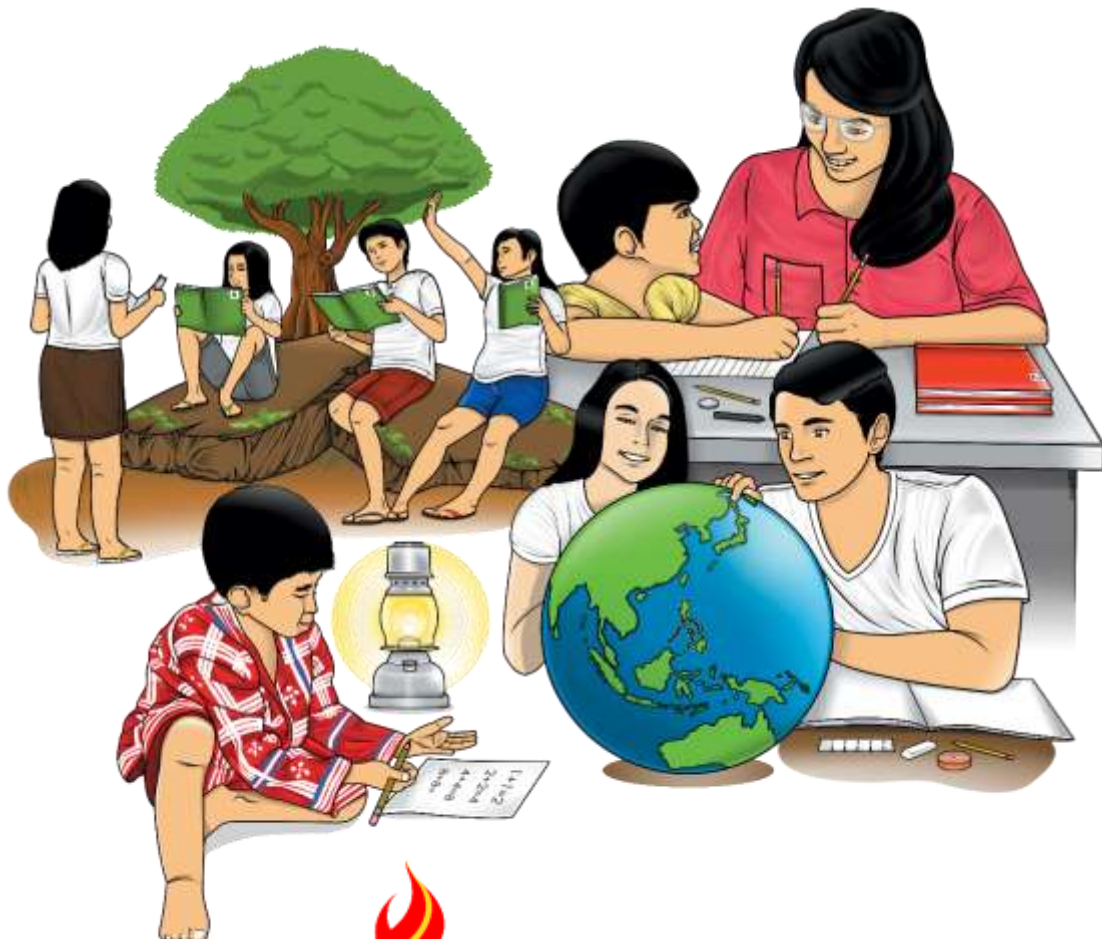


Music

Quarter 4 – Module 3: Philippine Festivals (Marinduque – Moriones)



Music – Grade 7
Alternative Delivery Mode
Quarter 4 – Module 3: Philippine Festivals (Marinduque – Moriones)
First Edition, 2020

Republic Act 8293, section 176 states that: No copyright shall subsist in any work of the Government of the Philippines. However, prior approval of the government agency or office wherein the work is created shall be necessary for exploitation of such work for profit. Such agency or office may, among other things, impose as a condition the payment of royalties.

Borrowed materials (i.e., songs, stories, poems, pictures, photos, brand names, trademarks, etc.) included in this module are owned by their respective copyright holders. Every effort has been exerted to locate and seek permission to use these materials from their respective copyright owners. The publisher and authors do not represent nor claim ownership over them.

Published by the Department of Education
Secretary: Leonor Magtolis Briones
Undersecretary: Diosdado M. San Antonio

Development Team of the Module

Writer: Evangelina L. De Leon

Content Editor: Emmanuel C. Alveyra

Language Editors: Cherrie Rose L. Desaliza, Gladys F. Cantos

Reviewer: Emmanuel C. Alveyra

Illustrator: Reymark L. Miraples, Louie J. Cortez, Richard Amores, Pablo M. Nizal, Jr.,
Jan Christian D. Cabarrubias

Layout Artist: Reymark L. Miraples, Rossi V. Catly, Jedidiah L. De Leon,
Jhunness Bhaby A. Villalobos, Jefferson R. Repizo

Management Team: Benjamin D. Paragas

Mariflor B. Musa

Freddie Rey R. Ramirez

Danilo C. Padilla

Annabelle M. Marmol

Florina L. Madrid

Norman F. Magsino

Dennis A. Bermoy

Emmanuel C. Alveyra

Printed in the Philippines by _____

Department of Education – MIMAROPA Region

Office Address: Meralco Avenue, Cor. St. Paul Road, Pasig City, Metro Manila

Telephone: (02)863 – 14070

E-Mail Address: clmd.depedro4b@gmail.com

Music

**Quarter 4 – Module 3:
Philippine Festivals
(Marinduque – Moriones)**

Introductory Message

This Self-Learning Module (SLM) is prepared so that you, our dear learners, can continue your studies and learn while at home. Activities, questions, directions, exercises, and discussions are carefully stated for you to understand each lesson.

Each SLM is composed of different parts. Each part shall guide you step-by-step as you discover and understand the lesson prepared for you.

Pre-tests are provided to measure your prior knowledge on lessons in each SLM. This will tell you if you need to proceed on completing this module or if you need to ask your facilitator or your teacher's assistance for better understanding of the lesson. At the end of each module, you need to answer the post-test to self-check your learning. Answer keys are provided for each activity and test. We trust that you will be honest in using these.

In addition to the material in the main text, Notes to the Teacher are also provided to our facilitators and parents for strategies and reminders on how they can best help you on your home-based learning.

Please use this module with care. Do not put unnecessary marks on any part of this SLM. Use a separate sheet of paper in answering the exercises and tests. And read the instructions carefully before performing each task.

If you have any questions in using this SLM or any difficulty in answering the tasks in this module, do not hesitate to consult your teacher or facilitator.

Thank you.



What I Need to Know

Learning Competencies

The learner:

1. identifies musical characteristics of selected Philippine festivals and theatrical forms through video or live performances; **MU7FT-IVa-g-1**
2. narrate the origins and cultural background of selected Philippine festival/s; **MU7FT-IVa-d-2**
3. explains the distinguishing characteristics of representative Philippine festivals and theatrical; **MU7FT-IVa-h-5**
4. creates movements to music of a particular Philippine festival. **MU7FT-IVa-d-3**



What I Need to Know

This module is about the Philippine festival specifically the Moriones in Marinduque. It is designed for you to master the competencies and skills in the previous lessons and to cope with the new lessons. The activities and discussions are aligned within the level where you can independently learn the topics and lessons on your own pace and time. I hope that you will do all the activities seriously and responsibly. Feel free to answer all the assessments and have fun.

In the previous module you have learned the basic musical characteristics of Kadayawan of Davao. Different activities and performances were presented to challenge your creativity and appreciation of this festival. In this phase, try to recall the concepts and insights gained in the previous lesson and engage yourself in the next activity to assess your learning. Take it easy and enjoy!

CHECK YOUR UNDERSTANDING

Directions: The sentences listed below describe the different festivals in the Philippines. Write a check mark (✓) if the statement describes Kadayawan Festival of Davao and cross mark (X) mark if does not. Write your answers on your activity notebook.

1. It is held every third week of August.
2. It is a colorful folk-religious festival during holy week.
3. It comes from the word “madayaw” meaning thanksgiving for the nature’s gift.
4. It is held in the city of Cebu to honor the Sto. Niño.
5. It is a celebration of thanksgiving for good harvest.
6. It involves praying, eating, and dancing the Subli.
7. It is originated from the tribal festival of the Lumad.
8. It was used to be called “Apo Duwaling” to promote Mt. Apo, the king of fruits “durian” and the queen of orchids “waling-waling.”
9. The people parade in the streets wearing masks.
10. It is a float parade of fresh fruits and flowers with colorful tribal costume.

Now, complete the following sentences:

1. I learned that Kadayawan festival is...
2. I realized that Kadayawan festival is...
3. I concluded that Kadayawn festival is...

INTRODUCTION

Thank you for accomplishing the first task. Now focus your attention on the Moriones of Marinduque.

This lesson will help you fully understand and appreciate the people of Marinduque, their traditions, as well as their festival, as reflected in their culture and way of life. Some of these traditions and festivities performed today are already centuries old.

Marinduque, a heart-shaped island province is considered as the geographical center of the Philippine archipelago. It comprises six municipalities namely Boac, Gazan, Buenavista, Torrijos, Sta. Cruz, and Mogpog. Boac is the capital of the province and the center of industry, culture, economy, and education. Gazan is the Cultural Nerve Center of the province and home to the famous Kalutang. Buenavista is the smallest of the six municipalities. Torrijos is known for locally grown strawberries and deemed to be the summer capital of the province. Sta. Cruz is the largest and first-class municipality with established industries and commercial routine. Mogpog is the original home of the Moriones Lenten Rites and Kangga Festival.

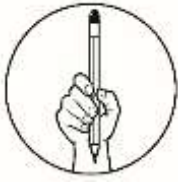
The province is ranked number one by the Philippine National Police and Philippine Security Forces as the “2013 Most Peaceful Province” in the country due to its low crime rate. It takes pride also in its scenic landscape and rustic charm, quiet beaches, mystical caves and other natural wonders. The island is generally quiet and peaceful, making it an ideal getaway for nature lovers to enjoy a serene and laid-back island with natural attractions like beaches, islets, heritage sites and cultural festivities.

Long before Spanish colonization, natives of Marinduque are known for their paganistic belief. They believe in supernatural entities such as the *anitos* (spirits of ancestor, nature, and deities or a carved human figure from wood, stone, or ivory that represents the spirits), *aswang* (wild creatures that often live in the wilderness and outskirts of the society or in close contact with people in the village), *agimat* (an amulet, charm or, as some call it, *anting* or *anting-anting*) and the likes. At present, their belief is blended with religious teachings, forming a belief that God is the creator of human beings. Marinduque is now resided by various religious groups, with Catholic predominantly making up the greatest number and the rest belongs to the different denominations and the non-denominational Evangelical churches.

For almost 200 years, the province is home to one of the oldest religious festival, the Moriones. Every summer the island comes alive and festive during Holy Week as it celebrates the most awaited Moriones festival. A Morion mask made of wood elaborately adorned with colorful shells, tassels, and crepe papers, as well as colored vest, cape, and wooden shield are worn by individuals who act as Roman soldiers during the festival celebration. They carry a pair of softwood bars called *kalutang*, banging or beating it as they roam around the town streets to draw attention.

Another display of deep religiosity among the people of Marinduque is the unique way of honoring and welcoming guests and the call for prayer and thanksgiving for a long and blessed life. The elders go through an elaborate song and dance number (song and lyrics vary each town) in a tradition called *pagpuputong*, a ceremony indigenous only to the island of Marinduque. *Putong* also called Tubong, is a song of thanksgiving, hope and prayer for a long and blessed life. This ceremony which literally means coronation or to crown is held as a gesture of hospitality and welcome for a guest and/or a thanksgiving rite during birthdays, anniversaries, graduation ceremonies, or any special events a person is thankful for. Guests are crowned and showered with flowers for good health and money for good luck. As the ceremony comes to end, all participants shout “Mabuhay!” (means long life) in one voice.

Festivals and religious ceremonies (like the Putong or Tubong, Moriones, etc.) are important in the life of the Marinduqueños. Locals and foreign tourists come into the island to witness the unique culture and traditions of the province. As you go along this module, the activities and discussions will bring you into the fascinating world of the Moriones.



What I Know

Directions: Choose the correct answers to the following questions. Write the letter of your choice on your activity notebook.

1. What does the word “Morion” mean?
 - A. It is a helmet worn by Spanish soldier in the 16th century.
 - B. It is a tunic worn by a Roman soldier.
 - C. It is a sword used by Roman centurion.
 - D. It is a piece of soft wood beaten by Morion.

2. Which festival in Valencia, Spain is similar to the Moriones Festival?
 - A. Moriones de Cristos Festival
 - B. Festival de Moros Centurion
 - C. Festival de Moros y Cristianos
 - D. Festival de Moriones

3. When was the Moriones Festival first celebrated in the Philippines?
 - A. 1887
 - B. 1878
 - C. 1807
 - D. 1907

4. Which of the following stories is used by Father Dionisio in mounting the festival?
 - A. The story of the Spanish Centurion.
 - B. The story of a Roman Centurion name Longinus.
 - C. The story of Jesus Christ.
 - D. The story of Pasyon.

5. Why do the people of Marinduque celebrate the parade around the town with heavy costume for seven days?
 - A. It is a way of atonement for their sins.
 - B. It is for fun and enjoyment.
 - C. It is a way of entertaining people.
 - D. It is a way of worship.

6. Which of the six towns of Marinduque did not host a gigantic stage for the Moriones Festival?
 - A. Gasan
 - B. Torrijos
 - C. Mogpog
 - D. Sta. Cruz

7. How is the Moriones Festival described?
 - A. It is a float parade of fresh fruits and flowers.
 - B. It is a festival to express friendliness and goodwill to people.
 - C. It is a folk-religious festival.
 - D. It is A and C

8. How do locals of Marinduque preserve the ingenuity of the festival?
 - A. They kept away tourists from joining the festival.
 - B. They kept the original name of the festival, "Moryonan."
 - C. They kept the festival from propagating to neighboring towns.
 - D. They kept it to attract tourists.

9. Which of the following best describes "Moriones"?
 - A. They are locals dressed up in costumes and masks similar with that of a Roman Soldier.
 - B. They are tourists who willingly join the celebration.
 - C. They are spectators behind the celebration.
 - D. They are women who watch the celebration.

10. What makes the Moriones Festival unique from other Philippine festivals?
 - A. The creation of brightly colored and lively costume.
 - B. The reenactment of the suffering of Christ and His follower Longinus.
 - C. The wearing of decorative wooden mask.
 - D. All of the options above

11. Which of the following events are incorporated in the celebration of the Moriones Festival?
 - A. Via Crucis
 - B. Santo Sepulcro
 - C. A and B
 - D. Veneration to Virgin Mary

12. Why is the Moriones Festival celebrated among the people of Marinduque?
 - A. It is a way to welcome guests and tourists.
 - B. It is a way to bring them closer to God.
 - C. It is an expression of respect.
 - D. It is an expression of love.

13. How is Morionism described?
 - A. It states that the soul is housed on a perishing, superficial body.
 - B. It states that the soul is mortal.
 - C. It states that physical and mental tortures are against moral laws.
 - D. It states that the soul is mortal.

14. Which of the following events highlighted the celebration of the Moriones Festival?
- A. Pabasa
 - B. Santo Sepulcro
 - C. Reenactment of the life of Longinus
 - D. Parade of the locals
15. Why do farmers and fishermen of Marinduque engage themselves as “Morions” of the festival?
- A. It is a vow of penance and thanksgiving.
 - B. It brings them back and closer to God.
 - C. It is A and B.
 - D. It is a way to bring peace.

Lesson

1

Philippine Festivals (Marinduque – Moriones)



What's In

Learning Objectives

As you finish going through this lesson, you are expected to:

- A. Identify the characteristics of the Moriones Festival through video or live performances;
- B. Describe the origins and cultural background of the Moriones Festival;
- C. Discuss the distinguishing characteristics of the Moriones Festival; and
- D. Create movements to music of the Moriones Festival.



What's New

In this phase, your prior knowledge and understanding of the unique characteristics of the Moriones Festival will be assessed. Good luck!

Activity 1: PICTURE ANALYSIS

Directions: Look at the picture carefully. Write words that are related to or best describe the Moriones Festival. From those words, formulate your own concept about "What is Moriones Festival?" Do this on your activity notebook.



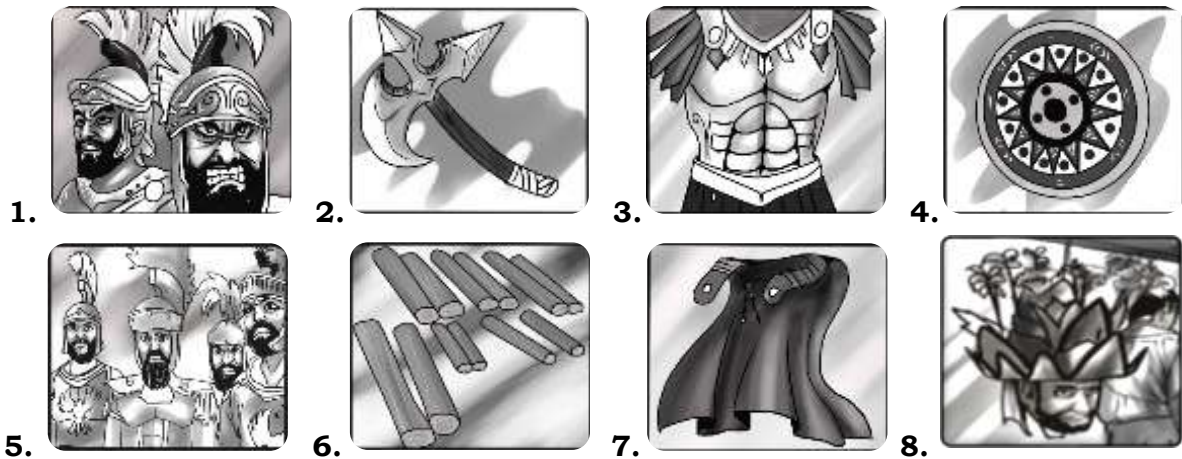
Now, based on your observation of the pictures, answer the following questions:

1. Explain what is Moriones Festival?
2. How did you arrive on that concept?
3. How did the Moriones Festival reflect the cultural tradition of Marinduque people?

Activity 2: WHAT AM I?

Directions: The following pictures on the next page are commonly seen in the Moriones Festival. Search inside the box the term related to the picture and explain the meaning of each. Write your answers on your activity notebook.

| | | | |
|---------------|----------------|--------------------|-----------|
| Morion | Painted Mask | Vest/tunic | Cape |
| Tassels | Wooden Shield | Kalutang | Tongatong |
| Spear/Javelin | Putong (Crown) | Bulaklakang Morion | |



Processing Questions:

1. What do you think of the words that you selected in the word box? List them down and write your insights.
2. What is the relationship of these words to the Marinduque religious festival?
3. What conclusion can you draw from the words you gathered with regard to the Marinduque festival music?

Did you enjoy the preliminary activities in the preceding pages? Did you encounter any difficulty? Don't worry if you got low scores and were unable to answer them correctly. You will surely learn the concept as you proceed through this module. Set your mind and heart as we journey through the amazing world of Marinduque festival music.



What is It

This part of the module will help you understand the distinct characteristics of the Moriones Festival, its place of origin and its cultural significance. A lecture/discussion on this topic is provided to deepen your understanding. Carefully read the lecture and be ready to undertake the activities and answer the questions which will later be given to assess your learning.

READ AND ENRICH YOUR UNDERSTANDING

The Marinduque Moriones Festival

Marinduque is very rich in culture and artistry. This can be observed in their festivities and religious ceremonies which are already centuries old. On the documentary film by Cathy Miranda, Dindo Asuncion (Provincial Tourism Officer) said, *“We do not practice Moriones to celebrate or for Marinduque to be festive but rather, we have done this for the last 140 years or so with the belief that this is a devotion and a devotion of gratitude for favors that are granted. Moriones was not meant to be a festival and will never be a festival.”* Fr. Marcelino Antonio Maralit Jr. Bishop of Boac, supported this that *“...the tradition (Moriones) itself will disappear when it becomes too festive...then we lose our identity.”*

The Moriones

1. Origin

The name Moriones comes from either of the following words. First is the word “Morion” – a helmet used or worn by Spanish soldiers during the period of conquest in the 16th and 17th century. The second word is “Moros” – a similar celebration of today’s Moriones Festival in Valencia, Spain called the “Festival de Moros y Cristianos.” The last word is the Spanish word “murio” which means *died*.



In the Philippines, the Marinduqueno version of Moriones is colorful and bizarre based on the story of the Roman soldier (Longinus) who spears the side of the crucified Jesus in the Gospel of John. The pageant first appeared in 1807 at Mogpog, (the birthplace of Moriones festival) thru the initiative of Father Dionisio Santiago, parish priest of the said town. Locals dressed as Roman centurion put on elaborately carved masks and colorful costumes, paraded on the streets for days, searching and chasing Longinus around town and nearby fields.

The moryon (outsized painted mask or helmet associated with the armor of Roman soldiers) is carved using local softwood called dap-dap (*Erythrina subumbrans*) and/or santol featuring a Caucasian look with big eyes, open mouth, bearded and with a fierce looking expression. The turbante (helmet/headgear) are decorated with flowers (traditionally seven) made of colored foil. This mask called the Bulaklakang Moryon is believed to be the original design of Mogpog penitents.

Several Moriones pageant are staged during Holy Week to the towns of Boac, Gasan, Buenavista and Sta. Cruz with extra events added for the benefits of the tourists. Like Mogpog, these towns (with their own version) become one gigantic stage and the townsmen players. The observances form part of the Lenten Celebration alongside with the unique tradition of “Pabasa” or the recitation of Christ’s passion in verse. Nowadays, although the Moriones festival is originated in Mogpog, the major celebration of the pageant is in Boac, Marinduque.

In 2009 up to present, Moriones is held in a form of competition (Moryonan-Battle of Morions) participated by various groups of morions, old and new, male and female province-wide. Ritual related to Marinduque Moryon like the miracle of healing receive by Longinus after piercing the side of Jesus, the mock or “Habulan”, the capture of Longinus, the beheading of Longinus or “Pugutan”, and the Moryonan finale is performed in stylized form or in choreographic movements. The performances are accompanied by a drum and bugle/lyre band or by native percussion instruments with accompanying festival drums.

In 2012, Moriones festival and the art of mask-making are included in the official inventory of the Philippines Intangible Cultural Heritage (ICH) with the collaboration of the National Commission for Culture and Arts (NCAA) and the ICH Courier of the Asia Pacific (ICHCAP). Local government and participating schools undertake masks and costume-making seminars as income generating project of the barangay residents and out of school youth. DTI, NCAA, and Marinduque State College tapped the expertise of local morions to support the project.

2. Description

Let’s watch this video:

<https://www.youtube.com/watch?v=dUNydBVIXAw>



The Moriones Festival locally known as “Moryonan” is a folk-religious practice held annually during Holy Week (Semana Santa) on the island of Marinduque featuring masked men dressed like Roman soldier. It is a week-long observance of Christ’s passion as an act of penance, a way for expressing their panata (vow) and thanksgiving for good health, successful life, and bountiful harvest or catch.

The festival is given life by the colorful Roman warrior costume, painted masks and helmets and brightly colored tunics. Central to the event is the participation of local inhabitants as Moriones (farmers and fishermen penitent who engage in the street theater as a form of penitence) who dress up in costumes and masks of Roman soldiers during Biblical times. They march around the town for seven days (Holy Monday to Easter Sunday) searching for Longinus, scaring the kids, court the ladies by singing and dancing for them, and /or engaging in antics or surprises to draw attention. The pugutan (beheading of Longinus because of his conversion) is staged on Sunday morning just after he utters prayer from the Pasyon Generis.



Christ at three o'clock on Good Friday.

One of the highlights of the festival is the Via Crucis– a reenactment of the suffering of Christ on his way to the calvary and the Kalbariohan – an excerpt on the passion of Christ that is similar with Senakulo. Longinus together with bystanders went on mournful procession and flagellant scourges himself, heading the way from church of Boac uphill for the crucifixion. Old women on the other hand, observe the “Santo Sepulcro” – exchanging of verses based on the Bible as they stand in the wake of the dead

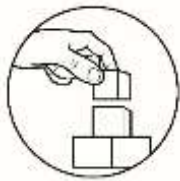
The main event of the festival is on Easter Sunday reenacting the story of a Roman centurion named Longinus who received miracle of healing when droplets of blood from the wound at Jesus side fell on his eyes. In his amazement he ran, told the miracle he received, and proclaimed Jesus Christ as the Savior of the world. The chasing begun when the Emperor ordered his arrest. Longinus flees from his captors but was caught and put to death by beheading him at the riverbank. They brought his head to the authorities and the festival ends.

Cultural Background

MORIONISM believed that the soul is housed on a perishing, superficial body. For them to gain purification and glorification of the soul, one must undergo physical and mental sufferings. Morions wear heavy costume for an entire week, stand and walk around on thin-strapped slippers under the hot sun with heavy wooden mask to ensure good health, protection, and good harvest. Most practitioners are farmers and fishermen who engage in this age-old tradition as a vow of penance or thanksgiving. They inflict suffering upon themselves by whipping their backs, carrying a wooden cross and even crucifixion at high noon of Good Friday as way to bring them back and closer to God. The tourists, natives, and locals come together in the Lenten season to honor God and to enjoy the festivities after a week of humbleness.

Dressed up as a Roman centurion, the penitent in outsized painted mask with vivid costume (tunics and capes) parades on the main road of Mogpog. They roam around the town throughout the week as a way of atonement for their sins committed, vow as penance, devotion of faith, thanksgiving for being cured, petition for good health, and bountiful harvest. This tradition is now observed not only by men but even women during Holy Week starting from Holy Monday to Easter Sunday.

Moryonan (a combination of art and devotion of the people) is transformed and named Moriones Festival to promote the local tourism of the province during the 1970s. Along with the changes are the emergence of big private companies sponsoring the event, the formation of fraternities or Moriones organization, and the colorful and elegant costumes and masks. Despite these changes, local inhabitants kept the original term “Moryonan”, as socio-cultural activity rather than a tourist attraction, and the province source of pride conveying spirituality, social solidarity, and communal identity.



What's More

In this phase you will further understand the unique characteristics and performance practices of the Moriones Festival. Try to embrace their culture and traditions for a moment and explore the simple yet fascinating performances of the place. Feel free to undertake the activities and enhance your imagination as you apply what you have learned, and analyze and evaluate their festival.

Activity 3: NAME THE TERM

Directions: Read and carefully understand the descriptions below. Unscramble the letters to reveal the word, terminology or concept associated with the Moriones Festival. Write your answers on your activity notebook.

1. NAYONROM - It is the original term for the Moriones Festival by the local inhabitants of Marinduque.
2. SMINOMORI - It is a belief that the body must undergo physical and mental tortures in order to attain purification and glorification of the soul.
3. OTNAS ORCLUPES - this is exchanging of verses based on the Bible as they stand in the wake of the dead Christ.
4. IVA SICCRU - It is a reenactment of the suffering of Christ on his way to the calvary.
5. ASABAP - It is a recitation of Christ's passion in verse.

6. NOIROM - It is a helmet used or worn by Spaniards in the 16th and 17th century.
7. SENOIROM - It refers to the local inhabitants who dress up in costumes and masks of Roman soldiers during Biblical times.

Activity 4: WATCH AND ANALYZE

Now try to watch the performances of the Moriones Festival and Senakulo. Focus your attention on the gesture and movement of the characters, their costumes, cultural background, and the distinct elements and features of their performance. Write your observations and reactions by filling out the information on the table. Copy the table and answer on your notebook.

1. Senakulo → https://www.youtube.com/watch?v=JHdDH_1obDw
2. Moriones Festival → <https://www.youtube.com/watch?v=GHznkQbMfXU>

| Observation | Moriones | Senakulo |
|--|-----------------|-----------------|
| 1. Flow of Procession | | |
| 2. Costumes | | |
| 3. Cultural background | | |
| 4. Distinct elements and features of performance | | |

Activity 5: UNRAVEL ME!

Directions: Answer the questions below and write your answers on your activity notebook.

1. What makes the Moriones Festival unique from other festivals in the country?
2. What comparison can you make on the performance of Senakulo and the Moriones Festival?
3. What performance practices in the festival is familiar to you? Why?
4. How would you prove that Moriones is a folk religious festival?
5. In five sentences write your own description about the Moriones Festival.

Activity 6: NOW I KNOW!

In this activity, apply your understanding of the Moriones Festival. Describe the following characters and give their role/s in the Moriones festival. Do this on your activity notebook.

| CHARACTERS | DESCRIPTION | ROLES OR FUNCTION |
|-----------------|-------------|-------------------|
| Longinus | | |
| Moriones/Morion | | |
| Jesus | | |
| Penitent | | |
| Old woman | | |

PROCESSING QUESTIONS:

1. How did you find the activity?
2. Did you encounter some difficulties in the activity? What is it? What did you do to overcome it?



What I Have Learned

ACTIVITY 7: MY DEAR DIARY

Directions: Answer the following questions based on what you have learned about the Moriones Festival. Do this as if you are writing a diary (a letter to yourself). Follow the format given on the next page. Use a separate sheet of paper.

1. What did you observe about the Moriones Festival?
2. What did you learn about the Moriones Festival?
3. How is the Moriones Festival celebrated?
4. What skills have you developed from the activities provided?
5. What activities do you like most and what did you feel while doing it?

Dear diary,

I observed that the Moriones Festival is..._____ I learned
that..._____. It is celebrated...
_____.

Aside from the things I learned, I have also developed my skills in..._____ The
activities I like most are..._____.

While doing the activities, I felt..._____.

Sincerely yours,

(your name)



What I Can Do

In this phase, you are task to transfer your learning into a more concrete experience. Try to recall the characteristics of Moriones festival and make a simple presentation of their culture.

Activity 8. KWENTO KO, AKTING KO!

Directions: Take a passage from either of the 4 Gospels in the Bible (Matthew, Mark, Luke, John) that are related to the story portrayed in the Moriones Festival. Improve a costume simulating a Roman soldier and act the story you chose. Make sure to apply the correct gestures and movements, distinct elements, features and characteristics of the Moriones Festival. Record your performances using your cellphone or other media devices and submit it to your facilitator through messenger, e-mail or other media platforms.

Performance Rubrics:

| Criteria | 4 | 3 | 2 | 1 |
|------------------|---|--|--|---|
| Knows the story | Knows and has memorized the story well; speaks with confidence | Knows the story pretty well; parts of the story are not memorized; Fairly speaks with confidence | Knows some of the story; Reads the notes most of the time; shows uncomfortable feeling | Reads the whole story from his notes |
| Voice | Shows appropriate dynamics; speak slowly and clearly | Speaks clearly and slowly; shows inconsistency in dynamics | Mumbles occasionally; speaks softly or rapidly | Mumbles and speaks too softly and too rapidly |
| Acting | Shows appropriate gestures and movements required by the role portrayed | Shows a little bit awkward in his gestures and movements required by the role portrayed | Shows inadequate gestures and movements required by the role portrayed | Shows no gesture or movement required in the role portrayed |
| Audience Contact | Always looks at the audience with confidence | Looks at the audience occasionally with confidence | Looks only to a few audience | No involvement of the audience at all |
| Pacing | Story told at the appropriate pace | Story rushed and dragged in some part | Story rushed and dragged in several parts | No excitement in telling the story |



Assessment

Directions: Choose the correct answers to the following questions. Write the letter of your choice on your activity notebook.

1. What does the word “Morion” mean?
 - A. It is a helmet worn by Spanish soldier in the 16th century.
 - B. It is a tunic worn by a Roman soldier.
 - C. It is a sword used by Roman centurion.
 - D. It is a piece of soft wood beaten by Morion.

2. Which festival in Valencia, Spain is similar to the Moriones Festival?
 - A. Moriones de Cristos Festival
 - B. Festival de Moros Centurion
 - C. Festival de Moros y Cristianos
 - D. Festival de Moriones

3. When was the Moriones Festival first celebrated in the Philippines?
 - A. 1887
 - B. 1878
 - C. 1807
 - D. 1907

4. Which of the following stories is used by Father Dionisio in mounting the festival?
 - A. The story of the Spanish centurion
 - B. The story of a Roman centurion name Longinus
 - C. The story of Jesus Christ
 - D. The story of Pasyon

5. Why do the people of Marinduque celebrate the parade around the town with heavy costume for seven days?
 - A. It is a way of atonement for their sins.
 - B. It is for fun and enjoyment.
 - C. It is a way of entertaining people.
 - D. It is a way of worship.

6. Which of the six towns of Marinduque did not host a gigantic stage for the Moriones Festival?
 - A. Gasan
 - B. Torrijos
 - C. Mogpog
 - D. Sta. Cruz

7. How is the Moriones Festival described?
 - A. It is a float parade of fresh fruits and flowers.
 - B. It is a festival to express friendliness and goodwill to people.
 - C. It is a folk-religious festival.
 - D. It is A and C

8. How do locals of Marinduque preserve the ingenuity of the festival?
 - A. They kept away tourists from joining the festival.
 - B. They kept the original name of the festival, "Moryonan."
 - C. They kept the festival from propagating to neighboring towns.
 - D. They kept it to attract tourists.

9. Which of the following best describes “Moriones”?
 - A. They are locals dressed up in costumes and masks similar with that of a Roman Soldier.
 - B. They are tourists who willingly join the celebration.
 - C. They are spectators behind the celebration.
 - D. They are women who watch the celebration.

10. What makes the Moriones Festival unique from other Philippine festivals?
 - A. The creation of brightly colored and lively costume
 - B. The reenactment of the suffering of Christ and His follower Longinus
 - C. The wearing of decorative wooden mask.
 - D. All of the options above

11. Which of the following events are incorporated in the celebration of the Moriones Festival?
 - A. Via Crucis
 - B. Santo Sepulcro
 - C. A and B
 - D. Veneration to Virgin Mary

12. Why is the Moriones Festival celebrated among the people of Marinduque?
 - A. It is a way to welcome guests and tourists.
 - B. It is a way to bring them closer to God.
 - C. It is an expression of respect.
 - D. It is an expression of love.

13. How is Morionism described?
 - A. It states that the soul is housed on a perishing, superficial body.
 - B. It states that the soul is mortal.
 - C. It states that physical and mental tortures are against moral laws.
 - D. It states that the soul is mortal.

14. Which of the following events highlighted the celebration of the Moriones Festival?
 - A. Pabasa
 - B. Santo Sepulcro
 - C. Reenactment of the life of Longinus
 - D. Parade of the locals

15. Why do farmers and fishermen of Marinduque engage themselves as “Morions” of the festival?
 - A. It is a vow of penance and thanksgiving.
 - B. It brings them back and closer to God.
 - C. It is A and B.
 - D. It is a way to bring peace.



Additional Activities

Info-commercial!

Directions: Try to create a simple flyer about Moriones which focuses on the origin, cultural backgrounds and unique characteristics of the festival, and the place and date it is celebrated. Use a separate sheet for this activity.

A large, empty rectangular box with a solid black border, intended for the student to create an info-commercial flyer about the Moriones festival.



Answer Key

- Activity 2: What am I?**
1. Mask
 2. Spear
 3. Tunic / vest
 4. Wooden shield
 5. Morion
 6. Kalutang
 7. Cape
 8. Bulaklakang Morion

- Activity 3: Name the Term**
1. Morionan
 2. Morionism
 3. Santo sepulco
 4. Via Crucis
 5. Pabasa
 6. Morion
 7. Moriones

- What I Know (Pre-Test) / Assessment (Post Test)**
- | | | |
|------|-------|-------|
| 1. A | 6. B | 11. C |
| 2. C | 7. C | 12. B |
| 3. C | 8. B | 13. A |
| 4. B | 9. A | 14. C |
| 5. A | 10. B | 15. C |

- Check your understanding**
- | | |
|------|-------|
| 1. ✓ | 6. X |
| 2. X | 7. ✓ |
| 3. ✓ | 8. ✓ |
| 4. X | 9. X |
| 5. ✓ | 10. ✓ |

References

- Dalton, David; Keeling, Stephen; Foster, Simon; Oates, John, “*The Rough Guide to the Philippines*” Kahle/Austin Foundation, published 2011, Archive, https://archive.org/details/isbn_9781405381130?q=moriones+festival
- Eligio, “*Moriones Festival, Marinduque*” Wow Paradise Philippines, <http://www.wowparadisephilippines.com/moriones-festival-marinduque.html>
- Eli J. Obligacion “*Moryonan 2013 (BATTLE OF MORIONS) March 28 in Sta. Cruz, Marinduque*” The Mimaropa Sunrise Vol X No. 21 published March 19, 2013, ISSU https://issuu.com/themimaropasunrise/docs/issue_march_19-25_2013
- Eli J. Obligacion, “*Preservation of the Art of Kalutang Playing*” Marinduque Rising, posted on June 11, 2009, <http://marinduquegov.blogspot.com/2009/06/preservation-of-art-of-kalutang-playing.html>
- Evelyn Sebastian Peplow, “*The Philippines*” Kahle/Austin Foundation, published 1997, Archive, <https://archive.org/details/philippines0000pepl/page/258/mode/2up?q=moriones+festival>
- “*In the Know: Marinduque’s Holy Week Tradition*” *Philippine Daily Inquirer.Net*, posted March 26, 2018, 7:22 am, <https://newsinfo.inquirer.net/978069/in-the-know-marindues-holy-week-tradition#ixzz6K3F9dWtB>
- Jan Michael R. Bumanlag, “*Moriones Festival, Marinduque*” Slideshare, published September 10, 2019, https://www.slideshare.net/janmichael_bumanlag/moriones-festival
- Jofel Joyce Lancion, Maricar Cinco, and Mayda Lagran, “*Marinduque: ‘Putong, Morion, arrowroot, and more*” *Philippine Daily Inquirer*, April 21, 2019, 7:25 am, <https://newsinfo.inquirer.net/1108837/marinduque-putong-morion-arrowroot-and-more#ixzz6JkaG3nxj>
- “*Kalutang*” Musikoleksyon, <https://museomusiko.wordpress.com/idiophones/percussion-bars/kalutang/>
- Krissha, “*Moriones Festival of Marinduque*” Tagalog Lang, <https://www.tagaloglang.com/moriones-festival-of-marinduque/>
- “*Marinduque*” Wikipedia, the free Encyclopedia, <https://en.wikipedia.org/wiki/Marinduque>
- “*Morion Festival 2020 Schedule of Events and Travel Guide*” Traveling Morion, <http://www.travelingmorion.com/>
- “*Moriones Festival*” United Nations Educational, Scientific, and Cultural Organization, International Information and Networking Center for Intangible Cultural Heritage in the Asia Pacific Region, https://www.unesco-ichcap.org/eng/ek/sub3/pdf_file/domain2/020_Moriones_Festival.pdf

“Moriones” Wikipedia, the free Encyclopedia,
<https://en.wikipedia.org/wiki/Moriones>

Nicole S. Mampusti and Steve Vincent M. Semilla “*KALUTANG: AN ORIGINAL AND LOCAL PERCUSSION INSTRUMENT OF BANGBANG, GASAN, MARINDUQUE*”
Marinduque Midwest College General Academic Strand Senior High School,
2017, Academia,
https://www.academia.edu/36105199/M_arinduque_M_idwest_College_General_Academic_Strand_Senior_High_School_KALUTANG_AN_ORIGINAL_AND_LOCAL_PERCUSSION_INSTRUMENT_OF_BANGBANG_GASAN_M_ARINDUQUE

National Museum of the Philippines “*With the COVID-19 pandemic, requiring us all to wear face masks for everyone's health protection, the #NationalMuseumPH shares another form of essential face masks but this time for cultural reasons by presenting some of our mask collection from the Province of Marinduque.*”

Locally called “moryon/morion” (mask), full head face masks are worn by participants as part of their annual practice and a form of penitence and religious vow. Although this year's Moriones Festival was cancelled due to the pandemic, this post serves as a reminder to those returning to work today, at the start of the General Community Quarantine, to wear their face masks.

*Although in Spanish morrión refers to a helmet, locals have used the term to refer to their full head masks. The moryon is carved using soft wood varieties such as dapdap (*Erythrina variegata*) and santol (*Sandoricum koetjape*) by local woodcarvers. Its features are usually Caucasian: big-eyed, open-mouthed, bearded, with a scowling or frowning expression, much like their ancestors' impression of Europeans or the Spanish colonizers. It is coated with layers of primer paint before finally adding facial details. It would take a couple of months to finish a mask. The turbante (helmet/headgear) are then decorated for instance among the Mogpog penitents with flowers called Bulaklakang Moryon which was believed to be the original design of their mask.*

Moryonan is a week-long observance of Christ's passion during Semana Santa (Holy Week) among the people of the province. It is a folk religious practice to express their panata (vow) as an act of penance or a way of thanksgiving for good health, successful life, or bountiful harvest or catch. Central to the event is the participation of local moriones (penitents), in biblical Roman soldier uniforms and masks, who walk around town under the sweltering summer heat.

Moryonan is a combination of art and devotion of Marinduqueños; a solemn socio-cultural activity rather than a tourist attraction. However, Moryonan was transformed and named Moriones Festival to promote the local tourism of the province during the 1970s. Different fraternities (as it is a predominantly male practice) or organizations of moriones were formed; masks and costumes also became more colorful and elaborate; and sponsorships from big private companies came into picture. Despite various changes through the years, moryonan remains to be the province's source of pride, conveying spirituality, social solidarity and communal identity.

In 2012, Moriones Festival and the art of mask-making were included in the official inventory of the Philippine Intangible Cultural Heritage (ICH) with the collaboration of the National Commission for Culture and the Arts (NCCA) and ICH Courier of the Asia Pacific (ICHCAP). And to further the understanding of this heritage as well as to appreciate the artisanship of local mask-makers, the National Museum of the Philippines will be installing a permanent exhibition entitled, Moryonan: Art and Devotion in our Marinduque-Romblon museum in Boac. National Museum of the Philippines posted May 31, 2020, 8:06 pm https://www.facebook.com/nationalmuseumofthephilippines/posts/3280815925276036?_tn__=K-R

“Putong” Wikipedia, the free Encyclopedia, <https://en.wikipedia.org/wiki/Putong>

Roger Timbrook, “Moriones Festival” Expert World Travel, updated January 8, 2020, <https://expertworldtravel.com/philippines/moriones-festival/>

For inquiries or feedback, please write or call:

Department of Education - Bureau of Learning Resources (DepEd-BLR)

Ground Floor, Bonifacio Bldg., DepEd Complex
Meralco Avenue, Pasig City, Philippines 1600

Telefax: (632) 8634-1072; 8634-1054; 8631-4985

Email Address: blr.lrqad@deped.gov.ph * blr.lrpd@deped.gov.ph