WHEN A NEW field is about to be prepared, or a granary erected, strict watch must be kept for omens. Inhabitants of the spirit world indicate their opposition by sending snakes, large lizards, deer, wild hogs, or certain birds. Should any of these appear, the place is generally abandoned at once. But if doubt exists, or if they feel that they can persuade the spirits to reconsider, a small pig will be sacrificed. Its blood, mixed with rice, is scattered about on the ground as an offering, while the medium recites a proper *diam* (ritual prayer). After a suitable time has elapsed for the spirits to partake, the liver of the animal is removed and is carefully examined. If the omens are now favorable, the work may be resumed, otherwise, they do not proceed, for disaster is certain to follow.

After the preparation of the field, they need to ensure the healthy growth of plants in the seed beds. For this, sticks are stuck in each plot. The surface of the stick is pared so that shavings stand out in opposite directions. This is said to be pleasing to the spirits. A piece of charcoal, placed in the notched end, compels the new leaves to turn the dark green of sturdy plants. The first seeds to be planted must always be sowed by the wife of the owner, “so that they will be fertile and yield a good crop.”

When a field has been constructed, or when the terraces are ready to receive the plants, a ceremony known as *dalau* is held. This secures the goodwill of the spirits in general, but more particularly, this provides a dwelling place for the powerful being *Kaibaan*, who guards the crops. A medium, accompanied by the family and any others who may be interested, go to the field carrying a large bamboo pole, a *bolo*, branches, stalks of *lono bakon* and *saklak*. The end of the bamboo is split open and a *saloko* (ceremonial pole) is constructed where they attach the other leaves and stalks. The saloko is then placed on the dividing ridge of the field. All is ready for the ceremony, unless it is considered wise to also construct a small spirit house (*baubauwi*). If the field is near the village, the latter is generally dispensed with, but if it is distant, the house is erected so that the spirit will accept it as its dwelling while it is guarding the crop. It is further explained that the spirit then stays in the baubauwi instead of in the rice stalks, and so they are able to grow.

A female pig is presented to the medium. After reciting a proper *diam* over it, the medium stabs the animal and collects its blood. This is mixed with rice and a part is deposited in the saloko. The rest is placed on a head-ax and is carried about the field. When the whole plot has been traversed, the rice and blood are scattered in all directions, while the spirits are invited to come and eat. Meanwhile, others cook the sacrificial animal, but before any of it is served, a skirt (*kinamayan*) is spread at the foot of the saloko, where dishes of oil and cooked rice are also placed.

After the meal, the family gathers up the skirt and dishes and returns them to the village, but the other offerings remain.

Rain, like all other things needed, is sent by *Kadaklan* or *Kaboniyan*. If it does not come as desired, or if the crop is not progressing...
favorably, a ceremony known as kumon or abatja is held. Each person in the village contributes a supa of rice and a bundle of palay (rice), a small coin, pigs, basi (sugarcane wine) and other things necessary.

Early in the morning of the appointed day, the mediums, accompanied by many people, go to the pimpaning (village guardian stones). Each person places oil on their head which they cover with a bark headband. After reciting the dia an over a small pig, they slaughter it and scatter its blood mixed with rice among the stones. Likewise, they place a dish of basi among them for the use of the spirits. A part of the slain animal is then cooked and eaten, among them for the use of the spirits. A part of this offering is to supply food to any spirits who wish to steal the raft and its contents. The purpose of this offering is to supply food to any spirits who were unable to attend the ceremony.

Early the next morning, the man designated by Kadaklan to perform the padiam prepares a large pig and cooked rice and carries these to the fields. He must be dressed in striped garments known as ginalit, carry a head axe and wear the cloth band of the medium on his head, beneath which are two chicken feathers notched or decorated with bits of colored thread (giam). He is accompanied by his wife, attired in a red jacket (sinapamp) and a skirt (pinap), and by a medium who also wears the igam beneath a headband or sibag while the townspeople follow behind. When he arrives at the field, the medium squats before the bound animal from time to time with oiled fingers. This concluded, he stabs the pig and mixes its blood with rice. He scatters it over the field, calling to the spirits to come and eat and then to grant a full harvest. The people eat part of the animal while in the field, but before returning home, the head of each family receives a small strip of uncooked meat, which he fastens above the door as a sign that the ceremony has been held. The following day, the owner and the medium return to the field and break a little soil with a spear, completing the ceremony. The two are barred from eating the flesh of this offering, and the rest of the meat is cooked and served with rice to those who have gathered. Each guest is also given a few stalks of the rice from the bundles at the corner posts.

The procedure at harvest time varies considerably in different districts, but the usual custom is for a woman, from each family, to go to the fields and cut alone until she has harvested one hundred bundles. During this time, she cannot use salt, but a little sand is placed in her food as a substitute. No outsider may enter the dwelling during this preliminary cutting. In Luba and nearby communities, it is the custom to sacrifice a chicken two days before the harvest begins and cook its neck and intestines without salt. These are then divided into nine parts, placed in dishes then carried to the spirit house in the field. At the end of the second day, the feathers of the fowl are stuck into the sides of the structure and the spirits are entreated to grant good harvest and health for the workers. The dishes are then returned to the village, and on the following morning, the women may begin cutting.

When the rice is ready to be stored, the patpalaluan ceremony is held in honor of the spirit of the granary. Vines and shrubs are tied to each supporting pole of the granary and above the door, while a bit of sibag is also hidden inside a bundle of rice, which has been placed at each corner pole. The medium recites a diam over a small pig with its head facing the east. The animal is killed then its blood mixed with rice is offered to the spirits. A part of the flesh is wrapped in banana leaves and buried at the foot of each post. The skull is cooked and cleaned, after which it is hung inside the roof. The rest of the meat is cooked and served with rice to those who have gathered. Each guest is also given a few stalks of the rice from the bundles at the corner posts.

Just before the new rice is placed in the granary, a jar of basi is placed in the center of the structure. Beside it, they put a dish filled with oil and the dung of worms. Five bundles of palay are piled over these and presented to the spirit, who will now allow the rice to multiply until it is as plentiful as the dung.

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