

Existing and Perishing Customary Traditions of the Manobo Tribes

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Abstract: Philippines with its diverse ethnic groups has so much to tell. This diversity provides an insight into wide variety of traditional knowledge and cultural expressions. However, along with society's development and progress, conserving and preserving cultural heritage remains a problem. Thus, this research sought to examine and describe the existing and perishing customary traditions of the Manobo tribes in Agusan del Sur.

The study used a qualitative design of research to find out if the customary traditions, such as birth and initiation rites, weaning (lutas), courtship, wedding, burial, and belief system (worship) of the Manobo tribe in Barangay Kasapa 1, Loreto, Agusan del Sur. Moreso, the study employed a narratological approach in discussing and documenting the obtained data from the conducted research.

The research had been engaged in focus group discussion (FGD) through a qualitative interview with an application of note-taking, voice recording, as well as video recording. Furthermore, the study employed a purposive sampling method in selecting participants.

Findings of the study revealed that the Manobo tribe in Barangay Kasapa 1, Loreto, Agusan del Sur were able to preserve most of their customary traditions, and it had existed despite some outside influences. Nevertheless, in spite of their effort in safeguarding and conserving their culture, some customary traditions and practices had been perceived that it is already perishing or perished, notably mostly on the material culture.

Keywords: Customary Traditions, Existing, Perishing, Acculturation

1. Introduction

For diverse society like in the Philippines, culture is considered wealth. It gives people a connection to their social values, beliefs, religions, practices, cultural heritage, customs and traditions. Throughout generations, the indigenous people in the country were able to develop a distinct culture that structured their lives as indigenous entities. For them, culture is a way of life and central to an individual's sense of belonging. However, along with society's development, expansion and progress, conserving and preserving cultural heritage remains a problem. Hence, this study mainly focused on the customary traditions of the Manobo tribe in Barangay Kasapa 1, Agusan del Sur.

Culture is vital to social interconnection and sustainable livelihoods. It provides the social fabric which ties communities and families. According to the study of Salvaleon (2015), heritage collection and documentation is necessary because it serves as an agent that connects the past and the present, hence, without the past, the present will be unstable and will have no direction. Furthermore, as reiterated in the study of Serrano (2006), that the risk of losing traditional knowledge is attributed to many significant factors such as changing lifestyles, priorities, availability of modern amenities or even acculturation that can lead to diminishing dependence of the younger generations on their traditional culture.

Despite the significant intensive interventions of the different agencies of our government and non-government organization in this area of concern, indigenous people are still in the quest for cultural preservation and survival. Examining customary traditions are indeed significant since these are aspects of culture that is very vulnerable to changes and often neglected in terms of preservation and revival. Subsequently, education is the key to cultural survival. It is very necessary to gather information from the different areas of the Manobo tribe in consultation and cooperation with the Indigenous People's concerned. On the other side, although there were several conducted researches about the Manobo tribes in Agusan del Sur, no study was conducted in Kasapa 1, Loreto, Agusan del Sur. The researcher perceived that, to fully comprehend and value the indigenous culture of the ethnic groups in the country, gathering necessary information should not be limited to the accessible areas of indigenous community only to address and to incorporate their distinct needs, histories, identities, languages, knowledge and other aspects of their culture as well as their social, economic and cultural priorities and aspirations. Therefore, it is imperative to conduct this study to examine the prevailing customary traditions of the indigenous tribe, particularly the Manobo tribe of Barangay Kasapa 1, Loreto, Agusan del Sur.

This study is certainly of great help in response to this kind of endeavour. It will serve as a guide of the local government in crafting cultural educational measures as well as mechanisms that can provide a framework for the survival. Dignity, well-being, and rights of the Manobo tribe to the present and the future. It can be a repository to the aboriginal's quest for cultural flourishing and tradition keeping. Furthermore, it can also be used for additional reference and literature as a source of knowledge for the future researchers whose advocacy is on the cultural preservation of the Manobo tribe and other indigenous entities.

1.1 Statement of Problem

The study aims to examine and describe the customary traditions of the Manobo tribe in Barangay, Kasapa 1, Loreto, Agusan del Sur. Specifically, the study sought to answer:

1. What are the existing and perishing customary traditions of the Manobo tribe as to:
 - 1.1 Birth and Initiation rites;
 - 1.2 Weaning (lutas);
 - 1.3 Courtship;
 - 1.4 Wedding;
 - 1.5 Burial; and
 - 1.6 Belief system (Worship)?

2. Research Methodology

2.1 Research Design

The study used a qualitative research design, particularly narratology, in documenting the customary traditions of the Manobo tribe in Barangay Kasapa 1, Loreto, Agusan del Sur.

According to Bhat (2019), the qualitative research method allows for in-depth and further probing questioning of respondents based on their responses. Moreover, the results of this method are more descriptive, and inferences can be drawn quite easily from the data obtained.

While McAlpin (2016) explained that, regardless of any field, narrative research incorporates a range of methodological stances as well as ways to craft another ideas of data's. Also, a narrative is an interpretive approach in the social sciences involving storytelling methodology.

2.2 Research Locale

Barangay Kasapa 1 is on the west side and 32 km away from the Municipality of Loreto, Agusan del Sur. Aside from Poblacion Loreto, the barangay can be accessed through different places from the Municipality of Talacogon and Municipality of Lapaz, by riding a single motor known locally as "*habal-habal*" only because of its difficulty in terms of transportation and travel.

The barangay has a total land area of 4,443.69 in which 1,916 were the actual area planted by crops. The place is highly terrestrial with plain, gradient, gravelly, and rolling topographical description. Swamps can also be found in the area.

The name of the barangay was etymological taken from its name "*Sinapaan*" popularized as Kasapa creek. This mythical creek is approximately 20km wide started from Sitio Tagbalinao to Umayam River at the barangay proper. Way back in the 18th century, the original settlers are the barbaric tribes which are the Manobo tribe.

The tribal datus have made a covenant at the forecasted creek stating a pact or a deal that forbids outsiders to get anything or to pass by in the creek. If violated any of the pact, there will be death in consequence unless settled or solved through a ritual of the Baylan.

In 1976 the virgin forest occupied by the Manobo tribe was infiltrated by a logging company, the Sta. Ines Melale Corporation (SEMCO), which makes a called the place a little city inside the jungle. Since then the population has been increasing, it has been created into a small town as Barangay Kasapa in the year 1982.

2.3 Research Key Informants

The informants of this study were the indigenous peoples, the Manobo tribe who are residing in Barangay Kasapa 1, Loreto, Agusan del Sur. The barangay is composed of more than 80% of Manobo settlers scattered in different puroks (zone).

Among the eight (8) identified puroks (zone), most of the informants came from the Pan-ajatan or locally known as "*Tabok*" since the settlers are natives or Manobos. The key informants were the tribal chieftain, *baylan*, tribal elders and some young *yukus* (men), and *buhi* (women).

The study employed purposive sampling method in selecting the participants. Purposive sampling method, referred as judgemental or expert sample, often accomplished by applying expert's knowledge of

population to choose in a non-random manner a sample of elements that represents a cross-section of the population (Lavrakas, 2008).

2.4 Data Gathering Procedure

To gather data, the researchers first asked permission to conduct the study from the National Commission of Indigenous People (NCIP), Local government unit of Loreto, at both municipal and barangay levels. After obtaining the approval, the researchers went to Barangay Kasapa 1 to personally ask the permission and consent of the Barangay tribal chieftain as well as the IPMR – tribal chieftain, who is the tribal organizational leader and spoke person of the Manobo tribe in that Barangay.

After obtaining the approval, the researchers made a schedule to conduct the study. To understand clearly the conversations, the researchers was aided by an interpreter for translation of some words.

Furthermore, a free and prior informed consent was given and explained first by the researcher in recognizing and respecting the rights of the participants. Considering the incapability of some participants to read and to write, the researchers had employed oral consent and explained well the purpose of the study. Through this process, the participants can deliberate and decide whether they wanted to participate or not. Confidentiality and right to refuse was discussed and explained to the participants.

The researcher had employed an interview method to the desired location, day, and time of the participants. An in-depth interview was requested by the researchers to ensure a better understanding and reliability of the participants' responses. However, it was declined by the chieftain due to disperse location and security reasons. After obtaining the necessary information, the data was recorded and discussed with the participants.

2.6 Research Instrument

The following were the methods and techniques that the researcher used to elicit information and data needed in this study.

The researchers were engaged in a focus group discussion technique (FGD) through a qualitative interview. The best part of this method is that in a short duration, the researchers can get relevant data from the participants.

To fully comprehend the salient customary traditions of the Manobo tribes, documenting all the relevant features of the indigenous practices was achieved through the application of voice recorders and video cameras.

There was no existing articles and scholarly publication that can be used as basis and guide in acquiring information. However, facts and empirical data about the indigenous tribe in Kasapa 1 were obtained only in their barangay profile.

3. Results and Discussions

3.1 Customary Traditions of Manobo Tribe

To examine if the Manobo tribe's customary traditions still exist or have already perished, the researchers conducted a personal in-depth interview with the identified key informants. However, there were considered limitations during the data gathering since Brgy. Kasapa 1, Loreto Agusan del Sur is located in a far-flung area where Manobo settlements cannot be directly accessed. The tribal leader also had a difficulty to inform the identified main informants since the Manobos in that barangay is settling in scattered places.

Moreover, the tribal leader suggested that key informants must gather themselves first, and the best place for them to assemble, according to their Baylan is on the altar. The altar they were referring to was the Odling or church, where all members as expected were present for their Sunday worship. According to their Baylan, the church was the right place since the spirits will also be present, and they will shower wisdom and protection especially, for the success of the requested activity.

Thus, the data collected gleaned were just based mainly on the gathered information that was being shared by the key informants during the focus group discussion. The house to house visit was hard to realize since we were not allowed by the Baylan and the leaders.

The researchers conducted the key informants based on their experiences and traditional knowledge, pieces of information were written down, recorded and transcribed.

3.1.1 Birth and Initiation Rites

We went to the Odling or church, where the tribe assembled and we, fortunately, witnessed their Sunday worship. We were very surprised how these tribe welcomed their visitors. All of them, regardless of ranks and ages offered an honouring gesture through greeting bows towards the hand of the visitor and pressed it to their forehead,

After their worship service, we were able to talk and interview the identified chief informants who were mostly young, older women. It was a very informative moment listening to their experiences, opinions, comments, and suggestions related to their customary practices as to birth and initiation rites.

When the researchers started asking about their customary traditions on birth and initiation rites, We were surprised since, according to them, it was the man who stood first and gave opinion regarding on birth the “no home birth policy.”

As stated by 59 years old Datu that;

Parte sa pagpanganak, kana laging dili paanakon ang babaye sa balay kay gusto sa health center. (It's about giving birth, that the pregnant mothers are no longer allowed to give birth at home but only on the health centers).

Parehas sa amo nga tua sa bukid unya wala man mi kwuarta. Alang-alang ihatod pa namo ang amo anak didto sa health center nga naanad na man mi nga puwidi man mi magpaanak sa among kaugalingon (Just like us who live in the forested area, do we have to bring the pregnant mother to the health center when we used to give birth on our own).

One of the most penetrating changes in our country's development is the “No home-birth policy, “a law which mandates that giving birth must be done at the hospital, not from home. However, the traditional practices of the Manobo tribe in Kasapa 1 connected with the actual birth slightly vary from modern medical practices. Manobos birth generally takes place in the house of the expectant mother or the parents' household. Tindowen (2016) posits that indigenous people are one of the poorest and most disadvantage social groups in the country. Furthermore, as reflected in the CBMS survey (2012) of Barangay Kasapa 1, the average income of the residents of Barangay Kasapa 1 belongs to the poverty line. Gascon (2011) identifies several reasons why tribal women prefer paramedics during birth, commonly is that hospital is quite far from their community, hospital fees are beyond their reach, and the advice of elders on child delivery at home is still preferred.

It was manifested in the statement of the 59 years old Datu as he further stated;

Ing-ana ang among kahintang kay ngano, mga pobre man, wa man gayod! (That is our condition because were just poor).

Aside from geographical location and lack of capacity for hospitalization, the tribe chose to give birth at home because of their belief that they also have the capability to assist and facilitate birthing on their own. These conviction not to send their pregnant women was mainly based on their personal experiences and of their ancestors.

As further stipulated by 59 years old Datu that;

Kay ug sa ako lang, pila ang akong anak, upat man ang ako ra'y nagputol sa pusod. Sundang pa gyud, dili pa gyud kawayan nga na sunog o pasan, kaluoy sa Diyos naa ra man ang mga bata, nang dako ra man. (For me, I have many children, four of them that the umbilical cord were just cut by me using a knife, not a fired bamboo or rattan silver or *pasan*. In God's grace my children were able to survive and grew).

Furthermore, the tribe disclosed the survival instinct of their indigenous practices in a primitive way. Accordingly, there were instances that even birthing women themselves can handle and facilitate their own birthing if any family members and paramedics are not around. According to Senanayake (2006), indigenous knowledge is the main asset of indigenous people to invest in the struggle for survival.

It was attested based on the statement of a 57 years old Bai that:

Kan man gani ugang ko, ku ug panganak di kandin da kan ug tampod tu kan bata, daw mag himo siya ug duyanan, tindog dayon siya ug kuahaon niya iya dinug-an, muadto na dayon siya sa tubig kay siya ra'y manglaba sa iya dinug-an. (My mother-in-law was the only one who cut the umbilical cord of her child. After she removed the placenta, she cut the umbilical cord and placed the baby in her own made cradle. Then after a while, she do the washing of the things she used while giving birth).

Kay ang ako inahan sa una, ting harvest man to ug humay. Unya ingon ani no' nanganak siya, taod-taod warag nakuan na ang iyang lawas, gikuha dayon to niya ang iyang anak. Nag adto dayon siya'g uma, unya pag-abot sa payag sa ako papa, iyang gisangit ang iyang anak. Unya, nagkuha dayon siya ug bukag adto dayon nag-ani siya. Unya pagkakuan, napuno na ang bukag. Ang humay, kay naamay dugo nga mang gawas, iya pa-linason sa mga wala nanganak kay unsaon nalang ang kaunon sa hapon. (My mother has just given birth during harvest season, when she felt well, she just went to the rice fields with her baby. She just hung her baby in my father's hutch. Then she gets the basket to field it with the harvest for their food).

Indeed, indigenous people settling in the forested area have a hard time finding assistance in times of troubles and needs. It only means that their primitive way of birthing is significant in their way of living. Thus, it should be transmitted or shared to everyone in the community for their survival.

Further, they revealed that during sickness and wellness of pregnant women, the Manobo tribe relies mainly on their curative strategies such as rituals, charms, and medicinal plants, believing that these are very effective. Garvan (1927) says that Manobo's believed in the efficacy of herbs and roots in curing illness. However, as soon as they realized that illness is beyond the remedies of natural herbs, they summoned the help of the deities or good spirits.

As stated by 55 years old Datu that;

Bisan mag gamut-gamot ra sa kahoy mabuhi ra man ang manganak sa amoa kay herbal man ang among ipa-inom. (Although, we just give herbal from the roots of trees, the woman who was just about to give birth can survive because it is herbal medicine).

Aside from the belief in the efficacy of medicinal plants, they have *Baylan* who treats sickness. He serves as a *shaman* who helps the pregnant women in the tribe in times of trouble. In the study of Tomaquin (2013), most indigenous people believed to have a charm and possesses a healing-religious power. Thus, the *Baylan* serves as an herbalist or healer of the tribe. In the Manobo-Matigsalug tribe in Bukidnon, the pregnant women consulted their *Babaylan* as their traditional birth attendant (Dela Cruz & Ramos, 2006)

As further stated by 55 years old Datu that;

Naa mi Baylan, kay kon diri nay mga buntis dri bisan pag naghilangat, itlog ra man, iya ra man anaon, makit-an na man niya. (We do have a Baylan here, if the pregnant mother has a fever, the Baylan will just use an egg and the illness will immediately be identified).

Mao bitaw kada dominggo diri, kung nay buros musimba kay iyang tan-awon o check-apon para nga, kay basin naa'y naka kuan na dautan. Mentras sayo pa ma temprano pa mawala to. Kay siya pud ug dili na niya kaya muingon "Didto na ninyo na sa ospital". (That is why, our pregnant women has to attend our Sunday service, so that our Baylan can check their condition. The Baylan will advise to send them to the hospital whenever we won't able to heal them).

The researchers also found out that the tribe chose to give birth at home because, during the labor or delivery, the unlicensed midwife give a birthing woman the freedom to choose any position for her comfort. According to Duong (2018), the *Hilot* is the unlicensed midwife, enable women to give birth closer to their home. Thus, they have cultural fluency that enabled them to support their client. In Angayans women in Ifugao, they have the freedom to choose any position they deem comfortable during delivery (Rio, 2018).

According to 57 years old Bai that;

Ang babae, naa'y palakaw-lakawon nimo, kanang molakaw gyud siya. Naa pu'y bae nga dili na gyud. Pag mag labor kanang dili na gyud niya makaya mag kuan-kuan, maghigda na lang gyud siya, painom ug tambal. (The pregnant women will take a walk during labor, however, if the pregnant cannot do the walking, she will just lie down and take a herbal medicine).

The *Hilot* informant demonstrated how she cautiously assisted the birthing mother to ensure her safety. As further stated in the study of Rio (2018), although the traditional care system is different from the professional/scientific beliefs and practices, it mutually aimed at protecting the well-being of women and their offspring.

It was revealed by 57 years old Bai as she continuously explained that;

Pag-muotong na gyud and inahan, imo gyud nang alalayan. Kay naa may bata nga ang uban daw manganak dinha man mag-agi sa lubot, natural ra man na kay pila ra may utlanan sa atong bisong. (If the mother will about to give birth, you have to assist since there are some baby that accordingly, came out from the anus, well, it is natural since it is a border line from the vagina).

The tribal midwife eagerly shared the step by step procedure of how they cautiously assisted the pregnant women who just about to give birth.

57 years old Bai as she further explained that;

Pag-gawas gyud sa bata, kanang naa may bata nga kanang dili dayon makahilak, imo sa nang kuanon pahilakon. Pagkahuman ana pasagdi na dinha, amo na sab tong kuanon nimo ang inahan (If the baby comes out, there are some baby that do not cry after birth. Then, you have to attend the mother now).

Unya pag mugawas na gyud and bata, tigumon gyud nimo ang inunlan sa ilawom. Kay karon nga panahon, kay sa una wala pa'y gi-ingon nga Yumawig, kanang wala pa'y mugunit sa inunlan nga wara'g naylon nga mubabag sa inunlan para dili makaawas, kay lisod man gyud pag mabugto nang warag parehas sa buhok, mao na nga mag dugo o ma-haemorrhage ang inahan. Pag naa pa'y musangit sa diri sa bilahan, imo hiluton. Imo gyud nang tan-awon ug kuan, kay mailhan man nimo ug asa na mupaak kay naa may dugo nga magtibugol mao na nga imo hiluton. Pagbutangan ra lagi ug mga asin ug mga ahos diha mao nang ihilot sa pusod. (After the birth of the baby, you have to gather the placenta inside the womb. Since as of today, before there is no such "Yumawig", a nylon type that will hold the placenta to come out, it is dangerous that hair thread like that will cause haemorrhage of the mother. You have to see to it; you will know where it is because the blood inside will become solid that is why it should be massaged. Salt or garlic will be put in the naval of the mother while it is massage).

Human hiluton na pud ang inahan para ma platar ang matres. Dili gyud paimnon sa bugnaw nga tubig (After that the womb of the mother will be massage to fix the uterus in its place and advise not to take cold liquids or water).

The tribe perceived that proper discarding of placenta is subject to their indigenous notion as it will affect the life of the mother and the new-born baby. For instance, some Manobo tribe threw the placenta in the river so that the baby could swim easily or buried it underground because, if the placenta will be exposed to the air for a longer time it can harm the baby.

As supported in the study of Azatio and Omeyo (2018), for most cultures, the placenta and other birth products are associated with rituals, the tribe believes that placenta must be buried, burnt, or thrown into a river because it could cause illness to the mother and the baby.

This belief was attested in the statement of 40 years old Bai that;

Ang inunlan ipaanod sa suba para master mulangoy ang bata. Naa pud ilubong ra sa yuta (The remove placenta will be thrown in the river so that the baby will become a swimmer. But sometimes it will be buried underground).

Another unique customary practice of the Manobo tribal midwives which until now are being practiced was the importance of umbilical cord. According to them, umbilical cord-cutting is different in Manobo practices from the hospital practices. Traditionally, the umbilical cord of the baby will not be cut-off

immediately unless the placenta has not been removed on the mother's womb. This kind exercise was bounded with the belief that the cord possesses "ginhawa" or breath of life that is being shared by the baby and the placenta.

As stipulated in the book of Lefeber and Voorhoeve (1998), it is an indigenous practice in Latin America, the cutting of the cord is only done after the removal of the placenta. For it was believed, that the laceration of the baby's umbilical cord before the removal of the placenta might cause harm to the new-born baby. Also, if the placenta will not be removed immediately from the mother's womb, this will endanger the mother's life.

As 57 years old Bai further explains that;

Ug luwas na ang inahan, imo na pud tong kuhaon ang pusod sa, kay ang ginhawa sa bata nag bahin sila sa ug sa uninlan, and uban kung dugay na putlan na ang pusod, ako dili, mentras dili pa mugawas ang uninlan. (If the mother is already safe, you will now cut the umbilical cord of the baby, in order to separate the breathing of the baby and the placenta. After, it will be tied up with thread).

We further discovered in the discussions that it was a belief of the Manobo tribe that life from the placenta and umbilical cord should be transferred to the new-born baby since it was the source of life of the child when it was in the womb.

In the book of Otig et al., (2018), our pre-colonial ancestors believe that "ginhawa" or breath of life is a vital force that occupies a person's body. It is the ability of the heart's to breathe. Thus, I think this traditional practice during birthing is very significant to the Manobo customary tradition in birth.

As supported by 40 years old Bai that;

Kay nag connect pa sa uninlan ang gininhawa sa bata. Unya i-bomba sa didto sa bata tanan-tanan o i-massage pa sa bata, kuhaon gyud nimo ang ginhawa sa uninlan.(Since the breathing from the placenta and the baby are still connected. Then, the umbilical cord will be pumped or message in order to transfer all the breathing to the baby).

As conversation continued, the researchers were surprised by the traditional materials they used during birthing. Meanwhile, the result of the study also showcased the material cultures used by the tribe in birthing. This result implies that past and present traditional birthing materials needed during birth are found and accessible only within the environment.

For survival, the tribe uses plants and other elements as curative means for the traditional birthing since immemorial. However, distinct tools are not applicable in the present since innovations of material culture arise for scientific and convenient purposes.

It is therefore significant to discover and record all these. As mentioned by Lamxay et al.,(2011) that documenting the use of plants and other elements of traditional birth practices by ethnic minorities is not only a significant aspect of understanding and analysing beliefs and practices but a way to propagate knowledge at risk of being lost (<http://www.ncbi.nlm.nih.gov>).

59 years old Datu identified some material culture used during birthing, such as;

Angod du tu ug panganak nu ug tampod tu pusod pasan man ka ug gamiton doy dow hikoti tu hilo su wada man mananabang dini tu kanami (Sama sa amo nga kun nay manganak ang iputol sa pusod sa bata kanang uway nga pasan pagkatapos hiktan dayon ug hilo kay wla may magtabang sa amoa nga sma sa ospital nga adunay doctor). (Just like here in us, if a mother gave birth we used rattan splinter in cutting the umbilical cord of the new-born baby then tied it up with a thread since no one will help us just like a doctor).

57 years old Bai says;

Bugkotan doy da man tu abaka yanot kan pusod tu bata (Hiktan ra man namo ug abaka mao na ang lanot or silk ang pusod sa bata). (After cutting the umbilical cord it will be tied up by hemp thread).

Sa pagkakaran nagagamit na mi ug alcohol, pero una wala, kay trapo lang. (As of now, we already use alcohol, but not before, it is just a used cloth).

Human ana kay, sa una man gud wala pa'y bigkis igo ra butangan ug panapton ibugkot. (After that, since before there is no girdle, so it will just tie up with a cut cloth).

63 years old Bai says;

Unya ang lampin sa una kay Gabon. Mao i-trapo sa tae sa ilang anak sa una. Akong mama sa una mao ang lampin nila, tambal baya gihapon na. (The diaper we used was *Blumea Balsamifera* or Sambong leaves, it was used by my mother before since it is also an herb).

Pagkatambal sa pusod naa na pud tambala na. Mag-uling o sunugon ba unya imong ibulit sa pusod kanang anahaw. Kung walay anahaw kanang bagol. Naa pud yuta nga ilawom sa abuhan, luto na gyud nga yuta. (For faster healing cuts of the naval of baby, the medicine will be a charcoal from burned anahaw or coconut husk. Or the burned soil from the dirty kitchen is also useful).

Consequently, the researchers found out that the tribes efficacy on the healing power of medicinal plants made them doubted the health program of the government. They shared that most of them do not conform to the government health program like compulsory vaccination and the use of contraceptives given from the health centers. This belief only means that the Manobo tribe in Kasapa 1 has suspicion and mistrust when it comes to vaccination and the use of contraceptives for birth control.

As expressed by 57 years old Bai;

Unya kanang ako, ang akong anak upat ra kabuok. Pirmero nakong anak duhaka tuig nakita na pud sa akong ika-duha nga anak, pag-utro na pud pito ka tuig. Wala ko'y kuan, kanang unsa ni nay gipatumar nga aron dili manganak, ako wala. Kana rang mga gamut akong gi pang-kuan, pito gyud ka tuig adiser nanganak ko sa ikatulo. Pag utro na pud pito na pud ka tuig naka anak ko sa akong ika-upat, pag ika upat na ang akong anak, wala na dayon. Mao nangang mga kuan kay panghatagan ug pagpa-undang, pero kay kuan man gyud nga dili mawala sa amoa nga ang uban magpa-immunize, and uban kay dili. Matod pa nila, "amin eh kuna ki man ug pa immunize su ug kasakit man kan anak ta ug hingyawon man, dow para masabid ki ug makabuli tu tumba ojaw ka ug kahalanan kandan" (Dili mi mag pa immunize kay masakit amo anak ug basin mahilantan. Ug para permamente daw mi kapalit ug tambal aron mahal in sila). (I have four (4) children, my first child is two (2) years old when I had my second child same with my third child the last is seven (7) years when I had my youngest. I do not intake any contraceptive medicines, only herbal medicine, however the gap of my children is very ideal, and after my fourth child it just stopped. That is why we don't usually patronize those contraceptive medicines. Some of us take immunization some do not, because accordingly," we don't want our child to be immunize because it can cause fever so that they can sell a lot of medicine).

In consonance with the study of Dube et al.,(2014) that indigenous group refused vaccination since this programmed of activities corresponded with a cultural event and the parental refusal of one or two more vaccines. This finding only implies that the tribe could survive in their ways; however, life can be uplifted in terms of health care and wellness if they were oriented comprehensively about the benefit of the health programs.

As seconded by 35 years old Bai that;

Ang ako gyud ngig-agaw wala gyud siya nag pa-immunize. Pero hinuon ang iyang mga anak bus-ok man, walay mga sakit kana rang mga herbal. (My cousin does not patronize immunization, still their children are healthy despite of herbal medicine intake).

On the other hand, the conversation animated when informants changed the topic to traditional rites of passage. The researchers found out that same in the mainstream practice; the tribe performed circumcision. According to Lisulo (2009), culturally, circumcision is characterized by a maturation process that emphasizes it as a rite of passage to manhood. However, it was surprising to know that the male ancestors of the tribe did not

practice circumcision. It only implies that the men of the tribe were able to live and reproduce without being circumcised.

As revealed by 48 years old Datu;

Sa una way tuliay, pero kadto lang sa una. Sa pagkakaran ni sunod na mi ana nga kultura. Akoa ng mga Apuhan nangamatay na lang, asta akong mga uyuan mga wala gyu'y tuli. (Before, there was no circumcision. My forefathers and even my uncles died without being circumcised).

However, this practice for the rites of passage on the puberty stage was influenced and introduced by the foreigners who used to live in their place long before. It was adopted and became their practice as influenced by the society to the young ones since it is the trend and they might get bullied if not circumcised.

As further revealed by the 48 years old Datu;

Sa una pwedi pa ang walay tuli, makaanak man gani gihapon. Pero karon kay lagi mauna naman ang naandan, unya kaulaw naman ingnon ka nga walay tuli, mao na nga magsunod nalang gayud ka sa tradisyon. (Before, it is alright not being circumcised we still able to reproduced. However, it is shameful if someone know if you are not circumcised, anywayits already the trend and practice).

For the Manobo's circumcision was not an original practice in their tribe however due to what the society requires they tend to follow it to avoid shameful criticism from others.

As stated by a 57 years old Bai;

Ang akong Papa ulitawo na wala pa man siya natuli, kan ug patuli on ug podot tu sipit tu kagang dow ipa ipit doon tu kinda tu uyo tu yaso (nagkuha siya ug sipit sa kaga, ng putlon niya tarungon ug tabas mao na ipa-ipit sa ulo sa oten. Pag-tungang gabii, manglapas naman na siya, di tuli na). (My father was already a bachelor but was yet circumcised, he took a mud crab and carefully cut the pinch and clip it on the top of the penis. During midnight, it already lacerated then it was already circumcised).

On the other hand, the circumcision among the women was not that tedious as men since the process is only by piercing the ear, which is not an indication of the puberty stage but for beautification purposes.

As revealed by an 63 years old Bae;

Min ku buhi ka ug tulion ug yungagan kan talinga tu mayo wag kan sipit ghaon tu kagang ka ug gamiton (Kun babae ang tulion bangagan lang iyang dalungan ug luag tapos singpit gihapon sa kagang gamiton). Ang babae tulion gihapon kay tusukon man ang dalungan bitayan ug dagomug hilo. Sa una kay tunok/dugis. Ang akong Lola sa una kanang ipa-sipit sa kagang, pero dagko ang banagag. Dipende ug ganahan mag arites. Pero sa pagka-karon, bisan pa kanang bag-o ipanganak imo nang tusukan ang dalunggan kay dili pa man siya kabalo. (The girl will be circumcised also by putting a needle and thread. It will depend on when she wanted to wear an earring. But as of now, even though a newly born baby can be pierced since they are still not aware of it).

Contrary to other indigenous tribe practices, some Islam communities usually do practice Female Genital Mutilation (FGM) as part of their tradition to rites of passage. In the article of Atom Araullo, FGM is a female circumcision as the partial removal of the external female genitalia for non-medical reasons as defined by World Health Organization (WHO).

However, there were also some traditions that Manobo women usually practice during the puberty stage, and this practices were carried out during the first menstrual period of the young girls. Rites were often done in the river by self-soaking, believing that it can strengthen her immune system against illness caused by menstruation.

A 30 year old Bai shared;

Palihi sa dalaga kay maghumol ug tubig sa suba, kana nga adlaw pag-dug-on maghumol gyud sa tubig mao nay palihi para maenad nga dili ka maunsa. (The tradition of a young lady will soak at the river on the first day of menstrual period. The purpose of it is to immune the self from immediate sickness).

Such this tradition practice on the rites of passage to manhood for men and women is a common practice. It entails that circumcision for men is inherited while circumcision such as ear piercing was originated from them and practiced even nowadays.

3.1.2 Weaning

For indigenous people, infant traditional feeding practices are done through breast-feeding. Study shows that lactation is the mode of feeding that baby among the Manobo tribe. As we observed during the conduct of the study, breastfeeding is the main method in feeding a baby and no single mother used a bottle for feeding.

Traditionally, it was their practice to give first liquid intake to the baby however not milk from a lactating mother but an extract from the leaves of bitter gourd since they believe that this can remove toxins from the new-born baby's body.

According to 57 years old Bai;

Paggawas sa bata dili sa pa-didehon sa inahan. Magkuan sa anang dahon sa paliya, di ba pait man na, imo na ibutang sa init, salaon o imo pug-on mao na'y ipainom sa bata kay aron ang iyang kinaon ng hugaw mugawas, kon sa kuan pa Tiki-tiki. The baby does not directly breast feed by the mother. The baby will first intake liquid juice extracted from ampalaya leaves so that toxins from the body will be removed first).

Base on the information, the Manobo tribe in Barangay Kasapa 1 has no hard or fast rule customary traditional practices in weaning a child. Traditionally, it was their practice that six months old is the best stage for weaning a child. Canadian Pediatric Society posits that the ideal age of baby to wean is about six months; it is when the baby is ready for other foods. (www.caringforkids.cp.ca).

Moreover, Dr. Madhu Desiraju in the Kids Health Organization posts weaning happens when a baby moves from breast milk to other sources of nourishment (kidshealth.org).

As 30 years old Bai shared;

Dipende ra man sa bata ug mag-undang siya ug tutoy. Six months anaron na namo ug hungit, pakan-on bisan unsa kutob sa unsa among kan-on. Kamote, sud-an unsa dinha, anam-anamon na namo. (It's up on the child if/she will stop taking breast milk. During six (6) months old, we practice the baby to eat solid foods just like sweet potato, viand whatever food is available).

Accordingly, there is no particular period as to when to wean a child; if the mother feels that it is time or there is a need to deter the child from breastfeeding, no rites are employed; instead, a simple way is done to wean a child.

As 57 years old, Bai further implied that;

Ug lutason na gyud namo kanang tag duha na ka-tuig. Butangan namo ug haling ang among atngal (We deter the child from breastfeeding usually two years of age. In order that they will stop to take breast milk, we usually apply condiments in the nipple).

Min kun ug yutason kan bata yuy a kan igbutang doon tu dud utu inoy agon ug kapudusan kan bata. Kung lutason na ang bata butangan lang u gluy-a ang totoy sa inahan aron mahapdosan ang bata kun mo totoy siya (To halt the baby from breastfeeding, ginger extract will be put in mothers' breast so that the child tastes the spicy taste, with that , the child will no longer take breast feed milk).

According to the study of Gascon (2011), the Bagobo mothers prefer breastfeeding, however not for the health benefit but because it is the most economical way of feeding their infants. Furthermore, given with this literature, it can be concluded that somehow traditional practices on the ideal way of weaning a child among Manobo tribes conform to world health standards.

3.1.3 Courtship

Based on the responses of the key informants, they have been still practicing their customary traditions on courting.

The researchers found out that they have three different processes of courtship based on their customary traditions. There was no particular identification of its type of courtship, but we just labelled them according to their manner. The three types of courtship that the tribe has been practicing are the parent to parent courtship, forced courtship, and the natural selection courtship.

The researchers learned that the most common and dominating traditional practice for courtship in the Manobo tribe in Kasapa 1, is the parent to parent courtship. This type of courting is basing on their customary practice called arranged marriage or betrothal type of courtship. Thus, this mode of courtship in the Manobo tribe intended to end in marriage.

It was expressed by a 57 years old Datu that;

Daghan ta klase sa pag-asawa o pangulitawo, Kay ang buya gani ang mangulitawo sa babaye and inahan ug amahan sa lalaki. Dili makahibalo ang lalaki nga asawahon na diay ang babaye. Kay ang inahan ug amahan man ang manguyab kanuhay didto sa babae o sa ginikanan sa babae. (There are different kinds of marriage or betrothal. Betrothal is when parents of the boy are the one will court the girl or the parents of the girl. The boy is not aware that he has about to court someone).

The other type of courting practice that the tribe practiced is the forced courtship. This type of courting practice has two kinds; the first one will depend on who has the affection, the young one, or the parents. If the boy is in love with a girl, or a parent wanted a girl to be married to their son, they will make a move or corner the girl that she cannot refuse anymore.

The second type of forced courtship happens when the boy accidentally or intentionally “touched” the girl. The boy is oblige to marry the girl regardless of they do not want each other.

As what 57 years old Datu articulated that;

Ang isa pinusanay o pinugos. Maka-kita ka dinha, parehas karon nakaanhi ka sa amo, pagkibali nay magusto o mahigugma sa imo, wala nay pangutana, diretso ka na kuanon, dili naka pa-uli-on, pataparan ka dayon ug lalaki. Unya, dili naka makalihok, oh, pinugsanay na. Magustuhan ka sa ginikanan sa babaye, pagka-kuan, pataparan ka gyud dayon diretso, wala na gyud lihok kay maulawan tong naghatag sa imo. (The other one is by force. If the other members of the tribe see someone liked you, there will be no interrogations you will not allowed to go home then the guy will be sitting right next to you that you cannot do anything, that is courtship by force. If a boy is also liked by the parents of a girl, the girl will be directed to set beside the boy, still he cannot do anything to avoid embarrassment on the part of the parents of the girl).

As supported by another participant, she revealed that courtship done by force would indeed end up in marriage.

As articulated by 57 years old Bai;

Naa gihapon pinugsanay, kay ako nga naka-apo na man ko nga wala koy gugma sa akong bana kay pinugos man o buya. Nakaduha-an na man ko nangapo pero naa pa man gihapon akong bana nga wala koy gusto. (Betrothal by force still exist, just like me. I already had grandchildren I still not love my husband since I have no feeling of affection on him when we were married).

They have also revealed how women in the tribe have been treated. Based on the findings of the study Manobo women are preserved and secured. Protection is instigated among women because they are not allowed to be touched by men especially if the woman is already dethroned, such to avoid untoward misfortune, the tribe highly safeguarded their women.

As expressed by 60 years old Datu;

Diya tu kanami kan buhi nu daega ug sinabungan doy dow limpoton kun aka basta basta maka seid su bawal. (Sa amoa ang dalaga nga bae ginabutang namo sa private nga kwarto nga walay makakita bisan ang lalaki dli pwede magtan-aw kay bawal). (Here, the lady is placed in a private room so that she will not be seen by men because it is restricted).

As part of their customs, the tribe presented several restrictions. It is prohibited to touch any part of a women's body. If done intentionally or accidentally, the man has already committed sinned against the girl. Thus the boy and girl are bound for marriage.

As further explained by 60 years old Datu;

Min bawal ug tagonan kan daega su ug kasae anan nu dow ug kaasawa su ug bunan ka tu kan nigtagonan nu. (Bawal nimo hawidan o hikapon bisan ang sanina sa una nga mga bae kay makasal ka tapos asawahon naka niya kay mao man atong balaod). (It is prohibited to touch even the garment of a women clothes as it is the law or else you will be required to marry her).

As part of their customs, the tribe presented several restrictions. It is prohibited to touch any part of a women's body. If done intentionally or accidentally, the man has already committed sinned against the girl. Thus, the boy and girl are bound for marriage.

As expounded by 60 years old Datu that;

Na naa pa gyu'y bawal sa among mga dalaga. Nga di gayud ka kaduol diha sa gilingkuran. Kay kung imo nang magunitan ang iyang lawas, ihatag nan a sa nakagunit. (There is also a caution to observe for the ladies here. Guys are not allowed to sit beside the ladies. If the boys will touch the body parts of the girls may it be unintentional, the girls shall be given to the boy who had been touched her).

Apart from restrictions on touching body parts, it is the tribe's belief that the female's purity or virginity is already stained or ruined once a man touched her body, may it be accidentally or intentionally. Furthermore, the tribe believe that, once a female was touched by someone they perceived she is no longer worthy for someone's love and affection.

Thus, she is no longer worthy of anyone who has the good intention of marrying her.

As what was stated by 60 years old Datu;

So, ang babaye basta mahikapan nimo ang kuan, warag mao nay kuan namo tradisyon. Warag imo nang mahikap ang mga hiyas, muoyon naman na siya, kay wala na man sa siya'y mahimo. Ingon ani ang man ang posisyon, kanang babaye kung mahikap na nag imaong lawas warag isip itlog nga mabuak, dili na puwidi ulion. (If the girl was touched especially on the private parts, she is already just like a cracked egg that cannot be assembled).

These findings only mean that women in the tribe are fragile. Thus, all members of the community treated and handle Manobo women with care and respect.

As what 57 years old Bae said;

Kon sa amo pa, hugaw ka na ug mahikapan ang mga kuan. (For us here, the girl is already stained if the parts of the body were already touched by a boy).

Furthermore, even the tribe practiced parent-to-parent courtship, they also revealed that they have a natural selection courting practice. Affection usually presented by playing a musical instruments called *Kubing*. Accordingly, this musical instrument is commonly used in Mindanao; its primary use is an instrument for courtship and recreation this is because when the boy or Yukus played the musical instrument, it marks poetry that signifies of his feeling to the girl (Veter, 2019).

As 57 years old Datu further expressed that;

Dipende sa situwasyon kay kining sa una buya-buya. Pero naa may sa dalaga ug ulitawo diri sa amo, naa may kibale dulunggon namo diri nga kuan Kubing. Kinahanglan ug mag kuan ang lalaki mahigugma magkuan siya ug Kubing. Unya dinha ang babaye, masabtan sa babay ug unsay gisulti sa lalaki diri mahitungod sa pagpahayag sa iyang gugma. Unya ug masabtan sa babaye, muingon ang babaye ng "Pahulama ko be!" unya dayon tubagon sa babaye ang lalaki pinaagi sa pag tugtug ug kubing. Mao nay ika-duhang prosesong gidala sa tradisyon sa mga lumad. Ang babae musulti nga "Musugot ko nimo!" nagsabot na nga magka uyab na sila (It is situational since before it was a betrothal. But we have bachelorettes and bachelors here that used a sound of musical instrument *Kubing*. To show the affection and love of the bachelor he will play the *Kubing* in front of the bachelorette. If the girl gets the message of the *Kubing*, she will reply by playing also the *Kubing*. That is the second process of tradition in Lumad that we usually practice. If the girl will also reveal her affection over the boy who court then this signifies that they are already in relationship).

Moreover, despite their unique traditional practice on courtship, the elders were aware of the gradual changes along the process of courting. The tribes were also worried about the changes that happened among young ones. Since their children leave their community in a search for a job or education purposes, they just accepted the reality that somehow the exposure of the young ones to the mainstream could influence their child views and could have been influenced by a liberated mind-set and cultural practices.

Thus, for the elders of the tribe who accepted this reality, they are still holding to the hope and belief that the traditional courtship practices of the Manobo tribe in Barangay Kasapa 1 will continue to exist as long as their young ones will still embrace their way of living when these children comes back to their village.

This was attested by 57 years old Datu;

Diri sa amo, naa pa gihapon ni nga kultura pero dili na ingon ana ang siguridad nga hingpit pa ang mga kuan kabatan-unan, kay sa karon kadaghanay sa atong mga kabataan diri sila na may mag pindot sa ilang magustuhan. Pero sa una dili gyud, maulawan ka, pugong gyud ka sa imong mahunahunaan bisan pa naka kuan ka ug first love diha. Sa karon wala na, kay isip una ang ato panahon lahi na karon. (Here in us, we usually made a room for girls that cannot be penetrated by the boys since it is restricted to do so. We do have that kind of culture, but somehow as of now, the security of the young one is not that intense already because the young one is the one to choose who will be their partner in marriage. But before, it is not, you have to deter whatsoever feelings and thought you have to avoid embarrassment. However, it is not practice in the present because we have different generation as of now).

These findings only show that despite the tribe's geographical isolation and assertion that they do retain their customary practices, the impact of modernization could persist even in the remote forested area in the country.

In the study of Oni (1991), his findings revealed that courtship and practices had undergone pronounced change as generated by economic development and social change. However, in the face of these circumstances, Manobo do hope that their children won't abandon their culture, that when they return home, they are still bound to follow the customs and so they must abide by it.

Despite the awareness of this menace in their traditions, the researchers found out that the tribe has no mechanism or ways to resolve these challenges that they are facing in the preservation of their culture. Thus, the researchers presumed that their customary tradition in courtship is at risk and lost if not be documented.

As 57 years old Datu expounded;

Gikuan na lang namo gilauman nga dili nalang nato tag-don kay kanang kabataan nato karon gaka-anam na ug ka edukado. Pero bisan pa mag ana, pagbalik ra gihapon nila kibale ma-imbibe ra gihapon ang naa sa amo. Kibale musubay ra gihapon sila sa among tradisyon. (We just hope and do not mind it since our young one's nowadays are gradually educated. Despite of that, when they came back here in our place, they can still imbibe whatever traditions that we have here. They still follow and practice our traditions).

3.1.4 Wedding

Wedding for the Manobo tribe is not just a ceremonial activity. It signifies the way of life of the tribe as their means for continued existence and survival of their culture the bonded through marriage.

As a result of our informative conversation, the researchers were able to gather data on how the tribe continued their customs and traditions with the matrimonial binding of the two individuals through their traditional wedding practices.

Engagement process, submissiveness to the customs, dowry system and wedding ritual are the significant features the tribe manifested in their customary tradition at the wedding.

As the initial process, the tribe elders stressed out the significance of engagement. It is by rendering service in the parent's house of a girl; in this manner, the groom would be examined and judged by his personality, thus, he must prove his worth to the family of the girl.

As 60 years old Datu shared that;

Min ku ug pangasawa kinahangyan pad nu ug pangaga dow panangkin tu pila nu tuig adiser igpaasawa kan buhi (Kung kabahin sa pagpangasawa kinahanglan ang laki mag serbisyo sa sa pipila ka tuig didto sa mga ginikanan sa babae kay aron maobserbahan sa ang kinaeya kun maayo ba na o daotan). (About marriage, the boy is oblige to render service for number of many years on the parents of the girl to observe if he has good or bad character).

The wedding signifies a martial union of a couple. For a girl's parent and relatives, a boy's characteristics and attitude are vital to be familiar with him before deciding for a unification. Thus, it indicates that family involvements have a significant influence on marriage since the fate of a boy is at the hand of a girl's parents, and seeking for approval of a girl's parents is very tedious and challenging.

It was mentioned by a 60 years old Datu;

Pangagad o managuin - bisan unsa kuahaon nimo, itigom nimo sa ginikanan sa babaye kay para masaligan ka. Ni ana dili ka tapulan. Magpakita ka gyud ug hilas diha, bisan dili ka suguon ikaw ang mulihok kay para pam pa-bilib ba. (Servitude/Pagpangagad – The boy will gather and earn everything and save it at the girl's parent house to show that he is trustworthy. He will do everything even though he is not told to do so, articulating his characteristics of being a hardworking person, with that a positive impression can be earned from the girl's parents).

It is a tribe customs to render Pangagad or Servitude during engagement period regardless of the mode of marriage, may it be the parent to parent arrangement or betrothal. Moreover, it was apparent how the parents supported the married couple by giving a constant reminders, advices and guidance.

As expressed by 62 years old Dau;

Bisan binuya, ang lalaki muhimo sa pagpangagad. Kay tinudluan na man sa ginikanan, "Kay ikaw gibut-an ta man ka, pag-binuotan. Subay sa among kinaiya, respituhi ang imong ginikanan....(Though the courtship is through betrothal, still servitude should be done. Since it was advice by the boy's parent, "Since I demanded you, be good by following our own characteristics and respect your parents-in-law).

Family building is vital for the tribe's customary practices. The members manifested great reverence to their customs since obedience to the family's will is highly owned. In his choice of a wife, the man in the tribe is guided to a great extent by the wishes of his relatives (Garvan, 1927).

Another manifestation is the unceasing support, advice and guidance of the parents towards the couple as part of their ceremony.

As the 62 years old Datu further explained that;

Diha sa pag harong na nila dinha, ang imong anak taparan nimo, nga karon kon binisay-on nato, "Dong, kay giminyo ta naman ka, kinahanglan ang imong ugangan imong respituhan. Trabaho sa insakto kay para mabuhì ang imong pamilya. Ang mga binuhatan nga maka kuan ayaw buhata na nga maka-ulaw sa ato, maulawan ta"O, ing-ana, mao na ang tradisyon. (During the face off the boy and the girl, the boy's parent will give an advice, "Boy, since I already married you to someone, you should respect your father and mother in law. Work hard to raise your family. Negative character should be avoided since it will cause dishonour for us"....That is our tradition).

Kay nagsugot man gani ang atong anak nga gibut-an nato, sugot pud sa atong mga hangyo (Since my child follow my mandate. He will also abide with my request).

The boy or *Yukus* obedience to the will of his parent is an attest that no matter how matured and capable a boy for a decision making is the last word still at the hand of the family's will.

It was confirmed by 57 years old Datu;

Kami sa ako asawa wala mi nagka-istorya, gi-buya gyud mi. Pagsulti sa akong inahan nga ing-ana unya didto nagtrabaho manko, pag-uli, "gipamalay-an ta na ka, naa nay babaye nga sawhunon nimo", wa nako musulti igo ra ko nag lingiw sa iya. Bisan hangtod karon naa gyud nang buya (I and my wife before doesn't have a conversation, since I am working that time. When I got home, I had nothing to do when my mother told me that I must marry the girl that they have already selected for me. Betrothal is still practiced even now a days.

Subsequently, Manobo's marital union is always for and in consideration of dowry. There particular things that were set or usually requested in the dowry system stipulated by the tribe; however, though this time dowry system is not observe strictly as before. As long as both sides of the parents agreed based on the demand and the capacity of the grooms to give the dowry, then there will be a wedding.

In the article of Oledan (2018) B'laan tribes, dowry system is not as prevalent as before, both fathers can agree on what one is prepared to give and what the other is willing to receive.

As specified in the statement of 60 years old Datu;

Min ku ug pagpangasawa on kan anggam, aja apo ug pamujo tu yupoganon kun pag aha dan nu madoot kan kinaeya tu Yukos. (Kun mangasawa ang uyuan, ante ug lolo mangayo sila ug demand ngadto sa lalaki nga mo asawa sa ilahang dalaga ku dli mahatag ang demand dili pud ihatag ang babae). (Before marrying someone, the relatives of the girl such as uncle, aunt or grandparents will ask for a demand to the boy who wanted to marry the girl. If the demand will not be given then the boy cannot marry the girl).

Diri dipende nianang kuan gi pangayo sa babaye. Dipende sa gi ihalad, twenty thousand (20,000), karabaw, garan, ihatag gyud nimo na adiser makuha ang babaye. Pero kung dili nimo ihatag, dili gyud (The demand will be based on the request of the girl's side, it might be in terms of money twenty thousand pesos, a carabao, or a riffle. It should be given before the girl will be given to the boy, if not, then is nothing).

After the engagement and giving of dowry, a wedding celebration is the next set in the process. Although, we were able to witness a real wedding ceremony of the tribe, the process was still discussed clearly and described by the tribe.

Both parties will going to decide on the venue and schedule of the wedding ceremony. However, the bride is the last person who has the power in the choice of the place on wedding ceremony, it may be in the church or her place. After deciding on the schedule of the wedding, both parties will start counting based on the number of days set for the wedding ceremony, and this was done accordingly by knotting a rattan based on the number of days of the wedding. The knotted rattan will be lessened everyday as part of their counting until the final day of the wedding rites.

As explained by 57 years old Datu that:

Kanang nay kasal panag sabutan na sa matag ginikanan nga himuon nato ang kasal sa atonganak dinhi sa simbahan o sa balay sa babaye. Mag balintos ug uway. Naa may uway kibali nga ilang basahon, wara'g suwat nga ila kibali basahon. Kung petsa diyas (10), napulo pud ka balintos sa uway o lubi. Kada adlaw kuhaan nimo, na pito pa gihapon ka ana, tapos pagka-ugma kuha na pud nimo ug isa, pagduha na lang aw, ugma matuman na gyud ang kaminyuon. (The wedding will be decided by both parents of the bride and the groom whether the ceremonial place will be at the church or in the place of the bride. They will knot a rattan palm. This serves as their guide for the number days on the wedding. If the wedding falls on the 10th day, then, a ten (10) pieces knotted coconut or rattan palm will be made and everyday they will remove one piece, it is a countdown on the wedding day celebration, if there are two knotted rattan palm left, then it signifies that the next day will be the wedding day; marriage then will be realized).

Accordingly, the *Baylan* was the one who will going to initiate the ritual during the ceremonial wedding.

We found out that their wedding ceremony is not as prestigious as it was in the Christians wedding ceremony. During the ritual, the family members was surrounding around the groom and bride. The chieftains and the other heads of the tribe were also present during that time to witness the union of the two Manobo tribe members.

In the ritual, a plate with two pieces of betel nut or *mam-on* has been put at the center of the groom and bride as they faced each other. The groom will take one betel nut and directly put it to the bride's mouth, as the groom and bride do this process together it already symbolizes that the groom and bride were already bounded as one and it signifies that they were already married. This findings only implies that the Manobos' wedding ceremony is lawful and obligatory regardless of its modest process.

As further revealed by 57 years old Datu:

Naay posisyon nga rituwalan. Ang Baylanang mag siremonyas. Sa panahon sa serimonyas, amo alirungan na ug saksihan nga ihatag na namo ang katungod sa ila nga kining mam-on ihungit kay para mao ray sermonya nga timailhan nga nagka-uyon ra. Tanan Datu naa dinha, unya magtapok dayon diha kadtong sa babaye ug lalaki. Among libutan kibale. Unya butngan ug plato dinha sa tunga, unya butangan ug ma-Mama' tag-isa sila. Min ku ug ritwal tu pag pangasawa doonmamaon nu nig tunga pagkatapos tu kan igsungit kan minama tu kan ug pangasawahay nu kandan nagka ujon on. (Ritual is conducted as part of ceremonial wedding by a Baylan. We will gather around and be a witness, give the consent that the Betel nut will be eaten by the couple agreed with each other. During the ceremonial gathering all Datus are around. The groom and the bride will be at the center of the gathering, encircled by the all which are present during the wedding. A table will be placed at the center of the groom and the bride with two pieces of betel nut. The groom and the bride will get the betel nut. The groom will let the bride the betel nut that he took and same with the bride, she will feed the betel nut that she took to his groom, then after that, it signifies already that the couples are already bound with marriage).

However, though the marriage was already declared, the ritual does not end on that process. After the wedding, next in the process was determining the fate or the couple married life. The couple will going to spit in the plate and shown it to everyone to ascertain if the marriage life is in good fate. If the color of the couple's saliva is grayish, the tribe believes that it signifies the short term of the marriage life. Thus, another ritual will be

done where the Baylan will slaughter a chicken, and offered the blood of the animal. At the same time, the Baylan and the people around uttered a prayer casting away evil omen and asking the Spirits that will grant the newly-wed couple a successful and lifetime marriage.

In the study of Garvan (1927), among the culture of Manobos of Eastern Mindanao, after the wedding rites, it is followed by a religious one that consists mainly of determining by divination the fate of the couple. This finding only indicates that belief in superstition plays a significant role in the realization of marriage fate.

As shared by 57 years old Datu:

Matan-awan nimo dinha sa pagmama sa pagluwa. Makita-an na nga "wara'g kulang-kulang ni, oh, magkuha ta ug manok, rituwalan ni para mawala o masugpo!". Magkuha dayon ug manok nga kibale ihalad, muhangyo nga kining kuana, mga bataon, mga anak nga kabataan nga amo giminyo hatagan sila ug maayo nga kaminyuon. Kana ra ang gisubay nga kostumbre. (It will be seen in the spit of the couple that there is something if the color of saliva is pale or grayish. If the spit of either of the couple is pale or darkish, then they will offer a chicken and conduct a ritual to deter negativity on the marriage life of the newlywed couple. A chicken will be offered during ritual asking that these children that we united in the matrimony of marriage will be given a bright future. That is the only custom that we follow here).

After the ceremony, the tribe holding a banquet. It was a custom that the burden of a banquet celebration expenses usually falls upon the groom's side.

As further explained by 57 years old Datu:

Dipende, kay sa Bukidnon, ang babaye ang magkuan, pero diri sa Umayam, bale diri sa Umayamnon lalaki gayod. Managlahi mi ang sa Bukidnon ug diri sa amo kay ang babaye ang mukuan sa preparasyon kay mao kibale sa kasal kuanon dididiron tong lalaki. Pero diri sa amo, lalaki gyud and muhanda kung unsay mga panginahanglanon. Pareha anang baboy, ug pila ka sakong bugas, siya gyud ang magkuan ana para sa kasal. (In Bukidnon, it is the girl side who will do and provide the preparation for the wedding banquet. However, here in Umayamnon tribe, it is our practice that the boy side will provide and prepare for everything during banquet, the boys side will decide as to how boar and sacks of rice will be prepared).

Though the Manobo tribe is known for its patriarchal social system, part of their tradition is that after the wedding, the husband will live in his wife's jurisdiction. However, the husband will have to return home after a few days because of the tribes belief that his soul or spirit remains at home. Thus, he will take and bring it to his new place.

As presented by 62 years old Datu:

Min pagkatapos tu pag inasawahay kan Yukos diyad on ug ugpa tu banwa tu buhi. Minpagkatapos tu kan ka Yuhos ug pabilin diya tu banwa tu buhi ug paulil on dajon tu umagad su kan umagad tu kan Yukos nabilin da diya tu kanda nu ugpaan. (After the wedding, the groom will now live on the bride's home. After the boy stay in his wife's place, he will return to his parents' house to fetch his spirit that was left behind before the wedding).

Somehow the tribe was facing a challenge and apprehensions on the preservation of their customary practices at weddings. As much as they wanted that the member will be bound legally according to their tradition on wedding, the member will still undergo another wedding in a Christian practice to obtain marriage contract papers since documentation or contract papers has not been their practice.

Not only in the wedding but also in baptism, the tribe has been compelled to do so since there were documents necessary to avail of social benefits and assistance in the government. Thus, it only implies that the tribe's assimilation of outside practices was due to mandatory compliance of the law, such adapted practices were already transmitted to young generations, but without proper orientations that it was not their own authentic or aboriginal practice.

As stipulated by the 59 years old Datu that:

Kanang sa kasal usahay mapugos na lang mi anang ginatawag nga mansibado kay wala man tay papel nga gikuptan, pero dili man buot pasabot nga dili legal and kasal diri kay gilantaw man nga ang amoa nga ritwal sa kasal ug bisan kinsa pud ang magkasal diri ilahon nga legal. (With regard to the wedding, sometimes we are compelled since we do not have a papers here, but it does not mean that our wedding conducted or even whoever conducted here as along recognized by the tribe is not binding because indigenous wedding ritual are recognized as legal and binding).

3.1.5 Burial

The Manobo tribe of Barangay Kasapa has its traditional customary practices in keeping departed members. Along with the conversation, we documented some of the significant processes the tribe prepared during burial.

We found out that traditionally, the Manobo tribe practice short period of wake since the dead person does not undergo embalming. Thus, the corpse was buried one day or less after the time of death. Unlike in Hiligaynon, Manobos do practice embalming in their region; therefore, the wake will last from 8 to 12 days (Casimiro et al., 2015)

Nonetheless, the Manobo tribe wanted to adapt a long duration on wake. This intention can only be realized if they can avail the embalming process from funeral services because they also wanted to have long period on the wake for their departed love ones. But due to its geographical location and economic status, they are tied up to stick to its traditional practices.

Sa amoa, kabalo baya ka nga wala. Kinahanglan mamatay sa kana nga oras ilubong na nato kay wala gani man wala wala man ya'y medisina. (For us, as you know that we have nothing. If our love ones die, he/she will be buried right away because we do not have medicine).

Bisan diri sa Kasapa, kapag dili gyud maabtan diri, wala makapaningkamot musulod diri, kay didto sa mga embalmer didto sa Loreto mu-ingon nga "Ay sus!, hadlok man inyo dalan". (Even here in Kasapa, there is no who wanted to enter here, because in Loreto the embalmer will state that, "Oh my, the road is very terrifying").

Dilikay kaisa ra na, wara'g katulo na na beses nga amo na lang ilubong among lawas kay wan a may muabot. (It is not just once, it is already three times that we have to bury the corpse since no one will come).

Puwidi ra man ta anang seven days kon naa'y natupok na. Alangan man mag sige ta harong anang baho (It is just ok to have seven days mourning if the corps is already injected. It is unusual to mingle with the dead when it smells annoying).

The existence of the soul and its life after death is prevalent in their culture. Sending of their departed members has been done through a simple ritual conducted by a *Baylan* during the burial.

Kanang namay, wala na man gayo'y kuan kay namatay naman na. Pero pinaagi sa nagtuo man ta nga adunay kalag. Naa pu'y ritual ana, Baylan ang magkuan ana. (The dead body is nothing since it is already dead. However, we do believe in spirit. We just pray that their soul may rest in peace. There is a ritual during burial and it is the *Baylan* or high priest who will initiate).

We also found out that any members of the tribe can facilitate a burial ritual in the absence of the *Baylan*. However, by doing such ceremonial activity, any member who initiated the ritual will call the spirit of *Baylan* by acknowledging his presence to assist them in praying that may the soul of the departed member will now rest in peace.

We thought that this tradition is just a practical way since they live in a dispersed area in the hinterland that, in most circumstances, *Baylan* could not able to attend directly to their needs at all times.

As 57 years old Datu continued sharing that;

Kung sa apiki na nga dagan, puwidi na nga kita nga dili baylan ang mga rituwal, pero and importante gyud nga murag mukuan gyud ta kanang Baylan makahibalo man gyud na. Tawagon ra man gihapon, bisag si kinsa ang mag rituwal, tawagon ra tong Baylan ba nga sampiton iyang ngalan ba, nga magpatabang mi didto sa kuan "Baylan, tabangi mi ni ana". Kung walay Baylan sampiton ang iyang espiritu.(If the Baylan or high priest is not available, anyone can do the ritual during burial, since the Baylan can also determine. During the ritual the name of the Baylan will be uttered and call for his spirit, asking for help).

Moreover, part of their tradition that before burying the corpse, the important or valuable things of the departed member like betel nut or Mam-on, favourite clothing or any stuff, are placed in his or her grave. But the bereaved family will also bring along with them some memorabilia of their departed members for the memory of the lost one.

As stated by 57 years old Datu;

Naay kibale parehas sa ako nga mu-mama', pagmulakaw ko, kinahanglan nga nay mamanga ibutang sa akong lubong diha sa paglubong nimo. Ang gamit o sanina pwudi ra bilinon isip handumanan. Kadto rang ganahan nimo ang bilinon nga sanina para maoy kabilin o handumanan. (Just like me, I used to eat betel nut, if I die it should be that there is a betel nut in my tomb. With regard to things, some will also be included in the burial while some will not and serve as remembrance from the one who die).

It was also tribe's tradition to bury immediately the dead body of the member if the cause of death is contagious illness to avoid contamination of virus.

This was ascertained by 59 years old Datu:

Min parte tu sakit nu makahalin tu otow kan ibog o dusdus su ug kamatoy kan duon sakit diritso da ig yubong para kunad on ug makahalin kan sakit din. (With regards to sickness that is contagious and the reason of death, we directly buried the corpse so that the virus from the dead could not spread).

Accordingly, the corpse has been buried either under the ground or placed in the cave. After keeping the lost member, the bereaved family will burn their house to eradicate the virus; then they will look for another place where they could settle down again.

This is revelation of 40 years old Bae:

Ang uban isulod sa langub ang lawas. Layo man ang butangan sa sulod, mao nga didto ilubong ang namatay. Unya nia among balay dire sa duol, muhawa na mi, sunugon ang balay kay ingon pa sa aton nga nay mga kagawug muadto sa laing bukid. (Some will be placed in the cave, then since our house is nearby so we will leave, then burn the house since it was believe that it is already contaminated by the germs and we will move to other highland or mountain).

If the reason for death is a suicide, the burial process is the same. Accordingly, in the past, their dead ancestors used to be wrapped by a bark of a tree. Later, the tribe acquire the used of mattress to cover or roll in the body of their departed members. It is more contrary to the Bagobo practices that they placed their dead in a carved wooden coffin in the shape of a crocodile basing on the belief that this reptile will protect the corpse from flesh-eating ghouls (Malajito, 2017).

As told by 57 years old Datu that:

Ang nag suicide ilubong gihapon, baluton lang ug banig. Kuanan lang ug panit sa kahoy, mao ra man nay magamit namo dinhi sa una. (If the cause of death is suicide, it will be buried covered by a mattress, but before only tree bark was used to cover the dead body since this is only available during that time).

If the dead is a member of the tribe who holds a high position in the community such as chieftain, *Baylan* and other officials in the tribe, it has been their tradition to give special consideration to whatever request of the dead person. Accordingly, if he/she request not to be buried under the ground then they obey the request of the lost member.

We thought that this kind of privilege or exceptional treatment practice given to the higher official of the tribe as an example instead of burying it under the ground. The corpse was just lying down on his/her bed covered with mosquito net. Then the bereaved family will again leave and abandon their properties after offering a ritual.

This is the statement of 57 years old Datu;

Dire sa kuan, sa tradisyon nay espesyal man. Sa kanang opisyaales kibale kong mamatay, kung unsay iyang itugon amo tumanon. Kung muingon siya ug "ayaw ko ninyo ilubong didto sa yuta, ibutang ra ko ninyo sa balay isip tangyon," warang kang Marcos ba, mao nay tumanon namo kanang gisugo niya. Didto namo ilubong kay mao man nay tugon, mao nay ingon nila nga naa ibutang ra namo dinha sa balay. Mosketuruhan kung nay mosketero, unya biyaan na dayon. (We have a tradition here that special. If the one who die is holding a high position in tribe, whatever the request will be granted. If the request is "Do not burry me underground, just lay me in my bed as corpse!, it is just like former President Marcos, then we will grant the request, the corpse will just be placed in the house with a mosquito net, then everyone will leave).

Settling down away from the tomb of their loved ones, we thought that it does not signify that the Manobo tribe did not commemorate their deceased ancestors. It is just their belief not to pass by the graveyard. Leaving their dead loved ones without returning was part of their strong beliefs in evil spirits that is present whenever there was someone dead. They were frightened that the spirits might also harm them. Thus, yearly celebration on the commemoration of the deceased should has not been a practice in the Manobo tribe of Kasapa 1.

Wala dinhi sa amo nang kalag-kalag kay mahadlok mi man gani muagi diha sa naay lubong (We don't have all soul's day celebration because it is creppy and scary to even when we pass by near the tomb).

Another participant supports the claim, accordingly the reason why they do not usually pass near the graveyard or visit the tomb of their loved one has something to do with their superstitious belief of evil ghost who usually resides near the tomb.

As 59 years old Datu shared that:

Di man mi muanha kay naa may Binususawan diha, kanang ungo (We don't go near the tomb or cemetery because it has a Binusawan or a monster ghost).

As manifested in the data, a strong belief in the existence of a ghost is prevalent in the Manobo. They are also believers of an evil spirit known as flesh-eating creature's living in the forest area, which they called *Binusawan*. Accordingly, the scent of this creature could make a person weak, and if a person is caught, the evil ghost will eat the person alive.

If a member is under the curse of the *Binusawan*, the tribe will request the *Baylan* to conduct a ritual to cast away the enchantment. Accordingly, this is their traditional way to cure a person who has been under the incantation of an evil ghost.

As further attested by 57 years old Datu;

Min tinuod man kan aswang o busow ku ug makangadog ka tu ka ngadog tu binusawan ug yutoy ka. (The existence of a creepy monster or aswang is really true, that if you can smell the scent you will feel dreary).

Ang akong tatay basta igu lang paka baho niya sa baho sa binusawan, sarasay gyud, gi rituwalan adiser ni arang-arang. So, ingon ana ra ang dangpanan namo diri, kong naa mi

gamay'ng matingad-an magkuan dayun mi ug manok unya rituwalan (You see that *Binusawan* or monster here in the forest. It will chase you and eat you directly if you will get caught. The scent can make you weak. It is usually appears during six (6) o'clock or on a rainy season. My father when he smells the scent of the monster, he felt weak. We just offer a ritual before he was well. So that is our practice here, if there is something that we thought that is caused by a bad omen, then will just do a ritual by offering a life of a chicken).

Though we are already in the era of civilization and modernization, the belief of this shape-shifting creature is still evident even nowadays. In the article published by Job De Leon (2012), it articulate that Filipino's belief in other superstitions has waned over the years. Still, Filipino's cultish devotion to the *aswang's* or evil creature's existence seems to be going strong.

3.1.6 Worship

When we arrived at the place where they claim to be the place of their alter, the venue for their ritual worship, we thought of a cave or a rock or a tree or anything that the indigenous tribe used to worship. However, what we witnessed or saw was an open chapel made of wood in front is a small alter with a table at the center.

Tribe's precious ornaments that such as "bali-og" and other traditional tools are placed and preserved in the altar. At the center of the place is the table where the *Baylan* stands while preaching. We noticed directly the small statue of the saints Holy Child of Jesus and the same size of crucifix beside it.

Based on what we have witnessed, it is apparent that religious worship of the tribe is not at it was customary as before. We presumed that the religious belief of the Manobo tribe had been influenced already by Catholic practice or religious culture.

Accordingly, the tribe held worship every Sunday in the place they called *Odling* or church initiated by their *Baylan* as their high priest. The tribe's mode of adoration for God was not a traditional one since the ceremony or the process was not in the form of rituals, such as offering animal's blood, dancing and chanting. The *Baylan* was in front of the alter delivering his sermon in which there were moments that they pause for a prayer after the preaching the members will stand up and gathered around while offering a worship song. As they gather, we noticed some actions or behaviour that is common in the Christian practice since all of them, while singing their worship song they raised their hands above their heads as their eyes were closed. Some were just raising only one hand, and the other hand was in the chest.

As we heard one of their worship songs, it seems that the hymns were so familiar, which we presumed that the song they sang was not original composition, and the lyrics were just translation of their language.

The political hierarchy was one of the notable observations we had in the tribe. Facing the altar, we observed that the *Baylan* was sitting at the center and his right side of the *Baylan* sat the female member of the chieftains and other leaders of the tribe may it be their wives, daughters, or mother. On the other hand, the other members were just sitting down along the wooden benches in front of the alter but no longer according to their gender.

But before we started the focused group discussion, the tribe offered a ritual, the customary ceremonial tradition of the Manobo wherein they offered a prayer through slaughtering a boar and offer its blood in front of the altar made of coconut leaves and inside of it was a candle and plate full of rice with betel nut, one piece of boiled egg, and a coin.

The tribal leaders and the chieftain stood in front of the boar. One by one, they uttered a prayer in their language until they prayed together. After the prayer, they stabbed the boar, blood filled the basin, and some of the members took a little amount of blood and massaged it to their body parts that cause pain or ailment.

Based on what we have witnessed and observed, we could conclude that the tradition they were practicing on worship has been different to what was the original. Still, despite the changes, we could also assess that the Manobo tribe do not disregard their traditional belief instead they just incorporated it in their customary tradition. Retention of some culture may be the reason why the tribe still claimed that what they have been practicing was their original culture.

Change is inevitable, may it be in the process of the tribe's practices or the use of material culture.

One thing that the tribal chieftain stressed out was the purpose of offering a coin. According to the chieftain, every Sunday, the member will give a coin regardless of the amount to appease the ill feelings of the *Baylan*. This is not just an offering but use to detect if the member of the tribe is sick or has a suspicious motive over the group. Thus, this is a manifestation that belief of charm and magic was still in practiced in the tribe and possessed by the high priest.

As shared by 59 years old Datu;

Diri kada dominggo gyud mi mo samba. Unya nganong magbutang man mi aning piso ba o singko ba nga sinsilyo sa alter panahon sa samba. Min panyajag tu baylan, kay kibale mao man na nga butang ang kuan sa Baylan, nga dili mulabad iya ulo, kay kon baga sample, kamo karon mao pa may pag-anhi ninyo, so ok lang nga maayo ang kuan paminaw ni Baylan, kuy kung nay mga dautan ng mga panghunahuna o tumong ninyo, kuan na, maglabad ang ulo niya. Siya may mupalit sa sala kay siya may gi-kuanan, amo na siya. Dili ra man kayo dako kay pang kuan ra man tawag namo ng "Panyagad". Kana gani nga bisan is aka gatos (100 Pesos) ta diri, butang tag piso-piso diha, gunitan niya, pang simhuton niyang kwarta para mahibaw-an niya kung ino na siya, meaning naa gyud na siya nga kuan sa iyaha, espiritu. (We worship every Sunday here. We put a one (1) or five (5) peso coin in the altar because this aid the Baylan so that he will not have a head ache. For example, if there is a visitor or someone new in this place, if you have a negative thought over the tribe, then it causes headache to the Baylan. The high priest will the one to suffer because since the Baylan are the ones instigated with that power. It is just a little amount; this is our pangyagad or offering. Even though we are one hundred (100) persons who are present here then each of us will give one(1) piso coin, then just by touch and smell of the money, the Baylan can recognize the owner of the coin).

But as we further investigate, we found out that offering a coin was just a substitution because the traditional thing that they offered before was an egg. The egg was the usual material that the Baylan used in assessing the illness of the member. However, we know that the most common commodity that a group or individuals need nowadays is money.

Belief in spirits and deities is strongly and deeply noted within Manobo tribes' culture, and their spiritual practices very slightly despite the Christian influences. Still, there is one thing in common that binds them, the belief in one "Great Spirit".

The tribe exercised a practice of offering and conduct of ritual, however, the conduct of ceremony is seldom. Say for example, if there has been a bad omen, illness, weddings, planting and harvesting, and vow they assimilate from their ancestor to offer a ritual, may it be once, twice, or more in a year. But most of their ritual practices are usually associated with their agricultural aspect.

The chieftain stressed out that rituals in the Manobo tribe in the Umayam River does not practice offering of hard liquor. Such is a manifestation of the uniqueness and diversity of indigenous practices in our country.

It is manifested in the information shared by 59 years old Datu that;

Naa pay lain nga situwasyon nga pag-ritwal. Sa karon maghalad kong mag-uma o nay harvest ug tanom o pagkaon ug sakit. Pero diha kanang ingon ana kay sa Marsh kada ritwal nay immunon diri pud amo bawal na dili puwidi. (We have also a practice of worship through rituals. We do have an offering during planting and harvesting in the farm as well as for the wellness of the sick. However, unlike in Marsh that hard liquor will be offered during rituals, we do not have that kind of practice because it is prohibited in here).

Agriculture was the primary source of livelihood of the tribe. Planting and harvesting will not automatically be done unless it has undergone several rituals. As a traditional practice, the owner of the land will deluge the blood of an animal on the field first before cultivation because the tribe believe that they have to ask first the permission and approval of the guardian of the land and *Magbabaja* or spirits of farming to till it and provide them with a bountiful harvest and the same ritual during harvest.

As expressed by 57 years old Datu that:

Min tu pagpanguma doon ug himatajan usab nu baboy o manok agon tu pagsangpit tum go magbabaja nu nig bantoy tu bahin tu pagpanguma. (In farming during the ritual, an animal such as boar or chicken will be killed as an offering to the owner of the farm and the crops asking for a bounty harvest).

Min ku ug ani doon ug ihawan nu hayop tibali panawagtawag. (During harvest period another animal will be offered during ritual as a reverence for a good harvest of crops).

However, before the ritual for the land, catching a boar as an offering will have to undergo also a ritual. The tribe believe that everything that existed in the environment has an owner or guardian, thus, everyone is entitled to permission and approval before accomplishing the purpose. The informants shared that *Mamumulig* the guardian and protector of the animals in the forests will not provide the said animals and it will make harder to catch even one boar/pig, unless, offered ritual is granted.

As what 60 years old Datu expressed that;

Min inggad pad tu kan ug pangasan doon ghaon ug tawagan nu ingtawag tu mamumulig. Pero diha ra gihapon gilawas sa iya Santo Nino. Bisan pa ang pagkatawo, ka grupo anag lawsas niya, kibale basta iya kagahom. Minyaen yaen kan tu pagtawag kan ginailing nu umagad. Bisan sa wala pa mi kadungog nianing komite, diri sa amo naa nay komite daan, kinahanglan irespeto na. (Each of us belong to different sector. In catching a wild boar, it should do after asking permission to the guardian of the boar, the *Mamumulig*. This guardian still part of the body parts of the Santo Nino. It is just, it has different illustration and designation).

Another information that the tribe shared that strengthen my assumption is the tribe's mode of worship that shows actions same from Christian practices. It was during the revelations that the spirits, guardians, and protectors of the environment might be agriculture for crops and animals have a different description. However, despite its differences, they claimed these are just a portion of the totality of the Santo Nino or the image of the Holy Child Jesus.

In the study of Garvan (1927) as cited in an article, Manobo tribe had an array of numerous spirits to whom is assigned the ownership of forest, hills, and valleys. At the same time, various divisions and operation of natures are under the superintendence of other supernatural beings (aswang project.com). Thus, the tribe firmly believed that each spirits have a purpose and individual duty to guard and protect the environment.

As further explained by 57 years old Datu;

Naa pud dri sa amo nga kanang baboy nga kana patug-tugan, lain na pud na sya kibale nga ritwal. Parehas anang Santo Nino, naa kay pagtuman o San Pedro, ingon ana. Min tu pagtuman doy tu hakyaran bahin tu pagpanguma. (We also have other ritual here, the offering of a boar. Just like Saints such as Santo Nino or San Pedro, you have a particular obligation to do. This is also our obligation in farming to conduct a ritual. It is seasonal, example at the end of the year we will offer a boar as an offering).

Sa una kung ting lampas na, dili na mi mulampas kung dili mi mu-ritwal ug ing-ana nga posisyon. Simbolo man mang Santo Nino, kon diri sa simbahan. Di ba ang Santo Nino iya nang linya ang kibali siya ang nahulog nga nabutang diha sa Diyos, min ibabasok dini tu kanami pero dini tu simbajan Diyos. Mao na siya sa palay, kamote, ug bisag unsa iya nang kagahom na. Mao siya, kamite man na, by committee man na bisag asaka. Bisan ang tawo nay komite, sa dili ingon nato naa gihapoy komite. (Before, we do not cultivate the land if we don't conduct a ritual first. Santo Nino is a symbol just like in church. The saints are appointed by *Ibabasok* or God as the protector of farm and crops it because of committee system. Humans are given functions and responsibilities based on the committee they belong and so are the super natural being).

3.2 Existing and Perishing Customary Traditions

Based on the information shared by the tribe, we could conclude that somehow there were traditional practices that the tribe was able to retain; thus, they still practicing it. However, due to some influences, convenience, and change for symbols purposes and use, or obedience with the law; some of their customary traditions were already perishing and more so erased. Thus, they were not practicing it anymore and adapted some outside practices. Therefore, it only implies that their culture is already a mixture of foreign and traditional practices.

The existing, perishing and acculturated customs and traditions of the tribe are categorized into two: the material culture and the non-material culture. The material cultures are those practices that mainly pertain to the use of things. In contrast, non-material culture refers to the system, process, or beliefs that the tribe abides based on their customary traditions. The table below shows the tribe's material and non-material culture that is still existing, already perishing, and acculturated. The table below showed some of the existing, already perishing culture of the tribe based on the shared information we gathered during our focus group discussion.

Table 1. Existing, Perishing and Acculturated Customary Traditions of the Manobo's

CUSTOMARY TRADITIONS	TYPES OF CULTURE	
	Material Culture	Non-Material Culture
1. Birth and Initiation Rites		
Existing	Reliance on the unlicensed midwife or <i>hilot</i>	Home birthing
	Reliance on the used of herbs and medicinal plants	Belief on healing-religious power through their <i>Baylan</i> Belief on the important of breath of life or <i>ginhawa</i> as connected to placenta
Perishing	Use of rattan or bamboo silver in cutting umbilical cord	None
	Use of <i>Blumea Balsamifera</i> or <i>gabon</i> leaves as diaper	
	Use of hemp thread in tying up cutted umbilical cord	
	Use of mud crab pinch	
Acculturated	Use of alcohol as an antiseptic	Circumcision
	Use of fabric / clothes to wrapped in the naval of the new born baby	
2. Weaning / Lutas		
Existing	Use of condiments applied in the mothers breast to deter a child from breastfeeding	Belief that the ideal month of weaning a child is on its six months
Perishing	None	None
Acculturated	None	None
3. Courtship		
Existing	None	Parent to parent courtship
		Forced courtship
		Natural selection courtship
Perishing	None	None
Acculturated	None	Christian Wedding
4. Burial		
Existing	Use of mattress as covering for dead body	Short period of wake
		Belief of soul existence and life after death
		Conduct of ritual during burial
		Abandonment of tomb and burning of the house
Perishing	Used of tree bark serve as casket of the dead body	None
Acculturated	None	None
5. Belief System (Worship)		
Existing	Usage of animal such as boar	Belief in <i>Tuman</i> /vow/oath

	or chickens for rituals and ceremonies	Belief on the conduct of ritual as a way of asking permission or help Belief on the existence of different spirits, gods or <i>Mamumulig</i> as their guardian and protector Belief on <i>Baylan</i> as the high priest
Perishing	Usage of egg as an offering for the use of depicting omen or bad intentions or motives	None
Acculturated	Usage of image and statue of Saints	Modification on the system of worship that depicted Christian practices or activities.

4. Summary of Findings

The Manobo tribe in Barangay Kasapa 1, Loreto, Agusan del Sur were able to preserve most of their culture. Their culture existed despite outside influences. Non-material culture has been the most notable existing customary tradition that the tribe had. Their belief on the efficacy of their tradition that the tribe had. Their belief on the efficacy of their traditional practices such as home-birthing, shamanship of their *Baylan*, patronization of medicinal plants, forced courtship, arranged marriage, belief of soul existence and life after death, beliefs on the conduct of ritual as a way of asking help and /or permission and also in showing gratitude to spirits, gods, and goddesses as their guardian and protector.

However, despite the tribe's effort in safeguarding and preserving their customary traditions, findings revealed that some of the customary traditions of the tribe were at stake, because some of it had been perishing and others have already perished.

It can be noted that based on the identified existing and perishing customary traditions of the tribe, both elements of the material and non-material culture had been affected. Moreover, out of the two elements, material culture has been found out as utmost perishing.

The most distinguished erased material culture which had been identified were the following; the use of bamboo or rattan silver in cutting the umbilical cord, the use of gabon leaves as diaper, the use of hemp thread in tying the cut umbilical cord, the use of pinch crab for circumcision, the use of the musical instrument *kubing*, the use of tree bark as casket of the dead body, and the use of an egg as an offering in detecting ruthless motives.

The study also showed a remarkable findings, even if, it was found out that there were some practices that have been assimilated and incorporated to their practices and belief, the tribe still asserted that their acculturated traditions were their own aboriginal authentic culture.

As much as possible they wanted to retain their own traditional beliefs, the tribe's were compelled to adhere some modern practices.

The tribe's effort of safeguarding and conserving their customary traditions was challenge by outside environment and forces, such as compliance to law. The Manobo tribe had to avail health and social benefits from the government and non-government services; thus, they have no choice but to acquire some other cultural practices for life's upliftment and developments. For convenient purposes, material culture was also adopted such, as the use of alcohol as an antiseptic, use of fabric to wrap in the naval of the newborn baby, usage of images or statue of Saint Holy Child Jesus and crucifix. On the other hand, circumcision, Christian wedding, and modification on the system of worship depicting the Christian practices have been the non-material culture that the tribe has been assimilated.

And lastly, the tribe were aware that outside influences could change the point of view of their young generations. Since poverty dramatically boosts the tribe's eagerness to uplift their economic status, some of their younger members were forced to look for a job in the lowlands or send them to school for education. For Manobo parent's, education is as an answer to their pursuit of uplifting their economic status that led their children to exposure and acquisition of other cultural practices.

5. Conclusions

Geographical location has something to do with the cultural preservation of the Manobo tribe in Kasapa 1, Loreto, Agusan del Sur. However, despite their isolated condition, the influence of modernization had been notable in some of their customary practices resulting in risk and deterioration in some of their customs and

traditions. Thus, some customary traditions that have been practiced by the Manobo tribe in the Kasapa community were still preserved but in another way already perishing and perished, implying that customary traditions of the tribe were already a merging of ideas from traditional and contemporary.

6. Recommendation

The following are recommended by the researchers based on the findings and conclusion of the study:

1. The tribe should conduct a thorough inventory and evaluation on the distinction of their customary practices as to which traditions had to be an original in their own, and which of those are adapted and integrated to their practices, so that, there is a clear picture of their distinct customary traditions. Moreover, it is suggested that original cultural practices must be retained, and those have no scientific meaning and relevance should be discarded.
2. It is a necessity to document both material and non-material culture and give focus for those perished and perishing culture, hence; an application of the timely contextualization approach of learning and institutionalization of an Inclusive Indigenous Community-Based Education program must be established in the community to educate the younger generation on the real value and importance of their customary practices as part of their way of life. More so, it will not only serve as a place of learning for cultural survival, but a library of the collection and archive of their way of life.
3. To address the livelihood problem of the tribe, the Local Government Unit must initiate seminars or training activities in the community patronizing their indigenous knowledge in craftsmanship. This can be of great help to the tribe in the upliftment of their lives economic aspect.
4. The barangay and municipal level may conduct an annual celebration or activities, may be a tribal festival, conferences, or symposia that showcase more on their traditional knowledge and culture and value system.
5. Young members of the tribe may be mobilized by organizing a tribal youth organization that will encourage and help the elders in instilling the value of cultural practices to the younger generations.
6. More tribal leaders' representatives may be appointed or elected, not only in the local level but also in provincial or in national offices to ensure that their interest will be taken into consideration and be realized.
7. The Manobo tribe, especially the younger generations, should try to understand the wisdom of their cultural practices which they inherited from their ancestor so that despite of many influences and wherever they may go, they could stand still with their own identity with pride and honor.
8. Further studies should be taken by the researchers in the same place looking at other aspects and variables of the tribe's cultural heritage through a qualitative approach, specifically in finding out the effectiveness of programs of the local government unit for the welfare of the indigenous community in the said locality and other indigenous people in the country.

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