

It is now well recognized that blocked communication in a group may cause conflicts to any degree of violence. It is this recognition that has led to the use of such devices as suggestion schemes, joint consultation machinery, employee participation through bulletins, letters, films, committee meetings, employee magazines, attitude surveys, supervisory conferences and so forth.

Training for supervision and improved communication are but two examples of the contribution of the industrial sociologist to personnel practice. There are a great many more. It is enough to show that theory may be applied to practice and that there is no real division between the "theoretical" and the "practical" as some "common sense" people like to think.

It is clear that the roots of modern industry and economic organization go deeply into the primitive origins of human society. There has been in most countries a continuous evolution from the customary routine of the tribal group to the highly complex routine of a modern factory. But development has in many places been lopsided and uneven and has led to maladjustments. We all know the ideologies and the physical destruction and violence which arose from these maladjustments.

In the Philippines today we can find examples of all levels of development. The lone worker plying his craft, the domestic industries, the small workshop retaining a master-servant relationship derived from the old family system. The small and medium sized factory with more than a few remnants of paternalism, the same sized factories exhibiting more than a few examples of the "class struggle" and a few medium and large undertakings; choosing what is best of "modern methods" and applying them to the Philippine scene.

The Philippines is an epitome for the rest of Asia today. Already we have examples of Asians moving directly from mud-walled villages and ancient rural crafts to enormous factories competing with the western world in the production of textiles and other goods. There is reason to believe that other Asians may jump from primitive agriculture to industrial automation. Technological change produces many problems even in developed countries which have experienced a continuous evolutionary change. How much more for Asia?

Perhaps the mistakes of the western world need not all be repeated; perhaps the new concepts and new techniques which are born of bitter experiences and careful, painstaking research will be adapted to meet the needs of the new Asia. Let us hope that industrial sociology as a branch of one of the major social sciences will be permitted to make its contribution.

## THE LO-ON OR FUMIGATION CEREMONY IN LEYTE AND SAMAR

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The emotional factor in conditioning health is well recognized in medical science. Psychoanalysis and even drug treatments are used in modern medicine to cope with the emotional state of fear, worry and anxiety in a patient.

It is interesting to notice that ancient healing practices in Leyte and Samar recognize the factor of fear as badly affecting the health of a person, and try to remedy it through the method of fumigation.<sup>1</sup> The method is still widely used in Leyte and Samar, especially in the rural areas. The state of sickness created by fear is called "UGMAD" (fear insided reaction) and the person affected by the sickness is called "HIN-UGMARAN" (person affected by fear).

According to folk's belief one can be affected by "UGMAD" in two ways; first in a direct way by seeing and experiencing a frightful object like a snake, a wild animal, a ferocious dog, a fairy, etc.; second, indirectly by a person who had become afraid, but did not warn others saying "may you not be afraid of the thing I was afraid of today." In Eastern Leyte, for example, a father who on the way to the field meets a frightful object, will at his arrival home embrace and kiss his children and say: "May you not be afraid of the thing I was afraid of today." If he forgets to do so and one of the children thereafter gets sick, the sickness is termed "UGMAD". In this case the "LO-ON" or fumigation ceremony has to be performed. The same is true if the child would have been frightened in a direct way by a snake, dog or fairy. The one who performs the "LO-ON" ceremony is called "PARA-LO-ON" or "PARA-PANLO-ON."

**Preparation and Performance of the Fumigation Ceremony:** The master of ceremonies, called "PARA-LO-ON" is often a "TAMBALAN" (herb-doctor or medicine man). He is assisted by a member of the family where the ceremony is performed. The assistant burns some pieces of charcoal, or, if charcoal is lacking, pieces of a coconut shell. Meanwhile the PARA-LO-ON gathers the materials which he needs in the fumigation ceremony, namely:

1. Hair of the sick person.
2. Raveling fibers on the seams of the clothing the patient was wearing when he became sick.
3. Raveling fibers on the seams of the clothing of the parents.
4. A small piece of a palm leaf which has been blessed on Palm Sunday.
5. CAMANGYAN—a mineral mixed with PILI sap.
6. Part of the object the person was afraid of.

<sup>1</sup> This healing method of fumigation is called in Samar and Eastern Leyte (Waray-waray dialect) "PAGLO-ON"; in Western Leyte (Cebuano dialect) "PALINA".

The informants for this study were from Palompon, La Paz, Tacloban, Palo, Kawayan, Biliran (all towns in Leyte) and from Guiuan, Samar.

However, if the object the sick person was afraid of, is not available anymore, like a snake, the PARA-LO-ON will look for an object which closely resembles the snake.<sup>2</sup>

After the needed objects have been gathered and everything is prepared, the assistant transfers the burning charcoal into a coconut shell which is placed in water to prevent it from burning. The container with the burning charcoal is then handed over to the PARA-LO-ON together with a glass of water. The master of ceremonies tells the patient to sit down or to kneel. Thereafter the PARA-LO-ON adds to the live charcoal the objects he has gathered and burns them, this is the process of fumigation or of being smoked. During the burning of the objects the master of ceremonies utters the following ORACION:

Usa, diri ka na makapausa  
 Duha, diri ka na magruhaduha  
 Tolo, diri ka na maghinulutungo  
 Upat, diri ka na maghiburubughat  
 Lima, sumalima na kaiba.  
 Lima, sumalima na kaiba.  
 Unom, diri ka na makanumdum  
 Pito, nacapito ka na caupay  
 Walo, maalo ka na hiton  
 Siyam, diri ka na magyamyam  
 Npulo, mahuwas, masugad ka na hinin aso magpapas naga  
 mabulag ka na hinin lawas.

An approximate translation of the above oration:

First, may you never be frightened anymore  
 Second, may you never hesitate anymore  
 Third, may you never tarry anymore  
 Fourth, may you never have a relapse  
 Fifth, may you transfer to other bodies now  
 Sixth, may you never remember anymore  
 Seventh, you have been cured seven times already  
 Eighth, may you be ashamed of that now  
 Ninth, may you never talk in your sleep anymore  
 Tenth, you now disappear as the smoke disappears from the  
 body of this sick person.<sup>3</sup>

Every time the PARA-LO-ON recites a line he takes a handful of smoke, lays his hand on the patient's head, moves it downward to get another handful of smoke ready to recite the succeeding line. This process goes on until the oration is finished. Thereafter the PARA-LO-ON blows thrice on his fist which is placed on the sick person's head. He then extinguishes the burning charcoal with the water given to him at the beginning of the ceremony. The PARA-LO-ON thereafter dips his forefingers in the liquid consisting of water and the remains of charcoal and

<sup>2</sup> There are slight differences in collecting the objects for fumigation. Some "PARALO-ON" include the hair of all family members of the patient; a small portion of the BALINSASAYAO nest, a bird which dwells often in churches; also dried KALIPAYAN leaves, a plant which is a symbol of happiness (So in Guiuan, Samar).

<sup>3</sup> The meaning of "you" could not be clarified by the informer. It seems that "you" is interchangeably used to signify the patient as well as the spirit who has affected the patient.

other burned objects; with his fingers he makes the sign of the cross on the patient's fontanel, forehead, temples, tongue, chest, navel, joints of the arms and legs, on the palms and on the sole of the feet. If the patient will take a bath the following day the coconut shell and its contents are kept to be added to the patient's bathing water. If no bath is taken the PARA-LO-ON throws the coconut shell outside, saying: "May all the things that scared you go with the throwing of this coconut shell."

With this the ceremony comes to an end and the patient is expected in folk-belief to get well very soon. This practice is common in Leyte and Samar. In Guiuan (Samar) more religious ceremonies are added. An eight-year-old child was bitten by a dog; the child became very much afraid and sick. The PARALO-ON was called and he performed the LO-ON ceremony. The preparation was about the same as mentioned above. In the actual fumigation ceremony more religious ceremonies entered and the oration consisted in prayers. The PARA-LO-ON prayed the Hail Mary three times, the Doxology once, the Hail, Holy Queen once, and the Apostle's Creed once; in his prayers he asked God to banish fear from the child. Thereafter, he burned the hair of the dog, hair of the child and his relatives, incense, blessed palm leaves and the CALIPAYAN leaves together with live charcoal. The smoke was directed towards the child and in additional prayers the PARA-LO-ON asked God to let the child's sickness pass away with the smoke. The PARA-LO-ON then made the sign of the cross over the sick child in the same manner as described above. The ceremony thus ended and the PARA-LO-ON covered the child with a blanket and told him to sleep. He advised the child to get up only after he had perspired. The following day the child was well. In cases where the patient is not cured in the first ceremony, the fumigation is continued everyday until the patient is well.<sup>4</sup>

Next to the psychological effect which through folk-belief has a strong build-up power, the perspiration after fumigation may be of still greater healing value, although it is less recognized as such by the population.

**The "DAGIT" or Immunization Ceremony:** A ceremony in its performance related to fumigation or LO-ON, is the so called "DAGIT" ceremony which is supposed to make a child immune from any kind of sickness. "DAGIT" is widely practiced in the municipality of Kawayan on Biliran Island (Leyte). If the baby is one month or above, the parents prepare the child to be presented to the TAMBALAN (herb-doctor). He will tell the parents if the baby is fitted for the "DAGIT" ceremony. If the examination is positive a black chicken is killed. Care is taken that all the feathers from the wings and tail are kept. The baby is placed on a hammock. The TAMBALAN will take a coconut husk, place the feathers of the black chicken around and tie it with a string. The device serves as a toy for the baby. While the baby is playing with the dressed up coconut husk the TAMBALAN goes around the hammock and says his oration. At a certain moment he will pick up the baby from the hammock and dance with it around a fire which was built mixed with lime, sulphur, honey, horn of the carabao, peelings of the cacao and oil. As the dance is going on, the people outside the house will shout: "Long live the baby and his God, the spirit!" Thereafter they bury all things used during the ceremony like the chicken, the feathers and the remains of the fire.

<sup>4</sup> Informant from Guiuan, Samar.

Care is taken that the child is not laid into the hammock of another baby whose parents did not yet perform the "DAGIT" ceremony. If this should happen, the baby, according to folk-belief will get sick, unless the other child will also perform the "DAGIT" ceremony. In this way parents are sometimes forced by relatives and friends to submit their child to the "DAGIT" ceremony.<sup>5</sup>

In the "LO-ON" or fumigation performance, as well as in the "DAGIT" ceremony the TAMBALAN uses bad smelling herbs to discomfort the spirits and to make them vacate the body of their victim. This is a further proof of the animistic origin of these ceremonies.

<sup>5</sup> Informant, Kawayan, Leyte.

## BOOK REVIEW

By FR. ARTHUR WEISS

### SOCIOLOGY AND SOCIAL LIVING

By Espiritu, Ella, Sevillo, Diaz, Canipos, Colbrenar, Diño, Ordoñez.  
R. P. Garcia Publishing Company, Manila, Philippines.

Intended as a textbook in sociology, this book is the work of eight different authors. Not only does the style but the whole treatment suffers from this joint authorship.

Although an attempt is made to clarify the concept "sociology," the result is another vague definition which tries to be "scientific" and in doing so belittles "metaphysical speculation" as if metaphysics were not a worthwhile attempt to differentiate between the various social sciences so as to allocate sociology to its proper place as, for instance, to distinguish it from social research and social philosophy or from cultural anthropology and social anthropology.

In the references at the end of the first chapter there are missing some of the best references on the scope of Sociology such as the works of Timasheff, MacIver, and Jones.

The chapter on the "Nature of Culture" gives the student no clear distinction between "culture" and "civilization", two concepts which any beginner in sociology should have clearly in mind. Law is defined as "a group expectation which has the formal sanction of the state". The insufficiency of this definition will, we feel, be apparent to any serious student.

In the third essay (Chapter III) there is a complete misunderstanding of what modern scientists mean by the term "evolution". And the theories of "creation" and "evolution" which are mentioned are declared to be "diametrically opposed to each other". This is simply false.

The chapter on the Filipino Family has little to recommend it; other works and articles on the subject have said as much and said it much more exactly. On page 113 under the paragraph on Gambling and Poverty the impression is given that the problem is largely confined to the poor. As with the other essays in the book, one feels that no treatment of the subject at all is better than a superficial treatment which only gives half of a picture. This shallowness of treatment is especially evident in the chapter on Religion and in the all too common misunderstanding of the correct implications of the relations of Church and State. It might be stated in exoneration of the Church and State explanation that an effort has been made to go to some of the sources. Reference is made to authoritative statements of Pope Leo XII, on the subject.

There is so much that is superficial in this work that it is perhaps a waste of time to continue pointing out this particular defect. It is a defect which mars the entire work and make it practically useless as a classroom text. Better to be content with what is already in the field, partially unsuited as the material may be, than to foist on an unsuspecting student body just another "sociology text."