

Sungngayad and Gunu

This story is about how Sungngayad and Gunu got married.

Sungngayad had a brother named Jumagajag. Now this Jumagajag is related to those who live in Pantikyan. His siblings got all the heirloom jars, jewels, beads and china, so he went to Pantikyan to get his share. When he got there, they stubbornly refused to give him any. So Jumagajag planned to ransack Pantikyan.

So every full moon, Jumagajag would arrive but he would be detected early. They would chase him but could not figure out where he fled. At one time, at night, he arrived again and because the dogs started barking they knew it was Jumagajag, so they ran after him. They found out that Jumagajag followed the side of a cliff by holding on to the roots of the balet trees hanging down the cliff. So that was how he escaped. That was also where he hid all the goods he stole and his spear. Upon discovering this, the people devised a trap in that area. They cut down the tree roots, leaving only a few which were partially cut so that once he grabbed any of these, it would snap and he would fall into the trap.

One night, Jumagajag arrived as expected and the people gave chase, knowing where he would go. Because he was in a hurry, wanting to escape quickly, he took his usual escape route. So when he clung to the roots, the one he held snapped and he fell into the trap. So then they took Jumagajag to the village and held a ritual because they intended to kill him.

Little did they know that one of them accidentally struck the trap with his blade, and the ropes of the trap began to unravel. At midnight, they went to eat and none thought of guarding him. Jumagajag broke free from the trap and fled. When they returned, Jumagajag was nowhere to be found.

Now, Vyangguk, one of the fastest iVyanaw runners, found Jumagajag's footprints and tracked him. He ran ahead of his companions who went with him. The others spread out but it was Vyangguk who caught him at the Malakagaw creek. So they killed Jumagajag and took his head.

Now he had a brother who was Sungngayad. He went out looking for him, passing by a spring in Vyanaw. When he got there, he saw Gunu who was then fetching water. He was mesmerized by Gunu's beauty as he watched her from where he hid in the bushes and shrubs. When Gunu got close to where he was, he sprang out and grabbed Gunu. Gunu was about to cry for help when he said, "Don't scream because I just wanted to tell you something."

"What do you want to say?"

"I want to marry you," he said. And because Gunu also saw that he was good-looking, she fell in love with him. "Sure, if you love me, I also love you. If you truly love me, come with me to the village so you could talk to my parents and present yourself to the elders of Vyanaw," she said. And they went to the village together.

When they got to the village, the people swooped down towards him, thinking that Sungngayad was an enemy. But Gunu said, "Let him be. He proposed to marry me, and I agreed because I also love him." And so the people were pacified.

"Okay, this is how it's going to be. Sungngayad, if you truly want to marry Gunu, go home and bring back jewels. The jewels or antique beads should be long enough to be wound around the trunk of a large tree. We shall meet at Lamunan," they said. Now that was where they frequently went, in Jay-as, because they had many relatives there because there were many iVyanaw in Jay-as. So that was what they agreed on, because Sungngayad was an iVinungan.

"Sure," he said.

"So after three days then, we will all meet there," they said.

So Sungngayad brought his parents with him. He also took elders to speak for him, much like what we do here in Vyanaw.

When they met there, they tried to wind the string of beads around a tree trunk but it was short. They were only able to thread as much because they could not find enough antique beads to lengthen it.

So the iLikuwan decided: “Now, since this fell short and we could not find any more beads, we implore that you allow us to complete it with antique jars, one squash-shaped and the other hat-shaped,” they said. The Vanaw people agreed.

They proceeded to the Vinugan area and held the marriage ceremony of Sungngayad and Gunu. And the wedding was finished, for the celebration lasted two days. On the third day, they held a feast for the iVyanaw because they were overjoyed to now have relations with the iVyanaw.

So when they headed back home, they took with them the squash-shaped and hat-shaped jars. They passed by Jupagan, turned to Volang, then went up the mountain and got to the area which overlooked Vanaw. As they were ascending, the one who was carrying the squash-shaped jar slipped and broke the jar. That is why they called that area in Volang “Kolkoivyasa” to remind them about that squash-shaped jar.

Now as for the other one, as they traveled on, they carried with them the hat-shaped jar. As they got to where they stood over Kinablinan, within the Mother Banao territory, they rested for a while at which the two men fought over the hat-shaped jar. Each wanted the remaining jar for himself, for the other jar was shattered. As they tried to seize the jar from each other’s grasp, the jar slipped through their hands and it also broke. They thus named the place Kalkallugung because that was where the hat-shaped jar was shattered.

This was, er, that name of that place, until at present, they named Kolkoivyasa where the squash-like jar was broken. And that Kalkallugung also, they named Kalkallugung because that is where the hat-like jar was broken.

So that is the story about the marriage of Sungngayad and Gunu. And that is the end of the story.

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