

INDIGENOUS COOKING METHODS AND PRACTICES IN CENTRAL PANAY

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ABSTRACT

Due to lack or no specific documented evidence of traditional cooking method and practices of Central Panay in the indigenous community of Tapaz, Capiz, their cuisine is handed down through an oral tradition, recipes and food wisdom from expert tribal leaders to the younger generations through demonstrations and verbal instructions. Indigenous foods, are ethnically peculiar food choices. The methods which these foods are prepared and served are unique. It can survive the challenges of development by empowering the local tastes and documentation. The study in documenting Traditional Cooking and Practices in Central was conducted in Brgy Sinonod, Tapaz Capiz. The said barangay is the last frontier of indigenous community which had not been reach by industrialization and modernization. The study was made possible through the tribal leaders representing the following barangay; Brgy. Mato-bato, Brgy. Sinonod, Brgy. Tacayan, Brgy. Maliao and Brgy. Rizal Norte. This research paper utilized a semi-structured interview compared with existing literature. Information were collected through direct observation and semi-structured interview. With limited immersion time, important information was gathered from the key cultural informants. An actual interview and focus group discussion had been used to collect information. A Digital recorder and camera were utilized to transcribe information for proper documentation and data analysis. The guide questions were formed as the bases of the inquiries, which were centered on the following: identification of ingredient, their distribution, seasonal availability and cultural usage. In documenting the interview,

the interviewee has been given the option to decline the interview process. The time spent had been around four days to establish rapport and interaction with indigenous people specially those belonging to the older generations and acquire knowledge in indigenous cooking methods. The respondents had been given a chance to review the finding of the study for consistency and validity in the recently concluded IP Week Celebrations 2017. Thematic Analysis had been used in analyzing the data collected. Information gathered had been categorized according to emerging themes in occasion, rituals, preparation and presentation. The Indigenous cooking will becomes richer and it can provide livelihood and financial opportunity to the community. The Indigenous Cooking Methods of Central Panay revolves on Binakol and Tinum-anan, it depicts a simple way of preparing, cooking and presenting their food that would compliments their daily life activities and cultural identity. Thus, pursuant to Republic Act 8371 chapter VI with regards to the Protection of Indigenous Culture, Traditions and Institutions, this research on Indigenous cooking of Central Panay, Tapaz, Capiz had been conducted.

INTRODUCTION

Background of the Study

Every person must eat and drink to sustain life. According to the IRR of PD 856 as cited by Perdigon (2006), food is defined as any raw, cooked or processed edible substances, beverages or ingredients used or intended for use or for sale in whole or in part for human consumption.

In the Philippines country culture starts in a tropical climate divided into rainy and dry seasons and an archipelago with 7,000 islands. These isles contain the Cordillera Mountains; Luzon's central plains; Palawan's coral reefs; seas touching the world's longest discontinuous coastline; and a multitude of lakes, rivers, springs, and brooks. The population-120 different ethnic groups and the mainstream communities of Tagalog/Ilocano/ Pampango/ Pangasinan and Visayan lowlanders-worked within a gentle but lush environment. In it they shaped their own lifeways: building houses, weaving cloth, telling and writing stories, ornamenting and decorating, preparing food (Fernandez, 2014).

Cooking is the art and science of preparing food for eating by the application of heat. Cooking includes the full range of culinary techniques: preparing raw and cooked for the tables; final dressing of meats, fish and fowl; cleaning and cutting fruits and vegetables; preparing salads; garnishing dishes; decorating desserts; and planning meals (Grolier Encyclopedia of Knowledge, 1998).

Indigenous people have contributed in preserving the natural environment. Most of them resist change. They continue to practice and treasure indigenous knowledge from long evolved culture and pattern of living.

Their method of preparing and cooking is surprisingly simple. There is no special tools and utensils needed. They can produce cooking tools and eating utensils by making use of what is in their surroundings even during special occasions. Although, there are modern pieces of equipment used in food preparation in kitchens but still they utilize tools that are indigenous and traditional which have been used in creating delicious meals for generations.

According to Dyson (2006), indigenous cooking is a living tradition despite dramatic changes in the ways of many indigenous peoples. Traditional foods and cookery continue to be alive to most indigenous people today. This is because the past lives vividly in the present, since the past is all about us and within, the past is the long making compared to the present, which is so small a part of time. The indigenous cooking traditions are therefore not dead but renewed in the present, through continuing practice and also through the transformation of techniques as they are adapted to the changing circumstances of modernization (Tanquezon et. al. 2012).

Theories of globalization explain how macro level forces influence the modern consumption, other forces obviously function while social structure clearly affects the production, distribution and consumption of foods, a sole focus on structural determinants obscure the agency of the people and the counter trend away from rationalization presented by the concepts of the social differentiation (Germov and Williams, 1999; Sheynon, 2005).

The cultural capital theory (Bourdieu, 1984) is theory of social differentiation that explains differences in consumption across groups in terms of taste, pleasure, and desire (Warde, 1997). Warde, Martes and Olsen (1999) define cultural capital as the cultural knowledge, competence, and disposition, identified through embodied traits, educational qualification, material position and

involvement and cultural practices. The theory views culture as complex-structure that constitutes resources that can be used as a strategy, as opposed to the view of culture as the values that suffuse aspects of belief, intention, and collective life (Sheynon, 2005; DiMaggio, 1997; Hays, 1994).

Capiz is the Seafood Capital of the Philippines and one of the culinary hot spots of the country, but there are more things to discover in Capiz. In Tapaz, there are indigenous food that only few are knowledgeable and on the verge of extinction.

Tapaz is a first class municipality in the province of Capiz located at the center of Panay Island. It is a laid back community and politically subdivided into 58 barangays, 22 of which are Indigenous community. According to the 2015 census, the population was 51,313. Brgy. Senonod is so calm and peaceful, a hidden gem of Tapaz Capiz. The place is so serene and has breath taking views complementing the rustling sound of the waterfalls and the cool breeze of the wind against the bamboo plant.

Brgy. Sinonod one of the farthest barangays in Tapaz, Capiz is not urbanized. There is no electricity in the area and their means of communication is thru “budyong”. The place can be reached by motorcycle (Habal-habal) for 2.5-hour ride from town proper, crossing a river and a 30-minute walk. However, if the current is strong, one needs to ride in a bamboo raft.

It was interesting to note that indigenous people in Tapaz Capiz have their own distinct culture and beliefs and their own social and political practices. They have strong bond with their environment and they make use of what is available in their surrounding and natural resources. They are also confined to a religious connection to their lands, and are largely dependent on their environment. They have complex customs addressing the supernatural and the

sacred places. Their land is an invaluable source of livelihood and has physical and spiritual importance to their cultural practices. Indigenous people in Tapaz, Capiz believe that rituals work for them. These are effective for them and aid them in achieving what they desire.

There are numerous indigenous food in the Philippines from indigenous people, mostly from far-flung areas. It is amazing how this tribe is able to sustain their daily need, specifically food, for it takes several days to travel to the market to their respective homes. Numerous researchers have keen interest in the Panay-Bukidnon for various reasons. The people living along the area of Panay River has been the center of academic research but only few research papers have been written and published, thus, this study was conducted to document indigenous cooking methods in Central Panay.

Objectives

The objective of the study is to document indigenous cooking methods and practices in Central Panay specifically in Tapaz, Capiz

Specifically, this study aimed to:

1. Determine indigenous cooking methods and practices in Central Panay.
2. Describe rituals pertaining to indigenous cooking methods and practices.
3. Identify procedures and or cleaning of animals
4. Describe the presentation of indigenous cooking methods and practices.

Definition of Terms

Central Panay is home to the rich biodiversity of the Central Panay Mountains (CPM) that must be conserved and protected. Straddling across 120,770.60 hectares of forestland, the Central Panay Mountains is home to diverse endemic flora and fauna and is considered as a key biodiversity area. Many of the species inhabiting the CPM are not found elsewhere.

In this study Central Panay refers to the area where the researcher conducted the study.

Cooking is the art, technology and craft of preparing food for consumption with the use of heat. Cooking techniques and ingredients vary widely across the world, from grilling food over an open fire to using electric stoves, to baking in various types of ovens, reflecting unique environmental, economic and cultural traditions and trends (United States Dept. of Agriculture. (Oct. 13, 2011). Safe Food Handling, Danger Zone)

In this study, cooking refers to how the indigenous people nourish themselves in order to sustain their daily activities.

Indigenous People is known as *first peoples, aboriginal peoples, native peoples, or autochthonous peoples*, are ethnic groups who are descended from and identify with the original inhabitants of a given region, in contrast to groups that have settled, occupied or colonized the area more recently (*Sanders, Douglas (1999)*).

In this study, indigenous people refers to the inhabitant of the Central-Panay to whom the study is addressed.

Panay-Bukidnon is an indigenous group of people from Capiz, Lambunao, Iloilo, Aklan, and Antique. They are also known as "Panay-Bukidnon," "Panayanon Sulud", "Tumandok," or Suludnon." In this study, Panay-Bukidnon are culturally indigenous group of people in Visayan language speaker in Western Visayas (<http://greedypeg.org/ip/Tumandok-People-Suludnon-Panay-Bukidnon-Panayanon-Sulud.html>).

Practices are the actual application or use of an ideas, beliefs, or methods as opposed to theories about such application or use. In this study, practices refer to the steps and procedures performed by the indigenous people in preparing and cooking their foods (www.cs.cornell.edu/~dph/papers/principles.pdf).

A **recipe** is a set of instructions for making or preparing something, especially a food dishes. In this study, recipe refers to the set of instructions that were noted down in order to document the traditional methods of cooking. (<http://www.dictionary.com/browse/recipe>).

Traditional is an inherited, established, or customary pattern of thought, action, or behavior (as a religious practice or a social custom). In this study, traditional are the daily ways and means of the indigenous people. (www.merriam-webster.com/dictionary/tradition).

Scope and Limitation

This study was conducted in Barangay Sinonod and nearby barangays in the Municipality of Tapaz Province of Capiz that are rich repertoire and last frontier of the indigenous culture. It focused on the Panay Bukidnon known as a group of indigenous people from Capiz.

Significance of the Study

The following will benefit from this study:

The Indigenous People. They will have a written document of their Cooking methods, recipes and procedures.

Local Government Unit. They will have a written document of the cooking methods, recipe and procedures of the Indigenous People that will help in the future plan and programs preserving the cultural resources of Capiz.

Central Philippine University. The social, ethical and moral responsibility of the institution stated in the vision and mission includes documenting and preserving culture. This study affirms the vision and mission of the university.

The College of Hospitality. The study can serve as a basis of innovating future recipes.

Future researcher. The study can be used as a springboard of future research on culture.

METHODOLOGY

This research paper utilized a semi-structured interview compared with existing literature.

Data Collecting Strategies

Information was collected through direct observation and semi-structured interview. Due to limited immersion time important data were gathered from the key cultural

informants. These data gathered were crossed-checked with existing literature, on Food, Place and Authenticity: *Local food and the Sustainable Tourism Experience* by Rebecca Sims published May1, 2009.

An actual interview and focus group discussion were conducted to collect information. A Digital recorder and camera were utilized to transcribe information for proper documentation and data analysis.

The guide questions focused on the following: identification of ingredient, their distribution, seasonal availability and cultural usage.

Ethical Consideration

The researcher sought permission from the Regional Office of the National Commission on Indigenous People (NCIP), other local authorities such as the Mayor of Tapaz Capiz and community leaders to visit the villages. during the documentation, the interviewee had the right to decline the interview. The time spent was around four days to establish rapport and interaction with indigenous people specially those belonging to the older generations and those who had acquired knowledge in indigenous cooking methods.

The respondents were given a chance to review the finding of the study for consistency and validity.

Data Analysis

Thematic analysis was used in analyzing the data collected. Information gathered were categorized according to emerging themes. Four major areas explored were occasion, rituals, preparation and presentation.

RESULTS AND DISCUSSION

Documentation of Indigenous Recipes

The following are the recipes that the team had documented. The collection and documentation of these data were guided by RA 8371, the Indigenous People Rights Acts of 1997.

Chapter VI Cultural Integrity - Section 29. Protection of Indigenous Culture, Traditions and Institutions. The State shall respect, recognize and protect the right of ICCs/IPs to preserve and protect their culture, traditions and institutions. It shall consider these rights in the formulation and application of national plans and policies”.

Indigenous Culinary Terms

These are terms that the indigenous people use in their methods of cooking that the researchers have documented.

Bayó – to pound an ingredient using wooden mortar and pestle

Binakol – cooking food is in a bamboo node over a direct medium heat

Langkawas – galangal

Langkuga – is a vegetable stew by the Indigenous People of Tapaz, Capiz, consists of “*balinghoy*” or cassava,” *banag*” or fresh water snails, “*takway*” or gabi runners, with or without “*labog*” or roselle and coconut milk seasoned with salt.

Layhoban – to run through the fire; leaves pass through the fire and this strengthens the leaves and prevent from tearing.

Linubak nga dahon sang balinghoy – young cassava leaves crushed in a wooden mortar and pestle mixed with sesame seeds, simmered in a small amount of water; served as main dish or appetizer by Indigenous People of Tapaz, Capiz.

Linupak nga saging/balinghoy – is a crushed boiled banana or cassava mixed with sugar, sometimes with young coconut if available; serve as a snacks

Lubakon/bayohon – is a process of pounding any ingredients using “lusong”, a wooden mortar and pestle.

Lusong – a wooden mortar and pestle used to pound ingredients.

Paitan - a variety of fresh water fish that are found along the rivers and creeks

Sili – is a fresh water eel

Simat – a unique and creative native plate made of fresh banana leaf and coconut midrib used by the Indigenous People in Tapaz, Capiz

Suge - a variety of fresh water fish that are found along the rivers and creeks

Tinuom – is a process of cooking food wrapped in layered banana leaves on a direct heat over charcoal fire or wood in a low fire

Unog - a variety of fresh water fish that are found along the rivers and creeks

Utan - a collective name for any vegetables in the area or use in the dish

Specific Occasion Prescribes Specific Foods

Food as a part of their culture plays an important role in their day to day activities especially in situation like, nourishing mothers and dealing with marital conflicts. According to the tribal leaders “... *breastfeeding mothers are encouraged to eat juicy vegetables like papaya, bamboo shoots, banana flower and other juicy vegetables so that she will have plenty of milk. Rice porridge is a possible alternative if vegetables were not available. It is not advisable for her to eat vegetable with juicy sap that are sticky like jack fruit and bread fruit. If native chicken was available, she is encouraged to eat this during her breastfeeding period. After a month she can eat anything because the milk is already in placed*”.

Some tribal leaders relate scenario about marital dispute that “...*they bring food to the woman’s home to settle the dispute, drinking spree and quarrel. The food that the man’s family brought will be offered to her then they will reconcile and be reunited*”.

In comparison, Doreen (1994) stated that, “food was a mirror that Filipinos could hold up to themselves. It offered an opportunity for self-knowledge that was grounded in immediate experience, embodied knowledge, and personal collective memory”. Reflecting on her own work she said “One writes on and with the readers’ palate one tries to get the readers to see through the words to the experience.”

In a local demographic, they use available fresh indigenous that can be found around the area to sustain them in their everyday activities. The food prepared for breakfast are boiled cassava and banana with native coffee

(binayo) or cassava leaves (binayo) with sesame seeds. Rice is seldom prepared in the morning, but usually served during lunch. But sometimes they eat root crops for the whole week if rice was not available as mentioned by most elders.

“After working in the farm in the morning at around ten o'clock, before heading home, we have to pass by the river to catch some fish and get cassava root crops, grill the cassava and cook fish wrapped in banana leaves for our lunch. After lunch, we go back to the farm and when we go home after working, that is the time we can eat rice,” most elders said.

Indigenous People in Tapaz are not used to eating rice but root crops in the morning. Rice is usually eaten with utan during lunch time. Regardless of the kind of vegetables found in their area, they generally named it as “utan”. In cooking utan, specifically *dagmai* or gabi leaves, it should not be stirred while boiling to prevent it from causing itchiness on the throat and tongue when eaten. To minimize irritation *dagmai* leaves should be fresh and not dried.

In addition, almost all elders said that they cook rice and bring it to the farm, and eat there. “If they had rice for breakfast, for lunch they would have root crops or vice versa. On their way home in the afternoon, they could pick roselle, fresh water snail from the brook and vegetables for the dinner”. The IP community in Tapaz, Capiz cook two variations of Langkuga: one with roselle leaves and the other is with coconut milk. These two ingredients should not be cooked together in order not to curdle coconut milk. The fresh water snails Banag is available throughout the year and could only be found in brook or creek. Pisaw or a grater made of bamboo is used if they want to add coconut milk in the dish.

This dish that IPs call langkuga is similar to the traditional dish of fresh water snails of India. It has been a traditional food for the tribal people of Goalpara district, India where they use snails on their various recipes like snails with roselle (Scholars Academic Journal of Biosciences, ISSN 2321- 6883).

Lastly, some tribal leaders say that “...*our breakfast is cassava, our lunch is cassava and even cassava for dinner because we do not know where to get our rice. After dinner, we go to the river and catch fish. When we return home at dawn, we would tie the fish using bamboo strips and bring it to the rice seller and sell the fish in exchange for rice*”.

If the indigenous people have caught enough fish, they would cook tinuom which is one of their traditional dishes.

Fishing is an important source of livelihood for many Filipinos. In 1998 around 3% of the country's labor force was involved in the Philippine fishing industry which contributed to about 3.6% of the GDP composition. Commercial fishing operations produce most of the catch but a growing percentage comes from aquaculture/ mariculture. An ordinary Filipino consumes around 98.6 grams of fish or fish products a day making it the primary source of protein in the Filipino diet. Since the Philippines is a predominantly Christian nation, fish are especially popular during Lent (FNRI 1994) (<http://nap.psa.gov.ph/peenra/results/fishery/default.asp>).

In the mountainous part of the Central Panay where most of the indigenous people dwells they get fish sources from the nearby rivers and waterfalls that traverse throughout the area in order to sustain calcium nutrients in their diets. Freshwater fish are high in calcium nutrients

(www.foodandnutrition.org/March-April-2014/Freshwater-Fare).

All of the elders agreed that only one main dish called *Binatuan nga baboy - mala-mala with pangasi*” as beverage, is prepared and served during *ponsyon*, or a wedding celebration of the indigenous people. The preparations consists a minimum of three pig; one from the bride and the other two are from the groom. The rice is given by the groom and the food is served in *simat*, a banana leaf plate. On the first day of *ponsyon*, dowries asked by the bride’s family are discussed. This is very crucial because if any of the bride’s clan does not agree with what the groom offers to give during the *ponsyon*, the turning down of *simat* can happen and that may lead to a clan war. The elders should watch keenly the negotiations and ensure that all is settled. The second day of the program is intended to hear the groom’s expectation.

Unlike with the Ifugao, when they have special occasion, they serve two dishes: the *Etag*, a salted pork dish and *pinikpikan* that it can be served with mixed greens/vegetables. Sometimes, it is spiced (Shaley, John. "Igorot Cuisines" *Igorot*. N.p., n.d. Web. 3 Nov. 2013. <<http://www.freewebs.com/shaley/igorotcuisine.htm>>.)

Filipinos are known to be festive people and their celebrations would not be complete without drinking *lambanog*. *Lambanog* is a native alcohol beverage that is made from *tuba* or distilled sugar cane. But of course, beer is always their options. Drinking *lambanog* will not be complete without *pulutan* or finger food to complement it. Best choices are *chicharon* (popped pork skin), *addidas* (sauteed or grilled chicken feet) and *mani* (roasted or boiled peanuts), but most of the time, *pulutan* are left over food (*Agua Vendita*, <http://www.filipinorecipe-tv.com>).

Pangasi is a traditional indigenous people's alcoholic beverages made from sugarcane juice and fermented rice. Presently, it is being substituted by Tanduay for convenience.

For a woman who has given birth, they used to prepare "*linabogan nga manok nga sinabawan*" or *roselled native chicken stew* and other juicy vegetables except jack fruit. They avoid using jack fruit because it has a sticky sap and dries up. They believe that this will stop the production of milk for lactating mothers. In other situations when a family member is sick, they will give anything that is requested.

Roselle can be easily cultivated when the climate is favorable, that is why it is found in every family's garden. It is excellent for making jellies, jams, etc. (naldc.nal.usda.gov).

Roselle is used as a folk medicine. It is valued for its mild laxative effect and its ability to increase urination, attributed to two diuretic ingredients, ascorbic acid and glycolic acid. Because it contains citric acid, it is used as a cooling herb providing relief during hot weather by increasing the flow of blood to the skin's surface and dilating the pores to cool the skin. The leaves and flowers are used as tonic tea for digestive and kidney functions (Yadong et.al 2015) *Biological Characteristics, Nutritional and Medicinal Value of Roselle, Hibiscus Sabdariffa* Southern University, Agricultural Research and Extension Service. LA.

Rituals in Gathering of Foods and Related Ingredients

In the beginning of the documentation of indigenous cooking method, the elders were hesitant in the interview. It started when some of the elders presented a sili or fresh water eel. According to them, it was not easy to capture the sili. As the interview went along, the elders became more comfortable, and started talking openly about their rituals.

One of the elders named Tay Saysay narrated his experience;

“...look, I’ll put this “mutya” (a talisman stone) in a glass of water, drink it with a shot of Tanduay, and go fishing in the afternoon. The longest time to catch the eel is two days. For Tatay Saysay, this ritual helps him catch sili or freshwater eel for their meal and livelihood. He can produce within the day and the longest time is two days because of that rituals.

In some cases, when they are suffering from illness or spiritual disturbance, elders believe that by preparing meals like linabogan nga manok nga sinabawan (roselled native chicken stew) makes them feel better or appeases the spirits. It is form of thanksgiving for what their gods provide them. Below is the elder’s chant of thanksgiving:

“chant...” “....hmmmmm....ah ye.... kung kayaw amay si diwa hiwatan.... hmmmmm..... maningaon kanday bugto na tamun, otan sanday lutuan nga mu nga paray guin buhian, gi suronud gi sugiwan, gi matuyawan nga gi tabi-tabi-an, kana bantagu.... eh naubon.... na nagsa kanaday bugto..... sanamput, sanday lutungan, makig ambit mot binuhi....matiraus.... it pinamunga,..... hatagan mot diwa it kabakod it kanday bugto kot matatayuyun tig ginarilyahan, mot diwa pina tan-on oh diwa tam pang arit-aritan it mabugnuhan hmmmm....” (Our Father we thank you for the provision that you gave us. Those blessings that gives us strength and nourishment to our body. Even though we do not have money to buy food in the market like beef, pork and other food items that we cannot found in the local area but still we could eat everyday because God provided us of what is present in our area. The food that is available locally do not harm us but instead nourishes and gave us strength.)

Procedures of Slaughtering and/or Cleaning of Animals

Linabugan nga native na manok (roselled native chicken stew) is a must dish to savour the freshness of the indigenous cuisine. The process of preparing native chicken starts with rubbing the dressed chicken with *bakhaw* or *adgao* leaves so that its stinky (langsa) smell will disappear. In the community they raise free-range chicken only.

In terms of food preparation, some people argue about the ethics of eating meat. They contend pleasure derived from eating meat outweighs the pain and suffering experienced by a cow or pig in captivity, but some say otherwise. Few argue that these animals experience no suffering at all. Many scientists who have studied the insect's nervous system, though, believe that these creatures do not feel pain. It is debatable and those who disagree would be hard-pressed to argue that insects can suffer as profoundly as a cow or pig. Raising these insects for meat, instead of cows, pigs, and chickens, would reduce the total amount of suffering that result from our appetite for meat (Stromberg, 2015).

But in the context of indigenous people, they are allowed to slaughter and eat endangered species as long as it is for their personal consumption and within their ancestral domain.

When slaughtering the pig, the IP community in Tapaz, Capiz would first tie the legs and insert a bamboo plank going through the mouth. Then they slit the lower part of the neck in order to remove the blood. The bamboo plank serves as guide to what extent the knife would cut. Once the pig is already dead, they pour with boiling water on it and shave using a bamboo plank. Another plank serves as the shaver to remove the hair. If the meat of the animals was more than what can be consumed in a day, they preserve it in two ways; by hanging the meat on top of their cooking

place, where the smoke acts as a preservative for the meat. The other one is through blanching then hanging it in similar manner mentioned earlier.

This practice is similar to the process of *pinunog* - an Ifugao smoked sausage, in which the chopped pork is seasoned with salt and garlic, inserted in pork intestines and placed on the *hay-ungan* (a compartment above a fireplace) for smoking
(newsinfo.inquirer.net/829981/829981#ixzz4Vyf2iQbV).

However, the IP's of Central Panay do not have a compartment in their kitchen and do not process the food, instead the meat itself is directly hung above the fireplace.

Indigenous Food Presentation

The indigenous community in Tapaz, Capiz live simply and are very resourceful. They can make cooking and eating utensils from what is available in their area. They use banana leaves (*simat*) as eating utensils even during special functions. Their way of eating and presenting is similar to the traditional practice in India. They grate coconut meat by means of improvised grater made of bamboo.

Bamboo is the world's largest grass and an amazingly versatile resource that has been put to many uses for millennia. Bamboo has a tensile strength as strong as steel, is fast-growing, sustainable and has been used for scaffolding, building material, bicycle frames, food, weapons, traps, containers, cooking utensils and many more.

Binakol is one of the cuisines prepared by the indigenous people using bamboo for a cooking pot. The indigenous people of Brgy. Senonod use bamboo as their primary cooking utensils in boiling and steaming, similar to the Papuans and the Aeta, Negrito and nomads of Mount

Pinatubo in the Philippines. They steam greens over hot flame by securing them in bamboo tubes with banana leaves for lids. In like manner, Sikkimese cooks have centuries used the end nodule of bamboo as the tube bottom and stuffed the other end with bamboo leaves to form a cooking chamber for fish, which they bake over a charcoal brazier (Encyclopedia of Kitchen History Snodgrass, 2004).

Likewise, in the geographical condition of the tropics and subtropics in Yunnan Province, local people often go hunting and farming in dense forests. It is inconvenient for them to cook when they go out, so they have figured out something to solve this problem. During the meal break, they cut some bamboo joints from nearby woods as food containers, get some clean spring water, and put the ingredients that they take with them, like rice and meat, into the bamboo tube, and make a fire to bake it until the food is completely cooked. They can also pick some wild vegetables to cook delicious bamboo soup, which is ideal with bamboo rice. That's where bamboo rice originated from. – Wu (2014 China highlights).

However, a word of caution is in order; the uncooked shoots of certain bamboo plants are poisonous. The wood may or may not contain the same compounds. The good news is that the cyanogenic glycoside in bamboo, taxiphyllin, degrades in boiling water (<http://www.realworldsurvivor.com/2014/12/10/cook-meal-using-bamboo>).

Tinuom is a dish wrapped with layered banana leaves. In Philippine cuisines, banana leaves are used in the traditional method of serving food, with rice and other dishes laid out on large banana leaves (*salo-salo*, reminiscent of a buffet) and everyone partaking use their bare hands (*kamayan*) (Elizabeth Ann Quirino (16 December 2014). "Have Filipino food, will travel". *Inquirer*. Retrieved 6 January 2015. and Margaret Littman. "Authentic Filipino

Food Comes to Nashville for One-Night SALO Project Pop-Up". *Nola Defender*. Retrieved 6 January 2015.)

Indigenous people of Tapaz, Capiz use banana leaf in the presentation of their cooked food. They also use it as a form of plate called simat. Banana leaves are large, flexible, and waterproof. They impart an aroma to food that is cooked in or served on them; steaming with banana leaves imparts a subtle sweet flavor and aroma to the dish (*Molina, A.B.; Roa, V.N.; Van den Bergh, I.; Maghuyop, M.A. Advancing banana and plantain R & D in Asia and the Pacific. p. 84. Frozen Banana Leaf, Temple of Thai Food Store*).

In Indonesia, the locals have long used them in food preparation. The leaves are used to wrap food before cooking it either by steaming or grilling. The Indonesian method requires no additional moisture, and in some dishes, the leaf wrappings may also be eaten. Popular Indonesian dishes that employ this cooking method include *pepes*, *botok*, *buntil*, and *otak-otak* (variations of this dish are also commonly available in neighboring Singapore and Malaysia). This method of cooking was first seen in Kerala, way back 4,000+ years ago, as a technique used to cook fish as well as other south Indian delicacies.

According to the indigenous people of Tapaz Capiz, the use of banana leaves is convenient and environmentally friendly. Aside from convenience there are scientific reasons for using it such as; a) *Banana Leaves have EGCG (epigallocatechin gallate)*: EGCG are poly phenolic molecules richly found in banana leaves, making them anti-oxidant, anti-bacterial and anti fungal in nature killing all the germs in food to a large extent. EGCG is the same compound present in tea leaves and grapes. Though banana leaves cannot be digested fastly by the human body, the food wrapped with banana leaves can absorb these molecules and would contribute to the health of the consumer. b) *They are anti-diabetic*: Recent reports suggest

that the extract of banana leaves could reduce the risk of Type-2 diabetes (Source: *Beneficial effects of banana leaves (Musa x paradisiaca)* on glucose homeostasis: Multiple sites of action). c) In addition to their value as food wrapper for cooking, banana leaves contain large amounts of polyphenols such as epigallocatechin gallate, or EGCG, also found in green tea. Polyphenols are natural antioxidants found in many plant based foods. According to an article by Augustin Scalbert and colleagues published in the January 2005 issue of the "*American Journal of Clinical Nutrition*," extensive research is ongoing to help determine the extent of how polyphenols affect human cells, the oxidative process and its impact on disease prevention.

In addition to keeping food moist, tinum-anan method can add marvelous flavor. "The oils in the leaves produce a sweet, nutty aroma that infuses whatever they're wrapped around," says Andrew Zimmern, host of the Travel Channel's *Bizarre Foods* series and an F&W contributing editor.

Linubak is an appetizer if made of crushed cassava leaves; and a dessert if made of banana fruit or cassava root crops. They prepared "Linubak nga dahon sang balinghoy" by pounding young cassava leaves with roasted sesame seeds. A variation of coconut milk may be used instead of sesame seeds to enhance aroma and flavor of the dish. This dish is similar to that of Uganda, a traditional method of cooking cassava called sombe (<https://akitcheninuganda.com/category/food/main-dish/page/2/>).

However, the dish in the IP's of Central Panay do not use garlic, peppers and onions. The popular method of grinding the leaves followed by boiling for at least 30 min removes all the cyanogens from the leaves (Bradbury; Cliff, fao.org/fsnforum).

To the indigenous people of Tapaz, Capiz boiling the leaves would remove its taste.

The linupak nga balinghoy is one of the sweet delicacies of the indigenous people in Tapaz. This dish is similar to Fufu (variants of the name include foofoo, fufuo, foufou), a staple food common in many countries of West Africa and the Caribbean. It is often made with cassava and green plantain flour. In African cuisine Fufu is served alongside the soup (*Nweke, Felix I. "THE CASSAVA TRANSFORMATION IN AFRICA". United Nations.*

However the linupak of the IP's is purely made of cassava and sugar while the fufu in the West Africa is served as a main dish and added with a variation of maize or mashed plantain to substitute for cassava flour. Linupak nga saging/ balinghoy is usually eaten during breakfast or snack time. If there was no rice available, this could also be served during lunch and dinner

Indigenous cooking is a living tradition despite dramatic changes in the ways of many indigenous peoples. Traditional food and cookery continue to figure in the lives of the most indigenous people today. This is because the past lives vividly in the present, since past is all about us and within, the past is the long making compared to the present, which is so small apart of time. The indigenous cooking traditions are therefore not dead but renewed in the present, through the continuing practice and also through transformation of techniques as they adapt to the changing circumstances of modernization (Dyson, et al. 2006).

CONCLUSION AND RECOMMENDATION

There is no documentation of the traditional cooking method of Central Panay in the indigenous community of Tapaz Capiz, thus their cuisine is handed down through oral tradition. Recipes and food wisdom from expert tribal leaders are passed to the younger generations through demonstrations and verbal instructions. Indigenous foods are ethnically peculiar food choices. The methods by which these foods are prepared and served are unique. It can survive the challenges of development by empowering the local tastes and improving documentation. Indigenous cooking can become richer and can provide livelihood and financial opportunity to the community. The indigenous cooking methods of Central Panay revolve on Binakol and Tinum-anan. They depict a simple way of preparing, cooking and presenting their food that would complement their daily activities and cultural identity. “Simat” is used when eating and presenting their food even during special occasion.

Recommendation

In consideration of the made to further the indigenous knowledge on menu ingredients and cooking methods it is recommended to incorporate in the Culinary Courses the indigenous cuisine and international cuisine that falls under Asian traditional cooking. It should be also incorporated with Tourism subjects that deal with Philippine History, Culture and Traditions.

And lastly, pursuant to Republic Act 8371 chapter VI with regards to the Protection of Indigenous Culture, Traditions and Institutions, we recommend to conduct more research of the culinary arts of our indigenous people.

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The Researchers