

# ILOKANO BELIEFS AND PRACTICES DURING HOUSE CONSTRUCTION AND HOUSE BLESSING

Wendelyn R. Talbo  
University of Northern Philippines  
Vigan City  
wendelyntalbo\_20@yahoo.com  
09276359263

## ABSTRACT

This study aimed to identify some of the beliefs and practices of Ilokanos during house construction and house blessing. Employing questionnaire, interviews, and observation, it attempted to explain the observation of these beliefs and practices.

Results of the study revealed some Ilocano beliefs and practices during house construction and house blessing. For example, it is ideal to build houses on days falling under the zodiac signs Virgo and Pisces. Mounting a cross on the expected area is also important, along with shedding chicken blood and placing coins in all columns or posts so that they become stronger and could attract good fortune for the family. Locations of the main doors and bedrooms must also be taken into consideration so that the family members would have a longer life and can make their life progressive. Ilokanos also believe that it is a bad omen when someone falls during house construction. Moreover, preparing elongated foods and snacks must be avoided to drive away bad fortune such as the entry of snakes and other dangerous animals. In addition, it is advisable to mount white flaglet on the roof of the house during construction so that the house's foundation becomes stronger. During house blessing they would ask the priest to bless the newly constructed house and the image of the Almighty God is placed on the altar. Despite these beliefs and practices, however, there are still some Ilokanos who insist that God is the most powerful of all and that He is always there to protect them whatever disaster that may come, so it is unnecessary to follow the above mentioned beliefs and practices. In addition, they say that someone would prosper if he works harder.

Based on the results of this study, the researcher recommends that while Ilokanos may subscribe to existing beliefs and practices related to house construction and house blessing, opinions of the experts should still be sought to ensure safety and good housing and construction quality.

Keywords: beliefs, practices, Ilocanos, white flaglet, column, blood, coins

## Introduction

Every Filipino's great dream is to have a happy and complete family, a well-paying and satisfying job, and needs and even wants provided to all the members of the family.

Like any other ethnic group in the world, Filipinos believe in supernatural powers and view themselves as only speck

in this wide universe. Since, the house is the most important place for every person and family, Filipinos have a lot of superstitious beliefs that they observe and follow. At present, Ilokanos have their own set of superstitious beliefs that they have inherited from their ancestors. Such superstitions cover all the departments of life like house construction and blessing, pregnancy and birth, romance, marriage, attracting good

luck, shooing away bad luck, getting promoted, and avoiding illness.

Ilokanos strongly believe and apply these superstitious beliefs and practices during house construction and house blessing for they are considered as factors contributory for the whole family's welfare and development. Some of these superstitious are distinctly Filipino, while others have been derived from other cultures. Some are amusing, others appear downright ridiculous, if not exasperating. While most of these beliefs are national in scope, some are confined to a particular ethnic or regional group. Therefore, house owners should be analytical if they observed of these beliefs and practices.

Moreover, they always think that it is better to follow these beliefs so that at the end, they will not regret since they are just spending a little amount of money, rather than encountering problems at the end. This study aims to determine the Ilokano beliefs and practices during house construction and house blessing and the very reasons why these beliefs and practices are still being observed nowadays.

### **Statement of the Problem**

This study aimed to determine the Ilokano beliefs and practices during house construction and house blessing.

Specifically, it sought to answer the following questions:

1. What are the Ilokano beliefs and practices during house construction ?
2. What are the reasons these beliefs and practices are still observed?
3. What are the most commonly observed practices/ beliefs during house blessings?
4. What are the most common reasons each of these beliefs and practices are still observed?

### **Significance of the Study**

This study is important for the following reasons:

1. It would be of great help to preserve Ilokano beliefs and practices during house construction and house blessing.
2. This would also serve as the reference or guides for engineers and architects for their house projects.
3. This would heightened the readers awareness of Ilokano beliefs and practices during house construction and house blessing.

### **Research Design**

This study identified the different beliefs and practices of Ilokanos observed before house construction and during house blessing. Moreover, it investigated the reasons why these beliefs and practices are still being observed.

This study is a qualitative type of research that involved informal interviews and observation through an interview guide . Data were obtained through interviewing 15 house owners, seven engineers , five architects , five carpenters, two Roman Catholic priests, one pastor of Baptist , three catechists, one zodiac expert, one policeman , and one professor .

### **Scope and Delimitation**

This study determined the different Ilokano beliefs and practices during house construction and house blessing. House owners, some professionals, and religious people from Borobor, Lussoc, Calutit, and Paras were interviewed by the researcher to extract the needed information for the study.

### **Review of Related Literature**

The following literatures were reviewed to enrich the background of the study.

Taylor (1952) had defined the word culture as as that of a complex whole , which includes knowledge , belief, art morals, law customs and any other capabilities and habits acquired by man as a member of a society. He also added that

culture is indispensable in the creation of the so called society. On the other hand, Hunt defined culture as people's material interventions and accomplishments such as tools, weapons, and instruments.

Carrera et al, (1986), made mentioned of the different characteristics of culture as the following; culture is learned, universal, a social product, cumulative, transmitted from one generation to another, gratifying, stable yet dynamic, organized, integrative, and it is varied and diverse. Different elements of culture were also identified; alternatives, specialties, and subcultures. The most three important ways how culture is being acquired, are by imitation by example, indoctrination and conditioning. Moreover, they have explained that the Philippine culture went through phases in its physical, intellectual, moral, spiritual formation of the history. The Chinese, Hindu, Malay, Spanish, American and Japanese ran through the native veins and infused the different Filipino culture and become the elements culture. And Ilokano people were not exempted to be influenced by these foreign oppressors.

Zarate on his book Oro, Plata, Mata: Filipino Building Beliefs, have given some guidelines governing the number of steps in ones stairs. Starting from the first landing, count the steps using the words oro (gold), plata (silver) and mata (death). According to him, the perfect last step should be oro or plata is also not bad either but if possible it should not be mata because it is death. So he recommended that if the house is elevated, house owners should always choose to have four steps but never three. He also advised that doors should not face each other. (<http://ncca.gov.ph/subcommissions/subcommission-on-the-arts-sca/architecture-and-allied-arts-2/filipino-building-beliefs/>)

An Article from Sixth Sense and Sensibility in October 2006 issue, Real Magazine Living Magazine had enumerated some of the beliefs during construction; the oro, plata mata, the sacrificial blood, coins in the foundations, lucky and unlucky numbers, topping out a tree –topping, dwarf mounds and fengshui.

(Austen, J. (2006) Sixth Sense and Sensibility. Real Living Magazine.)

Aside from the above mentioned practices, Feng Shui is a Chinese culture that has a great contribution to Filipinos on foods, language, beliefs and culture. Filipinos, apply it in homes and businesses. Through following the furniture arrangements suggested by the Feng Shui masters. It is believed to bring good luck and fortune.

Filipinos specifically in Ilocos Sur, natives practice the tagnawa system. Esguerra (2017) delved into poverty alleviating way of life of the Ilokanos in the tagnawa system. She opined that the tagnawa system is a team effort which involves coming together of men and women around the neighborhood to help one another during times requiring voluminous work, without thinking monetary remuneration in return. The Ilokanos tagnawa system has two categories: the real tagnawa system which necessitates the association of families with more or less similar concerns, so as to maximize the self-help mechanism, while the modified tagnawa is just the same popular bayanihan concept known worldwide as a social responsibility for those in need. Also, the real tagnawa scenario was an induced mechanism of the Ilokanos out of their inherent ingenuity for community organizing to strategize the conduct of labor intensive projects without monetary expenditures. However, the researcher concluded that in this point and time, the real tagnawa spirit has dwindled because there are already options of Ilokanos for self-reliance and interdependency. She further concluded that the system, both the real and modified scenarios depicts men are the strongest sex and assumes traditional roles as bread winner and protector of the family, while the woman are the weaker sex and assumes the role of a housekeeper and caregiver. (Esguerra, N.A. (2017). Women and men in the tagnawa system of Ilocos.)

## Results and Discussion

The presentation of the results are organized as follows: Part I discusses the beliefs and practices before and during house construction and house blessing. Part

It presents why the house construction and house blessing of the Ilokanos beliefs are still being observed nowadays. Part III reveals the most commonly observed beliefs and practices during house construction and house blessing. Part IV shows the various reasons why these beliefs and practices are still being observed by some Ilokanos.

### 1. Beliefs and Practices During House Construction

Some Ilokanos observe many superstitious beliefs during house construction which they believe would help them have a better life, economic status, and good relations between and among the members of the family. Also, if these are coupled with their diligence and strong faith in God, they can achieve what they are wishing for.

**Auspicious Day.** According to a zodiac sign expert (a 73 year old woman), she could not count through her fingers the household owners who have asked her the zodiac sign (bituen), the auspicious day, when construction is best started. She said that “Ti kasayaan a panangrugi ti balay ket Virgo ken Aquarius tapno manamna ti panagprogreso dagiti bumalay ken masapul a liklikan ti Leo ken Caprikornio gapu ta nabara dagitoy nga bituen, mabalin nga dagitay bumalay ket nalaing da nga aga-apa wenna agsisina da iti masakbayan kinuna na”, Virgo and Aquarius are the best for the family to start the house construction to have a better and peaceful life. On the other hand, Leo and Capricorn are not advisable. The old folks say the family members would often have misunderstandings and worst is that, the head of the family would separate along the way. A policeman and a professor, who are presently building their houses, agreed this point. They believe that these zodiac signs have an impact in maintaining the good structure of houses. They both said, “uray adda adal met a bassit sinurot met latta daytoy nga praktis ken kultura tayo Ilokano gapu ta daytoy ti nariingan nga pammati

tayon. They also added, that nothing will be lost if this practice should be observed.

**Mounting a cross.** Placing a cross made of bamboo or wood at the center of the construction site. Mounting the site one month before the house will be built also means a lot. “Ti krus ket napateg unay, ta daytoy ket mangpadisi kadagiti saan a makitkita nga kararua nga agnanaed iti lugar a pakaipatakderan iti balay, ken kasta met tapno mapapanaw dagiti madi nga espiritu nga mangriribok to kadagiti bumalay”, It is believed that when the cross stands steadily, unseen spirits and the souls of the descendants of that place are permitting the house owners to put up their dream house. If the cross is being transposed, a ritual is expected to be made or the concerned family have to look for another area to put up the house. This is according to the house owner who built a house in the 1980s. This belief was seconded by an engineer, saying that, “Whether the house owners like it or not, they have to do it because this practice was handed down from one generation to another”. Moreover, he said that the moment the construction is started, he is asking the owners to offer also a pot of rice, egg, water, soft drinks, and most especially wine. These are being placed beside the cross that was mounted.

**Offerings.** These are pot of rice, egg, water, soft drinks, and wine. These are the offerings being placed beside the mounted cross to please the souls of the descendants and the unseen spirits. As one of the engineers had said, “Dagitoy nga atang ket napateg, gapu ta daytoy ket aramid pay lang dagitay ugma, isu a masapul nga intay suruten ta uray dagitoy ket nalag-an lang met ti bulsa, ken daytoy ken pangay-ayo ken pagsupapak kadagitay kararua dagitay immuna nga akinkukua ken nag-naed iti lugar.” And this belief, was conformed by some carpenters because the house owners that they have served have also done and applied this practice. They also added, that “uray siak di nagbalayak inkarigatak met iti agatang tapno awan makunkuna da”.

**The Tagnawa.** Ilokano practice of helping one another without asking for

remuneration was very evident before in the locality. Sad to say, nowadays only few are doing this currently because of the hardships of life. If works wage is always expected. However, the professor informant said that when he built his house a decade ago, the tagnawa was observed. In returned of the free labor offered by his neighbors, he served them sumptuous snacks twice a day and butchered a goat for lunch.

**Padugo or Shedding of chicken blood.** This is an Ancient ritual of butchering a pair of chicken where their blood be poured on the construction site and to the main columns of the house. Since everybody wishes that their dwelling place should be sturdy against any disaster that may occur, a 'ritual' is done as they erect the house's posts. A pair of chicken (pangassawaan) is butchered. The rooster (kawitan) would first be killed (mangurungor), followed by the hen (upa). The chicken's blood must be shed (maipatedted) in all posts, following a clockwise direction. This is to ensure that the house is made stronger, able to withstand typhoons, earthquakes, or tornadoes. The process also ensures a smooth flow of construction. This was the testimony of an old man who was once a carpenter and built his house in the late 1980s. This belief is also done by two engineers and an architect every time they have projects in the locality. They believe that if there is no shedding of chicken blood (padara), a carpenter or even the members of the family are likely to meet an accident (dumara) . " Dawatek nga talaga kadagiti agpatakder ti balay da nga masapul ko ti pangas- sawaan nga manok nga mapadara gamin saan ko nga kayat nga maysa kadagiti karpinterok ti dumara wenno dagiti bumalay to ti dumara ken maysa pay ket daytoy nga aramid ken pammati tayo nga natibtibker ti balay nga mapatakder" this is according to the university engineer. One engineer, however, does not agree with this belief. Since most of his projects are in the city. He said that structures are sturdy as long as quality materials are utilized and the correct mixture of cement and gravel is ensured. " Saan mi

nga ar-aramiden dayta didiay Manila, basta kadakami basta usto la ket ti sukat ti semento, ken bato ken dagitay dadduma nga materyales ti mausar nalagda latta tay aramiden mi nga balay wenno aniaman nga proyekto mi " he said. This finding is also similar to the article published in Sixth Sense and Sensibility, which states that padugo or the offering of animal blood for sacrifice would serve as an offering to the good spirits , as well as to drive away the bad ones . This practice would also prevent from disasters from happening while the carpenters build on the property.

**Manugo or placing of coins in the columns.** This is the practice of placing or dropping coins in the main columns of the house starting from the right following the clockwise direction. A balikbayan (an overseas Filipino worker on vacation), said that " idi nagapatakderak ti balay mi talaga nga indawat ko kadagiti karpinterok nga nagiregregak ti sinsilyo idi sakbay da nga buhusan tay uppat nga adigi ti balay mi tapno sumangbay kadakami ti adu nga grasya buyugan ti kinagagetbken pinagsalukag mi ken baket ko, " putting or placing coins (manugo) in columns would attract ample money for the family in unexpected times and places since the columns are numerous and properly installed in the house. Moreover, when the construction of the four posts was going on, he requested the carpenters that he was the one to lead the dropping of coins of different amounts. The dropping was done in a clockwise direction. This practice was also employed by the engineers if ever they have a house project.

**Main door facing the east.** The location of the main door should always be facing the east. According to the old woman on her early 80s, said that " Ti main door mi idi ket laud gapu ta sangwen na ti kalsada ngem gapu ta idi immay sinarungkaran tay manugang ko Amerikano ket saan na nga kayat , isu nga kapilitan nagpa aramid kami iti sabali nga main door mi iti daya tapno kan sangwen na ti sumingising nga init, ken tapno kano in-inut kano met nga dumur-as ti kasasaad mi ti biag " the main door should be at the east

so as to help alleviate our lives as her American son-in-law. She also added that the direction of the opening of the door should follow the left turn, believing that more blessings will come. This is a concrete evidence that the Ilokano culture is also being influenced by other blood which was encapsulated in the book of Carrera et al (1986). This is in contrast with the beliefs of the builders of Pandi, Bulacan for the stairway facing east is bad luck because they say anything facing the early sun dries up ahead of others, and the wealth taken into the house will dry up much faster.

**Doors should not be facing each other directly.** The other doors should not be facing through and through or parallel so that they do not form the “salpot.” Following this ensures that hardships, death, and troubles are avoided. Bedrooms’ locations must also be considered. They must not form the cross image, since the cross symbolizes agony, hardship, and suffering. These practice being mentioned are now being practice by the house owners that were interviewed who had built their house in the past decades, and also a woman at her late 30s who are presently building their house.

**Oro, Plata, Mata.** Oro (gold), plata (silver), mata (death) are the names of the steps on the stairs. According to a woman who owns a two-storey house, and an engineer in his thirty’s, the proper and acceptable number of steps in stairs must be observed, for they believe that the last step should end with “Oro” (gold) or “Plata” (silver), never “Mata” (death). The old woman interviewed said, “Ti tukad ti agdand ket masapul ti panangsurot ti Oro, plata, mata, tapno nagasgasat dagiti bumalay, ken masapul nga ibilang ti sasagpatan “. They also added that it is better to have four steps but never with three. The floor (sasagpatan) is included and considered as the fourth step. This finding is similar to the findings of Zarate (2015) in his book, Oro, Plata, Mata, Filipino Building and Beliefs.

**Avoiding someone to fall from the house during construction.** Falling of carpenters or someone during house

construction is a bad omen for the house owners. Still pursuing the construction may result to having not-so-good family environment. However, according to the Pastor of a Baptist church, “Awan agayat ti dakes ti kasta a mapasamak, masapul laeng ti panagannad tapno maliklikan ti kasta, ngem no adda man saan tayo nga agdanag ta adda ti Apo a mangtarabay kadayo, he irritated. “If accident happens during construction, there is nothing to worry, for God is always there watching and guiding the whole family in their journey of life.” He added that there is nothing impossible, if the family members have faith in God.

**White flaglet and other offerings like wine and softdrinks.** This flaglet is made up of white cloth or a white shirt. Since the Philippines is always confronted with many natural calamities such as typhoons, earthquakes, or tornadoes, house owners do their best to make their abodes very sturdy. This is the reason homeowners ask their carpenters to place a white flaglet atop the roof. This is paired with wine and softdrinks when the construction is going on. When the roof is finished, the flaglet and the other offerings are turned over to the house owner for safekeeping. In return, the carpenters would receive more liquor to drink. A house owner and an engineer interviewed had claimed that, “Ti puraw nga bandera ket mangtulong tapno awan kadagiti naikapet nga materyales iti maitayab, gapu ta daytoy ket ammona nga suruten iti direksyon ti angin.”

## **2. Reasons these beliefs and practices are still being observed**

Ilokanos are well known for observing many beliefs and practices for they are wishing and dreaming to have a successful life, a well-paying job, and given the chance, some luxuries in life. The beliefs and practices are still being observed because homeowners believe that these are factors in order that the family members continue to prosper and be ready to conquer life’s challenges.

**Prosperity and drawing away bad spirits.** Zodiac signs, as some Ilokanos

believe, have a strong bearing in their stay in the house. Members of the family are optimistic that they will prosper and bad spirits will be warded off and only good spirits will dwell in their house. This really happens when these beliefs are coupled with determination and perseverance. One house owner said, that “ Pagnakunak ket adda ti maitulong na dagitoy nga ar-aramid ken pammati tayo nga Ilokano gapu ta adda met nagbaliwan ti biagmi , idi ket puro rigat laeng ti adda kadakami ngem kaasi ti Apo ket limmag-an met ti kasasaad min, ta sinurot mi dagitoy nga ara aramid ken nagsalukag kami “ .

Coins and other materials are believed to “magnetize” better fortune for the family. These include abundant blessings from the Lord like money, rice, and good health since health is important in order to enjoy the beauty of life.

#### **Avoiding untoward incident**

.Untimely death of any member of the family or any untoward incidents that may happen must be avoided. This is why the locations of the bedrooms, the number of steps in the stairs, and the falling of carpenters or someone else must also be taken into consideration. As one house owner said, “ Karigatan nga pasamak ti biag ket panagpasina isu nga dagitoy nga simple nga pammati tayo ket masapul nga ubraen tayo uray ket nalaka lang”.

#### **Making the structure sturdy.**

Since the house is the fruit of sweat and blood of the owner, they also ensure to it that even the smallest part attached to the house must be intact, that is why a white flaglet and other other offerings must be placed on the rooftop when construction is still going on. A Policeman said, “ Nagrigat ti agbayad ti utang , isu nga masapul nga toy pagbannogak nga bayadan ket agbayag . Saan ko nga kayat no mabalin nga madadael toy balay ko “ .

### **3. Ilokano beliefs and practices during house blessing**

After the house has been constructed and now ready for occupancy, the

homeowners also observe some beliefs and practices.

**House blessing.** Asking for the priest to bless the house .Since majority of Ilokanos are Roman Catholics, they invite a priest to bless the house and the household owners. Both priests interviewed have said that, “ Nasayaat ti balay nga mabendisyunan gapu ta ti Dios a namarsua ket makipag naed kadagiti bumalay, masapul laeng nga papigsaen da ti pammati iti Dios .” The moment the priest blesses the house, the head of the family is also carrying a crucifix or a rosary ready to be placed in the altar of the house and the other members of the family are also showering rice, coins and holy water to attract prosperity. For some, they don’t invite a priest, they will ask someone to lead a prayer and the members of the family will follow. For other Ilokanos who are not Catholics, like the Baptist ,they will have a gathering (gimong) as their way of blessing the house.

#### **Pots of rice, salt, water, and cotton**

. These are being placed in the four corners of the newly constructed house. For those who could afford, they prepare four pots with rice, a jar of salt, a pot of water, and cotton. Doing these ensures the owners would have enough, if not too much, of their basic needs. They will not be hard up as they search for living as the cotton is light. For those not able to have these items, it would just be fine. An old woman interviewed said, “ Dagitoy bagas , danum , asin, ken kapas ket no mabalin ket maikabil da iti uppat nga suli ti balay, ta dagitoy ket mangted gasat kadagiti agna –ed. Ti kapas ket ipasimudag na ti kinalag- an ti panagbiag kadagiti bumalay.”

**Mongo or String Beans.** These are the seeds that are believed to be contributory for the prosperity of the household occupants, since these type of seeds would puff and are to foster, and have better health. One house owner claimed, “ Ti bukel ti balatong ken utong ket bumlad da, isu nga manam nama nga dagiti bumalay ket bumlad to met ti panagbiag da.”

#### **Avoidance of Elongated foods.**

These are bihon guisado, miki, or any food

that is elongated. Believing that when these are served, snakes and other dangerous insects might enter in the house so i prepare sweet and sticky foods are prepared instead. Another house owner said, “ Di dakami ken lakay ko ken dagitoy annakko ti nagbalay saan kami nga nagsagana iti immatiddog nga makmakan ta isu ti imbaga daydi nanangko kaniak ta sumrek kano ti uleg ken dagitay dadduma nga naranggas nga insekto ngem ketdi nagsagana kami mi dagitay napigket ken nasam-it a makmakan.” This belief is explained in the book of Remedios et al. (1986) that culture is transmitted from one generation to another. Some Ilokans, however, believe that snakes are signs of prosperity.

**Never go out in the house and avoidance of loud voice** . The occupants would refrain from leaving the house in the first hour or day of their stay and never to shout. The old woman informant said,” Masapul nga awan pumanaw ti balay ken agar-ariwawa tapno kankanayon to laeng nga dagiti ag –naed ket maymaysa ken saan a pumanaw ti grasya.” The occupants would not leave the house n never to shout so the good spirits won’t leave them.

**Arrangement of the mirror** .The mirror should not be facing the main door so as not to push out the blessings that are coming. They believe that it should not be facing the main door so as not to push out the blessings that are coming.

**Not planting a sap extracting (agtutut) plants.** The example of these are papaya, calachuchi ,and euphorbia. This enables family members to avoid from sufferings. Rather, some money maker plants or five fingers are planted to attract abundant money for the family.

#### **4. Reasons these beliefs and practices during house blessing are still being observed**

Despite of the digital age and modern trends in 21<sup>st</sup> century, some Ilokans still believe in some practices that would help them a lot in improving their status and would serve as their inspiration in their pursuit of having a better economic status. These beliefs and practices are

handed down from generation to generation and still hold true and effective.

**God’s blessing and guidance.**The crucifix and other religious icons signify that they have accepted God as the center of the family’s faith who can turn impossibilities to possibilities. They believe that if they work harder and coupled with their strong faith in God their dreams will come true.

**Bountiful blessings and lighter journey in life** .These beliefs help the family to have bountiful rice, help them to have a lighter journey in life, and inspire them not to surrender whatever challenge comes along the way. These also ensure better source of income because of the abundant blessings from the fruit of their hardships in the field, or better profit from their livestock, and most especially for their children to have a better job.

**Safety.**Ilokans avoid elongated dishes and serve sweets or rice cakes to ensure safety and to signify good togetherness of the family and that they would support one another.

#### **Conclusions**

Some Ilokans have beliefs and practices that are still observed during house construction and house blessing. These are believed to be contributory for their success as they dwell in their new house.

Some of their beliefs and practices during house construction are: considering the zodiac sign (the favorable day to start the construction); mounting a cross in the area where the house is to be constructed; shedding chicken blood on the columns before cement is poured; doing tagnawa; placement of the main door, other doors ; maintaining the right number of steps of the stairs; cautioning about falling of carpenters or anyone else; putting a white flaglet and other offerings on the roof; and placing mirrors in appropriate locations; and having lucky plants.

Further, these beliefs are still being observed because the family dreams of

prosperity as they stay in their house. Other reasons include: bad spirits should be warded off; dangerous animals won't enter the house, should be strong enough for any disaster; and deaths and accidents are avoided.

Lastly, the beliefs and practices observed during house blessing include asking a priest to bless the house and house owners as well or someone else to lead a prayer or holding a religious gathering; preparing pots of rice, water, salt, and cotton; and preparing dishes that help homeowners have a better fortune and unity throughout their lives.

### Recommendations

Based on the findings and conclusions drawn from this study, the researcher recommends that while Ilokans may subscribe to existing beliefs and practices related to house construction and house blessing, opinions of the experts should still be sought to ensure safety and good housing and construction quality.

### Bibliography

- Carrera, Remedios et al. (1986) *Sociology in the Philippines*. Normine Printing House, Taguig Metro Manila.
- Taylor, Kenneth. (1952) *The Structure of Sociological Theory*. England: Penguin Education and Open University.
- Esguerra, N.A. (2017). *Women and men in the tagnawa system of Ilocos*. An unpublished research. University of Northern Philippines, Vigan City, Ilocos Sur.
- Hunt, Chester (1998) *Sociology in the Philippine Setting*. SIBS Publishing House, Inc.
- Zarate, E. R. (2015) *Oro, Plata, Mata: Filipino Building Beliefs*. National Commission and the Arts.
- Austen, J. (2006) *Sixth Sense and Sensibility*. Real Living Magazine.
- Zarate, E. R. (2015) *Filipino Building Beliefs*. Retrieved on January 2018.

Retrieved from  
<http://ncca.gov.ph/subcommissions/subcommission-on-the-arts-sca/architecture-and-allied-arts-2/filipino-building-beliefs/>.

Domingo, M.A. (2013) *Filipino Superstitious Beliefs about House Blessing*. Retrieved on January 2013. Retrieved from  
<http://www.glbrain.com/index.php?r=tool/view&id=4981&toolType=1>.

Ryan, J. (2018) *Moving House Superstitions: How to Bring Good Luck to Your New Home*. Retrieved on February 12, 2018. Retrieved from  
<http://www.positivelyfilipino.com/magazine/2013/3/building-a-house-oroplasta-mata>.

## ILOCANO BELIEFS AND PRACTICES DURING HOUSE CONSTRUCTION AND HOUSE BLESSING

### Guide Questionnaire

1. What are the beliefs and practices do you observed before, during and roofing time?
2. Why did you do these?
3. What did you do before, and during the house blessing?
4. What are the foods you have prepared?
5. What did you plant surrounding your house especially near your main door and your windows?
6. How do you arrange your furnitures?

## APPENDICES





