

# Pechen / Pud'on / Budong

**KALINGA, KALINGA PROVINCE, NORTHERN LUZON ISLAND, NORTHERN PHILIPPINES.** *When all other similar practices have disappeared from among the other ethno-linguistic groups of the Philippines, the Kalinga peace pact, budong, remains viable even up to the modern times and is considered a model for keeping peace between warring factions.*

A PEACE PACT is established between two communities that may be in a conflict situation, or even between ones at peace (if they need to set up trade, for instance). It may also be a renewal of an old pact. This is initiated by two individuals from each area who are the most involved, often local leaders. Later the first, second and third of kin may become the ones responsible for keeping the peace. Each will hold a token of his status.

There are a number of stages in establishing the *budong*:

1. **Palanos/Inom** – A feast given by a host where potential peace pacts may be generated. Two people may meet and conceive of the idea of a peace pact. They may decide to talk it over with their respective regional heads when they get home.  
  
In their respective regions, a search is done for possible powerful prospective peace pact holders.
2. **Sipat/Alasiw** – The selected persons exchange spears or other tokens and the period of truce is declared for a specified period.
3. **Simsim/Singlip** (the tasting) – There is an actual meeting between the two leaders. All grievances are discussed to find the basis for settling differences. A date is set for the next meeting.
4. **Lonok/Inom** – This is a big affair where the issues raised are reviewed and then a set of provisions drafted, usually written in a document called the *pagta*. The regulations for a particular budong are set down to define what are to be strictly observed. This need not be celebrated in the same year. The pact celebrations (renewal, transfers, warm ups) take place during the dry season from March through May. *Lonok* is a two-night affair. The guests arrive from the early morning of the first day until the end of mid-morning of the third day. The first day is devoted to dancing, singing and presentation of skits and plays by children. The serious discussions do not begin until the second day when the *pagta* is worked out.
5. Upon the announcement that the *pagta* is accepted, the pact holders and their wives form a double line facing each other. They drink wine in a bowl on top of inverted mortars, without touching the bowl. This is called the *totom* or wine-drinking ritual. Then gong playing and dancing continue.
6. **Pokaw/Paliwat** – What follows are boasting sessions (*palpalawat*) by men, chanted and made to rhyme. This concludes the peace pact celebration in the mid-morning of the third day. Guests are given gifts of food or clothing as they go home.