

The Origin of the Peace Pact

When the people were just being civilized and Christianized, there were people who lived here in Tavya_layan, Jukligan and Vya_langaw. And they were happy because when they farmed, their plants were productive. And they were not troubled for they were happy people. They had a harmonious relationship.

And one day... but there were people who... there were people who were married and they were Lammawon and Lawijing. And Lawijing was a beautiful woman, Lammawon's wife. And they were happy as a couple because they were together. When they went to work, they were together. When they went to their farm, they were together for it was usual for a couple to help each other do things. But unfortunately, there was a man in Vya_langaw who was named Givyayan and got a liking to Lawijing. And he often... When Lammawon would leave, Givyayan would go see Lawijing.

One day, Lammawon went to their farm. And when he looked at their place in Tavya_layan, for it was also their farmland, he saw Givyayan come out of their house. And he had a suspicion but he could not catch them in the act. For what he wanted was, he would catch them both then kill them both. But he could not catch them in the act. But there was still his suspicion. So then he kept on observing them.

And the people thought of going fishing. Now the fishing area at the mouth of Jukligan was where the waters parted – [one] going to the old Vya_lvya_lasang and one going to the Kilkilosan side, that part of the water. And they agreed to go fishing. And what they used for fishing then, was packed [boiled] yam and sweet potatoes, for they would pack yam and sweet potatoes together and it was what they used as mud for the fish trap so that it would not erode and the fishing area would easily dry up when they used it.

And all of the families, every family was there, they boiled and packed [the root crops] which they used as mud for the fish trap so that the flow of the water in the fishing spot would be drained of the water. When their fish trap was drained of the water, there were so many fishes for at that time none used lights, none used darts, none used *cyanide* for everything they used was natural.

Now then, their fishing trap would yield plenty of catch. The people caught plenty. And Lammawon went to invite Givyayan. “Let us go to the estuary for there’s plenty of them there. Let’s roll over the huge rock,” they reportedly said, er, he said. And Givyayan was persuaded. For you know, the people of old were strong. Even if the rocks were huge, they could turn them over. And they moved that huge rock, it is said, lord, the gobies and the eels seemed to boil over as they frantically bounced. And the thing they put these on were big containers which they also wove where they would place locusts during the season for locusts. And later on, Lammawon hacked Givyayan. And Givyayan died and he cut off his thing, his penis, and he mixed it with the gobies. And he went home.

He reached home. “Get these... *Ay*, wash that thing and cook it,” he said to his wife. And when Lawijjing washed it, “Oh my, what is this... Where did you get this?” she said.

“Why would you disparage that which you got used to?” so said Lammawon.

So Lawijjing no longer said anything for... for the thing with Lawijjing, he found out about them, only that he could not catch them together.

And from then on, there were differences between Tavyaayan and Vyalangaw, Jukligan for he had killed Givyayan. And so there began the stealing of chickens, stealing of dogs, all pigs, even carabaos they would also steal from one another.

And the elderly men were so exasperated that they came to agreement: “Now this is what we should do. Why, the problem has gotten bigger and bigger. Let us just get on with the killing,” they reportedly said. And so the meeting place they set [was] the same Jukligan river, for it was summertime, the water was low.

And it is said they faced one another, being across one another, ready with their spears and their long knives and their shields. And because of this, Lawijjing could not bear to see one person get killed, Lawijjing undressed and ran between them.

“Kill me for I am the cause [of it all],” they [she] said, so said Lawijing. But the people of old deemed it forbidden. Whenever they saw a woman getting undressed and they happened to see it, they treated it as really forbidden.

And the people of old talked together. “Let us not pursue this for we would all be decimated. It’s forbidden,” they reportedly said and: “Let us come to an agreement to do this later, after two weeks,” they said. Then they separated. And Lammawon and Lawijing went back to their house.

So then, when the time for them to fight to death came near, one outspoken woman named Anjayaw intervened. It’s the Anjayaw of old. For this Tavya_layan and Jukligan, until Vya_langaw, that was the old Anjayaw. And Anjayaw reportedly said: “Let us not kill one another, because if we fight one another to death, we ourselves would just be decimated. Carefully consider this. Carefully think of this. Let us settle this amicably,” she reportedly said to the other old folks and they agreed to meet, those ancestors.

“And what about the chicken that was stolen?” one of them said.

“I stole it,” another said for no one lied back then.

And that was what they did, they made agreement under the leadership of Anjayaw. “That chicken you stole, return it, along with one other chicken, butcher one chicken to be eaten by the mediators [the law-makers, the ones who make it straight]. And if you stole a pig, return the pig, follow it up with another pig, butcher one pig to be eaten by those mediators. And if you stole a carabao, return that which you have stolen, follow it up with one carabao, and then butcher a carabao to be eaten by those mediators,” they reportedly said.

And so then, the others: “What about Giv_yayan who died?” they reportedly said.

“About that, let us punish Lammawon,” they said. And so it was that all possessions of the Lammawon couple were taken away as penalty. That is the reason why they went to another place. They passed by the Pattikyan area and that was where they [went to] live in the upstream part of Pantikyan, named Tu_lgaw.

And that was the reason for the beginning of the setting of rules about infractions against the peace pact. For even the parts of the peace pact, these were taken as rules all the same. And that was the beginning of the peace pact in Vanaw. And that is how people are convinced that it was Vyanaw that started the peace pacts which spread to the different parts of Kalinga until the Mountain Province up to Abra because they made peace pacts with everyone. Their peace pact in Mountain Province, it was the same group of laws that they followed, one made by, made by the first ones whom Anjayaw led which was the way [they followed] when, for instance, there was one who erred. This is the same set of rules that they are following today.

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