

The Ifugao *Hudhud*: Its Values Content

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Abstract: *The study sought to determine the values embedded in the Hudhud of the Ifugao. The study used documentary analysis to uncover the values of the Ifugaos as embodied in the Hudhud using the Department of Education Culture and Sports (DECS) Values Education Framework. Focus group discussion (FGD) was used to authenticate the data analyzed. The findings revealed that there were many values embodied in the Hudhud which are worth emulating and keeping.*

Keywords: *Ifugao, Hudhud, Values, Chant, Values Education Framework*

1. Introduction

Values are those things that really matter to each of us, the ideas and beliefs we hold as special. Caring for others, for example, is a value; so is the freedom to express our opinions. Values are deep-rooted motivations of behavior. They define what is important to us and the bases of our choices, decisions, reactions, behavior. Science does not tell us what we should value most, nor does it prove that one value is better than another, and what the consequences are in choosing one value over another. [1].

Whenever people go to work, they carry with them inherent values. They possess them all along. The office, the school, the factory, the plant, the hospital- everywhere and anywhere a person works, one finds values in immeasurable quantity. It means that in any place where individuals congregate, they manifest a set of values which have nurtured them since infancy [2].

There are many kinds of values but one of the human values that would be an asset of a person in his development, when he will be grown-up individual is the value of respect [1]. No matter who or what a person is, at least he or she should be respected. To promote peace, harmony, unity among each other, let us inject human values, as everyone is on the same level in the eyes of the Divine Lord [3].

Teaching values in school is of great importance to the learners who are the center of its advantage [3]. While their minds are still immature, they should be enlightened about the best possible things in life that will lead to development in all aspects of life.

The DECS Values Education Framework (DECS Order No. 6, S. 1988) pronounced: The school through its values education program contributes to the formation of the valuing individual; In the process of values formation, the individual develops a rational and voluntarily-accepted propulsive force within himself that results in a desired mode of behavior; Values help the individual realize himself as a person in the community responsible for his own growth as well as for that of his fellow human being and the development of society; Values education will lead to human formation, to becoming a human being who has good manners and right conduct. Society must be held tighter by

commonly accepted values, without values chaos and disorder will ensue. Strong and vigorous nation is always bound together by consensus on a set of core values defining the moral character of the people [4].

In the northern part of the Luzon countryside, there are areas occupied by indigenous people, which are known because of their promising indigenous knowledge. The most famous among them is the Province of Ifugao whose natives developed rice terraces and literature.

Ifugao literature is rich in values as reflected in their songs, narratives, chants and folktales. Positive values such as hard work and industry are worthy integrating and strengthening while there are values which need redirection through values clarification [5]. The good values should be continued to practice like love and respect for elders, cooperation among families and neighborhood, and the bayanihan system should be remembered [6]. Moreover, in the study regarding *Baki* of the *Hongan di Tagu* of the *Tuwali* Tribe of Hingyon, Ifugao, Philippines, there are good values that are cultivated in the performances of rituals and ceremonies such as dedication of performing their roles as *mumbaki* [7].

The above findings indicates that there are values reflected in the Ifugao culture in general, however, no study conducted to determine the values inculcated in the *Hudhud* chant. Therefore, this study was conducted to determine the values embedded in the Ifugao *Hudhud* chant for its promotion and preservation.

1.1. The *Hudhud* chant

The *Hudhud* consists of narrative chants traditionally performed by the Ifugao community, which is well known for its rice terraces extending over the highlands of the northern island of the Philippine archipelago [8].

On 18 March 2001, United Nations, Educational, Scientific and Cultural Organization (UNESCO) for the first time awarded the title of "Masterpieces of the Oral and Intangible Heritage of Humanity" to 19 outstanding cultural spaces or forms of expression from the different regions of the world. In Asia, UNESCO honored six masterpieces, among them, the *Hudhud* chants of the Ifugao of northern Luzon. The *Hudhud* is recited and chanted among the

Ifugao only during four occasions: the harvesting and weeding of rice, funeral wakes, and bone-washing (*bogwa*) rituals. Estimated to have originated before the 7th century, the *Hudhud* - comprised of over 200 stories with about 40 episodes each. The language of the chants, almost impossible to transcribe, is full of repetitions, synonyms, figurative terms and metaphors. Performed in a leader/chorus style, the lead chanter, *munhaw-e* - often an elderly woman - recites an introductory line to set the tone, and then this is taken up by a chorus of women – the *mun'abbuy*, to the end of the phrase. This cycle is repeated until the end of the episode. It may take days to complete a story, depending on the situation[9].

2. Research Design and Methodology

2.1. Research method

This study was purely qualitative in approach. Documentary analysis was used to bare the values of the Ifugaos as embodied in the *Hudhud* using the Department of Education Culture and Sports (now Department of Education) Revised Values Education Framework. Focus group discussion (FGD) was conducted to further strengthen the data analyzed.

2.2 Location of the study

Ifugao is situated in Northern Philippines at the foot of the Cordillera mountain ranges. It is generally located between 120 degrees 40 minutes longitude and between 16 degrees 35 minutes and 17 degrees 5 minutes latitude. It is bounded on the North by Mountain Province, South by Nueva Vizcaya, East by Isabela and on the West by Benguet Province. Ifugao is recognized by UNESCO as a “World Heritage Site” and the World Trade and Tourism Council as a “Pilot Green Globe Destination”.

The Province of Ifugao could be reached by land transportation like public utility bus and/jeep through the use of the national road connected from Bagabag, Nueva Vizcaya which traversed Lamut, Kiangan, Lagawe, Hingyon and Banaue and connected to a national road going to Bontoc, Mountain Province [10]. A half way concrete road from Banaue to Ramon, Isabela is available during dry season but sometimes not passable during rainy season.

2.3. Focus group discussion participants

There were 30 participants in the FGD composed of farmers, point teachers, government officials and students. Point teachers are those teachers who organized the *Hudhud* in their respective schools.

2.4. Data gathering procedures

The documentary analysis was used to uncover the values of Ifugaos embodied in the Ifugao *Hudhud* using the Department of Education Culture and Sports (DECS) Revised Values Education Framework.

In order to have a guide to facilitate the identification and classification of values, a list of value indicators for all related values was adopted by the researcher.

Three *Hudhud* pieces were analyzed: *Hudhud* for Harvest in the fields (*Hudhud di Page*), *Hudhud* for the vigil on the death of a person who die a natural death (*Hudhud di Nate*) and *Hudhud* for the wake of the *Bogwa* or exhumation rite. This were the following: (1) *Hudhud of Aliguyon*, (2) *Hudhud of Aliguyon and Bugan* and (3) *Hudhud of Aliguyon and Dinoy-agan*. The three *Hudhud* that were analyzed were translated into English text for easy understanding.

The results of the analysis were evaluated and validated by three values education experts. The process of evaluation and validation was done in a manner by which the evaluators were provided with copies of the three *Hudhud*, the value indicators and the value content analysis. They evaluated individually whether the value indicators or sentences reflective of values were classified correctly or not by the researcher.

2.5. Treatment/analysis of data

Frequency counts and percentage were used to determine the number of times of occurrence of the values as mentioned in the three *hudhud*.

3. Results and Discussions

3.1. Values of the Ifugaos as Embodied in the *Hudhud*

Table 1. Values embodied in *Hudhud*

Titles of Analyzed <i>Hudhud</i>	Core Values*							Total
	A	B	C	D	E	F	G	
<i>Hudhud of Aliguyon</i>	58	9	73	7	63	22	57	289
<i>Hudhud of Aliguyon and Bugan</i>	36	7	26	6	52	42	25	194
<i>Hudhud of Aliguyon and Dinoy-agan</i>	72	31	95	10	99	42	64	413
Total	166	47	194	23	214	106	146	896

*Legend:

- A Physical (Health/Harmony with Nature)
- B Intellectual (Knowledge/truth)
- C Moral (Love)
- D Spiritual (Spirituality)
- E Social (Social Responsibility)
- F Economic (Economic Self-Sufficiency)
- G Political (Nationalism & Patriotism)

A total of 896 values were found in the three *Hudhud* that were analyzed using the DECS Revised Values Education Framework. There were 194 values reflected in the *Hudhud of Aliguyon and Bugan*, 289 in *Hudhud of Aliguyon* and 413 values in *Hudhud of Aliguyon and Dinoy-agan*. Among the three, *Hudhud of Aliguyon and Dinoy-agan* has the most number of values reflected. Probably the reason for this is that, it is the longest among the three since there were side episodes that were added which were not found in the other two *Hudhud*. This finding shows that the *Hudhud* are rich in values reflective of the values of the Ifugaos.

As indicated in table 1, there were 7 core values utilized in the study. The core values were dominated by social

responsibility with 214 values, followed by love with 194 values, health/harmony with nature with 166 values, nationalism and patriotism with 146 values, economic and self-sufficiency with 106 values, knowledge/truth with 47 values and the least emphasized core value was spirituality with 23 values reflected.

The result of ranking of the core values as shown in table 1 strongly signifies that Ifugaos are socially responsible in all aspects. As we all know, social responsibility connotes mutual love and respect, fidelity, responsible parenthood, concern for others, social justice, freedom and equality. This is manifested in these statements found in the stories: “*Dinoy-agan* shouted a warning, ‘hold on, *Aliguyon*, hold on tightly to the horns’: (*Hudhud of Aliguyon and Dinoy-agan*); “he (*Aliguyon*) goes up to the stone walls and picks some betel leaves, then he runs to give them to those keeping *Bugan* company, *Bugan* daughter of *Pangaiwan*. Then *Aliguyonson* of *Amtalaw* addresses them: ‘the old ones among you must not go too close for I do not like *Bugan* my bride to get dizzy by your betels.’ (*Hudhud of Aliguyon and Bugan*); and “where are you, my father *Pangaiwan*, bring down to us our wine jars, and put an end to the feud of *Pumbakhayon* and *Aliguyon*” (*Hudhud of Aliguyon*).

This corroborates the study conducted concerning Indigenous Agroforestry Systems of Ifugaos that the cooperation system of the Ifugaos people are still intact and are used to accomplish their agroforestry activities. The cooperation system of the Ifugaos such as *ulno/bfachang/baddang*, *balhan/bforhan*, *dang-a* and *ubbo* sustained their harmony [10].

Ifugaos have high regard to love. The predominantly theme of the *Hudhud* stories are exemplifying romances praising Ifugaos ideals of love, marriage and wealth. Emphasized are attributes of strength among the men and the feminine virtues of beauty and diligence. This is shown in the story of *Hudhud of Aliguyon* “They (*Aliguyon and Pumbakhayon*) fought with equal skill and could not touch each other. So day by day they fought in *Daligidigan* land.” Similar to this, is the finding in the study on Development and Validation of an Instructional Material (*Hudhud of Aliguyon and Dinoy-agan*) for Communication Arts IV that among the cultural values as reflected was strength, skill and bravery where the admiration of the two contenders (*Aliguyon and Dinoy-agan*) for each other’s strength and skill was very evident on the story *Hudhud of Aliguyon and Dinoy-agan* [11]. In all *Hudhud* stories, bravery is inscribed, they always described their heroes as ‘*mana-il*’ or powerful and daring.

This supports the study conducted regarding the analysis of values reflected in the *Isinay* Folktales. All values contained in the DECS Revised Values Education Framework were dominantly reflected in the 42 folktales towns of Aritao, Bambang and Dupaxdel Sur, Nueva, Vizcaya. These values were ranked-ordered respectively: social responsibility, love, knowledge/truth, health/harmony with nature, nationalism and patriotism, economic self-sufficiency and the least emphasized values among the *Isinays* was spirituality [12].

Data from the FGD authenticated the findings that Ifugaos *Hudhud* have values. A 27-year-old female and a government employee from Lagawe said: “*There are moral*

lessons we learn from Hudhud like love, respect, peace, baddang(bayanihan), bravery, sportsmanship, strength etc...”

Another participant from the FGD, 20-year old female student from Banaue said: “*It is good for us Ifugaos because we have this kind of culture which we learned from our grandparents. As I observed our Hudhud promotes camaraderie, unity and cooperation among the people in our community.*”

In general, the Ifugaos *Hudhud* claimed to be rich in values contained in the DECS Revised Education Values Framework. These values are believed to be the values the Ifugaos uphold in life.

3.2. Distribution of the occurrence of core and related values in the *Hudhud*

Table 2. Frequency and Percent Distribution of the Occurrence of Core and Related Values in the *Hudhud*

Core & Related Values	Freq.	%
A. Health/Harmony with Nature	166	18.5
Physical Fitness	88	53.01
Cleanliness	11	6.627
Beauty	33	19.88
Art	34	20.48
B. Knowledge/Truth	47	5.25
Creative & Critical Thinking	47	100
C. Love	194	21.7
Integrity/Honesty	52	26.8
Self-worth/self-esteem	111	57.22
Personal Discipline	31	15.98
D. Spirituality	23	2.57
Faith	23	
E. Social Responsibility	214	23.9
Mutual Love/Respect	35	16.36
Fidelity	13	6.075
Responsible Parenthood	25	11.68
Concern for others/Common good	55	25.7
Freedom/Equality	4	1.869
Social justice	27	12.62
Peace/Active Non-violence	17	7.944
Popular Participation	38	17.76
F. Economic Self-sufficiency	106	11.8
Work Ethic	54	50.94
Self-reliance	15	14.15
Productivity	17	16.04
Scientific & Technological Knowledge	0	0
Vocational efficiency	16	15.09
Entrepreneurship	4	3.774
G. Nationalism & Patriotism	146	16.3
Common Identity	39	26.71
Esteem of our national heroes	1	0.685
collective Commitment	5	3.425
Civic Consciousness	29	19.86
Pride in one’s country	1	0.685
Bayanihan	29	19.86
Interpersonal Understanding	2	1.37
Cooperation	6	4.11
Amity	34	23.29
Total	896	100

Table 2 shows the frequency distribution and percentage of the occurrence of core and related values found in the three *Hudhud* that were analyzed using the DECS Revised Values Education Framework. In the DECS Revised Values Educational Framework the nationalism and patriotism core values has the greatest number of related values while the least is knowledge/truth and spirituality.

It revealed in the above table that under the core value of health/harmony with nature, the related value of physical fitness got the highest value with a total score of 88 or 53.01%. The value of concern for others/common good with a number of 55 or 25.7% got the foremost among the related values of the core value of social responsibility. Among the related values under the core value of economic and self-sufficiency, work ethics got the highest score of 54 or 50.94%. Further, the common identity related value got the highest number of values with 39 or 26.71% under the core value nationalism and patriotism.

Among the related values, self-worth/self-esteem under the core value of love was foremost with a given number of 111 or 57.22% values, as indicated in the *Hudhud of Aliguyon*, *Hudhud of Aliguyon and Bugan* and *Hudhud of Aliguyon and Dinoy-agan*. It shows that Ifugaos are competent and good, knowing one's self, doing one's work independently well to the best of his ability, recognizing and respecting the worth and dignity of every individual and developing one's potential.

4. Conclusion

Hudhud is a rich source of values (physical, intellectual, moral, spiritual, economic and political). These are the following, as ranked ordered: social responsibility, love, health/harmony with nature, nationalism and patriotism, economic self-sufficiency, knowledge/truth with creative and critical thinking as its only related values and spirituality with faith as its only related values. Social responsibility is the dominant core value among the Ifugaos as reflected in the *Hudhud* and the least emphasized is spirituality. Many of these are worth emulating and worth keeping which can be used as springboard in teaching in all social sciences subjects in all levels.

5. Recommendations

The Provincial Government of Ifugao and other cultural offices in the province should conduct more *Hudhud* trainings and seminars, encourage participation during Ifugao cultural festivals and sponsor more competitions.

Ifugao cultures that are worth emulating, especially the *Hudhud* should be documented and published by concern agencies/Institutions like Provincial Government of Ifugao, Ifugao State University (IFSU) and other institutions.

The School for Living Traditions of Ifugao should be strengthened in such a way that more funds should be allocated; and actual performances of *Hudhud* to harvest season, *bogwa* or exhumation & death should be encouraged.

Ifugao *Hudhud* has rich values content. As analyzed, validated and evaluated these values are relevant today. It is therefore recommended that these values should be used in teaching values, social studies and other social sciences in all levels of the school whether public or private.

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