

UNIVERSITY OF THE PHILIPPINES

MATAW, AMUNG NU RAYON, ANITU
MAN, THE 'FISH OF SUMMER', AND THE SPIRITS
An Ethnography of Mataw Fishing in Batanes

by

Maria F. Mangahas

A Thesis Submitted to
The Graduate School
College of Social Sciences and Philosophy
in Partial Fulfillment
of the Requirements for
Master of Arts in Anthropology


January 1994
Diliman, Quezon City

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The thesis attached hereto, entitled "MAN, THE 'FISH OF SUMMER', AND THE SPIRITS: AN ETHNOGRAPHY OF MATAW FISHING IN BATANES", prepared and submitted by MARIA F. MANGAHAS, in partial fulfillment of the requirements for the degree of Master of Arts in Anthropology, is hereby accepted.


MICHAEL L. TAN
Adviser

Accepted as partial fulfillment of the requirements for the degree of Master of Arts.


CONSUELO J. PAZ, Ph.D.
Dean



DEPARTMENT OF ANTHROPOLOGY

College of Social Sciences and Philosophy
University of the Philippines
Diliman, Quezon City 1101

October 28, 1993

Dr. Maria Serena Diokno
Director, Graduate Program
College of Social Sciences & Philosophy
University of the Philippines
Diliman, Quezon City

THRU: Dr. Prospero R. Covar
Chairman, Dept. of Anthropology

Dr. Leticia A. Lagmay
Advisor, Graduate Program
Department of Anthropology

Dear Dr. Diokno:

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This is to inform you that Ms. Maria F. Mangahas has completed her masteral thesis entitled: "Man, the fish of summer" and the spirits--An Ethnography of Mataw Fishing in Batanes." The critic, Prof. Ponciano L. Bennagen, has gone over the thesis and the comments and suggestions have already been taken into account by the student.

In this regard I am requesting that the oral defense for said thesis be set at 2:00 p.m. on October 29, 1993 at the PH Room 109 (Office of Dr. Diokno).

May I also request for the following to be appointed as members of the panel for her oral defense:

- Prof. Michael L. Tan ----- Adviser
- Prof. Ponciano L. Bennagen ----- Critic/reader
- Dr. Cynthia Bautista ----- Member
- Dr. Virgilio G. Enriquez ----- Member*
- Dean Consuelo J. Paz ----- Representative

Thank you.

Very truly yours,

Michael L. Tan
MICHAEL L. TAN
Adviser

P. R. Covar
DR. PROSPERO R. COVAR
Chairman

RECOMMENDING APPROVAL:

Leticia A. Lagmay
DR. LETICIA A. LAGMAY
Advisor, Graduate Program
Department of Anthropology

* Dr. P. R. Covar's replacement.

12/28/93

INAPRUBAHAN
M. Diokno 10.29.93
MARIASERENA DIOKNO
KAGANGALAN, DILIMAN

c/o Sentro Para sa Ganap na Pamayanan, Inc.
Rm. B-01 Philippine Social Science Center
Commonwealth Ave., Diliman, Quezon City
Tel.No. 9229621 to 30 loc. 340

27 October 1993

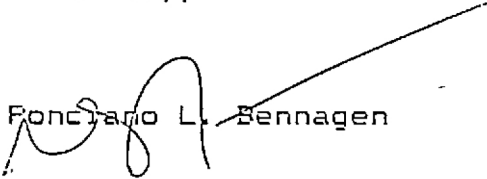
Dr. Ma. Serena Diokno
Graduate Studies Program
College of Social Sciences and Philosophy
University of the Philippines
Diliman, Quezon City

Dear Dr. Diokno:

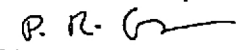
I have read the thesis of Ms. Maria F. Mangahas entitled Mataw, Amung Nu Rayon, Anitu, Man, the Fish of Summer, and the Spirits: An Ethnography of Mataw Fishing in Batanes. I find the ethnography substantial and immensely interesting but the review of literature and the theoretical framework do not quite reflect advances beyond Bronislaw Malinowski and Emile Durkheim. I have discussed these points with Ms. Mangahas and she shall take these into account, along with other suggestions, in her revisions.

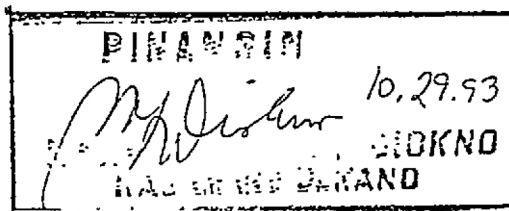
In its present form, the thesis is already a scholarly contribution to the ethnography of rituals and has potential practical and theoretical contributions to a deeper understanding of the anthropology of sustainable development. Ms. Mangahas should now be ready to defend her thesis.

Sincerely,


Fonciano L. Bennagen

RECOMMENDING APPROVAL:


PROSPERO R. COVAR, Ph.D.
Chairman



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CURRICULUM VITAE

MARIA F. MANGAHAS

ADDRESS: 100 Esteban Abada, Loyola Heights, Quezon City
TELEPHONE NUMBER: 951592/998029

PRESENT AFFILIATION: Department of Anthropology
University of the Philippines
Diliman, Quezon City

Telephone number: 976061 loc.

PERSONAL INFORMATION:

born June 29, 1966
at Chicago, USA

Filipino

Single

Parents: Anna Fer, Artist
Mahar Mangahas, Economist

EDUCATION

MA Anthropology
University of the Philippines, Diliman
1994

BA Anthropology (*cum laude*)
University of the Philippines, Diliman
1986

Elementary and High School (with honors)
University of the Philippines Integrated School (UPIS)
1972-1982

WORK EXPERIENCE

Lecturer, Department of Anthropology
University of the Philippines, Diliman
SY1993-94, 1992-93, 1990-91

Research Assistant
US-ASEAN Coastal Resource Management Project
College of Social Work and Community Development
University of the Philippines, Diliman
(Socio-cultural studies of fishing villages along the
Lingayen Gulf.)
1987-88

Researcher/Writer
Health Action Information Network (HAIN)
Mat 1986-February 1987

Feature Writer
Philippine Collegian
1983-86

WORK PUBLISHED OR READ AT CONFERENCES

Indigenous Coastal Resource Management: the case of mataw fishing in Batanes. Center for Integrative and Development Studies. University of the Philippines, Diliman, Quezon City (in press).

Traditional Cooperative Resource Use and Management in Batanes. Paper read at the 15th National Conference of the Ugnayang Pang-Aghamtao, Inc. October 22-24, 1993, University of San Carlos, Talamban Campus, Cebu City.

"Troubled Waters" *Midweek.* March 18, 1992. pp.18-21

(with T.V. Tungpalan and Maria Paz Palis) "Women in Fishing Villages: roles and potential for coastal resource management." In Chou et al. (eds.) *Towards an Integrated Management of Tropical Coastal Resources.* ICLARM Conference Proceedings 22; 1991

"Saving Palawan's Forests". *Midweek.* Nov. 7-11, 1990

"Hanggang Saan ang Kaya Mo?" *LUNDAYAN.* 3rd q 1990 pp.25-26

"Paranyake; talaan ng isang salimpusang sumama sa mga magdaragat ng Pangasinan". *Midweek.* Feb. 7, 1990 pp.6-7

"Music Acculturation and Two Filipino Composers". *Diliman Review.* Oct.-Dec. 1989

with Carol Bautista and Aaron Jayme. "Sharing and Related Social Norms in Coastal Communities Along Lingayen Gulf." *Coastal Resource Management Project* College of Social Work and Community Development, UP Diliman. 1988

with Carol Bautista and Ma. Paz Palis. "Dynamics of Decision-making and People's Participation in Fishing Communities Along Lingayen Gulf." *Coastal Resource Management Project.* College of Social Work and Community Development, UP Diliman. 1988

"Methods of Stock Assessment." *Mangalap.* 1(1):3-5 1987

- "Forensic Sciences in Human Rights Investigations." *Health Alert*. Dec. 15, 1986
- with Melanie Manlogon and Mario Cuezon. "The High Cost of Dying". *Health Alert*. Nov. 1, 1986
- "Facing Up to Sexually Transmitted Diseases". *Health Alert*. Sept. 1, 1986
- "The ConCom and the Health Sector" *Health Alert*. July 15, 1986
- "Tribal NPA's: For regional autonomy under a Philippine State" *Philippine Collegian*. May 7, 1986
- "To Kill a Culture" *Philippine Collegian* April 30, 1985 (reprinted in *UGAT Newsletter* May 1985)
- "Cause-oriented movement: Organizing to Empower the People" *Philippine Collegian*. February 26, 1985
- "The Environment: Sacrificing Lives for Development" *Philippine Collegian*. January 29, 1985
- "Three Views on the Shrinking Peso" (Interviews with R. David and J. Romero) *Philippine Collegian* September 25, 1984
- "The Economics of Publishing" *Philippine Collegian* August 14, 1984
- "The Filipino Student: It's no easy walk back to school amid the economic storm" *Philippine Collegian* July 10, 1984
- with Martin Abbugao, Jr. "Pangat Macli-ing Remembered" *Philippine Collegian*. May 8, 1984
- "Beyond Boycott" *Philippine Collegian*. April 10, 1984
- "Punks: Faddists or Protestors" *Philippine Collegian*. March 10, 1984
- with Lourdes Jasmin Nisce. "Tribal Filipinos: Their survival as a people is at stake" (Interview with Fr. Anton Kortarik. *Philippine Collegian* February 27, 1984
- "The Student Regent, An Unfulfilled Position, An Unfulfilled Promise" *Philippine Collegian* February 9, 1984

Experience With Other Media

Experimental Film (lead role) *Bisperas*. Isang Pelikula ni Ian Victoriano. Produced by the Cultural Center of the Philippines. 1992. 8 mins.

Slide-Tape Presentation. (conceptualization, co-writing.)
"Tina Tuna (Kuwento ng isang isda)" --on the problems and issues confronting small scale fishermen of Lingayen Gulf. CRMP-CSWCD. 1988 35 mins.

FIELD EXPERIENCE

Batanes. Ethnography of *mataw* fishing. (For MA Thesis in Anthropology) October-November 1991; February-June 1992.

Pangasinan. Ethnography of Fishing, Leadership, Women, Social Norms. (Coastal Resource Management Project (CRMP), UP College of Social Work and Community Development) 1987-88

Behia, Magallanes, Sorsogon. General ethnography, Filariasis, Women's roles. (UP Anthropology Field School.) June-October 1985.

SEMINARS/WORKSHOPS

Forest Ecosystems Environmental Reporting Workshop, Puerto Princesa, Palawan. October 16 - 30, 1990. Sponsored by CLEAR (Communicators League for the Advancement of Environmental Reporting).

Anatomy for Artists and Designers. January 15-30, March 16-31, 1990. Cultural Center of the Philippines.

The Forensic Sciences and Human Rights Investigations. December 1-13, 1986. Sponsored by the PCHR (Philippine Committee on Human Rights) and MAG (Medical Action Group).

OTHER AFFILIATIONS

Secretary, Ugnayang Pang-Agham-Tao (Anthropological Association of the Philippines).
Philippine Social Science Center (PSSC),
Commonwealth Avenue, Diliman, Quezon City.
Tel. no.: 922921 loc. UGAT

Founding member, Earth Station Writers and Artists Collective, Inc.
Unit 5, ESGI Building, 32 Esteban Abada
Loyola Heights, Quezon City
Tel. no.: 971535

MAN, THE 'FISH OF SUMMER', AND THE SPIRITS:
An Ethnography of *Mataw* Fishing in Batanes

By Maria F. Mangahas

ABSTRACT

This monograph depicts the world of fishermen known as *mataws*, engaged in the traditional capture of seasonal flying fish and dorado in Batanes, Philippines. *Mataw* fishermen are organized as associations of users of *vanua*--natural access ways for a boat allowing transit between land and sea. Material from four different *mataw* associations in the municipalities of Mahatao and Basco who comprise some 30 percent of fishermen in these municipalities are presented. Bringing out the native's point of view, the study discusses the (1) economic arrangements supporting this individual fishing enterprise; (2) the ecological knowledge of fishermen; (3) the observance of taboos and the performance of rituals for the *vanua*; (4) the implementation of the organization's laws; and finally, (5) *mataw* groups' responses to changing aspects of fisheries in Batanes. Using a functionalist perspective, the study discusses how *mataw* world view imaginatively and logically negotiates the uncertainties of fishing represented by the special but unpredictable 'fish of summer', the hazardous environment personified by invisible spirit beings, and the competition from fellow fishermen, through the observance of taboos, ritual and laws.

The study shows that the ideals of *mataw* fishing stress individual skill and enterprise within the framework of communal cooperation, and high respect for environment. The rights to fish and use the *vanua* safely are gained by conducting an exchange through ritual sacrifice with the *anitu* or invisible spirit beings. The *vanua* becomes a sacred area for the duration of the fishing season and fishing success is explained within a framework of purity and pollution. *Mataw* organizations regulate access and exploitation of resources within the *vanua* and traditional fishing grounds, under the leadership of the ideal fisherman who makes the first fishing trip for the season and who possesses the power to ritually set precedents for the season. With the present innovations in technology and other historical trends, *mataws* both as individuals and as members of associations are seen to creatively negotiate the conflicting interests of fellow fishermen in the face of the opposed values of the indigenous world view and dominant modernizing paradigm.