ONE OF THE IFUGAO rituals is the rite for the dead called *bogwa*. While both major sub-groups of the Ifugao – the Tuwali and the Ayangan – have their own version of the ritual, the practice is mainly attributed to the Tuwali. Except in extraordinary circumstances like a murder or an accident, the mumbaki will not invoke any of the deities but the *linauwa* or the soul of the dead, rendering the bogwa a minor ritual. Its importance arises only when there is a sickness to be cured that is believed to have been caused by an offended soul.

Bogwa is usually performed one or two years after a death for varied reasons: a person keeps on dreaming of a family member or kin, to cure a sickness after ascertaining its cause through divination, to pay tribute or fulfill food prohibitions observed by the family and its relatives during the bogwa. The celebration of bogwa is not exclusive to one family. It involves an entire village as demonstrated in the meat-sharing system called *boduw*. A distinct practice in Ifugao ritual, the meat of the sacrificed animal is shared with the people who helped in the bogwa. It promotes reciprocity and strengthens relationships among kin and within the community.

Although the people ascribe their fate and general well-being to their gods, the bogwa is an example of a ritual founded on a shared belief. It reaffirms the Ifugao’s fidelity to long-established traditions which sustains the bond of the community while in the midst of modernity and change. If the bogwa is the microcosm of the Ifugao belief system, it is in constant transformation mainly to adapt to present social conditions. However, its function remains the same: to honor and remember the departed, maintain personal and community ties, and observe the rites handed down from generation to generation, making it an important element of intangible cultural heritage integral to the life of the Ifugao.

**In-owang** – This is performed during harvest time. The owner prepares rice from the previous harvest, one or two jars of rice wine (tapero) and *ginilla* (salted pork). The ginilla may be toasted. The *mumbunong* (ritual specialist) recites prayers then sprays sand and rice wine on the surrounding fields. Then the harvesters eat. The mumbunong sits quietly. A piece of red cloth is attached to a pole and is placed conspicuously near. A fire is built and is tended well to keep smoking during the course of the harvest. Afterwards, a *pudong* (reed with knotted leaves, a taboo sign) is placed on the two main entrances to the field. When the harvest is taken home, two chickens are butchered before the grains are taken to the granary. This is to ensure that there will be an abundance of rice for the family’s consumption.

**Kaingin** – The swiddeners perform the *timmongaw* in their cultivation plots. Two chickens are sacrificed and tapey is offered. At the edge of the swidden, a blanket is spread and attached to two stands in the manner of a wall hanging. This rite is done to appease the *timmongaw* (mountain spirits) in case some property of the spirits have been disturbed. Sibon may also be performed after planting the swidden.

**KALANGUYA IFUGAO, IFUGAO PROVINCE, NORTHERN LUZON ISLAND, NORTHERN PHILIPPINES.** Although the Kalanguya is one of the sub-groups of the Ifugao, their particular culture is a mixture of the cultures of the other subgroups like the Tuwali and Ayangan. The amalgamation resulted in a richer character to their rituals. Their agricultural rite has variations reflecting this.

**THE GENERALIZED STAGES** in some rituals in their agricultural cycles are as follows:

**Sibon** – Three weeks after *tumal* (transplanting), the owner of the rice field boils rice and beans as porridge then serves this with the cooked rice for lunch so that the field will maintain its water supply ideal for rice growth. Two hens are butchered and sacrificed for this. The wing feathers are plucked and placed in two reeds, which are planted at the entrance to the rice field to remind his *aanem* (ancestral spirits) that sacrifice has been offered. This is done to prevent worms, rats and other infestations.