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Customs and Culture of the
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Customs and Culture of the

PHILIPPINES

compiled by
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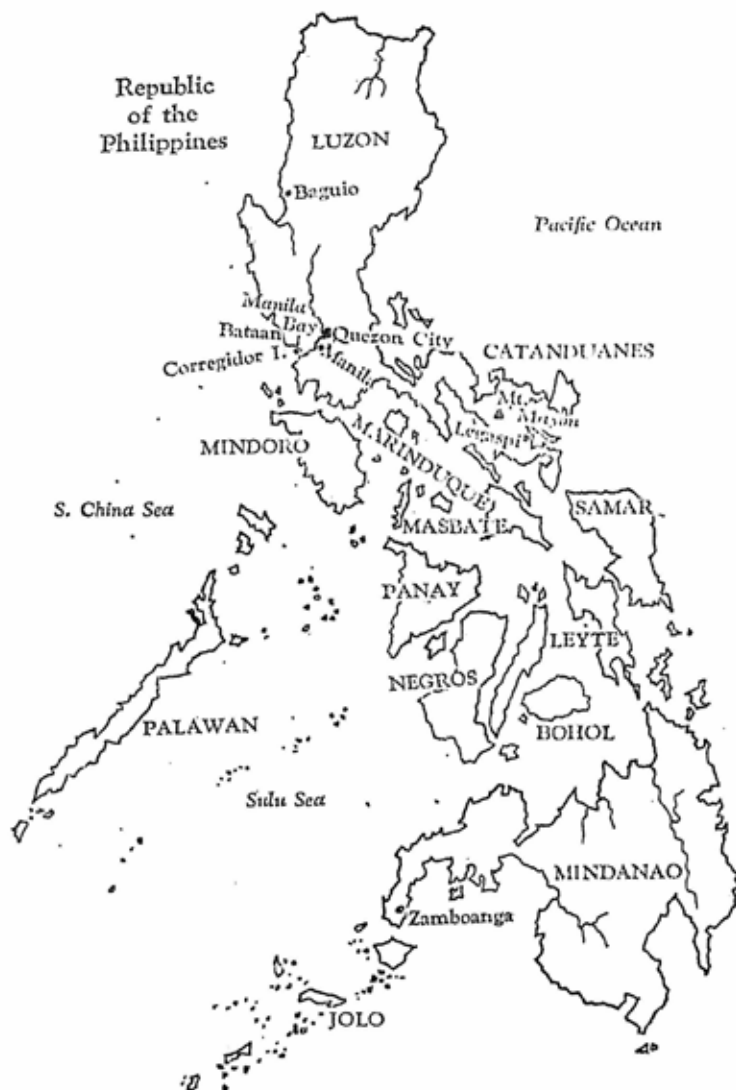
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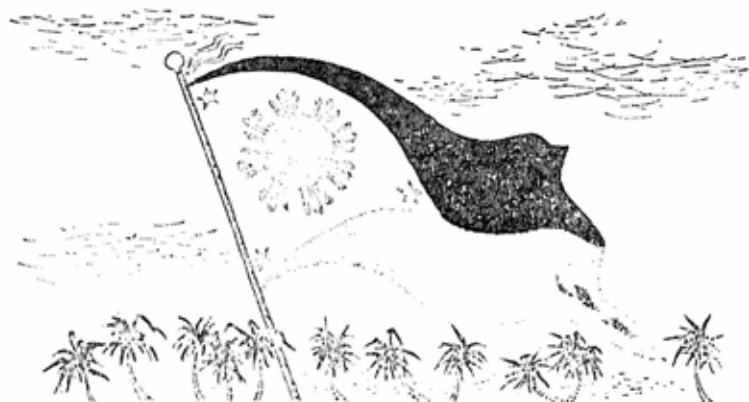
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Republic
of the
Philippines



CHAPTER I



THE ISLANDS

Brief History In 1521, Magellan, a Portuguese sailing for the king of Spain, first saw the high mountains of the island of Samar and then landed on the island of Homonhon. He then sailed to the island of Limasawa, and finally to the island of Mactan, off Cebu, where he met his death in battle.

In 1543, Ruy Lopez de Villalobos, a Spaniard, named three islands the Filipinas after Don Felipe, the Crown Prince of Spain. When Don Felipe became Felipe, II of Spain, the rest of the islands became the Filipinas—in English, the Philippines.

Under the Spanish rule of Miguel Lopez de Legaspi, the first governor-general, the Filipinos were mistreated. The islanders wanted reforms but none were forthcoming. A revolt was soon led by Andres Bonifacio against the Spanish. The revolt was soon repressed, but the feelings of the Filipino people were far from changed. During this revolt, the great scholar and patriot

Dr. Jose Rizal was executed by a firing squad. This was December 30, 1896. Today a monument commemorates the independence leader's life and death for his country.

In 1898 the Spanish-American War broke out. On May 1 of this year the Spanish surrendered to Commodore George Dewey. The Philippines came under American jurisdiction as a result of the Treaty of Paris (1898). Shortly thereafter began what is known in the Islands as the Philippine-American War. The forces that desired independence surrendered to the United States forces in 1901. The country was under a military governor until 1935 when the Philippines became a commonwealth with Manuel L. Quezon as the first president. Many of the American policies came as a result of President William Taft, who had once served as Governor-General there. From 1941 to 1944 the Philippines were under Japanese control. Finally, on July 4, 1946, the hopes of the Filipino people were realized when the flag of an independent Philippines was raised only a short distance from the statue of Jose Rizal.

EARLY NAMES OF THE PHILIPPINES

Different names that the Philippines were called at one time:

Mai by the Chinese traders in the 10th century.

Luzon Islands by the Japanese, or sometimes *Luzones* or *Lucones*.

Archipelago of San Lazaro by the Spanish

discoverers, led by Magellan because they were discovered on the Sabbath of St. Lazarus, March 16, 1521.

Vall Seu Parigne (Valley Without Peril) because of the hospitality and brotherly love shown by the natives for the Spaniards.

Islas del Poniente (Islands of the West) because Magellan came here by the westerly route from Spain.

Islands of the East by the Portuguese because they came to the Philippines by the easterly route.

Felipinas or *Philipinas* which the islands were named in 1542 by Rui Lopez de Villalobos in honor of the Prince. This was from the Spanish word *Felipinas*, from which the Americans derived the English word *Philippines*.

Facts About The Philippines

STATISTICS:

Area	115,707 sq. mi.
Population	22,265,300
Number of provinces	52
Number of chartered cities...	28
Number of named islands...	2,773
Number of unnamed islands..	4,334

CITIES

The 28 chartered cities of Luzon, Visayas and Mindanao are:

Luzon

Quezon Citya 1947 law made it the future
capital and permanent seat of
the national government

Manilathe present capital of the Philip-
pine Republic

Pasaycapital city of Pasay, Rizal

Cavitecapital of Cavite province

Tagaytaythe ideal city of Cavite province

Dagupancapital city of Pangasinan prov-
ince

Baguiocapital city of the mountain
province

San Pablocity of Laguna province

Lipa Citycity of Batangas province

Naga Citycapital city of Camarines Sur

Legaspicapital city of Albay

Cabanatuancapital city of Nueva Ecija

Visayas

- Calbayogcity of Samar province
Cebu Citycapital city of Cebu Island
Bacolodcapital city of Negros Occidental
Dumaguetecapital city of Negros Oriental
Iloilo Citycapital city of Panay Island
Ormoc Citycity on Leyte
Taclobancity on Leyte
Roxas Citycapital city of Capiz on Panay
Island

Mindanao

- Basilancity of Asilan Islands
Butuan Citycapital city of Agusan
Cagayan de Oro..capital city of Misamis Oriental
Davao Citycapital of Davao
Ozamis Citycity of Zamboanga del Sur
Zamboangacapital city of Mindanao
Iligan Citycity of Cagayan
Dansalancapital in Lanao

POPULATION OF SOME PRINCIPAL CITIES

Manila	1,171,660	Quezon	496,250
Cebu	167,503	Zamboanga	621,550
Davao	111,263	Legaspi	78,828
Basilan	110,297	Cavite	312,660
Iloilo	972,180	Baguio	29,762

PRINCIPAL EXPORTS OF THE PHILIPPINES

- | | |
|------------------------|-----------------------|
| 1. Copra | 6. Coconut oil |
| 2. Sugar | 7. Embroidery |
| 3. Minerals and metals | 8. Pineapple (canned) |
| 4. Timber | 9. Molasses |
| 5. Abaca | 10. Tobacco |

PRESIDENTS

Emilio Aguinaldo:—the President of the First Philippine Republic from 1899 to 1901, otherwise known as the Malolos Republic.

Manuel L. Quezon:—the first President of the Commonwealth of the Philippines, from 1935 to 1944. He promoted social justice, alleviating the sufferings of the poor from social cruelties, which promoted happiness and stability.

Sergio Osmena:—President after the death of Quezon. Served

from 1944 to 1946, and carried on after the Philippines were liberated from the Japanese.

Manuel Roxas:—President from 1946 to 1948. He was confronted with major serious problems relating to peace and order, the reconstruction of the war-ravaged areas, the economic rehabilitation of the country and the moral degradation of the people, which he solved in the shortest possible time.

Elpidio Quirino:—President of the Republic of the Philippines from 1948 to 1953. He launched the Braangay Organization relying on the community cooperative spirit to combat dissidence.

Ramon Magsaysay:—President of the Republic from 1953 to 1957, who was referred to as a "man of action." He would make unscheduled trips and surprise inspection trips to different places in the country to various government offices. He was famous for liquidating the Huk rebellion while Secretary of Defense. After his sudden death in a plane crash, the Vice-President, Carlos Garcia, became the chief executive.

Carlos P. Garcia:— became President of the Republic in 1957 and served until 1961.

Diosdado Macapagal:—elected President in 1961.

IMPORTANT NAMES

Ancient Filipino Heroes:

Lapu-Lapu: the first Filipino to defy the Spaniards. He was the brave chief of the small island of Mactan who refused to

become a Christian. Magellan was killed in a battle here after two hours of fighting.

Princess Urduja: about 700 years ago, ruler of a kingdom which is now Pangasinan. Young, beautiful, and educated, she was reputed to be also a good warrior who personally led her soldiers to the battlefields. She remained unmarried since she insisted that her husband would have to be braver, stronger, and wiser than herself.

Rajah Kalantiaw: third chief of Panay in pre-Spanish times. He is famous for his code of ancient justice, and is referred to historically as the Filipino lawgiver.

Heroes during the Spanish and the present times:

Tomas Pinpin: an author and the first Filipino engraver known as the "Prince of Filipino printers."

Josefa Gabriela Silang: a woman patriot who led the men in battle when her husband fell. She fought in 1762 when the British came to fight the Spaniards.

Dr. Jose Rizal: born on June 19, 1861, he was a brilliant young man who knew his alphabet at the age of three and later developed excellent religious sentiments. He tirelessly wrote poems and plays which antagonized the Spaniards because of their highly patriotic tone. This soon caused him to leave the country and the woman he loved in order to save himself and help his country. He excelled in many varied professional fields. Two of his greatest novels were *Noli Me Tangere* (Touch Me Not) and *El Filibusterismo* (The Filibuster). He was later arrested on a charge of being the principal organizer of the Filipino insurrection and of being behind various societies,

periodicals, and books dedicated to fomenting and propagating ideas of rebellion. Due to this, he was shot by a firing squad at Bagumbayan field on December 30, 1896.

Andres Bonifacio: born November 30, 1862 of a poor family, he was orphaned at 14. He had to quit school in order to take care of his three younger brothers and sister; this however, did not stop his self-education since he became a voracious reader. The French Revolution gave a sense of urgency to many of his revolutionary ideas and gave him impulse to organize the Katipunan. With his wife, a diligent helper, the society was founded on July 7, 1892. On August 20, 1896, the Katipunan made its first stand at Balintawak. Bonifacio later died on April 26, 1897, having now become a valorous figure in history.

Apolinario Mabini: a patriot and philosopher of the Philippine revolutionary period. In order to earn his room and board he worked his way as a *muchacho* for a tailor. Although he struggled against poverty and pride, he became an excellent student and finished his studies in law. A year after he passed the bar his legs became permanently paralyzed; being the brains behind the revolution, he was known as the "sublime paralytic."

Gregorio Del Pilar: the youngest among revolutionary heroes, becoming a general at 24 years of age. He was victorious over the enemy in many battles and made his last stand protecting President Aguinaldo's rear guard with only a few men to perform this delicate task. He was killed at the Battle of Tirad Pass in 1899 by the Americans, and was called the bravest of Filipino generals.

General Antonio Luna: born October 29, 1869, he contributed

to the propaganda movement during the Philippine Revolution. He was arrested for his liberal ideas in matters of government and public administration and exiled and imprisoned in Spain in 1897; he was later freed by his friends. Having improved his knowledge of guerrilla warfare, he offered his services and was appointed Secretary of War as a brigadier-general by President Aguinaldo. He was later killed June 7, 1899.

Marcelo H. Del Pilar: born August 30, 1850, he was one of the glorious personages who brought about the Philippine revolution and founded the Philippine Freemasonry. He dedicated himself to exposing the evils and abuses committed by the religious orders and, using his pen name "Plaridel," he wrote forceful, fearless, and patriotic articles. He died poor and hungry in a Barcelona hospital on July 4, 1896.

Father Jose Burgos: born February 9, 1837, Father Burgos fought for the cause of the Filipinos against the abuses of the Spaniards. He was executed along with two other priests when the Cavite Revolt broke out at Bagumbayan on January 20, 1872.

Father Mariano Gomez: the parochial priest of Bacoar, Cavite, who was known as the defender of the Filipinos. He wrote articles to enlighten the Spaniards on the actual condition of the country. These were misunderstood and his publications were branded as radical and he was later executed.

Father Jacinto Zamora: the third of this trio of Filipino priest-patriots of 1872. He was the parochial priest of Pasig, and was falsely accused as one of those who engineered the uprising against the Spanish authorities.

Jose Abad Santos: born February 19, 1886, Santos possessed

the rare and admirable combination of personal dignity, spiritual humility, and modesty. He became Chief Justice of the Supreme Court before World War II. Later he was captured by the Japanese, imprisoned, and shot in 1942.

Rafael Palma: a lawyer, newspaperman, educator, statesman, and patriot. He wrote the words in Spanish to the Philippine National Hymn. He had been president of the University of the Philippines and chairman of the National Council of Education when he died.

Don Juan Sumulong: a famous lawyer, judge, leader and statesman. He believed that an active opposition party was a necessity to check the acts of the party in power if democracy was to live.

Emilio Jacinto: one of the first individuals to be initiated into the Katipunan, he was popularly regarded as the brains of that organization. He served as counsellor to Andres Bonifacio until his death.

Francisco Balagtas: known as the "Prince of Tagalog Poets." He was born in 1788.

Juan Luna: a painter who is known for his masterpiece, *The Spoliarium*.

Mrs. Aurora Quezon: wife of the late President. She was chosen as the first chairwoman of the Philippine National Red Cross.

IMPORTANT DATES IN PHILIPPINE HISTORY

May 1, 1898	Admiral Dewey destroyed the Spanish fleet in Manila Bay.
June 12, 1898	Philippine independence was proclaimed and the flag unfurled.
June 23, 1898	Peace protocol between the United States and Spain was signed authorizing the U.S. to occupy and hold the city, bay and harbor of Manila pending conclusion of a treaty of peace which would determine the control, disposition, and government.
August 26, 1898	General W. Merritt assumed office as the first military governor.
December 10, 1898	Treaty of Paris ending the Spanish-American War, was signed.
February 4, 1899	Filipino-American War began.
January 31, 1900	Report of the first Philippine Commission was submitted and transmitted by

- the President of the United States recommending a territorial form of government following the Jeffersonian scheme of government.
- March 23, 1901 General Aguinaldo was captured at Palanan.
- July 4, 1901 Honorable W. H. Taft inducted as the first Civil Governor.
- February 6, 1902 Title of Civil Governor was changed to Governor-General.
- September 17, 1935 First election of officials of the Commonwealth.
- November 15, 1935 Inauguration of the Commonwealth of the Philippines.
- April 30, 1937 Woman suffrage overwhelmingly approved by a plebiscite.
- November 11, 1941 Second Commonwealth election, Honorable M. Quezon and Honorable S. Osmena elected President and Vice-President.
- December 7, 1941 The Pacific War began.
- January 2, 1942 The Japanese entered Manila.

- | | |
|-------------------|---|
| May 13, 1942 | Washington, D. C. became the seat of the Commonwealth Government. |
| June 14, 1942 | The Philippines became a member of the United Nations who were allied against the Axis powers. |
| August 1, 1944 | President Quezon died at Saranac Lake and Vice-President Osmena was sworn in. |
| October 20, 1944 | General MacArthur returned to the Philippines with President Osmena. |
| February 27, 1945 | Re-establishment of the Commonwealth Government. |
| June 9, 1945 | Inaugural session of the Congress of the Philippines. Honorable M. Roxas was elected President of the Senate; the Honorable J. Zulueta was elected Speaker of the House of Representatives, and the Honorable E. Quirino was elected President Pro Tempore of the Senate. |

- April 23, 1946 The Third Commonwealth election.
- May 28, 1946 Inauguration of the Honorable M. Roxas and the Honorable E. Quirino.
- July 4, 1946 At 9:15 A.M. the Proclamation of the Independence of the Philippines by President Truman; the Honorable M. Roxas and the Honorable E. Quirino inducted into office as President and Vice-President, respectively, of the Republic of the Philippines.
- November 10, 1953 Ramon Magsaysay was elected into office as President by the greatest majority in Philippine history.
- March 17, 1957 President Magsaysay died in an air crash.
- November 12, 1957 Former Vice President Garcia became President and Diosdado Macapagal of the opposing party (Liberal Party) became Vice-President.

BRIEF FACTS ABOUT THE VARIOUS ISLANDS

Basilan

1. rubber plants.

Bohol

1. poor soil, little rainfall.
2. coconuts.
3. Capital is Tagbilaran.

Cebu

1. 350 miles south of Manila; 2 hours by air.
2. Magellan landed in 1521 for King Philip II of Spain and planted the flag now known as "Magellan's Cross."
3. Known for corn, coconuts, fishing, white sandy beaches, and little rain.
4. Cebu City is the oldest city in the Philippines.
5. Talisay is a coastal town one-half hour south of Cebu City; fresh-water swimming pools.

Culion

1. Leper colony

Camiguin

1. Off the north coast of Misamis Oriental.
2. Volcano Hibok-Hibok so active in past years that most inhabitants have moved.

Leyte

1. Good roads and quonsets left from war.

2. Known for abaca, coconut, rice, and tobacco.
3. Capital is Tacloban.

Masbate

1. Cattle raising.
2. Mining.
3. Lumbering.
4. Fishing.

Mindoro

1. Divided into two parts:
Mindoro Occidental with Mamburao as the capital;
Mindoro Oriental with Calapan as the capital.

Negros Occidental

1. Capital is Bacolod.
2. Much sugar produced in lowlands.
3. Lumber in the mountains.
4. Pulupandan is a leading port city.
5. A worthwhile trip inland to huge hacienda and cane fields.

Negros Oriental

1. Capital is Dumaguete.
2. Bacolod is a city whose fertile volcanic soil is responsible for major sugar exports.
3. Vast fields of sugar cane; dozens of mills among largest in the world.

4. Known for: corn, coconut, abaca in hills, copra, and sugar.

Romblon

1. Known for: marble, forests, cattle, coconuts and buri.

Palawan

1. Capital is Puerto Princesa.
2. Known for forests of rattan.
3. Few inhabitants.

Panay

There are three provinces:

Iloilo Province

1. Known for rice, good roads, celebrated for its fine pina cloth from pineapple fiber.
2. Railroad from Iloilo to Roxas City.
3. Estancia is in north Iloilo and is the biggest fishing grounds in the Philippine Islands.

Capiz Province

1. Known for copra, abaca, cattle, fish.
2. Town of Calivo is known for pina cloth.
3. Good road to Antique; railroad from Iloilo.
4. Roxas City is the capital.

Antique Province

1. Rice in the mountains.
2. Make salt from the sea in dry season.

Sulu Archipelago

1. Capital is Jolo.
2. Hundreds of islands; known for fish, rice, coconuts.
3. Pearl divers.

Mindanao (Population 750,000)

Surigao Province

1. Capital is Surigao.
2. Known for: gold, rice, corn, abaca, copra.
3. Few people live here because of poor transportation.

Agusan Province

1. Capital is Butuan.
2. Few good roads, so Agusan River is used for transportation.

Davao Province

1. Davao City is the capital; bustling city, port call for steamers.
2. Large abaca plantation (Manila hemp).
3. Heavy rainfall.
4. Lumber industry.
5. Mount Apo (volcano) makes for rich soil, highest mountain peak in the Philippines.

Misamis Occidental

1. Capital is Oroquieta.
2. Known for lumber.

Misamis Oriental

1. Capital is Cagayan.

2. Known for lumber.

Cotabato (Moro Province)

1. Capital is Cotabato.
2. Markets for brass, pearl, cloth.
3. Most towns are on the Mindanao River.
4. The Moros live here, making stone forts; *coto* means fort, *bato* means stone.
5. Ramie: the new wonder fiber being raised here.
6. Known for: forests, corn, coconuts, sugar, hillside good for cattle grazing.
7. Huge rice fields—enough to feed all the Philippines.

Lanao

1. Rich soil, excellent climate.
2. Known for cabbage, lettuce, and beans.
3. Maria Cristina Falls.
4. Lake Lanao—Moro communities border the edge of the Lake.
5. The basic source of wealth is the extensive forests of best hardwood.

Zamboanga

1. 750 miles south of Manila; 5 hours by air.
2. Bright *vintas* boats seen here.
3. Home of the Mohammedan Moros.
4. Expert pearl divers.
5. Steamers load here with: abaca, coconuts, lumber, fish and rubber.

6. Lovely parks and waterfalls. Pasonanca Park is one of the most beautiful in the world.

Government The government of the Philippines is closely patterned after that of the United States. The Philippines is divided into 52 provinces with each municipality consisting of a town center (*poblacion*) and the surrounding area which is divided into villages (*barrios*).

The mayors are appointed by the President except in Manila. The Philippine Bill of Rights does not provide for a trial by jury.

Officials are elected directly by the people and not through an electoral college.

Japanese-Philippine relationships: In 1957, both countries resumed normal diplomatic relations; progress has been slow due to:

- 1) doubts and misgivings that continue in the Filipino mind as to Japan's trustworthiness. The Filipinos charge the Japanese with insincerity and ulterior motives.
- 2) Japanese military resurgence.
- 3) Economic penetration.

Japan so far has paid \$29 million in reparations.

The Barrio The barrio is the heart of the Philippine agricultural country. Wherever it may be, it is like nineteen thousand others in its way of living, manners, and customs.

A great number of the barrio population depend upon the land for a living, and the village is a natural association of households grouped around a road, a source of good water, or natural shelters against wind and flood, with easy access to the life-giving fields. The barrio is, thus, a self-contained society, which often satisfies its needs, its pleasures, and its ideals without venturing to the world outside.

Each barrio day is as even and poor as any other, and life is quiet and slow, barely above a complete standstill. The barrio hierarchy descends from the oldest and the most learned; custom dictates the proper way to court a girl, bury a relative, or throw a feast.

Industry and thrift are cardinal virtues where the average annual income may be little more than \$100. Religion is a great consoler, and it is rigidly lived in its various forms. It is more and more the greatest ambition of the young and the learned to escape the barrio and run away to the teeming jungle of the city.

The Ronda The term *ronda* is derived from the rounds that volunteer night patrols make in shifts each night. Armed only with wooden clubs, if armed at all, these groups check the vicinity, keeping a sharp eye for strangers and suspicious persons.

The ronda brings together the men of the neighborhood and during nights of vigil they keep each other awake playing checkers and visiting at headquarters while others make the rounds.

The ronda had its Spanish-era counterpart in the maintenance of *garitas* or sentry stations voluntarily manned at night by citizens of a barrio and located at all places of access to each community. The roads were known to have been barricaded at a certain hour of the night for late travelers to stop and be checked.

During the early weeks of the Japanese occupation, looting was the order of the day, and most everybody spent nights on guard with the handiest weapon in the house, waiting for some possible marauder. The situation gradually improved with the formation of neighborhood associations which were maintained primarily to facilitate distribution of prime commodities and to be responsible for peace and order in the area.

The ronda is an addition to the regular law-enforcing agencies. Even in thickly populated cities and localities, the existence of a crack police force is not enough of a deterrent to insure a peaceful way of life since the presence of officers of the law seems to serve as a challenge to some who consistently try to prove to themselves and others that they can get away with various wrongdoings.

The Philippine Flag The design of the Filipino flag is the result of modifications made on the early flags of the Filipino revolutionists, particularly the group called the Katipunan, which was led by Andres Bonifacio.

In 1892, Katipunan adopted a war standard. It consisted of a red rectangular piece of cloth with three white K's arranged in a row in the middle. The three K's stood for *Kagalagalan*

Kataastaasan Katipunan (Most venerable, supreme organization). In some flags the three letters were arranged in such a way as to form the three angles of an equilateral triangle. Although some Katipunan leaders made their own flags, these flags bore the red field and white K's.

Several months before the outbreak of the revolution against Spain in 1896, Bonifacio fashioned another flag. This time, the flag consisted of a red rectangular field with a white sun in the middle. Below the sun were the three K's. General E. Aguinaldo and other revolutionary leaders of Cavite Province modified this Katipunan flag in 1896. They came out with a rectangular banner with the white sun and eight rays; in the middle of the sun was a white K in the ancient Tagalog script.

Then on March 17, 1897, at the Naic Assembly, the revolutionary leaders again modified the flag. At the center of the red rectangular cloth they placed a mythological sun with eyes, nose, and mouth. The sun radiated eight groups of rays.

The sun symbolizes liberty; its eight rays, the first eight provinces that rose up in arms against Spain: Manila, Bulacan, Pampanga, Nueva Ecija, Tarlac, Laguna, Betangas, and Cavite.

When General Aguinaldo was in exile in Hong Kong, he thought of making changes in the flag. At his request, Mrs. Marcela Agoncillo, assisted by her eldest daughter, Lorenzana, and Miss Delfina Herbosa, Rizal's niece, sewed the banner that later became the Filipino national flag.

General Aguinaldo brought this flag with him when he returned to the Philippines on May 19, 1898. He first unfurled it in public on May 28, 1898, to commemorate the victory of the

Filipinos against the Spaniards in the Battle of Alapan. The official hoisting of this flag, however, was made on June 12, 1898, in Kawit, Cavite.



CHAPTER II



PLACES OF INTEREST & LOCAL COLOR

Tourism in the Philippines

The Philippines, a string of islands south of Formosa and north of Indonesia, is a country of palm-lined shores, paddy fields and carabaos, forests, breath-taking volcanic formations, and a smiling people.

It enjoys a warm climate all year round, the warmer months lasting from April to October with a mean monthly temperature of about 81° . The cool months are November to March with a mean monthly temperature of about 78° . The warmest month is May, while the coldest is January.

The country, which gained independence in 1946, has a population of over 21 million, representing some 90 languages and dialects with sub-dialects numbering 135. The national language is based on Tagalog, although English continues to be the language of school instruction. Spanish is used by a minority.

The Philippines is a land of fiestas and home of a rare big-game animal, the *tamaraw*. It is a country of old towns and quaint villages where the cultures of both East and West have blended. It is a country of sharp contrasts and unrivaled scenery—Manila Bay's famous sunsets, Taal Lake and its volcanic island, the great rice terraces of the Ifagaos, the Badjao villages in Tawi-Tawi and Sitangkai, Moro *vintas* in the Sulu Sea.

Air routes traverse the archipelago from north to south while a rail line runs all the length of Luzon, the biggest island. Modern highways link the towns.

Philippine Air Lines The Philippine Air Lines (PAL) serves 60 points throughout the Philippines.

There are flights to Tawi-Tawi, Jolo, Zamboanga, Leyte, Legaspi, Masbate and elsewhere in the southern islands, and in the north to Baguio, Vigam, Aparri, Ladag and even to the northern-most island of Basco.

Steamship Lines The Philippine Steam Navigation Company in Manila offers trips on the fast M/S Cagayan De Oro and other ships five times a week to various of the islands.

Two new vessels, the M/S Elcano and M/S Legaspi, depart once a week and sail all the way to Davao and return to Manila—a trip of thirteen days for \$110. The vessels are clean with modern accommodations, air-conditioned single and double berth cabins with private lavatory and shower, and air-conditioned dining salon.

The Escano Lines (Tan Chong Pin Shipping Agency) in Manila also has vessels to Cebu, Surigao, Butuam and other islands.

Railroads There are many trains throughout the Philippines—an excellent trip is from Manila to Legaspi. There is also railroad service on other islands of the Philippines besides Luzon.

Travel Agencies There are many travel agencies in Manila that are good and dependable; a few of the best are listed below:

Everett Travel
1010 Dewey Blvd.

Atkins Travel Agency
302 Isaac Peral

Everett Steamship Corporation
245 Juan Luna

Far Eastern Travel Agency
7 Nebraska

World Wide Travel Service
Manila Hotel

Philippine Travel Bureau
322 San Vicente

Allied Travel Agency
Hotel Filipinas

Te Cheng Tiong
223 Juan Luna

Transportation In addition to the flocks of standard foreign cars, there are several means of conveyance that result from Filipino custom and ingenuity. These add to

the charm of the countryside and the confusion of city traffic.

Carretela: The *carretela* and its sedan-like kin, the *calesa*, are made at the *carroceria*, where wood framing and accessories are fabricated and assembled into the final product. Silver-alloy trim is often added for decoration.

The wheels are metal rings braced by wooden spokes and topped with solid rubber strips to give them a rubber-tire effect. The two shafts by which they are drawn are the bane of car owners for they are reinforced with steel bars that can go through a windshield in a collision and impale the car's occupant.

The *cochero* (driver) was king of the road before the war, for due to the great number of horse-drawn vehicles and unrestricted routes, they had their way with regard to the flow of traffic.



Since the advent of the army jeep, now converted into passenger jeepneys, many of the cocheros, who used to wear car and bus drivers to a frazzle, have turned into jeepney drivers with more of their independence of spirit.

Careton: The carabao-drawn *careton* and *kangga* are necessary means of conveyance for the farmers.

The careton is a two-wheeled affair. Used to transport both produce and people, it proved very useful during the war in the evacuation of townsfolk to the hills and mountains. Covered with *sawali* (woven bamboo) or nipa shingles, it looks very similar to the covered wagon of American pioneer days.

The kangga, with upturned hardwood runners, is versatile in that it can travel over rice-paddy dikes.

Banca: The banca is a canoe-shaped boat having bamboo outriggers. In a country like the Philippines whose topography consists mainly of mountains and rivers criss-crossing lowlands, it is understandable that the mode of transportation should count many boats, foremost among which is the banca.

Coming in various sizes and shapes, the banca is used in transporting people, produce, and miscellaneous merchandise from one place to another to keep trade going and to catch fish. On its more human side, the banca is used by the younger folks to go visiting and courting from one side of the river bank to the other.

In Barrio Abucay, Bataan, a village is devoted to building bancas—bancas on the seashore, bancas in sheds and bancas under the houses. They may be long or narrow, about fifty feet long so as to hold whole fishing groups, or small-sized

for individual fishing. These have no ribs whatsoever; simply whole hollowed logs. A sample of these is one used for shooting the rapids at Pagsanjan Falls, which is about 18 feet long with no outriggers. Perfect balancing is essential in riding these bancas because with a slight tipping, one is down.

There are three kinds of bancas: 1) the *parao* has sails, is wide and long (about thirty feet) with outriggers; 2) the *bilos* is about twenty-four feet long and rather narrow, without sails. It is a log hollowed out and with sidings of about sixteen inches of whole plank, and is used mainly for fishing. 3) The *sibidan* is a ten-foot affair with outriggers and without sails, and is made of second class hardwoods.

In making a banca, logs are first cut in the forest. Usually two logs are enough for most bancas; one log is of a tree called *pansalagon*, a hardwood, and the other may either be of *apitong* or *lauan*, second class Philippine mahoganies. The *pansalagon* log is hollowed out tediously and the lower portion is shaped into a trapezoid. The other log is then shaped with an ax to form a square. Then sizes are measured out and sawed. The ribs are screwed onto the base through a mortise and tenon method so that no nails are used whatsoever except when the sidings are nailed on with bronze nails. A *palow* (long pole for the sails) is then rigged up in the banca and two sails are strapped; the front sail is triangular in shape and the back sail is a trapezoid. Outriggers made of a very light cork-like wood are then strapped on with rattan on the sides of the banca. It is then ready for launching.

Jeepney: The jeep, which played an important part during

World War II and was used to transport men and small supplies in the toughest part of the battle, is a versatile and economical means of transportation.

After the War, the United States Army and Navy sold many surplus goods to civilians. Among these were many jeeps. The Filipinos extended the frames and made rear seats into the back of them so that usually eight people can be accommodated. This has proven to be the most important inexpensive mode of land transportation for the Filipinos.

The jeepney is not necessarily owned by the driver (since most of them are used as taxis for five cents a ride), but the owner may hire a driver, pay him a salary, and still make a profit. Some owners like smart, stylish looking jeepneys, so they add stream-lined fenders, longer hoods, and modernistic grill-work. Many jeepneys have bumpers from standard make American automobiles, white sidewall tires, hubcaps, parking lights, spot-lights, perhaps a radio, and hood ornaments. Some owners even add a rear fender with an up-swept tail light from one of the late-model Cadillacs.

Once in a while, a weapons carrier is converted into a passenger vehicle by adding rails on the side, steps in the rear, and padding the seats; then a canvas top and reinforced steel frame are used to protect the passenger from the sun and rain.

Antipolo Situated on a hill in the province of Rizal, Antipolo is a small town about forty-five minutes by car from Manila. The town was laid out with a modern hemispherical church on high ground as the focal point.

Antipolo is known for its Catholic shrine of the Image of the Blessed Virgin (Our Lady of Peace and Good Voyage), popularly known as the Virgin of Antipolo. As a shrine, Antipolo is the object of yearly pilgrimages during summer, especially during the month of May.

The church has undergone a complete transformation from the tall angular structure of Spanish vintage that was destroyed during the last war to the more practical and modern hemispherical concrete shell that commands the surroundings. It is said that the crowds of people converging on Antipolo are comparable with those at the shrine of Lourdes in France.

The history back of the more than three-centuries-old Image is replete with manifestations of the supernatural, so much so that it captures the inherently imaginative mind of the Filipinos.

The image was originally brought to the Philippines by a Don Juan Nino de Tabora in March 25, 1626 from Mexico aboard the Spanish galley, *Almirante*. It was during this trip that the miraculous powers of the Virgin were first discovered—the hazardous trip across the Pacific was safely made and the ship survived a near explosion at sea when, for some reason, explosives on board did not ignite although scorched by fire. It was then that the Virgin was named "Our Lady of Peace and Good Voyage" and has since been the patron saint of seafarers.

Upon arrival in the Philippines, the image was brought to the vicinity near the site where the shrine presently stands. A church was to have been built in the outlying barrio of Santa Cruz but attempts to transfer the image to the new site proved futile

as somehow, as if in protest, the image was always found on a tree called Antipolo in the original site. No alternative could be taken but to build the shrine on its present location. The Antipolo tree stands to this day in front of the convent.

The three-foot statue is burnt ebony in color. Records show that in 1639 the Chinese in Antipolo attempted to destroy the image, disfiguring it with their lances and several times throwing the image into a roaring flame. But the wooden image would not catch fire. The people rescued the image from further destruction—but the statue was blackened and to this day bears the scars from the sword thrusts which have never been successfully repaired or repainted.

Manila Manila was founded in 1571 by Miguel de Legaspi, a Spanish soldier, as the seat of a petty native kingdom called Maynilad, and Santa Potenciana designated as its patron saint.

King Philip II of Spain gave it the name of Insigney Siempre Leal Ciudad (Distinguished and Ever Loyal City).

Originally, the city comprised the walled section known as Intramuros (Walled City), which part is rich in artistic and historical importance. Later, it was extended southward and northward and became the capital of the colony under Spain, and later, of the Commonwealth under the United States. Slightly above sea level, it lies at the mouth of the Pasig River, which empties into Manila Bay. It comprises an area of 14.78 square miles with a population of a little more than 2,000,000.

Today, Manila is a modern Oriental city and a center of

political and cultural importance, besides being a leading commercial and industrial center, though nearby Quezon City has been the capital since 1947.

Manila is famous for its large number of educational institutions and its fine churches. It is a hub of air and sea lanes in the Far East with all leading international lines and services passing through; it is also directly linked by ship and plane with all important cities and ports in the area.

Manila is divided into fourteen municipal districts which are: Tondo, Binondo, San Nicolas, Sta. Cruz, Quiapo, San Miguel, Sampaloc, Intramuros, Port Area, Ermita, Malate, Paco, Pandacan, and Santa Ana. Greater Manila includes the suburban cities and towns of Quezon City, San Juan, Mandaluyong, Makati, Caloocan, Paranaque, Las Pinas, Malabon and Navotas.

Shopping in Manila is delightful for the lover of fancy handicrafts as well as for the curio and souvenir hunter. There are large department stores for all types of men's, women's, and children's wear. Beauty shops and florists are often located on such busy streets as Ermita, Taft Avenue and Rizal Avenue.

All brands of American and some European cigarettes are available. The Philippines is a manufacturer of good brands of blended cigarettes; the choice Corona cigars make ideal gifts to friends.

Tuba is a native liquor from the fermented juice of coconut palm, and San Miguel Pale Pilsen beer can be bought almost anywhere in Manila. A great quantity of Philippine rum is also manufactured and exported.

There are numerous excellent public and private hospitals,

including American, Spanish, and Chinese, whose medical staffs have been trained in the best American hospitals. The larger hotels have their own doctors and pharmacists.

Manila is literally dotted with drugstores.

There are many different leading churches in Manila for Catholics, Protestants, Jews, and Aglipayans.

There are more than two dozen banking houses.

Manila provides eleven daily newspapers, six in English (four in the morning and two in the afternoon), two in Spanish (one in the morning and one in the afternoon) besides several excellent weeklies and monthlies. American magazines are available at all newsstands.

Manila's international air service includes more than sixty flights weekly to and from all parts of the world.

There are many tourist attractions in Manila, some of which are listed below.

Escolta: The Escolta is Manila's main shopping center; the street runs parallel to the Pasig River on its north side.

Sunken Gardens: Intramuros used to be surrounded by a moat and access into the walled city was available only through drawbridges. The moat has since been completely filled and is now known as the Sunken Gardens. Used as public playgrounds, part of it is now occupied by a nine-hole public golf course.

Intramuros (Walled City): Fort Santiago: partly restored cell where Dr. Jose Rizal, the Filipino national hero, was imprisoned, awaiting execution; and the Memorial to the Unknown Soldier. San Augustin Church: the oldest Catholic stone church in Asia; Ruins of the Manila Cathedral and Santo Domingo Church;

two of what were once the most beautiful and impressive Catholic churches in the Philippines; Ruins of the Ayuntamiento, once the seat of the Spanish colonial government.

Luneta: Luneta is the historic esplanade on Manila's waterfront; the old Luneta is a plaza at the center of which is the monument of Dr. Jose Rizal, national hero of the Philippines. At approximately where the monument stands, Dr. Rizal was executed by a Spanish firing squad on December 30, 1896. On these same historic grounds, the ceremonies which inaugurated the Republic of the Philippines took place on July 4, 1946, with the late President Manuel Roxas and the late Vice-President Elpidio Quirino being sworn in.

Today, all important events, especially out-door celebrations such as parades, rallies and demonstrations are held on the Luneta.

Other tourist attractions: The Manila City Hall, Fort Santiago (the dungeon and torture chambers of the Spaniards and the Japanese), Malacanan Palace (official home of the nation's presidents), Far Eastern University, University of Santo Tomas (American and British civilians were held here during the last war), San Miguel Brewery (the largest industry in the country), Bilibid Prison, Quiapo Church (known for its Black Nazarene and wooden altar), Quiapo Market, Chinese Cemetery (on Rizal Avenue), Divisoria and Yanko markets.

Leading Manila Hotels

Manila Hotel

Hotel Filipinas

Bay View

Shellborne

Swiss Inn

Luneta Hotel

Leading Manila Restaurants

- 1) Bulakena—specializes in Filipino dishes
- 2) Max's—specializes in fried chicken
- 3) Casa Marcos—specializes in Spanish foods
- 4) Alberdio—specializes in Spanish foods
- 5) Villa Rosa—specializes in Spanish foods
- 6) Minamoto—specializes in Japanese sukiyaki
- 7) Cafe Indonesia—specializes in Indonesian dishes
- 8) Cucina Italiana—specializes in pizza and spaghetti
- 9) Panciteria Mandarin—specializes in Chinese foods
- 10) Au Gourmet—specializes in French foods

Tourist Information One may receive excellent advice at the Manila Travel Center in the Shurdut Building on the Corner of Gen. Luna and Muralla Intramuros.

Las Pinas The church (built in 1762) has a famous bamboo organ. Father Diego Cera, a member of the Augustinian Friars, began the construction of the organ in 1818. The 950 bamboos were covered for six months with sand from the beach to preserve them from the attacks of bamboo bugs. The work was finished in 1822. Twice the organ was badly damaged, once in 1862 by an earthquake, and next in 1882 by the rains. It was partly repaired. In 1917, Father Faniel, a Belgian missionary, completed the repair of the organ with the help of the Las Pinas people. In 1932, an electric blower was installed. The organ was also repaired in 1943.

Tagaytay Two-thousand feet above sea level overlooking Lake Taal and the Taal volcano crater as well as the China Sea and the surrounding country, Tagaytay is only an hour's drive from Manila. Its climate is evenly cool and the panorama is magnificent. The drive takes one through a large variety of Philippine scenery such as rice fields, orchards, bamboo thickets, saltbeds, fishing villages, and farm communities. The Taal Vista Lodge has modern accommodations and good food.

Los Banos Los Banos is famous for its Mt. Makiling Botanical Gardens, which is a beautiful national park where the Colleges of Agriculture and Forestry are located. It is also famous for its hot springs, which are piped into indoor swimming pools and private bathrooms in the resort hotels.

Pagsanjan Falls On the east side of Laguna province, the rivers have worn deep gorges into the land. The sides of these are high and steep, and from the edges the water of the branching rivers comes cascading down in waterfalls, the most beautiful of which is Pagsanjan Falls.

Pagsanjan Falls is a few hours drive south of Manila. Here one can hire a banca and "shoot the rapids." There is a lodge which accommodates twenty-four and a small swimming pool.

The scenery of palm-fringed shores, floating coconut rafts, and luxuriant marine vegetation is breath-taking. Ferns and vines growing on walls three-hundred feet high, palms, ancient trees, orchids, and begonias complete the scene.

Muntinlupa At Muntinlupa is the Philippines' National Prison.

Mandaluyong At Mandaluyong in Rizal province is a children's village for orphans and also a Philippine Training School for boys and girls called Welfareville.

Paranaque The town of Paranaque in Rizal province is known for its fine embroidery.

Pasig The town of Pasig is known for its outstanding pottery and *marikina* shoes.

Legaspi City An interesting trip from Manila is the twelve-hour train ride through outstanding Philippine scenery to Legaspi City where one may see the nearly-perfect coned-shaped volcano called Mt. Mayon. This region is known for its coconut production. There is a rest house high up on Mt. Mayon where strawberries grow wild in the fertile volcanic soil.

Mayon Volcano The Mayon volcano rises majestically from the sea-level Albay plains to a height of eight-thousand feet. In its graceful symmetry it rivals Mt. Fuji in beauty. Since it is not an inland mountain that rises from a high plateau, its dramatic rise to a near-perfect cone is all the more striking, and it captures attention even when it is veiled in mist.

Its most destructive eruption was in 1814, when it buried the whole town of Cagsawa under lava, leaving only the church steeple to show the site of the tragedy. It is difficult to tell if a future eruption will come and bring ruin to the local people, but their homes and farms can be seen on Mt. Mayon's slopes, near the fertile volcanic soil.

Camp John Hay In 1903, Camp John Hay was founded as a recreation center for the United States Army in the Philippines. During the occupation, the camp was garrisoned by the Japanese troops and part of the post was used as a concentration camp. In August 1945, five officers and twenty-seven enlisted men arrived in Baguio to re-establish the camp. It was here that on September 3, 1945, the ceremony of the surrender of the Japanese forces under General Yamashita was held.

Baguio At the hill town of Baguio, where Camp John Hay is situated, one may see many scenic and historical places. Some of the interesting spots are: 1) Mount Mirador; 2) the rest home for Jesuits from all over the Islands; 3) the weather forecasting station; 4) the Baguio Market Place, which is one of the most colorful in the Philippines; 5) the Baguio Dog Market; and 6) the Baguio Catholic Cathedral, which sheltered five thousand persons from January 8 to March 16, 1945, when the American forces were liberating Baguio. Dotting the grounds of the cathedral hill are the crosses on the graves of those who died in the bombings and were buried where they fell.

Sagada Sagada is about sixteen miles from Bontoc, a small yet prosperous community, favored with a number of attractions. There are extensive rice terraces made of stone, vast caverns, towering cliffs, and splendid rock gardens, all of which comprise a unique, breath-taking landscape. Huge limestone boulders, partly or wholly covered with dark crust of age, rise imperiously from the ground and are richly covered with wild vegetation. Wild flowering plants of green, black, and white are a stunning sight rarely encountered elsewhere.

The neat, picturesque town has fine roads and fine buildings, remarkable for modesty and simplicity, including an Episcopal church, a school and a hospital.

Caves are being used by the natives for burial purposes. A few miles from the town proper is an Igorot community where they faithfully observe awesome ceremonies, and where one may listen to an orchestra composed of a hundred women all playing nose flutes.

Mt. Arayat Just twelve miles away from Clark Air Force Base is Mt. Arayat, noted for its scenic beauty as well as its legends.

One of the outstanding legends begins with the story that Sucu, an old fairy, lives in its center in a splendid, golden palace. This mountain, so the legend runs, was originally situated at Gapan, Nueva Ecija, but when the natives of Gapan coveted and determined to get the gold mines of the fairy, he transferred the mountain to San Miguel, Bulacan, where he remained until he quarreled with his wife. Then Sucu carried the mountain on

his shoulders and went away with his three children. The earth trembled and the people of Arayat (the mountain's present location) were astounded when the next morning they saw a mountain in what used to be a swamp. They called the mountain *Layas* meaning "wild" or "stranger."

There is a historical tradition that about three centuries ago there was a terrible earthquake in Arayat and the vicinity, which killed many people; as a result of the event a mountain was formed in one place and disappeared in another.

Bataan Mention of the name Bataan evokes in the minds of people everywhere memories of the valiant though futile attempts of the Filipino-American forces in the small peninsula to halt the Japanese invasion in 1942.

A small peninsula jutting out into the China Sea, Bataan, together with the island fortress of Corregidor, guards the entrance of Manila Bay. The heroic stand made by the Filipino and American forces in Bataan and Corregidor upset the Japanese timetable and probably saved Australia from conquest by the Japanese.

Corregidor Organized as an American military reservation in 1902, Corregidor has an area of 1,734,740 acres. In 1903, a convalescent hospital was established on the island by the United States Army, just as the Spanish Army had done before.

In 1908, a regular army post was established on Corregidor, designated as Fort Mills. By early 1909, H Company of the 2nd

Battalion of the Corps of Engineers was assigned to Corregidor and started the construction of concrete emplacements, bomb-proof shelters, and trails at various parts of the island. The fortifications of Corregidor were designed solely to beat off a seaborne attack. When the American military planners finally realized that the airplane would one day render Fort Mills, as it was, obsolete, the United States found that it was restricted from improving the fortifications by the Washington Peace Treaty of 1922. The best of the United States Army could do for the garrison of Corregidor was to construct the Malinta Tunnel with its series of laterals to protect its military stores and vital installations in the event of war.

One of the oldest landmarks on Corregidor is a lighthouse with a beam range of over thirty miles. First built by the Spaniards in 1836, it was replaced by a better one in 1853. The second lighthouse was further improved in 1897, but was reduced to ruins during the siege of Corregidor. This rehabilitated lighthouse stands on the same spot as the second lighthouse.

The Malinta Tunnel was the only major construction on Corregidor after 1922. The tunnel is about 825 feet long and 25 feet wide. From the sides of the tunnel were dug 24 main laterals (13 on the north side and 11 in the south side), each having an average length of 160 feet and a 15 foot width. The second lateral (north side) from the east entrance served as MacArthur's USAFFE Headquarters. Each of the hospital laterals in Malinta had a 100-bed capacity.

40431

How Once upon a time Manila Bay extended into the
Corregidor open sea. No island whatsoever dotted its waters.
Got Its Then in 1521 came Christianity, and with it came
Name the monks and nuns. Convents and monasteries
rose up in Intramuros. Sunsets in Manila Bay
were then as beautiful as they are now. The monks and nuns
strolled about and enjoyed these sunsets. El Fraile and La Monja
met in one such promenade. El Fraile was returning a hand-
kerchief which La Monja dropped unintentionally. That mo-
ment was all-important to El Fraile. He had long watched
the nun in these strolls and had fallen in love with her. Now,
they were face to face. Seizing this opportunity, he stammered
out his love to her. He told her how often he dreamed of her.
As she listened, she blushed and felt happy but knew that it
was wrong.

La Monja jerked her handkerchief from the monk's hand, ab-
sently murmuring her thanks. She told him that she was a nun.
El Fraile, interpreting it as a rejection, replied that he was a
monk and went his way. A moment later, his heart skipped a
beat for he heard La Monja call, "Father, Father, wait."

Thus started their love affair. They met often and in each
others' arms soon forgot their vows. They planned on sailing
to an uninhabited island on the fringe of Manila Bay where
they could live as man and wife. After weeks of preparation
they loaded their provisions on a banca and set sail.

As they reached the middle of Manila Bay, the waves leaped
high and the wind howled. Soon their empty banca was seen
heaving and rolling in the waves, drifting shoreward. At the

same time two islands appeared in the mouth of Manila Bay. One had the color of a nun's veil and the other, the monk's cassock. Those who came to know the fate of the lovers called the islands La Monja and El Fraile.

Still later, the storm grew worse; day turned into night and the earth quivered as the sea rumbled on. When the skies cleared, the two islands came into view, but this time, there was a much larger island between them. "Mira! Mira!"—*look!* exclaimed a nun, her eyes fixed on the big island, "El Corregidor"—*The Cor-rector*. And that name, Corregidor, stuck.

Friends and Pests In addition to the various places of interest, there are many sights and situations that are not limited to one locality. Information about these is not only helpful to the person who wants to learn more about the Philippines, but for the tourist or resident who tramps around the countryside or sets up housekeeping.

The Farmer's Friend The dog is said to be man's best friend, but in the case of the Filipino farmer it is the *carabao*. The farmer is practically helpless without this big, ugly animal which is known as the water buffalo in some parts of the world. Although there are a few big plantations which have been mechanized, the poor tenant farmer has to depend on the carabao to plow his field and as general beast of burden.

In recent years, the carabao has made news due to the now famous "slaughter ban" started by the late President Magsaysay.

The carabao is allied with the American bison, the African cape buffalo, and the little wild tamaraw of the Mindoro wilds. The water buffalo is to be found today, tame, not only all over Asia but also in lower Italy, among the rice fields of the Po and in Central Europe. Wild, but gregarious, the water buffalo may also be found in the marshes of India, often in herds of up to fifty, where they are constantly in danger of the predatory Bengal tigers.

The first carabao crossed to the Philippines from India over the land bridge that once connected the Philippines with the Celebes to the south and the Indo-Chinese coast on the west. In its homeland it was called the water buffalo and regarded as a poor cousin to the sacred ox.

The word carabao is derived from the Malayan *karbaw* or *kabao*, as corrupted by the Spaniards who found these animals in residence in 1521.

It is dish-faced and phlegmatic, with a continuously wet nose and inexpressive eyes. Its horns are flat and curved. Its chest is sallow and unathletic, its feet are flat, and its tail is black and short, with a black switch against flies. It has no sweat glands and little fur, and it is prone to sunstroke. To alleviate the suffering brought about by the heat, it buries itself in mud holes—a treatment that hardly adds to its native beauty.

The average carabao male weighs over a thousand pounds and may attain a height of more than five feet at the shoulders. It has 212 separate bones, the same number of teeth as man, however, it has four stomachs. Most carabaos are dark, although albinos, white unhappy creatures that can hardly survive the

heat, are sometimes found on the plains. The carabao communicates in a low distressed call, like that of a deer. Hearing a love-sick carabao call, on a lonely provincial night, drowning the cricket's cries, can be an unnerving experience.

The average carabao starts working at five years and lives until thirty, when it dies of old age, unless it has beforehand succumbed to rinderpest, pneumonia, or to rustlers who are still somewhat active in the southern provinces.

This animal has a variety of uses on the farm. It plows the field, serves as transportation, and gives milk (two to four liters a day). Carabao milk is very nutritious, being thick, rich and sweet. Carabao dung makes a good fertilizer; dried, it is slow-burning steady fuel. The carabao skin is tanned into leather; and such things as buttons can be made from its horns.

**Other
Wild and
Domestic
Animals**

Most of the important larger animals in the Philippines are the wild hogs, deer, monkeys, carabao and the small buffalo called *timarau*. On the island of Mindoro, these animals roam wild.

Cattle raising was once a prosperous and profitable business, but because of the disease rinderpest it became an unstable business.

There are 739 known species of birds to be found, besides many unknown species.

Crocodiles may be found in some fresh waters and may be seen along the coastal regions.

Many varieties of snakes include: coral snake, rice snake, boa constrictor, and python.

Fish Fish is one of the important sources of food. Some of the edible fish are: bonito, lapu lapu, halibut, tuna, salmon, mackerel, yellowtail, pom snapper, flounder, butterfly fish, angel fish, sword fish, skipjack, sailfish, and marlin. They say fish in the Philippines have strong jaws and sharp teeth and can snap a line as if it were thread.

Lizards There are about 100 species of lizards in the Philippines, none of which are poisonous. The most familiar is the "house lizard" or *gecko*, whose feet have suction cups that enable it to scurry across the ceilings and walls in a nightlong hunt for mosquitoes, flies, and roaches.

Geckos lay their eggs in drawers or closets; the eggs are white in color and spherical in shape, and about a half inch in diameter. When hatched, the lizards are about an inch in length and grow to about five inches in length. As with many lizards, when caught by its tail, the gecko leaves it behind.

Another species, named after its bird-like call that sounds like "to-ko," lives in trees and feeds on insects. Tokos are about a foot in length.

The monitor is the largest of the three common varieties, and it reaches a length of six or seven feet, dining on rodents and wild birds. The monitors are hunted for their skins, which are used to make ladies' bags, belts, and shoes.

Termites Termites are social insects living in colonies in the soil or in wood (any wood part of buildings will do) where some connection with the soil is maintained.

Termite workers, which are white and wingless, are unable to withstand the drying effects of the atmosphere. Consequently, in order to maintain the required high humidity, their passage across exposed areas is effected by the construction of mud-like tubes. Often the only early evidence of termite infestation is the presence of these covered tunnels.

The reproductive termite is winged and black, resembling an ant. These termites can exist outside of the air-conditioned colony. When seen in this form, the termites are engaged in that universally popular pastime of courtship, marriage, and house hunting. When climatic conditions are favorable, the young winged termites leave the old nest in search of a new nest. At the end of the flight the termites pair off, male and female, each pair setting up its own nest. At this time their wings are shed. And thus, a new colony of termites comes into being to plague humans.

Use of screens over doors and windows to keep swarming termites out, and avoidance of unnecessary lights, which attract termites, can prevent an attack on one's woodwork. Once these pests emerge from the walls, however, amateur extermination with a flit gun, and liberal doses of freely circulating dry air admitted through all the windows of the house can help.

Tribal Map of the Philippines

Map showing the distribution of various tribes across the Philippines, including Luzon, Mindoro, Panay, Negros, Samar, Palawan, and Mindanao. Tribes labeled include Apayao, Bontoc, Igorot, Ifagao, Isinai, Pangasinan, Pampangar, Ilocano, Tagalog, Negrito, Mangyan, Visayan, Negrito, Moro, Tagbanau, Subanon, Manabo, Ata, Bagobo, Moro, Bila-an, Tirural, Tagakaola, and Tagakaola.

MINDANAO

CHAPTER III



THE PEOPLE

Many Peoples The Republic has a complex racial history. In addition to recent admixtures with Europeans, the original inhabitants of the islands are composed of various Southeast Asian types. Through the centuries Indian, Arab, and Chinese traders have come and influenced the native population racially and culturally.

The Negritos These people, commonly referred to as Actas, are a pygmy tribe said to be the aborigines of the Philippines. Many generations ago they were driven to the mountain wilds by the superior power of Malayan conquerors. The Negritos are the most primitive of the tribes of the Philippines.

Present day Negritos may be divided into two groups: those of the purest type, living in the forests in migratory groups; and

those who have borrowed traits from groups and have adopted a semi-settled life.

Those of the first group lead wholly wandering lives. They build no houses except a few temporary shelters of fallen leaves and branches. They live entirely by hunting, trapping, and gathering of wild forest products. They have a great fear of water, are entirely ignorant of the art of swimming, and make no use of boats or rafts.

Their principal weapon is the bow and arrow. Their only mode of fishing is by shooting the fish from the bank with an arrow to which a strong cord is attached so that they may pull it out without getting wet.

They wear few ornaments and their only clothing, known as *tapa*, is made from the bark of a tree. The more primitive ones are known as *Aetas*. They worship *anitos* (spirit) on various occasions such as weddings or the incoming of a new headman.

The Negritos have a dark skin, kinky hair, thick lips, and flat noses; they seldom exceed five feet in height. The primitive *Aetas* have pointed teeth. There recently was discovered a tribe, the *Abenlens*, in the mountains of *Zambales*, who have short tails.

The Negritos make fire by rubbing two pieces of bamboo, although some use steel and flint. They sleep with burning logs underneath the floor of their shacks. The fire is kept continuously burning. This might explain their dried chafed skins.

The life of the tribe may be summed up as one continuous search for food. They make small plantings of sweet potatoes, corn, rice, and vegetables. Their agricultural implements are

very crude, usually limited to sharp pointed sticks with which holes are made for the seeds.

Their implements in preparing their food are equally crude. They cook in green bamboo tubes or in pots obtained by trade.

Marriage among the non-Christian Negritos is contracted by mutual consent between the parents. Usually the groom gives a dowry (such as deer meat, money, weapons). The ceremony is simple, a few offerings to the anitos and the bride and groom walk away to build their own shack.

The Igorots The residents of Mountain province, due to the failure of the early Spanish missionaries to bring them into Christianity, have often been called the Pagan Malays of the Philippines.

The term Igorots is usually applied to the natives of Mountain province. There are many different tribes among the Igorots and tribal loyalty is strong. There still exist, to a small degree, inter-tribal warring and head-hunting. The influence of missionaries who have worked among them is beginning to be felt, but Christian Igorots are still the exception rather than the rule.

Belonging to the same racial stock as the more advanced lowland Filipinos, they have chosen to stick to the civilization and beliefs of their ancestors. Today, the name "Igorots" among the natives of Benguet is as much resented as the word "Moro" by the Muslims of Mindanao and Sulu.

High up in the mountains, their homes are dark, windowless huts that keep the cold away, and those who live in them get old before their time, their faces wrinkled and their eyes seamy

from living in perpetual smoke. There are probably no less than 200,000 of these people today living in the regions of Benguet, Bontoc, Ifugao, Kalinga, and Apayao.

The Igorots have had a long head-hunting tradition in their history, but this is now virtually a thing of the past, the Constabulary having curbed tribal warfare. A few old warriors, however, still display on the eaves of their huts a few human skulls as relics of the days when the law and its arm loosened its grip.

Some tribes of Igorots smoke their dead and place them in an upright position in mummy caves where they remain for years without disintegrating. Western ideas have not been welcomed by the Igorots. When government officers attempted to force the children to attend schools, the children were hidden among the pigs.

The Benguets The natives of Benguet, because of their nearness to the plains and its people, are more advanced in their mode of living than the other tribes. They are better dressed (by lowland standards) than the other mountain tribes, and their homes and their equipment, which they have either copied or acquired from the Christians of the plains, are better than those of the other upland people.

The men, because of the presence of underground deposits in their natural territory, are excellent miners and underground workers. The women weave some of the most excellent cloth produced in the uplands.

The houses of the Benguets, because of lowland influence, are often more spacious and scattered. A single village extends

along a very wide area of mountain-sides and narrow plains.

Bontocs The most warlike tribe of Mountain province are the Bontocs. These people live in small huts with heavy thatched roofs of cogon grass. The parents and the very young children live in the huts; the older children live in dormitories.

The traditional quarters of the village patriarchs, called the *ato*, is a group of simple grass-roofed sheds surrounded with broad stones. Here the men gather together in a huddle, sitting, talking and smoking before beginning the day's work.

A much discussed and misunderstood institution is the *ulog*. In the *ulog*, the young eligible girls sleep and receive their suitors. The entrance to the *ulog* is low and narrow and within is a wooden pallet and—if the occupants are still up—a warm fire. The roof is usually filled with soot and the unmistakable mark of one who has been in the *ulog* is the soot on his clothes or on his face.

Anyone may venture into the *ulog* provided he leaves his misconceptions behind and does not think of the *ulog* as a house of debauchery. A dozen muscular Bontoc girls, toughened by toil in the fields, can tear apart a man who misunderstands the purpose of the *ulog*.

Before a boy can sleep in the *ulog* with a girl, he must first court her and prove that he means her well, that he prizes her honor, and that he will marry her if she becomes pregnant. Otherwise the gay lad will become a social outcast, barred from all the *ulogs* in his village.

The adolescent members of both sexes live in dormitories and are usually under the supervision of a village elder of the same sex, who not only sees to it that moral codes are followed strictly but also teaches his or her young wards useful practices.

Trial marriage is practiced, pregnancy usually bringing forth a permanent union. The young female usually entices the young Bontoc male to come to her ulog by stealing some of his belongings—like his pipe or chewing kit—and the brave usually does not fail to take the cue.

Hard work in the rice terraces ages the Bontoc tribesmen quickly. The women usually reach their prime at twenty-three and the men become wrinkled after thirty.

The men wear what can only be called a G-string and the women a *tapis* and a blouse; both smoke and chew considerably, the men wearing a small head ornament resembling a cap which contains a pipe.

The A superstition called *bagbagto* is practiced annu-
Stone War ally by the Bontocs in Bontoc, Mountain province.

This curious practice is connected with the annual planting and harvesting of crops.

The males of two adjoining barrios agree through their chiefs just after planting *camotes* (sweet potatoes) to wage a "battle" in which stones and rocks are used instead of the spears or bolos. They wage their battle on the banks of a river which runs through Bontoc.

A signal is given and the two warring groups begin hurling rocks at each other while their children, womenfolk, and old

men of both villages stay at one side and cheer for their respective warriors. The Bontocs believe that the fellow who sustains plenty of wounds as a result of the rock-hurling will reap plenty of camotes, their staple food, in the next harvest and that the bigger the wound, the bigger will be the camotes.

Incredibly, no one dies from this war, although the rocks hurled are big enough to down a water buffalo. The combatants, instead, rejoice over their wounds. After the battle, those who escape unhurt help those who have been maimed to the hospital, or they themselves administer to their wounds in their own primitive way. The injured have no resentment or ill feeling even if they know who their individual attacker was. The victim even feels grateful to the one whose rock raised the lump on his head, having in mind the giant sweet potatoes he will soon be harvesting.

The battles last for indefinite periods according to the tribes' agreement. In some places it lasts for three days, the last three daylight hours of each day being devoted to the battle. On the first day, the small boys engage in the war; the next day, the young men; and on the third day, it becomes a general fight for anybody who cares to join in. So it is not an uncommon sight in Bontoc during July or August of each year to see the combatants being chased by the soldiers who have tried to stop the melee for fear of possible dire consequences.

The Ifugaos The Ifugao people are closely associated with their ancient rice terraces, which are often called the eighth wonder of the world. The rice terraces, which

cover an area of nearly 400 square miles, would reach more than halfway around the earth if their walls were placed end to end. Archaeological and historical studies indicate that it took these people more than two thousand years to build them. Certainly the terraces are the highest, best-built, and most extensive in the world.

Ifugao houses are built high above the ground on big, wooden stilts with round, thick disks that keep out rats and other vermin. Poultry is raised in rattan baskets, which are hung on the eaves at night and brought down the next morning. Firewood is arranged in neat piles adjacent to the house. The statue of an anito usually is set up on a mound at the edge of the village, guardian to the inhabitants.

The Ifugao village, unlike the Bontoc ato, consists of several clusters of houses, usually six to ten houses to each cluster, scattered along the rice terraces that they guard day and night.

In death, the Ifugao is usually tied to his death-chair in a sitting position and exposed for as long as the finances of the family will hold—for the entertainment of relatives who come to mourn the departed.

A municipal ordinance in Banaue prohibits this ancient practice for reasons of sanitation, so the death-chair has been replaced by the wooden coffin in villages near civilization.

However, the Ifugao still refuses to sit on stairs, which have a resemblance to the death-chair and so carry the belief that it is a position of death and that one will eventually meet his end if he takes a seat.

Each day a rooster or pig, depending on the wealth of the

bereaved family, is killed to feed the visitors, and the mourning lasts until there is no more to offer. Relatives take turns guarding the dead, usually armed with fly-swatters to shoo off the flies that hover over the corpse. A small piece of wood is kept burning; its smoke indicates where the wind is blowing so that the visitors may sit away from the smell of the body. The mourning over, the body is laid into a mountainside near the terraces, its crypt sealed with a stone to keep away the rats.

The One of the most interesting groups of Filipinos to be
Moros found in the Islands is the Moros, the Mohammedan Filipinos who occupy the island of Mindanao and also the Sulu archipelago to the southwest of Mindanao.

They were nicknamed Moros by the Spaniards, in memory of their ancient foes, the Moors of Africa, since these people also fought against Spanish domination for years. Not until iron war ships using steam were able to patrol the southern waters were the Moros under control to any extent.

The Moros are known as one of the bravest of tribes. They are wonderful fishermen and boatmen and spend a good part of their time on the water. There are many excellent divers among them. Pearl diving is one of their favorite occupations.

The Moro community is made up of four classes: 1) the *datu* class or nobles; 2) the privileged class or free citizens; 3) the subjects of the datu; and 4) the slaves.

Moro law and tradition recognize these classes and differentiate between crimes committed by one or the other. This gross inequality of rights has considerably diminished since the

American occupation and fortunately is gradually dying away.

The clothing of the Moro, depending upon his social status, varies from simple clothing to an elaborate outfit resembling that of the desert Arab. The men often wear close-fitting, dark colored, striped trousers extending well above the waist, together with an embroidered jacket.

The turban is in general use and one can determine by its twist the standing of the individual and the tribe to which he belongs. The fez, always of a dark red color, is also in common use.

A typical Moro woman wears a tight-fitting bodice and a skirt. Over the skirt, as a wrap, is worn an overgarment called *patadiong*, which is usually made of some fancy plaid or striped material.

Groups of Peoples

Luzon:

Tagalogs

Ilocanos

Pangasinans

Bicolanos

Pampangos

Zambals

Cagayanes

Palawan:

Tagbanuas

Bukidnon:

Manobos

Mountain province:

Igorots

Ifugaos

Apayaos

Visayan Islands:

Visayans

Mindanao and Sulu:

Moros

Religion Filipinos are predominantly Roman Catholic due to the influence of the Spanish missionaries. Only a week after Magellan discovered the Philippines when he landed in Cebu in 1521, conversion of the Filipinos to Catholicism started. Before that, they worshipped their native gods or had no religion at all.

Magellan had Mass said on Cebu beach. This impressed the Cebu people, eight hundred of whom soon submitted to baptism.

The Augustinian friars, who came with Legaspi more than forty years later, continued the conversion work; then other Spanish missionaries came. The Franciscans arrived in 1577, the Jesuits and the Dominicans in 1581, the Recollects in 1606, and the Benedictines in 1895.

As evidenced by a census:

Roman Catholic	82.9%	(15,941,422)
Aglipayan	7.6%	(1,456,114)
Mohammedan	4.1%	(791,817)
Protestant	2.3%	(444,491)
No religion	1.8%	(353,842)
Buddhist	0.2%	(42,751)
"Iglesia ni Kristo"	0.5%	(88,125)
Other religions	0.5%	(92,783)

The Language There are approximately eighty-seven different native languages and dialects spoken in the Philippine islands, all of which are closely related to one another.

Ilocano is the language of the Ilocos and northern provinces.

Tagalog is used by the people in the central portion of Luzon. Visayan languages are spoken in central or Visayan islands.

The Philippine government established Tagalog as the national language; however, English is really the universal language at present.

In the schools of the Philippines, Tagalog, Spanish, and English are taught. The Philippines today is one of the largest English-speaking nations of the world; English is spoken by an estimated 85 per cent of the young and middle aged throughout the length and breadth of the country. It is much more widely used than Spanish, the use of which is fading.

Here are a few words and phrases of Tagalog—some of which can be seen to come from Spanish:

WEEKDAYS

Sunday	Linggo	Thursday	Huwebes
Monday	Lunis	Friday	Biyernes
Tuesday	Martis	Saturday	Sabado
Wednesday	Miyerkoloes		

MONTHS

January	Enero	April	Abril
February	Pebrero	May	Mayo
March	Marso	June	Hunio

July	Hulyo	October	Oktubre
August	Agosto	November	Nubiyembre
September	Setyembre	December	Disyembre

THE NUMBERS

one	isa	nine	siyam'
two	dalawa	ten	sampu
three	tatlo	eleven	labing isa
four	apat	twelve	labing dalawa
five	lima	twenty	dalawampu
six	anim	thirty	tatlongpu
seven	pito'	forty	apatnapu
eight	walo'	fifty	limangpu

SOME PHRASES AND WORDS

How are you?	kumusta
Fine	mabuti salamat po
Good morning	magandang maga
Good afternoon	magandang hapun
Good evening	magandang gabi
How much	magkano
Too much	lubhang mahal
Let me see this	tignan ko iyan
I'll buy this	bibilhin

This	ito
What is your name?	ano ang pangalan mo
Street	daan
That	iyan
Come here	haliha
Mr.	ginoong
Mrs.	ginang
Miss	bini bini
Would you please	maariba
Same to you	gayon ding sayo

CHAPTER IV



MODERN EDUCATION & ANCIENT PRACTICES

Schools The school appropriation in the Philippines consists of 31 per cent of the national budget; cost per pupil is \$24.50. The average teacher's salary is \$70.00 a month. There are 100,000 teachers employed but 85,000 teachers are without a job. There are approximately 102,400 elementary classes.

Nine per cent of the children who should be in school do not attend. Seventy-five per cent of those enrolled drop out of school by grade six due to: 1) lack of interest in learning; 2) distance too great to travel to school; 3) being too old for the class or 4) unavailability of required text books. About 61,000 students dropped out of school from 1952 to 1955 because they could not afford to buy books.

Only 15 per cent of the children become functionally literate, the main reason being they drop out because of the economic

situation. They come from families who earn \$150.00 to \$200.00 *a year*. Almost all these families belong to either the farmer or laboring class.

Historically, children in the Philippines were first taught by either their parents or tutors in a very informal manner. When schools began under the Spaniards, they were parochial in nature and offered mainly religious instruction. The first public schools were formed in 1863 by Filipino teachers. Santo Tomas University, founded in 1611, is the oldest in the islands—several years older than any university in the United States. Among the many other institutions of higher learning are the state-supported University of the Philippines and University of the Far East.

The Constitution of the Republic of the Philippines provides free education for all elementary grades and provides for a complete public educational system. The educational setup is one of the most developed in the Orient, and the literacy rate is also high.

SCHOOL STATISTICS IN THE PHILIPPINES

Teachers assigned in elementary, secondary, collegiate and in general office	101,321
Number of public schools	26,280
Number of private schools (vocational—481; colleges—351)	3,410
Enrollment in public schools	3,581,525
Enrollment in private schools	747,346

**Philippine
Tales &
Fables** The stories we tell our children once had social meaning. Even now many of them continue to give a lesson or teach a moral. Before there were schools or before the children were old enough to attend school, the stories told in the home served to teach the young and to answer the many questions of childhood. In the next chapter there is a list of many such traditional tales of the Philippines. Here are a few, summarized, which illustrate charm and the historical and instructive importance of traditional stories.

**The
Origin
of the
Stars** Far in the west where the moon lived, the sun went a-courting. Finally the moon-maid accepted him for a husband. Every night the sun came to the moon, his bride, and the earth plunged in darkness. Then as the months went by, the moon grew bigger and bigger with the sun inside her till finally she was almost as radiant as the sun himself.

Then she gave birth, and the stars were the children that came out of the union of the sun and the moon. And this is why we see first a thumbnail of a moon and then a bigger and a bigger moon till finally we see a full moon like a lamp with all the radiance of the sun inside her.

And also this is why, when the moon is gone and the night dark, the stars come out.

**The First
Ancestors** Now in the very beginning there were only trees and beasts and birds and no men or women. The

sun traveled by day in pursuit of the moon, who traveled by night, and the tides rose and fell. There were no fields, only wild plains and tangled forests.

Tall as any tree and lovelier by far grew the slender bamboo, beloved of the wind. One bamboo trunk however, grew stouter and taller than any other. A bird came to perch on it and heard a tapping sound inside and, being curious to know what it was, pecked at the bamboo until it split open.

Out of the hollow bamboo emerged the first man and the first woman, who had grown up in separate compartments of the bamboo. They saw each other for the first time and found great pleasure in this.

That was the beginning of man and woman on the earth.



**Man's
Three
Friends**

Man has three animal friends. One is the rooster, who is up before dawn and crows from the rooftop bidding his master rise and go earn his living.

The second is the cat, who announces the coming of a visitor by washing her face to make herself presentable before her master's guests.

The third is the dog, who smells danger and death. He barks to warn his master of the presence of any stranger who might do his master harm. He howls with sorrow when he smells death coming to take his master away.

Juan Tamad Love struck lightning-like the lazy heart of
Goes Juan Tamad when he saw the beautiful maid
A-courting Mariang Masipag. Every day he came to see
her and followed with his eyes her busy hands
and feet, which never stopped at their tasks from morn to dusk.

"Every day you come here, Juan Tamad, and lie around making eyes at my daughter," said the mother of Mariang Masipag, "You eat our food and drink our *tuba*, yet you cut no firewood and draw water from the well. You good-for-nothing lout with bones soft as rice gruel, be off with you and never set foot in our yard again!"

Juan Tamad went away without a word but was back the next day, his arms loaded with big banana leaves. These he carefully laid on the ground one by one all the way from the field into the yard of Mariang's house.

The mother of Mariang Masipag stood watching at the door until she could bear her curiosity no more, exclaiming, "What in the world are you doing with those banana leaves, and didn't I tell you never to set foot in our yard again?"

"I am not stepping on any part of ground in your yard," said

Juan, "for as you see, my feet touch only the banana leaves here."

Juan Tamad Juan Tamad's mother said, "My son, it is time
Takes a you took a woman to wife, for your mother
Bride grows every day older and more feeble."

"What manner of woman shall I bring home, mother?" asked Juan.

"A woman of few words," said his mother.

So Juan went off in search of a wife. He went east and he went west but everywhere he went the women he met talked too much. Finally, he came to a lonely house in the woods where he was told lived an old woman and her daughter.

"Tao po," called Juan at the gate, but no one answered.

He ventured into the yard and again called out "tao po" and still no one answered.

He climbed the bamboo steps into the house and found a young girl lying upon a mat on the floor. "Will you be my wife?" asked Juan.

The maiden stared at him but said not a word.

"Ah!" said Juan, "you are the very wife my mother wants for me," and he lifted the girl in his arms and took her home.

"Oh! You wretched boy," cried the mother of Juan at the sight of Juan's bride. "You have brought my house enmity and bad luck for surely at this very hour they are looking for this corpse and heaven help you when they find it here."

No sooner had the mother of Juan spoken than the relatives of the dead girl arrived and fell to beating Juan with sticks and

calling him the worst names. When they had finished with Juan they took the corpse away for burial.

The Sniffing Dogs When the history of the world was yet young, it seems that all dogs were ruled by a king. The kingdom was both wide and long, and daily the King of the Dogs sent messengers to the far corners of his realm.

And it happened that once a message of great importance had to be sent by the king to the farthest and the hardest-to-reach place in the kingdom. To get there, the messenger had to climb many mountains, pass through thick forests, and cross countless rivers. And no less than the most tried and true of couriers was entrusted with the precious message.

Now the messenger knew what a difficult journey was ahead of him and before he set forth he secreted the message under his tail so that when he crossed stream and lake he would not get the message wet.

Then the messenger set forth. Days passed and became weeks, the weeks turned into months, and the months into years but nary a word was heard of the courier or his precious message.

The king grew anxious and then became impatient. When finally he was quite angry he sent out an army of dogs in search of his messenger. When the dogs returned with no news, the wrathful king sent them out again and others after them until finally all the dogs in the kingdom were searching for the lost courier.

To this day, the dogs are still on the search. Of course that is why when a dog meets another dog on field or road he first sniffs where the message was hidden in the hope that he may discover the king's lost messenger.

Superstitions The Filipinos entertain a number of interesting superstitions, which even the better-educated will often honor. (It seems that superstitions will persist in almost every country among all classes.) Superstitions are very old and are clearly the heritage of the days when primitive men were in fear of the unknown and the mysterious. Some of them seem to have been imported from Europe since they are not unknown in other parts of the world today.

COMMON SUPERSTITIONS

1. A silver coin should be placed at the base of every post in a house to insure the owner's prosperity.
2. One headed for a stint of gambling or upon his way to a cock fight with his bird will turn back should he happen to encounter a funeral party—otherwise he would return home a loser.
3. The rice must not be harvested unless the moon is in its first or last stage; many Filipinos will conform to this prohibition at the risk of losing their crop.
4. Thirteen is regarded as an unlucky number.
5. The *patianac* is the restless soul of a child that died un-

- baptized. It frequents the woods and chirps like a real bird.
6. A pregnant woman who eats twin bananas will give birth to twins.
7. When a cat wipes its face with its paw a visitor is coming to the house.
8. One should knock three times on the wall upon hearing the movement of house lizards on the ceiling, then a long-expected letter or an awaited friend will arrive.
9. Breaking a mirror means seven years of bad luck.
10. Passing under a ladder or the crossing of one's path by a black cat is bad luck.
11. A spoon falling from the dining table means a lady guest; a fork means the guest will be a man.
12. If smallpox visits a settlement, the Negritos believe it is because someone has cut down a tree or killed an animal that belonged to a spirit.
13. When Friday falls on the 13th day of the month, accidents are more liable to happen.
14. The bridegroom should always be ahead of the bride in standing from a kneeling position before the altar and when going down the altar steps after the wedding, otherwise he will be a henpecked husband.
15. A house should never be constructed on a lot which has a filled well or hole from which water had sprung or death will come to the family within a year after the construction of the house.
16. If one should sweep his yard when it is getting dark it may injure the underground spirit and the offender will be

blinded. If, however, the sweeper says "excuse me" to the underground spirit, he will not be blinded.

17. While sweeping the back yard, one should not dump the dirt or build a bonfire on top of a mound, for this will irk the *nuno sa punso* who lives there. The person who damages the nuno's place will get sick. (In the barrios, the quack doctor orders the family of the sick person to prepare food to be placed on the mound to serve as peace offering to the nuno.)
18. When a person dreams that one of his teeth is knocked out, it is a sign that a close relative will soon die. The way to break this spell is to bite a branch of a tree and sell it to someone.

Arbularyo In this age of medical wonders and miracle drugs the rural areas of the Philippines still adhere to old superstitions and beliefs in cures wrought by backwoods medical practitioners collectively known as the *arbularyos*.

People who call in these men have grown up doing so and allow these medicine men to practice on them with impunity. They have come to rely on them since they treated and cured their fathers, relatives, and friends before them.

Just as a working knowledge of medicine or of first aid is an asset, cognizance of some herbs and herbal cures may sometimes come in handy, and the suggested cures of the *arbularyo* cannot always be completely dismissed.

The following prescriptions give positive results:

1. When a fresh cut or bleeding wound is sustained blood is allowed to flow for a time then several *tulisan* herbs with

fleshy stems and fine-pointed leaves are crushed together between the palms of the hands and the inky juice is squeezed onto the wound. Then the residue is applied over the cut and the wound is bandaged. The effect is akin to a methiolate and sulfa powder cure.

2. For intestinal worms in children they have them eat several *niyogniyogan* nuts before breakfast. These nuts come from a wild vine, a cross-section of the fruit being star-like. It has a purgative effect.
3. For indigestion brew *salabat*, a mixture of crushed ginger, water, and sugar to taste. Boil for several minutes and then drink one or two cups as hot as one can stand. It is guaranteed to nullify indigestion effects.

Some prescriptions are to be taken with tongue in cheek, but many nevertheless have effected cures or the easing of pain:

1. Mumps: Mix *bahayng bubuyog* with vinegar and apply with a piece of gauze over the swelling. It eases pain and reduces swelling.
2. Scorpion or centipede bite: Scrape out throat saliva of a chicken and apply over bite. No pain, no swelling.
3. For hoarseness or loss of use of vocal chords, fill a glass of water and invert over a saucer. Let stand for a while. Use this water for drinking, replenishing and inverting the contents after every drink till the voice comes back.



CHAPTER V



LITERATURE

Before the Spanish Philippine literature before the arrival of the Spaniards consisted primarily of riddles, proverbs, legends, and songs that were sung and told around a campfire. Tagalog was the most polished of the various native languages.

The Ifugaos of northern Luzon have handed down their epics *Hudhud* and *Alim*, the Maranaws of Mindanao their *Darangan*. The Christian Ilocanos of northern Luzon preserved their so-called epic *Biag ni Lam-ang* (Life of Lam-ang) and the Bicolanos of southern Luzon, their epic *Ibalon*.

Literature, which progressed further under Spain, could be divided into 1) religious works, 2) linguistic works, 3) books and pamphlets on morals, 4) the miracle and "heroic" plays, and 5) the metrical romances. The predominating atmosphere in all these types was religious. Spanish was the medium of expression.

**After
the
Americans** Literature in English since the American occupation has witnessed a significant development in form and substance. The writers gave vent to their nationalistic feelings through the medium of poetry and the stage. The short story began to flourish also. The zarbucla, a type of musical drama, became popular. This period was called the "golden age" of the drama (1910-1925).

The development of Philippine literature in English did, however, start at a slow pace. This was certainly not a reflection on Filipino mentality since first it was impossible for the country to recover quickly from the paralyzing effect of the repression in thought and speech under the Spanish rule; second, a medium alien to them had first to be learned, in its psychology, construction, sound, and spelling; and third, the Filipinos discovered that literary standards for excellence in English differed from those in the vernacular literatures.

The sentimentality which was expected in the vernacular or in Spanish was condemned as a literary flaw in English, and Filipinos had to reorient their thinking and expression to conform to English literary standards of directness and economy of language, honesty of emotion, and creative unity, if they hoped to produce acceptable literature.

STAGES OF DEVELOPMENT OF PHILIPPINE LITERATURE IN ENGLISH

1. Period of Reorientation (1898-1910). Writers learned they had to wean themselves from the ornate, diffuse, and maudlin

style of their vernacular writers and be trained to the directness, concreteness, and concentration of English writers.

2. Period of Imitation (1910-1925). Writers sought to stick close to the styles of British and American authors. Preoccupation with form and mechanics of writing resulted in a lack of spontaneity, naturalness, and vitality.
3. Period of Self-Discovery and Growth (1925-1941). Writers learned to avoid too much emphasis on form, substance, and style. More naturalness and vitality resulted.
4. Postwar Reorientation (1945 to present). This period witnessed an upheaval and change in all spheres of activity, making a rapid growth in journalistic writing rather than in creative literature. The difference between prewar and postwar literature in the Philippines was not in quality but in kind. The press and the screen rather than the books of the period are the richer sources.

SOME WELL-KNOWN WRITERS OF THE PHILIPPINES

1. Jose Rizal (wrote *Noli Me Tangere* and *El Filibusterismo*).
2. Fernando Guerrero—author.
3. Cecilio Apostol—author.
4. Rafael Palma—author.
5. Teodoro M. Kalaw—author.
6. Franciso Balagtasy Baltazar—known as Prince of Tagalog poets; he wrote poems, love songs and plays, and was also known as a philosopher.

7. Carlos Bulosan—a poet who wrote in English.
8. Jose Garcia Villa—one of the outstanding short story writers in English.
9. Carlos P. Romulo—who wrote of war time.
10. Paz Marques Benitz—a short story writer who wrote in English.
11. Loreto P. Sulit—a short story writer.
12. Manuel E. Arguilla—a short story writer.
13. Zoilo M. Galang—pioneer in the long narrative form.
14. Maximo M. Kalaw, a political scientist who wrote *The Filipino Rebel*.

Tagalog Poetry One of the foremost literary scholars of Tagalog literature, Julian Cruz Balmaseda, divided his study of Tagalog poetry into three periods:

1. The period of the *dalit*. This covers the long years during which the friars spread the Christian faith.
2. The period of reformation. This encompasses the early period of reforms.
3. The period of propagation of Tagalog poetry. The time from the American occupation to pre-war days is included in this period.

POETS WRITING IN TAGALOG

- | | |
|-------------------------|-----------------|
| 1. Pedro Suarez Ossorio | 3. Tomas Pinpin |
| 2. Philipe de Jesus | 4. Balmaseda |

- | | |
|--|--|
| 5. Francisco Baltazar
(known as "Balagras") | 11. Bernardo Solis Mitra |
| 6. Ananias Zorilla | 12. Dr. Jose Rizal |
| 7. Emilio Jacinto | 13. Andres Bonifacio |
| 8. Antonio Luque | 14. Marcelo H. del Pilar
(Plaridel) |
| 9. Melecio Bolanos | 15. Jose de la Cruz (Huseng
Sisiw) |
| 10. Roman Dumayuga | |

POETS AFTER THE REVOLUTION AND AMERICAN OCCUPATION

Patricio Mariano
Lope K. Santos
Deogracias A. Rosario
Pedro Gatmaitan
Benigno Ramos
Angel de los Reyes

Inigo Ed. Regalado
Filomena Alcanar*
Epifanio Alvarez
Rosa Sevilla Alvero
Sofia Enrique

* The last four are ladies.

PRESENT DAY

- | | |
|-------------------------|---|
| 1. Emilio Mar. Antonio | 4. A. G. Abadilla (an antholo-
gist, critic, dramatist, who
was awarded the Institute
of National Language cita-
tion). |
| 2. Gonzalo K. Flores | |
| 3. Manuel Car. Santiago | |

Folk Tales The best known among these can be grouped according to whether they merely entertain, teach a moral, or explain origin.

Those explaining natural phenomena:

The First Clouds, Thunder, and Rain

Those explaining origin:

The First Game of Sipa

Legend of the First Bananas

King Crab

The Fireflies

Why Hens Keep Scratching

Why Lanzones Have Fingermarks on Them

The Origin of Butterflies

The Origin of Coconuts

Why the Crow is Black

Those teaching a moral:

The Three Sisters

Why the Rice Stopped Rolling

Those mainly for entertainment:

Lazy Juan and the Crabs

A Bottle of Brains

The Caterpillar and the Carabao

The Story of a Monkey

Monica and the Giant

CHAPTER VI



CRAFTS & INDUSTRIES

Potmaking The making of pots is a home industry among the Filipino farmers which dates back hundreds of years. In rural areas it is a means of increasing the farmers' income. They use the idle time after rice planting and harvest to good advantage in this manner.

Potmaking involves eight distinct steps:

1. The taking of the clay from the banks of the river bed. This calls for a certain reddish-brown, fine, and sticky clay.
2. The mixing of the clay with sand, the resulting consistency of which must be such that the pot doesn't fall apart when dry.
3. The mixture is next watered for the start of shaping. A lump of clay-sand mixture is made to rotate on a disc so its basic shape and size can be determined.
4. The pot now begins to take shape as a flat stick is beaten

against the outside while a flat slab of stone its held against the same place on the interior of the pot.

5. The pot, now in its final shape, is dried a while under the hot sun.
6. Next a process of smoothing (*binubuli*) the surface.
7. When the pots are sufficiently smoothed, polished, and dried, they are colored by hand with red oil.
8. They are stacked, covered with hay, and baked.

This activity has been with the barrio people for years. The fine art of potmaking is transmitted from father to son. As long as the bed of the creek is red with clay, and there are grandmothers who prefer rice cooked in pots to that cooked in aluminum; as long as the barrio people remain contented with the ways of the country side regardless of the scurrying pace in the city, so long will pots continue to be produced in this manner.

Rope-making Materials for rope-making are found in the forests or are cultivated on farms. *Maguey*, with its sword-like thorny-edged leaves (similar to pineapple) is a local source of fiber; it is found mostly on the ilsand of Mindanao.

Maguey:—the leaves are cut off at the base of the plant, and then buried in a river bed for a week or two until only the fibers remain. The two-foot-long fibers are completely dried under the sun and then made into strands about one-sixteenth of an inch thick. The fibers are twisted with the palms, the ends are spliced and cross-wound into a twine stick as one does when pulling in the strings of a kite.

Rope can also be made from the wild growing saluyot (a native vegetable) and the marataquim vaca. The stems are cut, dried under the sun, and the fibers are made into strands by the same method as is maguey.

Bamboo makes good heavy-duty rope and lasts long for rainy-season use. Bamboo is cut down and sawed into two-foot lengths and split into eight strips. The outer skin and pith are sliced off and the remaining quarter-inch-thick slats are splintered at the top with a sharp knife or a bolo knife. With the aid of the toes and hands, or hands and teeth, thin ribbons are pulled off the slats and fashioned and spliced into strands and wound in twine sticks as with maguey.

A new plant, *kenaf*, is being cultivated and favored for its long fibers (five to six feet), but it has been found to be poisonous to domestic animals. There is also *abaca*, made into commercial Manila hemp, famous the world over.

It takes a four-man team for making rope.

- 1) The twiner, who operates a twining stand which is set wheels.
- 2) The strand-shaft operator, who works the fixed strand-shaft stand on the opposite end.
- 3) The guide man, who is in between handling the twining guide.
- 4) A lookout man posted a little way off to watch for kinks or defects along the line.

Salt The villagers of Las Pinas, Rizal, which is a coastal
Industry Luzon town, use the solar evaporation method to

make hard crystalline table salt. The commodity is stored in specially-built sheds during the rainy season.

The salt industry is engaged in by people who live by the sea. Cavite is famous for its picturesque salt beds. In Cavite, when the sun-scorched days come around, people convert their fishponds into salt beds, thus providing themselves a means of livelihood the year round.

All throughout the country by the sea, the eye meets boxed rectangular lots, brimming with salt water and glassy with drying brine. Work in the salt beds starts at sundown. From little dug-outs at strategic corners of the boxed rectangles, the men scoop out salt water and pour it into the beds to the desired thickness.

Before this process, the beds are prepared for the salt-making season. Broken clay pieces are laid out to floor these boxes. By around two in the afternoon the following day these beds will have dried up to a consistency which gives it a mirror-like effect. At this stage, the men come around again with bamboo rakes to break up the crystalline film on the surface and mix it with the liquid portion beneath.

After two hours or so, if the heat is of the usual intensity, the salt crystals will have been adequately dried. The men come around again, this time with wooden rakes and rake the salt crystals into mounds located at convenient edges of the beds for them to gather into bamboo vessels after the remaining liquid has drained out and the crystals are thoroughly dry. The gathered salt is then stored in salt *bodegas* which are built nearby for

storage purposes. From then on, the business of selling and distributing begins.

Although Cavite is the main source of salt, in some areas it is mined; it comes in boulder sizes and is later ground for use. In remote barrios, salt for home consumption is prepared by the users themselves. There, salt can be had as a result of a simple process: boiling sea water.

Mining Mineral deposits are generally found in mountainous areas. Zambales is rugged and known for iron, copper, chromite, and manganese. There are four mining firms operating in Zambales.

Mining is one of the more glamorous of occupations and Filipino miners, as a rule, are better paid than the ordinary skilled laborer. There is much risk in mining: tragic cave-ins due to carelessness, mechanical failures, or nature's faults. Mining is one of the most difficult and lonely occupations; there are very few mining engineers being graduated from the Philippine schools.

The open pit method is widely used in cases of massive copper deposits while shafting and tunneling is used for vein deposits.

Before World War II, the Philippines produced more gold than Alaska. Gold production amounted to four-fifths of the mineral output of the archipelago. This development came to an abrupt close when World War II left many mines in ruin. Three gold producing districts are the Baguio region, the island of Masbate, and eastern Mindanao.

There are large deposits of coal in Cebu, Bohol, Masbate, Leyte, Mindoro and Mindanao.

The Philippines also produce a large amount of manganese ore used chiefly in steel manufacture.

Marble The Philippines has in its bosom one of the richest marble mines known. Romblon island has become synonymous with marble so that whenever this island is mentioned it is always linked with this "rock gold." The altars, pillars, fonts, and floorings of many Filipino churches were built by the Spaniards from Romblon marble.

Romblon residents practically spend their lives on marble. There is no piece of rock in the island that does not have marble beneath its thin crust.

But marble has become so commonplace an item in Romblon that the people do not take advantage of this rarity at their finger tips. Not a house in Romblon uses marble in its construction; but the people there are very proud of their richly marbled churches. Marble finds its place in their homes in the form of tables and table tops, flower vases, and other bric-a-brac.

Digging is done with an ordinary pick. The dead marble is separated from the live marble with hammer and chisel. Strangely, there is no place in town dealing in finished marble products.

Marble quarrying has its taboos, some seemingly supported by actual occurrences, so that even the better educated people may subscribe to these ideas. Rich deposits in certain parts of the island remain untapped because of the belief that they are the home of the enchanted. Misfortune is said to befall anyone who

tries to dare these spirits. For instance, there is the balet tree which stands on the rich quarry but refuses to be felled. A marble miner is still nursing a foot which is being slowly eaten away by an infection said to have been caused by his stepping on a toad at the foot of this tree. Others, of a more scientific nature, call it dry gangrene. But the adamant tree still stands untouched.

The production of marble in commercial form and quantity was started by the Philippine Marble Company in 1939. All the necessary equipment was installed and technical know-how was provided by Italians imported for that purpose.

Marble from Romblon occurs in several colors from whitish, golden pink, greenish, beige to gray.

The marble industry in the Philippines has a rich promise. Its only setback is the reluctance of capital to invest in enterprise which does not offer quick returns.

A *Jusi*, a handwoven fabric, comes in the form of
Philippine hankies, stoles, the garment called *Barong Taga-*
Fabric *logs*, and luncheon sets. Its unusual sheer and
gossamer texture, highlighted with the delicate
daintiness of pastel tints, has made *jusi* a necessary item in the
wardrobe of the ever-fashion-conscious female.

This industry is concentrated in Arevalo, Iloilo City, located along the Iloilo Strait. The loom is a permanent fixture in every home in the community, and a wide variety of fabrics is turned out, such as *patadiong*, a material used in the making of the Visayan counterpart of the *Tagalog balintawak*; *ringgue*, sewn into butterfly sleeves of the mestiza dress and used for mosquito

nets; *pinokpok*, a fabric which couturiers find suitable for petticoats or crinoline for skirts; and *pina*, another Philippine fabric that has created quite a stir in cosmopolitan fashionable circles.

The raw materials used in jusi weaving is imported from China. The raw silk (*sedá ploja*) comes in needle-sized threads around sixty yards long, wound in big cones. A piece of material enough for six dresses, around ten yards long, can be woven from a single cone.

Progress in weaving methods is almost at a standstill. The looms have hardly improved since they were first utilized, and this makes weaving a somewhat painstaking process. The manipulation of the loom requires two women; one throws the bobbin from selvage to selvage while the other adjusts the warp threads so that the desired design will come out. On the other hand, if the weaves is plain and without design, one woman can handle the loom alone. On the average, two persons can finish a yarn for one Barong Tagalog in a day.

The weather affects the speed of weaving. If the weather is fine, the threads are smooth; they become rough and brittle when the weather is poor.

The raw silk threads cannot be set directly on the loom because they are too coarse. They undergo the process of *bamadbad*, by which they are divided into fine sections. The fine threads cause they are too coarse. They undergo the process of *bamadbad*, before they are transferred to the loom. These make up the warp.

The finished yarn has to be sheared before bringing to the market. Shearing requires extra care because the silk threads are very slippery on the scissors and the cloth is rather fine. A

woman can cut five yards a day, for which she is paid ten cents a yard.

Jusi comes in various designs: stripes, lacy designs, floral motifs, geometrical shapes and figures. It is a prized item and makes a wonderful gift.

Tobacco The Philippine cigar is reputedly the best in the world, since the Spanish missionaries brought the plant from Mexico some three centuries ago.

Tobacco and its products are revenue producing, so much so that in 1782 a tobacco monopoly was established by the Spanish government on the raising of the leaf and the manufacture and sale of tobacco products. The rules attendant on this monopoly were harsh, stringent and so conducive to abuse that the government, in 1882, finally capitulated to demands for reform and abolished the monopoly. This action provided the necessary incentive to private capital to establish extensive plantations and facilities for the manufacture of cigars and cigarettes. The oldest such enterprise is the Compania General de Tabacos de Filipinas, a Spanish concern.

The women of northern Luzon, not the men, go at this puffing in a grand manner. Sometimes the cigar is so stout and long that it takes both hands to manipulate it. There is possibly no other country in the world where the women smoke their cigarettes inversely, the embered tip inside the mouth instead of outside. Among northern Luzon village women it is quite the custom.

Tobacco is the fifth-ranked of Philippine exports and is ex-

ported in the form of cigars, cigarettes, leaf tobacco or semi-manufactured tobacco product.

Coconuts Coconut is a natural tropical tree and the coconut industry is one of the oldest in the Philippines, dating back to pre-Spanish times when her copra trade was already flourishing with the surrounding countries. To date the industry has grown to such an extent that it is a premier export.

The Philippines is the second largest producer in the world, the leading world exporter of coconut products, contributing about one-third of the world's supply. It is a national catastrophe when pests ravage and plant diseases rage uncontrolled in coconut producing regions.

Coconuts thrive on alluvial, loamy, volcanic, sandy soil, from sea level to about an altitude of sixteen hundred feet. Seed nuts are planted in nurseries and are transplanted during the rainy season when the sprouts are eight to twelve months old. Fruit bearing starts some five to six years later.

A nut is considered ripe when it has a shrunken husk and, on being opened, is about one-third empty of water with a thoroughly hard meat. Nuts are whacked off with a curved knife and let fall to the ground. They are collected and transported to a copra-drying establishment overland or moved by floating them down a handy river. Husks are removed by pressing the nuts against the point of a native ploughshare, and are cracked into two halves with a smart tap of the blunt edge of a bolo. These are then either sun-dried, smoke-dried, or kiln-dried to produce copra.

Copra may be defined as dehydrated coconut meat, from which coconut oil will later be extracted. Coconut oil is much in demand for the manufacture of margarine, lard, and soap.

The coconut tree is versatile and each part has its uses. From the leaves mats, baskets, and hats are woven; they are used as thatching material as well. The ribs are bundled into brooms. From the nut come floor husks and doormats. The shell is good firewood material and is converted into charcoal for use in flat-ironing of clothes. Housewives obtain hair oil by grating the hard meat, extracting the milky juice by hand squeezing, and then evaporating the water content in a frying pan.

The coconut is a favorite fruit of the Filipinos; it is brown and has a hard, hairy shell. After it has been cracked open, the thin layer of brown is pared off or eaten with the white fruit; if a hole is pierced, coconut milk makes a fine beverage.

Sugar Cane Before World War II, Philippine sugar played an important part in the sugar markets of the world.

The provinces of Negros Occidental and Pampanga lead the other provinces in the raising of sugar cane and manufacture of sugar. The United States has been the Philippines' best market for raw sugar.

Forestry The Philippines is one of the leading lumber-producing countries in the world. It ranks fifth in the ratio of forests to total land area. Of the total land area, more than one-half is covered with commercial and non-commercial forests, almost all of which are government owned.

The lumber industry has an estimated half-million persons including members of their families who are dependent upon it for their livelihood. Under a sustained yield management, the forest can stand indefinitely a yearly cut of seven-billion board feet.

There are more than three thousand species of trees in Philippine forests that attain a diameter of one foot or more. Out of a thousand species of commercial timber, less than two hundred are brought to the market. *Narra*, *tindalo*, *camagong*, *molave*, *ipil*, *yakal*, *banuyo*, *akhe* and *guijo* are among the valuable Philippine hardwoods. The species *lauan*, *tanguile*, *almon*, *bagtikhan*, *mayapis* and *tiaong* known as Philippine mahogany constitute the bulk of lumber exports.

Besides timber, forests also yield rattan, cutch tanbark, resins, gums, oils, beeswax, firewood, charcoal, gutta-percha, medicinal plants and exotic orchids. Pine trees from the high altitudes in Luzon also give considerable income.

Forestry education and research in the Philippines is the responsibility of the College of Forestry of the University of the Philippines in Los Banos, Laguna. The Bureau of Forestry carries on regulatory work, research, and as much extension as it can within its limited means. It operates experiment stations, reforest stations and nurseries in various parts of the country. Recently, a forest products laboratory was established in Los Banos, Laguna, to function as a research center for determining the working qualities and commercial possibilities of native woods and secondary forest products.

Bamboo This plant thrives almost any place, even near the sea. In the rural areas, where homes are far apart and the fields are quite far from the homes, it is quite a problem for the housewife to call her husband to lunch or to call her children when they are playing some distance away. The ingenious countryfolk have come up with an interesting device to solve the problem.

They take a stout, well-dried bamboo section (from node to node), cut two long slits on the opposite sides, and fashion a handle. When this hollow-slitted bamboo is struck with a club, the sound it makes reverberates to great distances, some even say it can be heard over a mile away on a clear day or night.

This rattle is called by various names by the Filipinos and is used not only to call members of the household but also to invite the whole neighborhood to a wedding or party.

In some sections, this rattle has a special meaning; if beaten slowly during the daytime, it means that there will be a meeting of the citizens. However, if it raises a sound at night and is beaten fast, it means that an intruder or robber is in the house and every able-bodied man will come rushing with clubs and bolos to help the family in distress.

The bamboo tree is by far the most useful plant in this country. From it are made fans, assorted brightly colored ash trays, different kinds of furnishings, a cool bed, and outriggers which balance the banca canoes.

On a hunting expedition in the mountains one will see huts of natives, mostly made from bamboo. The bamboo also is the source for their hunting implements and traps to catch game.

The young bamboo is also edible. The shoots are cut during the rainy days and can be cooked with shrimp and pork, which provides a delicacy in most Filipino homes in the rainy season.

Nipa While galvanized iron roofing and concrete roof structures have been invading the housing industry, nipa roofing still remains in many Filipino homes. These houses can be seen in the remote barrios and places where nipa palms thrive abundantly.

What makes the nipa hut quaint is its thatched roof with leaf-like caves overhanging the frail bamboo structure. This thatching is made from the long pinnate leaves of a low-statured palm common along the swamps.

At present, nipa shingles are turned out by the thousands daily. A typical nipa worker begins the day by going to the swamps. He cuts the leaves from the palms and gathers them into shingles. He gathers enough of these to last him a week. He also takes home some young unopened shoots which he will use.

An expert nipa maker can finish about three hundred shingles a day while the beginners can make an average of only 130. After these are sewn, they are dried. Drying is an important step in nipa making; dried nipas command a higher price in the market; they are also lighter and do not decay when dried.

As roofing, these are arranged in overlapping rows and sewn on bamboo strips attached to the rafters. There are two chief reasons why this kind of roofing is preferred: its availability at a low cost and its cooling properties.

Besides shingles for roofing, nipa is a source of many products

in the Filipino home. Its sap is gathered and prepared as a drink called *tuba* and when distilled is used for vinegar or alcohol. The leaves are made into brooms.

Being water resistant, the barrio's version of a raincoat is also made of nipa leaves.

Nipa Hut The nipa hut is built from bamboo, cut from the river bank, nipa from the swamps, and rattan from the forests. From the bamboo comes the framework that holds and supports the hut; from the nipa, the roof and sidings; from the rattan, the bindings.

The crooked piece of bamboo is unwieldy for use in construction. It is straightened out by heating over a fire. The lower, almost solid part of the bamboo is used for posts or beams, and the upper portion for flooring, lattice-work, shingle strips for roofing and sidings, and lean-to roofings. The rafters, ridge, stair pieces, joists, and girts are picked from bastard growth of bamboo which is smaller in size but has matured with a more uniform thick-shelled section throughout.

Oddly enough, the construction of a nipa hut starts with the roof, which is completely prefabricated on the ground. The roof is set three to four feet high on short provisional posts, off to one side of the site. It is generally wedge-shaped, with steep slopes to shed water quickly. The more industrious nipa hut owners cover the whole roof with a lattice-work made of bamboo.

Corner posts are set in the ground when the roof is nearly done. Posts are usually of bamboo but the durable *cacaote* tree, a mahogany wood species that withstands soil embedding and

is immune to termites, may be used. The roof is pushed into position with the aid of bamboo poles. The girts are secured to the post with bamboo pins and rattan lashings.

Next comes the construction of the floor. After the flooring comes the siding and window covers built similarly to the roofing with courses spread farther apart. Windows hang and slide along small bamboo guides. The floor is kept shiny and polished by beating it with banana leaves.

A nipa hut is good for five years or longer if repairs are made. Since it is made of light material it can be transferred to a new location intact.

Vinegar The nipa plant serves a multiple purpose; it is of ornamental as well as practical value. Most important of all, as already mentioned, it is the source of vinegar, an ingredient which is indispensable in Filipino cooking.

After maturity, the stems are cut as near the fruit as possible, then the tips of the stems are scraped and bamboo tubings are hung from them to catch the dripping sap. Every day this tubing is emptied. After each new scraping, the tube is attached anew to catch more of the sap. This process continues until the stems are exhausted from the continuous scraping. This is usually done in the afternoons and the sap, when collected in the mornings, is sweet.

During the first and second days the sap collected is boiled into syrup and used as sweetening; the rest, gathered after the second day, is best for making vinegar.

The nipa sap is poured into big, low jars. A jar with a capacity of three gasoline cans should be filled with three gallons less than its maximum capacity. The jars are covered and deposited in a sunny place for a period of twelve days. During this period, fermentation takes place. The sap then turns into vinegar which can be stored for a year without spoiling. Alcohol and wine may also be manufactured from this.

Vinegar, aside from its more orthodox uses as food ingredient, is also an excellent fire-extinguisher. Some people use it also to rub the foreheads of the sick to bring down fever. It can be applied to insect bites and rashes, snake bites, dog bites and all other such bites.

Households in the remote barrios have a bottle of this stuff ready for the season of heat waves and storms to ward off the lightning from their houses. Vinegar is sprinkled on post for the same reason that lightning rods are installed.

Rice Rice, as the staple of more than half the world's people, is of course one of the main agricultural products of the Philippine Islands.

The time for preparing the farm usually begins about May, though some farmers begin working in June. When the May rain commences, the farmer plows the field to eliminate the grass and weeds. In June he will begin the preparation of the seed bed. When the bed is ready, he scatters the seeds all over it.

To prevent sparrows from eating the seed, scarecrows are set up and someone assigned to watch the seed-bed. The greatest

enemy of the young rice while in the bed is the caterpillar, which eats the young shoots and leaves. Sometimes a flock of chickens is set loose in the bed to eat the caterpillars.

After the seeds are sown, the farmer begins to plow the field, by this time covered with water.

The transplanting of the young rice to the field is generally done one month after sowing. When the field is ready, the farmer pulls up the young plants with their roots and ties them together in bundles.

During the planting, someone plays a guitar or an accordion. In response, some of the men jump up in the air; some make all sorts of funny gestures in sticking the little plants into the mud, while the women, wearing rolled sleeves and red skirts, try to plant faster in order to catch up with the beats of the music. Thus, the hard work is finished as pleasantly and quickly as possible.

In some places, the young folks perform skillful dances to the accompaniment of a string band. In the dances, which are performed knee-deep in the mud, the planters show skill in planting rice by the light movement of their bodies. Despite its primitive aspects and seeming drudgery, rice planting in the Philippines has glamour and gaiety all its own.

RICE THRESHING

Cagayan Valley, on the island of Luzon, raises enough rice to feed all the people in the Philippines.

The rice is left to grow through the rainy season, after which comes the fun and work of harvesting. After harvesting comes the threshing, which involves separating the grains from the stalks, cleaning them, and putting them in jute boxes for storage and subsequent storage in small *kamaliga* (storage sheds). Newly paved highways are used for threshing purposes too; it is common for a driver to find a thin layer of rice on the road.

One method of threshing utilizes a pyramidal bamboo frame and platform set up to take advantage of the constant easterly breeze which blows from December to early March. The platform, set up about ten feet off the ground, is wide and strong enough to support the weight of four men. Beneath the platform is spread a sheet of canvas to catch the threshed grain. Up the ladder are brought bales of palay (rice in the husk) which are threshed by bare stamping feet, the chaff automatically floating off the falling grains. The breeze must not be too strong, lest the grains get carried off with the chaff. If the breeze stops blowing, the threshers have a way of coaxing it back by rhythmic whistling. Peculiarly, it seems to work.

Newly paved concrete highways have been found expedient for threshing purposes. It is somewhat a traffic hazard, but the attitude of traffic regulating agencies has become one of tolerance towards these small share croppers who have had to devise this method to beat time-consuming labor.

Where the harvest is stored in big rice stacks, threshing is a carefully planned operation. First, a little ways from the stacks, an area is leveled off and surfaced. The surfacing generally used nowadays is wide, thick sheets of canvas laid over the threshing

area. But before the advent of canvas, the area was surfaced with a mixture of straw and carabao manure which, on drying up, became a smooth plane. In the middle of this is set up a center pole around which pairs of carabaos (water buffalos) take turns in relay, trampling down the bales of rice brought down.

As the grains fall off, the straw is pulled out and replaced with unthreshed bales. The resulting rice grains are heaped in molehills around the perimeter of the paved or canvassed area, and here the women, who have been onlookers up to now, take up the chore of winnowing.

Winnowing is repeated for each mound of rice till each is free of chaff. The refined rice, so to speak, is then pushed to the center and built up to a perfect brown cone, the pile soon becoming a source of speculation among the threshers as to whether it is more massive or smaller than the previous year's pile from the same field.

RICE MILLING

Rice milling is the process by which the rice is converted into gleaming white rice ready for the market and eventual consumption. The crudest, yet the simplest method is with the use of the mortar and pestle.

Milling rice by this method in the rural areas is delegated to the womenfolk. Masculine effort has been expended the preceding six months in the preparation of the fields, planting, cultivating, harvesting, threshing and storing.

To pound enough of the rice to produce rice for the daily need does not call for as much effort; this effort calls for rhythm more than brute strength. Musical accompaniment to mark the tempo of the rise and fall of the twin pestles has been provided by guitarists for decades. It is thud-thud, thud-thud on the hollow mortar fashioned out of the stout trunk of a tree, the sturdy branches of which have been whittled into shape to serve as pestles.

The rice poured into the mortar is just enough so the grains will not fly off the rim while being pounded. Pounding starts off slowly and as the arm motions get synchronized, the guitarists speed up the tempo, the effort lasting till the rice in the mortar is totally unhusked. The mixture of rice and chaff is scooped out into a shallow-rimmed, finely woven bamboo basin and is winnowed by tossing and catching repeatedly till all the chaff is blown off. This tossing motion also concentrates finely crushed grains along the outer edge which are tossed out with a quick jerk. What is left is clean, newly milled rice.

The more adept and experienced ones find this occasion to show off and gymnastics result. A man is able to throw his pestle in the air, catch it and still put his thud in, not destroying the thud-thud rhythm. All sorts of acrobatics are performed—pestles twirled around the body, around the legs, dancing a jig or two, without destroying the rhythm. Much laughter, admiration, and glee come from all around. Usually, too, a bonfire is built and fish caught by the men from the nearby lakes during the evening are broiled over the embers. The time for rice milling is an enjoyable occasion looked forward to as a miniature fiesta.

Rice milled by the mortar and pestle method is richer, cleaner and more fragrant than the produce of a modern rice mill. Tooth-breaking grit gets mixed up with machine milled rice which sometimes escapes the careful scrutiny of the housewife before it is cooked and results in a nerve-jarring crunch.

Live Food from Rice Paddies Seen from the air or from a high place, the rice paddies form a stunning and exotic pattern—especially in the Philippines where they stair-step up the mountains in dramatic terraces. They dominate the landscape in a way symbolic of the importance of rice in the Asian diet. How surprising it is then that resulting from the wet-method of rice growing, the paddies are rich sources of live food.

The existence of fish in the rice fields soon after soil-saturating rains, without there being any nearby rivers or streams to overflow, is one of the puzzlers of the Orient. Many stories have been told to explain this, some of them fantastic, none of them believable. (There are even corroborated instances of catfish being found alive inside a freshly cut length of the thornless species of bamboo.)

It has been explained that eggs laid the previous season hatch during May or June thundershowers that fill up crevices. Some survive these off-and-on dry and wet days previous to continuous rains by slithering along moist ground during the night in search of a better habitat, and those that succeed in getting to a regular water hole continue to develop to provide the catch at planting.

Most farmhands have fishermen's bamboo baskets strapped to the waist to hold the catch from a light bamboo hand-trap. The land fisherman follows the harrowing operations with slow, progressive movements, thrusting the hand-trap into the mud at each forward step, on the off chance that a fish might be caught in the confines of his small trap. The hand-trap is a tapering cylindrical implement, much like an inverted waste-basket, of vertical quarter-inch round bamboo rods evenly spaced about half an inch on centers and held together with rattan fastenings. The top is wide enough to dip an arm in to grab a catch. The catch is dropped into the basket strapped to the waist through an inverted conical cover of radial bamboo slats that spring back after forcing in the fish.

Soon after planting, fish are also caught with hook and line.

Frogs love rain and should it happen to pour in the evening after a hot summer day, these noisy creatures of the creeks and the rice paddies sound off all around welcoming the rain; suddenly the farmers are aware of live food to be had in the fields and they come out with their lamps and baskets strapped to their waists. They tramp along the roadsides by the irrigation canals until they locate the hopping creatures. They are easy prey for the catcher, who grabs them with a bare hand or stuns them first with a stroke of a flat bamboo slat.

About the time the rice paddies start to dry up before harvest time, the snails start quitting the flat paddies and begin to head for higher ground afforded by the dikes, where they burrow to hibernate. After catching the snails, the farmers cook them

unshelled. To get at the pulpy meat inside, the thin shell is cracked and the meat sucked off.

Fishing Fishing in the Philippines is more of an industry
the from which Filipinos eke out their living rather
Filipino than just a hobby. Geographically, it makes a lucra-
Way tive one, because of the abounding bodies of water
in the Islands.

The Filipinos have naturally developed and improvised countless ways and methods of catching fish:

The old hook and line: The line varies in size and length depending on the kind of fish to be caught and the depth of the water. Usually, the lines are tarred and colored with the bark of the Bagna tree so they will not be visible and will last longer in salty water. Live bait, either shrimp or "dilis" (small fish) is preferred among all others. A banca or a motorboat with a bright lamp is used while fishing in the sea.

Pole or Rod Fishing: This method is seen almost in all towns along the sea and lakes, usually along the beach, along the docks or bridges and along rocky shores where there is an abundance of fish. The Filipino counterpart of the rod and reel is a "boho" pole with line, sometimes of copper wire and a hook.

Traps: There are many kinds; one is the "bobo" trap made of woven bamboo with a trap-like door. A number of traps are lowered into the sea bed and left there for the night. Very early in the morning, the fisherman on a banca makes his rounds and retrieves these traps.

Big traps are built along the coastal regions. Long bamboo

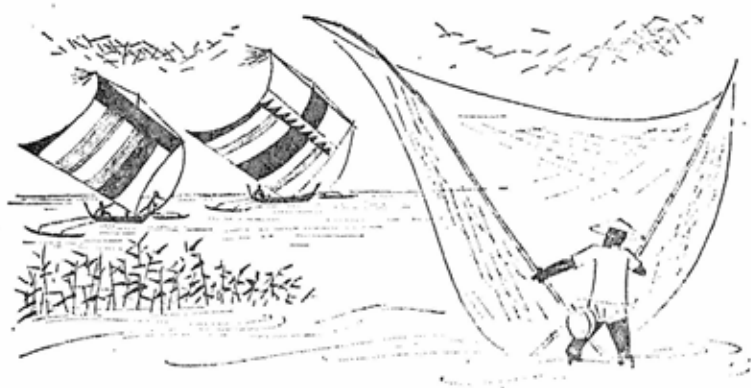
poles are erected and split bamboos are woven around the enclosures. A trap door is provided with a protruding sharp stick, so that when the fish gets in, it cannot get out.

Nets: Most commonly used fishing net in the large-scale fishing is the "pukot". The net is carried in a big outrigger and thrown around a school of fish near the shore. A group of people pull the rope attached to the net, while others act as divers to retrieve the net when it entangles in the coral. This method of fishing is usually done early in the morning. Lamps are used to attract the fish. There is also a good catch after a storm when the water is muddy, because it is believed that the fish are scattered along the shore lines looking for food.

Raft Fishing Out at Paranaque Bridge, about five miles south of Manila, can be seen a cluster of these spidery-armed fishing rafts (*salambaw*) anchored upstream, waiting for the opportune tide and weather conditions to duck under and venture to the mouth of the river, for the best fishing.

Fish come up with the tide, shrimps run counter with the ebb flow, and the *salambaw* is right there when it happens.

Built primarily of native bamboo, it is a 12'×30' raft with a long pole or boom anchored on a pivot to the deck of the raft, and which projects out, looking like a king-size fishing pole, but with a great net hanging from it by lines. The boom is raised and lowered by means of a lever rope and pulley. Off to one side, toward the rear of the raft, is a little nipa "tent" for a tired crew member to take a snooze protected from the evening dew or the sun's glare.



Bamboo lasts longer in salt water so that a salambaw is in service for years with a minimum of repairs. In some localities of the Philippines the launching of a new salambaw is an occasion for a celebration, rounded off with christening rites and prayers. Greater will be the catch, they say, when many show up for the launching.

Salambaw fishing is mostly done after the rainy season since this flimsy structure cannot withstand sudden squalls or rain-swollen rivers. It is poled to a site generally about fifteen feet deep and makes ready. A necessary auxiliary is a banca (boat) to attach the net or to make emergency repairs to a damaged net. The site is carefully checked for possible net obstructions before dropping anchor.

More profitable fishing is done at night with the aid of a brightly illuminating kerosene filament lamp hung from the end of the boom above the net. The boom is lowered till the lamp is just hovering over the surface of the water and kept down for

minutes while a lookout glares intently into the lighted area, where schools of fish or shrimps attracted by the light are clearly visible. On signal, the boom is raised, and the net shaken to bring down all the catch to the bottom of the net. It is then scooped out with a small net at the end of a long pole. A deft flick against the side of the net tosses some of the catch into the scoop. It is a neat trick, done over and over till the big net is cleared. The first catch usually becomes part of the crew's dinner, freshly cooked over a handy stove on the raft.

Fishing lasts all night. Should a chosen site prove less productive as hours elapse, the salambaw lifts anchor and is poled to a new location. It needs fisherman's sense to locate a better position.

Fish-ponds The raising of fish in ponds is the most important of all fisheries industry in the Philippines. It is the most reliable source of fish supply in time of peace or war.

With the advantages of abundance of bamboo and rattan needed in the making of ponds and the presence of vast areas of marshy lands that can be utilized, the Philippine fishponds are among the best constructed and managed ponds anywhere.

A fishpond, when properly laid and managed, is a high food-producing area, more profitable than many agricultural lands. There is, besides, comparatively little risk in the business. Fishponds are generally constructed in swamp areas in coastal towns somehow connected with tidal rivers or the sea.

A fishpond operator buys his fish fry to stocking from concessionaires. These concessionaires take their catch along sandy

coasts, in mouths of tidal creeks. The fry are sorted and counted through a tedious and elaborate method and placed by the thousands in earthenware jars. Any number from a half dozen to thirty are sold at one time, depending on the time of the year caught. Towns in Zambales where fry are caught are Botolan, Iba, Masinloc, Candelaria and Sta. Cruz.

The fry reach a size of two to four inches in length in two to three months and are then called fingerlings. At this stage, they are collected and starved for a day in a cage; they are then transferred into a large dip-net which is kept partly immersed in water near the bank of the river.

The bought fingerlings are then delivered to the rearing pond, where they are released in another sort of nursery while awaiting favorable planting conditions in the larger ponds.

CHAPTER VII



FESTIVALS

Town Filipino customs are a mixture of religion and fun—
Fiesta a social legacy handed down by the Spanish conquistadores in the course of their four-hundred-year stay. It has always been the traditional practice to blend devotions to the saints and religious ardor with liberal doses of the festive spirit.

Fiestas are generally concerned with eating, drinking, roving brass bands, open-air entertainments, beauty contests, fireworks, and other shenanigans. They usually commence with a nine-day novena in the afternoons by the devotees in honor of their patron saints. Rosaries and litanies are said, with the parish priest leading. They pray in thanksgiving and petition for a bountiful harvest or for good catch.

Awakened by musicians and the merry ringing of bells, the townsfolk start the celebration with Mass. In places situated

along the rivers or by the seashore, the image of the patron saint is brought out to a nicely decorated banca which is made to glide by other bancas loaded with devotees aboard. Bands play continuously all the while that the procession in the water continues.

After some three hours in the water, the floating procession is momentarily brought to a halt so it may be continued on land. Some paint their faces, drink beer or tuba to shed off whatever inhibitions that remain, walk and dance miles from the river bank through and around the town, finally reaching the church.

On the eve of the town fiesta there is usually the coronation of the queen and her court, proclaimed after a hotly contested beauty tilt of many months' duration. Needless to say, a fabulous sum is spent for the contest. A dance usually follows. Sometimes a pageant by an out-of-town troupe is staged.

Hospitality through extravagance is at its height when it comes to a lavish display of food. The preparation of this feast is a tremendous expense. There are already cases where the issue of whether or not to observe fiestas the traditional way is being considered. The old folks are all for the old practices but the younger generation wants to do away with them. It has been held that lavish celebration is part of the distorted sense of values among the rural folks which gives way to wasteful two-day jubilation and 363 days of deprivation.

Two or three days before the great event, the yard is swept clean of all dead leaves. These are gathered in a heap and burned. The house is scrubbed and polished with banana leaves until the floors and the window sills are shining and slippery. Curtains are borrowed or bought and hung on windows and doorways.

Dozens of chairs are borrowed and arranged along the walls. Plates and cups and saucers and cutlery come out of hiding or are borrowed from relatives, then washed and arranged. Paper napkins are bought and folded just like those in Manila eating places. Paper flowers are not forgotten, and they are arranged around mirror frames and around doorways as well as in countless containers about the house. Sometimes the ceiling is decorated with paper streamers. Lanterns of curious designs are hung at the windows and at the garden gate.

The decoration of the streets is a community affair. The men of the neighborhood, directed by the women, hang streamers and lanterns and plant bananas. In some towns, bolts of bright-colored cloth are unwound and draped on the hedges, in the same way as the Spaniards and Italians drape banners and tapestries on their balconies on festive occasions.

The good Filipino hostess is not supposed to show any surprise when she sees total strangers in her house during the town fiesta. Chances are that they were brought by one of her friends or by the friend of the friend of one of her friends.

During mealtimes at this occasion, the hosts are seldom able to eat. They never eat at the dining table with their guests but may pick up tidbits in the kitchen. Usually they have to go hungry because the Filipino host is not supposed to eat until every guest has partaken of the feast. He is supposed to hover over the dining table and urge the guests to help themselves more generously to the dishes. Because of his fear to be considered lacking in hospitality, he bends over backwards in his efforts and becomes so persistent in offering food to his guests

that they, especially the strangers, become painfully embarrassed.

So busy are the hosts with the purely physical activity of feeding their guests that they barely have time to engage in conversation with anyone of them for more than five minutes at a stretch. They do not have enough time even to attend the procession or hear Mass.

Finally when the town fiesta comes to an end and relatives and friends from out of town have returned to their homes, there will often be a debt incurred that will take at least a year to pay—until about the time of next year's fiesta.

Typical of the many religious festivals held annually in every town in the country is the Angeles town fiesta, which is celebrated on the second Sunday of October every year to render homage to the Lady of the Holy Rosary. Its main features are an impressive High Mass in the morning and a brilliant religious procession in the evening.

At the beginning of the day, rockets and bombs (similar to a 4th of July celebration) explode, and brass bands parade around the town. A religious procession is held, with multitudes of people carrying lighted candles. Between the long lines of candle bearers, precious images of saints dressed in satin and gold are borne on floats with silver plates. The image representing the Virgin of the Holy Rosary is in a magnificent cream robe embroidered with gold, and of course figures prominently in the procession. To the sound of bombs and religious marches played by musicians that follow the floats, the procession wends its way through the decorated streets.

When the procession is over, fireworks and band concerts at

the churchyard furnish entertainment—the latter are actually contests between rival bands.

Every town has a patron saint in whose honor once each year a fiesta is held. Since the feast days of saints are celebrated on different dates, there is a succession of fiestas in the Philippines the year around.

All Saints' Day On the first of November each year, Filipinos pay homage to their dead. On this day, people from all walks of life flock to the cemeteries to honor the memory of their dead.

For the poor—a simple wreath or bunch of flowers laid on a grave lighted by a candle is sufficient. The rich bring huge flower-studded wreaths of beautiful design or even light the tomb with neon lights.

Churches are opened all day and until late at night for those who wish to light candles for their dead or say a few prayers.

In the provinces, on Halloween night, small groups of people roam the residential districts and to the accompaniment of a guitar, sing the traditional "Song of the Souls." They sing from house to house and the house owners give them "alms" for their songs. The money goes into the pockets of the choral group.

Jokers play ghost on the eve of All Saints' Day. They carry away ladders and hide them, making the owners believe the ghosts carried them away; also chickens, eggs and fruits are often "carried away."

In some towns, people place food on the tombs of their departed ones. They believe that the spirits of the dead visit the

earth on this day, and to make sure that they do not go hungry during this brief sojourn on earth, they prepare "viands" for them, usually the deceased person's favorite dishes during his lifetime.

Once an American, seeing food offerings in a cemetery in a village, asked a Filipino, "Why do you place food on the tombs of your dead? The dead cannot eat." The Filipino replied, "Why do you also put flowers on the tombs of your dead? The dead cannot see or smell."

The cemetery is prepared days in advance; tombs have been whitewashed; mausoleums repainted and the grass which has grown tall for the past ten months is mowed. Incensed candles are burned giving the cemetery a fragrant smell. At these tombs, friends renew acquaintances and exchange pleasantries and news about each other. A priest goes around with his *sacristan* and blesses and sprinkles holy water on the tombs.

A Due to the influence of the Spaniards, the Filipino
Filipino have a few Christmas practices that may
Christmas look peculiar to Americans.

Christmas Lanterns: Lanterns of different shapes and colors adorn countless Filipino homes. The most common lantern is the star made out of bamboo and crepe paper. Almost always on this lantern in big letters *Maligayang Pasko* is pasted—proclaiming Merry Christmas. Inside this lantern is a flickering candle.

Misa de Gallo: On December 16, the Filipinos attend the first of a series of nine Masses called *Misa de Gallo*. The Masses are

said at 4 A.M. The ninth Mass, which is said on December 24, is said at midnight. *Gallo* is a Spanish word for cock. It is believed that this 4 A.M. Mass has come to be called *Misa de Gallo* because it starts at the time when the early morning cock crows. Native delicacies at this time are: *puto bumbong*, *bibingka*, *suman*, *haleya* and *palitao*. These rice delicacies are sold in stalls which line the streets leading to the churches.

Media Noche: After the midnight Mass on December 24, the Filipinos partake of a special meal called *media noche*; those who can afford it have boiled chicken or ham.

Carolers: Groups of children or grownups go from house to house singing Christmas carols to the accompaniment of a harmonica, guitar, violin or a *rondalla* (string band). Some do this caroling for money; some for fun. In Negros Occidental, the caroling group also performs with some folk dancing.

Mano Po Ninong: Most Filipino children do not hang their socks at the fireplace since Filipino homes do not have a chimney. For his gift, the Filipino child turns to his godfather or godmother; before receiving his gift, the child kisses the back of the hand of his benefactor. He says, *mano po ninong* (let me kiss your hand, godfather). Christmas Day is really a fiesta for the children; on this day, after they have been roused early, washed, dressed, and decked out, they are taken to church. After church they are dragged from house to house to kiss their ninongs' and relatives' hands. There they have to sing and recite all the amusing things they know, whether in humor or not. Their ninongs and relatives give them money, toys, cookies and other presents.

Christmas tree: Since the American period, the Christmas tree has become an important feature of the celebration. Santa Claus has become a familiar symbol of Christmas during the last half century.

Belén: A Belén (Bethlehem) is mounted on a sand table in some Filipino homes; it represents a scene in the manger with the infant Jesus, surrounded by the Virgin Mary, St. Joseph, oxen and shepherds.

Biggest Light, It's not all gift-giving during Christmas in
Biggest Noise some parts of the Islands. There are sections where the heightened spirit of giving is transmuted into the frenzy of competition. The two symbols of Christmas—light and sound—are made use of as the subjects of these competitions: who can make the biggest light and the biggest noise?

In San Fernando, Pampanga, there is an annual lantern contest which puts the accent on size. On Christmas Eve a contest is held in the town to choose the most beautiful and biggest lanterns. Six of the twenty-three barrios of the town compete regularly: Del Pilar, San Jose, Sta. Lucia, San Nicolas, Dolores and Sta. Nino.

Generally, the public acts as the board of judges. The winning entries are chosen on the basis of size, lighting system, combination of colors, and symmetry.

One can get an idea of the complexity of these giant Christmas lanterns from the list of materials used in a single lantern: 300 colored bulbs, 33 pounds of no. 16 wire for the framework, 50

4'x4' sheets of crepe paper for decoration, and 50 similarly sized pieces of cellophane of the same size for covering the framework. For the materials alone, the owner may have to spend from \$250.00 to \$750.00. So big are these lanterns that they have to be carried on a truck—some even reaching a diameter of fourteen feet. To light up these monsters, each needs a separate generator of five h.p.

Another local touch is a contest to see who can produce the loudest explosions. Generally, the old stand-by of kerosene as fuel for explosion is used.

Prizes go to the one who can produce the biggest explosion or the most rapid series of explosions. This custom is practiced in Bayombong.

The Month of May The month of May is one of blossoms, of lilting melodies, of gatherings, of excursions, and of mariages. The national flower of the Philippines, the *sampaguita*, leaves a bit of fragrance everywhere during May. Garlands of sampaguitas hang around the necks of women going the tortuous way up to the shrine of our Lady of Good Voyage in Antipolo.

Yearly, pilgrims of almost every age visit this shrine in the mountain town of the province of Rizal some twenty miles east of Manila. Nestled in the wind-swept Sierra Madre mountain ranges, Antipolo is where pilgrimage is done as one of the major social activities of the season.

Every afternoon in May, ladies go in processions to the church to offer flowers to the image of the Virgin Mary, all the while

singing hymns of praise and adoration. This has become one of the deeply rooted traditions. At night, there is the so-called *Santacruzán*, a classical pageantry depicting, in medieval costumes of European royalty and traditional robes, the spirit of the season. Hymns are sung all the way, brightly lit by a thousand torches, to the house of the celebrity, where drinks and food are served to participants and visitors.

The demand for fireworks during May is great, so that there are feverish activities in many fireworks factories, where extra hands are hired to meet the demand. For May is *Flores de Mayo* (Mayflower) season, with floral offerings in the churches; it is the month of the nine-day cycled *Santa Cruz de Mayo* (Holy Cross of May) and with these come that rough and tumble institution called the *bitín*, with sometimes a greased-pole-climbing contest thrown in.

These daily festivities in May come from a series of these Santacruzans. It is said that Saint Helena, queen mother of Constantine the Great, a Roman emperor, found the True Cross of Christ, and it helped to convert her son to Christianity. The Santacruzán is observed as a novena (nine days of prayers) and nightly processions are held to commemorate this event.

A Santacruzán starts off with the community assigning sponsors for each night of the novena. A cross is borrowed from the church and the first sponsor looks after it, holding open house, prayers, and a procession which ends with the cross being handed over to the sponsor of the next night, and so on till the ninth night. Participants in the procession for the first three nights are usually children; the fourth to the ninth nights are given over

to adults. Each sponsor vies with the other in making his night the better; they import beauties (sometimes movie stars) to portray the different roles in the procession and at times it is an excuse to give the daughter of the sponsor top billing no matter how she looks. Sponsors go all out in expenses to provide the best procession, the best refreshments, the most fireworks and most successful bitin.

The nightly affairs in a succession of Santacruzans are usually topped off with the bitin, which, to the young, is a chance to show prowess, grit, and stamina, especially with a slick *palo sebo* to be climbed.

Bitin The bitin is a bamboo mesh, sturdy enough to sustain the weight of the pendant fruits of the season (pine-apples, watermelons, jackfruits, etc.), household utensils, and package gifts to be given away.

It is suspended from the end of a bamboo *tikwasan* (lever with a counterweighted pivoted end) or from a rope raised and lowered by a pulley. The bitin is brought down to teasing height and the milling participants jump up, trying to grab a prize, amidst shouts and laughter; resourceful pairs team up pickaback and an enterprising one may sneak in with a hooked bamboo pole and pick off the prizes to be caught by an assistant immediately underneath the bitin.

Sometimes the pole is latched onto the bitin to forcibly hold it down. At this juncture, the bitin operator gives up and lets go and it is grab-and-run amid the elbowing and bashing of shins. One is lucky to get away with a prize intact.

Palo Sebo Next comes the *palo sebo*, if the sponsor thought of putting up one. It is a heavily greased bamboo pole set upright, and the trick, which provides all the fun, is to climb to the top and bring down the cash prize usually tucked at the top of the pole.

It is a messy stint to rub off the grease before advancing up the pole. Boys team up, covering their bodies with ash to get contact friction and carry with them sand, grit and extra ash to rub the grease off the pole. Each one takes advantage of a not-too-greasy initial climb which the preceding one had rubbed clean in his abortive attempt.

The victor gets a resounding shout from below as he reaches the top and plucks off his prize as the slim pole sways precariously due to his bodily gyrations.

John the Baptist's Feast Day The Christian tradition of baptizing is taken from the baptizing of Christ by John the Baptist on the banks of the River Jordan. June 24 is the saint's day of John the Baptist and the baptism of Christ is celebrated in a rather reckless fashion. It is a regular dousing spree.

In the provinces and even in the metropolitan districts, passers-by, whether on vehicles or afoot, are doused with water, no matter how well dressed they may be, no matter where they are bound. Some take the dousing in the spirit of the occasion, but some will not tolerate the practice. The molested may file a charge in court, but the authorities are more than likely to shrug it off.

Newcomers are surely surprised, if not irked, by the practice, when, for the first time, they are drenched with bucket and other means by sporting children and pranksters. It takes some time to be able to get into the spirit of this practice, for really, there is no way of knowing whether it is done just out of simple mischief or for real festive reasons, and the result is just as thorough a drenching.

In some provinces and towns, especially in places named after Saint John, the occasion takes a more colorful turn. While drenching is still the principal feature, it is done in a manner slightly more befitting to the occasion. *Binatas* (young men) avail themselves of this chance to playfully drench the fair *dalagas* (maidens) with water perfumed with *llang-ilang* (a fragrant blossom) essence prepared the night before.

In the afternoon there is the water procession. With the darkening skies for the backdrop, a big candle-lit boat carries the image of the saint, and small boats carrying the pious sail around, while it glides slowly along, the scene reminiscent of Venetian gondolas.

Ash Ash Wednesday ushers in the forty-day Lenten
Wednesday season. It is a season of resurgent religious pas-
 sions, of fasting and long prayers, of sermons
on the sufferings of Christ, climaxed on Good Friday by the
sermon on the Last Seven Words.

Lent will finally see Easter lilies in varied hues of yellow and red and sea-food and luscious watermelons on the table—a tempting display that the children try to sample on the sly.

The weeks of Lent, however, are when the simple folk turn to hauntingly sung verses from a well-thumbed book called the *Pasión* for daily spiritual sustenance; when people with a *panata* (religious vow) hold a ceremony called a *pabasa*, inviting or hiring professional *mambabasa* (Passion recitalists) to stage a complete reading of the *Pasión*, which takes twenty-four hours.

The *Pasión* is a book in vernacular verse, sung from with intense feeling every day of the Lenten period or sung completely through in a day and night of a *pabasa*. They sing of creation and Adam and Eve; they sing of the coming of Jesus, his wisdom, teachings, miracles and temptations; they sing of the Passion, Crucifixion and Resurrection and interspersed between these episodes are the *aral* (moral lesson) verses based on Christ's examples.

The *Pasión* narrates and preaches just like a long church sermon. A *pabasa* is one way of working a sacrifice during Lent. It is a day and night of alternate vigil among members of the household to look after the well-being of guests and invited recitalists. It starts at the same time as morning Mass, at six o'clock before the home altar, and lasts till the next day's six o'clock Mass. The reading is timed to end at exactly six, and should the singers come to the last stanza minutes before the time, they play around with the syllables on long varying notes with eyes glued to the movements of the clock, bringing the last syllable down to the exact second. Singers alternate in pairs or groups for the continuous recital of the book, and whoever may chance to pass by may join the vocal rendition on the story of the Christ.

For the pairs or groups, the pabasa is an opportunity for vocal improvisation, for efforts to outdo one another in singing dirge-like tunes or holding a high C. Everyone is welcome to partake of food and drink, much as during the fiestas.

Palm Sunday Lent is dominated by fasting and abstinence according to religious practice. As this season draws to a close, events begin to center on Holy Week, the last week before Easter. The Philippine observance is colored by the events that begin on Palm Sunday. On this day, both children and adults bear palm fronds or olive branches to church. Palms can be of any size, but all are adorned with tinsel and decorations of colored paper. During Mass the Gospel of Christ's entrance into Jerusalem is read and all the palm and olive branches are blessed by the priest.

Soon after, palm bearers gather outside the church around makeshift platforms on the plaza. The little girls dressed as angels strew flowers on the palm fronds, all the while singing to the accompaniment of a brass band.

At the close of the event the bearers bring home their blessed palms and a frond is tied around every house post. It is the general belief among old folks that such practice is intended to ward off evils and other malignant spirits from entering the house.

Penitencia American Catholics are surely often surprised at the extremes to which fellow Catholics in Latin countries carry their religion. This is especially true in the coun-

try as is evidenced by various practices in Mexico and South America. The Spanish approach to religion is much more literal than almost any other, and this is reflected in the Philippines by the *penitencia* and the flagellants.

In order to endure a physically painful penance many Filipinos, especially people from the country, will go to great extremes. The reasons behind such an action may stem from a simple desire to be, literally, Christ-like on this particular day; it may be a form of thanksgiving for a seemingly miraculous cure or escape from a near tragedy, or it may be the result of one realizing the enormity of a wrongdoing. Whatever the reason, the *penitencia* is self-imposed.

Penance takes many forms. It may involve traveling the length of the church on the knees, over the rough marble floor, or it may involve vying with a milling throng to carry the image of the Black Nazarene (in Quiapo, Manila), or going to church and reliving Christ's passion on Calvary as the priest reads the Stations of the Cross.

On Good Friday in some localities there are those who carry penance to a further extreme. They shed their shirts and tie their trousers tight against their legs and make their way along the streets trailed by paid assistants who whip their backs with rope-bamboo lashes. Each penitent wears a "crown of thorns" and a hood. Further pain is inflicted by the paid assistant, who breaks the skin of the penitent's back with one or two dabs of a brush-shaped pallet on the surface of which are embedded broken pieces of glass. As blood begins to flow each



penitent puts a hood of sackcloth over his head, dons his crown of thorns and is on his way.

Under the forenoon heat of the sun they proceed towards town, taking devious routes, clapping their backs with lashes to maintain a constant flow of blood, stopping here and there to grovel in the dust. After negotiating their route, they turn to the sea and plunge in to cleanse their bodies. They then treat their backs by rubbing on juice of guava leaves. Their wounds heal completely in a week or two.

Those who practice penitencia do it as a religious action and endure the pain with a yoga-like frame of mind, their thinking firmly fixed on their object. Those who witness this conduct themselves in the solemn spirit of the occasion—though occasionally someone may seem to be enjoying the show aspects of the penitencia more than the religious.

Flagellants The procession of flagellants is a practice similar to the ones just described but much more fanatical and painful. The principals in this custom whip themselves or are whipped by attendants as the penitent carries out a vow to imitate Christ on the road to Calvary. They bear a heavy cross and wear a mask with Christ's face on it.

This unusual observance begins at sunrise on Good Friday and ends a few hours before sunset. The penitents negotiate the "road to Calvary" barefoot, seeming unaware of the scorching sand and the broiling sun.

The blows may be struck by the flagellant himself or by one who follows him along the way. These attendants beat them on the back and around the head. Certain care is taken to avoid inflicting permanent injury, but the degree of pain endured is remarkable. The attendants may enlarge wounds resulting from the thrashing by using a knife or bits of broken glass. They then apply vinegar to the open wounds. Through all of this the sufferer maintains a stoical silence.

If a penitent is beaten to the ground, water is poured on him so he may continue on his way. In addition to this, the person will fall to the ground in imitation of the falls Christ suffered on the way to Calvary. The whole scene is watched from the roadside. This continues until evening and ends when the flagellants wash themselves in the sea, afterward claiming that they are healed.

Such a practice can only be followed by those with great endurance. They are literally beaten to a pulp, their spirit pushing them on. These penitents are firm in their belief that such

"martyrdom" will reward them with good fortune in their undertakings. According to them, this also better prepares them to meet great hardships and to do noble deeds.

Holy Saturday On Holy Saturday the celebration of Mass is solemn and sober until the recitation of the Gloria In Excelsis Deo. Then the temporarily silenced church bells peal, announcing Jesus' resurrection. The whole town literally jumps with joy as everyone shouts "hallelujah." Lent is over.

Easter Sunday Easter is the occasion for the observance of many customs. With the ringing of church bells, sick people and invalids are lifted from their beds in the belief that God will give them renewed vigor and strength. Those who are short in stature, jump as high as they can and stretch themselves out in the hope of lengthening themselves a few more inches. Parents, likewise, pick up their young and toss them high in the air so that the children, according to beliefs, will grow taller and healthier. Even plants are stirred so that they will grow lush.

This is one day aside from Christmas and fiestas that people from out of town or out-of-the-way barrios awake to their obligation of going to church, even if they have to hike ten miles or ride on a carabao-drawn cart. People save their money for this occasion especially, so as to have everything new from head to toe.

The main feature of Easter morning is the traditional *salu-*

bong (meeting), commemorating the meeting of the risen Christ and his mother, Mary. The meeting usually is dramatically re-enacted in the town plaza.

The day before, a great arch-like structure with a small platform at the top is built for the occasion. The platform is large enough to accommodate a dozen or more "little angels," who will sing the Easter hymns.

The *salubong* starts with the singing of hallelujahs by the little girls dressed as angels, complete with their wings, halos, and baskets of flower petals. As "Regina Coeli" is being sung, a procession goes on simultaneously below the structure. A crowd composed mostly of women follows behind the image of the Virgin. The figure is draped in mourning veils since the Resurrection has yet to be announced. From the opposite direction come the men, following behind the image of the risen Christ. Everything is set and timed so that the two images meet below the structure just as the chorus of "Regina Coeli" is being sung on the platform. As the images approach the meeting place a large flower in the bottom of the platform seems to bloom, revealing the littlest of the angels descending. As she is lowered she sings a hymn of the Resurrection. The choir takes up the song as the angel very slowly removes the mourning shroud of the Virgin Mother, now face to face with the risen Christ. Soon the chorus is joined in by the group below, and the two images are ushered into the church in a procession before early Easter Mass under a spray of petals from the "angels" above.

Later in the day, there is much feasting and celebrating.

Carabao Festival The feast day of Saint Isidore, the patron saint and protector of farmers, on May 15 is celebrated in the towns of San Isidro, Nueva Ecija, Pulilan, Bulacan and Angono, Rizal. The unique feature of the celebrations, seen nowhere else in the Orient, is the Carabao Festival.

The lowly carabao, the Filipino farmer's best and most useful friend, is garlanded and paraded around the streets of the town and then blessed by the parish priest as part of the ceremonies.

Following the lines of carabaos are gaily decorated carts loaded with the farmers' families in their Sunday best along with the harvest. Several brass bands are in attendance to enliven the proceedings. The whole town joins in the festivities and many have guests from neighboring towns and barrios.

In places where the carabao is an indispensable factor to production, the people believe that San Isidro showers his blessing on those who honor this uncomplaining beast of burden.

LIST OF FIESTAS

April 5: Fiesta of the town of Bayambang, Pangasinan, in honor of its patron saint, San Vicente de Ferrer.

April 19: Town fiesta of Iba, Zambales, in honor of its patron saint, Santa Ines.

April 25: Town fiesta of Cabuyao, Laguna, in honor of its patron saint, San Marcos (Saint Mark).

April 26: Town fiesta of Santa Rosa, Laguna, in honor of its namesake, Saint Rose.

April 27: The anniversary of the death of the discoverer of the Philippines, Ferdinand Magellan, slain by Chief Lapu-Lapu in the Battle of Mactan in 1521.

April 30: Town fiesta of Samal, Bataan, in honor of its patron saint, Santa Catalina (Saint Catherine).

May 4: Town fiesta of Mexico, Pampanga, and Angat, Bulacan, in honor of Saint Monica. Also of Las Pinas, Rizal, the church of the only bamboo organ in the world.

May 8: Town fiestas of the towns of Bacoor, Cavite; San Miguel de Mayumo, Bulacan; Marilao, Bulacan; and Orion, Bataan; in honor of their patron, Michael the Archangel.

May 12: District fiesta of Santa Ana, Manila, in honor of its patron Nuestra Senora de los Desamparados (Our Lady of the Forsaken).

May 17-18-19: Obando Fiesta. About ten miles north of Manila is a small, sleepy town in Bulacan named Obando, organized in 1754 and named after a Spanish governor. Essentially a fishing town, it has a

three-day fiesta in May, each day being dedicated to one of its three patron saints.

On May 17, the saint honored is San Pascual Baylon; on May 18, Santa Clara (popularly called Santa Clarang Pinongpino); on May 19, the Virgin of the Salambao.

May 30: Town fiesta of San Fernando, Pampanga, and Locena, Quezon, in honor of its patron and namesake, Saint Ferdinand.

May 31: The celebration of "Santa Cruz de Mayo" (the Holy Cross of May), notable for its finale of a torch parade with many floral floats which carry a local beauty, each float escorted by a brass band.

Fertility Dance What makes the Obando fiesta (May 17, 18, 19) unique among the Philippine festivals is the dance performed in the church or in the patio by childless women. The three saints of Obando, particularly Santa Clara, are reputed to be able to give children to childless couples. The belief is a very old one—Rizal mentioned it in his novel *Noli Me Tangere*.

No dance form is prescribed. The woman who appeals to Santa Clara just moves her feet and her arms in some rhythmic motion. Usually there is some music to which she can dance, furnished by brass bands whose musicians also vowed to make a pilgrimage to Obando. Older women wear gaily decorated

salakot (a wide-brimmed field hat), but younger women can dispense with this.

Formerly, a devotee would start dancing at the town's outskirts—a tiresome ritual which provided much amusement to spectators. Today, the dance starts at the patio and ends before the altar.

CHAPTER VIII



CUSTOMS & CHARACTERISTICS

Filipino

Characteristics

The respect for the old, always strong in Asian countries, is still in evidence in the Philippines. The young are taught to be seen but not heard in the presence of their elders, and they learn to give way to their elders' decisions. This respect for authority makes the Filipinos as a whole quite easily governed. All in all they are a law-abiding people.

There is, however, room for improvement in the area of civic responsibility. As in some other countries, there is a different attitude once one has stepped across his doorway into the "outside." The average person's attitude toward protecting the appearance of his street, village, or park has not developed to the point his American visitors may think is proper—though the visitor may forget the years of effort that are behind the cleanliness of his home town.

Life proceeds at a pace that is typical of warmer climes and the *mañana* attitude prevails. In the hot and humid weather of the Islands, it is not difficult to see why the course of least resistance is often chosen. However, harvest time is in contrast to this, and the work and the music together give a festive attitude to this yearly labor.

Child Training In the upbringing of the son, the Filipino parents, and especially the Filipino father, give emphasis to the training of the instinct to survive difficulties. When the child falls, it is not picked up and coddled, no matter how much the mother would like to do so. Instead, he is told to get up all by himself and to behave like a man. If he cries after fighting with another child, he is told to go back and to beat the adversary, or to take the beating without a whimper. If he cries after that, he is punished. In other words, he is taught that it is cowardly to run away from danger or from an enemy.

Early in his life the Filipino child learns the proper respect for his elders. He learns that he should not even walk in front of one older.

The Filipino is an Oriental and the question of face is part of his character. In an attempt not to offend or to create a scene, he may silence his conscience. The outward harmony is valued more highly than "being right." Westerners may regard this as completely outrageous—a voluntary giving-up of one's rights—but Western eyes initially have quite a bit of difficulty in seeing the benefits of the Oriental way.

Marriage Many years ago, the parents picked out for their infant son the infant daughter of a favored family and through negotiations, the children were betrothed.

Then, in another age, the grown-up boy pointed out to his parents the girl of his choice (though unacquainted) and his parents went and negotiated with the clan of the other party, generally on nights when the moon was in its first quarter. They would bring drinks, food and smokes, but not the young man, who was considered superfluous and still undesirable. Meetings like these took many nights to settle, discussing over and over the issues of dowry, religion, residence, and property.

Today, the young man picks out his girl, serenades her nights on end till the girl agrees to marriage. The boy's parents then take over, to ask for the girl's hand.

The members of the boy's family, including himself and some of his friends, make an evening call on the girl's parents. While the talks commence, the young folks indulge in merry-making. *Basi* (fermented sugar cane juice) and *pares* (gin and cake) flow freely.

The discussion of the dowry sometimes develops into large-scale bargaining, each family trying to outsmart the other. The wedding date is finally agreed upon.

The day before the wedding, friends of both the bride and groom meet at the bride's home (where the wedding reception is to be held) to help in the preparations. Fun-making is the order of the day rather than getting considerable work accomplished.

Members of the groom's family drop in, bringing chickens,

pigs, vegetables, fruit—anything that will contribute towards the banquet.

A *pala-pala* is erected in the yard, made of bamboo posts and roof lattice-work and thatched with fresh coconut palm leaves, more to keep the sun out than the rain. The *pala-pala* serves as the kitchen at one end while dining tables and dancing room take up the rest of the space.

After the morning church wedding, the newlyweds are made to walk from the church to the girl's house with a band leading the way; on reaching the girl's residence, everybody kneels before an improvised altar and offers prayers for the departed of both families. After prayers, eating and drinking starts. The feast usually lasts till about four in the afternoon.

A sales counter (a small table) is set up by the entrance of the "*pala-pala*" and "*basi*", cigarettes and rice cakes are sold at pre-fixed prices. The proceeds go to the couple.

The climax of the wedding is the *pandanggo* danced by the newlyweds. While dancing, the onlookers throw coins to them. Relatives come up to the dancing couple and pin money on their clothes, each party trying to outdo the other, and it is not an uncommon sight to see bills of the largest denominations hanging from the groom's chest and back or from the bride's sleeves and skirts. There are instances when even titles of properties are pinned.

The dance is performed three times, each round lasting about thirty minutes, with ten to fifteen minute intervals to collect and count the bills. Collections run as high as thousands of pesos (two pesos equal \$1.00), depending on the number and

financial standing of relatives and the popularity of the couple.

Marriage Dowry In western countries, the usual practice of marriage calls for the bride's side to give the dowry; in the Philippines, the reverse is true.

The Filipinos have the semblances of the "purchase" kind of marriage; the bride is not easily won without some kind of material or financial settlement. As soon as the engagement is made known, the older folks take the necessary steps of deciding the amount of the dowry. This is given prior to the wedding ceremony in the local parish church or before a justice of the peace. The sum varies in amount depending on the agreement reached. In Zambales, there is an additional sum given for "money for the bride's mother's hardships while she reared her daughter to maidenhood" (*pisusuan tan apo*). This is usually of a smaller sum, and is used after the marriage for the *padasal* or thanksgiving mass in the bride's home.

But the dowry proper goes to the bride's parents. This is separate from the sums of money that his relatives give to the married couple while they dance during the wedding day, which is called *pakabit*. There is even the so-called *tukdo* or money put in a glass before the newlyweds when they have just entertained their guests and friends before the marriage dinner is served. Although the bride's relatives may contribute for the *tukdo* and the *pakabit*, the bridegroom and his family shoulder almost all the expenses.

In the past, the same principle was followed, though it was the bridegroom's relatives that gave the material or financial

gifts. In olden times, when a girl was to be given away in marriage, her parents demanded many gifts of the prospective bridegroom. The bride's father also received gifts from his prospective son-in-law. These usually consisted of weapons and various kinds of bolos. Even the bride's mother received gifts like fine combs, or expensive clothes, earrings, and necklaces.

Then, on the wedding day, there was the initial gift-giving before the ceremony. Later, when the bride was brought home by the groom, the relatives of her husband would give her another gift before she would go up the stairs. Once in the house, she would not sit unless another gift was given her. The same procedure was followed until she had taken her first meal in the house.

Today, the dowry is no longer a requisite.

Harana The *harana*, a romantic custom practiced in Spanish-influenced countries, is a medium of expression by which a lover woos his lady-fair through song. Under cloak of darkness or by the soft light of the moon, he becomes more articulate, and the message is made more eloquent by music.

A young man gathers a group of his friends, each equipped with a guitar or violin. As night sets in, they proceed to the house of the object of adoration. Clustering together, they first play a quiet tune to awaken the lady gently. From then on, passion gathers momentum until she looks out of the window to acknowledge the message. The bolder ones even throw a bloom to her at this time. She either kisses it and throws it back or keeps it as a token.

If the lady's parents favor the suit, they are invited to come up the house steps, where light refreshments are served. The wooed one is asked to join in the singing. She is usually asked to sing a solo or give an answer to the man's plea by singing something which she thinks embodies her feelings the most. The finale is sometimes a duet.



In crowded cities like Manila, this custom is not popular with the young people. In the first place, it is impractical since the neighbors might sue for disturbing the peace. However, in rural places, where living is leisurely and the girls are chaperoned, the men have no other choice.

**The
Filipino
Woman**

The Filipino wife is the very image of industry and foresight. She is on an equal footing with her husband. She is his companion and friend. She

very often gives the appearance of being the more diligent and level-headed member of the family. The men value their hard-working wives, who not infrequently help in the financial support of the family. The wife exercises much influence on her husband; and the latter rarely closes a business deal without first consulting her. The Filipino wife is docile and shows great deal of love for her spouse. It is this docility, however, which is her greatest weapon in winning him over.

She is good in business, she can work in the fields like a man, and her resistance to fatigue is extraordinary. As a pastime, she sews for her children and for her husband, she cooks, she mends, she tends a little tract of garden around the house, she cares for the domestic animals from which food and income can be derived, and she concocts delicacies both for home and for sale.

The wife has almost complete control of the family purse, a power which gives her an effective weapon against an erring husband.

Virginity is the virtue that the Filipino woman cherishes the most. Her innocence is often even preserved a week or two after the marriage ceremony.

Divorce The only ground for divorce is adultery. Before divorce can be granted, it is necessary that the wife or husband accused secure the offender's conviction in the court. The difficulty of this is that before one can secure a divorce, the guilty party has to be sent to prison. Since very few people dare face the scandal of a prison sentence, there has been practically no divorce in the Philippines.

The government, however, is proposing a simpler legal divorce. It will be interesting to see if couples will take advantage of it if passed, or if the influence of the Catholic Church will be too strong for them to dare even pass the law.

**The
Barong
Tagalog**

The national attire for Filipino men is the Barong Tagalog shirt. It is made of pina, a soft, delicate cloth made from the leaves of the pineapple plant, or from other similar materials. The shirt is beautifully embroidered and worn outside the trousers. From the President on down, this style of dress is followed, though the rest of the costume is Western.

At the opposite extreme, the Igorot and Negrito men wear only a G string. Their women, however, wear close-fitting dresses or brightly-colored cloth wrapped about their bodies.

Many Filipinos also wear wooden shoes and various types of straw hats. The rice planter's hat is a broad one which protects him from the rain and sun. However, the "bachelor" hat worn by the Negrito tribesmen is very small with feathers, beads, and boar tusks strung around it.

**Mestiza
Dress**

The *mestiza* dress is quite similar to a formal, however, it is most distinctive because of the large "butterfly" sleeves made of stiff netting.

The "Maria Clara," forerunner of the butterfly sleeves part, consisted of a blouse, having full embroidered sleeves and a skirt with wide black and white stripes. This dress was worn by the Spanish women in the early days.

The mestiza has become the national costume and has kept pace with the times and evolved under the various foreign European gowns, except for its distinctive sleeves and neckpiece. The unique butterfly sleeves, with their native charm and feminine appeal, are practically all that remain of the original model, however; the neckpiece, or *pañuelo*, is fast disappearing.

The origin of the Philippine side of the lineage of the mestiza dress can be traced back as far as the early 16th century, which was when the Philippines was discovered by Magellan. Its direct forerunner was a Malayan style of costume, consisting of a long, one-piece plaid wrap-around skirt, topped by a long-sleeved jacket. This was the fashion in lower Luzon and in the Visayas.

Two other types of costumes were worn at that time in other parts of the islands. In northern Luzon, the feminine choice appeared to be a rather short, striped, wrap-around skirt and matching jacket with high neck and elbow-length sleeves. In the far South, women tended to the exotic and wore loose trousers, Chinese fashion, topped by a tight sequinned jacket sporting a low neckline. A sarong worn over the shoulder completed the costume. These two ensembles have remained very much the same.

The Malay dress was the one which felt the impact of Spanish influence and evolved sufficiently to present an essentially individual style. In the latter part of the 19th century, the Filipino woman's dress was two-piece, the upper part made out of the fibre cloth (usually pina, or pineapple fiber) featuring full, dropped sleeves. The *pañuelo* of the same material was draped over the sleeve. The skirt, of a different material, was

simple in cut, long and rather full and flaring. This was called the "Maria Clara" costume.

The final evolution of the mestiza dress, was just before World War I. At this time it sported a long and willowy line, the skirt ending in a train. The jacket was of starched rengue (specially woven fiber) and much stiffer than the pina model, its big, flat, bell-shaped sleeves standing very stiffly upward (as they have remained until now). The panuelo is no longer draped over the sleeves but nestled in between them. Lace over the skirt was added.

The great disadvantage to be found in the mestiza dress was the considerable amount of time and care consumed in the actual putting on as well as in its cleaning and storing. The camisa was secured and shaped to the body entirely by pins, which often required somebody's help, while the panuelo's complicated folds took some time to arrange. The stiffly-starched fiber was anything but comfortable. Furthermore, in order to wash and starch the camisa, which was after each wearing, the sleeves had to be detached and opened up. After ironing, they were sewed in place again.

In 1946, the one-piece gown with no panuelo and with slightly shortened sleeves, now zipped for convenience, made its bow. As already stated, only the sleeves—those big, starched, elaborate sleeves—remained to endow the gown with its characteristically Filipino quality.

Footwear A majority of the young Filipinos wear Western-style shoes, but the older Filipinos wear wooden

shoes or slippers. Some types of footwear are the various styles of wooden shoes, the gaily colored *sapatilyas* (beaded slippers), the finely woven abaca and straw slippers, and the comfortable leather bedroom slippers or *chinelas*.

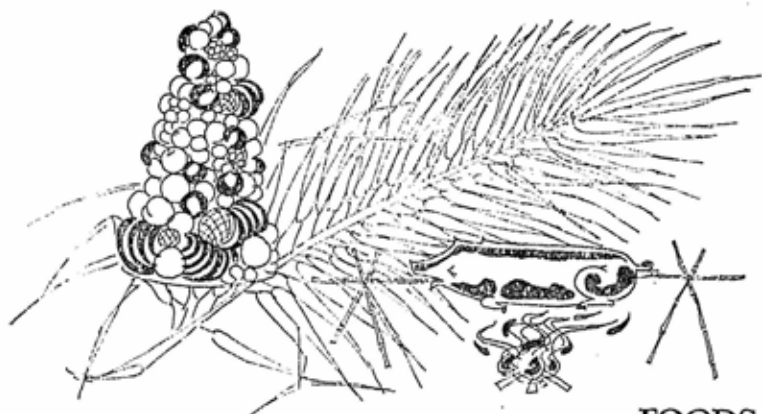
Some of the wooden shoes have heels three to four inches high while some are only an inch high. There is a leaf or covering over the front part of the shoe in which there is a toe hole. Quite a few of these shoes have carvings on the heels, of Filipino houses, carabaos, and various kinds of plants and animals. The part that covers the foot may be colored plastic, embroidered velvet, or fancy cloth, the shoe being often painted to match.

The *sapatilyas*, or beaded slippers, are made of leather, with velvet beaded covers and have one to two inch heels. They are used mostly for the house, church, and everyday wear.

One type of slipper is flat-heeled and made wholly of straw. Oftentimes the straw is dyed into various colors and then woven into different slipper designs. These slippers are worn around the house.

The leather slippers are very much like bedroom slippers and are worn mostly by the men.

CHAPTER IX



FOODS

Filipino Delicacies Specialties are obtainable at markets, grocery stores, restaurants, and food shops. The sweet jar is also the Filipino woman's favorite resort when friends drop in unexpectedly. Consequently, sweet-making has become quite an art in many parts of the country, especially so in central Luzon. The resulting work of art shows marked traces of Spanish influence.

Some native delicacies worth trying are:

Atchara: a native relish made of shredded green papaya, onions, peppers, condiments and vegetables.

Bagoong: a dark thick sauce somewhat similar to anchovies in taste, made out of shrimp or fish.

Patis: a clear sauce made from fish or shrimp.

Marran: a hot, spicy concoction made from banana, sugar, salt, and spices.

Makapuno: a dessert made from the oily coconut.

Nata de pina and *nata de coco*: both prepared from mold grown on pineapple fruit or coconut.

Pili-nut: crystallized candy.

Coco Honee: trade name of a delicious spread made of coconut milk and sugar.

Yema and *tocino del cielo* made of egg yolk and sugar.

Pastillas de leche: a milk and sugar delicacy (Bulacan and Pampanga specialty).

Bibingka: made of ground rice, coconut milk, sugar and eggs, baked in clay ovens over charcoal. This is topped with native white cheese or slices of salted duck's egg and served with hot tea.

Puto and *Cuchinta*: varieties of steamed, sweetish rice bread.

Ensaimadas: sweet risen dough sprinkled with grated cheese.

**Pancit
Luglog**

Pancit Luglog is one of the more famous Filipino dishes; it is more than a match for the spaghetti and meatballs dish that it resembles.

Pancit Luglog is so-called because of the jerking motion (luglog) of the skimmer in shaking off boiling water from the *bihon* noodles. It is a very rich, heavy food.

The ingredients that go into this dish are: shelled shrimp, *tinapa* (finely flaked smoked fish with the bones picked out), *sicharon* (powdered crisp cracklings from pork fat), sliced boiled pork, *tokua* (soy bean cake), garlic, *kinchay* (Chinese celery), sliced green onions, shrimp juice, sliced hard-boiled eggs, salt and pepper, *calamansi* (citrus juice), and the main body, *bihon*.

This dish is served during birthday celebrations, for it is said that the eating of long noodles insures a long life.

Bihon is one of the many types of noodles used in preparing different kinds of pancit. Along the highway to Manila through the province of Bulacan, there are rows of rattan and bamboo stretchers slanted to face the sun for use in drying *bihon*. This was originally a Chinese process.

Rice is converted into *bihon* by being soaked for twenty-four hours in cold water tanks, then ground to fine particles. The water is filtered out by placing it into flour sacks. When dry enough, the mass is pressed by a heavy circular roller, with the right amount of flour to make it sticky. The sticky mass is hand made into balls and boiled in a vat. The cooked balls are again flattened while more flour is added. This is again made into balls and fed into a strainer-press, coming out as fine strands. These fall directly into a vat of hot water. After the hot bath, the strands are transferred and rinsed in a tank of cold water from which workmen recover them and fold them

into thin rectangular sheets. These are arranged on the bamboo stretchers for sun-drying for a day. The dried bihon is then ready for packaging and marketing.

Preparation: Fry garlic until brown. Drain and set aside. Fry pork until brown. Add "tokua" and the shrimps; then add $\frac{1}{2}$ cup of shrimp juice, cover and boil. Add "kinchay" and season with salt and pepper. Set this pork-shrimp mixture aside. Soak the "achuete" in water, squeeze out the color. Add this to the rest of the shrimp juice and put the mixture in a saucepan. Add the flour, set to boil, stirring constantly. Season with salt and pepper. At the right consistency, not too thick nor too thin, ladle into a container and set aside. This is the sauce.

Boil two quarts of water in a large container. Fill a small long handled bamboo or deep wire skimmer with a cup of bihon pre-softened by soaking in cold water. Dip the skimmer into the boiling water for one minute. Shake to drain well. Pour the bihon into individual plates. Pour sauce over it. Top the sauce with the pork and shrimp mixture, then sprinkle finely flaked fish and sicharon over this. Garnish with slices of eggs, celery leaves, green onion and "calamansi" juice. Serve hot.

This dish in most Filipino restaurants costs about fifty cents a plate.

Lechon Decidedly the most indispensable delicacy in any social function, be it among the elite circles or just among the simple barrio folk, is the *lechon* (roast pig). *Lechon* is a word derived from the Spanish word *leche*, meaning milk.

It was so named because a suckling pig is always preferred, its skin being young and easy to crisp.

The preparation of the lechon is a long but delightful process. It displays the Filipinos and their natural graciousness and hospitality as they laugh and drink while watching it cook. Everyone joins in the fun as they take turns in turning the roasting suckling over a spread of blazing hot coals.

The pig is usually slaughtered early at dawn. The bristles are scraped off with the aid of a caldron of scalding water poured over the body; then its entrails are removed and it is stuffed with leaves, preferably tamarind, to preserve its fullness and to give it a sourish flavor.

A long bamboo pole is then stuck from the mouth through its body. Then a space is cleared, and two fulcrums on opposite sides for the long pole to rest on, are set up. At first, the pig is not allowed to cook directly above the burning coal. The coal is shoved in a heap on the left and right sides, about three feet from the pig. The cooking is done by a slow process of heating so that the insides will be cooked before the outside skin turns crisp.

While the coal is piled nearer and nearer the roasting pig, another person stands by to wipe the rotating skin with salt and water by means of a long pole with split banana leaves at the end. As the roasting pig begins to turn brown and crisp, lard is substituted for the salt and water.

People take turns on this four-hour period while the rest of the crowd drinks and sings along with the guitars.

The lechon is then relished with an accompanying sauce. The sauce is another study in Filipino culinary art. Ground liver is mixed with practically all the spices nameable, then seasoned with just the right amount of sugar, vinegar and salt.

Balut "*Balut, Balut, Balut,*" cry the vendors calling out their wares. Everywhere, one sees Filipinos, young and old, peddling *baluts*.

The Filipinos are very fond of balut: duck's eggs, partially incubated, then boiled. It contains a little dark-colored fluid which seems repulsive to the uninitiated but which is sipped with relish by balut devotees.

The rest of the contents within the shell is a well-formed embryo, all of which is eaten—head, feathers, bones, including the remnants of the yolk sac. Its strangeness makes it seem unappetizing to the Westerners, but it has a delicious flavor and is considered a delicacy by Filipinos. It is nutritious and rich in calcium.

Duck raising is a major industry in Rizal province. Ducks are raised in corrals on the rivers which flow into Laguana Bay and on the Pasig River. Rizal province supplies Manila and Luzon provinces with large quantities of duck eggs. Ducks are raised in that province primarily for their eggs, which are incubated artificially in heated rice husks and sold as baluts.

Pateros, Rizal, is famous for top quality baluts. In 1946, one could purchase three baluts for two pesos (\$1.00). Today they are sold at twenty-five centavos (\$.12) each.

Mango Among Philippine fruits the mango is the "queen" of them all. During the season, market stalls are literally flooded with the heart-shaped, golden-yellow mango.

Actually, this fruit had its origin in India. It has been the result of thousands of years of cultivation. What now is a sweet, luscious fruit of exquisite flavor was once a small, sour variety, almost turpentine-like in flavor.

There are at least thirteen known varieties of the fruit. The most common and considered the most delicious is the *carabao* variety. Others, like the *pice* and the *pamutan* also enjoy the same reputation.

Mango plantations are found almost everywhere. The trees are big and shady. The heaviest fruit season is from April to June.

The mango easily decays and cannot hold out a few days after full maturity is attained. This is the main reason it is not exported. Mango trees are sometimes forced to bear fruit ahead of season by smoking and smudging processes, but the results will lack somewhat in taste.

Banana The three main types of bananas are: 1) bongolan, which are long and green; 2) lakatan, which are the familiar yellow ones; and 3) morada, which are reddish brown.

Almost all parts of the banana are used for something; the leaves are used for wrapping and for plates on picnics; the juice is used for dyes; the flowers are cooked and eaten as a fresh

vegetable; and the raw bananas are crushed to make a starchy meal.

Lanzones Lanzones are a grapelike fruit with white skin which contains a sticky juice; their white segments can be easily pulled apart.

Macopa The macopa resembles a green pepper in shape, but it is bright pink with fleshy fruit. This fruit is mild with a juicy acid taste and is usually eaten raw.

Santol The santol has a thick yellow covering and has four or five seeds inside. The covering is usually pared off and eaten with rock salt. The Filipinos swallow the seeds even though they are indigestible. It is not uncommon for a bragging child to suffer silently after having performed this feat.

Lanka The lanka grows and ripens under the soil instead of on a tree. In the center of the fruit are many large seeds; when the seeds are cooked with sugar they make a delicious preserve.

Attis When the attis is ripe it falls apart easily. It has black seeds with white sugary pulp.

Balubad The balubad usually grows on a tree with a crooked trunk. The seed, which is the real fruit, is attached on the outside.

CHAPTER X



SPORTS & RECREATION

Sports The Philippines is the home of a great many sports.
Lovers Sports such as golf and tennis are popular as well as many other sports that can be called "international."

The Filipino has several sports and amusements that are not international. Some of these are known in other countries with a Spanish background, others are peculiar to the Philippines.

Cockfighting As bullfighting is to Spain and baseball to the United States, cockfighting is to the islands of the Philippines. The people's interest has increased through the years, and indeed it shows no signs of weakening.

There is a cockpit in almost every municipality; the Philippine government has legalized it. However, the law requires that it be held only on Sundays and holidays, and far away from provincial or municipal buildings, schools, churches or hospitals.

On these days, crowds throng in the nipa-thatched arena. A fight starts with the usual careful sparring. When two roosters have been matched, razor-edged steel spurs are fastened on their left legs. An hour or more of haggling may precede a fight. Then the referee signals the people to clear the ring. To enrage the game-cocks, their handlers let them peck at each other's ears. After this maneuver, they are turned loose.

The birds may fight to the death, in which case the victor wins by "knockout." But in some instances one of the birds, after being wounded, runs away from the fight and the contest ends in a "T.K.O." In either case the referee picks up the winning bird and raises it into the air as a sign of victory.

Many Filipino families raise chickens, but in many cases only cocks for cockfighting. Well-to-do game-cock lovers pay good money for skillful fighters. They even import foreign-breed fighters—such as Texas and London roosters—which are renowned for their cunning, stamina, and fighting spirit.

The owner of a game-cock may care for it well—possibly more tenderly than any living object of his household, wife and children not excepted. It is a common sight to see a Filipino with a game-rooster carried carefully under his arm, or to find him in front of his home training his bird for a coming fight.

How big are the stakes in Philippine cockfights? A game-cock owner of average means would bet twenty-five to fifty dollars on his favorite cock. During town fiestas when betting is heavy, rich people bet from five hundred dollars to a thousand. Family fortunes have been won or lost (mostly lost) in cockfighting.

Jai-alai *Jai-alai* (Pronounced *hi-lie*) is a sport derived from a sport of the Aztecs. It was introduced in Spain by Cortez in 1519 and attained popularity in Europe. It is one of the most exciting and colorful games ever conceived.

Resembling handball, the game is played on high-walled courts. The small hard rubber *pelota* (ball) can inflict serious or fatal wounds if it strikes a player. It is propelled against the walls by a wicker scoop-like arm-extension called a *cesta*, which can catch an oncoming pelota and whisk it again at speeds of better than 150 m.p.h.

In addition to being popular in the Philippines, the game is played in Mexico, Cuba, and other Latin countries. It was introduced to the United States during the St. Louis World's Fair in 1904. Jai-alai lends itself to betting, and it draws large crowds.



Sipa The game of *sipa* is kept going by kicking a ball continuously. It cannot be batted by the hands nor by any part of the body except the feet. This permits the use of the legs from the knees to the tips of the toes.

Played across a net, this game can be played by singles, doubles, or by four players on each team. Each team occupies half of the court, which is divided by the net. The ball is kicked over the net and each team returns the ball in such a manner that it is hard for the opponent to return the ball.

The ball is spherical in shape and is about four inches in diameter, weighing about seven ounces. It is made of rattan which is stripped and smoothed, and since it is not solid, but light and flexible, it bounces like a tennis ball.

Sipa is played for exhibition and not for competition. The players taking part are usually experts at the game, exhibiting fancy kicking called *mudansa*.

Sungka Filipino social gatherings of old were enlivened with many parlor games such as: 1) *buyo chewing*—the chewing of betel nut; 2) *juego de prenda*—the old counterpart of truth and consequences; 3) *bugtungan*—the telling of riddles; and 4) *sungka*—one of the most popular parlor games.

This is also a widely distributed game especially in the Malay Peninsula and Straits Settlements. *Sungka* is a game of skill in calculation played commonly by women and children. It is played on a block of wood or game-board called *sungkahan*.

The game-board is shaped like a boat with the surface artfully

rounded or slightly pointed at the ends. The surface of the sungkahan is hollowed at regular intervals with sixteen circular holes or cups, with one large hole at the end of each side, called mother or *ulo* (head). The fourteen small holes are called bahays (houses) with a capacity of a handful of tokens. They are hollowed out alongside at equal distances, seven holes at each row. Shells, pebbles or seeds are used as tokens.

The game revolves around the contest between two people each aiming to outdo the other by trying to accumulate as many tokens as he can into the mother hole according to certain rules of distribution and moves.

How to play the game: Some forty-nine tokens are first equally distributed, seven to each small hole. The players start distributing from the extreme left, moving to the right and dropping a pebble into each hole. If the last pebble drops into a hole full of pebbles, the player gathers the rest with it and proceeds with the distribution. A great amount of skill, alertness, and calculation is required in this process. If a player happens to drop this last pebble into an empty hole, his move is "dead" or *patay*. He therefore stops until the other also "dies" and runs into any one of the empty houses. The distribution goes on, all the while replenishing the mother hole. The opponent's mother hole is skipped because it can only be replenished by the owner.

"Scooping": A very interesting phase of the game is the scooping part. If the last pebble on the player's hand drops into an empty hole opposite a hole-full of pebbles, he scoops them all for his mother hole. This is called *taktak* (exhausting). After the

pebbles have been accumulated in the mother holes they are counted and the difference will determine the winner of the first game.

The pebbles are again distributed in each hole, seven for each. If the pebbles in each hole run short of seven, the bahay remains empty. The empty house is called *sunog* (burned). On the other hand, if there are extra pebbles after the row of seven holes has been replenished, they go back to the mother hole as "deposits." And so, the game goes again, this time, the winning party and the losing party both skip the sunogs in the process of distribution. This game goes on and on until the losing party will no longer have enough bahays and tokens in his possession to counterattack the opponent's moves.

Juego de Prenda As part of the beautiful custom of keeping a bereaved family company for nine days after the third day of the death of a member, the Filipinos have developed various practices to while away the time. The idea is to entertain the bereaved family and help assuage their loss. One such practice is the now-almost-forgotten parlor game, *juego de prenda* (translated as a game-of-pawns).

The game is participated in by everyone, young and old. A "king" is elected with a group of men identified by masculine personifications, such as mango, Clark Gable, or horse. A group of women are also selected and given names that are symbols of femininity, as flower, beauty, or orchid.

The game hinges on the story of the king whose favorite bird is supposed to have escaped. Investigations are made to locate

the whereabouts of the lost fowl. If the bird is presumed to have flown by, the flower participant remains silent because the bird did not perch on her. On the other hand, if the bird is said to have stopped there, then the flower shall immediately and tactfully deny the charge and "pass the buck" to a male participant or the king himself.

The retort should be prompt, snappy, grammatically correct and in order. Only the king is to be called "sir." The thrill of the game lies on the rapid-fire questioning and equally fast retorts. The questions are intentionally twisted in order to waylay the respondents, who must fire back an answer no matter what.

For an offense made in this process, the culprit must yield a pawn which consists of almost anything: a hanky, ring, clip, or hairpin. These pawns are supposed to be redeemed at the judgment hour by submitting to a specific punishment prescribed by the group. The culprit is made to choose from three kinds of punishments.

Punishments range from the lightest, as singing, reciting, doing silly and ridiculous things, to the gravest (in some circles), as doing a "strip-tease." The redemption part is the most enjoyable phase of the whole game. It is supposed to be the height of merriment and laughter which lasts till the wee hours of the morning.

Betel-nut This much can be said for chewing betel-nuts: the
Chewing old folks maintain that the mixture of betel-nut, lime and *ikmo* leaves that make up *nganga* inhibits

tooth decay, toughens the gums, and that those who have acquired the habit can assuage hunger by swallowing some of the juice.

The betel nut comes from a willowy palm tree that bears fruit in clusters which ripen with tangerine colored husks, oval shaped and about the size of an egg. The trees are easy to grow, in fact, no care is needed. They grow all around the yard. The juiciest nuts are those with husks beginning to rot, giving off an unearthly smell.

Lime used for chewing betel nut is obtained from burnt and crushed shells of clams and snails. A pit, three feet square and about a foot and a half deep, is dug. A six-inch layer of rice husks is dumped into it. On top of this is placed the layer of shells, which are then covered with another six-inch layer of rice husks. Burning rice husks provide the heat to "cook" the shells, which are left overnight to cool. The following morning, the burnt shells are picked, washed, dried, and deposited in tightly covered jars. After aging for a week or two, the shells are ready for pulverizing and use.

The ikmo leaves come from vines that grow straight on rows of bamboo stakes about twelve feet high. Ikmo growers plant in a truck garden with a woody enclosure. Initial planting of ikmo is done with cuttings from mature vines, which can be obtained anywhere. The cuttings develop sprouts that climb the stakes. Leaves, cool to the touch and very crisp to chew, are cut from the vine as they mature, wrapped in fresh banana leaves secured in bundles called *tankas* and brought to market.

Hunting Hunting in the Philippines is open practically all year round. Hunters in the Zambales and outlying regions prefer to start from the months of December, working up enthusiasm during the Holy Week in March or April.

There are hunting laws setting closed seasons for large game to protect the female and her young. However, inability to enforce these laws and the indiscriminate violation by hunters have reduced the number of deer and wild pigs in the more easily accessible forest almost to extinction.

Deer and wild hogs are hunted in three ways: 1) the stalk (which is not popular and hardly ever followed), 2) the night hunt, and 3) the beater system.

The night hunt is popular among the natives, whose main concern is meat for the dinner table. First, *cogan* grass is burned in a certain mountain area. About a week later when the shoots begin to sprout, the hunter comes back on a moonless night with a flashlight strapped around his head. A deer is almost sure to be found grazing on the young shoots. The glaring light is turned on the unsuspecting game and it freezes, practically waiting to be killed.

The "beater system" gives the animal a better chance. Hunters usually group together and go out into the forests with their dogs and some men to do the beating. They then choose a certain part of the forest; selecting strategic spots, they form a semi-circle on the area. The beaters and dogs stay at the other end and, at a given signal, start creating a racket; dogs bark and men shout and beat the brushes. The game within that part of

the forest is flushed out to where the hunters are; the rest is left to the hunter's skill.

Hunting is very popular in Zambales for deer and wild hogs; the hills, and swamps around the town of Candelaria are a hunter's paradise for deer, wild hogs, wild ducks and large birds.

Snipe season starts from September to December, when they are most abundant. It is said that they migrate to the Philippines from China. In the towns and barrios, one need only go to the backyard to hunt snipes in the rice paddies.

Wild ducks are stalked in marshes near mountains while marsh hens and quail thrive practically anywhere it is damp.

CHAPTER XI



MUSIC & DANCE

The Filipino Composer

Dr. Rodolfo Cornejo is a well-known composer, pianist, conductor, and music lecturer. He graduated from the U. P. Conservatory in 1930, went on to the Chicago Musical College, where he obtained his doctor of philosophy degree and later, his music doctorate. His major compositions include symphonies, piano concertos, a cantata, and an opera.

Lucrecia R. Kasilag is a Dean of the Philippine Women's University College of Music and Arts. She holds a number of positions in national music organizations and was executive secretary of the Regional Music Commission of Southeast Asia, and member of the board of directors of the International Society for Music Education at the Brussels Conference in 1953. She is chairman of the League of Filipino Composers.

Dr. Antonia J. Molina is considered dean of the Filipino com-

posers; he is also a noted conductor and musicologist. His *Quintet in C Major* and the *Trio in F Major*, both in four movements, stand out as the best examples of Filipino chamber music. His best-known work is *Hating Gabi*. In most of his compositions he has used native themes.

Lucino T. Sacramento teaches composition and music sciences at the Centro Escolar University conservatory and Santa Isabel College. He has produced orchestral music, songs, and choral works. One of his latest compositions is a violin piece, successfully presented by the young violinist Carmencita Lozada. His style follows that set by the Hungarian Bela Bartok.

Dr. Eliseo Pajaro teaches composition and music sciences and is an exponent of the modern technique of composition. He obtained his master of music and doctor of philosophy at Eastman School of Music. He is musical director of the Bach Society of the Philippines. His most performed work is the symphonic legend, *Life of Lam-Ang*. His first symphony was performed at the Festival of Philippine Music in 1956.

Lt. Col. Antonio Buenaventura is conductor of the Philippine Constabulary Band and he is one of the country's foremost exponents of impressionism in music. His best-known works are *By the Hillside*, a symphonic poem; and *Mindanao Orchids*, based on Moro folk songs and rhythms.

Prof. Felipe Padilla De Leon is a strong advocate of nationalism in the musical art. His major works include two symphonic poems, *Bataan* and *Cry of Balintawak*. His first opera, *Noli Me Tangere*, is based on Rizal's novel, with a libretto by the sculptor, Guillermo Tolentino. This premier was held in 1957.

Prof. Lucio D. San Pedro is one of the most promising young modern composers. His outstanding work is his concerto for violin and orchestra, composed during his stay in the Julliard School of Music.

The Kundiman The *kundiman* has its origin among the Tagalog of Luzon, and is truly an expression of their extremely sentimental nature. Today, it has been accepted as one of the chief representatives of Philippine music, not only because of the intense feeling that it conveys, but also because of the high degree of musical artistry to which the country's composers have elevated it.

The word kundiman itself was first applied to the verses and then later to the music itself. It is thought that kundiman is a contraction of three Tagalog words, *kung hindi man* (though you may not)—something of an expression of humility on the part of the suitor.

According to an old story, this is how the song got its name. One bright moonlit night, during the Spanish regime, a group of romantic young men got together to serenade a young woman whose house was very close to the church convent. They started their serenade with one of the most popular kundimans of the time. It was a beautiful song, with a very enchanting and simple melody, but its verses were somewhat monotonous due to the constant repetition of the three words, "kung hindi man."

Nearby, as the priest slept, he was awakened by the young men's voices and hearing the three words over and over, asked his servants to make them stop singing their "kundiman." Be-

cause of his inability to say the three Tagalog words clearly, the priest thus gave the song its popular name.

The kundiman has come to be the love song of the Filipinos. The young man does not resort to writing letters on linen paper; he simply gets his guitar, tunes it, and hastily dedicates a torrent of songs to his lady love.

During the revolution, one of the most popular songs was a kundiman, called "Jocalynang Baliuag," dedicated to a beautiful lady. It has been called the "Kundiman of the Revolution" because it was a melody the fighting men sang and hummed in the camps, reminding them of the loved ones they left behind.

For a time, it went the way of all popular music. No serious composer paid much attention to it until Bonifacion Abdon. He was born in 1876, studied violin, and later conducted with an Italian conductor of an Italian opera company then in Manila. Abdon is considered the father of the modern kundiman and wrote "Kundiman" in 1920. He gave the kundiman a certain expansion of the melodic line, novelty in rhythmical pattern, and an unusually rich harmony, thereby liberating it from its old monotony.

Abdon was inspired by Schumann, Mendelssohn, and Schubert in utilizing native themes for serious music.

Also, Dr. Francisco Sanitiago took up the lowly kundiman and transformed it into a musical form worthy of the concert hall. He also composed a number entitled "Kundiman" and became a trail-blazer for Filipino composers.

The man who brought the kundiman to its closest degree of relationship between the poem and the music was Nicanor

Abelardo, who composed *Nasaan Ka Irog* (his best known work), *Bituin Marikit*, *Pamimakas*, *Kundiman Ng Luha*, and *Magbaliḡ Ka Hirang*.

The kundiman has taken a step farther than being merely a piece of vocal music. Today, the country's composers have used it widely in their major works, in sonatas, concertos, overtures, symphonic poems, symphonies and choral music.

The kundimans will always remain classics quite similar to the *lieder*—German songs where the lyrics and music have been perfectly combined. The kundiman as an art song is steadily fulfilling the same function.

The kundiman has grown from its grassroots origin of a highly emotional and erotic love song into a highly developed piece of art with universal appeal.

The Bayanihan Folk Arts Center A non-profit organization affiliated with the Philippine Women's University, the center was formally organized in 1957 although it had been functioning informally as the PWU Filipiniana Folk Arts group as early as 1930. Because of its co-operative nature, it adopted the name Bayanihan Folk Arts Center upon formal establishment. It is the only group doing organized research on Filipino culture. It gives regular public performances of authentic folk dances and music in such places as Bangkok Rome, Barcelona, Madrid, Paris, London, and in various places in the United States.

**Philippine
Folk
Dances**

Folk dancing is quite popular, and Filipino folk dancing has its own characteristics which have been molded by the dictates of personality, history and environment. There are dances for various occasions. They may depict the dignity of labor or the defiance of slavery—they may tell of love, express gaiety and happiness or sadness and disappointment.

Many native dances are of Spanish origin, and a few bear Malayan, English, French, German, and American influences which were adapted over the years, creating in the process entirely new and finished dances which bear characteristics peculiarly Filipino. Those that have survived the tests of time are looked upon as native folk dances, such as the "Kandingan," "Daling-daling," and "Maglanka."



The "Hele-hele Bago Quire" gives expression to the traditional coyness of the typical Filipino, who would be quite shocked if ready acceptance of a suitor is so much as suggested. Love is always expressed at arm's length so that, in general, native dances are performed with very little or no bodily contact. The male dancers are provided with handkerchiefs or else the women are furnished fans as a substitute for their "untouchable" hands.

The majority of dance movements for women are slow and languid, while those for men dancers are more dynamic. The Filipinos, lovers of ritual as they are, have ceremonial dances during all the year for town fiestas and religious events. Non-Christians have ritualistic dances to court rain or the favors of their anitos or to drive evil spirits away when sickness or death visits a family.

Due to the scattered and numerous islands composing the archipelago, there is divergence of customs, traditions, and beliefs found among Filipinos. However a basic dance can be found with different variations even in the same locality, as in the celebration of a wedding and some other event.

Classified into groups below is a list of the more popular folk dances:

DANCES OF THE MOUNTAIN PROVINCE TRIBES

For the last two thousand years these tribes live in almost total isolation, resisting Spanish and American control. Among them

are found some very colorful and authentic dances celebrating tribal victories, village festivals, religious rituals, pact-warming feasts, and war or victory.

Bontoc War Dance: a celebration dance of Bontoc tribesmen for headhunting sprees, land disputes, rivalries and revenge.

Benguet Bendean Victory Dance: performed when any member becomes the victim of headhunting and the people plan a tribal war for revenge. This is a weird dance characterized by highly animated movements.

Kalinga Wedding Dance: a wedding ritual where the bridegroom gives his bride a sword as a promise of love and symbol of their union. Birdlike movements are performed by the groom as he chases his bride, who alternately hops and shuffles in circular patterns.

Dances of other non-Christians: the music is generally furnished by one or more persons beating on several gongs of different sizes and tones which are suspended from house rafters. The music grows faster, emphasizing certain beats until it becomes a compelling rhythm that starts onlookers dancing. One begins the dance by keeping time, rising on the toes, then heels, then bending the knees and twisting the body from side to side. As the music becomes more animated, the feet are raised high above the floor and, still swaying, the dancers begin to circle counter-clockwise around the gongs. The scene is picturesque in rooms lit only by a flickering light of torches.

DANCES OF THE MUSLIMS IN MINDANAO

The Filipinos who embrace Mohammedanism live in the southern part of the Philippines. Their dances show Arabian, Malay-an, and Indonesian influences.

Kandingan, an instrument similar to the drum, is cylindrical in form and covered with goat's skin at both ends. It is played by tapping the two ends with the hands. The dance may be prolonged or shortened depending upon the ability and mood of the individual dancer.

Mag-Asik (to sow seeds): A large bright colored kerchief about a yard square is spread in the middle of the floor. Dancers step around the cloth with small heavy steps and graceful hand and arm movements.

Sua-sua: a courtship dance where the dancers sing as they perform the dance.

Kaprangkamanis: known as the "dance of beauty" and has graceful wave-like hand movements. It was performed to entertain the royal family.

Tahing-Baila: a ceremonial dance for a good fish hunt. The hand movements mark a great deal of twisting, writhing, and winding of arms.

FIESTA FILIPINA

With the conversion of Filipinos to Catholicism by the Spaniards in the 16th century, dances began to lose much of their

meaning and popularity. The Spanish guitar became popular in place of the native *kudyapi* and percussion instruments.

Jota Butanguena: the *jota* dances are the Philippines' most popular national folk dances, these include "Jota apatilla," "Jota Aragonesa," "La Jota Purpuri," "La Jota," "A la Jota," "Jota Rojana," and "Surtido."

Polkabal: an energetic dance which acquired its name from two well-known dance steps, the polka and waltz.

Anuncio: a wedding dance performed by a young man who looks for a partner seated somewhere in the crowd.

Bulakenya: portrays the wifely duties of placing the hat on the husband's head, wiping his forehead, combing and smoothing his hair.

Rigodon: usually performed at the beginning of formal dances with government officials and people of high social standing participating.

REGIONAL VARIATIONS

Variations on national dances result from regional differences in customs and beliefs as well as a natural desire to give their own interpretation, execution, and expression.

Itik-itik: movements and steps are imitation of ducks walking.

Sakuting: a mock fight with rhythmic sounds timed with the music.

Lawiswis Kawayan: depicts the hissing sound of the wind in the bamboo trees.

Kakawati: a dance which tells of a tree whose flowers are a mixture of lavender, purple, pale pink, and yellow as the leaves fall off.

Pandang-pandang: a popular wedding dance performed by the bride and groom.

Surtido: this is an assortment of steps and figures in folk dances of many provinces as Visayan, Ilocano, Pampanga, Tagalog and Bikol mixture.

DANCES IN RURAL AREAS

Many of these dances are about the simple everyday things that make up the lives of the people in the country.

Bahay Kubo: about a nipa hut which is full of varieties of vegetables and fruits.

Paru-parong Bukid: a dance of the meadow butterfly.

Bakya Dance: a lively and playful dance with wooden shoes.

Bao Dance: two half coconut shells struck in rhythm.

Palay Dance: depicts planting, cutting, harvesting and threshing of palay.

Mananguete: pantomime stages of tuba liquid from the coconut.

Salakot Dance: a dance with the wide brimmed hat.

Pandango sa Ilaw: a dance with oil lamps which is quite difficult and unusual.

Tinikling Dance: a dance with bamboo poles imitating the Tinikling bird.

Music for the dances is usually furnished by a pianist, guitarist, a rondalla or even a full modern orchestra.

The Philippine National Hymn The Anthem was first played during the official flag hoisting at Kawit, Cavite. The origin of the march can be traced back to June 5, 1898, when Julian Felipe, a pianist and composer from Cavite, paid General Emilio Aguinaldo a visit. At this meeting, General Aguinaldo asked Felipe to compose a national march.

Six days later, the composer was back at General Aguinaldo's home playing on the piano his composition entitled "Marcha Filipina Magdalo." The revolutionary leaders who listened to the composition were impressed and decided to adopt the composition as the official march of the Philippines. They changed its title to "Marcha Nacional Filipina."

At General Aguinaldo's request, Felipe taught the march to the band of San Francisco Malabon. The band played it on the occasion of the proclamation of Philippine Independence in 1898. Later, several copies of the composition were distributed throughout the Philippines and the march became popular.

A copy of the composition reached the hands of Jose Palma, a poet. Imbued with the revolutionary spirit of the period, Palma wrote the poem "Filipinas" expressly to suit the "Marcha."

The poem, published in the revolutionary newspaper *La Independencia* on September 3, 1899, was later translated by Oamilo Osias and M. A. L. Lane into English.

LEADING PHILIPPINE COMPOSERS

Some leading Filipino composers and their works are listed below.

I. Antonino Buenaventura

- 1) *Concert Overture for Symphony Orchestra.*
- 2) *Prelude and Fugue for Piano.*
- 3) *First Quartet in A minor.*
- 4) *Prelude and Fugue in G minor for Flute, Clarinet, Bassoon and String Orchestra, based on Philippine Folk Songs.*
- 5) *Double Fugue for String Orchestra.*
- 6) *Sinfonietta for Full Orchestra.*
- 7) *Rhapsodietta for Three Pianos and Orchestra based on Bagobo Folk Songs.*
- 8) *Mindanao Sketches.*

II. Lucio D. San Pedro

- 1) *Concerto in D minor for Violin and Orchestra,*

composed in 1948.

III. Felipe Padilla de Leon

- 1) *Roca Encantada* (Enchanted Rock).
- 2) *Muntawit.*
- 3) *Bataan Symphonic Poem* written in 1947.
- 4) *Banyuhay.*
- 5) *The Cry of Balintawak.*

IV. Francisco Buencamino.

- 1) *Rose of My Country* (a patriotic pageant).
- 2) *La Princesa de Kumingtang* (a kundiman song).
- 3) *El Collar de Sampaguita.*
- 4) *Luha* (a nocturne).
- 5) *Kasayahan sa Bukid* (a folk dance).
- 6) *My Soul's Lament.*
- 7) *Larawan.*
- 8) *Mayon Concerto for Piano and Orchestra* (about the Mayon volcano).

V. Serafin Magracia

- 1) *Concerto in C minor*
written in 1947.
- 2) *Sa Liwanagng Buwan*
(kundiman music).

Philippine Hymn



Land of the morn - ing Child of the sun re - turn - ing,
Land dear and ho - ly, Cra - dle of no - ble he - roes,



With ' fer - vor burn - ing, Thee do our souls a - dore.
Ne'er shall in - vad - ers Trample thy sa - cred shore.



Ever with-in thy skies and through thy clouds, And o'er thy hills and sea Do we be-
Thy — banner, dear to all our hearts, Its sun and stars a-light, O —



hold the ra - diancē, feel the throb Of glo - rious lib - er - ty.
nev - er shall its shin - ing field Be dimmed by ty - rant's might!



Beau-ti-ful land of love, O land of light, In thine em -



brace 'tis rapt - ure to lie. But it is glo - ry ev - er, when



thou art wronged, For us, thy sons, to suf - fer... and die.

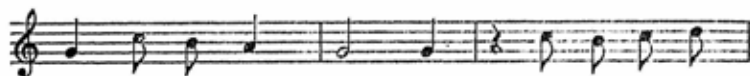
Tinikling



Sun-light on the rice fields, the gay ma - ya is



sing - ing Sam - pa - gui - ta scents ev' - ry



breeze in this fine weath - er. Dance Ti - nik - ling's



way while the mu - sic is ring - ing

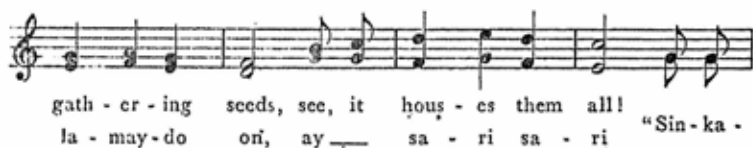


Step Ti - nik - ling's way come now, all danc-ing to - geth-er.

Two farmers are found still asleep at daylight. The Maya bird, being hungry, has begun to eat the palay scattered around the ground by flying here and there. After his hunger has been satisfied, he wakes up the farmers with his singing and dancing. When the farmers wake up they try to drive away the Maya, but in so doing they wake up the Tinikling.

The Tinikling begins to dance, first on one side of the bamboos, then between them, then on the other side. The poles are struck together with a $\frac{3}{4}$ music rhythm. Skill is demonstrated in this dance by keeping the feet from being caught between the bamboo poles when they are struck together.

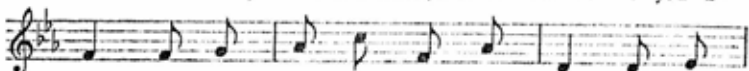
My Nipa Hut



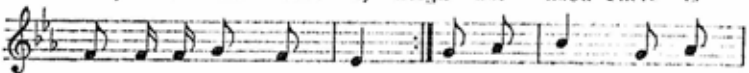
Rice-Planting Song



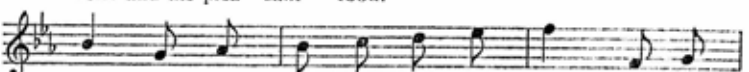
Plant-ing rice is ne-ver fun, Bent from morn till the set of
When the ear-ly sun-beams break, You will wond-er as you a-



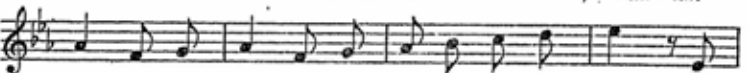
sun, Can-not stand nor can-not sit Can-not
wake, In what mud-dy neigh-bor-hood There is



rest for a lit-tle bit. Plant-ing rice is no
work and the plea-sant food.



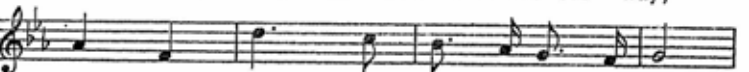
fun. Bent from morn til the set of sun; Can-not



stand, can-not sit, Can-not rest a lit-tle bit. Oh,



come friends, and let us home-ward take our way,



Now we rest un-til the dawn is gray,



Sleep, wel-come sleep, we need to keep us strong.



Morn brings an-oth-er work-day long.

Meadow Butterfly



Flut-ter all the day - time, Lit-tle Pret-ty Wing



Flut-ter all the play - time, Lit-tle mer-ry - thing;



Flut-ter from the mead - ow Where the path-way - lies.



There's a bit of shad-ow For the gay but - ter - flies.—



— See her comb made of gold, Uy! She has one, big and bold,



Uy! Pet-ti-coats are swing - ing, As she walks up and down



At the glass see her stand, Uy! Nod and smile, wave her hand,



Then she makes a curt-sey with her beau-ti - ful gown.—

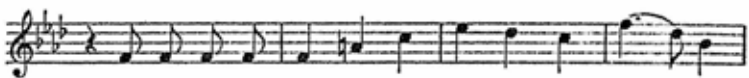
Boanerjes' Serenade



I was poor-ly born on the top of the moun-tain,



Ca-ress'd by the moth-er-ly love of the thun-der,



Play-ing with the won-der-ful fire of the light-ning,



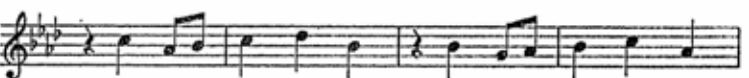
Thril-ling thril-ling kiss of clouds is al-ways mine.



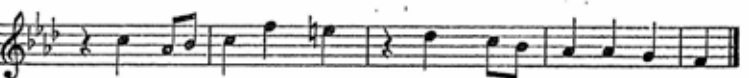
Oh, my love, Oh, my love hear my cry to thee,



I am lone-ly and help-less with-out - thee,



If my-fates may say You shall not be mine

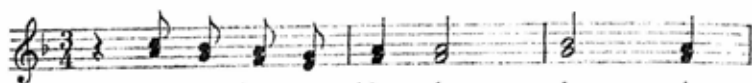


I shall-sure-ly die with my — bro-ken gui-tar.

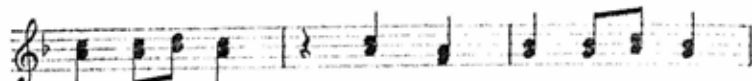
Sampaguita Vendor

Sam-pa-gui-ta Sam-pa-gui-ta, See my flow-ers so fresh and
 sweet They are tempt-ing in their beau-ty. How they
 bright-en the bus-y street,—Come and buy them, Come and
 buy them, Wear them gra-cious-ly in your hair—Sam-pa-
 gui-ta, Fresh and fra-grant Are the flow-ers for la-dies
 fair, Oh hear my plead-ing, In your kind-ness heed-ing
 Your help I'm need-ing For that I pray.
 For tru-est plea-sure, In the full-est mea-sure,
 Come share my trea-sure, And buy to-day.——

The Cooling Shower



Gen - tle bree - zes blow - ing o'er the
Tak Tak Tak U - lan ay pu -



o - cean— blue, Bring a sud - den— show'r,
ma - pa - tak, Na - na - ri - wa - at



Cool - ing trop - ic— air; Don't you hear it
na - mu - kad - - kad Tak Tak Tak ma -



splash - ing on the sug - ar— cane?
nga lan - tang ——— bu - lak - lak



It is wel - come e - v'ry where.
Nag - sa - bog ng ha - li - mu - yak.

Leron, Leron



Le - ron Le - ron, my boy, Be care-ful what you
Le - ron Le - ron, sin - ta, U-mak - yat - sa pa pa



do, The tall pa - pa - ya tree. Is
ya Da - la da - ly bus - lo. Si -



far too high for you, The trunk is much too
sid - lan nang bu - nga, Pag - dat - ing sa du -

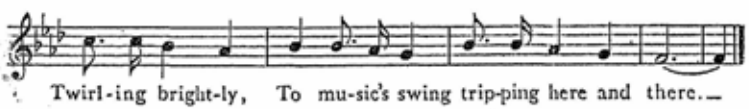
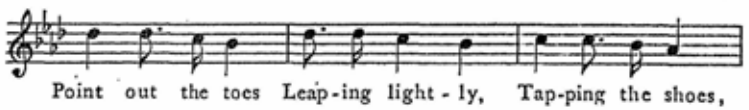
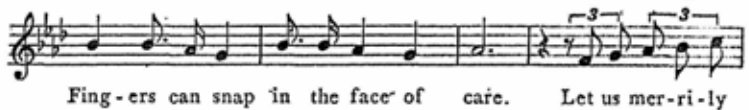
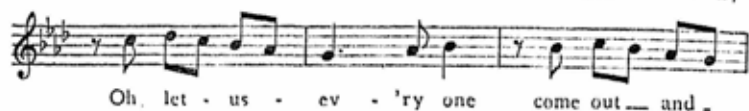
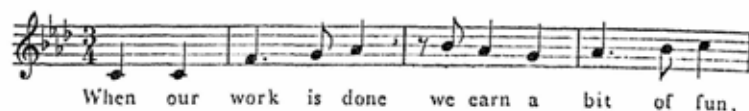


thin, The branch-es are too small. So
lo, Na - ba - li ang sa - nga. Ka -



bring your bas-ket down, Be - fore you get a fall.
pus ka - pa - la - ran, Hu - ma - nap nang i - ba.

Rustic Dance





Col-
126.12.74

"A book that is shut is but a block"

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