

## 1. Description

### 1.1 Name(s) of society, language, and language family:

Indigenous Groups: Lumad → Sangil, Kaulo, Manobo, Hiligaynon, Tboli, B'laan

Other Groups: Cebuano, Ilocano, Tagalogs, Maguindanaos,

Austronesian → Malayo-Polynesian → Philippine → Sangiric → Northern → Sangirese, Sangil

Austronesian → Malayo-Polynesian → Philippine → Bilic → B'laan

Austronesian → Malayo-Polynesian → Philippine → Bilic → Tboli

Austronesian → Malayo-Polynesian → Philippine → Greater Central Philippine → Manobo

Austronesian → Malayo-Polynesian → Philippine → Greater Central Philippine → Central Philippine → Mansakan → Western (Kalagan)

Austronesian → Malayo-Polynesian → Philippine → Greater Central Philippine → Central Philippine → Tagalog

Austronesian → Malayo-Polynesian → Philippine → Greater Central Philippine → Central Philippine → Bisayan → Cebuan (Cebuano)

Austronesian → Malayo-Polynesian → Philippine → Greater Central Philippine → Central Philippine → Bisayan → Central → Peripheral (Hiligaynon)

Indo-European → Germanic → West → English

### 1.2 ISO code:

SNL – Sangil

SXN – Sangir

BPS – B'laan

TBL – Tboli

MBS – Manobo, Sarangani

KQE - Kalagan

TGL – Tagalog

CEB - Cebuano

HIL - Hiligaynon

ENG – English

1.3 Location: The province of Sarangani (5.920376,125.082859,) Balut Island (5.397687,125.379537) and Sarangani Island (5.420014,125.461807)

1.4 Brief history: The first written document mentioning Mindanao, the island that contains the Sarangani province, is said to be the “Tao-I-Chih-Lho” (A Short Account of the Island Barbarians,) edited by Wang Ta-Yuan in 1351. The text describes the island as having fertile lands, fresh water, garments, laws and punishments. For several centuries, the Maguindanao, B'laan, Tboli and other tribes from the highlands inhabited the province and the Sarangani Islands. In the late 14<sup>th</sup>, Muslim missionaries introduced Islam and converted the Sangils, an influence that remains to this day. In 1625, after enjoying an alliance of roughly five decades, Sultan Kudarat of Maguindanao, seized the Sarangani Islands from the Sangir people to establish a favorable trade position. Control would weaken around 1700 and the Sangir that resided on the islands and coast were able to maintain a relationship with the Sangihe Islands through trading activities. In 1851, the Spanish arrived in the region and only 11 years later, the Sarangani Islands were the hub of the slave trade. The Philippines were transferred from Spain to the United States in December 1898 under the Treaty of Paris. The United States utilized direct rule and conflict between Muslims and authorities led to thousands of Muslim deaths up until World War One. In 1942, the Japanese troops occupied the area, but were repelled in 1945 by Filipino troops. Sarangani was created in 1992 under the Republic Act and was penned by James L. Chionbian and his wife and the first governor, Priscilla L. Chiongbian. The two are known as the father and mother of the province and every November, the provinces' foundation anniversary is celebrated.

1.5 Influence of missionaries/schools/governments/powerful neighbors: The Arabs were the first missionaries to come to the Sarangani Islands, doing so in the 15<sup>th</sup> century. Christian missionaries came around the mid-seventeenth century. For a long time, the two groups live amicably together. Today, the impact of missionaries is evident. Many rituals, such as marriage, are Christian in nature. The taking of multiple wives is Muslim in nature though. There have been several violent conflicts between the Sarangani people and the commonwealths of the Philippines and Japanese.

1.6 Ecology (natural environment): Hills, mountains and forest dominate the area, most notably the dormant volcano, Mount Balut that is 800 meters above sea level. The two mountain ranges, Daguma and Alip, have restricted human settlement to the narrow coastline. There is no significant wet or dry season, and the area rarely experiences typhoons. Natural resources include gold, iron, ore, copper, guano, limestone, fishing grounds and arable lands.

### 1.7 Population size, mean village size, home range size, density:

Population: Sarangani province: 475,514 people, Sarangani Islands: 20,394 people

Mean Village: Size: 440 people

Home Range: Size: 5-6 people

Density: Sarangani province: 342/mi<sup>2</sup>, Sarangani Islands: 404/mi<sup>2</sup>

## 2. Economy

2.1 Main carbohydrate staple: Rice

2.2 Main protein-lipid sources: Fish, mainly milkfish, and prawn

2.3 Weapons: The Lumad people traditionally used long spears, roughly nine feet long as well as short shorts that often had engraved shafts. The Manobo used spear, bows and arrows, bolos, daggers, traps and caltrops or spiked metal balls.

2.4 Food storage: There is no extensive form of food storage outside of preservatives.

2.5 Sexual division of production: The Manguindanao people have a strong division in labor among the sexes. Men do the plowing, tilling and other heavy farm work while the women and children tend to the household chores. Among the Manobo, woman take care of domestic chores such as getting water and wood every day, while the husbands take care of business transactions.

2.6 Land tenure: Traditionally, the Lumad people base land ownership on ancestral territories.

2.7 Ceramics: Pottery began during the Incipient Period, which lasted from 500 BC to the 10<sup>th</sup> century AD. Sarangani introduced smelting and forging iron to the rest of the region. The manufacturing of glass beads and bracelets in two colors also started during this time.

- 2.8 Specified sharing patterns: After the sacrifice of animals such as a pig, there is often communal sharing. At home, mats are shared with dogs.
- 2.9 Food taboos: Because of the heavy influence of Islam, beef is consumed instead of pork. The Tagalogs eat frogs, although most everywhere else does not.
- 2.10 Canoes/watercrafts: The Sangils are known for their boat making abilities. They were said to be the buccaneers who attacked the Spanish territories in other regions of the Philippines.

### 3. Anthropometry

- 3.1 Mean adult height: Men: 5 feet 4 inches, Women: 5 feet 0 inches
- 3.2 Mean adult weight: Men: 130 pounds, Women: 112 pounds

### 4. Life History, mating, marriage

- 4.1 Age at menarche: 14 years old
- 4.2 Age at first birth: The first live birth occurs around the age of 23.
- 4.3 Completed family size: The average household is 5.19 people. This number may seem low considering the inter-birth intervals, but miscarriages are common. Of the total population, 49 percent is female and 51 percent is male.
- 4.4 Inter-birth-interval: Approximately one-third of births are spaced less than 24 months apart.
- 4.5 Age first marriage: The age of marriage is puberty for women and about 18 for men.
- 4.6 Divorce: There are no laws to allow for divorce, which makes the Philippines one of the last holdouts.
- 4.7 Percent marriages polygynous, percent males married polygynous: Polygyny is very common amongst the Manobo people. Their society is patriarchal so a man may take more wives based on his wealth. Among the Bukidnon, most marriages are monogamous, with the exception of the powerful datu.
- 4.8 Bride purchase: The purchase falls on the groom's family's shoulders in the Manobo, who also expect the man to take up residence with the wife's family after marriage. The women's relatives demand an amount of worldly goods for the bride, such as pigs, spears and food, while the man's relatives try to gain friendship.
- 4.9 Inheritance patterns: Inheriting is a sacred act and done from father to eldest son. The son receives any property of value so it can be kept in the family bloodline. A son may also inherit his father's debts. If there isn't a son to inherit, a brother-in-law and then other male relatives are next in line respectively.
- 4.10 Parent-offspring interactions and conflict: Males dominate societies socially and economically. Not further information could be found.
- 4.11 Homosexual activities, social attitudes towards homosexuals: Same-sex marriage is not legally possible because, according to Filipino Family Code, marriages are considered as heterosexual units. Homosexuality is not incorporated into law.
- 4.12 Pattern of exogamy (endogamy): With the Blaen, most marriages are exogamous or with members of another tribe. Among the Maguindanao though, marriage between second cousins was preferable. Endogamy is uncommon because relative's consent is required.
- 4.13 What is the belief of the role of males in conception: is paternity partible? Multiple fathers aren't applicable to Sarangani culture.
- 4.14 What is the belief of the mother's role in procreation exactly? The belief of procreation is that one male and one female create children.
- 4.15 Is conception believed to be an incremental process? No
- 4.16 Occurrence of sexual coercion, rape: Rape as well as incest are incredibly rare.
- 4.17 Preferential category for spouse: Second cousins
- 4.18 Do females enjoy sexual freedoms? Sexual matters are discussed freely, but not necessarily practiced. For instance, gazing at a Manobo women at a bathing place may result in a fine. More aggressive sexual misconduct will result in punishment and possibly death.
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: Not applicable.
- 4.20 If mother dies, whose raises children? If the mother died, the father is in charge of the children. The birth of children formalized a marriage so any offspring would fall to his responsible.
- 4.21 Adult sex ratio, number of adult males divided by number of (reproductive) females: 1.61. This number includes all women who have not reached menopause.
- 4.22 Evidence for couvades: There is no evidence for couvades.
- 4.23 Different distinctions for potential fathers: Not applicable
- 4.24 Patterns of descent for certain rights, names or associations: Sarangani and the Sarangani Islands are entirely patriarchal.
- 4.25 Incest avoidance rules: Sexual relations with relatives are strictly taboo.
- 4.26 Is there a formal marriage ceremony: Marriage ceremonies with the Manobo have all of the arrangements made by relatives. In the ceremony, there is an exchange of rice between the bride and bridegroom.
- 4.27 In what way(s) does one get a name, change their name, and obtain another name? Giving up the maiden name is not an ultimatum, but it is very common.
- 4.28 Are marriages arranged? Yes. Marriages are arranged between parents and involve protracted and elaborate gift giving.
- 4.29 Evidence for conflict of interest over who marries who: Conflict is minimal because the relatives determine who marries whom.

### Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare: Could not be determined.
- 4.15 Outgroup vs ingroup cause of violent death: Vendettas and debts are the most common causes of violence. Ingroup conflicts are usually initiated by religious differences.
- 4.16 Warfare: The Manobo people never make an official declaration of war. Violent acts are not militarily organized and are done to get slaves, glory and/or revenge. Killing of third parties and children is rare and frowned upon. The opposing parties don't harbor resentment towards paid warriors harbors though. Attacks occur most frequently during the rice harvest.
- 4.17 Number, diversity and relationship with neighboring societies: There is considerable diversity of people and languages in the Sarangani Islands and province. Despite the diversity, the area is relatively peaceful.
- 4.18 Cannibalism: There are no records of cannibalism, but a group named the Kumander Bucay did terrorize Sarangani and Daveo del Sur. In the 1970s and 80s, the cult would kill Muslim victims, consume their flesh and drink their blood with the belief that it would protect them against bullets and bladed weapons.

### 5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: 440 people

- 5.2 Mobility pattern: (seasonality): Mobility is minimal because the habitable areas have been determined. There isn't much need for mobility considering that there aren't wet or dry seasons.
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): There is little political organization among the Blaan. However, most villages do have a chieftain who acts as a judge and defender. The Manobo are slightly more advanced with a sultan and then beneath him, a class of royal and non-royal people. Only those in the royal class can aspire to the throne and they have power and authority over the non-royal class. They are also known to have a leader for every district in a village. The whole system is patriarchal and favors the elderly.
- 5.4 Post-marital residence: If the husband dies, the woman is considered property of his relatives. If she tries to remarry, the payments demanded aren't nearly as high as the first time.
- 5.5 Special friendships/joking relationships: Could not be determined
- 5.6 Village and house organization: The districts are more or less divided by the property belonging to different clans.
- 5.7 Specialized village structures (mens' houses): No
- 5.8 Sleep in hammocks or on ground or elsewhere? Beds are mats and rice bags that are made out of materials such as pandanus and buri.
- 5.9 Social organization, clans, moieties, lineages, etc:
- 5.10 Trade: In the 19<sup>th</sup> century, the Sarangani Bay and Sarangani Islands were the center of slave trade. Sarangani is also known for trading beeswax fish, seafood, bananas, pineapples and textiles.
- 5.11 Indications of social hierarchies? The social hierarchy favor men, the elderly and those with the most possessions. Keep in mind, children and women have no rights to possessions.

## 6. Ritual/Ceremony/Religion (RCR)

- 6.0 Time allocation to RCR: Religion was so interwoven with daily life that it would be hard to distinguish what was social and what is religious.
- 6.1 Specialization: The baylans performed all community religious ceremonies because they were believed to possess extraordinary powers.
- 6.2 Stimulants: The Manobo people would use a stimulant that combined mau mau juice, tobacco, lime and soot. The concoction would be formed into a ball the size of a marble and placed between the upper lip and upper gum. The wade was only removed when the mouth was needed for other purposes such as eating and was replaced once the flavor was lost. There is a little bulge on the upper part of the mouth of Manobo people.
- 6.3 Passage rituals (birth, death, puberty, seasonal): There are many religious rituals, which include prayer, petition, consolation, calming and amendments. For births, the naming have of child doesn't merit a ceremony, while death includes a ceremony and feast. At puberty, children start to grind down their teeth; boys get a specialized circumcision, and tattooing and marriage become acceptable.
- 6.4 Other rituals: Rituals were practiced in connection with planting, harvesting, traveling and economic pursuits.
- 6.5 Myths: The creation stories vary among the different ethnic groups in the region. For instance, the Tagalog believe that in the beginning there was no land, only sea and sky. One day, a hawk-like bird stirred up the sea until it threw the waters against the sky. The sky then showered many islands down until it could no longer rise. Man and woman were created after the bird pecked on bamboo. They proceeded to have many different races of children. After a while the parents grew tired of having so many idle children around, they beat them all with a stick. The children later fled and eventually became different classes such as chiefs and slaves.
- The Blaan have multiple stories. In one, a great being named Melu created the Earth out of his own dead skin. He then, with the help of a devil figure named Tau Tana, made people, whom Melu later saved from a flood. Another version includes four gods named Melu, Fiuweigh, Diwata and Saweigh. They lived on an island the size of a hat and decided to make people out of wax. After this failed, they made people out of dirt and clay. There is particular emphasis on the fact that people's nostrils face down as a way not to drown.
- 6.6 Cultural material: The Tboli people are known for their vibrancy through their beaded ornaments, embroidered dresses, bracelets, chokers and brass mail plates. The Blaan are famous for their brass work, beads and weaves.
- 6.7 Sex differences in RCR: There are different dresses for men and women in religious ceremonies. Also, men dominate the performance aspect.
- 6.8 RCR revival: Not determined.
- 6.9 Death and afterlife beliefs: It was believed that the dead went to one of a number of skyworlds or underworlds, which was predetermined by the cause of death.
- 6.10 Taboo of naming dead people? There is no taboo against naming dead people, but the dead are feared. Their burial places are shunned and all relations with them are terminated after a postmortem feast.
- 6.11 Is there teknonymy? No
- 6.12 Briefly describe religion: Sarangani and the Sarangani Islands as well as the island of Mindanao are unique because of the strong presence of the Islamic faith. The popularity of Islam is due to the influence of Arabs in the 15<sup>th</sup> century, who converted many people from their traditional animistic religion. The breakdown of religion is roughly two-thirds Christians to one-third Muslim.

## 7. Adornment

- 7.1 Body paint: People in the Sarangani region wear colorful body paint for social purposes. Currently, there is an annual festival that features full body paint.
- 7.2 Piercings: When a Tboli girl reaches the age of five, her earlobes and the outer rims of the ears are pierced to accommodate numerous earrings. They also file and blacken their teeth with mau mau juice. The Manobo people place small wooden disks in women's ears that are covered in silver, gold or brass. Red yarn is then passed through a hole in the disk. Another era ornament is made of strings of beads, roughly a foot long that hangs from each ear. The beads are colored red, white, black and yellow and are complemented by tassels.
- 7.3 Haircut: Both Manobo men and women had a bun and bangs cut straight across the forehead. The women would wear their buns with a bamboo comb or decorative bits on the crown of the head while the men's were often lower. The Blaan are known for shaving their eyebrows and wearing their hair long.
- 7.4 Scarification: The Tboli men use scaring as a form of beautification. In terms of tattooing though, the Manobo men get inked on their chest, arms, forearms and fingers. Women have theirs in the same places, but have additional and more elaborate tattoos on their calves. The Blaan men tattoo their arms, legs, chests and backs.
- 7.5 Adornment: The Manobo men wear a tubao, similar to a turbin, which is knotted in the front and back. Tubaos come in a combination of colors; mostly white, black, green, red and yellow. The women wear komakukul, made of wooden rods and multi-colored yarn, during social gatherings, which fan out from the head like peacock feathers.
- 7.6 Ceremonial/Ritual adornment: The Manobo men wear a tengkulu, which are worn for special occasions. They are adorned with bears, yarn, goats' hair and some times feathers. The women wear komakukul for religious gatherings as well.
- 7.7 Cultural revival in adornment: Not applicable to Sarangani and the Sarangani Islands.

## 8. Kinship systems

8.1 Sibling classification system, typology: The Sarangani system is relatively simple. It distinguishes people based more on age more than bloodline.

8.2 Sororate, levirate: Neither sororate or levirate marriages occur.

8.3 Other notable kinship typology, especially cross-cousin typology:

	Siblings	Brother	Sister	Cousin	Male cousin	Female cousin
Tagalog	kapatid	Kapatid na lalaki lalaking kapatid	Kapatid na babae babaing kapatid	pinsan	Pinsan na lalaki pinsang lalaki	Pinsan na babae pinsang babae
Hiligaynon	utod	Utod nga lalaki	Utod nga babayi	pakaisa	pakaisa	pakaisa

#### Numbered references:

1. "Blaan, Sarangani of Philippines Ethnic People Profile." *Joshua Project - Unreached Peoples of the World*. Joshua Project. Web. Feb. 2012. <<http://www.joshuaproject.net/people-profile.php?peo3=14766>>.
2. CC. "Weapon (projectile)." *FILHISTORY.com -- Filipino Weapons & History*. 17 Aug. 2009. Web. Feb. 2012. <<http://www.filhistory.com/weapon-missile/page/2/>>.
3. Cook, Mabel C. "Creation Myths from the Philippines." *University of Pittsburgh*. 8 Jan. 2003. Web. Feb. 2012. <<http://www.pitt.edu/~dash/creation-phil.html>>.
4. De Jesus, Edgar A., Dolores A. Diamante-Fabunan, Cleto L. Nanola, Alan T. White, and Hermenegildo J. Cabangon. Cebu City: USAID, 2001. Web. Feb. 2012.
5. "DENR IX -- Legal Basis, Components and Project Sites." *OneOcean -- Coastal Resource & Fisheries Management of the Philippines*. One Ocean. Web. Feb. 2012. <<http://oneocean.org/denr-xi/cep-brief.html>>.
6. "Facts - Demographics." *SARANGANI PROVINCE, PHILIPPINES*. Web. Feb. 2012. <<http://sarangani.freewebspace.com/facts/fct-demog.html>>.
7. Garvan, John M. *The Manobos of Mindanao*. 1st ed. Vol. 23. United States: Government Printing Office, 1931. Print.
8. Lewis, M. Paul (ed.), 2009. *Ethnologue: Languages of the World*, Sixteenth edition. Dallas, Tex.: SIL International. Online version: <http://www.ethnologue.com/>.
9. Morabia, Alfredo, Michael C. Costanza, and World Health Organization Collaborative Study of Neoplasia and Steriod Contraceptives. "International Variability in Ages at Menarche, First Livebirth, and Menopause." *American Journal of Epidemiology*. 12th ed. Vol. 148. John Hopkins University School of Hygiene and Public Health, 1998. 1-11. Web. Feb. 2012.
10. "Philippine People." *DLSU LITERA1 NO4 - Philippine Literature*. CCP Encyclopedia of Arts. Web. Feb. 2012. <[http://litera1no4.tripod.com/phlppl\\_frame.html](http://litera1no4.tripod.com/phlppl_frame.html)>.
11. "PROFILE OF SARANGANI MUNICIPALITY." 1-4. Print.
12. Scott, Andy. "The Provincial Profile of Sarangani." *OoCities - Geocities Archive / Geocities Mirror*. Web. Feb. 2012. <<http://www.oocities.org/lppsec/pp/sarangani.htm>>.