WHEN THE PALAY is ripe, the thanksgiving rite, begnas, is done. It starts with the giyaw or the shouting of old men early in the morning. The people meet and select men to go to the edge of the village. Some of these men hold spears while others beat their kasay or shields along the way. Upon reaching the edge of the village, the men shout in unison. When they hear birds answering, they stick a sharpened stake into the ground and again shout. They return to the village still beating shields for good luck.

If a blackbird crosses their path on the way to the giyaw, they choose another direction.

From the end of the village, they proceed to the dap’ay. Wine is drunk, gongs played and the liwliwa and ah-yeng are sung. Everyone dances and sings until morning.

The following morning is called patay. A small pig is brought to the patayan or sacred tree and butchered there. Selected men, excluding widowers, are sent to do this. From the papatayan, the men return to the dap’ay where the pig is butchered.

In the event that a pig is not sacrificed, the dao’es ritual is conducted where a dog is butchered. The meat is cooked and apportioned to the old men of the dap’ay. The men may eat the meat or take it home. After the meat is apportioned, gong playing stops and the elders decide on the rest day. If the palay are ripe already, the elders declare a short period of holiday, say three days, which is strictly observed. Violators pay the expenses incurred in the begnas.

THIS IS DONE only in the main or lead ator in a community which may have a number of ator. This ator should be the repository for the sacred utensils used for the patay. The kachangyan (the highest ranking men of wealth) compose the ator and act as council for the village. Patay is done as need arises. To start, the ator must have a pot ready and one black native chicken. Two boys are sent to the papatayan: one carries a lighted torch and the sacred pot to cook the chicken in, while the other has a plate of rice and a small basket to hold the chicken and a small gourd of fayas (sugarcane wine). They build a fire at the site, butcher the chicken, saving three tail or wing feathers to be impaled on the trunk of the papatayan tree. The chicken is butchered, separating the breast from the back, exposing the entrails. The boys are allowed to cook half of the breast and one leg which they eat with the rice and fayas. After the meal, the boys take the rest back to the ator. The old men inspect the entrails for omens, then cook the rest and eat. If the omen is not good, this is repeated after about three to four days.