Figure 2. General Paradigm: Creative Exploration of Engaging Historical Facts with Conceptual Frameworks on Power-Relations

There were minimal studies about the beliefs in and practices

(1981) attempted to describe the existing myths and symbols in the Philippines. Demetrio made a follow-up study about Philippine Folk Beliefs and Customs in his volume two, *Encyclopedia of Philippine Folk Beliefs and Customs* (1991).

Rene Villanueva and Joaquin Fernandez studied about ñMaria Cacao, and *Diwata ng Cebu*ò (2002) which revealed how goddesses destroyed the order of society when they were displeased by its actions. The fairy was said to live in Lantao Cave and should not be disturbed by any human being or a wrath would be given.

Seekers of documents on early Philippine history should examine sources related to the Hispanic world. Spanish and Latin American studies have increased their data on their ñ*Colecciones de documentos*ò. Among existing documents are the 42 volume work by Martin Fernandez de Navarrete and its sequel by Cesario Fernandez Duro entitled ñ*Collecion de documentos ineditos relativos al descubrimiento, conquista y organizacion de las antiguas posesiones espanolas de America y Oceania"* and ñthe many compilations of *Coleccion de viajes y descubrimientos que hicieron por mar los Espanoles desde fines del siglo XV*ò.

There were scholars who went to Spain and other countries to do the mission of gathering primary source materials that reveal the life of early Filipinos. Famous among them are the following: Wenceslao E. Retana published the ñ

The most useful ones available to students who are not well-trained in 16th century Spanish documents are source documents translated in English. It proves to be very beneficial to writers and researchers on topics about early Filipino society. It reveals the ethnographic reports of Spanish chroniclers. These are shown below:

Helen Blair and James Alexander Robertson edited, collected and translated primary source materials entitled, Philippine Islands: 1493-1898. This is otherwise known as Blair and Robertson (B and R), which is considered the largest and most popular compilation of documents in 55 volumes, published in Cleveland, Ohio from 1903 to 1909. This compendium contains important documents ranging from papal bulls, royal decrees, chronicles describing their observation on the islands, letters of the governor-general or other officials to the king, correspondence with the viceroy of Mexico, decisions of the Royal Court on certain queries and problems of the archipelago, complaints on the injustices committed against the natives, demand for salaries and other improvements in the country and other stories that would help researchers the many possibilities in analyzing the context and dynamism within the years of Spanish rule. For this research, B and R offered primary sources written by Spanish chroniclers and ethnographers which provide descriptions of early Filipino customs, traditions and social milieu.

Starting in the 1960ôs efforts have been made to expose the primary documents to the public since the B and R copy has become too costly for students in history and such compilation is hard to find. In this connection, the Filipiniana Book Guild selected documents from the B & R, added some data not found in this B & R, and reprinted it for easy access to the public. At the end of 1969, they produced 14 volumes. The most notable among these that is directly related to the research is the ñFirst Voyage Around the Worldò originally written by Antonio Pigafetta in 1522, which reveals early Filipino cultural practices and beliefs.

Gregorio F. Zaide in his Documentary Sources of Philippine History, which consists of 14 volumes, compiled, edited and annotated primary source documents mostly taken from B & R, and added data not seen in B & R, from *Archivo General de Indias*, *Archivo Historico Nacional* and other archives abroad. It was published by National Book Store in 1990. This contains primary source materials that speak about early Filipino society.

Recently, the dissertation of Karl Geverza entitled ñ*Philippine Mythology"* (Geverza, 2014) provided a deconstruction of cosmogony, cosmology, conceptualization of the soul and the deities associated with

land use caused the impermanence of settlements and communities. The development of unified large tribes was hampered by such population dispersal. Social units were based on kinship comprised of a number of extended families. The lack of permanent residence and huge aggregate of people to support a strong political figure did not develop as the way it had in Indonesia or in the Middle East. There were no megalithic structures and temples like those in Cambodia, India or China. Jocano argued that to speak of temples and kings in the early Philippines is to exaggerate the sociological contexts of historical records or to refuse to consider the implications of the ecological setting on which early Filipino society was anchored. (Jocano, 1975).

Another major factor that affected residential mobility among pre-Spanish communities was the belief in the active participation of the spirits in the lives of people. If there was sickness or death, they believed that the spirits of the field had been offended and therefore the residents should move out. They left their dwellings or burnt these before departure (Jocano, 1975). This is an important part of the stewardships of Godôs creation since nature and environment acquired power for people to take care and be careful with their actions to it.

In the middle of the 15th century and the beginning of the 16th century rapid changes happened in the archipelago. A homogenous society emerged when Chinese merchants and Muslim traders set the motion drawing people from the mountains to coastal areas. Natives from the highland left their homes and established residences in the trade centers. A good example was Manila where nucleated settlements began to develop along the banks of Pasig River. Some of these communities were surrounded by palisades and protective devices to shield them from

Table 2.
The Second Generation Deities

Name	Sex	Typology	Description and Function
Mayari	female	moon	She was the goddess of the moon and daughter of *Bathala* from a mortal woman. *Tala* and *Hanan* were her sisters.
Tala	female	stars	She was a daughter of *Bathala* from a mortal woman, and the goddess of the stars.
Hanan	female	morning	She was the daughter of *Bathala* from a mortal woman, and a goddess of morning.
Anagolay	female	lost things	She was the goddess of lost things, who was the only child of *Ikapati* and *Mapulon*.
Anitun Tabu	female	wind and rain	She was the daughter of *Idiyanale* and *Dimangan*, and goddess of wind and rain who was considered to be fickle minded.
Dumakulem	male	mountain	He was the son of *Idiyanale* and *Dimangan*

Table 4.
The Gods and Goddesses of Kasamaan

Name	Sex	Typology	Description and Function
Sitan	male	demon	He guarded *Kasamaan* where he resided and kept bad souls. He had four agents that led a person to sin and destruction.
Manggagaway	female	disease	She was one of Sitanôs agents who was blamed to be the cause of disease. Sometimes, she disguised as false healer in human form. She used a

Beliefs in the *Anitos*

Early Filipinos believed in *anitos. Anitos* were nature-spirits, spirits of deceased ancestors, nymphs and *diwatas*. Animism was the prevalent belief system where the environment was animated by the *anito* and their presence felt in trees, rocks, bodies of water and animals. The way to communicate to *Bathala* was through the *anitos* who spoke

idols of stone, wood, gold or ivory called *likha* or *larawan*. They believed that these ancestors could guard them, and could bring or remove illness. (Loarca, 1582)

Beliefs in Faith Healing, Fortune Telling, Divinations and Superstitions

Early Filipinos used divinations and magic charms to guide them in their activities. These could be in the flight of birds, barks of a dogs or sound of a house lizard which could be interpreted as good or bad omen. The howling of a dog at night could be a sign of tragedy or death of a person. If someone sneezes on the way to the battlefront, it was a clue for defeat. If a hunter met a lizard, he just needed to go home since there would be no catch. An ill fortune was coming if a crow or raven cried *uac uac*. Visitors were coming if the cat rubbed its face with its claws. (Boxer Codex, 1570)

They also believed in amulets for fortune, good health and protection from enemies and animals. ñThese amulets were embellished with the eyetooth of a crocodile, a man-shape stone, the hair of a *duende* (gremlin or goblin), favored herbs or seed or root of a tree. (Boxer Codex, 1570)

There were prevalent beliefs in malevolent spirits like the *asuwang, mangkukulam, mangagaway, tiyanak, tikbalang* and other alleged being. *Asuwang* was a person who could transform to an animal at nightfall and victimize pregnant women. *Mangkukulam* or witches could inflict harm by priciking an image or object of an intended victim. The *mangagaway* could destroy someone by using herbs and other medicinal plants. The *tiyanak* looked like an innocent young child but could suck the blood of unborn babies. The *tikbalang* was harmless and yet misled travelers in their journey at night and made fun of them. (Plasencia, 1589)

Early Filipinos practiced the *maganitos* or offering and prayers to their gods and anitos. Temples and churches were not around but instead they had caves, cliffs, or the special room adjoining the houses as venues for the rituals and sacrifices (Colin, 1663).

Priests or priestesses officiated the sacrifices offered to the anitos for a special purpose or necessity. Tagalogs called them catalonan while

Visayans referred them as babaylan. Most of them were women or feminized men (*asog or bayok*). They could contact and interact with the *anitos* and spirit world. As spirit guides, their main role was medium during the ritual (Colin, 1663).

> ñ*their manner of offering sacrifice was to proclaim a feast, and offer to the devil what they had to eat. This was done in front of the idol which they anoint with fragrant perfume such as musk and civet or gum of a storax-tree and other odoriferous woods and praise in a poetic song sung by the officiating priest, male or female who is called a catalonan. The participants made*

The *maganito* performance was a fertility ritual for a good harvest. ñ*Before planting their grain some hold maganitos,, other make offerings to the anito, asking that the fields be fruitful and that the harvest be not lost. Later if the field suffers from either lack of work or too little water and the rice yield affected , they turn again to make offerings and to celebrate their maganitos*ò (Boxer Codex, 1570).

In summary, pre-hispanic era had an agricultural socio-economic context. Their life was intertwined with nature and their religious concepts linked with deep respect to the environment. This was rooted in their beliefs of how the spirits participated in their day to day

showcased the strength of stewardship among our ancestors that could be a fertile ground for an inculturated *oikenomous* today. The power came by the belief that without union, elements on earth would be disintegrated, life would become imbalance and productive life would not be realized.

How power is produced

Power circulates through early Filipinos practices on stewardship of Godôs creation. Nature could have power through *maganitos* where early Filipinos surrendered themselves to the spirits that lived in the surroundings through prayers, sacrifices and offerings. Rituals brought into memory the power of nature and the spirits. Whenever they ritualized, they re-lived and constantly reminded themselves of the need for union and mutuality rather than subordination of the earth and exploitation without minding adverse effects.

Maganitos instilled both fear and responsibility. Fear was the outcome of how the power of nature offered them a mystery that was overwhelming and fascinating. Sometimes when they violated nature, they trembled since they knew its rage. Offerings and prayers were performed to appease, to seek help and ask for protection. These values ensured harmony with the environment and served as a mitigating factor to abuse the earth. When they had their incantations and dances they even imitated the movement of the wind, the birds, the clouds, fire and other elements that identified them with nature and the spirits. These music and dances became a symbol of cultural identity that they belonged to a worshipping community celebrating the bounty of life and the guidance of Bathala and the *anitos*.

When harmony was achieved with nature and the spirits, the community was empowered. Every person realized that balance was attained not in domination and power-control but in powerlessness to allow oneself to listen to the sound of nature and be able to read the signs where cooperation was needed to attain union.

Lifeôs cycle from birth (fertility) to death should be attuned not only to the physical but to the spiritual world. Its synergy through the practice of *maganitos* transformed the imminent realities to transcendence. This could be used to enrich our search for an incultured faith.

Conclusion: Towards an Inculturated Faith

The Second Plenary Council of the Philippines (PCP II, 1992) envisioned a church renewed through a discipleship in the community where there is communion, unity in diversity, equality in dignity and a community in mission. This can be realized in integral evangelization that is Christo-centric (person for others), rooted in the word of God and authentically Filipino and systematic (PCP II, 1992).

Authentically Filipino faith means Christian practices and rituals should not be alienated from the worshipping believers but anchored to their cultural heritage and identity. This calls for a holistic approach that views all of life as worship. It has an intimate connection with political, economic, and social life including the day to day encounter humans have with their surroundings. Renewed worship means to celebrate rituals that are rich in cultural values that empowered people ñ*to be generous and sacrificing in witnessing to their faith*.ò (PCP II, 1992)

Early Filipinos before the coming of the colonizers anchored their deep spirituality to primal religion. Primal religion was based on their understanding of nature and human beingôs frailties thereby pointing to dependence on divine power to ensure well-being. There was a converging point between the universal teachings of Christianity and early Filipinosô primal religion that made them easily embrace the new religion. Both found blessings from a power beyond themselves, and this expedited the integration of the new culture to their system.

Early Filipinosô beliefs and practices in stewardship of Godôs creation propels an inculturated expression of faith where lives would be in union and in mutuality with nature. It is not just respect for God and our ancestors; it is also allowing the spirits of the environment to teach us how equality in dignity and community solidarity are essential components for well-being and authentic discipleship in Christ.

In the context of Pope Francisô call for stewardship of Godôs creation embodied in his *Laudati Si* which literally means ñ*Praise be to you O Lord*ò, there are strong implications to care for our common home. Early Filipinos exhibited that care when they were in harmony with the spirits and anitos, which is a value orientation on our need to embrace nature as our partner in life not below us and not subject to abuses. We should dance the rhythms of life along with it as our ancestors managed to attune themselves with that union in their incantations and ritu

References

Pre-hispanic influence on filipino culture. (1958). Sunday Times Special Issue on the Foundations of Filipino Culture, pp. 2-5.

Two lectures: Critique and power. (1998).

Blair, E. and Robertson, A. (1903-1990). *The Philippine islands, 1493-1898: explorations by early navigators, Descriptions of the islands and their peoples, their history and records of the catholic missions, as related in contemporaneous books and manuscripts showing the political, economic, commercial and religious conditions of those islands from their earliest conditions with european nations to the close of the nineteenth century.* (eds. at annots.), 55. Cleveland: B & R

Catholic Bishops Conference of the Philippines. (1991). *Acts and decrees of the*

Chirino, P. (1603). *Relacion de las yslas Filipinas. 12,* 174-321. Madrid: B & R.

Colin, F. (1663). *Labor evangelica*. *40,* 38-97. Madrid: B & R

David, M., Mauro, B. & Alessandro, F. (Eds.). (1971). *Society Must Be Defended: Lectures at the College de France,* 1975-76. New York: Picador.

Discipline and Punish: The birth of the prison. (1977). New York: Random House Inc.

Donoso, I. et al.(n.d.) Transcribed and eds. Boxer Codex of 1570 (2018). Quezon City: Vibal Publishing.

Filipino indigenous ethnic communities: Patterns, variations, and typologies. (1998). Quezon City: Punlad Research House, Inc.

Filipino