THE PRIMITIVE RELIGIONS
OF THE
PHILIPPINE ISLANDS

BY

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FOREWORD

A number of writers on the Philippines have made brief references to the religious customs prevailing there at the time of the arrival of the Spanish in the sixteenth century, and especially to the customs now prevailing among the present non-Christian or pagan tribes of the mountains. But, so far as my knowledge goes, this is the first attempt any one has yet made to present an orderly and systematic statement of those customs.

I am well aware of the shortcomings of this presentation of the subject. My investigation of the subject has not gone far enough to enable me to answer many questions that have come to my own mind. The careful reader will doubtless be unable to find answers to questions that will arise in his mind - answers that he would naturally expect to find. I must confess that I am not an authority on the subject of which I have written, though I have spent some thirteen years in the Islands. It is only since I returned to the United States two years ago that I began a careful study of the subject. To a great extent, therefore, I have had to depend on various books in which there was an occasional reference to the primitive religions. I have not always found the writers agreeing in their statements. I have, in such cases, used my best judgment as to which statements to accept. I would not at all be surprised to find after further study that some of the statements made here should have some modification, though I have not written anything here which I do not believe to fairly represent the facts.
No reflection is intended on the great mass of the people of the Philippines, who have embraced Christian civilization, in any statements made herein. Every civilized people have a background in history, similar to that here presented with reference to the early religions of the Philippines. I have heard Christian Filipinos refer with pride to certain ethical ideals held by the Philippine tribes when the Spaniards arrived. I am certain that a fair and true presentation of this subject such as I hope I have here made is in no way going to injure the best interest of the Filipino people, whom I love and whom I want to help in every way. I think, in fact, that Filipinos will find great profit in giving careful study to the past of their people. It is impossible to adequately to appreciate the present without an acquaintance with the past.

If my presentation shall be ever so slight a contribution to the study of primitive religions which embraces all nations or races of the world, I shall be gratified. I am amply repaid for the labors I have had in the preparation of this treatise and in the course I have taken under Dean Caldwell by the satisfaction that is mine in having a better grasp of the religions of the world in general, and in a particular way of early Philippine religions. I wish here to acknowledge my indebtedness to Dean Caldwell for leading me into the subject of History of Religion. Without his assistance I would not have been prepared to undertake this task.

Bible College, Drake University, June 27th 1932
Des Moines, Iowa

Leslie Wolfe
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OBJECTS OF WORSHIP

The ancient Filipinos, like the peoples neighboring to them, had innumerable objects to which they paid their respects, or offered their worship as unto gods. To them both the visible and invisible world was alive with mysterious and spiritual beings, who, for weal or woe, interested themselves in human affairs. These spiritual existences inhabited everything, and consequently everything was an object of worship. On the same occasion the Filipino bowed in religious homage to the sun and moon, and spread out his hands to a painted stone. He found it necessary to sacrifice more frequently to the bad than to the good spirits. He had his gods of the heavens above, of the earth beneath and of the waters under the earth. No one can study the mythology of the Filipinos without being impressed with the fact that what Paul said of the Athenians was true to a very great extent of the primitive peoples of the Philippines, that is that they were "in all things very religious". A cultured Filipino, one who had given special attention to the history of the development of his people, remarked to the writer that the Filipinos were the most superstitious people in all the world (Of course they were not more so than many other nations). Bishop Brent said the Filipinos have a genius for religion. While he was perhaps making special reference to the aptitude of the Filipinos for the Christian religion, that genius they seem to have had long before Christian civilization was brought to them. Even yet the 855,363 non-Christian people of the Philippines, though this is only 8.2 per cent of the whole population, still hold to their ancient superstitions. These are not to be confused with the great majority who have embraced Christian civilization, and who are far removed, as to religious beliefs, from these pagans of the mountains. But, in addition to what is preserved in the records with reference to the early religious tenets of the present Christian tribes,
much can be learned of their former religions from words and names in their native dialects and from the superstitions that still persist among them in spite of the Christian teachings they have received, just as among our own people there are preserved in our names, customs and superstitions a few remnants of the religion of our pagan ancestors. Therefore, in the references that shall be made in this treatise to superstitions that are still to be found among the civilized Filipinos, it should be understood that there is no intention to make it appear that they are still pagan, for they are not. The only purpose is that, through the study of these present superstitions, we may discover what were the beliefs of the ancestors.

1. NATURE-WORSHIP.

All the Filipinos stood in awe of the heavenly bodies, as was true of many other nations. In China near by, heaven itself is worshipped till this day (M.H.R. 31). Among the Tinguians, Kandaklan is the powerful spirit in the sky (P.J.S. III. 201). All other spirits are subservient to him. The Tinguians believed that thunder is the dog of Kandaklan, and that by the barking of the dog the god makes known his desires to the people below (Cola 29).

The Sun is the great god of the Igorots, and the Moon is his brother (F-L. 103). Sawyer says that, in some districts of the Igorots, you can hardly find a man or woman who has not the figure of the sun tattooed in blue on the back of the hand (S. 255). But among the Manobos of Mindanao the Sun and the Moon were husband and wife. Mrs. Moon went away one day to get something and left her children in the care of her husband, charging him not to go too near them, but he came near and kissed them and melted them like wax. Then she came home and saw what had happened, she was much grieved. In her anguish she threw the children away in every direction, and left home. Her husband followed her and is still following her. Her children became the stars (P.J.S.I. 312-318).
Among the Ifugaoos, Amvego is the chief of the sun and Ambulan of the moon gods (P. J. S. VI. 227). Juan de Plasencia says the Tagalogos worshipped the Sun and Moon, the latter when it was new especially. However they did not worship the heavenly bodies, as such, so much as they worshipped Bathala, who was their great god (B. & R. VII. 173-193).

They believed that Bathala resided in the sun, along with certain souls that were worthy of special honors. Bathala was also associated with the moon and some of the constellations. According to Father Colin, Bathala was represented by a bird of yellow plumage called Tagamanuakin. To others he is represented by a blue bird. To yet others this bird had its interpretation as a divinity of the rainbow. Sometimes the title was written Bathala Maykapal, the latter word meaning creator. Dr. G. A. Wilkins says the word Bhatara signifies, in the Sanskrit, “Lord”. Many of the Malay tribes call their head or supreme god Bhatara Gura, the surname of Siva, the god of the Hindus, while the Dyaks of Borneo still call their great god Mahatara from maha (great) and bhatara (lord). The distinguished Filipino linguist, Pardo de Tavera, writes, “It may be that Bathala originated from avatara, the descent of a god to earth under visible form, as the avatara of Vishnu.” In Malay, Berhala, which resembles the Tagalog form, signifies an idol to which is paid divine worship. Paterna, in the “Ancient Civilization of the Philippines”, asserts that Bathala is one substance, all action and passion, and eternal, and that he generated a second, and the two a third; and, as the three created the whole universe, all things exist in his simple unity, and his unity is the multiplicity of all things.

Nothing exists without him. It would seem likely that the Tagalogos put a new content into the word Bathala after they learned of the attributes of Jehovah. In fact the Tagalogos, in their Christian worship today, apply to Jehovah the term Bathala. Abba, now used as an expression of surprise may have been used with reference to nathala, but that is merely a guess.
4. Gear discusses the origin of Bathala, from whom I have received some suggestions.

Forbes-Lindsay says the moon is the principal deity of the Negritos (F-L.86). Some of them adored the stars, though they did not know the names of many of them. The Tagalogs called the morning star Tala. They knew too the "seven little goats" or the Pleiades, and consequently the change of seasons, which they called Mapolom. They knew also Balatic, which is our Great Bear (B. & R.VII.173-196). The Tagalogs believed that comets and other constellations foretold coming events (Geare).

The Negritos would sacrifice pigs when it thundered (S.204). To them it was the voice of some nameless god. The Negritos were said also to offer prayers to the rainbow (S.204). The Tagalogs called the rainbow Bullalagas (This is according to Sawyer. The word now used is Bahaghari, the literal meaning of which is the "king's G-string" or loin cloth), and it was represented by a bird, as we have seen. Some of the Filipinos still think it is sacrilege to point the finger at the rainbow, believing that the finger would be shortened as a punishment. The Malay ancestors of the Filipinos, their neighbors the Polynesians, the ancient Germans, Persians, Arabs and almost all primitive races thought that the rainbow was a sort of Biblical Jacob's ladder. The Filipinos themselves believed that those who were killed by the "cayman" (crocodile), by lightning, or by the sword ascended to heaven in the path of the rainbow (Geare).

The Monteses or Bukidnons worshipped the gods of the cardinal points: The god of the north is called Domolongdong; the god of the south, Ongli; of the east, Tagalambong; of the west, Magbabaya. The last, Magbabaya, which means almighty, has, however, two other gods of equal rank (S.349).

La Gironiere says that when a Tinguian chief found in the country a
or a trunk of a tree, of strange shape—representing fairly well a dog, cow, buffalo, etc.—he informed the inhabitants of the village of his discovery, and the rock, or trunk of a tree, is immediately considered as a divinity—that is to say something superior to them. They all repair to the appointed spot, carrying with them provisions and live hogs. Arriving there, they raise a straw roof above the new idol to cover it, and make a sacrifice by roasting hogs. After they have finished their worship, they set fire to the house and burn the idol up, if it is of such material as to burn, and go out to find some other object to worship the next time.

Certain birds were revered by the Filipinos. Father Gishbert says the cry of the limacon (a small brown pigeon) is to the Bogobos, the voice of God, and pressages good or ill according to the circumstances. Thus when the limacon cries out, all who hear it pause and look around. If, for example, they see a fallen tree, the limacon tells them that they should not continue their journey for they will meet the same fate as the tree. Whereupon they turn back. Should they not behold anything that especially augurs ill, then the cry of the limacon has but assured them of the successful outcome of their journey, and they continue on their way (P.J.S.III 188-198).

Beyer and Barton say that among the Ifugaos an idu, or omen spirit, usually manifests itself in the form of a little bird called pitpit. If one or more of these birds come to eat of the meat or drink of the liquid in the bowls, at the time of a feast, it is regarded as a favorable sign. If the idu flies slowly overhead away from the direction of the enemy clan and utters a low mournful cry, it is a bad sign; or, if it flies rapidly to the rear of the observers, uttering a sharp cry of fright, it is the worst sign of all. The time is not ripe for the entrance of the
clan upon a campaign against its enemies (P.J.S.VI.227ff).

Both the Batacs and the Tagbanouas venerate the bird *darait*, which they call *languay-languay*, in imitation of its singing (L.19). The Aparahuanos of Palawan Island also are guided by the song of birds (L.24). Landor says he was handing a present to a man of the tribe of the Tagaods of Mindanao, when a bird sang upon a tree as he was joyfully taking it. He immediately dropped the beads and needles which had been presented to him, and positively refused to touch them. He said the bird had warned him not to accept the gifts. But as Mr. Landor was repacing the articles in his case, another bird enlivened the air from the opposite side with some shrill notes. He begged to be given the goods after all, for he said, the second bird was the wiser of the two, and was laughing at him for believing in the first bird (L.373-4).

The mamanguas of Mindanao consider it an evil omen, if when coming out in the morning, they hear the cry of the *limbusun* (turtle dove) on the left hand (S.375). The tribes of Mindanao consider the *limbusun* sacred, and rice and fruit are placed for its use on a small raised platform, and no person ever molests it (S.333).

Among the Moros of Mindanao was the belief in an enormous bird called *Pah*, which was so large that when on the wing it covered the sun and brought darkness on the earth. Its egg was as large as a house. Mt. Bita was its haunt, and the only people there who escaped its voracity were those who hid in caves in the mountains. There was another dreadful bird that had seven heads and the power to see in all directions at the same time. Mt. Gurayan was its home and like the other it wrought havoc in its region (Cole 157).

The *labeg* is the omen bird that is supposed by the Tinguians to be the direct messenger from Kandaklan to the people. Kandaklan is the
great spirit of the Tinguians, as we have seen (Cole 51). We have also
seen how a blue bird or a yellow bird represented the Tagalog god Bat-
hala. The crow also (called Maylupa, lord of the earth) was worshipped by
the Tagalogs (C. E.). It, therefore, appears that some of the birds that
were venerated bore the name of some of the great gods of the Philippines.
The birds flew heavenward where the great spirits were supposed to re-
side and there became possessed by these spirits, and returned to the
people on earth as their representatives.

The primitive people of the Philippines also worshipped rivers and
springs, trees and groves, crops and fruits, rocks and stones and various
of the lower animals. They adored the very stones, cliffs and reefs along
the shores of the rivers and seas, and they made offerings as they passed
by, going to the stone and placing the offering upon it. In the island of
Mindanao between La Canela and the Rio Grande, a great promontory pro-
jects from a rugged and steep coast. Always at these points there is a
heavy sea, making it both difficult and dangerous to double them. When
passing by the headland, the natives, as it is so steep, offered their ar-
rows, discharging them with such force that they penetrated the rock it-
self. This they did as a sacrifice to the end that a safe passage might
be accorded them. "I saw with my own eyes" writes Father Chirino, who is
authority for this account, "that, although the Spaniards, in hatred of so
accursed a superstition, had set a great many of these arrows on fire
and burned them, those still remaining and those recently planted in the
rock numbered, in less than a year, more than four thousand arrows; they
of us certainly seemed as many as that to all of those who passed that point"
(B. & R. XII).

The god Tia-sasulup, or man of the woods, of the Bukidnons, and Ti-
balan that inhabited the Balete and other trees, also dwelt in rocks
and caves, where sacrifices were made to propitiate them and gain their favor. Tig-bas of the Bukidnons is represented by stone idols on stone pedestals, and possessed by the principal dattos, who keep them among the heirlooms of their ancestors, and only allow their relatives or intimate friends to see them (S. 342-3). They adored in common with other Malayans the Balete tree, which they did not dare cut (C. E. XII 10-17). The banyan-tree was held sacred. They burned incense under it (LeRoy 127).

Father Pedro Chirino says "There was no old tree to which they did not attribute divinity; and it was sacrilege to cut such a tree for any purpose" (B. & R. XII).

Ratzelle's History of Mankind, page 471 of volume I, says, "Among the Negritos of Luxon, a fabulous beast with a horse's head, which lives in trees, is venerated under the name of Balendik, and on page 478, it is stated that, when killing an animal, the Negritos fling a piece heavenwards, crying at the same time 'This is for thee' (S. 304). The writer of this paper knows from personal experience among the Tagalogs that they still sometimes, before eating their dinner of rice while sitting under a tree, throw up a little rice into the branches of the tree saying, "Ito ay para sa iyo" (This is for you), meaning it is for the spirits in the tree, so they may be satisfied and not disturb these men. While this is done in apparent merriment now, and lacking in sincerity it seems - at least in the case of those I have known to do it, possibly because of my presence - it indicates what was the belief of the Filipinos formerly with reference to the dwelling of spirits in trees.

There were also spirits of the fields and mountains. Juan de Plasencia says the Tagalogs had idols called Lakapati and Idianali which were patrons of the cultivated lands and of husbandry (B. & R. VII 173-96).
Tagam-bania of the Bukidnons was the god of the fields (S. 338). In the southern islands was Tagasabukid, a kindly mysterious old man who directed the people in the cultivation of their crops; also there was Onglok, bad old man of the mountain, who appeared in the fields to disturb the farmers there. Whether there were abundant harvests or crop failure, some spirit or spirits received the credit or blame.

It was very common to believe that spirits resided in certain animals to which great respect was shown. Even after Christianity and education has marvelously blest the people, there oftentimes is retained a superstitious awe for some animals. The Tagalogs often paid reverence to the water lizard, called by them buaya and to crocodiles, because of fear of being harmed by them. They were even in the habit of offering these animals a potion of what they carried in the boat, by throwing it into the water or by placing it on the bank (B. & R. VII. 173-196). Landor tells how, among the Batacans, the "lizard of changing color", which resembles the chameleon, came to be venerated. They had practiced deception on their principal god, Maguimba. These practical jokers wishes to test the magical powers of Maguimba, invoked him to restore one of their dead to life. What was supposed to be the dead man was a live shark wrapped up in a mat. Maguimba, who often appeared among them in human guise, inquired where the dead man was, and the Tandulanos triumphantly pointed to the bundle of matting. The unsuspecting deity thereupon proceeded with his spell, and, in opening the quivering mat, discovered the "dead man" to be a live shark. With threats of never again answering their calls in case of need or of sickness, and with hearty good wishes that evils of all kinds should in the future be showered upon the tribes of Palawan, the god vanished. Thereupon, a mysterious lizard (the legend says) entered on the scene and spoke thus: "Celi, celi, manli", which is its favorite squeal, which, however, was interpreted on that occasion as mean-
ing, "Your sons will live, you will die." From that day the natives will not kill one of those little chameleons, and, if by chance one of them should fall on a man's right arm (they often fall from the ceiling), the entire family is doomed to die, whereas if it falls on the left arm, only some relative may perish. Among the Bukidnons there is a small idol in the form of a monkey squatting, called Talian, which is usually made of the root of a willow. This they carry about with them, hanging from a cord around the neck. When on a journey, if they fear an ambush, they hold out the cord with the little idol on it like a plumbline, and let it spin. When it comes to rest, its face is turned in the direction where the enemy is concealed. They then carefully avoid the direction, if they have been following it, by turning off and taking another path. If one is ill, they submerge the idol in a cup of water which he immediately drinks. Otherwise by touching the suffering part he finds relief and even a radical sure (S. 342-3). The Samalese, Sawyer says, worshipped the serpent (S. 355).

2. ANCESTOR-WORSHIP

Ancestor-worship, says Menzies (p. 35), "was more prevalent in antiquity than the worship of any god," and it was prevalent among the primitive people of the Philippines (Wright 138). The discoverors of the Philippines found it in full bloom, and rightly has Blumentritt characterized anito worship as the ground form of the Philippine religion. Each family worshipped the spirits of its ancestors, which spirits were termed anitos or nonos by the Tagalogs and others, dinata by the Visayans, ira xo by the Pampangans, and Sairo or Dakes by the Ilocanos. They were believed to be capable of exerting a beneficent influence over the lives of their descendants. Of course it would not be thought natural for an anito to do injury to any of his own family, though an anito might, in his zeal for his own descendants, seek the injury of those not his descendants if that would aid his own descendants.
Anito idols, fashioned from various materials, were part of the furniture of every home. In memory of their departed ones, they kept their little idols — of stone, wood, bone, ivory or cayman's teeth, and even of gold. Sometimes they called these larawan, which means an image, and in their necessities they make offerings to them (B. & R. XII. 265).

A certain number of slaves were slain and buried with a man of consequence, in order that he might have a proper retinue in the next world (Wright 139). The Visayans interred the slaves alive on these occasions, in the belief that living attendants would be more pleasing to the deceased noble. Sometimes slaves were killed and their spirits dispatched to their master's ancestors for the purpose of pleading with them to remove from him some illness or calamity (F-L. 26-7).

Among the Tagalogsthe nonos were the spirits of old persons. When a tree was to be felled, or a piece of virgin ground broken, and on many other occasions, permission was asked of the nonos (F-L. 23). The north Ilocanos believed in the anioas, or shadow of the departed, thinking that it remained on earth; that it was capable of wounding, and even causing death, of quenching fire, and of haunting places with which it was familiar in life. It was thought that the spirits of the ancestors remained on the houstops to watch over their kindred, while others believed they abandoned this life to go to particular mountains or woods and there to sing.

The principal anitos were the souls of those who died by lightning or were victims of the cayman, or women who died in childbirth, whose bodies usually were buried at the foot of some great tree, in a kind of tomb, and their permission had to be asked before entering the woods, or before cutting down trees or plants. Among the Tagalogs, if a man entered the woods without getting permission of the nonos, the intruder
was punished by having his head twisted so that his face looked backwards.

The nonos lived in mounds which were made by the "anay" (a kind of ants), which mounds are called "punso," from which is derived the expression, "Matanda sa punso" (old man of the mound), which is still heard in the Philippines. The Tagalogs said this man was of the most venerable age, and was usually seen crouching on a mound. Talonanon was one of the names the Visayans applied to their anitos or rural gods.

The Ilocanos, even in recent years sometimes, before commencing to cut a tree in the mountain districts, first ask permission of the mamangkik by singing, "Bari, bari, dika agunget pari. Ta pamukan kami. Iti pa ba kirda kada kami" (Disturb not thyself, comrade, for we but cut that that we are bid). This was done to evade the grave infirmities which the mamangkik, who dwell in the trees, might feel disposed to inflict (Geare).

The ancient Zamabalans had four anitos: Anito tava, lord of the wood and rain; Dumangan, whom they petitioned to make the rice to seed; Kalaokas, who ripened the crop; Damolog, who preserved it from the storms (Geare 21).

The souls of the dead were supposed to feed on rice and tuba (a native liquor). Thus food and drink was placed at the graves of the dead, a custom which still survives among some of the uncivilized tribes of Mindanao.

Besides the anitos of the fields, that stood guard over them and gave fertility to the soil, there were anitos of the sea who fed the fishes and guarded boats, and anitos to look after the house and newly born in-
Even in Mindanao, where Islam now prevails, there is ancestor worship, which is older there than Islam. Virchow writes, "In almost every locality, every hut has its anito with its special place, its own dwellings; there are anito pictures and images, certain trees and, indeed, certain animals in which reside the anitos".

Sawyer says that among the Igorots there is a sacred tree near each village, which is regarded as the seat of the anitos. In the shade of this is a sacrificial stone. Sometimes near a home may be seen a small bench for the anitos to repose on, and a dish of rice or other food for their refreshment (S.13).

The anitos according to Father Concepcion were spirits; according to Father Colin "particular idols preserved as heirlooms. Bishop Adurate (Taragoza, 1893) states that there were good and bad anitos, though it seems to have been the general belief that the anitos were good, at least to their own descendants. Most authors agree that they were held as guardian patrons to whom the Filipinos appealed, failing which they were chastised by anitos, especially when they entered the forests and mountains. To them they prayed for the fertility of the fields; of them they implored aid; and they commended themselves to them before going out to fish. They invoked them in all their undertakings and dangers, according as to whether they were anitos of mountains, rivers, forests, fields, harvest, home or family. Father Baranera asserts that the anitos were simply household gods. For almost every undertaking there was a different one, as with the Greeks (Greare, 9-11).

When they respect a person very much, they show it by never using that person's name. If, for example, you ask a Negrito who his father-in-
law is, he will tell you in a round about way, but neither promises nor threats will induce him to give the name (Whitmarsh). Sawyer also says, concerning the Tinguians, "The name of an ancestor must on no account be pronounced by his descendants. If a name must be mentioned, a friend - not a relative - is called to say the name" (S.278).

Father Chirino says it was common for any one, who could successfully do so, to claim divinity for his old father after he died. The old men themselves oftentimes died with this illusion and deception, imputing to their illness and to all their actions a seriousness and import, which in their estimation, was divine. Consequently they chose as a sepulchre some celebrated spot, like one on the shore of the sea between Dulce and Abuy, on the island of Leyte. He directed that he should be placed there in his coffin, in a solitary house remote from any village, in order to be recognized as the god of sailors, who would offer worship and commend themselves to him. There was another, who caused himself to be buried in a certain place among the mountains of Antipolo; and out of reverence to him no one dared to cultivate in those mountains, fearing that he that should go there might meet his death (B. & R. XII. 271).

Father Chirino, writing in the seventeenth century, says a woman in Taytay claimed her anito was a close friend of the Christians, and had descended from heaven to earth. She was a worshipper of an anito which she had (B. & R. XII. 271).

Tianak belonged to another class of anitos, among the Tagalogs, whose usual form was that of a new born child, though sometimes that of a dog, pig or a log of wood. Its voice was that of a child. It lurked in infrequented places, and loved to bewilder the traveler by taking the form
of distant lights.

Mandarayan was the principal evil anito of the Bagobos, who drank human blood, and dwelt in the volcano Apo. It was thought impossible to ascend this mountain without sacrificing a human being in his honor, at the same time saying, "Eat, Mandarayan, and drink the blood of this man." The crater was considered the mouth of the infernal regions. The Bogobos also paid homage to the evil anitos: Abak, Kamalay, Siring, Kalambasan, Tagamalig, and others. The last named was a giant of like nature to anito Angugalo of northern Luzon. The evil anitos of the Mandayans, whose idols were defaced during sickness, were Fundangan and his wife Malimbog. They also recognized the anito Kuku, who was a dwarf. The Ilocanos believed in Kaibaon, a spirit one year old, who walked with his feet reversed. He lived in a certain thicket, invisible to human eye. He rarely appeared and then only to his devotees. It is said there were many Kaibaon of both sexes, the offspring of evil anitos and human beings. The duendes (fairy, sprite, elf, goblin, as now used) of the Tagalogs must have been in the beginning identified with the Kaibaon, for their attributes are identical (Geare).

The Catalanganes and Irayas provided shelters near their own houses for the convenience of their anitos. Father Gishbert says of the Bogobos that they offer to the dinatas or anitos on their "tambora", which consists of a plate placed on top of a piece of bamboo set upright in the ground. On this plate was placed "buyo" (beetlenut) and tobacco, and they say to the deity, "We offer you this, give us health." Upon gathering the harvest the very first grains obtained are offered to the dinata, and they would not think of selling or otherwise using any of the crop for themselves, until their field implements had been fed, for these have cleared the field.
3. FETISH-WORSHIP

There was scarcely any material object which, among the early people of the Philippines, was not considered somewhere, sometime to possess a charm. Atkinson says that, during the Philippine insurrection, the American soldiers often found on the bodies of the native soldiers a charm, called anting-anting — perhaps a bit of paper with writing on it, y a coin, a button, or, in fact, any thing which could be worn — which was believed to possess a mysterious power of protecting the wearer from death. Chaplain Oliver C. Miller says, "The more imaginative trusts implicitly in some form of 'n'ting-'n'ting or mysterious hieroglyphics, which, if worn constantly, will ward off disease and death. The Roman Catholic custom of wearing scapulars seems somehow connected in their minds with this primitive belief, and the women particularly will often deck themselves with a half dozen scapulars, with an evident reliance on numbers. The Tagalogs believed that Aguinaldo was almost impervious to bullets; that the bullets would be deflected by his anatomy as readily as by a stone wall. His headquarters, however, were always so far to the rear as to render tests impossible". Jose Rizal, the great martyr-patriot, said the anting-anting was only an unauthorized scapular (LeRoy, 132).

Only in the year 1913, a young man at Paranaque, near Manila, wishing to demonstrate the power of his anting-anting, insisted that a friend strike him with a bolo (a big knife). He died from the effect of the blow. "La Vanguardia", the leading Filipino daily in Manila, gave the following account of the matter:

"Basilio Aquino, a native of Paranaque, and Timoteo Kariaga, an Ilocano residing in Manila, made a bet as to which of them had the better anting-anting, and to settle it Kariaga allowed himself to be struck twice on the right arm and once on the abdomen, but as they say — Miracle of miracles! although Aquino used all his strength, and the bolo was exceedingly sharp, he did not succeed in making the slightest scratch on Kariaga. In view of that, Aquino invited his rival to subject him to the same test. Kariaga was reluctant to do so, for he was sure he would wound
Aquino, but the latter insisted so much that there was nothing
to do but please him, and at the first cut his right arm was
almost severed, and he died from the loss of blood two hours
later.

An account of this same occurrence was also given in the "El Ideal",
another leading Filipino paper in Manila, in which was the statement
that "The trial was made in the presence of a goodly number of by-
standers, all of them townsfolk, connections and friends of the actors"
(In W. II. 948 quoted).

Sawyer says the anting-anting was sometimes worn two in front and one
behind, in order to ward off both front and back attack (S. 215). Landor
says charms were attached to necklaces, charms of crocodile's
teeth, armless dolls of cocoa-nut wood like minature Magbabayas,
white and yellow shells, bags filled with medicinal herbs and roots,
lucky pieces of wood, a bean called "tabaghe" also filled with medicine,
brass tweezers, or a cylinder of "bunga-bunga" (beetle-nut) wood (377).

Landor says he was surprised to find in the Mohammedan homes of Mindanao a Magbabaya idol, which they call puyog-puyog. They said it was on-
ly kept to drive away sickness (L. 380). The Mansakas (who are said to be
somewhat white) of Mindanao have in their homes a small wooden image
called Managog. The Asho-asho is an enlarged doll rudely representing
some sort of animal, a bird or a cock. A "tuwagan", or offering box, where
all sorts of charms were kept — such as leaves, roots, stones, crocodile's
teeth, etc. — was generally seen in every home, suspended near these idols
(L. 390-4).

In Nueva Vizcaya province, Landor says each gateway was adorned with
carabao's skulls, which, they say, prevents rinderpest and keeps off chol-
era. Skulls of other animals have not the same power. Inside of an Igor-
ot house, hundreds of pig's jaws hang from the walls, while pig skulls
ornament the upper part of the wall, both inside and outside. Hardwood
imitations of carabao horns, generally nine of them, hang under the
carabao skulls (L. 490). At Dagupan Landor saw skulls and pelvis bones
of carabaos stuck upon the gates for luck (524). The headhunters adorn
their dwellings with the skulls of their victims (Miller, 47). The Ital-
ones of Nueva Vizcaya ornament the hilts of their swords with the
teeth of their slain enemies (8. 268).

An outlaw in Spanish days, Manuebito by name, was believed by his
followers to be invulnerable because of his anting-anting. Only the
Macabebes soldiers were not afraid of him, and in a conflict they
killed him. His followers were much chagrined. Had the anting-anting
lost its power? They opened his shirt, and there was the charm, and
there was the reason too for its inefficacy on this occasion, for in
the middle of it was sticking a silver bullet. The Macabebes had taken
the silver statue of the Virgin and melted it into bullets and used
them against Manuelito. That was evident. Of course the anting-anting
could not be expected to have power against such bullets (J. M. M.)
Near Dumaguete was an outlaw who had an anting-anting in the form
of a white "camisa" (shirt), on which was written, in Latin, a chapter
from the gospel of Luke. Surely this would make him invulnerable, he
thought, but in an engagement with the soldiers somehow the charm
failed to function, and he was wounded and captured (Russell, 43).

II. CREATION STORIES

There were several different stories of the creation of the is-
lands of the Philippines. The Tagalogs say that when the world first
began there was no land, but only the sea and the sky, and between them
was a kite, a bird somewhat like the hawk. The sea became enraged at the
presence of the kite, and rolled up its waves almost to the sky in order to drown it. As the kite could not alight on the angry sea, the sky rained down the Islands, so the kite would have a place to rest its feet and build its nest.

At this time the land breeze and the sea breeze were married, and they had a child which was a bamboo. One day when this bamboo was floating about on the water, it struck the feet of the kite which was on the beach. The bird, annoyed by the bamboo, pecked at it, and it split open, and out of one section came a man and from the other a woman. These two became the parents of the human race (Cole 137, C.E.XII 10-17, Dixon IX 169, Anderson 149).

According to Carl Crow, some of the native tribes have a tradition that the earth for centuries was carried about on the shoulders of a giant, who, one day in a fit of anger, threw his galling burden into the sea, where it broke up into pieces, becoming the islands now known as the Philippine archipelago (3).

In Mindanao they have the belief that Makalundung, the creator, made and set the world on posts, with one in the center, Makalundung's abode is at the central post, in company with a python. He strikes the post, when angry, and that makes the earthquake. A variation of this is that the goddess Dagan created the earth, and her abode is at one of the corners. When she sees blood spilt, it so horrifies her that she stirs up the serpent and he causes the earthquake (Cole 124).

Another version is that Lidagat, the sea, who was daughter of Magwayan, the god of the kingdom of water, became the wife of Lihangin, the wind, who was the son of the great god Captan, who ruled the sky. To Lihangin and Lidagat were born three sons and one daughter. A family trouble arose out of which the golden Liadlaq became the sun, the
copper Libulan became the moon, Lisuga, being struck by Captan in his anger, was broken into many pieces and became the stars, for she was made of silver, and Licalibutan, being the worst of all of Captan's grandchildren, received the greatest punishment by being changed into the dark earth, where all life would be borne. (J.M.M. 61).

The creation of the moon and stars is told as follows: A woman was pounding rice. The sky was then so low that the woman could reach it, and on it she hung her hair comb which had gems in it, while she worked. In pounding the rice, one she lifted the club so high that it struck the sky with such force as to cause it to rise. It rose so high that the woman lost her comb and gems. The comb became the moon and the gems the stars. This is a story from the Bukidnones of Mindanao (Cole 124).

The Manobos explain the origin of the stars as follows: The Sun and Moon were married. The wife went away one day and told her husband not to come near the children while she was gone, but, not obeying, he came near and kissed them and melted them. Seeing what had happened, she threw the children in every direction and they became the stars.

In explanation of the beginning of the human race, the Ifugaos believe that their chief god, Cabunian, had two sons, Sumabit and Cabigat, and two daughters, Buungan and Daunguen, who married among themselves, and from them the human race is descended (S. 272).

The Mandayans of Mindanao say that a bird laid two eggs, one at the source of a river and the other at its mouth. A woman came from the first, and a man from the second. For long years the man lived alone, until one day when he was bathing, a long hair floating in the water entangled his legs so that he reached the bank with difficulty. Examining the hair, he at once determined to find its owner, and so traveled up stream until he
The story from the Igorots is that Lumawig, the Great Spirit, who lives in the sky, came down from the sky and cut many reeds. He divided these into pairs which he placed in different parts of the world, and then he said to them, "You must speak." Immediately the reeds became people, and in each place were a man and woman who could talk, but the language of each couple differed from that of the others. Lumawig commanded each man and woman to marry, which they did. By and by there were many children, all speaking the same language as their parents. These in turn married and had many children. In this way there came to be many people on the earth (Cole 39).

From the Bilaan of Mindanao comes the following story of the creation. Melu, the most powerful of the spirits, sat on the clouds where he had his home. His teeth were pure gold, and, because he was very cleanly and continually rubbed himself with his hands, his skin became pure white. The dead skin which he rubbed off his body was placed on one side in a pile, and by and by this pile became so large that he was annoyed and set himself to consider what he could do with it. Finally Melu decided to make the earth. So he worked very hard in putting the dead skin into shape, and when he had finished he was so pleased with it that he decided to make two beings like himself, only smaller, to live on it. So Melu took the material he had left after making the earth, and fashioned two men. While he was working on the men, Tau Taua, from below the earth came to help Melu. Though Melu did not want his help, he helped in putting the parts of the men together. Tau Taua got the noses of the men upside down. After Melu had returned to his place in the clouds and Tau Taua to his place under the earth, a great rain came up and the water ran into the noses of the men, and nearly drowned them. Melu looked down and saw their predicament, and came down again and turned the apertures of their noses down. This was the beginning of the race (Cole 140).
Another version of the creation of man is as follows: Captan gave Manwayan a seed and he planted it on the land, which was a part of Li-calibutan's huge body. Soon a bamboo tree grew up, and from the hollow of one of its branches a man and woman came out. The man's name was Sicalac, and the woman's name was Sicabag. They were the parents of the human race. Their first child was a son whom they called Libo. Later they had a daughter, Saman, and two more sons, Pandagwan and Orion. In his anger Captan struck Pandagwan with a thunderbolt, and he was turned black and became the father of the black race. Libo and Saman were scorched by the sun and became the ancestors of the brown race. But Orion went nowhere; he remained white as when he was born and became the ancestor of the white race. Some children of Libo and Saman became yellow, instead of brown, and thus came the yellow race. The red men of America are unaccounted for in this story (J.M.M. 81-4).

The manner of making the birds is told by Mrs. Anderson as follows: One day the creator was making the different birds. Before him lay bodies, necks, heads and feet. He would begin with the body and build it up with appropriate parts, so that it could apply itself to the appropriate purposes for which it was intended. In every case the creator was particular not to put on the wings before the bird was complete, for fear it would take flight in an imperfect condition. One day when he was engaged in making a particularly fine specimen of the feathered world, the evil spirit approached and engaged the good spirit in conversation. Ordinarily he would have attacked the evil spirit and put him to flight, but, as the bird was nearly finished and already imbued with the spark of life, he wished to finish him. But the creator's anger that the evil one should overlook his work, became so great that, without thinking, he put on the wings before the legs had been fitted. Instantly the bird flew off. In haste the creator grabbed the first pair of legs he could
lay his hands on and threw them at it. They attached themselves at exactly the place where they struck the bird, near the tail. This is the reason, so the story goes, that the loon's legs are so far back that he cannot walk in an upright position on land. His peculiarly sad cry is a lament because he must stay in the water practically all the time, and cannot enjoy himself on land as other birds do (Anderson 261).

III. THE FLOOD STORY.

There are several versions of the flood story. The tribes in the mountains seem to have fuller details in their accounts. The Igorots believe that once the earth was flat. Two sons of Lumawig, the Great Spirit, were very fond of hunting the wild hog and deer. In order to provide mountains, where these animals might live, they brought a flood upon the earth. Lumawig looked down from his place in the sky and saw only two persons, a brother and sister, were left alive on the earth and they were about to die from the wet and cold. Lumawig sent the dog and deer to get some fire. They had great difficulty in bringing the fire through the flood, but with the help of Lumawig they succeeded, and he built up a great fire which warmed the brother and sister and dried up the waters from off the earth, which became as it was formerly except that now there were mountains. The brother and sister married and had children, and thus the earth was repopulated.

The belief in the direct descent of mankind from a brother-sister or mother-son marriage seem characteristic among the primitive peoples of the Philippines, where it follows a flood story. According to the Ifugaos, as the waters arose, people sought refuge in the mountains. But when the waters had risen to its full height, all had been drowned except a brother and sister, Wigan and Bugan. Wigan was alone on the peak of Mt. Amuyao, and Bugan alone on the peak of Mt. Kalautin. Bugan had a fire which
shone on another peak, and Wigan saw the reflection, and suspected that someone beside himself was still alive. When the waters dried up, they both descended to the plain, and there the brother and sister had a most joyous reunion. The Wigan set out to find out if there were other people alive. After traveling about for sometime and not finding any one, he came back to his sister. He built a house for himself and sister to live in, the sister living in the upper part, and the brother in the lower part of the house. Wigan concluded that, if the earth was again re-peopled, it would have to be through him and his sister. When Bugan discovered that she was pregnant, she burst into tears, and heaped reproaches on her brother, and ran away. After traveling a long distance, she sank upon the bank of a river, and lay there trembling and sobbing. After she had rested somewhat, she arose and looked around, and was much surprised to see an old man, with long white beard, sitting on a rock, who proved to be the god Maknongan. He comforted Bugan, and told her that she and her brother had done right in marrying, and that through them the world was to be populated. To them were born four sons and four daughters, who married, and from them descended all the people of the earth (Dixon 171-2).

The Tinguians tell how Kabonivian sent a flood upon the earth, which covered all the land. As there was no place for the fire to stay, it went into the bamboo, the stones and iron. That is why one who knows how can get fire out of bamboo, stones and iron (Cole 102-3).

The three stories of the flood given above, from as many of the mountain tribes, belong to Luzon. Far to the southward, in Mindanao, the Bukidnons have another explanation as to the flood. A long time ago a very big crab crawled into the sea, and thus caused the water to overflow the land. About a moon before this, a wise man had told them they must build a raft on which to save themselves when the flood should come. They did so,
binding the raft tightly together with rattan, and with another rattan tied the raft to a post driven in the ground. The flood covered the highest mountains. The people and animals on the raft were saved, but all others were drowned. When the waters went down they found themselves near their home, for the rattan had held. Because this story bears similarity to the Bible account, it is very likely that it came from the Moros, who are Mohammedan neighbors of theirs on the same island of Mindanao.

IV. THE SOUL AND THE FUTURE STATE.

The primitive people of the Philippines, in general, believed in the spirit or soul of man, and that it was immortal; in fact some of the tribes believed that a man had two souls. There was a general belief that during sleep the soul is absent from the body, and, if death should occur at that time, the soul would be lost (Atkinson). The writer of this paper has frequently observed that this is still a common superstition. When I have been taking an afternoon nap before starting on a journey, and there was need of awakening me when the time came to start, they would never arouse me up suddenly, but very gently awaken me, often taking several minutes before I was awake, though I am not a sound sleeper. "May you die sleeping" is one of their many curses. It is often difficult, therefore, to get a Filipino servant to awaken you at all, so strong is this superstition held by the less intelligent.

The Ilocanos say there is an ethereal something called rarkarma inate in man, which can be lost in the forest or gardens. The man losing his rarkarma remained without reason until it was found, and he who lost his rarkarma ceased to have a shadow. The Ilocanos, when leaving a field or forest, cried, and sometimes still do so, in full voice, "Intayon, intayon!" that is to say "Let us go, let us go!" to remind the rarkarma
lest it remain behind and be lost (Gears).

Among the Montesos, or Bukidnons, if a fowl during a conversation flies in front of a stranger visitor, they immediately kill it and eat it in company with the visitor to allay his fright and cause his soul to return to his body, for it might have left him when he was startled (346-7).

Among the Bogobos, when one is sick and about to die, they bind wires about his wrists and ankles to keep the "limood", or soul, from escaping (P.J.S., Gishbert). The Moros, being Moslems, believe there is one universe and one God, and that the air above us and the space beneath the earth are inhabited by spirits. Animals have spirits which expire with the death of the creature, whilst the soul of the man lives on forever. The soul enters the body through a hole in the top of the skull, and leaves by the same aperture. During life the soul permeates the entire body, as is proved by the fact that the whole structure is sensitive. In the course of time the wicked expiate their sins and are taken to heaven (F-L 502).

The Tagbanouas, in sickness, beat drums and gongs to frighten away the evil spirit. When death comes they place the deceased one's weapons and effects beside the corpse, and sprinkle ashes on the floor all around. Then they leave until death comes, and then come to see if the soul of the defunct, when abandoning the body, left any footmarks.

They bury the arms and utensils with cooked rice beside the body for use on the journey to the other world. The mountain people of the Visayas believe that the spirit of a person who has died among them will not be happy without a companion to accompany him to the unknown. In order not to get the ill-will of the deceased, they set out immediately after he has
breathed his last to find a companion for him. Therefore they live in families that are isolated, each watchful to prevent another snatching from it an unwilling traveling companion for some deceased member (F-L 465).

The Bogobos and Igorots believed that, after death before the soul went to its destination, it endeavored to attract the souls of its relatives, and great efforts were made to prevent this, or, if the souls of others were taken, to have them restored. If a relative became insane, after the death of some person, it was believed that the soul of the deceased had taken away the soul of the insane one as a companion to the other world. The Ilocanos would lead the insane person to the places he frequented before he became insane, and cried aloud, "Intayon! intayon! (Come on! come on!), so that the rarkarma, or soul, might be found and induced to return to the body, from which they believed it had been separated (Geare and F-L 465).

Their ideas as to the future state of the soul varied somewhat with the different tribes. There was a general belief that the souls or spirits of the dead haunted the places where they had resided in the living body. This led to ancestor-worship which we have considered in another place in this paper.

The Ilocanos, Tagalogs and Vasayans believed that the souls of the dead entered the bodies of living persons sometimes. Others thought that the souls remained on the housetops to watch over their kindred (Geare). From experience, I myself have known the little children, when a tooth had been pulled out, to throw it up under the roof, saying, "Ito ay para sa inyo" (This is for you! meaning for the ancestral spirits residing there.

The Bataces, according to Hugo Venturillo, believed in the transmigra-
tion of souls. On leaving a human body the soul immediately enters that of an animal generally a lizard or iguana, or, in default, that of a shark or mammal. They maintain that these transmigrated souls have power to help the living when in trouble, or even to cure their infirmities (L. 147).

The Tingguians say the kalading, or spirit, of the dead man, if his body has been buried, goes at once to its home, Maglawa, somewhere in the sky. Otherwise it will remain nearby till the body has been buried. It is believed to return for the "layog," or funeral, ceremonial, that occurs six months or a year after death. Kalading lives in Maglawa, as it did on earth and needs all the utensils it had on earth (P. J. S. III. 301).

The anicas, among the Igorots, were second souls, spirits or ethereal bodies of some kind, that escaped from the body during life, and, though invisible, followed the original body in all its movements. When a spirit left a living or dead body, it was called alalia, araria, or anicas. The alalia was a real spectator, which, on the third or ninth day after death, visited the house and all the places with which it was familiar in life. The howlings of a dog indicated the presence of alalia, but, in order to see one, the eyes had to be rubbed with humor from the eyes of a dog (Geare).

The Bogobos believed in two souls, one went to heaven and one went to hell (P. J. S. III. 188-198). Among some of the Igorots there is the belief, that in case of a chief who has been beheaded, he is carried to heaven where his head grows on again, when the Igorots have a feast and regale him with wine and dancing, rejoicing that the chief now can enjoy Paradise with his head on (Geare).

They have crude conceptions of heaven and hell. One tribe believes that heaven is above Mount Bolotucan, the highest peak in the whole re-
The soul, having arrived at this peak, gives one great jump, and reaches heaven, at a higher or lower level, according to the greater or less probity of life on earth. Wherever it lands, there it remains to all eternity (S. 347).

The Tagbaouas believed in two deities, one dwelling in heaven above, and the other, a delegate of the first, below in basad, a place not full of flames and excessive heat like our hell, but full of thorns and complete darkness. Much mockery on the part of the assistant deities has to be undergone by the souls of the dead in these lower regions, but, notwithstanding all of this, the demands of the applicant are readily granted, and, except criminals, most seem to find their way to a sort of Paradise, where lost relations and friends are again encountered—for, unlike the Bataoos, they do not believe in the transmigration of souls—where are fine houses with beautiful gardens, plentiful fruit, fish, meat and beautiful women: a Paradise which has been suggested and adopted, in a somewhat humbler form, very evidently from contact with the Mohammedan tribes (Landor 155).

Worcester, however, tells a little different story with reference to the Tagbanouas. As there were at least two different tribes of the Tagbanouas, it is possible that Landor referred to one tribe and Worcester to another. According to this authority (Worcester), the Tagbanouas believe that a man, when he dies, descends into a cave they have there, and goes along a subterranean passage till he comes to an open place where there is a fire burning between two pine trees, but the trees are not consumed, and there he comes into the presence of Talikaod, the lord of the underworld, who tends that fire. Talikaod asks what has been the conduct of the man when he was alive on earth. Now, the man is not allowed to answer for himself; for in view of the fire burning there, he would like to want to make appear
that he had been a very good man. So he is not allowed to answer for himself, but a louse on him gives the report as to his conduct. "But suppose there is no louse there?" the Tagbanoas was asked! Oh! never you fear! replied the Tagbanoas! "the louse is always there; you can depend on that!"

If he has been a bad man he is thrown in the fire and burned up, and that is the last of him, but, if he has been a good man, after a while he is again born into a better, and when he dies he comes before Talikaod again, and this is repeated seven times, and if he continues to be good his condition gradually improves.

Some believed that persons killed by the crocodile, lightning or the sword ascended to heaven in the path of the rainbow. At the time of the Spanish conquest, the people believed in two heavens, one on earth, generally a mountain retreat inhabited by the anitos, the other in the sun or heavenly bodies, where Bathala resided with the souls of those killed by lightning, the sword or the cayman (Geare).

The Igorots believe there are two places, to which the souls of the dead travel. One is an agreeable residence, provided with everything necessary to happiness, and is for the spirits of those who have died a natural death. But, if they have been evildoers, such as robbers or murderers, and have escaped the just punishment on earth, they are punished here by the other souls before they are allowed to enjoy the advantages of the place. But the souls of brave warriors killed in battle, and women who have died in childbirth, arrive at a much more desirable place, a real heaven, and dwell among the gods (S. 230).

The Samalese believe in the immortality of the soul, and in a place of punishment by fire, which they called Quilut. Juan de Blasencia, writing in the sixteenth century, concerning the Tagalogs, said that, according to them, there
was another life of rest, which they called Maca, just as if we should say "Paradise", or in other words "village of rest". They say that those who go to this place are the just and valiant, and those who lived without doing harm, or who possessed other moral virtues. They said also that, in the other life, there was a place of punishment, grief and affliction, called Casanaan. Different from either Maca or Casanaan was the place where Bathala resided. In Casanaan, or hell, also dwelt the demons called Sitán (B. & R. 196, vol. VII).

V. CEREMONIALS

Scarcely anything of importance was undertaken without its appropriate ceremonial. Most every sort of fortune and misfortune called for suitable exercises. Before and after the birth of a child, when a daughter reached her puberty, at marriage, during illness, at death, when starting on a perilous journey or to make war, when alliances were made between tribes or individuals, when wishing to discover a thief or other misdoer - at such times - some age-long rite was in order.

There is but little doubt that all such observances had some religious basis or significance, though we cannot always be certain just what the basis or significance was. There was usually no distinction between the religious and the secular. Everything, in some sense, seems to have been religious. The primitive man of the Philippines was deeply religious, but, due to his natural timidity, he did not say all he thought, especially in the presence of strangers, or it may be, and I think it was often true, that it would have been impossible, had he tried, for him to tell what he believed, as he had never practiced the giving of expression to his religious beliefs, for he did not preach from a pulpit or write in a book what he believed. He expressed, to a large extent, his faith through the forms of his ceremonials.
As they had no sacred literature, no priesthood specially trained, no regular public assembly where the tenets of their belief were regularly set forth, they could not be expected to have a regularly formulated body of doctrines and ceremonials, in the sense that we find in ours and other religions. We find there are variations in the manner of observance of the ceremonials.

Because they lacked some of the features that, to us, seem important in the preservation and promoting of a religion, it must not be concluded that they were less religious than we. In fact, religion was the whole of life to them. There was nothing that could be called secular. There is something of that in the Christian Filipino of even the present day, as, for example, if a Filipino student passes an examination successfully he will attribute his success to God, and he means it too. In his daily greeting, the Filipino will attribute his good health to the grace of God. Likewise he credits God too for his misfortunes, saying "it's God's will", whatever of ill is his. This fine custom of taking religion into the whole of life, which is characteristic of the Filipinos, I doubt not had its origin back in their primitive religion. I doubt, therefore, if there was any ceremonial among them which did not possess at some time some religious significance, even to the tattooing of the body and the filing of the teeth, though it be not always clear now what that significance was.

1. SACRIFICIES AND OFFERINGS

A feast would be proclaimed, and offerings and sacrifices of what they had to eat were made. Hogs, chickens, pigs, and goats were the principal animal sacrifices. Rice, tobacco, betel-nuts and drinks were the chief vegetable offerings. Sawyer says that among the Igorots poultry, swine
and dogs might not be slaughtered except in a sacrificial manner. In every village was the priest called "Manbunung" who first consecrated the animal to the anitos, and then killed it, and returned it to its owner, reserving, however, the best piece for himself (S.259).

The Ifugaoos, in their vengeance ceremony after the death of a chief in war, offer two hogs and several chickens. The meat is cooked in one pot and some rice in another. Some pieces of the cooked meat are tied in various places on the roof of the grass shelter, and others are placed in small baskets which are tied in the tops of trees nearby. At the foot of the trees small wooden bowls are placed and filled, some with the blood of the chickens, and others with the chicken broth, and still others with a rice drink called "bubud". All these are carefully watched by the priests till high noon, when the ceremony ends. The purpose of this ceremony was to learn the will of the idu, or omen spirit, which usually manifests itself in the form of a little bird called the pitpit. If one or more of these birds come to eat of the meat or drink of the liquids in the bowls, it is a favorable sign (P. J. S. VI 227ff).

The Igorots held great rejoicings, with feasts and dances after a successful skirmish, and large quantities of liquor were consumed (S.225). Among the Bogobos of Davao, Tarangkof is the guardian of the fields and crops, and he is thanked for the harvests in a great feast (F. C. C. V. I. D. 127). They have also what is called the "women's feast", where there is much food and beverage consumed, and music and dancing indulged in till toward morning (Gishbert in P. J. S. III 188-196).

The Apurahuanos sometimes, in order to restore the sick, offer a fowl with a ring around his neck (but it is not to be killed), as a gift to the diwata, that the god may discharge his further wrath, if he still has any, on the bird, and release the patient from whatever aches he may suf-
Several travelers have stated that the Negritos sacrifice pigs when it thunders, believing that the thunder means a demand from their god for a sacrifice. When killing an animal they fling a piece heavenward, crying at the same time, "This is for thee" (L. 304).

Several of the tribes still have a custom of throwing up rice in a tree, under or near which they may be eating, with the same words. Rice is offered to sacred birds among the Mandayyas on a small raised platform made for the purpose (S. 338). The Bogobos make offerings to their ancestral spirits (dinata) on their "tambora", which consists of a plate placed on top of a piece of bamboo set upright in the ground. On this plate are placed "buyo" (beetle-nut) and tobacco (P. J. S. III 188-189).

Before their idols sometimes an earthen pot was placed, in which were live coals and a little of some disagreeable aromatic which must have been meant as a sacrifice to the idols (Chirino in B & R XII 271). Sometimes they anointed the idol with fragrant perfumes, such as musk and civet, or gum of the storax-tree and other odoriferous woods, and praised it in poetic songs by the officiating priest, male or female, who is called catolanan. The participants made responses to the song, beseeching the idol to favor them with those things of which they were in need, and generally offered repeated healths, and all became intoxicated. In some of their idolatries, they were accustomed to place a good piece of cloth, doubled, over the idol, and over the cloth a chain or a large gold ring, thus worshipping the devil without having sight of him (Plasencia in B & R VII).

Among the Mandayyas, Landor says altars, from three to five feet high,
which are ornamented with the heads of birds and animals, are seen in front of their houses, and in front of their altars is placed a stool, on which at the beginning of the dances, one person at a time sits and sucks the blood of a living pig, which previously has been castrated, and which is lying on the altar platform. Rice, wine and fruit are placed in quantities on this altar during their feasts. On high columns with circular tops are placed buyo (beetle-nut), and lime and tobacco for the consumption of the guests. Their dance—the "sayao"—performed on these occasions consists of tremblings and contortions from side to side, the dance at the same time describing circles. These altars, which with some slight modifications are found among all the Indonesian tribes of Mindanao, are frequently ornamented with "bihisan"—a fine fringe of a sort of palm tree leaves, suggesting the "inaos" of the hairy Ainu of Hokkaido (L 375). More is said about sacrifices and offerings under other subdivisions of the subject of ceremonials (B & R XII 271; O E VII 10-17; L 273 333 512-514).

2. HUMAN SACRIFICE

Human sacrifice was very common among certain of the wild tribes of the Philippines (W II 681). There are several well authenticated cases of human sacrifice occurring there since the American occupation, one of which happened while the writer of this thesis was in the Philippines, which was described in the Philippine Journal of Science (V 188-192).

Sawyer says that, when the Manobos of Mindanao have taken a number of prisoners in war, after making slaves out of the men and concubines of the women, they reserve one to be offered in some cruel manner to Tagbusan, their god of war, as a thank offering (335). In the beginning of June 1892, says Sawyer again, a "bagani" (priest) of the Manobos performed the"pag-
huaga", or human sacrifice, on a hill opposite Veruela, on the river Agusan, Mindanao. The victim was a Christian girl whom he had bought for the purpose from some slave-raiders (336).

Sometimes among the Mandayas of Mindanao, when a man has been condemned to death for some crime, his dattu sells him to some one to be used as a victim for the death-vengeance, which is a feast of vengeance held after the death in war of some leader, when they satisfy their revenge on some poor victim (339). Sometimes, when a victim cannot be gotten otherwise, a public subscription is taken to purchase a slave from a neighboring tribe for the purpose, when the death of a dattu or one of his wives occurs. After securely fastening the victim to a tree, the largest subscriber inflicts a stab - politely avoiding giving a mortal wound. Then the others follow in accordance with the importance of their subscriptions. The cries of the victim, thus gradually done to death, are drowned by the vociferations of the executioners (349).

The Tagacaolos, near Davao, make sacrifice to their god Mandarangan, who lives in the crater of the Apo volcano - throwing in human beings alive - to avert his wrath, and when any voice is heard from the volcano, they consider that he is demanding a victim (S.352).

Father Gishbert (Jesuit) writing to the Father Superior, on April 2, 1885, says in substance: The Bagobos have been making more human sacrifices, notwithstanding their promise to the contrary, and the vigilance of the writer. A slave girl from the Cawit mission, named Padal, was sold and sacrificed; also a pagan, Maguana. "Captain Atas" also made a sacrifice a short time ago.

The same priest on January 4, 1886 wrote: "The Bagobos have two feasts
a year, one before planting, and the other after harvesting. The latter
is innocent enough, and is called the "women's feast". The other feast
is quite different, and, though comic in some of its details, is, in its
principal parts, tragic, criminal, and disgusting. The tragic part comes
first: The people gather in some dense forest, taking all necessary pre-
cautions that the authorities and missionaries learn nothing of their
doings nor of their whereabouts. They take their victim, usually a slave,
and tie him securely. Then knives in hand they dance around him, hacking
him till he is dead. During this operation they shriek like maniacs. Then
they retire to the headman's house, carrying branches in their hands,
which they later place in the end of a big joint of bamboo. This is the
altar, and is the only thing approaching an ornament about the place.
Here they eat, drink, dance and play innocently enough. At this point, an
old man, usually the headman, assumes the principal part. He sits by the
altar, takes a glass of their wine, and, in company with his companions,
addresses the great devil, whose feast they are celebrating: "Darago, we
celebrate this feast in your honor, both willingly and joyfully, and we
offer you the blood of the victim, together with this wine which we
drink, so that you may be our friend and accompany us and assist us in
our wars". This being said they recite a form of litany in which all the
most noted Darago (devils) known to them are mentioned, the whole as-
sembly reciting their names in unison. They believe the devil has to do
with them in the next world as well as in this, and they give him about
equal rights with God. They hold that the devil is very bad, likes blood,
and is the cause of all disorder. Thus they forget good, and in all things
serve and adore the devil. When a couple of rank marry, there is a human
sacrifice to keep away sickness, etc., all of which calamities are attri-
buted to the devil. When a contagious disease makes its appearance, or
when there is fear of approaching death, a great gathering is held for
the purpose of arranging for a human sacrifice and praying to the devil to let them live, in consideration of this generous offering.

Father Gishbert says that sometimes the Bogobos carve out of wood a doll in the form of a man, and offer it saying, "Oh, God, creator of man, trees and all things, do not deprive us of life, but receive in place thereof this piece of wood which has our form". This offering is made when a Bogobo fears some evil approaching, which may be foreshadowed by the appearance of a snake in the house, the breaking of a pot on the fire, etc.; or in the time of sickness (P.J.S. III).

A slave boy by the name of Sacum was offered as a sacrifice by the Bogobos, at Talon, on December 9th 1907. Warren D. Smith, Editor of the Philippine Journal of Science, is authority for this account. Sacum was eight years old and cross-eyed, and had been received as a slave for a wedding present from Bilau, when a Bogobo married a Bilau's daughter about a year before. The boy was seated on the ground near the place of sacrifice. He was naked. A basket was placed near, into which each person put a piece of beetle-nut. The dattu, as chief of the sacrifice made an oration as follows: "Oh, Mandaragan, chief of the evil spirits, and all other spirits, come to our feast and receive our sacrifice. Let this sacrifice appease your wrath, and take from us our misfortunes, granting us better times".

The boy Sacum was brought forward and placed against a small tree about six feet high; his hands were tied above his head, and his body was tied to the tree with ratten strips at the waist and knees. A spear was then placed at his right side, at a point below the right arm and above the margin of the rib. The lance was grasped by the two widows, in whose interest this sacrifice was being made, and who, at a signal from the leader of the sacrifice, forced it through the child's body, so that it came
out on the other side. The spear was immediately withdrawn, and the body cut in two at the waist, by bolos in the hands of two Bogobo men, after which the body was cut down and chopped into bits by the people present, each of whom was allowed to take a small portion, as a memento of the occasion, the remainder of the body being buried in a hole prepared for it. When he was tied, the boy began to cry, but death was almost instantaneous. One Dattu, a man about sixty years old, stated that in his life he had attended or officiated at fifty human sacrifices among the Bogobos and Bilaus. It is not customary for them to eat a portion of the flesh of a human victim (P.J.S. 195). The purpose of this sacrifice was to appease the spirits of the departed husbands of two of the women, who were annoying them, and making it impossible for them to get new husbands.

It is said that among the Bogobos, a slave rarely died a natural death. When he became old, crippled or sick, so that he could be of no further service to his master, but was rather a burden, he was offered as a sacrifice. On various occasions they made human sacrifice: before the planting of rice, during illness, at death, when they wished to scare away the evil spirits, or to propitiate the weather (L. 362; Craig 249).

Emerson B. Christie tells of a human sacrifice among the Subanos at Siay. Timuhay Pogud Gubawan (of Sibuguez) and Dattu Nanung (of Siukin) were eye-witnesses of the affair, and described it to Mr. Christie, who was on the ground there in 1902, two years after the sacrifice took place. Mr. Christie carefully investigated the matter, and found every evidence of its truthfulness. The victim, a slave, was not bound. Silent, tearless, and stolid, he sat cross-legged on the ground, and two Subanos sat on his knees to prevent his escape. Dattu Nanung struck the first blow, giving the victim a slight wound with his "barong". At the sight of blood their feelings broke forth in wild beatings of gongs, brandishing of spears, and
frantic yells of joy. Amid a diabolical din, every body whirled around, and struck the victim a blow - even the women taking part - with sharp sticks and bamboos, and then they gave themselves to ample libations of "pangasi". This sacrifice was made in honor of the father of Timuhay Bantas, who had died. Under the head of Beath and Burial Rites more will be said of this feast (L.276-7).

Monsieur de la Gironiere states that he witnessed among the Tinguians a ceremony in honor of victory. The heads of slain enemies were exhibited to the crowd, and various speeches were made. The skulls were then split open and the brains removed and given to some young girls, who worked them up with their hands in a quantity of basi, a native beer. The compound was then served in cups to the chiefs, who partook of it with every appearance of enjoyment, and it was afterwards handed around to all the warriors in due order. Monsieur de la Gironiere and his Tagalog companion also took of this refreshment out of politeness to their hosts (8.278). This is not exactly human sacrifice. Their notion seems to have been that they would thus come into possession of the strength and valor of their slain enemies, as was the idea of the American Indians.

Sometimes a certain number of slaves were slain and buried with a man of consequence in order that he might have a proper retinue in the next world. The Visayans interred the slaves alive on these occasions in the belief that living attendants would be more pleasing to the deceased noble (F-L 87). These incidents reveal the seeming inconsistency in their religion that, while they could deify their ancestors, they had not much regard for human life in general - in the sanctity of human life.
3. THE BLOOD COVENANT.

The covenant of friendship entered into by drawing/from the arm or other part of the body and exchanging it with another who had similarly drawn his own blood, and then drinking each other's blood together was common in the Philippines, as it was among most primitive peoples.

Magellan and the chief of Cebu swore friendship, and each drank blood drawn from the breast of the other (Knapp 31). The writer of this paper has seen a famous painting, in the palace of the Governor-General at Manila, of the making of the blood pact on the part of Legaspi, the first Spanish governor of the Philippines, and of the native Tagalog chiefs.

Treaties of peace - or rather truces - among the Ilongotes and other tribes, were sometimes ratified by human sacrifice and the ceremony of blood friendship (S.270-1)

The Italones devoured the hearts and brains of their slain enemies, in order to inherit their courage and wisdom, as did the American Indians. They ornamented the hilts of their swords with the teeth of their slain enemies, possibly with the same purpose in mind (S.288)

Among the Manobos of Mindanao, when an enemy was killed, the "bagani", or priest, takes a consecrated sword, never used in fighting, cuts open the chest, and immerses the talisman of the god in the blood; then tearing out the heart or liver, he eats a piece (S.335).
The birth of a child was of the highest importance among the primitive Filipinos, for children, it was hoped, would grow up to take care of their old parents, and worship their spirits after they were gone. No greater misfortune could come to a woman than that she should be childless. Sad indeed would it be to wander about as a spirit in this world without any posterity to visit. While sons were perhaps more desired than daughters, the girl babies, unlike many other nations, were welcomed in the home and made the object of affection to some degree, as well as the boys. The women always had large influence among the Philippine tribes, as is evidenced by the fact that many of the priests were women.

There were, however, two instances when infants were put to death whether they were male or female. It was said that, like the Spartans, the Bogobos strangled all deformed children at birth (P.J.S. III 188-196). Neither twins nor triplets were welcomed in some of the tribes, and were at once killed, for they think it indicates that the parents are like animals.

This notion still exists in some of the tribes. Only last year (1931) there were twins born at Lagawi, among the Ifugaos of the Mountain province, and the grandfather of the babies took one of the children and buried it alive. A neighbor who had no children dug the baby out of the grave a short time after the burial, and took care of it till it died two months after its birth. The Constabulary arrested the grandfather, who was very much surprised and indignant at being arrested for observing a custom which he inherited from his ancestors (Philippines Free Press, Feb. 18, 1932). The account of this was also carried as a dispatch
under date of March 17th 1922). This was also a custom among the Bogo-
oboe and Igorotes. Sometimes the last one of the twins born is handed
over to whoever desires to adopt it. This is held to avert the omen
and straighten things out (S. 258).

Some of the ceremonies observed at birth are as follows: A belt of
some fiber is applied around the mother's body and gradually tighten-
ed until the birth of the child takes place. This is among the Calimianes.
Previous to cutting the cord, it is stretched out on the scabbard of a
bolo(big knife), for, they say, by so doing the child will have its body
gracefully shaped.

There seems to be some precariousness in the existence of a newly
born babe, for, before starting on this necessary operation, either the
mid-wife or the father invokes birds to sing, to obtain a verdict as to
whether the child is to be alive or not. If by chance the bird happens
to sing, the trying operation is suspended, and the death of the child
consequently follows; but comparatively few singing birds exist in the
Philippines, so that the Tagbanouas children have, after all, a good chance
to escape (L 91).

Among the Tagalogs still, as the writer has personal knowledge, there
is the belief (among the less intelligent) that an evil spirit in the
form of a dog, called the asuang, comes at the time of birth to steal
away the soul or life of the baby. A light is kept under the house to
scare away the asuang. The bird called the tiotic, sitting on the roof
of the house, by its song, gives warning of its presence. Sawyer tells a
similar story to this with reference to the Patianak, though it seems
likely that he has confused the names of Asuang and Patianak (S. 314).
Among the Tingguians, just before birth, food is placed on a mat on the floor for the spirits. Water is poured in a pig's ear. The pig shakes out the water, and thus shakes the spirits out of the room. An old man cuts open a live pig, runs his hand inside, and pulls out the heart and gives it to the priestess, and with it she strokes the abdomen of the expectant mother to make the birth easy. The pig is brought in, and, with a cloth, the middle of the pig is determined, and with an ax the pig is cut in two, so as to pay the spirits exactly their share, so they can have no further claim on the child. This would seem to be what is termed a substitute sacrifice (P.J.S. III 201 ff).

In naming a child, the Tingguian priest carries the child into the woods, and while he raises a big knife over its head he pronounces the name that is proposed to give the child. On lowering the knife he strikes a tree. If the tree emits sap, the first name uttered stands good; if not the ceremony is repeated, and each time the name is changed, until the oozing sap denotes the will of the deity (Foreman 213).

5. MARRIAGE RITES

The religious element is plainly evident in the marriage customs of some of the Philippine tribes. The "mabalian", or priest, of the Bogobos, for example, places a mat on the floor, on which are placed presents for the spirits, so they will give long life to the newly married couple (F. C.C. VI D).

Among the Tagbanouas some revered old man declaims certain exorcisms to Diwata Maguingduza and Dumaneg-Daniguin, the god of heaven and the god of earth. Protection of the couple and good fortune are implored;
then the first finger of the bridegroom is painted with cocoanut oil, by mean of a split bamboo brush, the palm of the hand being kept down. Then up goes the hand the other way round, palm up; the old man is invoking good luck for the bridegroom. The same is repeated with the bride, and the married couple and the guests then partake of a lavish repast of chicken, wild-hog, roots, sugar-cane, and a rice drink. Then they dance. A woman is placed in a circle of twenty men, who move round the woman and leap high and wildly in the air, clapping their hands. The women take their turn in occupying the center of the ring (L 154).

Included in the ceremony of the Igorots is an invocation of the anitos, or ancestral gods, feasting and dancing, which last eight or nine days. In some cases there is the feast preceding or following the marriage, which feast has the usual religious significance.

In case of the Negritos, sometimes an old man says something to the bride and groom, apparently by way of blessing them, but I cannot say that they think of that as a religious ceremony. In many cases the religious features or element is apparent only in the attendant feast which is commonly held in connection with various special ceremonials, rather than in the marriage ceremonial itself.

While there are revolting features to the marriage customs in some of the tribes, it is noteworthy that some of the customs indicate a lofty conception of marriage. The customs of the Tinguians, for example, forbad excesses (L 377). Sawyer says of the Igorots that "they are monogamous, and have the highest respect for the holiness of the marriage
tie. In former times adultresses were punished by beheading, but more lenient views later prevailed when a good whipping was considered sufficient to meet the case (S.256-7). At the age of puberty the boys and girls are separated. In each village there are two buildings, not too close to each other, in one of which the girls sleep under the watchful guardianship of a "duenna" who looks after their morals; and in the other of which the youths are under the care of an elder. The youth caught violating the sanctity of the girls' home, or the girl who is detected in the intrigue, or shows signs of maternity, may expect a severe correction. Landor says the Ilongotes are incredibly faithful to each other—possibly because adultery is punished by death (439).

Some of the practices which are not approved by a higher civilization are: marriage before puberty; the sale of the bride to the highest bidder as in case of the Tingguians, Ilongotes and other tribes; trial marriage as in case of the Igorots in order to see if the wife can be a mother; polygamy and polyandry as in the case of the Bataces.

The Negritos, among whom the writer has visited, have an interesting ceremony, which has many variations. A tower of bamboo is built in the forest, leading up to the top of which tower is a gangway made of bamboo. The people assemble at the foot of the gangway as the hour for celebrating the marriage approaches. It, however, often occurs that, when the hour for the ceremony has arrived, the bride is nowhere to be seen. When this is noted, the people in great excitement scatter throughout the forest searching for her. As it is usually a play hide with her she is not hard to find. Those who find her come dragging her in. Then sometimes two rows of men and boys form a passage way for some distance, and leading to the foot of the gangway. In the hand of each man and boy
is a switch. The groom is required to carry the bride as he runs through this passage way, while he receives blows on his bare legs from the switches in the hands of the men and boys as he passes them, and while the bride is screaming and protesting, and bear her up the bamboo gangway to the top of the tower. If he succeeds in getting there, his triumph is accomplished, for an old man standing there places his hands on their heads and gives them his blessing, and she is his wife, and they descend the gangway, and to their houseless home in the forest, which is wherever they happen to be when night comes on. A few bamboo are leaned against a tree, grass thrown over the bamboo, and underneath that a bed of leaves made on the ground.

Among the Bataco the young man and woman approach from opposite directions, each proffering the other a present. The young man has already been required to pay the "bandi", or purchase price. The marriage ceremony itself is simple enough. The older men of the tribe being assembled, the couple having received each the present from the other, the girl gives her bridegroom three mouthful of rice, and he does the same to her, the witnesses for each imitating the example (L.146).

The prospective groom of the Ilongotes gives his sweetheart a human head, part of a breast and heart, as well as a finger or two. Unless a man can produce these gifts, he must remain a bachelor — but these gifts somehow are invariably procured. The head is placed upon a stick in front of the youth's house, and the tribesman come together, and dance around it for nine days. After the nine days the head is buried under the prospective bride's home and the marriage is celebrated directly over the spot. The heart of the murdered man is used principally to be cut into pieces, and each tribesman rubs a piece on his knives and hatchets for good luck. The blood which is spilled over the arms, body and legs while committing
the murder is never washed off (L. 469).

When a Tagbanuaaoas proposes marriage to the object of his affections, he leaves at the door of her house a fresh trunk of a banana tree. If she delays answering till the trunk has withered, he understand this as a negative answer, and the damsel is spared the pain of verbally refusing; but if she approves of his suit, she sends him her answer in good time. He brings much boiled rice to her house. The relatives are present. He takes a morsel of rice and puts it into the mouth of the girl; she then does the same to him, and by this symbolic act, they assume the responsibilities of matrimony. This particular ceremony is common to many Philippine tribes.

6. SICK RITES

I introduce this subject with a quotation from Dr. P. C. Palencota as to the superstitions, still obtaining in the Ilocano area, with reference to sickness:

"The whole idea of illness in a very large percentage of the people is centered upon two main beliefs: Firstly that sickness or injury is caused by some evil spirit, and an impenetrable barrier of mysticism and an inherent feeling, perhaps, held by generation after generation. Secondly that God wills it. So if the sickness was due to some evil spirit, the treatment must be to get rid of it, hence the employment of a medicine man or woman who inflicts upon his or her patient a variety of antiquated methods and ceremonies, such as killing the fattest hog or the finest white rooster that the patient can get, the meat of which is to be spread as food for the spirit... Superstition is still holding her sway mightily among the people. It is one of the worst enemies of progress (World Call Feb 1921 p. 28).

It is true everywhere, even where there have been centuries of civilizing influences at work, that superstitions hold on long after the religion that gave rise to the superstitions has been supplanted by Christianity.

The Cuyonos, to cure the earache, require the patient to sit down on the floor, and the most powerful lunged individual of the household blows
mightily into the aching ear, with the purpose of blowing the evil spirit, that cause the pain, out the other ear. Sometimes when a person has a headache, or any pain in any part of the body, another part of the body is pounded and bruised to relieve the pain. There is perhaps sound reason in this (L.55).

The Tagbanouas beat drums and gongs to frighten away the evil spirits that cause the sickness (S.313). The "manbunung" of the Igorots, in case of sickness, employs charms and incantations (S.259-60). So also the Subanos perform certain incantations to disperse hovering evil spirits in case of sickness (S.273). The Tagbanouas sometimes restore the sick by the "chicken process". The fowl is brought with a ring around his neck, and offered, but not sacrificed, as a gift to the Diwata, so that Diwata may discharge his further wrath, if he still has any, upon the fowl, and release the patient from whatever aches he may have. Disease, they believe, is merely the anger of Diwata. Patients are kept in confinement by the "babalian" (priests), who placed sun-dried palm leaves near them to keep friends away (L.155-8).

Among the Subanos, the "babalian", or priest, begins by sacrificing a cock to Diwata. Then he spits upon the patient, and flourishes a stick around him (L.273). The Mandayans invoked Mansilatan and Badla, father and son, in times of sickness, especially in case of headache, epilepsy and paralysis. The Zambalans invoked Akasi, their chief god, in their difficulties and infirmities (Geare).

The Batacs of Palawan have a great fear of disease, and drive away from their tribe any sick person, thinking that the demon in the sick person may do them injury also. In former times, they say, sick people were buried alive (L.142). The Bogo- boses move the sick person from the house so
that he will be under the care of good spirits. Their idea is that sickness or death brings evil spirits to a house (P J S VI 137).

Father Gishbert, writing in 1886, says that the Bogobos, in the time of sickness and misfortune, make out of wood a doll in the form of a man, and then pray as follows: "Oh! Creator of men, trees and all things, do not deprive us of life, but receive in place thereof this piece of wood which has our form." This ceremony over, they throw a sack in the water, which contains a little rice (sometimes it contains the wooden doll also), and this is accompanied occasionally by a cock. Or sometimes they make offerings to the dinata (ancestral spirits) on their "tambora", which consists of a plate placed on top of an upright piece of bamboo. On this plate are placed "buyo" (beetle-nut) and tobacco, and then they address their god saying, "We offer you this, give us health." When they visit the sick, they bind wires around the wrists and ankles to keep the soul from escaping (PJSIII188-198).

Father Pedro Chirino says that, in addition to offering some sacrifice in time of sickness, they also have dancing to the sound of a bell; and it so happens sometimes, in the most furious part of the dance, that the sick one dies, and the dancing suddenly ceases, and there follow the dirges and lamentations by the mourners, accompanied by the weeping of the people (B&RXII271).

The Bukidnon have an idol called Talian, which is the figure of a monkey squatting, usually made from the root of a willow. This they carry about with them, hanging from a cord around its neck. If one of them is ill, they submerge the idol in a cup of water, which the patient immediately drinks. Otherwise by simply touching the suffering part, relief, and even a radical cure sometimes, is effected (S.363).
Sometimes the treatment given for supposed demon possession is most barbarous. The following is quoted from a decision of the Philippine Supreme Court in the case of the United States vs. Mariano Boston, rendered November 23, 1908 (10 Philippine Reports, p. 134): "That the appellant, either believing or pretending to believe that the child in the womb of the woman was a sort of fish demon (which he called a balat), gave to her a potion composed of herbs, for the purpose of relieving her of her supposed fish demon; that two hours thereafter she gave premature birth to a child, having been taken with the pains of childbirth almost immediately after drinking the herb potion given her by the appellant; that after the birth of the child the appellant, still believing or pretending to believe that the child was a fish-demon which had taken upon itself human form, with the permission and aid of the husband and of the brother of the infant child, destroyed it by fire in order to prevent its doing the mischief which the appellant believed, or affected to believe, it was capable of doing" (Quoted by W.).

7. BURIAL RITES

The funeral ceremonies were feasts at which it was customary to dissipate, in food and drink, a considerable portion, and sometimes all, the property left by the deceased. At these ceremonies, animals, and sometimes slaves, were sacrificed, and the priests performed war-dances of the wildest character. Not all, however, were of this character as we shall see.

The religious element was often present in their funeral ceremonies. Beyer and Barton tell of the burial of an Ifugao warrior, Bahatan by name, who was killed in conflict, and his body recovered after great difficulty and brought home. When the procession arrived at the house where many people were gathered, cries filled the air for fully twenty minutes. Then the
two old priests made a short ceremony in the house, sacrificing a
chicken to the Bagol, the great deities of the Sky World. Then the
omen being good, the preparation of the body began. The head was joined
to the body, which was placed in a sitting position and so remained
until it was removed for burial on the third day. The nearest relatives
of the deceased had their clothes and ornaments removed and they were
arrayed in old, torn garments, made of bark fiber, such as is worn by the
poorest serfs in the fields. Rings of woven rattan were placed on their
arms and the calves of their legs. Wooden earrings were placed in their
ears instead of the gold ones. The face, arms and legs of all were smeared
with soot, and in this condition they remained for the next three
days. During this time they ate no food and drank very sparingly of water.
The widow and mother were forbidden to bathe for a full month after Bahatan's death. They could not mix much with the people, and no festivities
were allowed at the house. For twenty-eight days the widow wore the coarse
clothing, and all this time the calling on the soul of the deceased to return never ceased. Every two or three minutes, day and night, an old woman
approached the body, poking at the severed head with a stick, and crying
to the soul to return and avenge itself. Occasionally an old priest
approached the body and addressed it to the same effect. Once an hour the
widow would approach the body, throw her arms around the corpse, and weep
most piteously, crying to the soul to "come back," or shaking the body violently, she cried "Wake up! Bahatan!" All this time until the morning of
the third day, an almost constant ceremony was kept up by two or three
priests, the purpose of which was to keep the soul of the dead man, the
ancestral souls of the clan, and other friendly spirits near at hand. Not
far from the house were placed the various sacred objects and parapher-
nalia used in religious ceremonies, where sixteen priests were in attend-
ance. Wooden musical instruments were being sounded for miles around. Two
hogs and two chickens were necessary for the sacrifice. A short religious
ceremony was held. The body had been made ready for carrying to the place of burial by tying it to a pole. At exactly noon the priests arose together, shouting at the tops of their voices, "Attention! ye deities of the sky! For we are about to bury a beheaded man!" ("Gopagopan dakan Bagol ad daya, ta munhinung kami"). This cry was taken up and repeated throughout the whole line of waiting men (1,000 in number) and they made the hills ring with their shouts. The priests lead the way carrying their war emblems, advancing very slowly, executing a dance which represents a mimic fight. This was accompanied by much low muttering and occasional loud cries, and the other men tattooed upon their shields and played on wooden instruments all the way to the place of burial. The tomb was walled up with stone. A tree is planted in front of the entrance, and must be cut down every time I want to bury there, so they will know how long it has been since the last burial. The aperture is so small that those who wish to enter have to crawl on their hands and knees. Because he was a warrior the death blanket was not used in his case, in order that he might be dissatisfied with his lot in the other world, and his spirit come back and assist in the avenging on their enemies for accomplishing his death. As the party leaves the tomb they all cry out again, calling on Bahatan to come back and avenge himself. The religious element, as it may be observed, is prominent in this ceremony of the Ifugaos (PJSVI233).

Among the Igorots, when any person dies, one-half of his edible possessions are eaten up by the community to which he belonged. During the feast, the body of the deceased is tied in a chair in his house that he may see that no personal enemy partakes of his bounty. When the feast is at an end, the body is taken down and wrapped in a death blanket on
which are figures of pine trees, rice stalks, etc., representing something, it is said, with reference to the family history. In this he is carried to the cemetery. Sometimes the burial in the ground is omitted, for the time being, and the body is set in a cave, in a position of sitting, where he may be visited while the body lasts. The burial of a rich man may thus be deferred for months (FL104).

Whitmarsh tells of burials among the Igorots: "Twice on the road I was fortunate enough to see an Igorot death-feast. In the first case a woman had died, and I arrived on the scene just as the corpse was being washed. Out in the open air upon the ground and stark naked the body was being alternately drenched with boiling water and scrubbed with stones. After the scrubbing process was over the woman was seated in a chair and tied in place by a band of bark around the mouth and another band around the waist. A lighted cigarette was then placed between the fingers of the corpse, and a small fire of pine wood was made under the chair. As soon as this was accomplished the feast was begun. Great hunks of pork and beef and baskets of camotes (sweet potatoes) were thrown upon the fern strewn ground; and with that awful, ghastly thing presiding, men, women and babes commenced to gorge. Now and then some thoughtful one arose and relighted the corpse's cigarette, but otherwise there was no notice taken of it." This particular feast lasted three days (Outlook 85:214B).

Mr. Whitmarsh tells of the second feast of the kind he saw. It was held around a dead man who had been presiding thirty-one days. Time and pine smoke had blackened and shriveled the corpse considerably, and the odor prevented him from getting very close. "The last rite performed over a dead man, if he be of any importance, is to bring a horse to the side of the grave and kill the animal and bury it with the dead man. In
this way the dead Igorot is provided with transportation to the other world" (Outlook65:314). Among the Igorots white is used for mourning (S255)

Among the Bontoc Igorots each house possesses a coffin rudely carved from the trunk of a tree, and when any one dies this particular tribe buries under the house. On the lids of the massive wooden coffins, figures of carabaos and pigs are carved (L.514). The coffins were sometimes placed on the tops of mountains, in hollows in the mountain-side, or in artificial grottos, by other clans of this same tribe.

The Tingguians buried at sunset. Nine days and night a fire was kept burning near the grave to keep away the evil spirits (PJSIII201). Formerly they buried their dead in pits under their houses, after subjecting the corpses to a baking and drying process, and on certain days of the year food was placed near the tombs for the souls of the dead to partake of (S277).

Whitmarsh says that the only amusement the Negritos indulge in is an occasional feast held in honor of some dead relative. At these times a wild boar or a deer is roasted and eaten and a dance ends the function. In the latter the dancers form in a circle, each one holding the person in front of him by the loin cloth, and they stamped around to music made by their own mouths. If a man dies when the fruits are ripening, he will be remembered by a feast the following season. Their respect for their dead is one of the most remarkable things about them. The Negrito with great labor hollows out a log receptacle for his dead and seals it with native resins (Outlook65:440).

Landor says that it is customary for a Calamian to select a favorite spot where he wishes to be laid to rest after death, either in a cave
or in a regular grave dug in the ground; but this expressed wish is
only carried out on certain quaint conditions. If, on lifting the dead
body, the mourners find it light, it is duly conveyed and interred in the
spot requested; but if the body appears heavy, a totally different spot
is selected for its burial. In any case, however, such weapons, utensils, and
ornaments as the deceased possessed in his life time are buried with
him (L92).

Among the Visayans and others sometimes, when a man of importance
died, his slaves were buried sometimes alive, with him (FL87)

Father Chirino tells of the Tagalog funerals. There were funeral dirges.
Besides the usual mourners there were paid mourners. While the music
was being made, the body was washed and perfumed with the gum of the
storoax tree and aromatics which they were wont to use, and clothed in the
best garments the dead man possessed; then, after having kept and mourned
over the body for three days, they buried it. They were usually careful
to carry to the burial various viands, which they left at the grave for
the dead. They sometimes buried slaves with their master. It once happened
that they buried with a chief a vessel man by many rowers, who were to
serve him in his voyages in the other world. They would burn fires and
set guards to prevent the soul of the dead man from returning and carry-
ing away with him those whom he had left. The color for mourning among
the Tagalogs was black, while it was white among the Visayans. Those who
died in war were extolled in their dirges (B&RXII371)

8. OMENS, DIVINATIONS AND AUGURIES

Possibly more than anything else, the movement of birds had great
significance to the people of the Philippine tribes. A little bird
called the pitpit represented the will of the idu, or omen spirit, of the Ifugaos. If one or more of these birds come to eat liquid which had been placed for them, it is considered a good sign. If the idu flies slowly overhead away from the direction of the enemy clan and utters a low mournful cry, it is a bad sign, or, if it flies rapidly to the rear of the observers, uttering a sharp cry of fright, it is the worst sign of all.

The Turarays tell the future by the song of a pigeon called the "limugan", upon which depends their decision as to taking a journey. If a bird sings behind a Turaray, he will take his journey, but, if it sings in front of him, he will discontinue the journey (L327).

The Tagalogs received warnings from the cry of a little bird called the "tictic", which sat on the roof of the house, and utters a sound which suggests the name by which it is called. The "tictic", it is thought, tries to call the attention of the evil spirit to an opportunity of doing mischief, as, for example, the snatching away of the soul of a new-born child, but the noise it makes serves, as well, as a warning to the inmates of the house that the evil spirit is about.

The Mamanuas regard it as an evil omen, if when coming out in the morning they hear the cry of a turtle-dove (limbucun) on the left hand (S333).

Father Gishbert writing of the Bogobos says the song or cry of the limacon (a small brown pigeon) is for them the voice of God, and presages good or ill according to the circumstances. Thus when the limacon cries out, all who hear it, pause and look around. If, for example, they see a fall-
ney, for they will meet the same fate as the tree; whereupon they turn
back. Should they not see anything that especially augurs ill, then the
cry of the limacon has but assured them of the successful outcome of their
journey, and they continue on their way. A sneeze is a bad augury, and,
when any one sneezes at the beginning of a journey, the journey is post-
poned until the next day (PJSIII:188-193). Sneezing is thought to dispel
the good accompanying spirits (HERE).

The Tagalogs, says Juan de Plasencia, were liable to find auguries in
many things they witnessed. For example, if they left their house and met
on the way a serpent, or rat, or bird called "Tigmamanuguin", which was
singing in the tree, or if they chanced upon any one who sneezed, they re-
turned at once to their home, considering the incident as an augury
that some evil might befall them if they continued their journey. They
also practiced divination to see whether weapons, such as a dagger or
knife, were to be useful and lucky for their possessor when occasion
should offer (B&RVIII:89).

Captain Nathorst one day met all his Igorot employees leaving their
work at his mine. When he asked them for an explanation, they pointed at
a rainbow and said it was a warning that if work were continued, somebody
would be killed (L514).

An Ilongote, when he is considering the question as to whether he
should go out and murder somebody or not, sets a piece of bamboo in the
ground, and places on top of it a ball of cooked rice. Then with bo-
lo in hand he sits and watches to see if a fly comes and lights on it.
If this happens, he and his companions flourish their swords about and
work themselves into a mad frenzy, saying that they are on murder bent.
If no fly appears, no blood is drawn. During this ceremony they address Aghumman, the spirit of the departed. Another way they ascertain their luck is to measure the space from tip to tip of the fingers of the hand on a sword. After some hard blowing, they measure again, and if it is exactly as first measured, to kill thego, but if there is the least difference, it means the enemy is too strong (L470).

Landor tells of an occasion when some Bontoc Igorots started out carrying to her burial an old woman who had died. The procession went on, each person tapping on two sticks, tap-tap, tap-tap. A hog crossed in front of the funeral party, which then and there turned back to sacrifice cattle and hogs. The second attempt of the funeral procession to proceed was disturbed by the flight of a crow. More sacrifices of hogs. A third time they started out when a landslide occurred close by in the mining district. The corpse was immediately brought back and more expensive offerings made. At last on the fourth attempt the burial took place (L514).

In Suprem Court case number 5381, there is given the testimony of Igorots, who, before starting to murder a man, killed some chickens, and examined their entrails to discover if the time was favorable for the slaying of a man. The hooting of owls, the hissing of lizards and the sight of a serpent had significance (CEXII10-17).

9. ORDEALS

The Malay laws directed that the ordeal be had recourse to in the absence of evidence. "If one accuses and another denies, and there be no witnesses on either side, the parties shall either fight or submit to the
ordeal of melted tin or boiling pil'. From the results of this ordeal there could be no appeal. As the Philippine tribes have a Malay origin, they inherited the ordeal from the Malays.

The Igorots decide disputes by the ordeal. A priest or chief would scratch the scalps of the disputants with a small iron fork, or bore a hole in the head. Whoever loses the most blood during the operation has lost his case. This is called the "podung", or bloody test (FL102; S230-2).

The rice test of the Igorots is as follows: When one of a number of persons is believed to be criminal, each of them is given a mouthful of dry rice to chew. After mastication this is spat out upon the hands of the judges, and he whose mass exhibits the least saliva is deemed convicted, in accordance with their proverb which says, "A guilty man has a dry mouth" (FL102).

Few thefts are committed among the Bogobos, for they believe that a thief can easily be discovered by their wonderful "hongat". This consists of two small joints of bamboo, containing mysterious powders. He, from whom something has been stolen and who wishes to find the thief, takes a hen's egg, makes a hole in the shell, and into this injects some of the mysterious powder, and then places the egg in the fire. Should he desire the death of the thief, he has only to break the egg. But, as frequently happens, the thief may be a relative of or person very near to the operator; and so the egg oftentimes is not broken, in order that a more happy solution may be had. When the egg is broken, no matter where the thief may be, he will at once betray himself by shouting, "I am the thief", and this is due to the sharp pains he feels throughout his body. Once discovered he can be cured by placing some of the powder from the other joint in water and bath-
Among the Tinguians, when a man is brought to justice on an accusation which he denies, a handful of straw is burnt in his presence. He is made to hold up an earthen pot and say as follows: "May my belly be converted into a pot like this, if I have committed the deed attributed to me." If the transformation does not take place at once, he is declared to be innocent (Foreman).

VI. PRIESTS AND PRIESTESSES

Under this category, besides those who may without question be called priests and priestesses, there are also included witches, soothsayers and mediums.

The Catholic Encyclopedia says: "the ministers of religion were crafty and diabolical old women, who offered sacrifices of animals and even of human beings" (CEXII10-17).

Father Pedro Chirino says that individuals made offerings, each for his own intention and need, and in his own house or other private place; but they chose jointly their own priest, male or female, of whom there were many, according to their own devotion and taste (B&RXII268).

The priest of the Tagalogs was called "Catotonan". He was an honorable one among the natives. Often the "Catotonan" was a woman. The "Mangagaway", or witch, deceived the people by pretending to heal the sick. He could induce maladies by his charms, and did so oftentimes. The "Mangagaway" corresponds to the obeah man or voodoo of the West Indies. If he wished to kill any body, it was believed that he could cut the person's life for a year by binding into the waist a live
serpent, which was believed to be the devil, or at least his substance. The "mangisalat" could apply such a drug to lovers that they would abandon and despise their own wives. "Mangkukulam" was another sort of a wonder-worker, who was said to emit fire from himself at night, but to have ability to do so he must wallow in manure. Juan de Plasencia mentions also "hoeloban", "silagan", "magtatangal", "manggagayoma", "sonat", "Banga-tahojan" and "bayogin" who were supposed to perform some of the functions belonging to witches and soothsayers (B&RVII:92-2). Several of these words are now in use, but with a somewhat modified meaning in some cases, though I know from personal knowledge that some of these are still believed in by some of the less intelligent of the people. Leroy states that two men were hanged in Luzon in 1903 for killing a "witch" (LeRoy:131).

Sometimes the will of the anitos (ancestral spirits) was declared through an old priestess called "asitera", who received a fee for her pains. In every village was also a priest called "manbuning", who first consecrates the animal to the anitos, and then kills it, and returns it to the owner, reserving, however, for himself, the best piece. In company with his first-born son he takes the lead at the prayer-meetings, or on special occasions. This man makes some pretense at healing the sick (3359), but rather with charms and incantations.

Among the Tingguians, the "alopogan" is the medium and called by the spirits to become such. This "alopogan" must first learn a long dream and set prayers (PJSIII:301). The Bogobos have "mabalian", who is spirit possessed, and serves as the medicine man (FCCVI:27). When a Bogobo becomes possessed of an evil impulse, he calls on his "matanon" to liberate him from the evil, through the great knowledge which he possesses. "Matanon" is the protector of religion and of the customs of the fore-
Among the Tagbanouas were "babalian", or wise men, who were merely explorers of divine mercy, and could be of either sex. They answer the double purpose of men and priests, and were usually men and women of recognized ability, and therefore assumed to be the direct instruments of the deities. They performed certain exorcises, such as the "chicken process" for restoring the sick. But the powers of the "babalian" were not considered infallible. Naturally the "babalian" became an advisor and prophet of the tribe (L157).

The "babalians" of the Subanos were the medicine men, not unlike those of the Tagbanouas. They were supposed to be in communication with the diwata. As the "babalians" profess to entertain the deities constantly at meals, credulous people provide food for these "babalians" and their exalted guests. The "babalians" sing and dance before their gods. They take off all their clothes, except a loin cloth, and flap their arms against their body. When in a trance they predict future and coming events (L325).

Among the Manobos the "bagani" performs the "paghuaga", or human sacrifice. The Mandayans have priestesses they call "bailanes", and they too are said to make human sacrifice occasionally.

VII. A LIST OF A FEW OF THE PHILIPPINE DEITIES.

1. TAGALOG

Bathala, maker of all things; typified by a blue bird
Nono, a spirit of an ancestor.
Duendes, evil ancestral spirit.
Tig-balang, men of the woods.
They also worshipped the Sun and Moon in earlier period.

2. ILOCANO

Apo, chief deity
Serena, spirit of the rivers
Al-alia, ghost of deceased relative (Union Province)
Pugot, evil spirit that assumes human form (Union Province)
Mamangkik, spirits of the forests
Sairo, or Dakes, ancestral spirits

3. VISAYAN

Laon, creator of all things
Abba, a minor spirit
Lanon
Dia, or Sidaas, minor spirit
Laboadumgug, the god of marriage
Talonanoan, a rural god

4. BOGOBOSK

Engpamoluk, chief of all spirits
Taragomi, guardian of fields and crops
Mandaranggan, chief of the evil spirits; otherwise called Busao
Darago, wife of Mandaranggan. The two live in a fissure of Mt. Apo.
Mamale, or Agamale, maker of the earth
Masarcoret, maker of the air.
Dawacolon, maker of the mountains
Makapongis, maker of the water
Danata, an ancestral spirit
Bacalad, god of spirits at Talon of the Bogobos
Tagni-ama, a good spirit
Manarma, a good spirit
Todlay, a good deity
Some evil spirits: Abak, Kamalay, Siring, Kalambusan, Tagamalig.

5. Tingguians
Kandaklan, the powerful spirit in the sky
Agamen, the wife of Kandaklan
Kabonegan, son of Kandaklan, and friend and helper of the people.
Cabiga, and
Buhon his wife
Amanabog, and
Dalingay, his wife
Cabunicon, a demon
Ebwa, an evil spirit

6. Igorot
Mananahahat, the supreme god
Bugan, his wife and daughter of Apo
Pati, the god of rain
The Sun, a great god of the Igorots
The Moon, the brother of the Sun.
Apo, the Supreme One of the Benguet Igorot.
Bangan, the wife of Apo
Ubban, son of Apo
Cabiga, and
Suyan, inferior gods who hold intercourse with mankind.

7. IFUGAOS

Cabunian, the chief god
Sumabí, and
Cabigát, sons of Cabunian
Bungen, and
Daunuen, daughters of Cabunian
Amvago, Lubog, Pawit, Halangob, sun gods
Amtalu, and
Amtilog, minor deities
Manahat, the deceiver
Wigan, and
Bugan, husband and wife

8. TAGBANOUAS

Magingduza, god of heaven
Dumaneg-Danigi, god of earth
Talikaod, god of the underworld

9. SUBANOS

Tagma-sa-dagát, lord of the sea
Tagma-sa-yuta, lord of the earth
Tagma-sa-mangabukid, lord of the fields and woods
Tagma-sa-mangásuba, lord of the rivers
Tagma-sa-sakit, lord protector of the sick

9. ZAMBALANS

Akasi, chief god
Mayri, god of strength and power
Mangalagar, friend in danger
Aniton-tava, lord of the wood and the rain
Dumangan, petitioned for rice to seed
Kalaokas, god of the ripened crop
Damolog, preserves crop from storm

11. BUKIDNONS

Dumalongdong, god of the North
Ongli, god of the South
Tagalambog, god of the East
Magbabay, god of the West: also called Almighty One
Ibabasag, and
Ipamahandi, sons of Magbabay
Tagumbania, god of the fields
Busag; the great evil spirit

12. BATACS

Maguimba, who often appeared among men
Paraen, and
Benguelen, have a rudimentary worship

13. BILAUS

Melu, the Creator who resides in the clouds
Tau-Taua, evil one from below the earth (Compare Tau in the religion of China)
Tumwei
Diwata, ancestral spirit
Sawei, minor deity

14. GUIANGAS

Tighiamar, Creator
Manama, governor of the world
Todlay, the god of love
Todlibun, the wife of Todlay

15. Negritos

Moon, said to be the chief god
Rainbow, to it offered sacrifices
Thunder, offering of pig to the god who made it thunder

16. OTHER TRIBES

Tschichenan, and

Bebenangan, husband and wife, gods of the Catalanganes and Irayas
Sialo, and

Binalinga, husband and wife, gods of the
Tag-Busan, god of war of the Manobos
Malagia, god of rain of the Mangins of Mindore
Mansilatan, and

Badla, father and son, of the Mandayans
Pundangon, and

Malimbog, husband and wife, gods of the Mandayans
Magwayan, god of water
Captan, god of the sky
Lidagat, the sea, and daughter of Magwayan
Lihangin, the wind, and son of Captan
Licalibutan, earth
Liadlao, gold at first, later became sun

Libulan, copper, became moon. This with two above three sons of Lihangin
and Lidagat, who married

Lisuga, silver, who later became stars, daughter of Lihangin and Lidagat

Sinugo

Dalagan, and
Diwata Mababasa, never mentioned above, a whisper by tribes of Mindanao

17. EARTH BEINGS AND THINGS OF DIVINE ORIGIN

Vibit, ghosts of the Tagalogs
Chalchal, a son of the Sun of the Igorots
Areagoally, idol of the Pangasinans
Angugulp, giant of northern Luzon
Kuku, ancestral spirit of the Mandayans
Karbaon, an evil spirit of the Mandayans
Asuang, evil spirit taking form of dog, Tagalogs and other tribes
Duende, a pigmy thief with one eye in the middle of his forehead, Tagalog
Pati-anak, spirit of a dead baby that has not been properly buried, Tagalog
Tig-balang, a kind of satyr. He misdirects the traveler. If you wish to out-wit him turn your coat wrong side out (Free Press April 1922)
Tigbas, came down from heaven and lives among men, Bukidons
Tao-sa-sulap, men of the woods, Bukidons
Aghimmon, the spirit of the departed, Ilongotes
Talinu, figure of a monkey, Bukidons
Likhas, images with different queer shapes, Tagalogs
Dian Masalanta, patrons of mothers and generation, Tagalogs
Lakapatim, and
Idianali, patrons of cultivated fields and husbandry, Tagalogs
Iki, flies through the air, leaving behind a part of its body, Tagalogs
Larawan, an idol, Tagalog
Aamad, ancestral soul of the Ifugaos
Idu, omen spirit, Ifugaos
Magbabaya, and
Puyugpuyug, idols of the Tagaods of Mindanao
Manaog, wooden image of the Guiaangas
Mangaod, idol of the Mandayans
Bulbula, wooden images of the Igorots
Ongloc, bad man of the mountain, Panay and Leyte

18. ANIMALS AND BIRDS REVERED

Tagalogs:
- Water lizards, Buaya
- Tugmanugin, a bird
- Owak, crow
- A blue bird representing Bathala
- Tiktok, an omen bird

Batacs:
- Darait, a bird
- Laguay-lagway, a house lizard

Ilocanos:
- Komow, a bird that is supposed to be invisible

Ilocanos:
- Limoken, an omen bird
- Tambanokano, a crab that swallows the sun causing an eclipse

Visayan:
- Sigbin, body of monstrous crow, but just under the neck were two long legs, like those of a grasshopper, which enabled it to leap great distances, without using its wings. It ate human beings.

Note: In the list of deities, etc., there are doubtless many omissions, and some errors.