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Mamanwa texts

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22. Kawanidinipen nga mga tao
People who lived long ago
Roberto Culangan (1965)
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Sample Citation Format
People Who Lived Long Ago

1. Now this is what the people did who lived long ago.

2. They speared one another to death because there was not yet any law of the government.

3. Therefore they were raiding yet because they didn't yet recognize the law of the government.

4. But their weapons were spears, double-edged swords, and bows and arrows.

5. Their protection was a shield, but the shield had a bronze band around the edge of it so that they would say that he is an expert fighter now.

6. Then they would wave their shields about.

7. This is what the people did long ago.

8. Then there were yet many tree houses of the raiders.

9. Therefore they were raiding yet.

*NIF TD D₂ T* NR-pass/experience *NT PL* person/live

10. Now that is the experience of the people.

**Cultural and Linguistic Notes on People Who Lived Long Ago**

**Title** kawanidini pen 'long ago'. The general history of Mamanwas moving from Lake Mainit to surrounding areas:

In 1920 the Mamanwas came to barrio Paypay (now the municipality of Santiago) from Lake Mainit. In 1938 the Aciga River was flooded for about three months. After this flood the Visayans moved into Paypay, and the Mamanwas went into the mountains. In 1948 the Mamanwas moved to Pangaylan. From 1943 to 1948 the Mamanwas fled to mountains because of the war. The Visayans followed, and were looked after by the Mamanwas who helped them to survive in the mountains.²

2. *balaed na gobimo* 'law of the government' refers to either the existing government on the provincial or barangay level, or to law enforcing people during the Spanish era. The setting could have been around Lake Mainit, which is reputed to be the original home of the Mamanwas when the land was completely forested.

3. *magamangazaw* 'raiding'. In the early 1920s dissidents known as *kolorum* wearing red headbands were in the coastal and mountain areas of northeastern Mindanao. It may be that the narrator is referring to stories he has heard about them. Also, see text 1, cultural note 4 for identification of other raiders referred to as *magamangazaw*. These raiders reputedly killed, and sometimes took people as slaves.

4. *kalis* 'pointed sword about 18-20" long with serrations near the handle'. Mamanwas also refer to this sword as a *linantip*. The Mamanwas know about the *sabô* 'long sword used by the Japanese during World War II'. A short table knife honed to a sharp point used in mat making is called a *labasa*. A longer table knife honed to a sharp point and used for the same purpose is called a *malbya*. Both of these are sometimes used in self defense.

5. *korongkorong* 'bronze strip around edge of shield'. As indicated in the story, this signified that the person possessing it was an expert fighter.

7. *anwarawarâ* 'waving a shield about'. Together with brandishing a spear, waving a shield was all part of a display of ferociousness in hand-to-hand combat.

9. *ilihan* 'tree house'. The raiders used tree houses for hiding places and fortresses, as well as for lookout posts. There is one Mamanwa in Surigao who continues to build a tree house, enjoying the security and lookout advantages such a house affords.

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² This data of the history of Santiago and Pangaylan was elicited from Julian Porogoy.