

HEIRLOOM RECIPES of the Cordillera



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Philippine Task Force for Indigenous People's Rights (TFIP)

Partners for Indigenous Knowledge Philippines (PIKP)



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*To the next generation,
May they inherit the wisdom of their ancestors*

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Foreword



This book introduces readers to foods eaten and shared among families and communities of indigenous peoples in the Cordillera region of the Philippines. Heirloom recipes were generously shared and demonstrated by key informants from Benguet, Ifugao, Mountain Province, Kalinga and Apayao during food and cooking workshops in Conner, Besao, Sagada, Bangued, Dalupirip and Baguio City.

During these joyous gatherings, participants learned about locally available foods gathered or hunted from nature's bounty or cultivated or tended in family fields and gardens. The cooking implements and techniques are simple, practical and suited to the requirements of daily life- making use of available resources such as bamboo, banana and other leaves as cooking vessels and containers.

These recipes, used in peoples' day to day lives, carry in them the indigenous cultural heritage of the Cordillera peoples as embodied in their diverse food cultures. These time-tested local food systems are the vital cultural underpinnings of indigenous subsistence economies and lifestyles and the fostering and conservation of biological diversity.

The intentional focus on heirloom recipes was to honour and celebrate the diverse contributions of traditional food for subsistence, health and nutrition, transmission of cultural and spiritual values, community solidarity and well-being. These are the everyday values of subsistence economies and lifestyles which suffer discrimination and marginalisation in the modern world.

Subsistence economies where families lived through self-provisioning have existed for 99% of human history. Even today, most of the world's food is still grown, collected and harvested by over 2.5 billion small-scale farmers, pastoralists, forest dwellers and artisanal fisherfolk, producing for their own consumption and for the market. Collectively, these smallholders are by far the largest investors in farming and land and produce at least 70 percent of the world's food.

Subsistence activities continue to be important parts of indigenous peoples economies, including the contributions of indigenous family farmers such as those living in the Cordillera.

These local food systems persist in contrast to the engulfing globalized food systems which have emerged in recent decades. Today, giant agri-business corporations have penetrated every area of production and consumption, in the process privatising nature and culture, diminishing local food diversity and transforming food into profit-making ventures for global finance and capital.

In response to these challenges, the publishers of this book – Philippine Task Force for Indigenous Peoples Rights (TFIP) and Partners for Indigenous Knowledge Philippines (PIKP) have committed themselves to the promotion of indigenous and local knowledge as forward-looking solutions to 21st century imbalances in the relationships between people and nature. This includes re-valuing indigenous food systems as vital contributions to cultural identity, agro-ecological transitions and food sovereignty.

As such, this book is also serves as an educational resource for use in schools and learning platforms towards greater indigenisation of Philippine education. Cooking and provisioning are important personal and social skills for life-long learning and enjoyment.

As a long-time advocate for the rights of indigenous peoples in global policy arenas such as the United Nations agenda on sustainable development; biological and cultural diversity and science, technology and innovation, I am excited to see the publication of this first edition of *Heirloom Recipes of the Cordillera* and look forward to similar efforts highlighting food identities as acts of cultural of intention and self-determination into the future.

Joji Cariño

Senior Policy Advisor
Forest Peoples Program

Introduction



The ingredients in this book are diverse. They come from the land and the waters of the indigenous territories in the Cordillera. They include grains, roots, stems, shoots and fruits of plants; fish, crabs and snails from the waters; domestic animals and those that grow wild in the forests; and insects. They are fresh, natural, packaging-free, and simply delicious.

The great variety of the ingredients point to the people's deep familiarity with their land and territory, their skill in foraging, hunting and gathering, and their physical strength and perseverance in working the land. From careful observation and experience, the people learned when is the best time to plant the seeds and when to harvest. They know when and how to catch the fish; gather the snails, crabs, frogs and tadpoles from the waters; and collect the edible mushrooms. Children get involved in gathering the next meal. After school they would go to the river or to the rice paddies and catch and gather ingredients for their mothers to cook. This way, the knowledge is passed on and kept for another generation.



It is observed, however, that many of these ingredients have become scarce. The dishes that were often served in the past have become rare delicacies to be relished on special occasions.

Food is a gift, for which to give thanks. It is a gift to be shared with family, community, and the unseen spirits from whom these blessings come. Thus, the seasons and milestones in a person's lifetime are marked with ritual feasts where animals are butchered and the meat is shared with all. Prayers are said to give thanks for the bounty of the land which continuously provides nourishment for the generations. The food nourishes, not only the body, but also the spirit, the community, the race.

Cordillera food traditions have valuable lessons for contemporary times, when people are getting more and more disconnected from the sources of their food, and food is getting farther away from nature and more and more processed:

- ◇ A food ethic that values natural food and makes sure that food is healthy and clean, fit for serving to the family and sharing with the community
- ◇ Mindfulness in gathering and preparing food resources so that nothing is wasted and others too have their share
- ◇ Creativity and resourcefulness in working with simple ingredients and cooking implements, and working within the limits of what is available.

The heirloom recipes in this book are products of the creativity and innovation of generations of women and men, who, working with simple ingredients and simple cooking implements, are able to produce delicious and healthy meals for their families, communities, and visitors, and not to forget, the unseen spirits who accompany the people in their daily lives.





Rice

In the Cordillera, rice is so valuable that children are taught not to waste a single grain of rice and that rice cries when it is wasted.

Benguet folklore tells how Polano visited the Skyworld where Kabunian lived and tasted rice for the first time. When it was time for him to go back home, he hid a few grains of rice, planted the rice and was able to harvest the grain. And that is how rice came to be food for the people.

Rice is the staple food in the Cordillera. It is grown in rice terraces, ricefields, and in mountain swidden farms. Traditional rice such as balatinaw, tinawon and unoy are premium rice varieties because of their taste, aroma and texture.

Here are a variety of recipes for rice. Many of these dishes have camote, or banana, or gabi added to the rice to stretch the rice supply. Each community has their own way of cooking rice for special occasions, like linnapet in Besao, inandila in Kalinga, and the Ifugao binakle.





RICE

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Inab-abesang

Rice and camote porridge

Kankanaey • Besao, Mountain Province

2 cups glutinous rice
4 cups of camote, peeled, washed
and cut into half-inch cubes
1 cup coconut milk
1 cup muscovado sugar, or to taste
2 liters water



Place rice in a pot and wash. Add camote and water and bring to a boil. Let simmer, stir occasionally, until rice is cooked like porridge. Add water if it is too thick.

Add coconut cream and dark muscovado sugar to taste. Serve.

Gabi root, cassava, buko or dried camote chips can also be used in place of camote.





Pinakpakan

Rice mixed with camote

Kankanaey • Besao, Mountain Province

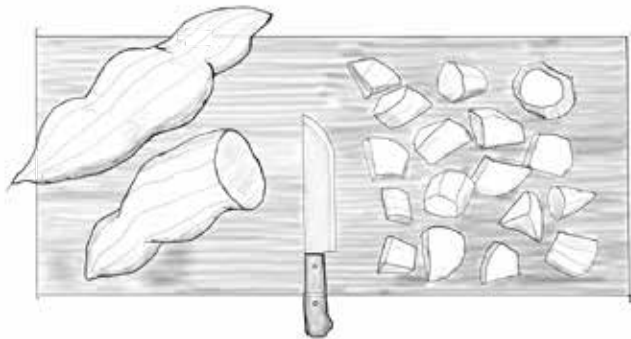
Rice

Camote, peeled and sliced

Or buko, dry camote chips

Or cassava, peeled and sliced

Or gabi, peeled and sliced



Wash rice and add the sliced camote or other root crop. Add water and cook, as you would normally cook rice.

“Pakpak” means to add. This recipe adds any root crop like camote (fresh or dried camote chips), gabi, cassava as extenders for the rice staple. Adding camote when cooking rice for a meal makes the meagre rice supply enough for the whole year, not only for the large family but also for sharing.



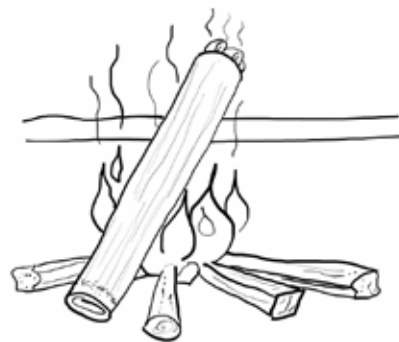


Linudag

Rice cooked in banana leaf and bamboo

Kalinga · Dupag, Kalinga

2 cups rice
Banana leaves, heated over a fire
Water
Fresh bamboo tube



Wash the rice. Place 1 cup of the wet rice on a long strip of banana leaf. Wrap loosely and tie with twine from the banana leaf midrib to secure. Do the same for the other cup of rice. Place the 2 packages inside the bamboo tube. Put water inside the bamboo until half full. Roll up a banana leaf and slide into the open top of the bamboo tube to seal.

Place across the fire on the diagonal, and let boil. Keep on turning the bamboo tube to avoid burning the bamboo. The rice is cooked when the bamboo begins to char. Split open and serve.

This is a traditional recipe of Kalinga hunters, who go far away to the forest to hunt wild boar or deer. Instead of bringing along a pot, they gather bamboo from the wild, cut it into tubes and use them as cooking vessels.



Kinnakey

Sweet potato and glutinous rice porridge *Bontoc · Caluttit, Bontoc, Mountain Province*

2 kilos sweet potato, peeled, washed
and sliced into thin pieces
2 – 3 cups glutinous rice, washed
1 kilo brown sugar or to taste
2 liters water



Mix all ingredients in a pot then let boil. Constantly stir to prevent the bottom from scorching and sticking to the pot. When it starts to boil it should be cooked in 15 to 20 minutes. You can extend the boiling time according to your taste.

Put in bowls to cool off then serve.

This recipe is enough to feed a crowd and is meant to be shared. Traditionally, kinnakey is served during festive occasions. It is also served during funeral wakes where it is prepared by neighbors and relatives, as their way of helping out the bereaved family.



Binakray

Bontoc • Bikigan, Sadanga, Mountain Province

Young sticky rice (duom)

Raw sugar (tinva)

Pound the young sticky rice with a mortar and pestle to remove the husk. Add raw sugar then form into balls. Serve.





Imbuleh

A PERFECT SNACK FOR MOUNTAIN TREKKING

By Jude Baggo

In Hungduan, Ifugao, imbuleh season is one of the exciting times for children in the villages. Aside from being a simple activity that gathers the neighborhood folk from children to adults, imbuleh is also a testament to the bountiful harvest from the rice terraces.

Imbuleh is one of the glutinous rice-based delicacies of Hungduan, Ifugao. Imbuleh is proven to be a good take-along snack, when going to tend to the swidden farms, rice fields or simply going to the mountains for gathering firewood and hunting.

The preparation of imbuleh is laborious. And children love to get involved in making imbuleh from the pounding of the rice to the wrapping of the powdered rice mixture. In our village, when we prepare imbuleh, at least 2 bundles of glutinous rice are needed to produce around 30 wrapped imbuleh.

In our mountain areas, there are no mechanized rice mills, therefore the glutinous rice is pounded using a stone or wooden mortar and a wooden pestle. Before pounding the rice, it is put into a container with water to soften. After thirty minutes, the water is drained from the container and the glutinous rice has softened, ready to be pulverized using the mortar and pestle. To ensure a finely ground glutinous rice, a flat winnowing basket is used to separate the refined and unrefined glutinous rice. The refined rice is separated while the





RICE

unrefined ones are returned to the mortar and pestle. The process is repeated until the last rice grains are finely ground.

The finely ground rice is then put into a basin or pot then mixed with water and sugar. If available, coconut milk is also mixed during the preparation. A small pinch of salt is added. One can also include chopped-up small bits of camote.

After these preparations, banana leaves are prepared to be used as a wrapper for the imbuleh. A banana leaf is heated over the fire to soften and avoid easy tearing of the leaf. Then the banana leaves are divided into pieces. At least four tablespoons of the glutinous rice mixture are then put on the banana leaf then carefully wrapped for cooking. Others use banana strings to tie the imbuleh to avoid unnecessary spill during the cooking.

After an hour, the imbuleh can be served. Imbuleh is best consumed when it is cold.





Binakle

Rice and camote cakes wrapped in banana leaves

Tuwali • Hingyon, Ifugao

2 kilos glutinous rice, finely ground
1 kilo sweet potato, cut into cubes
 $\frac{1}{2}$ kilo brown sugar
Water
Banana leaves



Prepare banana leaves: Heat the leaves over a fire until pliable, to avoid tearing. Divide into rectangles (6 by 8 inches) and wipe clean. Take off the midribs of the banana leaves and cut into long thin strips, which shall be used as twine for tying the wrapped binakle.

Put ground rice and sweet potato cubes in a container. Add sugar and mix well. Add water slowly and mix until evenly moistened.

Scoop out around $\frac{1}{2}$ cup of dough and form into a rectangle on top of a banana leaf piece. Wrap and tie.

Arrange the binakle in a pot, put water halfway, and boil the binakle for around 45 minutes until done. Remove from the heat and drain. Cool and serve with coffee.





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Binakle is usually made at night after the evening meal. It is a family activity, with parents and children, grandparents and aunts lending a hand, pounding the rice, preparing the banana leaves and wrapping the binakle. It is a perfect time for family bonding, storytelling, and passing on the knowledge to the young ones. The binakle is then eaten early the next morning with a cup of coffee for breakfast. It is also perfect as a snack to take along to the ricefields, to school, or when one is going on a trip.

The black rice from the Ifugao rice terraces is preferred to regular white glutinous rice because of its superior flavor and aroma. Violet and orange camote may be used to create colorful and attractive binakle.





Tinnukpi

Pounded roasted young rice

Tuwali • Hingyon, Ifugao

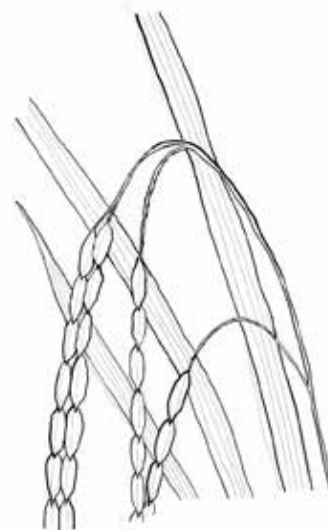
Young rice

This dish is prepared during harvest season.

Choose young rice. Remove the rice grains from the rice stalks. Heat a big pan and roast the rice grains over a slow fire. Stir continuously until the rice is evenly roasted. Check doneness of the rice by opening one grain. The grain should be tender. Remove from heat when it is properly roasted and transfer to a container. Let cool.

Pound the rice to remove the rice hull/chaff and winnow. When some of the grains are separated from chaff, pound again and winnow. Continue the process of pounding and winnowing until all rice hulls are removed from the rice grains. Finally, winnow to completely clean the tinnukpi.

Enjoy the creamy taste of the tinnukpi.





RICE

GREENING THE RICE TERRACES, GREENING THE TABLE

By Jude Baggo

Even before the hype on organic farming, my village in Hungduan, Ifugao was already advanced in sustaining the land without the use of synthetic fertilizers and chemicals. The rice terraces throughout its cycle is a source of food for a family. From rice to vegetables, the rice terraces never runs out of food to offer.

After the rice harvest, the rice stalks and weeds are piled up with mud to make the intuul. Once dried, farmers plant on the intuul the traditional garlic, pechay, spring onions, and mustard. Unused rice stalks and weeds are placed also on the rice paddy dikes to add height and at the same time to be planted with string beans, Baguio beans, and green leafy vegetables.

And when the land preparation for the rice fields begin, the planted vegetables are ready for harvest. Women, particularly, have mastered harvesting green leafy crops while keeping the main plant growing. Intuul supplies the needed vegetables of the family. In the rice fields, shells and other edible species are gathered by children for consumption. Excess supply of these vegetables are sold in the market by mothers and use the money to buy some basic needs of the family.

There are no tricks in cooking these vegetables. Usually, mothers go for the simplest way of cooking. To cook pechay and mustard leaves, a mother would just pour first a small amount of oil in the pan then some leaves of





RICE

spring onions. Then the leaves of pechay and mustard are put in and mixed. A little water and salt would finish the cooking, and the dish is then ready for serving. It is not surprising sometimes to hear children make jokes on their food, “pechay manen a naasinan lang,” (pechay again with just a little salt).

To preserve their traditional seeds, women farmers leave some of their plants in the intuul to mature and ripen for the next planting period. Meanwhile, emptied intuul after harvest are fragmented then scattered on the rice fields as fertilizers. This cycle can be repeated again after the harvest period.



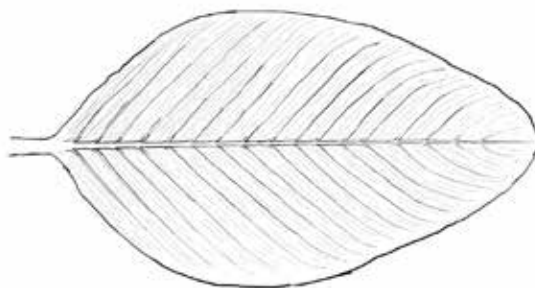


Timupeng nga Innapoy

Rice cooked in bamboo

Isnag • Conner, Apayao

4 cups of rice
Ahoke leaves
4 cups of water
Fresh bamboo tube



Wash the rice.

Get one cup of rice and spread it lengthwise on an ahoke leaf. Wrap the rice in a foot long parcel. Make three more similar parcels with the rest of the rice. Place the parcels carefully inside the bamboo tube. Pour around 4 cups of water. Seal the bamboo tube with rolled up ahoke leaves. Lay the bamboo tube diagonally over burning charcoal. Rotate the bamboo tube once in a while to prevent burning, until the rice is cooked.

This dish is usually cooked in the farm or field where the buho bamboo abounds. When people go and tend their farms, they don't need to bring a cooking pot. Instead, they gather the buho variety of bamboo, which has thin walls. When cut into tubes, the bamboo can contain a good amount of ingredients for a substantial meal.

The ahoke leaves are thin, soft and pliant and are used to wrap the rice. The leaves are aromatic and lend added flavor and aroma to the cooked rice.



RICE

AROMATIC RICE

The staple food of the Isnag people of Apayao is rice. Traditionally, it is grown once a year in koman or upland swidden fields. Today, in addition to the rice planted in koman, the Isnag also plant rice twice a year in rice paddies. The Isnag people say that rice planted in the koman is aromatic and tastes better.

Rice planting time on the koman is April, and harvest time is August-September. While rice planting in the rice paddies is January and July and harvest time is May to June and September to October. Glutinous rice is also planted and is cooked with coconut milk and served during occasions such as weddings, house blessings, and the end of one year mourning for the departed.





Sinapa

Sweetened glutinous rice

Bontoc · Bikigan, Sadanga, Mountain Province

3 cups glutinous rice

½ cup sugar or to taste

Water, same volume as the rice

Wash the rice two times. Put the rice, sugar and water in a pot and cover. Bring to a boil then lower fire and continue cooking until done (just like when cooking rice). When cooked, remove from fire and use a wooden spoon to press and pack down the cooked sweetened rice in the pot. Then serve.





Kinames

Sweetened glutinous rice with black beans and peanuts

Bontoc · Bikigan, Sadanga, Mountain Province

1 cup faratong or black beans

2 cups glutinous rice

½ cup of peanuts, shelled

½ cup sugar or to taste

Water



Prepare the black beans by soaking overnight and then boil in enough water to cover for 30 minutes or more until soft.

Roast peanuts in a pan until the skin cracks then pound until fine. Put glutinous rice together with sugar in a pot, then top with the cooked black beans and the ground peanuts. Add as much water to cook (same level as when cooking plain rice). Put on the stove on high heat to boil. When boiling, reduce fire to low and continue cooking until done. When cooked, mix together well the rice, beans and peanuts in the pot using a wooden spoon. Then serve.

In the mountain village of Bikigan, women, children and other village folk gather together to update each other and tell stories. This dish is usually eaten during such small informal gatherings in Bikigan, Sadanga.

During wakes, relatives of the dead or other people in the village would cook kinames and bring it to be eaten by the people keeping vigil. This is their contribution and way of helping the bereaved family.



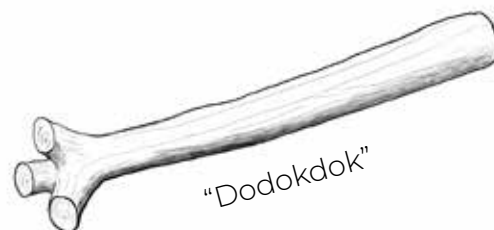


Dimokdok

Mashed rice and banana

Tinggian • Malibcong, Abra

- 1 kilo glutinous rice
- 1 bunch of ripe cooking bananas (dippig)
peeled and cut into bite-size pieces
- Water



Mix sticky rice and bananas in a pot. Add enough water to cook the rice. Put over the fire and let it boil. When boiling, mix well then lower the fire and continue cooking for 20-30 minutes until rice is soft. Remove from fire then use a wooden stick or pestle to mash the sticky rice and bananas together until smooth and well mixed. Serve as is or with sugar or salt according to taste.

Bananas may be substituted with squash or cassava, peeled and cut into bite-size pieces.

This dish got its name from a wooden stick with 3 points called dodokdok which is used to mash the glutinous rice and bananas. It is usually eaten during the rainy season.



Sinalupusop

Steamed glutinous rice and coconut

Tinggian • Malibcong, Abra

2 cups glutinous rice

1 coconut, grated

Water



Bamboo Steamer

Wash and soak the glutinous rice in water overnight or for 7 – 8 hours. Drain. Mix soaked rice well with grated coconut. Put rice and coconut into a container in a steamer. Steam for about two hours or until cooked.

This dish can also be cooked without coconut, if not available.

This is usually eaten for breakfast.

Our informant used a traditional bamboo steamer and a clay pot or banga for cooking the sinalupusop. 2 cups of rice bran or toyo were used to seal the steamer. Here is how to do this:

Let the bamboo steamer stand inside a clay pot half-filled with water. Mix rice bran with water to make a paste. Seal the steamer. Put a cloth around the side of the bamboo steamer along the mouth of the clay pot, then cover the cloth and sides of the steamer with rice bran paste. Put the clay pot with the bamboo steamer over a wood fire. Cover the bamboo steamer and steam for around 2 hours until the rice on the top is cooked.





Binatungan

Rice with black beans

Kankanaey • Sagada, Mountain Province

3 cups rice

1 cup black beans



Boil black beans until half cooked.

Wash rice then drain. In a pot with a tight lid, put the rice, the soaked black beans and enough water to cook the rice. Bring to a boil, then lower fire and cook some more until done.

This is eaten with viand. It is rice, made more nutritious and fortified with healthy protein.





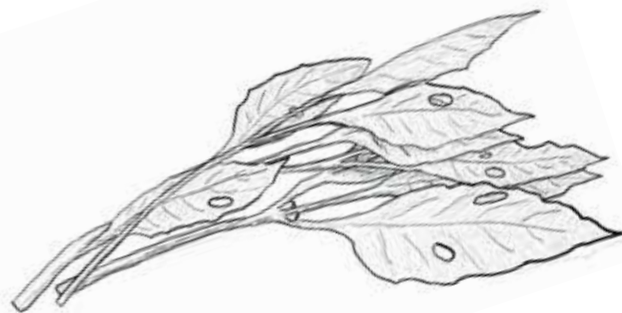
Inav-avaan



Rice soup with greens

Bontoc · Bikigan, Sadanga, Mountain Province

¼ cup rice
4 cups water
2 cups black bean shoots
or other green vegetables
Salt



Put rice in a pot and add enough water to cook rice in a soup. Put pot over the stove, bring to a boil then cook over low fire for around 20 minutes until rice is cooked. Add vegetables to the cooked rice soup, salt to taste and cook for 3-5 minutes more.

In Bikigan, Sadanga, the vegetables used in this dish are amti, latong or leaves/shoots of black beans, ngarung-o or young stalks and leaves of gabi that sprout after breaking off the big stalks, apop-ok or guindey which grow along the sides of the rice paddy.





Pinangsot

Rice with gabi, beans and sili

Tinggian · Malibcong, Abra

- 3 pieces gabi root
- 1 bundle native gabi stalks and leaves
- 1 bundle string beans
- 4 tablespoons bagoong monamon
- 1 ½ tablespoons sili, crushed
- 2 cups rice, washed
- 4 cups water



Peel gabi root and cut into small pieces. Cut gabi stalks into finger sized pieces and shred gabi leaves. Cut string beans into 3 inch pieces. Include the seeds. Boil water in a pot. Before the water boils, get some water (around ¼ cup) and mix it with the bagoong in a small bowl. Strain the bagoong to separate the bones. Return the bagoong water to the pot. Add crushed sili to the pot of water and bring to a boil. When boiling, add gabi root and continue boiling. Then add string beans and continue boiling. Add gabi stalks and leaves. Then add washed rice and continue cooking until rice is cooked and dry.

The native varieties of string beans used in this dish are known as muyong or amtak. The native variety of gabi is called latud.



RICE

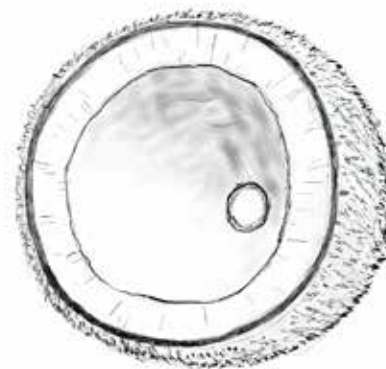
Simibalo nga Paket Diket



Glutinous rice and coconut milk cooked in bamboo

Isnag · Conner, Apayao

4 cups of glutinous rice, washed
4 cups of coconut milk from 1 coconut
1 teaspoon salt
Ahoke leaves
Fresh bamboo tube



Put one cup of rice on an ahoke leaf and spread in an elongated shape. Wrap it with the leaf and secure. Do the same for the three other cups of rice. Place the rice packages carefully inside the bamboo tube. Pour the coconut milk into the coconut tube until full. Add salt and mix. Lay the bamboo tube diagonally over an open fire or burning charcoal. Turn occasionally to prevent burning, until cooked.



Eles

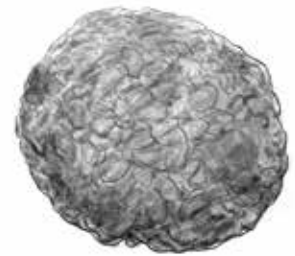


Rice and blood balls

Bontoc · Samoki, Bontoc, Mountain Province

Cooked rice

Fresh pig's blood, at least the same amount as the rice



Put cooked rice in a basin and mix with the fresh blood from the butchered pig and salt to taste. Put in a big pan and cook over the fire while continuously mixing until dry and the blood has turned brown. When cooked, get a handful and form into small balls with the hands. Serve one ball for each person.

Eles is a traditional dish that is usually served during am-among or community gatherings, when people come together after planting rice seedlings in the paddies and after a pig has been butchered. This is then distributed to everybody gathered, as a snack or appetizer.



RICE

Penetak



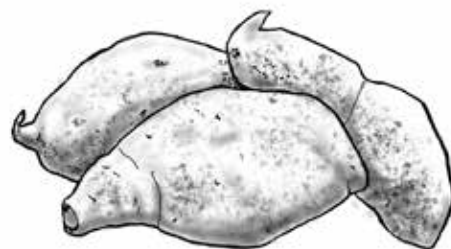
Mashed rice and camote

Lias, Barlig, Mountain Province

½ kilo rice

½ kilo camote, peeled and cut into cubes

4 cups water



Place all ingredients in a pot and cook in the way regular rice is cooked. When done, remove from heat then mash or pound and mix. Serve hot.

The kamote can be interchanged with cassava and taro. Some people prefer not to pound the kamote and rice.

Penetak is one of the survival foods in the past. The camote, cassava or taro serve as extenders to a limited rice supply, so that it will be enough to feed a family. At present, this dish is served only once in a while or during special occasions. Penetak comes from the root word petak meaning clay or mud.





Patupat

By Francisca Macli-ing Claver

I'm writing this at a time that my Mama hardly recalls anything or recognizes any of her children. I'm trying to recall as accurately how Mama directed patupat making during our childhood. My sisters and I helped Mama make patupat every December 24th. We started the activity right after breakfast of December 24 and the patupat would finish cooking exactly at the time in the evening before we went to church to attend the Christmas Eve mass. It was the centerpiece of the Christmas day food preparation and looking back, I am amazed that we practically used up the entire day of December 24 just for patupat preparation. How could the preparation of a simple food use up all our time? My realization is that, while we ended up having patupat for Christmas, the entire process was more for family bonding as everybody participated and had to lend a hand to accomplish the activity.

Ingredients:

2.5 kilos glutinous rice or diket

5 mature coconuts

1 kilo sugar

banana leaves



First prepare the banana leaves:

Harvest banana leaves taking care not to tear them. With the use of a knife or scissors, remove the midrib of the leaves. Cut the leaves in equal sizes





RICE

of about 6" x 12" taking care to avoid tearing in the middle.

Light up a charcoal stove, and when the charcoals are hot, heat the banana leaves by running each piece over the charcoal. The leaves will become flexible and easy to fold.

With the use of a clean damp cloth, wipe the banana leaves to remove dust, bird droppings or other dirt.

The leaves are now ready to be used to wrap the diket.

Simultaneous to the above, Mama and my older sisters would do the following:

Crack the coconuts and shred the coconut meat with the use of a manual shredder (igadan). The coconut water was given to the pigs to drink.

Put warm water on the grated coconut and with clean hands, squeeze out the juice from the coconuts until the water has become milky white and oily. Separate the liquid from the coconut shreds with the use of a strainer. Set aside the liquid. The amount of water to be placed should be enough to partially cook the glutinous rice.

Rinse the rice twice, drain the water and place the diket in a big pot. Add the coconut milk and cook over fire. When the rice boils, add the sugar and stir to mix well. Lower the fire to avoid scorching.

By the time the liquid has dried up, the diket is half-cooked. Remove the pot from the fire. Scoop out the rice from the pot into a basket lined with





RICE

roasted banana leaves to prevent the rice from sticking to the basket. While the rice is cooling off, it is time to eat lunch.

Afternoon activities:

On the table, place the basket of cooled diket, banana leaves, spoons and plates.

Place one piece of banana leaf on a plate. Scoop out about 2 tablespoons of rice and place on the banana leaf. Shape into a rectangle and fold the sides of the banana leaf to cover the rice. Scoop out the same amount of rice and wrap. Two pieces of wrapped diket can be tied together with strips of banana leaf midribs to secure them and allow easier handling when placed in a vat to be recooked.

Line the bottom of a vat with some banana leaves to minimize burning the patupat.

After all of the diket has been wrapped, arrange the uncooked patupat in the vat.

Place water in the vat. The water should just be enough to steam the patupat for final cooking. Too much water will make the patupat soggy and too little will leave the patupat uncooked. Cover the vat with banana leaves.

Place the vat over fire and let the water boil to steam the patupat.

Put out the fire when cooked.





Binaod



Steamed glutinous rice buns stuffed with Bongsos

Kankanaey • Sagada, Mountain Province

2.5 kilos glutinous rice, ground

1 tablespoon salt

Water

Bongsos (*salt cured pig intestines, recipe on page 121*)

Big sayote leaves or squash leaves, with the stalks cut off

Cogon grass for tying

Prepare the rice mixture. Put salt into the ground glutinous rice and mix well. Add water slowly and mix into the rice until it is evenly moistened.

Use scissors to cut up the bongsos into bite sized pieces. Boil the bungsos in water for 10 minutes, then drain. It is now ready to be used for the binaod.

Lay 2 sayote or squash leaves in your hand, place a layer of rice in the center, top with a few pieces of bongsos, and cover with another layer of rice. Wrap it up and tie with the cogon grass to secure. Be careful not to tear the leaves.

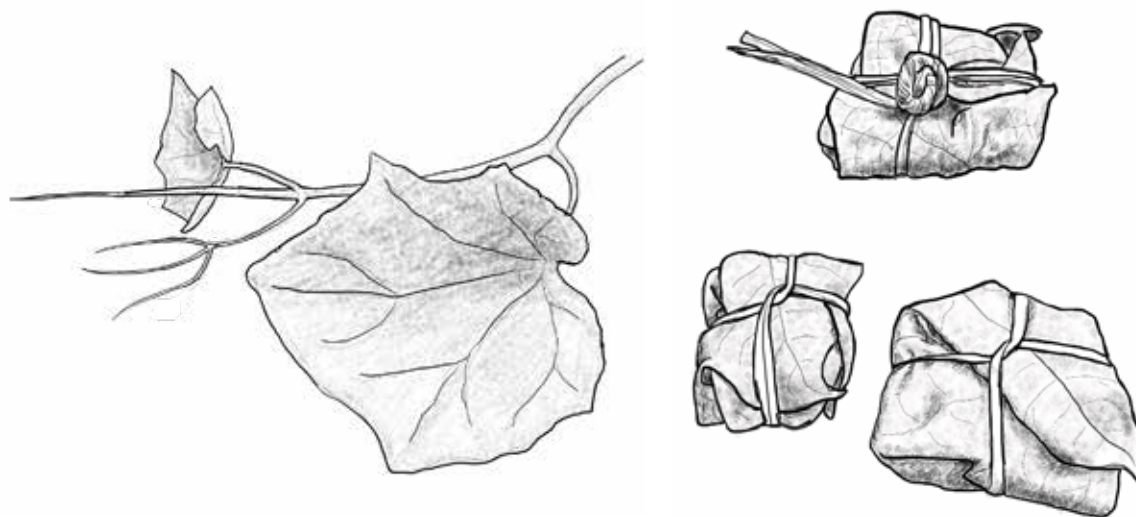
Arrange in big pot, with the opening of the leaves facing up. Cover with water. And boil for 30 – 40 minutes until cooked.





RICE

When a house needs a new roof, when it is time to carry the pigs' manure to the fields for fertilizer, and when it is time to sow the seeds in the rice paddies and harvest time, village folk come together to help out in the work to be done. And it is in this season of ubbo or communal labor that binaod is prepared to feed the hungry working people. It is a rice bun filled with bongsos, or salt-cured pork intestines.





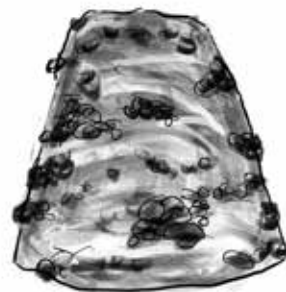
Inandila



Tongue-shaped rice cakes with fried coconut cream curds

Kalinga · Dupag, Kalinga

10 coconuts, pure coconut cream extracted
3 cups sugar
½ kilo ground roasted peanuts (optional)
5 kilos ground glutinous rice
Takong or banana leaves



Prepare the takong or banana leaves. First, heat the leaves over the fire on both sides, then cut into rectangle pieces (6in by 10 inches). Wipe each piece to clean, and put oil on one side to prevent the glutinous rice from sticking.

Prepare the ladek or fried coconut cream curds. Put coconut cream from 10 coconuts into a heavy pan over a slow fire. Bring to a boil and stir constantly to prevent it from scorching. Cook until oil comes out, around 2 hours. Cook some more until it turns brown and smells good. Continue cooking and stirring until there is no more moisture, no more bubbles. When it turns caramel brown, take off the fire and continue to stir constantly until it gets darker brown. Transfer to a small pot. Take out some of the oil, and set aside to use in other dishes. The ladek is now ready to use.





Divide ladek into two bowls. In each bowl of ladek, add 1 ½ cups of sugar. In one of the bowls, add ground roasted peanuts. Mix well.

Put ground diket into a big basin. Make a well and put 1 cup hot water, and mix with hands. Continue with the same process until the diket is moistened and mixed evenly. Form balls, place on a banana leaf, and use the leaf to flatten and form into tongue shapes. Wrap with the prepared pieces of takong or banana leaf. Do this until all the glutinous rice is wrapped.

Arrange in a pot, add water until half full and steam the wraps for 30 – 40 minutes, until cooked. Let cool.

Remove the wrapping from inandila. Spread ladek in both sides of inandila. Arrange in a dish and serve.

Inandila is a Kalinga rice delicacy prepared to celebrate special occasions, such as engagements, weddings, and graduations. When a married girl wants to have a child, inandila is prepared and gifted to the grandmother of her husband so that she will get pregnant. When she gets pregnant, inandila is given to the family of the husband to inform them of the good news.

The preparation of inandila needs many hands to help in the many steps of a long and laborious process. The women in the community gather in the host's house to help out. Thus, the preparation of inandila is a community effort and a good example of slow food.

In Kalinga, they use a leaf that they gather from the forest called takong to wrap the inandila. This leaf has a yeast like substance that makes the glutinous rice expand. Banana leaf is a good substitute.





Linnapet

Sticky rice and peanuts wrapped in banana leaf

Kankanaey • Besao, Mountain Province

- 2 kilos ground glutinous rice
- 1 teaspoon salt
- ½ kilo sugar
- Hot water
- ½ kilo peanuts, roasted and ground
- ½ cup sugar
- Banana leaves



Place the ground rice, salt and sugar in a big bowl. Mix well. Add hot water little by little, and mix, just enough until the rice is evenly moistened.

Add sugar to the roasted ground peanuts.

Prepare banana leaves by wilting over a fire and cut into 10 inch square pieces.

Get one banana leaf square, place some of the rice mixture, top with ground peanuts, and fold the banana leaf to wrap. Continue until the rice mixture is all wrapped up.

Arrange the wraps in a steamer. Steam for 25 – 30 minutes, or until cooked. Serve and share with neighbors and relatives.





RICE

FEAST OF LINNAPET

In the olden times, the people of Agawa learned to keep track of time with the help of a stone calendar. The start of the new year was celebrated when the sun rested perfectly on top of the rock called Ambaon-bato as seen while sitting with the back resting on the stone calendar at Dap-ay Awaw at sunrise. This signaled that it was once again the season to sow the rice grains. From careful observation and recording, it was learned that the event happens every September 30 of the year. This day is also known as the feast of linnapet, a day to prepare this indigenous rice cake and to share it with relatives, neighbors and friends.

The celebration of Linnapet Day once a year is a ritual of sharing and of strengthening community ties. This practice has been passed on through the generations and continues to the present. Because many from Agawa now reside outside of their homeland, this practice of sharing linnapet is observed in many places around the globe where Agawa folks come together to celebrate the Feast of Linnapet.

The original linnapet, according to the elders of Agawa, Besao, was glutinous rice or even regular rice filled with snails, small fish, crabs, or whatever was available in the ricefields wrapped in leaves. Sometime they would also include etag or smoked salt-cured pork. This was a savory wrapped meal brought to the farm or cooked in the farm. It has now evolved into a sweet rice cake.



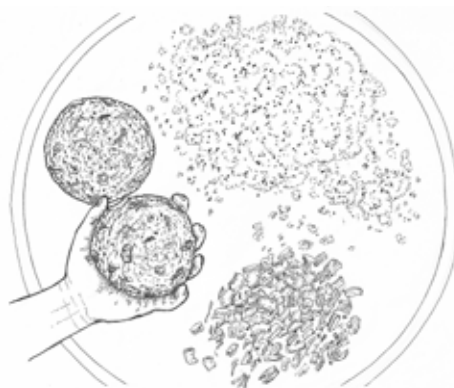


Chinitlug

Savory rice balls

Lias, Barlig, Mountain Province

1 kilo glutinous rice, washed
2 cups pork meat and pork innards,
 boiled and sliced small
4 cups pork stock



In a pot, put glutinous rice, the bits of pork meat and pork innards, and pork stock. Bring to a boil then lower fire and cook until done (like how regular rice is cooked.) Transfer the rice mixture to a container and mix well. Form into balls larger than a tennis ball.

In the old days, chinitlug was served during ritual feasts when a pig was butchered. These chinitlug balls were shared and distributed to relatives, who were given one ball per household. The pork stock used is called faradchuy, and is made with the bits of meat and blood, which were the natural result of butchering the pig. Instead of being thrown away, they were put into the pot and boiled to produce stock for the chinitlug.



Roots

Root crops are reliable mainstays in the traditional Cordillera kitchen. Camote, gabi, and cassava are regularly planted and harvested, providing a steady food provision, for snacks, meals and to augment the rice staple.

Camote is grown for family consumption. It is an important substitute for rice, especially in times of food shortage. Stories are told of how camote helped the people survive in times of drought, calamities, and during the war, when rice stocks were depleted.

Today, science tells us what the indigenous people knew all along, that root crops are healthy and nutritious and important additions to the diet.





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Boiled Camote and Gabi



Ibaloy • Baguio

Camote, peeled and sliced into large pieces

Gabi, peeled and sliced into large pieces



Put the peeled camote in a big pot and put enough water to cook, around halfway up the pot. Boil the camote for around 30 minutes or until soft but not mushy. Take out the camote and serve.

Do the same for the gabi and boil for around 40 minutes or until cooked.

This is usually served together with coffee or along with the demshang or roasted pork as an appetizer before the main meal in Ibaloy ritual feasts.

Zero waste: The water from boiling the camote is not thrown out but can be drank as a beverage.

It can also be left to ferment and is called sebeng. *See page 132*





ROOTS

ZERO WASTE IN THE CORDILLERA TRADITIONAL KITCHEN

By Judy Cariño-Fangloy

When food is wasted or when unripe fruit is picked, someone would say “Ayyew!”

Ayyew is a word that expresses a feeling of regret that the value of a thing is wasted. It can be translated as “what a waste” and is a reminder not to be wasteful. Ayyew encourages mindfulness in using things fully, and thinking of ways to make the best use of things.

Ayyew is behind the common practice of caring for pigs in the mountain villages of the Cordillera. This is so that all discards in the kitchen and extra produce from the garden are put to good use by feeding the pigs. In return, the pigs grow big and healthy and are ready whenever needed for ritual purposes and also when cash is needed. Even the pigs’ manure is not wasted. It is collected regularly and brought to the fields to fertilize the soil.

Children are taught not to waste a single grain of rice and to share with others whatever they cannot consume themselves. If there is plenty of food, it is a good occasion to give thanks and share with neighbors and the community.

When a grandmother teaches a young person how to cook, aside from teaching about the ingredients and the procedure, there are also instructions on what to do with things to discard. When coconut milk is needed for patupat, an instruction is given for what to do with the coconut water and the discarded grated coconut, and that is to feed it to the pigs. Or what to do with the shells of the crabs in the tengba, which is again to feed to the pigs.





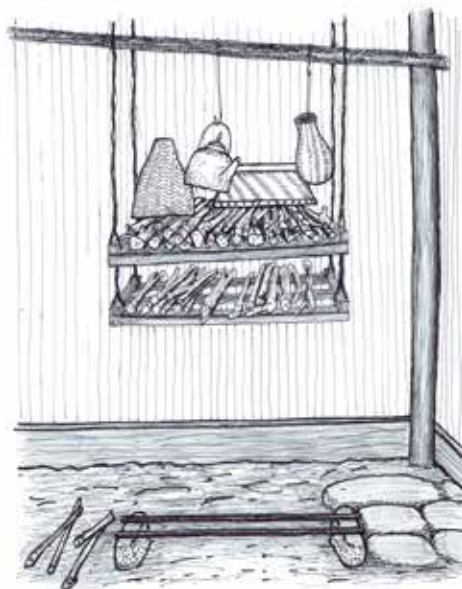
ROOTS

When cooking gabi, the whole plant is used. The root, the stalk and the leaves are all used together in one dish, and nothing is wasted.

When boiling camote, even the water used to cook the camote is not thrown but kept in a jar and left to ferment to produce sabeng, a vinegar and a fermented tonic drink.

And in times of plenty, some of the surplus is preserved by drying, salt-curing, smoking or fermenting.

With ayyew comes a kitchen that wastes practically nothing and produces no garbage.





ROOTS

Suposup

Steamed cassava cakes

Ibaloy · Ucab, Itogon, Benguet

3 kilos cassava, peeled and grated

1 kilo sugar

1 coconut, grated

¼ cup margarine

Clean, empty tin cans



Use a clean piece of cloth to squeeze the grated cassava until a white liquid is extracted. Discard the liquid. Add sugar and grated coconut to the grated cassava and mix well.

Grease the tin cans with margarine. Put portions of the cassava mixture into the tin cans. Steam for 30 minutes. Serve hot or cold.

The tin cans of canned goods such as sardines and corned beef are perfect for steaming these cassava cakes. Take the empty cans and take off the top end with a can opener. Take off the labels and wash well. They are now ready to be used for steaming.

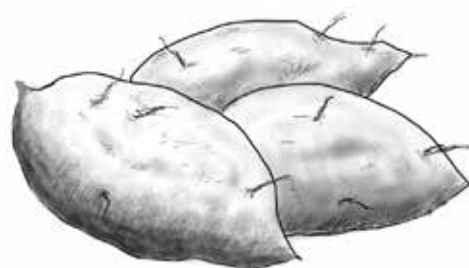


Simab-ang

Sweet potato in syrup

Bontoc · Caluttit, Bontoc, Mountain Province

1 kilo camote, peeled, washed
and sliced into small chunks
3 tablespoons sugar
2 liters of water



Put camote and water in a pot then put to a boil. Add sugar then let boil until fully cooked. You can add more sugar depending on your taste. Serve hot.

In the olden times, muscovado sugar or inti was used because there was no commercial sugar available. Preferably, the camote to be used is 'nakking' or old stock, gathered about a month ago. Old stock camote is sweeter than freshly gathered camote.





ROOTS

Kuwem

Steamed cassava cakes wrapped in banana leaves

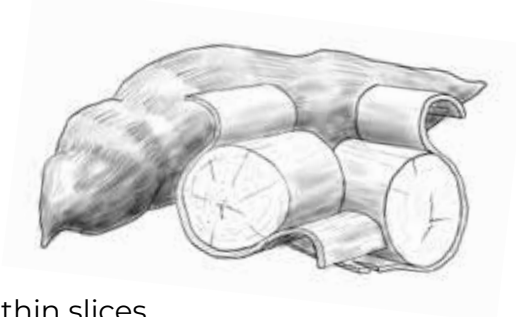
Ibaloy · Ucab, Itogon, Benguet

3 kilos cassava

1 kilo sugar

Water

Banana leaves



Peel and wash the cassava. Cut it into small thin slices.

Dry under the sun for 1 week. These dried cassava slices can be kept for a long time. This can be stored in a sack and placed in a cool dry place.

Use a mortar and pestle to pound the dried cassava until it becomes flour. Put the cassava flour in a bowl. Add water slowly until evenly moistened and sticky. Add sugar and mix.

Get a portion and wrap with banana leaves. Do this until all the cassava is wrapped. Arrange the wrapped cassava in a large pot and add enough water to cover. Boil for one hour or until done.

It is important to be careful in cleaning and peeling the cassava. The skin contains a toxin which can cause cyanide poisoning and death. Thus, the skin should not be eaten by humans and animals.

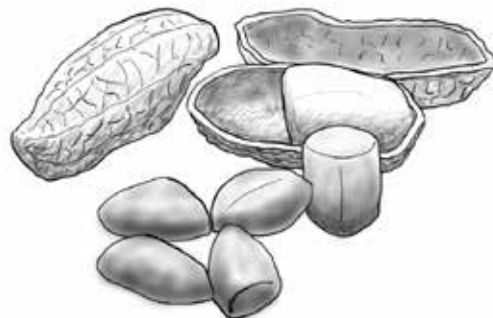
Binayto



Pounded cassava with grated coconut and peanuts

Ibaloy · Ucab, Itogon, Benguet

- 3 kilos cassava, peeled and washed
- 1 grated coconut
- $\frac{1}{4}$ cup margarine
- $\frac{1}{2}$ kilo dried peanuts, roasted
- 1 kilo sugar



Peel and wash the cassava.

Put the cassava in a pot, add water, then boil for one hour.

Take out the cassava when cooked. Using a mortar and pestle, pound the cassava while hot until it breaks into smaller pieces.

Mix the sugar, margarine, cooked peanut and grated coconut. Pound the mixture into the cassava. Mix well.

Serve hot or cold.





ROOTS

Finurangrang

Sweet potato in muscovado syrup

Bontoc · Bikigan, Sadanga, Mountain Province

Camote

Muscovado sugar or tagapulot/panutsa

Water

Peel camote. Chop into small pieces. Cook in a pot with sugar and water until soft.

Eat as a snack.





ROOTS

Timuytuy

Mashed taro root cooked in syrup

Bontoc · Bikigan, Sadanga, Mountain Province

- 1 kilo gabi root
- 1 piece tagapulot or unrefined sugar cake,
cut into small pieces
- Water, enough to cook the gabi



Peel gabi. Put in a pot with the water and sugar and boil until soft, about 30 minutes. When cooked, mash using a pestle until smooth. Then serve.

This is usually eaten as a snack when people gather together.



ROOTS

Tupig

Steamed cassava and coconut cakes

Ibaloy · Ucab, Itogon, Benguet

3 kilos cassava, peeled, washed and grated

1 kilo sugar

1 coconut, grated

Banana leaves, wilted over a fire

Squeeze the grated cassava until white liquid is extracted. Discard the liquid. Add sugar and grated coconut to the cassava and mix well.

Wrap portions of the mixture in banana leaves.

Steam for 30 minutes or until done.





ROOTS

Kenauk



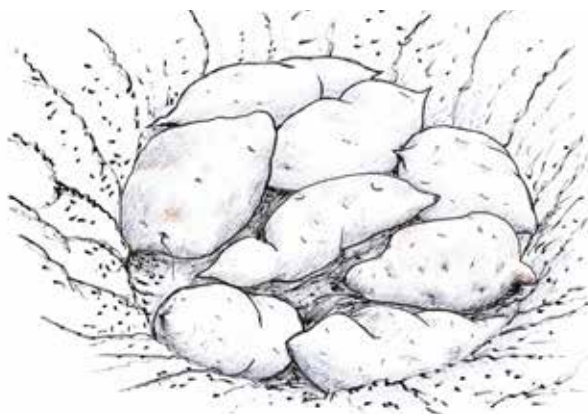
Camote baked underground

Lias, Barlig, Mountain Province

10 pieces camote, washed

3 cups of water

Dig a shallow pit in the ground big enough to contain the camote. Arrange the camote in the pit in two layers. Cover with a one-inch layer of soil. Sprinkle water on the soil. Build a fire on top, wider than the diameter of the pit. Let the fire burn for 30 minutes, and put out the fire when cooked. Dig up the camote and serve.





ROOTS

Chinusnag

Pounded gabi root with sugarcane juice

Lias, Barlig, Mountain Province

1 kilo gabi root, peeled and washed
1 piece sugar cane, washed,
peeled and pounded
Water



Put the gabi root in a pot and add water halfway or just enough to cook the gabi. Boil until fully cooked around 45 minutes. Transfer gabi root to a container and pound with a pestle. Twist the sugar cane to extract its juice and let the juice drip into the pounded gabi root. Serve hot.

Honey can be used in place of sugarcane juice. In Cordillera communities that are located near forested areas, honey is one of the products that is gathered for food and for sale. In the late 1990s when insecticides were introduced in Southern Abra, the people noticed that there was a decrease in honey production. As a response, the people made a local ordinance or law prohibiting the use of insecticides in order to maintain their honey production.

Chinusnag literally means pounded, crushed, or mashed. Sofia, our informant, said that aside from rice, chinusnag was a staple during her childhood.





ROOTS

Tinit-i



Camote porridge

Lias, Barlig, Mountain Province

5 pieces camote, peeled and washed
2 liters water

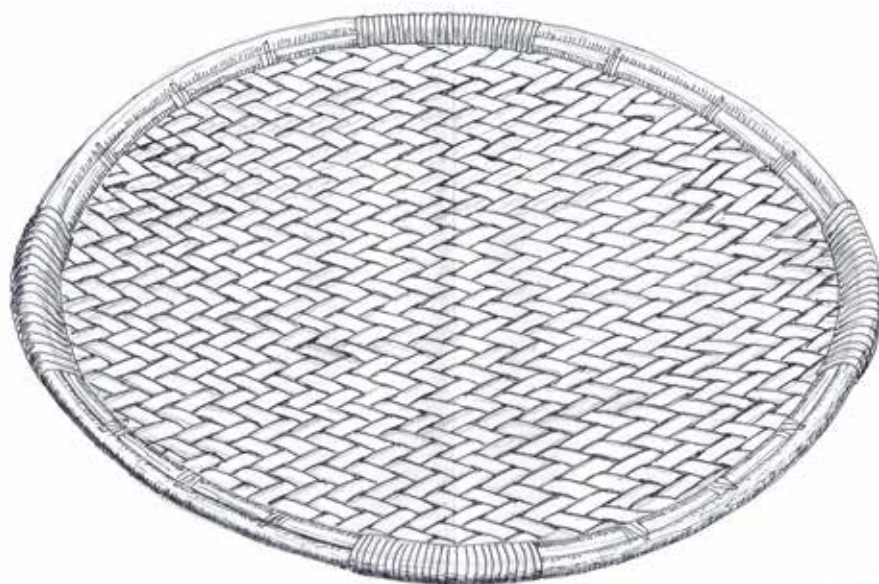


Boil the camote in water until fully cooked.

To serve, take one piece of camote and put in a bowl. Mash the camote and add some of the cooking liquid. Mix well. Consume while hot.

This is one of the survival food recipes of Lias in the past when the people were going through some severe food shortages. A large amount of water is added to a few pieces of sweet potato to make it enough to feed a big family.







Vegetables

This section's star ingredients are bounty from the fields, swiddens, forests, and home gardens. It includes recipes for all parts of the vegetable plant such as roots, leaves, shoots, stalks, fruits, beans.

The traditional diet is high in vegetables. Many greens are used like camote tops, sayote shoots, amti, watercress, and masaplora or passion fruit shoots. Our informants from Sadanga said that a simple diet of rice and greens with occasional meat is the reason for many of their elders living until they reach one hundred years old.





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VEGETABLES

Bimungor

Vegetables and snails cooked with sili

Kalinga · Dupag, Kalinga

- ¼ cup siling labuyo, left whole
- ½ kilo agudung (long snails) or binga (round snails), soaked in water for 20 minutes, with tailends cut off and discarded
- 1 cup fresh pigeon peas (kardis)
- ½ kilo bamboo shoot, sliced thin
- ¼ kilo mushrooms
- ½ cup lima beans (patani)
- 10 pieces string beans (sitaw), cut into 3 inch pieces
- 1 piece banana heart, preferably dippig variety, outer layers discarded, sliced thin;
- ¼ kilo squash, peeled, hard seeds discarded, cut into bite size pieces
- Salt or bagoong to taste
- 3 cups water

In a bowl with water, mix the sliced banana heart with 2 tablespoons salt. After a few minutes, squeeze out the bitter juice and drain. Set aside.

Boil the bamboo shoots for 15 minutes then drain.



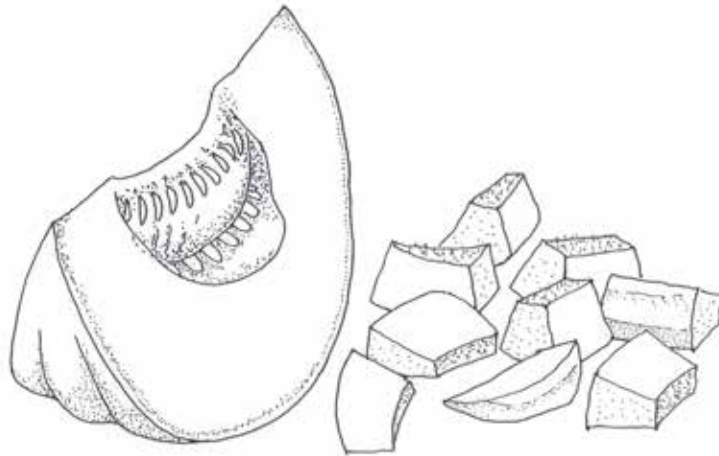


VEGETABLES

In a pot, put 3 cups of water. Add kardis and boil for a few minutes. Add the squash and boil. Then add all the remaining vegetables. Mix and boil for a few minutes until the vegetables are almost cooked. Add salt to taste. Then add the snails and mix. Boil until fully cooked, around 10 minutes. Serve hot.

A substitute for kardis is white beans, boiled until soft. Instead of plain water, the boiling water of the white beans is used.

A substitute for banana heart is unripe jackfruit. Remove the seeds and hard parts, and cut into bite size pieces.





VEGETABLES

Binungor is a celebration of the bounty of nature. It gathers the fruits of the land and the waters: bamboo shoots from the forest, edible snails and shrimps from the creeks, sili from the home garden, and all available edible foods that grow wild or are cultivated, such as squash, beans, and mushrooms. It can be as simple as three basic ingredients (bamboo shoot, snails, sili) or as elaborate and colorful as the available ingredients allow. For special occasions, shrimps are fried and top the dish, and mushrooms are collected and mixed in.

Binungor is a dish spiced hot with siling labuyo or siling demonyo as some call it. The sili are not crushed but left whole, so that one can choose the level of heat on the plate, by either leaving out the sili, or picking them out and crushing them in your plate. Some naughty people stuff the sili into the shell of the edible snails to prank some unwitting diners. When they suck into the shell, their mouth is spicy hot.

It is said that sili helps preserve the food, and so binungor is usually cooked in a big pot, and can last for several days. When the vegetables run out, fresh vegetables may be added, and the dish is replenished just as long as the taste of the sili is still hot and spicy.

Binungor is food for warriors and hunters. If you eat this dish, it is said that your blood is alert and you are always ready for action.





VEGETABLES

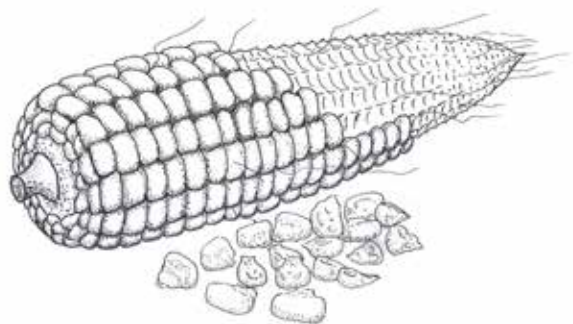
Dinnanaw



Corn soup with patola and greens

Kalinga · Dupag, Kalinga

Corn kernels, cut off and scraped
from 2 pieces of young corn
Patola (luffa gourd), peeled and sliced
into thin rounds
1 bundle shoots of string beans, washed
Water, enough to make a soup



Bring water to a boil.

Add the corn and cook until soft. Mix constantly so that it does not burn. Add water as needed.

Add patola and boil.

Add shoots of string beans and cook for a few more minutes.

Salt is optional.

Dinnanaw is a vegetable dish cooked without salt. It usually accompanies the spicy hot binungor, and serves to temper its fire. It is cooked simply and the sweet flavors of the vegetables are the main star of the dish.



Binasal Ubod



Bamboo shoot cooked in a bamboo tube

Isnag · Conner, Apayao

1 piece bamboo shoot
2 pieces baney leaves
4 fresh sili, sliced

Fresh bamboo tube



Slice one whole bamboo shoot into small pieces. Put bamboo shoot slices into the fresh bamboo tube. Add sili and salt to taste. Put the baney leaves at the open end of the bamboo tube to seal it. Place the bamboo tube diagonally over an open fire or burning charcoal. When cooked remove from the fire and serve.

Baney is an herbaceous plant that grows up to 1.5 meters tall. It has large aromatic leaves that, when used to seal a bamboo cooking vessel, adds flavor and aroma to the dish being cooked. It grows near rivers and streams.





VEGETABLES

Bugbug

Rattan shoots with wild fern shoots and freshwater crabs

Isnag · Conner, Apayao

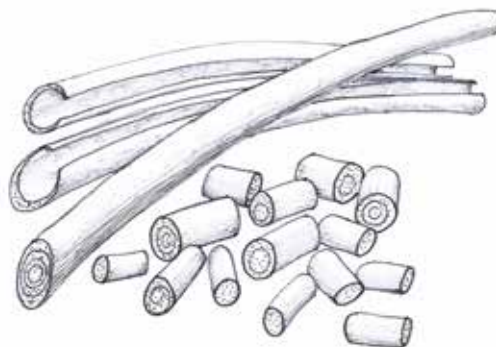
1 piece of rattan shoot

Salt

3 pieces sili

1 bundle of wild giant fern shoots,
cut into 1 ½ inch lengths

Freshwater crabs, washed



Prepare the rattan shoot. Remove the skin, and cut the shoot into 1 ½ inch lengths, boil and drain.

Put water in a pot. Add the pre-boiled rattan shoots and wild fern shoots and bring to a boil. Add the crabs and boil for a few minutes until cooked. Add sili and salt to taste. Serve.





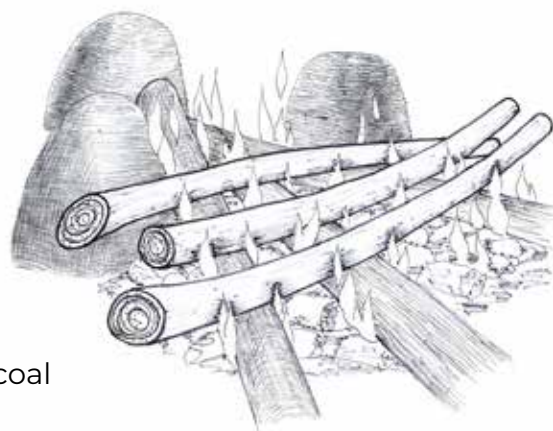
VEGETABLES

Timuno nga Bugbug

Grilled rattan shoots

Isnag • Conner, Apayao

Rattan shoots



Grill rattan shoot over burning charcoal until cooked. Serve.

The products of the rattan plant are used in many ways. The stem is used for making baskets, furniture, and as twine for tying up things. The sour fruit is eaten raw and is also used as a souring agent in some recipes. The shoots are cooked in vegetable dishes.



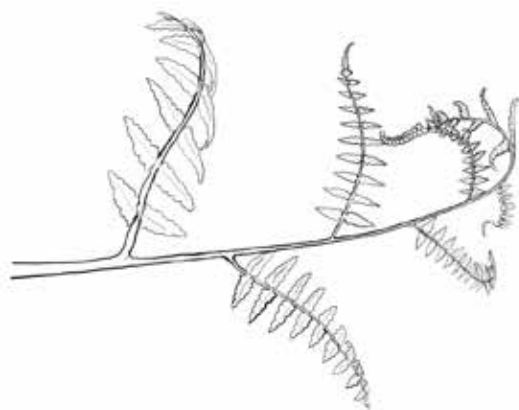
VEGETABLES

Pako

Sauteed wild fern shoots

Ibaloy • Dalupirip, Itogon

- 2 teaspoons oil
- 2 teaspoons minced garlic
- 2 onions, sliced
- 3 tomatoes, sliced
- 1 big bundle of pako, washed



In a pan, saute garlic, onions and tomatoes in oil. Add the pako and stir. Put salt, cover and cook over low fire for about 5 minutes until cooked. Serve.

Pako or wild ferns grow abundantly in Dalupirip along the pathways and in the fields, especially during rainy season. Pako can also be eaten raw in a salad with tomatoes and onions.



VEGETABLES

Pako Salad



Wild fern shoots salad

Isnag · Conner, Apayao

1 bundle of pako fern shoots, washed

1 cup water

For the dressing:

3-4 pieces of sili, crushed

1 kutsay leaf and stem, sliced into small thin pieces

½ cup sugarcane vinegar

Salt to taste



In a small bowl, mix all the ingredients for the dressing. Set aside.
Boil 1 cup water in a pot. Add the pako and boil for a few minutes.
Drain then transfer the pako to a dish and serve with the dressing on the side.





VEGETABLES

Tapsuy



Sauteed watercress

Ibaloy • Dalupirip, Itogon

- 2 teaspoons oil
- 1 tablespoon minced garlic
- 1 tablespoon chopped onions
- 4 tomatoes, sliced
- 1 bundle watercress, washed



Heat oil in a pan. Saute garlic, onions and tomatoes. Put in the watercress. Cover and cook for 5 minutes. Add salt to taste and mix. Serve.

Here is another simple traditional recipe for watercress:

Boil water. Add ginger and salt. Add watercress and boil for 5 minutes.





VEGETABLES

Ginataang Dangka

Young jackfruit cooked in coconut milk

Ibaloy • Dalupirip, Itogon

1 ½ kilos young jack fruit, peeled, sliced,
seeds and hard parts removed

2 cups coconut milk

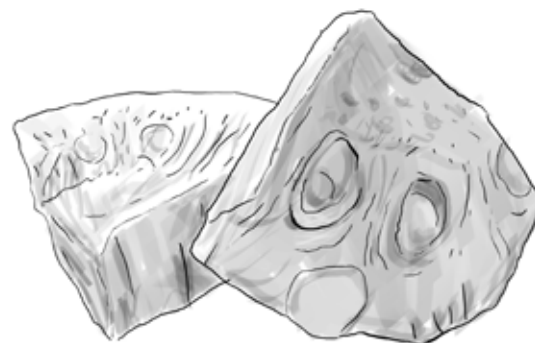
1 piece thumb size ginger, crushed

2 tomatoes, sliced

2 onions, sliced

2 onion leeks, chopped

Salt



Boil the jackfruit in water for 20 minutes until soft. Drain.

In a pot, put 2 cups coconut milk and bring to a boil. Put in the boiled jackfruit, tomatoes, onions, ginger and salt to taste. Stir and bring to a boil for 20 minutes. Take off the fire and garnish with green onions. Serve.





Intum ay Karubfas



Roasted young squash wrapped in banana leaves

Lias, Barlig, Mountain Province

5 pieces small young squash, washed

Whole banana leaves, heated over fire

3 bags of charcoal

Wrap each squash with two or more layers of banana leaves. Tie up the wrapped squash with a long piece of the banana leaf midrib.

Light the charcoal and let burn until evenly hot and glowing. Divide the charcoal into two portions. Spread one portion of burning charcoal in a layer on the ground. Lay the wrapped squash or intum over the charcoal then cover with the remaining charcoal. Make sure that the intum are evenly covered.

Fan the charcoal continuously for about 20 minutes. Set aside some of the top layer of charcoal to check. If the intum wrapping is scorched or black and crisp, the intum is cooked. If there are still brownish portions, reposition the intum and cook some more in between layers of burning charcoal until fully cooked.

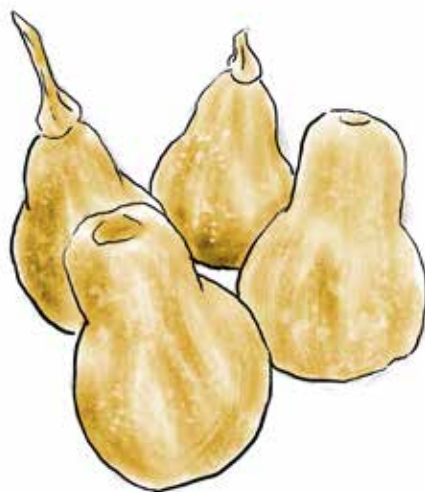




VEGETABLES

Place the cooked intum on a tray and allow to cool. Carefully peel off the burnt wrapping, taking care not to spread the ashes, and place the roasted squash on a serving dish. Cut open and serve hot.

In Lias, intum is traditionally roasted without charcoal. Instead, dry runo grass and rice stalks discarded after harvest are used to roast the intum.
See next page for detailed instructions.





COOKING WITHOUT A POT IN LIAS

By Sixto Talastas

Lias is a farming community in eastern Mountain Province. Rice is the major crop and vegetables the secondary crop. Supplementary livelihoods are livestock raising, fishing, wild game hunting and gathering of wild fruits. The Lias farmers spend most of the day on the farm or forest. Out of necessity, they learned how to cook without a pot when on field. These ways of cooking suited their needs and lifestyle and were passed down from generation to generation.

When going off to work on the fields, carrying pots, pans or grills would be burdensome especially when they have to carry their farm tools, crops, and farm supplies. Sometimes, they would bring a pot if they feel like cooking a soup or stew in the field. When they go to a farm or field that is near the village, they usually go home during meal times. Many families have small farmhouses that are far from the village, that are equipped with cooking utensils, so when they go to their farms, they can cook and eat in their farmhouse.

But when they go to farther areas away from home, they cook and eat on the field at lunch time. Usually, they will bring cooked rice and cook their viand using the ingredients that are available in the field.

The important things to bring for cooking without a pot are the bolo and match or lighter. The bolo is a multipurpose tool that is used for gathering and cutting firewood, cutting food, and even in digging root crops. The match or lighter is for building a fire for cooking and for setting on fire some dried grass or shrubs. Salt is used, not always as an ingredient, but more often for dipping the food. Sometimes chili is added to the salt in the dip.





The way of cooking in the field is usually through roasting, and some of these recipes are the intum, lena'u, and tenangtang.

The intum is a mixture of any of the following: taro stalks with leaves, camote leaves and shoots, fern, river fish, tadpoles and river bugs, wrapped in the biggest of the taro leaves. Young squash may also be used in intum. The lena'u is prepared by wrapping a handful of khachiw or river fish, tadpoles or river bugs in the leaves of what is commonly known as the runo grass. The intum and lena'u are favorites during picnics.

The traditional way for roasting the intum and the lena'u makes use of available materials such as dry runo grass and rice stalks discarded after harvest. For those who live in farming communities, with access to the needed materials, here is the traditional way to roast the intum and lena'u without charcoal.

Materials needed:

½ sack of kumi or dry rice stalks
Armful of nunu or dry runo reeds
2 pieces of wood
Sarang or pine kindling

Clear the ground, put two pieces of wood parallel on the ground 1 meter apart. Lay the dry runo reeds on top of the two pieces of wood and spread evenly. Place the intum or lena'u on top. Cover the intum or lena'u evenly with the dry rice stalks. Light two bundles of pine kindling and place beside the pieces of wood under the runo reeds. Let the fire spread evenly. Light more pine kindling to light unburned spots.





VEGETABLES

Let it burn for around 20 minutes. Using a stick, make an opening in the rice stalks cover and check the intum. If the intum wrapping is evenly scorched or black and crisp, the intum is cooked. If there are still brownish portions, reposition the intum so that they are evenly cooked.

Place the cooked intum on a tray and allow to cool. Carefully peel off the burnt wrapper, taking care not to spread the ashes, and place the roasted food in a serving dish. Serve hot.

Tenangtang is a local term that refers to the process of roasting. Root crops, fruits, some plants and animals are roasted, usually on the side of a fire, while cooking other food over the fire. Roasted sweet potato is tenangtang ay luktu, roasted gabi is tenangtang ay afa, roasted snake is tenangtang ay farakkan.

In earlier times, sweet potato and gabi and young squash were baked underground. They are put under shallow ground then a bonfire is set above it until they are baked. My informant, Mr. Peter Cofin, said that there was no local recipe name for the baked sweet potato that he shared so he just used the term kenaub which is the local dialect term for the process of digging in the ground.





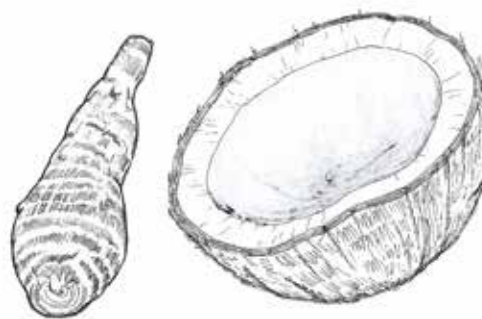
VEGETABLES

Baksay

Taro bundles in coconut milk

Ibaloy · Dalupirip, Benguet

5 gabi plants, left whole
3 cups coconut milk
1/3 cup ginger, pounded
Salt to taste



Remove the roots and the hard tips of the leaves of the gabi plant. Peel the hard skin of the stalks. Wash well. Roll each plant into a small bundle and secure by tying up with the end of the stalk.

Put coconut milk, the taro bundles and ginger into a pot and bring to a boil. Cover and cook for 25 minutes. Season with salt. Mix and continue cooking for 3 more minutes.

The gabi plant is widely cooked all over the Cordillera, using all its parts from the root, stalk, leaves making up the dish. There are tips from many cooks on how to avoid producing an itchy dish, like letting it boil without disturbing it, or not washing it but merely wiping it with the outer skin of the stalk, choosing the right variety of gabi, etc. Another way is to cook the gabi with sili to help diffuse the itch.



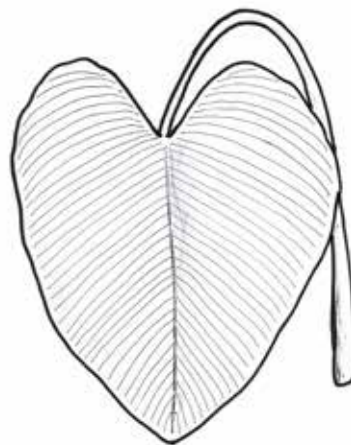
VEGETABLES

Baksey

Boiled taro stalks and leaves

Ibaloy · Ucab, Itogon, Benguet

- 1 bundle gabi stalks and leaves
- 1 piece red onion, sliced
- 3 tablespoons oil
- 1 cup water
- Salt to taste



Peel the gabi stalks and use the peels to wipe off the dirt.
Roll up into a bundle and secure by tucking in the ends of the leaves.

Put the taro bundles into a pot with the onions and oil. Add the water.

Cover and boil for 15 minutes. Add salt to taste. Serve.





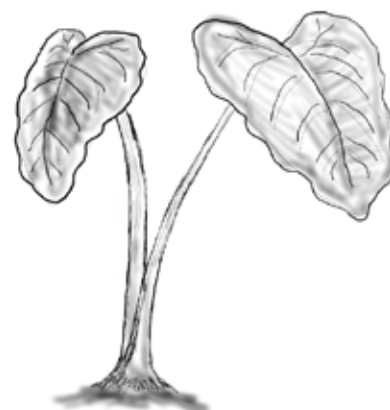
VEGETABLES

Binasal nga Lanipew

Wild taro cooked in bamboo

Isnag · Conner, Apayao

- 1 piece leaves and stalk of lanipew or wild taro
- 4 pieces sili
- ½ teaspoon salt
- fresh bamboo tube
- 2 baney leaves



Peel the lanipew or taro stalk. Cut into 2 inches length. Push the taro stalk slices carefully into the bamboo tube. Add sili and salt. Seal the open end of the bamboo tube with baney leaves and shoots. Put the bamboo tube diagonally over an open wood fire or hot charcoal. Boil until cooked. Remove from fire and serve.

Lanipew is a type of gabi that grows wild. also known as pekaw or pikaw in other parts of the Cordillera. It is larger than the common taro and has pointed leaves. It grows near bodies of water like rivers, brooks and creeks.



VEGETABLES

Kinalpe

Taro leaves cooked in bamboo

Isnag · Conner, Apayao

- 1 stalk fresh taro leaves
- 1 piece banana leaf
- 1 fresh bamboo tube
- 4 pieces sili



Fold the taro leaves and put inside the fresh bamboo tube. Seal the open end of the bamboo tube with rolled banana leaves. Place the bamboo tube diagonally over a fire. Let cook for several minutes until all leaves are cooked. Serve hot.

Water is not needed in this dish. When heated, the fresh bamboo tube and taro leaves produce natural juices which help cook the dish.





VEGETABLES

Pihing with Pinindang

By Jude Baggo

Growing abundantly in the rice terraces are various kinds of taro or pihing. My people in our Ifugao mountain village greatly value the pihing. We use all parts of the plant -- its roots, stalks and leaves, and nothing goes to waste.

There is a belief that only certain people can cook pihing without its irritating effects on the taste buds. Some say that one must not to stir the pihing with a spoon while cooking, nor keep on opening the pot.

My people are known for their simplicity in cooking. Mixing many ingredients into a dish can alienate the taste buds most especially for the older generation. But there are exceptions. Pinindang, salted and smoked meat, mixed with pihing is completely a mouthwatering recipe for my people.

This is a very simple recipe to prepare. For a family of eight which is normal in my village, you need $\frac{1}{4}$ kilo of pinindang, 1 piece of ginger, garlic and of course at least 1 bundle of pihing. Remove the skin of the pihing, cut into pieces then prepare the other ingredients. Chop the pinindang into cubes. In my village, they usually crush the ginger before putting it into the pihing. It should be noted that the pinindang should be cooked earlier since pihing is cooked quickly.

After preparing all the needed ingredients, put the pan on the fire. Pour a small amount of oil. Once heated, put the ginger and garlic. When these two

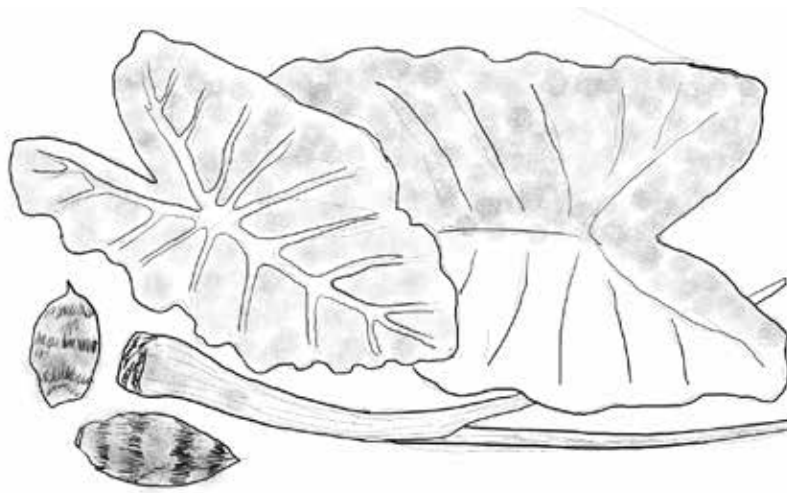




VEGETABLES

get golden in color, put the pihing and the cooked pinindang. Mix, then pour a small amount of water and cover the pan. Stir occasionally then put a small amount of salt since pinindang is already salted. Sometimes, if you put more pinindang, there is no need to add salt.

When the pihing is cooked, remove the pan from the fire and serve.





VEGETABLES

Tinengbaan ay Pising

Taro cooked in tengba (fermented crabs and rice)

Kankanaey · Besao, Mountain Province

1 bundle gabi plant, cleaned and sliced

2 cups water

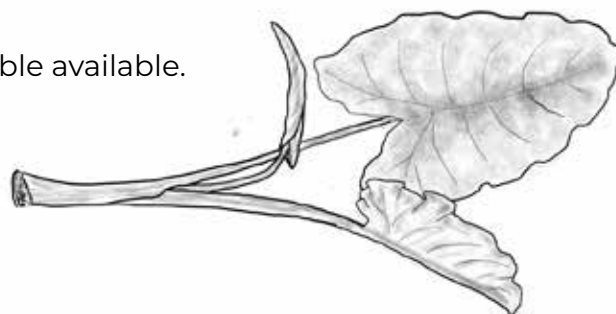
2 tablespoons tengba mixed in 1 cup of water

(Recipe for tengba on page 130)

Salt to taste

Put water in pot and bring to a boil. Add gabi, cover, and allow to cook. When the gabi has reduced in volume, turn over and cook some more until tender. Pour tengba mixture into the pot and cook for a few minutes until thick. Taste and add salt if needed.

This recipe can be used with any vegetable available.





VEGETABLES

Intum ay Amorang ya Tipuy

Roasted gabi wraps

Lias, Barlig, Mountain Province

5 pieces whole gabi plants, separated into:
Roots, peeled, washed, cut into big chunks
Stalks, washed, peeled, cut into finger length pieces
Leaves, washed

3 bags of charcoal



Choose the largest leaves and set aside to be used as wrappers.

Get a handful of stalks and small leaves and wrap up with two layers of large leaves. Tie the gabi wrap or intum with the peeled-off skin of the stalks. Continue until all stalks and small leaves are wrapped.





VEGETABLES

Light the charcoal and let burn until evenly hot and glowing. Divide the charcoal into two portions. Spread one portion of burning charcoal in a layer on the ground. Lay the intum over the charcoal then cover with the remaining charcoal. Make sure that the intum are evenly covered.

Fan the charcoal continuously for about 20 minutes. Set aside some of the top layer of charcoal to check. If the intum wrapping is scorched or black and crisp, the intum is cooked. If there are still brownish portions, cook some more in between layers of burning charcoal until fully cooked.

Place the cooked intum on a tray and allow to cool. Carefully peel off the burnt wrapping, taking care not to spread the ashes, and place the unwrapped intum on serving dish. Serve hot.

Meanwhile, boil the gabi roots in water until cooked. Serve hot together with the roasted gabi wraps.

In Lias, intum is traditionally roasted without charcoal. Instead, dry runo grass and rice stalks discarded after harvest are used to roast the intum.

See page 70 for detailed instructions.





VEGETABLES

Binggaw

Roasted mungbean soup in coconut milk

Kalinga · Dupag, Kalinga

¼ kilo monggo

2 cups coconut milk from 1 coconut

Salt

1 liter of water



Place the monggo in a pan over a fire, and keep on stirring until the monggo breaks when bitten. Pound the monggo until the peelings are loosened. Winnow to clean away the peelings.

Put monggo in a pot with water and bring to a boil. Simmer until soft. Add coconut milk and salt to taste. Simmer for two minutes. Serve.

This dish is usually served alongside binungor (*recipe on page 57*) to neutralize the heat of the sili.

Binggaw is a common dish served during harvest time in the upland farms (uma) and in the rice fields.



Bukel ya Etag

White beans with smoked salt pork

Kankanaey • Sagada, Mountain Province

1 cup white beans

¼ kilo etag (smoked salt pork)

Leafy vegetables

Salt to taste



Boil white beans and etag in plenty of water. Cook until the beans are soft. Ten minutes before serving, add any leafy vegetables available such as pechay, sayote shoots, etc. Taste before adding more salt because etag is salty. Serve hot.

Minimal effort is needed for this hearty dish, which is nutritious and substantial enough for hungry, hardworking people. Smallscale miners prepare this dish and leave a covered pot on a fire early in the morning before they go to work. When hunger pangs arrive and it is time for their lunch break, the fire is out and the dish is ready.

In many parts of Mt. Province and Kalinga, the people produce different type of beans such as white beans, red beans, black beans, soya beans, pigeon peas and mongo beans for food and for sale in the market. In the late 1990s, when there was an inter-community feud in Lubuagan, Kalinga, the people in the area were limited in travelling out of their communities to tend their swidden farms and buy food and other supplies. They were also unable to save enough seeds for the next planting season. Fortunately, there was a friendly community that provided them with seeds. This insured their bean production for the future.



VEGETABLES

Sinag-it nga adda Kumos



Vegetables and dried salt-cured pork cooked with sili

Tinggian • Malibcong, Abra

- 1 bundle gabi (stalks and leaves)
- 3 tablespoons bagoong
- 1 cup kumos (salt-cured pork of wild pig)
- 1 small bundle watercress
- 2 tablespoons sili, crushed
- 2 cups water

Slice gabi stalks into finger sized pieces and cut up or shred gabi leaves into small pieces. Boil 2 cups of water in a pot. When warm, take ½ cup water and add to bagoong in a bowl. Mix and strain then return bagoong water to the pot. When boiling, add gabi stalks and leaves. Then add kumos and continue boiling until soft. Add watercress and continue boiling until done.





VEGETABLES

Other available ingredients such as mushrooms can be added to the sinag-it. Mushrooms such as kulat and inga (taingang daga or wood ear mushrooms) are gathered during the rainy season then dried. To cook, soak dried mushrooms until soft, then drain and add to the sinag-it nga kumos and boil until done.

The Binongan Tinggian of Licuan identify different mushrooms. Some mushrooms grow on soil, while others grow on wood or trees. Some of the mushrooms that grow on soil are oong, buo, subisubil and dapanan. Other mushrooms that grow on wood are gargaret, kaysep, burburong, and kuwat.

Kumos is the meat of wild pig that has been cut into small pieces and salted. It is then kept for at least one week in a jar or bamboo tube.





VEGETABLES

Sinag-it nga Ipil

Gabi root, stalks and leaves cooked with sili

Tinggian • Malibcong, Abra

- 1 cup long snails (agudong)
- 1 bundle gabi root, stalks and leaves
- 3 tablespoons bagoong monamon
- 2 tablespoons sili, crushed
- 1 bundle watercress, cleaned
- 3 cups water

Prepare agudong by cutting off tailends of snails with a knife then wash. Prepare gabi by folding and tying together stalks and leaves.

Put water to boil in a pot. When warm, get $\frac{1}{4}$ cup of warm water and mix with bagoong in a small bowl. Strain the bagoong to remove the bones and add to the water in the pot. When boiling, add gabi to the water and continue boiling. Crush sili then add to the pot and continue to boil. Add snails and watercress and continue boiling until vegetables are cooked.





Other vegetables may be used such as bamboo shoot (rabong) instead of watercress, following the same procedure.

Ipil is a native variety of gabi with dark violet stems.

Sinag-it is a vegetable dish cooked with the two essential ingredients of sili and bagoong. The recipe for sinag-it is flexible and a wide variety of vegetables may be used depending on what is available, such as eggplant, tomatoes, gabi, santol, and bamboo shoot. Other ingredients such as salt-cured pork and fish may be added too.





VEGETABLES

Pina'tan nga Amta'

Bean and mushroom soup in coconut milk

Isnag • Conner, Apayao

- 2 cups of coconut cream extract
- 1 bundle of amta' beans, washed in water
- 1 cup fresh mushrooms
- 4 pieces of sili
- 4 cups water



Mix coconut cream and salt in a bowl. Put in the mixture in a pot and boil. Add of 4 cups of water. Continue to boil. Add the amta' beans and mushroom and continue to boil until soft. Add sili and salt. Remove from fire and serve.

Amta' is a traditional variety of beans native to the Cordillera.

In Apayao, local mushrooms named kulat and gagahet (lapayag utot in Iloko) are used in this recipe. Any available mushroom may be used instead.





Fish, Snails and Crabs

All year round, the rivers, rice paddies and other water bodies are a source of food for many communities in the Cordillera. From the waters, they gather fish, snails, clams, and crabs. In the summer, when the frogs give birth, they catch the tadpoles with their traditional nets. All these are delicious when simply cooked. Here are some recipes to try.





FISH,
SNAILS
AND CRABS

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FISH,
SNAILS
AND CRABS

Binasal



Freshwater eel cooked in bamboo

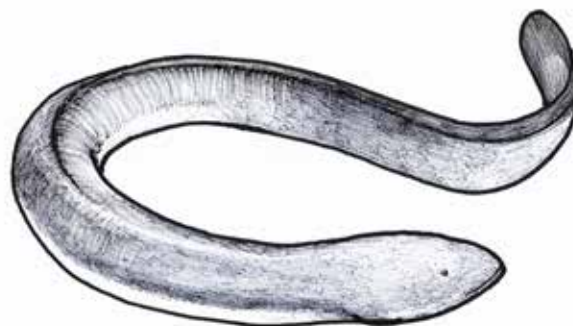
Isnag · Conner, Apayao

Igat or freshwater eel

Bagoong

Sili

Fresh bamboo tube



Cut up the eel and place into the bamboo tube. Add bagoong and sili. Seal with rolled up banana leaves. Lay the bamboo tube diagonally over live charcoal. Rotate occasionally, and cook until the bamboo starts to char. Split open and serve.





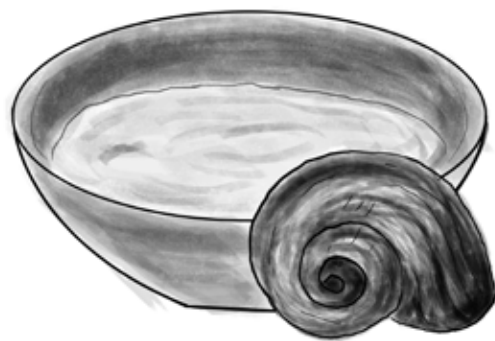
FISH,
SNAILS
AND CRABS

Ginataang Bisukol

Snails in coconut milk

Ibaloy • Dalupirip, Itogon, Benguet

- ½ kilo bisukol or round snails
- 1 cup coconut milk
- 1 onion, chopped
- 3 cloves garlic, chopped
- 1 piece of ginger, thumb size, chopped
- 1 tomato, chopped
- 1 teaspoon salt



Wash bisukol. Cut off the pointed tailends.

In a hot pan, put in the ginger, garlic, onion, tomato, coconut milk, salt and bisukol. Let boil for around 10 minutes or until the bisukol shell cover is pushed out. Serve.

Snails should not be cooked too long, otherwise it will be difficult to extract them from the shells. Ten minutes of boiling is good enough to cook the snails.



Ginataang Ka'dang

Freshwater crabs in coconut milk

Ibaloy · Dalupirip, Itogon, Benguet

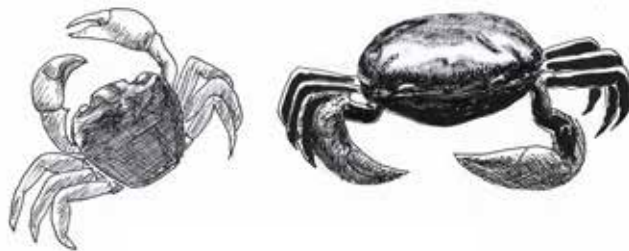


FISH,
SNAILS
AND CRABS

- ½ kilo small freshwater crabs
- 1 ½ cups coconut milk
- 2 pieces thumb size ginger, crushed
- 1 teaspoon salt

In a pan, boil 1 ½ cups of coconut milk. Add 1 teaspoon salt. Put crabs and ginger. Boil for 15 minutes until done.

The small crabs can also be cooked by roasting.





FISH,
SNAILS
AND CRABS

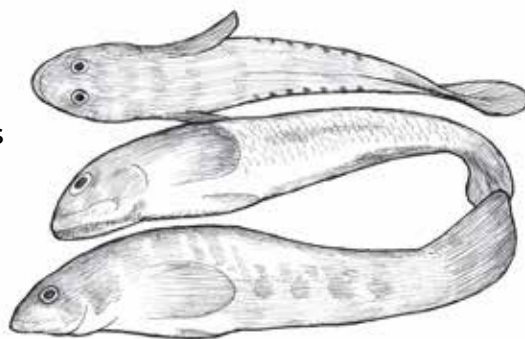
Inutom



Roasted fish wrapped in banana leaves

Tuwali • Hingyon, Ifugao

1 kilo freshwater fish, scales left on
1 bundle green onions, cut into 3-inch pieces
1 whole ginger root, washed and crushed
Salt to taste
Banana leaves, heated over the fire,
cut into 1-foot square



Place salt on the fish and spread evenly.

Prepare 2 layers of banana leaves. Put a layer of fish, then ginger and green onions, then another layer of fish. Wrap and tie with a long piece of banana leaf midrib.

Place the fish wraps on burning charcoals, and cover with more charcoals. Cook until wrappers start to burn then turn over to cook evenly. Watch closely so that the fish do not get burnt.

Snails and edible insects from the ricefields may be added to or may take the place of fish in this dish.



Kenelet ay Khachiw

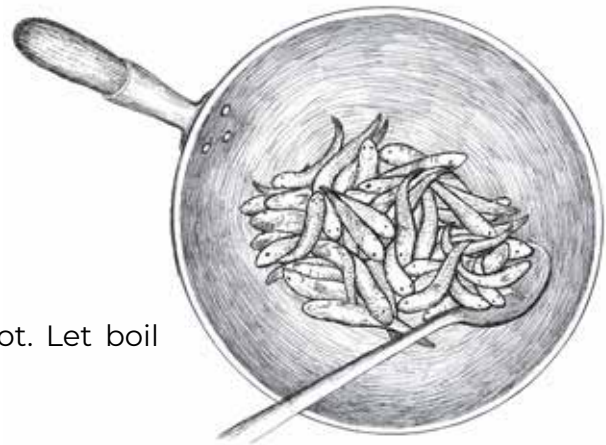


Khachiw cooked in rice wine
Lias, Barlig, Mountain Province



FISH,
SNAILS
AND CRABS

2 kilos khachiw, washed
1 cup rice wine
1 tablespoon salt



Put khachiw, rice wine, and salt in a pot. Let boil until the liquid has evaporated. Serve.

Efong may be used in place of rice wine. Efong is a liquid fermentation similar to safeng (see page 147).

Khachiw is a finger size river fish endemic in many rivers of the Cordillera. In the olden times, khachiw was abundant in the rivers. People were able to catch plenty to take home, and one way to preserve it was to cook it in efong. If so, this dish can be cooked in large amounts to be consumed for many days without spoiling.





FISH,
SNAILS
AND CRABS

Dinengdeng Ket-an

Snail soup with vegetables

Bontoc · Bikigan, Sadanga, Mountain Province

- 1 cup snails
- 2 cups water
- Salt to taste
- 1 bundle watercress, washed and cleaned



Prepare the snails by soaking in water for 10 minutes to clean. Drain. Then cut off the tailends of the snails with a knife or pliers and wash in running water to remove broken shells and drain.

Boil 2 cups of water in a pot. When boiling, add the snails and continue cooking for 5 minutes.

Add salt to taste and vegetables. Cook for 5 more minutes until done.

In Sadanga, there are different kinds of edible snails gathered from the ricefields, rivers or creeks, called ket-an, rudong and binga.

Any vegetable can be used in place of watercress, such as stalks and leaves of the gabi plant.



Sinag-it Kamag

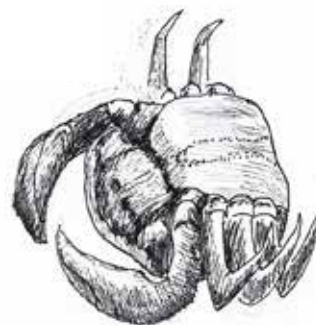
Fermented freshwater crabs with grated coconut and sili

Isnag • Conner, Apayao



FISH,
SNAILS
AND CRABS

1 piece coconut, grated
1 cup small freshwater crabs
1 piece banana leaf
4 pieces sili
½ cup water
Salt to taste



Mix the crabs and the grated coconut in a bowl. Wrap the mixture in banana leaves. Let it stay for one night. The following day, transfer the mixture into a glass container for storage.

When the mixture is to be cooked, put the fermented crabs and coconut in a pot and add water, sili and salt. Cook until it boils. Remove from fire and serve.

The small crabs can also be cooked by roasting.





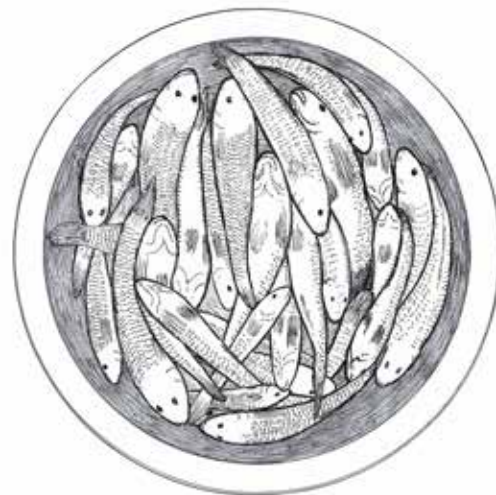
FISH,
SNAILS
AND CRABS

Tamales

Steamed freshwater fish

Ibaloy • Dalupirip, Benguet

- 1 kilo paideng or freshwater fish
- 1 head garlic, finely chopped
- ½ cup minced onions
- ½ cup ginger, smashed and finely chopped
- Black pepper
- 4 tablespoons vinegar
- Salt to taste
- ½ cup water



Mix all ingredients in a pot.

Cover and bring to a boil. When boiling, lower fire to gently steam the fish.

Cook for 15 minutes.

In place of vinegar, you can use green mango or lime juice as souring agent.

Tamales cooked in a Bamboo Tube



FISH,
SNAILS
AND CRABS



Ibaloy • Dalupirip, Benguet

- 3 cups of paideng, small fresh water fish
- ¼ cup ginger, peeled and crushed and finely chopped
- ¼ cup garlic, peeled and crushed and finely chopped
- 1 piece onion bulb, thinly sliced
- ½ teaspoon pounded black pepper
- 1 tablespoon vinegar
- 1 teaspoon salt or to taste
- 1 medium size bamboo tube (preferably fresh)

Place the paideng, ginger, garlic, onion, vinegar, black pepper and salt in a bowl and mix thoroughly. Let it stay for one hour.

Cut the bamboo tube lengthwise. Put the paideng mixture in the half bamboo tube. Cover the half bamboo tube with the other half. Tie both ends of the bamboo tube with a metal wire. Put the bamboo tube over a burning fire or coal. When the bamboo tube becomes black or burnt, the paideng is cooked.

Remove the bamboo tube from the burning coal. Remove the wire and the half bamboo cover. The cooked tamales is ready to be served.





FISH,
SNAILS
AND CRABS

Steamed Tamales



Ibaloy • Dalupirip, Benguet

- 3 cups of paideng or small fresh water fish
- 2 pieces of badyating or wild banana leaves
- ¼ cup ginger, peeled, crushed and finely chopped
- ¼ cup garlic, peeled, crushed and finely chopped
- 1 piece red onion bulb, thinly sliced
- ½ teaspoon pounded black pepper
- 1 tablespoon vinegar
- 1 teaspoon salt or to taste

Place the paideng, ginger, garlic, onion, black pepper, vinegar and salt in a bowl and mix thoroughly. Let it stay for 1 hour.

Wrap 1 ½ cup paideng mixture in a banana leaf. Wrap the remaining mixture in the other banana leaf.

Prepare the steamer. Put the wrapped paideng mixture inside the steamer and steam until it emits the aroma of the paideng mixture. Steam for a few more minutes. The tamales is now cooked and ready to be served.





FISH,
SNAILS
AND CRABS

Here is an improvised steamer used in Dalupirip. Put water in a pan and arrange several pieces of bamboo splints above the water. Place the wrapped paideng on top of the bamboo splints and cover to steam. This type of traditional steamer using bamboo can add more flavor to the fish being steamed.





FISH,
SNAILS
AND CRABS

Ugadiw

Small freshwater fish soup

Tinggian · Malibcong, Abra

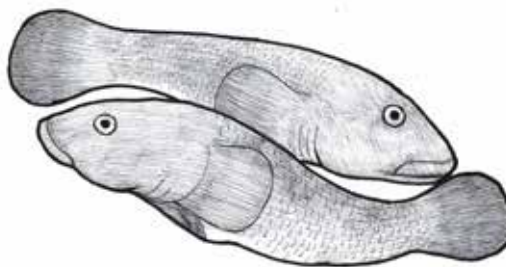
2 cups ugadiw or small freshwater fish

2 cups water

Salt

Place all ingredients in a pot and boil until cooked.

If available, you can add other ingredients such as tomatoes, green onions or onion bulbs.





FISH,
SNAILS
AND CRABS

Lena'u



Roasted freshwater fish wrapped in leaves of the runo reed

Lias, Barlig, Bontoc, Mountain Province

2 cups khachiw or small freshwater fish, washed
Handful of runo leaves, to be used as wrapper

Charcoal

For the
traditional way
of roasting lena'u,
go to
page 70.

Wrap half a cup of khachiw in 3 or more leaves. Repeat the process until all the khachiw are wrapped.

Light the charcoal and let burn until evenly hot and glowing. Divide the charcoal into two portions. Spread one portion of burning charcoal in a layer on the ground. Lay the wrapped khachiw over the charcoal then cover with the remaining charcoal. Make sure that the wrapped fish are evenly covered.

Fan the charcoal continuously for about 20 minutes. Set aside some of the top layer of charcoal to check. If the wrapper is scorched or black and crisp, the khachiw is cooked. If there are still brownish portions, reposition the lena'u and cook some more in between layers of burning charcoal until fully cooked.

Place the cooked lena'u on a tray and let cool a bit. One by one, remove the burnt leaves until only the green leaves are left, put in a serving dish, open, then serve.





FISH,
SNAILS
AND CRABS

Kachiw yag Abuhos

Freshwater fish and ant eggs

Balangao · Natonin, Mountain Province

2 cups kachiw or freshwater fish, washed
2 cups abuhos or weaver ant eggs, cleaned
2 cups water
1 teaspoon salt, or to taste



Put all ingredients in a pot and boil for 5 minutes or until fish is fully cooked.
Serve.

Adding salt early will prevent the fish from easily disintegrating when fully cooked.

Kachiw is a finger-sized river fish that is endemic in Natonin and other parts of the Cordillera.

Abuhos is the big red weaver ant that nests on big trees. Many nests can be found in sour tasting fruit trees and so the ants and their eggs also taste a bit sour.

Abuhos nests grow big with ant eggs during the summer season and it is during this time that they are gathered and cooked.





Meat

“Where there is smoke, there is meat.”

Meat in the traditional diet is ritual food. The butchering of an animal is accompanied by prayers and invitations to the spirits and dear departed ancestors to come and join the feast. Plates of food or atang are offered as the share of the unseen spirits to partake of.

During ritual feasts, animals are butchered, and meat, lots of meat, is the main dish. The meat is simply cooked, boiled or roasted. What makes it extra special is the community, the ritual, the sharing that watwat or boiled meat is part of. Of course, the animal is freshly butchered which makes the meat extra delicious.





MEAT

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Watwat



Boiled pork

Ibaloy · Baguio

Freshly butchered pig, chopped

Water to cover

Chop up the pork into large pieces.

Fill a silyasi or big pot with water and put it over the fire. Put in the pieces of pork and boil until tender, for around one and a half hours. Stir occasionally and remove the scum that floats to the top.

When tender, take out the meat from the soup.

Serve with salt, sili, and bowls of hot soup on the side.



Prayers and the reading of the bile accompany the preparation of watwat. The ritual is officiated by the mambunong or Ibaloy traditional priest. It starts with the owek, or the butchering of the pig, and ends with the sharing of a meal and distribution of the meat to the visitors. When the food is ready, plates of rice and bowls of hot pork soup are lined up on the floor, with generous servings of watwat. After the meal, the remainder of the meat is then distributed to those present to bring home and share with relatives. Watwat is slow food, lasting from early morning to mid-afternoon at the least.

The term watwat also refers to the share of meat that is distributed to the people who attend the occasion.

Native black pigs are preferred.





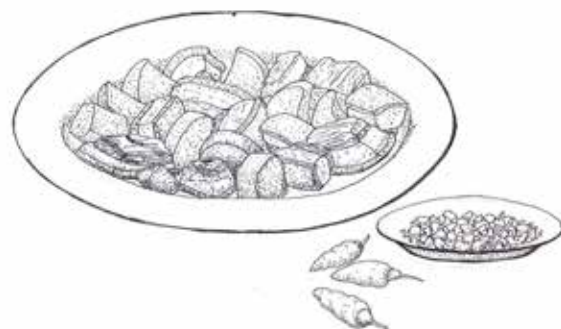
Demshang

Roasted pork skin and liver

Ibaloy · Baguio

Liver

Pork skin



From a freshly butchered pig, slice off the skin from the belly and back together with a layer of fat and meat. Cut into large pieces. Quickly soak the pieces of pork in the blood that has collected in the abdominal cavity of the pig.

Place a grill directly over a fire and roast the liver and pork on the grill. Cook for about 10 - 15 minutes over the fire, turning over occasionally until the meat is no longer red. Be careful not to overcook the meat.

Slice the cooked liver and pork into thin, bite-sized pieces. Mix together and serve with salt and sili on the side.

Demshang is prepared alongside with watwat in Ibaloy ritual feasts. It is made of pork liver and pig skin of a freshly butchered pig. It is then roasted over a fire. This dish is quickly cooked and is ready to serve before the main dish of watwat. It is served as an appetizer before the main meal, together with camote, gabi and wine.





Pinuneg

Blood sausage

Ibaloy · Baguio

Blood from a freshly butchered pig
Pork intestines



Collect the blood from a freshly butchered pig.

Clean the large intestines of the pig by washing thoroughly with water. Be sure not to tear it.

Tie one end of the intestine then pour in the blood. Tie the other end of the intestine to prevent the blood from flowing out.

Drop into the boiling soup of the watwat and cook until the sausage has hardened. Take the pinuneg out of the soup and slice into bite-sized pieces. Serve in plates together with the watwat, with salt and sili on the side.

Whenever a pig is butchered for an Ibaloy ritual, the intestines and blood are used to make this dish.



Pinikpikan

Chicken soup with smoked salt pork
Kankanaey • Sagada, Mountain Province

Native chicken, live
½ kilo etag or smoked salt pork
Water
Sayote fruit or
 other vegetables of choice (optional)
Ginger (optional)
Onion (optional)



Use a wooden stick to lightly beat the live chicken on the neck and under both wings until the blood collects under the skin. Kill the chicken by striking its head. Remove the large feathers. Hold the chicken over a fire to burn off the remaining feathers. Slice the chicken into pieces. Clean the liver, intestines and gizzard.

Place the sliced chicken including the innards into a pot of water together with the etag, ginger and onion. Boil until soft for about one hour. Add the vegetables and boil for a few more minutes before serving. Add salt if needed.





MEAT

Pinikpikan is prepared during special occasions in Sagada, like when a child is born, when the baby's umbilical cord falls off, when the child is given an Igorot name. It is also prepared for various events in the agricultural calendar, such as the day after sowing of seeds, when the rice plants flower, and thanksgiving rituals after harvest.

When pinikpikan is served, choice pieces are given to the elders. The liver goes to the eldest male and the kimmul or rump goes to the eldest female.

The Bontoc dish manmanok is similar to pinikpikan. It is a ritual food served during thanksgiving feasts and when someone is sick in the family.

Pinikpikan has now become a convenience food in Baguio city, where you can buy chickens which have already been "napikpik" and the feathers burnt off with a blowtorch. In these shops, you can choose a live chicken and have them prepared and cut up for you. These shops also sell etag and sayote. All that needs to be done upon reaching home is to wash the chicken, put it in a big pot with water and etag, and boil until cooked.





MEAT

HAMUL: THE TRADITIONAL BUFFET IN THE VILLAGE

By Jude Baggo

In my village in Hungduan, Ifugao, when there is smoke, there is hamul. Hamul means a ritual gathering and feast, and can come in different forms from birth till after death.

One is the bagol, which is the welcoming of a new-born baby. Another is the hongga, a thanksgiving celebration for a long and healthy life for the elderly. There is also hongga for a bountiful rice harvest. Bogwah is another ritual where the bones of the dead are exhumed, cleaned and wrapped in a blanket. And the happiest occasions in my village are usually the moma (engagement), imbangoh (a wedding ritual), and weddings.

In all these indigenous occasions, pigs are butchered to feed and be shared among the community folks. The number of pigs to be butchered range from 1 to 20 heads depending on the occasion and status of the host. In some occasions, a carabao is butchered.

The preparation of food during these occasions is simple but it entails manpower and it is usually the men who do the cooking. Butchering a pig needs at 5 to 8 people. In order to do it, at least four people hold the feet of the pig while one pierces the neck of the pig. The pig is then put on a burning fire to remove its hair and the first layer of its skin. After this step, banana leaves are spread on the ground on top of any flat wood. Then the pig is dissected. The first part to be removed is the liver. An elder will read the meaning of the liver.

The head and specific parts of the pig are cut into small pieces for pahing, shares of pork given to neighbors and the community. The main bulk





MEAT

of the pig is chopped for cooking. Usually large vats are used to cook the rice and pork. In the past, only salt was added to the pork.

When the rice and pork are cooked, these are transferred to basins and ligau (baskets) for people to get their food. Soup is also served during these occasions.

Despite the simplicity of the meal, it is really one of the most enjoyable meals experienced by the community folks.





Binasal Anu'

Isnag • Conner, Apayao

1 native chicken
1 teaspoon salt
8-10 pieces of sili

Fresh bamboo tube
Baney leaves



Remove the feathers of the chicken, burn small feathers that are left. Get the fleshy parts of the chicken such as the breast, thighs and legs, and slice finely. Put the sliced meat and bones into the bamboo tube. Pound 8-10 sili and add salt and mix. Put the salt and sili mixture into the bamboo tube. Add $\frac{1}{2}$ cup of water. Seal the open end of the bamboo tube with baney leaves, stems and shoots. Lay the bamboo tube diagonally over a charcoal fire. Rotate the tube occasionally to evenly cooked the chicken inside. When the chicken is cooked remove the bamboo tube from the burning charcoal. This is now ready to serve.

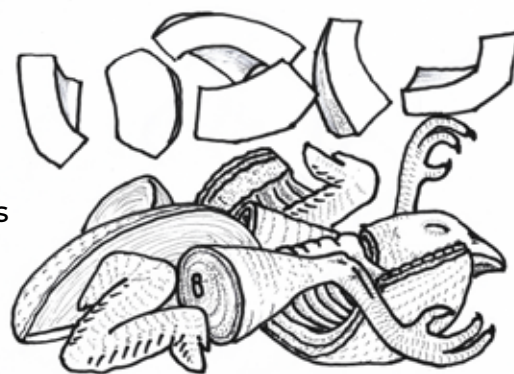


Hinaw-aw nga Anuk



Boiled chicken soup *Isnag · Conner, Apayao*

- 1 native chicken
- 1 head unay or native garlic
- 2 pieces thumb size ginger
- 1 small native papaya,
peeled and cut into bite-size pieces
- 1 bundle ampalaya leaves
- Water



Slice the chicken into bite-size pieces. In a pot, bring the water to a boil. Add the garlic and ginger and bring back to a boil. Add the chicken and boil until tender. Add the papaya and ampalaya leaves and boil for a few more minutes. Cover the pot and remove the pot from fire. The dish is ready to serve in few minutes.





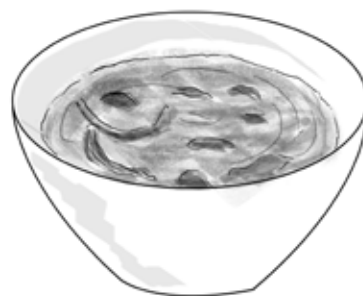
Paniki Soup



Fruit bat soup

Kalinga • Pinukpuk, Kalinga

1 fruit bat
Salt
4-5 cups water



Butcher the fruit bat. Burn its hair over a fire. Wash the meat thoroughly. Cut into bite size pieces. Put 4-5 cups of water in a pot. Add the fruit bat meat and salt. Boil until soft and cooked.

There are at least three types of bats that the Kalinga people identify. They are the paniki, panpanakkong and litalit. The best tasting is the paniki fruit bat. The bat likes to eat fruits of trees. One of the identified habitat of the fruit bat in the Cordillera is the forested mountain area between Pinukpuk, Kalinga and Conner, Apayao. The bat is caught by positioning nets near a flowering tree at night.





Preserves

The people in the Cordillera learned how to preserve their surplus food and store it for use in the future. Preservation techniques include sun-drying, air-drying, smoking, salt-curing, and fermenting.

When meat is plentiful, like when one attends a community feast and is given watwat or a share of the meat, the meat is simply salted and hung above the cooking fire in the traditional kitchen. When stormy weather comes, it will be used to flavor a pot of pinikpikan chicken soup or a pot of boiled pulses, such as black beans, white beans or mungbeans.



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Pannat

Fermented corn and snails

Tinggian · Malibcong, Abra

1 cup corn flour (gassilan or dugi ti mais)

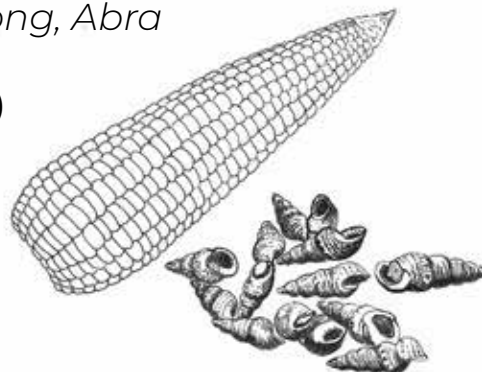
Water

½ cup long snails (agudong)

Freshwater crabs (optional)

3 tablespoons bagoong

1 tablespoon sili, crushed



First, prepare the gassilan: pound corn and select the bran which is the finest part of the pounded corn. Add some water to the bran and mix until it is of porridge consistency. Then add snails and crabs and mix. Keep the mixture in a jar for at least 3 days and 3 nights.

To cook, put 1 cup water in a pot and bring to a boil. Get some hot water and mix with bagoong and strain to remove the bones. Return bagoong water to the pot. Add crushed sili. Add pannat to the water, stir and continue boiling for 5 minutes until thick.

Pannat is served with meals as a viand or together with other viands. Pannat may be stored in the refrigerator and then cooked when needed or desired.

Rice grains can also be used in place of corn.





PRESERVES

Binekbek



Fermented pig intestines and rice

Kankanaey • Sagada, Mountain Province

Rice, pounded
Intestines from freshly butchered pig
1 cup salt



Clean pig intestines, add salt and mix well. Put in a jar and leave for 3 days. After 3 days, add the rice and mix. Allow to ferment for 1 month. This can be boiled together with vegetables.

Binekbek variation

In place of pork intestines, the following insects can be used:

- Liyek (winged termites)
- Dudun (rice grasshopper)
- Kak-alla (rice field insect)
- Sungan (rice field insect)
- Kulangga (rice field insect)





Bongsos

Fermented pig intestines

Kankanaey • Sagada, Mountain Province

Large intestines of a freshly butchered pig,
cleaned well
1 cup of salt



Place the intestines into an unglazed clay jar or a plastic container.
Put in the salt and mix.

Leave for at least one week. The longer it stays, the better it tastes.

The four feet of the pig and pork belly may be used for bongsos. An alternative to pork are certain insects such as flying ants and mole crickets. Mole crickets feed on and damage the rice plants when the rice fields dry up. They are gathered, fermented in salt, and used used in binaod.





PRESERVES

Binuburan

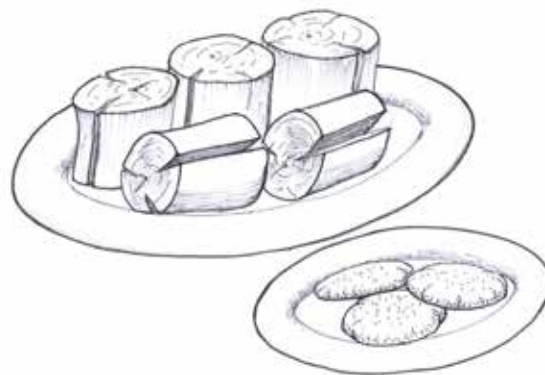


Fermented cassava

Ibaloy · Ucab, Itogon, Benguet

10 kilos Cassava

6 pieces bubod or yeast cakes



Wash the cassava. Peel the skin and remove the pinkish layer under the brown skin. This step is important to remove the toxins found under the skin of the cassava. Do not feed the skin to the pigs or any animal.

Put the cleaned cassava in a big pot and half fill it with water. Boil for one hour. Transfer the cassava to a flat basket or bigao and let cool for about 30 minutes. Pulverize the bubod and spread evenly on top of the cassava. Mix gently. Transfer to a clay jar. Cover with banana leaves and tie with rattan or twine to secure. Put in a cool dry place for 1 – 2 days. It is now ready to open and serve. Good for 20 or more servings.



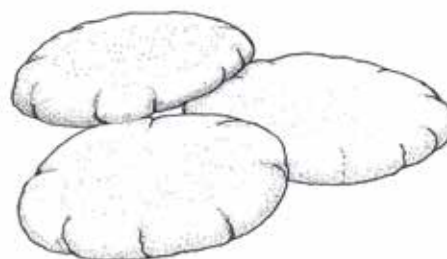
Bubod



Rice yeast cakes

Kankanaey • Besao, Mountain Province

½ kilo glutinous rice flour
Water or sugarcane juice
1 piece mother bubod to be used as starter



Crush the mother bubod into powder. A mortar and pestle may be used to do this. Set aside.

Add water or sugarcane juice to the glutinous rice flour and mix well, just enough to be able to shape the rice.

Form the rice into 1 inch balls. Flatten the balls and and sprinkle the bubod powder on each piece.

Place the newly formed bubod on a flat basket lined with clean paper.

Dry under the sun.

It is best to make bubod in sunny weather so that it will dry well. If the sun is not out, the bubod can be dried over a fireplace.





PRESERVES

Buko



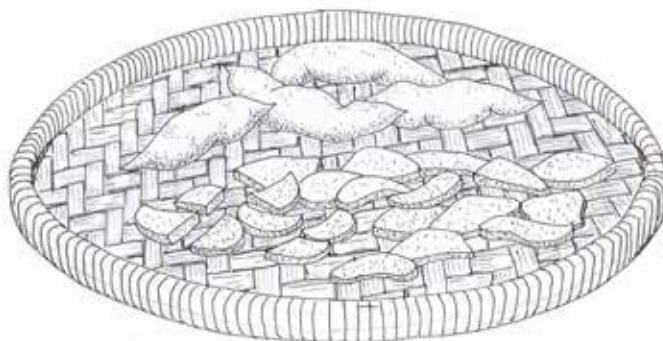
Dried camote slices

Kankanaey • Sagada, Mountain Province

Camote

Peel the camote and slice very thin. Dry under the sun until it gets hard and crunchy. Store in a container with a cover.

When dried for one or two days under the sun, children like to chew this as a snack. When fully dried, it can be boiled or added to rice or pounded and used as a flour. As flour, mix with a little water, shape and cover with banana leaves, and steam.





PRESERVES

Pinindang

Smoked salted pork

Ifugao

Pork meat with fat, skin removed

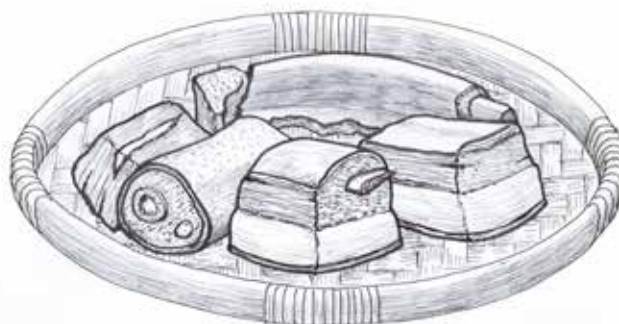
Salt

Wash meat and dry well.

Put salt and mix well.

Place on a bilao or flat basket and smoke above fireplace.

The meat gets tastier as it ages.





PRESERVES

Etay



Sundried or smoked salt pork

Kankanaey · Sagada, Mountain Province

Choice cuts of pork, either belly meat or cuts around 20% fat,
preferably from a freshly butchered pig

Salt

Wood for smoking, preferably Alnus

Rub the large pieces of pork with plenty of salt all over. Set aside overnight and air-dry for a day. Afterwards, either smoke or sun-dry the pork.

For smoking, Alnus wood is used. In the past, the pieces of meat were simply hung over wood-fire smoke in the traditional kitchen for weeks or months. The current commercialized procedure in Sagada uses a cubicle where the meat is placed over a fire, where it is smoked for around 30 minutes to several hours everyday for at least a week.

The other method is sun-drying. Instead of smoking, the pieces are hung up and left to dry under the sun for several days.





PRESERVES

Etag is stored in a sealed container. Some use clay jars or Chinese jars and these can make the etag last for many months. The dried upo or bottle gourd is also used as container for storing the meat. The longer the etag is kept, the tastier it becomes.

Etag is usually added as an ingredient for soups like pinikpikan or boiled bean soup. Now, people are experimenting with the use of etag like frying it, or using it in pizza.





PRESERVES

Hinanglag

Fried pork belly

Tuwali • Hingyon, Ifugao

1 kilo pork belly, thinly sliced, and cut into 3-inch pieces
1/3 cup salt or to taste
2 cups cooking oil or pork lard



Mix the pork with salt.

Deep fry in oil until golden brown, when the moisture has evaporated, and lard has been rendered. A sign that it is done is when there are no more bubbles.

Put into a jar, and cover with the pork lard. Cover the jar with banana leaves and tie with twine from the banana stalk.

This can keep for a long time. Every two months, take the meat out, and fry again to preserve the meat for up to a year.

Traditionally, this was made by the kadangyan or rich families, when there was excess meat after butchering animals for ritual feasts.





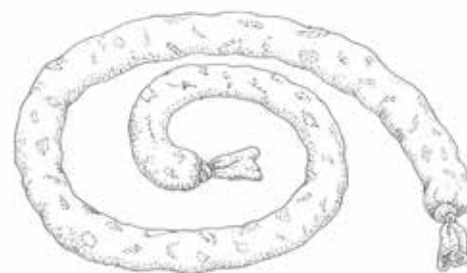
PRESERVES

Pinunog

Smoked pork sausage

Tuwali • Hingyon, Ifugao

- 1 long piece of pork large intestine, cleaned
- 1 ½ kilo pork meat with fat, finely chopped
- ¼ cup salt
- ¼ cup minced garlic (optional)



Mix the pork meat with the salt and garlic.

Use a funnel and stuff the meat mixture into the pork intestine. Knot the stuffed intestine at both ends.

Form into a spiral and place flat into a flat basket or bigao. Smoke the sausage over the fireplace for at least 1 week. The longer it is kept, the stronger the taste.

To cook, cut into desired sizes and boil in a little water. When dry, add a little oil and fry.





PRESERVES

Tengba

Fermented freshwater crabs and rice

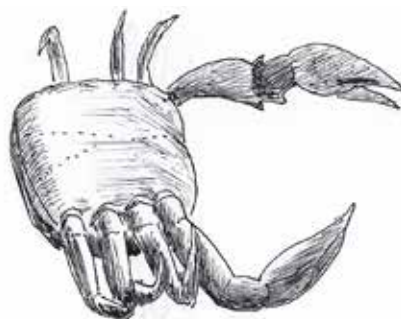
Kankanaey · Besao, Mountain Province

2 kilos rice, finely ground

1 kilo freshwater crabs

½ kilo rock salt

Water, boiled and cooled



Wash crabs. Add salt and mix. Leave for 2 days.

Place salted crabs in a big container. Add the ground rice. Add rock salt and mix well.

Put plenty of salt so that it will not get sour. Pour water and mix. The consistency should be similar to pancake batter.

Cover well and leave to ferment for months or years.

It is said that the best source of freshwater crabs for making tengba is the Balas-iyon river, found in the tri-boundary of Mountain Province, Abra and Ilocos Sur. The quality of the crabs greatly affects the taste of the tengba.

Tengba has the consistency of a gravy and can be used to flavor vegetables, chicken and soups.



Tengba and Etag Soup



Kankanaey • Besao, Mountain Province

- ½ kilo etag
- 1 thumbsize ginger, crushed
- 5 cloves garlic, peeled
- 4 cups water
- 1 cup water for tengba



Wash the etag in hot water so it is not too salty and slice into bite size pieces. Slice ginger and peel garlic.

Heat pan. Put in the sliced ginger, etag, and garlic, and cook over medium fire until the fat of the etag is rendered. Stir occasionally.

Put water and boil. Strain 2 cups of tengba into a bowl add water to dilute. (Share crab shells with the pig.) Add diluted tengba to the pot, and stir constantly until soup thickens. For a thicker soup, you can mix a tablespoon of ground glutinous rice to a little water and add to soup.

This dish is served to mothers with newborn infants, to help them to breastfeed their babies. It is also served in the traditional ritual, gubbaw, where a baby is given a name.

In the olden times, when food was scarce, this dish was everyday food, and was served as viand three times a day for poor families. Now it is served during special occasions.



PRESERVES

Sebeng

Home-made vinegar

Ibaloy · Ucab, Itogon

1 kilo camote

Water

A bottle

Peel the camote. Place in a pot and add water to half the level of the camote. Boil for 20 – 30 minutes. Remove the camote from the pot and set aside or serve.

Let the cooking liquid cool then transfer to the bottle. Let it ferment for at least 2 weeks. It is now ready to be used.

Sebeng is the traditional vinegar. It is used as a condiment for cooking. It is also used to preserve sili. Elders advise to drink this for stomach ache.





PRESERVES

Butong

Fermented fish or bagoong

Isnag · Conner, Apayao

½ cup freshwater fish

1 ½ table spoons salt

Drain the fish thoroughly and put into a bulo bamboo tube or glass jar. Keep it overnight. The following morning add salt. Allow to ferment for four nights. Use this to add flavor to food, specially vegetables such as taro, squash, eggplant and rattan shoots.





PRESERVES

Gininub

Roasted salt mixed with coconut oil

Isnag · Conner, Apayao

½ kilo salt
½ cup coconut oil
1 banana leaf

Gininub is usually eaten by the Isnag people when working on the fields at harvest time.

Sprinkle water on the salt to moisten. Wrap the salt in four layers of banana leaf. Put burning charcoal on top of the wrapped salt. Roast until the outer layer of the banana wrapper is scorched. Remove the salt from the banana wrapper. Put the hot roasted salt into a half coconut shell bowl of coconut oil. Use the other half of the coconut shell to cover it. The gininub is now ready to be eaten with freshly cooked rice.





COCONUT, FOR FOOD AND GOOD HEALTH

The coconut grows in the lowland areas of the Cordillera. It is a common ingredient in the food traditions of the lowland Tinggian, Isnag, Kalinga and Ibaloy. The ingredients that are used from the coconut are the sprouts, meat, milk and cream, sugar and oil. The coconut juice is the ever-refreshing drink among the people specially during hot summer days.

The coconut sap is made into vinegar and wine. The midribs of the coconut fronds are made into brooms. Traditionally, the coconut shell is handcrafted and decorated with geometric designs and made into bowls for serving soup and food. The coconut tree trunk is used as lumber for house building and for firewood.

The Isnag indigenous healers use an indigenous healing oil called tangali. The tangali is a mixture of medicinal plants in coconut oil prepared before Holy Week and made more potent by prayers in church during Holy Week.

It is no wonder, the Filipino people consider the coconut as the Tree of Life.





PRESERVES

Pinait



Fermented intestines and rice

Bontoc • Bikigan, Sadanga, Mountain Province

Intestines of deer or wild boar

Salt

Rice, uncooked

Clean intestines and cut into small pieces. Add salt and rice. Store and seal well in a jar without opening for 1 month. After one month, this can be opened and used for cooking. Get some of the pinait from the jar, cook in a pot with a little water and serve with meals.





Drinks

Traditional wines are essential when there are ritual feasts and community gatherings like weddings and deaths. Wines are made with rice and sugarcane in heirloom jars, which were used by parents and grandparents generations back for the same purpose.

When the wine jars are opened for special occasions, a glass of wine is first offered to the unseen spirits and ancestors with prayers called pitik before the wine is served to all who come to join the ritual feasts.

In some Cordillera communities is found a tonic drink known as safeng, sabeng, efong. It is a liquid fermentation using various ingredients like camote, rice and corn. To keep the body healthy, a glass of safeng is drank everyday. Now, science tells us that indeed probiotics or good bacteria resulting from fermentation helps keep a healthy gut and a strong body.





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Bayah



Rice wine

Tuwali · Hingyon, Ifugao

- 5 kilos glutinous rice
- 2 – 3 pieces binokbok or yeast cakes,
pounded into powder
- 1 kilo sugar
- 4 liters water, to cook the roasted rice
- Large clay jar
- 1 gallon of water



In a pan, roast the glutinous rice until dark brown in color. Transfer into a flat basket to cool down.

Boil water in a pot. Add the roasted rice. Stir the rice once in a while to avoid burning it. When water has evaporated, cover the pot, and cook over a low fire.

When cooked, transfer rice into a flat basket to cool down. Then sprinkle the yeast powder into the rice. Mix well.

Put the mixture into the large clay jar.

Wait for 2 – 3 days until it produces juice. This is the premium juice of the bayah.

Boil 1 gallon of water and add 1 kilo sugar. Let it cool down.

Pour the water and sugar mixture into jar and cover. After 5-7 days, bayah is ready to drink.





DRINKS

Tapey



Rice wine

Kankanaey • Besao, Mountain Province

2.5 kilos of balatinaw rice

2 pieces of bubod or rice yeast cakes

Wash rice and place in a pot. Measure the level of rice with your fingers and add an equal amount of water as the rice. Bring to a boil. Turn off the fire when it boils. When the water is absorbed by the rice, turn on the fire to low until the rice is half cooked.

Spread the half-cooked rice in a bigao or flat basket lined with banana leaves. Let cool.

Pulverize the bubod, and sprinkle the bubod powder evenly on the rice. Use a wooden spoon to gently mix and fold in the bubod into the rice.

Prepare a jar or a plastic container. Place the rice mixture in the container and cover. Put in a warm place to ferment. After 3 or 4 days, tapey is done.





DRINKS

Balatinaw rice is a traditional variety of rice that is red and aromatic. This is the preferred type of rice to be used in tapey, although any kind of rice may be substituted.

Bubod is a small, round traditional yeast cake made of rice around 2 inches in diameter. Bubod is available in the rice section of Baguio and in other local markets in the Cordillera. *A recipe for bubod is on page 123.*

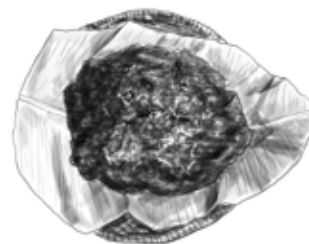
As the tapey ages, it becomes stronger and acquires a sour taste. Mix this sour tapey with water and sugar. In Sagada, this is traditionally served as a beverage for working people, during harvest or in times of communal labor to build a house.





DRINKS

Tapey



By Francisca Macli-ing Claver

Tapey is a staple in Bontoc and is usually prepared for some occasion. My mother made tapey a few days before Christmas and it was ready for partaking on Christmas day. She also prepared it when it was someone's graduation from school. As my siblings and I grew older, tapey was part of weddings and family reunions.

As a young child, I have been around my mother when she prepared tapey. The only ingredients needed are: **1 ganta dayaket/diket or glutinous rice (either red or white, but preferably red)** and **bubod or indigenous yeast** which, to my recollection, always came from my mother's barrio, Mainit. The implements needed are: **big pot used to cook rice, rattan basket or labba, wooden ladle, banana leaves** enough to line the labba and to cover it.

Here are the steps as I recall them:

1. Put the dayaket in a big pot used to cook rice. Wash the dayaket twice or thrice, then put water. The amount of water is the tricky part. The quantity of water should be such that, the grains will not be soggy or wet when cooked. After the cooking period, the rice should remain firm and not overcooked.
2. With the use of a wooden ladle, scoop out the rice from the pot and place in a labba (rattan basket) lined with banana leaves. Allow the rice to cool. From time to time, gently stir the rice grains to hasten the cooling process. While doing this, Mama would not utter any word. I recall that at one





DRINKS

time she was doing this stirring process, I was asking some questions but she would not answer - putting her forefinger on her lips to signal that I should be quiet. I never really asked why but as I look back, I suppose the preparation was in itself regarded as a solemn activity which demanded silence.

3. When the rice grains have cooled off to a warm temperature, sprinkle the bubod. The bubod is sold in circular cakes, but would break off easily and become powdery by crushing it with one's fingers. Mama would break off a chunk from the cake-like bobod, crushing it while sprinkling over the warm rice.
4. Stir the rice again with the use of the wooden ladle to allow the bubod to be proportionately mixed with the rice. Avoid over mixing and crushing the rice grains.
5. Cover the labba with banana leaves. Place in a warm place. Mama would place the labba on a makeshift shelf above the hearth. I suppose this was to hasten the fermentation process. This was important during the cold months.
6. Check the labba after three (3) days. If there is liquid or juice resulting from the fermentation process, the tapey is ready. Transfer the tapey in a jar or large bottles. Cover with banana leaves. Don't cover with a tight lid as the fermentation process is ongoing.
7. The tapey should be consumed within a week's period from the time it is ready. As the fermentation process continues, the tapey will produce more alcohol and become bitter.





DRINKS

Safeng



Fermented tonic drink

Bontoc · Samoki, Bontoc, Mountain Province

Water

½ kilo camote, peeled and chopped

3 pieces corn on the cob, remove skin and hair

½ kilo cassava, peeled and chopped

Boiled water to fill a large jar

Boil water in a pot, then drop in the pieces of camote, corn and cassava. Boil until half-cooked. Put boiled water into a large clay jar. Add the half cooked camote, corn, and cassava including the cooking liquid. Cover the jar with banana leaves and seal it by tying the banana leaves around the mouth of the jar with string. Keep it in the jar and allow to ferment for at least 2 weeks or up to one month.

When the safeng in the jar is almost depleted, the jar may be refilled with boiled water, and it will keep on fermenting. When making a new batch of safeng, keep one gallon of the mother safeng from the old batch to add for faster fermentation.





DRINKS

Safeng is a traditional probiotic drink used to keep healthy and treat sickness.

The elders advise, “Drink safeng everyday to keep strong and healthy.”

Drink safeng to get rid of parasites in the stomach and for colds. You can also drink the water to get rid of a hang-over and regain strength after a night of drinking.

Women who have just given birth can drink this to regain strength and energy.

Safeng is to be shared with the community. People freely get a glass of safeng from jars of their neighbors.





DRINKS

Here is a song from Samoki, Bontoc about the benefits of drinking safeng:

Khawis ay safeng
Ay inpagpagkhasoweng
Fab-a matalengteng
Awak maeteeteng.

Safeng kaforay
Inomen ad-i kalaklakay
Awak mablamablay
Felay maokaokay.

Akhas ay safeng
Ken kaana'n panateng
Fafai inkimen
Safeng enna inomen.

Khachiw ya agkhama
Khawis si naipesa
Amam-a laychencha
inomencha sa somya.

Free Translation:

Safeng is beneficial
Its taste is sour
It sets the teeth on edge
The body becomes continuously
healthy.

Safeng in the claypot
If one drinks, s/he does not grow old
Even if the body is very tired
The tiredness is drained.

Safeng is a medicine
It removes cough and colds
A woman who is pregnant
She drinks safeng.

Fish and crabs
Mixing them in is good
The old men like it
They drink it and all is well

http://bontocikholot.blogspot.com/2007/07/safeng_20.html
Retrieved January 18, 2019





DRINKS

Safeng

Fermented tonic drink

Bontoc • Caluttit, Bontoc, Mountain Province

5 liters water

3 kilos cassava, peeled, washed,
cut into big chunks then boiled

Chicken or pork bones, any amount,
continuously being added to the jar



Put all ingredients in an earthen jar then seal airtight. Place the jar in a warm place like in the kitchen near the fireplace. The fermentation process is faster if it is constantly being warmed by the fire. Fermentation takes about 2 weeks.

After a meal of chicken or pork, the left-over bones are added to the jar of safeng.

There are many recipes for safeng and its variants, which are found in many places in the Cordillera. What is similar is the fermentation process which produces a probiotic beverage to be consumed for its health benefits. Elders advise people with the cold and flu to drink a small glass of this to become stronger, or to drink a small amount everyday to maintain health and strength. It also said to be good cure for a hang-over.

In Lias, Barlig, Mountain Province, safeng is known as efong and is used for cooking khachiw, a freshwater fish.



DRINKS

Rice Coffee



Kankanaey • Payeo, Besao, Mountain Province

Purple rice

Roast the rice until dark brown. Add the roasted rice to boiling water, and allow to boil for 5 – 10 minutes. Serve with sugar and milk, if desired.

Rice coffee is a healthy and natural alternative to coffee. It is gentle on the stomach, and is used to treat stomach pains and loose bowel movement.





Kalinga Coffee

Kalinga • Pinukpuk, Kalinga

4 tablespoons Kalinga coffee, finely ground or pounded
3 tablespoons brown sugar
3 cups water

Put water in a pot. Add coffee and sugar.

Put the pot on a fire and boil.

When the water boils and the steam emits the smell of cooked coffee, continue to boil for five minutes. Remove the coffee from the fire and serve steaming hot.



Cordillera Cooking: Then And Now



By Sixto Talastas

In the course of conducting Cordillera Traditional Food Workshops towards documenting the heirloom recipes of the Cordillera, it was but natural to compare the cooking of today with the cooking of the olden times.

It is easy to see that in terms of health benefits and economic savings, traditional food is better than food that is produced today. Looking deeper, there are other basic differences, such as the places that the ingredients and cooking materials came from, and the ways the food is prepared and cooked. Here are some of the highlights:

Ingredients from their own farm and the environment

Our informants presented ingredients that can be found in their locality: rice, glutinous rice, and snails from the rice fields; taro, cassava, sweet potato, squash, beans, bitter gourd, coconut, banana, sili from the farm; uncultivated vegetables like sayote, amti, fern, bamboo shoot, rattan shoot, water cress from the fields and forest; crabs, small fishes, eels from rivers, brooks, and creeks; different kinds of meat; and many others.

Flavorings

Today we continuously seek to enhance the taste of our cooking by adding different kinds of additives and flavorings. The indigenous way of cooking



teaches us otherwise. Our informants taught us that for the main ingredient to be fully tasted and appreciated, there must be only a few flavorings added. One Kalinga informant shared what an elder told him, “How can you appreciate and enjoy the taste of the native chicken when you add too many flavorings? You will taste more of the flavorings instead of the native chicken meat.”

Traditional dishes contain few added flavorings. Some dishes may have many ingredients, but they are not just flavorings but rather are main ingredients. Most food have only salt as seasoning while a few dishes have no salt whatsoever, such as the *dinannaw* of Kalinga.

Cooking implements and other materials

In the food workshops, our resource persons used different indigenous cooking implements such as the *banga* or clay cooking pot; food scoops made from coconut, wood, and bamboo; bamboo tubes used for cooking with or without water; bamboo tubes with holes at the bottom used for steaming; bamboo mortar with wooden stick as pestle; food wrapping leaves such as banana leaves, taro leaves, and *baney* leaves; food containers such as earthen jars and woven rattan baskets; and other kitchen implements like coconut bowls, wooden plates, among many others.

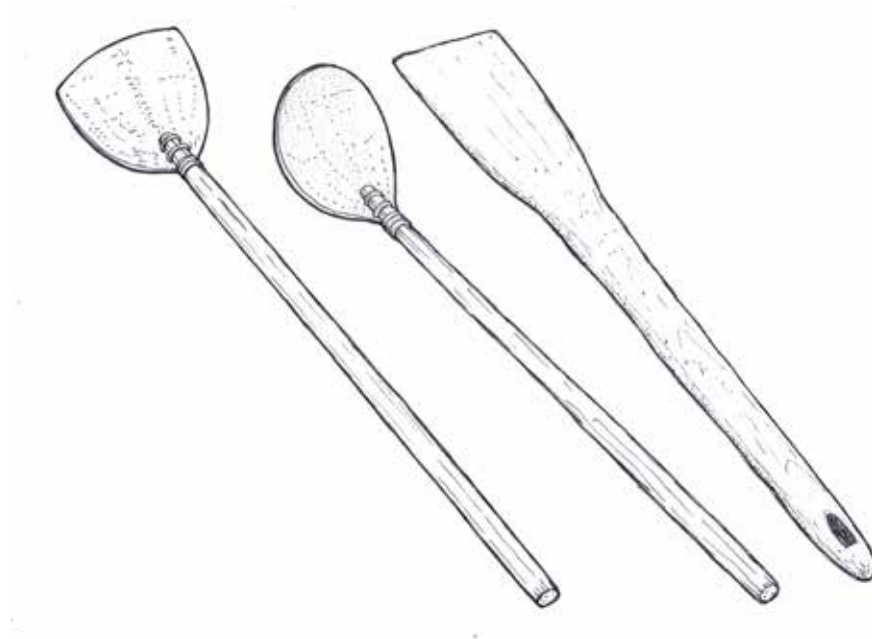
Preservation

Today, in preserving food, there are different kinds of materials and equipment like refrigerators and freezers, and techniques such as marinating, and mixing with salt, sugar, herbs and spices. In most commercial food, different kinds of preservative chemicals are used to preserve food. On the other hand, indigenous food preservation, according to our interviews, uses salt, sugar, and



few herbs and spices. Other techniques include sun drying, air drying, smoking, frying, roasting, fermenting, among others.

For storage, for some food need to be placed in earthen jars to be fully preserved. Other storage containers are gourd jars, bamboo tubes, and woven baskets. On places of preservation: some food need to be air- or sun-dried in the open, on platforms or hung on wires, poles, or walls. They need to be put high to avoid being taken by animals. Other foods need to be put above the fire place or above the ceiling for regular smoking, air-drying, and heating every time a fire is lighted to cook a meal. In fermentation, food is placed in airtight jars or other containers and left for several days before being opened.



Our Informants On Cordillera Food Traditions



1. Ifugao

Jude Baggo is an indigenous Tuwali from Hungduan, Ifugao with a passion for writing about indigenous culture and traditions. A teacher by profession, he worked for many years as a human rights activist, trainer and writer with the Cordillera Human Rights Alliance and the Cordillera Peoples Alliance. In 2016, he went back to his hometown in Hungduan where he now teaches at the Elementary School.

Leah Tuguinay Tarlit grew up in the village of Hingyon, Ifugao where she learned the traditions of the indigenous Tuwali - Ifugao, including cooking of traditional food. She is a licensed teacher, having finished Bachelor of Science in Agricultural Education at Benguet State University and passed the Licensure Exam for Teachers in 2006. Her interest in indigenous peoples concerns led her to work with the Philippine Task Force for Indigenous Peoples Rights (TFIP) and non-government organization Cordillera Women's Education Action Research Center as administrative officer and bookkeeper.

Virgie Dammay comes from the Lagawe, Ifugao where she grew up, learned and lived the cultural traditions of the Ifugao. She is now the Chairperson of Innabuyog - Gabriela, a regional alliance of women's organizations in the Cordillera region that aims to raise awareness on the particular issues and struggles of women in the context of the Cordillera indigenous peoples' struggle for self-determination, national freedom and democracy.



2. Mountain Province

Beatrice P. Magalgalit, Lily P. Calabias and Ivy Joy B. Solang are members of Inayan Watch, a women's organization in Sagada, Mountain Province, which they formed in 2016 to address women and children's concerns and issues, initially in response to cases of children victims of sexual abuse by outsiders. They learned their knowledge and skills in preparing traditional food from their elders in their homes and during family and community gatherings while growing up in the indigenous Kankanaey communities of Sagada.

Adela P. Ballang, Amelia B. Lam-osen and Annie A. Tauli are women leaders of the Tacao Clan and the Batil-ang - Peypeyan Clan (BPC), an organization of descendants of Kankanaey couple Batil-and and Peypeyan, progenitors of the major families in Besao, Mountain Province. The BPC is composed of hundreds of Kankanaey youth, professionals, elders and community people living in Besao, Baguio and other places in the country and abroad. From time to time, they gather during clan reunions to relive and strengthen their indigenous culture and family ties.

Elvira Lengwa-Taguba hails from Samoki, Bontoc where she grew up living the traditional culture of the Samoki people. She learned to cook from her grandparents and parents at home. She worked for many years as an organizer of the Cordillera Peoples Alliance and later, as Secretariat of the Cordillera Elders Alliance (CEA), a federation of provincial elders' organizations working to protect and promote indigenous socio-political systems, culture, identity, traditional knowledge and values. Elvira now works as Administrative Officer of the Cordillera Women's Education Action and Research Center.

Julia Tubao, Maria Forag and Myrna Faguinas hail from Bekigan, Sadanga. Like the many people from Sadanga, they settled in Baguio and established the 'Sadanga Village' between Fairview and Pinsao in Baguio. Maria and Myrna take care of their



grandchildren and sometimes do odd jobs, while Julia volunteers at the Center for Health, Education, Services, and Training in the Cordillera (CHESTCORE), a regional community based health organization. She is a member of the Innabuyog Cordillera Women's Organization. Despite their current location, all of them maintain a strong connection to their families and the community in Bekigan so they go home regularly to attend family and community activities there. Also, they brought with them many of their traditions and beliefs from Bekigan including preparation and cooking of their native food dishes.

Sofia Talastas is a native of Lias, Barlig. She maintains a small store in Lias and sells assorted dry goods that she buys from Manila. Josephine Cofin, an elder, is currently one of the oldest living persons in Lias and one of the healthiest persons there too. Peter Cofin, son of Josephine Cofin, is a community elder, a Pastor in the Baptist Church, a Lias Cultural and Environmental Researcher, and a musical artist. He was a former municipal councilor of Barlig. Sisters Simya Lagos and Kalima Falyao are natives of Lias, Barlig and currently residing in Quezon City. Simya is a real estate broker and was a member of the Anti-Smuggling of Fresh Vegetables Council (ASFVC) representing the Office of the Benguet Governor. Kalima Falyao is a nursing aide in the Veterans Memorial Medical Hospital in Quezon City. Despite the distance, they go home to Lias from time to time to check on their family farm and attend family and community activities.

Junnie Dumalsin belongs to the Balangao Tribe and lives in Barangay Butac, Natonin. He is a farmer and was a former Barangay Kagawad.

Francisca Macli-ing Claver is from Mainit, Bontoc, Mountain Province. She is a practicing lawyer and professor for more than 20 years. She considers customary law as a context in her practice. Fran balances her law practice with her love of home gardening and cooking for her family.



3. Kalinga

Andres Wailan Sr. belongs to the Malbong tribe of Kalinga from Gaogao, Dupag, Tabuk City. He is currently the Secretary-General of APit-TaKo, a regional federation of indigenous peasants in the Cordillera. Together with his wife, Nora, and their son Wowie, they taught us how to cook the traditional food in lower Kalinga, known for its use of chili and coconut.

Tomas Dammay is a Kalinga elder-leader and farmer from Pinukpuk, Kalinga.

4. Abra

MaryJane Balucas is a member of the Gubang tribe in Bangilo district of Malibcong, Abra who taught us how to cook traditional Itneg food. Together with her relatives Verda May Balucas, Tina Balucas and Enid Jojilla, they operate Enid's Eatery at the Food Court, Magallanes Street, Zone 5 in Bangued, Abra, where they cook and serve authentic Tinggian dishes depending on the availability of ingredients. People from communities in Abra flock to their eatery for a taste of the traditional food that they serve. They accept advance orders for special menus. Just look for Enid's Eatery at the Food Court.

Emi B. Carreon is an indigenous Itneg of the Binongan tribe from Baay-Licuan, Abra.



5. Benguet

Norma Mooy is an Ibaloy farmer and community leader from Dalupirip, Itogon. During the early 2000s, she was centrally involved in the people's opposition against the construction of the San Roque Dam, which threatened to submerge their communities in Dalupirip.

Josie Mangili and Imelda Durante Mangili are Ibaloy from Ucab, Itogon, Benguet. They are active in the women's organization called Linang. The term linang refers to the gold ore which is processed and shared by the community women. In 1992, they were active in their community struggle to defend their land and joined the people's barricade to stop the open pit mining at Ucab, Keystone.

6. Apayao

Our informants are the following from Conner, Apayao:

Narcisa Bunagan, a farmer, volunteer barangay health worker and kagawad from barangay Katablangan, a member of Save Apayao People's Organization (SAPO)

Ernesto Bunagan, a farmer of terrace and swidden fields who resides in Katablangan and Manag, Conner, Apayao

Silverio Saboy Buliwan, a farmer and indigenous herbalist and healer

Marina Bunagan Saboy, the house owner where the Isnag food workshop was done. She is a farmer and a member of United Isnag Indigenous Peoples Association and Save Apayao People's organization (SAPO).

Thank you to all who generously shared of their time and knowledge!!



The Project



This book *Heirloom Recipes of the Cordillera* is a product of the project “Keeping Alive the Wisdom of Cordillera Indigenous Peoples”, a partnership between the Philippine Task Force for Indigenous Peoples Rights (TFIP) and the Partners for Indigenous Knowledge Philippines (PIKP) with support from VOICE, an innovative grant facility of the Netherlands Ministry of Foreign Affairs.

TFIP is a national network of 11 NGOs that aims to advance indigenous peoples rights by conducting community-based participatory action research, education, training, information and advocacy campaigns. PIKP is a broad network of individual knowledge holders, researchers and advocates who have been doing their own initiatives to promote indigenous knowledge over the past several years. The project aims to strengthen and promote indigenous knowledge and to enable indigenous elders, women and youth in the Cordillera to contribute their knowledge towards culture-rooted Indigenous Peoples Education (IPED) in schools and communities.

We gathered the recipes and stories in this book by going around the region holding food workshops and learning exchanges to cook, document and taste the food usually prepared and eaten in indigenous communities. Our informants were women and men, young and old, all knowledgeable, experienced and eager to share the food traditions they learned through years of cooking with their families and communities. In the process we learned just how sustainable, healthy, affordable, simple, nutritious and delicious Cordillera food cultures are.



The learning does not end with the publication of this book. Readers need to try out and cook the recipes. Teachers could teach the recipes to their students as part of the school curriculum. Youth could hold cooking sessions instead of eating fast foods. There are many more recipes and stories out there in different communities of the Cordillera just waiting to be documented and shared. Let us all work together in any way we can to keep alive the wisdom of the indigenous peoples. ***



Keeping alive ^{THE} wisdom
OF
CORDILLERA
Indigenous Peoples



The ingredients in this book are diverse. They come from the land and the waters of the indigenous territories in the Cordillera. They include grains, roots, stems, shoots and fruits of plants; fish, crabs, and snails from the waters; domestic animals and those that grow wild in the forests; and insects. They are fresh, natural, packaging-free, and simply delicious.

These heirloom recipes are products of the creativity and innovation of generations of women and men, who, working with simple ingredients and simple cooking implements, are able to produce delicious and healthy meals for their families, communities, and visitors, and not to forget, the unseen spirits who accompany the people in their daily lives.



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