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Rites and Rituals of the Sangils

Felicitas Sunio Sontohot



This article is an exploratory descriptive study of the rites and rituals of the Sangils in Glan, in the coastal areas of Sarangani along the coast of the Celebes Sea. The first part of the article describes the culture of the Sangils: their origin, economy, social structure, education and religion. The second part is a compilation and description of Sangil rites and rituals, which include marriage, healing of the sick, and death and burial.

The respondents of this study were 70 Sangils, residing within six *sitios* of Pangyan and Burias. These respondents represented the Sangils and were considered the depositories of their culture. They included old folks who could give testimonies related to their ethnic rites and rituals. They vary in age from 45 years old and above. They also vary in sex, educational attainment, and occupation. Because most of them could not give their dates of birth, the researcher asked the help of some educated Sangils to estimate the respondents' ages.

To determine her respondents, the researcher sought the recommendation of the elderly leaders of the tribe.

Data were gathered through interviews using interview guide questions designed for the respondents and an open-ended structured interview schedule for information regarding marriage, healing the sick, and death and burial. This was necessary because most of the respondents could not read nor write. The interview questions were patterned after the questions formulated by Wong (1982) and Albano (1983).

The Setting of the Study

The legendary name of Glan was derived from the Muslim *magalang* meaning sharp. Glan was once a favorite hunting ground for wild deer by Muslim warriors, sea pirates and traders. When hunters meet, they make sure that their bolos, arrows, and other tools are always sharp and ready for use in any eventuality. From that time on, the place was called

magalang which was later corrupted and shortened to *galang*, a place of sharp weapons, and from it, Glan was derived.

Glan, which consists of 30 barangays, has a total land area of 69,760 hectares. It is one of the seven municipalities of the province of Sarangani and is situated in the southernmost part of the province fronting Sarangani and Balut Islands. It is bounded on the north by the municipality of Malapatan; on the south by the Celebes Sea; on the east by the municipality of Jose Abad Santos of Davao del Sur; and on the West by Sarangani Bay. While Glan is approximately 115 km from Koronadal, the capital of South Cotabato, it is 57 km from General Santos City, the major urban center of the province.

Before the coming of the Christian settlers from Cebu, Glan was covered with virgin forests and tall cogon grasses, and was then within the territorial jurisdiction of Buayan District. The place was inhabited by a few ethnic groups, mostly B'laans and Muslims. The creation of agricultural colonies by virtue of Philippine Commission Acts Nos. 2254 and 2280 enacted in 1918 during the administration of Governor General Francis Burton Harrison brought the first set of Christian settlers to Glan in the morning of 8 October 1914. On 25 July 1949, President Quirino issued an Executive Order creating the municipality.

Glan is basically dependent on agriculture, and the municipality is a major corn producer. Land devoted to coconut production increases steadily each year, for copra is a peso earner of the residents. Palay production also follows an upward trend. Livestock and poultry production are limited to backyard poultries and piggeries. The bordering waters of the Celebes Sea and Sarangani Bay are endowed with rich fisheries resources. This makes fishing one of the major industries of the municipality, although commercial fish catches are usually landed in the fishing port of General Santos City.

Glan lies on the southernmost tip of Mindanao, far from the nerve center of the government agencies responsible for extending assistance to local governments. This is the reason why Glan has sometimes been forgotten. However, the good people of Glan continue to labor and strive hard to improve their town and to make it the best place to live in (*Municipal Development Plan of Glan, South Cotabato*, 1982, 1-2).

In the southern part of Glan, in Barangays Pangyan and Burias a tribal group called Sangils lives. They reside along the coast of the Celebes Sea, scattered in different sitios of Kimanadal, Kimangayao, Tamparan, Nakolil, Calipagan and Pangyan proper. Most of them live along the seashore, for they engage in fishing. Others who engage in farming are

found on the hillsides near the sea. Some have small stores in the barrio of Pangyan.

Sangihe or *Sangi* is an island in Indonesia which is in the northeast of Celebes Sea and is known as Sangir or Sangil Island (*Webster's Ninth Collegiate Dictionary*, s.v. "Geographical names"). Its neighboring islands are Ternate and Celebes. Its inhabitants are called Sangils. This group of people first came to the Philippines by exploratory expeditions. When they observed that it was good to stay here in the Philippines, particularly in the coastal area in the southern part of Mindanao, they decided to remain permanently in Mindanao.

In 1902, under the joint command of Datu Buisan, Rajah Muda of Maguindanao and Rajah Sirungan, fifty boats from Ternate, Sangil and Tagolanda made an expedition to Sulu and Celebes (Majul 1978, 117). When Sulu was delivered of the latest punitive expedition against it, Buisan was freed from a promise to defeat it if attacked. Reinforced by his allies from Sangil and Ternate, Buisan was then able to muster another fleet (Majul 1978, 117). Buisan succeeded in his expedition and afterwards his men scattered over the coastal area from Zamboanga Gulf to Davao Gulf.

The presence of Qudarat in Simuay sent the Maguindanao of the Pulangi flocking to the place and to his standard. The people inhabiting the area between the Butig mountains and the Pulangi became his vassals (servants) while the seafaring people from the mouth of Pulangi up to Davao Gulf, including the people of the Island of Sangir and Sarangani, became tributary to him (Majul 1978, 147).

The most extensive sultanate was under the rule of Qudarat. The coastal area from Zamboanga to Davao Gulf was tributary to him. His rule held sway over Sangir and Sarangani (Majul 1978, 172). Sultan Qudarat, being a *pandita*, well-versed in the fundamentals of Islamic jurisprudence, was always respectful to men of religion in accordance with Qur'anic prescription (Majul 1978, 175). Therefore, the Sangils in Glan were influenced by the ideals and principles of Sultan Qudarat, for he once ruled over this group of people. As a result, until now the Sangils believe in Islam.

The Sangils are a hardworking people. They earn in order to support their family. Many of the Sangils have farms on which they cultivate and plant coconuts, rice, corn, and other crops. Those who live along the coast engage in fishing, but most of the Sangils are farmers. Some of the Sangil women weave mats for a living. Others sell fish and others have *sari-sari* stores in the barangay as a source of supplementary income. The Sangils

are affected by economic instability, and so are challenged to look for better jobs in order to earn more. Many of them go to the city to look for more income and are challenged by new disciplines and new values.

There are three classes of Sangils. The *colano*, the datu; the *rajah muda*, the noble man; and the *lang*, the slave. But, as of now, only two classes exist in Glan. They are the *colano* and the *rajah muda*. There are no *lang* or slaves now, because most of them cultivate their own lands. Those who do not have land engage in fishing. Therefore, class distinction has been minimized in Glan.

During the early times, the Sangils did not want to send their children to school because they were afraid that their children might be converted to Christianity. It was the *Imam* (priest) who taught the students to read, not to interpret Arabic script, but only to participate in the services in the mosque (church). This was considered to be the principal aim of education among Islamic people (Gowing and McAmis 1974, 202). During the survey of the writer for this present study, about 70 percent of the Sangils were illiterate. Most of the illiterate are older people while most of the young ones are literate.

The Sangils have changed their beliefs due to the influence of modern times. They have realized the importance of education for their children and have begun sending their children to school from elementary to high school and then to college. As a consequence, at present, there are a number of Sangils who are professionals. The Barangay High School in Pangyan has been a great help to the Sangils in this regard. Now, they have a chance to send their children to high school with minimal expense. Those who can afford to do so send their children to college when they finish high school.

There are a number of scholarship grants offered to minorities, including the Sangil. These grants are another way of drawing interest towards education. The grants challenge them to study hard to enjoy the benefits of these scholarships. As a matter of fact, the Accelerated Training of Teachers for Cultural Communities (ATTCC) offers scholarship grants to minorities like Muslims, B'laans, Manobos, Bagobos, T'bolis, Tirurays, and other minorities with the intention of educating them to become teachers so that they may educate their own people in return. Some Sangils have become beneficiaries of this program.

The Sangils, being followers of Islam, are classified as Muslims. To be saved, they follow the teachings of the Qur'an as their ideal. The word *Muslim* means one who submits his entire life to the will of God (McAmis 1973, 20). So, a Muslim then wants to follow the will of God in his daily life.

The Sangils are very loyal to their religion. It was mentioned above that they do not want to send their children to school because they do not want their children to be converted to Christianity. They go to the mosque to worship on Fridays. Friday, according to them, was a day of rest of the prophet Mohammad. The imam conducts the ceremony.

Sangil Rites and Rituals

This second part of the article presents, analyzes, and interprets the data gathered concerning the Sangil rites and rituals particularly on marriage, healing the sick, and death and burial, in both the Sangil dialect and an English translation.

Text

On Marriage

1. Apa mga kaluapa sudong ngu kawing?

Taya sumaote kawing, tataw taumata mamisara bo kawawinaing woro kaesirang makantere papakawing woro so sunggod.

Taya deng makawing ise mamananugang so gahurango waaaney, tantang esiy mamananugang andango gahurango wawiney gabekeesi ara kay kapakaing ke ikawing so ana isere.

So papakawing ise mangger sunggod, kawa woroleng. Maraso P100 leng, mamaso lay P100 kawa. Kawa, igi so mga wajel tanda nitarima esira. Leng, lay so mga wajel dya piya taksi.

1. What are the necessary elements of a Sangil wedding ceremony?

Before any arrangement for the wedding (*kawing*) is made, three persons negotiate on behalf of the man. They express his intention of marrying the woman and settle problems concerning the dowry.

Before the wedding, the man serves the parents of the woman. While serving, he is observed by the parents of the woman to see if he is fit to marry their daughter. If the man is more or less accepted, he undergoes *makawoiy*.

In the *makawoiy*, the *sunggod* (dowry) is made. An amount of P100 called *kawa* is given to the negotiators to show that they are accepted. Another P100 called *leng* is given to the *wajel* (witnesses) to show that the wedding arrangements are final.

Kalawokange sunggod mga baranyawa mosong koda, sapi, karambao woro mga nanawogang woro lama.

Piya lay doring sunggod pangkating Colano sariwo (P1,000), Rajah Muda pitoraso (P700) Lang maning apa basta taya sumubra so tauraso (P300). Sarangkeri meming wawaning mga sunggod.

Apabila sumuro bo kaisirang so sunggod magi-o esi so kawawinaing.

Basta makawae laung papakawing taulo palimbong wawiney sudong kwambo. Piya mga dinanga masimba manggi kangi sudong kwambo.

2. Isay mabisara mumakwa bisara mo kawing?

So mga wajel, mamukuwa mame-sara makanteri kawing piya bo kaesirang woro kakawenaing.

3. Isay mumakwa kawing?

So laung kawing mga gakide o wawiney pagatuang sire wawiney ikawing palong badake buti atare buti pagatuang sire kakano o tao ikawing. Kwating sire ne baramana esire nangimang, nararine buti kapuang sire wawiney sinete.

So laung papakawing pa ransok dikotang ambilang takse sabanare banari makawing ke. Wawiney kamuna kumiyang so pakawinang wuti esi wawaning to wawiney.

The dowry in kind may include animals like horses, cows, and carabaos or things like *agong* or plates.

Another way of giving the sunggod is according to their class or standard of living. The colano gives P1,000. The rajah muda hands over P700 and for the lang, it can be any amount provided it is not more than P300. These are still observed by the Sangils.

If the man intends to marry the woman, he secures the amount of the dowry.

Three days before the kawing, the bride is led to the *kwambo* (mosquito net) with maids to assist her. Food is brought to her.

2. Who makes the arrangements for the wedding?

The *wajel* (negotiator) makes the arrangements for the wedding ritual in coordination with the parents of the bride and the groom.

3. Who performs the wedding ritual?

On the day of the wedding the relatives of the groom arrange and beautify the bride while the relatives of the bride take charge of the groom. Both parties do this to show that they have decided that the woman is for the man and the man is for the woman.

During the kawing ceremony, four candles are held by four men in the place where the wedding ceremony is to be conducted. The woman sits in place while the groom is brought to the house of the bride.

Sa taya dong sumo esi sudong wari pakawinang mangabadas kamuna esi urosingi kamuna limane, marunong, irong, gate, takiyare, tumbo woro laide woro lay rere. Apabila manata kawing mabera te Imang makawingkil ikite. Mondong lillah so mga gahurang takeri makawing ki.

So Imang duange to kawing. Bo Imang mabirate woro ambilangi limang kwaning esi tumbangi lesu, woro ilewongko so wawiney makataw suri. Mariyo maliwong tausuri ambilang Imang inang limang esi itempeli so duro wawiney.

Mga gahurang mabirate pakidungo wayte mga limang matatimad.

Bo-ini makanduri mariyo kawing, mariyo kanduri mabari sumo woro kawing sodong "kwambo" taulau woro piya lay mga masasimba si sire. Mariyo taulau dinongke Imang pangkaputungang mariyo esire mandino esire tamayte so ware kapuwang seri panang ase sangkaputungan.

4. Lawong apa ipakawing?

Maning laung apa deng kawing gayde kalawokengi wawwaw.

5. Apa momamong mumakwa kawing?

Mga Imam, wajel, pandita, gahurang woro mga gakede.

Before entering the house, he washes his mouth, face, hands, arms, ears, neck, then feet. When he enters, the imam announces the start of the wedding ceremony. He asks the people around if anybody opposes the wedding. If nobody opposes, the ceremony continues.

The imam says the prayer for the wedding ceremony. As he utters the prayer, he holds the right hand of the groom. He covers their hands with a handkerchief, then they turn around three times. After three turns, he holds the right thumb of the groom and presses it on the forehead of the bride. Then the groom sits at the right side of the bride.

The parents tell the bride and groom to kiss the hands of the elders.

The *kanduri* (party) comes after the ceremony. After the *kanduri* the newlyweds return to the *kwambo* of the girl. They stay there for three days with attendants who assist them. After three days, the imam bathes the couple. When they have taken a bath, they go home to where they have decided to live as husband and wife.

4. What part of the day is usually the time for the wedding ceremony?

Any time of the day, but mostly in the afternoon.

5. Who participates in the marriage ritual?

The imam, wajel, pandita, parents, and relatives of the bride and groom.

6. Apa kalawokang imaneng su kawing?

Papandekukuwaning limang inangi so wawiney so duro sire mimang pasampay sumawong batanging esire ba sangkaputunangke dya sire kakilang mawo so suruga.

Urasing esisangga parting mga awa sa taya deng makawing diya esiya suttu so pakawing sisiye.

Apabila piya mawaka so long papakawing piya dai lumupo/dumanta alamati.

6. What are the common beliefs associated with the marriage ritual?

By pressing the right thumb of the groom on the forehead of the bride, they believe that their marriage (relation as husband and wife) has already reached their God and is recognized by Him in heaven.

The groom washes some parts of his body before going inside for the wedding ceremony, to show that he is clean and pure on his wedding day.

If anything is broken during the kanduri for the wedding, it means a bad omen awaits the newlyweds.

Commentary

Before wedding arrangements are made, three persons negotiate on behalf of the man about his intention of marrying the woman. Then the man starts serving the woman's parents (*mamanugang*). While serving in the house of the woman he is observed by her parents to see how fit he is to marry their daughter. If he makes a good impression, the man is told to bring his parents to the house of the woman to ask the consent of the woman's parents to marry their daughter. Here the arrangement for the dowry is made by the wajel (negotiator).

The sunggod is performed before the kawing. The dowry, in cash or in kind, can be animals like horses, cows, carabaos or things like gongs or plates. The cash dowry of P100 is called kawa. This is given to the wajel to show that the marriage proposal is accepted. Another P100 called leng is given to the wajel to show that the wedding arrangements are final and nobody else can touch the woman. The final plans and arrangements for the wedding are made by the parents and relatives of both the bride and groom.

Another way of giving cash dowry is based on the Sangils' class or standard of living. For the colano, it is P1,000; for the rajah muda, it is P700 and for the leng, any amount will be accepted provided it is not more than P300.

When the arrangements for the wedding are set, three days before the wedding, the bride is put inside the kwambo. She has maids to assist her. Food is brought to her while she is inside the kwambo.

During the kawing the relatives of the groom beautify the bride, while the relatives of the bride dress the groom. They do this to show their consent to the union.

The imam conducts the wedding ceremony. Four candles are held by four men in the venue of the wedding ceremony. The girl sits first at the place set for the wedding ceremony, then the groom is brought to the house of the bride. Before entering the house, the groom washes his mouth, face, hands, arms, ears, neck, then feet. He does this to show that he is clean and pure for the wedding rite. When he enters the house, the imam announces the start of the wedding ceremony. He asks people around if anybody opposes the wedding. If nobody opposes, the ceremony continues. The imam says the prayer for the wedding ceremony. As he utters the prayer, he holds the right hand of the groom. He covers the hands of the couple with a handkerchief, then they turn around the bride three times. After three turns he holds the right thumb of the groom and presses it on the forehead of the bride. The gesture means they believe that the marriage is recognized by God in heaven. Then the groom sits at the right side of the bride. The parents tell the bride and groom to kiss the hands of the elders. This marks the end of the wedding ceremony.

The kanduri follows the ceremony. After the kanduri the newly married couple returns to the woman's kwambo. They stay there for three days with attendants who assist them. After three days, the imam bathes the couple. This serves as a blessing. After the bath, they go home to where they have decided to live as husband and wife.

Text

On Healing the Sick

1. Apa parasabaping pia matudo?

So taumata piya matudo sabape karingong sitan woro karingong malaykat bo taumata woro lay kadindingang.

1. What causes someone to get sick?

The sickness is caused by *karingong sitan* (bad spirit) and *karingong malaykat* (ghosts). Other illnesses are caused by man or natural things like the wind.

2. Karapa papangundang tumata pia matudo?

Papanggamite arakay paurong mano mawira so sitang si piya matudu-i undaneng mga sitang dya mapiya.

Sangga mangamite darang mano so mangungundang ipunas so mga parting awa piya matudo ikitikong mangungundang. Gamitang darang darang mano takeri maramo dara. Mimang dya warani tumang matudo.

Kabe ipapasilaw sa temping papagundang ipamuna darang maro dya tumang matudo woro mapyate.

Sangga mangungundang manggamite du-a so pangundang matudu-i taumata. Diritso undang so mowo dya mapyati taumata piya matudu-i. Seri memang negiyang kasingka-i Cristo dya makapiya taumata piya matudu-i.

Sangga mangungundang manggamite taure papaundang taumata piya papaundang taumata piya matudu-i. Taure ipulo so waworoh piya lanani. Bo-ini duang dya taure dumaresi. Ipulo-e undang gamiting so taumata piya matudu-i. Kebe so parting awo. Sangga peri manggemite dong kayo. Mga dong babana ipulo so dong baso piya oke-i. Bo-ini inumang keng taumata piya matudu-i.

Piya sangga mangungundang manggamite du-a so baso piya oke-i bo itarapo so mga awa piya matudu-i.

2. How will you heal the sick?

A white chicken is offered to the spirit that causes the illness. The healer asks the spirit to heal the sick person in return for the chicken.

Another is by the use of the blood of the chicken. The healer wipes the blood of the chicken on the affected part of the body; then he says the prayer. He uses the blood because the color of the blood is red. He believes that the red blood shows courage and it can draw out the illness.

All present during the healing ceremony are dabbed with the blood of the chicken as well, so that they will not contract the sickness.

Some healers use spiritual healing. They use the pulse to identify the kind of sickness. Then they pray the *du-a* (prayer or *orasyon*) directly to God because they believe that Allah gave Jesus Christ the power to heal the sick. If he prays directly to Him the sick person will be healed.

Other healers use the *taure* (egg) to tell the cause of the illness. The egg is placed on a saucer with coconut oil. The healer prays the *du-a* then allows the egg to stand. Then he applies folk medication for the particular illness. He may use medicinal plants like the leaves of the *alum*, which are dipped in a glass of water. The water is prescribed and taken by the patient.

Sometimes the healer prays the *du-a* over the water, which is rubbed on the affected part of the body.

Kalawokangi mga Sangil mangu-
ngundang manggamite liya tyupange
dya sumabang matudo bo awa-o
taumata piya sitang woro malaykat
dya mapiya to esiya.

The common way of healing the
sick among the Sangils is by the use of
liya (ginger). The healer blows the gin-
ger to drive away karingong sitan (bad
spirit) or karingong malaykat (ghost)
from the patient.

3. Pia pamadereng kamine karapa
mangundang tumata piya matudo?

3. Do you have a ceremony in healing
the sick?

Aya.

Yes.

4. Isay mimakwa undang sutumata
hiya matudo?

4. Who performs the ritual in healing
the sick?

So tabib/mangungundang mimak-
wa undang sutumata piya matudo.

The *tabib* or *mangungundang* (healer)
performs the ritual in healing the sick.

5. Apa undang kuwating kamine?

5. What medicine do you use?

Mano mawira egi so miaang woro
ipauri.

White chicken that is offered to the
bad spirit.

Dara maramo ipunuase so mga
partingawa piya matudu-i.

Red blood that is rubbed on the
affected part of the body.

Mandu-a deritso so Mawo.

Spiritual healing through du-a di-
rect to *Mawo* (God).

Dawong babana ipulo so dong baso
piya ake-i dya inumang taumata piya
matud-i.

Leaves of alum that are dipped in a
glass of water which the patient drinks.

Liya itiyi so parting awa piya
matudu-i dya tumang saki so dong
awa so undang matudu-i.

The *liya* that is blown by the healer
to drive away the bad spirit or ghost
from the patient.

6. Apa kalawokang imaneng su
mangundang piya matudo?

6. What are the common beliefs asso-
ciated with healing the sick?

So mangungundang manggamite
mano mawira sabapi ipasilaw suttu
dya mapiya taumata piya matudu-i.

The healer uses a white chicken,
which he believes signifies purity, so it
can cleanse the patient of his illness.

Manggamite dara marmo sabapi
mawarani woro makapasabang
matudo taumata piya matudu-i.

The red blood shows courage and
this can drive away the illness.

Kabe tarapuwang woro ikerenge su taumata mamanda dya taya kadakitang mga matudo.

All present during this ceremony are also dabbed with blood so that they will not be contaminated.

Mandu-a diretso so mawa padaring so mga malaykat esire mimang taumata piya matudu-i dya kaundaning.

Direct prayer to God in spiritual healing cures.

Kapaniyo liya sire memang dya tumang woro sumabang kabe matudo peru daong owa.

Blowing the liya can drive away the bad spirit or ghost that causes the person to get sick.

Commentary

According to the tabib or mangungundang, the sickness of a person is caused by karingong sitan or karingong malaykat. Other illnesses are caused by men, or natural things like the wind. The mangungundang performs different healing rituals.

The first ritual is offering a white chicken to the spirit that causes the person to get sick. The healer prays and asks the spirit to heal the sick. In another healing ritual, the healer rubs chicken blood on the affected part of the patient's body after which he utters a prayer. The healer believes that red blood signifies courage and this can drive away the illness of the person. Those present during the healing ceremony are also dabbed with chicken blood so that they will not be affected by the *matudo* (illness).

In other cases, the healer employs spiritual healing. Feeling the pulse of the patient, he determines the person's sickness. Then he prays the du-a (prayer direct to God) believing that Allah gave Jesus Christ the power to heal the sick. If he prays directly to Him, the sick will be healed.

Other healers use an egg to tell the cause of the matudo. The egg is placed in a saucer with coconut oil. He prays the du-a while allowing the egg to stand. Then he applies folk medication fit for the kind of illness. He may use medicinal plants like the leaves of the alum. The leaves of the alum are dipped in a glass of water to be drunk by the patient. Sometimes the healer prays the du-a over the water and the same water is rubbed on the affected part of the patient's body.

Another common way of healing the sick among Sangils is by the use of liya. The healer blows the ginger to drive the karingong sitan or karingong malaykat out of the sick and make him well.

Text

Death and Burial

1. Apa kukwating kamine siumata *nate* (dead)?

Taumata nate dinong dya apabila esiya sumo suruga sutte kabe daong awa-e.

Mariyo dinong pikonang lako mawira taumata nate.

So taumata ipasasaruwang ro sadaping esire mimang takeri si kaabang Macca seneba kapulunggi.

2. Kamine makwa lungon?

Aya makwa lunggon.

3. Isay mumasimba mangubo?

Imam, Pandita, Hatib, rapi, gabeke manguntude mangubo su kabubuang.

4. Isay mumasimba mangubo?

Mga Imam woro pandita makuwa su taumata mati so long papangubo.

5. Kara papangubo taumata nate?

So taya deng wawaneng taumata nate su pangungubuang Imam woro pandita sambeyaning sire taumata nate su dong ware. Bo-ini wawanengke su pangubuang. So Imang woro pandita mangubo sa taumata nate.

So taya deng iso su wangka ro Hatib maganggare "Bang" kamona. Ipaka-singka kabe so mga kayo, wode,

1. What do you do when someone dies?

The dead person is bathed so that the person is clean and pure when he enters the kingdom of God.

After the bath, his body is covered with white cloth.

The corpse is then laid down facing the sunset. They believe that by doing this, his soul will surely go to heaven.

2. Do you use a coffin?

They do not use a coffin.

3. Who participate in the burial?

The imam, pandita, *hatib* (the one who says the burial prayer), members of the family, relatives, friends, and others who would like to attend the burial.

4. Who performs the ritual in burial?

The imam and pandita perform the burial ritual.

5. How are the dead buried?

Before the dead body is brought to the *pangungubuang* (cemetery), the iman or pandita performs the prayer for the dead in the house of the dead. The corpse is brought to the cemetery. The imam or pandita performs the burial ritual there.

Before the body is put in the grave, the hatib says "*bang*." It announces to all the things around, the trees, moun-

taumata woro mga kalo-apa sini su dunya, su taunate ni ikubo woro mapure esiye su limang watanggi. Mariyo manganggare "Bang" epasue taunate sa kubo-e.

Su taumata nate tambaking antana mapiya dya ironge, masampak su antana bo-ibi tumbunangke pangubunang kubo-e buburang abe makata-usure. Aringo ake isusubure su wuwong kubo ini pulong wato su wuwong kubo tampara supapusune.

Tawlaw mariyo pangubo, piya kanduri manginsamat su rimukudo woro nyawa napure-i so limang mawo a suruga.

Sumaot pito lawni paupu-e (40), maraso (100), woro serewo (1,000) makanduri saw takeri mandung su mga nabi sarang katikadenange mawong batanging esiya mapiya kakapulu-e. So mga pandita pakanang mapiya woro giyang kurotane maning para ege-o tatahuwang monara.

6. Apa mga pangimaneng kamine sutumata ikubo?

Su taumata nate dinong dya malinise woro sutte mga badang apabila esiye mabari-e su mawo-ne.

Su taumata nate pikonang lako mariwa dya ipasilaw esiya mapiya.

Esire taya manggamita tungong takere esire mimang basta buburang ake taya sinipang ake badange woro lay taya makasabong su kapulunangi tate makadaring esiya su suruga.

tains, forest and people that this man is to be buried. After the "bang" the body is put in the grave.

The dead body is supported with molded soil so the nose touches the ground. The grave is filled with soil and water poured in three times. The ritual is called *turking*. Then a stone is placed on top of the grave adjacent to the dead person's heart.

Threedays after the burial a kanduri (party) is held as a thanksgiving so that the soul does not return but goes to *suruga* (heaven) instead.

Then on the 7th, 40th, 100th, and 1,000th day after the burial, there is a kanduri. The pandita who prays during the kanduri is given money and food. They are served quite well, too. There is no fixed amount of money given to the pandita. The kanduri is offered to the soul of the dead person so that he will not return to his house.

6. What are the beliefs associated with death and burial?

The dead person is bathed, so that he will be clean and pure when he enters the kingdom of God.

Then he is covered with a white cloth—a symbol of purity.

A coffin is not used for the following reasons: it confines and blocks a dead person's entry into heaven.

Since water is believed to cause the dead to rise so he may enter heaven, a coffin is not used for it prevents water from reaching the dead.

Su taumata nate ipasasaruwang su sadaping esire mimang takere su kaabang Macca seneba kapulunangi.

Ake ubube su wuwong kubo-e takere apabila kagadanengi deng-deng ake esiya makaso su suruga. Apabila esiya nakapakuwa mapiya esiya wiyare.

Wato ipulo su wuwong kubo-e tampare su papusune takere esira mimang suwapa mantere wato kapulungi siba sabanenge woro daring su suruga.

Taya makuwa duko babase takere esire mimang laukang dai woro kaninang ansuwang.

Apabila luminso miyo su wuwong taunate parang sabaping taunate mabangong. Woro sabape lay dyagong taumata lawo.

Pulong pagaungang su ranteri tumbo-edya matako mga ansuwang ase kasilaung esire paras gating esire.

Su mga pedit taunate ehihere su mga pandita dya taya mabari remukod.

Kwating pito law (7), paupure (40) woro maraso (100) seriwo (1,000) dya mapiya kakapuluwe su ahirat.

The dead is buried with his head toward the sunset so that he will surely go to heaven.

Water is poured on the grave three times so that it may reach the dead, refresh it, and cause it to rise and enter heaven if the person had been good while he was alive.

A stone is placed on the grave atop the dead person's heart to guide his way as he goes out to go to heaven.

The bereaved family is not to cook *babase* (squash) because it mixes with the blood of the bad spirit and could cause them to get sick.

Once the *miyo* (cat) jumps over the dead body, it causes the dead person to rise. That is why they keep a close guard over his remains.

A *pagaungang* (mirror) is placed at one side of the corpse to drive away witches and other bad spirits whom they believe fear their reflections and shadows.

All the clothes of the deceased are given to the pandita after the burial. It is believed that if he fails to pray for the dead, he will always be disturbed by the dead's soul.

The kanduri held on the 7th, 40th, 100th, and 1,000th day after the burial is meant to give peace to the soul and prevent him from coming back.

Commentary

When somebody dies among the Sangils, the body is bathed and cleaned. Then, the body is covered with a white cloth which stands for purity. They do not use a coffin because they believe that the coffin traps the soul of the dead and denies it entry into heaven. Others believe that a coffin prevents the water that is poured on the grave from reaching the body of the dead person. As a result, he will not feel the coolness of the water that will cause him to rise to go to heaven.

After the body is bathed and wrapped with a white cloth, the dead person is laid down with his head facing the sunset. They do this because they believe that this dead will have an easy way to heaven by passing through the sunset. Through this, the soul will surely go to heaven. The bereaved family is not allowed to cook squash for they believe that it will mix with the blood of the bad spirit or witch and will cause them to become sick. The sympathizers help the bereaved family in guarding the remains of the dead person so that the cat or anything else can not jump over the dead body. They believe that once the cat jumps over the dead person, it causes the dead to rise. This is why the family keeps a close guard over the remains of the dead. The mirror is placed on the side of the dead body because they believed that if the witch or other bad spirits see their face in the mirror they will be afraid of their reflection.

The burial ceremony is conducted by the imam or pandita. Before the body is brought to the pangungubuang, the imam or pandita performs the prayer for the dead in the house of the dead. Then the body is brought to the cemetery. The imam or pandita performs the burial rites. Before the interment the hatib says the "bang." It announces to everything around like the trees, mountains, forest, and people, that this man is to be buried. After the "bang" the body is put into the grave. When the grave is filled with soil, water is poured on it three times. This ritual is called turking. They pour water three times into the grave because they believe that when the water reaches the dead body, and the body feels the cool water, this will cause the soul of the dead to rise up to heaven if he has done good deeds when he was still alive. If he has done bad deeds, his soul will not depart until all his sins are atoned for.

A stone is placed on top of his grave adjacent to his heart. The belief is that the stone is where he passes when he rises up to heaven. Three days after the burial, a kanduri is held as a thanksgiving for his soul to go to heaven. The Sangils believe that after three days the soul of the dead will come back to the house. They will observe the place where the stone is

placed. If they hear footsteps after three days, it means that the soul is back from the grave.

After 7, 40, 100, and 1,000 days, the family performs the kanduri again. The pandita who prays during the kanduri is given money and food. He is served well, too. The amount of money given to the pandita is not fixed. This kanduri is a thanksgiving for the soul of the dead. If a kanduri is offered by the bereaved family, the soul of the dead will not come back anymore. The pandita who was given the clothes of the dead person will offer prayers for the soul. If he fails to pray for the soul of the dead, he will always be disturbed by the spirit who comes back.

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