

**Phase II Documentation of Philippine Traditional Knowledge and Practices on
Health and Development of Traditional Knowledge Digital Library on Health for
Selected Ethnolinguistic Groups: The HANUNUO MANGYAN people of Sitio
Dangkalan, Barangay San Roque and Sitio Balugo, Barangay Budburan, Bulalacao,
Oriental Mindoro**

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Summary

An ethnopharmacological study of the Hanunuo Mangyan was conducted from May 2012 to May of 2013. The one-year study included documentation primarily of the indigenous healing practices and ethnopharmacological knowledge of the Hanunuo Mangyan. The ethnohistorical background of the tribe was also included in the study. The study covered (2) Sitios, namely Sitio Dangkalan and Sitio Balugo of Bulalacao Oriental Mindoro. Our main host organization here is the ***Pinagkausahan Hanunuo sa Daga Ginurang (PHADAG)***. The researchers and the Hanunuo Mangyan community selected Sitio Dangkalan as the study satellite site.

Immersion in the community was the primary method employed. Interview and participant-observation, and forest visits were the techniques utilized to gather data. Focus group discussions were also done as a form of data validation. Formalized informed consent for this study was asked from different peoples' organizations, religious institutions, and from different key individuals prior to the documentation and collection of medicinal plants.

A total of 143 plants and 2 other natural products, 8 traditional healers in the community were documented. Documentation of materia medica and non-materia medica employed the use of prepared ethnopharmacological templates which include: medicinal plants and other natural products, herbarial compendium of selected medicinal plants, local terminology of condition and treatments, rituals and practices, and traditional healer's templates. Among the various illnesses and condition documented, the researchers selected illnesses and condition most common in the community which include: diarrhea, fever, wound, and common colds and cough. These afflictions stated were mostly experienced by the community members therefore needed attention. The complete copy of the research could be acquired by seeking permission from the Hanunuo Mangyan community of Bulalacao, Oriental Mindoro through sending a request letter to the University of the Philippines Manila, Ermita, Manila, Philippines 1000. For the scientific community, interested parties may acquire the available information from the www.herbs.ph site.

1 Introduction

This study is a part of a bigger project – The Documentation of Philippine Traditional Knowledge and Practices on Health and the Development of a Digital Library on Philippine Traditional Knowledge and Practices on Health. The project is spearheaded by the University of the Philippines Manila in cooperation with other government institutions. The project was supported by the Philippine Council on Health Research and Development.

The project was conceived in recognition of the wealth of traditional knowledge held by our indigenous and local communities and in response to its loss due to numerous factors. A pilot study had previously been completed among an Ayta community in Quezon province, and the data gathering instruments and research protocol used were applied in this study. This ethnomedical study, conducted among the Hanunuo Mangyan (and Tau-buid Mangyan) in Oriental Mindoro, was conducted simultaneously with studies in the Cordillera, Davao and Zamboanga regions from 2012 to 2013.

The Research Ethics Board of the University of the Philippines Manila reviewed and approved the proposal. Free and prior informed consent was obtained from the community, with the assistance of the National Commission on Indigenous Peoples.

Selection of study areas

This study on traditional health knowledge and practices was conducted among the Hanunuo in Sitios Dangkalan and Balugo, both in the municipality of Bulalacao in Oriental Mindoro. The communities were chosen after consultation with the Mangyan Heritage Center, an advocacy, research and education center based in Calapan City, Oriental Mindoro, which promotes awareness of the Mangyan of Oriental Mindoro, and the Kapulungan Para sa Lupaing Ninuno (KPLN), which is a federation of the indigenous people's organizations in Mindoro.

Criteria used for the selection included: the community is known to be still practicing its indigenous health traditions and has practicing indigenous healers; the community has a stable peace and order situation; the community can be accessed using available means of transportation within a reasonable amount of time; there is no previously existing study on traditional health knowledge and practices of the community; the community is willing to participate in the study and provide assistance for those conducting the research.

Gathering information

Data gathering was conducted primarily by observation and interviews. The two researchers lived among the Hanunuo communities January of 2013. Key informants, mostly indigenous healers, were assigned by the tribe to the researchers. While the people had its own language, they were also fluent in Tagalog, which served to facilitate the study. Videos and photographs were taken with consent of the concerned individuals and communities. In addition, measurements and samples were taken of medicinal plants for proper identification. Selected samples were collected for preservation in the gene bank in the University of the Philippines Los Banos.

After initial data gathering, the researchers returned to the community to validate their initial findings and allow the tribe to consider which data they were willing to share. As part of the principle of community empowerment, the researchers also invited members of the community to learn how to document their own traditional health knowledge and practices, including how to make an herbarium.

In all, two sitios were covered, with eight (8) key informants interviewed.

2 The land and the people

Mangyan people

The name “Mangyan” refers to a certain group or groups of ethnic Filipinos, who are predominantly inhabiting the interior areas of the Island of Mindoro. Various reports, however, indicate them to have been present in Tablas, Romblon and Sibuyan Islands, east of Mindoro, as well as in Palawan, Negros and Albay.

Among the Mangyans of Mindoro themselves, the name Mangyan, like among the Alangan or Iraya, simply means: man, woman, person, or human being, without reference to any tribe or nation. As to Mangyan as a tribal name, this is claimed specifically by the ethnic group in Mansalay and Bulalacao municipalities. And if they want to stress the point, they might say: “Kami hanunuo Mangyan,” or in Tagalog: “Kami’y tutuong Mangyan,” because “hanunuo,” from the root word “tuo,” is an adjective meaning: true, real. To call these Mangyan just “Hanunuo,” would not make sense to them without adding a substantive.

Two main groups of Mangyan can be distinguished, each comprising a number of individual tribes, that are closely related to each other as to language, customs, and technical skills, and/or the lack of thereof. The Northern Group comprises the Iraya, the Alángan and Tadyawan tribes. The Southern group is composed of the Tau-buid or Batangan Mangyans, located at the center of Mindoro, south of the Alangan and Tadyawan, in an area almost shaped in the map as a diamond. Next come the Buhid to the South of Batangan, extending also from the East to the West. Further, to the South of Buhid, are the Hanunuo-Mangyans, occupying the whole interior southern area, both on the East and the West of Mindoro Island, including the sub-tribe of the Gubatnon. The language of the Batangan Mangyans is related to the Buhid Tribe, but in other respects, the Batangan are considered to be the least “developed” Mangyan tribe of Mindoro, that is the result of their “splendid isolation” in rugged mountainous center of Mindoro. The Buhid and Hanunuo-Mangyan languages are related, although the Buhid language is distinguished by the use of the sibilant “F,” alongside the “P” (Postma 1999).

The land

Mindoro lies just northwest of the geographic center of the Philippines. With a breadth of approximately ninety and 177 kilometers respectively, its total area covers 9,826.5 square kilometers, making this triangular land mass the seventh largest island in the archipelago (Kasberg 1994).

A rugged mountain range running north to south occupies the interior effectively dividing the island in ecological and political halves. The highest peaks in the range are Halcon (2586 meters) in the north and Baco (2488 meters) just south of the island’s geographic center. In northern Mindoro steep mountains extend to the coast, while the west, south, and steep mountains extend to the coast, while to the west, south, and southeast, these high ridges descend gradually, eventually giving way to the rolling foothills that cover much of the island. Expansive plains are found only on the northeast, east, and southwest coasts (Kasberg 1994).

Access to the area

Bulalacao is the southernmost municipality of Oriental Mindoro. It is approximately a 5 hour bus ride from Calapan City, the provincial capital.

To reach Sitio Dangkalan, where the researchers resided, one must hire a single motorcycle from Sitio Banti Brgy. San Roque. To reach Sitio Balugo, where the researcher also resided, one must hire a single motorcycle, upon reaching the foot of Mount Agong, hike upland for approximately 1 to 2 hours. Able-bodied Mangyan

men and women who are used to this path are able to complete the journey in 30 minutes.

Place names

Sitio Dangkalan was named after Dangkalan tree which grows in the area.

Bodies of water

In Sitio Dangkalan

The Hanunuo Mangyan have settled near springs which had been their source of water. There are several springs namely Namalayan which is the largest, Parawanan, Tangki, Tabunak, Dangkalan, Lubigan and Ambulong. They put connecting pipe from the spring to somewhere near their houses so it would be easier for them to fetch water. Everyday people come here to fetch drinking water, take a bath and wash clothes and cooking pots.



In Sitio Balugo

There are two springs where the Hanunuo Mangyans of Balugo go and get their water. They have assembled water pipes connected somewhere near their houses from the springs namely “Bukal ng Agog” and “Bukal ng Balugo- Binasing.”

Climate

A type D climate, characterized by having neither a totally dry season nor a very pronounced maximum rainy period covers most of Oriental Mindoro (Kasberg 1994).

Bulalacao has type I climate. There is prolonged dry season due to the winds caused by northwest monsoon cut off by the mountain ranges between Bulalacao and Mansalay. Dry season begin as early as December and ends late in June. Heavy monsoon is experienced from July to September during the southwest monsoon. Rainfall occurs during the month of June to November with a recorded maximum rainfall of 395.5 mm and 450 mm respectively.

3 History

The Hanunuo believe that the world was formed when a fruit dropped from a tree in the garden of “Amang Daka” (Great Father), Idopoon, who lived beyond the stars. The first man and woman were Oto and Ambang, Idopoon’s youngest children who were exiled to this world for disobeying their father. (Phil. National Library)

Pre-Hispanic times

The Southern tribes of Mindoro are believed to have arrived on the island around 900 AD. (Postma 1999). It is theorized that the first settlers on the island were Negritos who originally stayed on coastlines but were later displaced to the interior of the island when the Malay immigrants came. Despite this, however, the two groups continued to have cordial relations with each other. Thirteenth century Chinese records made reference to “Ma-i”, “Mait” and “Minolo”, places believed to be part of present-day Mindoro island. Archeological findings and Chinese accounts indicate that there was flourishing trade between the Chinese and the Mangyan before the arrival of the Spaniards. Islamic influence was also present because of the traders coming from the Southern Philippines who converted a segment of the native population to Islam. (Lopez 1976) According to the Hanunuo, they already had a system of organizing before the foreigners came-the Kalamalayan (from the root word “kamalay” meaning neighbor). Work and resources were shared within the tribe, and life was generally prosperous and peaceful. There were designated elders-“Tanungan”-who facilitated the settling of disputes and implemented tribal laws (IPCO 2007).

The Spanish colonization

The first Spanish expedition to Mindoro island was in the 1570s (Postma 1999) and it is noted in their records that there were well-established native settlements when

they arrived. The Spaniards, implemented, as in the rest of the country, a campaign of Christianization and Hispanization. The natives did not submit passively to the conquistadors, but were eventually overwhelmed by the technological superiority of the invaders. The Mangyans were driven to the interior mountainous areas of the island and trading with the Chinese was stopped. Both Spaniards and migrants from other parts of the country took over the lowlands. Relationships between the Mangyans and these foreigners were limited, and were predominantly exploitative in nature, something that would shape the response of the Hanunuo in later years. (Lopez, 1976)

Another effect of the Spanish arrival was the response of the Muslim natives in the South, who would conduct raids on the Christian settlements. The Spaniards looked at the conflict as an extension of the Muslim-Christian conflict in their native continent, while the native Muslims viewed it as a reaction to foreign invasion of previously held Muslim territory. The Mangyans were caught in between, forced to accommodate combatants fleeing to the mountainous interior of the island, kidnapped and sold as slaves by both parties. The Muslim raids continued well into the 19th century (Lopez 1976).

The American colonization

Mangyan exploitation continued under the American occupation, with the new conquerors pursuing a policy of economic exploitation and Secretary of the Interior Dean Worcester approving the purchase and lease of vast tracts of land to American companies. Interactions with the Spaniards, Americans and land-hungry lowlanders drove the Mangyan further into the mountainous interior and made them wary of the “damuong” or outsiders. The Hanunuo, in particular, became isolationist, avoiding contact with outsiders except to procure essential non-agricultural goods. This trait, which separated the Hanunuo from the outside world for decades, is partially credited for their preservation of their basic culture (Lopez 1976).

1950s-present

In the 1950s Harold Conklin, an American researcher, did extensive field studies on the Mangyan, particularly the Hanunuo. Although remembered fondly by the elders and regarded as “hindi damuong”, some tribal members feel that their harvest lessened after Conklin was allowed by the elders to take samples of native plant species (IPCO 2007).

Antoon Postma, a Dutch Catholic missionary integrated with the Hanunuo Mangyan in the 1960s. He has probably contributed the most towards a better understanding of the Hanunuo. (Lopez 1976) Aside from doing research on Hanunuo culture, particularly the “ambahan”, Postma, affectionately known among the tribal members as “Bapa”, also helped in their land cases, established schools, put up the Mangyan Pavilion in Roxas District Hospital and encouraged the Mangyans to unite (IPCO 2007).

The Mangyans have been organizing themselves in the past few decades in order to solve their difficulties, particularly those involving their claim to their ancestral land. The Samahan ng mga Hanunuo Mangyan ng Bulalacao (SHMB) was formed in 1984. Presently, the Hanunuo are represented by the Pinagkausahan Hanunuo sa Daga Ginurang (PHADAG), formed in 1995. PHADAG is under the umbrella of the Kapulungan Para sa Lupaing Ninuno (KPLN), a federation of the indigenous people's organizations in Mindoro which was formed in 1993 (IPCO 2007)

4 Material Culture

Food

Rice

Mangyan have their way of pounding grains to rice back when there are no rice mills yet. After removing the grains from the cobs they dry it under the sun. When it is already dry it will be beaten in a flat stone using also a stone. It takes two hours for a handful of grain to be pounded (IPCO 2007).

Although they consume more corn and bananas than rice, no other crop receives as much ritual or physical attention as rice.

Root crops and other fruits

The Mangyan diet includes root crops such as tapioca, purple yam, taro, sweet potato, tugi, siyanga, siyaba, kablau, urabi, and takiro and more. It also includes fruits such as bananas, jackfruit, calamansi, grapefruit, soursop, cocoa, sugar cane, pineapple, guava and makopa. They find it necessary to eat food that can be eaten uncooked.

Vegetables

The Mangyans include vegetables in their diet like kadyos, sweet potato tops, lagikway, gabi, pumpkin, white squash, bitter melon, papaya, eggplant, kaong tops and others, as they believe these will provide them the strength they need for their daily chores, especially those cooked with coconut milk (Postma 1997).

They believe that if they eat the food mentioned above, they will gain strength their body needed. So every time in a span of a year they make sure to eat such.

Marine products

The Hanunuo Mangyan of Dangkalan are the only Mangyan left settling near the coastal area, they usually go fishing more often than any other. Sometimes they buy fish and other sea foods from acquaintances if they are not able to fish on certain

days. They usually dry, stew and roast fish, but seldom do they fry it as they are not familiar with this method of cooking.

Meat

Mangyans are not usually familiar in cooking meat the way the Tagalogs cook. However they use spices like *batwan*, *bawang*, *buntiraw*, *kalamansi*, *kamatis*, *kalingag*, *asuwete*, *kutsay*, *bunga ng sili*, *talbos ng sili*, *sibuyas*, *luya*, *limawmaw*, *sampalok*, *balanoy*, and *tanglad* to improve the smell and taste of the meat.

Bread and coffee

Hanunuo Mangyans love drinking coffee. They drink coffee early in the morning and anytime of the day whenever it is available. They also eat bread; buying it from nearby sari-sari stores for snacks.

'Junk food'

Kids love eating 'junk food'. When they have money they run to the sari-sari store to buy crackers, candy or gum, sometimes even substituting "junk food" for their regular meals.

Clothing and ornaments

For women

Women wear lambong, suwayang (necklace), uno (beads), and sangbaw (headbands).

For men

Men wear balukas, saplong, ginawang (anklet), and suwayang (kwintas, necklace).

Houses

The site for a new settlement is carefully chosen. The first requirement is the availability of a nearby water source. It should be one that would not dry up even during the hottest dry season. It should not encroach on a dense forest where the evil spirits were thought to dwell, or a rock formation used for the final burying, or depositing of the bones that had been collected from the first burial in the ground (Kulturang Mangyan Volume 2).

There are lots of materials needed in building a Mangyan house and most of them are available in their surroundings, obviating the need to procure materials in the store except for the nails which they use for the flooring.

They usually use woods from taywanak, palwon, katipan, bagakay, buho and fruit bearing trees for the post. They make use of anahaw, taywanak, kugon, hidyok leaves and coconut leaves pakil or banana leaves, uloy and tikol or flattened bamboo for the roof. For binding or tying the post and walls they use uway, agubak, nukot, labnig, hipgid, tayiktik, tarura, inwag, samuli, amlong, and bugbog. For the walls they typically use tikol, coconut leaves, buli, hidyok, bamboo, bagakay, “upak ng saging” and “palapa ng bunga (Kulturang Mangyan Volume 2).”

The typical Mangyan house has one to three doors only and one to two windows. Mostly, their houses have four to six posts only or ten posts if it has kitchen. It is typically elevated several feet from the ground.

Typical house structure

The structure of Mangyan houses varies, from one large area where everything is done (making handicrafts, receiving visitors, eating), and transforming to a sleeping area at night time; to one that has a separate bedroom, receiving area, eating and cooking area. The cooking area is usually adjoining to the house or within the house itself to eliminate the need to go out at night.



Musical instruments

Agong is used only during the time when there are punsiyon or celebration.

Aruuwaw is made of sharp bamboo, taywanak or buho. These are placed facing the wind; making a droning sound like that of a kite.

The materials used in making barimbaw were bamboo or taywanak which has a hole in the middle. It was played by tapping with controlled amount of force to control the sound.

Bamboo was also used in making batiwtiw, which is used as an alternative when guitar is not available.

Kalutang is made of wood, composed of two pieces, one of which is tapped on the other piece. These have different lengths, the one which is longer was called *kay ina* and the shorter one was called *kay anak*.

Guitar and gitgit are used when there is a punsiyon or celebration, as well as for serenading.

Plauta or flute is played by blowing. This is played as a pastime, as well as for celebrations.

Palto are leaves of bakako that were placed between the finger and thumb of the left hand and tapped by the right hand to create a sound. This is usually used when walking in the forest. This is played to let others know your location, like saying, "I am here!".

Tarakatan is made from the roots of a huge tree, that has loud and pleasant sound when tapped by the back of a machete (itak). The sound goes like "tak tak taraktak tak tak tak tak tak taraktak" (Postma 1999).

5 Economic activities

Livelihood

Farming

Between the months of January to February the Mangyan go to their field to clear it before they burn it in March (kaingin). During April they start planting root crops like gabi, ube and tugi. After planting, they cover these with soil as protection from the monkeys who eat their crops. They also plant sugar cane, bananas and other plants. Both men and women participate in planting and harvesting. They have big baskets for the root crops they harvest since they usually plant in the mountain top and the men have to carry these all the way back to the settlement.

Making handicrafts

Women weave balulang, bay-ong and kayabong, which is smaller than bay-ong made of buli. They also weave banig made from buli or pandan. Sometimes these handicrafts are made to order and sold to specific customers.



Fishing

Since Dangkalan is near the coastal area, they are well acquainted with the sea; they usually go fishing as one of the sources of their protein and salt. Most of them fish for a living. They have several styles of fishing, doing it alone or by groups. They leave early in the morning before sunrise. Some use lambat (net) or pangawil (fishing rods). They catch various fish like bisugo, kalapato, mamsa, lapu-lapu, tulingan, etc. When they catch only 1 kilo of fish, it is only for family consumption. They sell their catch if it exceeds 3 kilos.



Political structures and processes

Community management

Both men and women have the freedom to attend meetings, to hear information regarding different matters and participate in decision-making, when needed.

Power holders then and now

Formal leadership

Pinagkausahan Hanunuo sa Daga Ginurang (PHADAG) was formed in 1997. Sitio Dangkalan is part of Brgy. San Roque which has 19 sitios. Dangkalan is the largest sitio with more than 200 families; next is Agong. Ambulong has 57 families and Baraw with 20 families. There were some Mangyan officials that were part of Brgy. San Roque. They have barangay officials and Sitio leaders who may be approached whenever there are problems needed to be solved.

NGOs operating in the area

Not many NGOs reach the community of Hanunuo Mangyans. One of these is the Mangyan Mission. It has an area where Mangyans can stay in their office compound at Calero, Calapan City, Oriental Mindoro. They support Mangyan scholars, and also sell handicraft made by Mangyans. These organizations focus on community organizing, as well as assist in problems concerning the land issues of Mangyan.

Peace and order situation

The Mangyans guarantee visitors that as long as they are in their territory; they have nothing to worry about. They set apart themselves from the lowlanders who cause a lot of quandary such as disrespecting women, theft, and many cases of taking advantage of other people. Because they believe that someone greater can punish them for every wrong doing they will make.

Conflict resolution

A panel of elders is available, who are well-versed in the accepted tribal laws and regulations. Their advice and arbitration is sought in cases of litigation or for minor

offenses, such as dishonesty and quarrelling, particularly in problems involving married couples (Kulturang Mangyan Volume 1).

Incidence of crime

There is low crime rate in the area.

Social Institutions

Marriage (Pamara asawa an)

The parents of both the prospective bride and groom decide on the suitability of the couple (Kulturang Mangyan Volume 1).

The prospective groom lives with the woman's family for one to six months, helping out in different activities, such as kaingin, house building, food gathering and others. If the woman's parents disapprove of the union but the couple wish to push through with it, they may ask the man to pay a *duti*, consisting of two pigs and two sacks of rice. Once the permission to proceed with the union has been given, the parents meet to discuss the marriage and partake in a meal called the *pasalungkita* composed of rice and pork. The couple then live together for a year before the union is formalized to allow the couple to get to know each other and give one or the other chance to back out of the relationship.

The marriage ceremony itself is non-existent, because the mutual consent of both the parents on each side was enough for the young lovers to start their own family (Postma 1999).

All Mangyans are prohibited to marry their children, father, mother, grandparents, 1st, 2nd and 3rd degree cousins and anyone related to them. Age is not a problem for the Mangyans they can enter marriage as long as they are attracted, in love and in good terms with the person (Postma 1999).

Arranged Marriage

Arranged marriage is an accepted practice among the Hanunuo, with the girl married off as young as twelve years old.

Settlement Patterns

A newly-married couple will settle down in the community of the woman. Settlements are usually located near the fields which the families have cleared and cultivated, with neighboring settlements at some distance away from each other.

Polygamous Marriage

The Hanunuo are allowed to marry another man/woman if the first spouse gives his/her consent. The man may opt to build another house near the first family, but dining place is shared (Postma 1999).

Burial

The Hanunuo have elaborate burial rites. The corpse is weighed in a ceremony called the *bara*. Afterwards, the corpse is wrapped in a mat or a special coffin (*linga-linga*) made from bamboo slats formed into a rectangular box. The body is brought out through the window or wall of the house, received by the spouse, and carried by two men on a bamboo pole to the burial place. Digging of the grave is initiated by an unmarried boy or girl. After the burial, bamboo sticks are placed on the grave in a prescribed fashion. Towards sunset, a bamboo torch, a coconut shell with rice and viands and one with drinking water are brought to the burial place to assist the soul on its journey, crossing the Namugluyan River (the boundary of the material and spiritual world) on its way to the *karadwahan* (resting place of the souls). The difficulty of the journey will depend on how the person behaved during his lifetime. On the last day of the burial ceremonies, a ritual (*parason*) is performed by a *pandaniwan* to cleanse the house of spirits (*labang*). After one lunar cycle, the participants in the burial gather again to remove the bamboo sticks previously placed on the grave in a ceremony called *panbulnutan pintal*.

One year after the burial, the Hanunuo gather again to exhume the bones in a ceremony called the *kutkutan* and prepare them for a second burial ceremony. The *bara* ceremony is again performed, to ask the soul whether it wants to be buried in a cave for its final repose. If the bones feel "light", the bones are brought to the cave, but if they feel "heavy" the final burial is postponed until such time when the soul decides that it is the correct time, during which a second "panludan", or burial ceremony, is held.



Hanunuo Mangyan carrying a corpse wrapped in traditional Hanunuo clothes.

6 Knowledge and Practices in Health

The Hanunuo believe that illnesses have various sources. The cause of illness may be purely physical, such as trauma, poison from plants, insect and animal bites or from ingesting certain types of food/contaminated water. Illness may also be brought about by certain types of weather, or exposure to extreme cold or hot temperatures. Illnesses can also be caused by mystical forces, such as demons (*labang*), angry souls (*sagbat karadwa*) or nature spirits (*saragdahanon*), as well as other people using *panhiri* (curses or *kulam* in Tagalog).

As there are different causes of illnesses, the Hanunuo believe that illnesses may be of varying types: some affect only certain parts of the body while others affect the whole body. Some illnesses affect only certain subsets of the population-children only, elderly only, female or male only. On the other hand, some illnesses can affect the general population. Some illnesses can be passed on from one person to the other (*mag maliw tag sa iba ginhawa*), while others are not contagious (*balaw mag maliw*). Also, some illnesses, once cured, do not recur, while others recur (*uli or bughat*).

Illnesses may be treated by a variety of herbal products. These may be ingested, applied as poultices or directly applied on the skin. There are also a variety of rituals that may be used to treat the sick. These medications and rituals are described in the succeeding chapters. Because of frequent contact with the lowlanders in the past decades, the Mangyan also seek treatment in hospitals and health centers when they have the resources for the transportation and purchase of medicines. They are

frequently helped by various NGOs and government agencies in these instances.

In all types of illnesses, they believe that treatment must be started early, otherwise the treatment , even if it is the proper one for that particular type of disease, may not work.

7 Traditional healers

Tau-buid traditional healer profiles

Ausan Diado

Ausan Daido 56, Catholic by faith and one of Sitio Dangkalan’s well known leader. Aside from being an herbalist and he is also known in doing rituals “Daniw” in the Hanunuo community. He is a farmer, fisherman and a carpenter at times. According to him, he started at a very young age and his parents taught him the knowledge about plants and their uses but some knowledge were acquired because of his personal experience, he’s been practicing traditional medicine for about 3 decades now.



Andrea Bago

Andrea Bago commonly known as Anding Bago 59, Catholic by faith and a known councilor in Sitio Dangkalan's Hanunuo community. She acquired her knowledge through experience and continuous practice.



Tipon Bago

Tipon Bago a farmer who practices herbal medicine with his wife Anding Bago. According to Tipon Bago, he acquired and practiced his knowledge in herbal medicine when he was 10 by the help of his mother, uncle and grandfather who are knowledgeable in herbal plants and their uses. He saw potential and interest in herbal medicine with his son Umal and grandson Tukyo.



Barrios Gawid

Barrios Gawid is a 69 year old farmer who practices herbal medicine. A father of 7 namely Agte, Jaime, Wili, Okban, Umik, Boyet, and Claro. He is an herbalist since he was 15 years old and a bone setter since 15 years ago. According to him he acquired his knowledge from his parents' teachings and by observing. He saw potential and interest in herbal medicine with his children Jaime, Okban and Claro.



Salayaw Agati

Salayaw Agati, a farmer and an herbalist. He said he acquired his knowledge from his parents and started herbal medicine when he was about 10 years old and still in Japanese time. Sees interest and potential in herbal medicine with his son named Idong.



Elpidio Delos Reyes

Elpidio Delos Reyes 72, Catholic by faith, fisherman and a farmer. A father of 7 namely Remia, Herminia, Crisanta, Irene, Ailene, JR and Simon. According to him he acquired his knowledge from his mother and been practicing for 48 years.



Aniw Lubag

Aniw Lubag 43 from Sitio Balugo, ***Phadag*** president and volunteer. He is a Catholic by faith and a father of 8 Analisa, Delia, Michael, Nila, Manuel, and Dilay. He acquired his knowledge from his father and started practicing when he was 12.



Ben Bernabe

Ben Bernabe 48 from Sitio Balugo, ***Phadag*** volunteer and a community leader. Sanlibutan by faith, a farmer and a father of 2 namely Medina and Alvin. He acquired his knowledge from his mother and started practicing when he was 12.



8 Materia Medica

The study was able to document 143 plants and 2 other natural products from the Hanunuo community of Sitio Dangkalan, Barangay San Roque and Sitio Balugo, Barangay Budburan, Bulalacao, Oriental Mindoro. The appendix lists the scientific name, local name/s, medicinal use, plant part/s used, uses, method of preparation, direction for use and the plants actual photo if available.

The Hanunuo community uses different plant and plant part/s in treating illnesses. The study was able to identify about 132 ailments that are known and treated by the Hanunuo community. Stomach ache is the most common ailment treated by the community and colds were treated using plants like Malabahay, *Premna odorata* Blanco, *Artemisia vulgaris* L., Baldit, *Ficus ulmifolia* Lam. and *Flagellaria indica* L., Six (6) plants were used for diarrhea and vomiting, and Seven (7) for Ringworm. Andaranom, Tawag, Lawyan, and *Tinospora rumphii* Boerl. were used to treat diseases like leprosy, infections like STD and aids are treated with *Anamirta cocculus* (L.) Wight & Arn and Anguklong. Kidney problem is treated with *Mimosa pudica* Linn., Anugas, Bangkudo, *Ficus pseudopalma* Blanco, *Andropogon citratus* Hort. ex DC., and Banaba.

The most common preparation used is decoction using single plant which is taken orally or applied as poultice. Among of these plants were *Premna odorata* Blanco for colds, *Caesalpinia latisiliqua* (Cavan.) Hattink for nasal congestion, *Guettarda speciosa* L. is for penile erection, *Gmelina elliptica* Sm. is for hepatitis and kidney problems are usually treated using decoction.

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