

Palpalayon

[This is] a story [told] by the elders about the siblings who lived at Palpalayon. Those siblings who dwelled in Palpalayon were Jalimag, Jannayon, Ginawjan, Vunungan, and Vyalanay. They had only one brother whose name was Vyalanay.

Now Jalimag was married by one from Limus. And as for her other siblings, they were married to those in Jay-as. As for Vyalanay, his inheritance was an antique bowl which had legs which he took with him also. And he had a rooster. When he left, er, when he travelled, this Vyalanay, there was, er, when Vyalanay rested, he would put down the rooster he was holding. When it crowed, the direction to which the rooster crowed, that was where he went. And he kept on walking. According to the story of the elders, Vyalanay went towards the area of the Igorots. And what the elders said was that the antique bowl he carried was with Kapitan Piltangan of Belwang. But it is now hard to trace whether that was really what Vyalanay had because even those from Belwang also got many antique plates, for they would also travel to the lowlands, for that is where they the people of old from the Cordillera got the jars, plates, and vats, for they would buy these from the Chinese who were selling along the seashore. That was how Vyalanay got to the place of the Igorots and he was supposed to have sired the Igorots.

And [as for] Jalimag and Ginawjan, they were left here in Palpalayon, for their brother who left had long gone. And there was a man who went to visit them. He first came upon Ginawjan.

“Why do you pass as Ginawjan, she who wears a vat?” he said. For she had inherited a vat.

The man spoke thus: “The one I want is Jalimag [of] Palpalayon who wears a star,” they said, for she had a golden bracelet.

Now, as for Ginawjan, she married somewhere in Jay-as. And she gave birth to the Tinguians of Abra.

As for Jannayon, she had the best voice among the siblings. For when she would sing the *dangdang-ay*, it was like the sound of a bird which was pleasing to the ear. Jannayon gave birth to those in the Itneg region in the Ajason area. For the Ajason people sing well. They have the most vigorous melody when they do the *uggayam*, *vyallaguyus*, *alvya-ab*, for they have exceptional voices. They have very good voices. And it has been assumed that she gave birth to those of that tribe in Abra.

As for Bunungan who got married also in the Jay-as area, she gave birth to the Vinungan people. For those from Vinungan are those who are in Vya-ay, Likuwan, until Lakub. For that is what the elders say.

Then there was Jalimag. For one day, it is said, there were these enemies who launched an attack against Tonog. They wiped out those enemies. Only one survived. For they came from downstream somewhere in Pinokpok.

And it so happened that Jalimag went to the spring to wash [pots]. When the man saw her, he hid among the grasses, er, in the thicket, at the trunk of the trees. For he was getting ready to spear her.

“I will avenge my friends now!” he said.

When Jalimag washed, it [the pot] spoke saying: “*Yassuyas*, do not strike me, wait and marry me” so said the thing that she was washing.

“Hmm, why does her washing speak?” said the man. So then he kept on hearing the same message of what she was washing.

When she washed the pot, he heard: “*Yassuyas*, do not strike me, wait and marry me,” it said. So then, the man revealed himself.

“What is it with the way you wash?” Don’t scream for I am not here to kill you. Can you please wash once more?” he said.

When Jalimag washed, he heard the same thing and it said: “*Yassuyas*, do not strike me, wait and marry me,” it said. And the man proposed [right away], for he was charmed by Jalimag and he wanted to marry her.

As for Jalimag, she also fell in love with the man for perhaps she was smitten by his looks. Then, “If it is true that you love me, get hold of my girdle, and let us go to the village, [and] present yourself [there]. For if you were distanced from me even for a little, for my brothers are warriors, they will kill you. So hold on to my girdle,” she said. Her girdle was a belt.

Now, he held on to Jalimag’s girdle and they went to the village. When her brothers saw [them], they altogether sprang out with their shields and spears.

“*Ey*, don’t be rash! He proposed to marry me and I consented, which is why he came to the village to present himself so that he will know, er, show his genuine love,” she said.

And Jalimag, there was the call [to war], er, her inheritance which was an antique jar which was named Kinji-ingan which was a most valued treasure. She also had this bracelet. A *gajing* is a gold bracelet which is placed here. As for the jewels, she had inherited antique beads.

Then later after that, after a few months of them being married, her husband took [the jar home] to somewhere in Limus, in Pinokpok. And because Jalimag was getting old, they had no children, she was worried. She buried her bracelet and jewels. There was this bamboo which she used [as a shovel] to bury it, after she was done burying, she stuck it on top of the mound. Then the bamboo sprouted. And her inheritance which was a jar called Kinji-ingan, during the time of Puyao’s presidency, he went to hold a meeting in Pinokpok. And he spoke as follows:

“Bring out all the antique jars of the ancestors which are filled with *visi*, er, rice wine so these *pukaw* can see them,” he said.

What he called “pukaw” were the Americans. (For it was the time of the Americans when he was president). And when they brought it out, he recognized that jar, for he knew its story.

“Bring that **rice wine** and I shall do the serving,” said the president.

And when the **rice wine** was consumed, “I’m getting this jar for it is the property of our ancestor Jalimag,” he said for Jalimag came from Vyanaw.

Then the people who were there fell silent for it was true that it was the jar of Jalimag, which he also named after Jalimag when he took it.

And those stories, we heard them from our parents, which were not just invented but stories that have been passed on [from generation to generation]. And until now, we narrate it, so that we will also not forget, and [so that] these children who will come after us will know.

That is the story of the siblings. They only had one child, er, a brother who was named Vyaḷanay. And that is the end of it.

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