

Adow ne Domaget 2020 KKK Radio Festival – Episode 5  
Transcript translated to English

[Program jingle: Stories, Culture, and Health! KKK! Stories, Culture, and Health! KKK!]

**Angel**

Greetings everyone! How are you all doing today? This is Angela Lawenko-Baguilat from AARPS, hoping that we are all safe, COVID-free and emotionally, mentally, and physically healthy amidst the ongoing crisis. We have a unique introduction for this episode of Dumagat Day 2020 KKK as we are visiting Singawan. We will be having a Community Meeting to introduce the traditional Dumagat culture with the help of Grandpa Eladio Loreto, who currently represents Dumagat Day, and Grandma Flora Loreto, a Dumagat elder, together with our host, Roselle Pineda and our co-host today, Alysa Curioso, will serve as the translator for the meeting. So, let's check in with them, how're you doing in Singawan, Alysa and Roselle?

**Alysa**

Good day to all of you! Greetings to all our listeners today.

[Pasurot-surotan-surotan stinger]

**Roselle**

Good day, friends, and to all listeners of Dumagat Day 2020 KKK. We'll open our program with a meeting or dialogue with our elders, Grandpa Eladio and Grandma Flora. Grandpa Eladio, Grandma Flora, how are you in Singawan? Oh, you mentioned previously, is Singawan the real name of this place?

**Tatay Eladio**

[speaks in Domaget]

**Alysa**

[translating] This is Singawan, the word, "singawan" is Tagalog. It's the name of this place, but in Dumagat language this is called "Lo-o"

**Roselle**

What does Lo-o mean?

**Tatay Eladio**

[speaks in Dumagat]

**Alysa**

[translating] During the past, there was a war, and the Japanese army passed through this place. The locals referred to this place as Singawan [English: Vent] because this was where they emerged.

**Roselle**

When the Japanese arrived in the area, was the Dumagat community already here?

**Tatay Eladio**

Yes

**Roselle**

Grandpa Eladio, does the Dumagat have any other language or their own means of communicating?

**Tatay Eladio**

[speaks in Dumagat]

**Alysa**

For example, "pako," [a fern plant] is considered a symbol of promise, or "kayas," [a palm leaf] signifies that it's time to go away. Even the use of "yantok," [rattan cane]

for road construction represents history. These elements facilitate communication and foster understanding of the Dumagat's way of life.

**Roselle**

It appears that Indigenous methods of communication are very metaphoric. Are there any other customs or beliefs of the Dumagat related to their natural surroundings?

**Tatay Eladio**

[speaks in Domaget]

**Roselle**

I think I have grasped a bit of what Grandpa Eladio meant. He said that in the past, the Dumagat community had a harmonious relationship with the environment, such as being able to stop the rain just by blowing it. Wow, it's highly metaphorical. Grandpa Eladio also mentioned that unseen elements like spirits coexisted peacefully with the Dumagat people. However, things changed with the introduction of outside beliefs, such as the notion of a single god, referred to as "Makidyapat." Does the Dumagat have any other means of communicating? You mentioned that the Dumagat harmoniously mingled with spirits and elemental beings. Do they have a way to communicate with the spirits and the elemental beings?

**Nanay Flora**

[speaks in Domaget]

**Roselle**

That's very deep, mates. Alysa, did you understand what is the "subkal" that Grandma Flora is talking about?

**Alysa**

Subkal is an ancient form of indigenous knowledge rooted in the environment. In ancient indigenous communities, certain individuals possessed the ability to negotiate and communicate with things and animals. That's the power of the subkal.

**Roselle**

Is there anything else that you would like to share in terms of history that you want the youth and people like us who are outside of the Dumagat culture to learn?

**Nanay Flora**

[speaks in Dumagat]

**Alysa**

She said that the lives of the indigenous people here were simple and happy in the past, but nowadays, she said it is chaotic.

**Roselle**

Why did it become chaotic?

**Nanay Flora**

[speaks in Domaget] Because of the Tagalog [speaks in Domaget]

**Roselle**

In this Dumagat Day that we will be doing, we will discuss the ancestral domain, or the land inherited by the indigenous people from their ancestors.

**Alysa**

For them, the ancestral domain is what they are fighting for, it is the land of our people, it's really ours

**Roselle**

From what I heard today in our gathering, it reminded me of the radio drama "Bota" by NKD and Karilyo in the previous episode, which was also based on the stories and legends of the Dumagat people, with a similar theme of peaceful coexistence between the indigenous people, nature, and the mystical creatures living in it. But as we said, this peaceful coexistence is threatened or in danger due to the displacement of the indigenous people from their ancestral lands, and due the lack of guardians or caretakers for nature, it slowly deteriorates.

It's something to think about, mates, and as the last question posed in our gathering today: what will happen to the beautiful culture and livelihood of the indigenous people if we continue to neglect our environment? May this question guide us as we continue to study and recognize indigenous cultures. Let's not forget that everything we do in relation to our environment, nature, and the indigenous people who care for it is for the sake of preservation, not destruction or neglect of our environment and surroundings. Have a good day, everyone. Until next time, this is your host for today, Roselle Pineda, saying goodbye and long live!

**Angel**

Thank you very much Roselle, Alysa, and of course Grandpa Eladio and Grandma Flora, for the profound opening of today's Community Meeting. Did you know, mates, that if not for this pandemic, we would be in Singawan celebrating Dumagat Day Festival this year? That's why it is meaningful that we opened the program in Singawan today. It makes us miss Singawan, isn't it Alysa?

**Alysa**

You're absolutely right, Ma'am Angel. As the one who translated the conversation we just heard, I also learned a lot even in just a short talk about our ancestral Dumagat culture. Sometimes, I get emotional because as Grandpa Eladio and Grandma Flora reminisce about our old customs, culture, and places of the Dumagat, I can't help but relate it to how much has been erased or lost in these cultures. And with the

erasure of these cultures, it's as if the lives of us indigenous people are also being erased.

### **Angel**

Oh Alysa, I'm getting emotional too... We might turn into a radio drama now. But my mates, the most beautiful thing that was shared in the opening conversation was the strong connection between nature and indigenous culture. Here we can see that culture is truly alive and intertwined with the environment, the land, the river, the trees, the sea, and the people who live here. And that's what we will focus on in this episode of Dumagat Day 2020 KKK, the strong connection between culture, life, and the environment. These are probably the reasons why, as Alysa said, it seems like the culture and life of indigenous peoples are being erased. And most importantly, what can we do about these challenges. So let's proceed with the program to [Art Jamming stinger] where we will be joined by the indigenous group from the north of the Cordillera mountain range, the DKK or Dap-ayan ti Kultura iti Kordilyera. They will sing for us today the "Daga a Nagtaudan" or Ancestral Land. The song is in the Ilocano language, but it says that all of our customs, livelihoods, and life itself are connected to the land of our ancestors. So we will understand better how important ancestral land is to indigenous peoples and why we always emphasize the saying "land is life". Let's listen, my fellow listeners, to "Daga a Nagtaudan" by DKK.

[DKK sings "Daga a Nagtaudan"]

### **Alysa**

The song was beautiful, and even though we didn't fully understand it, it conveyed the message that our ancestral land is our life, where we were born, where we earn a living, where our culture was formed, and where we want to pass away and not be driven away from. It's like our fellow indigenous people from the Cordillera region sang about our situation and the value we place on our culture and ancestral land. After the lockdown, we hope to have the opportunity to visit their ancestral land in the Cordillera Mountains, and for them to visit us here in the Sierra Madre and the Pacific Ocean.

**Angel**

That's a beautiful dream, Alysa. In case you're wondering, my spouse is a kadangyan who also hails from Cordillera. I'm proud of that fact, and in fact, we even danced the Binuya, a traditional Ifugao wedding dance, during our own wedding. So, we really take pride in that. Shoutout to my beloved spouse, Doc Johan.

**Alysa**

Oh, that's so romantic, Ma'am. But let's get back to the East, Ma'am Angel, from the North. In our segment "Kaedup Kultura," we will hear songs and interviews from the Dumagat people. Despite the challenges we face in our culture, livelihood, and very existence, it is our culture that we return to and draw strength and direction from.

[Kaedup Kultura stinger]

**Angel**

Today, we will be joined by Richard Estanes and we will hear my interview with him about the Dumagat culture, his struggles, and how he overcomes these challenges in promoting Dumagat culture. Good day, Richard. How are you? Please greet and introduce yourself.

**Richard Estanes**

Good day! Greetings to our listeners. I am Richard Estanes.

**Angel**

We will first listen to Richard with his song "On Potok."

[Richard Estanes sings "On Potok"]

**Angel**

Thank you for the song "On Potok," Richard. Like the song "Daga a Nagtaudan," "On Potok" expresses the value we place on our land and our culture, right, Richard?

**Richard Estanes**

Well, it's like a song from Quezon province. I learned it here because most of our teachers are from Quezon. It's similar to the situation of our ancestral lands, where indigenous peoples are being dispossessed of their rights. They are being deprived of their livelihoods and are being evicted without proper compensation or resettlement.

**Angel**

The song "On Potok" holds great significance for indigenous people as it serves as a call to fight for their land, culture, and human rights. What is the next song you'll dedicate to us, Richard?

**Richard Estanes**

This means "Bulan-bulan Taledan," which is a lullaby sung under the moon. [sings "Bulan-bulan Taledan"] It's really short, but indigenous people know it, like how they lull their babies to sleep.

**Angel**

It's a song that mothers sing to put their babies to sleep. I can imagine them singing it while lulling their babies. It's delightful to hear traditional songs like "Bulan-bulan Taledan." For you, Richard, how important is it to preserve songs like this, and how can they be preserved in Dumagat culture?

**Richard Estanes**

Even though we're facing a crisis, we shouldn't forget what our elders taught us. Some young people think that they're affected now, so they go with the trend. But even then, I shouldn't forget what was taught to the young and the previous way of life or culture of indigenous people, such as dancing, singing, and customs. I should be the one to encourage and that even though I'm an indigenous person, I can let people know that we are still living our culture and traditions.



**Angel**

Before we end, is there anyone you want to greet and thank?

**Richard Estanes**

I greet those in Casiguran, we might have some listeners there. And, of course, in Dingalan, I greet my fellow tribesmen, and Ma'am Roselle, I greet you too. Hehe.

[Kaedup Kultura stinger]

**Angel**

Mates, in Episode 4 of Dumagat Day 2020 KKK, we saw that the youth play a crucial role in advancing the community. Richard's interview highlights that they have a big role in promoting and cultivating their native culture. From remembering and practicing or singing songs that are seemingly forgotten like Bulan-bulanan, or singing songs that address the challenges that Dumagats face, such as the very popular song On Potok.

Culture serves as a significant channel for the thoughts and narratives of indigenous people. We extend our gratitude to Richard for sharing his songs and insights. You are truly an inspiration to us and, of course, to the indigenous people. Perhaps as Richard's song was about protecting the ancestral land, it's good to listen to another performance by DKK from Cordillera, the song Tumurod o Tumindig. So that on the final part of our program today, we'll revisit how indigenous people fight for their ancestral land and culture in our final episode today. So let's listen to the song Tumurod by DKK.

[DKK sings "Tumurod"]

**Angel**

And there, we will temporarily conclude this episode of Adow Ne Domaget 2020 KKK with the powerful message of the song "Salakniban" or defending indigenous culture, rights, and land. Mates, this is just the beginning of our Culture episode and

the final episode of Dumagat Day 2020 KKK. Yes, it may be sad that our Dumagat Day celebration for this year is coming to an end. But of course, our aim is not for our program to be the end of all our discussions and lessons, especially on indigenous arts and culture, which we've talked about throughout the month of May and June. That's why in the second part of the Culture episode of Dumagat Day KKK, we will witness more performances, not only from our fellow Dumagats but also from other indigenous groups in various parts of the country and even the world. So don't forget to tune in to our final episode of the radio program next Saturday. But for now, let us bid farewell for the meantime by expressing our heartfelt gratitude to everyone who helped us in the production of Dumagat Day 2020 KKK. To our guests today, Dap-ayan ti Kultura iti Kordilyera, Richard Estanes from the Dumagat community in Casiguran, Aurora, the performers in our Kaedup Kultura in the past episodes like Joanna Horomo, Grandpa Eladio, the musicians we jammed with in Sining Jamming like Bong Ramilo from Darwin, Australia, and Karilyo from De La Salle College of St. Benilde. And of course, to Doc Gene Nisperos of the Community Health Foundation and UP Manila for sharing his knowledge in Health Talk. A heartfelt thank you to everyone. So, for now, goodbye, mates, from me and my co-host Alysa Curioso, let us not forget that our culture is the foundation of our identity.

**Alysa**

It is our life.

**Angel**

Together, let's cultivate and defend it.

**Alysa**

Because a rich culture and creativity

**Angel**

Give rise to a vibrant and intelligent community.

**Angel and Alysa**

Long Live!

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