

PHILIPPINE INVENTORY OF INTANGIBLE CULTURAL HERITAGE

SUMMARY INVENTORY FORM No. 15

Revised	CLT	CIH	ITH
No. - 3 AVR 2018			
N° 094			

I IDENTIFICATION

A Name of ICH Element

Local name

Buklog / Buklug

English name

Buklog: Thanksgiving Ritual System of the Subanen

B Domain (tick one or more)

- ☐ 1 Oral traditions and expressions, including language as a vehicle of the ICH
- ☐ 2 Performing arts
- ☒ 3 Social practices, rituals, and festive events
- ☐ 4 Knowledge and practices concerning nature and the universe
- ☐ 5 Traditional craftsmanship

C Name of Ethnic Community (indicate subgroup, if any)

Subanen/ Subanon/ Subanun

D Geographic Location (centrality)

Provinces of Zamboanga del Norte,
Zamboanga del Sur, Zamboanga
Sibugay and Misamis Occidental

E Date, Frequency, Institutional

Usually in seasons of good harvest but can be done any month of the year, depending on the intention and occasion

F Person/s and Organizations Responsible

1 Resource person/s

Timuay and balyan:

Mr. Gawasen Balibis from Lanayan, ZDS

Mr. Necito Liganan from Lakewood, ZDS

Bae Marjorie L. Paulin, Municipality of Kumalarang

Thimuay Langhap Pelais Tonggos, Municipality of Kumalarang

Thimuay Roselito Undalig, Municipality of Kumalarang

Thimuay Avelino Baldicantos, Municipality of Aurora

Thimuay Marcial Panimpa, Municipality of Sindangan, ZDN

Thimuay Tomas Andapo, Municipality of Sindangan, ZDN

2 Coordinating body/ies

Gohoman, The Council of Leaders in every Subanen Community

Dumindingan, Subanen Assisting Organizations (Care of Mr. Gauden Sireg), Pagadian

Local Government Unit of the Municipality of Kumalarang and Assisting Local Government Units

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II DESCRIPTION

A Detailed description of the element

The **Buklog/Beklug** is the biggest ritual and thanksgiving celebration of the Subanen that lasts for days, weeks or even months. It derives its name from the built structure with a highly flexible platform called buklog (Georsua, R.B., 2004).

The Buklog ritual complex and its value is the most important socio-religious ceremony of the Subanen. There are three general reasons for holding a Buklog:

- a) to give praise and thanksgiving for the recovery of the sick; or for a bountiful harvest; or for a show of prestige at a feast for a new leader or a home comer;
- b) to restore order or salvation to creation, after natural calamities, epidemics and disasters; and
- c) to grant immortality to their dead by reinstating their spirits to heaven.

Preparing the Buklog is a communal endeavor. Although hosting a Buklog is a privilege of the few wealthy and influential Subanen families in the community, everybody is still involved in the preparations.

Described below are some of the common types/nature of Buklog still being practiced by the Subanen communities:

- *Buklog Menonot* - to honor new Timuay (village chieftain);
- *Buklug Samaya* -thanksgiving for the recovery of the sick;
- *Buklug Gaus* - thanksgiving for a bountiful harvest;
- *Buklog Gungog*- prestige feast of important individual;
- *BuklogManganawa/Mengenawa*- thanksgiving to appease spirits after an illness
- *Buklog Palanto / Pehlanto* - to honor spirits of the dead final sending of the spirit of the ancestor.
- *Buklug Plento* - observed during time of plenty or after a good harvest; lasts for 7 days or for months

The Buklog is generally performed to propitiate the Gods and restore order and harmony in the community. Done in very specific time, it is triggered by the fulfillment of spiritual and social obligation expressed by a local chieftain, a head of a family or a religious leader, to perform an act of thanksgiving. The members of the community participate in the fulfillment of all the obligatory attendant offering rituals.

(See Annexed document on the inventory of Buklog in Zamboanga Peninsula)

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The Buklog complex is a body of rituals and ceremonies that marks the stages of life in Subanen society. The Subanen celebrate various types of Buklog that correspond to the different aspects of their life. (See “The Subanen Beklog”, Dr. Vicente Imbing, 2002)

The comprehensive nature of the Buklog is summarized by Irwin (1993:89) as follows:

“The Buklug festival comprehends and supersedes the practice of all other Subanen religious rituals; that is, in the performance may be observed every religious need and solution known to the tribe. Through the actions of the participants, especially dancing and singing the Gingoman, men are transposed in time back to the creation of the world; and there a total renewal occurs. Members exist at the intersection of the national, the social and the divine orders, and at that place experience total harmony in the cosmos.”

The observance of traditional practices and communal ritual activities like the Buklog reaffirms Subanen identity and promotes the integrity of the family and the community members. The family initiates and hosts all rituals and ceremonies, assembles, interacts and achieves cohesion with the other groups.

The attendant rituals of the Buklog

Although there are many types of Buklog, the complex of rituals attendant to the ceremonies, in most of the Subanen communities sponsoring this socio-religious activity, are almost similar.

Detailed below are the series of rituals and religious ceremonies, officiated by the six balyan coming from three Subanen territories within the Zamboanga peninsula.

Since the Buklog thindeg held in the Municipality of Kumalarang was officiated by balyan who come from different Subanen communities or territories, a pre-Buklog ritual—the *daga*—was held. The ritual symbolizes their pact for harmony. It was likewise done to enhance the powers of the balyan as well as to appease their respective spirit guardians or guides. Moreover, the *daga* reaffirms their close ties having been separated for years. After the sacred pact, the following rituals attendant to the Buklog were done:

A. Inside the house

1. Pheson d'wata- This ritual serves as the formal announcement of community's intention to hold a Buklog by invoking the presence and guidance of the spirits.

A preparatory ritual offering of rice, eggs, and meat of chicken contained in a plate is placed in the lamin (loft) of the traditional house, which is believed to be the resting place of the spirits.

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Then the main ritual commenced in the central portion of the house. Traditional incense are burnt by the balyan as they recite the prayer and together with the sounding of the porcelain bowl they dance seven times around the main offering placed on top of the binalay of the offering altar.

2. Sinulampong- During this ritual, the balyan asks permission from the spirits for the cutting of timber to be used in the construction of the Buklog platform. Likewise, it signifies the readiness of the community to perform the entire Buklog ritual complex.
3. Sangat- This is the offering of coins by all the members of the community to two strong spirits that of the Gasal and the Gukuman in order to maintain the balance in the spirit world.
4. Sadlay- This is characterized by the hanging of the clothes in the rattan strips tied in opposite posts, usually done by women, as an act of reverence to the Gukuman spirit.
5. Phanmalwasan- This is the ritual offering inviting the spirits of those who had passed away to partake in the festivity.

B. Outside the house

1. Kanu Gulangan- Sacred Giloy (verses) are chanted prior to cutting of the trees. The species of the forest products that are gathered include the following:
 - Bayug tree to serve as the dulugan (mortar), also symbolizing the spirit of Apo Asog
 - Theleteb tree carved as the pestle
 - Strips of Beledjawa (a variety of bamboos) used as flooring
 - Lebalud tree serving as the floor beams and joists
 - Bakan tree for the post
2. Gampang- Believing that the spirits dwell in the rivers, the Subanen perform the Gampang to appease both the benevolent and the malevolent spirits. One end of a long strip of rattan is tied to tree on one side of the river and the other end is tied to another tree in the other bank, thus setting a boundary for the bad spirits not to enter the Buklog area.
3. Ghelet- This ritual is performed for the spirits of the land. Each end of the long strip of rattan is tied to a tree or a post, delineating the boundary for the bad spirits.
4. Buklogan- The Buklog structure is constructed with eight (8) upright posts and the platform is

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raised some 10 -18 feet consisting of highly resilient dilbabalud timber and baludjawa bamboos. A long pole is passed through the middle of the platform reaching a short thick hollowed bayug log—the dulugan—which lies above a trench with jars or bamboos used as resonators. This pole rises and falls when dancers perform on the platform. The booming sound invites people to come and join in the ritual and festival. There is feasting, wine-drinking and dancing lasting for days, with even 200 people dancing on the Buklogan continuously, day and night.

5. Gapal- When the bayug or its alternate gayonataw tree was cut and fallen from the forest to be hewed as the dulugan (mortar), the Subanen treated it with utmost respect and reverence, believing that the truck symbolizes Apo Asug, their revered ancestor and god.

A trench is dug to accommodate the dulugan, a hollowed resonating log. The ritual and prayer offering are as follows:

- Gakat- the transfer of the dulugan to the dug-out trench
 - Dagasagayu- the blood-letting ritual for the sacred dulugan, believed to represent Apo Asug
 - Gapal- the final offering ritual for the dulugan in reverence to Apo Asug
6. Thitay- This is the construction of the bridge that connects the house to the Buklogan and the corresponding ritual offering.
 7. Gati-an- Before the Gati-an ritual is performed, the batad (governing laws of the Buklog) is announced and agreed upon. The timuay makes three knots in a piece of rattan, symbolizing the amount of fine to be imposed to those who defy the law of the Buklog.

A rattan strip is strung across the platform on which clothing are suspended as decoration and to tell the gods that an important ceremony is being held.

For the balyan, the Gati-an ritual performed in the Buklogan is the most dangerous. He goes up the platform to open the ritual by the chanting of the giloy. This is followed by a small group of men and women walking around the center post (or the phathaw) seven times.

After performing the ritual, the timuay asks all who participated in the *Buklog* to go back to the house.

C. Inside the house

1. Gheduran- In the closing ritual, food offerings are placed in 7 or 8-tiered altars, signifying thanksgiving to the Dwata Magbabaya. Then the balyan announced that the Buklog festivity is

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finally opened.

D. Outside the house

G'bat- The G'bat or community dancing commenced only after the gasi offering was consumed during preceding ritual. This involves sets of dancers from the community and visitors, who dance in the round on top of the platform, swinging high and low to create the sounding of the dulugan, and performing for its thrill, excitement and entertainment (Barbosa, 2000).

B List of practitioners

All Subanen communities in the peninsula --- men and women, youth and children --- are bearers and practitioners of the element. They consider the Buklog as central to their identity, communal values, and their relationship to nature.

The Buklog is practiced by Subanen communities in the Zamboanga Peninsula of western Mindanao in the southern Philippines, which is a multicultural region comprised of Subanen, Muslims, and migrant settlers.

The Subanen reside in the 67 municipalities spread throughout the three provinces namely: Zamboanga del Norte, Zamboanga del Sur, Zamboanga Sibugay, and in some rural villages within the cities of Zamboanga, Dipolog and Pagadian. In addition, some Subanen are also found in the neighboring province of Misamis Occidental.

For each municipality where they are present, the Subanen demographic varies widely, ranging from 15-60% of the entire population. They are concentrated in the municipalities of Sindangan, Siayan, Lapuyan, Lakewood, Kumalarang, Naga and Kabasalan.

Most of these settlements are located either in rolling terrains, alluvial plains, or in high altitude areas, near sources of potable water, such as springs and streams, while some are on the fringes of forests.

The host family initiates, leads, and promotes observance of the Buklog to reaffirm their identity and integrity as a socio-political unit. The 'Timuay / Thimuay' (male leader, usually a village chief) along with other community leaders, negotiates and solicits the people's cooperation and support. The 'Timuay / ThimuayGlibon' (woman leader) is highly distinguished with equal privileges as their male counterparts. Both act in consonance with the advice of the '*gohuman*', the council of elders.

In every Subanen community, the '*balyan*' together with assistants, officiate the building of the *buklog* and its series of attendant rituals. Holding continuing access to power in healing,

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divinations and mediation, a '*balyan*' can be a man or woman and maintains the ability to see and communicate with the spirits, to discern their presence and actions, and know how to deal with them even in exceptionally difficult situations

The '*gandingan*' musicians, who are male and female are involved in the rituals as gong players and/or as chanters.

All community members are engaged in the planning and preparation of the Buklog, as they believe that everyone, including young men and women, must prepare a contribution of food, offerings, shared labor and forest products, because those who contribute will partake in the benefits and blessings from the gods.

C Status or Viability *(Explanation, if applicable)*

The Buklog, as indicated in Annex A and B of this document is still being practiced and considered viable by the community of Subanen and their assisting organizations.

D Ownership *(If joint with which countries/communities this is shared with)*

LEGEND: Sole

E Sustainability and possible risks of disappearance, pressures or constraints:

Interviews with the culture bearers raised the following factors that may lead to the disappearance, pressures or constraints in sustaining the tradition.

1. Religion

Some formal religious institutions no longer allow the faithful Subanen to conduct the Buklog

2. Armed conflict

The continuing armed conflict leads to displacement of people from their ancestral homelands

3. Economic

There has been downtrend of agricultural harvest.

4. Difficulty in documentation

There is a lack of local researchers.

5. Tourism

None

6. Cohesiveness of community or disintegration of the timuay and other community leaders that create negative impacts on the social cohesiveness of Subanen community

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7. Educational system

There has been an alienation of the Subanen from their traditions and cultures

8. Other factors such as disasters (either man-made or natural)

III. Justification for the Inclusion in the List of ICH

The Buklog complex is a body of rituals and ceremonies that marks the stages of life in Subanen society. The Subanen celebrate various types of Buklog that correspond to the different aspects of their life.

The social function and cultural meanings of the Buklog persists, even today:

"The Subanen belief system gives the whole Buklog complex its distinctive characteristic and significance. The Subanen's deep sense of spirituality is affirmed in the Buklog, considered as the most remarkable occasion where representations of 'Dwata Magbabaya', the Supreme God, as Apu Usog (the great ancestor) joins the community.

All the attendant rituals ensure harmony among members of a family or clan and the community, as well as between the human and the spirit world. Harmony is requisite to the success of the Buklog, a clear index of a socially cohesive community. Thus, the involvement of the whole community in the enormous mobilization of volunteer work and accumulation of huge resources reinforces their strong sense of social cohesion.

Moreover, the Buklog complex relates to the aesthetic aspects of the Subanen life. The Subanen's chanting of the 'giloy' (myth) and playing of their instruments function not only for entertainment, but more importantly, substantiate their deep-seated spirituality. The mythical sounding of the '*dulugan*', the Buklog's musical icon, serves as the aural embodiment of Subanen's cosmology.

In the past and up to the present, the Buklog performs both communal and integrative functions. The people's economic, social, political and ritual lives are intertwined to constitute a single system and are motivated by shared tenets of cultural survival." (See Christie, Sumingit, Georsua and Irwin)

As an Indigenous festivity, the Buklog is very important for the re-affirmation of the Subanen identity and for the promotion of their cultural integrity. As the most important socio-ceremony that validate all aspects of the Subanen identity, thence must be safeguarded and promoted. (See Christie, 1909; Sumingit, 1989 and Georsua, 2004)

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IV. Safeguarding

The **Buklog** celebrates both the Subanen personal and social life in Subanen society and there are several past and on-going measures that safeguard the tradition.

1. Community Initiatives in Transmission and Management

Subanen society is relatively egalitarian, in which one basis for truth, propriety and persuasion lies in the appeal to tradition - as coming through past experience and traditional knowledge. (Hall 1986:86)

The past and current leadership of most Subanen communities still aspires to maintain, promote and safeguard the Buklog tradition. These leaders are never tired of reminding the members of their communities of the significance and sacredness of the socio-religious practices. In community meetings, the young generations are always reminded that the Subanen embraces the Buklog as their individual and collective identity and sense of pride.

Moreover, the religious leaders of these communities possess the greatest aspirations in the maintenance and sustenance of the tradition. They are the keepers of the religious rituals.

According to Irwin, religious belief helps to provide organizing principles for the social-political existence of the community. In its content, its form, and its expression, it is related to the attempts of people to give coherence to their universe of relations, physical as well as social. (1951:225)

2. The Schools for Living Traditions

The initiatives of some Subanen communities in establishing their Schools of Living Traditions (SLT) as propitious venues for the transmission of indigenous knowledge and skills not only in traditional arts and craft but also in other significant intangible heritage. These institutional mechanisms serves as formal and non-formal passing of knowledge and practices including affirming and raising the levels of appreciation, understanding and respect among the younger generations of the indigenous communities.

3. Efforts of enabling institutions

Support from the Local Government Units. In most multi-cultural communities within the Zamboanga Peninsula, the Local Government Units have had affirmed their support --- material, financial and institutional --- for the holding of the Buklog. (See samples of Declaration of Support from the Local chief Executives for the Buklog Thindeg)

Local Legislative Actions. A case can be cited that in 2004, two resolutions were passed in the City of Pagadian:

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- a) Declaring the Buklog as the official Subanen Renewal Festival of the city; and
- b) Declaring Pagadian City as the Buklog City of the Philippines.

4. Documentation

Several documentations were done in the past and most have been used as resource materials for further researches or learning content of learning institutions, among others, the following:

- Christie, Emerson. **"The Subanen in Sindangan Bay"**. Philippine Islands, 1909
- Sumingit, Villarimo. **"Subanun Culture in Mr. Malindang"**. University of the Philippines, 1989
- Enriquez, Joy. **"The SubanunBuklug"**. Tambara, Ateneo de Davao University, 1994
- Barbosa, A. **"The Buklog of the Subanen"**. Ateneo de Zamboanga, 2002
- Georsua, Raquel Berdon. **"Where Heaven and Earth Meet: The Buklog of the Subanen in Zamboanga Peninsula, Western Mindanao, the Philippines"**. University of Melbourne, 2004

Proposed Safeguarding Measures:

On the Buklog Celebration:

- Each LGU shall pass an ordinance to support the indigenous traditions with budget appropriation and fund allocation
- The Tourism Unit and the DOT shall form functional Municipal Culture and Arts Council (as per DILG Memo Circular)
- Financial Assistance from each LGUs to be requested from their respective LCEs, through the representation of the IPMR;
- Strengthen the IP organization and governance of the Council of Elders; the Thimuay Labi and the Saliling

On Information dissemination, education and engaging the Department of Education:

- Encourage the young generations to be proud of language and cultures;
- Institutionalized the mechanisms to raise appreciation of oral traditions of the various cultural communities;
- Expand the initiatives for the conservation of Intangible heritage;
- Review and clarify the demographic distribution / ethnographic accounts of the present Subanun / Subanen populations

The above mentioned proposals and co-initiatives and support can lead to the LGU toward effective, efficient and prompt actions for the Safeguarding of Intangible Heritage, such as but not limited to the following:

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- a) Buklog should be integrated in the LGU Ordinance for sustaining safeguarding;
- b) MOA with LGU and the IP organizations / Assisting Organizations;
- c) Sustain the preservation efforts of both Tangible and Intangible cultural properties within their respective jurisdictions

What the State can do?

The 1987 Philippine Constitution declares that the State shall recognize, respect, and protect the rights of indigenous cultural communities. The different instrumentalities and agencies of the State actualize these provisions.

National-line agencies and local government units commit to the institutionalization of the proposed safeguarding measures through the following:

- Provision of institutional and budgetary support for the conduct of an updated participatory, ethnographic study of all indigenous cultural communities;
- Enforcement of the periodic updating of the cultural database, as well as massive promotion and publications of significant cultural properties;
- Implementation and expansion of youth-focused heritage education programs and projects.

The Department of Education and the National Commission for Culture and the Arts, on the other hand, ensure the preservation of cultural knowledge through the following:

- Expansion of the Basic Indigenous Peoples Education to areas with substantial IP population and the coverage of the Philippine Cultural Education Program, which enhances the cultural competence of teachers
- Improvement of access to tertiary education for young indigenous learners
- Increased production of educational materials about indigenous culture

And to revitalize Indigenous Knowledge (IK), locally and nationally, the National Commission for Indigenous Peoples, the Department of Environment and Natural Resources, and other cultural agencies ensure the following:

- Expand the Schools of Living Traditions;
- Recognize IKs in government-assisted programs for natural resource management, and in enhancing the adaptive capacities of resilient communities;
- Localize national policies to involve local communities in the delineation and protected environmentally critical areas and heritage zones

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Recorder: A team of cultural workers:

Mr. Nestor Horfilla

Ms. Renefe Maguinsay-Tremendal, Executive Director, Dumindingan

Mr. Gauden Sireg, President, Dumindingan

Mr. Abul Dacula

Institution: NCCA

Date: March 2018

File reference number: 15

List of Buklog Celebration

(Culled from the Inter-municipal Assembly held last February)

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Le - 3 AVR. 2018

N° 0194

Appendices

Table 1. List of Buklog Celebration (Culled from the Inter-municipal Assembly held last February)

Date	Place	Host	Type	Organization
2017	Biswangan (Poblacion) Lakewood, Zamboanga del Sur	AnetaTumbao, Milda Mangilay, Milo Ungang, Joven Mandag, Pandian Ligawan	Samaya	Pigumpungan Subanen
2015	Bolisong, Kumalarang Zamboanga del Sur	Timuay Langhap Pelas Tonggos Timuay Pelas Tonggo/Rosalita Undalig	Buklog Samaya	Subanen Community
2010	Bolisong, Kumalarang Zamboanga del Sur	Timuay Pelas Tonggos Timuay Pelas Tonggos/Rosalito Undalig	Buklog Mangenawa	Subanen Community
2010	Poblacion, Lakewood Zamboanga del Sur	Camilo Lisayao, Timuay Lukis Tumanding Ungang Mario Ligawan, Balibes Luason	Samaya	
August 22-24, 2009	Boyugan East, Kumalarang, Zamboanga del Sur	BaiLabi Marjorie Lubosan-Paulin Balian Rosalito Undalig/Paul Dae, Datu Mohum Guilingan	Buklog Petawngan	Pegompungan Bansa Subanen de Kumalarang (PBSK)
2009	Guevara Hill, Poblacion. Sindangan Zamboanga del	Datu Agdino B. Andus Gaddalan Andato/Toto Andiog	Palad-Palad	Provincial Gov't

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	Norte			
2008	Lawis, Mandih, Sindangan Zamboanga del Norte	Datu Agdino B. Andus Marcial G. Panimpa	Dulangan	Tribal Leaders
2005	Titik, Sindangan, Zamboanga del Norte	Datu Agdino B. Andus Gaddalan Andato	Palad Palad	Provincial Goot
2004	Poblacion, Lakewood, Zamboanga del Sur	Alalag. Tumbale, Tomanding Ungang Mario Leganan, Balibis Gawason	Pilala Ancestral Domain	Pigumpungan Subanen
2002	Boyugan East, Kumalarang Zamboanga del Sur	Amina Luminsa Balyan Rosalito Undalig-Paul Dae	Buklog Mengenawa	Subanen Community
2001	Bag-ong Kahayag Lakewood, Zamboanga del Sur	Alalag Tumbale Mario Ligawan, BalibisGawason	Samaya	Pigumpungan Subanen
1991	Mandih, Tribal Hall, Sindangan ZAMBOANGA DEL NORTE	Datu Agdino B. Andus Toto Andiog	Samaya	Family Clan
1986	Poblacion, Lakewood, Zamboanga del Sur	Tumanding Ungang, Tomobang Mario Ligawan, Balabag Buncengat	Thindeg	Pigumpungan Subanen
1986	Baking Lakewood, Zamboanga del	Comachag, Sonod Mario Legawan, Abananson	Samaya	Pigumpungan Subanen

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	Sur			
1983	Bunita, Biswangan, Lakewood, Zamboanga del Sur	Mario Ligananm Buncengat/Semban Moncel Mario Ligananm Buncengat/Semban Moncel	Thindeg	Pigumpungan Subanen
January 15, 1983	Basangay T. Danda, Kabasalan Zamboanga Sibugay	Datu Lamparan T. Danda AKE	Buklog Pelubob (Tanan sa nangamatay)	(USCA) United Subanen Community Association
1970	Kitaan Dagat, Kumalarang Zamboanga del Sur	Timuay Comompas Tanggasing Balyan Dulapit Canibong	Buklog Mengenawa	Subanen Community
1969	KitaanDagat, Kumalarang Zamboanga del Sur	Pao Canibong Balyan Dulapit Canibong	Buklog Pengamo	Subanen Community

Table 2. Historical Records of the Buklog (Source: Georsua, 2004)

DATE	Place	Host	Type	Purpose	Duration
I. Spanish Era	Village Sung Lupa, Lapuyan, Zamboanga del Sur	Thimuay Imbing	Gasal: Buklog Pihatawngan	For prestige as ruler of Baganian Peninsula	1 month
II. American Era 1909	Village Kalakol, Sindangan Bay, Zamboanga	Thimuay Angilai	Buklog Puluntuh	Festival vowed conditionally on the recovery of a sick child	3-7 days

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	del Norte			In the memory of a nephew and female cousin of the host	
1915	Village Sung Lupa, Lapuyan, Zamboanga del Sur	Thimuay Imbing	Gukoman: Buklog Menonot	For prestige as ruler of Baganian Peninsula	1 month (1914-Christion Alliance Religion Introduced)
1922	Village Dungos, Pegbensen, Lapuyan, Zamboanga del Sur	Datu Lumok Imbing (song of Thimuay Imbing)	Gukoman: Buklog Menonot (biggest Buklog)	For prestige, passed on leadership after his father Death anniversary of Thimuay Imbing	1 month
1936	Village Guilian, Lapuyan, Zamboanga del Sur	Lai Huminis	Gukoman: Buklog Menonot	Thanksgiving for Bountiful harvest	1 week
1936	Village Khanon, Lapuyan, Zamboanga del Sur	Kahgot Masal	Gukoman: Buklog Menonot	For prestige – given the title of Saleleng (Prosecutor) Thanksgiving for a bountiful harvest	1 week
1937	Village Tininghala, Lapuyan, Zamboanga del Sur	Langhap Mendeg	Gukoman: Buklog Menonot	For prestige – given the ranking of Thimuay Langhap	1 week (one of the best Buklog platforms) so deep

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					due to good dlebalud wood
1937	Village Baga, Lapuayn, Zamboanga del Sur	Bultar Lubosan	Gukoman: Buklog Menonot	One year death anniversary of his father	1 week
III. Liberation 1946	Sitio Mangitan, Dampalan, Pagadian City	Puto Dogal	Buklog Pethawngan	For prestige – given the title of Thimuay Mangura by Datu Guilingan	3 days
1947	Sitio Mangitan, Dapalan, Pagadian City	Puto Dogal	Buklog Samaya	Thanksgiving for a bountiful harvest	3 days
1948	Village Pinolis, Lapuyan, Zamboanga del Sur	Balandya	Gukoman: Buklog Menonot	For prestige – given the rank of Saleleng (Prosecutor)	3 days
1949	Sitio Mangitan, Dampalan, Pagadian City	Puto Dogal	Buklog Samaya	For prestige: A huge Sinulambi (palasanding altar was constructed)	3 days
1950	Sitio Mangitan, Dampalan, Pagadian City	Puto Dogal	Buklog Samaya	For prestige, before Datu Guilian died and to give honor to next Buklog host	3 days
1952	Village Baga,	Galengen	Buklog	For prestige, before	3 days

PHILIPPINE INVENTORY OF INTANGIBLE CULTURAL HERITAGE

	Lapuyan, Zamboanga del Sur	Sagga	Mengenawa	Datu Lumok Imbing's first wife Ginalinok	
1957	Village Guilian, Lapuyan, Zamboanga del Sur	Balian Mahatagas	Buklog Mengenewa	For healing for his sick wife	3 days
1969	Poblacion Lapuyan, Zamboanga del Sur	Guinonghop Sia	Buklog Menonot	For prestige. Gave exec. Secretary Ernesto Maceda the title Thimuay Langhap	3 days
1971	Provincial Capital in Pagadian City	Zamboanga del Sur provincial government	Buklog Menonot	Thanksgiving and Foundation Anniversary of Provincial Government with Philippines Australian Development Assistance Projects (PADAP) personnel	1 day
1972	Village Guilian, Lapuyan, Zamboanga del Sur	Manonggilid Imbing	Buklog Mengenewa	For healing, for his arthritis	3 days
1975	Village Dungos, Lapuyan, Zamboanga del Sur	Lantay Imbing	Buklog Menonot	For prestige, given the rank of Thimuay Langhap	3 days
1989	Gutalac, Zamboanga	Municipal Government	Buklog	For foundation Anniversary of the	3 days

PHILIPPINE INVENTORY OF INTANGIBLE CULTURAL HERITAGE

	del Norte	of Gotalac	Menonot	Municipality	
1994	Village Glab, Labangan, Zamboanga del Sur	Datu Malcom Guilingan	Buklog Samaya	For prestige, as sanctioned Datu of the province and death anniversary of Datu Guilingan	3 days
1996	Sitio Mangitan, Dampalan, Pagadian City	Datu Malcom	Buklog Samaya	For prestige, sanctioned Supreme Datu of the province	3 days
2000	Village Mati, Tigbao Municipality, Zamboanga del Sur	Dok Guilingan	Buklog Samaya	Thanksgiving after the eclipse	3 days
2002	Sitio Mangitan, Dampalan, Pagadian City	Datu Malcom Guilingan	Buklog Samaya	Thanksgiving for peace and good health of the people in Dampalan	