

The Origin of the Names of Creeks and Mountains

The story about where they got the names of various creeks and mountains in Abra and Kalinga Banaw.

In the beginning, there were people in Taḷtaḷngob. And those who dwelt in Taḷtaḷngob, the men who lived there, they were Anunnuwaḷ, Tungallub, Panod. And their sister Galingan, she was married by one from Magaway. That Magaway was the watershed area of Jagyuman which is also an area within Vyanaw. And all those, um, it is said that when Magaway was raided, they would send word to the brothers here in Taḷtaḷngob or Pulpuḷaggaw. It is said that it took only a short while for these brothers to come rushing in for their great strength in running across mountains was the same as when they would be running across the plains. And whenever Magaway is attacked, they would inform the brothers and the siblings would start off and before the enemies could reach the mountain of Magaway, they would be cut off by the brothers. That was one of the things feared by the enemies who would make a raid here in Magaway. And that was where their sister Galingan got married.

There was this one day, there was a group of people who wanted to forge a peace pact with the Pulpullagaw people. And the brothers reportedly said, they sent word to the brothers and brought with them a Ginalman rooster which they would offer as a *top-aḷ*. Now, a *top-aḷ* is what binds a peace pact for when they conduct the *top-aḷ*, that was one of the things that kept a person from destroying the peace pact for whoever broke it would have to pay the *top-aḷ*. And that was what they held up.

And Panod and Tungallub reportedly said, “Anunnuwaḷ, go and check on the jar if it does not have any damage.” It is said that Anunnuwawaḷ went circling around the Ginalman rooster to see if it had any defect. The enemies were treacherous for since Anunnuwaḷ was like the greatest of them all, the strongest, they speared his back. And Magnuwaḷ cried out and the brothers leapt out [to attack]. There was no place they did not cut off those enemies. There was this Makanugkug, they dispatched him at Makanugkug creek. For Agivu, they also struck Agivu in Agivu. And Kiwing, they also dispatched at Kiwing creek. And as for Magpawayan, they took him out in Magpawayan creek. For even if they separated, the brothers knew the, what’s-it, for they were familiar with the forests and perhaps, they had a magical ability to sense where the enemies fled. And as for this Lamunan, they took him out

in Lamunan. As for Maḷanas, they also cut him off at Maḷanas creek. Vyasiwag, they also dispatched him at Vyasiwag creek. And Lavu, they also took him out up the slope of Lavu. And Umvali, Umvyali, they also took him out at Umvyali creek at this area in Vaḷvyaḷasang here in Vanaw Kalinga. And Voḷak, they also reportedly dispatched in Voḷak.

That is why all the people they killed who had names, they named the place where they died after them. Just like Kiwing, [the one] they killed in Kiwing, they named the creek Kiwing after his name Kiwing. Just like in Magpawayan for that was the name of a person. But that [place] where Magpawayan died, they named it after Magpawayan that is why it is now Magpawayan. And then this Agivu, is the same [place where] they killed Agivu, they named it after Agivu. Even here in Makanugkug until Maḷanas, until Vyasiwag, these were the names of people whom the brothers dispatched. And, that was because the enemies were fearful. That is why the enemies feared them. This Lamunan, they also cut off there in Lamunan. As for Lavu, that was where they took out Lavu. This Voḷak, it is also where they struck Voḷak that is why they called it Voḷak. This Umvyali, is also where they struck Umvyali. And they named [the place] Umvyali after the one who died, that Umvyali. That is why the names of those creeks and rivers at the area in Abra and Kalinga, [these are] names of people whom the brothers cut off and all those they struck there they named [these places] after the names of those enemies.

And that is, well, where the problem is. How then did they know their names? They knew because at the time of their arrival, they, they all announced the names of those who were arriving. For one by one, they were introduced as what their names were. They also had companions who stated their names. That is why the brothers knew the names of those people they seized and killed. They killed all of them. And that news about the brothers became widely known that is why the enemies were afraid to go near Puḷpuḷaggaw or Taḷtaḷngob and Jagyuman or this Magaway for they would be tipped off to these brothers, they would cut off those enemies when they had not yet gone far. Like where they took out Magaway. The enemies, before they could position themselves, they cut them off.

And as Galingan wept over her brother, their brother, Magaway, er, Magnuwaḷ:
“Gone now is Magnuwaḷ the defender of our Magaway,” so said that sister of theirs, Galingan. “My brother, where could I see you, where could I find you,” so said Galingan for

great was her grief over her brother for he was the salvation of the Magaway people or he was the savior, Magaway.

And that was the, that was the reason why, er, where the various creeks in Abra and creeks here in Kalinga in Banaw got their names all of which were the territories of the Vyanaw people. And that is the reason [why there is a place] named Vyasiwag, there is what is called a Maḷanas creek, there is what is named as Voḷak, there is what is named as Umvyali. For all were names of people they killed in that creek and in all the mountains where they killed they named after their names. That is how they got the different names of creeks and name of mountains there in Abra and Kalinga.

Recorded on December 4–5, 2006, in Kalinga, Philippines

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