

1. Description

- 1.1 Name of society, language, and language family: Cebuano (or Bisaya), Cebuano language, Visayan language family.
- 1.2 Location: Cebuano is spoken in Southern Philippines – Bohol, Cebu, Leyte, Masbate, Negros, Panay, Samar, and Mindanao.
- 1.3 Brief history: The history of the Philippines can be broken into four eras; Pre-Spanish era, Spanish Colonial era, US colonial era, and Post Independence era.
- 1.4 Influence of missionaries/schools/governments/powerful neighbors: The Spanish discovered the Philippines in 1521 led by the famed explorer Ferdinand Magellan. They had a very powerful influence over the Filipinos. They had a direct influence on the Cebuano language, especially in its written form. They also worked hard to spread Christianity through the Philippines, which is why today around 90% of the Filipino population is Roman Catholic.
- 1.5 Ecology:

2. Economy

- 2.1 Main carbohydrate staple(s): They grew an abundance of rice, sugarcane, cotton, hemp, coconuts, bananas, and many other fruits and vegetables. (3)
- 2.2 Main protein-lipid sources:
- 2.3 Weapons: Bow and arrow, blowguns?:
- 2.4 Food storage:
- 2.5 Sexual division of production:
- 2.6 Land tenure:
- 2.7 Ceramics:
- 2.8 Specified (prescribed or proscribed) sharing patterns:
- 2.9 Food taboos:
- 2.10 Canoes/watercraft?: They made “balangays”, long canoe-type boats. (2)

3. Anthropometry

- 3.1 Mean adult height (m and f):
- 3.2 Mean adult weight (m and f):

4. Life History, mating, marriage

- 4.1 Age at menarche (f):
- 4.2 Age at first birth (m and f):
- 4.3 Completed family size (m and f):
- 4.4 Inter-birth-interval (f):
- 4.5 Age first marriage (m and f):
- 4.6 Proportion of marriages ending in divorce:
- 4.7 Percent marriages polygynous, percent males married polygynously:
- 4.8 Arranged marriage, bride purchase/service, dowry: Courtship was done through a series of trials imposed on the suitor by the parents of the girl usually in the form of servitude. This may last from a few months to even an entire year. During this time the suitor chops wood, draws water, etc. to prove his serious intentions, commitment and affection. They are not allowed to talk to each other. If the parents are satisfied they will ask a “dote” (dowry) from the suitor usually land, gold and other valuables. (2)
- 4.9 Inheritance patterns:
- 4.10 Parent-offspring interactions and conflict:
- 4.11 Homosexual activities, social attitudes towards homosexuals:
- 4.12 Pattern of exogamy (endogamy):
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized?
- 4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”)
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?
- 4.16 Occurrence of sexual coercion, rape
- 4.17 Preferential category for spouse (e.g., cross cousin)
- 4.18 Do females enjoy sexual freedoms?
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring
- 4.20 If mother dies, whose raises children?
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females
- 4.22 Evidence for couvades
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)
- 4.24 Kin avoidance and respect?
- 4.24 Joking relationships?
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations
- 4.26 Incest avoidance rules
- 4.27 Is there a formal marriage ceremony?: Marriage rituals are officiated by a “babaylan” or “catalonan” (priest) who also performs burial rites for the dead. (2)
- 4.28 In what way(s) does one get a name, change their name, and obtain another name?

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?): It is encouraged that individuals marry into their class but marriage between different classes is not forbidden. (2)

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

4.15 Outgroup vs ingroup cause of violent death:

4.16 Reported causes of in-group and out-group killing:

4.17 Number, diversity and relationship with neighboring societies (external relations):

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: Groups of settlements, 30 to 100 families, were called “barangays” and were headed by a “datu”. (2)

5.2 Mobility pattern: (seasonality):

5.3 Political system: (chiefs, clans etc, wealth or status classes): However, it is important to note that although rajahs could pass down their titles and wealth to their children, they could easily be usurped from power when stronger leaders emerged. Thus, the office of rajah or chief could be either inherited or achieved through competition in early Philippine society. (1)

5.4 Post marital residence:

5.5 Territoriality? (defined boundaries, active defense): The geographical boundaries between these communities or, more accurately, mandalas, were porous and fluid; foreigners could be transformed into friends, or even family if they married, through engaging in trade or an apprenticeship relation to share sacred knowledge. (1)

5.6 Social interaction divisions ? (age and sex):

5.7 Special friendships/joking relationships:

5.8 Village and house organization: Houses were raised above the ground and made out of bamboo and rattan. (2)

5.9 Specialized village structures (mens’ houses):

5.10 Sleep in hammocks or on ground or elsewhere?: Inside the “silid”(sleeping area) were the “banig” (woven sleeping mats) and pillows. (2)

5.11 Social organization, clans, moieties, lineages, etc: A group of barangays may unite to become stronger in which case a “sultan” would take position, probably the strongest datu of the combined barangays. (2)

5.12 Trade: Bartering occurred with foreign lands like China, Japan, Siam, and other Malaysian countries. (3)

5.13 Indications of social hierarchies: The datu and his family are the highest social class within the barangay. The middle class was the “mahadlika” or “maharlika” (free men) and the lowest was the “alipin” (slave). A person became an alipin when he is a prisoner of war, as punishment for a crime, unable to pay debts, bought as a slave or inherit the condition from his parents. (2)

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine):

6.2 Stimulants:

6.3 Passage rituals (birth, death, puberty, seasonal): Relationships between barangays are signified through a “sandugo” as a sign of unity or agreement. During a sandugo, representatives from both barangays shed blood and mix it with “tuba”(coconut wine), then the men drink it. (2)

6.4 Other rituals:

6.5 Myths (Creation): They believe in the “**Bathalang Maykapal**” (supreme being) or “**Dakilang Lumikha**” (ultimate creator) and the existence of the eternal soul. They also believe in other deities, environmental and ancestral spirits with which they offered gifts and sacrifices. (2)

6.6 Cultural material (art, music, games):

6.7 Sex differences in RCR:

6.8 Missionary effect:

6.9 RCR revival:

6.10 Death and afterlife beliefs: Spirits of dead relatives were also revered. Sacrifices were offered to all of them. Disease or illness was attributed to the whims of the environmental spirits and the soul-spirits of the dead relatives. (3)

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

7. Adornment

7.1 Body paint:

7.2 Piercings:

7.3 Haircut:

7.4 Scarification: Tattooing was very popular. Women tattooed their arms, while men tattooed arms, chest and even faces. Tattoos were so prominent among Filipinos that upon arrival the Spaniards coined the islands, “La Isla de los Pintados”(the island of the painted ones). (2)

7.5 Adornment (beads, feathers, lip plates, etc.): Bracelets, earrings, and rings were made of gold. They even adorned their teeth with gold. (2)

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

Males: The men wore loin cloths (akin to shorts) and short sleeved collarless shirts in different colors that state their social status, red for the datu, blue for nobles and black for the maharlikas. The “**putong**” was a piece of cloth rolled over the head like a turban. A red putong means that the wearer has already killed a man and one with knitting means that he has killed many men. (2)

Females: The women wore “**baro**” (shirt) and “**saya**” (skirts) commonly known as “**patadyong**”.

7.8 Missionary effect:

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system:

8.2 Sororate, levirate:

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

9. Other interesting cultural features (list them):

Religious beliefs: They (Filipinos) selectively integrated what they perceived to be useful Hindu notions into their already existing animistic beliefs and practices. Early local rulers adopted Hindu titles, like rajah, and accompanying accouterments to enhance their spiritual and political power. (1)

Numbered references

1. Nadeau, Kathleen. *The History of the Philippines*. Greenwood Press. 2008.
2. The Culture of Ancient Filipinos. www.associatedcontent.co#521356
3. Bautista, Valtiszar. *The Filipino Americans (From 1763 to the present) Their History, Culture, and Traditions*.