

Peopling of the Philippines

Homo luzonensis lived on the island of Luzon at least 50,000 to 67,000 years ago.

The fossils, found in Callao Cave, are the oldest known human remains found in the Philippines so far.



The previously known earliest human remains in the Philippines are the fossilized fragments of a skull and jawbone of three persons collectively called “Tabon Man.”

The Tabon Man was dated to between 22,000 BC and 20,000 BC.



The Wave Migration Theory

- Professor H. Otley Beyer of the UP Department of Anthropology said that the Philippines was peopled through a series of waves of migrations. Each wave of these migrant groups had its own racial and cultural characteristics which differentiated these groups from one another.
- Beyer's Wave Migration Theory treated race and culture as one. It believed that these migrants introduced in the archipelago all of its cultural traits.

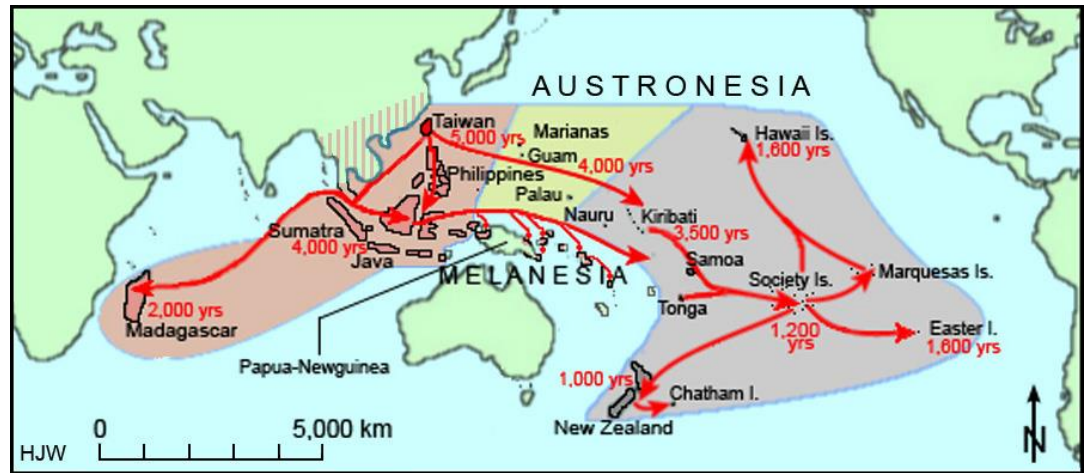
- The Wave Migration Theory implies that there were no humans in the Philippines before the first wave came.
- Beyer's reconstruction of the peopling of the Philippines is one of the most commonly used by historians in books on Philippine history.
- However, the Wave Migration Theory has been discarded. Historian William Henry Scott called it "flawed by little evidence, dubious methodology and simple fantasy."

The Austronesians

- Most prehistorians only postulate two movements of people into the islands of Southeast Asia and the Pacific to account for present populations.
- The first they call Australoid, people whose surviving representatives are generally characterized by very dark pigmentation.
- The second is what anthropologists call the Southern Mongoloid, which are thought to have largely displaced or absorbed the earlier population. They are also called the “Brown Race” or the Austronesians.

Peter Bellwood's Mainland Origin Hypothesis – Austronesians went from Southern China to Taiwan to the Philippines and to other places.

Wilhelm Solheim's Island Origin Theory – Austronesians went from Mindanao and Northern Indonesia to South China and downwards.



Spiritual Beliefs of the Early Filipinos

The Gods

- Early Filipinos worshipped the moon, the sun, the stars, the rainbow, the rivers, the seas, the rocks, the trees, the animals, etc.
- The Tagalogs called the supreme god Bathala Maykapal. He was known as the creator and grand conserver of the universe.
- The Visayan creator god is said to be Laon, a name implying antiquity.

- Ancient Filipinos, like many still today, believed that all things have a life force or “soul.” These spirits were called anitos.
- There were two types of anitos: the nature spirits and the spirits of dead ancestors.

- Anitos were found among all Filipino groups from Batanes to Mindanao. In Visayas and Mindanao (places geographically closer to Hindu-Buddhist empires in Indonesia) they were called diwatas.
- The word diwata is of Sanskrit origin and means “divinity.” The Javanese have spirits called dewata or djuwata; the Dyaks of Borneo refer to theirs as dyewata or djebata.

- Guardian spirits were believed to preside over specific human activities such as birth, marriage, death, hunting, fishing, farming etc. Beneficent and powerful, they generally rule from the sky but some stay in their areas of responsibility on earth or in the underworld.

Some guardian gods:

Ikapati or Lakapati – Tagalog goddess of fertility, guardian anito of agriculture

Dian Masalanta – Tagalog anito of lovers and childbirth

Liktakan – Manobo god of sunrise, sunset and good weather.

Makabosog – a merciful diwata of Visayas who provides food for the hungry.

Katambay – Bicol guardian anito for individuals.

Tagbibibi – diwata protector of children of the mountain ethnic groups in Mindanao.

Masiken – guardian of the underworld of the Igorots.

The Cosmos

- Early Filipinos believed that the universe was divided into different regions and levels, with three being the lowest number of levels: the sky, the earth and the underworld.
- The diwatas or anitos and other beings influenced the lives of people on earth, making the babaylans, rituals and amulets indispensable.

- The Pintados of Panay believed that their supreme deity, Macaptan, lived in the sky. They also believed that those who died by stabbing, or those eaten by crocodiles or shot by arrows went to the sky.
- Maguayen first brought the spirits of the dead, whether good or bad, to the underworld, via a barangay. It was on earth that humans lived with the diwatas.

- The Tagalogs believed that evil people went to Kasanaan, a place of anguish. Good people did not live with Bathala in the sky but went instead to Maka, a place of rest.
- Fr. Pedro Chirino said that the place of rest was called Kaluwalhatian. Virgins could not enter Kaluwalhatian because they had no lovers to help them cross a narrow plank over a raging torrent en route.

- Almost the entire archipelago had one term for the sky: langit. It was believed that the supreme god lived in the sky.
- The earth was where humans, animals, plants, the anitos or diwatas lived. Tagalogs used the terms sanglibutan, sangtinacpan and sandayigdig for all things on earth and under the sky.

- Most believed that the soul went to the underworld, rather than the sky. As one Spanish chronicler said, the Visayans believed that “their souls go down below and say that this is better because they are cooler there than up above where it is very hot.”

Sacred Trees and Animals

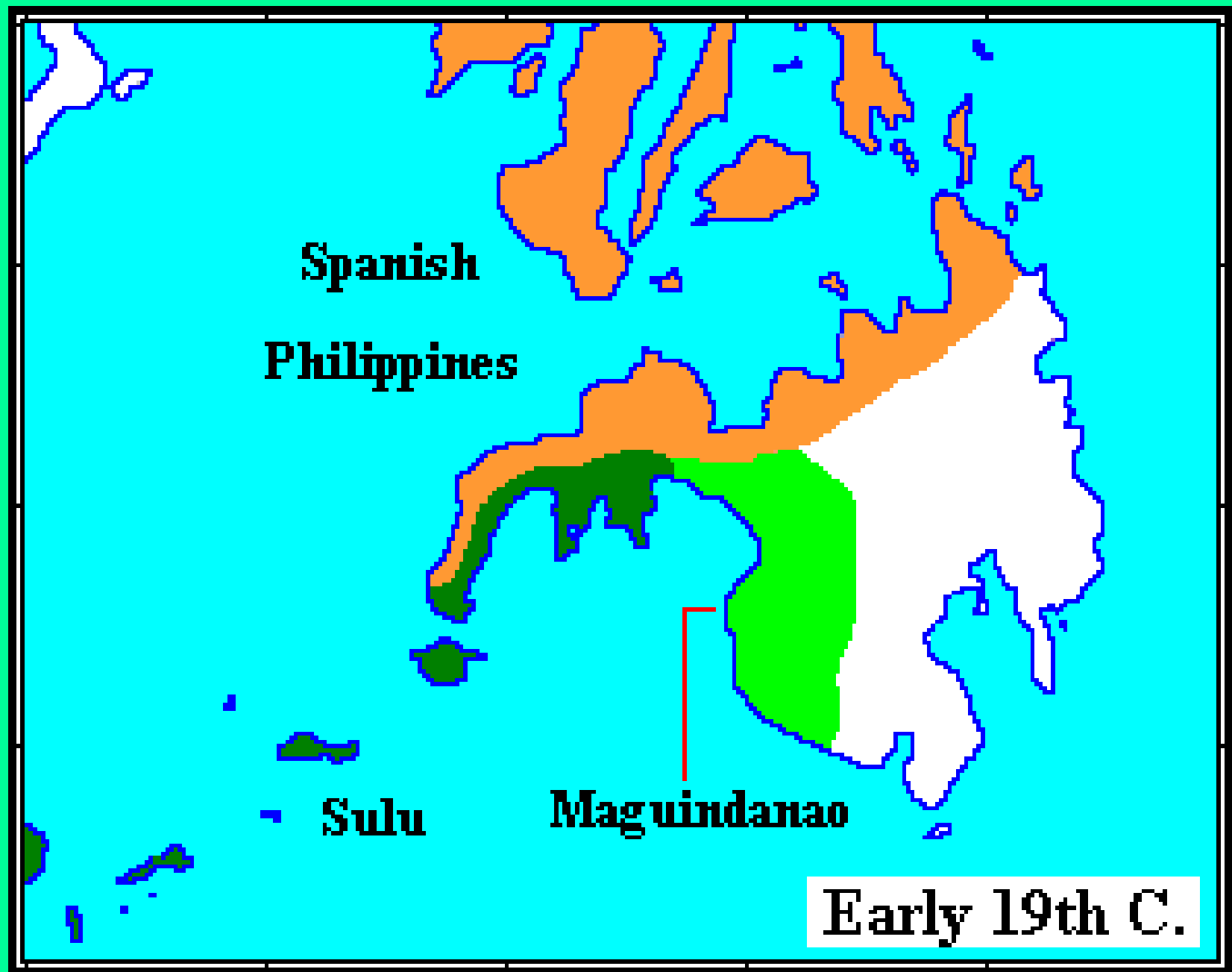
- The balete – a sacred place of worship. Many anitos lived in it. For the Warays, it was the home of a diwata and its enemy, a tiny evil man.
- The crocodile – ancient Filipinos went on their knees in homage whenever one appeared. When Tagalogs and Visayans wanted to say something about it, they referred to it as grandfather.

Tagalogs feared and venerated the crocodile. Offerings of food were set out for them, and the salaksak bird was considered sacred because of its ability to pick the crocodile's teeth without harm.

- The snake – ancient Visayans believed that a snake could be born with some male children. Great warriors were said to be accompanied by their twin snakes on their wars.

Sixteenth-Century Mindanao

Society and Culture



Sultanate of Maguindanao

- The Sultanate of Maguindanao was founded in 1515 by Sultan Kabungsuwan, a prince of Johore, after marrying into the local royal family.
- The Maguindanao Royal Family consisted of the Sultan, his wife the Sultana, the Rajah Muda (Crown Prince), the Rajah Laut (Sea Lord), Princes (a prince was called Katchil) and Princesses (a princess was called Putri or Dayang).

- The Royal Family was supported by the Orangkaya (literally, “Rich People”), a kind of nobility with the right to trade.
- The Sultan was advised by the Pandita (wise men) and a council of elders called the Bichara Atas.

Sultanate of Sulu

- Tuan Masha'ika was a Malay Muslim who brought Islam to the Philippines in the late 13th century. He married the daughter of Rajah Sipad, who was the king of the Buranun.
- Karim ul Makhdum, a Muslim missionary, further spread Islam in the 14th century.
- Prince Abubakr of Sumatra came to Jolo and married Dayang Paramisuli, daughter of Rajah Baguinda of Sulu. Abubakr founded the Sultanate of Sulu in 1450.

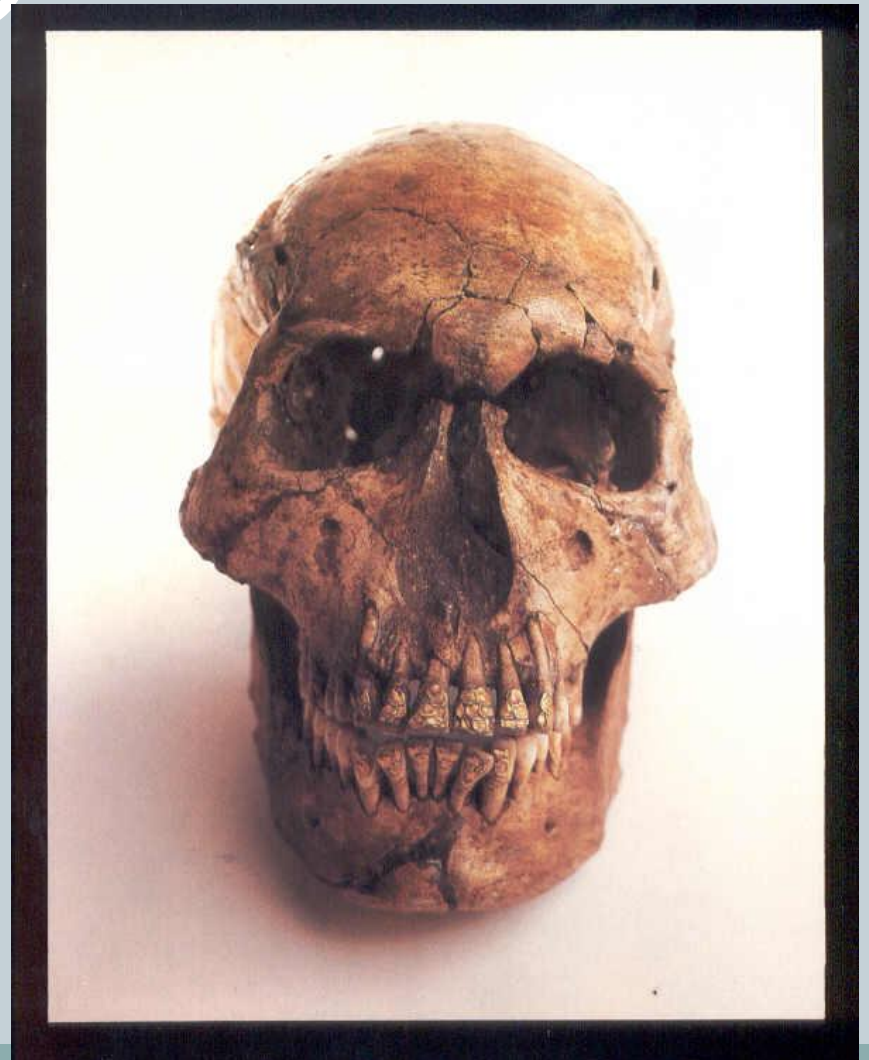
- The Royal Family of Sulu was related to both the Royal Families of the Sultanate of Borneo and the Kingdom of Manila.
- Islam was beginning to spread in the Kingdom of Manila when the Spaniards came.

Sixteenth-Century Tagalog and Visayan Societies and Cultures

Decorative dentistry

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- Sixteenth-century Visayans filed their teeth and filled the gaps with gold.
- Used betel nut or nganga to clean their mouth and teeth. They also used betel nut to stain their teeth – which was a mark of beauty.



Tattooing

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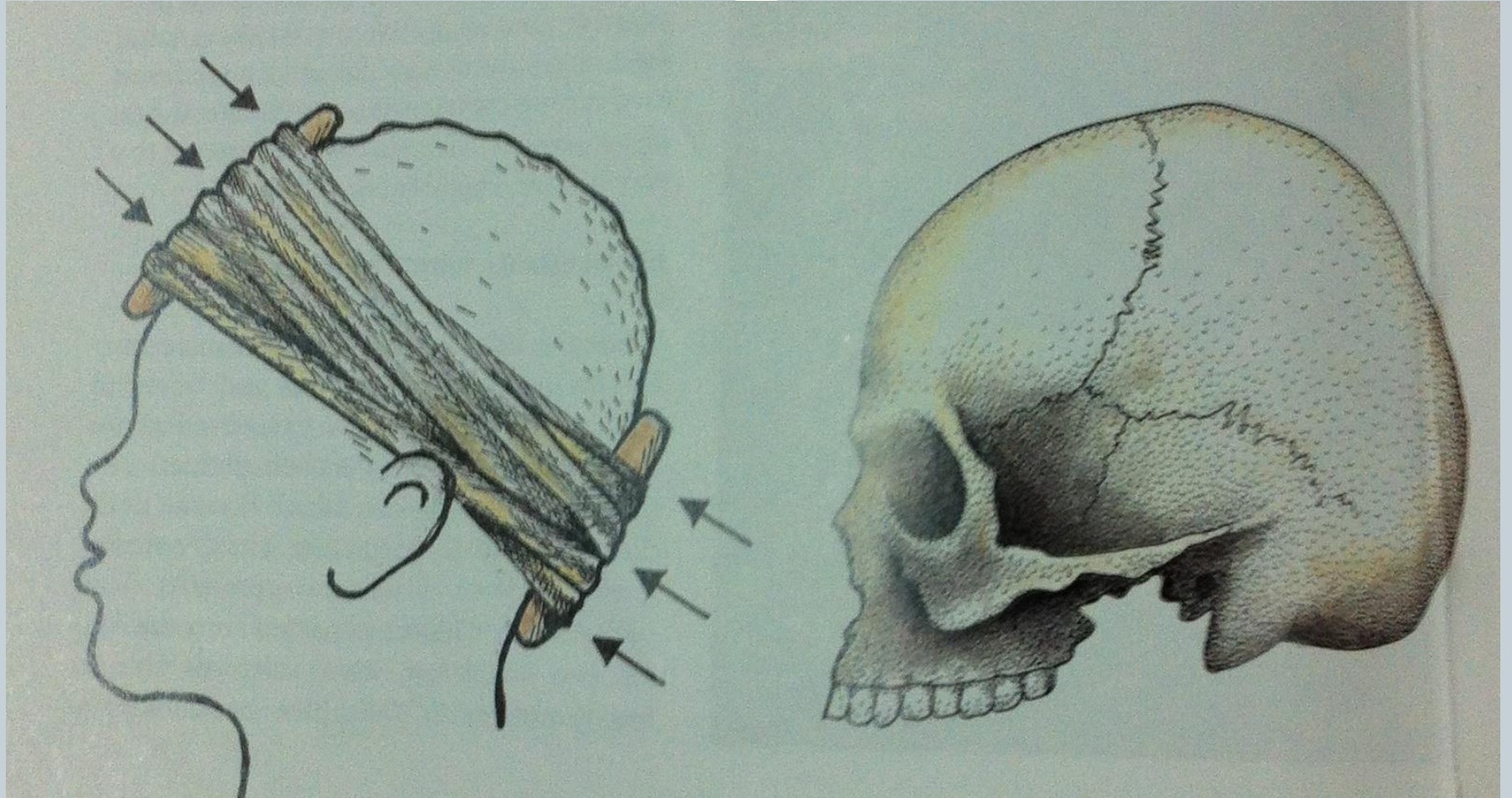
- Visayan men were called pintados or painted ones because of the tattoos on their bodies.
- Tattoos (or batuk) were regarded as symbols of a warrior's courage. Only those who killed enemies could have tattoos. The most brave warriors had tattoos on their faces.
- Visayan women had tattoos on their arms and hands. The tattoos were for decorative purposes only.
- Those without tattoos were called mapuraw or undyed.
- The Tagalogs did not practice tattooing.

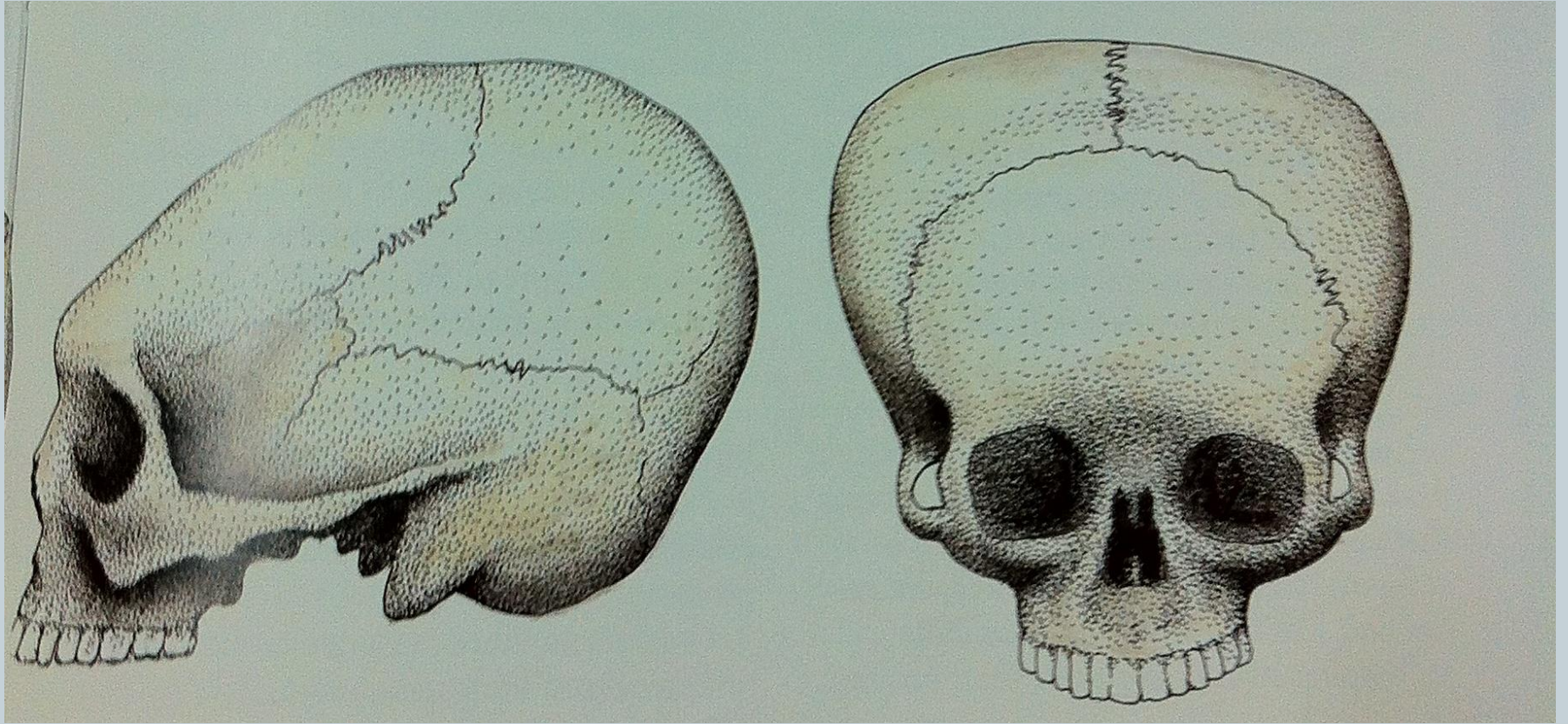


Skull molding

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- Visayan Filipinos also molded the skulls of infants. They wanted their children to be “moon-faced” or with “flat” faces.





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Penis pins and circumcision

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- Visayan men used penis pins called tugbuk and penis rings called sakra. They wore the tugbuk and the sakra for the greater sexual pleasure of women. Visayan women did not like men who did not have penis pins.
- Visayan men underwent circumcision for hygienic purposes.
- Tagalog men did not wear tugbuk. They did have pellets put under the skin of the penis.

Hair

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- Visayan men had long hair, usually shoulder- or waist-length. They wove amulets into their hair. Tagalog men also sported long hair.
- Visayan women had longer hair than men. Their hair usually reached their ankles and had it put in a bun that was as big as their head.
- For ancient Filipinos, having short hair was a sign of mourning.



Clothing

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- Visayan and Tagalog men wore the bahag or g-string. Upper-class Tagalogs and Visayans wore bahags that covered their thighs. Lower-class men wore strip-like bahags.
- Red clothing was reserved for those who killed enemies.
- Visayan men usually did not want to cover their tattoos.

Jewelry

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- Upper-class Tagalogs and Visayans wore large quantities of gold and jewelry – two marks of wealth in pre-conquest Philippines. Visayans called gold bulawan.
- Visayan and Tagalog men and women wore hoop gold earrings. They also had their earlobes distended.

Social Organization

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- Tagalog society had a three-level social class.
- The **maginoo** class was the ruling class. The members of this class were called **ginoo**. Males were addressed as **Gat (Lord or Prince)** and females as **Dayang (Lady or Princess)**.
- A ginoo who ruled a barangay or a bayan was called a **Datu**. The primary wife of a datu held the title **Dian**.
- A paramount or supreme datu was called a **Rajah or King**. He controlled all the other datus. His primary wife had the title **Hara**.

- The **maharlika and timawa** class was below the maginoo class. They were regarded as the free people. The maharlikas performed military duties to the datu, while the timawas performed agricultural duties.
- The **alipin** class was the lowest class. Those who belonged to this class were slaves. The **alipin namamahay** could own his or her own house and other properties and could marry. The **alipin sa gigilid** was the alipin who lived in the house of his or her master and could not marry.

- Visayan society was also composed of three classes: the datu class, the timawa class and the oripun class.
- The **datu** class was the royal or ruling class. Powerful or paramount datus were also called rajahs. He held titles such as **Kaponoan (Most Sovereign)**, **Sarripada (His Highness)** and **Batara (Lord)**. He had a prime minister called **Atubang sa Datu**, had a chief steward called **Paragahin** and a chief of prisons called **Bilanggo**. He also had a slave called **Paratawag** who announced decrees to the people. Females members of this class were called dayang or bai.





- The **timawa** class was composed of the free people.
- The **oripun** class consisted of the slaves. The lowest oripun was called **hayohay**.
- Tagalog and Visayan societies were fluid. One could go up and down the social ladder. A datu could become a timawa or even a slave through debt, captivity and punishment. Similarly, slaves could buy their freedom.