

“LEGEND OF BINABLAYAN”

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Nunta bayyag, waday ili ni nginadanan dan Panbebleyan, haya ket kapenghel idan ta ka pan-abungi. Niman ni timpu, manduweng unu buhul i ininghaan idan ta tutuu diman ni tribu, isunga hampet mankakahakkey ida ni abung et hiyan andi lawa’n mapasamak hîgada.

Di Panbebleyan, waday napigsa, daka banulla, han nabaknang ni laki a nan ngadan ni Bilibiling. Hîgatu ket kaman haghaganna para nunta keleng tu a manwalu ni keleng a kanda. Et hiyan maihaganaan tun kuhtu, inamung tu da huta man-ili et hiyan maninup ida nunta kahapulan ni mauhal. Hakey ni kahapulan da ket anupul, hakey ni klase ni baging ni pangiket han panbedbed da nunta kikilum ni mapalti ni keleng tu. Ngem, agpiyan nihi Bilibiling ni anupul i mauhal, impillit tu ni giwi i uhalen da isunga binaga tu da hutta man-ili ni an mangalla ni giwi.

Hutta giwi men ka un etteng di bangtinen, kiyew ni timemel di hakey lebung, di Nangiwi-an. Ida katakut hutta man-ili tep amta da a hutta giwi ket intanem han ka ay-aywani dan agmatibew. Takun inbilin da nga agmabalin ni alaen, binhat nihi Bilibiling hutta giwi

Niman ni malabi, nanhakit hi Bilibiling. Hiyan maagahan, nan-ayyag ida ta man-ili ni Kamangungnguy ni manbaki et hîgaday mangipalti ni kikilum. Niman ni naihuklung, hutta da kaman baki i makihapit nunta da agmatibew, i inhel da:

"Awilen mih Bilibiling diyah Binablayan tep tu binhat hutta giwi ah lâyuddan mid Nangiwi-an."

Niman ni timpu, netey hi Bilibiling. Nanlugi la diman, nginadanan idan ta agmatibew ni Binablayan iman ni ili. Hutta da tuu di Panbebleyan ket Binablayan la i daka penghel ni ili da, han amin ni nabati ni kikilum Bilibiling ni uhalen tu kuma nunta keleng tu men inuhal da nunta neteyan tu.

Once upon a time, there was a place called Panbebleyan, known as a common settlement for housing. During this time,

headhunting, or buhul, was a custom among some ethnic tribes, so people had to live together in groups for safety.

In Panbebleyan, there was a strong, respected, and wealthy man named Bilibiling. He was preparing to perform his eight-prestige feast, known as manwalu ni keleng. To organize the feast (keleng), he gathered the members of his group (man-ili) to collect the necessary materials. One of these materials was anupul, a type of vine used to tie the legs of pigs that were to be butchered for the feast. However, Bilibiling disapproved of using anupul and insisted on using giwi (rattan) instead. He then ordered the man-ili to fetch giwi.

The giwi grew on a bangtinen tree located on a floating island in Lake Nangiwi-an. The man-ili hesitated, as they knew the rattan was planted and protected by fairies. Despite their warnings, Bilibiling decided to cut the giwi himself.

That night, Bilibiling fell ill. To cure him, the man-ili invited a pagan priest, or Kamangungnguy, and performed a ritual by sacrificing one of his pigs. During the ritual (naihuklung), the

priest communicated with the fairies, who spoke through him, saying:

"Awilen mih Bilibiling diyah Binablayan tep to binhat hutta giwi ah lâyuddan mid Nangiwi-an."

("We will take Bilibiling here in Binablayan because he cut our swing in Lake Nangiwi-an.")

At that moment, Bilibiling passed away. From then on, the place was called Binablayan, as named by the fairies. The people of Panbebleyan adopted this name, and all the pigs that

The Legend of Binablayan explains the origin of a place name through a story that blends real community practices and supernatural beliefs. It reflects the Kalanguya people's traditional customs such as feasting, headhunting precautions, and spiritual rituals. The story also shows the cultural belief in unseen spirits (like fairies) that protect