



# The Functions of Bayas in Bodong Celebration among the Kalinga's

Ronald B. Bulwayan, Divina Alunday – Balocnit

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**Abstract**— *The study looked into the functions of bayas in the bodong celebration of the Kalingas. It made use of ethnographic method, specifically interview of the elders and bodong holders. Actual photo-documentation was also used to capture important procedures of the rituals.*

**Keywords**— *Bayas, Bodong, Kalinga*



## I. INTRODUCTION

### Background of the Study

Wine has evolved as part of life, culture and diet since time immemorial. As an enduring cultural symbol of fine life, the role of wine has evolved over time, changing from an important source of nutrition to a cultural complement to food and conviviality compatible with a healthy lifestyle. Cultural appreciation of wine reflects the diversity of the wine regions, the savoir-vivre and culinary habits (<http://wim.essencecms.com/>)

Drinking, like ritual, is a medium for 'constructing the world'. Drinks define significant transitions in our lives through their function as "brightly coloured material labels of events" (Douglas, 1987). As we have noted elsewhere, the type of drink served defines the nature of the event, and, in a more active sense, 'constructs' the social relationship between the drinkers, dictating the type of interaction appropriate to the occasion. In Douglas's terms, drinks "give the actual structure of social life as surely as if their names were labels affixed upon expected forms of behaviour." (<http://www.sirc.org>)

Bayas is the local wine of the Kalingas. It is one of the cultural products of Kalinga. Some of the people are engaged in basi/ bayas production. The basi/ bayas that they produce is for their personal consumption and/ or for business. This is an important activity for them for

additional family income, but more importantly, they find it very significant since basi/ bayas is part of their culture that they must have to preserve it.

The production of bayas is one of the traditional activities of the people long before and until now, it is still prepared and produced in a traditional way. The method of production is preserved, in the same manner that the use and function is also preserved and still significant until this date.

Bayas is made by fermenting boiled, freshly extracted, sugar cane juice. The juice is boiled in vats and when cooked, it is cooled. Once it has been cooled, it is transferred in an "Ammoto", a big earthen jar. Dried Gamu is mixed with the juice which is used to start the fermentation. The mixture is left for up to three months to ferment and up to one year to age. The final product is a light brown color and has a sweet and a bitter flavor.

This Kalinga Bayas should be served during significant rituals and special occasions. It plays significance in Kalinga culture beyond its usual recreational function as an alcoholic beverage. The people have their own traditional practices on the uses of bayas, like during rituals, dawak, "pusipus", bodong celebration and other activities which are of cultural significances. These are being passed from one generation to another.

Bodong is an oral tradition and a peace covenant between two tribes. It is literally translated as "peace pact". It has been an institution maintaining peace and harmony as well as maintaining relationships and alliances between and among Kalinga Villages. It is as old as the memory of the every Kalinga and interwoven in their social and material culture as their way of life. It is passed from generation to another ( Sugguiyao ).

The people in Kalinga still maintain and actively practice this indigenous system of governance through the "BODONG" literally translated as "PEACE-PACT". It has been an institution maintaining peace and harmony as well as establishing relationships and alliances between and among Kalinga people which later expanded to some areas in Mountain Province and other nearby provinces ( Sugguiyao ).

In the practice of the Bodong, there are procedures that are being followed. It is observed that the Bayas is always an important material that is utilized during the rituals of the procedure. During the Bodong celebration, it is a must that Bayas should be abundantly available and it should be continuously served to the elders who are present during the celebration. The age of the Bayas has also its status symbol.

The Bodong was made possible long before and it is being passed from one generation to another. Today, it is a strongly recommended cultural practice to be followed as peace – pact agreement.

According to Bulwayan, bayas is associated with the original establishment of the Bodong in ancient times. The Bodong holder, who is a tribal elder and should be a leader, should possess his own Bayas. In the olden times, he should have his own sugar cane plantation and have his own inherited "Ammutu" , an antique earthen jar that serves as storage for Bayas. He further explained that, a Bodong holder should have a readily available Bayas all the time so that while waiting for the proper time to have Bodong rituals, the Bayas will age. This is so because the age of the Bayas has also its status symbol. The older the Bayas, the higher its regard.

There are studies about Bodong, but one of the less-studied aspects of the Bodong is the use of wine ( Bayas ) during the highlight of the celebration. There is little idea written on the overall role of wine during this ritual. This is unfortunate because the little documentation that does exist shows wine as a colorful significant material of the conflict itself. Wine is special for carrying national or regional character or identity.

A culture is a 'way of living' of particular tribe residing in a particular region. Culture can encompass

traditions, rituals, practices, language, values, materials, etc.

As a cultural practice deeply rooted within the memory of ancestral life, bodong also embodied personal, social, spiritual and metaphysical values through a wide array of visual symbols that were ultimately derived from nature.

Indigenous people built a body of knowledge based on the resources they found on the land. Traditional knowledge is also the social capital of the people, their main asset in the struggle for survival, to produce food, to provide for shelter or to achieve control of their own lives (<http://www.indigenous.educ.com/>).

A group's religious beliefs explain where the people fit in relation to the universe and how they should behave while here on Earth. Religious beliefs, being derived from ideas that are exclusive to religion, often relate to the existence, characteristics and worship of a deity or deities, divine intervention in the universe and human life, or the deontological explanations for the values and practices centered on the teachings of a spiritual leader or group ( Clouser )

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Religious beliefs influence culture in a variety of ways. Certainly before societies were as civilized as ours, religious beliefs and culture were much more effectively mixed ( <http://www.enotes.com/people/missy575> )

Religious beliefs often unify people in a culture, coming together for meals, listening to the same music that identifies a religious belief, and practicing the same methods of worship gives people a shared identity ( <http://www.enotes.com/people/missy575> )

People's beliefs are very strongly influenced by their culture and family ( <http://www.enotes.com/people/missy575> )

Today, religious beliefs help determine the value systems used in a culture

Science also influences culture, in many modern societies, by playing a major role in shaping cultural worldviews, concepts, and thinking patterns. Sometimes this occurs by the gradual, unorchestrated diffusion of ideas from science into the culture. At other times, however, there is a conscious effort, by scientists or nonscientists, to use "the authority of science" for

rhetorical purposes, to claim that scientific theories and evidence support a particular belief system or political program ( Craig ).

It is the concern of this study to discover and explore "What is the content of the message conveyed by drinking bayas that makes it a fit object to symbolize and ritualize the celebration?" Why is bayas an essential element of these rituals in so many very different cultures?

The answer seems to lie in the natural affinity between alcohol and ritual: alcohol is an integral element of rites of passage because drinking 'performs' the symbolic, psychological and social functions of these rituals (<http://www.sirc.org/publik/>).

It is the foremost aim of this study to explore the significant functions of bayas during bodong celebration and to draw connections between the religious beliefs of the members of the sub-tribe who are celebrating bodong as part of their culture.

It also tried to find out further explanations of this celebration in the light of their local scientific knowledge that shape their cultural practices and rites.

### **Conceptual Framework**

The core of wine production and consumption is shaped by historical, geographical and cultural factors. The way producers approach their wine is moulded by where they have learnt how to make it and, crucially, the understanding their culture has of what wine is and how it should be made. Consumers, likewise, drink wine with varying attitudes which are shaped by those myriad features which shape consumer behaviour around the world, from climate through religion to food – as well as a range of symbolic factors. That wine takes different forms in its production, and is made by individuals and organizations which have very varied ideas about the nature of what they are producing. The type of organization the winemaker works for, therefore, has an impact on how the product is understood and thus how it is made.

Wine is an integral part of Jewish laws and traditions. The *Kiddush* is a blessing recited over wine or grape juice to sanctify the Shabbat. On Pesach (Passover) during the Seder, it is a Rabbinic obligation of adults to drink four cups of wine. In the Tabernacle and in the Temple in Jerusalem, the libation of wine was part of the sacrificial service. Note that this does not mean that wine is a symbol of blood, a common misconception that contributes to the Christian myth of the blood libel. "It has been one of history's cruel ironies that the blood libel—accusations against Jews using the blood of murdered gentile children for the making of wine and matzot—

became the false pretext for numerous pogroms. And due to the danger, those who live in a place where blood libels occur are halachically exempted from using red wine, lest it be seized as "evidence" against them." ( <http://www.wiki.com> . )

From the article of Blanchard, she stated that the chemical content of wine may also make the drinker get smarter. Resveratrol may help improve short-term memory. After just 30 minutes of testing, researchers found that participants taking resveratrol had a significant increase in retention of words and showed faster performance in the portion of the brain associated with the formation of new memories, learning, and emotions.

She also included that, Researchers at Harvard Medical School uncovered evidence that resveratrol directly activates a protein that promotes health and longevity in animal models. Resveratrol increases the activity of sirtuins (longevity pathways), a group of genes that protects the body from diseases of aging ( <http://www.ncbi.nlm.nih.gov> . )

In Christianity, wine is used in a sacred rite called the Eucharist, which originates in the Gospel account of the Last Supper (Gospel of Luke 22:19) describing Jesus sharing bread and wine with his disciples and commanding them to "do this in remembrance of me."

When we partake of the wine, we acknowledge the covenant relationship ratified by the blood of Jesus Christ. We are in effect saying we will allow God's Spirit to work in our hearts and minds, meaning that we will keep God's laws out of a deeply thankful attitude for His forgiveness of our sins. Without the gift of the Holy Spirit, we cannot muster up the spiritual strength to obey His laws. The apostle Peter refers to us as the "elect...for obedience and sprinkling of the blood of Jesus Christ" (1 Peter 1:2). The Passover wine is a yearly renewal of our agreement to this covenantal relationship ( <http://www.wiki.com> . )

As we can see, the Passover is one of the most meaningful events of the year in the life of a Christian. We have seen that some in the early Church who were partaking of the Passover symbols of bread and wine were guilty of the blood and body of the Lord because they never understood or bothered to learn the real meaning and significance of their actions" ( <http://www.wiki.com> . )

It is from the above concepts that this study is anchored. It is stated in the bible that the wine is an important part of the Eucharistic Rites. But few people know the meaning or significance of it.

It is then the intention of this study to explore the meaning of the significant cultural functions of Kalinga

Basi ( Bayas ) during bodong celebration, with the data, gathered, it will develop an understanding of and appreciation for traditions of culture and belief in human societies; and to draw connections between the cultural

rites of the bodong and their local scientific knowledge. The present generation will become aware of this and they will develop appreciation on drinking while in celebration or festivity.

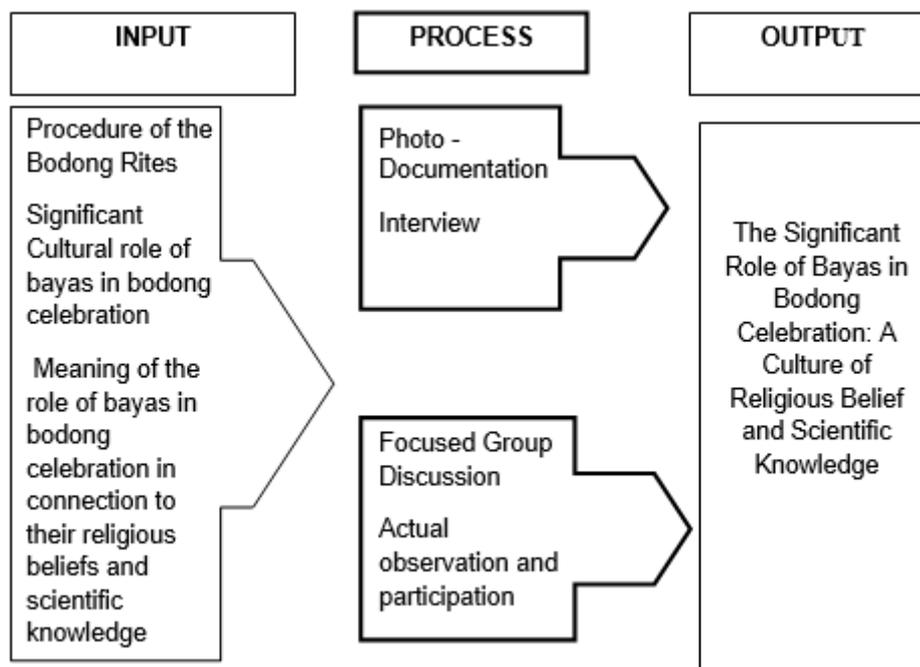


Fig . 1. Conceptual Paradigm

### Statement of the Problem

This study looked into the cultural functions of bayas and its connection to the Religious beliefs and scientific knowledge of the members of the tribe.

### Objectives of the Study

This study attempted to review, compile and explore comprehensively the cultural role of Kalinga Basi/Bayas.

It is specifically focused to undergo studies on the following objectives:

1. To present the procedure of the Bodong that shows the significant cultural functions of Bayas/Kalinga Basi.
2. To explore the meaning of Bayas drinking during Bodong rituals.
3. To draw connections between the Religious beliefs of the members of the tribe and their local scientific knowledge to the rites of the Bodong celebration.

### Significance of the study

This study is significant for the readers, indigenous people, students and most especially to the younger generations for they will be able to:

- develop an understanding of and appreciation for traditions of culture and belief in human societies;
- develop the ability to analyze these works in the light of their historical, social, political, economic, religious, and/or cross-cultural conditions of production and reception;
- examine ways in which traditions of culture and belief shape the identities of individuals and communities; and
- draw connections between the subjects/ topics covered and cultural issues of concern or interest that are likely to arise in ones' own life.

### Scope and Delimitation of the study

This study was confined to a short period of time for practical reasons. This was focused on the cultural significance of bayas as reflected on the bodong celebration. Number of interviewees in the study was limited by their availability and the researcher's time. The interview data collected was limited by the knowledge and ability of the participants in recalling events within the time delimited.

## II. REVIEW OF RELATED LITERATURE

### Social and cultural roles of alcohol

Given overwhelming evidence for the primacy of sociocultural factors in determining both drinking patterns and their consequences, it is clear that ethnographic research findings on the social and cultural roles of alcohol may have important implications for policy-makers - particularly in areas such as Europe where economic and political 'convergence' could have significant impact on drinking-cultures and their associated lifestyles.

In this context, it is essential for those concerned with policy and legislation on alcohol to have a clear understanding of the sociocultural functions and meanings of drinking. This section outlines the principal conclusions that can be drawn from the available cross-cultural material regarding the symbolic uses of alcoholic beverages, the social functions of drinking-places and the roles of alcohol in transitional and celebratory rituals. (<http://www.sirc.org/publik/drinking6.html>)

### Symbolic roles

From the ethnographic material available, it is clear that in all cultures where more than one type of alcoholic beverage is available, drinks are classified in terms of their social meaning, and the classification of drinks is used to define the social world. Few, if any, alcoholic beverages are 'socially neutral': every drink is loaded with symbolic meaning, every drink conveys a message. Alcohol is a symbolic vehicle for identifying, describing, constructing and manipulating cultural systems, values, interpersonal relationships, behavioural norms and expectations. Choice of beverage is rarely a matter of personal taste.

### Situation definer

At the simplest level, drinks are used to define the nature of the occasion. In many Western cultures, for example, champagne is synonymous with celebration, such that if champagne is ordered or served at an otherwise 'ordinary' occasion, someone will invariably ask "What are we celebrating?".

In the Weiner Becken in Austria, *sekt* is drunk on formal occasions, while *schnapps* is reserved for more intimate, convivial gatherings - the type of drink served defining both the nature of the event and the social relationship between the drinkers. The choice of drink also dictates behaviour, to the extent that the appearance of a bottle of *schnapps* can prompt a switch from the 'polite' form of address, *sie*, to the highly intimate *du* (Thornton, 1987).

Even in societies less bound by long-standing traditions and customs, where one might expect to find a

more individualistic, subjective approach to the choice of drinks, the social meanings of different beverages are clearly defined and clearly understood. A US survey (Klein, 1991) examined perceptions of the situational appropriateness of various types of alcoholic drink, finding that wine, but not spirits or beer, is considered an appropriate accompaniment to a meal; wine and spirits, but not beer, are appropriate drinks for celebratory events, while beer is the most appropriate drink for informal, relaxation-oriented occasions.

In cultures with a more established heritage of traditional practices, perceptions of situational appropriateness may, however, involve more complex and subtle distinctions, and rules governing the uses of certain classes of drink are likely to be more rigidly observed. In France, for example, the aperitif is drunk before the meal, white wine is served before red, brandy and digestifs are served only at the end of the meal and so on (Clarisse, 1986; Nahoum-Grappe, 1995). In traditional circles, any alteration to this 'liquid punctuation' of a meal is akin to a serious grammatical error, and greeted with similar horror or contempt. Among Hungarian Gypsies, equally strict rules apply to brandy: brandy may only be consumed first thing in the morning, during the middle of the night at a wake, or by women prior to a rubbish-scavenging trip. It would be regarded as highly inappropriate to serve or drink brandy outside these specific situational contexts (Stewart, 1992).

### Status indicator

Choice of beverage is also a significant indicator of social status. In general terms, imported or 'foreign' drinks have a higher status than 'local' beverages. Thus in Poland, for example, wine is regarded as a high-status, middle-class drink, while native beers and vodkas are 'ordinary' or working-class. In a comparative study, Polish university students were found to drink eight times as much wine as their American counterparts, reinforcing their status and specialness as the 'nation's elite' through their beverage preference (Engs *et al.*, 1991). In France, by contrast, where wine-drinking is commonplace and confers no special status, the young elite are turning to (often imported) beers (McDonald, 1994; Nahoum-Grappe, 1995).

Preference for high-status beverages may be an expression of aspirations, rather than a reflection of actual position in the social hierarchy. Drinking practices, as Douglas (1987) reminds us, are often used to "construct an ideal world" or, in Myerhoff's terms, as 'definitional ceremonies' through which people enact not only "what they think they are" but also "what they should have been or may yet be" (Papagaroufali, 1992).

There may also be a high degree of social differentiation within a single category of beverage. Purcell (1994) notes that in Ancient Rome, wine was not simply the drink of the elite: its variety and calibrability allowed its use as a differentiator "even within exclusive, high-ranking circles". Wine was, and is today in many cultures, "a focus of eloquent choices".

### Statement of affiliation

Choice of beverage may also be a statement of affiliation, a declaration of membership in a particular group, generation, class, 'tribe', sub-culture or nation and its associated values, attitudes and beliefs.

Certain drinks, for example, have become symbols of national identity: Guinness for the Irish, tequila for Mexicans, whisky for Scots, *ouzo* for Greeks etc.; and to choose, serve - or indeed refuse - one's national beverage can be a powerful expression of one's loyalties and cultural identity. The 'national drink' is often the symbolic locus for positive, sometimes idealised or romanticised, images of the national character, culture and way of life. For Scottish Highlanders, for example, whisky represents traditional values of egalitarianism, generosity and virility, and to refuse a 'dram' may be seen as a rejection of these values (Macdonald, 1994).

The consumption or rejection of a national, local or traditional beverage is often an emotive issue, particularly in areas undergoing significant cultural change or upheaval, where 'new' drinks are associated with 'modern' lifestyles and values. Some surveys indicate that the general pattern across Europe is for people of higher educational level to consume the 'new' beverage type for their region (usually wine in the North, beer in the South) more often than the less-educated, who tend to favour traditional beverages (Hupkens *et al*, 1993).

These factors can also overlap with the symbolic use of alcohol as a 'generation differentiator'. In contemporary Brittany, for example, Maryon McDonald (1994) observes that:

*" ... in the domain of drinks, there is generally an increasing sophistication when one moves from cider to wine to beer, correlating with decreasing age and with a move from agriculture to occupations outside it. In other words, the older peasant drinks cider; the younger person outside agriculture opts for beer."*

In Spain, the adoption of non-traditional drinks and drinking styles by the younger generation has been more problematic (Alvira-Martin, 1986; Pyörälä, 1986, 1991; Rooney, 1991, Gamella, 1995). Many young Spaniards appear to have adopted, along with beer-drinking, patterns of binge drinking previously unheard-of

in Spain and more commonly associated with British 'lager-louts'. It is, however, too soon to tell whether their current habits will persist into maturity (Gamella, 1995). There are currently very early signs of a similar adoption of 'alien' drinking patterns along with foreign beverages among Italian youth, although so far this has been limited mainly to the *context* of consumption, with the traditional beverage (wine) being consumed in the traditional context of meals with the family, while the new beverages are drunk in other social contexts, with peers, outside the family (Cottino, 1995).

### Gender differentiator

While differences in age, class, status, aspirations and affiliations are frequently expressed through beverage choice, the most consistent and widespread use of alcohol as a social 'differentiator' is in the gender-based classification of drinks. Almost all societies make some distinction between 'masculine' and 'feminine' beverages: even where no other differentiation is found, this primary division is likely to be evident, and, often, to be rigidly observed.

### Social bonding

These integrative qualities, along with its role as a special, liminal environment, contribute to the key function of the drinking-place as a facilitator of social bonding. This function is so clearly evident that even in ambivalent drinking cultures, where research tends to be problem-centred and overwhelmingly concerned with quantitative aspects of consumption, those conducting research on public drinking-places have been obliged to "focus on sociability, rather than the serving of beverage alcohol, as the main social fact to be examined" (Campbell, 1991).

The facilitation of social interaction and social bonding is, as noted elsewhere in this review, one of the main functions of drinking itself - the perception of the "value of alcohol for promoting relaxation and sociability" being one of the most significant generalisations to emerge from the cross-cultural study of drinking (Heath, 1987, 1995). It is not surprising therefore, that the drinking-place should be, in many cultures, an institution dedicated to sociability and convivial interaction.

Basi is the local beverage of Ilocos in northern Luzon in San Ildefonso where it has been consumed since before the Spanish conquest. In the Philippines, commercial basi is produced by first crushing sugarcane and extracting the juice. The juice is boiled in vats and then stored in earthen jars (*tapayan*). Once the juice has cooled, flavorings made of ground glutinous rice and *duhat* (java plum) bark or other fruits or barks is added. The jars are then sealed with banana leaves and allowed to ferment for several years. The resulting drink is

pale red in color. If fermented longer, it turns into *suka* or vinegar. Wikipedia, the free encyclopedia

In Kalinga, we have the Kalinga Basi locally termed as “Bayas” or “Fayas”. It plays significance in Kalinga culture beyond its usual recreational function as an alcoholic beverage.

Drinking, as we have already noted, is essentially a social act, subject to a variety of rules and norms regarding who may drink what, when, where, with whom and so on. Drinking does not, in any society, take place ‘just anywhere’, and most cultures have specific, designated environments for communal drinking.

Daily wine consumption is part of a dietary pattern that encourages long life through eating fewer animal-based foods and eating more plant-based foods. A 2007 study suggests procyanidins, compounds found in red wine tannins, help promote cardiovascular health. People who have high concentrations of the compound tend to live longer (<http://www.ncbi.nlm.nih.gov>).

In Christianity, wine is used in a sacred rite called the Eucharist, which originates in the Gospel account of the Last Supper (Gospel of Luke 22:19) describing Jesus sharing bread and wine with his disciples and commanding them to “do this in remembrance of me.” *Newadvent.org. 1907-03-01. Retrieved 2012-03-05.*

All of the above mentioned local wines are unique in their own places and these are all part of their cultural identity. The name of the local wine speaks of the place from which it is produced. Each has also special function or role in their own rituals and practices.

### III. METHODOLOGY

#### Locale of the study

This study was conducted in Tanudan, Kalinga.

#### Research Design

Ethnographic research design was used in this study. The findings were derived from a qualitative exploration of the cultural role of Bayas as used in the Bodong rituals.

Interview with the members of the Kalinga Council of Elders was done to gather data on the meaning of the role of bayas during bodong celebration.

The focus group discussions examined the cultural role of bayas. Documentary analysis was used to gather data on the significance of bayas.

#### Respondents/ Research Participants

The respondents of this study were the members of the Kalinga Council of Elders. Three of the officers of

the said council are shown in the photo below. Found in the left is the President, Mr. Andres Ngao – I, extreme right is Mr. Francisco A. Bulwayan and second from left Mr. Florencio Alunday. Other interviewees are the bodong holders and elders of Mangali, Tanudan, Kalinga.



Photo credit: dep.ed website

#### Instrumentation

Guide questionnaire was prepared to facilitate the interview with the respondents.

#### Data gathering

This study was conducted using ethnographic methods to gather the relevant information. The tools used were: documentary analysis of the bodong rituals, participant observation and interviewing. A brief description of these two research tools follows: Participant Observation is collecting data through participant observation allows the researcher to be a part of the setting being studied. The researcher is able to learn firsthand the actions and patterns of behaviors of the participants and allows for the development of a trust relationship between the participants and the researcher. The goal of participant observation as Erickson (1973) tells us is to make the strange familiar and the familiar strange. This new understanding will provide new ways of thinking about that aspect of social interaction that one is researching. In this method, the researcher consciously observes the setting, the participants, and the events, acts, and gestures that occur.

The interview is considered to be one of the major research tools used by social researchers. An interview is defined as a purposeful and directed conversation between two people in order to gather information. Bogdan and Biklen (1982) tell us that the interview is a tool used by the researcher to gather data in the participant's own words in order for the researcher to gain some insights on how the participant interprets the concept studied. Specific questions as a guide to move the interview along were prepared by the researchers.

The researchers asked permission from the proper authority for the conduct of the study.

**Data analysis**

The analysis and the interpretation of the data collected made use of qualitative method. In qualitative research, the process of analysis and interpretation is always ongoing. The informants' consensus was used to investigate relevant data needed in the study. Responses of all selected informants were summarized to make general statements about the data/ information gathered.

Documentary analysis was used to cull data on the cultural functions of bayas.

**IV. RESULTS AND DISCUSSION**

Procedure of the Bodong Celebration

Bulwayan and Alunday identified the procedure of the bodong celebration.

The Bodong:

1. Sildip – This is the ceremony done upon the arrival of binodngan with the messenger. Bayas is served to show acceptance and subsequent accommodation in the community.

The Photos show activities during the Sildip

Preliminaries of the bodong celebration:

1. Allasiw – This process is done when two persons from different tribe meet and wish to have a Podon. They will exchange their spear or any metal to signify their desire to have a Podon. They will announce this to their respective tribe members.
2. Bulliti – This is the process wherein a messenger is sent to invite the binodngan or kapodon for the bodong celebration. Bayas is served to the courier to welcome him upon arrival in the residence of the Peace pact holder. It is also served when all the elders are gathered as means of disseminating the information of the invitation.

The Bodong Celebration



Fig. 1



Fig. 2

Figure 1 shows the arrival of the Bodong holder of the other tribe (kapodon) and is being welcomed by the Bodong holder and the members of the tribe.



Fig.3



Fig. 4

Figure 2 and figure 3 show the two Bodong holders confirming their approval and acceptance of the Bodong thru a ceremony and is being witnessed by the members of both tribes.

Figure 4 shows the members of the invited tribe witnessing the ceremony which confirms the acceptance and forming of Bodong between them and the other tribe.

2. Lonok - This is the signal that the two tribes entered into peace pact agreement and that they are here for celebration.

Photos of the Lonok



Fig. 5

Fig. 5: The photo shows the two bodong holders and their respective wives seated together as a sign that the tribes have accorded a Bodong between the two tribes.



Fig. 6



Fig. 7

Figures 6 and 7 show the members of both tribes who came to witness the formulation of Bodong between the two tribes.



Fig. 8



Fig. 9

Figures 8 and 9 exhibit the unity dance thru patpong or beating of the gangsa is participated by the members of the two tribes. The unity dance symbolized the acceptance and becoming as one of the two tribes who decided to have a peace pact.

3. Inom – This is the main ceremony of the bodong celebration. This is the part that both tribes will enjoy with the beating of the gong and dancing with it.  
Bayas is served before the start of the main program to keep the people concentrated and focused on the occasion. It is served every now and then during merry making to encourage the people to participate in the activities.

It is also served to the elders/ tribal leaders who are called to talk during the program to recognize their presence and also as a sign of respect and gratitude for their advices.

Photos during the Inom Celebration of A Bodong



Fig. 10



Fig. 11

Figures 10 and 11 show the cultural dance contestants during the main celebration of the Bodong. Cultural dance competition is the main attraction of a Bodong celebration wherein, barangays who belong to the tribe will showcase their talents in dancing accompanied by pattong or beating of the gangsa.



Fig. 12



Fig. 13

Figure 12 shows cultural dance contestants in their concluding performance. The contestants usually bring or use props to highlight their performance.

Figure 13 shows men playing the Tupayya. Tupayya is another way of playing or beating the gangsa with the used of the bare palms or hands.

4. Pagta – This is the bylaws of the bodong which contain the three main objectives/values; panyaw, ngilin, bain. This is the ceremony wherein the elders formulate the laws of the bodong. Bayas is served during the opening of the ceremony as a means of acknowledging the presence of the tribal elders who shall enact the laws of the bodong. It also helps to make the group discussion and formulation alive. It is also served after the laws/pagta is completed and being reviewed. This is to remind the people of the provisions of the pagta for approval and adoption.



The photos show the members of the two tribes participating in the formulation of the rules and regulations of the Pagta of the Bodong. During the Pagta, all classes or organizations of the society are represented to make sure that rules and regulations are fair to all.

#### The Bodong Rite , Cultural Functions of Bayas and its meaning

After the pagta, both side will participate in the Tumangad wherein the bayas is served to all of them. Tumangad is the highlight of the bodong celebration.

5. Tumangad – This is the final rite of the bodong ceremony. This is done during early morning when the sun starts to rise.

#### Significant Materials to be used during the Tumangad

It make use of significant cultural materials such as bayas; ginamat; lusong ( mortar ), payawyaw ( old porcelain bowl ):



Fig. 15. Payawyaw ( Porcelain )      Fig. 16. Mortar (the payawyaw placed  
On top of the mortar) and Ginamat



Fig. 17. Galoon of bayas

The Ginamat/tapis is the cultural costume of women of the Ykalingas. This is used during the tumangad as a symbol of prestige. It should also be the tapis that has the highest status, not just the ordinary one.

Two mortars are used, they are made to stand near each other. They will place the payawyaw/panay/porcelain bowl on top. The mortar is positioned in such a way that it will be facing the rising sun. This is done so that they will make sure that the sun's rays will directly strike the bayas that is contained in the porcelain bowl.

The position of the mortar is very specific because the elders want to be assured that when the tribal elders drink the wine, they are also facing the sun.

They need to face the sun because they believe that the sun is Divine, that they need the intervention of Kabunyan in this significant rite. They believe that Kabunyan will give them the strength and power to rule the two tribes.

The two porcelain bowl or panay or tapak in Kalinga are also very significant. This is another cultural material of the Ykalinga wherein it also symbolizes prestige. These two bowls are used to contain the bayas, and they are placed on top of the mortar which is covered with tapis. Each bowl of bayas is designated to each tribe

And the most significant material is the bayas/Kalinga basi. This is very important because drinking the bayas that is poured in the panay symbolizes agreement or approval of the pagta, and this will give the full attainment of harmony and unity among the two tribes.

#### The Tumangad Rite

Tumangad comes from the root word "Tangad" which means "looking up". In this rite, the first elder who will drink the bayas will do the "tumangad" to evoke the blessings of Kabuniyan and other deity.

Both parties during the bodong celebration will designate an elder leader to perform the tumangad. They will tell or boast of their exploits but at present, because people are educated, leaders performing this act tell of their contribution in society.

- A. The pouring of the bayas in the payawyaw – An elder leader with status is selected to pour the bayas in the payawyaw. He is chosen by the tribe to do the task because he has the ability and power to control the tribe not to do untoward things that is against the pagta of the bodong. This elder will remind also the members of the tribe to follow the core values of the Ykalinga, the Paniyao, Ngilin, and Bain.



Figure 18: Pouring of the Bayas in the Payawyaw. An elder pours the Bayas in the Payawyaw ready for the Tumangad.

- B. Announcement of the Tumangad Rite – The moderator approaches the area where the materials are set to declare that the rite is ready. The moderator is also an elder leader who is very much knowledgeable of the rite. They ask first the intervention of Kabuniyan before they start the rite.

Start of the Tumangad rite



Fig. 19



Fig. 20.

Figure 19 shows a man invoking the presence of Kabuniyan before the Tumangad rite. In figure 20, the moderator declares the start of the Tumangad.

- C. Palpaliwat – This is done by the first elder from each tribe to drink the bayas. The elder who will do this is a leader who has rich experience in ruling the community and who has significant achievements.

This ritual is done right after drinking the bayas directly from the payawyaw. After drinking, the elder leader will chant his heroic exploits done in his lifetime. He also includes boasting his achievements/ accomplishments as a means of challenging the opponent and the others for emulation. The other elders are seated near the person who is doing the palpaliwat to encourage the actor to say more and to deliver it with confidence. They show full support to their leader.

The bayas is believed to give encouragement and assertiveness. It also enlightens the elder to open his mind to relate his past experiences and to be more assertive and confident in delivering his palpaliwat.



Fig. 20

Figure 20 shows the selected elders from both tribes delivering their Palpaliwat. After the palpaliwat, the elders who delivered their Palpaliwat are the first ones to drink the Bayas from the Payawyaw.



Fig. 21

Figure 21 shows selected elders from the two tribes drinking alternately from the payawyaw after the two elders who have delivered their palpaliwat are finished. The selected elders will drink directly from the payawyaw.

- D. Refilling of the bayas – Other men are assigned to refill the payawyaw with bayas. During this part of the Tumangad rite, the other members of each tribe are invited to drink the bayas directly from the bowl. Everybody should participate because drinking the bayas is a sign of approval and agreement of the pagta of the bodong. It is also a taboo if the bayas is not consumed.

After they drink the bayas, both tribes exchange pleasantries for the success of the Tumangad rite.



Fig. 22



Figure 22 shows members of the two tribes lined up to have their turned of drinking the bayas in the payawyaw.



Fig. 23

Figure 23 shows equality among men and women in the Bodong. Even the women can drink the bayas from the payawyaw.

- E. Final Palpaliwat and Kicking off of the Mortar/ Lusong. This is the last part of the Tumangad Rite. Two prominent persons from both tribes will do the final palpaliwat. They tell their experiences and accomplishments in the society. Their final statement of their Palpaliwat is to invoke the guidance of Kabuniyan for the success of the bodong of the two tribes. The renewal of the pagta is already done and that Kabuniyan would bless each tribe to have a better relationship. The relationship between the two tribes is already renewed.



Fig. 24

Figure 24 shows elders from both tribes delivering the final Palpaliwat. It is to be noted that a woman delivered her palpaliwat. This is very symbolic as women can also pride themselves on their successes or achievements in the palpaliwat.

After each leader delivered their piece, they prepare to kick the mortar/ lusong. They do this as sign that the tumangad rite is successfully done and there is no untoward incident happened. The Pagta is already sealed. Any violation of the pagta after this part is already another story of the bodong.

Bulwayan identified the cultural significance of bayas, he said that is an index of Kalinga economic wealth; symbol of hard-work and industry; symbol of power and leadership and as status symbol.

He also added the values that are caught from the cultural significance of bayas. Drinking from one bowl signifies unity between two tribes. People are also recognized of their achievements in life. There is cooperation and participation among members of the tribe. Producing and storing bayas gives economic stability. This is so because the bayas is considered a product of hard work and industry. Cultivation of sugar cane and production of bayas requires industry and patience.

From the above presented procedure of the bodong, it was found out that the bayas is very significant during the rites. It signifies acceptance, affirmation

Religious Belief and Scientific Knowledge that supports the explanation on the meaning of the significant role of bayas in bodong celebration

Religious Belief	Bodong Rite
<ul style="list-style-type: none"> <li>In Christianity, wine is used in a sacred rite called the Eucharist, which originates in the Gospel account of the Last Supper (Gospel of Luke 22:19) describing Jesus sharing bread and wine with his disciples and commanding them to "do this in remembrance of me."</li> </ul> <p>When we partake of the wine, we acknowledge the covenant relationship ratified by the blood of Jesus Christ. We are in effect saying we will allow God's Spirit to work in our hearts and minds, meaning that we will keep God's laws out of a deeply thankful attitude for His forgiveness of our sins. Without the gift of the Holy Spirit, we cannot muster up the spiritual strength to obey His laws. The apostle Peter refers to us as the "elect...for obedience and sprinkling of the blood of Jesus Christ" (1 Peter 1:2). The Passover wine is a yearly renewal of our agreement to this covenantal relationship (Newadvent.org. 1907-03-01.</p>	<ul style="list-style-type: none"> <li>Tumangad comes from the root word "Tangad" which means "looking up". In this rite, the first elder who will drink the bayas will do the "tumangad" to evoke the blessings of Kabuniyan and other deity.</li> <li>They need to face the sun because they believe that the sun is Divine, that they need the intervention of Kabunyan in this significant rite. They believe that Kabunyan will give them the strength and power to rule the two tribes.</li> <li>The final statement of their Palpaliwat is to invoke the guidance of Kabuniyan for the success of the bodong of the two tribes. The renewal of the pagta is already done and</li> </ul>

Retrieved 2012-03-05.)	that Kabuniyan would bless each tribe to have a better relationship. The relationship between the two tribes is already renewed.
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The table presents the significant relationship of the use of Bayas in an important celebration to that of a wine used in Eucharistic celebrations. As it was revealed in the table, the drinking of the bayas during the Tumangad by the first elder is to invoke the presence and intervention of Kabuniyan to bless the affair and the members of the two tribes. Part of the invocation is for the continuous smooth and good relationship of the two tribes.

It is similar to the partaking of wine between Jesus and His disciples, wherein, drinking the wine renewed the agreement or covenant between Jesus, disciples and the people. During the Tumangad, drinking the Bayas renewed and strengthened the peace pact between the two tribes.

It is to be noted that although there is a continuous and abundant supply of bayas during the whole duration of the Bodong celebration, it is observed that there is rare incident of those who get drunk or intoxicated and commit unnecessary actions or commotion. It is because the wine utilized is blessed by Kabuniyan.

The table presents the significant scientific discussion why the Tumangad is conducted during early morning and the significance of bayas in every in every important gathering.

It was revealed in the table that sun is the source of energy, so it strengthens the individual. It is for this reason that the Tumangad is conducted early morning for it is believed that the sun will strengthen not only the members of the two tribes but also their relationship. It is also believed that when the sun strikes the bayas in the payawyaw, it is blessed and it will help to nourish the health of those who drink it.

It was also revealed that wine had chemical content Resveratrol, which makes one smarter. It was for this reason that wine is continuously and abundantly served during the whole duration of the Bodong. For when someone is under its influence, he tends to think quicker and react faster. This is quite evident among elders for when they are under the influence of Bayas, their memory became sharp and can remember past events or experiences which they can share when they are going to speak.

Scientific Knowledge	Bodong Rite
<ul style="list-style-type: none"> <li>• The sun as source of energy. The energy that gives strength to an individual.</li> <li>• From the article of Blanchard, she stated that the chemical content of wine may also make the drinker get smarter. Resveratrol may help improve short-term memory. The participants in the study had a significant increase in retention of words and showed faster performance in the portion of the brain associated with the formation of new memories, learning, and emotions.</li> </ul>	<ul style="list-style-type: none"> <li>• This is done during early morning when the sun starts to rise.</li> <li>• The mortar is positioned in such a way that it will be facing the rising sun. This is done so that they will make sure that the sun’s rays will directly strike the bayas that is contained in the porcelain bowl.</li> <li>• The bayas is believed to give encouragement and assertiveness. It also enlightens the elder to open his mind and/or to remember his past experiences, and to be able to relate his past experiences and to be more assertive and confident in delivering his palpaliwat.</li> </ul>

**V. CONCLUSIONS**

The study found out that there are specific procedures that are followed in the bodong celebration. Bayas has a significant function in the bodong celebration.

It also provide proofs that the rituals in the bodong celebration using the Bayas is related to the religious beliefs and scientific knowledge of the tribe.

**RECOMMENDATIONS**

It is recommended that more extensive, systematic and detailed cross-cultural examination of the use of basi in transitional and festive rituals should be done. It would provide valuable insight into perceptions of drinking and beliefs about the powers and properties of alcohol in different societies.

It also encourages a more thorough understanding of the ritual functions of Bayas.

And finally, we wish for scientific knowledge to act as a bridge of understanding between different cultures in the world and that diverse societies can understand and participate in the evolution of this essential knowledge related to the survival of humanity.

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