

TEACHING GUIDE FOR STUDENTS

Hudhud Schools for Living Tradition

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INTRODUCTION



ral 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. *huuwa*

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


he *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 mongo 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


he 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 Kiyangan 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, Kiyangan, Lagawe, Hingyon, southern Hungduan, and Amganad 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

he *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 often 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 (*eehm* after a person's name or *nema eehm* 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

he strangeness of many words in the *hudhud* and the peculiar manner by which these are verbalized and chanted, lend strong support to the belief that the *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 *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 *hudhud* stories inspired the Ifugao to do as their *hudhud* stories had done.

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, *hudhud* chanting is best enjoyed when generally performed. This bespeaks of the communal spirit of the Ifugao.

Another importance of the *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 paman e _____ Bugar ay hi Bugar ad nay, ya ahay nah Pangayyiwan, he- - -m.
2. Nakubuhan on hay gotogtad Bugar di akakbawona _____ 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 duko i _____ Indummulaw dadyummulaw ad nay, ya ahay hi In-Amtalaw, he - - - m.
4. Eda umalge', pumitu paliwan da hinungdu da'd Payduhen wahdi _____ Din-namling ay Din-namling ad nay, ya ahay nah Dumalili, he - - - m.
5. Munhindawat da biyen mangabablig on indawat nan _____ Bugar ay hi Bugar an nay, ya ahay nah Pangayyiwan, he - - - m.

6. On udda di impungngadan yu'n madikit, ondan pibo miabgbaga Bugar, he-a ya'n impungadan mu, hah-oy hi _____ Din-namling ay Din-namling ad nay, ya ahay nah Dumalili, he - - - m..
7. Danay lawwan an humungdu'd Hildungen, idawelan yu'y dinnanum 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 Bugar inguyud na dulu panih-hihwatana immatipdol an tabuwawang mu apu nan Indagammi alyonay ayyu-ayyu tabuwawang mu adi dongdonglon _____ Bugar ay hi Bugar ad nay, ya ahay nah Pangayyiwan, he - - -m.

10. Nidatdatong da bihibihon namangulu'y haguyayop Bugan i han ungnga ungnga nan kamalig an nunpitlun nunenodda'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 mahmahmóh 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 míhbiyenah banhan hi biyen yu'n madikit an e gimwo _____ kagahwan pema'y gawwana gawgawwana'd nay, ya ahay Hildungen, nema, he - - -m.

13. Namúhpúhdayan Bugan di galaygay di u8ngnga ungnga, onha inununyan an mumbiyen tangadaon e biyen yu _____ kagáhwán pema'y gawwana gawgawwana'd nay, ya ahay Hildungen nema, he - - -m.
14. Ungnga ungnga alyona'y udday ngadan yu'n madikit, ondan pibo mibagbaga Bugan nah Pangayyiwan, dáhyu'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 impabinullangon _____ hi kagahwan pema'y gawwana gawgawwana'd nay, ya ahay Hildungen, nem, he - - -m.
16. Pumubugihhan Buagn hi bolan di biyen din ungnga ungnga pun-ápaluna'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 indáhdén gamelan day a msh-hayuyung di ungnga ungnga'n bahbaynnnon en _____ Bugan ay hi Bugan ad nay, ya ahay nah Pangayyiwan, he - - -m.
18. Wanin an Aliguyun an Aliguyun inunod napunudawan, ibilbibli na Bugan an dehdin hul-hullalido nan gammalan, nagibu da't itage nay yagyag idopya na nan _____ litangan nan bale da ay dumalya da, ya ahay Hildungen, nema, he - - -m.
19. Wanin an Alana boy dinnanum dulhu-anay bannawat mud eh din Aliguyun pahihpawona'y bukkakel nan _____ Bugan ay hi Bugan ad nay, ys ahay náh Pangayyiwan, he - - -m.
20. Aliguyun alyona'y ;atun banhan ta agge na dinulhu-an di bannawat, punbannawat u't mangodohdohnáh ta gammalan hi _____ kagáhwán pema'y gawwana gawgawwana'd nay, ya ahay Hildungen, nema, he - - -m.

21. Munhindadawat da biyen di hinapu dimmawawa boy ungnga ungnga on namúhpúhdayan Bugan mu Indaggami déh din umaypayuy anan-ninga nan alyona'y tagam e atmu na adidaa man hinangnguton e nunlinteban hi _____ kagahwan pema'y gawwana gawgawwana'd nay, ya ahay Hildungen, nema, he - - -m.
22. Mu Bugan inlangad nay ngih-nginan alyonay páhpáhdul na _____ Din-namling ay Din-namling ad nay, ya ahay nah Dumalili, he - - -m.
23. Wamon 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 yu 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 naduwudway 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 ungnga ungnga'n ena
panguhúungan di ayyu-ayyu'n ummatipadol an tabuwawang hi
_____ pantalan kadaklan hi agpawwanda luipawwanda, ya ahay
Hildungen, nema, he - - -m.
27. Niyayyana ena panaptapayyaan hi dimmulo'n page, ya
pimpanpaningal day banbanidal, dáhyu e banhan nan adi mibilibli
mahmahmoh man attog hitu _____ Alignu hi Aliguyun ad nay,
ya ahay hi nah Amtalaw, he - - -m.

28. Wanin an apun di banbanidal hi Aliguyun alyonay mahngan 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
pangababban 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
nagutugtud an gangam 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 Pagduhen ya ad Amduluy ta laadangon
da'd Hildungen ra aniyon tau nan immatipadol 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-namling ad nay, ya ahay náh Dumalili, he - - -m.
34. Wanin an Din-namling inda - - d nay biyen Aliguyun inbughut na impalittalit an ambayug 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 nundudug 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 iyapóhpong 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 liliw-wom ten malya, háh paliwana hinungdu na'd Amduluy imodmod nay ay buyakan ginyang na't 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 náh 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 nakubbuan e ya hinungdu yu'y dola mi't aniyon tau din kabbaung ya tabuwawang hi _____ pantalan kadaklan hi agpawwanda, lipawwanda, ya ahay Hildungen, nema he - - -m.
41. Anamutan Indaggami Bugar indawat nay napolga, iyopolpong mu imbun ta nakubbuan e ya hinungdu tau'd Hildungen aniyon tau'y page da _____ pantalan kadaklan hi agpawwanda, lipawwanda, ya ahay Hildungen, nema he - - -m.

42. Inlangan Bugar di ngih-ngi nan ondan maluman hi Aliguyun, binileblita apu'n maid nabno pumbakahan da _____ kagáhwán pema'y gawwana gawgawwana'd nay, ya ahay Hildungen, nema, he - - -m.
43. Indaggami alyonay kubbuhan e ta ibiliblim an nagutugtud may gamgam _____ Aligui hi Aliguyun ad nay, ya ahay hi náh Amtalaw, he - - -m.
44. Nakubbuan eda malya'y Ipayduhen ya Iyamduluy paliwan da hinungdu da'd Hildungen ta Aliguyun ena ipitoy limmili'di'n binulyu ya déhni Bugar 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 Bugar an e dumaal má _____ pantalan kadaklan hi Hildungen, nema, he - - -m.

46. Aliguyun intage nay yagyag indawat nan Din-namling, ta eyu
gammalan hi Bugar, an dehdi mon mamuda-buda ta punhiddan
_____ Bugar ay hi Bugar ad nay, ya ahay náh Pangayyiwan,
he - - -m.
47. Mangabablig a Din-namling ta biyenon Bugar te immingingha
damdama'y inabablig mu'n biyenon _____ Bugar ay hi Bugar
ad nay, ya ahay náh Pangayyiwan, he - - -m.
48. Dehdin mabahbayinnan hi Bugar on hinapigul nay innadol nan
ondan bo ihya páh-hinangnguton dita tun _____ Alignu hi
Aliguyun ad nay, ya ahay hi náh Amtalaw, he - - -m.
49. Wamon himmibatangan 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 imbun dan igawa yu'y bolgana nundiya - - n
Indangngunay ta panamtaman Bugar 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 _____ Bugar ay hi Bugar 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 gangam _____ 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 náh Dumalili, he - - -m.
55. Munhindadawat da biyen Din-namling an deh di mahbayninnan an punineye nay mabulallu'n nomnom nan, ngadan mu'n bullaki'n e himmungdu, dan aggem bo inununyan hi _____ Alignu hi Aliguyun ad nay, ya ahay hi náh Amtalaw, he - - -m.
56. Aliguyun alyonay eta mungotogtuf, adiyah man héh-a mibmiblun, mu Aliguyun alyonay hungduwon mo't héh-ad Amduluy te ngadan di mangabablig hi biyenon _____ Bagan ay hi Bagan ad nay, ya ahay náh Pangayyiwan, he - - -m.
57. Mu Din-namling adiyah man héh-a te ondan agge a naabhukul Aliguyun da náh Amtalaw, mu Aliguyun alyonay ladangom ten malya háh, paliwana linungdu nay _____ pantnlun kadaklan hi Agpawwanda, lipawwanda, ya ahay Banglulaw, nema, he - - -m.

58. Inoy di babbalu'n tagu'n dimmalupun da de bon namangulu'y haguyayop Aliguyun an e naim-modyatan I handin madikit an nunpahpahuyuy binla nan ay ot otta din _____ pantalan kadaklan hi agpawwanda, lipawwanda, ya ahay Banglulaw, nema, he - - -m.
59. Aliguyun ena paldangan di madikit hi batunwage ya inda - - d nay biyen Aliguyun inbughut na ambayug na inkeke na biyen ananitog di ablig na on indawat na't munbiyen da _____ _____ pantalan kadaklan bi agpawwanda, lipawwanda, ya ahay Banglulaw, nema, he - - -m.
60. Agge da impohla madikit alyonay impungngadan mu, ondan pibo mibagbaga Aliguyun náh Amtalaw, ya ngadan mu'n madikit, hah-oy pibo _____ Cahimnga ay Cahimngan ad nay, ya ahay náh Pandinglayan, he - - -m.

61. Aliguyun, on dana'y lawwan yu'n e dimmalupun an babbalu'n tagu, ume ami mungotogtad maiddumngal hi padung an donodnong 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 nungotogtad, ondan dita ha nanuwudwa binla yu tagu, Aliguyun inyuhut na hubong inli-od na ampago'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 intugigi nan on immiwayyan, ondan agge e ya e mungtotogtad 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 tinagtaggam 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 himmibatangan ta eda munhadah hinungdu day _____ pantalan kadaklan hi agpawanda lipawwanda, ya kaha, nema, he - - -m.

68. Numbiyen da't tabuyukan Aliguyun di ambayug Ingulun altona'y
ladangaon yu ten mumbangad dáh ya talimnuna'y numbangadan
di nunhinama, nunlawwan yu, Daulayan alyonay e ami
numbagbaga binaunáh hi _____ hinal-on di nunhanal
on mayhinal-oy, ya doholle dolle'n boble, he - - -m.

69. Aliguyun alyonay impungngadan di binuhbuhmu, ondan pibe
mibagbaga _____ Aguinaya Aguinaya'd nay, ya ahay hi náh
Amtalaw, he - - -m.

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

71. Aliguyun alyona'y ladangon yu ten malya háh 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 nilitilit
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 na 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 ilfh-o-lfsh-od
di banbanidal di indáhden mu alyonay adiyah hiw-wahiw-waton
ta liblibbayah di napohdan duko 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
den ti-an bon Bugan an adi w mungatogtad te deh din himmihiding
hi _____ Bugan ay hi Bugan ad nay, ya ahay náh Pangayyiwan
he - - -m.

76. Deh din ay mam-iba-I ina nan dahyu en Alluyu di ud Ambayug ya
iyuhdung yu kimmungukung an Ammuli, ya dahyu'n Alluyu m
iyuhdung yu kimmungukung ya nababwaa di ungnga ungng
hinaladun _____ Indangngunay madlangngunay 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 mibagbaga _____
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 ungngan alyonan ina nan Bugan
di eta man ibilibli 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 nallibayan hi _____ kagahwan pema'y gawwana
gawgawwana'd nay, ya ahay Hildungen, nema, he - - -m.

81. Wamon Indummulaw kolyabana'y nundiyaan da't munhadah a
mumbangad da _____ kagahwan pema'y gawwana gawgawwana'
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 talimnunanay hinungduwan d
hinina din _____ kagahwan pema'y gawwan gawgawwana'd nay
ya ahay Hildungen, nema, he - - -m.

84. Intugigi'n Dulnuan I Aliguyun alyonay ngannu an ayu mabla'n
makadangyan ya ibutibutam ha napohda ambayug yah héh-a apu'n
Indummulaw an libbayam di inannugaw mu _____
kagahwan pema'y gawwana gawgawwana'd nay, ya ahay
Hildungen, nema, he - - -m.

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

86. Wanin an ungnga'n Dulnuan alyona'y nganu'n ayu mabla'n
makadangyan ya hollayan 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 binnahi da'd _____ kagahwan
pema'y gawwana gawgawwana'd nay, ya ahay Hildungen, nema,
he - - -m.

88. Wahnin an naginawaaqn di naba Dulnuan alyona'y ipaptoh yu
 gammlon di munyudung tae yah umanap hi mahabatan m
 Aliguyun alyona'y ondan agge nalodoldong 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 ingnga-ingngalan di tagu'n iladan
 di hagabi _____ kagahwan pema'y gawwan
 gawgawwana'd nay, ya ahay Hildungen, nema, he - - -m.

90. Wamon gamgaman Aliguyun di abbugana, atbo di Dulnuan a
 binuhbuh da eda taggam an dehdin nunpéhpahuyu'y binla'
 kinadangyan da _____ kagahwan pema'y gawwan
 gawgawwana'd nay, ya ahay Hildungen, nema, he - - -m.

91. Wamon apulu'm di algu ya nihidug di binnahi ya wayha on
 numbangad hi nundiyaan day a den lumiliwwa 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 were 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 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 threw 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 looks like a monkey. Aliguyon nodded with resignation. Indaggami advised Bugan not to despise 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. They 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 despised and compared to a monkey. The *bandanidal* 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 Dinnamling 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 Dinnamling welcomed him. Dinnamling felt ashamed to see a handsome man go to his house. But Aliguyon was kind. He asked Dinnamling to help him harvest his *palay*. Dinnamling 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 despised. 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 Dinnamling, 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 Dinnamling 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, Bugar came last while the rest were almost finished eating. Aliguyon told Dinnamling to prepare Bugar's viand. While Dinnamling and Bugar were eating, Aliguyon intentionally passed three times in front of the two. Each time Aliguyon passed by, Bugar felt more ashamed and regretted what she has said to him. After they have eaten, Aliguyon told Dinnamling to prepare betel-nuts for Bugar. It was afternoon 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 Bugar'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, Dinnamling did not recognize him for he looked so handsome. When Dinnamling asked his name Aliguyon smiled and said, "Have you forgotten Aliguyon of Hildungen?" and Dinnamling felt ashamed. Aliguyon invited him so they can go to the *gotad* together, but Dinnamling did not go with him. Aliguyon told Dinnamling to go to Amduluy to prepare betel-nuts for Bugar but Dinamling said he is ashamed. On his way to the *gotad* he met Chajhimngan, 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 her 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 pained him so much that he just wrapped himself in his blanket and laid down on his *kamali* where he used to sleep under the house. The *banbanidal* tried to comfort him but he is not convinced. On that same day while Bugar was crossing the river in Amduluy she felt

something wound in her leg. It was an *ambayug*. She chewed the betel-nuts 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. Bugar's mother, Indangngunay, comforted her and told her not to be ashamed because the child's father is the one who owns the *ambayug*. Bugar delivered a handsome baby boy. Her mother melted her gold necklace to bathe the baby, who after that could already run and talk. When Indangngunay asked her grandson his name he replied that he is Dulnuan. (After Bugar's brother Dulnuan). While Aliguyon in Hildungen is grieving for his lost *ambayug* Bugar 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 Inildugen after eating goat meat. After eating the goat meat the people lost their senses and all of them went to Inildugen 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, Bugar, carried him on her back and set for Hildungen. When they reached the river where Bugar found the *ambayug*, they rested to chew betel-nuts on top of a rock. Bugar saw a beautiful young maiden approaching. When Aguinaya arrived they greeted each other with a smile and they chewed betel-nuts together. Bugar 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. Bugar, 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

to Inildugen and told her mother how she found Aliguyon. Indummulaw having regained her consciousness, invoked the help of their Alluyu and Indummulaw ordered that their houses be returned to Hildungen. When Indummulaw and the people returned to Hildungen the child, Dulnuan blamed his grandmother, Indummulaw, for all the difficulties and sufferings of his father, Aliguyon. But Guiniling, their Alluyu, appeared and explained to them that it was he who caused them those difficulties because Indummulaw forgot to give him offerings. Aliguyon and Bugar stayed in Hildungen after performing all the rites for a marriage. Dulnuan, Bugar's brother, married Aguinaya, Aliguyon's sister, and took her to Amdulug where they lived happily. 

1. E E E - hem - Pangab-abuy yon Bugar-ayo Bugar na tuh- - - uy hi nak Panga-iwon.
2. An Nunpipiya an ina nan Indangonay Dangdangonay ya Tuh - - - uy hi ahay Impanga-iwon.
3. Ina nan Indangonay ya kalyonay ababa om may a hundan mon hi Dulnuan, Dulnuan - - na tuh - - - Uy hi anak Panga-iwon.
4. Ilawak pemay bolwan innana ma - aginayag aginayan in way ah na - - ay hi a-had Humina - - - a.
5. Makabbanbanong hi Indangonay na Punbangan Punwigidan na payo hi agpawan da - - - ay mi a-ad Humina - - - ay.
6. Na - - ah-awan ta itangad nay a na ah awan an mi amam buyoy Binwekan da Bugar ke Dulnuan, Dulnuan natuh - - - uy - hi a - anak - Panga-iwan.
7. In kungkungkung nay bukod nan butbut kayo bon mangay ayon mangayuding - - - nga tu - uy hi a-had lagulagod day - ya.
8. Di yu man ilog-golgom diday binoh buh ko te kadangyanak ya nablhak hi nang-ging gawa; gawana -ay hi Gayon hada - - on

9. Il-ilya dat mipadung da mabinayud Habbiyan na duntog na - - - hi bagtuna - - ay hi a-ad Halikpon - - - on.
10. Maangayuding ya yagyagon day hintolang an hi Dulnuan hi Buga-ayo Bugan na tuh - - - y hi a-anak Panga-iwan.
11. Padul-duliyon day nangi da mo mab-binah-yod Habbiyan na Duntogna - hi bagtuna - - - ay hi a-ad Halipo - - - on.
12. Impapigana day bukakel da ta Bugan ya hitu ka tu gawa ok di nundotal tuh ad-Habbiyan 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 - - - ay hi a-anak Panga-iwan.
14. Midmid ya da di ya de bop on hi Ligon hi Aliguyon na tuh - - - ay hi ahay ungan Amtalao.
15. Ikolga na a-amod da bulalakin wah gilig na mungdadna - - - ay hi INUMBALYO - oy.
16. Humabi takut etako umikalumhad hi page nanging gawa-gawana - - - ay, gawa nay - - - ay hi a-ad Numbalyo - oh.
17. Mihanubli Bugan ta tod Kaduton nay ugga na nadulog ga alang hi agpawanda - - - ay hi a-ad Halikpon.

18. Inonoh dangan hi Puha ta pukdayonay nuimbatok ta agtuwon mon Buga-ayo Bugan na tuh - - - ay hi anak Panga-iwa - an.
19. Palpaliwon bon Aliguyon ya nagnotan boy page da nanging-gawa-gawana - - - ay hi a-ad Numbalyo.
20. Humabi da boy a-amoda bulalakin wah Giligna - - - Mungdadna - - - ay un-Numbalyo-o.
21. Kumaluhad boh Bugan ta kodkoduton nay ugga nadulog ga alang hi agpawan da, kamalig da-ay di a-ad Halikpon - on.
22. Inudungan bon di Puha ta kabngiton, Pukdayon nay duwan butok ka page na nadulog ga alang da - - - a kamalig da - - - ay hi a-ad Halikpon.
23. Ta liw-uhon, an agtuwon mon Buya-ayo Bugan na tuh - - - ay hi anak Panga-iwan.
24. An inpunkilog da ki ahundanan hi Dulnuan, Dulnuan na tuh - - - ay hi a-anak Panga-iwa-an.
25. Pitlun di apmukdayan di puha ya nakabngit di hubong pen Buga-ayo Bugan na tuh - - - hi a-anak Panga-iwan.
26. Kudkuduton Bugan ya nipokot di bayo-yuk di hubong na na-inoldi an pidipid hi Bale da kamalig da - - - ay hi a-ad Kalikpo - on.

27. Palpaliwan da Liyang ad Habbayan na duntugna - - - a hi bagtuna
- - - ay hi a-ad Halikpo - - - on.
28. Eh-kumalumbad hi Bugar 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. Ikdut nat paw-idona binleganan, inodog pen Ligon hi Aliguyon na
tuh - - - uy hi ahay ungan Amtalao.
33. Bugar 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 Indinan
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 Bugar 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 Gonhadan:

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 *dulduli*. 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.



Ehm- -m

Nunggawan nanoltolwag boy algodna tiyalgodna, an nangimbukihig.
Kaya mo peman hi Indangngunay Dumangngunay ya na-ey ya o an
Impangaiwan ehem

O ya hi Ikin Um-ummikin na nay ngadana O an hi Panganiwahan.
An nundayyuyuhan Indangngunay Dumangngunay ya na-ay ya, o an
Impangaiwan ehem.

Anhan ohan en naowayhway kubbuwan nan bigbigat hi gawwana,
gawwanadna, Hi ad Gonhadahan.

Hi Indangngunay an in-abyuna umunyad day tay-tayda an na-oy-oyda,
oyda-oyda

Hantun bauntahan.

Ot ingguyyudna paluhngan nan huguhug nanbaleda peh gawwana,
gawwanadna.

Hi ad Gonhadahan.

Ot ih-op nad ohladden umaldattanda litah-anganday-ya.

Hidid Gonhadan nemah, ehem.

Paggab-abbahan nayah Bugan an hi nay ngadana, o an nak
Pangaiwahan.

An in-nod-noddah pumbangea nan bannanong agpawwanday-ya.

Hi a Gonhadan nemah, ehem.

Iniblang na moh Bugan an hi Bugan nay ngadana, o an nak
Pangaiwahan.

Ya inluwatnay Nadullug an alang hi agpawwanday-ya

Hidid Gonhadan nemah, ehem.

Nal-um an balat an indawat na mon Bugan na na-ay ya. Hi an nak
Pangaiwan, ehem.

Igam-gammal mu Bugan an hi Bugan na na-ay ya. O an nak
Pangaiwan, ehem.

Inagpawwan yun mangay-ay mangayyuding ad-lay ya ad Lagu-lagud
day-ya, ehem.

Italag-o tauh Bugab an hi Bugan nay ngadana. Hi an nak
Pangaiwahan.

Tinattangad inan hi Indangngunay Dumangngunay ya na-ay ya.

O an Impangaiwan, ehem.

Ot imbududah pantalan kadaklan hi agpawwanda, wang-wangday-ya.

Ad Lumingalilhi

Ya himmapit nanmangay-ayya mangayyuding adlay-ya. Ad Lagu-lagud
day-ya, ehem.

Ya nun-immamatu hi Bugan an hi Bugan na na-ay ya. O an nak
Pangaiwan, ehem.

Ya iniblang da eh Bugan an Hi Bugan na na-ay ya, O an nak Pangaiwan,
ehem.

Himmigib peman moh Kullaw an hi Kullaw-wa na-ay ya. O an nak
Imbaluwog, ehem.

Ya nunlingayan peman Kullaw an hi Kullaw way ngadana. O an nak
Imbaluwohog.

Ya inlunnukna moh Kullaw an hi Kullaw-wa na-ay ya. O an nak
Imbaluwog, ehem.

Ya tinigonay injajem Kullaw an hi Kullaw-way ngadana. O an nak
Imbaluwohog.

Ot daan ha igam-gammal Bugan an hi Bugan na na-ay ya. O an nak
Pangaiwan, ehem.

Ya tinigonay una dah Habbian-nah dukkugna ha bulludna-ya. Ad
Lumikyayuhu.

Ya ihigupnad Habbian na duntugna ha bulludnay-ya. Ad Limukyayu
nemah, ehem.

Ya un-unhon mon peman Bugan an hi Bugan -ay ngadana. O an nak
Pangaiwa.

Te hiya moh diyed Habbian na duntugna, ha bulludna. Ad Limikyayu
nemah, ehem.

CHARACTERS

1. Aguinaya
2. Aliguyon
3. Amtalao
4. Bagan
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 Pinulduhen
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. Gonhadan
9. Gulittigit
10. Gumangngi
11. Hanangnga
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

Haw-e

- | | | |
|--|---|---|
| 1. Nungawan | - | Nanoltolwag boy algod na tiyalgod na an nangimbukihig |
| 2. Kaga-an | - | Tun gaw-wana na gawwanad na hi ad Gonhadan |
| 3. Nundiyahan | - | Munkabla ya nunhannal-o - - ya hi kaboboble nema, o - hem - |
| 4. Ungnga unga hi Bugar | - | Aki Bugar na na hay ngadana o nak Panga-iwon |
| 5. Nawah-wa on nangab-abba an in or Dangngunay | - | Dumangngunay nay-yah na - - - o an Impanga-iwon, o-hem |
| 6. Nunmotwa-nay pa-ge huguhug di | - | Tumindung a baled ate gaw-gawana gaw-gawwanad na hi ad Gonhadan |
| 7. Ay di lahuy-yay pa-ge | - | um-um-miki nay a ah - - - ay ya o an hi Panga-iwon, o-hem |
| 8. Boltan mut ha umilad-ang hi pa-ge na | - | dulug a alang hi agpawwanda nun-alanganda hi ad Gonhadan |
| 9. Ay 'mid ma piboy mangiboltan te nakal-luyat lie Bugar | - | Aki Bugar nah ya |
| 10. Mangab-abba a nah | - | umunyad da taytay da an nalihlihba na oyda, oyda an tolbanutan |

Ab-buy

- | | | |
|---|---|---|
| 11. Inguyud nat umhepda dan lumahun dad | - | olhaddan da umaldattada - - - ya ya hi ad Gonhadan nema, o-hem |
| 12. Ulgiyon day atul inod-nodda - | | Punban-ngan bananu agpaw-wan da nunpayaw-wanda he ad Gonhadan |
| 13. Inakhupan day kapulun pamagayan da | - | Hi nadulug an alang hi agpaw-wanda ay - - ya hi ad Gonhadan nema, o-hem |
| 14. Ot iblang na pab-unona dalipe Bugar | - | An hi Bugar nah na ay ngadana o an nak Pang-iwon |
| 15. Luwatanay kapulun di pamgayan an hi | - | Nadulug an alang hi agpaw-wan da ay - - - ya hi ad Gonhadan nema, o-hem |
| 16. Ot mituldag an inlokweb | | |
| na gotob di pa-ge | - | Nadulug an alang hi agpaw-wan da nun alangan da hi ad Gonhadan |
| 17. An dim-mulo ulum di balat hi | - | Nadulug an alang hi agpaw-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 -

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

19. Hindon-nayan an tuwe day
 mangay-ay -

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

20. Ot inuhdungan day hi
 Bugar -

Akin Bugar nad na ay ngadana
 an hi nak Panga-iwon

21. Nunkohopda gihid -

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

22. Nunkikih-hilan da di ot hidi -

Nangay-ay-Mangayuding
 adlagud-lagud

23. Inoy an him-mikid-dul di -

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

24. Indokpan inanan
 Indangngunay -

Dumangngunay nay ya - ay an
 Impanga-iwon

25. i-alikbuna tukod di -

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

SOME TERMS USED IN THE HUDHUD

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 <i>palay</i>
14. Biyen	-	betel-nut
15. Bukakel/Bukkakel/ Haguyayop	-	eyes
16. Bullaki	-	Handsome Gentleman
17. Dakdaken	-	center of the <i>hudhud</i> world
18. Dimmulo	-	ripen, become yellow
19. Dolle-dolle	-	beautiful place
20. Dulu	-	special <i>bolo</i> of a <i>bullaki</i>
21. Dumongwe	-	hurting
22. Galaygay	-	fingers
23. Gamgam	-	attire
24. Cammalan	-	to eat
25. Cawwana	-	center

26. Ginyang	-	spear
27. Gotad	-	a feast of a long ritual of the <i>kadangyan</i> where there is much drinking of rice wine and dancing. It is in the <i>gotad</i> where young men and women meet their partner.
28. Hullalidon	-	eating nicely/properly
29. Himmihiding	-	pregnant
30. Hinaldotan	-	engagement
31. Hiningdaan	-	dowry
32. Hinungdu	-	reached
33. Ibilibli	-	to see
34. Ikulung	-	to bury
35. Iladang	-	bring up/go up
36. Imbum	-	neighbor
37. Immatipadol	-	entangled
38. Immildug	-	migrate
39. Impun-akuy	-	sympathy
40. Inalikbu	-	embrace
41. Inipol	-	necklace
42. Intugigi	-	look back
43. Iyopohpong	-	to distribute
44. Kadangyan	-	rich
45. Kamalig	-	bale/wooden couch bench for the rich to rest
46. Lagud	-	sky
47. Lawwan	-	a place where you are going
48. Libbayan	-	forget
49. Liliw-won	-	to stay
50. Maddikit	-	beautiful lady
51. Malya	-	go
52. Managtagam	-	dance

53. Mangayaydi	-	to die
54. Mangay-yuding	-	winged person
55. Mangi-mangdad	-	to prepare food
56. Mangodohdon	-	helper
57. Mumbiyen	-	to chew betel-nut
58. Munbutibut	-	to wrap/covered himself
59. Mundakadak	-	to cross the river
60. Munhinal-o	-	adjacent places
61. Munhindadawat	-	to exchange
62. Munhinhinadol	-	valued relationship/friendship
63. Munkabla	-	beautiful
64. Munlinga-oh	-	hot rice/steaming rice
65. Nadomadoman	-	antique
66. Nagutugtud	-	complete
67. Nakabbuhan	-	everyday
68. Nalyo	-	withered
69. Nangabablig	-	sharing of <i>pang moma</i> (betel-nut)
70. Nangimbukihig	-	bright/fair weather
71. Napohda	-	lost
72. Napolgat	-	money
73. Ngilh-ngi	-	laughter
74. Ngippayan	-	mouth
75. Niyayyana	-	match
76. Olhadan	-	front yard
77. Pahihipawon	-	follow with the eyes
78. Pangayaydihon	-	to kill
79. Panpaningal	-	noise/voice
80. Panuguwan	-	corner
81. Patbolen	-	off/built the fire
82. Pambuhahan	-	lap
83. Tabuwaway	-	kind of fruit
84. Talimnuna	-	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, <i>daughter</i>	Aliguyon, <i>son</i>
Panga-iwon, <i>father</i>	Amtalao, <i>father</i>
Indang-ngunay, <i>mother</i>	Dummulao, <i>mother</i>
Buyagawan, <i>son of Bugan and Aliguyon</i>	

Settings:

Gonhadan, *village of Bugan*
 Cayumma, *village of Aliguyon*
 Mountain of Uldinayo, *place where the birds carried Bugan*

here 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 Duntug nad Uldinayu* (Mountain of Uldinayu) where they left her alone. Bugan started wandering on the mountain and came upon an *abung* (hut) owned by *Hal-alo* (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 *imboykot* (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 rotting. He got his ax to cut a tree to replace the rotting 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 Cayumma*" ("I am Buyagawan son of Aliguyon of Cayumma"). 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 Cayumma. Aliguyon, who was sitting on their *hagabi* (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 *Hab-biyan hi Duntug nad Uldinayu* (Mountain of Uldinayu), Bugar was sitting and leaning on the *pamadingan* (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 Bugar 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, Bugar 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 Bugar and Aliguyon met -- through their son Buyagawan who was conceived when Bugar chewed betelnut from the *butung* of Aliguyon. And the feast went on in the hometown of Aliguyon in Gayumma. ■


Mohaliwi

Eh-hm-hm- lan dada ola dan da gawa dahi uddu Gonohadon

1. A inay lowa unga-unga (obuy) nunnu ingadan non Bugar na na hi ahay nakko Pango-iwan
2. Ikin nan Indangunay ya ung-unghal (obuy) dadda pammodingan ni bali yu gawa aya gawan dahi ahid gonhadon
3. Dammutun gamgaman tan niya (obuy) hu nunnu ingadan non Bugar 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-hihid Gonhadon
7. Illidingan da ambayung da dan gawan dad (obuy) kogawan tuddu gawan aya gawan dahi ahid Gonhadon
8. Inna-yun dan hogpon (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 baleyuddu gawa aya gawan dahi ahid Gonhadon
11. I-unnud tu binanglullaw (obuy) ni ittaug ni binnahi-di pamodingan ni baleyu gawa ayan gawan dahi ahid Gonhadon
12. Indahyayan tun holwiton tu binnahi (obuy) ah ittaug yun o-ammod dan bulalakin ey- di Gonhadon
13. Ikin lowa ikkato tun o-ammod handomang (obuy) ni hikyuon o-ammod da bulalakin ey ahid Gonhadon
14. Bohga dola alluyo koda itobbatobal (obuy) di hi pamodingan ni baleyu gawan dahi ahid di Gonhadon
15. Koda itobbatobbal di pamodingan i pongamgaman (obuy) dan nan nunnu ingadan non Bugar node ---ha-ay---nakka Pangoiwan
16. Indangunay mambabbal kanna umlahon kadda olladan da gawan aya gawan naynoy ey alid Gonhadon
17. Indangunay illikod tud kinnob-al ni baleyu gawan aya gawan naynoy ey ahid Gonhadon
18. Ollan tu gullukay ibbangad tun ippadpad dowaton (obuy) yon o-ammod da bulalakini ey ahid Gonhadon
19. Iddawat dan hikyun o-ammod loggiman yun pukpukan (obuy) yunno o-ammod da bulalakini ey ahid Gonhadon
20. Iddawat dan ni padding onna o-ammod da bulalakinne ey ahid Gonhadon

21. Huklaon da pambangad di dop-ullan ---- onna o-ammod da bulalakinne ay ahid Gonhadon
22. Kahkahon dan uddahden non dan oppuyan --- yunno o-ammod da bulalakinne ey ahid Gonhadon
23. Goggannuan dan noluto dintagan, oddawon ---- yun o-ammod da bulalakinne ahid Gonhadon
24. Ittulud dad munggawa, iddulman ---- yun o-ammod da bulalakinne ey ahid Gonhadon
25. Oggahon da dintagan immangdad day indahdan nan --- yunno o-ammod di dullung yud gawa aya gawan naynoy ahid Gonhadon
26. Dintagan, i-ayadang, i-atal dan hikyun no --- o-ammod da bulalakinne ey ahid Gonhadon
27. Guhmodon da di gamal dan indahdan dad da pamodingan ---- baleyu gawan naynoy ahid Gonhadon
28. Woda hakkin illidingan tu ambayong tun, umlahon ---- kadda olla dan da gawa ayya gawan naynoy ey ahid Gonhadon
29. Ih-immada dan o-ammod di lugton kamalig ---- di daulon ni baleyu gawa aya gawa dahi ahid Gonhadon
30. Wodda hakkin o-ammod da inggiling ---- kada olladan da gawa aya gawan dahi 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 Gonhadon

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 Gonhadon
3. That Bugan could be formally dressed, child of Pangaiwon
4. Indangunay went out from their house, in the land of Gonhadon
5. To call some mumbaki, in the land of Gondahon
6. Come ye Fathers of Gonhadon
7. The mumbaki waved their ambayong (hip bag for betel-nut) in the land of Gonhadon
8. They enter their house, in the land of Gonhadon
9. Ikin happily got the jar of wine, in the lad of Gonhadon
10. Put it in the center of their house, in the land Gonhadon

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 Bagan 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
24. When the meat was cooked, it was given back to the mumbaki, in the land of Gonhadon
25. The mumbaki said their prayers before meal, in the land of Gonhadon
26. When the meal was served, the meat was divided and each one received his share, in the land of Gonhadon
27. Everyone enjoyed eating, in the land of Gonhadon
28. When the men finished eating, they put the left-over of meat in their ambayong, in the land of Gonhadon
29. The men went out of the house, gathered around and chew betel-nut in the land of Gonhadon
30. 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:

Central School of Asipulo
Municipality of Asipulo
Ifugao



Central School of Hingyon
Municipality of Hingyon
Ifugao



Central School of Hungduan
Municipality of Hungduan
Ifugao



Central School of Kiangan
Municipality of Kiangan
Ifugao



Central School of Lagawe
Municipality of Lagawe
Ifugao



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