

## DANG-EY: Applai Indigenous Living Practices in Tabuk City

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### Abstract

*This study delves into the indigenous living practices of the Applai People in Tabuk City, Philippines, with a specific focus on their mourning tradition known as "Dang-ey." The Philippines boasts a rich cultural tapestry, comprising approximately 187 ethnolinguistic groups, each possessing unique customs and rituals related to death and mourning. "Dang-ey" represents an oral tradition deeply rooted in the Mountain Province, serving as a medium for expressing grief and commemorating the departed. This tradition encompasses various forms of expression, including chants, prayers, poems, and stories shared by elders. Beyond its role in conveying sorrow, "Dang-ey" also serves as a conduit for passing down life lessons and collective memories. It stands as a cornerstone of the oral heritage of the Applai People, facilitating the transmission of knowledge across generations. The primary objective of this study is to document and preserve the "Dang-ey" tradition, recognizing its profound cultural, religious, and philosophical significance. In an era marked by modernization, oral traditions like "Dang-ey" face the threat of fading into obscurity, risking the loss of invaluable values and local wisdom. By meticulously recording and documenting this tradition, the researchers aspire to secure its survival for both present and future generations. The study's conceptual framework posits that "Dang-ey" embodies religious insights, historical context, and local wisdom, all of which constitute integral facets of this oral tradition. These values are transmitted verbally from one generation to the next, thereby ensuring the perpetuity of cultural practices. In conclusion, this study underscores the paramount importance of preserving oral traditions like "Dang-ey" to safeguard cultural heritage and cherished values. It contributes to the broader discourse on the significance of oral history in preserving and celebrating the rich cultural diversity and heritage of indigenous communities.*

**Keywords:** *Dang-ey, Applai, Supon, oral tradition, mourning, cultural preservation.*

### INTRODUCTION

Death is an inevitable part of the human experience, a universal reality that transcends cultural boundaries. When the time comes to confront this profound moment, diverse cultures have developed unique traditions to provide solace and comfort to the grieving family and friends. One such tradition, deeply rooted in the cultural tapestry of the Philippines, is the Applai People's mourning ritual known as "Dang-ey."

"Dang-ey" represents an oral tradition employed for the purpose of mourning within the Mountain Province. It is a poignant expression of grief and a heartfelt means of commemorating the departed. Through this tradition, elders convey their sorrow and pay tribute to the deceased through chants, prayers, poems, and storytelling. However, "Dang-ey" transcends the mere expression of sadness; it serves as a powerful conduit for the

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transmission of life lessons and the preservation of collective memory. As an integral facet of the oral heritage of the Applai People, it serves as a vessel for imparting knowledge from one generation to the next.

The Applai People, hailing from various areas like Besao, Tadian, Sabangan, Bauko, and Sagada, have made Tabuk City their home while steadfastly preserving their indigenous living practices, especially concerning death. They hold strong beliefs that even in death, they can continue to exist in the underworld. However, in a rapidly modernizing world, the researcher recognizes the urgent need to document and preserve these existing oral traditions for the benefit of the present and future generations.

In the face of modernization, it has become evident that many of our oral traditions, such as "Dang-ey," are at risk of vanishing. Furthermore, with the passage of time, our respected elders, who serve as the primary bearers of these traditions, are also passing away. These traditions are passed down through word of mouth, making them intangible and vulnerable to oblivion. Forgetting these traditions not only signifies the loss of cultural assets within our communities but also the erosion of values and local wisdom enshrined within these traditions. Thus, the need to preserve and document these oral traditions has never been more pressing.

As hypothesized by Jahdami (2018), our local traditions are invaluable treasures for those who hold them dear and believe in their preservation. Quintero (2018) further asserts that narrating and compiling oral traditions can facilitate the implementation of mother-tongue-based education in the Philippines. Additionally, Primadesi (2014) posits that oral traditions continue to hold abundant values relevant to everyday life. Regrettably, the limited awareness of these traditions and their values among the wider public has contributed to the gradual erosion of our local culture.

Recognizing the significance of oral history, Tan contends that it plays a pivotal role in the integration of Philippine society and fosters unity among diverse communities. Agoncillo, on the other hand, emphasizes that oral history encompasses not just the recollections of elderly individuals regarding past events but also includes testimonies from government officials and individuals directly or indirectly involved in significant historical occurrences.

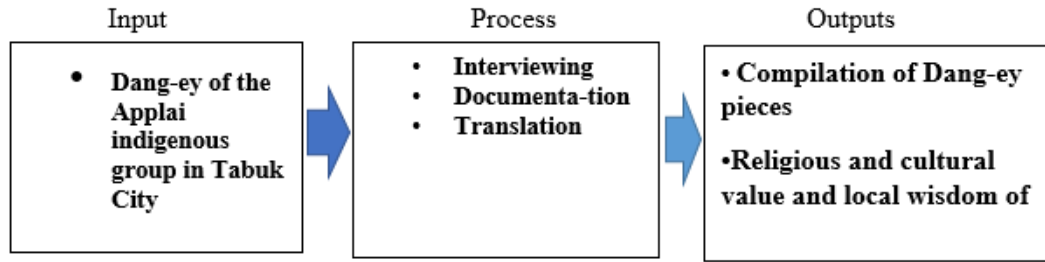
In light of the above, this study is committed to documenting the oral tradition of the Applai people, particularly "Dang-ey." The researcher firmly believes that within these oral traditions lie cultural, religious, and philosophical values that deserve preservation.

#### Conceptual Framework and Research Paradigm

This study is conceived with the central concept of preserving oral traditions, with a specific focus on "Dang-ey." It acknowledges that these traditions encapsulate religious knowledge, historical context, and local wisdom, which are indispensable components of the oral heritage.

Ki-Zerbo (1990) asserts that oral traditions are verbal testimonies passed from one generation to the next, encapsulating not only the content but also the manner in which messages are conveyed. These traditions encompass a plethora of customs, beliefs, and routines that communities have established, serving as a testament to the continuity of cultural practices.

In conclusion, this research embarks on a journey to preserve the cultural wealth embedded within the oral tradition of the Applai people, specifically "Dang-ey." By recording and documenting this tradition, we aim to safeguard the profound values, religious insights, historical narratives, and local wisdom that it contains.



## OBJECTIVES

- To meticulously document the Applai indigenous living tradition in Tabuk City through video recording.
- To discern the significance and values inherent in the "Dang-ey" tradition among the Applai people in Tabuk City.

### Review of Related Literature

To further contextualize this study, it is imperative to explore similar "Dang-ey" practices from other ethnolinguistic groups. For instance, the Bontoc Antoway, often sung by the illiterate members of the community until the deceased is laid to rest, offers a distinct perspective on mourning. The song's tune, known as Daliliyan, underscores the themes of departure and the cessation of visibility as one embarks on the journey beyond (Chaokas, 2005).

Another example hails from the Maeng tribe, where a Baya-o is recited: "Baya-o si Pipito-Na-ayinca minpoco-Caycaynga nan an-ak-mo, Maiwed mangilagbo." This poignant expression conveys the sense of loss and the struggles faced by the children left behind after a loved one's departure. It is a testament to the emotional depth encapsulated within oral traditions (Austin, 2003).

Additionally, Lakay Pang-ot presents another Baya-o, expressing a profound plea to the divine: "O Apo Dios/Ama a Kabunyan/ agyaman kami amin a kakabagyan/ nangnangruna toy insadum nga asawam/ ta nagun-odan nan iti agnanayon a biag ken panaginanan." This Baya-o is a heartfelt appeal for blessings, peace, and prosperity for the living, underscoring the connection between the living and the departed (Austin, 2003).

These examples from different ethno linguistic groups shed light on the diversity and depth of oral traditions within the Philippines, emphasizing their role in conveying emotions, wisdom, and cultural values.

	<b>English Translation</b>
Ali kayo'y I-ib-a Ta maschin en-cumwari-wen (Chorus)	(Come each one my companion, (So each one will say something. Wen,)
Dali dali-li-yan daliyan daliliyan Tay et umay et kecheng Ili nay ad-acha-en, wen! (Repeat Chorus)	(When he goes, he won't be seen) (To his home that is so deep. Wen,)
Ay ken sa pangon-mo-chen San ab-yus yon ama , (ina/ikit) yo, wen! (Repeat Chorus)	(You can't go run after) (To tell what you want to say. Wen,)
Tay si tunay lit agwa Et mid nak-waniyan na wen! (Repeat Chorus)	(This person has done good things) (So people remember him. wen,)
Es nga-ag ay istorya Es nan-nay ya fatowa, wen! (Repeat Chorus)	(No bad tales were told of him) (When he was still here on earth. Wen,)
An-ak nat khinawis na Siya akhes es'nan ap-una, wen! (Repeat Chorus)	(He was good to his children) (Also to his grandchildren. Wen,)

Esnan iba na'y takho	(To people he was a friend,)
In pa-ila nat usto, wen!	(He showed what is good to them. Wen,)
(Repeat Chorus)	
Nan chawaten takhon siya	(What we ask of him to do,)
No umay ken Chios Ama, wen!	(When he goes to our Father God. Wen,)
(Repeat Chorus)	
Ta umagtan is gracia	(That God will give grace to all)
Ken chata ko'y wad-as na, wen!	(To his people here on earth. Wen,)
(Repeat Chorus)	

Here also is a Baya-o from the Maeng tribe.

“ Baya-o si Pipito-Na-ayinca minpoco-Caycaynga nan an-ak-mo, Maiwed mangilagbo. This could be sung in different time (Austin,2003)”.

English Translation

“(Baya-o here is Pipito, Now that you leave behind us & folded your feet. Pity are your children. Nobody will earn for them.)”

Another Baya-o narrated by lakay Pang-ot. It goes this way:

“O Apo Dios/Ama a Kabunyan/ agyaman kami amin a kakabagyan/ nangnangruna toy insadum nga asawam/ ta nagun-odan nan iti agnanayon a biag ken panaginanan.

Dawaten mi ngarud kenka/ kakabsat a nagapan/ ta idawdawatam/ ni insadum nga asawam/ ken amin dagiti annakem a maulilan/ ta agbanagdanto koma amin a napnuan/ rag-o ken gin-awa ken pagwadan/ dalad danto iti nagpaiduman.

Amami nga addat sadi langit/ amin dagitoy ti inkam kalkalikaguman/ nga inda kakabagyan/ ta naurnos danto narang-ay ken magin-awadanto amin dagitoy maulilan.”

(Courtesy of Mr. Placido Pang-ot of Old Central, Sudipen, La Union written by Mr. Eulalio A. Austin, 2003)

English Translation

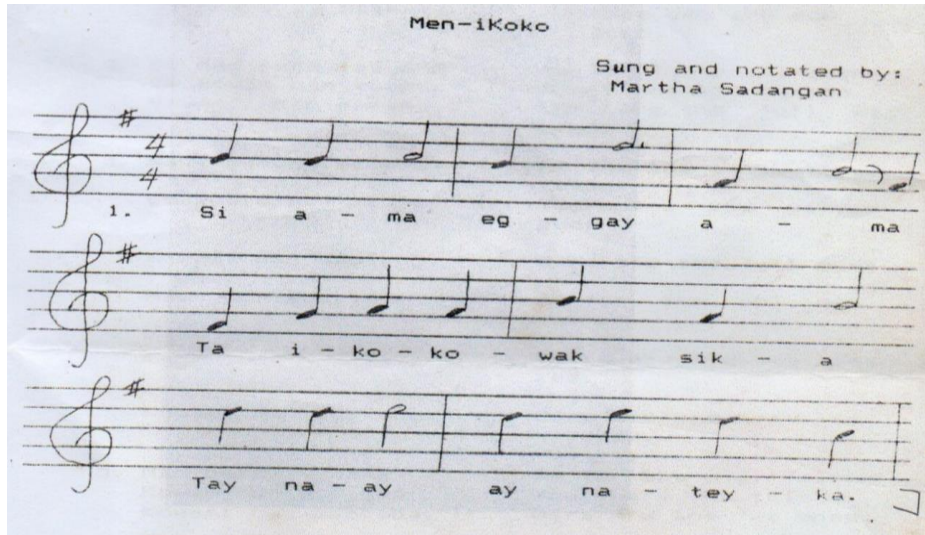
(O God, our Father & Creator, Thank you very much from our relatives, especially for given this better half of mine, she may be granted for eternal life and rest in the other world.

May we ask you then, our beloved wife to please grant peace to our children, that they may be a model or good example in their place which made them exemplary example for the others.

Our Father in heaven, these are all our humble request or favour for all our relatives to have peace, progress & Prosperity for their lives including the members of our family.

(English Translation by James S. Guidangen)

Here also is a Baya-o from the Maeng tribe. Baya-o si Pipito-Na-ayinca minpoco-Caycaynga nan an-ak-mo, Maiwed mangilagbo. This could be sung in different time (Austin,2003).



(Courtesy from Mrs. Agnes Kollin from Ambasing, Sagada, Mt. Prov.)

#### Definition of Terms

1. Applai: Refers to the indigenous ethnic group residing in the Mountain Province of the Philippines.
2. Dang-ey: Signifies an oral tradition practiced by the Applai People, particularly during mourning rituals.
3. Oral Traditions: Cultural practices and knowledge transmitted through verbal means, often intangible and reliant on storytelling and spoken word.

#### Significance of the Study

This study holds significant implications for various stakeholders:

1. Applai Ethnic Group: The preservation and promotion of their cultural traditions, particularly "Dang-ey," will help the Applai people maintain their identity as one of the eight major ethno linguistic groups in the Mountain Province.
2. Students: This study offers valuable insights and knowledge, enabling students to appreciate and learn from local traditions, enriching their understanding of cultural diversity.
3. Educators: It serves as a valuable resource for educators, providing materials for classroom teaching, particularly in programs like the

#### Scope And Delimitation

This study focused on dang-ey, an oral tradition of the Applai people group in Tabuk City, Kalinga and its values. Further, it will be delimited to the responses of the respondents on the values reflected in the oral tradition.

## METHODOLOGY

This chapter presents the procedure and methodology employed in the study. It includes the research design, respondents of the study, instrumentation, data gathering procedure, and the data analysis.

#### Research Design

The study utilized quantitative research design employing a culture-centered approach through recording, using of audio types, formal group discussion and in formal conversation with the old folks residing at Tabuk City.

### Respondents

The research seek the participation of the ritual performers, seer/mansip-ok and ritual advisers. The researcher is a member of the United Sabangan Association, Ambasing-Sagada Immigrants Association and Bontoc Migrants Association. In which, it is a great opportunity to meet the Applai members during Annual Assemblies at Tabuk City for sharing and further cultural studies of their own.

### Implementation

An interview guide be the primary instrument in gathering data on the objectives posted in the study

### Data Gathering Procedure

The researchers used the following procedures in order to gather authentic findings.

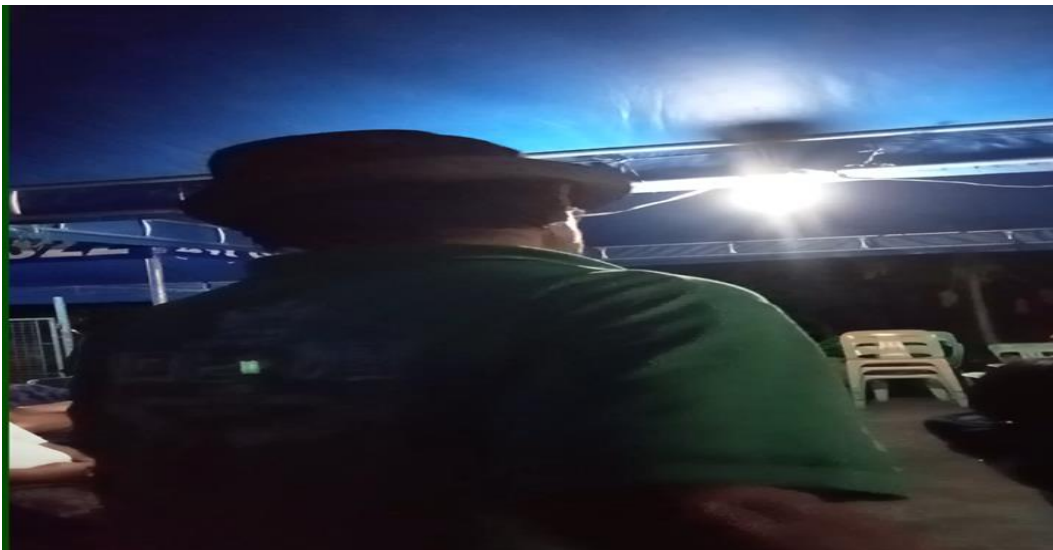
**Community Immersion.** To gather first-hand information on the tradition, the researcher has an actual participation and observation on the life cycle of the participants to record the results.

**Interview.** The researcher used an interview intensively in gathering data. The interview be informal in the interview as the instrument.

**Photography.** The researcher used camera to take photos in order to document the actual presentation of the tradition.

**Library Techniques.** The researcher used related books

### **DANG-EY DOCUMENTATIONS:**

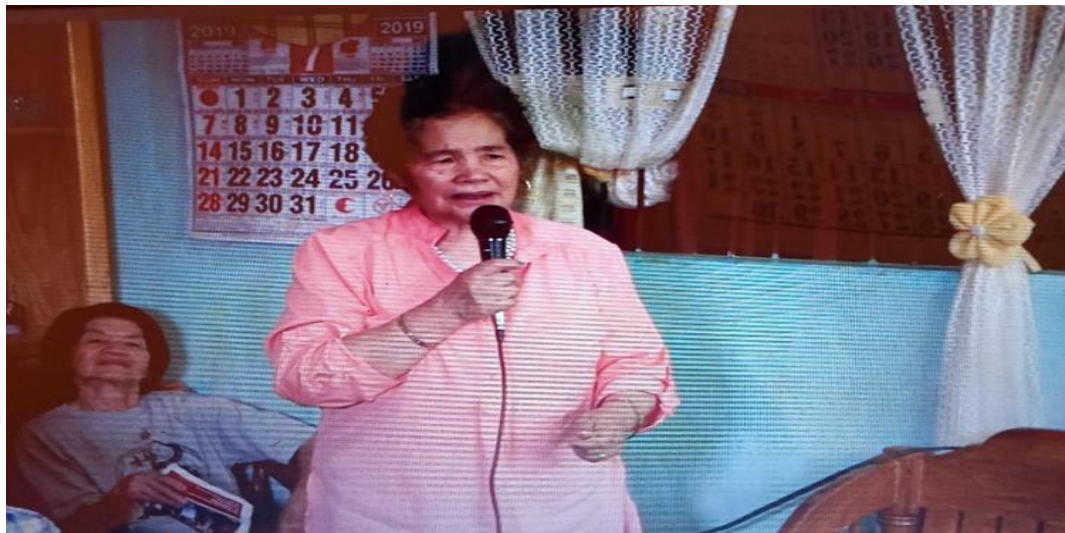


May you Kabunyan in the East look upon your servant Rufina Bisoy for her to rest. We hope, we can see her again. May you become an angel to see us in our daily affairs. We hope even you go to the other world, with your presence in spirit help your husband and children to be always healthy away from any kinds of illness.

We, who are in your wake now none be in danger or accident may we always be strong. May you keep us away from evil with your inspiration left for us. Your good deeds be always remembered in our lives.



You brother Ciano who went ahead of us, please may these people who gave their “sopon” (Financial assistance) be richer for them to share their blessings in during needy times. When they plant to their field they may be blessed to harvest abundantly. When they raised animals, the animals be protected from diseases and their families be protected from sickness and sorrows. Ooh! Brother Ciano may the angels guide you to heaven and you may rest in peace.



Here is the request of your younger brother, that your yearly planned for its continuous celebration but suddenly a news reached them that you’re already gone so for this year he postponed. Another, please try to help him to get well because he was suffered arthritis that someday he will not use hand staff (Baston).

Here is another request from Mr. Enrico Agnaya from purok 1, Bulanao, Tabuk City, handed to me his financial assistance to your bereaved family that with your support even you are gone during harvest time he can be blessed abundantly.

That in my part as your In-Law, reunion shall be at the same time to be held during wake like this and during wedding celebration because relatives, members of the clan and it’s friends gathered together so, my beloved In-Law so you may rest in our Father’s bossom. Till we meet again.

**PICTORIAL:**

Lambrecht emphasized, “ I came to the Philippines in 1924 to work among the people of the Mt. Province, not to impart a Western culture, but essentially to liberate the people, as good as I could, from all that I saw to be harmful or detrimental to their well-being in their own culture, especially in matters of religion, and also to encourage them to keep all that was and is good in that culture. It is undeniable that the customs existing among them since time immemorial must be maintained, in so far as they do not really harm them. For example, their marriage procedures, their celebration, their ways of buying and selling their valuable properties, their literature which proves their inborn literary talents and genius.”

This was the reason why the researcher was been challenged to record and document some oral traditions of the Applai people in Tabuk City. This paper presents then some cultural values derived from the Bayao are concerned for the welfare of others, the spirit of volunteerism and the time honored virtue of commiseration for the bereaved (Austin,2023). On the other hand, songs, chants, dang-ey/baya-o are all conversations with the dead person and also words of condolence for the bereaved family (Botengan,1976).

As a result of the interview by the researcher to lakay Domingo Asingwa of Purok 1, Bulanao, Tabuk City, this dang-ey be the song rendered by the old folks to the dead and content-wise serve as a prayer for the dead to travel peacefully meeting his Creator someday and also to lakay Arsenio Timpac Sr. of Pobacion Centro, Tabuk City, Kalinga that dang-ey served to communicate with the dead and hopefully she/he may rest in peace.

Chaokas (2005), mentioned that immediate and distant relatives gathered together during death to strengthen their family ties and doing so the bayao will serve as their farewell song to the dead. So if the Kankana-eyes will offer thanks giving ritual that would consist of sacrificing animal, food, tapey or rice wine and other materials and importantly the ritual prayers, dances & music (Baring,2013) so same with the Applai people of Tabuk City that is why dang-ey shall not be scraped or stopped.

The BIBAK Christians argued that their connection to ethnic and geographic particularly is mandated by their faith itself: “He is the one who made us, made us the way we are”.



They have found in their theological commitments a renewed commitment to the identity of the past, reconfigured as part of the universal stream of history encompassed by the Christian narrative. They are bound to God through the gift of the mountains alongside the gift of grace and life transmuted upon conversion (Howell, 2009). It is at this point, to show and prove the great evidence and concrete attachment of the Applai people that there is somebody who is above us they called Kabunyan-the Supreme Creator. During wake, the performer of the Dang-ey, emphasized that the dead person died physically but not his/her spirit and soul which is still alive. If the people in Kalinga province adhere the core values which is “Paniyaw, Ngilin and Bain, the Applai people practiced the value of “Inayan”, which is anchored to the Christian beliefs.

Sometimes the Dang-ey served as a piece of advice to the bereaved family and the people present during a wake.

## **CONCLUSION**

The dang-ey/baya-o & chanting songs offered for the dead may not be bad rather to be sustained for the reason as one way of condoling with the bereaved family and to show our distinct custom and tradition on this particular socie

## **RECOMMENDATIONS**

The following were the recommendations to the entire Applai community:

1. Preserved, promote & maintain the dang-ey practice and to be followed by other ethnolinguistic groups in the Philippines.
2. Share Education Information Campaign Material for dang-ey to other ethnolinguistic groups as their reference.
3. Future researchers for dang-ey shall be encouraged to study to deepen better understanding on the value of dang-ey.

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