

## Chapter 1 : Sagada News | Mountain Province, Philippines

*Mountain Province was also the name of the historical province that included most of the current Cordillera provinces. This old province was established by the Philippine Commission in , [3] [4] [5] and was later split in into Mountain Province, Benguet, Kalinga-Apayao and Ifugao.*

History of Bontoc Paragraph. Benguet, Ifugao, Bontoc, Apayao and Kalinga. In , four new provinces were created out of the original Mountain Province: Hence, people may still erroneously refer to the four provinces as the Mountain Province. Religious Belief and Practices Although the Bontoc believe in the anito or spirits of their ancestors and in spirits dwelling in nature, they are essentially monotheistic. Their god is Lumawig, their culture hero and son of the god Kabunian, although the two are also perceived as one and the same. The chao-es is the feast for the manerwap, which is the ritual imploring Lumawig for rain. The fosog is the feast for fertility rites. The tengao are generally associated with crops, climate, weather and sickness. During this period, kapyra prayers are addressed to the spirits for favors and blessings. The manayeng is a group prayer asking Lumawig for rain. Traditions At an early age, young men are sent to live in the ato or male dormitory, and the women in the ulog or the female dormitory. Photos of tattooed man and woman were taken ca Baskets, which are either of rattan or bamboo or a combination of both, are important implements for trade, transport and storage, in the field and at home. It is bottle-shaped with a square base and body but a rounded neck and opening. A break in the weave at the base of the neck makes this transition possible, provides ventilation for the shellfish, and lends an aesthetic feature to the basket. The bottom has open weave holes through which water is drained. An egg-shaped basket for beans is the again. Large crisscrossing rattan splints just beneath the top rim provide the decoration and affect the tapering from the wide middle to the smaller top. The body is woven in wickerwork design. A touch of color is provided by two strips of yellow orchid stems woven horizontally across the upper half of the basket. It consists of two rectangular pieces, one serving as the cover which is fitted over the body. The pieces are loosely attached to each other with a fibrous string or rattan twine. The cover has rounded corners and the sides have a herringbone design. It measures 10 cm. It is worn like a knapsack. The tal-lak is a square open rattan basket, relatively shallow, with the top wider than the bottom. The lavfa is another open basket, either square or round, slimmer and deeper than the tal-lak. The woman has the tayaan, a large basket for transporting goods. A smaller basket worn by the woman on the rump is the agkawin, in which she carries her lunch when she works in the field. A household basket is the faloko, used to contain vegetables, camote and rice. The gangsa and water jars are kept in baskets shaped for a snug fit. From the wall near the hearth hang three small baskets called pagitaken. Whenever a pinikpikan ritual is held in the house, a piece of the sacrificed chicken and a handful of rice is placed in each basket as an offering for the anito. These baskets are not moved from the house, even when the family transfers residence. An example of Bontoc figurative wood carving are the heads sculpted on the tops of tree fern trunks or poles to represent heads of slain enemies. Stones resembling human skulls are also placed atop poles. Bontoc war trails had ceremonial structures called komis, in which omens were observed before a headhunting trip. A komis consisted of vertical posts whose tops are also carved to represent heads. Stones represented eyes and teeth. Baskets and racks used for the sacrificial animals hung from posts lying across the vertical poles. Another example of Bontoc wood carving is the house deity tinagtagoa, a seated figure with hands crossed on its breast. The tinagtagoa possesses neither the aesthetic finish nor the religious significance of the Ifugao bulul, a pair of figures of a man and a woman in cordillera societies in various social and religious rituals. Other examples of wood carving include the ceremonial containers used together with the bulul during rituals. A fine piece of woven sculpture is a human figure whose arms are wrapped around a bowl basket. Made by coiling split rattan peel, the figure has well-defined leaves and facial features. A tuft of human hair is stuck into the crown of the figure to serve as a wig. Tools and implements are incised with the same geometric designs found on the woven cloths. The shield is made of a single sheet of wood but is cut so that three points project above, and two points, below. Rattan strips are laced across the shield, serving as both ornament and reinforcement. For ornamentation, some shields are etched with geometric lines or crude drawings of snakes,

frogs, or humans. Otherwise, the shield is simply soot-black. The spear is a wooden weapon with either a bamboo or metal blade. Other weapons are the battle ax and knives. Smoking pipes are made of wood, clay, or metal. Pipe makers may place a design on the bowl of the pipe by first making a beeswax model. One example of a design is that of a sitting figure of a man; his knees are folded up, his elbows resting on his knees, and his chin resting on his hands. His facial features are clearly etched. The museum features a collection of quite a number of interesting artifacts and archeological objects excavated inside cordillera caves. At the back of the museum is an imitation of a typical Ifugao village. It shows different types of houses with different purposes. Visitors can enter the houses and view the furniture and know its uses. The museum also contains photographs of headhunting victims and zealous American missionaries trying to persuade incredulous warriors to hoose the path of righteousness. The museum is near the plaza and basketball court. Entrance fee is only 40 pesos

Visit Sta. Rita Cathedral "I was just wandering around the town when I spotted this church Going inside, I noticed come interesting paintings located at the right side of the church. Province are gathered to participate in the celebration of the Lang-Ay Festival. The audience are expected to appreciate the real-life celebratory dances performed by the tribes as they offer thanksgiving to their gods for the blessings of good and bountiful harvest. Bay-yo If you are driving to Bontoc from Banaue or vice versa be sure to stop at the Bay-yo View Deck and enjoy the Bay-yo rice terraces. It is smaller than the other rice terraces but its location is very picturesque and worth some photographs! DThe weather is also cooler there than in Bontoc. The place displays a collection of books, photographs, tribal costumes and battle gears. Walk around Town The main street of town of Bontoc is lined on both sides by shoplots. From far, you can see the misty mountains. As this is only a stopover for us, we did not venture far out of the town - just had our breakfast in one of the shops and then walk about the town area.. See pictures of town on my travelogue..

## Chapter 2 : Sagada - Wikipedia

*History of the Mountain Province [Howard Tyrrell Fry] on [www.nxgvision.com](http://www.nxgvision.com) \*FREE\* shipping on qualifying offers.*

Philippine Statistics Authority [2] [31] [34] The population of Ifugao in the census was , people, [2] with a density of 77 inhabitants per square kilometre or inhabitants per square mile. Ifugaos, despite the similarities in some cultural traditions and practices, are considered a separate ethnic group from Igorots. The total number of Tinguian in the province of Ifugao is 2, Philippine Statistics Authority [ full citation needed ] Indigenous[ edit ] The Ifugao people have an indigenous religion unique to their traditional culture, and highly significant to the preservation of their life ways and valued traditions. They believe in the existence of thousands of gods, which may enter specific sacred objects such as the bul-ul. Among the deities that the Ifugao revere are: Mah-nongan - The chief god generally refer to as the honorary dead and creator of all things, even though Ifugaos do not consider any of their deities as supreme. Ampual - Of the Fourth Skyworld, is the god who bestowed animals and plants on the people and who controls the transplanting of rice. He is one of those gods who expects gifts in return for his blessings. Bumigi - In charge of worms, one of the eleven beings importuned to stamp out rice pests. Liddum - Is regarded as the chief mediator between the people and the other gods. Lumadab - Has the power to dry up the rice leaves, one of the eleven beings importuned to stamp out rice pests. Mamiyo - Stretcher of skeins, one of the twenty-three different deities preside over the art of weaving. Monlolot - The winder of thread on the spindle, one of the twenty-three different deities preside over the art of weaving. Puwok - Controls the dread typhoons. Wigan - Is the god of good harvest. Yogyog and Alyog - Cause the earth to quake. They dwell in the underworld. In most areas, especially at the east and south of the province, indigenous traditions have degraded due to the influx of Christianity. In , the Apostolic Vicariate of Bontoc-Lagawe recorded a Other religions includes animism This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. There is an elaborate and complex array of rice culture feasts inextricably linked with taboos and intricate agricultural rites, from rice cultivation to rice consumption. Harvest season calls for grandiose thanksgiving feasts, while the concluding harvest rites tungo or tungul the day of rest entail a strict taboo of any agricultural work. Agricultural terracing and farming are the principal means of livelihood. Their social status is measured by the number of rice field granaries, family heirlooms, gold earrings, and carabaos water buffaloes. Prestige is also conferred through time and tradition. The wealthy were subjected to greater fines than the poor. Ifugao culture values kinship, family ties, religious and cultural beliefs. Ifugao are unique among all ethnic groups in the mountain province for their narrative literature such as the hudhud, an epic dealing with hero ancestors sung in a poetic manner. Also unique to the Ifugao is their woodcarving art, most notably the carved granary guardians bului and the prestige bench of the upper class, the hagabi. Their textiles are renowned for their sheer beauty, colorful blankets and clothing woven on looms. Houses were well-built, characterized as square with wooden floors, windowless walls, and pyramidal thatch roofs. Elevated from the ground by four sturdy tree trunks, they feature removable staircases that were hoisted up at night to prevent entry by enemies or wild animals. The fruit of knowledge handed down from one generation to the next, and the expression of sacred traditions and a delicate social balance, they have helped to create a landscape of great beauty that expresses the harmony between humankind and the environment. The Banaue Rice Terraces is not included in the inscription, but may be included through an extension nomination to UNESCO, along with other rice terraces sites in other Philippine Cordillera provinces. It is practised during the rice sowing season, at harvest time and at funeral wakes and rituals. Thought to have originated before the seventh century, the Hudhud comprises more than chants, each divided into 40 episodes. A complete recitation may last several days. The language of the stories abounds in figurative expressions and repetitions and employs metonymy, metaphor and onomatopoeia, rendering transcription very difficult. Thus, there are very few written expressions of this tradition. The chant tells about ancestral heroes, customary law, religious beliefs and traditional practices, and reflects the importance of rice cultivation. The narrators, mainly elderly women, hold a key position in the community, both as historians and preachers. The Hudhud epic is chanted

alternately by the first narrator and a choir, employing a single melody for all the verses. The conversion of the Ifugao to Catholicism has weakened their traditional culture. Furthermore, the Hudhud is linked to the manual harvesting of rice, which is now mechanized. Although the rice terraces are listed as a World Heritage Site, the number of growers has been in constant decline. The few remaining narrators, who are already very old, need to be supported in their efforts to transmit their knowledge and to raise awareness among young people. National Statistical Coordination Board. Archived from the original on 21 January Retrieved 20 December  
Census of Population Highlights of the Philippine Population Census of Population. Retrieved 20 June

### Chapter 3 : THE 10 BEST Tourist Spots in Mountain Province Things to Do & Places to Go - TripAdvisor

*In , four new provinces were created out of the original Mountain Province: Benguet, Ifugao, Mountain Province (formerly the subprovince of Bontoc), and Kalinga-Apayao. Hence, people may still erroneously refer to the four provinces as the Mountain Province.*

Unlike most of the Philippines, which were ruled by Spaniards for about four hundred years, the Cordillera region was generally unfazed by Spanish colonization. The Igorot tribes are held together by their common socio-cultural traits as well as their geographic proximity to each other. They speak the Bontoc language. They formerly practiced head-hunting and had distinctive body tattoos. The Bontoc describe three types of tattoos: Women were tattooed on the arms only. There was no singing or talking during the dance drama, but the women took part, usually outside the circumference. It was a serious but pleasurable event for all concerned, including the children. The pre-Christian Bontoc belief system centers on a hierarchy of spirits, the highest being a supreme deity called Lumawig. Lumawig personifies the forces of nature and is the legendary creator, friend, and teacher of the Bontoc. A hereditary class of priests hold various monthly ceremonies for this deity for their crops, the weather, and for healing. This is by offering some small amount of food to show that they are invited and not forgotten. Traditionally, young men and women lived in dormitories and ate meals with their families. This gradually changed with the advent of Christianity. In general, however, it can be said that all Bontocs are very aware of their own way of life and are not overly eager to change. The Ibaloi The Ibaloi also Ibaloy and Nabaloi are one of the indigenous peoples of the Philippines who live mostly in the southern part of Benguet , located in the Cordillera of northern Luzon. The Ibaloi people were traditionally an agrarian society. Many of the Ibaloi people continue with their agriculture and rice cultivation. The Ibaloi language belongs to the Malayo-Polynesian branch of the Austronesian languages family. The Ibaloi language is closely related to the Pangasinan language , primarily spoken in the province of Pangasinan , located southwest of Benguet. The Pesshet feast can last for weeks and involves the butchering and sacrifice of dozens of animals. One of the more popular dances of the Ibaloi is the Bendiyan Dance, participated in by hundreds of male and female dancers. Like most erstwhile headhunters, they are slash-and-burn farmers who have recently, under the influence of their neighbors, begun to practice wet-rice agriculture. As a dry rice farmer, the male head of a household annually clears a fresh section of tropical forest where his wife will plant and harvest their rice. Itneg women also cook the meals, gather wild vegetables and weave bamboo mats and baskets, while the men cut timber, build houses and take extended hunting and fishing trips. Often when a wild pig or deer is killed, its meat is skewered on bamboo and distributed to neighbors and relatives. Nearly all Itneg households also harvest a small grove of coffee trees since the main cash crop of the area is coffee. The Isneg speak the Isneg language. The Kalinga Inhabiting the drainage areas of the middle Chico River in the Kalinga Province, the Kalingas are noted for their strong sense of tribal awareness and the peace pacts they have made among themselves. They speak the Kalinga and Limos languages. They practice both wet and dry rice farming and have developed an institution of peace pacts which has minimized traditional warfare and headhunting and serves as a mechanism for the initiation, maintenance, renewal and reinforcement of kinship and social ties. The Kalinga are divided into Southern and Northern groups; the latter is considered the most heavily-ornamented people of the northern Philippines. Kalinga society is very kinship-oriented and relatives are held responsible for avenging any injury done to a member. Disputes are usually settled by the regional leaders, who listen to all sides and then impose fines on the guilty party. These are not formal council meetings, but carry a good deal of authority. A system of peace pacts called Bodong. Kalingas are also known as Limos or Limos-Liwan Kalinga. Like most Igorot ethnic groups, the Kankanaey built sloping terraces to maximize farm space in the rugged terrain of the Cordilleras. The Kankanaey differ in the way they dress. The design of the upper attire is a criss-crossed style of black, white and red colors. The skirt or tapis is a combination of stripes of black, white and red. The design of the wanes as they[ who? The tayaw is a community dance that is usually done in weddings it maybe also danced by the Ibaloi but has a different style.. Pattong, also a community dance from Mountain Province which every municipality has its own style.

Balangbang is the modernized word for the word Pattong. Kankanaey houses are built like the other Igorot houses, which reflect their social status. The name Kankanaey came from the language which they speak. The only difference among the Kankanaey are the way they speak like intonation and the usage of some words. In intonation, there is a hard Kankanaey or Applai and soft Kankanaey. Speakers of hard Kankanaey are from Sagada, Besao and the surrounding parts or barrios of the said two municipalities. They speak Kankanaey hard in intonation where they differ in some words from the soft-speaking Kankanaey. In words for example an Applai might say otik or beteg pig and the soft-speaking Kankanaey may say busaang or beteg as well. The Kankanaey may also differ in some words like egay or aga, maid or maga. They also differ in their ways of life and sometimes in culture. The Kankanaey are identified by the language they speak and the province form where they come. Kankanaey people from Mountain Province may call the Kankanaey from Benguet as Ibenget because they come from Benguet. Political map of the Cordillera Administrative Region Like this: Each dollar assists with the monthly expenses and helps keeps the site going!

## Chapter 4 : Mountain Province – Travel guide at Wikivoyage

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Suffice it to say that the origin of the province has not been recorded. Spanish exploratory attempts to conquer Mountain Province were made between to Total subjugation of the area was never achieved throughout the three 3 centuries of Spanish rule because the fierce, warlike and hostile Igorots and formidable travel obstacles intimidated the Spaniards. Spanish occupation of some portions of the Cordilleras ended on September 3, when the Spanish headquarters in Bontoc was taken by Filipino forces. Some brave Igorots joined their lowland brothers in the fight against the Americans in After the establishment of the civil government during the American occupation in , Mountain Province became a special province of the Philippines in Samuel Cane, the provincial supervisor, was appointed governor and Bontoc was made the capital town. In , the old Mountain Province was created with seven 7 sub-provinces which later was merged into five 5 provinces: In , the division of these five provinces gave birth to four 4 new provinces namely: The sub-province of Bontoc retained its name Mountain Province and maintained Bontoc as its capital town. On March 25, , Mt. Province became an independent province. Then President Ferdinand E. Marcos, appointed and inducted into office the first provincial officials. This new province came into operation on April 7, , hence, this day is celebrated as Mountain Province Day. Principally, the province is composed of high mountain ranges, limited terraces and floodplains. It is a province of rivers, falls, mountains and caves. Such a terrain nurtures a sturdy and hardworking people. Political Subdivision Mountain Province is composed of ten 10 municipalities namely: Climate The province has two 2 seasons - dry from November to April and wet for the rest of the year. The maximum rain periods are not very pronounced with a short dry season lasting only from 1 to 3 months. Population Mountain province has a population of , in , total household of 27, and land area of , hectares NSO. The natives are mostly Bontocs who occupy the central and northern part of the province. Tthe Aplai who are predominantly found in the western part and the Balangaos in the eastern portion. Aplai is the major dialect. The inhabitants could also speak Ilocano and Filipino. Major Industries The furniture industry is a growing venture in the province. Fixtures and furniture are made from raw materials like pinewood, bamboo and steel. Backstrap weaving which was also an old-age handicraft expanded to use of loom. Colorful costumes are now designed for product lines like bag, purses, tapestry, ethnic costumes, blankets, linen and other fashion accessories. Viewing 1 - 1 of 1 [1].

## Chapter 5 : Facts & Figures: Mountain Province

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Towering peaks and sharp ridges describe the central and western parts of the province, while gradually sloping and rolling foothills are the general features of the eastern towns. Province is geo-politically subdivided into 10 municipalities and barangays. As of May , the total population of Mt. Province is , and a growth rate of 1. Agriculture is the main source of income with tourism providing a significant boost to its economy. The town is also known for its limestone caves that served as burial grounds during the pre-Christian Sagada era. Brief History Mountain Province became a special province of the Philippines in . The provincial supervisor was appointed governor of the province and Bontoc was then the capital town. Marcos officially appointed and inducted into office the first set of provincial officials. On April 7, , the new Mountain Province came into operation. This date was unanimously adopted by the Sangguniang Panlalawigan on their regular meeting held on June 10, as the Mountain Province Day. Province is growing in popularity as a "Spelunkers Delight and Weavers Paradise. The statue of Dr. Jose Rizal stands towering the plaza which serves as a good respite and also as a playground and meeting venue for programs and other gatherings. Burial Caves - ancient burial grounds full of coffins. Mostly located in the municipality of Sagada which is 19 kilometers west of Bontoc. Samoki, a village in Bontoc specialize in backstrap weaving. Various colorful woven materials like knapsacks, placemats, bags and purses among other products. Barlig - a village famous for its basket weaving as a home industry. Mornang Hotspring - 4 kilometers from Barlig proper. Liang Burial Cave can be reached through regular jeepney ride to the poblacion and hiking to reach the caves. Gawaan Lake Mountais with majestic, towering peaks and sharp ridges Mount Clitoris Tadian - formerly Mount Mogao is a conical shaped and stands proudly over 3 villages. It is considered as sacred and appears serene and solemn at dusk or dawn. Alab, Bontoc Petroglyphs - a barrio where one can see petroglyphs carved on stone or rock boulders. Gala Sabangan , Mt. Polis, Pagturaon Bontoc , Maligcong Cagubatan Enchanted Eels Tadian - the eels thriving in the Cagubatan spring are conceived to be sacred and thus could not be eaten, they are believed to maintain the continuous flow of water to irrigate the rice fields. Rice Terraces - just as spectacular as the Banaue rice terraces. Bangen Rice Terraces Besao:

## Chapter 6 : Bontoc Philippines | Banaue Rice Terrace

*Mountain Province became a special province of the Philippines in . It was made up of the sub-provinces of Bontoc-Lepanto, Amburayan, Apayao, Benguet, Ifugao and Kalinga. The provincial supervisor was appointed governor of the province and Bontoc was then the capital town.*

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## Chapter 8 : Bontoc, Mountain Province - Wikipedia

*History of Mountain Province: Facts & Figures For decades, the whole Cordillera region, was identified by this one name-MOUNTAIN PROVINCE. She became in , a special province of the Philippines composed of the sub-provinces of Bontoc-Lepanto-Amburayan, Ifugao, Kalinga, Benguet, Apayao.*

## Chapter 9 : Philippine Dances Cordillera

## DOWNLOAD PDF HISTORY OF THE MOUNTAIN PROVINCE

*Bontoc (Ilokano: Ili ti Bontoc), officially the Municipality of Bontoc, is a 2nd class municipality and capital of the province of Mountain Province, Philippines. According to the census, it has a population of 24, people.*