
The Socio-Cultural Views of the Mamanwas of Tandag: An Ethnographic Study of the Peace-Loving Community

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ABSTRACT: *The following sociocultural practices or worldviews are based on a series of interviews with the Mamanwas presented in an ethnographic manner. It will discuss its birth and initiation rites, engagement and wedding customs, burial practices, indigenous value system, worldviews on natural phenomena, and indigenous values system.*

KEYWORDS: peace, community, discourse, socio-cultural, *Mamanwas*, Tandag

INTRODUCTION

One of the IP communities in the Caraga region which are considered original inhabitants of the area are the Mamanwa community (Almeda, 1993) and they reside in the upland Barangays of Agusan and Surigao provinces. What is noteworthy about the Mamanwas is that despite of massive cultural transition of the IP communities in the country the Mamanwas to some extent were able to retain their traditional worldviews which needed to be preserved as part of Filipino heritage. With the passage of the IPRA Law of 1997, the Mamanwas have been empowered as productive citizens of this country. Along those lines, the protection of their material and non-material culture had been protected as part of the national heritage. The Mamanwas have a very colorful material culture that needs to be preserved as one of the nation's cultural heritage. The oral lore of the Mamanwas is so rich it needs to be recorded for posterity. And for the national pride as a cultural treasure.

The Mamanwas are able to preserve the rich cultural tradition and they have been called by most ethnographers and local historians as peace loving community for they viewed nature not only as a form of utility but also sacred. Thus, making them stewards of the community's environmental resources. According to Malong (2018), the Mamanwa is one of the original inhabitants of Tandag, Surigao del Sur. Malong (2018) further discussed that they live in a community with very lively oral or rich literary traditions, worldviews, and indigenous leadership systems (Malong 2018). The locale of the study is the village of Hitaob in Tandag City, Surigao del Sur. Or the site of the study is the village of Hitaob in Tandag City, Surigao del Sur. The study covers only the Mamanwas of Tandag, particularly in "sityu" or Hitaob village, and does not confine or cover the whole of

Agusan-Surigao Provinces, the homeland of the Mamanwas. The fieldwork was conducted in the whole year of 2003-2004.

Objectives of the Study

The intent of this study is to present the ethnography of Mamanwas socio-cultural practices in terms of birth and initiation rites, burial practices, and indigenous value systems.

Research Design

The study utilized the ethnographic method aided by village immersion or fieldwork. The classical techniques of participatory and non-participatory observation methods were used.

Discussion

The following narration of descriptive ethnographic data is presented below covering the discussion of the Mamanwas socio-cultural practices and worldviews_

Birth and Initiation Rites

The moment the young *Mamanwa* woman is expected to deliver a baby her husband should have the *mam-on* ritual to pray the *Tahaw* [1] for ease of delivery. It is their practice that every first baby should be delivered to the parent's house of the wife. The reason is very practical; the parents of the wife can assist the *Mananabang* or *Manhihilot* (midwife) in the young wife's delivery. The *Mamanwa* women usually deliver their infants without much difficulty. This might be due to the hard physical labor in the *kamotihan* or farmland where pregnant women work. Their daily long walks from their dwellings to the *dumahan*, the farm work might be another reason for the easy delivery among pregnant women.

It is also their practice that when a young *Mamanwa* successfully delivered a child, the whole settlement should know; they should know the condition of the baby, the mother, and the sex of the infant. In contrast with the lowlander, the *Mamanwa* expectant mother does not prepare much money. Usually, she just has P800-9000 for the *Mananabang*. Furthermore, if it is a firstborn the amount for payment of *Mananabang* is from P890 - 900 or higher. Though family planning methods are widely practiced by many Filipinos, the *Mamanwas* desire more children. Couples are always expected to have children and children are valued much. Their belief has it, that to ease the delivery of pregnant women, a vine called *Tagaymo* encircled the stomach/belly. After delivery, is *Talimughat* a drink made of brewed roots, barks, leaves, and flowers of selected plants is good for the recovery of the nursing mother. The *badye* is a plant whose leaves and roots are boiled and the beverage is to be taken by the *Mamanwa* woman who has just delivered a baby. Moreover, the bark is the most effective. *Panwahot*, *balit*, *ungali*, *hambabalod*, *pamanghilon* and *papanisi* are some of the plants, which can add vigor to the nursing mother. *Payasan*, *Kayapi* buds are believed to help increase the milk of the nursing mother. The elder child also helps in taking good care of the infant.

To increase the milk of the mother, wild fruits *anibong* and *sarawag* are to be eaten directly. In addition, the nursing mother should be made to drink the soup of a *kasili* (eel fish), believed to

have an effect, especially on the mother's fast recovery. The bud of 'Edyok' is believed to increase the milk of the mother and the soup from wild boar, papaya, and the milk of coconut is believed to increase the milk of the mother too.

When the mother usually after a week from the day of delivery can now work in the *Dumahan* [2] the care of the infant is then given to the elder sister. A rattan hammock is used in rocking the infant to sleep. In weaning the child, an extract from *pangiyawan* plant will be used. The newly born infant is to be bathed in a water mix with coconut milk and herbal ingredients such: as leaves, roots, barks, and fruits of medicinal plants. The smell of herbal medicine is believed to be good for the mother. The mother who had just delivered a baby should take her first bath in a hot water with a mixture of coconut milk, herbs, roots, stems, and vines. A *Tagaymo* vine is wrapped in her waist as a belt. It is believed that the said vine can make the child vigorous. The *Mamanwa* husband should build a fire near their house. The purpose of this is to drive flies, which to them are a sign of bad omen and will give illness to the infants. If in case a *Mamanwa* woman could not pregnant, she will drink the boiled roots of *piri*, boiled leaves, and stem of *amamangpang*. It is believed that this concoction can make her pregnant fertile and get pregnant

The newly born child is directly bathed and is expected to cry. The water is a mixture of medicinal plants such *hamotan*, *helbas* and *herbaboyna*. The infant is directly breastfed by the mother. The researcher observed that all of the mothers breastfeed their young. The family, like the lowlanders, shows extra attention to the infant. The infant is shown all the affection and care by the siblings. It is also their common practice of placing the child in a cloth sling worn at the back or side of the mother's hips. If somebody dies in the village a pregnant *Mamanwa* should not visit the dead or the wake for it is believed it will cause death to the child in her womb. The husband also should not visit the dead for it will result in a sickly child. The following are some of their beliefs concerning pregnancy:

1. The pregnant *Mamanwa* woman should not eat banana blossom for it will cause her to bear a sickly child.
2. She should not eat edible frogs because it causes the death of the child in the womb.
3. Lumboy fruit should be eaten to ease the pain during the labor period.
4. They should build a fire in their backyard every afternoon to drive away the witch/ *Ayok* that will suck the blood of the pregnant women.
5. The expectant mother should refrain from eating python "*sawa*" because it invites bad *anitos* and will cause difficulty in delivery.
6. Thorns of *Kalamansi* tree should be placed on their roofing to drive witches and bad *anitos*.
7. Pregnant women should not go out when there is a thunderstorm because it can cause infertility.
8. Pregnant women should rub their stomachs with coconut oil so that they will bear a child that will be hard-working.

Nevertheless, a pregnant *Mamanwa* still works in her *kamotihan* (farm) until the 8th month of pregnancy. Like a non-*Mamanwa* woman, she, during her early pregnancy loves and desires fruits. Her strong desire is extraordinary due to the fact that is pregnant. Fruits commonly wanted by pregnant *Mamanwa* women are *lumboy*, *iba*, *buko*, *barombot*, tamarind, and other wild fruits. She likes to taste fruits that can be found in the village. It is indeed natural that the husband submits to the wife's wishes to taste or eat the fruits desired by his wife. He will see to it that his wife will not be disappointed in her desire for fruit because if her passion/desire is not met.

Their belief has it that if *taro* or yam is eaten by a pregnant woman, the child inside her womb would feel the itchiness and she, too, will have a painful and itchy delivery. A cat fighting at night means there is an *Ayok*/witch who is ready to suck the blood of the child in the womb of a pregnant mother.

For ease of delivery, a pregnant woman should eat a sweet white fruit called *kalisaw*. They have the so-called *tagalhi*, mixtures of various medicinal plants, and are used in rubbing the stomach of a pregnant woman every evening. It is mixed with *lana* or oil extracted from the coconut, with *tubli* roots. An alimokon (wild dove) bird is considered bad "luck" for pregnant women. It should be driven out if it nears the house for it causes difficulty in delivery. A herbal oil made of *lonuk* (coconut oil) with roots of *tubli* plant and roots of *lingatong* in the form of lotion is to be rubbed on the woman's body every day for ease of delivery. The practice of having cloth slings is now slowly disappearing due to the *Bisaya* influence and also due to infant accidents in many cases, the infant dies when it fell on the ground.

In waning, the infant the mother will use a pungent taste substance. *Pansowana*, vine juice is widely used for a very better taste. Another way of waning the child is will be brought to another house temporarily so the child forgets the mother's milk. Below is an example of its lullaby song as translated by the researchers:

Sleep, Sleep
Child, Please go to sleep
For your father is away
Please sleep, sleep
For your father is
Looking for food
He will be back.

Their love for children is the same as the rest of the Filipino parents. The preference of *Mananabang* over the midwife shows that the *Mananabang* or *Mamanwas* midwife is preferred over a professional midwife due to low pay and also because the *Mamanwas* are used to it. The couple is expected to have children like the majority of Filipino couples.

Engagement and Wedding Customs

Once the *Mamanwa* boy reaches puberty, they will entertain the idea of getting married. The young *Mamanwa* bachelor should court a lady outside his settlement. In the period of courtship, the young *Mamanwa* bachelor should settle the bride price or *inazo*. *Mamanwas* marriage is dominated by free choice of partner or mate. Before the wedding ceremony will take place the *inazo* or bride price should be paid to the bride's parents. When the go-between has settled the bride's prize, the *Mamanwa* groom should stay first in the bride's family to render service to his parents-in-law temporarily for the residence of marriage is patrilocal among the *Mamanwas*.

The indigenous wedding ceremony among the *Mamanwas* starts with a dance called *pangangade*, they continue dancing for almost an hour. All participants seized the bride and bridegroom and place them in the *Bangkaso*. The community will shout or prepare for merry-making and the *Kombete* ceremony will be done.

At *Mamanwa*'s wedding ceremony, the researcher observed a *Mamanwa* song. A few texts are cited below as translated by the researchers.

*Come let's go
Let's go to the house
Of the beautiful lady
I'll be ahead of you
Carrying rice and chickens
May the beautiful lady remembers me
Let's go to the house of the beautiful Lady*

This song is usually sung to seek the girl's attention for a marriage proposal. The song means, the allegiance of the man to love the woman till death and he always thinks for the woman and his intention is honest. The researcher observed the sincerity of the facial expression of the young man as he is begging for something from the woman. "If you only love me, how happy I am as a person." This is the contention of the young man pleading for the response of the lady. Because you are the only one that I love, God knows that me." Part of their "*Tud-om*" shows the feelings of the young man. Below are some parts of the song as translated by the researchers :

*I can destroy the tree
For my love for you is sincere
My love for you is sincere
It can cut a banagan tree
A tree that is lasting*

The marriage among the *Mamanwas* is monogamous in nature. The *Mamanwas* are expected to marry between the ages of 14 to 17. It is taboo for them to marry a person who is a relative or is blood-related. Usually, the *Mamanwas* marry a husband or a wife of their own choice. Their wedding celebration will be attended by friends and relatives. In that ritual or ceremony, marriage

is declared. The marriage is so simple, moreover, it is expected that in the celebration the groom has a pig/boar, rice, *camote*, *tuba*, *kalibre* and other *doma* to be eaten during the wedding festivity. It is evident among the *Mamanwas* that parents do not arrange or match their siblings with anybody. They allow their children to have their personal choices. There are female *Mamanwas* who marry lowlanders or Bisaya or Manobo.

The council of elders (*Malaas*), *Baylan* (Healers), and the headman (*Dakula*), after officiating the marriage, will advise the young couple for the success of their lives as husband and wife. After the wedding ceremony, a ritual dance follows. Apparently, the bride price called *bogay* or *inazo*, is sought. This includes *pana* (spears), bolo, boar, ducks, chickens, etc. The groom will have to comply with this arrangement. Before presenting the *bogay* or *inazo*, a cup of cooked rice is to be prepared and presented to the bride and groom as a sign of good luck. A separate cup of uncooked rice is to be sprinkled at the bride's settlement as a sign of fertility. Marriage is consummated on the night of the wedding day. Usually, the couple will have to spend the honeymoon in the bride's village. Moreover, a honeymoon at the wife's village or settlement is temporary. The patrilocal residence of marriage is widely observed.

If a young man wants to reveal his intention to a young woman, usually a "go-between" person is needed. If the woman likes the man, she will give the go-between any gifts as a manifestation of her desire. The man, in turn, gives dowry (*bogay* or *Inazo*) to the woman's relatives. The man's parents will first inform the girl's parents of the intention of their son toward their daughter. Then, a negotiation follows. The *Mamanwas* nowadays marry according to their wishes, but of course with their parents' blessing. A *bogay* or *Inazo* is highly instituted and to some extent, a cleared piece of land and a *lagkaw* (house) is demanded as a bride prize. Before the wedding, the man should serve at the woman's house. He will participate in hunting, rattan harvesting, fishing, and household chores as a manifestation of his honest intentions. This further means that if he has harvesting, hunting, and fishing skills, he can indeed support his wife. After passing these tests, he is ready to go home to his village and will inform his parents about his plan. This norm is called *pangangade* or *pamadje*.

The *sarok* or *tambajon* is usually the officiating person of the wedding rites to be assisted by the *Malaaser* (eldest) of the community. In some cases, the Barangay captain is the witness of the ceremony. A *luho* or cup of rice, coconut shell, full of rice will be sprinkled during the ceremony. A *kombite* ritual and *kahimonan* festival will usually be held after they will be declared a couple. The man starts paying the *inazo* or *bogay* (bride price) to the family of the woman or girl. The groom will bring the girl or future wife to the house where the marriage ceremony to be held. A "Kombite" dance will be done, and the Paghinang/Kahimonan Festival will follow.

The *Mamanwas* are monogamous. Love and affection can be seen in the marriage. It is expected that the couple will procreate children and become one family. Usually, they dwell in single huts. When the *Mamanwa* reaches the age of 14 and 16 they will start entertaining the idea of getting married. It is taboo to after marriage, a *Mamanwa* woman within the village. It is expected that the young *Mamanwa* man will look for a bride outside his community (band).

The *Mamanwa* bachelor in almost all cases participates in *kaingin* farming with his future parents-in-law to show he is capable of supporting his future wife and reveal his affection to *Mamanwa* woman. The young *Mamanwa* married couple is expected to dwell temporarily in the bride's village. After a month, the couple will join the husband's family or settlement. Thus, the marriage among the *Mamanwas* is in accordance with one's personal choice of whom to marry. It is noted, however, that there is a high percentage of *Mamanwa-Manobo* and *Mamanwa Bisaya* marriages or a half *Mamanwa- Manobo* who marries a pure *Manobo* or *Bisaya* which they call *Kalibugan* or half *Mamanwa* and half *Bisaya* or *Manobo*. It is expected that the couple will help one another in raising a family. The practice of "go between" for the *inazo* is clearly marked. After it is settled the marriage ceremony will commence. Then the groom is expected to stay in the bride's settlement for his service to the parents of the bride. The payment for the *inazo* is higher for a young virgin *Mamanwa* lady than for a divorcee or a widow or non-virgin. In case the *inazo* is not enough, the groom has to render 3-4 more months of service to his parents-in-law. In some cases, the *inazo* is in kinds such as camote harvested from at least 6-7 camote farms, valuable implements such as frying pans, and at least 4 sacks of rice.

There is another marriage practice, which is believed to have *Manobo* influence since the *Mamanwa* and *Manobo* are tribal neighbors. The tradition has it that as soon as the parents of the future bride knew the intention of the groom and his parent, the father of the groom offers a coconut wine or *tuba* to the woman's parents. Then, the *tambajon* speaks the intention of the man. The groom and his parents bring with them the *inazo* or *bogay*. If the future bride will not accept the *inazo* or *bogay* it means the parents do not like the future son-in-law. At this moment the *tambajon* will continue to negotiate for the approval of the parents. When the bride's parents accept finally the marriage proposal, the *tambajon* will order the slaughter of a pig and a ceremony will be held.

Bareness or infertility is not a factor for divorce among the *Mamanwa* couple. What is considered more serious is adultery, which is a prime reason for divorce. The woman or the adulterer is mandated to pay back the *inazo* or bride price with the inclusion of a heavy fine. Moreover, there are instances or cases in which the *Mamanwa* couple will just separate by mutual consent or understanding by both parties.

The *Malaaser* usually the *Tambajon* if not the *Dakula*, officiates the indigenous marriage ritual. The *Malaaser* will have to advise the young couple regarding married life. It is their practice that if the childless couple decides to separate, it should be first brought to the attention of the *Dakula* who will try to pacify both parties. With the *Dakula's* intercession, there are marriages that are saved. It is taboo for one to cross the *kamotihan* or rice paddies during the first day of the harvest for it will cause low yield. No product of the harvest will be taken to a river when the harvest is not over, for it is believed that the river will carry the good harvest and causes a poor one

The value of respect is widely instituted in the engagement and wedding customs of the *Mamanwas*. The children are given free will to whom to marry as long as it is not blood-

related. However, the blessings of the parents are sought in the plan of marriage. In *Mamanwas* marriage custom, we can observe the respect of the future in-laws for example the groom will help temporarily in the house of the wife's family. Though the *inazo* is widely instituted, it has a significant meaning that is the bride is valued by the parents - a cherished possession that deserves payment and respect. The *inazo*, also means an expression of gratitude by the groom for the kindness of the bride's parents in rearing her.

The role of the wife to respect their husband is widely indicated by the *Baylan*. And this made the wife obedient to the husband. Numerous reasons can be cited for *Mamanwas* practice of monogamy such as:

1. It is widely instituted that the plurality of wives is a tribal taboo [3].
2. The *Mamanwas* strong beliefs in their religion reflect they're being monogamous. *Mamanwas* a tribal norm that inculcates the love of wife and children. Being monogamous then is a part of *Mamanwas* value system.
3. *Mamanwa* being monogamous resulted in tribal unity and loyalty to the clan.

The *Mamanwas* have a high moral standard due to the practice of monogamy. The wife is respected and cared for. The respect of the *Dakula* and *Baylan* as ministers in marriage resulted in a strong union of a *Mamanwa* man and woman. *Mamanwas* strong marriage has a solid foundation of their beliefs of the supreme being, *Tahaw*. Their respect for *Tahaw*, through the tribal norm of monogamy, is based on the tradition handed down from one generation to the other. The teaching of the parents to their children in the love of family is the basic concept that contributes to the knowledge of moral and spiritual values of the *Mamanwas* are proud of.

Burial Practices

The *Mamanwas* have fears about death like most of us. The moment that a member of the family dies he should be buried directly. After the dead body is buried, all those who participated in the burial should leave the place at once. They will not weep for the bad spirits may hear them, and it is considered a curse. The act of crying can invite the attention of these *encantos* or bad spirits. These bad spirits, if disturbed can inflict harm on them. In some cases, while the males are preparing the grave, the females should start leaving the place.

But before the body is buried, it should be first cleaned and washed. If it is the husband who dies, usually it is the wife who will be the one to do the cleaning to be assisted by the firstborn. After the cleaning, it will be rubbed with herbs and dressed in the best attire. A *baliw* mat that will be used in wrapping is sealed with resin wax called *sawong*. It prevents the bad odor of the fast-decomposing cadaver to exhaust the dead body. The *gimbe* or *agong* is sounded when the cadaver is to be buried. This is to remind the village of the goodness of the deceased. During the burial, the body will be laid in the grave together with a glass of water, a fire lamp, cassava, rice, and *camote*. This is *pabawon* to the dead, so the dead will not be hungry in the afterlife.

Here are some of their beliefs concerning death:

1. Once the cadaver is wrapped in a *baliw* mat, it will be passed in the settlement on way to the graveyard. The villager, relatives, and friends throw soil. This is known as *Pabayon*.
2. They should not cry during the burial. Crying can make the load of the dead heavy. It then deters his way to their God *Tahaw*.
3. After the burial, they should not eat food that creeps for it will disturb the life of the dead.
4. After the burial, they should burn dead leaves and grasses in the settlement or village. They should jump and pass over the smoke to drive bad omen.
5. When a person dies of an unknown illness, his body wrapped in a *baliw* will be passed through the back door. They believe that this practice can deter them away from this illness.
6. When there is rain during the burial it means that the dead does not want to die.

When the body remains unburied, the eldest must lead an act of reverence and respect. The cadaver will only be buried when all members of the family and the nearest kin are around. Moreover, the decision of the bereaved family regarding the time of burial always prevails. They further believe that the soul will go directly to *Tahaw* their God. If he has a bad soul, he will be punished in the fire of hell they called *impelno*. Burial time for the *sarok/tambajon*, *dakula* is either sunrise or sunset. The bamboo tubers planted in the graveyard remind the *Mamanwa* of their deceased relatives and thus they can identify the place of burial. Moreover, the tubers remind them and their future generation that in the area their loved ones are buried. They still practice abandonment of a house in which one died, and they will construct a new one. This is validated by the observation of the researcher in *Bantayakan* where the family abandoned the house for somebody had just died, and they constructed a new one. The *Kahimonan* is also addressed both to the supreme deity *Tahaw* and the spirit of the dead.

Another belief/practice is that when an ill person dies the relatives will sing the *tud-om* for six hours; after which they will bury the dead. Together with the dead, they will place in the grave *sundang* (bolo), *pana* (spear), a cup of rice, and *camote*. After the burial, they will slaughter a wild boar for a festive ceremony and sings the *tud-om* again. In this period, they will build a fire, to light the spirit that had departed. Another practice of *Bisaya* influence is the use of a wooden coffin from a hollow trunk of a tree. The practice of cleaning the body before placing it in a wooden coffin is widely practiced. The *Mamanwa* believes that a clean body will go directly to *Tahaw*, their God. Cleaning the body should be done by the wife, if the deceased is a widower the eldest, if the first son is not available the second. If it has no son, the eldest daughter will do the cleaning. The corpse then is rubbed with sweet herbs and dressed in clean clothes. If he is a *Dakula* or *Tambajon*, his dress of authority.

As soon as the log coffin is ready, the cadaver is placed in the hole and sealed with a piece of wood on both sides using the resin wax called *sawong* before burying.

During the burial ceremony, the researcher observed in *Sibahay* that the *Mamanwas* sing sad *Tud-om* [4] it runs as follows as translated by the researchers:

*Tahaw [5] Supreme God
Please ask Diwata Ougli
Accept him in the paradise
Don't give sickness to your poor
Servant in paradise
All his sufferings on this Earth had ended
Please don't place him in the hell of fire
Please awaken this dead
With a new life
A place with no hunger
Very soon Tahaw you will rise him
From the dead
All things had passed away
All things had passed away
All things had passed away
Tahaw please don't give him to bad Diwata "Kapooron"
Please accept him in Paradise Katahawan
His soul desires to be with you
Let him be inside your Paradise
A place where there is no crying*

The *Mamanwas* believed in life after death, the soul *omasgadgad* will go to Paradise *Tahawan* or *Yangit* can be viewed as Christian influence including the belief in a hell of fire or *Impelno*. They believed in a devil, *Kapooron* or *Busao-sao* can be cited or perceived also as Christian influence. The *Ougli*, as the supreme *Diwata*, can be equated with Christ, *Tahaw* as the supreme and omnipotent God can be equated with god the father of the Christian tradition.

The respect for the ancestors among the *Mamanwas* is clearly marked. That the *Mamanwas* offered the sad *Tud-om* to the dead departed and the ancestor. To this end, the *Mamanwas* are very religious and peace-loving. There are many Christian influences in burying the dead among the *Mamanwas*, one is jumping over the smoke after the burial is of *Bisaya* influence.

Indigenous Value System

The *Mamanwas* have a good moral standard. They do not engage in infidelity. They as much as possible remain loyal to their spouse. Visiting the wife of the neighbor is taboo if the husband is not around.

The *Mamanwas* are noted for their hospitality. If there are spears (*sinagdan*) in the house where the visitors will sleep, they should be kept by the *Dakula*. This means that the visitors are welcome in the settlement. The *Mamanwas* are very much hospitable to the lowlanders. They also respect the forest, which is the source of their livelihood. Anything that provides a source of livelihood is to be respected. The parents are highly respected in *Mamanwa* society. However, they are also

respecting their children. The domesticated animal of the children could not be easily disposed of without the approval of the child.

True to Filipino society, the *Mamanwa* family is patriarchal. The husband is the head of the family. In the *Mamanwa* family disagreement between the husband and wife is not common. Mutual respect can be viewed in the marital life of *Mamanwa* couple. During the day, most husbands work in the forest (*Owayan*) to gather rattan, honey, and lumber, or to hunt. The husband comes home late in the afternoon. The wife helps by working in the *kamotihan*, upland rice planting, or by weaving baskets and *baliw* mats.

The boy accompanies his father into the forest in gathering rattan and honey and in making traps. This will make the son familiar with the work of his father. Another mode of living was also taught such as honey gathering, rattan splitting, and hunting.

The girls were trained in personal hygiene and how to take care of their younger siblings, how to weave mats, and how to work in the *kamotihan*. Observing the role of their mother prepares them for their role as future wives when they reach the young age of 14. The band is close to one another. Communal food sharing is also practiced. They are very much obedient to the local Barangay Chairman.

There is a close relationship among the members of the settlement. They share their hunt in the game with the members of the settlement. Usually, they dine together if there is a big boar or other animal caught in the game.

Elders chew the *mama*, which is a mixture of tobacco leaves, betel nut, *buyo* and lime. They do this to make or keep their teeth strong. One interesting thing about their value system is their group unity and obedience to the *Dakula*. No ceremony and rituals can be performed without the approval of the *Dakula*.

The family is the basic framework of *Mamanwa* society. In marriage the *Mamanwa* practice Monogamy. A *Mamanwa* wife is loyal to the husband. The man/husband is the head of the family. He is in charge of inland fishing, farming, and hunting. The wife helps him in farming. Women and mothers are highly respected in *Mamanwa* society. Elopement is considered immoral. To avoid the marriage of the same band [6] marriage from another band is sought. Today the young *Mamanwa* male can look for a bride as far as *Surigao del Norte* or *Kicharao* in *Agusan*. If he marries his own band he will be an outcast of the settlement.

Moral instruction is inculcated in a *Mamanwa* child until he reaches 14 and the adolescent is ready to marry. Property and individual rights are observed and are inculcated in the winds of the siblings. The child is taught at an early age how to indulge in making a living such as making traps and particularly among boys, participating in collecting rattan (for the boys). The girls are taught household chores and basic planting in the *kamotihan* [7].

The houses of the *Mamanwas* have usually located midway between a forest area and the Barangay or an area where *Bisaya* lives. It is near the water supply, near the source of freshwater fish and forest resources. The *Mamanwas* practice respect for nature, which can be equated with the concept of environmental peace. Before they will plant in the *kamotihan*, they ask permission first from the deities. It can be observed that they build their houses together as a band.

The *Mamanwas* are good at hunting and skilled in the game. Their hunting implements are somewhat simple but well-crafted for the purpose. According to the *Bisaya* neighbors, the *Mamanwas* are polite, courteous, and generous. They share their wild meat with others in the settlement.

One interesting finding of the researcher is that until today the *Mamanwas* still practices food sharing. For example, when the caught *sawa* (Python) the whole community will share its meat. A wild animal caught means a good source of protein for the settlement. The *Mamanwa* are hospitable people to the lowlanders and to nature as one of the sources of their food. They are also skilled in surviving in the forest.

They have a high reverence for the dead. Their respect for the *kahimonan* reveals that the *kahimonan* [8] is partly offered in the memory of the one who departed or the dead. In most cases, they celebrate it at the end of the mourning period. And they are happy people as illustrated in their merry-making.

They are also very religious people as shown in the *Bakayag*, a prayer to be done after the treatment of a *tambajon* [9]. The children receive their religious training from their parents, the elders, and *tambajon*. They are taught oral lore and handed down by oral tradition. A daughter learns her job in household chores from her mother. She will learn how to take care of young siblings and her future vocation as a wife, cooking food is also taught.

True to the rest of the Filipinos, the family is the basic unit of society among the *Mamanwas*. The children are taught different modes of livelihood through observation and hands-on training from their elders and parents. Boys and girls are also taught how to administrate herbal medicines and to distinguish harmful snakes, animals, and edible species. House construction and honey gathering are widely taught among boys. Honey is very much in demand by the *Bisaya* and is sold at a good price.

After the extended family, a band/purok is a political unit of the barangay. The band has a defined territory and is given the right in the utilization of ancestral domain (territory). The band forms a settlement. It is headed by a *Datu/Dakula*, whose influence is not absolute and under the guidance of NCIP and the barangay chairman concerned.

It was their practice before that the *Dakula* will be chosen among the eldest. Nowadays, a *Mamanwa* who is highly schooled has a big chance of becoming a *Dakula*. He is the adviser of the band and his advice is widely solicited. And the band respects him piously.

The *Mamanwas* believe that if *Tahaw* is pleased with their lives, an abundance of the harvest would follow. The sign of flood, thunderstorm, and eclipse manifests bad luck. This made their food-gathering activity difficult. This demand the celebration of the *kahimonan* to please *Tahaw*. Despite the fact that there are several Hitaob *Mamanwas* who were converted to Christianity but they still perform ceremonies like the *Pagdiwata* or *Panawagtawag*.

There is evidence of *Mamanwa*, *Manobo*, and *Surigaonon* intermarriages. It is evident that many *Mamanwa* teenagers join in the town's "Disco ng Bayan". They are much influenced by the Christian mode of fiesta celebration and merry-making. They seldom engaged in disagreement with the Christians.

The *Mamanwas* are noted for their honesty. They are seldom involved in a crime such as robbery or theft. They have high respect for civil authorities such as Mayor and Barangay Chairman.

It is taboo to teach sex to children. Young women should have sex only with their husbands and be bounded by the sanctity of marriage in accordance with their culture. The couple should not engage in extramarital activities otherwise separation is evident and repayment of the bride price will be sought.

The *Mamanwas* have a deep reverence for the environment. Their respect for nature, to co-exist with it and use it for sustenance is a value that the Christians can greatly learn from the *Mamanwas*. Environmental peace is widely practiced by them.

Monogamy is the only type of marriage practiced among them. The *Mamanwas* value the love of family. Food sharing for group survival is a good example of their oneness and *bayanihan* despite hardships. Their practice of monogamy is an illustration of their love of family. It is the practice that the *Mamanwas* are commendable. Respect for women in their culture is highly regarded. The researcher did not observe a single *Mamanwa* husband beating his wife. The children first receive moral education from their parents. Respect for elders (*Malaas*) and respect for parents are thus highly observed. Respect for persons who are in government authority is also inculcated in the minds of the *Mamanwas*. Respect for elders is valued, which is commendable among the *Mamanwas*. Their loyalty to their band and love of nature is truly manifested in the peaceful co-existence of the *Mamanwas* and the physical environment. They're being pious revealing their respect for nature and their God *Tahaw*. The practice of *Tagbo* or *Bayanihan* is widely practiced by the *Mamanwas*. This activity is done when there is a communal farm. All members of the band will help in farming. They collectively share animal meat caught in hunting. The *Mamanwa* are very respectful people. They greeted the *Bisaya* as *lomon*, which means brother. It is an expression of respect.

The tribal unity of the *Mamanwas* is highly commendable. Their tribal oneness is very strong. The *Mamanwas* in the site freely visit each other and expressed their tribal hospitality.

In *Mamanwa* land, there is an absence of incidents of adultery, abortion, and unwed pregnancy due to their adherence to tribal taboos.

The informal education the *Mamanwa* parents give to their children provides a strong moral fabric of its society. The moral, cultural, spiritual, and cultural values they have practiced are the reason they have been called “Peace-loving *Lumads*.”

Their strong beliefs in their God *Tahaw* are based on their strong oral tradition. The traits of obedience to civil authorities, tribal unity, generosity, and intervillage friendship, are highly commendable. The values of industry, simplicity, perseverance, contentment, and loyalty are the values we can learn from the *Mamanwas*. *Mamanwas* adherence to monogamy and avoidance of extra-marital sex is the strong foundation of its society. This value leads to peaceful *Mamanwa* co-existence with the environment. Tribal sanction further reinforces their being peace-loving [10].

Mamanwas value system reflected that the community is truly peace-loving and has huge human values which are highly desirable. For example, the value of respect for elders, adherence to monogamy, *bayanihan* system of food sharing, contributed to a strong *Mamanwa* society's peaceful co-existence with the environment, band and lead to good inter-human relationships, this can be equated or shall we say the primordial reason for this is their respect for nature.

Another trait that the *Mamanwas* are commendable is their respect for the rights of their fellowmen and the governmental authorities. *Mamanwas* women are noted for patience and being industrious. They even engaged in fishing. In the *Mamanwa* society women labor the same as men, they are even the most hardworking.

CONCLUSION

The *Mamanwas* world views and beliefs system is centered on the respect of nature both as a form of utility, meaning to be used for life sustenance, and sacred for it has been part of creation by god (*Tahaw/Magbabaja*), as illustrated in various rituals such *Panawagtawag*, *kahimunan*, *pagdiwata* and among others. Their belief system of the supernatural god (*Tahaw/Magbabaja*) is an illustration of their respect for nature as created by the creator, thus worthy to be respected and emulated. Their various rituals illustrated their pious religiosity which was anchored in the respect of nature as part of the creation of the supernatural god (*Tahaw/Magbabaja*). Their oral literature is so rich it needs to be preserved as part of the Filipino heritage and part of Filipino nation's national heritage.

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End Note:

1. *Tahaw* is also called *Magbabaja*, he is the supreme deity of the Mamanwas.
2. *Dumahan*, also refers to the farmland where the Mamawas cultivated their farms and planted root crops, upland palay, coconut, bananas, and among others.
3. The *Mamanwa* strictly practiced monogamy.
4. *Tud-om* refers to the *Mamanwa* chants.
5. The *kahimonan*, *Pagdiwata*, *Panawagtawag* rituals are addressed to *Tahaw or Magbabaja* the supreme deity of the *Mamanwas*.
6. Band, in this study refers to the *Mamanwa* community.
7. *Kamotihan*, also refers to the farmland.
8. Kahimunan, the grand festivity of the *Mamanwas* or ceremony addressed to *Tahaw or Magbabaja*.
9. *Tambajon* is also called *Baylanon*.
10. Several authors and Cultural anthropologists called the *Mamanwas* a Peace Loving community.

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