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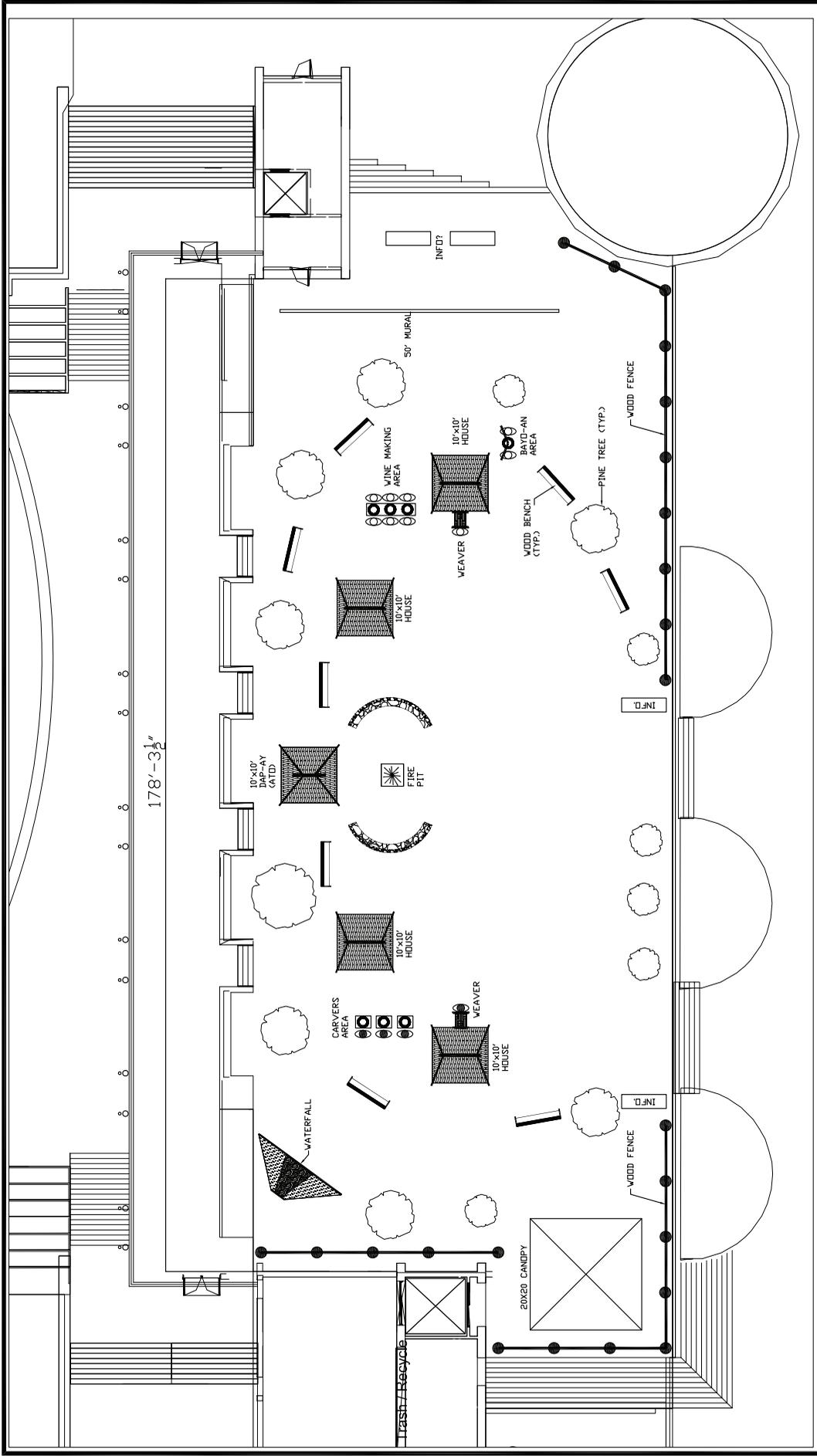
Igorot

Alaska Yukon Pacific Expo
100 years later

Kalinga North America (KaNA)

Scholarships





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The Igorot

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IGOROT ACROSTICS

Words: Chester Alipit & Melchora Chin

Music: Melchora Calang-ad Chin

Andante ♩ = 80

Come one and all and join me.

Sing-ing to-ge-ther, in har-mo-ny, in sing-ing the let-ters of the

word I-go-rot and be proud with it, for ones i-den-ti-ty.

The word is spelt I G O R O T. Sa-li-dum-

may ay, ay. Let us be-gin with the let-ter I.

I - Im-bued with what is good and true. G -

Goes forth to build ones name, and ones tribe. O - On-wards to

keep ones cul-ture a-flame. R - Re -

vere what is good and true. Comes a-no-ther let-ter O, -

Out-pour-ing in ones re-la-tion-ship, with ones fel-low-men. Then

comes the last let-ter T. Through-out the times, and

for e-ver more. Dang ay si dang i-lay. Dang ay si

dang i-lay. I-la, i-la, i-la-lay. Sa-li-dum-may. Dang ay si

dang i-lay. dang ay si dang i-lay. I-la, i-la, i-la-lay. In-sa-li-

dum-may. Dang ay si dang i-lay. dang ay si dang i-lay.

I-la, i-al, i-la-lay. Sa-li, sa-li-dum-may. Dang ay si dang i-lay.

dang ay si dang i-lay. I-la, i-la, i-la-lay. Sa-li, sa-li-dum-may.

We are all one fa-mi-ly, sa-

-li - dum-may. Ay, ay, ay.

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Rex Botengan: An Icon of the Igorot Nation

by

Kate Chollipas Botengan,
Marshall Wandag, Rex Botengan, Jr.



This is an overview of the life of a man who dedicated in 1970 to leave the comforts of his homeland for the challenging shores of another country. This is the story of a man who against all odds from being a transplant from another culture, wisely persevered in nurturing the sense of pride of being an Igorot, shown by those who has preceded him to this great nation, as well as those who followed in his footsteps. In search for greener pastures not available back home.

This is a bird's eye view story of Rex Botengan, the Visionary, the leader, the follower, the family man, but above all an Igorot. Though, now departed from this earth, he still leaves a wealth of pride in his wake.

Rex, in modern day language, may be appropriately referred to as an Icon of the Igorot Nation; he represents all the attributes of a model Igorot.

Rex, the Visionary

Rex had envisioned a united Igorot nation in America, focused enough as a group to be able to achieve their aims which propelled them to leave their homeland in the first place.

He saw an Igorot nation which could make their presence felt in their adopted society, not forever immigrants but part and parcel of the mainstream of the socio-economical-political environment of America.

For transplanted Igorot throughout the globe, Rex envisioned an individual who, while blending with his adopted homeland's societal requirements, distinctly carries himself/herself with pride in the context of the strength and beauty of the Igorot cultural fiber.

Rex carried the torch of wisdom for the Igorots to be knowledgeable and proud of their cultural heritage, spreading that flame of encouragement for others to be ever mindful of their past while living in their adopted homeland.

Rex, the Leader

Visions without actions fast become delusions and pipe dreams without a leader ensuring that the right directions are followed, the appropriate steps are undertaken, and the people concerned are well informed of issues and participate in the formulation and implementation of decisions affecting the group. Rex was that kind of leader.

The legacies left by Rex as a Leader of the Igorots are the following organization, activities, and publication:

1. The BIBAK Organization – Los Angeles which started as a loose organization in the 1960s and nurtured to stability in present state as it is now.

2. The BIBAK Seniors Club of Southern California which was started as an active functionary of the BIBAK Los Angeles. The organization has now since been renamed the BIBAK Trailblazers.

3. The Death Assistance Program (DAP) as the main program of the Seniors Club of Southern California. This program has just recently been renamed the Mutual Assistance Program (MAP) under the purview of the BIBAK Trailblazers.

4. The Igorot International Consultations (ICC), first organized and held in West Covina, California aimed to foster unity among Igorots not only in America but worldwide, through a bi-annual "reunion" type of conference. Rex held the Chairmanship for the first 10 years of its life to ensure its growth and development. The IIC, since then, had been held in many places in the U.S.A. and other parts of the world.

5. The Igorot Quarterly Magazine (IQ), the magazine produced purely on a voluntary basis, including the use of the premises and communication equipment in his house, Rex and his volunteer staff did the Herculean job of putting put on time the magazine to interested readers worldwide. The maiden issue saw light in 1992.

6. The Igorot Global Organization (IGO) was established with the aim of addressing substantive issues affecting Igorots worldwide. The IGO now is held in tandem with the IIC, a very appropriate combination of the need for people to get to know each other socially and at the same time to discuss and reflect together on serious issues affecting all Igorots.

7. The St. Benedict's Church, the first Episcopal congregation in America comprised mostly of Igorots, was formed in 1988 under his leadership. He became the first Senior Warden. Rex's Christian upbringing and values would not allow him to neglect the spiritual health of his fellow Igorots, even as he ensured that their cultural identity and social well-being in their adopted homeland are preserved. St. Benedict's has now morphed into the Holy Trinity-St.

Benedict's Parish in Alhambra.

Rex was always available, even when his health started to decline, to sit down with groups who would call on him for help to start their own groups in their own states or regions, including the crafting of constitutions and by-laws. Even in "so called" retirement, the Internet became another venue for him to be available to others.

Rex, the Follower

In the words of Marshall Wandag, Rex was a man who not only “talked the walk, but also walked the talk.” He was not one to do everything by and for himself. He was a consultative leader which naturally led him to be an active participant and in so doing helped develop leadership in others. He helped others around the globe in their quest to undertake what Rex had done in their own lands. Indeed the best test of leadership is not in the command of others but also the formation of other leaders!

Rex, the Family Man

Rex, born the 7th of 15 children of Eusebio Baking Botengan and Lila Gayno of Kin-iway, Besao, Mountain Province on March 10, 1930. He received his early education from St. James School prior to the outbreak of World War II, as well as from a Japanese-sponsored school after WWII. Rex matriculated to schools in Baguio and Manila, with a brief stay in the Episcopal Seminary. He did not feel called to serve in a clerical capacity and moved on. His professional education saw him to qualify as a secondary education teacher, the practice of which provided the opportunity for him to meet his wife, Janet Catanes of Kapangan, Benguet.

Janet agreed to become Mrs. Botengan in 1958. They are proud parents to four successful children: 1) Ruth, a co-manager of a thriving gourmet business and the mother of Julien; 2) Tim, an independent real estate businessman as well as an academician; 3) Eunice, a nurse and the mother of Lyla and Benjamin Galeled; and, 4) Rex, Jr., a grant writer for Our Saviour Center, a non-profit social service organization.

The 70s saw the transplant of the Rex Botengan family from the Philippines to America. Needless to say, their family experiences as migrants doubtless honed the Christian and international world view of Rex to undertake all what he did, as mentioned previously.

While it is never possible to put pen to paper and describe all that a man was or is, it is however important to remind the reader that this “Icons” was also flesh and blood...he laughed and joked; he comforted others and wept; he appreciated good spirits...Rex enjoyed life and participated in it! But, he has also flaws like all humans; and in spite of them and sometimes because of them, he was even more iconic.

He died on December 13, 2004 in Henderson, Nevada due to complications from kidney failure. He left a grieving family and mournful friends...but also he leaves behind a legacy. He leaves a dream and visions for others to fulfill. He provided a template of leadership for others to emulate and surpass. And finally, he is ever remembered by those who knew him as a person of warmth, humor and affection.



Commemorating Igorots in Seattle

1909

by John Dyte

An Igorot community under the gaze of the Seattle Space Needle begs for symbolism. But what is the significance of an Igorot ethnic community in Seattle. After all, the United States is a melting pot of many peoples from around the world. Why would a temporary Igorot village in Seattle have any meaning?

To answer that let us relive the three days from June 5-7, 2009 when the Filipino Cultural Heritage Society of Washington (FCHSW) presented Pagdiriwang 2009. Among the presentations was a commemoration of the 100th year anniversary of the Alaska-Yukon-Pacific Exposition (AYPE). It was presented by several BIBAK/BIMAAK organizations.

On Friday, June 5, 2009, I arrived mid-morning from Sacramento. As I drove through I-5 nearing Seattle, I contemplated what must have gone through the minds of those Igorots who were shipped here from the Philippine Cordilleras of Northern Luzon to be displayed. After the success of the Igorot display during 1904 St. Louis, Missouri World's fair, entrepreneurs recruited Igorots from the Philippines to participate in the 1909 Alaska-Yukon-Pacific Expo. They were to build an Igorot village and put themselves for display for the paying American public. Today, at the invitation of BIBAK Pacific Northwest (PNW) and the FCHSW, I will be recording the commemoration of the events of that time.

As I walked up Thomas Street past 2nd Ave, I could see the village being constructed on the Fisher Pavilion Rooftop. As I looked up, I could see the Space Needle. It was a beautiful day with some clouds. The 6 houses were still being framed and the grass was still on the concrete floor. I recognized Ed Abeya and I went to introduce myself. I had known Ed for several years on the BIBAK-NETS forum but never met him in person. Ed is semi-retired now but he once owned a consulting company providing manpower resources to the U.S. Government. His wife Mia Antero Abeya is a direct descendant of Antero, who was recruited to be displayed as well as an interpreter during the 1904 Exposition. Mia is also retired as an accountant and her sister Dr. Corazon Ngelangel is an oncologist and Ford Foundation scholar. As each took breaks assembling parts of the village, I was able to meet several people I had known but never physically met. I finally introduced myself to Cesar Castro, the current president of the Igorot Global Organization (IGO). He is also a very active in BIBAK Vancouver and many of them are here building the village and will be participants in many activities. Two ladies from the Philippines whom I hoped to meet are also here. Caridad Fiar-od, PhD has written several books on the tribal culture



and Lulu Fang-asan is implementing a program to restore cultural identity among the children of the Cordilleras. Gloria Goloccan, who coordinated the BIBAK activities, was surprised to see me. We had a miscommunication on itineraries and Father Gomowad was at the airport to pick me up. My apologies father Tony. I also met Yoly Morita, another descendant of the 1904 participants.

The village was designed by Henry Moguet from BIMAAK DC. BIMAAK of the District of Columbia recently added an A to their name to complete the six provinces of the Cordillera Administrative Region (CAR) namely Benguet, Ifugao, Mountain Province, Abra, Apayao, Kalinga. Many groups still name their organization BIBAK to represent the original five sub-provinces of the Mountain Province created during the American occupation from 1898-1945. The builders of the village did not exactly follow the layout of the design specifications but it was close. Facing north into the Pavilion from Thomas Street, the woodcarver's house was on the left at the 9am position. At the 10am position is the waterfall cleverly crafted from plastic made to look like boulders. At 11 am was a house and beside that on the right was the Dap-ay with the fire pit in the middle. Most of the presentations were held in front of the firepit. At the 2pm position was the rice pounding area with a locally made rice mortar. And at the 3pm position was a two-story house with an open first floor where the weavers were positioned. When it was complete the houses were adorned with various tools from the homeland. While it escaped most people, those decorations were actually family heirlooms. As a people close to land, we did not have much in the way of home decorations. Most of what you see in a traditional home was an essential tool or had ceremonial significance. It was important to the participants of this event as in all Igorot events that whenever possible, use the real thing.

The rest of that Friday afternoon, I spent meeting various people involved in the event. Deacon Fred Cordova and Mrs. Dorothy Cordova were most attentive hosts. Deacon Cordova is a man filled with passions about Americans with Filipino ancestry. And he let that be known later during the workshop. His energy for the Igorot as a window to the pre-hispanic Filipino is also equally passionate.



His invocation during the Grand Opening ceremony should have planted the seeds of understanding that the Filipino is not simply a one-dimensional character but a diverse one that goes beyond the influences of Spain and the United States. He made it exceptionally clear that the Igorot is a dimension of an essential Filipino.

I was introduced to Michael Herschensohn from the City of Seattle, Office of Arts and Cultural Affairs. I can tell you that Michael is one happy and ecstatic guy that the Igorots came to Seattle for this centennial celebration of the AYPE. In retrospect, I think he was nervous about the possibility of rekindling controversy but that all evaporated once he saw the excitement and dedication everyone was making to ensure success. Two months after the event, he is still sending congratulatory letters. Michael, you did good job.

In the evening, Filipino artist Grandier Bella held an art show at the Seattle Center House with paintings of various Cordillera images. As part of the opening, Igorots were asked to perform. Many arrived early and provided a photo opportunity since the participants were fully garbed in Igorot dress. The art show was on the second floor at the Harrison Street Gallery and was formally opened with words from Deacon Cordova and dignitaries from the Philippine Embassy. The Igorot presentation was a brief display of the presentation that was coming the next day. Grandier's art focused on faces and expressions. For that he has captured some emotions extremely well. Grandier captured the innocent welcoming smile when greeted by an elder. While the art show was in progress, building of the village was still in full swing. Practice for the Saturday and Sunday performances were also beginning. The practice continued into the night. The practice sessions were probably the most fun for the participants. The evening, the sunset, the arrival of most participants created a celebration all its own. The cold evening air ensured that one participated or risk wasting time shivering. The Stewart kids from Vancouver arrived with a bang re-enacting the fight scenes.

The Saturday morning activities began at the main floor of the Seattle Center House. It was a crowded event but not exclusive since there were several other activities occurring outside. The event began with a parade of colors from WWII veterans and an Ati-Atihan procession followed by the Igorot procession. There were several presentations and congratulatory addresses made during this program. Among them were gifts to Seattle Mayor Greg Nickels presented by Mia Abeya, Caridad Fiar-od, and Lulu Fang-asan. The gifts included various indigenous garments and a gangza. Worthy to remember, was Mayor Nickels recognition that the government during the 1909 AYPE should not have allowed the display of indigenous people in such a manner. The program ended with a procession to the village. The crowd outside was huge. The dignitaries headed by Seattle Center Director Robert Nellams were led to the village by IGO President Ceasar Castro who also provided a native invocation. In front of the Dap-ay, tokens of appreciation as well as ceremonial drinking of tapey were offered and accepted by Robert Nellams, Michael Herschensohn, Fred and Dorothy Cordova.

The dances that followed were an incredible array from the Cordilleras. The first was a tayao from Benguet and then the eagle dance. The eagle dance was nice because it set the right tempo and got the crowd watching even more closely. The following bendian dance allowed the women en masse to display their timing. The dinuy-a from Ifugao was a nice follow, although the colors confused me. The pattong came up next. Bart Alatan, president of BIBAK Vancouver performed a courship dance with Caridad Fiar-od. The courtship dances were repeated by various performers throughout

the presentations and each partner gave a different level of enthusiasm. Special during these dances were participation of two sets of identical twins. Gloria Golocan's two daughters Kimberly and Kathleen Thomas and Angelica and Julianne De Guzman must have turned heads especially when they followed each other during the dances. Or when either Angelica was modeling the Benguet dress or Julianne was describing it or the other way around. The courtship dances by the youth were the most enthusiastic. Dr. Nap Batalao from BIBAK Northern California played a nose flute but the outside noise despite the microphone made it difficult to hear from the audience. The Kalinga dancers that followed next doing the banga dance were really good. The footsteps that make Kalinga dances unique were done very well. One dropped a pot which was important in my opinion because the pot contained artifacts of value which relayed to the audience two things. These are not theatrical performances. The pots are real and they are not glued together. The people are presenting their culture as real as can be made possible. I really have to commend the Kalinga dancers, Cynthia Aranca with daughters Erica and Amber, Stephanie and Marie Hershberger, Marian Diwag and Connie Alfrido.

In the afternoon of Saturday, Dr. Bacdayan, Dr. Fang-asan, Petra Angpao-Durrance, and I participated in a workshop discussing "The Real Story: Igorots in the 1909 Alaska Yukon Exhibition Then and Now". The audience was small but interest was strong. Petra gave a very revealing insight into Kalinga and I hope the audience fully understood how close we are to our land and our ways. At the very least, Petra relayed our fervor and intensity. Significant to note among the discussions is the disparity in reconciling the significance of the Igorots being put on display in 1909. One side of the spectrum views the event as having a negative impact to the Filipino in general while the other views the reality of circumstance. In my opinion, the analysis of historical events that have international impact need to be balanced with the prevailing international perceptions of the time and weighed against the current sentiment for change.

I passed the Igorot Village and saw the weaving demonstrations. Audrey Amilings youthful presence completed the full community picture. As she continued her weaving, unmindful of the crowd, the elders danced with volunteers from the audience. Above her, children were climbing the bamboo ladder to the house. Children took turns dragging their parents to pound rice. As I passed through the other houses, the crowds were weaving in and out. Many were gathered around the wood carver as he was making Bulul images.

As the Saturday drew to a close, I could not help but reflect on the days events. It was certainly exciting to see such exuberance. But it is

Participants

Beny	Abastilla
Merlyn	Abastilla
Edwin B	Abeya
Mia	Apolinar Abeya
Bart	Alatan
Agnes	Alatan
Gerold	Alatan
Odilon	Amiling
Raynette	Belington Amiling
Audrey	Amiling
Joshua	Amiling
Petra	Angpao-Durrance
Andy	Aranca
Amber	Aranca
Erica	Aranca
Florencia	Aranca
Michelle	Aromin-Bagne
Rommel	Ateo-an
Albert	Bacdayan
Raydine	Bagne
Nathan	Bagne
Myrna	Bagne
Shirley	Baguiwen
Johny	Baguiwen
Sandra	Baldo
Samantha	Baldo
Christine	Baldo
Connie	Baluyan-Alfrido
Jun	Bangcado
Susan	Bangcado
Angel	Bangcado
Efrin	Bangcado
Mark	Bangcaya
Mikael	Bangcaya
Mathew	Bangcaya
Agnes	Barroga
Delia	Batalao
Napoleon	M Batalao
Josephine	Batalao-Agyao
Stephanie	Batalao-Hershberger
Clifford	Belgica
Odetta	Belgica
Ethan	Gibson Belgica
Madison	Ella Belgica
Soledad	Belington
Art	Belleza
Claudette	Fernando Belleza
Philip	Belleza
Bondia	Benta
Mary	Binwag-Land
Steve	Bohanon
Sandra	Bohanon
Teresita	Bolcio-Casinto
Cristy	Bosaing
Agnes	Brooks
Ron	Brooks
Kevin	Brooks
Marie	Ullocan Buking
Ramon	Busaing
Brigitte	Busaing
Mary	Tompao Buyagawan
Rose	Cabilas
Basilio	Cabradilla
Teresita	Cabradilla
Alice	Domingo Carlos
Annie	Andress Carney
Clare	Castillejos
Cesar	Castro
Elisa	Castro
Fernando	Castro
Armi	Castro
Audrey	Castro





Grandier Bella



- | | |
|-----------|---------------|
| Marilou | Castro |
| Andrew | Castro |
| Wendy | Castro |
| Chloe | Castro |
| Emily | Castro |
| Daisy | Mahal Castro |
| Ener | Cervantes |
| Irene | Cervantes |
| Enerson | Cervantes |
| Shanel | Cervantes |
| Delawyn | Cervantes |
| Juliet | Cheattle |
| Marie | Cutiog |
| Ferdinand | Danao |
| Mercy | Golocan Danao |
| David | Danao |
| Fausto | De Guzman |
| Arlene | De Guzman |
| Julianne | De Guzman |
| Angelica | De Guzman |
| Elpidio | De Guzman |
| Gloria | De Guzman |
| Errub | Derige-Killip |
| Manny | Diwag |
| Nida | Diwag |
| Raymond | Diwag |
| Marian | Diwag |
| Thomas | Diwag |
| Frank | Dominguez |
| Larry | Dominguez |
| Marivic | Dominguez |
| Gabriel | Dominguez |
| Miguel | Dominguez |
| Cynthia | Duyan-Aranca |
| Guadelia | Duyan-Famarin |
| John | Dyte |
| Pauline | Emerick |
| Vicky | Fagyan |
| Lulu | Fang-asan |
| Annielyn | Felipe |
| Caridad | Fiar-od |
| Edward | Fianza |
| Isabel | Fianza |
| Sarah | Janine Fianza |
| Esperanza | (Betsy) Garin |
| Dante | Garin |
| Laynette | Gerland |
| Gloria | Golocan |
| Antonio | Gomowad |
| Aurora | Gonzales |
| Marie | Hershberger |
| Kenneth | Hershberger |
| Jimson | Kinao |
| Romeo | Kisaed |
| Dominga | Kollin |
| Angelica | Land |
| Ian | Land |
| Luis | Lardizabal |



also sad to see the unique imagery and sound that defined the various tribes slowly intermingle. The individual distinct dress and color, dance and sound, beat and rhythm of each tribe is now blurring as one tribe. Unity is a good thing because it allows our children to learn the rich culture of all the tribes. But we must continue to emphasize the ethnic origin of each tribe's dress, dance, and music. Each tribe through many generations shaped their dress, dance, and music to reflect their deeply held cultural beliefs and practices. Seeing someone wearing a Benguet kambal and divit dancing a courtship dance is a strange sight to me. It immediately brought to mind the different ancient courtship practices. It is important to maintain these distinctions because it gives it more depth and meaning.

The Sunday programme included an invitation to the Igorots to attend the Pagdiriwang Mass but I could not attend. I proceeded to the Igorot Village where the dances

and gong playing were being taught to the general public. Participation by the audience was energetic and was made even more enjoyable as the youth took over and demonstrated how to wear the tapis and bahag. It was incredibly fun and educational to see how well the youth captured the audience. The

audience participation during the courtship dances was strong. The audience easily identified with the dance and saw that it was free style. Couples joined and it was easy to identify when the amorous sparks were mutual or not. I guess in dance, it is not easy to hide what you feel. The bahag demonstration was an exceptional presentation by the youth. I think the audience felt like I did wondering how they were going to pull off a demonstration. As the three healthy and well-built youths jokingly force undressed the fourth down to his "Speedo", we all smiled. This is going to be good, I said to myself. The presence and diction of these American born youths demonstrating the ancient ways of their ancestors was a gem to witness, kudos to Mark, Mathew and Mikael Bangcaya and Thomas Diwag as well as the ladies I mentioned



Mayor Nickels Dr. Fang-asan Dr. Fiar-od



Robert Nellams



Dr. Bacdayan and Michael Herschensohn



Deacon Fred Cordova

- Florentino Layugan
- Dave Layugan
- Jonathan Layugan
- Nelia Layugan
- Mary Leger
- Naty Loman
- Fred Lonogan
- Enocencia Lonogan
- Rainoa Lonogan
- Leticia Malaggay
- Celestino Malecдан
- Norwayden Malecдан
- Dominga Mangili
- Marcelino Manondoy
- Miguel Marlon
- Tony Matias
- Sylvina Matias
- John Edal Matias
- Mario Matias
- Renier Matias
- Josh Miguel
- Joanne Moguet
- Yolanda Lacpap Morita
- Reggie Morita
- George Jr Nabus
- George Nabus
- Delta Tompa Nabus
- Romulo Naulgan
- Adela Ngipol
- Steve Ordinario
- Nina Palangdao
- Ellen Pal-oy
- Cesaria Palsiwen
- Rafael Pekas
- Lily Ramilo
- Ador Ramilo
- Evelyn Rashid
- Ashley Rashid
- John, Jr. Sabling
- Rita Sabling
- Michelle Sabling
- Jovan Sabling
- Janelle Sabling
- Dillon-Ram Sabling
- Dolores Salimbay
- James Salvador
- Devin Salvador
- Gina Sannadan
- Nixon Sarol (Nibu)
- Frank Sinn
- Mark Stewart
- Andrew Stewart
- Shirley Suminggao
- Fidel Tade
- Susie Tade
- L.A. Tade
- Jason Tade
- Linda Teigen
- Kimberly Thomas (Golocan)
- Kathleen Thomas (Golocan)
- Rosa Ulsem
- Gloria Vea
- Jonah Wachayna-Bohanon
- Theresa Weeks
- Liam Weeks
- Lolita White
- Kevin White
- Christine White
- Josie Wolfe
- Jeff Wolfe
- Kyle Wolfe
- Katrina Wolfe
- Juliet Yapes
- Virginia Yapyapan-Bigelbuer

earlier. Their high spirits and smiles truly warmed the crowd.

In between all the presentations, I sat down for lunch with Dr. Bacdayan and we discussed our favorite topic of early Cordillera history. He had recently visited the ancestral homes of Dean Worcester, the Interior Secretary for the Philippine Insular government from 1901-1913. He is considered the founder of the Philippine General Hospital. Dr. Bacdayan described to me how Dean Worcester was selected to be a member of the Philippine Commission in 1899. Dean Worcester was considered the eminent expert on the Philippine Islands mainly because of his collection of photographs and notes taking during his collegiate study of the Philippines. I learned later that John Barrett also vied for the title of authority on the Philippines and was actually in the Philippines at the time but Worcester was able to get his notes and photographs into the right hands taking advantage of new communication technologies at the time.

Dr. Bacdayan and I discussed how the backgrounds of Dean Worcester impacted the decisions made in the Cordilleras. Foremost among them were the decision not to create boarding schools. The education of the Igorots during American Occupation was never forced and probably because of that, it was highly sought by the parents of that generation born during the early American period. I remember my father telling me how he was too young to go school with no clothes but a blanket and willingly followed his brothers to school. While Canada had to apologize to the “First Nations” for the wrongs in educating their children in Indian residential schools and Australia apologized to the Aborigines for “the indignity and degradation on a proud people”, America can be proud for educating the Cordillera “non-Christian” tribes by creating an educational system and simply demonstrating the value of education.

The final presentation of the AYPE commemoration was the “Sleeping Beauty” musical play by BIMAAC DC but included volunteers from various BIBAK organizations. The play was set on the west side of the Igorot Village with a large mural canvas of one of the Cordillera rice terraces as a backdrop. The performers were grouped on the left side of the stage and the waterfall was on the right. Mia Abeya introduced the play. The legend of “Sleeping Beauty” is a Kalinga folktale



about a mountain in Kalinga that looks like a maiden asleep. Legend says that a young warrior in search of a wife finds her in a different village. He courts her and her village and wins their approval. On return to his own village with his new bride, he finds his own village under siege. He asks his new bride to wait and proceeds to the conflict. He engages in combat and dies. The new bride waits but her warrior does not return. So, she sleeps in wait. This particular performance is like home cooked comfort food. It was comfortable and relaxing to watch. And it is most appropriate and timely. Romulo Naulgan's stature and voice provided the perfect presence that allude an accomplished warrior. The chemistry with Errub Killip showed the right amount of distance and yet conveys the hope that this is the right match which was perfect for the story. Their duets hit the right comfort zones. The fight scene was amazing. It heightened the viewing and really raised expectations. That expectation for more was easily met, when Rommel Ateo-an carried Romulo seemingly without effort out of the stage. The Kalinga dancers completed the imagery beautifully tying the community onto the story. Like climbing a mountain, the story unfolds to a climax and takes you back down gently as Errub expressively sings her lament. Errub is also a





Top row Audience enjoyed to learn the dances
 2nd row Demonstration on how to don a ba-hag
 3rd row Youth relaxing and Ifugao wood carver making Bu-lul
 4th row Backstrap weaving demonstration
 5th row Dance demonstration and public invited to play the gongs

Opposite Page Sleeping Beauty play



descendant of Antero and I am sure she felt pride in making the closing performance as closure.

As the play ended, participants shouted like the end of a winning season. Everyone scrambled to get those last minute group picture shots and audiences asked to have their pictures taken. What an event this was. Regrettably, I did not witness Jessie Mina's Wising photo exhibit. I spoke to him briefly and visited his website. His macro photography is truly an expression of his vision and his landscape photos seek to show a dimension not easily seen with the naked eye.

For those who were present, it marked a continuing milestone into ensuring that Cordillera history and culture become a part of American history and culture.

However, this story would not be complete unless we answer the lingering question among Filipinos and Cordillerans alike. How can you celebrate a period in history when your ancestors were displayed for the amusement of the American public? History and its milestones are sometimes unpleasant. If you celebrate only your proudest accomplishments you will miss the opportunity to fire your passion to ensure that your darkest hours never dim your future.

The Igorot community thanks the Filipino Cultural Heritage Society of Washington, The Seattle Center, The Alaska-Yukon-Pacific Exposition Centennial Community, and the mayor and people of Seattle. We thank you for your openness to the diversity of cultures.



BARCELONA: THE JOURNEY

By: Freda L. Changat

When I first came to Spain to take up TESOL course (Teaching English to Speakers of other Languages) I had virtually no framework in which to fit the experiences I had encountered during my first week in Barcelona. Being the only Asian in the class with black hair was a little strange. My classmates were Americans and British, everyone was an English native speaker while I am not. But as I stayed in the city, I discovered that experiences like this was not so unordinary, and that my study here would need to extend beyond attending English lectures and preparing lesson plans. I was going to have to take some lessons in Spanish culture as well as whatever other knowledge and skills I needed to survive in this foreign land. Little did I expect, though, that these lessons would be so many and varied. Here in Spain, I've learned not only about language and culture but about community, about God more and about life.

On the day my plane touched down at Barcelona airport my base of connections in the country was approximately zero. I posted announcements through the Bibaknets, Igorot Global Organization and Interactive Cordillera websites. I had exchanged emails with a few friends of friends while in the Philippines and learned that someone I worked with in radio communications before is a resident in this city. Other than that, I knew no one. I was going to build a whole new network of friends from the ground up.

Soon after my arrival, I attended an orientation seminar put on by the study abroad company that had arranged my study program. I met some other foreign students here but didn't make lasting connections with them. I spent many of my first days here wandering to unfamiliar streets alone, stopping to stores once in a while to have a look at labels written in Spanish, French, German and Italian but very few in English.

It was a good that a week into my adventure, through the help of my temporary host family, I found myself at the Centro Filipino. It is a Filipino community centre connected with the church. It's where I met Sister Pau Astillero, a Benedictine sister and the president of CF. I asked her if she knew anybody from the Cordillera or from Baguio which they are familiar with. She promised to find ways to contact few acquaintances she may still have.

As months went by, my small group and the larger community of Centro Filipino in Barcelona became dear to me. Inspired by good

people, it encouraged me to join the Spanish mass choir on Sundays. My commitment didn't limit there but increased. The good influence of the people surrounding me persuaded me to become a part of the Centro Filipino Volunteers. Despite school hours and workloads I devote my three hours free time on Saturday afternoons teaching English classes at the Iskwelang Pinoy. This is an educational program for Filipino children to learn and appreciate their own Filipino culture, especially learning to speak Tagalog and giving importance to English as second language.

It was through people like these that the true meaning of life became real to me. I started to understand what it meant for different gifts to work together in harmony and for different ideologies and backgrounds to submit to the more important task of loving and serving God and people together. The companionship I found here was a welcome change from the relative loneliness. Thanks to the Centro Filipino who helped me get connected to my kakailians from the Igorotlandia here in Spain.



The Filipino Community in Barcelona

By: Freda L. Changat

The existence of Filipino community in Barcelona started around early 70's with few overseas workers until it grew. It was only during the 90's when several students come to study for a semester and stayed longer when they finally learn to speak Castellano and Catalan. Back in the 1999, two decades have passed; the face of Filipino community is very different since then.

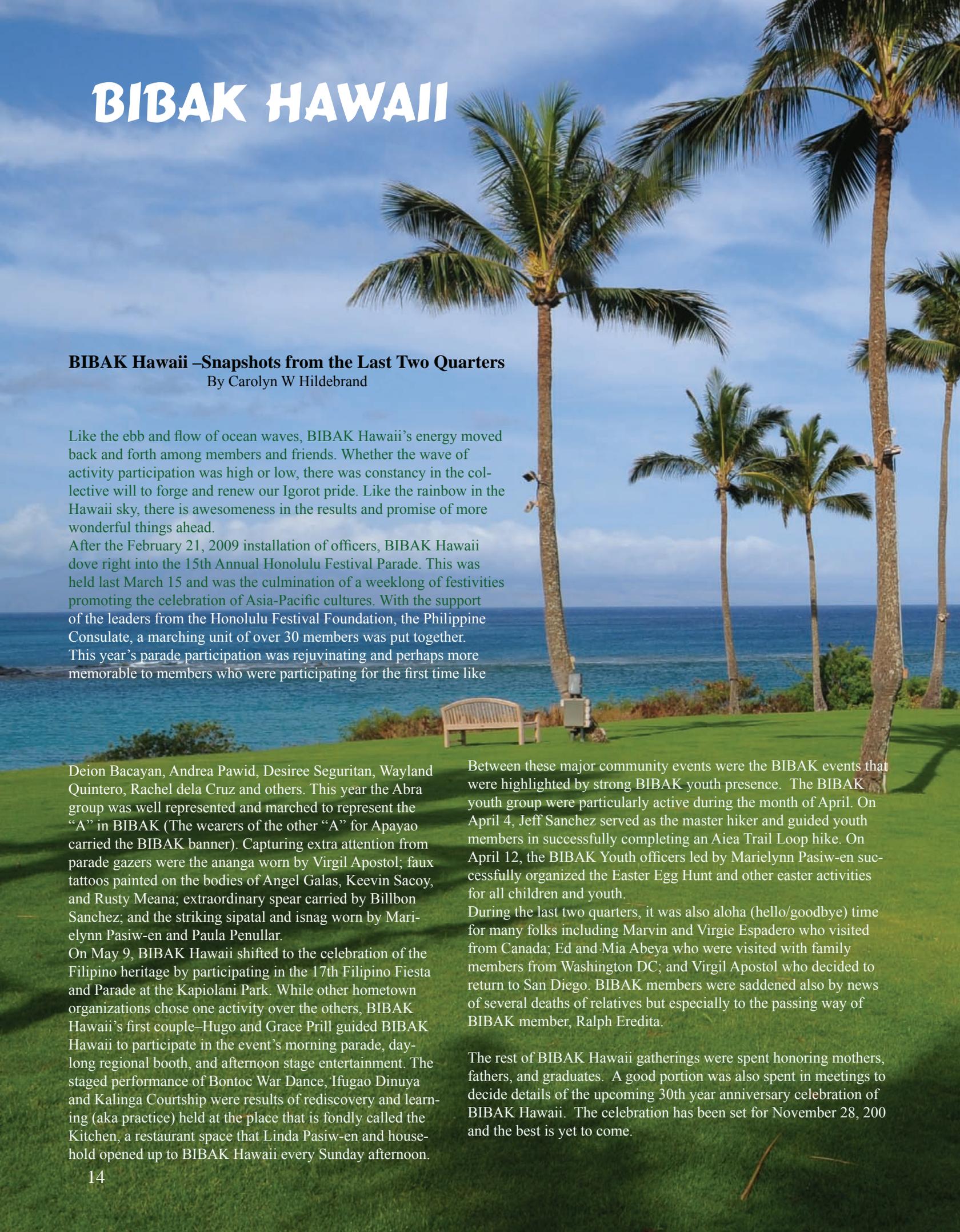
The demographic became a lot more diverse in such a short time. Apart from the overseas workers, language students and embassy staff and Philippine national banks started to branch out in the city. Now we have people from all walks of life here in Barcelona. Instead of going back home after their language study, these students further their language study. They went through extensive selection process to be able to enter one of many acknowledged Spanish state universities with limited seats for foreigners. They don't stop there. Many even pursue their masters degree and face fierce competitions with tens of thousands fresh graduates securing a job.

Those who don't believe in white collar life style brave themselves as entrepreneurs and put up their own business. It is hard enough setting up your own business; let alone doing it in an ever changing country like Spain. Yet, somehow these hardworking fellows thrive. Their business varies from home based catering service to multi-business engagement.

This diversity is not a barrier for us to stay together in a foreign land. Filipinos are global minded people yet have strong bond with where we come from. We have a deep sense of belonging, and we feel the need to be together in some ways. In Barcelona, there are many existing organizations, religious groups and networking associations for us to gather and share our experience and passion. One particular organization worth mentioning is BIBAK Barcelona which was newly organized on May 3, 2009 by Cordillerans/Igorots residing in the province of Catalunya.



BIBAK HAWAII



BIBAK Hawaii –Snapshots from the Last Two Quarters

By Carolyn W Hildebrand

Like the ebb and flow of ocean waves, BIBAK Hawaii's energy moved back and forth among members and friends. Whether the wave of activity participation was high or low, there was constancy in the collective will to forge and renew our Igorot pride. Like the rainbow in the Hawaii sky, there is awesomeness in the results and promise of more wonderful things ahead.

After the February 21, 2009 installation of officers, BIBAK Hawaii dove right into the 15th Annual Honolulu Festival Parade. This was held last March 15 and was the culmination of a weeklong of festivities promoting the celebration of Asia-Pacific cultures. With the support of the leaders from the Honolulu Festival Foundation, the Philippine Consulate, a marching unit of over 30 members was put together. This year's parade participation was rejuvenating and perhaps more memorable to members who were participating for the first time like

Deion Bacayan, Andrea Pawid, Desiree Seguritan, Wayland Quintero, Rachel dela Cruz and others. This year the Abra group was well represented and marched to represent the "A" in BIBAK (The wearers of the other "A" for Apayao carried the BIBAK banner). Capturing extra attention from parade gazers were the ananga worn by Virgil Apostol; faux tattoos painted on the bodies of Angel Galas, Keevin Sacoy, and Rusty Meana; extraordinary spear carried by Billbon Sanchez; and the striking sipatal and ismag worn by Marielynn Pasiw-en and Paula Penullar.

On May 9, BIBAK Hawaii shifted to the celebration of the Filipino heritage by participating in the 17th Filipino Fiesta and Parade at the Kapiolani Park. While other hometown organizations chose one activity over the others, BIBAK Hawaii's first couple—Hugo and Grace Prill guided BIBAK Hawaii to participate in the event's morning parade, day-long regional booth, and afternoon stage entertainment. The staged performance of Bontoc War Dance, Ifugao Dinuya and Kalinga Courtship were results of rediscovery and learning (aka practice) held at the place that is fondly called the Kitchen, a restaurant space that Linda Pasiw-en and household opened up to BIBAK Hawaii every Sunday afternoon.

Between these major community events were the BIBAK events that were highlighted by strong BIBAK youth presence. The BIBAK youth group were particularly active during the month of April. On April 4, Jeff Sanchez served as the master hiker and guided youth members in successfully completing an Aiea Trail Loop hike. On April 12, the BIBAK Youth officers led by Marielynn Pasiw-en successfully organized the Easter Egg Hunt and other easter activities for all children and youth.

During the last two quarters, it was also aloha (hello/goodbye) time for many folks including Marvin and Virgie Espadero who visited from Canada; Ed and Mia Abeya who were visited with family members from Washington DC; and Virgil Apostol who decided to return to San Diego. BIBAK members were saddened also by news of several deaths of relatives but especially to the passing way of BIBAK member, Ralph Eredita.

The rest of BIBAK Hawaii gatherings were spent honoring mothers, fathers, and graduates. A good portion was also spent in meetings to decide details of the upcoming 30th year anniversary celebration of BIBAK Hawaii. The celebration has been set for November 28, 200 and the best is yet to come.



IN MEMORY OF OUR FATHER WILLIAM F. PRILL: 1874-1949

By June Prill-Brett and Hugo W. Prill

William F. Prill was a veteran of foreign wars and his story unfolds and ends with his journey to the Philippines where he met his Igorot wife to be -- many, many years later. His story does not validate the famous Western author's saying "East is east and West is west and never the twain shall meet."

He was born in Ripon, Wisconsin in 1874 of German ancestry. His folks migrated from the old country during the early part of the 1800s crossing the Atlantic to settle in the New World. Like most early pioneers, the main economic activity was farming engaged in by the whole family. While his siblings went on to higher education and left the farm, William had other ambitions after finishing high school.

His thirst for adventure took him to Tampa, Florida, in 1895 to enlist in the Army after the famous sinking of the USS Maine (ACR-1) that prompted the United States to declare war on Spain. This was the beginning of the Spanish-American War. His unit's first mission was to capture Cuba and to free the Cubans from Spanish rule.

From Cuba, His unit proceeded to the Philippines where the short-lived war with Spain ended and the Spain ceded the Philippines to the United States. The Philippines wanted its own independence and continued to fight another colonial power until 1899. After his unit was sent to China during the outbreak of the "Boxer Rebellion" to rescue Americans citizens caught in China during the turmoil, William was honorably discharged

He went back to the United States to be with his family and finally got married. One Christmas holiday while his family was coming home from visiting his wife's parents, the car driven by his wife's brother collided with a train and instantly killed his family and brother-in-law. His grief prompted him to enlist once more in the Army on Dec. 26, 1916 in San Francisco, California. This was at the outbreak of the First World War (WWI), He was promoted to Sergeant under the 16th Company Coast Guard Artillery Corps (First Class Gunner). At the end of World War I, he was given an honorable discharge on Feb. 19th 1920, at Fort Mills, Philippine Islands.

He decided to stay in the Philippines and entered the Manila Police Force ("Manila's Finest") on Aug, 16, 1920 endorsed by Governor General Leonard Wood. While serving at the Precinct No. 2, at the Bagumbayan area (now Luneta), he was awarded a number of medals/commendations for affecting the arrest of hardened criminals and drug lords and assisting in ridding the City of drug dens. He was also tasked to give lectures/seminars to juvenile delinquents and prisoners about "responsibilities as citizens", "Leadership", and "Self-control". He retired from the Police Force in 1935.



After his retirement from government service, he opened a bar-restaurant called "Hole-in-the Wall" at the Calle Echague area. This was patterned after the classical Western Saloons. This was patronized by his "old timer" colleagues and veterans of the Spanish-American War and the First World War.

William Prill, who began to visit Baguio in the 1930s, first met our mother, Martha Chayapan, who was part of a dance group sent by the former Trinidad Farm School (now the Benguet State University) to the Baguio Country Club to perform Indigenous dances. He fell in love with Martha, admiring her long black hair and her fluent English. He finally persuaded her to marry him instead of her attending St. Lukes Hospital to study nursing. He was 40 years her senior.

Martha Chayapan was born in 1917 at Alab, Bontoc during the big Flu epidemic that took a toll on the Philippine population including the Cordillera. The Flu epidemic took the lives of Martha's mother, sister and later her father. When she was old enough to go to first grade, she was sent by relatives to All Saints Mission at Bontoc where she was adopted by Alfred and Eliza Amok of Tukan and Samoki, Bontoc. The Prill family considered these grandparents so dear and greatly respected. She lived with the couple as their child together with another foster sister, Salome Amok Sicwaten, until she had to go to high school at the La Trinidad Farm School.

In December of 1937, Joy Vera was born to the couple at the St. Lukes Hospital, followed by June Martha who was born in Baguio in 1939. The Second World War was already declared when Martha

was about to deliver the third child, William, Jr. in 1942. When the War in the Pacific was broadcasted over the radio, William was arrested by Japanese soldiers and taken to Fort Santiago where he was subjected to torture. They accused him of working for American Intelligence. Many of the soldiers who came to arrest him were “gentlemen” Japanese customers who frequented his bar before the War and were actually high ranking officers of the Japanese Imperial Army.

After torturing William who suffered a broken collar bone and broken ribs and without getting any information, they decided to transfer William to the Concentration Camp at the Sto. Tomas University. This University was used by the Japanese as one of the concentration camps where they imprisoned all citizens of the foreign countries.

The largest concentration camp was located at the University of Sto. Tomas with a population of 3,785; Los Banos with 2,146 and Camp Holmes (now Camp Dangwa) in Baguio with 468 prisoners.

The Japanese confiscated William’s house in Manila to be used by the Japanese as one of their headquarters. The Japanese authorities did not allow us to get anything but the necessary clothes and a few personal things. Our Aunt Elena came to take us to Baguio leaving our William in the concentration camp since we were not allowed to visit him. At that time, we believed it would be the last time that we would see him alive.

We stayed with our Aunt Elena who ran a sari-sari store at the Dangwa station at La Trinidad, which was run by the Japanese Mitsui Company. It continued to service the same routes originally served by the Dangwa bus company. From 1943 to 1944, we stayed at the Mitsui compound until the bombing of La Trinidad and Baguio by the Americans who were preparing for the retaking of the Philippines. It was on a Sunday morning and many of the people came from the mines for the holiday. The large crowd watched the huge US bomber planes flying overhead; they came and left over the horizon. Then they started to reappear in a V-shape formation. As the people, including us, were all gazing up at the planes, we saw the planes dropping egg-like objects that fell on the ground and buildings causing deafening explosions. People scampered here and there screaming with terror. My mother and I entered a neighboring air raid shelter together with some other people. Machine gun bullets rained on the ground, hitting and cutting down anything on the way while we were inside the air raid shelter. It felt like we were being bombarded forever until the sound of the airplanes and the machine guns and the bomb explosions ceased. We finally got out slowly and heard the screaming and wailing from people looking for family members who may be included among the casualties. We had to look for our brother, Bill, who was with the baby-sitter when the bombing started. They were lucky that the Abalos house was not bombed since the air raid shelter was located just underneath the house where they took shelter. Then mother’s next worry was our sister, Joy, who was staying with her god-

mother, Miss Kathrine Timbooy, at Easter School, and was walking on her way from Guisad to visit us at La Trinidad when the bombing started. She was saved by some kind souls who pulled her to safety.

The Japanese began their cruel treatment of the people and began executing captured guerillas and sympathizers. It was dangerous for us to live in the city and we had to evacuate for the next year in several Benguet communities from Tublay to Kapangan. I have vivid memories of the ‘cat-and-mouse’ we played with the Japanese, the hiding in diyangs (caves), of being pulled from our sleep in the middle of the night to escape from the approaching Japanese, the feasting at Canyaos and the abundance of afag and dokto, the fears and cheers we experienced throughout the war time. Sometimes we would worry if Mother would come home safely, should she and her companions get caught and executed as spies when they had to deliver materials to the Guerillas.

In 1945, Baguio was liberated and word got to us that the war was over. We arrived at Baguio passing through Lucban where we saw the devastation of the place. The Villa Milogrosa Convent was bombed to the ground while the Church of the Resurrection was still standing. Easter School and buildings around were bombed, except for one lone building still standing. Almost all of the Methodist cottages were spared and we stayed in one of the buildings. Some of the old Guisad families who lost their homes also occupied some of the buildings.

Meanwhile back in Manila at the Sto. Tomas Concentration camp, General MacArthur’s forces –the First Cavalry 37th Infantry and 12th Tank Division battered the walls of Sto Tomas and liberated the camp, as narrated by Father. It was too late for many of the internees who had died of starvation and diseases such as Father’s old timer friends who were not strong enough succumbed to disease such as Carl Smith, the father of Jimmy and Nelly Smith, who unfortunately died before the liberation.

Father’s first concern was to look for his family. He contacted the Red Cross and word was sent to Baguio to search for his family. Father finally found his three children and his tiny Igorot wife safe and sound. He found us in one of the Methodist cottages at Ferguson Road where we settled down until the Methodist Church administration claimed back their property. Father made visits with a few of his old timer survivors such as Chief Keith, Kier, Ludquist, Kolodzick, Dugan, and others whose names I can’t remember. In April, 1946 Hugo was added to the family –born with blue-green eyes and light brown hair with Igorot sturdy legs and arms. Soon after, our Father’s health started going down hill in late 1947 but managed to sire his last child, Lily May, born in 1948.

In May of 1949, at the age of 75, after a lingering illness he passed away at the Baguio General Hospital. As he was dying, he told mother that he regretted that he will not be able to be around to see his children grow up. I remember well that during his wake, Chief Keith of the Baguio Police Force came storming in and was furious at Mother for not informing him and the last of the old timers in Baguio of his death so they could pay their last respects. He was buried in Camp John Cemetery #2. Our father left us incredible memories.

The 5th ICBE Consultation In A Capsule

by Yvonne Belen

The Igorot Cordillera BIMAAC Europe (ICBE) held its 5th Consultation on April 10-13, 2009 at the Haus Sonnenau in Vallendar, Germany. The theme was "Igorot Cordillera Rituals: Their Features and Significance." Contact persons were: Severino "Rhino" Oblas, Jane Klee-Morgens, Norma Bayoya-Wellhausen, and Mario Guinyawan. There were 82 participants - first, second, and third generation Igorots. The organizations represented were: Igorot Organization Austria (Igorot-Austria), Cordillera Community in Belgium (Cordi-Bel), BIBAK-Ireland, BIBAK- Switzerland, Igorot-UK and Igorot Global Organization (IGO). Other Igorot participants came from Canada, Germany, The Netherlands, Sweden, USA and the Philippines.

The Consultation's main features were:

1. Seminar-workshop on "Photographic Principles that lead to Super Pictures" by Claus Nabert;
2. Keynote address, "Cordillera Rituals: Their Features and Significance" by Dr. Caridad B. Fiar-od, Liaison Officer for International Affairs, Mountain Province, Philippines;
3. Special presentation on "The Bulul in the Social Life of the Ifugao People" by Dr. Serafin L. Ngohayon, President, Ifugao State College of Agriculture and Forestry, Ifugao, Philippines;
4. Presentation of skits on the Igorot Cordillera rituals:



Dr. Serafin Ngohayon(L)
Dr. Caridad Fiar-od(R)

- (a) Mountain Province BEGNAS ceremony by Igorot-UK, (b) Abra wedding by Igorots from Germany and The Netherlands, (c) Kalinga housewarming by Igorot-Austria, (d) Ifugao childbirth rituals by Cordi-Bel, (e) Apayao agricultural rituals by BIBAK-Switzerland, and (f) Benguet death rituals by BIBAK-Ireland and Rhino Oblas;
5. Speech of H.E. Ambassador Delia Domingo-Albert, "German Scientific Work in the Cordilleras - a Continuing Challenge," which Mechthild Oblas read because the Ambassador was unable to attend;
6. Comments on the Ambassador's speech by Dr. Serafin L. Ngohayon;
7. Gala Cultural Night coordinated by Norma Bayoya-Wellhausen and Cristabel Bounggick; and
8. Sightseeing tour along the river Rhine with Rhino and Mechthild Oblas as guides.

ICBE published a magazine, "Cordillera Rituals as a Way of Life" as part of the Consultation's Proceedings. The contents are: Cordillera Rituals: Their Features and Signifi-

cance, Apayao Rituals: Their Features and Significance, Benguet: The Peg-as and Paypay Rituals by Caridad B. Fiar-od, Ph.D.; Moun-



Turnover Ritual From BIBAK Ireland

tain Province BEGNAS Ceremony: Its Meaning and Significance by Pamela B. Fiar-od; Tingguian Abra Rituals by Philian Louise Weygan; Keeping the Kalinga Heritage Alive in Rituals by Maria Luz D. Fang-asan, Ph.D.; The Bulul in the Social Life of the Ifugao People by Serafin Ngohayon, Ph.D. & Emily Alberto; Ifugao Rituals: Their Features and Significance by Anastacia Lannaon, Ph.D., Nancy Ann Gonzales, Ph.D., Caridad B. Fiar-od.

The 6th ICBE Consultation will be held in 2011 in London, United Kingdom with Igorot-UK as host.

Impressions

Ricardo Cuyob (Cordi-Bel)

The Participants: What impressed me in the 5th ICBE consultation is the appearance of many new faces from all age levels, from very young ones to the elderly, who are very cooperative and enthusiastic. Besides, this is of course the "retrouvailles" of familiar faces though some were not there. I noticed that newcomers outnumbered those who regularly participate in this consultation and even if I will include those who attended once or twice, I would say that the number



Igorot-UK delegation. Left to right: Elizabeth Ut-utan, Rebecca Tellias, Conchita Pooten, Kathleen Tadawan, Dominga Webber, Marie Giddy, Kimberlyn Guinaran, Marilyn Guinaran, and Carolyn Guinaran.

of newcomers is far superior. The attendance too of the second and “third generation” is very impressive though they may be half-Igorots. Nevertheless, they must have felt their being Igorots. I hope this consultation has stirred an interest to continue attaching themselves to their roots.

The Venue: I found the venue perfectly suited to the kind of consultation we have. It has cost us a little bit more but it’s worth it because we did the noisiest thing we could without worrying about neighbors around the vicinity complaining. Some of our children including us adults also enjoyed walking in the premises in the early morning and during the short break times.

The Consultation: The contents are good combinations. There is a little bit of theory, practice and a tour to get an idea about the area. Besides, what we see or observe during this visit is certainly enrichment on our part when speaking of knowing other peoples’ culture. I have the impression that some of the scheduled program of the consultation seem to have been “bitin,” (hunging) mainly due to lack of time, but that feeling of “bitin” should serve as the driving force to look forward to the next ICBE consultation in 2011.

Josephine Tallayo Grosskurth (Germany)

The four-day event was short but fantastic, full of activities and interesting workshops. For example, knowing or learning more about the Bulul and a little review of some Igorot tradition is never a harm, especially to us living in Europe.

It is a very big thanks to Mrs. Emy Marcus from Frankfurt who sent me the invitation of this ICBE Consultation. We had wonderful days meeting lots of friends whom I only knew through Friendster. Well, I got more friends in Friendster whom I met in Vallendar like guys from Sweden, Switzerland, Ireland, some parts of Germany and other European countries. Anyhow, special thanks also to Manong Rhino Oblas and Manang Norma Wellhausen from Bonn who contacted me before the event.

I do hope to join the ICBE event in England because I promise myself not to miss this occasion. It is a hard job for the organizers and officers but we must not also forget that it is a lot of joy for each and every one of us.

Luti Hartong-Taguba (The Netherlands)

The ICBE Consultation gave me a feeling of going back to the ‘ili’: Faces with the typical features of people from the Cordillera, incomprehensible dialects being spoken yet some sounds vaguely familiar, music from the gongs and ‘solibao’ blending into a rhythmic cadence to which the girls and women can dance to. The sense of community was very tangible like in the ‘ili’ during gatherings. It was during the ICBE Consultation that my children were introduced to their ancestral roots.

My 11-year old son thought it was really ‘cool’ belonging to a clan, wearing a G-string and playing a gong. My 8-year old daughter thought the costumes and necklaces were very beautiful.



Dominga Webber (Igorot-UK)

First of all, we wish to thank you and the rest of the team who made the ICBE Consultation in Vallendar a success. The fruit of your labour was reflected on how well the participants enjoyed themselves. I'm certain everyone has a lovely story to tell about the whole affair starting from the organising committee to the site of venue and all the activities.

For me, I think the choice of venue was perfect. The place is beautiful and very clean. The gourmet was appetising and plentiful. I think the staff that catered to our needs at Vallendar deserves a big applause for their effort to make us feel welcome and make sure our bellies were full.

The side trip to the Loreley and the boat ride along the River Rhine was a nice surprise. Having seen the vast grape plantation along the river, I now understand why lots of British people frequently visit the place just to have a sip of that free wine tasting of the famous wine produced in the Rhine. The good weather complimented the merriment of the group during that day and a special thanks to Mecky (Mrs. Oblas) for her commentary and her rendition of the Loreley song.

On the plenary session the following day: the presentation by Prof. Caridad Fiar-od (guest speaker) of the research on rituals and traditions of the different Cordillera provinces broadened my knowledge and understanding of why and how rituals are performed, particularly the Bulul of the Ifugao which was highlighted by one of our guest speakers, Prof. Serafin Ngohayon.

Once again the ICBE consultation has brought us together as one big happy family, forging new friendship and renewing acquaintances, and integrating with other cultures and most of all, making us proud and be more united as Igorots. Mabuhay Igorots.

Julia Aronchay (BIBAK-Ireland)

I am indeed very thankful that we attended the ICBE Consultation. I haven't been to one, aside from the Gala Night of the 4th ICBE Consultation held in 2007 in Ireland. I didn't realize I could gain so much. When the rest of BIBAK Ireland changed their minds in attending this affair, I decided not to join as well but just use this opportunity to travel to Germany. But the desire to meet other kailians around the globe surfaced, such that even if we were not yet satisfied with our tour in Germany, we headed to Vallendar. Should we not have done that, I know I will be sorry. There may be another ICBE Consultation, but each one is unique. Faces may be the same but the wrinkles, frowns and smiles drawn on them will definitely be different. The friends we've gained and the things we learned will always fill part of our treasures in life. Matago tago Cordillera!!!

Dr. Serafin L. Ngohayon (Philippines)

When I was on the plane to Germany, I was deeply contemplating

on the significance of my travel vis-à-vis the institution I represent and the expenses I have to incur for the trip. I was then thinking that perhaps, it would be very hard to give justice to the rigors I and my institution endured and may endure for the trip to be realized. When I was on the plane back to the Philippines, I was convinced that the trip is not only justified but also, is a huge success.

My conviction was so strong such that on various occasions, I have shared how the trip shaped me, my thinking and resolve to do my share for the development of Cordillera



Laisa Hartong, left, third generation Igorot, The Netherlands; Roisin Quintin, second generation, BIBAK-Ireland.

and its people. In particular, I spoke proudly of our fellow IGOROTS in Europe who are solidly united in their expression of support for each other, who continue to breathe life into their cultural awareness and who share the same to their siblings by coming together as often as possible in brotherly/ sisterly sharing. I spoke fondly on how our brother Igorots in Europe made my first sojourn in Germany and Belgium touchingly possible and educationally remembering, 'twas a welcome and hospitality I will forever relish. Their lives shaped by several unique circumstances have made me realize how strong and flexible we Igorots are, strong in overcoming whatever obstacle and flexible in learning to survive, succeed and shine in various difficult situations. The trip made me prouder to be called an IFUGAO in a provincial standpoint and an IGOROT in a regional brotherhood.

As I express my deep gratitude to the wonderful IGOROT peoples of Europe, which space does not allow me to mention, please bear in mind my open invitation to all to partner with us in the academe and help mold the thinking, attitude and character of your fellow Igorots back home so that they will someday be as strong and successful as you.

Haggiyo IGOROTS in Europe, Haggiyo Igorots in the Philippines and Haggiyo Igorots of the World.

Bisitaon dakami hi ISCAF ta mon-ohohha takun uminum hi bayah!

Dr. Albert S. Bacdayan (USA)

Because the Igorots are now global, attending any one of their many conferences offers an opportunity for both international travel and heart-warming fellowship, like no other, with brothers and sisters of the Igorot Diaspora. The Fifth ICBE Consultation was just like that for Carolyn and me. We looked forward to it with anticipation as we traveled going in and looked back on it with fondness and satisfaction as we journeyed to places afterwards. All because ICBE 5 was an interesting, meaningful and memorable experience.

I was impressed by the enthusiasm and concern for each other and to be with each other that I saw at the conference. The enormous personal sacrifices by Rhino and Mecky Oblas, Jane Klee-Morgens and Dr. Yvonne Belen, to name a few, are expressive of this concern and enthusiasm in my view. This is what makes and sustains a sense of community and belongingness. Equally noteworthy, too, was the diversity of Igorots represented. It was wonderful to see Ifugaos, Kalingas including Tinguians and Benguets in addition to the iMountain Province all having fun and fellowship together. The presence and participation of Drs. Serafin Ngohayon and Caridad Fiar-od from the academe in Igorotlandia was special. Both offered informative discussions of their topics to the enrichment of all. I found Dr. Ngohayon's substantive presentation refreshing because it was new information. Very significant is the attendance of the young and their seeming eagerness to learn and participate. This is identity fixing or forming and identity affirming. I believe the experience paves their way to a sense of belonging, a much needed sense in mass society, and they will appreciate it more and more in time. To hope from the case of the young toddler who danced so marvelously and exquisitely, the attendance of the young could also be the occasion for the emergence of talent. The appreciation the entire community showed will hopefully give encouragement to her and her family to develop her obvious potential to its fullest. There may be an ICBE native in the world of dance in the horizon!

It would be remiss of me not to mention the thoughtful planning of the conference. The selection of the site could not have been better in terms of the conducive, peaceful ambience and services; the smiling and responsive nuns were a unique dimension. The bus ride and cruise along the Rhine were exquisite, offering images and feel good for a lifetime of remembrance. Those nicely manicured vineyards on a top to bottom run, the many castles that dotted the landscape and Loreley are images that, together, form a powerful and enthralling cultural landscape to recall.

Harking back to the tribal diversity noted earlier, I would like to conclude with the observation that if this means that the word "Igorot" is not an issue among the Igorots in Europe, they are a guiding light to us all, natives of the Cordillera mountains. More power to them. They understand correctly that "Igorot" means people of or from the mountains and it does not deny or cancel specific tribal identities such as, Ifugao, Kalinga or Apayao. In this sense, it is a uniting, not a dividing word. One can be a proud Igorot and a proud Ifugao, Kalinga, Ibaloi or what have you to an equal degree.

Thank you all very much, ICBE.

Rose Nabert (Canada)

It was a great conference. You really pulled together and I must say that numbers do not really mean anything if members from outside also help out. The Germany based Igorots, with help from you all, put out a great welcome and an organized program. The venue was perfect...very much like home. I will always remember their Good Friday service at the Pilgrim Church. It was so touching.

Of course it was also good to see everyone! These gatherings are storehouses of memories!
Again, thank you.

Jane Klee-Morgens (Germany)

The 5th ICBE Consultation has successfully served its purpose to the satisfaction of the participants and more to the benefit and pleasure of Igorots in Germany. The success was not a coincidence but was earned by all involved. Participants, guests and resource persons, members of the preparatory committee, and contact persons contributed their best and complemented each other's task during the consultation. The venue provided us the possibility to practice our socio-cultural and spiritual rituals, without restrictions.

We Igorots (1st, 2nd and 3rd generation; full or partially-blooded



Guinanan Sisters from UK and Guinyawan sisters from Frankfurt

Igorot - iAplay, Ibaloy, Isneg, Kalanguya or Ifugao) in Europe, Canada, USA and the Philippines came to know each other better and learn more from one another. We found out that Cordillera people vary in their rituals however, all are directed to the welfare of life, land and nature. We were flexible and oriented with great respect to life, land and nature; we are culturally rich. We also proved that we Igorots are fast learners.

Non-Igorots came to learn about us and with respect, observed that the Igorots are Pilipinos in heart and mind - warm-hearted, hard working, simple and trustworthy.

The ICBE consultation was an alternative to a vacation or holiday and was an opportunity to quench our homesickness. It gave us moral support to understand our Igorot identity. This consultation challenged us Igorots, especially in Germany. It inspired us to think of forming an Igorot group.

Long live ICBE!

The KaNA Tempo Amung 2009

What a blast and a privilege? There are many things to see and do in this world. And if you see them alone, it is good. If you are with a friend or someone you care about, it's even better. But when you go see something with someone you care about and there is also an event that can evoke memories long dormant and brings you closer to the people you care about, the moment is grand. Such is what the Kalinga Amung can deliver. But you cannot be

of choice. And there are some good dancers.

It's a great warm up and the perfect time to meet old friends and the children of old friends.



passive during the Amung. To reap its full benefit, you must participate. You must give something of yourself and be prepared for the rush you will get in return.

This year's 5th biennial Amung was held at the Red Rock Resort in Las Vegas, Nevada on August 7, 8 and 9. The main event was on Saturday and included a talk by Kalinga governor Floydela Diasen and the evening dance, dinner and cultural presentations. Friday was the welcoming period and Sunday was a home hosted gathering.

Friday was a good time to settle in from either a long drive or a long flight. It was an opportunity to introduce oneself and get familiar. It was also a good time to take in what the resort or Las Vegas had to offer. We were entertained by the usual playing of the native instruments and of course, the ever present line dancing. Although, this time, salsa seemed to be dance



Governor Floydelia Diasen's talk in the morning was a status report on Kalinga and offer to partner with the various needs of the people. She dove right into the accomplishments being made in the province and spoke of the various challenges. Relative to other provinces in the Philippines, Kalinga is still struggling with basic infrastructure of sanitation, roads and health services. But she emphasized the numerous opportunities available for charitable organizations to participate as well as business enterprises to invest.

There was some opportunity to ask the governor questions but I could sense from the questions that the attendees were either holding back more technical questions or they were not informed enough to ask the right questions. Was this a place to ask tough questions? I don't know. Did the talk matter? Yes, it did, absolutely. Maintaining this link will be the paramount challenge for KaNA. In two years, at the next Amung, the Kalingas of North America must give the governor a status report on what they have done for Kalinga and the governor must do the same.

The final event of the Amung was the fashion show by designer Graal Gaerlan. The focus of the line she presented was urban wear with emphasis on the tattoo inspired shirts. This selection could easily be classified as rugged, comfortable and making a strong statement. The statement will vary among those who interpret, but for me, it begs the question, "What do they mean?" Tattoos were a cultural touchstone to ones membership and place in Kalinga society. It signified one's life and achievements as well as reflected one's needs and hopes. Those interlaced values belong to a different era but we are still here and continuity must be nurtured. Graal Gaerlan has done just that. The youth look good in these designs and they carry on their body their lineage. As they walked that runway, they glowed with pride while paying homage to a strong legacy.

Fashion knowledgeable, I am not, but I would be remiss if I did not share my perception of a highlight of a wonderful evening. The black evening dress with bold red stripes in back and front with thigh high slits was a clever interpretation and works great. It certainly grabs attention from the front without disappointing from the back. This same interpretation on a much shorter dress and top cover modeled by Juliet works equally well including the lighter colors. On color, with the exception of the white gown, the colors were clearly Kalinga. The dominant dark evening dress with single slit and interior ethnic lines was very smart. In my opinion, this simple and elegant dress with a light touch would be most popular. The shirt collection shades of yellow, red, white and green were fantastic both on the female and male form. Unaccented on the female form, the tattoo images wrap and compliment. Slightly loose on the male form with ethnic accents reinforces the rugged upper body masculinity. The positioning of the shield on the back is perfect.

The next Amung will be held in the homeland and should prove to be an opportunity to strengthen the roots and visualize a future.

Congratulations to everyone on a successful Amung in 2009!



KaNA Induction of Officers







*Kalinga Urban
Wear
by
House of Graal*



BIMAK DC, you did it again!
Dance Asia 2009
Asia in Movies: Action, Camera & Dance Away!
Millenium Stage Kennedy Center Performing Arts
BIMAK DC Banga Dance Troupe

By: Marie Paz Acuat-Cabase

Once again, BIMAK DC has captured the attention of hundreds of spectators during the 5th annual Dance Asia 2009 on August 29, Saturday, 6 p.m., at the Kennedy Center Millenium Stage, Washington, D.C.

Six Asian dance groups performed pieces from soundtracks and dances from different major blockbuster movies from their cultures. The BIMAK D.C. Dance Troupe presented their most requested Banga “Pot” Dance.

The audience was mesmerized by the display of the Igorot culture. They enjoyed the beating sound of the gongs and the graceful sways from the Igorot men. The male dancers moved around as the banga “pot” dancers came on sight balancing the six stacks of pots on their heads while dancing around to the rhythm. The vibrant movements of dancers captivated the audience. The sound of gongs lead co-workers and friends who were lost in the crowd toward the millennium stage.

An audience member, Ms. Jasper, said, “It was a wonderful event and culturally was very educational because the narrator gave a background of what the dance is all about. I got to learn the meaning of the different movements and what the Banga Dance meant. I love the costumes and I saw an overwhelming amount of people at the event”.

Many in the audience were astonished to see how the female dancers moved so artfully under the pots without any mishaps. The audience applauded thunderously as the Banga Dance Troupe returned to dance in the finale.

As the event came to its closing the audience waited patiently and took their pictures with the Igorot dancers. Others expressed their interest for possible invitation to future events while others asked for the BIMAK DC website.



BIBAK Finally in Madrid, Spain

It is amazingly undeniable that wherever an Igorot goes, he seeks to find his tribesman because it is here where he feels the true sense of belonging and a place called home away from home.

There used to be very few Igorots residing and working in Madrid, Spain and barely see each other or even don't meet each other. Everyone of them are trying to find each other but the road seems endless that they can not reach each other. Until two years ago before Spain closed its door to hire migrant workers, many Cordillerans were lucky to arrive in Spain. Some of them have relatives and friends to welcome them, but most of them are like lost sheep without a shepherd. They came alone by themselves. They left their families and loved ones to work abroad. And homesickness is so difficult to overcome. In these times, there's no one to comfort and help them but themselves.

These Cordillerans then grouped themselves and formed an organization called BIBAK MADRID. The main goal of this organization are, solidarity and preservation of the cultural heritage of the Cordillera. Furthermore, its objectives are to serve as a medium of communication among members, participation to the Philippine activities in Spain, awareness of legal rights as an overseas worker and to link to the Igorot Global Organization (IGO). These Cordillerans are all based in Madrid, Spain.

September 20,2009 was the first general assembly and declared as the foundation day of the organization. October 10,2009 followed as the election of officers and it was successful. Ms. Beverly Pooten Somera is the President. There are two Vice Presidents, Internal V. P. is Ms. Christina Banoca Dangkiw and External V.P. is Mr. Teddy Bumakil Vidaña. Followed by a Secretary Ms. Jean Paoay Bilango and Asst. Secretary is Ms. Jane Solimen Kolnog. Mr. Ismael Laoyan Esteban as the Treasurer and Ms. Ruby Guillermo Yogayog as Auditor. There are three Business Managers namely, Ms. Gemma Dawaten Alangdeo, Ms. Maureen Sawigit Delmas and Ms. Cherry Claire Leung La Madrid. The P.R.O. is Ms. Myla Tafaleng Matayeo.

Due to limited time to make the preparations of the Induction Program, finally December 5,2009 was set. Her Excellency Ana Ines de Sequera- Ugarte was the Guest Speaker and Inducting Officer. She is currently the Ambassador of the Philippines to Spain. Was appointed to the ambassadorship in May 2009, succeeding then Ambassador Antonio Lagdameo, who was named by President Gloria Macapagal Arroyo as Ambassador of the Philippines to the Court of St. James. On May 28, 2009 she was sworn in by Foreign Affairs Secretary Alberto Romulo. In her message, she deeply admired Cordillerans in preserving and promoting their cultural heritage wherever they go.



Together with the presence of Honorable Celia Anna Feria, Minister and General Consul of the Philippines, Spain, Honorable Ramon Tionloc Jr. of the Office of the Labor Attache and Honorable Maria Consolacion Marquez, the OWWA Welfare Officer. The program was a success and concluded with a cultural dance together with the Philippine Diplomats.

President Beverly Pooten Somera delivered an inspiring message to all members. She stated that BIBAK MADRID can be a newly formulated organization but they are a great example of united proud Cordillerans and Ambassadors of Goodwill to the Philippines as well. One of the Legal Consultants of Igorot Global Organization Honorable Congressman Mauricio Domogan also extended his greetings and congratulations to BIBAK MADRID. His message was read by the President. In his message, he emphasized to BIBAK MADRID to keep up the good work in the quest to preserve the cultural heritage of Cordillera and whatever worthy missions the organization desires to pursue.

The birth of BIBAK MADRID is indeed a dream come true that quench the thirst of every Igorot who had been longing for this organization.

VIVA BIBAK MADRID! MATAGO-TAGO NAN CORDILLERA!

By:

Myla Tafaleng Matayeo
P.R.O. BIBAK MADRID

OLD IFUGAO TRADITIONS - BOGWA

(Bone Cleansing Ritual)

by Anderson D. Tuguinay

“Bogwa” is the practice of exhuming the bones of the dead, cleaning, rewrapping and returning them to the grave or “lubuk. The Ifugao is one of the ethnic groups in the Cordillera region of the Philippines that practice this tradition of exhuming their dead usually after a year or more depending on the desire and necessity. The Ifugaos traditionally see it as a family responsibility towards the deceased loved one and a necessity for those left behind in order to prosper and live at peace with the spirits of their departed. With all the animals offered to appease the spirits of the dead, the bogwa is one of the most expensive native rituals next to a wedding. Three days of feasting rather than mourning is expected and an open invitation is extended to everyone within or outside the community. Performing “bogwa” shows not only the love and care to a family member even though he died several years ago but also the concern, love, care and hope for prosperous years for the living ones. Bogwa repeats the normal burial ceremonies and activities when they died without the expression of grief.

Ifugaos before western influence did not embalm their dead nor place it inside coffins. Instead, the corpse is bathed and clothed with the traditional g-string or “binuh-lan” for men and “ampuy-yo” for women. The deceased is seated in betel nut trunks called hadag fabricated under the house or da-ulon. With the absence of embalming chemicals, the corpse decay fast and only the bones remain in the tomb after year duration. Traditionally, early Ifugaos would just open up the tomb (lu-buk/gu-ngat), gather up the bones (tinip-lud) and after cleaning, wrap it in a new burial blanket called gamong. The bones are not brought to the residence for the bogwa but instead returned immediately to the grave. A pig is butchered as an offering to the dead. This is called “pinapong-pong” meaning to take hold or to grasp. It is believed that the sacrificed pig is given to the spirit of the dead who thereby brings it to his ancestors. The “bogwa” comes in later either by necessity or obligation.

Because of current legally required embalming practices, the cadaver is still intact and mummified even after two years, thus the decimation of the “tinip-lud” practice. When the “bogwa” ritual becomes a necessity, the bones have to be separated from the mummified cadaver. The bones have to be forced out from the sockets and the flesh to be scraped out with the use of knives and other instruments. Sometimes the hair and the face are still intact and recognizable but with the tradition, the skin and the hair have to be removed as a requirement for cleaning. The bones are then cleaned and neatly arranged in a new gamong with the leg bones (femur, tibia and fibula) first. The arm bones (humerus, ulna and radius) come in next. Pelvic, rib and other loose bones are gathered in the center of the piled bones. The skull comes finally on top. The burial blanket is folded wrapping the bones in place and carried to the

residence for the “bogwa”. Several persons gathered for the wake that would consist of three days and two nights. During the “bogwa”, it is the obligation of the family to serve dinner to persons attending the wake. Snacks, confectioneries and alcoholic beverages are also served. “Hud-hud” is sung nightly by elderly folks who come in droves to attend the wake. Christian religious groups also participate by praying the rosary and singing religious songs during the wake. A “bogwa” is characterized by presence of several persons day and night, as it is customary that even in the wee hours of the morning several persons are seen gathered to where the bones are laid.

Customary to Ifugao traditions, the grave is opened in the morning. The bones are cleaned, wrapped in a new “gamong” and brought to the residence for the “bogwa”. This ritual could be a day wherein the bones are brought back to the grave in the afternoon of the following day or it could be up to three days and two nights. During a three day ritual, the first day is called the “boh-wat”, the second day is called the “kad-wa” and the third is called the “kat-lu”. Pigs are butchered everyday with the exception of a carabao or a large pig during the “kat-lu”. A carabao is butchered if the deceased was not given the traditional “dangli” during his death or if the family wishes.

During this occasion, some parts of the animals butchered are given to relatives as a sign of kinship. This is called “bolwa”. The “lapa” (front legs) and “ulpu” (hind legs) are the choice parts for the “bolwa”. The “lapa” (left and right front legs) are given to families related to the father and mother of the deceased. The “ulpu” is given to the persons who are related to the in-laws of the deceased. The rest of the meat is cut into chunks and cooked as viand for people attending the wake. It is the “mun-ngilin” who decides and directs the separation of meat portions intended for the “bolwa”. The separated meat portions are immediately given to the representative of each clan who in turn calls for clan members and divide the meat amongst them.

In the afternoon of the “katlu” (third day) the bones are brought back to the grave with the usual three gongs accompanying the entourage. The bones are positioned inside the grave with the skull facing opposite the grave opening. Family members enter the grave one at a time slightly shaking the skull saying their farewell. When about to close the slab or stones that seals the grave, two “lawit” is lowered inside and pulled briskly when closed. It is believed that the “lawit” will pull back any stray soul of any person who entered the grave either for reason of doing maintenance work or saying their respects. Once the grave is closed, one of the “lawit” is given to a family member or relative who briskly walks ahead without looking back. When the person carrying the “lawit” reaches the residence, he stacks it in the corner of the house. The other “lawit” is left beside the grave door. A “lawit” is a “pu-dung” or a cogon grass, the leafy edge tied in an over hand knot.

The “munbaki” performs the “kib-kib-lu” or closing rite when the family reaches home. In the prayer (baki) of the pagan priest, he asks the “Maknongan” (God) that the “bogwa” benefit the spirit of

the deceased and the family. In the “kib-kib-lu” ritual, the jaw bone of the pig butchered during the “katlu” is added to the betel nut (moma), piper betel (hapid) and a bottle of native wine (baya) which are placed in the “liga-u” (rice winnowing tray).

The culminating ritual is the “kig-gad” which is performed a day after the “bogwa”. This is the final and culminating phase. A large rooster (poltan), a large hen (up-pa) and four other medium chickens (umatub-lu) are needed for the ritual. More chickens are added to suffice the viand for those persons present during the ritual which is done by one or two pagan priests. The chicken being offered in the ritual is held by the feet and wings by a person while the “mun-baki” holds the head and incises the neck with a sharp knife. As soon as blood spouts out, the “mun-baki” starts his prayer. The rooster and the hen (first and second) are offered to the “mundomod-mang” (genealogy). Only the names of deceased persons are mentioned during the “baki”. The rooster and hen are sacrificed one at a time. The third chicken is offered to the “matungulan” or host. It is synonymous to the “maknongan” or supreme god. The “baki” for Matungulan said in part, “dawaton mi ta hay map-map-hod di iliyak ya dumakol di ag-gayam ya imog-mogan”, literally means praying for bountiful harvest and plentiful livestock. Bountiful harvest does not only refer to products from the rice fields but also from the habal or slash and burn agriculture.

The fourth chicken is offered to the “manah-ha-ut” from the Tawali word “ha-ut” (noun) or “mun-ha-ut” (adjective) meaning to deceive or to cause to believe what is not true. The offering is intended so that the individual or family does not become a victim of deception or false belief. The “mun-ha-ut” symbolizes the fallacies and false belief of an individual that will tend to imperil his aspirations.

The fifth chicken is offered to the “ido”. The “ido” or “pit-pit”, a jargon in the Tawali–Kiangnan dialect is a small boisterous colorful bird with red and black feathers which is regarded as the bird that imparts an omen for a journey. It is believed that when the bird intersects the trail (muna-lawa) you are traveling, it is implying a warning that an untoward incident may happen. Traditionally, the traveler used to discontinue the journey or step aside from the trail for a few minutes to let the misfortune pass by. However, if the “ido” moves parallel to the trail seemingly accompanying the person, it is a sign of good luck. Idiomatically, the “ido” symbolizes the obstacles we encounter in our daily life. It is in this offering where the “munbaki” pleads in his prayer (tobotbal) that there will be no obstacles for the individual who toils for his welfare and wellbeing of the family.

The sixth chicken is offered as “paki-dal-da-lanan”. It is derived from the Tawali word “dalan” (way) or “mun-dal-lanan” (to walk). In essence, it is the relation of an individual with the community and other people. The offering is for the charisma or luck of an individual that he may be blessed in all his undertakings and aspirations.

The bile of the animals and chickens sacrificed in the ritual

is inspected and given prognosis. Bile which is black and seemingly round, imbedded neatly and covered by the liver lobe is called “mabga”. This is the best prognosis as the offering is well accepted by the one to whom it is offered. If the bile is full but pale in appearance, it is called “im-makig”. The interpretation is that the spirit of the deceased wishes to take one of the family member with him in the unknown world. When the apex of the bile lies exceptionally outside the liver, it is called “mun-dung-dung-o”. It comes from the Tawali word “dung-o” meaning to peep or looking through from the outside. The prognosis means that the spirit of the deceased is always looking at the family. Another type of bile prognosis is the “nakupo”. This is when the bile is exceptionally pale, thin and without any fluid. It connotes emptiness. Except for the “mab-ga” prognosis, the others are not favorable. Some rituals are recommended to attain bile which is “mab-ga”.

According to Apu Inugwidan, a well respected “munbaki” from Kiangnan, Ifugao, there are three reasons why “bogwa” is performed, namely – “ligat” (hardship), when a widower plans to remarry (mun-bintan), and “ule” (kindness). The Tawali word “ligat” is a synonymous to the Ilocano word “rigat” which means hardship or suffering. A family member who becomes sick is a form of “ligat”. It is believed that a spirit of the dead is causing the illness. It is also manifested in unusual dreams wherein it is believed that a spirit is implying a message. Extreme scenarios could be manifested by paranormal activities such feeling the unusual presence of the spirit (ma-min-da-ang), unexplained hearing of voices or other unusual occurrences. Personal accounts of some individuals who performed the “bogwa” because of unusual occurrences revealed that when the tomb was opened, it was found out to be flooded. It could also be that the grave could be full of ants or termites or a nail from the coffin pressing against the cadaver.

During earlier times when the “baki” was rigorously and meticulously practiced by early Ifugaos, it is customary that the family performs the “ketema” when a family member gets sick. “Ketema” is a “baki” ritual itself which involves the butchering of chickens. It is however more specific in determining who among the spirits of the dead relatives and deities causing the illness. The ritual is performed by three or more pagan priests depending on the necessity. As the ritual gains its momentum, the pagan priest/priestess performing the “ketema” would be more agitated as they mention individually the names of dead relatives and deities. As the pagan ministers chant the “ketema”, one among the persons present in the ritual would suddenly go in a trance, trembles and speaks incoherently which is a sign that the person is possessed (nih-kopan). Through the possessed person, the spirit identifies itself and makes known what he/she wishes to be done. In some instances, the spirit of the dead would request that he/she be brought home for the “bogwa”. The spirit would then leave the possessed person in a daze. So it is from this reason that the family shall perform the “bogwa” as a necessity no matter how costly it may be.

With the decrease of persons knowledgeable in performing the “baki”, families resort to “agba” instead of the costly “ketema” in determining whose remains are to be brought home for the “bogwa”. The “agba” is a method of the “mun-baki” to determine which ancestor is causing the illness. The ritual is done by one “munbaki” (pagan priest) with the use of two eggs, knives and other materials as a sign that the name of a spirit mentioned is the one causing the malady.

BIBAKNETS

Orphan Educational Support Fund

BIBAKNETS is an online forum owned and moderated by Harry Basingat who lives in El Monte, California but originally a resident of Loakan, Benguet.

The BIBAKNETS Orphan Educational Support Fund was founded on the memory of a dear friend.

“Andy (Dumawa) was an active bibaknets member who died along with his wife, father-in-law, and another relative or friend, after a fiery vehicular accident on a highway in Tarlac, Philippines, on Feb. 9, 2005. Immediately following his death, the Bibaknets Educational Subsidy Fund (BESF) and the Matching Vocational Support (MVS) programs were born. These programs were created to support needy and deserving youths who are determined to get an education, particularly in the vocational field.” - HarryBasingat Feb 9, 2006

Folks, a year ago or on 9 Feb. 2005, our vibrant Bibaknets family was jolted by a tragic news about the untimely demise of our member Andy, his wife, his father-in-law Lebeg and a brother-in law(?) who perished when an wayward truck plowed unto their van while on their way to Manila to bring the late Mr. Lebeg to the airport.

Then from our collective grief which impelled everyone's innate generosity, we formed the Bibaknets Educational Subsidy Fund (BESF) primarily to help maintain the educational needs of Andy's kids. Later the BESF added more programs, in memory of Andy, for the benefit of similarly situated Igorots such as the Orphan Grant, the Matching Vocational Support (MVS), the Bibaknets academic and cultural medals, and the financing of the printing and distribution of 'Stories of Alapu' - a compilation of igorot folktales c/o Lulu- to elementary schools.” Harry M. Paltongan February 9, 2006

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Good day, fellow members of the Bibaknets community:

The time has come again for us to unite not only in prayers and expressions of sadness but in extending our blessings to help our brethren especially those who just suffered from the wrath of nature. Indeed, no one is so poor so as not to be able to give and no one is so rich so as not to be able to need anything now or in the future. The warmth of this dap-ay was meant to be shared for those out in the cold as has been so deeply ingrained in our culture as Igorots.

EARLIER, we posted how Bibaknets through its Bibaknets Educational Support Fund (BESF) rose up to support the orphaned kids of a member, the late Andy Dumawa, since June 2005 until now. We also informed everyone how the BESF supported 30 kids who took up various vocational courses through its sub-program known as the Matching Vocational Subsidy (MVS). The MVS let many of us embrace our respective wards whose financial helplessness could not quash their little yet lofty dreams. The BESF also partnered for the launch, printing and distribution of the “Stories of Alapu” (thanks to Lulu for spearheading this) which embodied our folklores and tales as Igorots.

NOW, your Board has just decided to rejuvenate the BESF for the purpose for which it was formed - - that is to aid in the education of less fortunate Igorot kids under another sub-program, the Orphan Educational Support (OES). BESF has an unutilized fund of P 95T from previous donations. As a kick-off for the BESF's OES and at the same time to help families affected by Pepeng, your BESF Board just decided to allot this whole amount for the educational support of orphans... prioritizing those from this recent tragedy named Pepeng. We will now start the identification of possible beneficiaries, the expanse of support, the educational levels included, the mechanics, the qualifying criteria, etc.. Should you wish to aid in this process of identification, please do so. You may email in private our Baguio-based trustees, Lulu Fang-asan, Jerry Gawidan, or Philian Weygan.

THE SUM is too measly for the target beneficiaries. Looking at the about 200 deaths and estimating at least 30 orphaned families, then picking one grantee per family qualified based on the OES criteria (to be decided later by your Board), the P95T is just about P3,000 per person. That is not even enough to tide the victims over for just a single semester. So it is now time to chip in some more to this Fund to make our collective support more significant. The treasurers will guide you on how and where to remit your donations. The financial transactions will be posted regularly FOR FULL TRANSPARENCY AND ACCOUNTABILITY.

Thank you for being a part of this humble endeavor.

by Harry Paltongan

Cycling for the Igorot Scholarship Program (ISP)

Greetings Everyone!

I am very pleased to report a successful fund raising for the ISP.

This was possible only because of your generosity, digging deep into your pockets even amidst these hard economic times, your efforts in campaigning for the cause, and your encouragements to all concerned.

This is our second year to cycle for the program and it's encouraging to see the increasing interest that has been manifested so far.

As most of you are probably aware, the aim of the program is to provide financial assistance to qualified Cordillera high school graduates attain college education.

A more sustaining objective is to uplift the lives of peoples from the Cordillera through education.

It is our fervent hope that you continue to support this noble cause.

Education is the best legacy that we can leave to the youth of the Cordillera.

Again, a BIG THANK YOU to all of you and may you be blessed with much much more.

**Riding for the ISP
Raleigh Agdaca**

Australia	\$1,762	x 42.80	75,413
Canada	\$100	x 44	4,400
Europe	€ 306	x 67.88	20,788
Philippine Peso	Php 10000		10,000
US Dollars	\$350	x 46	16,100
US Dollars	\$112	x 46	5,129

Total Contribution in Philippine Pesos Php 131,830

Igorot Scholarship Program Scholars

	<i>Name</i>	<i>Province</i>	<i>Course</i>	<i>Year</i>	<i>School</i>
1	Yana May Bugnay	Benguet	BS in Medical Technology	4-Fourth	Saint Louis Univ
2	Ariadne Cadias	Benguet	BS in Hotel & Restaurant Mgmt	4-Fourth	University of Baguio
3	Cherry Ngina	Benguet	BS in Education	4-Fourth	Benguet State Univ
4	Haydee Padilan	Mt Prov	BS in Education	4-Fourth	Benguet State Univ
5	Pudico Balinggan	Benguet	BS in Agricultural Engineering	3-Third	Benguet State Univ
6	Grail Binwag	Ifugao	BS in Elementary Education	3-Third	Ifugao State Univ
7	Samuel Duyan	Kalinga	BS in Agricultural Business	3-Third	Benguet State Univ
8	Hazel Joy Tiyang	Ifugao	BS in Nursing	3-Third	Ifugao State Univ
9	Emilia Dakilas	Mt Prov	BS in Elementary Education	3-Third	Mt Prov State Polytechnic College
10	Marlo Abyado, Jr.	Benguet	BS in Dev't Communication	2-Second	Benguet State Univ
11	Jennilyn Banao	Kalinga	BS in Education	2-Second	Kalinga Apayao State College
12	Yvonne Taguiling	Ifugao	BS in Education	2-Second	Ifugao State Univ
13	Michelle Pespes	Mt Prov	BS in Nursing	2-Second	Mt Prov State Polytechnic College
14	Romeo Tugade, Jr.	Apayao	BS in Education	1-First	Apayao State College
15	Orly Callisen	Mt Prov	BS in Nursing	1-First	Mt Prov State Polytechnic College
16	Jemima Dagiw-a	Mt Prov	BS in Nursing	1-First	Mt Prov State Polytechnic College
17	Janice Menzi	Benguet	BS in Elementary Education	1-First	Benguet State Univ
18	Sheena Dacara	Abra	BS in Agriculture	1-First	Benguet State Univ

Cycle for ISP Donors 2009

Australia

1	AMI Education, Melbourne (www.ami.vic.edu.au)	500
2	Amiga Engineering c/- Michael & Cecily Bouchier (www.amigaeng.com.au)	200
3	Anonymous	50
4	Boni & Joanne Degay, Jr	100
5	Evelyn Padua	25
6	Gary and Tess Anderson	50
7	Gary Hoheisel	100
8	Gloria Bayerl	50
9	Joseph & Imee Apacway	62
10	Mary Jane Cayad	30
11	Mitch & Melchora Chin	25
12	Pamela Palantis	100
13	Paz Aptimes	100
14	Raleigh Agdaca	150
15	Stefannie Murray	50
16	Tyren Awingan	50
17	Veronica Amato	50
18	Vicky Tiamzon	50
19	Wilma Gabuat	20
	Total – Australian Dollars	\$1,762

Europe

1	Switzerland Joy Cadangen	PhP 10,000
	Total - Philippine Peso	
	PhP 10,000	
2	Belgium – (Cordi-Bel)	€ 106
3	Igorots in The Netherlands	€ 100
4	Igorots in Austria	€ 100
	Total – Euro	€ 306

USA

1	Gloria Simon	\$100
2	Nancy Basilio Vargas	\$100
3	Rosalynnda Teckney-Callagan	\$100
4	Steve & Portia Gomez	\$50
	Total - US Dollars	\$350

Canada

1	Bart Alatan	\$20
2	Cesar and Elisa Castro	\$92
	Total - US Dollar	\$112
3	Elmo Carino	\$100
	Total – Canadian Dollar	\$100



The Around The Bay cycling event is part of the Melbourne Cycling Festival.

Participants can enter in the following categories: 50km, 80km, 100km, 210km, or the 250km after payment of the relevant fee. My event was the 100km. Most of the participants raised funds for their own charities or favorite organization.

Around 15,500 riders participated in this year's Around The Bay. The number is growing every year and it is not surprising given the beneficial effects of exercise (cycling) to our well-being and to the environment.

The event is described as Australia's largest single day bike ride. It attracts cyclists, not only from all over Australia but also from abroad.

Travel to the Starting Line in Sorrento

During the day of the event, I woke up at 3:00 AM to prepare and travel to the city to catch the bus to Sorrento. We left the city at 5:00 AM and we arrived at Sorrento at around 6:30. The forecast was 9-19 degrees C with 25kph south southerly wind and true to the forecast, it was cold and windy. Minutes later the trucks carrying our bikes arrived so it was time to unload them and re-fit the parts we have taken off in transit. More buses are still arriving.

Start time was 8:00 AM so while waiting for the others to arrive I had time to take in the scenery at the bay and did a bit of warming up.

Close to 8:00AM we positioned ourselves to our designated group as per our average speed that we have nominated. I joined the 25-29 kph group which was in the middle of the three designated groups. The one in front is the 30 and above kph average speed and at the tail end the under 25 kph average speed.

8:00 AM and it's all systems go. It was a slow start as everyone was trying to warm up, pick up their rhythm, and position themselves in the crowded lane allocated for the riders. About a kilometre later, the boys were separated from the men, so to speak.

I thought we had a bit of tail wind so this should be an easy ride. How wrong was I! Hang on, wasn't the forecast south southerly wind? We were going north so we must be going against the wind.

No wonder, it felt harder than last year. But to be fair, maybe natural progression has taken its toll on this rider. It has been one year since the last Around The Bay.

Time to focus on the ride ahead. The ride from Sorrento to Melbourne was by no means easy. I would describe it as moderate to hard – more climbs than descents. In few of these climbs, many a rider had to walk up, unable to pedal. Well, I managed.

I wondered. Was it the preparation? The inspiration? Or the

strategy? Or was it the walkathons we did growing up in montanosa? Surely, must be a combination of all of these.

For the occasional rider like me, some of these climbs are a physical and mental battle. Or even a test of one's character as one rider puts it. So at those testing times, when the going gets tough, I had to strategize.

As I said before, we were going against the wind so obviously a windbreaker would help. In organised cycling groups, the riders alternate at the front of the pack to break the wind force for the others to conserve energy while waiting for their turn at the front. I wasn't in such a group.

But I tried a similar tactic by shielding from other riders when I had the opportunity. I preferred faster riders because I thought they would propel me a bit. It worked! But only for a very short time. I mean, very very short time. The fast riders would quickly disappear much quicker than they appeared. Even though the spirit is willing, the body is weak. Can't catch up with them. Following slower riders is not an option, they would just confuse my momentum and rhythm.

So most times I am on my own against the elements. When the puffing got faster and the legs got weaker, I tried other strategies such as looking for an inspiration. At one point while I was just doing that, a beautiful figure appeared in front of me.

Wow! The Lord works in mysterious ways! I'll chase the owner of that and hopefully that would bring me close to the finish line much quicker. But then she slowly disappeared from my sight (and mind you I tried not to blink in case I lose her) until she became just a speck in the long road ahead. These were recurring scenes during these climbs.

There were times when throwing in the towel was becoming an appealing thought. But every time that's about to happen, it always dawned on me that I was cycling for the ISP. Sounds corny (very corny) but that was inspiration enough for me. Furthermore, I thought about you, the supporters. Disappointing you guys would have been to bear. And I don't want to be disappointed either.

So, four hours and 30 minutes later I arrived at the finish line, tired but not defeated. Well, just. . . there's another 15 kilometers more to go to get home. I actually enjoyed the ride, the scenery, the competition (against myself).. the challenge. Going downhill in about 60kph was exhilarating.

Hope you enjoyed the ride with me.

- Raleigh Agdaca

Grand Alliance of Bukidnon Igorots(GABI)

by George Gewan

La Trinidad officials visited Valencia City, Bukidnon to finalize their sister city agreement last June 28-29, 2009. It was led by Mayor Artemio A. Galwan. The 37 strong delegation was entertained by Mayor Leandro Catarata and other Valencia City officials, including some Manobos and the gong and dance ensemble of the Grand Alliance of Bukidnon Igorots(GABI).



Mayor Artemio Galwan, seen stading 4th from left, and some La Trinidad municipal staff. Standing, 1st and 2nd from left, are Elmer Abodiles and George G Gewan of the GABI



GABI officers pose for posterity with their brethren from Benguet. Left to right, seated: GGGewan, Councilor Felix Loy-odan, Ines B Gewan, Estrella Bom-as-ang Adebán (Balili Barangay Chairperson). At extreme right is Pico Barangay Chair-man Juan Mendoza.

From page 29 Old Ifugao Traditions Bogwa

The ritual starts with a “tobotbal” (prayer). Then the pagan priest one at a time utters the names of deceased relatives and at the same time place two eggs or two knives on top of the other. Surprisingly, when the name of the spirit causing the malady is mentioned, the eggs or knives used in the ritual stand upright on top of each for a few seconds thus giving the prognosis. It is however surprising that the materials used would not stand on top of each other if the name called is not the spirit causing the illness. When the spirit is identified, the “mun-agba” would then act as the medium and informs what the spirit desires or needs to be done. No chicken is sacrificed in this ritual.

Persons who die from violence are buried without the traditional butchering of the carabao called “dangli”. It is however a must that the bones be brought home for the bogwa after a year or more from the date of the burial. Seven to nine days after the victim is buried, the family performs the “opa”. It is a “baki” ritual practically focussed in calling the spirit of the dead to get down from the sky. It is believed that after the person have died from the violent incident, the spirit, after leaving the mortal body wondered up in the sky. Name calling in the ritual sometimes include the names of living persons who help or handled the victim after the incident. When the family feels that it is a necessity to bring home the bones for the bogwa, the opa ritual it is again done in the morning before the bones are brought in the afternoon. A pig is butchered during the opa ritual. A cluster of the red “dongla” leaves are tied to the hilt of the spear which is briskly raised towards the sky in the direction

of the sun by the pagan minister who shouts name of the dead person. The spear is abruptly reversed with the blade towards the liga-u (rice winowing tray) shaking it briskly. It is during the bogwa that the traditional “dangli” is finally butchered. The bones are brought back traditionally to the grave after the ritual.

The Tuwali word “u-le” means kindness. The “kadangyan” (wealthy) or financially capable family performs the “bogwa” for no other reason than to maintain the tradition of remembering the dead. This is done as recognition for their wealth and prestige. It is also done as a basis for a reunion of relatives and clans. Ifugaos believe that when the dead are taken cared of and given what is due in a cultural tradition, the kindness shall be returned in the form of peace and prosperity for the family.

Bogwa is still performed by the Ifugaos. Some of the non-Ifugao settlers also perform the “bogwa”. The rituals for the “bogwa” is basically bone cleaning and a repetition of customs and traditions accorded to the recently deceased. The consistency of bogwa shows the love and care to a family member even though he had died several years ago. Bogwa as a tradition is more of a personal responsibility towards a love one rather than performing it as a necessity.

Kiangan, Ifugao, Philippines

01 December 2009

IGO and International Cordillera Associations During Disasters

Typhoon Pepeng was a sobering reminder of the importance of the many international organizations with roots to the Philippine Gran Cordillera. These organizations relayed information faster than government or rescue organizations and mobilized their members to assist those directly impacted by the disaster. Beyond immediate rescue assistance, these groups continued the assistance by looking at the needs of the victims long after the disaster. Without a master plan, local organizations and government groups provided assistance according to their protocols and capabilities while international organizations, who could step back and analyze the situation, looked at the near and long term needs of the survivors. It is a great balance and we are fortunate that our desire to retain our culture and continue our bond with the Cordilleras is the very same mechanism that helps the homeland survive these disasters.

Ryan Mangusan, an IGO member, visited the evacuation centers and realized that many of the heads of

families had nothing to do and were unemployed either because of the typhoon or other reasons. He also noticed that the landslide affected areas needed to be cleared and cleaned. He proposed a plan to the IGO membership and Council of Elders to hire some of the affected people for one month to help clean and clear the affected areas. The IGO Council of Elders immediately approved the initial release of \$2,000 to support the plan laid out by Ryan Mangusan. As Ryan went on to plan and coordinate the project with the local government offices along with Dr. Caridad Fiar-od, more donations were being pledged by individuals and organizations for the IGO manage their disbursement to help the victims of the typhoon. BIMAK DC immediately pledged \$1,000 to supplement the IGO Employment Fund for Typhoon Victims for those affected in Kayan, Mt. Province and \$500 for those affected in Benguet. As recommended by the local mayors office, the 15 individuals employed received Php6,600 for 22 working days.

Awarding Ceremonies

by Ryan Dale Mangusan

The IGO employment Program in La Trinidad ended with a culminating activity held at the Municipal Lednicky Hall last December 19, 2009. It was attended by the beneficiaries, municipal officials, heads of offices, IGO representatives, and volunteers.

Program started with an invocation and the singing of La Trinidad hymn led by municipal employees. Ms. Imelda Obidos, the Municipal Human Resource Officer did the opening remarks followed by Dr. Caridad Fiar-od's talk on the Background of IGO and the Employment Program. Ms. Rose Noemi T. Co, a representative from the Municipal Social Welfare Office shared on her experience as a victim of typhoon Pepeng and the teamwork and perseverance of the 15 IGO employment program beneficiaries.

The awarding of honorarium to the 15 employment program beneficiaries and financial aid to 10 orphaned families was done by myself assisted by Vice Mayor Samuel Esguerra, Councilor Romeo Salda, and Barangay Captain Estrella Adebán. Mayor Artemio Galwan was supposed to deliver a message but he has to leave earlier to deliver his opening remarks at the Miner's Congress at Wangal, La Trinidad. Atty. Miller Quintin, the municipal administrator instead gave the message and closing remarks.

The employment beneficiaries received 7,000 pesos each while the orphaned families received 6,000 pesos each as financial aid. The messages delivered were full of expressions of gratitude to the Igorot Global Organization. The beneficiaries were so thankful for the program. Ms. Obidos handed to us the photos, progress

report during the working period, and the daily time record of the beneficiaries.

Employment beneficiaries:

1. Agapito, Emil
2. Alejandro, Benjamin
3. Baguitay, Mario
4. Balagot, Jerry
5. Bulayo, Joseph
6. Carpio, Nino
7. Cuyangan, Marvin
8. Cuyangan, Rizal
9. Liyo, Josue
10. Numbalغان, Venancio
11. Paguya, Fernando
12. Sales, Orgie
13. Tay-ew, Jacinto
14. Tinggalen, Norman
15. Usana, Richard

Orphaned families who received financial aid:

1. Soriano Family
2. Andaya Family
3. Tayab Family
4. Anablon, Melody Family
5. Metua Family
6. Anno Family
7. Kindipan Family
8. Anablon, John Family 

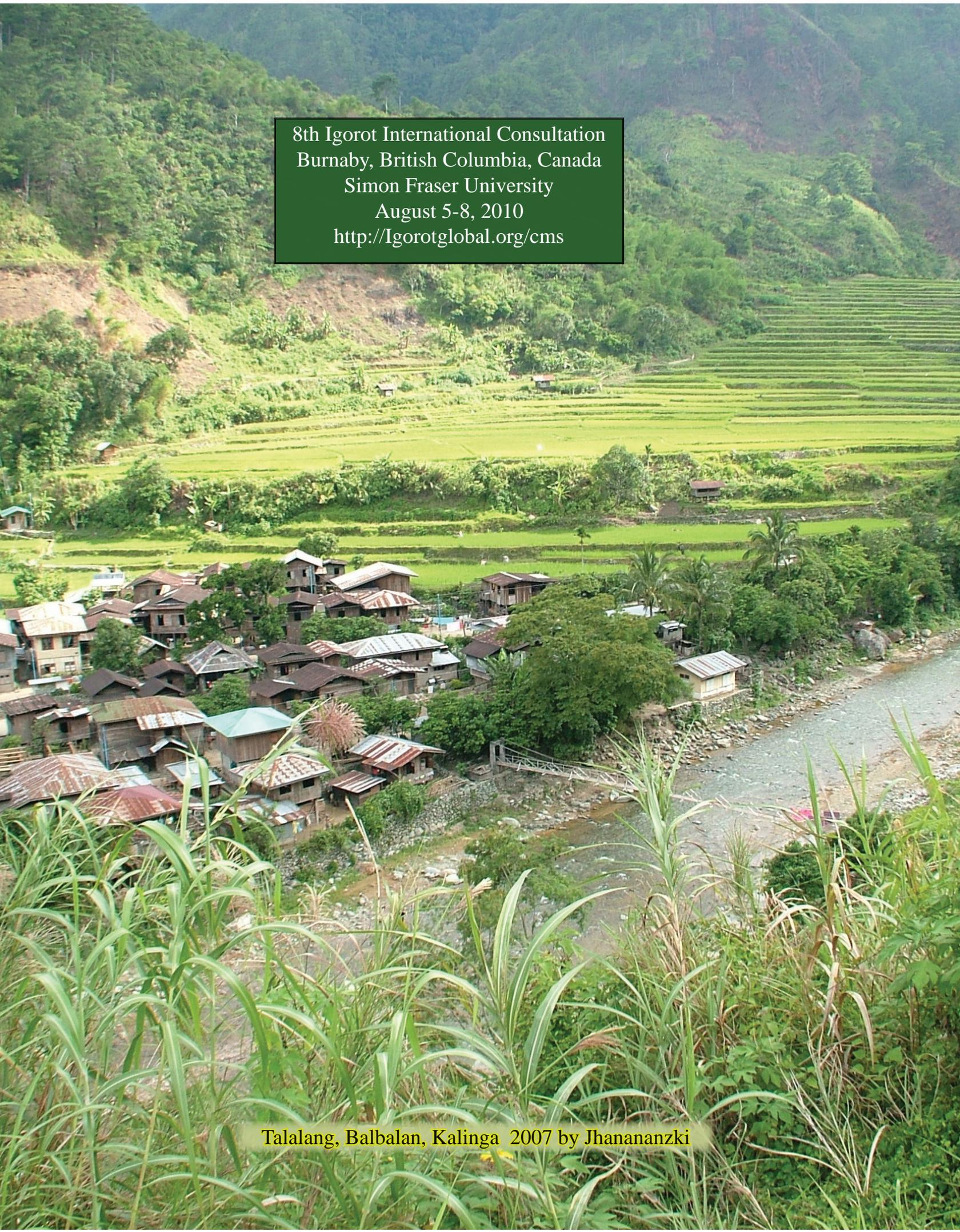
**Donations to the
IGO Employment and Financial Aid Program
for Typhoon Pepeng Victims and Orphans**

BIMAAK DC	
Donors	Amount
BIMAAK DC Gen Fund	\$500
Elvie Della	\$100
Ernesto Mina	\$35
Fr. Andy Gonzalo	\$50
Lyne Salero	\$30
Ladimae Dao-ayan	\$10
Ernest Killip	\$100
Emma Kaligtan	\$100
Rosalinda Saob	\$50
Imelda Anosan	\$40
Encore-NG Services, Inc	\$500
Patz Cabase	\$25
Fe Lacbawan	\$50
Norma Chaudhari	\$50
Christine Caligtan/Jorma Mueller	\$250
Cheerway Inc.	\$500
Little Gym of Silver Spring	\$200
Amy and Dion Monte	\$500
Dr. Bacarra	\$50
Dr. Rodolfo and Mrs. Lopez	\$100
Leah Bowden	\$100
Sara McMeans	\$50
Total as of January 1, 2010	\$3,490

IGO and its Members	
Donors	Amount
IGO Gen Fund	\$2,000
Cesar Castro	\$100
Bart Alatan	\$100
Jocelyn Noe	\$50
Cesar Castro	\$91
Bart Alatan	\$20
Rosalynnda Callaghan	\$50
Gloria Simon	\$100
Total as January 7, 2010	\$2,511.50

Other Organizations and Individuals	
Donors	Amount
BIBAK Hawaii c/o Hugo Prill	\$200
Mr. Ulrich c/o A. Bacdayan	\$500
Mrs. Omengan	PhP 30,000
Igorot Org of Austria c/o D. Bounggick	€500
Dominga Webber UK	£300
Judith Bayer Germany	€150
Switzerland c/o Hafners	€100
BIBAK BC	Canadian \$650
Argus Control Systems, Ltd	Canadian \$200

Amounts Disbursed		
15 employment program beneficiaries @ PhP 7,000 each	PhP 105,000	La Trinidad, Benguet
10 financial aid for orphaned families @ PhP 6,000 each	PhP 60,000	La Trinidad, Benguet
15 employment program beneficiaries @ PhP 7,000 each	PhP 105,000	Kayan, Tadian, Mt. Province
6 financial aid for orphaned families @ PhP 6,000 each	PhP 36,000	Kayan, Tadian, Mt. Province
6 families rice fields were totally damaged @ PhP 5,000 each	PhP 30,000	Sadanga, Mt. Province
“Light a Christmas Tree Project” of the Benguet Red Cross Fund raising to upgrade blood bank facilities	PhP 5,000	Benguet
Snacks provided during briefing sessions	PhP 1,000	
Expenses to cover travel expenses	PhP 9,600	
Total	PhP 351,600	
Update as of January 19, 2010		

A high-angle photograph of a village nestled in a lush green valley. The foreground is dominated by tall, green grasses. In the middle ground, a cluster of houses with corrugated metal roofs is situated near a river. Beyond the village, the landscape is filled with terraced rice fields that ascend the hillsides. The background shows steep, forested mountains under a clear sky.

8th Igorot International Consultation
Burnaby, British Columbia, Canada
Simon Fraser University
August 5-8, 2010
<http://Igorotglobal.org/cms>

Talalang, Balbalan, Kalinga 2007 by Jhananzki