

**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 SUBANON people of Mandih, Sindangan, Zamboanga del
Norte**

REPORT PREPARED BY:

Marilou C. Elago, Western Mindanao State University, Zamboanga City
Rhea Felise A. Dando, University of the Philippines Manila, Ermita, Manila
Jhoan Rhea L. Pizon, Western Mindanao State University, Zamboanga City
Rainier M. Galang, University of the Philippines Manila, Ermita, Manila
Isidro C. Sia, University of the Philippines Manila, Ermita, Manila

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Summary

An ethnopharmacological study of the Subanon was conducted from May 2012 to May 2013. The one-year study included documentation primarily of the indigenous healing practices and ethnopharmacological knowledge of the Subanon. The ethnohistorical background of the tribe was also included in the study. The study covered the Barangay Mandih, Zamboanga del Norte.

A total of 83 plants and 11 other natural products, 6 traditional healers and 1 focus group discussion in the community were documented. Documentation 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. Immersion in the community was the primary method employed. Interview and participant-observation, and forest visits were 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 National Commission of Indigenous People, barangay officials, and from different key individuals prior to the documentation and collection of medicinal plants.

1 Introduction

The University of the Philippines Manila, through the National Institutes of Health – Institute of Herbal Medicine and College of Medicine (Department of Pharmacology) has an ongoing study on the documentation of the traditional knowledge on health and health practices of selected Philippine ethnolinguistic groups. This was supported by the Philippine Council for Health Research and Development and the University of the Philippines Manila.

In 2012 to 2013 an ethno-pharmacological study on the three sites of the Subanon tribes of the Zamboanga Peninsula was conducted by a research team from the University of the Philippines Manila in collaboration with the Western Mindanao State University through the College of Science and Math Dean's Office. The project was subsidized by the Philippine Council for Health Research and Development and the Institute of Herbal Medicine.

Background and significance

The Philippines is one of the richest countries in terms of culture diversity, as well as of biodiversity. There are 110 indigenous communities and more than 170 ethnolinguistic groups in the country. Among these are the Subanons of the Zamboanga Peninsula which is the subject of our contention. They form part of the Lumad Group of Mindanao.

Mindoro groups	Palawan groups	Lumad	Muslim groups
➤ Alangan	➤ Batak	➤ Subanen	➤ Maranao
➤ Bangon	➤ Cuyonon	➤ Manobo	➤ Maguindanao
➤ Buhid	➤ Tagbanwa	➤ Mandaya	➤ Yakan
➤ Hanunuo	➤ Palawano	➤ B'laan	➤ Tausug
➤ Iraya		➤ T'boli	➤ Sama
➤ Tadyawan		➤ Hignon	➤ Jama Mapun
➤ Tau-Buid		➤ Teduray	
➤ Ratagnon			

Table 1. A list of some Philippine ethnolinguistic groups

Each indigenous or local community possesses a unique body of traditional knowledge and practices which have been developed throughout centuries of use and passed down to succeeding generations. This information base continuously evolves, adapting to changes in a community's culture and environment. It also includes the peoples' wealth of knowledge in health and healing. The communities, characteristically living in the mountains or their fringes, have depended mostly on plants and other natural products from the forest to prevent or treat sickness. But environmental degradation and the onslaught of lowland mainstream cultures now threaten their healing traditions.

The culture of wealth of the people is inextricably tied to the rich biodiversity of their ancestral lands.

The loss of biodiversity to rampant logging, mining, and other environmental atrocities undoubtedly has an immense impact on the cultural wealth of our indigenous peoples and local communities. Lifestyle change as a result of displacement from their ancestral domains and lack of supportive mechanisms to pass on knowledge are leading to the discontinuance of their traditional healing practices.

A systematic and comprehensive endeavor to assist communities in documenting and upholding their healing traditions may be valuable in confronting this situation. The documentation previously done is not enough to cover the breadth and depth of the immense body of Philippine traditional knowledge and practices in health.

Another threat faced by indigenous and local communities is bio-piracy or the misappropriation of their knowledge and resources. In 1985, the estimated market value of plant-based medicines sold in developed countries already reaches \$43 billion but less than 1 percent of the profits were returned to the knowledge owners. Pharmaceutical, food, and cosmetic industries benefit from the wealth of their knowledge and environment yet only a few have acted upon the loss of the traditional knowledge, practices, and biological resources of the communities. Facilitating community documentation may then be a method to uphold the rights of the knowledge-owners as they are able to manage gathered data and assert their right to free and prior informed consent, proper acknowledgement, and equitable sharing of benefits in the utilization of their knowledge.

In this project, communities who will be trained in documenting their knowledge and practices may opt to:

- a) Keep gathered data within the community.
- b) Share selected data with a research institution with set mechanisms to protect community owned knowledge, this data will not be disclosed without prior informed consent of the community, and/or
- c) Share selected information which may be publicly disclosed and inputted in a Traditional Knowledge Digital Library (TKDL), similar to the TKDL model of India.

This national electronic database is a modern method of protecting our cultural heritage as old and new documentation on traditional knowledge in health are gathered and encoded into a digital format. Should traditional knowledge accessed in the TKDL be used for further scientific studies, the individual or agency will be linked to the knowledge – owner community to whom they should secure free and prior informed consent. Eventual product development shall call for discussion and agreements on appropriate access and equitable benefit-sharing.

The digital library will also provide currently available information gathered from previous work by other researchers and scholars. Selected information from available literature on early ethno botanical studies, mostly done by American and Filipino scholars, as well as traditional healing knowledge from old lexicographic and linguistic documentation of Spanish writers may be included.

This undertaking shall involve many institutions.

A memorandum of understanding among the cooperating institutions is being finalized. The set of duties of each institution, including technical and financial contributions, is defined in the MOU.

To be able to cover the different ethno-linguistic groups across the country, partnerships with regional agencies will be formed. Individuals from the institutions will be trained to facilitate the documentation and protection of the communities' health knowledge and practices.

A pilot study funded by the PCHRD has been completed. From this pilot study in an Ayta community in Quezon Province, we were able to develop data-gathering instruments. The prototype research protocol and data-gathering instruments will be openly shared to groups interested in this undertaking.

Objectives

Pre-documentation Stage

1. To identify and select ethno-linguistic groups and study communities based on established criteria
2. To identify and link up with research partners in the different regions
3. To orient and train project team in facilitating participatory research
4. To conduct consensus building with communities and integrate their recommendations
5. To prepare the research agreement and obtain Free and Prior Informed Consent
6. To prepare the database design of the digital library

Documentation Stage

1. To facilitate in building the communities' capacity for research
2. To document with the communities their traditional knowledge and practices in health
3. To collect herbarium specimen together with the communities, with their consent
4. To assist in developing mechanisms for protection of the community's traditional knowledge, practices and biological resources
5. To monitor project implementation and ensure that researchers abide by the Code of Ethics

Post-documentation stage

1. To assess and validate with the communities the gathered data
2. To select with the community information which may be inputted in the digital library

3. To prepare a hard copy of the documentation and herbarium collection with and for the communities and if applicable, to the regional research partner
4. To develop culture-sensitive health education materials with and for the communities
5. To evaluate the project with the community
6. To establish gene bank in the communities, research partner in the region, and in UP Los Baños, with the community's permission
7. To centralized data for the national digital library
8. To implement the database design of the digital library
9. To establish measures for appropriate access to traditional knowledge and equitable sharing of benefits arising from the utilization of the said knowledge
10. To promote communities' rights to their traditional knowledge, practices and resources
11. To promote the use of relevant information/use of the digital library to the indigenous and local communities, local health NGOs, local environment advocates, local cultural workers, the scientific community, and policy makers

Methodology

Site selection

The Zamboanga Peninsula was the identified area of study which is where the Subanon tribe resides. Three areas were selected based on the distinct differences in the dialect each group speaks and the distinct practices that each follows as a result of spatial differences. There are those coming from the Western coast of Zamboanga City, or the Subanons of **Malayal**, Sibuco, the central Subanons of **Mandih** in Sindangan Zamboanga del Norte as well as those coming from the eastern part or the Subanens of **Lapuyan**, in Zamboanga del Sur. These communities all possess the following basic requisites:

1. A reputation for indigenous healing practices as evidenced by the presence of traditional healers.
2. Richness of the biodiversity of the ancestral domain of the people.
3. Willingness and capacity of the community to participate.
4. Presence of peace and order in the community.

For purposes of this write-up, only the Subanons of Barangay Mandih of the Municipality of Sindangan, Zamboanga del Norte is considered in this book which is the first of the three areas selected.

Selection of key informants

Preliminary Phase



Figure 1. Picture of the researchers with the regional director of the NCIP R IX

Approval and access considerations

This stage involved meetings with the National Commission for Indigenous People for the Free and prior Informed consent to be granted in order for the study to commence. Also, several courtesy calls to barangay officials, school heads, purok leaders and known relatives and neighbours of healers. It strategized to pinpoint the most knowledgeable, trusted, local Subanons who speaks the dialect and is educated. For Zamboanga City, given the language barriers, one has to be multi-lingual especially where Chavacano, Bisaya, tagalog and English is concerned. Other basic considerations include his or her:

1. position in the community
2. knowledge of the residence of and personal acquaintance with the healers

3. availability during the time of the research study
4. willingness to serve even for a short period of time
5. ability to work in a team with diverse culture and attitude

After repeated search, by the process of addition and elimination, talking to housewives, bystanders and barangay kagawads, informants were identified following the criteria set. The informants were actually active in traditional healing. Some informants like the elders and housewives or family caregivers were themselves interviewed about traditional medicine. There were eight (8) informants interviewed, six (6) of which are healers.

Data gathering

The research used the qualitative purposeful sampling method where the researchers intentionally selected individuals and sites to learn and understand the central phenomenon on the traditional knowledge and healing practices of the Subanons of Mandih. It involved casual conversation, life history and life-cycle interview, key informant (participant) interview, semi-structured interview, ethno-genealogy, questionnaire, observation, focus group interview, elicitation techniques where researchers use scrapbooks to elicit the names of plants and uses, audio or visual recording, such as camera recording, spatial mapping to record ways why data varies, such as in groups and institutions. The most commonly applied of all is fieldwork.

Fieldwork

In this setting, the researchers collected data by spending time at the participants' sites where they live, work and do leisure activities.



Figure 2. (Left) Researcher on-duty and the setting of sun on the horizon of Sindangan shore, right

To understand best the patterns of the Subanons' culture, the researcher-ethnographer spent considerable time with the group. The patterns were not easily discerned through questionnaires or brief encounters. Instead, the ethnographer went "to the field" – lives with or frequently visits the Subanons being studied and slowly learned the cultural ways in which the participants behave or think

The researchers used interview guide questions for the ethnography of the study area; local name of a plant, its use/s, plant part/s used method of preparation, and direction for application.

Collection of specimens

Preparation of materials for plant collection and preservation

Materials like manila paper and wooden pressers were made ready for purposes of collection, segregation, lay-outing and classification and transport to the laboratory and the museum for validation of scientific nomenclature and description.

Review of literature

Lebar (1975) stated that the term Subanun means "upstream people", while Christie (1909) said that "the name Subanun means 'river-dweller', from the word *suba*, river. He further stated that "the term was applied to the tribe because its members are met in going up the rivers from the coast, in distinction to the Moros and Christians of Zamboanga Peninsula, who are coast-dwellers" (1909:11). The term itself, however, is not Subanun but comes from Cebuano.

Geographically, Subanuns were distinguished into four groups (Christie 1909:16): the Subanun of the south coast of the peninsula from Tukuran to the neighbourhood of Buluan; those occupying the small end of the peninsula, on both sides, from Buluan on the east coast to Kipit on the west; the Subanun living on or near Sindangan Bay; and those occupying the high country behind the Christian towns in Misamis Province and the eastern part of Dapitan Subdistrict.

2 The land and the people

Northern Zamboanga is bounded on the north and west by Sulu Sea, on the south by a sister province of Zamboanga del Sur and Zamboanga City, and on the east by the province of Misamis Occidental.

Zamboanga del Norte was created on June 6, 1952 by Republic Act No. 711. Early Northern Zamboanga was the place of aboriginal pagans called “Subanos” which come from the word “suba” meaning “river” because of this Subanos or Subanuns means “river people”.

Sindangan is one of the municipalities of Zamboanga del Norte which lies in the Southern part of the province. Sindangan is composed of 52 barangays and one of this is Mandih.



Figure 3. A Map of Zamboanga del Norte showing the Municipality of Sindangan



Figure 4. Map showing Barangay Mandih and the seven (7) sitios

Mandih is created in the year 1936 on the 22nd day of December with an Executive Order signed in 1997. The Barangays Benigno Aquino Jr. and Datu Tangkilan were once part of Mandih. According to the Internal Revenue Allotment (IRA), this is one of the biggest and most populated among the 52 barangays of Sindangan. It has a barangay hall, day care center, health care center, two basketball courts (one with bleacher), two solar driers (which are located at the centro and at the sitio), two outdoor stages (one is located below the barangay hall and the other one is located at Sitio Pangi), six waiting sheds, and seven puroks (one each sitio).



Figure 5. Mandih Day Care Center (above) and Mandih Barangay Hall (below)

It has a land area of 846,117 hectares and is approximately a 20- minute ride from the Poblacion which costs 10 pesos per passenger. One can reach the place through all kinds of land transportation.

As of the July 2013 census, Mandih has a population of 3,580 where 1,822 are females and 1,758 are males. It has 7 sitios namely: Centro, Kalubian/ School Site, Kabungahan, Pangi, Timonan, Lingawan and Makayas.

Basic services

Residents of the barangay have access to potable water sources. They acquire drinking water from the Local Water District of Sindangan, as well as from deep wells, through electric pumps, and from the spring. Electricity is provided by ZANECO which is their only source.

Medical services are provided by the Sindangan Hospital and the local Health Center situated beside the Barangay Hall.

People

While Subanon remains to be the main ethnic group inhabiting the area, majority of the residents are Visayan, with some groups who are Ilonggos and Tagalog. This is because of the proximity of the area to Dipolog and is the center of commerce in Northern Zamboanga, where traders traverse from Cagayan De Oro and Cebu City.

Peralta and Barbosa's (1989) kinship terminology, based on Sindangan and Gotalac material, has the following categories:

Mo- Gina	Fa Bo So- Minsan Tindeg
Fa- Gama	Fa Bo Da- Minsan Tindeg
Mo Bo- Kia	Hu Wi Mo- Ugang
Mo Si- Dada	Hu Wi Fa- Ugang
Fa Bo- Kia	Wi Si- Ipag

Fa Si- Dada	Wi Bo- Bati
Mo Fa- Apo	Fa Bo Wi- Ipag
Mo Mo- Apo	Fa Si Hu- Bati
So- Manak	Wi Bo- Bati
Wi- Dii Bun-ngo	So Wi Fi- Bala-i

Language

At present, majority of the residents speak in the native tongue of Bisaya, even those whose descendants are Subanos. In fact, majority of the present generation cannot converse in Subano. Most of the locals use Bisaya in communicating with one another. Only few Subanons know the dialect and they are usually the older generation.

Religion

Sindangan is basically a christian community although the Islam religion is present as well. The Roman Catholic church predominates while the rest are those belonging to the Philippine Independent Church, Seventh - Day Adventists, Iglesia ni Kristo, Church of Christ, Four Square, and Piniling Nasod.

The Subanons of Sindangan are mostly members of the Alliance Protestant Church, just like the Subanens of Lapuyan and the Subanos of Malayal. This common denominator is explained by the historical perspective of the early settlers in Subanen communities who were foreign Alliance church missionaries.

3 Historical perspective of Sindangan and Mandih

Several stories come up on how Sindangan got its name but two versions are prominent. The first version said that a native fisherman met a Guardia civil on his way home and asked this question “Que es el nombre de esta lugar, Amigo?” The fisherman did not know Spanish and thought that he was asked for the kind of fish he caught, answered “Indangan”. The stranger heard it wrong and addressed it as Sindangan. The name Sindangan was revealed to other Spaniards and called the place as Sindangan. Started from that, the native also called the place as Sindangan up to the present. The second version is about Spaniards and group of Visayan farmers. As the Spaniards walked around the vicinity, blooming plants attracted them. In Spanish, they asked the group of farmers whether there were no pests attacking the plants. With their little knowledge on the language, the farmers simply answered, “sin” meaning “no” “dangan” meaning “pest”. The two words were joined as Sindangan with a literal meaning to be a place with no pests (Republic of the Philippines Department of Education, Culture and Sports Region IX Western Mindanao 12th Regional Secondary Schools Press Conference 1990).

Mandih got its name from a Subanon leader named Subano Mandih. According to an interview with Edna Mandih Igalinos, a descendant of Subano Mandih, Mandih family is the owner of the barangays which formerly included the barangay of Datu Tangkilan.

Climate

April to December are the months of *panahon dupi* or the rainy days of Mandih. While the dry season or the *pres mandaw* falls on the months of January to April.

They call the flood as *baha*, lightning as *kilat*, thunder as *delegdeg*, storm as *gunos*, and earthquake as *glinog*.

4 Material culture

Except for homes of healers which bear traces of the Subanon abode, household materials in Sindangan are modern in nature, made of bricks and cement devoid of any of the native *Suysuy* inherent in Subanon households.

House

In the olden days, Men are responsible in putting up their houses. There is a ritual to be done before building a house in order for them to know if it is good to construct a house in a certain area. The old house or “*Balay*” of the Subanon is made of “*anibong leaves*” and is elevated by at least one meter for purposes of keeping their farm animals underneath. This house has no partition- no room, kitchen nor living room.

Nowadays, more and more Subanon houses are concrete and some are made of wood with distinct partition for the living room, dining room, bed room, and kitchen.

Depending on the status of the family, there are still households that keep antiques like *kabok-Tsina* and *gunso* handed to them from the previous generation.



Figure 6. Kabok-Tsina (left) and Gunso (Right), part of the Subanon antiques

Courtship

There is no known formal courtship even during the older generation among the Subanons of Sindangan except the so called “**Bina**” where the suitor will ask for the hand of his betrothed, through the latter’s parents with an outright “**Pasingsingan nako ang Imong anak**”. In this case, the man will volunteer to give money to his girlfriend’s parents which in the early days were just worth P100.00 or P 500.00 pesos.

5 Economic status

Earlier, the usual bread and butter of Subanon are farming like kaingin and planting of palay but after they harvest, this group of people will transfer to another area in order for them to establish a new source of living. This kind of livelihood is still practiced up to the present. The only difference is that they now know how to cultivate their land.



Figure 7. Some of the residents of Mandih harvesting their crops

Aside from farming, residents near the sea obtain food and produce money through fishing. If they are lucky enough, they earn money for their everyday living and sustain the needs of the family. Some of the fish caught are cooked as their viand.



Figure 8. Two Subanon fishing, as their way of living

Education

Subanon are not educated that time but as the time passed by, group of people also evolved. Today, there are nurses, teachers, librarians and other professions that life can offer.



Figure 9. A picture showing Mandih Central School located at the South Sindangan District

6 Subanon political structure

According to Timuay Liberato I. Balawing, the tribal ranks and their specific duties are as follows,

- a. **Datu or Gungutan** is the tribal head of state and commander in chief.
- b. **Gukum** is the tribal chief justice. His decision is subject to review and has the power to pardon.
- c. **Timuay Labi** is the head of the municipality or river and is solely responsible to arraign the unresolved cases filed before his court from the lower court.
- d. **Timuay** is the head of the barangay or the creek. He is also the district judge or of the lower court. He is also said to be the commander in chief in his barangay or creek.
- e. **Saliling** is the deputy head of the barangays and acts as the district judge in absence of the timuay.
- f. **Kisunggulan** is the tribal defense of the tribe. He acts as the police force of the tribal key persons.
- g. **Megulang getaw** is the adviser or the consultant of the timuay.
- h. **Pimulutung** is the spiritual adviser of the timuay.
- i. **Pinaselaag** is the tribal lawyer of the complaint.
- j. **Tumbuk** is the defense lawyer of the accused.
- k. **Gukum basal** is the clerk of court of the timuay.
- l. **Tumanggung** is the one who pays the penalty imposed by the district judge. He is the custodian while the later could not pay the charges.
- m. **Balyan** is considered as the gifted man due to his third eye and as a consultant to the movement of the universe. He is also considered as the tribal doctor.

7 Beliefs

From the writings of Timuay Balawing, the Subanon performs different rituals which they practice for different purposes and reasons. These rituals are handed to them by their great grandfathers.

The following are the rituals they perform in the life of a Subanon:

1. **Benobowan**- This is a ritual for a pregnant woman so that she would not suffer from beri-beri or other illnesses on the course of her pregnancy. This also helps her to give birth easily.
2. **Tawagimod**- This is done to an infant so that someone who would wish to harm the child would not succeed and would bad things would not happen. The ritual is done by killing a healthy chicken and obtaining its first drop of blood. The blood is passed over his forehead.
3. **Panagay**- A ritual which done to remember that the world has many
4. **Kanobata**- This is done to diminish all the sins of a person and ready him for a greater faith to the Almighty Creator.
5. **Samaya**- A type of practice done to promise on not simply doing sins, to obey Him, and to pray to stay away from dangers and calamities of the world.
6. **Pesoway**- This is the last ritual of a Subanon. The belyan prays for peaceful leaving of the soul of the dead.
7. **Pimala**-This is the ritual done on the first death anniversary of the dead with the belyan and the family and relatives of the late person to pray for his soul to be always in peace in God's place. The widow can also re-marry.

The following are the rituals they do before and after planting crops:

1. **Palilis**- This is a ritual done when a person goes to a place where he would use to plant crops. He brings offerings as payment to the unseen elements for using the land.
2. **Dolang**- The purpose of this ritual is to give offerings and prayers to unseen invisible creatures in replacement of the sins and damages done.
3. **Bakiyag**- A ritual performed to announce and to ask permission to plant crops on the cleaned area and also to ask help to have good plants.

4. **Kanolopa**- With the belyan, ask help from the Creator to prevent future problems on the plantation and to have a fruitful harvest at the end.
5. **Bakti**- This is a practice wherein offerings are given to the Creator as a thanksgiving because prayers has been answered. A feast should be held so that more people can eat and celebrate with you. It is said that, the more people who are invited, the more blessings the person will receive. This is practiced since the olden days.
6. **Salimbal**- This is done to ask for good health, good weather until the harvest time. This is done every year.
7. **Pasongko**- This is a thanksgiving ritual. All the members of the Barangay gather in one celebration. Kanobata or baptism is also done in this ritual.
8. **Togbongtobig**- This is a practice to get rid of evil spirits which cause diseases to the community. There is a certain holy place where the people offer every year. A belyan leads the ritual.
9. **Gampang**- All the belyan and farmers in a barangays gather for one whole day in a holy place near the sea. At 3:00 A.M., the Belyan goes into the sea and stays in the place in the level of his knee. There he prays with the community.

8 Knowledge and practices on health

Causes of illness and death

Illnesses and death could either be caused by weather or climate change, age or by other people.

There is also a certain substance or substances called *hilo* which can cause illnesses or even death to others depending on the level of the effect wanted by the *manghiloay* to happen on his subject. The subject might be a person who has done something harm to him or an unknown person who he wants to get sick or die without any reason. There are three types of *hilo*: a.) *palatay*- in which the person who is a *manghiloay* can inflict harm to others through tapping on the object seated upon or being held by his subject or by getting in contact with the person; b.) *samsam*- is done through eye contact with the subject; and c.) *bulit*- poisonous substances like the venom of a snake is mixed with the food which is to be eaten by the subject.

Local terminology of conditions and treatments used by Subanon of Mandih

1. Bughat after giving birth- Head ache is felt and the hands of the patient are cold. This is caused by doing heavy chores and always getting wet after giving birth and can be diagnosed through observation. The remedy used to this condition is amagos plant.

2. Pasmokusog-The person can't get up, body pain is experienced, and varicose veins are prominent in his body. Exhaustion and washing immediately after sweating is the said cause and can be recognized through observation. Amagos, dila-dila, kukog banog, kalepisaw, gatas-gatas, minsinitas, tanglad and mixture of toddy vinegar, gabon, tabako, gahos or garlic and concoction of tanglad, gahos or garlic, sibuyas (dahonan), sibuyas with flower, paminta, gloya, sebodying, sili, naphthalene ball are used as a treatment.

3. Bughat-Body pain, fever, body weakness is felt and a female patient experiences insomnia. A male patient feels frequent body pain and his ailment re-occurs after eating prohibited foods. Repeat of sickness and lifting of heavy things and can be diagnosed through observation. The treatments used are bugnay, concoction of sili, gloya or ginger and oil and totula.

4. Sumpa sa kulam-When a person is being *kulam*, he loses weight and become sickly. The said cause is that the patient maybe did something wrong to the person. This can be diagnosed through observation. Eskoba mayawis is used as a treatment.

5. Panuhot- Body pain, arthritis is always felt and the abdomen is full of air. The said cause is getting wet after work and from sweating hard and through observation it can be diagnosed. Gapin, hilbas, mixture of sili, gloya or ginger and oil, blend of tabako and tuba-tuba and totula are used as a remedy.

6. Pasma- kaon- Epigastric pain, dizziness and head ache are felt. The said cause of this condition is not taking meals on time and can be recognize through observation. The remedies that used in this condition is half cooked native egg, left over rice, rice and corn, and ube (white)

7. Kulam-The patient loses weight and is sickly. Maybe the patient did something wrong to the person is the caused and can be diagnosed through observation. Palauli, albitra, guwang and tamilok are used to treat *kulam*.

8. Barang "Badang"- The patient loses weight and is sickly. Maybe the patient did something wrong to the person is the caused and can be diagnosed through observation. Palauli, albitra and guwang are used to treat *barang*.

9 Traditional healers of Mandih



ARVIONDO D. ADAMA

Arviondo D. Adama is a 48 year old resident of Pangi, Mandih, Zamboanga del Sur. He is married to Julieta and has 2 children. He is a farmer and he manages his own rice mill where almost all of his neighbours are his customers. Aside from being a farmer, he is also a bone setter for 15 years to be exact. His uncle taught him the knowledge in bone setting.



ROLANDO A. ANSALAN

Rolando is a farmer who lives a simple life with his wife Marvel and sons Mark Jude and Menelaus. As a bone setter for 9 years, Rolando has helped many of his folks who had sprains, fractures, and *panuhot*. He hardly accepts money as an exchange for his help because for him, he inherited being a *hilot* not to make money out of it but to be a good Samaritan especially to those who are in need. A simple 'thank you' can do, according to him.



VIRGINIA DADAN

Virginia Dadan was born on the 24th of July in the year 1938. At the present age of 75, she is experiencing memory gaps and forgetfulness. But despite this, she remains happy and helpful to others. She has had 55 years in assisting child birth because of Father Galido, a Roman Catholic priest who she said taught her how to assist deliveries.

She recently lives at Sitio Campo where her ability is well-known in the entire area. She therefore serves beyond the residents of Barangay Mandih as she ventures in neighboring barangays where requests are made and help is needed.



TIMUAY PEDRO P. ENOY

Timuay Enoy, as he is commonly called is a 73 year old retired teacher III and a believer of the Roman Catholic church. He is residing at the very refreshing seaside of Barangay Disud, Sindangan. He is living with his partner, Jurinda, who is his companion in managing their videoke business.

Timuay Enoy is an herbalist for 20 years. He became such through a dream and through the teachings of some local healers.



RICARDA T. SILVANO

Ricarda came into the world on the beautiful day of February 7 in the year 1936. She is a 78 year old farmer who belongs to the Born Again sect. She is a widow with 6 children and is living alone in her home in Mandih.

Ricarda specializes in bone setting or fixing dislocated joints and in getting rid of *panuhot* and kabuhi or pains due to flatulence or fullness. She has been in this preoccupation in the last 15 years. Her constant services of the above named ailments and several observations made while others do the healing has contributed in making her a healer in her own right.



ROGELIO YOSORES

Rogelio Yosores was born on the 19th of December of the year 1971. He is a bone setter and an herbalist for 45 years already. He happens to be a healer through a dream or what they called "*toga*".

He loves planting medicinal plants which are very useful and some rare ones or those which are found commonly in forests.

10 Materia Medica

This study was able to document a total of 83 plants and 11 natural products used by the Subanon. The common plants used are Kalepisaw or Marsilanana in Filipino and Labana or Guyabano in Filipino. Kalepisaw can treat 6 types of diseases like asthma, sore eyes, measles and red pus while Labana is used to treat 9 types of diseases. In some cases, a mixture of plants is used to cure a particular condition. Decoction is the most common preparation used by the Subanon.

The researcher recorded 7 plants for herbarial compendium of selected medicinal plants used by Subanon. The plants that are included in herbarial compendium are classified as uncollected, unidentified and no common names.

There are 9 noted rituals and practices of the Subanon, *Lihi "Sen"* is an example of Subanon practice. It is done to beautify, to prevent any skin itchiness and to make the baby's skin smooth.

For local terminology of conditions and treatments, a total of 8 are noted. *Pasmo-kaon* is one of the examples of local condition that can be treated by using rice and corn, left over rice and half cooked native egg.

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