-on di mangat te nunbegheglá apu’ma
Indummulaw an onah holla-hollayon hi _____ kagahwan pema’y
gawwana gawgawwana’d nay, ya ahay Hildungen, nema he - -m.

86. Wanin an ungga’an Dulnuan alyona’y nganu’an ayu mbla’n
makadangyan ya hollayon yu’n Alluyu ye ta e ayu imildug ta
nalibbayan hi ama’m ______ Alignu hi Aliguyun ad nay, ya
ahay hi náh Amtalaw, he - -m.

87. Wamon eda lumiliw-wa’d Hildungen ya imme tulu’y bulan ya
Dulnaun an e mo mamodbod hi binnah da’d _____ kagahwan
pema’y gawwana gawgawwana’d nay, ya ahay Hildungen, nema,
he - -m.
88. Wahnin an naginawaqn di naba Dulnuan alyona’y ipaptoh yu gammlon di munyudung tae yah umanap hi mahabatan na.

Aliguyun alyona’y ondan agge naldoldong di udyo habbiyan na duntug na duntug na’d nay, ya ahay Gumangn, nema, he - -m.

89. Mu dehin impadugu di Alluyu da’n Guinniling ta ma-addua da munhabat ta atlun di algu ya ingoga-ingngalan di tagu’n ilada.

di hagabi _______ _____ kagahwan pema’y gawwan gawgawana’d nay, ya ahay Hildungen, nema, he - -m.

90. Wamon gamgaman Aliguyun di abbugana, atbo di Dulnuan a binuhbuh da eda taggam an dehdin nunpehpahuyu’y binlah kina’dangyan da _______ kagahwan pema’y gawwan gawgawana’d nay, ya ahay Hildungen, nema, he - -m.

91. Wamon apulu’m di algu ya nihidug di binnahi ya wayha on numbangad hi nundiyan day a den lumiliwa da’y hinah-amma’d _______ kagahwan pema’y gawwana gawgawwana’d nay, ya ahay Hildungen, nema, he - -m.

92. Wamon mihalhaldot di hiya _______ Bugan ay hi Bugan ad nay, ya ahay In-Alguyun, he - -m.
Bugan who is the fairest maiden of Amduluy was still young but her neighbors were in a hurry to socialize her. So her mother put on her complete attire and went to the gotad. It was half a year and she did not meet any man of her equal. One day her mother told her to go to Hildungen with Daggami to see if Indummulaw has a son because they exchanged their duko when they were not yet married. Bugan and Daggami went to Hildungen. On their way they met a handsome man, Dinnamling, son of Dumalili. They exchanged betel-nuts and Bugan asked him to show their way to Hildungen. Dinamling showed the way and they parted. When Bugan reached Hildungen she noticed that the surroundings was grassy. It seemed that the place has been abandoned for years. Bugan’s eyes rested on a boy who had not bathed for months, making rice cake on his gong. Bugan and Daggami sat down to chew betel-nuts. When the boy asked for betel-nuts Bugan refused and said unkind words to him. After chewing the betel-nuts she entered the house to cook rice. While they were eating Aliguyon joined them but Bugan said, “Are you not ashamed to eat with us?” So Aliguyon retreated and sat in the corner watching Bugan eat. After eating, Bugan got the leftover rice and threw it away. She got water and put out the fire. “At least Bugan should not have put out the fire so that I can cook rice when they are gone,” said the child to himself. Bugan found the old ambayug containing the duko which her mother told her that they have exchanged with Indummulaw in the gotad. She showed the indummulaw’s duko to Aliguyon telling him that she will get back her mother’s duko and she will go home to continue her gotad because he looked like a monkey. Aliguyon nodded with resignation. Indaggami advised Bugan not to dispise Aliguyon because he will not love her when he grows up to be a handsome man. But all the more Bugan laughed and said, “I prefer Dinamling than Aliguyon.” Indaggami bade Aliguyon goodbye and they left. When they reached Payduhen Dinamling was there again. The chewed betel-nuts and Dinamling filled Bugan’s ambayug with betel-nuts before they parted.

As for Aliguyon, he followed the two down the dike to see the ripened palay that Bugan had been cutting to clear her path. While he was observing the palay he heard voices. With fear he pleaded that they will not harm him because he is pitiful living alone and being dispised and compared to a monkey. The banbanidal sent by their Alluyu comforted Aliguyon that they were there to help him. The banbanidal bathed Aliguyon and carried him on his back and took him home. The banbanidal brought out Aliguyon’s complete dress and put them on Aliguyon. How handsome Aliguyon looked who was a little bit more mature with his attire. The banbanidal told him to go to Payduhen to see Dinnamling and ask him to bring his people so that they could help him harvest his ripened palay. Aliguyon was also told to go to Amdulluy to tell Indaggami to do the same but was instructed not to say anything about what Bugan had done to him. She is engaged to Dinamling after they returned from their visit to Hildungen. Aliguyon did as he was told by his grandfather, the banbanidal. He went first to Payduhen and Dinamling welcomed him. Dinamling felt ashamed to see a handsome man go to his house. But Aliguyon was kind. He asked Dinamling to help him harvest his palay. Dinamling willingly obliged. Aliguyon proceeded to Amduluy to see Indaggami. Indaggami did not recognize him because he looked so handsome. She did not know that he was the same Aliguyon whom Bugan dispised. While they were chewing betel-nut, Indaggami asked his name. And he replied, “I am Aliguyon of Hildungen. I came to ask your kind help to help me harvest the ripened and the intangled wheat because we have no wide ricefields in Hildungen.” Indaggami told Bugan about Aliguyon. Bugan laughed and said, “We have seen Hildungen and they have no ricefields only wheat and kabbaung can be seen.” The following day Dinamling, with his people and the people of Amduluy, went to Hildungen. When they reached Hildungen Bugan and the people were in awe to see such beautiful ricefields with the golden palay. When Aliguyon came to welcome Dinamling and the people, Bugan felt ashamed because Aliguyon’s handsomeness and richness is incomparable.
The *banbanidal* served the people with wine and prepared their food. At noon, during meal time, Bugan came last while the rest were almost finished eating. Aliguyon told Dinamling to prepare Bugan’s viand. While Dinamling and Bugan were eating, Aliguyon intentionally passed three times in front of the two. Each time Aliguyon passed by, Bugan felt more ashamed and regretted what she has said to him. After they have eaten, Aliguyon told Dinamling to prepare betel-nuts for Bugan. It was after noon, and the wide ricefields of Aliguyon were harvested. Aliguyon told the people to get as much *palay* as they can carry. He also told them to bring some to Bugan’s house.

After the harvest the *banbanidal* brought out all Aliguyon’s dress and put these on to him. He told Aliguyon to go to the *gotad*. When he reached Payduhen, Dinamling did not recognize him for he looked so handsome. When Dinamling asked his name Aliguyon smiled and said, “Have you forgotten Aliguyon of Hildungen?” and Dinamling felt ashamed. Aliguyon invited him so they can go to the *gotad* together, but Dinamling did not go with him. Aliguyon told Dinamling to go to Amululuy to prepare betel-nuts for Bugan but Dinamling said he is ashamed. On his way to the *gotad* he met Chajuminum, a fair maiden who was also going to the *gotad* to find her equal. After chewing betel-nuts Aliguyon gave her his gold necklace and told her to return home and just wait for their engagement. When Aliguyon reached the *gotad* he saw the beautiful Inggulun. They chewed betel-nuts together and he gave her his other gold necklace. He told her to wait for their engagement. On his way home he met Dinuganan with his daughter Aguinaya. Aliguyon gave her his other gold necklace and told Dinuganan before they parted to wait for their engagement. While Aliguyon was crossing the deep river his *ambayug* was carried away by the strong current. It paine him so much that he just wrapped himself in his blanket and laid down on his *kamalig* where he used to sleep under the house. The *banbanidal* tried to comfort him but he is not convinced. On that same day while Bugan was crossing the river in Amululuy she felt something wound in her leg. It was an *ambayug*. She chewed the betelnuts contained in the *ambayug* and noted how good is the taste. She knew by the taste of the betel-nuts that the *ambayug* belongs to a rich man. Months passed and her pregnancy can be seen. Bugan’s mother, Indanggunay, comforted her and told her not to be ashamed because the child’s father is the one who owns the *ambayug*. Bugan delivered a handsome baby boy. Her mother melted her gold necklace to bathe the baby, who after that could already run and talk. When Indanggunay asked her grandson his name he replied that he is Dulnuan. (After Bugan’s brother Dulnuan).

While Aliguyon in Hildungen is grieving for his lost *ambayug* Bugan is happy with her son, Dulnuan. Aguinaya, Aliguyon’s sister, asked her mother, Indummulaw why she has no brother. Her mother, Indummulaw, now remember Aliguyon who was left alone in Hildungen some years ago. The people of Hildungen including Indummulaw immigrated to Inilugan after eating goat meat. After eating the goat meat the people lost their senses and all of them went to Inilugan leaving Aliguyon in Hildungen. Aguinaya longed for her brother, Aliguyon, so she asked her mother to journey to Hildungen to find out what had happened to her brother since he was left alone while still a child. But Indummulaw had a hard time. While Aguinaya was searching for Aliguyon, the child Dulnuan was also insistent that they go to Hildungen to see his father Aliguyon. His mother, Bugan, carried him on her back and set for Hildungen. When they reached the river where Bugan found the *ambayug* they rested to chew betel-nuts on top of a rock. Bugan saw a beautiful young maiden approaching. When Aguinaya arrived they greeted each other with a smile and they chewed betel-nuts together. Bugan asked her name and where she was going. Her name is Aguinaya, she said, and that she is going to Hildungen to see her brother who was left behind before she was born. Bugan, too, told Aguinaya her name and that the child is Dulnuan, Aliguyon’s son. They all went to Hildungen and they found Aliguyon very thin for not having eaten for many months. Dulnuan told his father that he should have searched for his *ambayug* rather than suffered. Aliguyon got up and ate with them. Aguinaya returned
Indummulaw and told her mother how she found Aliguyon. Indummulaw, having regained her consciousness, invoked the help of their Alluyu and blamed his grandmother, Indummulaw, for all the difficulties and suffering of his father, Aliguyon. But Culiting their Aluyu, appeared and explained to them that it was he who caused them those difficulties because Indummulaw forgot to give him offerings. Aliguyon and Bagan stayed in Hildungen after performing all the rites for a marriage. Dulnuan, Bagans brother, married Agunaya, Aliguyons sister, and took her to Amdulu, where they lived happily.

Ina nan Indangoy na kalyon ababa om may a hundan mon ti Dulhnau. Dulnuan - na thih... Uy li anak

Nam na - ay i a-ad Humina... a.

Makababangon ti Indangoy na Panbaigan Pumwildan

Bayo hi aggawan da... ay mi a-ad Humina... ay.

Bawakan da Bagu nke Dulhnau, Dulnuan nutuh... uy li a-anak - Panga-uyon.

Ina nan Indangoy na kalyon ababa om may a hundan mon ti Dulhnau, Dulnuan - na thih... Uy li anak

An Nunpipiya an ina nan Indangoy na Dangdangoy na Tuh... uyu

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An Nunpipiya an ina nan Indangoy na Dangdangoy na Tuh... uyu

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Panga-iwon.
9. Il-iya dat mpadung da mabinayud Habbiiyan na duntog na - - hi bagtuna - - ay hi a-ad Halikpon - - on.
10. Maangayuding ya yagyagon day hintelang ah hi Dulnuan hi Buga-ayo Bugan na tuh - - y hi a-anak Panga-awan.
11. Padul-duliyon day nangi da mo mab-binah-yod Habbiiyan na Duntogna - hi bagtuna - - ay hi a-ad Halipo - - on.
12. Impapigana day bukkel da ta Bugan ya hitu ka tu gawa ok di nundotal tuh ad-Habbiiyan na Duntogna - - hi bagtuna - - ay hi a-ad Halipo - - on.
13. Ih-adumok nay a on liyang ta bangadon nay ahundan nan hi Dulnuan, Dulnuan na tuh - - uy hi a-anak Panga-awan.
14. Midmid ya da di ya de bop on hi Ligon hi Aliguyon na tuh - - uy hi ahay ungan Amtalo.
15. Ikolga na a-amod da bulalakin wah gilig na mungdadna - - ay hi INUMBALYO - oy.
17. Mihanubli Bugan ta tod Kaduton nay ugga na nadolog ga alang hi agpawanda - - ay hi a-ad Halikpon.
22. Inudungan bon di Puha ta kabngiton, Pukdayon nay duwan butok ka page na nadulog ga alang da - - a kamalig da - - uy hi a-ad Halikpon.
23. Ta liw-uhon, an agtuwon mon Buya-ayo Bugan na tuh - - uy hi a-anak Panga-iwan.
27. Palpaliwan da Liyang ad Habbiyan na duntugna - - a hi bagtuna - - ay hi a-ad Halikpo - - on.

28. Eh-kumalumbad hi Bugan ya mi-on onmod hi Ahunda nan hi Dulnuan - - Dulnuan na tuh - - uy hi anak Panga-iwan.

29. Te boh pon hi Ligon hi Aliguyon na tuh - - uy hi ahay ungan Amtalao.

30. Ya Hinabi na nadulog ga alang da kamalig da - - ay hi a-anak Halikpon.

31. Ya innuhdungan nay unga, ungan hi Dulnuan, Dulnuan na tuh - - uy, hi a - hanak Panga-iwan.

32. Ikduut nat paw-idona binleganan, inodog pen Ligon hi Aliguyon na tuh - - uy hi ahay ungan Amtalao.

33. Bugan ya Hiddoy Pangilawam hi ahundan kon hi Dulnuan, Dulnuan nat tuh - - uy hi anak Panga-iwan.

34. Kumalumhad tako katod hi nanging gawa-gawana - - ay hi a-ad Numbalyo - o.

35. Kayatom moy palahi ta bumogbog kat ikalomhad takud Indinai addalen ad kamalig da - - ay hi Numbalyo.

36. Kumalomhad dat mangala da kayab da nanging gawa, gawana - - ay hi a-ad Numbalyo - - o.

37. Munyudung da ta Bugan ya non in Ligod hi Aliguyon na tuh - - uy hi a-ay ungan Amtalao.

38. Ta hay binla, hayudut ya kinadangyan dim on in dingdingol mad hinal-on di nunhanal-o hal-hal-o - - o hi kaboboble - - eh.
Bugan and Panga-wan at Gonalan:

Bugan’s parents have just celebrated the ritual feast, Piyak/Honga. Her mother, Indangunay, told Bugan to take care of her younger brother, Dulnuan, while she was to go and bring the meat share, bolwa, to their aunt, Aguinaya, at Huminang.

While on her way, the crows, Mangay-ayon and Mangayuding, came and kidnapped the two children, and flew them over the route taken by Indangunay. Indangunay looked up and saw her children waving goodbye, while being carried away by the crows. She shouted at the crows, telling them not to let anyone nurse the children except by high ranked people.

The crows flew to the mountains where bull grass grew at Halikpon and landed there. The brother and sister cried loudly and long like a choir of insects, the duluhuly. When they stopped crying, Bugan told her brother, “Stay here for a while and I will roam around the plateau of the mountain, Halikpon.” While roaming, Bugan came upon a cave. She went back and fetched her brother for them to stay in the cave.

Meanwhile, Aliguyon, the son of Indummulao and Amtalao, got his relatives and neighbors carry palay to their granary at Halikpon, from their house in the middle of the village of Numbalyo.

When the ammod left the granary after bringing the palay, Bugan came and picked the uggoh, the grains that fell from the granary. A cat saw Bugan and it clawed down a bundle of rice for her. Bugan carried the bundle on her head and brought it back to the cave for their food.

When the palay in the granary was consumed, Aliguyon again called upon the grain carriers from Numbalyo to bring palay to the granary at Halikpon. Like the first time, Bugan came after the carriers left to pick the uggoh. This time, the cat clawed down two bundles of rice for her.

The third time Bugan went to pick up the fallen grains, her gold necklace, hubong, was caught by the claws of the cat, breaking the string. Her beads scattered down among the stone pavement of the granary. The beads got in-between the pavement stones, and Bugan had difficulty in picking them up.

When Bugan went down again from the cave, her brother, Dulnuan followed her. Coming from the granary, Aliguyon saw him. Surprised at seeing the handsome boy, Aliguyon picked him up and carried him on his back.

In a while Bugan saw them and asked what Aliguyon was doing with her younger brother. Aliguyon after replying invited them to his home in the middle of Numbalyo. They reached the center of the village of Numbalyo, and later got married, which was celebrated with a great feast.
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CHARACTERS

1. Aguinaya
2. Aliguyon
3. Amtalao
4. Bugan
5. Dallagingay
6. Daulayan
7. Dinnamling
8. Dinugana
9. Dulnuan
10. Gayyungnan
11. Guminnigin
12. Ginnamy nak Alladangen
13. Imbaluwog
14. Indagammi
15. Guinniling nak Pinuldahun
16. Indanggunay
17. Indudduli
18. Indummulaw
19. Inggulun
20. In-uyay
21. Kahhimngan
22. Kullaw
23. Lingan
24. Malinnayo
25. Mandinnu
26. Pangaiwan
27. Pandinglayon

PLACES

1. Amdaullan
2. Amduluy
3. Balanggiyon
4. Bunwitan
5. Buyyubuyon
6. Dakdaken
7. Dayyagen
8. Gohhadan
9. Gulittigit
10. Gumanngi
11. Hanangngag
12. Hengbawen
13. Hildungen
14. Inildungen
15. Inliwo
16. Kabullawan
17. Kallangigen
18. Kawwayan
19. Kiyangan
20. Lagimbuway
21. Nalawdan
22. Naumgung
23. Payduhen
24. Talluyubay
1. Nungawan

2. Kaga-an

3. Nundiyahan

4. Ungna unga hi Bugan

5. Nawah-wa on nangab-abba an in or Danggunay

6. Nunmotwa-nay pa-ge huguhug di

7. Ay di lahuw-yay pa-ge

8. Bolton mut ha umilad-ang hi pa-ge na

9. Ay 'mid ma piboy mangiboltan te nakal-luyat lie Bugan

10. Mangab-abba a nah

Ab-buy

Nanoltolwag boy algod na tiyalgod na an nangimbukihig

Tun gaw-wana na gawwanad na hi ad Gonhadan

Munkabla ya nunhannal-o - - ya hi kaboboble nema, o-hem -

Aki Bugan na na hay ngadana o nak Panga-iwon

Dumanggunay nay-yah na - - o an Impanga-iwon, o-hem

Tumindung a baled ate gaw-gawana gaw-gawwanad na hi ad Gonhadan

um-um-miki nay a ah - - ay ya o an hi Panga-iwon, o-hem
dulus a alang hi apgawwanda nun-alanganda hi ad Gonhadan

Aki Bugan nah ya umunyad da taytay da an nalihlihba na oyda, oyda an tolbanutan

11. Inguyud nat umhepda dan lumalun dad

12. Ulgiyon day atul inod-nodda -

13. Inakhupan day kapulun pamagay-an da

14. Ot iblang na pab-unona dalipe Bugan

15. Luwatanay kapulun di pamagayan an hi

16. Ot mituldag an inlokaw

17. An dim-mulo ulum di balat hi

olhaddan da umaldattada - - ya ya hi ad Gonhadan nema, o-hem

Punban-ngan bananu apgaw-wan da numpayaw-wanda he ad Gonhadan

Hi nadulug an alang hi apgaw-wanda ay - - ya hi ad Gonhadan nema, o-hem

An hi Bugan nah na ay ngadana o an nak Pang-iwon

Nadulug an alang hi apgaw-wan da ay - - ya hi ad Gonhadan nema, o-hem

Nadulug an alang hi apgaw-wan da nun alangan da hi ad Gonhadan

Nadulug an alang hi apgaw-wan da - - ya hi ad Gonhadan, nema, o-hem
18. Igam-gam-mal mut manulatah
   Hi kaw-on di bukongkong
   an nangigam-ma hi pa-ge

19. Hindon-nayan an tuwe day
    mangay-ay

20. Ot inuhdungan day hi
    Bugan

21. Nunkhopda gihid

22. Nunkikih-bihan da di ot hidi

23. Inoy an him-mikid-dul di

24. Indokpan inanan
    Indanggunay

25. i-likbuna tukod di

Nadulug an alang hi agpaw-wan
da nun alangan da hi ad
Gonhadan,

Yam mangay-yuding adla ay - -
ya ad lagul-lagud day ya,
o-hem

Akin Bugan nad na ay ngadana
an hi nak Panga-iwon
Nadulug an alang hi agpaw-wan
da ay - - ya hi ad Gonhadan
nema, o-hem

Nangay-ay-Mangayuding
adlagud-lagud
Nadulug an alang hi agpaw-wan
da ay - - ya hi ad Gonhadan
nema, o-hem

Dumanggunay nay ya - ay an
Impanga-iwon
Nadulug an alang hi agpaw-wan
da ay - - ya hi ad Gonhadan
nema, o-hem

---

1. Akakbawon - used to do
2. Ambayug - woven bag as container for betel-nut
3. Ammuli - pig
4. Ampago - neck
5. Anamutan - to go near
6. Aniyon - to harvest
7. Aninga - say
8. Balangbang - gong
9. Banbanidal/Banbanilag - supernatural being
10. Bananu - rice paddies
11. Bannawat - fire
12. Binnahi - rice wine
13. Binulyu - strips of bamboo thinly and evenly stripped used to bundle palay
14. Biyen - betel-nut
15. Bukakel/Bukkakel/
    Haguyayop
16. Bullaki - eyes
17. Dakdaken - Handsome Gentleman
18. Dimmulo - center of the hudhud world
19. Dolle-dolle - ripen, become yellow
20. Dulu - beautiful place
21. Dumongwe - special bolo of a bullaki
22. Galaygay - hurting
23. Gamgam - fingers
24. Gammalan - attire
25. Cawwana - to eat
26. Cawwana - center
26. Ginyang
27. Gotad
28. Hullalidon
29. Himmilihiding
30. Hinaldotan
31. Hinaingdaan
32. Hinungdu
33. Ibilibli
34. Ikulung
35. Iladang
36. Imbum
37. Immatipadol
38. Immildug
39. Impun-akuy
40. Inalikbu
41. Inipol
42. Intugigi
43. Iyopohpong
44. Kadangyan
45. Kamalig
46. Lagud
47. Lawwan
48. Libbayan
49. Liluw-won
50. Maddikit
51. Malya
52. Managtagam
53. Mangayaydi
54. Mangay-yuding
55. Mangi-mangdad
56. Mangodohdon
57. Mumbiyen
58. Munbutibut
59. Mundakadak
60. Munhinal-o
61. Munhindadawat
62. Munhinhinadol
63. Munkabla
64. Munlinga-oh
65. Nadomadoman
66. Nagatugtud
67. Nakabbuhan
68. Nalyo
69. Mangayaydi
70. Mangay-yuding
71. Mangi-mangdad
72. Mangodohdon
73. Munbutibut
74. Mundakadak
75. Munhinal-o
76. Munhindadawat
77. Munhinhinadol
78. Munkabla
79. Munlinga-oh
80. Nadomadoman
81. Nagatugtud
82. Nakabbuhan
83. Malya
84. Managtagam
85. Spear
86. A feast of a long ritual of the kadangyan where there is much drinking of rice wine and dancing. It is in the gotad where young men and women meet their partner.
87. Eating nicely/properly
88. Pregnant
89. Engagement
90. Dowry
91. Reached
92. To see
93. To bury
94. Bring up/go up
95. Neighbor
96. Entangled
97. Migrate
98. Sympathy
99. Embrace
100. Necklace
101. Look back
102. To distribute
103. Rich
104. Bale/wooden couch bench for the rich to rest
105. Sky
106. A place where you are going
107. Forget
108. To stay
109. Beautiful lady
110. Go
111. Dance
112. To die
113. Winged person
114. To prepare food
115. Helper
116. To chew betel-nut
117. To wrap/covered himself
118. To cross the river
119. Adjacent places
120. To exchange
121. Valued relationship/friendship
122. Beautiful
123. Hot rice/steaming rice
124. Antique
125. Complete
126. Everyday
127. Withered
128. Sharing of pangmoma (betel-nut)
129. Bright/fair weather
130. Lost
131. Money
132. Laughter
133. Mouth
134. Match
135. Front yard
136. Follow with the eyes
137. To kill
138. Noise/voice
139. Corner
140. Off/built the fire
141. Lap
142. Kind of fruit
143. Timely
85. Tupil - woven box made of rattan or a container for valuable things
86. Udday ngadan mo - What is your name?
87. Ukahon - bring out
88. Umalge/Pumito - go down the
89. Yagyag - a woven box for cooked rice
90. Hukup - a platter

Characters:
- Bugan, daughter
- Panga-iwon, father
- Indang-ngunay, mother
- Buyagawan, son of Bugan and Aliguyon
- Aliguyon, son
- Antalao, father
- Dummulao, mother

Settings:
- Gonhadan, village of Bugan
- Gayumma, village of Aliguyon
- Mountain of Uldinayo, place where the birds carried Bugan

There was once a rich family in a place called Gonhadan. This family had many alang (rice granaries) where they store the harvest that they get from their wide rice fields. One sunny day, the mother, Indang-ngunay, and her young daughter, Bugan, decided to go to their rice granaries near their rice fields. When they got there, Bugan sat down on the dak-dak (cobblestone) while her mother worked at covering a hole on the wall of one of the granaries where the bu-kong-kong (maya) use to enter and eat the rice grains inside. Outside, a flock of birds called mangay-yuding flew around the alang and carried Bugan with them. The birds brought her to far Habbiyan hi Dantug nad Uldinayu (Mountain of Uldinayu) where they left her alone. Bugan started wandering on the mountain and came upon an abung (hut) owned by Halalo (dead person) where she discovered the bones of the dead person buried there. She was thankful because she has a place to spend the night.

Meanwhile in Gonhadan, Indang-ngunay finished her work and discovered that Bugan was missing. She called the a-am-mod (residents of Gonhadan) to help look for Bugan but their search was in vain. Because they could not find Bugan, Indang-ngunay asked the a-amo-mod to fill the tenth alang with kitchen utensils, chicken, pun-ablan (weaving instrument), kapo (cotton) and other basic needs. That night, Indang-ngunay commanded
the tenth alang saying, "Go and look for Bugan because she has nothing to eat." At midnight, the tenth alang flew to the mountain of Uldinayu and stood beside the hut of Bugan. At dawn, Bugan heard the crowing of roosters. It made her happy thinking that she has neighbors in that place. But at day break, she was disappointed when she found out that it was their tenth alang filled with rice grains and kitchen utensils and other necessary needs. She knew that her mother sent the tenth alang to be with her. She has no neighbors to talk with and so she spent her days eating and weaving the cotton that her mother placed in the tenth alang.

In a nearby village of Gayumma, there was a young man named Aliguyon. He came from a rich family and was spending his days inboycot (in-search), attending feasts of rich people in neighboring villages hoping to find a beautiful maiden for a wife but could not find one. One day, his mother, Dummulao, asked him to visit their rice granaries. And so he went and found one post of a granary rottin. He got his ax to cut a tree to replace the rottin post. After a while, he sat down to rest and chew moma (betel nut), hapid (leaf), apul (lime) and tobacco from his butung (woven bag) afterwards, he hang his butung on one of the alang. A bab-ba-yung (bumble bee) flying around got and flew away with the butung of Aliguyon and brought it to where Bugan was. The bab-ba-yung hang it on the alang. At noon time after Bugan ate lunch and was about to chew moma, she noticed the butung hanging on the alang. She opened it and saw the contents were similar to those that they have in Gonhadan. She chewed moma from the butung and immediately felt something different in her abdomen. Days, weeks and months passed by, himmiding hi Bugan (Bugan got pregnant).

On the ninth month, Bugan gave birth to a baby boy with the help of Guiniling, a good spirit living in the mountain. Guiniling got a piece of ballitok (gold) from his necklace and divided it into halves. He powdered one and used it to bathe the baby and it made the baby run. Then Guiniling asked the baby his name and the baby answered, "Ha on hi Buyagawan an nak Aliguyon ad Gayumma" ("I am Buyagawan son of Aliguyon of Gayumma"). His mother refuted him saying it was a shame to say such for she never saw the man. It was only a betel-nut that she chewed. Buyagawan answered, "That is so because we are of the same lineage."

All day and night, mother and son spent their time together. One day while Buyagawan was wandering around the mountain, he heard shouts of children. He was so happy for he wanted very much to play with them. He went to his mother to ask permission but she refused. Buyagawan insisted and went in spite of his mother’s pleading. He saw the children by the river and plunged into the water and swam toward them. When the children saw him, they ran away fearfully. They said, "O my! a son of a fairy." Buyagawan was disheartened. Then he got angry and chased the children, throwing stones at them until they reached the houses in the village of Gayumma. Aliguyon, who was sitting on their bagabi (wooden chair of the rich), asked the children why they were running. They answered, "A son of a fairy is running after us." And just in time, Buyagawan came in sight and Aliguyon said to him, "Young man, do not stone them for we always need their help." After that, Aliguyon carried him to their house and had lunch with him. He asked for his name but Buyagawan did not reveal his true identity, instead he said, "I am Pachinnu Buyayawi from Mung-gayang." Aliguyon persuaded him to spend the night with him but at midnight, he crept out of the house and left Aliguyon sound asleep.

In the morning when Aliguyon woke up, he discovered that Buyagawan was gone. Aliguyon went to Mung-gayang to look for the boy but when he saw Pachinnu of Mung-gayang, he was disappointed for he was not the boy he was looking for. He went home to Gayumma wishing that the boy will visit him again. Time passed and no boy came to visit
Aliguyon. In his depression, he refused to eat and go out to see his neighbors and relatives. Aliguyon got sick and efforts of his neighbors and relatives to cheer him did not make him any better.

Up in the mountain, Buyagawan heard of the news and said, “I have to go to Gayumma for I do not want my father to die because of me.” So he went down to Gayumma and when the children saw him, they ran away again thinking that he was the same son of a fairy they once saw. Hearing the commotion Aliguyon, who was inside their house, looked out of the window and saw Buyagawan. He went out and held Buyagawan. Since then, Aliguyon’s health improved. He kept constant watch over Buyagawan for fear that he might run away again. He ordered the a-am-mod (people of Gayumma) to grind rice grains and prepare baya (rice wine) for the ballihung (feast) of Buyagawan.

When the rice wine was ready, the feast of Aliguyon begun. At noon time of the third day, Aliguyon and Buyagawan went out to dance but Buyagawan ran to the mountain to his mother saying, “Now is the time for my mother to be known.” Back to Gayumma, Aliguyon ordered the a-am-mod with gangha (gongs) to follow Buyagawan. When they reached Hub-biyan hi Duntug nad Uldinayu (Mountain of Uldinayu), Bugan was sitting and leaning on the panadingan (doorjamb) of their alang. She was afraid to face the people for she thought the people might think of her as a disgraced woman for conceiving Buyagawan of Pachinnu without seeing any man. As it was a custom of that place, a couple should dance, so the a-am-mod invited Bugan to dance with Aliguyon but she refused. Buyagawan said to his mother, “Do not refuse mother for if I will be the one to die, you will never see me again.” Because of these words, Bugan came out and danced with Aliguyon. The a-am-mod were astounded saying “They dance gracefully like flying eagles.”

So goes the story of how Bugan and Aliguyon met — through their son Buyagawan who was conceived when Bugan chewed betel-nut from the butung of Aliguyon. And the feast went on in the hometown of Aliguyon in Gayumma.
Mohaliwi

Eh-im-hm- lan dada ola dan da gawa dahi uddu Gonohadon
1. A inay lowa unga-unga (obuy) nunnu ingadan non Bugan na na hi ahay nakko Pango-iwan
2. Ikin nan Indangunay ya ung-ungbal (obuy) dadda pammodingan ni bali yu gawa aya gawan dahi ahid gonhadon
3. Dammutun gamgaman tan niya (obuy) hu nunnu ingadan non Bugan nanna hi ahay nakka Pangoiwan
4. Indangunay ya umkiligin (obuy) ummulahon kadda olladan da gawan Naynoy ahid Gonhadon
5. Indangunay um-ayag (obuy) idan ni O-ammod da bulalakeneko ay ahid Gonhadon
6. Gawak yullin o-ammod (obuy) onak bulalaki e-hiid Gonhadon
7. Illidingan da ambayung da dann gawan dad (obuy) kogawan tuddu gawan aya gawan dahi ahid Gonhadon
8. Inna-yun dan hogoon (obuy) dadda pammodingan ni baliyu gawan naynoy ey ahid Gonhadon
9. Ni ikkin na kallibwat ta lolkahon tu bumidbid da binnahid holladdakon (obuy) ni baliyu gawan aya gawan naynoy ey ahid Gonhadon

10. Podollili tud nunggawa (obuy) ni baleyudü gawa aya gawan dahi ahid Gonhadon
11. I-unnud tu binangflaw (obuy) ni ittaug ni binnahi-di pammodingan ni baleyu gawa ayan gawan dahi ahid Gonhadon
12. Indahyayan tun holwiton tu binnahi (obuy) aì ittaug yun o-ammod dan bulalakín ey- di Gonhadon
13. Ikin lowa ikkato tun o-ammod handomang (obuy) ni hikyoon o-ammod da bulalakín ey ahid Gonhadon
14. Bohga dola alluyo koda itobbatobal (obuy) di hi pamodingan ni baleyu gawan dahi ahid di Gonhadon
15. Koda itobbatobbal di pammodingan i pongangaman (obuy) dan nan nunnu ingadan non Bugan node ---ha-ay---nakka Pangoiwan
16. Indangunay mambabbal kanna umlahon kadda olladan da gawan aya gawan naynoy ey ahid Gonhadon
17. Indangunay illikod tud kinnob-al ni baleyu gawan aya gawan naynoy ey ahid Gonhadon
18. Ollan tu gullukay ibbangad tun ippadpad dawaton (obuy) yon o-ammod da bulalakini ey ahid Gonhadon
19. Iddawat dan hikyoon o-ammod loggiman yun pukpukan (obuy) yunno o-ammod da bulalakini ey ahid Gonhadon
20. Iddawat dan ni padding onna o-ammod da bulalakínne ey ahid Gonhadon
According to a ritual of the Ifugao, a child from a middle class family who reaches the age of puberty will be dressed formally and be presented in public. However there are some rituals to be performed before putting on the formal dress.

In this episode of this hudhud version, a *mumbaki* (ritual specialist) is called upon to offer chickens to the gods. The bile of the butchered chicken will decide whether Bugan will be formally attired or not.

Eh-hm-hm lan dada ola dan da gawa in the land of Gonliadon

1. Now that Bugan, daughter of Pangaiwon has grown up
2. Ikin (nickname of Pangaiwon) and Indangunay (mother of Bugan) agreed, in the land of Gonliadon
3. That Bugan could be formally dressed, child of Pangaiwon
4. Indangunay went out from their house, in the land of Gonliadon
5. To call some mumbaki, in the land of Gonliadon
6. Come ye Fathers of Gonliadon
7. The mumbaki waved their ambayong (hip bag for betel-nut) in the land of Gonliadon
8. They enter their house, in the land of Gonliadon
9. Ikin happily got the jar of wine, in the land of Gonliadon
10. Put it in the center of their house, in the land Gonliadon
11. Brought out some bamboo cups, in the land of Gonhadon

12. Served the wine to the mumbaki and some men who were gathered in the land of Gonhadon

13. Ikin began to narrate the clans of husband and wife, in the land of Gonhadon

14. The mumbaki began to say their prayers, in the land of Gonhadon

15. A prayer for Bugan who is about to be dressed formally, child of Pangaiwon

16. Indangunay slowly went out from their house, in the land of Gonhadon

17. Went around their house, in the land of Gonhadon

18. Got some chickens and gave them to the mumbaki, in the land of Gonhadon

19. The mumbaki butchered them and were burned over the fire to remove the feathers, in the land of Gonhadon

20. When the chickens were dressed, they were given back to the mumbaki in the land of Gonhadon

21. The mumbaki will then open the chickens and see the bile, in the land of Gonhadon

22. They were given back to the men sitting near the fire, in the land of Gonhadon

23. When the meat was cooked, it was given back to the mumbaki, in the land of Gonhadon

24. The mumbaki said their prayers before meal, in the land of Gonhadon

25. When the meal was served, the meat was divided and each one received his share, in the land of Gonhadon

26. Everyone enjoyed eating, in the land of Gonhadon

27. When the men finished eating, they put the left-over of meat in their ambayong, in the land of Gonhadon

28. The men went out of the house, gathered around and chewed betel-nut in the land of Gonhadon

29. They bade goodbye to each other, in the land of Gonhadon.
The Hudhud Schools for Living Tradition is dedicated to all Ifugao children. The course, which was designed for the young Ifugao to rediscover the wealth of their oral traditions, is just the beginning. As a student of the HSLT, the continuity of the hudhud - an important Ifugao oral tradition - now rests in your hands.

To help us improve the HSLT, we are interested to know what you think. Kindly answer all the questions at the end of the course. Use additional sheets if necessary.

Name ___________________________ Age ____ Gender ___
Address _______________________________________
Name of School __________________________
Name of Teacher _______________________________________
Year Attended the Course __________________________

About the Course:

1. Did the course help you understand the hudhud better? How?

2. Were the information provided by the Teaching Guide for Students sufficient for the course? If not, why?

3. Were the lessons easy to follow? If not, why?

4. Was the teaching method effective?
5. Did you have difficulty in understanding the language?

6. Suggest ways on how we can make the course more interesting and fun.

**Personal Insights:**

1. Do you think it is important to learn the *hudhud*? Why?

2. Would you encourage other Ifugao children to learn the *hudhud*? Why?

3. After this course, would you be interested to continue learning the *hudhud*?

4. Would you be interested to learn other Ifugao oral traditions aside from the *hudhud*? If yes, name some of these oral traditions and state why.

**Other Comments/ Suggestions:**
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