

The History, World Views and Socio-Cultural Transition of the Manobolandia

Ramel D. Tomaquin, DPA,Ph.D.

Abstract:

The paper delves in the discussion of the ethno history of the Manobo's in Surigao del Sur, Philippines. It covers in the dialogue of their world views, oral tradition/narratives, topography of their earliest settlements, indigenous religious ceremonies and rituals, socio-cultural change and drivers of cultural transition. Ethnographic method was used. Free, Prior and Informed consent was secured in the Manobo communities. Among the most potent drivers of cultural transitions of the Manobo's were the introduction of tertiary education in the heart of the Manobolandia (Manoboland) in Carrmata San Miguel Surigao del Sur which provided quality and affordable higher education to the Manobo's, the opening of lumber and mining companies in the sites, the passage of the Philippine Indigenous Peoples Act of 1997 made them aware of their rights such their ownership of the ancestral domains claims. Movement for the preservation of their cultural institutions as part of Philippine traditions/cultural inheritance and for posterity had been instituted by various Philippine agencies.

Key Words: Manobo's, Rituals, Cultural Change, Manobolandia, Cultural Transition

1. The Philippines is a pluralistic society a melting pot of various ethnic groups such: the dominant Tagalog, Ilokano, Cebuano, Hiligaynon population, the Muslim Filipinos and the Indigenous Peoples (IP's) also called *Lumads* (Natives/Homegrown inhabitants in the area) .The IP's often times lag behind with the services of different governmental units in the Philippines. With the passage of Indigenous Peoples Act of 1997 these IP's vigorously work for their advancement and toil closely with different sectors for its effective campaign for their welfare. In Caraga region, the IP's comprises the Banwaon, Higaanon, and Talaandid, Mansaka/Mandaysas, Mamanwas and the Manobo's. The Manobo's, the dominant IP (Indigenous Peoples) in Surigao del Sur. They have been characterized as one of the most organized ethnic group of Mindanao, Philippines. A people that had been undergone centuries of discrimination since the times of Spanish colonization in the Philippine to the Martial Law period. Today more than ever they will no longer allow discrimination against them. The Philippine government enacted relevant legislations for their welfare and protection of their ancestral domains and indigenous knowledge system (iks). The Speedy integration of the Manobo's while maintaining their cultural identity is a marked of ingenuity. Adopting the best of the mainstream culture of the Filipinos while maintaining the homeostasis of their tradition/ culture. The study was undertaken in order to document for posterity the history of the Manobo's, appraise their integration to the Philippine body politic as a significant feedback to various stakeholders. The speedy incorporation of the Manobo's in the Philippine body-politic were goods indicators of governance. "Unity in Diversity and Diversity in unity had been a philosophical thought in uniting different ethnic groups in the Philippines with it the equal opportunities given to the Filipino Indigenous Peoples as citizens of this country should be afforded such the Manobo's. Toh Swee-Hin and Cawagas (1987) give the situationer of the Indigenous Peoples' in the Philippines viz; "*Indigenous Cultural communities are estimated to constitute twenty one (21) percent of the Philippine population. They can be found in the lowland as well as mountain areas from Northern Luzon down to Southern Mindanao. Throughout the Philippine contemporary history, these groups have been subjected to unjust relationships during colonization by foreign powers by domination by fellow Filipinos. This situation is evident to the resistance of indigenous or tribal and lumad communities to modernization projects which deprive them of the ancestral lands* (Toh Swee-Hin

and Cawagas, 1990). Along these lines the Manobo's of Surigao del Sur had been working so hard for the realization of the ancestral domains claims which near already in realization with the implementation of Indigenous Peoples Act in the Philippines. Relative to the said measures the National Commission on Indigenous Peoples (NCIP) was created to effectively work for the advancement of the Indigenous Peoples such the Surigao del Sur Manobo's. The said measures promoted the renaissances of the Manobo's indigenous culture and fervently work for their for their welfare. Thus the study was undertaken then.



Plate No. 1 The beauty of Manolandia.

2. History of the Manobo's

Surigao Del Sur is the home of the illustrious Manobo's, calm loving Mamanwas and royal Mandayas. A province considered as indigenous homeland of the said communities. Literatures cited by scholars such Almeda, Eleazar, and Garvan, Maceda, Senoc and among others mentioned it as a Manobo land (Tomaquin, 2008). Oral traditions narrated that the word Manobo "hubo" which is translated in English as "naked highlander tribe" was a name calling of the Spaniards during the early part of Spanish occupation later when the American colonized the Philippines "Manobo" word then was equated as dweller in the upstream and the river banks. Garvan (1929) also narrated that the Manobo's practiced slavery of the captured tribe since a century ago tribal wars were frequent with the neighboring Mandaya, Didabawon; Banwaon. This was also reported by Beyer (1930). It was in this reason that the Mandaya moved southward due to the frequent tribal wars. Beyer (1930) also reported that the Mamanwas a century ago was haunted by the Manobo's as result the Mamawas settled in the deep of the Pacific Cordilleras to avoid conflict with fearsome Manobo's (Beyer 1930). Eleazar (1981) concluded that the Madaya of Davao region fled there due to the tribal wars with the neighboring Manobo as Eleazar (1981) further narrated "Until the 18th century, the province was fully known as Manobo, Mandaya and Mamanwa land. The early evangelist called them animist. Some records of these tribes were mentioned by ecomendero Garci Sierras' Chacon. Those written by missionary priest in 1600's mentioned the Manobo's north of Tandag as the people occupying in the area. Inter tribal wars caused the Mandayas to leave for southern Mindanao" (Eleazar, 1981 as cited by Tomaquin, 2008). Burton (1985) cited the historical fact that in 1875 the Spanish Jesuit missionaries pioneered missionary

work in Agusan region wherein they founded several mission “*reductions/reducciones*” (settlements) along in the Agusan river and its tributaries. Burton (1985) further revealed that despite of long tradition of Christian conversion, the Manobo’s in this part still persistently adhered to their indigenous beliefs (Burton, 1985). Tomaquin (1998) found out that despite of massive conversions of the Manobos of Agusan and Bukidnon by the Spaniards and the Americans during the colonial days the Manobo’s of Surigao del Sur were able to preserve their colorful culture and indigenous beliefs system. Preservation of the Manobo’s material and non-material culture which was viewed as responses to the situations. Garvan (1927) observation that there was no oppression of the Manobo land and customary law and order properly observed can be considered as Garvan important ethnographic data in the Manobolandai. The Tud-om, oral narrative of the tribe also narrated that the Manobo’s hails from other islands that they have crossed the high seas with the band just to reach the settlement and dwells in the river banks of Agusan and Surigao rivers. This river traverses its flow in the provinces of Agusan and Surigao. The early Chinese traders had chronicled their business dealing with the Manobo’s which they described as descent and honorable men. The Manobo of Surigao del Sur and peopling of Mindanao as a whole could not be drowned out by not giving account of the coming of the Negrito group. In order to give an adequate narration about them, it is ideal to converse the origins of tribal groups in the Philippines, particularly in Mindanao. The aborigines came to the island by boat during the pre-Spanish period. Rahman and Maceda in their works of the culture of the Mamanwas, in Northern Mindanao were positively right when they said” Predominantly aborigines composed the Aeta, Semang of Malay Peninsula and the Andames of the Adaman Island were called pygmies or the Negritos of South East Asia (Maceda, 1964). Zaide (1918) also revealed that the first people of the islands were the pygmies (Zaide, 1918) adding that the Negritos of Luzon were among these classes of residents. There were many pygmies in the Philippines and small groups were still found on several islands (Zaide, 1918), he added about 5000 to 6000 years ago the Indonesian from South-Eastern Asia and the East India migrated the country (Zaide, 1918). If they were the ancestors the Manobo’s’ indeed is hypothetical. That needs further investigation/study. Senoc (1977) discussed that the Manobos of Surigao del Sur came to exist today along the eastern side of Diwata range. Accordingly, they came from Agusan Valley hiking along the way crossing the mountain ranges of Diwata for new settlement. Oral traditions narrated that a group of hunters were having an expedition for game or hunting long, long time ago. Unknowingly, they continued, these groups of hunters went eastward of Agusan valley which is now the Diwata range. When they went home to Agusan Valleys which were their permanent settlement, stories were told about the valley along the Diwata range. Several sets followed, until some of them remained and resided along the eastern side of Diwata range and valley for years. They were the first inhabitants of the upper valleys of Central Surigao del Sur. As a result of this they have permanent settlement in Bitaoagan, Carrmata, Kalatngan, and Sagbayan (Senoc, 1977). Senoc (1977) further revealed the Manobo’s of Surigao del Sur considered Mt. Diwata as their original habitat and discussed further that the Manobo’s of Surigao del Sur were from Agusan Valley. They settled in the foot of Mt. Diwata hiking fro Agusan due to its fertile lands. The following Barangays of San Miguel comprise the original Manobolandia: Kalatngan, Bagyang, Maitum, Libas Suod, Carrmata, Abaga and Bitaoagan. Pakwan in the Municipality of Lanuza, Kayale and Karas-an, Layog of Tago, Mabuhay and Maitum in Tandag. Cole (1913) in his book said “Indonesians *may also called Proto-Malayan*”. *From the Proto-Malayan people belong the Manobo’s.*” Maceda further commented that among the Ethic neighbors of the Mamanwas of Mindanao are the Manobo’s (Maceda, 1964). The Manobo’s ancestral homes are the upland areas of Agusan and Surigao Del Sur. According to Maceda (1968) the Manobo’s belongs to the early Malays who came to the islands. Maceda (1968) further discussed that the *Manobo’s exhibit Europiform traits, but these are less evident in the women. Their skin color varies from brown to light some have aquiline noses* (Maceda, 1968). The writing of Garvan (1931) also reported the tribal wars of the Manobo’s with the neighboring tribe probably the Mandayas and Banwaon. In the reconstruction of this practice Maceda (1963) in his study of the Mamanwas also cited the tribal wars of the tribes in Agusan-Surigao. As he mentioned /quoted Garvan viz: “*According to Garvan, 1000 baptized Mamanwas at the end of the last century their total number probably much higher. However, their number must have been decreased rapidly since the beginning of the century, not only of the intermarriages with other population groups, but also, some decades ago, by enslaving and especially by ruthless killings on the part of other tribes. Garvan narrated as a sufficient proof for that*” (Maceda, 1963).



Plate No. 2The Author/Researcher Going to the Sites of the Study.

Worth reviewing in tracing the origins of the Manobos was championed by Beyer (1914) that there was a migration which described as the peopling of Mindanao and the Philippine islands. According to Beyer the Manobo's descended from the Indonesian group. Gelacio (n.d.) also revealed that the Manobo's were descendants of the Indonesians and Malaysians of whatever theoretical underpinning it has but their works were highly commendable since it illustrated the greatness of the tribe. Oral tradition in the community narrated of the fiercest tribal wars of the Manobo's and Banwaon in the Agusan valley in the closing part of Spanish occupation (Azarcon, in Caynap 2010). As a consequence the Manobo's in that area moved in the foothold of the Manobo settlement. They were aided by a Spanish soldier named Lazaro Perez; he intermarried to a Manobo young woman accordingly the lineage of the Perezes of San Miguel can be traced back with Luzano Perez. The tribal wars were mentioned/ were narrated by Manobo scholars like Garvan, Beyer, Eleazar, Galicio, Senoc, Tomaquin, Almeda and others. As a result of this tribal wars the Mandayas moved southward in Lianga, Marihatag and beyond to escape the fury of the Banwaon. Azarcon (2009 in Caynap et .al. 2010) further narrated the details of the tribal war "During the time, a church was built in the area was named after a patron saint named "San Miguel". San Miguel was then part of Tago was then called San Miguel from that time on. Dating back before the Spanish colonizers came, the Banwaon who from time to time raided the settlements of Tago, (which San Miguel formerly belong as sityu) upon not finding the hidden settlements of the Manobo tribe, expanded their raid and even reached the dead end of Tago river which is the shoreline of "Unaban" (now known as Gamut) from which, Mandaya were settling then. The Mandaya captives of the raiding Banwaons were then brought and settled to death at the place now known as "Bolhoon" – a Manobo term which literally means "to stab". Their events forced the Mandaya tribes of Unaban to flee to the adjacent area of Cagwait, San Agustin and Marihatag."(Azarcon, 2009 in Caynap et.al 2010).

In 1948 a Presidential Proclamation was made by then of President Elpedio Quirino declaring the whole of San Miguel as a reservations of the Manobo's. Moreover with the coming of migrants from Luzon and the Visayas they moved in the mountainous areas since the migrants were able to title the lands. With Passage of Indigenous People Act of 1997 the IP communities such the Surigao del Sur Manobo's has high hopes that

it will speed up their ancestral domains claim and the newly created agency “the National Commission on Indigenous Peoples” will work for their advancements. Similarly the river systems of Surigao del Sur was contributory in the choice of the settlement of the Manobo’s as Senoc (1977) revealed that the “*coastal parts of Surigao del Sur is strung by many winding rivers. Two are the peculiars ones, Tandag and Tago Rivers. These rivers were mentioned in this paper because of the fact that the Manobo’s oral lore pointed it as one of the prime reason why the Manobo’s of Agusan migrated in the central valley of Surigao del Sur (Senoc, 1977).*”



Plate No. 3 The fertile plains of Surigao del Sur.

3. Physical Environment: Topography of the Sites

The province of Surigao del Sur is located in the northeastern coast of Mindanao facing the Pacific Ocean. It is bounded by the province of Surigao del Norte on the Northwest, by Davao Oriental on the Southeast by the Pacific Ocean on the east and the Provinces of Agusan del Norte and Agusan del Sur on the southwest. The general shape of the province is elongated. It is approximately 300 kilometers in length and 50 kilometers in its widest stretch, which from the municipalities of Cagwait to San Miguel (Surigao del Sur Profile in Sajot, 2008).

4. The Tud-om : as oral narrative

Tud-om the sacred prayer/verses of the Manobos. It can be done when asking for blessings for the community, peace agreement among clans in conflict, institutions of the new chieftain (Hawodon), thanksgiving of good harvest, talking to the spirit world for guidance, a prayer for the departed.

Oral texts such chants have been deep-rooted in the mores of native culture. It made up their beliefs ,values system and verve life patterns that are well thought-out different from the prevailing ethnicity .Tud-om as an verbal custom includes the following: Tud-om of child rearing, institution of Hawodon , marriage ,Kahimunan, entreaty in farming, indigenous sports event, conflict, bereavement, tranquility. It can be well thought-out as a quasi- historical narratives underpinning and so it traces the population or group great effort for progression. It traverses countless generations on the other hand it is also etiological because it covers the foundation of the Manobos identity, its world views and beliefs system. The said mythical bit can be moreover recited, chanted or both. It uses loaded representation of scenery charm or appeal or font of the

ethnic group. It is recited in old Minanobo language by the Baylanon who chants, sings it or both. It is understood that the Baylanon is overflowing of elegance and imminent of the ethnic group acumen. He is called as the keepers of way of life .It is likely that he underwent preparations from the old /aged Baylanon.Tud-om then is subsequently equally a thought and a rite. It is the principle of this paper to conserve the extraordinarily loaded spoken belief of the Surigao del Sur Manobo's embedded in the Tud-om .It tells the range of folk lives of the Manobo's from birth to death, harvest, prayer etc... If the Tud-om is appropriately willful studied and decoded it can disclose considerable conclusion such it can be a sourced of more oral narratives not only the mythical background of the tribe but their traditions as a whole. Tudom is the revered part of the Manobo customs. It is also a way of preserving the edifying unison of the ethnic group .The following are the themes of the To-dom: affection for children, community justice, arts, care for fairness, tribe home-grown knowledge, belief, diligence and hard work, teamwork, leisure, valor, humility of one's customs, goal of self-determination, viewpoint of life after death, aim for peace, and among others. In the Tud-om we can deduced why the Manobo's valued their culture. It illustrated the aspiration for quest of peace and harmony of the other ethnic group .It represents a culture that is distinctive of a humble community. It is a way of manifestation in profundity of prayers and communication of the village. Aside from pious functions it has socio-cultural importance. In addition it is also a means of transmitting down oral traditions from one age group to another. One of the appealing truths concerning the Tud-om is that it is a foundation of semi-historical source of the tribe origin/history. Its storing up is imperative for posterity and a very high-quality reason in decoding the other part of their spoken literature. Tud-om the sacred prayer of the Manobos. It can be done when asking for blessings for the community, peace agreement among clans in conflict, institutions of the new chieftain (Hawodon), thanksgiving of good harvest, for guidance, prayers for the departed, in welcoming high ranking government and NGO /corporate officials.



Plate no. 4 Solar Energy Source in the Sites

5. Research Design

The study used the ethnographic and historical methods of inquiry. It was aided by village immersion, participant and non participant approaches. The said strategies were employed in order to document the information handed down by the informants. The data were gathered thru the first hand information among

the Manobo respondents. The approach of “Free, Prior and Informed Consent” was engaged in the whole field work/ activity.



Plate No. 5 One of the Key informants of the study.

6. Results and Discussion

After the Second World War the Manobo settlements were incorporated into the Philippine body politic hence the traditional norm of Manobo Family changed as influenced by the coming of Bisaya, Ilongo, Ilocano, Bolananon, Waray migrants as result of the policy adopted by the Philippine government of allowing or giving lands to the landless farmers of Luzon and the Visayas. As Lao (1996) commented : “ *In addition , the coming of Christianized Filipinos after the second world war induced by the prospect of being able to acquire agricultural lands also meant the entrance of modern ideas and ways of life . On this score, migration is recognized as favorable to government’s drives towards integrating the cultural communities in the country*” (Lao, 1996). The traditional family changes as the Manobo’s were influenced the life patterns of the migrants such for example they heavily before used the slash and burn farming when the migrants arrived they were being acculturated by in the plow-production techniques with new variety of rice seeds and trained in cash production orientation in farming instead of food gatherers to producers for its cash or money value. The opening of the settlements to the loggers and lumber companies in the early 1960’s provided cash source of the Manobo’s for they were being hired as log cutters by the lumber companies so gradually changes the traditional roles of the males in the family as the protector of the village into a wage earners. With the establishments of military headquarters in Carrmata, San Miguel in the 70’s attracted the young Manobo’s in joining the Philippine Arm forces in consequence contributed to their speedy integration in the Philippine body politic. Traditional gender roles had been also changed since the women come to pursue higher education as a result changes the traditional gender role of women from farm workers to wage earners since they had been employed by different government agencies as clerks, nurses, office workers, Government workers and teachers. This changes the norm of traditional Manobo society. From merely oriented to farm work into wage earners that propelled their economic status. To reminiscence the great Manobo Culture these groups of Manobo’s actively participated in the yearly *Kaliga* festivity where the

colorful Manobo traditions are celebrated besides they are the leading supporter also of the school of living traditions in Carrmata , San Miguel Surigao del Sur. Many Manobo women who were highly educated went abroad to work as OFW (overseas foreign workers) therefore resulted to dollar remittances dependence of the community. As evidence huge concrete houses in the settlements replaces the traditional ones due to more influx of dollar remittances. Other successful women and men entered local politics. San Miguel town has a history of electing a candidate with a Manobo's lineage as Mayor and members of the municipal councils. To this effect really changes the traditional Manobo society while welcoming the new mode of societal changes concomitantly valuing at the same time the indigenous Manobo culture which the Manobo's are very proud for. The marriages of Manobo women to westerners were also noted. With this changes brought more innovations to the traditional family system oriented to American or western child rearing practices. To eradicate poverty conditions in the Manobolandia the 4'P's Program of then former president Gloria Macapagal Arroyo was initiated and implemented it aims to increase the earning differentials of the community. It is an anti -poverty initiatives presently continued under President Binigno S. Aquino which aims in solving the issue of poverty in the rural areas notably among the highlanders such the Manobo's. With these changes the Manobo's will not let go its indigenous culture? Instead they have undertaken measures/movement of preserving it. Side by side with the majority culture of Surigaonon and vigorously work for its preservation/renaissance as a valuable component of Philippine heritage. The School of living traditions in Carrmata illustrated the movement of preserving the indigenous knowledge systems. The coming of lumber and mining companies in the rich lands of the Manobolandia changes in the whole setting of the area since these lumber and mining companies provided jobs to the Manobo's so their dependence on agriculture and forestry resources diminishes since they had been converted into salaried men and women. The establishment of big agricultural dams known as Tago -San Miguel irrigation projects changes the mode of indigenous farming then paving the way of using techniques in farming thought by group agricultural technician including the crops planted were attuned to the new technology and so as a result Manobo farmers yields now more income differentials than before as a outcome they were able to send their children to a university schooling making them one of the most educated Indigenous group in Caraga region. Many young Manobo's went to work abroad as OFW's (Overseas Foreign Workers) therefore further changes the traditional Manobo family framework to a more based on western/American structure. Issues and concern of the Manobo's who were victims of illegal recruitment for jobs in Metro Manila had been addressed by a strong enactment /legislation pertaining to anti- Human trafficking legislations. Similarly with the issues of young Manobo women victimized by the prostitutions syndicates had been addressed with the passage of Anti-violence against women legislation in the Philippines. During the height of Philippine Martial law some Manobo's were detained by then Philippine Constabulary as allegedly supporters of the Communist Movement but many were later released due the lack of evidence. The Manobo's were silent victims of Philippine Martial law such huge cases of disappearances of the Manobo's' as allegedly suspected as sympathetic the Communist struggle were reported. They were the victims of President Marcos martial law that needs to be compensated.



Plate No. 6 Christian Missionary Work in the sites

7. Indigenous Religion

The credence to Magbabaja is a way of life of the Manobos. Their indigenous religion shows that the believe in god and their world views revolves around it. The most important person in the religious life of the Manobo is the *Baylanon* . He is a Manobo curer/diviner/healer. He can be a medicine man or a chieftain (Hawodon) of the tribe or both. He led them in reverence during rituals and ceremonies, thanksgiving, marriages and burial rites. A *Baylanon* can appropriately express and communicate to *Magbabaja*, what they want and Manobo invoke. He must be able to speak publicly the prayers and perform ceremonies of the tradition. He must be conversant of the village folklore .He leads a commendable life with regards to character, integrity and fine-tuning of manners. He must be an expert of the customary law. A peace maker then. The Supreme Being, *Magbabaja*, is a super power, all-powerful, unseen and who kept watch of the township/villages. He punishes the iniquitous and the awful .Diseases, sufferings, scarcity and poor yields in the farms are some of his punishments. The elders of Surigao del Sur Manobolandia are still adhering that *Magbabaja* is this beliefs.



Plate No. 7. The Toyagdok is prepared before the Kahimunan.

8. Baylanon as Folk Healer and keepers of Tradition

Shamanship is universal in all indigenous traditions. Garbarino (1985) *discussed the name calling of shamans* “The other names we use for shamans –medicine men, rainmakers, curers—indicate the wide range of shamanistic duties. The shamans ability to contact the spirit world meant that he was important and powerful almost everywhere, because people needed him and sought his advise (Garbarino, 1985) “It symbolizes relationship to the Supreme Being and the mediator of the unseen forces. Despite of the modern medical interventions many Filipinos practices a dual medical system viz a viz modern medical intervention and the folk healing practices. The Baylanon is the shaman in the Manobo’s society. One can be a Baylanon by the following means: training of the aged Baylanon, through dreams or self practice. The Baylanons then is the expert in the healing rituals. As keepers of traditions he is expected to master the healing and *panawagtawg* rituals. As keepers of traditions he is also expected as mediator or *manhuhusay*. The Baylanon practices separate rituals for healing, for commemorating various communal feast of the Manobo’s. As keepers of traditions he is expected to be a master of various oral traditions of the Manobo’s such panawagtawag rituals , manhuhusay rituals , maayung pamatasan rituals, kahimunan, and magdiwata rituals and among others. He is expected to master the interpretation of the tribal customary law known as “Gelingg” which included the genealogy of the Manobo’s , its ancestry , the lore of its origin , tribal laws on crimes , taboo, sanctions farming, hunting , fishing, indigenous religious rituals . Yumo (1971) cited one of the source of the sacred prayer of the Baylanon is the tribal code “Kamoona ang Ongot” among the Agusanaon Manobo’s. It is derived from the “Gilling”. It made up their narration / wise sayings /oral lore called “Sanglitanan”. It guided the art of healing by the Baylanon. In some cases or extent the Baylanon in Manobo society is hereditary as reported by Yumo (1971). It is handed down by a father Baylanon to a son. Moreover, Tomaquin (2001) found out also that it can be acquired by practice /training and personal encounter of the Diwata by a dream. Baylanon as institutions his influence in the Manobo society is very strong. As keepers of traditions he is expected to master the Binaylanon verses, a sacred language to be recited during Manobo festivities hence expert also in customary laws. Though it is true that shamanship is present in all societies but the Bayalanon is worth commending since besides as healer he is also a mediator of conflict and keepers of traditions in the Manobolandia. The Baylanon, knowledge of ethno- medicine is par excellence. It is believed that the Baylanon can foretell future events with a vision, hunger and famine. To avoid this, the Baylanon, will call for the celebration of sacred rituals to avoid the occurrence of such and will invoke the supreme being/Magbabaja for a divine interventions. He is the medium of the spirit world, “kadiwatahan/Diwatahan”. The Baylanon can perform these rituals using indigenous musical instruments, merry making, dancing while performing the mam-on rituals.



Plate no.8 Christian Marriage in Sites

9. Baganiship (Village Warrior)

The warrior class in the Manobolandia is instituted by a system called the “Baganiship”. The warrior class or the protector of the village before the introduction of geo-political civil government in the Manobolandia. The Bagani serve as defender/protector of the village incase with the attack of the different tribes in the region. Today. The bagani as an institution has deminish its stature. It is a part of the local folklore. If one man desires to become one, he is subject for a training of a senior bagani then who an expert in the Tud-om of Baganiship which Yumo (1971) called “Ongot” an epic of Baganiship of the Manobo oral tradition (Yumo, 1971). Before the integration of the Manobolandia in the Philippine body-politic the Bagani’s guarded the settlement. It diminished its stature when the Manobolandia form part of the Philippine body-politic. The Epic of the Baganiship had been told about their heroism, in guarding the village, protecting the village property, women and children.

Baganiship is a part of the oral lore; there were even tales of the bagani who have even killed of dozens men in a battle. The bagani then symbolizes the collective strength of the tribe and has the reputation as one of the bravest and the organized tribe in Caraga region. Surely the Bagani’s put a marked on the identity and psychology of the Manobo’s of having a culture ready to depend its collective rights and interest.

10. Hawodon /Apongan (Village Chief)

The individual full of wisdom of the village is the Hawodon/Apongan. The person is highly respected and full of wit and good judgment in tribal knowledge, lore, and taboos. His reputation as headman in known through the village and command respect and deep reverence. Though of the successful conversion of the Manobo’s by Christian groups yet this institution is still very strong in the village. The passage of RA 8371 (Philippine Indigenous Peoples Act of 1997) made the great efforts of the Manobo’s to organized into a tribal council which is a quasi –government institutions aim firstly to campaign for their rights and advancement. The word “Hawodon” or simply means in vernacular a person in authority or a person worthy of high reverence. The chief in the clan/village is not only treated with high respect by the villagers but considered as a representative of the village governmental institutions. To effectively govern the settlements the Manobo’s of Surigao and Agusan provinces organized into tribal councils to effectively campaign for their rights and welfare in accordance of Republic Act (RA) 8371. This is a quasi-local government unit. Hawodon in the Manobolandia today can be equated with a quasi elected official the only difference that he is not receiving a salary for his position as “Hawodon”. He works closely both in the local governments and Philippine national line agencies. Today the various Hawodon in the different Manobo settlements formed them into a network and elected a “Hawodon” who is highly educated and good in human relations in order to effectively campaign for their rights. Accordingly it follows that the most highly educated will become one. He is not only influential in government institutions but in the private sectors most especially in the corporation’s (mining, logging/lumber companies) who seek his influence in the corporate business in the Manobolandia (such mining, and logging but not limited to). In this situation his approval was sought and he concurred his decision in the whole village through the village assembly. The hawodon then is assisted by assistant Hawodon. The Hawodon duties includes as mediator in case of tribal conflicts and feuds and the symbolic leader of the community. It is not only an honorific/honorary title and distinctly unique. With incorporation of the Manobolandia in the Philippine geo-politics the influence of the Hawodon did not diminish it was indirectly incorporated in the new order since many Hawodons joins the political exercise and were s elected in local government positions.

11. The KAHIMONAN: The center of Manobo tradition

Tomaquin (2005) discussed that the kahimunan, is a religious prayer/ceremony of Surigao del Sur Manobo’s/Mamanwas .This aims to give thanks to god for bountiful harvest and invoke his blessing. Moreover the *Kahimunan* is more than just a religious ceremony. It has social, political, and cultural functions. The paper attempted to present the parts of the ceremony and will provide an analysis of the said celebration. The *kahimunan* is performed based on the following objectives: A religious ceremony, to prepare for good harvest. To pray for sign of good luck for the newly married couple for long marriage and good health. To review the religious vow of the *Tambalon* (medicine man). To ask *Tahaw/ Magbabaya*

(Supreme Being) to bless the settlement and the herbs used by the Baylanon, to promote spirit of unity of the village, to welcome visitors such the town mayor and other dignitaries.

Like the Christian celebration the *Kahimonan* has materials to be prepared such as *apog* (lime), local wine, plastic etc. The celebration should be celebrated with the community village head and officiated by the Shaman/ medicine man/Baylanon. The altar is made of three parts at the tip of the post used in the altar is a drawing of a crocodile. A leaf of coconut is placed at the center of the altar. The boar/pig to be offered is placed beside the young coconut leaves. The other altar is placed at the medicine man house. The spear “Sinagdan/Bangkaso” is a place in the house of the medicine man/Shaman. The implements of the Medicine man/Shaman are arranged in the said location.

What is the deeper meaning of the *Kahimonan*?

1. Before the ritual will start the medicine man (*Tambajon/ Baylanon*) will face the altar. He will ask the spirits, specially the bad ones that bring illness to the community not to intervene in the ceremony. In this part the “*Tambalon*”/ Medicine man will invoke the presence of *Magbabaya/ Tahaw* (Supreme Being.) The Mamananwas called this part “*Panawagtawag*’ the Manobo “*Sundo*”

2. Placing the boar “*Bakit*” in the altar.

The boar to be offered will place in the altar. For the dedication of the offering the *Tambalon/ Baylanon* will perform the ritual dance accompanying the singing of the “*Tud-om*” of the community.

3. Lime and Betel nut preparation

The “*Mam-on*” ritual will be instituted. Chewing the lime and betel nuts shows the relevance of the “*Mam-on*” ritual in the ceremony. In this part the state of trance was observed in the “*Baylanon*”. This manifested that “*Tahaw*” (Supreme diety) is present and conveying the message to the community.

4. Ritual dance of the “*Baylanon*”.

Before the “*Baylanon/ Tambajon*” will pierce the boar. He will dance seven times encircling the altar. In each dance a supplication to “*Tahaw/Magbabaya*” will be instituted. The medicine man (*Baylanon/Tambajon*) will ask “*Tahaw/Magbabaya*” supreme deity to accept the offering, which is the blood of the boar and a manifested of tribal severity. At this part the medicine man or shaman will pierced the boar.

5. .Sharing the community meal preparation.

In this part the prepared provisions will be served. This includes rice, root crops and non salted meat. Before it will be eaten it should be served first in the altar. The medicine man/Shaman (*Baylanon/Tambajon*) take one piece of the offering after it was placed in the altar, he dances facing the altar. Then after the dance the community will share the prepared food.

6. Blessing the community by the Medicine man /Shaman using the young coconut leaves (*Butay*).

After eating the prepared provisions the Medicine man/ Shaman (*Baylanon/ Tamabajon*) will now bless the community using the young coconut leaves (*Butay*) for good harvest and health of the community collectively.

12. Conclusion

According to Abarca (1992), education provides the Manobo’s with necessary learning which they could make use in using their natural environment and the necessary values and attitudes in making them well-integrated citizens of the country. Making them integrated would mean molding them as assets to national development efforts (Abarca, 1992). In the cited literatures it can be deduced that cultural change is universal. The massive cultural transitions of the Surigao del Sur Manobo were due to the following factors:

1. Education. The original Manobo Barangays mentioned in the scope of the study have elementary and high schools. This factor identified by the researcher which contributed to the speedy acculturation of the

Manobo's in the Philippine body politic. That they have accepted Education as a form of social mobility. The opening of SNAS (Surigao National Agricultural High School) contributed farther to their integration. When the School offers two year post secondary curriculum it motivated them to pursue tertiary technical Education. SNAS was integrated to Tago River Valley Institute of Agriculture; it offered an expanded curriculum that was attracted to to the Surigao Del Manobo's. The said College was made an integral part of Surigao del Sur Polytechnic College, later converted into Surigao del Sur State University curricular offerings were expanded in the field of forestry, Education, of which many Manobos studied in the said college who were later successful in their chosen field of interest. This aspect (Education) contributed to the much extent of integration of Surigao del Sur Manobo. SDSSU being situated in Carrmata the original part of the Manobolandia has a huge part to play in educational services of the Lumads. The support of the LGU of San Miguel in the Education of the Lumads speed up their acculturation. The educational program /study grants afforded to the Manobo's greatly contributed to their speedy integration. Besides, the LGU of San Miguel is sponsoring "Manobo" day once a year to commemorate the great Manobo culture in the Municipality which is the heart of the Manobolandia.



Plate No. 9. Elementary School in Banahaw caters to Manobo and Non-Manobo Pupils.

2. This social interventions, promoted the growth of Cultural renaissance of the Manobos. That their indigenous knowledge system, arts, and other part of of their material culture are now considered treasures of the community that should be protected and developed as part of the national heritage. The establishment of the school of living traditions in Carrmata, San Miguel Surigao del Sur increases the movement in the preservation of Surigao del Sur Manobo's Indigenous Knowledge System (IKS).

3. The enactment of the Indigenous Peoples Act of 1997 made them aware of their rights of the ancestral domains claims and motivated them to have collective effort for their advancement.

4. Acculturation of the Manobos to Christian religion notably the Pentecostal groups is a very strong reason why many of them let go or in some extent abandoned the indigenous manner of worship. Monogamy is very appealing to them. now. It is also practical to have one way this time due to the cost of maintaining two wives considering of its economic implications.

5. Many of the successful Manobo's who entered local politics were a source of inspiration to them. Worth to be emulated.

6. Professional Manobos in the field of teaching, Military and Police careers, government workers illustrated to the village the economic mobility education has to offer then. In view of this, the parents are motivated to send their children to school.
7. Government services such modern medical interventions of the LGU of Surigao del Sur changes the concept of traditional health system among them. The lesser influence this time of their *Tambalon*/Shaman/Baylanon is a result of the effectiveness of the Medical intervention of the LGU of Surigao del Sur.
8. Government services offered by the Province of Surigao del Sur in the form of livelihood projects greatly helped the economic conditions of the Manobos. The introduction of modern farm technologies enhanced their farm harvest.
9. Dependence of the lucrative logging trade in the province made them economically advance than the neighboring Mamanawas and even the lowlanders. Due of this, they were able to send their children to pursue their College education.
10. Formal Education classes conducted by numerous NGO's in the Manobolandia of the province greatly helped in the education of the Manobos adult population.
11. The renaissance of the great Manobo culture contributed much to the preservation of the Manobo heritage while coexisting with its speedy integration in the Philippine body politic.

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About the Author:



Dr. Ramel D. Tomaquin is the Dean, College of Arts and Sciences of Surigao del Sur State University Tandag City of Surigao del Sur Province, Philippines. He is a holder of two Doctoral degrees namely Doctor of Philosophy in Philippine Studies (Ph.D. in Philippine Studies in Society and Culture) and Doctor of Public Administration (DPA). He can be reached at r_tomaquin@yahoo.com or ramel.tomaquin@yahoo.com