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Toward a Classification of Bisayan Folk Beliefs and Customs*

FRANCISCO DEMETRIO

INTRODUCTION

In this article a checklist of popular beliefs and customs has been drawn up. These have been gathered from a nationwide collection of folklore items compiled some time in 1936 by the Bureau of Public Schools. The beliefs here listed are mostly from the Bisayas, the majority being from Romblon and not a few from Oriental Misamis. The entries and the consultants' comments in the footnotes have been copied exactly as they were reported; except for a few, they are generally intelligible despite defective idiom and syntax. The documentation for each item apropos provenance, date, informant, and collector has been omitted; these information will be supplied in the forthcoming volume of a dictionary of folk beliefs and customs.

This list was given to three persons who were asked to classify each entry. The three represent rather accurately larger segments of the population. The first, Mr. Gaabucayan, is a highly literate man, formerly a school teacher for many years, a reader, and one who writes both English and Bisayan well. He belongs therefore to the professional class and may be taken as representative of it. The second, Mr. Apolonio Muego, 59, is illiterate; he cannot even write his name. He is, however, highly articulate and keen of intelligence. He is a gifted story-teller. Deeply religious, he has also been credited with possessing healing powers. He has enriched our collection with countless folk beliefs and folk tales. He may be taken to represent the unlettered folk of this region, unlettered indeed, but withal very human

* This is the second of two articles which will serve as the Introduction to a forthcoming volume entitled *A Dictionary of Philippine Folk Beliefs and Customs* to be published perhaps early in 1969. The first article appeared in the October 1968 issue of this Quarterly.

and interesting. The third is a housewife, a high school graduate, married and with children. She is Mrs. Romdina German Nagac, 53, of Imbatug, Bukidnon. She may be considered as representative of a good number of middle-aged or near middle-aged citizens of Cagayan de Oro, who are middling literate and who constitute the greater portion of the adult members of this community.

These three persons were requested to go over the list of folk beliefs and to classify each entry as they saw fit. Only two complete classifications have been gathered, those of Mr. Gaabucayan and Mrs. Nagac. Mr. Muego's classification, except for a few items which were orally related to him is not yet available. His categories are much simpler and less in number than those of the most literate of the three.

Each item in the list is followed by its classification by the two or, where possible, three informants. The following abbreviations have been used:

G — Gaabucayan M — Muego N — Nagac
The categories noted have been abbreviated as follows:

TT — tuó-tuó	SUM — sumpa
TIL — tilimad-on	BAL — balá
TIN — tinuhuan	BU — buyag
LI — lihi	TIG — tigel-i
SAG — sagang	

Any other category not abbreviated here will be fully noted. This especially applies to Mr. Gaabucayan's classifications.

FOLK BELIEFS AND CUSTOMS

Alimentation or Food taking

When somebody is eating supper and the moon rises while he is still eating he will easily be caught when doing bad things like stealing. (TIN=N; TIL=G & M)

To make food serve a hundred or more guests, the saliva of a frog is wrapped in a banana leaf and placed inside the food container. (TIN=N; LI=G; TIG=M)

Boiled rice will be extremely soft if the cook is a woman who is having her monthly menstruation. (TIN=N; TIL=G)

It is considered bad luck to be overtaken at mealtime by the shining of the moon. (TIL=N,G,M)

A light brought to a table where one is eating will bring about bad luck. (TIL=G; TIN=N)

A late-comer who joins the family at table during mealtimes will bring about bad luck to the family. When a member dies another one will follow it. (LI=G; TIN=N)¹

When pepper served during mealtime tastes hot, it is a sign that no calamity will overtake the family. If it does not taste hot some bad luck will overtake the family. (TIG=N; TIL=G)²

When a visitor leaves the house while one is still eating, the plates should be turned around so that the spirit of the food will not go with the departing visitor. (TIL=G; TIG=N)³

When one who is not a member of the family overtakes the family at mealtime, he will be in luck throughout the day. (TIL=G; TIN=N)

If in the course of the evening meal the light used is accidentally put out, the parties concerned will not succeed in their undertakings. (TIL=G,N)

Unhatched eggs are not good for children to eat. Their heads will not hatch anything good. (TIL=G; TIN=N)³

Eating without light invites evil spirits to eat with the dinner. (TIL=G; TIN=N)

It is bad to eat just before moonrise or just before sunset. (TIL=G,N)

The dropping of a spoon while one is eating is a sign that some visitors are expected. (TIL=G,N)

¹ G says about this entry: "Particularly if late comer is single female, she elopes after her suitor; so with the male, it matters not being a male."

² G—Moreover, if it tastes hot, it's conducive to good health (fact).

³ G—Warning—*panlihi-lihi*. This warning can also be taken as an omen, as *TIL* therefore.

Aswangs and Witches

Witches can't go up the house when a broom is at the door. (TIN=G; TT=N)⁴

The *aswang* is said to be a carnivorous fellow who loves to eat young babies. It assumes different forms and loves to roam at night to choose its victims. (TIN=G; TT=N)⁴

A witch cannot carry off a person who has with him round objects like a coin or an orange or a handful of dust. (SAG=G; TT=N)

When one's sickness is due to the machinations of a witch any object stolen from the suspect, when burned and rubbed on the afflicted part will immediately heal it. (SAG=G; TT=N)

If garlic placed in a glass of *tuba* does not cause the *tuba* to bubble, the owner of the *tuba* is a witch. (TIL=G; TT=N)

A witch can hear all things spoken about her during Tuesdays and Fridays by putting her head inside a mortar. (TIN=G; TT=N)

A witch can turn herself into various shapes of animals, but are usually extraordinary animals, either white or usually large. (TIN=G; TT=N)

The image in the eyes of a person who is a witch becomes inverted during Fridays. (TIL=G; TT=N)

The seeds of certain kinds of plants, garlic, ginger and charcoal wrapped in pieces of black cloth pinned to the baby's dress is believed to protect him from evil intentions of witches. (SAG=G; TT=N; TIG-SAG=M).⁵

Witches have peculiar supernatural powers over man. They can charm, make sick, or kill a person. Witches can transform themselves into animals like dogs, pigs, cows, or carabaos,

⁴ G—Warning—*Bantay*. This is the second type of "warning." The first is *panlihi-lihi*, sic G.

⁵ N—Or in one definition—*Buyag* (*Pangabog sa buyag*), which is another term for *Panagang*.

to disguise themselves beyond human recognition and suspicion. (TIN=G; TT=N)

A person who habitually eats with his or her left hand is said to be a witch. (TIL=G; TT=N)

The left side of a horse is said to be witch-possessed. (TIL=G; TT=N)

Witchcraft is easily transferred to persons who eat raw foods or fruits. (TT=G,N)

The hair of a *kataw* or siren if placed inside a bamboo trap will cause plenty of fishes to enter it. (LI=G)

If the splits from a bamboo containing a house lizard is made into bamboo trap it will be a very lucky bamboo trap and it will always be hauled in with plenty of catch in it. (LI=G)

Diamond if buried in the body of a person will make him immune to *barang* and amulets. (SAG=G)

Barang and amulets are very effective when the intended victim is in contact with water. (TIN=G)

Barang or amulet will never harm a person who is not guilty of the offense attributed to him. (TIN=G)

During an earthquake, jump out of a window and pick up a pebble and swallow it. That will make you as strong as an earthquake. (LI=G)

A bolo if rubbed with boiled rice can cut a person who is possessed of an *anting-anting* that renders him immune from bolo cuts. (SUM=G)

During Holy Fridays when God is supposed to be dead, the devils dispense magic to any person desiring it after passing the prescribed tests. (LI=G)⁶

During midnight of Holy Fridays the bells in the belfry become soft. Any person who bites off a piece of it and swallows it will possess the power to jump as far, or as high as ten feet. (LI=G)⁶

During midnight of Holy Fridays a certain species of bananas yield a hard stone which if caught and swallowed will make its possessor very charming to women. (LI=G)⁶

The bird *pugo* when caught and rubbed on one's face will render that person invisible. (LI=G)

A charm taken from a gabi plant will render the possessor thereof waterproof. (LI=G)

Death: Forebodings.

A chirping cricket that causes restlessness on the part of those sleeping at night, presupposes death of some relative. (TIL=G; TT=N)⁷

Belief in the chirping of the *salagonting*, a peculiar kind of insect similar to a grasshopper as reliable sign of the death of a relative in a distant place. (TIL=G; TT=N)⁷

The midnight hooting of an owl presages an epidemic and to avoid the possibility of one's becoming a victim he must have a skull of a monkey at his doorway. (SAG=G; TIN=N)

The entrance of a firefly into a mosquito net of a sick person forewarns the approach of the patient's death. (TIN=G; TT=N)

The presence of black ants in a house is a sign that some one in family, or a near relative will die. (TIL=G; TT=N)

If an owl hoots once on the roof of a house, a member of that household will die. If it hoots three times on a nearby tree, a relative will die. (TIL=G; TIN=N)

An insect falling on the body of a person is a sign that a member of the family or a near relative will die. (TIL=G; TIN=N)

When one smells the odor of burning candles even if there is none around, a near relative is going to die. (TIL=G; TIN=N)

⁶ G — *Anting-anting*. This is a kind of talisman.

⁷ G — *Mangasa*, or premonition of death.

When a black bird or a big black moth enters the window of a house and passes out thru the door a member of the household or a near relative is going to die. (TIL=G; TIN=N)

If a dog digs in a yard or near a house somebody in that house will die. (TIL=G; TIN=N)

When one dreams of losing a tooth or of riding on a boat, a relative is going to die. (TIN=G,N)

A person who is about to die is said to utter unconsciously meaningful words concerning his death. To undo its bad effect the person who hears it should rebuke the speaker for uttering it. (SUM=G; TT=N)

Sweeping with a broom at night invites death to the family. (TIL=G; TIN=N)

Combing the hair at night would mean the death of one's parent. (TIL=G; TIN=N)

If one combs his hair at night, his father or mother will die. (TIL=G; TIN=N)

Lying on a mat with the feet toward the door invites early death. (TIL=G; TIN=N)

Death: Beliefs and Customs

When the dead is brought down for burial a member of the bereaved family pulls out a piece of the floor and throws it downstairs to prevent the immediate death of another member. (LI=G; TIG=N)^s

^s Additional: G —

1. When the corpse is brought down for burial, one follows it sprinkling the floor with water to prevent the corpse's odor from remaining in the room (*panlihi*).
2. Picking secretly either a decoration of the corpse, part of its mat, or pillow case or its dress is reserved for any member who gets ill after burial, this picked portion should be burned to fumigate the sick inside the blanket that covers him fully: The smoke heals the sick (*panlihi*). This action is properly called *palina*.

Not allowing any member of the bereaved family to clean any portion of the house including the kitchen and the yard within a period of three days from the death of the deceased for fear of another misfortune including death of the violator. (SUM=G; TIN=N)

Not permitting the wife to go out of the house until after three days of her husband's death lest she will be crazy with men and remarry early. (SUM=G; TIN=N)

Not taking a bath by persons in mourning within three days after the death of the deceased lest the mourner dies. (SUM=G; TIN=N)

When the body of a dead person is soft, pliant and warm, even after several hours after death, it is a sign that the surviving spouse, or a very near relative will follow him in death. To offset the bad effect of this condition, the corpse when brought out of the house is passed thru the window and thru the door. (SUM=G; TIN=N)

When the toes of a dead person point towards each other, or is inclined inward, it is a sign that a member of the family is going to follow it in death within a short time. (TIL=G; TIN=N)

Eating biting foods during the period of nine days following the death of a relative will cause the death of more relatives. (TIL=G; TIN=N)

Sweeping the floor of the house where a person died within a period of three days after his death will cause the death of another member of the family or of another relative. (TIL=G; TIN=N)

It is not good for the immediate relatives of a dead person to pick leaves or flowers, or to kill fowls or animals for food, during the period of nine days following the death of the relative as this will invite more deaths within the family. (TIL=G; TIN=N)

Combing or cutting of the hair by relatives of the dead person or by those who are staying in the house where the

death occurred within the period of three days following the death of the deceased will cause more deaths within that household. (TIL=G; TIN=N)

In order to lessen the grief and loneliness of members of the family of a deceased person, they are made to jump or to walk over the grave of the deceased after its burial. (LI=G; TIG=N)

Members of the family of a deceased person who attend the funeral should not look back when coming from the cemetery grounds as this will cause more deaths to follow. (TIL=G; TIG=N)

On the third day following his death, a dead person returns to the house where he died. (TIN=G; TT=N)

On the fortieth day following the death of a person the spirit of the deceased ascends to heaven. (TIL=G; TIN=N)⁹

If a person dies with plenty of debts his soul is restless and keeps on wandering on the earth until his debtors condone his debts. (TIN=G; TT=N)¹⁰

The spirit of a person who was drowned to death in the sea remains forever in its watery grave. (TIL=G; TT=N)¹¹

If a younger child is made to wear the clothes of a deceased elder brother or sister, the bad luck of the deceased will descend on him. There is no harm done if the wearer of the clothes left behind is the elder brother or sister of the deceased. (TIL=G; TIG=N)

Members of the departed should not bathe at least for three days after the burial so that the soul will visit them on the third night. (TIL=G; TIN=N)

⁹ G — Falsehood; superstition.

¹⁰ G — Goes back to the bereaved at night (usually at 8) who hears a voice pleading for paying his debts; the panic that causes its visit spurs the bereaved to pay the debt.

¹¹ G — And stirs sailors passing the place where the drowning occurred, by the horrible luminous figure appearing at night. [This luminous apparition is generally called *santilmo*, a word very likely derived from St. Elmo and his fire, a common motif in European folklore.]

When someone dies in a family, windows should be closed and nobody should peep outside the window when the dead is out for whoever peeps will die soon. (TIN=G; TT=N)

When a wife or a husband dies in the family the widow or the widower should not peep out of the window until the third day of the burial of the mate. (TIN=G,N)

If you came from a place where there is a dead person and someone is sick in your house, you must step on the ashes or take a bath before going up the house; otherwise the sick will get worse. (TIN=G; TIG=N)

When somebody is dead in the family, sweeping is prohibited. It may result to another death in the family. Sweeping is made when the dead is already buried. (TIN=G,N)

When a member of the family dies, all the living members wear black clothes as sign of mourning. (TIL=G; TIN=N)

When somebody dies in the family an animal should be slaughtered so that the dead will go to heaven. (TIN=N,G)¹²

When a person dies, his spirit is brought to heaven if he has neither mortal nor venial sins. But if he has done sins toward his countrymen he would be rather brought to hell everlastingly. (TIN=G,N)¹³

Calag-calag or stealing is practised during the night of All Souls Day. (TIN=G,N)¹⁴

Belasion (wake) is celebrated by relatives and friends when a person dies. (G)¹⁵; (N)¹⁶

When a person dies, his relatives mourn by wearing black

¹² G—Devotion—To encourage neighbors and friends to attend the novena prayers for the peaceful rest of the deceased.

¹³ G—Doctrine or *Tolohoan* another word for *tinuhoan*.

¹⁴ G—Tradition or *Kabatasanan*—*Naandan*, or custom.

¹⁵ G—*Buhat kalingawan*: *sungka* (most common); *bwilan*; story-telling; refined jokes. [*Buhat kalingawan* is synonymous with pastime.]

¹⁶ N—*Bwilan*; or a drama composed of rites and prayers. [This provides occasion for a contest in rhyming ability among those who participate.]

clothes (for girls) and black ribbon for boys to show that they love the deceased. (TIL=G; TIN=N)

If someone dies, he or she is given a novena for nine successive nights and on the ninth day, a feast is given in honor of the dead. (TIN=G; TIN=N)¹²

Three days after the dead has been buried, his spirit will rise from the grave and will visit his family or relatives at night. (TIN=G,N)¹²

When a person dies and his body is not stiff and hard, another member of the family will die not long after. (TIL=G; TIN=N)

Diseases

It is a custom in this place to kill a pig to appease the angry evil spirits living in a jungle when a person is very ill. The meat of this pig is cooked and thrown into the forest where the angry spirits supposedly stay. When the evil spirits are satisfied with the offerings, the sick man will eventually recover. (TT=G, N)

Some persons get sick because perhaps they step on some unseen persons. They can be cured by *iwag*. The person who knows how to contact the unseen beings through prayers performs the *iwag*. (TT=G, N)¹⁷

Sickness is most often caused by evil spirits. To make the sick well, you need to appease the evil spirits by entertaining them with tuba, tobacco, one or two cooked eggs, white or black chicken, etc. (TT=G)¹⁸; (TIN=N)¹⁹

If a person with amulet gets angry with you, some misfortunes might happen to you. (TT=G, N)²⁰

¹⁷ N — Or it may be tino-ohan from the primitive people.

¹⁸ G — After verbal supplicating them, [(*pamuhat-buhat*), or a curing ritual usually performed by the baylan or native priest or priestess.]

¹⁹ N — This is from pagan beliefs.

²⁰ G — *Barang*, *paktul* [or sorcery is the generalised term to describe this].

People believe in *bolto*, an image of a person carved in wood whereby holes are made at the joints, stomach, mouth, etc. The person who has a *bolto* could kill his enemy by pricking a needle in the hole or the *bolto*. If the *bolto* is pricked on the stomach, the enemy will die of stomachache. (TT=G, N)²¹

When you become sick on Tuesdays and Fridays, it is believed that the sickness is caused by amulet or *barang* so there is dire need of getting an *arbolaryo* (quack doctor) because the sickness cannot be cured by a physician. (TIN=G; TT=N)²²

The *magbabarang* is an extraordinary citizen popularly known coming from either Sibuyan or Masbate. He possesses a stock of various species of insects which obey his commands. Innocent and oppressed persons may ask the help of the *magbabarang* to seek vengeance. When guilty persons are stricken by the *barang* they become sick. Blackish excreta or waste are symptoms of the attack. Innocent persons are not stricken or attacked by the *barang*. (TT=G, N)²³

When a child is sick due to witches or wizards (*inaswang* or eaten by witches), the family resorts to a quack doctor who cures the patient by the use of the *Limot* system. The *arbolaryo* prepares a torch made of coconut leaves, an egg, a piece of ginger, a plate or a *Malokong* (bowl). Before performing the *limot*, the quack doctor touches the sick child with the piece of ginger on the pulse, forehead, etc. He places the ginger on the plate with the egg. The mother of the family then places some coins on the plate as *sanag* (payment for the service of the act). Then the quack doctor lights the torch and gets the bowl. He rings (beats?) the bowl several times as a call for the witch or the wizard who is trying to eat the child, he throws the lighted torch towards him (witch) several times. If the torch points back to the door of the house, the witch is brave. And if the torch does

²¹ N — This is practiced by sorcerers and necromancers.

²² G — *Naandan, Siquijor*.

²³ N — Those may be considered *Tu-ó Tu-ó* but from the sorcerers and necromancers there are their evil practices which are believed by those who are undogly people.

not point back to the door the witch is coward and it will be easy for the quack doctor to cure the child. After the performance, he returns to the patient and touches him again with the ginger. If the *limot* is successful, the child becomes well on the next day or the day after. (TT=G, N)²⁴

The patient treated by a quack doctor will not get well if a *sanag*, usually in the form of a coin is not given. (TT=G, N)

There are certain kinds of sickness which could only be cured by conducting a ritual called, *buhatan*, in which the quack doctor who knows the ritual, thru prayer, makes contact with the patient's dead ancestors imploring them not to call the patients to their abode among the dead. (TT=G, N)²⁵

Dreams

Lighting candles in church the following morning if one dreams of dead relatives. (TIL=G; TT=N)

If you dream wearing black clothes, it is a warning that you will become sick. (TIN=G; TT=N)

To dream of a dead relative means fortune or luck for the dreamer. (TIL=G; TT=N)

A person that dreams that he has lost one of his teeth will surely receive news of the death of a close relative. (TIN=G, N)

When one dreams of fruits and flowers it foretells good news, letters, joys and happiness. (TIL=G; TIN=N)

Evil Spirits

Barrio folks believe that fairies found in woods, forests may bring bad omen to those whom they are familiar and loved

²⁴ G — *Limot* is named in Oro City *pamuhat-buhat—Diwata* [or curing rite].

²⁵ N — *Tu-ó Tu-ó* but from the native people of the jungle—it is their common belief and in their region it is *tino-ohan* [or *tinuho-an*].

and their spirits may kill anyone if they are touched mistakenly. (TT=G; TIN=N)

The *kapre* is believed to be a big fellow resembling the height of a 5-meter coconut tree. It appears at night and does no harm to innocent persons. Guilty ones are however punished. (TIN=G, N)²⁶

In this locality, the people believe in *anitos*. They believe the *anitos* make man sick. That there are *anting-anting* possessed by some persons. Persons having this talisman are protected from all physical encounter. A person having an amulet is most feared. (TT=G, N)

Most people believe in *anitos*. They believe that in all places enchanted people dwell. All of them believe in Roman Catholic. Bargain system of things is an old custom still used. They are kind and hospitable to strangers. (TIN=G, N)²⁷

Evil spirits demand the sacrifice of white fowls or animals in exchange for the spirit of a man in their possession. (TT=G, N)²⁸

Padag-ag, a certain kind of ritual performed by a quack doctor, with food and drink offerings before making a *kaingin* or before laying the cornerstone of a new house is supposed to drive or appease the anger of the evil spirits. (TIG=G)²⁹

Every big tree called *lonok* or *balete* is the abode of enchanted beings like fairies. (TT=G; TIN=N)

Springs are owned by supernatural beings and catching of shrimps or other water animals that may be in them should be done only after orally asking due permission. (TT=G; TIN=N)

The simultaneous howling of dogs at night is believed to be a sure sign the evil spirits are passing by. (TT=G, N)

²⁶ G — *Panghinadlok* [or a device to frighten people with, especially children]. This is a good example of a "fict."

²⁷ G — *Naandan* [or customary].

²⁸ G — *Gililong* [G. wants to say that this is a case of a person who has been spirited away, *gililong*].

²⁹ G — *Pamuhat-buhat* [a case of land-clearing rite].

Answering calls at night before a third call is dangerous for one may be answering to the call of an evil spirit. (TT=G; TIN=N)

The illness supposed to have been caused by the power of witch are curable only by witch doctors. (TT=G, N)³⁰

Evil spirits demand the sacrifice of white fowls, or animals in exchange for the spirits of a man in their possession. (TT=G, N)

A few drops of tuba is poured to the ground before one drinks it to avoid offending the spirits of the departed ancestors. (TT=G, N)

Folk Medicine

A cat's paw passed on or brushed against the throat of a person with a fish bone inside his throat will help remove the bone. (TIN=G; TT=N)³⁰

Putting fish bones on the head of someone who has swallowed a fish bone that has stuck into the throat will help remove it. (TIN=G, N)³⁰

A person suffering from short-sightedness can cure himself by carrying a chicken around a house at night accompanied by the beating of a can. (TT=G,N)

When a baby is a cry-baby, it is the custom of the family to have the baby undergo a queer rite of being "smoked" over a mixture of burning ingredients of incense, bones of *guisao* (fish), dry seaweeds, and live charcoal placed in a coconut shell. The performer chants unintelligible words in Latin as the baby is passed over the smoke. Incredible as it may seem, the cry-baby becomes a bit reformed (not always crying anymore) after it has been subjected to this rite for three successive times which is usually done in the twilight. (TIN=G, N)³⁰

"...Here be found trees that produce flour, and some that produce honey, others that produce wine, and others a poison

³⁰ G — *Naandan* or Tradition.

the most deadly that existeth in the world. For there is no antidote to it known except one: and that is that if any one hath imbibed that poison he shall take of *stercus humanum* and dilute it with water and of this portion he shall drink, and he shall be absolutely quit of the poison." (SUM=G, N)³¹

Folk Practices

During barrio fiestas families contribute money or in kind to finance the affair and every one joins the affair and prayers and merry-making. (TIN=G, N)³²

The cooperative work among neighbors or relatives is common. This happens during *kaingins*, death and burial, marriage, baptism, and feasts. (TIN=G, N)³²

Some people prepare the best food they could possibly secure for visitors, friends, relatives, etc., during Christmas or New Year. (TIN=G, N)

Holding Moro-moro dances during town or barrio fiestas. (TIN=G, N)

On appropriate occasions, the kissing of the hand of the parents and older relatives is a sign of respect and reverence. (TIN=G, N)

People offer seats to women, superiors, etc. at programs, parties, dances, inside buses, etc. (TIN=G, N)

Taking off the hat when one passes the church or cemetery. (TIN=G, N)

Taking off one's hat when following a procession or meeting a funeral. (TIN=G, N)

Devoted Catholics make the sign of the cross when going up and down a house, when climbing up a tree or when passing a church, etc. (TIN=G, N)

³¹ G— Or *Sugpo*. The belief is taken from Austin Craig, *The Particulars of the Philippines' Pre-Spanish Past* (Manila, 1916), p. 15.

³² N — This practice has been introduced by the Nicolaitian Order during the Spanish period and was handed down from generation to generation.

When inviting ladies to a party or social dance, the parents are first approached or invited. (TIN=G, N)³³

Smoking after eating. (TIN=G, N)³⁴

Observance of silence by children when their elders are conversing. (TIN=G, N)³⁵

When someone is still eating at table and you get the dishes piled one after the other, that person eating will not be successful in life. (TIL=G; TIN=N)

Giving contributions to relatives by friends when one of the members of the family dies. (TIN=G, N)

Always leave some grain of rice in any of your container or in a rice granary. The belief is that the livelihood of the family will not also dry up. (LI=G; TIN=N)

Few days before Holy Thursday and Good Friday, some people fast not eating meat. (TIN=G, N)

Wrestling during holy week at night. (TIN=G, N)

"*Mano, po*," or the kissing of hands of elders as a sign of respect. The one greeting takes the hand of the elder greeted, kisses it, and thereupon the elder blesses him in the name of the Lord. (TIN=G, N)³⁵

Feeding of neighbors and visitors in the house of the bereaved family. (TIN=G, N)

Living close with the sick in one's family as a sign of sympathy. (TIN=G, N)

Calling, *tagbalay*, before one goes up the house of another as sign of respect to the owner of the house. (TIN=G, N)³⁵

Giving wedding gifts or dowry to the newly weds by their close relatives and friend. (TIN=G, N)³⁶

³³ N — Or an Old Time Code of ethics during the pre-Spanish period.

³⁴ This is a tradition also from the pre-Spanish period which was their Old Time Code of Ethics. This is still acceptable in our day.

³⁵ G — *pagtayud*.

³⁶ G — *Pahalipay* or congratulation.

Praying in the house of a bereaved family for nine consecutive nights, with merriment after prayer, in the form of impromptu programs, and games, and with a feast on the last day in which all the neighborhood are invited. (TIN=G,N)

Ayadon or *Hil-o*, a custom of the people to help each other in group work, like planting rice, preparing the land, as plowing, clearing a *kaingin*, etc. The person for whom the work is done returns the favor to each of the rest when their respective work comes. (TIN=N) (G)³⁷

The practise of exchanging or giving food to a near neighbor, in which it is customary for the recipient to return the container unwashed or replaced with another cooked food in direct acknowledgment of the favor. (TIN=G,N)³⁸

Harvest

When a person begins his first harvest he takes first seven stalks of rice and leaves them on the place where he is going to harvest. After this, he harvests one basket full of rice and puts it right away in his granary. By so doing, spirits will help harvest his rice quickly and it is believed that he will have plenty of harvest. (TT=G; TIN=N)

Rice planting or harvesting is always preceded by some blessing or prayers. (TIN=G, N)³⁹

During the first harvest, the owner of the harvested crop prepares a sort of a party. (TIN=G,N)⁴⁰

Crops to be harvested should first be given the *ompesa*; otherwise, the production will decrease. (LI=G; TIN=N)

They believe that if a farmer fails to slaughter any kind of animal inside the farm, there will be little harvest. (TT=G; TIN=N)

³⁷ G — *Hunclus* (*tinabangay*) or mutual help or what is commonly called brotherhood.

³⁸ G — *Hinatagay* or mutual give and take between neighbors.

³⁹ G — *Pagtahud*.

⁴⁰ G — *Pasalamat* or thanksgiving.

It is not a good practice to winnow rice immediately in front of the doorway because if it is done rice is driven out and later poor harvest will be had in the fields at the next season. (TIN=G, N)

Pangupong, a kind of thanksgiving feast and merry-making help after the harvest. A fattened pig is usually butchered and relatives and friends are invited to a hearty meal including a dance in the house of the host in the evening. (TIN=N) (G)⁴⁰

Turning of one's back to the door while winnowing rice is based on the belief that if this is violated rice will always be difficult to secure. (TIN=G, N)

Marriage

It is a custom here that in every marriage the three stages should be undergone. *Pamalaya*, *pasuga*, and *pakasal*. The *pamalaya* takes place when the man and his elders go to the lady's house to announce the intention of the young man. The *pasuga* is a big celebration where both relatives of the man and woman are invited to eating, dancing, or drinking. The marriage is the *pakasal* either in church or before the justice of the peace. Barrio folks usually marry in the church. (TIN=N) (G)⁴¹

If one sings in the kitchen while cooking, one will be married to a widow or widower. (TIL=G; TIN=N)

A person with a mole just below the eye on the path for tears will be a frequent widower. (TIL=G; TIN=N)

It is not good to step or walk over a young man or woman lying down on the floor, for doing so would cause the victim no chance of marriage. (LI=G; TIN=N)

If on the day of their betrothal either the groom or the bride gets sick, it is a sign that their marriage will not last long. (TIL=G; TIN=N)

If on the wedding day the veil falls off from the shoulders

⁴¹ G — *Batasanan*.

of the groom, or from the head of the bride, it is a sign that the party concern will not last long. (TIL=G; TIN=N)

The brilliance and duration of the light of the candles placed at the sides of the groom and the bride during the wedding ceremony will determine the longevity of the lives of either of the couple. (TIL=G; TIN=N)

If the ring falls on the floor during the marriage ceremony, something bad will happen to the couple. (TIL=G; TIN=N)

In a marriage ceremony one of the couple who drops the ring or a coin when the ceremony is about to end will die earlier. (TIL=G; TIN=N)

When it rains during a wedding, it is a sign that the couple will become prosperous. (TIL=G; TIN=N)

In a mass marriage, the couple to first reach the church door at the end of the ceremony will be the more lucky than the others. (TIL=G; TIN=N)

If there are surplus foods during a wedding party it is a sign that the couple will become prosperous. (TIL=G, N)

If a pot, or a glass, or a plate is broken during a wedding party, it is a sign that the couple will prosper. (TIL=G; TIG=N)

During wedding parties, some old folks purposely break a plate to insure a prosperous married life. (LI=G; TIG=N)

After the wedding ceremony, it is bad luck for either the bride or the groom to look at the mirror while they have not yet changed their wedding attire. (LI=G; TIN=N)

When two brothers or two sisters are married during the same year, either of the brothers or sisters will die in a short while. (TIL=G; TIN=N)

Dropping the bride's things when going up the house for the groom to pick up. (TIG=N)

Lighting two candles after the wedding ceremony in the house of the bride. (TIG=N)

When you conduct marriage at the time when the moon

is in the last quarter, bad luck follows the life of the couple. They will not live long. (TIL=G, N)

Saboagan or *galahan*, is the practice of throwing coins or paper money to newly weds while they dance upon popular request. This will be part of the couple's first income to meet their first expenses. (TIG=N) (G)⁴²

Widowers and widows are avoided as witnesses for the bride and bridegroom on the belief that either one of the couple will also be widowed. (TIN=G, N)⁴³

A bride crying during the wedding ceremony will be unsuccessful in her married life. (TIL=G, N)

Miscellaneous

The first fish caught from a new trap is thrown back into the sea in order that the liberated fish could tell its companions that there is no harm in entering the fish trap. (LI=G; TIN=N)

The first time fish are caught in a new fish trap all are cooked and eaten at one sitting in order that the owners thereof will always feast on the catch of the trap. (LI=G; TIG=N)

When weird sounds are heard in the evening, burning salt will stop the nuisance. (SUM=G; TIN=N)

If someone call your name once, especially at night, and you'll answer the call at once, something will happen. (TIN=G, N)⁴⁴

People believe that number 13 is an unlucky number (TT=G; TIN=N)

When the body of a person is longer than his legs, he has a good chance of becoming rich. (TIL=G, N)

⁴² G — *Batasan*.

⁴³ G — This is a warning to a marrying couple.

Additional:

N — If you make a baby (boy or girl) eat the *balitang*, *bisong*, *bilat* (most common) or *piyaya* (not common) of a pig, the child will grow up to be very talkative.

⁴⁴ G — This is a warning to those people.

Cut hair should be buried in mud to prevent the hair from which it was cut from falling off. (LI=G; TIG=N)

Fallen hair found on the tip of the nose means a letter from someone. (TIL=G, N)

To ensure its not becoming empty early a *bayoong* containing stored palay is opened only during days when there is a new moon. (LI=G; TIG=N)

Giving out money through the window or paying debt in the evening impoverishes the debtor. (TT=N,G)⁴⁵

When there is a lunar eclipse, people should shout, "*Buhi-i ang among hampangan*" ("release our plaything"). (SUM=G; TIN=N)⁴⁶

This is in connection with the belief that the moon is being devoured by an animal called Bakunawa, a big snake. (SUM=G; TIN=N)

When sailors in the sea see a whirling wind at a distance they prepare an ax, a bolo or a gun so that when the whirling wind (*Buhawi*) is nearing the ship, they fire the gun, swing the broom (ax?), etc. It is believed that by doing so the wind is cut and scattered, thus saving their ship. (SUM=G; TIN=N)

Omens: Animals

When your cat cleans itself with his tongue, it is believed that a visitor will come to your house. (TIL=G, N)

When a dog howls at night some spirits are around. (TIL=G; TT=N)⁴⁷

When the dog howls in the middle of the night, a ghost is around. (TIL=G, N)

If a dog digs the ground, bad luck will befall the master of the family. (TIL=G, N)

⁴⁵ G — This is also a warning to those people.

⁴⁶ G — In this manner, the eclipse will soon end.

⁴⁷ Or this will be a *Tilimad-on* to those who believe.

If a dog urinates on a post of a house bad luck will follow the owner of that house for at least 7 years. (TIL=G, N)

If a dog urinates on somebody, the victim will meet a bad fate. (TIL=G, N)

When dogs howl on New Year's Eve, the coming year will not be prosperous. (TIL=G, N)

In slaughtering a goat, the butcher should cut off a portion of the ear and throw it away without looking at it. This will make the meat sweet smelling and tender. (LI=G; TIG=N)

If a young hen (*dumalaga*) crows early in the morning, an unmarried young woman who lives nearby is on the family way. (TIL=G, N)

The crowing of a hen at night when someone is sick is a sign that the patient will surely die. (TIL=G, N)

If a hen crows facing at a certain house, the girl in that house will elope with her suitor. (TIL=N, G)

When your dress or clothes are eaten by rats or mice, this is a sign that some close relative will die. (TIL=G,N)

If a pig scratches the ground under your house at night, it speaks of bad luck for the family. (TIL=G, N)

Pigs intended to be fattened should be castrated one or two days before the full moon. That will make its body full and round in a very short time. (LI=G; TIG=N)

When pigs vomit, it is going to rain. (TIL=G, N)

Omens: Insects

A very ill person is in danger of staying long in such a state if a live spider falls near his bed. (TIL=G, N)

When a butterfly gets inside the house, it foretells good news if it is white and bad news if its black. (TIL=G, N)

A hovering black butterfly announces the death of a close relative of the persons in the house. (TIL=G, N)

When a black butterfly enters the house, something will happen within the family or among the relatives. (TIL=G, N)

If a brown butterfly enters the house, after two or three days, an unexpected visitor will arrive. (TIL=G, N)

When winged ants or cockroaches fly at night, rainy days will soon come. (TIL=G, N)

Omens: Sky and Atmosphere

The appearance of a comet is an omen of famine, war, or epidemic. (TIL=G, N)

When a short rainbow appears, there is a storm coming. (TIL=G, N)⁴⁸

A very red setting sun means rain the next day. (TIL=G, N)⁴⁹

The farmers believed that when the horizon after the sun has set is very red, there will be a strong rain the next day or the day after. (TIL=G, N)

When a quarter moon is inclined towards the sea, much fish is assured to be caught, so fisherman go out fishing. But when it is inclined towards the mountains, they say a famine is coming. (TIL=G, N)⁵⁰

A star near the end of a crescent moon shows that a man and a woman are eloping without their parent's notice. (TIL=G, N)

When a star is near a new moon it is a sign that lovers would elope; also it is favorable for a man to begin a love suit he will surely succeed. (TIL=G, N)

When a quarter moon shines with a star near any of its point, there will be a bachelor and a young lady (sweethearts) who'll

⁴⁸ G — When an ordinary rainbow appears, the rain does not last long. (TIL)

⁴⁹ G — A very red setting sun means that the season is drought. (TIL)

⁵⁰ G — They say abundance of harvest is coming when a quarter moon is inclined towards the mountain.

elope. Young men who will be courting will easily be accepted by the lady without much ado. (TIL=G, N)

When the position of the moon resembles a cradle, it is a sign that many people will die. (TIL=G, N)

Omens: Harmful Actions

Diseases are likely to enter the bodies of persons taking a bath during Tuesdays and Fridays, or during the first and last days of the month, or during afternoons. (TIN=G, N)

When one is eating and he happens to bite his lips, it is a sign that someone is talking against you. (TIL=G, N)

Blowing horns or whistling during windy nights will make the wind stronger and stormy. (TIN=G, N)⁵¹

Combing their hair at night signifies that one is wishing the death of somebody in the family. (TIL=G; TIN=N)

Children who are fond of eating unhatched eggs will become dull. (LI=G)

Roasting fresh water shrimps would make one sick. (TT=N) (G)⁵²

If you point your finger to a rainbow, it will be cut. (TT=G, N)

If one points to a shooting star, he or she is sure to meet trouble or death sooner. (TIN=G; TT=N)

Mending clothes while being worn will mean a bad fate for the mender. (TIN=G; TT=N)⁵³

Do not open the umbrella inside the house at night so that centipedes will not fall. (TIN=G; TT=N)

Spilling salt is said to be an omen of misfortune. (TIL=G; TT=N)

⁵¹ G — Sailors who whistle during a windless hour or two in the sea will make the wind blow. (LI)

⁵² G — *Batasan*.

⁵³ G — This is easily seized by an enemy-invader.

Touching a land turtle will make a pupil poor in the class.
(LI=G; TT=N)

New Year, New House

When it rains on New Year's, the year will have many rainy days. (TIL=G, N)

Anything done by a person on New Year's day will most likely be followed by him during the rest of the days of the New Year. (LI=G; TIN=N)⁵⁴

Animals are said to set the tone or pitch of an ensuing year. If at midnight of New Year's Eve, a cock crows or a cattle moos the year will be prosperous. If it is a dog that howls, the year will be calamitous and many persons will die. (TIL=G, N)

Never move to a new house when the moon is new. You will suffer difficulties. (TIN=G, N)

Transferring to a new house when it is neither new nor full moon is bad. (TIN=G, N)

Moving to a new house during full moon would bring happiness and prosperity to the family. (TIL=G; TIN=N)

Transferring to a new home should be done during the full moon. It is a belief that foodstuffs should be brought first, someone is asked to lead a prayer before the members of the family will occupy the house. (LI=G; TIN=N)⁵⁵

When the construction of a house is overtaken by a few days of the year, occupants should see to it that they occupy the new house before the New Year. The belief is that if they are overtaken by the New Year, they will meet some difficulties. (TT=G; TIN=N)

When carpenters build new houses they pay particular attention to the number of steps, the direction of the door,

⁵⁴ G—Refraining from spending money on that day will likely give the person available cash at any time for his beneficial use.

⁵⁵ G—This is traditional or *Batasan*.

etc., in order to insure prosperity and good health. (TIL=G; TIN=N)

When constructing a new house on a new lot, slaughter a pig before putting up the posts to appease the evil spirits who own the lot; otherwise the people occupying the house will become sick. (TT=G; TIN=N)

Before one occupies a newly built house, he or she should slaughter an animal and spill its blood at the base of every post so that the house would not be haunted by the evil spirits. (LI=G; TIN=N)

The people have the custom also of killing a pig and have its blood spilled on the lot where a new house is to be erected. It is said that during the construction, the spirits that may be living in the land will not get sore because they are respected and their rights recognized by having this ceremony. This is locally known as the *padaga*. The pork is cooked and eaten by the carpenters and the family concerned at the very place the house is to be put up. This is performed before the pits for the posts are dug. (TT=G; TIG=N)

Person erecting a house should insert silver coins into the bottom end of the posts to bring prosperity to the inhabitants therein. (LI=G; TIG=N)

When cutting of bamboos for building purposes, it should be done in the month of December so that the bamboo will be durable. (TIL=G; TIN=N)

Stairs or ladders placed toward the west will not make the family living in the house progressive but always destitute (TIL=G; TIN=N)

When building a house the main door should not be facing the west for it may cause frequent sickness to any member of the family. (TIL=G; TIN=N)

When occupying a new house, bring first your rice, salt, jar, with water, and keep the fuel in the stove smoking before occupying the house. You will find yourself always plenty in everything, especially in food. (TIL=G; TIG=N)

The prime necessities of life will always be abundant if the first commodities to be brought into the house are water, rice and salt. (TIL=G; TIG=N)

When repairing a certain portion of a house they have to appeal to the spirit of certain entertainments otherwise the person who will repair it will get sick. (TIN=N,G)⁵⁶

There are particular days and months especially good for starting the construction of a new house. (TIL=N), (G)⁵⁷

A house built during the month of January will easily catch fire. (TIL=G; TIN=N)

A house built during the month of February will spell early death to either of the couple owning it. (TIL=G; TIN=N)

A house built during the month of March will be blessed with a lucky child and the family will prosper. (TIL=G; TIG=N)

A house built during the month of April will be blessed with a lucky child. (TIL=G; TIG=N)

A house built during the month of May will easily catch fire. All household effects and belongings inside that house will perish with the fire. The owners thereof will also die early. (TIL=G; TT=N)

The owner of the house built during the month of June will become prosperous. (TIL=G; TIN=N)

The owner of a house built during the month of July will find themselves prosperous by raising animals such as pigs, large cattle, etc. (TIL=G; TIN=N)

Servants will flock easily to a house built during the month of August. (TIL=G; TIN=N)

If a house is built during the month of September the owners thereof will prosper. (TIL=G; TIN=N)

Many household effects and belongings will disappear in a

⁵⁶ G — This is a warning.

⁵⁷ G — This is called the seasonal construction of new houses.

house that is built during the month of October. (TIL=G; TIN=N)

If a house is built during the month of November, the owners thereof will prosper and get rich. (TIL=G; TIN=N)

If a house is built during the month of December, the owners thereof will become acquainted with many notorious characters from other towns and their lives will be consequently endangered. (TIL=G; TIN=N)

If a coin is buried under the first post of a house during its construction the owners thereof will prosper. (LI=G; TIG=N)

If blood is sacrificed on the foundation of a building it will be greatly strengthened. (LI=G; TIG=N)

In planting the posts of a house, the order to be followed should be clockwise in order that it will become windproof. (LI=G; TIG=N)

The owners of a house the main door of which faces the setting sun [West] will never become prosperous. (TIL=G; TIN=N)

Balete trees, or trees whereon *balete* trees have grown, are not good building materials as this species of trees are dwelling places of *encantos*. (TT=G, N)⁵⁸

Dead trees used in the construction of houses will cause the members of the family to be sickly. (TT=G, N)⁵⁸

Woods with plenty of holes in them are not good construction materials as these kind of materials will cause the members of the family to be sickly. (TIL=G, N)

If, during the construction of a house, shadows are allowed to fall on the holes intended for posts, the owners of the house will be very unlucky. (TIL=G; TIN=N)

If a widow or a widower is allowed to come up a house to where a family has just moved in, either of the spouses who own the house will be without partner in a short time. (TIL=G; TT=N)

⁵⁸ G — This is a warning.

It is considered bad for a widow or widower to come into a new house unless the owner has stayed in it for at least 3 days. (TIL=G; TIN=N)

Planting of Trees, Cereals, Tubers

Planting fruit-bearing trees or plants should be done during full moon. According to the beliefs of the people fruits will accordingly be round and big. (TIL=G, N)

Planting cereal following a starry night will generally yield a good harvest. (TIL=G, N)

If there are many stars at night, it is the best time for planting root crops for they will yield plenty. (TIL=G, N)⁵⁹

When there are few stars at night, don't plant the following day because it will mean poor harvest. (TIL=G, N)

Planting plants during low tide will bring poor crops. (TIL=G, N)⁶⁰

The best time to plant crops is during low tide because at this time many stones appear at the surface of the water. Due to the force of nature, the plants will bear roots which will approximate the number of stones on the shore. (TIL=G, N)

If one plants camote during high tide the camote will not have big roots but leaves. (TIL=G; TIG=N)⁶¹

Camote planters should eat before planting and avoid smoking or chewing in order to produce camotes that are big and sweet. (LI=G; TIG=N)

When planting gabi plants or suckers, soft wood should be used for making the holes so that the roots will have soft flesh when cooked. (LI=G; TIG=N)

If one plants bananas while looking up, the bananas will bear fruit when they are very high. (LI=G; TIN=N)

⁵⁹ G — This is so with the low tide.

⁶⁰ G — Additional: Planting leafy plants during low tide will bring poor crops.

⁶¹ G — It must be done during low tide.

When you plant a banana plant do not look up so that it will not grow very tall. (LI=G; TIN=N)

When planting a banana tree, do not look up because the plant will not bear fruit. (LI=G; TIN=N)

It is believed that in order to produce big bananas with thin peelings, the planter's back should be naked while planting (naked from the waist up). (LI=G; TIG=N)

If a cassava cutting is planted upside down, it will develop poisonous tubers. (LI=G; TIN=N)

Plants without *honggod* will not produce much. (TIL=G; TIN=N)

Putting grated coconut on the roots of an orange tree will make it bear abundant fruits. (LI=G; TIG=N)

Mixing sugar with the seedling or seed of a tamarind when being planted will make the fruit as sweet as sugar. (LI=G; TIG=N)

When planting a tree, bury a pig under it so that the tree will bear fruits. (LI=G; TIG=N)

Banana suckers should be planted during low tide when the stones on the shores appear very numerous. This will cause it to bear plenty of fruits. (TIL=G; TIG=N)

The root crop called *omag* is planted with fingers spread far apart to insure its spreading out finger-like. (LI=G; TIG=N)

In order that the roots of the *gabi* or *kinosoy* plants will have attractive colors, an indigo is buried with the first seedlings planted. (LI=G; TIG=N)

The figure of a cross placed in the middle of a farm will drive away evil spirits and insure a good harvest. (TT=G; TIN=N)

When planting *buyo* vines place a cake of sugar underneath it so that its leaves will taste sweet. (LI=G; TIG=N)

A *buyo* vine will die when its planter dies, unless a sign of mourning is wrapped around its body. (SUM=G; TIN=N)

Pregnant women make good planters of rice as they insure pregnant harvest. (LI=G; TIG=N)

When planting *ubi* the first tuber to be planted should be covered with a broken pot. This will cause its roots to grow as big as the pot. (LI=G; TIG=N)

Pregnancy, Birth and After Birth

If one eats twin bananas, he or she will also have twin children. (LI=G; TIN=N)

When cooking, especially when rounded fuel is used, the pieces of wood should be placed into the fire bottom part first so that the woman on family way inside the home will not have a difficulty delivery of feet presentation. (LI=G; TIG=N)

Pregnant women should avoid eating twin fruits so that they will not bear twins. (LI=G; TIN=N)

Mothers on the family way should not look at ugly pictures. (LI=G; TIN=N)

A woman on the family way should avoid eating the pancreas (*balabag*) of slaughtered animals so that she will have easy delivery. (LI=G; TIN=N)

A woman on the family way should not have her picture taken because her child will die at birth. (TIN=G, N)

If expectant mothers are served foods boiled in kettles, their supply of breast milk will be small and will dry off easily. (LI=G; TIN=N)

If an expectant mother passes thru a window while entering or going out of a house, her child when grown up will have a similar adventure in his or her love affairs. (LI=G; TIL=N)

At the first cry of a new born child, a box container or a bamboo tube previously brought inside the delivery chamber is closed in order that the child will not become a cry-baby. (LI=G; TIG=N)

An expectant mother who is overtaken by the death of a person inside a house will have a hard delivery. (TIL=G, N)

If an expectant mother who attends the funeral of a dead person goes inside the cemetery grounds, she will have a hard delivery. (TIL=G; TIN=N)

The concoction from a weed which has been pulled from the soil by the attending midwife at one try and without effort, will greatly lessen the pain, and ease the labors of an expectant mother whose delivery is hard. (LI=G; TIG=N)

If the delivery of an expectant mother is hard, some closed objects inside the house are opened, or some knotted or tied objects loosened in order to make way for the coming out of the child. (LI=G; TIG=N)

The husband of an expectant mother should refrain from tying knots, or making repairs in his house or another man's house because it will cause the delivery of his wife to be hard. (LI=G; TIG=N)

It is bad for an expectant mother to come near a dying person or one who is herself giving birth. (TIL=G; TIN=N)

Laughing at unfortunates, speaking ill of others, or seeing an eclipse may cause the child's physical deformation and is, therefore, prohibited for expectant mothers. (TIN=G, N)

Walking over a rope is considered bad for expectant mothers. (LI=G; TIG=N)⁶²

Expectant mothers are not allowed to wear any kind of scarf as this may cause the death of the child after or before delivery. (LI=G; TIN=N)

The broth served to a mother of a first-born child should be placed in two big bowls in order that both breasts of the mother will have an abundant supply of breast milk. (LI=G; TIG=N)

If a child is born while a funeral is passing by, the chances are that the child will be sickly, unless the mother implores the spirit of the dead person to bring with him to the grave all the bad luck of her child. (TT=G; TIN=N)

⁶² G — This concerns *lumawig*.

Four children of the same sex born successively to a couple will bring about the early death of either of the parents. (TIL=G, N)

A child who is born with leg first can easily remove bones that get stuck in the throats of persons. (TIL=G, N)

The birth marks (*yunar*) of a child can be removed by having it licked with the tongue by both the father and the mother. (SUM=G; TIN=N)

Pakabade is a kind of thanksgiving meal on the first bath of the mother after delivery. This is supposed to be offered to the ancestors and anitos believed to have given the family the fruit of their love. (TT=G; TIN=N)

If the first visitor to a newly born child is an old person, the child will have a long life. (TIL=G, N)

The tendency of a child, when grown up, to travel is influenced by the manner his placenta (*enonlan*) is disposed. If it is buried in the ground near the mid-most post of the house, the child will be a stay-at-home. If it is buried at the foot of the stairs, the child will always return home though he travels far. If it is thrown into the sea the child will travel far and wide. (LI=G; TIG=N)

When a child is born during an eclipse of the moon he will be deformed. (TIL=G, N)

If a child is born during the full moon he will be a genius. (TIL=G, N)

Thunder and Lightning

Do not laugh at a dog or a cat during thunderstorm lest you will be struck by thunder. (TIN = G, N)

Playing with cats is thought of as an act against God. People think that those who let a cat and a dog fight or those who bathe cats are considered sinners and liable to be hit by thunder and burned by lightning. (TT=G,N)

Putting vinegar on the walls and posts during a thunderstorm will prevent lightning from striking the house. (SUM=G; TIN=N)

When there is lightning, people cover their mirror; it is believed that mirrors uncovered are the targets of lightning and thunder. (SAG=G; TIN=N)

The thunder is a very big cat whose urine is very deadly to both trees and animals. (TT=G; TIN=N)

When only one rumble of thunder is heard some prominent person has died or is about to die. (TIL=G, N)

Travel

When one is preparing for a journey he must observe the following: if black ants cross his path he should not proceed as it is an ill omen. Same is true when a black cat or snake crosses his path. (T1=G; TIL=N)

When one meets a snake on the way, it is a sign of good luck, especially if he is out for gambling. (TIL=G, N)

Meeting a lizard or a funeral by one who is on his way to a gambling place is a sign of bad luck, while meeting a snake is a sign of good luck. (TIL=G, N)

One who intends to go far from home whose path is crossed by a lizard should go back or else he will meet misfortune. (TIL=G, N)

If a toad crosses your way, it foretells bad luck. (TIL=G, N)

The crying of a house lizard by the doorway or stairs just before one's departure is a sign of bad luck; and to prevent such bad luck one should wait for better signs before he leaves. (TIL=G, N)

When someone goes somewhere and it so happens that somebody sneezes the time he goes down, it is a sign of bad luck or misfortune. (TIL=G, N)

Meeting a boy first by one going to a cockfight is a sign

of good luck, while meeting a girl first is a sign of bad luck. (TIL=G, N)

A person, while traveling at a new place, should say "Excuse my intrusion" or "*tabi*" in the vernacular, before urinating so that no bad fate will be in store for him in the very near future. (TIL=G, N)

Another custom is not to urinate on a mound while travelling for the mound is the home of some underground people. Doing so will incite the spirits to anger and some ailment will befall on the one violating this. (TIL=G, N)

Plates being removed from a dining table during the course of a meal should not be placed one on top of the other as this will spell bad luck to the parties concerned during their voyage. (TT=G; TIL=N)

Boats that are not blessed before they are launched are failure in business and are constantly attended by bad luck. (TIN=G, N)⁶³

When traveling at sea one should not be very curious and talk about or point to certain objects that attract his attention. This will spell bad luck during the voyage. (TIL=G, N)

A key carried about one's person when traveling will ward off evil spirits. (SUM=G; TIG=N)

Visitors

When the stove is placed facing the stairs the house will always have visitors. (TIL=G; TIG=N)

If a cat cleans its face at the door of the house, a visitor is coming. (TIL=G, N)

During mealtime when one drops a spoon accidentally, it is a sure sign that a visitor is coming. (TIL=G, N)

⁶³ *Tuó-tuó*—is trivial, sometimes ridiculous, and generally false belief. It is false because there are no evidences. Sometimes a *tuó-tuó* may be a *tinuhoan* for others because they might have experienced the "truth" of the belief.

When a spoon falls while one is eating, a female visitor will come and when a fork falls, a male visitor is expected. (TIL=G, N)

When a pot or frying pan is dotted with specks of live fire a visitor is expected. (TIL=G, N)

If a butterfly or a moth enters the house a visitor or visitors are coming. (TIL=G, N)