

SAVING MINAMANWA

AN INITIATIVE TO PRESERVE MINAMANWA AND THE MAMANWA
INDIGENOUS KNOWLEDGE SYSTEM AND PRACTICES



Bethlehem PONCE • Angelie GENOTIVA • Michael Carlo VILLAS
Dean Ruffel FLANDEZ • Ianvie Norean MIAGA

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ing many tasks in the department and trying to meet the demanding work of sketching and laying out the comic, I couldn't thank you enough, Densyong! Equivalently crucial to the success of this project are Ms. Angelie E. Genotiva and Ianvie Norean Miaga, who joined me in the community during the translations of the stories, working on the necessary documents, and even creating the activities for each story. Many, many thanks to both of you!

Lastly, this comic would have been difficult to conceive or complete without the support of the Visayas State University. Thank you for trusting us to implement this project.

FOREWORD

This comic is a product of the extension project entitled “Saving Minamanwa: An Initiative to Save Minamanwa and the Mamanwa Indigenous Knowledge Systems and Practices.” The conceptualization of this project was conceived after my 7-year ethnographic study with the Mamanwa in Southern Leyte and an ethnolinguistic study of the Minamanwa language that I led together with a team. These studies showed significant results that led me to develop a project that is not just a comic but a crucial tool in preserving the Mamanwa culture. It may help the Mamanwa preserve their language, Minamanwa, assist the indigenous learners as they participate in the formal education of mainstream society, and aid the DepEd Southern Leyte Division in its implementation of the IPed Curriculum.

This comic contains six stories reflective of the Mamanwa IKSP and experiences. These stories are written in Minamanwa with the help of the migrant Mamanwa in Pinamudlan Southern Leyte. The first story is entitled Habi, a Minamanwa word for “weaving.” Weaving is one of the significant practices of the Mamanwa because it enables them to make ends meet. Weaving could be in different forms, using materials like rattan and baliw leaves. The second story is entitled Kahimonan. Aba Romeo said this is a thanksgiving ritual conducted during the full moon with a specific procedure. This ritual is already associated with birthdays and Christmas celebrations, and the practice differs from what it used to be. The third story is Balawan, a Minamanwa word referring to the Mamanwa healer and ritual specialist. The story focuses on Aba Romeo, the only balawan among the migrant community of Mamanwa in San Francisco Southern Leyte. The fourth story is entitled Lagkaway, which refers to a small house. This story describes how the Mamanwa can create a small house made of and using indigenous materials. The fifth story is entitled Panaw, a

Minamanwa word that means 'travel to a far place.' This is the story about the migration of the Mamanwa from Surigao del Norte to Samar and finally to Southern Leyte. Lastly, the story is entitled Kalig-on. It narrates how the Mamanwa experienced Typhoon Odette and how it demonstrates their remarkable resilience despite numerous adversities.

This comic's target readers are the Mamanwa children attending primary formal education, with the hope that they will remember their roots and traditions.

Bethlehem A. Ponce

Project Leader

Saving Minamanwa Extension Project

Visayas State University

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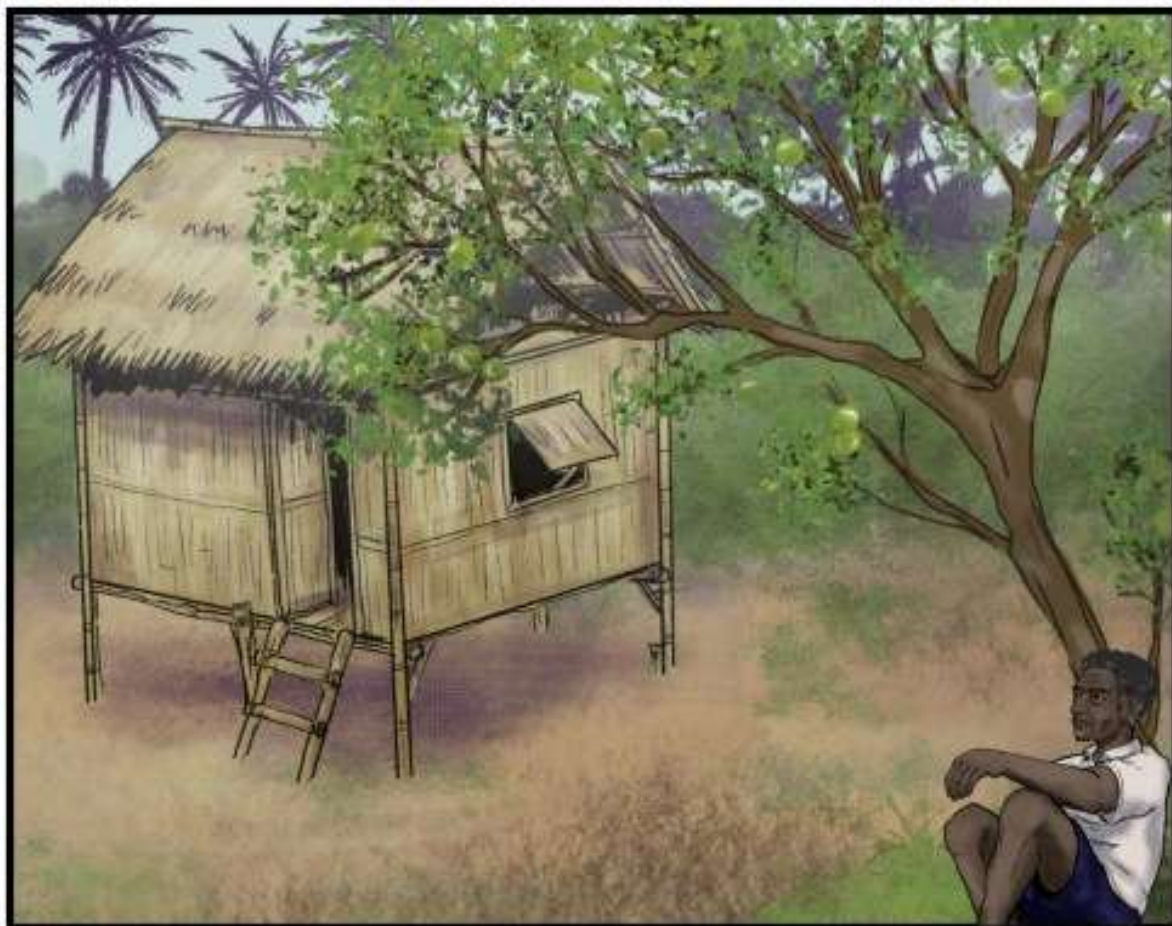
PANAW

Panaw is a Minamanwa term for a journey to far places. The Mamanwa migration from Surigao del Norte to different parts of Samar and finally to Southern Leyte is a *panaw*. It was a journey they made more than 4 decades ago.

Culturally, the Mamanwa are environmentally dependent. As hunter-gatherers, they must keep transferring from one place to another to search for abundant resources. These resources range from various species of plants and animals necessary for food, shelter, and even medicine. Mobility is part of their daily activities to survive.

They started to live sedentarily when they migrated outside their ancestral territory and became socially and politically part of mainstream society. However, *panaw* is still part of their lives. Many traveled to cities in different parts of the country to search for economic opportunities. Others travel to nearby towns or provinces because of marriage or even for vacation.

Min karo ka banwa sin Aba nagakawa ka parasan (uway) kamhan,
min pahuway ka kaliwaan na bayabas.



Wara ma lilong na tarumdoman nin Aba na pira ding ka-tuig
ya pangidaron ning bayabas daw pira ka tuig ya min labay
sukad nga ming datong siran ka Pinamudlan kajang tuig
2000.

Para kan Aba, ani-ija ya tuig
kun-o nagsugod daw
nakamhan ya tuig na kani-
rang pag sige laling-laling
ka paghula ka lugar garing
diin.





Kay nakamhan disa kamo pag tiaw dijan ka suga, arani di kamo kano



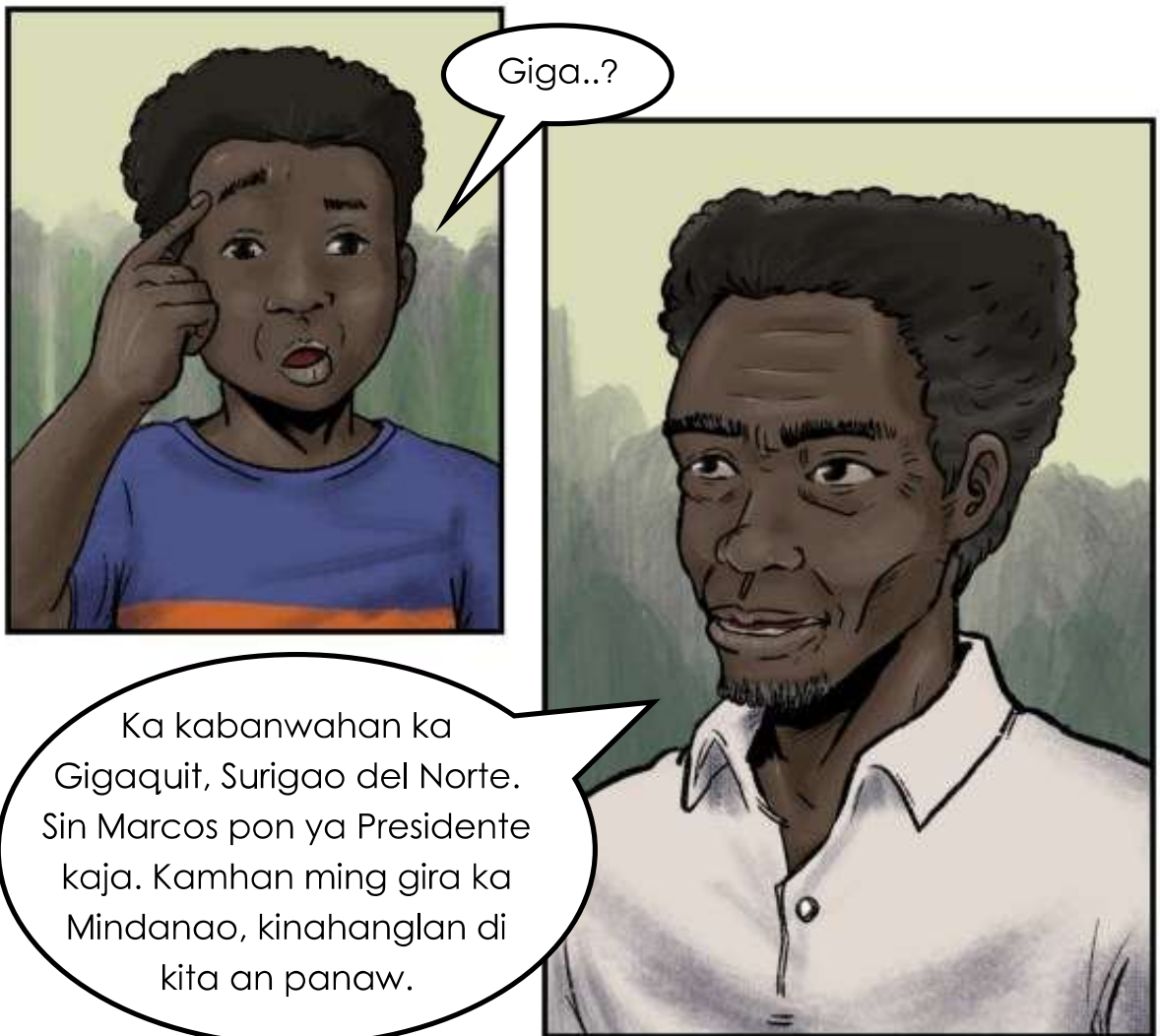


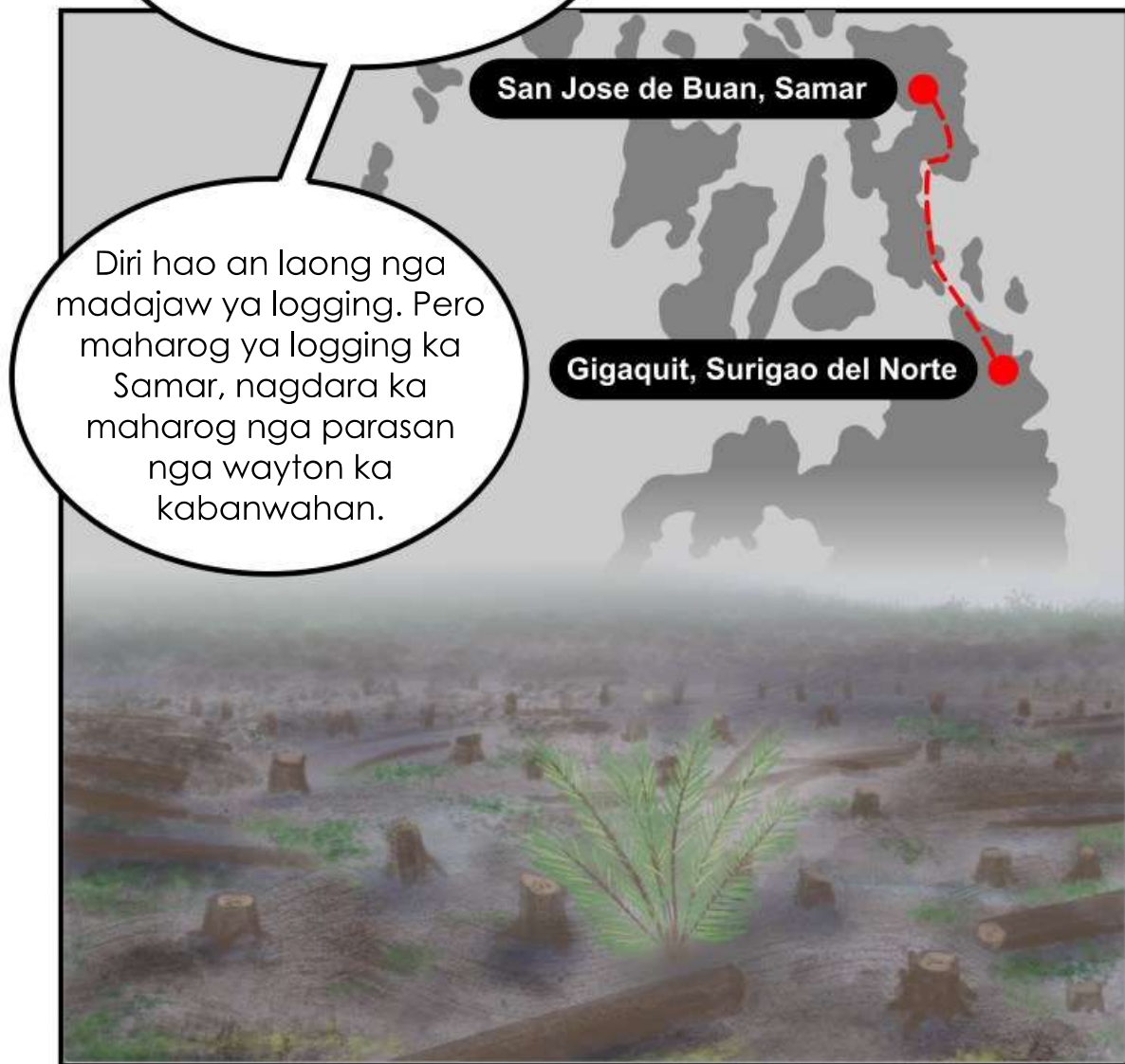


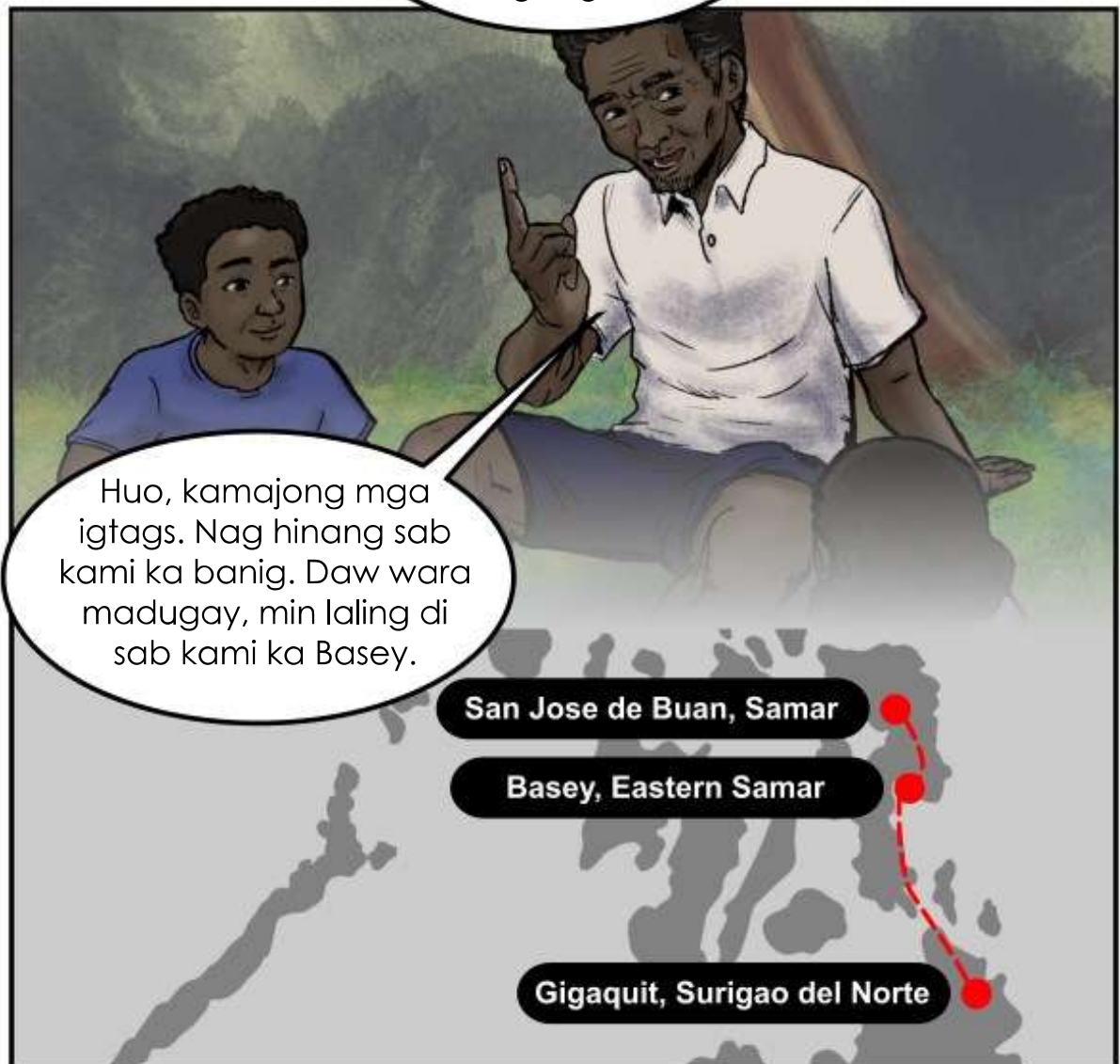
Min hawag si Aba nga an arani ka tuong sa-ing.



Min dakola ya mga mata na mga bata kamhan minhula siran.









Duro nao na himamat ya madayan nga babaje, si Vicenta.

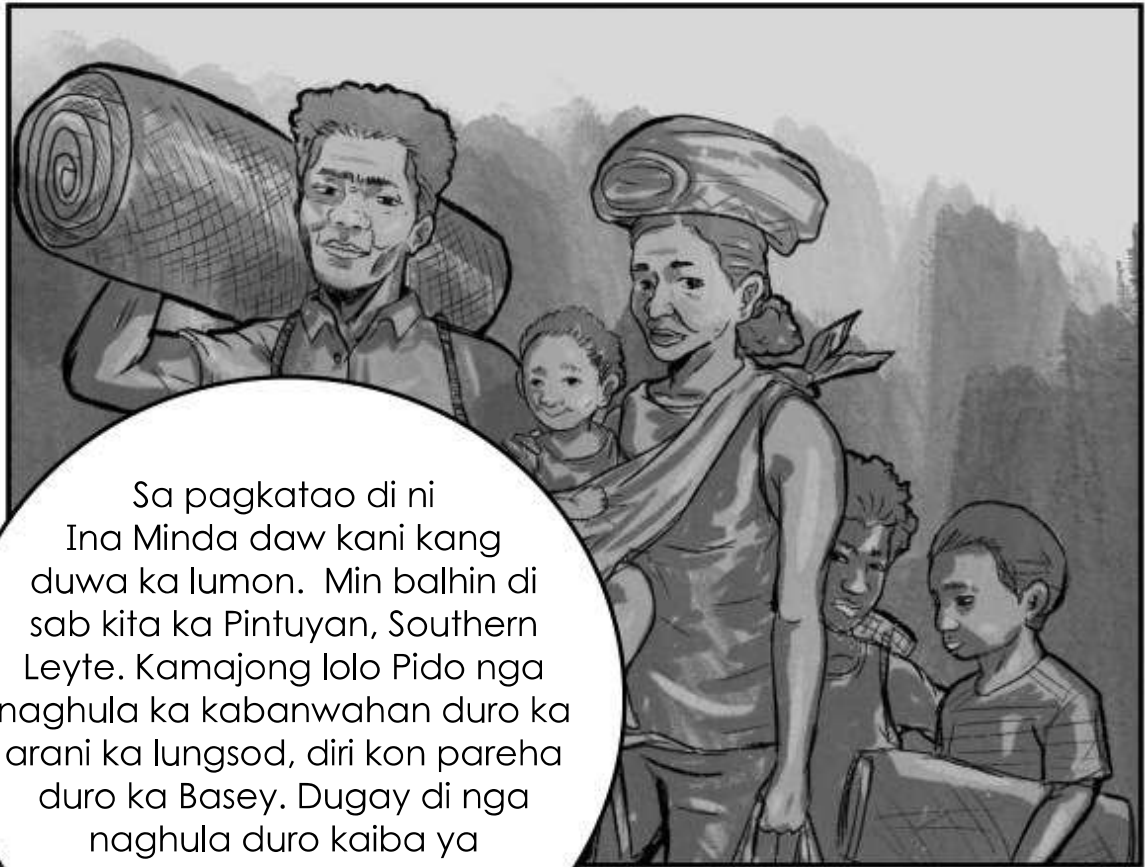
Vicenta?



Huo, kamajong Ina Bising. Nahimamat nao sikan ka sige naming balik-balik ka ampas nga maharog nga parasan

Duro sab siran nag hula arani ka sapa, aro ka lungsod.





Sa pagkatao di ni Ina Minda daw kani kang duwa ka lumon. Min balhin di sab kita ka Pintuyan, Southern Leyte. Kamajong lolo Pido nga naghula ka kabanwahan duro ka arani ka lungsod, diri kon pareha duro ka Basey. Dugay di nga naghula duro kaiba ya kanikang pamilya.



San Jose de Buan, Samar

Basey, Eastern Samar

Pintuyan, Southern Leyte

Gigaquit, Surigao del Norte

Madajaw kasa hinuha ya paghula nami duro. Kadaw ming laling di sab kami ka pag hula kamhan na ta-o ya kamajong mga ujo-an.





Diri ka kon ani ija ya kanaong matarumdoman...
Kung tig skuyla baba kami ka Pinamudlan, Nakatarumdom ka?

Aw huo, ya iba nita nga kasakupan naghula duro kajang lugar nga duro kita inpahula.



Daw kamajong Ina Minda, maga laba kada ka habjon kaydaw waton masukbot pagka al-daw.





An uli lamang ka banwa
kada Byernes ka dulom
kaydaw mangawa ka
uway daw ibaligja,

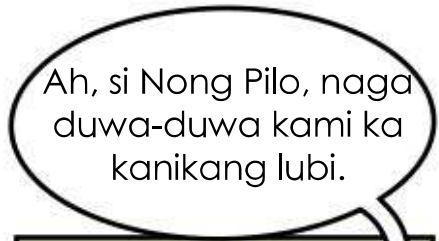
Ya kanirang kwarta
nga mabagtan ani ija ya
kanirang palit kamakaon
ka sunod semana

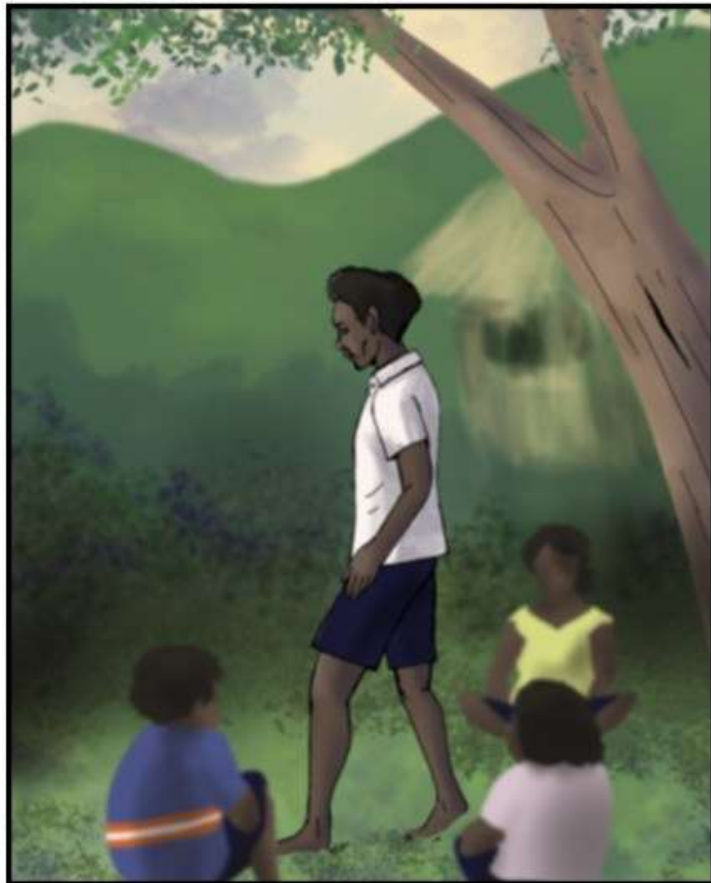
Dakot ya madajaw
nga Bisaya nga duro kami
gipahola ka kanirang lupa
hapit mag tuig. Ya lupa in pa-
nag-ija na lumon nikan nga
ama-ama. Paglalis niran kami
nang panaw di sab. Ija nga
taoha ga jud.



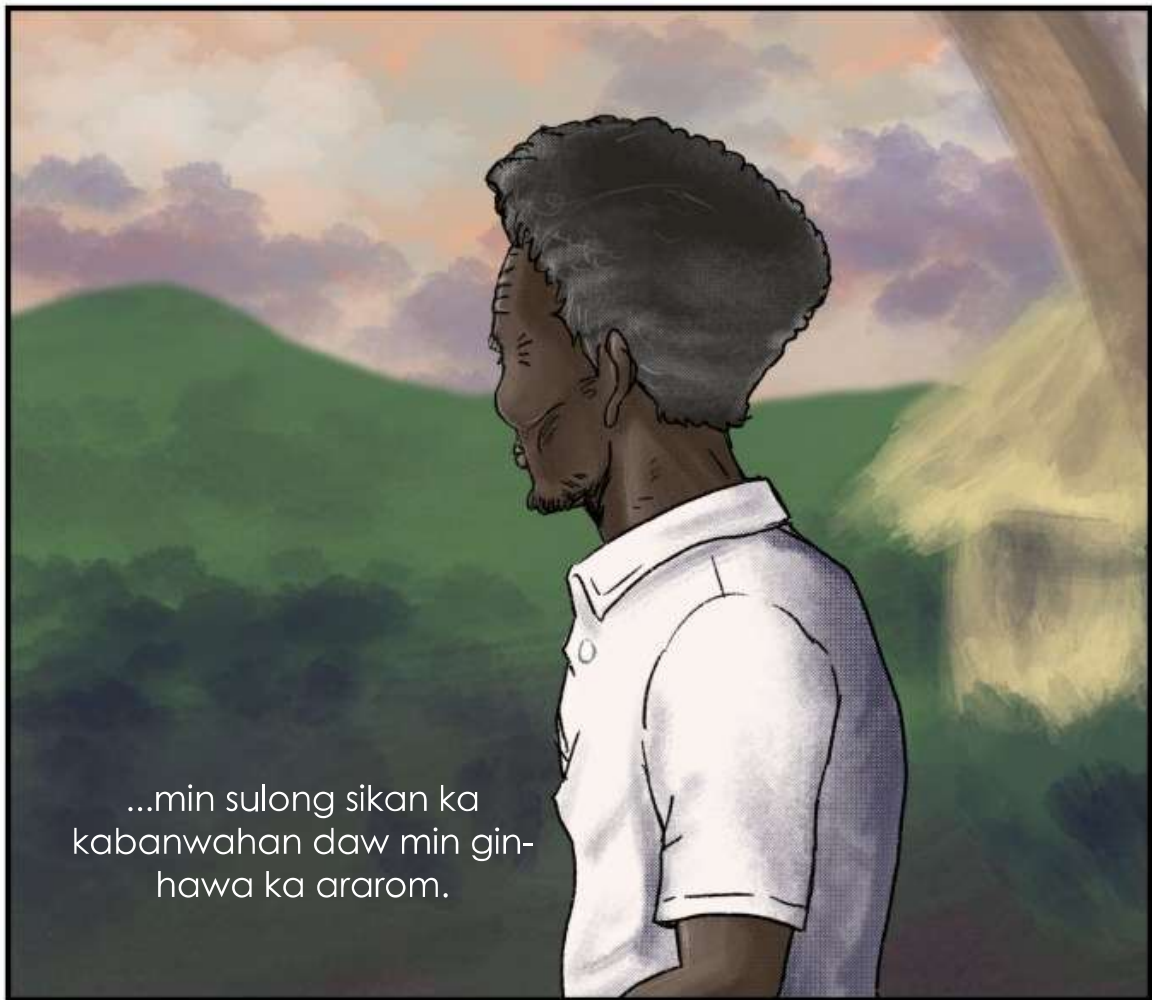
Ya iba sab nga
siringan...

Diri sad siran ganahan
nga waton kita duro
maghula.





Min tindog si Aba, kamhan nag hinay-hinay pag panaw pa aro ka mga bayabas.



...min sulong sikan ka
kabanwahan daw min gin-
hawa ka ararom.



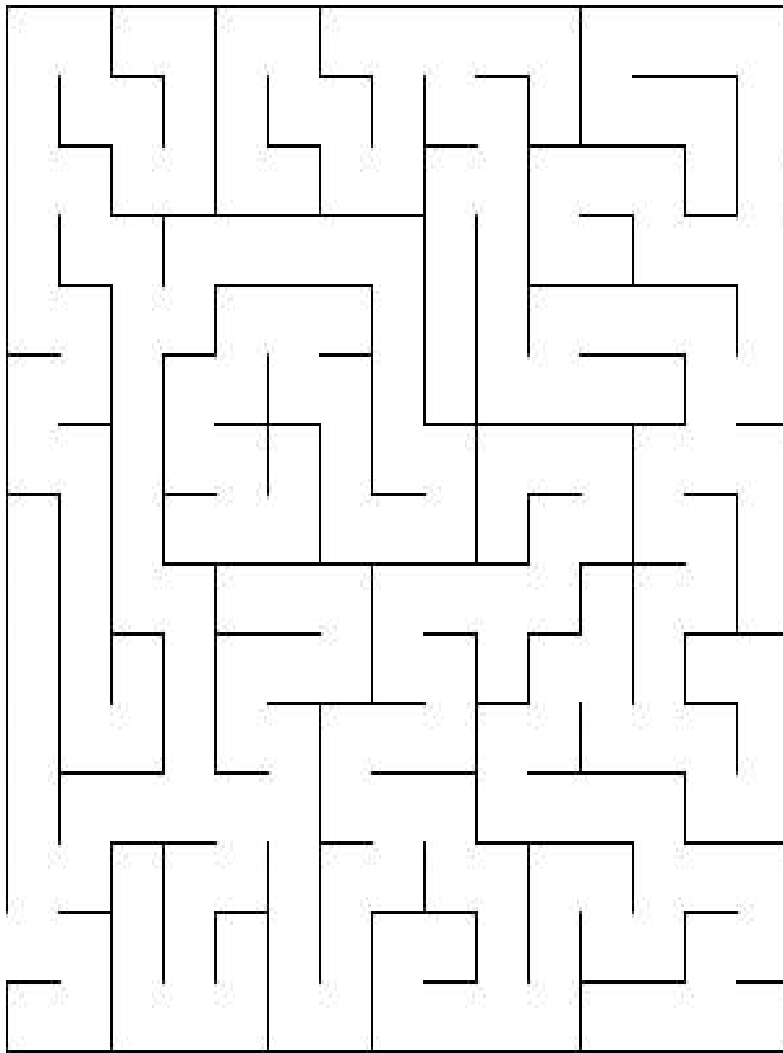
Kamhan mi sunod si Dodong daw Daday ka malaas nga ma-
harog pon ya in kalibugan, di kay lagi dulom di kinahanglan
an uli di siran ka lagkaw.

Activities for Panaw

Springboard Activity

Maze Puzzle

Directions: Help the man reach his home by completing the maze.



Assessment

Story Sequence

Directions: Use the boxes below to narrate Abba's journey from Surigao to Southern Leyte.

The diagram consists of five empty rectangular boxes arranged vertically. Each box is connected to the one below it by a downward-pointing arrow, indicating a sequential flow. The boxes are intended for the student to write the steps of Abba's journey from Surigao to Southern Leyte.

KAHIMONAN

Back in the days when they still lived in the mountains, together with other rituals, the Mamanwa also celebrates *kahimonan*. *Aba Romeo* said *kahimonan* was a thanksgiving ritual celebrated during the full moon. The essential parts of the ritual are the *hitso* and the *pan-galiya* (prayers). The *Magbabaja* will transfer his power to the *hitso* through the *pangaliya*. The power to bless the Mamanwa with a good life, safe from harm and diseases, and a good relationship with others.

Due to migration and integration into mainstream society, the conduct of the *kahimonan* has changed. The Mamanwa, culturally, do not celebrate birthdays, fiesta, Christmas, and New Year. However, when children attended school in the lowlands, they observed how their classmates celebrated birthdays in school. They witness how the people in the barangay celebrate different occasions. To avoid feeling envious, some parents gave their children a simple celebration through *kahimonan*. They would ask their father, *Aba Romeo*, to perform the ritual. Other families celebrate fiesta, Christmas, or New Year if they have money to prepare *biko*, *pancit*, and other typical Filipino food.

Mindatong ya ika unom nga tuig ka kanikang natauhan ni Daday. Ya tanan duro ka lagkaw naghikay ka kanirang kahimonan- isa ka pagpangamujo kani nga natauhan ni Daday kamhan nangamujo sab nga nakalingkawas kanirang bagjong Odette, ang pinaka matodang bagjong kanirang na aji-han.

Pira di ka aldaw ya ming aji ka paghitso ni Aba Mario may Ina Minda ka pagahimuon ka kahimonan. Gi hitso di sab ya boog ka kahimonan kahuman sa pangaliya, kahuman paga pangamujo-an.



Ya magurang ni kan nga si Cris, ani nagdara ka Mallorca dajon intabangan nikan ya kanikang Abba may Ina ka pagpamutang kanirang pagahimuon kahimonan. Ya kina-magurangan nirang nga babaje nga si Sabeth, ani nagdara ka agong may apugan kadaw na gamiton ka paghitso. Si Cris may Sabeth, mga lumon ni Daday.



In hitso ni Abba ya gamitonon nikan ka mama- bojo, mam-on, lagot, may apog.



Kaandi naa kay may nalipatan nao, Aming...



Laong si Abba Mario. In abrehan ya alat kaman may inkawa nga gamay 'plastik bag'.



Minbalik si Abba Mario nga may dara nga mahamot nga dahoon.



Intimos nao ni kay daw hitso-hon ka kahimonan.

Imbutang ni Abba Mario ya lagot ka apugan.

Pagkawa di Aming kaning mama.



Indayanan hao kaning ing hatag mong mama.



An suray hao kaiton?

laong ni Dodong, ang pinaka guramay na batang ama-amahay ni Abba Mario may Ina Minda.

Tinuod ko kun naka-angay ko kani?

Mingulob si Abba Mario la puya nga laway...



Sige, sundon mo kani pag mama. Ibutang mo ya mam-on kabujo. Nang butangan mo ka apog. Pagkahuman, mam-a ini..



Gipasulong ni Ina Minda kang Dodong kung unhon pag mama.

Ani ni ya pagmama ni Abba, may ni Ina Bising, may iba pon ka-karaan.



Kamong mga gu-ramaypon, iton kanaang biskwit may sapa





...laong ni Nay Minda.

Mindatong ya mga kasiringanan may kalumunanan kay inhagad ni Ina Minda siran nga mag mama-an. Gi apod-apod ka mga kaibahan ya ma-ma kay nagataga-od kun kagun-o mahuman ya kahimonan.



Insugdan ni Aba Mario pagbunal ya agong. Kamhan pagtud-om sa pangaliya, pangamujo ka tuig nga minlabay may tuig nga andatong pon kanita. Mallorca

ka panlimpyo may panhugas. Mama kay daw mapandaranganin. Ya kanao kunta na kaajak nga andatong pun hao ka pira ka tuigan nga mabakhay ya kalawasan.



Kaliwaan nga la mesa, ya boog nga nalapa. Kamhan nagaturo ya dugo ka boog ngam baba ka salog nga liwaan. Kamhan taga sajawan na mga mala-as may nga mga impis na guramay kamhan nangalingaw siran ka kanirang pagsajaw.



Kan Daday- ya mga gipanglaong ka pangaliya- diri mabati. Dikay kun makabati sikan ka agong haod ka pagabantajan sikan ka magbabaja may Diwata kalangit. Tikahuman di ya kahimonan kamhan ya kanikang kinabuhi naga-sugod pon lamang.



Ya tanan min kaon ka kahimonan pagkahuman ka pangaliya.

Ani ja ya diri malipatan nga aldaw nga pagkatao ni Daday.



HABI

Habi is a Minamanwa term for weaving. Either weaving baliw leaves for the bed mat or weaving rattan for the basket. These are the Mamanwa's traditional sources of income since time immemorial. Despite being environmentally dependent, the Mamanwa must earn money to buy rice and other household materials like cooking pots, machetes, etc.

Despite migration, many Mamanwa still rely on *habi*. They sell these in nearby barangays and towns within the province. They also received orders from private individuals, businessmen, and government officials. Other lowlanders intentionally go to their community to request specific designs.

This story will show the process of mat weaving from the perspective of a mother teaching her child. It also shows the roles the family members play, which are not exclusive to a specific gender. Although predominantly done by women, no rule prohibits men from doing the same. Lastly, this story also depicts the seasonality of the Mamanwa's income, which depends on the environment.

Talagsa ka mag-uran ka Pinamudlan ka jang min-ajing semana, ani nga nakatahay si Ina Minda ka baroy nga ing pangawani Aba Mario dakod ka buwan. Dini nahagdaman ni Sabeth ya panghinang ka banig: kadakola. Nga haud ka giniris nga nag la-ong-laong ka isa-isa.

Ani ini ya batbaton kawaro nga malaas nami ka Pinamudlan. Ani ini ka kinaijahan nami, kung uno ya nagdara kaniran dini garing ka Surigao pira ding ka anyos ya min labay, nagdara kakanirang anak, daw pira kang bulos nga haraminta, may bagani.



Madajaw gani kay madugay di nga wara di min uran, nakatahay di ka baroy.

Min lu-to si Ina Minda ka salog kay magsugod di paghinang ka banig daw naghanap si Sabeth ka kahinangan ka banig.



...Kung dakot ya kantang kabaligjaan ka lungsod. Pero di kay diri madajaw ya pagkahuman kakaning tuig, unoy pagsulong mo?

Waton ya dumatongay mahagdam maestro daw maestra, supervisors daw superintendents ka skuylahan duro ka lungsod



Isa...
Dowa...
Tolo...
Opat...
Lima...



Isa ka giniris dakod...
isa ka giniris dalom...

...bilang ni Sabeth ka pirmerong pagkahagdam ka banig.



Uno sa nga nakalalong sa ko ka ja, ina?



Waton gajud ya
aldaw nga guramay
ka ya magsaad.
Kung panhuraw,
panhuraw pod sab
kita.



Ay huo, nakatarum-
dom pon hao ka-
jang, hilabihan ka
lisud ya in ajihan
nami.

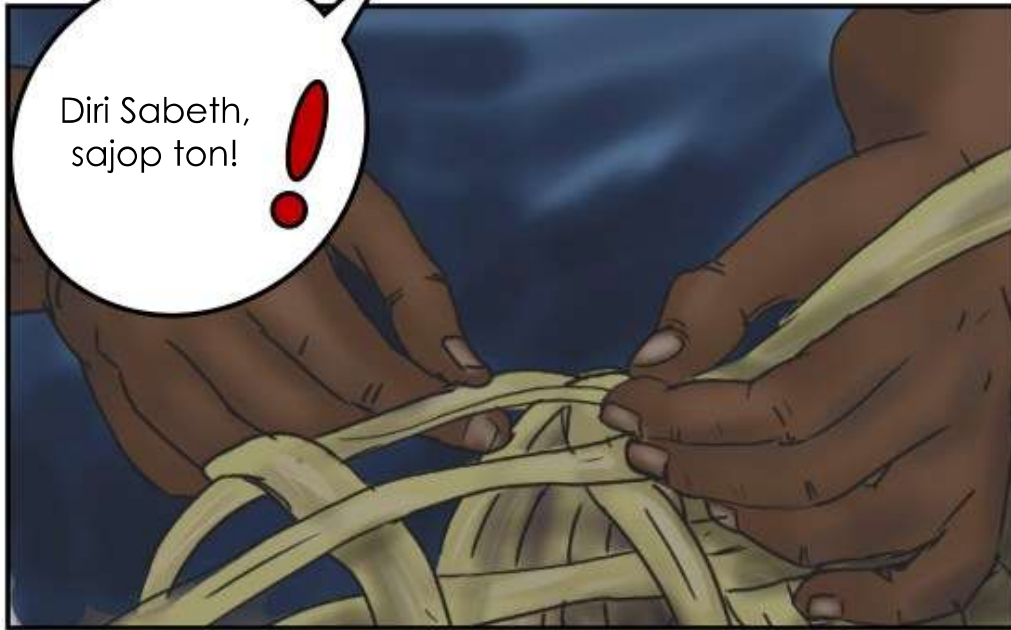


Nag COVID ija.
Wara gajuy kan-
tang nahimo.
Hapit waray pang
warta wara sab
ya kanon.

Nga waton ya
kabanwahan nga
arani. Waton ya
makaw-an ka kan-
tang ka ajak nga
nabagtan.



Gi sulongan ni Ina Minda si Sabeth kung madajaw: ya isa ka giniris nga baroy, ya isa ka giniris hupaw, ya isa ka giniris dalom.



...laong ni Ina Minda, nga nagsindo ka daraga kung unhon paghinang ka banig.



...laong ni Ina Minda. In pa sulongan ni kan Sabeth kon unhon paghinang ka banig para diri maguba.



Huo, Sabeth, sakto ko.
Madajaw ngani ka ya
parasan may panahad
makithan ka
kabanwahan .

Kung mahag-
dam ko kon hain
siran hanapon.



Hahaha!!!

Hahaha!!!

Nakataromdom hao kang Dodong nga ibahon baja ni Aba ka kabanwahan para manghanap ka panahad.

Ani ton ya maluojon nga magapanghatag ya magbanwa.



Min datong sin Aba Mario daw si Cris nga waton ya dara nga mataod nga baroy.

Kamhan min kanbali si Cris kay min sablay ka baroy kay daw malaja.

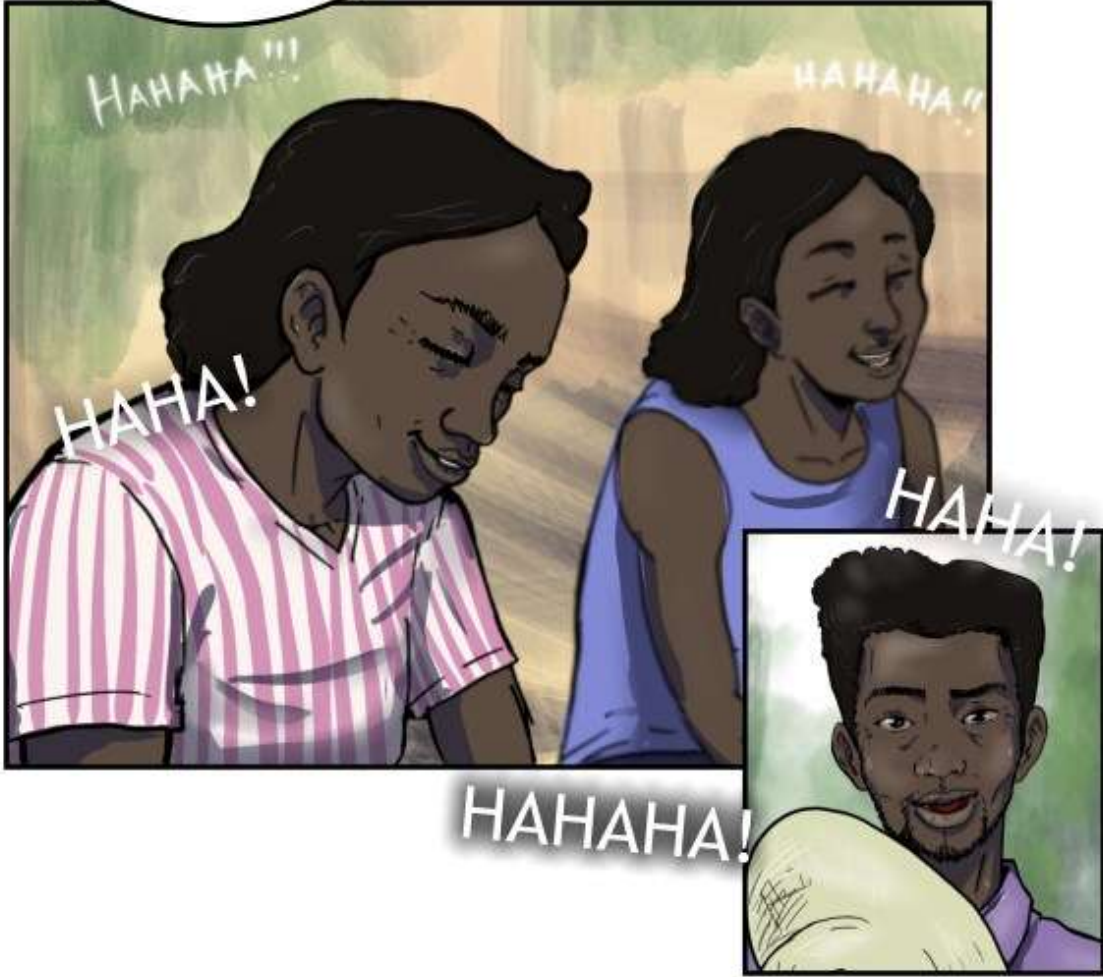




Madajaw kay ma-
toda si Sabeth
nga naka hag-
dam.



Ganahan hao nga
maka hagdang,
Aba. Di kay si Ina ka
ya madajaw nga
ang hinang.





Kanmo tong humanon kaning pirang aldaw? nga maharog saton!

Madajaw ka Magbabaja kay in hatagan kamata-od nga baroy.

Ka-ajak nami nga i-atod ni ka lungsod tulo ka aldaw garing kuman.



kaman, nga kanta ining bintohon paghinang nga madajaw.

May ni salop nga mapuya nga aldaw. Ya mga sagbot nangalaja tungod ka kasuga.



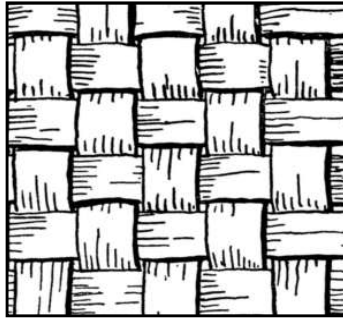
Kaiba ka hangin yam ga dahoon ka baroy ya paghinang ni Ina Minda daw si Sabeth ka banig.

Activities for Panaw

Springboard Activity

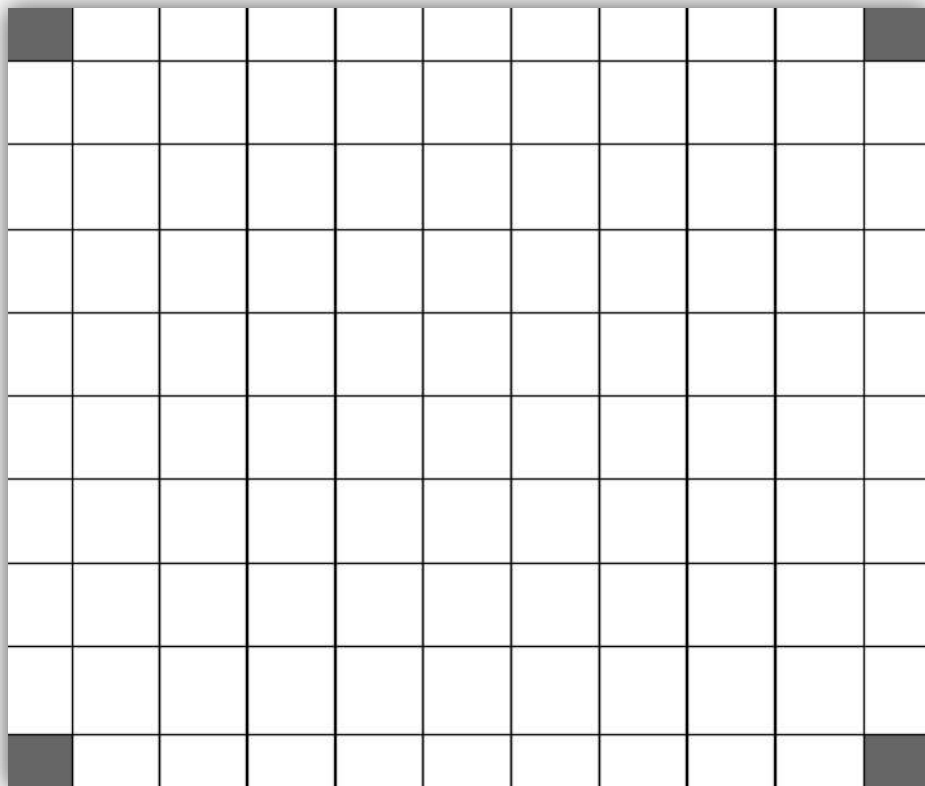
Sequencing.

Directions: Arrange the correct sequence of the mat weaving process by writing 1-3 below the pictures.



Counting

How many squares are formed in the weave?



Assessment

Word Problems (for older pupils).

Directions: Read carefully the given problem. Show your solution in an extra sheet.

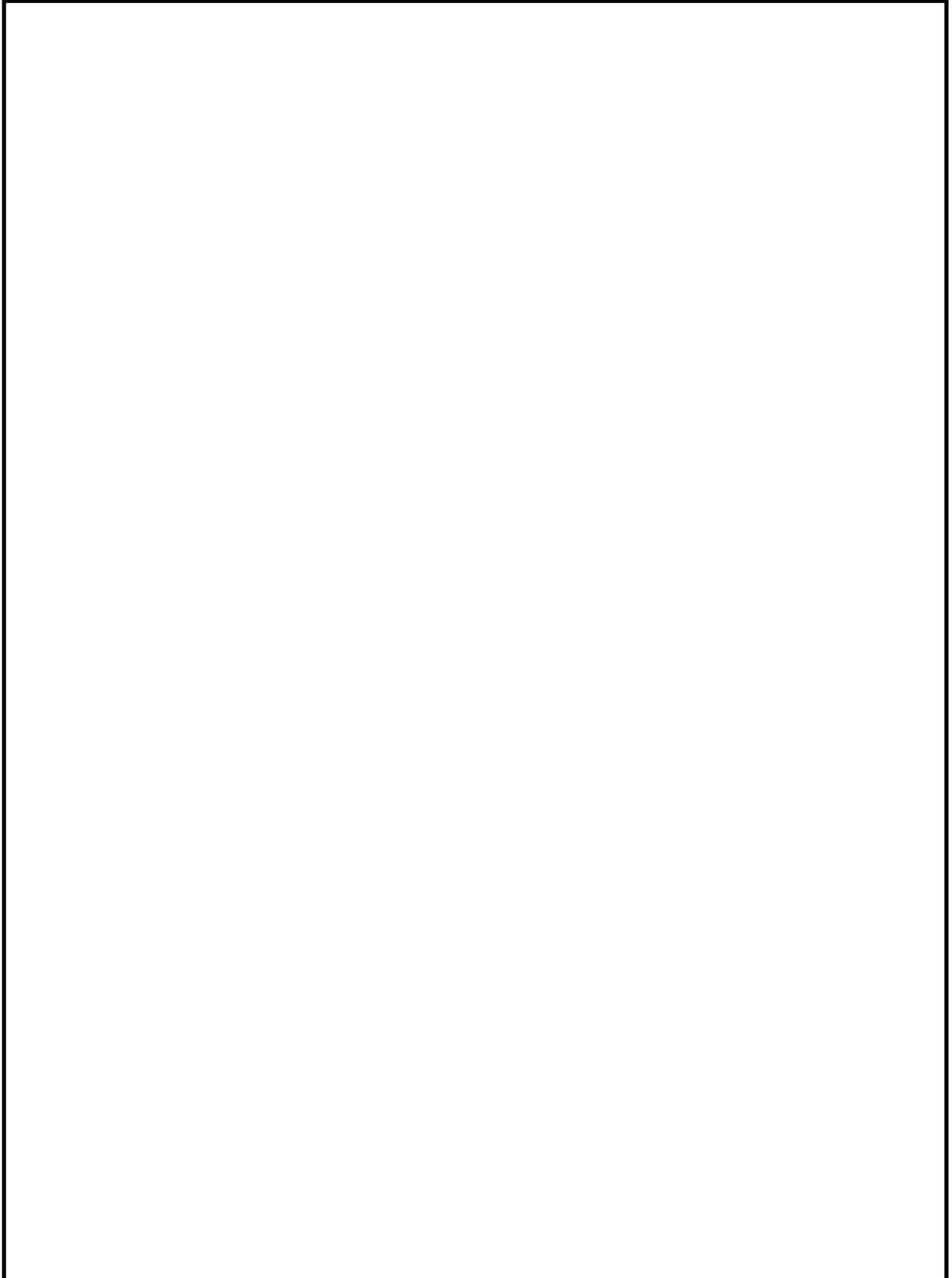
The women of the community typically weaves mats from Monday to Friday, and sells them by Saturday and Sunday. In that given time Nay Bising can make 2 matts, Nay Minda can make 3 matts, and Sabeth can make 1 mat. Solve the following:

- a.) How many mats will the three be able to make that will be available for selling during the weekend?
- b.) How many mats will the women be able to make in a month that has four weeks?
- c.) How many mats will Nay Bising and Nay Minda be able to make in a month with four weeks if Sabeth will not be able to help in weaving?



Application (for older pupils).

Directions: Weave a mat using scratch papers/banana leaves.
Paste your work in the space provided.

A large, empty rectangular box with a black border, intended for students to paste their woven mat work.

BALAWAN

The Mamanwa culturally have their indigenous healthcare system led by the *Balawan*. This system overlaps with their Belief system; hence, the *Balawan* is the healthcare provider and ritual leader. The *Balawan* has the knowledge and skills necessary to maintain the health of the community members. The knowledge includes the plants and animals to be used and the skills in making and administering the ethnomedicines. The ethnomedicines treat colds, coughs, fever, skin problems, and even UTIs. In addition, the *Balawan* also has the skills to assist women in giving birth by using his ethnomedicines and other indigenous materials found in the surroundings.

According to the *Balawan*, ethnomedicine's efficacy relies too much on chants and prayers. These should be performed during the process of making and administering the ethnomedicines so that the *Magbabaja* can put their power into the medicine and cause it to heal.

Lastly, the Mamanwa believes that disease and illness may have been caused by the spirits that live in the river, trees, or rocks. Hence, the importance of the chants and prayers that accompany the medicine.

Pagka aldaw, pag-imata ni Cris mapaso kanikang lawas. Kahabi, nagpalawag siran ka kanikang mga higara, duro ka banwa nga may dakolang sapa nga nahitunga ka dakolang bato nga may dalakit.

Madajaw pon ya kanikang lawas pagdatong kalagkaw kay daw manihapon. Nagluto si Minda ka may abohan, nag tagad kung maluto ya maka-on, kamhan nagpapaso sab sikan kanikan lawas. Sajo min hamu-og ya kanirang in hul-an.



Dong,
panghimsaw di
kay mangaon
di kita kaan.

Huo Ina. Kanao
na ang ibutang
ya alay tapad ka
sira.





Min labay di ya panihapon na ijang ka habjon. Pagka sunod aldaw, min imata si Cris nga nagluja kay nagpamaso. In dara ni Minda ya kanikang bata ngaro kang Aba nga kanikang ama kajang pagka aldaw.



In solungan ka mala-as ya mata, panit daw dila ka bata. Kani-kang inpanid-an ya agtang daw dubdub. Mi birik ngaro kan Minda may in-laong na o...



Hain sani sikan ka
jang wara pon
kamo nangaon?



Nagpalawag
sikan tibulos aldaw,
duro ka sinabay da-
kod ka bakolod..



In lakis ni Aba ya bado ka kanikang apo para makitan ya tin-
nae daw kanikang likod. Na lukop ka mga puntok-puntok na
mararag ya kalawasan na bata.

Min dali pag arani si I-na Bising nga Ina ni Minda.







In pabuntag ni Minda si Cris ka salog na kawajan kalagkaw ni Aba, daw ya tuong ina, si Ina Bising, nagadali pag hawag ni Tonyo ka gawas. Katagsa nikan ni Minda si Tonyo nga ming iba ka kanirang panon pagpanaw niran garing ka Surigao pasingud ka Samar daw pasingud balik ka Pinamudlan. Si Tonyo sab ya naga tabang kanikang Aba.



Wani ka sikan...
Madajaw ngani
kay diri sikan maku-
ri hanapon.



Tonyo karo ka mga kaliwanaan daw panghanap doro ka tanom nga doldol, tuba-tuba, daw talawatawa.



Nagbinto pag panaw si Tonyo pagkahuman laong ni Aba.



Minluto si Minda saing kanikang bata, insulongan nikan kinikang bata nga nagpamaso. Nabido sikan kay wara kanikang mahimo.



Bising pag-init ka sapa duro ka kusina, kon ang karo ko kaw-a kuman ya salong.

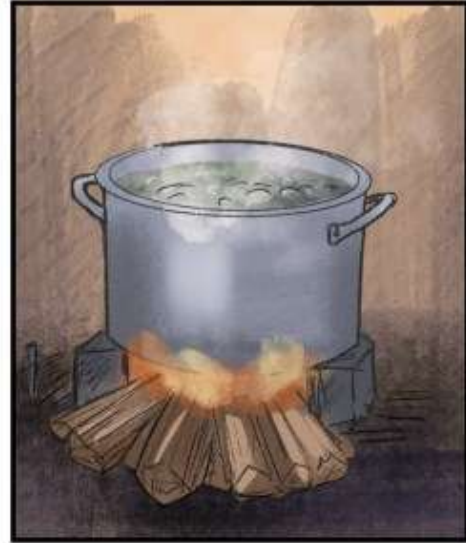
Kamhan nag sulong si Minda ka kanikang ina nga min binto ngaro ka kusina, nakatarumdom sikan kajang nanganak sikan kay Cris. Kon in-uno sikan pagtabang ni Aba daw Ina Bising. Kon in-uno pagkawa na ibang Mamanwa ya iba na bata. Kon in uno pag-atiman para madajaw dajon ya kanikang lawas ka herbal daw mga pangaliya.





Min datong sin Tonyo dara
ya in pakawa ni Aba.

Kamhan min subo ya sapa .



In sugdan di ni Aba ya pagpangaliya. Sin Aba ka ya nakata-
rumdom ka pag taga duro ka banua ka mga doldol, tuba-
tuba daw talatawa. Kamhan in tibo ya doldol daw talawa-
tawa kadaw madajaw ya ang pagmasa. Daw pa imnon ka
talawatawa kamhan ka pag pakaon ka masisulom.





Wa toy inkawa na bata ka may sinabay dakod kabakulod.

Nakahagdam si Minda ka in-laong ni Aba. Nagbinto sikan pagkaro ka kanirang lagkaw, daw in kawa nikan ya mga alay daw in butang ni Cris ka pirtahan, kamhan in dara nikan ngaro ka nikanng ama.



Ani ini ya kan mong in pahagdam, Aba? In dara ini ni Cris Kahabi.



Ikan dakod mo katon nga kinaw-an mo.

In sulongan ni Aba ya mga alay kamhan in butang nikan ka kani-kang alima kadaw makasulong ya iba: upat ka alay ka dalakit.

Pagka bukas min karo si Aba ka sapa kadaw an tar-ag, in tar-ag nikan ya pinaka madajaw nga manok, kani kang in utdan ka liog kay daw ang turo ka kabatohan.



Diri gajud kalipatan ni Cris ya sindo ni Aba, kamhan ka pirading ka tuig nga nahimong maestro ka mga ma impis ka barangay nga diri kong aro ka Pinamudlan.

Activities for Balawan

Springboard Activity

Word Search Puzzle.

Directions: Find the word/s that relates to the lesson inside the table. Encircle the words you can find. The words can be in any direction: up, down, across, or diagonal.



TUBA-TUBA TALAWATAWA DOLDOL MAGBABAJA BALAWAN

LAGKAWAY

Now that the Mamanwa settled in the lowlands, they still go to the mountains to gather forest products as sources of revenue. The number of days they spend in the mountains varies depending on the quantity of forest products that they need to collect. Sometimes, they would stay there for days or even more than a week.

To keep them safe from rain, cold, and wild animals, they built a small hut called *lagkaway*. They use specific trees as the house's frame and flooring and particular leaves as walls and roofs. The leaves are big enough to protect them from rain and wind. They do not use nails and hammers; instead, they use rattan. Rattan is cut into strips; each strip will tie each part of the *lagkaway* to keep it from falling apart.

The design of this makeshift shelter is very simple. It doesn't have rooms, and there is only one space for the bedroom, dining area, and working area. It is elevated about a waist high from the ground to protect the Mamanwa from wild animals.

This shelter is so strong that it could wait for them to return to the area after several months.

Sin Aba Mario daw Ina Minda naga sugod di pag pang gimu-gimu ka mga darhunon ka pag panaw niran pasingud ka bakulod. Kapira di niran ini in hinang kamun-a.

“Hiposa lamang ya mga huromintang darhunon ka alat daw mga bado, tamong, ludjo, badi, kaldido, bugasay, daw ya iba nga mga butang lasang di ya paigo nga anhatag.”



Arani di ya sajan hab-haban ka lungsod daw ya mayor, 'Nyor Samy, naga saad nga an palit ka bakat nga parasan kadaw tuong igasa ka mga sinaja nga bisita. Sin Aba Mario daw Ina Minda naga alam-alam di nga matigajon kadaw mahagdaman nga waton baja ya ika bajad nikan ka tuong pagpa iskwela ka kani kang mga a-nak.

Kani kang Dodong daw Daday ini na panaw ya kanirang in tagaran ka isang tibulos ka tuig. Ani ini ya una nirang pag-iba ka kanirang Ama daw Ina kadaw makaabag pag bantay ka mga parasan/ubad ilabidi ka mga luom nga mga luna. Ya mga parasan hinakon niran ka mga bakat daw kanirang ibaligja ka lungsod.

Kada sajong aldaw ka kanirang pagbija ka kanirang mga lagkaw ka Pinamudlan, ya luna nga kanirang in ngaranan nga kanirang hul-anan garing siran minpanaw ka Surigao mataod di nga mga katuigan nga min-aji kamhan siran minhula duro ka ibang lungsod. Isa ka mga lungsod wa-iton ka bakulod na Samar. Nga wa-ru isab ya kanirang mga katagsa nagahula ka gihapon duro.



Isa ding ka oras ya kanirang pag panaw, ming aji di ka isang bu-robundokay nga in urokan ka mga bojag daw pulipog. Ya mga ma-impis naga paki-udo di ka kanirang mga Ama daw Ina kadaw an hula naa kamhan naga padajon di siran pag panaw.



Pag hinok sab ka pag panaw.

...laong ni Ina Minda ngaro kang Daday nga naga hangos di pag sige pasulong ka babajehay na ma-impis unhon pag panaw kadaw diri hawujon.



Padajun kita
pag panaw ngaray
war a di kita ma
bati garing ka
lungsod.

Ya kanikang ipaabot nga
saba ka mga sakjanan nga
naga lujang di ka mga da-
ra nga mga hurominta
pasingud ka Liloan.

Uno ija ka
ma-hinang?



Kanmo katong
mahagdaman.

Ya ajihanan naga kahagtuk pag kakamhan niran paglabang ka kani-
jugan, daw sajod sab siran nga arani ka ya kanirang kanhan nga
lasang. Lamang kan Dodong daw Daday, ani ka daw siran in luon ka
isa kaluna nga in tapahan ka kadugloman isang karibo nga kadaho-
nan. Ya tanan kijang dijan singod ka hilaw, kataghom, min oylap-
oylap, himatjon, imata. Diri, ya kamatajon an kawa ka hinawa kam-
han ya hinawa tubson ya tuong kaugaringon garing ka kamatajon.



Wara di ajihanan nga makitan. Wa-iton sa garing, in lukop di sab
kumboot na kalasangan ka tigajon nga min-agi ya osa daw buog.
Ya lingas nga paa nin Ina Minda nahagdam ka ajihanan, daw sa
tarumduman ni Aba Mario ya isang ka map ana burobungtod. Wa
diin ang aji daw diin ang kulugpot, ya kanirang kalawasan makata-
rumdom. Diri pon halabi ka dugay ya paghula niran ka Pinamudlan
nga kanirang in kina-ajakan ya pag hagilop ka kalasangan.



Dini kita kaan ang hinang ka lagkaway.

...laong ni Aba Mario nga wara lamang naga hungas. Sin Dodong daw Daday in hawoy di ka kanirang panaw. Ka kanirang patad may sapa nga naga panaba nga alog.



An hula naa kita, kamhan sugdan di nita ka pag pangawa ka mga materyales.

...laong ni Ina Minda nga naga mandar lamang madajaw nga panaba.





In tabangan ni Doding ya kanikang ama ka pag pangawa ka anibong daw mga palid ka mga moling-moling.

In tabangan sab nin Daday ya kanikang Ina pagpangawa ka parasan nga naga turok ka kabugangan.
Ya mag anak naga lu-tu ka mga dakula nga bato lamang nga-lagus daw naga andam ka mga parasan ka paghinang ka lagkaway.





In siak-siak na ama daw a-nak ya anibong kadaw hinangon ka buntaganan ka kahabjon. Ya mga palid ka moling-moling nga masarang pangadakula ani ya hinangon nga a-tup daw balibong wa diin garing ya tukmo ka hangin.



...laong ni Aba Mario nga naga tuldo ka bahenban ka lagkaway kadaw diri ma hangit ka hangin.



Ya lagkaway naga tul-id ka mga tuod, nga in patong garing ka lapag singud ka ababaw na bat-angan nin Aba Mario kadaw diri malun-an ka uran daw lapok. Waray hunong nga uran dining dapi-ta sukad ijang naga hula siran dini.



In kawa nin Ina Minda ya dara niran nga makaon daw nagahinang ija ka apog imbababa ka lagkaway. Naga sun-ad ija ka kaldedo nga in hikot ka lapag.



Sin Dodong daw Daday ming karo ka unahan ka alog kadaw an kawa ka mga bakbak daw puli-puli.



Min karo sin Aba Mario ka unahan kadaw an arong.
Daw nin balik ija nga may dara ding buog.



Sin Dodong daw sin Daday naga lu-to ka kawajan nga salog wara pon
naga kahabjon. Lamang naga sugod di pag baga ya duga ka dili nga
inharing niran lamparahan nga naga ka pirok ka hangin kada hujop.

Ani ini ya kanan-
ing paghula.



Ngan in usob ka
gira ya apod.
Hala habhab di
kita!

Mataod pony
a bakat na kan-
tang kaguson
daw kaw-an ka
maripa.

Activities for Lagkaway

Subject: Araling Panlipunan/Identifying Roles of Family Members in the Community

Suggested Grade Level: Grades 1-3

Springboard Activity

Spot the difference

Directions: Compare picture A and Picture B. Identify 5 differences between the Lagkaways shown above. Write your answer on the space provided.



Assessment

Directions: Based on the comic you read above, enumerate the tasks assigned to each member of the family as they help build their *Lagkaway in the mountain*. Write your answer in the table below.

Aba Mario	Nanay Minda	Dodong	Daday

MARIG-ON

The Mamanwa, just like other Indigenous groups in the Philippines, have been experiencing hardship since the colonial period. Now, with the absence of the colonizers, the Mamanwa remain on the brink of survival. Since time immemorial, they have lived in far-flung mountains, far from the social services offered by the Government, and were trying to survive through hunting, gathering, and swidden farming. Even if they have already engaged in the cash market, specifically after migration, survival is still the main agenda among the Mamanwa. Despite all these, the Mamanwa continues to thrive.

In this story, the Mamanwa narrates how they, again, tried to survive in a difficult time - when Typhoon Odette hit the province. The typhoon destroyed the Mamanwa community: trees fell, houses were razed to the ground, and properties, including the remaining food supply, were all wet. Upon seeing the leveled community, the Mamanwa were devastated. Although the future suddenly becomes uncertain, they start picking themselves up and strive to survive daily until they slowly establish themselves and the community again.



Insawan hao kanaong mga anak. Wara pon hao ka suray matuda na bagjo. Anipon ja.

...laong si Dada Dina kang 'day Beth, nga in-ilang anthropologist nga naga tambayayong katuong suod na mamamwa sukad katuong pag panaw-trabaho ijang sugod 2013.



Sa wara pon ya ang bagjo, intagan kami mga sura may bugas. Nangandam kami ka pagkaon pagkabati nami na may bagjo na Odette. Kapag kusog dina hangin, mindalagan kami kasingod ka tanke na puno ka sapa.



Ah ija nga
water tank.

Intudlo ni 'day Beth ya isa ka konkretong estruktura min urapaw garing ka lupa. Dijan ya tangke ka sapa sukad pon ka pagkabata ni Dodong.



Gihawag kami
tanang ni Pido nga-
ro kanirang
lagkaw. Áding,
Ading!
MIndalagan kami
pasingud kanirang
lagkaw bisan
kusog ya uran may
hangin.



Napalid ya mga atup. Una kami ming laling kay ya nijog na nabuak di ka kanaming lagkaw. Dalagan kami pasingud ka lagkaw kanikang Pido.



Pagkadulom ming tuda pa gajud ya hangin, ka pinakatuda ga jud. Nangaduog ya lagkaw may mga nijog.



Indara kami ni Pido ka tangke arane ka kani-rang lagkaw naga hubong lujo ka halapad na tarp.

Gilibutan nami ya mga bata samtang mintago kami ka likod ka tanke sa sapa. Gihawidan pagdajaw ya trapal. Nabati nami ya ka kusog nga uran. Nangahadlok ya kanaming mga bata. Minsinggit siran og minhaja.





...laong si Dada Dina samtang naga suyat si 'day Beth ka notebook nga ani pon pag palit kijang tuiga daw napuno di ka mga na obserbahan nikan daw ka mga inpan-hisgutan ka mga Mamanwa ka ijang tuiga. Naga panalinga ka sikan.

Ka dijang minbalhin diya hangin ka kilid ka kanaming gintaguan, minbalhin kami ka kilid ka tangke kay minsali-pod kami garing ka hangin.

Indatom kami kadulom hangtod nakamhan ya hangin. Nabasa kami kay gipaniguro nami pagloob ya mga bata.



Imbungtas diya kanaming mga bata. Mada-jaw nasi kay watoy mga biskwit. Kanami siran gipakaon. Nataga kami nga aro pon ya kahabjon.

Unay magdara si 'day Beth ka isa ka kahon nga biskwit para ka mga bata kun ankaro sikan ka community. Kamhan kun ankaro sikan pagbutho lain ka ya pagbutho.



Nabido kami. Napawa di ya tanan. Lagkaw, daw mga lubi, nangaduog. Nangaduog ya lubi ngaro ka tunga na kanaming lagkaw.



Gi-arorohan ni 'day Beth si Dada Dina. Waton sikan para pag atod ka hinabang garing ka mga nagkalain-laing inggaringan. Si Odette inlaong nga waton ya mag angay nga kahabog ka Yolanda. Natagas sikan ka waray ulo ka ma tuboan ka lubi kilid ka dalan nakithan ni kan pasingud dini.





Nakahaja si Pia ka kanirang kahim-tang. Sin-o say diri makahaja?



Ya mga nijog nga in tanom ni Tatay Mario nangaduog pon.



Ya kanaming mga bado na kanami pang magamit, kanaming in-pan sablay kay wara di laing bado. Diri di makawa ya mga lupa ka kanaming bado.

Gipatahay nami ya mga buntagan ka Aldaw.

Nagdali-dali kami paghimo ka lagkaw nga kanaming maturan samtang nagtagad kami katabang. Watong gajud ya duha ka bulos ya mintabang: ya garing kan Robin daw may VSU.





Ya senador?



Huo, Ya mga sundalo nagapang bagtas ka dalan minlaong kanami nga ang karo ka covered court. Dulom di paka kahabjon. Inpukaw kami garing ka pagkaturog nami kay ya hinabang mindatong garing kan Sen. Robin Padilla nagtagad di duro ka covered court baba.





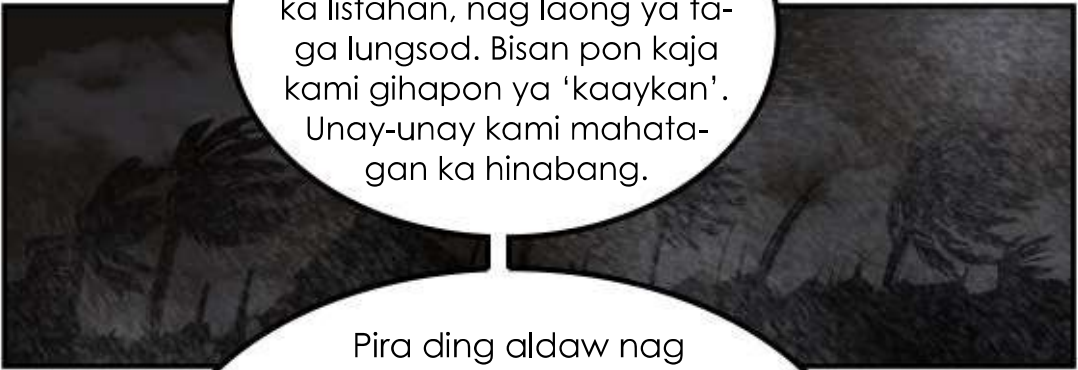
Minkarini ya senador?

Pagdatong nami baba, wara baja si Robin... Sundalo ka ya waton. Mindawat kami limang karibo na salapi may napulo ka ulad na sin kada lagkaw.

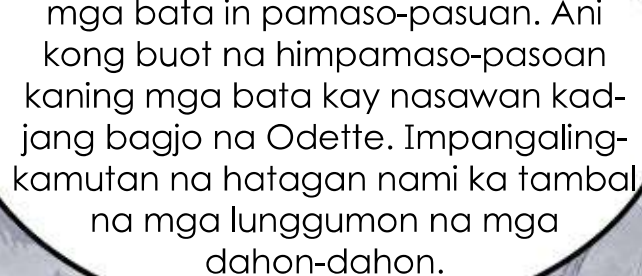




Diri gajud,
Manipis gajud ya sin.
Madajao katon
pagkakuman.



Isa ka NGO ya min-
datong, nan kay wara kami
mataga. Wara kami nalakip
ka listahan, nag laong ya ta-
ga lungsod. Bisan pon kaja
kami gihapon ya 'kaaykan'.
Unay-unay kami mahata-
gan ka hinabang.



Pira ding aldaw nag
sang uran gihapon. Kanaming
mga bata in pamaso-pasuan. Ani
kong buot na himpamaso-pasuan
kaning mga bata kay nasawan kad-
jang bagjo na Odette. Impangaling-
kamutan na hatagan nami ka tambal
na mga lunggumon na mga
dahon-dahon.



Nakatigom
ko ka kwarta?

Huo, may inhatag
kanami kwarta, impalit
nami ka bugas.

Unhon di nami pagtindog?
Wara kami mataga.
Nanangaupaw di ya banwa.
Hain kaha kami mangawa
ka parasan?



Ugaring kay may gabas-
gabas kundiri kanaming lugar
may kanami pon nga pag
panginabuhian. Dikay kung
maubos ya pangutod ka
mga lubi, hain disab kami
kanaming pangwarta?



Ya ang
datong diri haod
ka maongay kani-
tang in huna-
huna.

...minlaong si 'day Beth nga min-
butang ka kanikan notebook kamhan
ka likod ni Dada Dina para
paghugam kanikan.



Wara di ha hao
mataga uno pon ya
andatonng kanami. Kung
uno ya waton kuman ani
kanamig dawaton. Ya in
pangalingkamutan nami
nga maka kaon kami ka
aldaw-aldaw naming
kaon.

Ija nga kawara
kami mga patay,
wara sa kami mga ulati,
madajaw ka
gihapon kami



Activities for Marig-on

Subject: Science/Weather/Disaster

Target grade level: Grades 5/6

Spring Board Activity

Directions: When natural disasters occur, it is important to know what to do Before, During, and After a typhoon. On the space provided, list down what are the steps that one should do to lessen the negative impacts of disasters in your community.

Before	During	After

Assessment:

Role Play Activity: Typhoon Preparedness and Response

Objective:

This role-play activity will help students understand and practice the important steps involved before, during, and after a typhoon. Students will gain a deeper understanding of disaster preparedness and response through collaboration and creative problem-solving.

Directions:

1. Divide the Class Into Three Groups:

Form three groups of 4-6 students (or adjust based on class size). Each group will be assigned one of the following scenarios:

Group 1: Preparing Before the Typhoon

- Scenario: Your community is about to face an incoming typhoon. As a group, you must plan how to prepare the area and your household for the storm. Discuss key actions to take in advance to ensure safety and minimize damage.

- Key Questions to Consider:
 - ◊ What should be included in an emergency kit?
 - ◊ How should homes and buildings be secured?
 - ◊ What evacuation plans must be in place, and how will you communicate them?

Group 2: What to Do During the Typhoon

• Scenario: The typhoon has arrived, and the storm is at its peak. Your group will role-play how to stay safe during the storm. Think about actions to take to protect yourself, your family, and your property.

- Key Questions to Consider:
 - ◊ Where is the safest place to take shelter during the storm?
 - ◊ How should you stay informed about updates and warnings?
 - ◊ How should you communicate with others, especially if you're separated or need assistance?

Group 3: What to Do After the Typhoon

• Scenario: The typhoon has passed, and the damage needs to be assessed. Your group is responsible for handling post-typhoon recovery, including safety checks, communication, and assistance for those in need.

- Key Questions to Consider:
 - ◊ How do you check for hazards like flooding, downed power lines, or unstable structures?
 - ◊ How will you report damage and seek help from authorities or relief organizations?
 - ◊ What steps should be taken to restore basic services and ensure the community's well-being?

2. Role-Play Instructions:

- Each group will have 15 minutes to prepare their role-play.
- Discuss the scenario in your group and decide who will take on specific roles. You can assign roles such as:
 - A community leader/organizer
 - A family member (elderly, child, etc.)
 - A local government official
 - A first responder (e.g., police, fire, medical personnel)
 - A neighbor or volunteer

- Be creative: As you role-play, try to make the scenario as realistic as possible by using props or incorporating actions that reflect the real-life situation.

3. Presenting Your Role-Play:

- After your group has prepared, each group will present their scenario to the class.
- Group 1 (Before the typhoon) will present first, followed by Group 2 (During the typhoon), and finally Group 3 (After the typhoon).
- Each group will have **5-7 minutes** to act out their scenario.

Role-Playing Rubric

CATEGORY	4	3	2	1
Content	Great job! You offered creative new insights on the topic!	Your role-play is on-topic, but it is missing some creativity and insight.	The role-play is somewhat off-topic. Pay more attention to the directions next time!	The role-play is completely off-topic, as if your group did not even read the directions.
Roles	Excellent work! Every member of your group stayed in character, and it was clear you took your roles seriously.	Everyone in your group stayed in character, but some members didn't seem to really be "into" what they were doing.	For the most part, your group stayed in character. Next time, spend more time preparing for how the characters might think or act.	Your group failed to stay in character, and it looked like you had not prepared for how the characters might think or act.
Preparation	Your group did an excellent job preparing and rehearsing your role-play, and it shows - everything went very smoothly.	Your group obviously spent some time preparing for the role-play, but some rehearsal might have helped things run more smoothly.	Your group needs to spend more time preparing for the role-play. Reading lines from a script is a sure sign you're not prepared.	It seems that your group used the preparation time for something else.
Overall Impression	Excellent! Your presentation was entertaining and informative!	Good! Your presentation, while it was fun to watch, could have been more informative.	Keep working! Don't forget that, though the process is entertaining, you're also supposed to learn something from it.	Argh! I expect much better work from you next time.