

mites has depleted the prolific fishing grounds just off-shore of the town, this has been compensated by the introduction of war surplus gasoline and diesel engine which permits the fishermen great range of travel for fishing and for fisherman in neighboring towns to market their fish through Estancia. The estimates are that 80% of the fish that pass through Estancia goes to Manila, 10% goes to Iloilo, 7% is consumed in Estancia, and 3% goes to Mindanao.

There are several techniques of fishing employed. The two largest and most important types of commercial fishing outfits are the *lawagan* and the *basnigan*. The *lawagan* is composed of three different specialized types of craft and carry a total crew of 45 to 55 men. These outfits work during the relatively dark nights of the lunar moon and attract the fish by their lights. There are about ten *lawagan* owned by six different local operators. The *basnigan* is an extremely large and handsome banca about 70 to 90 feet long with well-built outriggers projecting at least 35 feet from either side of the boat.

The crewmembers of the *lawagan* and the *basnigan* are usually compensated for their labor by being provided by the owners of the outfits with rice sometimes mixed with corn for two meals while on board and given small string of fish to help feed their family or to sell in the market. The rest comes from a share of the catch.

The sharing system has slight variations from one outfit to another but the basis is constant. The *comon* is established by the proportion of gross value of the catch, the net, or per box landed and divided into shares, *parte* in an accounting during the six or eight days of the full or near full moon at the end of the month. The share of the member depends upon the total operation.

There are other smaller outfits operating in Estancia. One is the *largarete*, the smallest night fishing craft which is capable of regularly catching commercial quantities of fish. Another is the *tigbi* that uses a small sail or motor boat and which operates during the day in shallow coastal waters, preferably with sandy bottoms. The *palaboy* uses a kind of gill nets

and is most commonly practiced in shallow water although there are deep water variants. The *palopok* or dynamite is also used. There are one-man operations as the use of the hooks and lines, hand traps, poisons, spear guns, the push or throw nets for gathering marine life on tidal flats or in shallow tidal waters.

While the government has passed measures to assist and regulate the fishing industry, they do not appear to have had any appreciable effect in Estancia. Two regulations which nominally concern Estancia are the prohibitions against fishing in the water north and east of the town during the closed season and the use of dynamite. Neither regulations is normally enforced. The growth of Estancia's fishing industry has been the result of the hard driving entrepreneurial spirit and any further growth is likely to continue from that source alone.

The *Licos*: A System of Farming in Bukut, Tawi-Tawi

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(Condensed by Dolores A. Endriga)

The *licos* is a system of swidden agriculture adopted by the Samals of Bukut, Tawi-tawi in answer to their manifold farming problems. As in the case of the *kaingin*, a likely place is first surveyed and, if chosen, divided into farm lots among the men in the group. The area is then burned and cleared preparatory to the planting of palay. Each of these steps involves folkways which are meticulously followed to insure a good harvest.

Shortly before planting the palay, the farmers construct houses along the periphery of the area. In addition, a big house is constructed at the center where all the old men, women and children later on stay at nights when the men are out. On such occasions, intensive socialization is given to the children; they are taught all necessary skills, folklore, and other knowledge accumulated by the old folks during their active life.

Finally, the whole place is enclosed with a 5-foot-high fence made of logs placed

on top of each other. This is a feature unique to the *licos* and from which the term is derived. This prevents not only the wild animals from destroying the crops but also the bandits from looting the farmers' possessions. It is also believed to keep evil spirits away from the place. This community fencing is a big help to farmers who cannot afford to individually fence their farms. But aside from these manifest functions the *licos* also serves to further cement bonds among the members of the group who share in the different activities as well as between the group and nearby settlements with whom they barter their goods.

Participant observation and the interview were the main tools used in gathering the data.

Wet-Rice Terraces in the Interior of Southern Cebu

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Rice terraces, which are a distinctive feature of wet-rice farming, are found in the hinterlands of southern Cebu and evidences tend to show that these are a fairly recent development. Folkloristic and linguistic data as well as interviews with the first migrants in the place all point to the newness of these terraces.

Beyer, Keesing, and Pelzer, among others, have advanced different hypotheses regarding the origin of terracing techniques in the Philippines although all are agreed that these were introduced centuries ago

by an outside group. The Cebu terraces, however, having been constructed only at the close of the last century, do not fit this conception. These were constructed when the mountain settlers, who were wet-rice farmers from nearby lowland communities, eventually found the soil too poor for cultivation because of continuous planting of just one crop, corn. The terraces, then, came about in an effort of these farmers to make possible wet-rice farming in an otherwise unsuitable area; and therefore, are a result of parallel invention and not of cultural borrowing. Of course, more inquires into the history of other terraces in the Philippines are needed to give more credence to this new hypothesis offered.

Provincial Chinese Participation in Modernization of Communities **

HUBERT REYNOLDS
Silliman University
Dumaguete City

Problems of Change Confronting the Manobo Woman in Her Own Society **

MARCELINO MACEDA
University of San Carlos
Cebu City

Changes in Attitudes Towards Family Planning in a Slum District in Cebu City **

LOURDES R. QUISUMBING
University of San Carlos
Cebu City

Calendar of Activities

PHILIPPINE SOCIOLOGICAL SOCIETY

JANUARY - JUNE 1967

January 22, 1967: *Election Meeting:*

— Election of the 7 members of the Board of Directors of the Philippine Sociological Society (PSS) for the year 1967.