

The Agwam Household

The story about the Agyam household that farmed at Mapangit.

In the beginning, the ancestors built their huts where they did swidden farming. For it was not just [for] a single year but it could last for two years, three years, depending on their way of farming.

And the Agwam family that lived in Mapangit, they were also Vyanaw people but it so happened that they built their hut where they did swidden farming.

And one day, Agwam reportedly said, “Let us bury these, what’s-it, gongs and antique porcelains for we do not know what the days will bring.”

For it was then the period of head-hunting. There was no certainty as to whether [they] would be raided or not. That was why he told them to bury the gongs and the beads, jars, and other antique possessions. And so they buried them at the base of a big tree.

And so they lived there for they were farming. And their plants were beautiful. They had abundant food to live on. For when we talk of wild animals, there were plenty of wild animals there. When her husband went trapping, he would catch deer and pigs. When they went fishing, there were plenty [of fishes] as well. And when it comes to plants, they had an abundance of taro, sweet potatoes, [and] yam. And so their food was abundant. So then, they stayed there for a while.

True enough, for one night, there were enemies who went head-hunting. And they came upon the Agwam family. And there was their son who was becoming a teenager, he slipped underneath [the house] and escaped to the forest. There were... Agwam and his wife were killed by the enemies. But their child who was becoming a teenager was kept alive by the enemies and they took her. They did not kill her. And when the girl grew up, they married her.

And after several years, the son who fled to the forest grew up. And he told his grandparent, “*Apu*, make me a packed meal that could last me five days,” he reportedly said.

For at that time, when they made a packed meal, it could not, it did not spoil easily. It could be that... It did not spoil within three days, five days. And so he had his packed meal prepared which he would eat for five days.

And the grandparent did not want to. “*Iy*, what are you going to look at? They might kill you and that would be the end of you,” so said his grandparent, but “*Iy*, I will avenge mother and father and my sister,” he reportedly said.

Because he was insistent, his grandparent made a packed meal. And he would eat that for five days. His grandparent estimated that for that was what he said. And so he went, for he had ascertained the tribe that went to their place to kill. He had learned it after several months, for word got around, all stories [get around].

So then he went to the Limus area. And when he was high up, [at the] slopes, he went down.... *Ay* when he looked over the houses, there was only one house in the middle which had smoke coming out of it, for it was planting season. Now, it is said that during the planting season, all the people helped one another in the planting. And so they went [to the farm] early and when the sun went down, that was when they were dismissed. For their swidden farms then were extensive and when they planted rice, they put them in the farm.

And the man kept getting closer. When he went to, what’s it, and later on went to hide behind the post of the house which had smoke coming out of it. He had hid himself but was ready to spear the women when she went out.

While he was hiding, that man, it happened that the women was rocking a baby], saying, “*Uwa-uwi*, grow up soon my child, you shall be named after Jawigi, and go to Mapangit to see the antique porcelain that mother and I buried, covered with a brass gong,” she reportedly said.

“Why would she mention Mapangit?” so said the man.

So then, he waited some more. But if the woman came out, he would spear her. But fortunately, she just stayed inside.

When she again rocked the baby, she uttered the same thing, saying: “*Uwa-uwi*, grow up soon my child. You shall be named after Jawigis [and] go to Mapangit to see the antique porcelain I and mother buried, for it is covered with a brass gong,” she reportedly said.

Because the man what’s-it, the man came out and went inside. The women would have screamed, it is said, [but]: “Don’t scream. Why is it that when you rock the baby, you mention Mapangit?” he said. So thereupon, the woman told the story.

“*Iy*, they attacked us in Mapangit and killed my mother, they killed my father, they also killed my brother. As for myself, they let me live and, where, when I grew up, they married me and this is our child,” she reportedly said.

So then, the man spoke, saying: “I am your brother. For I slipped under the house and fled to the forest and I now intend to take revenge. For I had thought that they also killed you,” he reportedly said.

And so, they both wept. They embraced each other, crying, for they were overjoyed that they found each other.

That afternoon, those who went planting arrived [and] the women told them, “This is my brother who has come looking for me. And fortunately, he arrived, came in and we got introduced to each other. I am introducing him to you,” she reportedly said to her husband.

And her husband said, “It is good that... let us just please butcher the pig so there will be something to cook for we’ll call our village mates and make it known,” he reportedly said.

And, it is said, they butchered the pig and called their village mates to make known to them his brother-in-law saying, “Here is my brother-in-law who came seeking his sister. And it is good that we are well. I am making this known to you here in our community that should someone touch him, we shall be killing each other,” so said his brother-in-law.

And so it was. So then, they became happy for they learned that the [one] was a brother-in-law, er, his brother-in-law had come. And after that, her child grew up, and he got

married there also. And that is the why there are also Vanaw people at that area in Limos, for that was where the siblings went and married those from Limos which is why there are also others who are Limos people who were people from Vyanaw, and have Vanaw blood for the children of those siblings are there.

And that is the end of the story about the Agwam household in Mapangit.

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