ON THE FIRST DAY, the house is decorated as in and the pig is placed beside the door, over which mediums recite a and later summon several spirits. Liquor is served to the guests, who dance the or singing songs in praise of the family.

Early the next day, the pig is killed and after its intestines have been removed, is covered with a colored blanket and carried into the house. It is met by the mediums who wave rain coats above the animal and then wail over it. The pig and its covering are payment in part of the family and nearby settlements. The right to it is not hereditary; anyone who can afford the expense involved may celebrate it. However, it usually follows the say-ang, if a member of the family is ill and does not become well. They believe that not all spirits are present at each ceremony and so they may need to perform others until they find a cure for the illness.

Later, one of the mediums and an old woman count the colors in a fine blanket. Usually, there are five colors, so “the spirit is powerless to injure the people for five years.” Next, the couple gamble, but the medium always loses. Finally, the spirit becomes discouraged and departs. The decorations are now taken from the room and the sick person is carried down to the river by the members of the family. At the water’s edge, the oldest relative cuts off a dog’s head as final payment of the family. At the water’s edge, the mediums.

After this, they stretch a rattan cord across the center of the room and place on it many blankets and skirts. A man and a woman, who represent the good spirits Iwaginan and Gimbagon are dressed in fine garments and hold pieces of gold, a fine spear and other prized articles. They are placed on one side of the cord. In front of them are a number of men with their hands on each other’s shoulders. The mediums enter the other end of the room, spread a mat and begin to summon the spirits. Soon, they are possessed by evil beings who notice the couple representing the good spirits. They seize sticks or other objects and rush toward them trying to seize their wealth. When they reach the line of men, they strive to break through, but are unsuccessful. Finally, they give this up, but instead attempt to seize the objects hanging on the line. Again they are thwarted. “If the evil spirits get these things, they will come often, their children will marry and harm the family; but if the good beings keep their wealth, their children will marry and aid the owner of the house.”

The next morning, two pinalasang are constructed in the yard. Each supports a plate containing beads. A string of beads is suspended from one of the poles and a jar of basi is placed beneath. The mediums call the spirits in front of them then offer the heart, livers and intestines, while they call out, “Take me and do not injure the people.” The final act of the ceremony is constructing the spirit raft taltalabong, load it with food and set it afloat on the river, “so that all the spirits may see and know what has been done.”

In addition to the regular payment for their services, the mediums divide the jaw of the pig and carry the portions home with them as their protection against lightning and the spirits whose anger they may have incurred.