

# The Ifugao *Hudhud*: Its Peoples Knowledge of it

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**Abstract:** *The study determined the knowledge of the Ifugao people about the Hudhud. The study used descriptive survey research method to determine the Ifugao's knowledge of the Hudhud. Focus group discussion (FGD) was conducted to authenticate the data gathered through questionnaire. The findings revealed that the Ifugaos have little knowledge regarding the Hudhud – its various stories, its performance, and chanting.*

**Keywords:** *Ifugao, Hudhud, chant, knowledge, oral and intangible heritage of humanity.*

## 1. Introduction

*Hudhud* is a form and manner of chanting stories among the Ifugao people [1]. The chant tells about ancestral heroes, customary law, religious beliefs and traditional practices, and reflects the importance of rice cultivation [2]. 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* chant of the Ifugao of Northern Luzon [3]. *Hudhud* are chanted during three kinds of occasions: at harvest in the rice fields; during the vigil of a person who died a natural death; and at the wake in the *Bogwa*, or exhumation rites [1]. 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 [3].

If one would really listen and understand, any *Hudhud* listener would be enthralled by the romance and adventures. The *Hudhud* stories are more poetic and romantic than Romeo and Juliet; More magical than Harry Potter. The stories are better than all of the Hans Andersen's fairytales [4]. The chanting of these romances has long been very popular and relatively understandable, for it gives the Ifugao women who sing a chance to satisfy their innate desire to praise Ifugao wealth and valor. Besides, it has a practical value in that it breaks both the monotony of women's tedious work during the long days of the harvest season, and the oppressing silence of the night during their funeral wakes. Over the years, various superstitions have been attached to the reciting of the *Hudhud*, foremost of which is some people's beliefs that it drives away death. It is also a way of asking the rice fields' fertility, with the *Hudhud* chanting as some form of an offering to the gods.

*Hudhud* is a rich source of values (physical, intellectual, moral, spiritual, economic and political). These are: Social responsibility (mutual love/respect fidelity, responsible parenthood, concern for others/common good, freedom/equality, social justice, peace/active non-violence and popular participation); Love (integrity/honesty self-worth/self-esteem, personal discipline); Spirituality (faith); Health/harmony with nature (physical fitness, cleanliness, beauty and art); Nationalism and patriotism (common identity, esteem of our national heroes, collective commitment, civic consciousness, pride in one's country, bayanihan, interpersonal understanding, cooperation and amity); Economic self-sufficiency (work ethic, self-reliance, productivity, vocational efficiency, and entrepreneurship); Knowledge/truth (Creative & Critical Thinking). 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 [5].

Changes have taken place both in the physical and socio-economic milieu of the Ifugaos that made many of them switch to other economic endeavors. Upland farming has been replaced by more profitable livelihood activities. Indigenous farming practices like the rice terraces are now being relegated and slowly being forgotten [6]. Neglecting the rice terraces negatively affects the *Hudhud* because *Hudhud* is linked to the manual harvesting of rice. More so, the younger Ifugaos of today have successfully integrated themselves to the new trends and technology of the present times. We see less youngsters helping out in the fields, their attention having been lured by other interests and other worlds. They are proud to sing that they come from the land of *Alim* and *Hudhud*, but if one goes around asking what the *Hudhud* is, many would just say it is an old song, but they do not know what the song is all about or how to sing it [4]. The advent of modern times has ushered in a new threat to this age-old tradition. The Ifugao elders are alarmed by the lack of knowledge, appreciation for and interest in the Ifugao culture especially in the younger generation's part of learning-reciting and performing the chant. Therefore, this study was conducted to determine the knowledge of the Ifugaos of this chant for its promotion and preservation.

## 2. Research Design and Methodology

### 2.1 Research Method

This study is both qualitative and quantitative in approach. The descriptive survey research method was used, to determine the Ifugao's level of knowledge about the *Hudhud*. Focus group discussion (FGD) was conducted to gather qualitative data.

### 2.2 Location of the Study

The study covered only the seven (7) *Hudhud* areas of the Province of Ifugao namely: Kiangan, Hingyon, Asipulo, Hungduan, Lagawe, Banaue and Lamut. These are considered *Hudhud* areas because the *Hudhud* is still chanted by the community members during certain occasions such as cultural festivals, death, and some parts of rice production cycle in the rice terraces.

Ifugao is located in Northern Philippines at the foot of the Cordillera mountain ranges. It is bounded on the North by Mountain Province, South by Nueva Vizcaya, East by Isabela and on the West by Benguet Province. It is generally located between 120 degrees 40 minutes longitude and between 16 degrees 35 minutes and 17 degrees 5 minutes latitude. 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 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 [6]. A provincial road from Banaue to Ramon, Isabela is also available but sometimes not passable during rainy season.

### 2.3 Respondents

There were 350 respondents who were equally allocated in each of the *Hudhud* areas of the Province. The FGD participants were point teachers, government officials, farmers, *Hudhud* chanters, among others. Point teachers are those teachers who organized the *Hudhud* in their respective schools [5].

### 2.4 Data gathering procedures

Questionnaires were floated to the Ifugao people including *Hudhud* chanters on the occasion of Ifugao *Gotad* on the third week of June 2014 in Lagawe, Ifugao. Actual watching of the *Hudhud* presentations were also undertaken in one of the rice fields of a *kadangyan* (rich person) who performed the *Hudhud di Pageat* Asipulo, Ifugao. Focus group discussion (FGD) was done on the second week of September at Lagawe, Ifugao.

## 2.5. Treatment/analysis of data

Descriptive statistics were used to determine the Ifugaos' level of knowledge about the *Hudhud*.

**Table 1: Mean ranges**

Scale	Mean Ranges	Qualitative Description
6	5.50 – 6.0	Very Much
5	4.50 – 5.49	Much
4	3.50 – 4.49	Moderate
3	2.50 – 3.49	Little
2	1.50 – 2.49	Very Little

The above mean ranges were used to describe level of knowledge of the Ifugaos about *Hudhud*.

## 3. Results and Discussions

### 3.1. Level of Knowledge about the *Hudhud*

#### 3.1.1. Knowledge of the different chants of the Ifugao

**Table 2. Respondents' knowledge of the different chants of the Ifugao people in general**

Different chants of the Ifugao People	Mean*	SDs	Qualitative Interpretation
<i>Alim</i>	2.08	1.490	Very Little
<i>Ap-apnga</i>	2.00	1.378	Very Little
<i>Baltung</i>	2.18	1.475	Very Little
<i>Hudhud</i>	3.62	1.590	Moderate
<i>Liwliwa</i>	2.41	1.591	Very Little
Overall	2.46	1.135	Very Little

The overall rating for the five different chants of Ifugao is 2.46 equivalent to very little knowledge. This indicates that the respondents have scarce knowledge on the various chants of Ifugao people. On the various chants enumerated, only the *Hudhud* had been rated by the respondents with moderate knowledge with a given mean of 3.62. All other enumerated chants such as *Alim*, *Ap-apnga*, *Baltung* and *Liwliwa* were rated with very little knowledge.

The result indicates that among the different chants, only *Hudhud* were known to the respondents. A reason for this can be the fact that most of the other chants are not being chanted in Ifugao. And that not all Ifugao people can sponsor the *Alim* and *Baltung* which are considered a ritual chant and are a part of a ceremony in the performances of a prestige rite which only the *Kadangyans* (rich people) can do; according to Dulawan [1], *Alim* chant is very hard to follow because of its peculiar verbalization and the difficult manner of chanting. *Ap-apnga* and *Liwliwa*, on the other hand, are being rarely chanted during big occasions where a serious and formal debate in verse and chant among Ifugao men and women of different places meet and this kind of chant require much wit and skills in verse composition.

A 72-year old widow who hails from Kiangan and who is a *mun-abbuy* (choristers) said: "Most of the Ifugaos are not aware and knowledgeable because they seldom witness the performances of the different chants. It is the *Hudhud*, which

they only witness during Ifugao Day and it is done every year. Not all municipalities participate and when they chant, it is only good for 10 to 15 minutes, which means not all the episodes are being chanted. There is no enjoyment on

performing ... as of today there are few actual performances of hudhud during harvest, in the wake and in the bogwa, *adi mat handi*(unlike before).”

**Table 3.** Respondents’ knowledge of the different chants of the Ifugao people on the response to “Have you been chanting the *Hudhud*?”

Different chants of the Ifugao People	Have been chanting			Have not been chanting		
	Mean*	SDs	Qualitative Interpretation	Mean	SDs	Qualitative Interpretation
<i>Alim</i>	2.18	1.571	Very little	1.95	1.364	Very little
<i>Ap-apnga</i>	2.20	1.466	Very little	1.72	1.200	Very little
<i>Baltung</i>	2.31	1.588	Very little	2.00	1.288	Very little
<i>Hudhud</i>	4.32	1.372	Moderate	2.66	1.353	Little
<i>Liwiwa</i>	2.73	1.742	Little	1.99	1.240	Very little
Over-all	2.75	1.105	Little	2.06	1.058	Very little

Table 3 shows that among those who have been chanting the *Hudhud*, *Hudhud* have moderate knowledge (4.32 mean) but have very little knowledge of *Alim*, *Ap-apnga* and *Baltung* chant and little knowledge of *Liwiwa* chant. On the other hand, those who have not been chanting said that their overall knowledge is very little. The data indicates that mere chanting the *Hudhud* is not an assurance that the Ifugao respondents who reported chanting the *Hudhud* have

adequate knowledge about the *Hudhud*. The findings imply that there is a need for *Hudhud* chanters and even listeners to internalize the content and meaning of the *Hudhud*, and its importance as a part of the Ifugao culture.

### 3.1.2. Knowledge and ability to narrate the different *Hudhud*

**Table 4.** Respondents’ knowledge of the different *Hudhud* of the Ifugaos

Different Ifugao Hudhud	Mean	SDs	Qualitative Interpretation
<i>Hudhud</i> of Aliguyon who was Bored by the Rustle of the Palm Tree at Aldugen ( <i>Hudhud Aliguyun An Natling Hi Bayuwong di Bagabag Aladugen</i> )	1.66	1.321	Very Little
<i>Hudhud</i> of Bagan with whom the Ravens Flew Away at Gonhadan ( <i>Hudhud Bagan An Inil-Iilyan di Mangayuding Ad Gonhadan</i> )	2.14	1.688	Very Little
<i>Hudhud</i> of Dinulawan and Bagan at Gonhadan ( <i>Hudhud Da Dinulawan KeBagan Ad Gonhadan</i> )	1.93	1.462	Very Little
<i>Hudhud</i> of Aliguyon ( <i>Hudhud hi Aliguyun</i> )	2.27	1.622	Very Little
<i>Hudhud</i> of Aliguyon and Bagan ( <i>Hudhud da Aliguyonke Bagan</i> )	2.52	1.742	Little
<i>Hudhud</i> of Guminigin and Aginaya ( <i>Hudhud da Guminigin KeAginaya</i> )	1.91	1.504	Very Little
<i>Hudhud</i> of Daulayan son of Dinug-anan ( <i>Hi Daulayan ,,nakDinug-anan</i> )	1.72	1.319	Very Little
<i>Hudhud</i> of Malinnayu and Gayungnan ( <i>Da Malinnayu “nGayungnan</i> )	1.59	1.210	Very Little
<i>Hudhud</i> of Dulnuwan son of Aliguyon ( <i>Hi Dulnuwan “nakAliguyon</i> )	2.05	1.529	Very Little
<i>Hudhud</i> of Indangunay wife of Pangaiwan ( <i>Hudhud Indangunay in Pangaiwan</i> )	2.15	1.686	Very Little
<i>Hudhud</i> of Indummulaw Wife of Amtalaw ( <i>Indummulaw in Amtalaw</i> )	2.05	1.684	Very Little
Over-all	2.01	1.157	Very Little

It can be inferred from the table 4 that respondents have very little knowledge of the various stories of the Ifugao *Hudhud* as shown by the over-all rating mean of 2.01 equivalent to very little knowledge. All the different stories enumerated have been rated with very little knowledge except for *Hudhud of Aliguyon and Bagan* which was rated little knowledge or with 2.52 mean by the respondents. This is because the *Hudhud of Aliguyon and Bagan* is one of the most chanted *Hudhud* story. As such, it is the best known and most popular among *Hudhud* stories.

There were other stories enumerated by the respondents particularly those who have been chanting for more than 30 years. These are the *Aliguyon an Intayap di Mangayuding*, enumerated by 10 respondents and *Duyun Baganan Bumaybayuwong*, enumerated by four (4) respondents.

Data from the focus group discussion revealed the reason for the very little knowledge about the *Hudhud*. A 40-year old male respondent, farmer and college undergraduate who hails from Asipulo said the following when asked the question, “Do you think that most Ifugaos are aware and knowledgeable of the *Hudhud*? Why?” “Yes, they are aware that we have our hudhud as a part of our culture but they are not knowledgeable because now (sic) most, especially the young are not interested in listening. They prefer to stay and chat with their peer group than to stay with the oldies and listen to boring songs and storytelling. That is what I observed.”

Another farmer from the municipality of Hungduan, said: “*Man-manutimaka-amuiti Hudhud, is ungadakami an apuyuyainterésado kami anmangitudo, ta mamaid kami keyawadayinboltan mi kedakayo*” (Only few know about

*Hudhud*, so we, your seniors are to teach you because we don't have anything to give you as our legacy than this)Accordingly, it is an obligation of the Ifugao parents to transmit their culture to their children[6].

**Table 5.** Respondents' knowledge of the different *Hudhud* of the Ifugaos on the response to "Have you been chanting the *Hudhud*?"

Different Ifugao Hudhud	Have been chanting			Have not been chanting		
	Mean	SDs	Qualitative Interpretation	Mean	SDs	Qualitative Interpretation
<i>Hudhud</i> of Aliguyon who was Bored by the Rustle of the Palm Tree at Aldugen ( <i>Hudhud Aliguyun An Natling Hi Bayuwong di Bagabag Aladugen</i> )	1.75	1.424	Very little	1.53	1.157	Very little
<i>Hudhud</i> of Bugan with whom the Ravens Flew Away at Gonhadan ( <i>Hudhud Bugan An Inil-Iilyan di Mangayuding Ad Gonhadan</i> )	2.60	1.932	Little	1.51	.986	Very little
<i>Hudhud</i> of Dimulawan and Bugan at Gonhadan ( <i>Hudhud Da Dimulawan KeBugan Ad Gonhadan</i> )	2.20	1.663	Very little	1.57	1.031	Very little
<i>Hudhud</i> of Aliguyon ( <i>Hudhud hi Aliguyun</i> )	2.58	1.830	Little	1.84	1.161	Very little
<i>Hudhud</i> of Aliguyon and Bugan ( <i>Hudhud da Aliguyonke Bugan</i> )	3.00	1.912	Little	1.81	1.180	Very little
<i>Hudhud</i> of Guminigin and Aginaya ( <i>Hudhud da Guminigin KeAginaya</i> )	2.18	1.689	Very little	1.54	1.106	Very little
<i>Hudhud</i> of Daulayan son of Dinug-anan ( <i>Hi Daulayan ,,nakDinug-anan</i> )	1.92	1.462	Very little	1.45	1.039	No knowledge
<i>Hudhud</i> of Malinnayu and Gayungnan ( <i>Da Malinnayu "nGayungnan</i> )	1.69	1.275	Very little	1.45	1.102	No knowledge
<i>Hudhud</i> of Dulnuwan son of Aliguyon ( <i>Hi Dulnuwan "nakAliguyon</i> )	2.41	1.682	Very little	1.56	1.126	Very little
<i>Hudhud</i> of Indangunay wife of Pangaiwan ( <i>Hudhud Indangunay in Pangaiwan</i> )	2.62	1.866	Little	1.51	1.128	Very little
<i>Hudhud</i> of Indummulaw Wife of Amtalaw ( <i>Indummulaw in Amtalaw</i> )	2.39	1.866	Very little	1.60	1.271	Very little
Over-all	2.30	1.188	Very little	1.58	.971	Very little

The table 5 shows the respondents' knowledge of the different *Hudhud* of the Ifugaos mentioned above relative to the response on the question „have you been chanting the *Hudhud*”? The *Hudhud Bugan an Inil-lilyan di Mangayudingad Gonhadan*, *Hudhud hi Aliguyon*, *Hudhud da Aliguyonke Bugan* and *Hudhud Indangunay in Pangaiwan* were rated little knowledge by the respondents relative to if they have be enchanting the *Hudhud*.

The respondents' relative to if they have not been chanting the *Hudhud* rated very little knowledge the different *Hudhud* stories of the Ifugaos. This signifies that Ifugao people whether they have been chanting or not have very little knowledge of the different Ifugao *Hudhud* stories as emphasized in the overall rating of the respondents.

### 3.1.3. Ability to chant the different *Hudhud*

**Table 6:** Respondents' ability to chant the different *Hudhud*

I can chant the following Hudhud	Mean	SDs	Qualitative Interpretation
<i>Hudhud</i> of Aliguyon who was Bored by the Rustle of the Palm Tree at Aldugen ( <i>Hudhud Aliguyun An Natling Hi Bayuwong di Bagabag Aladugen</i> )	1.51	1.184	Very Little
<i>Hudhud</i> of Bugan with whom the Ravens Flew Away at Gonhadan ( <i>Hudhud Bugan An Inil-Iilyan di Mangayuding Ad Gonhadan</i> )	1.95	1.634	Very Little
<i>Hudhud</i> of Dimulawan and Bugan at Gonhadan ( <i>Hudhud Da Dimulawan KeBugan Ad Gonhadan</i> )	1.73	1.372	Very Little
<i>Hudhud</i> of Aliguyon ( <i>Hudhud hi Aliguyun</i> )	2.06	1.652	Very Little
<i>Hudhud</i> of Aliguyon and Bugan ( <i>Hudhud da Aliguyonke Bugan</i> )	2.32	1.774	Very Little
<i>Hudhud</i> of Guminigin and Aginaya ( <i>Hudhud da Guminigin KeAginaya</i> )	1.77	1.474	Very Little
<i>Hudhud</i> of Daulayan son of Dinug-anan ( <i>Hi Daulayan ,,nakDinuganan</i> )	1.66	1.353	Very Little
<i>Hudhud</i> of Malinnayu and Gayungnan ( <i>Da Malinnayu "nGayungnan</i> )	1.55	1.202	Very Little
<i>Hudhud</i> of Dulnuwan son of Aliguyon ( <i>Hudhud Dulnuwan "nakAliguyon</i> )	1.95	1.550	Very Little
<i>Hudhud</i> of Indangunay wife of Pangaiwan ( <i>Hudhud Indangunay in Pangaiwan</i> )	2.09	1.682	Very Little
<i>Hudhud</i> of Indummulaw Wife of Amtalaw ( <i>Indummulaw in Amtalaw</i> )	1.94	1.659	Very Little
Over-all	1.87	1.155	Very Little

Similar to the response of the respondents' knowledge on the various stories of Ifugao *Hudhud*, the respondents claimed that they have very little ability to chant the enumerated *Hudhud* stories. This is shown in the overall mean of 1.87. Although some respondents have enumerated other *Hudhud* stories which they can chant.

The very little knowledge of chanting *Hudhud* can be attributed to the fact that *Hudhud* is not often performed in Ifugao. It is only during fiestas that the young ones participate in chanting the *Hudhud*, otherwise only the elderly chant *Hudhud* during occasions that require it. And even the occasions when the *Hudhud* are chanted have become rare.

**3.1.4. Knowledge about the occasions during which the Hudhud are performed**

**Table 7:** Respondents' knowledge of the specific occasions for the performances of the Ifugao Hudhud

Occasions for the Performances of Hudhud	Mean	SDs	Qualitative Interpretation
Harvest in rice field	4.53	1.763	Much
Wake in Bogwa or exhumation rite	3.99	1.888	Moderate
Vigil of a person (an elder) who die a natural death	4.06	1.858	Moderate
Wedding Feast	2.50	1.821	Little
Cultural Festivals	4.65	1.642	Much
Overall	3.95	1.402	Moderate

The overall assessment is 3.95 indicating moderate knowledge on when the Hudhud is performed. The respondents indicate much knowledge on performance of Hudhud in harvest in the rice field and during cultural festivities and other social occasions. The chanting of Hudhud during wake in Bogwa and vigil on the death of a person is known moderately by the respondents while little during wedding feast. This is because Alim not Hudhud is being chanted during wedding feasts (Uya-uy). Many misunderstood that the rituals being chanted during wedding feast is Hudhud, although there is a quite similarities between the two.

This confirms from the focus group discussion when asked "where do they usually chant the Hudhud? An 82-year old munhaw-e(Lead Chanter) from the municipality of Asipulo said: "Otdakami an inap-apuyuyahumanudhud kami nu wadaymangayagkedakami. Nu panag-aaniya nu wadaybo di nakate. Hinud-dumya nu wadaybinogwa. (We, your seniors

chant the hudhud when someone calls us during harvest time and when someone is dead. Sometimes we do it when there is a „binogwa“ (exhumation)."

**3.1.5. Overall tested knowledge about the Hudhud**

**Table 8:** Overall tested knowledge about the Hudhud per municipality

Municipalities	Mean	SD	Level of Knowledge
Asipulo	13.46	2.517	Much
Banaue	13.36	2.562	Much
Hingyon	12.84	2.614	Much
Hungduan	14.70	2.102	Much
Kiangan	13.50	2.443	Much
Lagawe	13.88	1.520	Much
Lamut	12.10	2.533	Moderate
Overall	13.41	2.453	Much

Table 8above reveals the mean scores, SDs of the overall tested knowledge about the Hudhud by municipality. The overall tested knowledge about the Hudhud by municipality had a given mean of 13.41 which is equivalent to "much knowledge description". Only the municipality of Lamut had moderate knowledge with a given mean score of 12.10. It is maybe because most of the inhabitants of Lamut are Ilocanos and Ayangans.

Overall, the male and female respondents have much knowledge. This implies that Ifugaos, whether young or old, are aware that there is an intangible culture worth preserving and that one of them is the Hudhud.

**3.2. Knowledge about the specific items on the Ifugao Hudhud**

**Table 9:** Frequency and percentage of knowledge about the Ifugao Hudhud

Statements about the Ifugao Hudhud	Correct		Wrong	
	Frequency	%	Frequency	%
Hudhud is a form of romance praising Ifugao ideals of love, marriage and wealth	309	88.29	41	11.71
Traditionally, Hudhud stories are purely about mortals and immortals	211	60.29	139	39.71
Hudhud emphasizes attributes of strength and courage among the men, and virtues of beauty and diligence among the women	304	86.86	46	13.14
Hudhud is not performed during a ritual and would not require the services of a Mumbaki	193	55.14	157	44.86
Hudhud narratives are both entertainment and sacramental in nature	93	26.57	257	73.43
Hudhud has social and cultural values	323	92.29	27	7.71
The Munhaw-e sets the tone& tempo of the Hudhud stories	296	84.57	54	15.43
The Munhudhud sing the chorus parts	285	81.43	65	18.57
The Munhudhud and Munhaw-e sing together the chorus part but stop at the end of each chorus to allow the Munhaw-e to resume chanting the narration portion of the next lines	306	87.43	44	12.57
The lines chanted by the Munhudhud contain the actual story of the Hudhud piece	133	38.00	217	62.00
The chorus parts sung by the choristers tell a story	147	42.00	203	58.00
All tales in the Hudhud are chanted in the same manner	227	64.86	123	35.14
The choristers' aid in making the chanting interesting is by providing variety to the monotonous chanting of the Munhaw-e	277	79.14	73	20.86
The Hudhud once chanted will go on for two to three days but can be interrupted	102	29.14	248	70.86
Singing of the Hudhud breaks the monotony of women's tedious work during the long days of the harvest season	285	81.43	65	18.57
Singing of the Hudhud breaks the silence of the night during their funeral wakes	273	78.00	77	22.00
Traditionally, Hudhud is sung by women only but today it is sung by women, men and the young.	247	70.57	103	29.43
A family can sponsor a Hudhud	230	65.71	120	34.29
Deities or supernatural beings are not included in Hudhud stories	153	43.71	197	56.29
Hudhud tells about ancestral heroes, customary law, religious beliefs and traditional practices and reflects the importance of rice cultivation	298	85.14	52	14.86

Number of Correct Answers	Frequency	Percentage
0 (No knowledge at all)	0	0.00
1-4 (Very Little Knowledge)	2	0.57
5-8 (Little Knowledge)	9	2.57
9-12 (Moderate Knowledge)	112	32.00
13-16 (Much Knowledge)	204	58.29
17-20 (Very Much Knowledge)	23	6.57

*Average Correct Answer = 13.41*

For the different statements stated, the average correct answer was 13.41 which indicate much knowledge on the various statements regarding *Hudhud*. There were 58.29% respondents who had much knowledge, 32% who had moderate, 6.57% had very much knowledge, 2.57% had little knowledge and only 0.57% had very little knowledge. There was no one who had no knowledge at all. The statement that *Hudhud had social and cultural values* got the highest percentage of respondents (92.29%). It was followed by *Hudhud is a form of romance praising Ifugao ideals of love, marriage and wealth* with 88.29% correct responses. However, the lowest percentage of respondents who got the correct answer was a wrong statement saying that *Hudhud once chanted can go on for days but can be interrupted*. It implies that only 29.14% of the respondents know that once *Hudhud* started, it can never be interrupted even if it has gone on for days.

Ifugaos believed that Ifugao *Hudhud* chants are rich in values, as it got the highest percentage among the statements. This was confirmed in the study of Dulay [5] that there were 896 values embodied in the three (3) *Hudhud* chants, she analyzed using the Department of Environment Culture and Sports (now DepEd) Revised Values Education Framework. There were 194 values reflected in the *Hudhud of Aliguyon and Bagan*, 289 in *Hudhud of Aliguyon* and 413 values in *Hudhud of Aliguyon and Dinoy-agan*.

#### 4. Conclusions

*Hudhud* is well-known among the Ifugaos, it identifies their identity as Ifugaos. *Hudhud* chanting is very much participated on during cultural fiestas.

*Hudhud* is very popular in the Ifugao province, most of the seven municipalities are aware of the different unique cultures of the province but they have little knowledge regarding the *Hudhud* - its various stories, its performances and chanting. It is because they really do not understand what they are chanting.

*Hudhud* contributes much in the preservation of the good Ifugao culture. And it also promotes understanding and unity among all tribes of the province.

#### 5. Recommendations

Since the Ifugao people have scarce knowledge of the different Ifugao cultures that are worth emulating, especially the *hudhud*, publications, advertisements and provisions of more materials & other cultural practices especially the *hudhud* should be strengthened.

Mastery of the *Hudhud* should be well learned and since the performances of *Hudhud* is done in cultural festivals and with limited episodes rendered, actual performances of *hudhud* during harvest in rice terraces, during *bogwa* or exhumations, and during wakes should be actively encouraged.

Since the *Hudhud* chants are well known to students and they only learn it in the School of Living Traditions, there should be an intentional integration of *Hudhud* in the school curriculum as well as other ethnic songs. As much as possible, it should be a separate subject where all the aspects of Ifugao culture could be learned.

More trainings, seminars, participation during cultural festivals and competitions (chanting, essay, poster making, and others) on *Hudhud* should be conducted by the Provincial and Municipal Government of Ifugao, Department of Education, Ifugao State University, and other agencies in the Province of Ifugao.

For easy understanding among the young learners, recording and translation into English of the *Hudhud* should be well undertaken. This is also a way of promoting the world heritage sites of the Ifugao people.

Since Ifugao *Hudhud* is being promoted by the Provincial Government of Ifugao, Department of Education of Ifugao, and other agencies, more studies on *Hudhud* like the usefulness to cultural development, and the effectiveness of government programs on its promotion should be conducted.

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## Author Profile



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