

**Phase II Documentation of Philippine Traditional Knowledge and Practices on Health
and Development of Traditional Knowledge Digital Library on Selected Ethnolinguistic
Groups: The TAU-BUID MANGYAN people of Sitio Safa, Barangay Sabang,
Pinamalayan, Oriental Mindoro**

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2013

Summary

An ethnopharmacological study of the Tau-buid Mangyan 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 Tau-buid Mangyan. The ethnohistorical background of the tribe was also included in the study. The study covered Sitio Safa, Barangay Sabang, Pinamalayan Oriental Mindoro. Our main host organization here was the ***Mabayan Tarabangan Fagayu Tau-buid sa Mindoro*** (MTFTM).

A total of 68 plants and 6 other natural products, 3 traditional healers 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 different peoples' organizations, religious institutions, and from different key individuals prior to the documentation and collection of medicinal plants.

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. This project was supported by the Philippine Council for 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 Tau-buid Mangyan (and Hanunuo 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 particular study on traditional health knowledge and practices was conducted among the Tau-buid in Sitio Safa in the municipality of Pinamalayan, Oriental Mindoro. The Tau-buid communities were chosen after consultation with the Mangyan Heritage Center, research, advocacy and education center based in Calapan City, Oriental Mindoro, and the Kapulungan Para sa Lupaing Ninuno (KPLN), which is a federation of the indigenous peoples' organizations in Mindoro.

Criteria used for the selection included the following: 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 Tau-buid in July of 2013. Key informants, mostly indigenous healers, were assigned by the tribe to the researchers. While the tribe had its own language, the people were also fluent in Tagalog, which served to facilitate the study. Videos and photographs were gathered with consent of the concerned individuals and communities. In addition, measurements and samples were taken of medicinal plants for proper identification. Selected seed 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 present their initial findings and allow them 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.

Three key informants interviewed. Individual consent was obtained before the interview.

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, 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 Mangyan 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 Alangan and Tadyawan tribes. The Southern group is composed of the Tau-Buid or Batangan Mangyan, 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-Mangyan, 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

Mangyan 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 Tau-buid

The Tau-buid are a Philippine mountain group, numbering some 5000 people, who occupy the highlands of the central part of Mindoro. Their subsistence base is swidden horticulture with primary reliance on tubers, such as sweet potato and taro (Pennoyer 1980).

The Tau-buid live in the heartland of Mindoro. They occupy the highlands and descending mountain ridges of a high mountain chain that includes Mount Baco, Mount Wood, and several other peaks that approach or pass the 6500 foot level in height. Their territory includes the watersheds of most of major rivers of Mindoro: the Bongabong, the Aglubang- Magasawang Tubig, and the Pola, all of which flow out to the eastern coast, and the Lumintao, and Bugsanga which ran down to western coast. To the north of their land lies the territory of the Alangan; to the east they share land with Balaban; and their southern extension reaches down to the land of the Buhid (Pennoyer 1997).

The land

Mindoro lies just northwest of the geographic center of the Philippines. With a breadth and length 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

Pinamalayan is the center town of Oriental Mindoro; it is approximately one and a half hour ride via air-conditioned van, approximately 68 kilometers away from the pier of Calapan City, the provincial capital.

One will have to ride a van to Pinamalayan town proper and ride a tricycle to Barangay Sabang to reach Sitio Safa. One can either walk from Barangay Sabang, making multiple river crossings, which will take you approximately two hours, or rent a jeepney or a single motorcycle which will bring you to the area in fifteen to twenty minutes using the same route.

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).

3 History

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 Tauluid, they already had a system of leadership even before the arrival of the foreigners. The tribe was led by the “Magurang” (elders). The leader was called “Sumsugnagan”, and the second in command was the “Datag masi. They led peaceful, prosperous lives, guided by the tribe’s native culture (IPCO 2007).

The Spaniards

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 Mangyan 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 Mangyan 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 Mangyan 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 Americans

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 1953, the Overseas Missionary Fellowship (OMF), a Protestant religious organization, started working with the tribes of Oriental Mindoro, among them the Tau-buid. Though initially unresponsive, by the 1960s many of the Tau-buid had become Christian (Pennoyer 1977). Aside from preaching, they also did extensive linguistic studies among the tribes, established Bible schools, taught the tribe new planting methods and how to survey the land (IPCO 2007). They also established the first intertribal Mangyan association, Samahang Pantribung Iglesyang Ebanghelika ng Mangyan (SPIEM) in the 1960s (Lopez 1976).

In 1988, the Mabayan Tarabangan Fagayu Tau-buid sa Mindoro (MTFTM) was formally established. The objective of the MTFTM was to solve the education, health and land problems of the tribe. A governing body was formed and a program was made. The MTFTM became a member of Mindoro Tribal Churches Association (MTCA) (IPCO 2007). The MTFM is also part of the Kapulungan Para sa Lupaing Ninuno (KPLN), a federation of the indigenous people’s organizations in Mindoro which was established in 1993.

During 1994 up to the present their ancestral land was surveyed with the help of Mangyan Mission (for the document) and Philippine Association for Inter- Cultural Development (PAFID) (for the survey). The Certificate of Ancestral Domain Claim (CADC) was awarded in 1997 (IPCO 2007)

4 Material Culture

Food

The Tau-buid eat two or three meals a day- an early breakfast, lunch and late supper. When only two meals are eaten they usually include *yabas* (11 am to 2 pm) and *yafun* (after sunset). Their diet consists of starchy food (boiled or roasted sweet potato, yam, and taro), greens and vegetables (papaya, sweet potato leaves, yam and taro) and meat from varied sources such as deer, pig, monkey and civet cats. During the clearing of the fields in preparation for planting, items gathered during the clearing operations, such as lizards, snails and wood grubs are added to the diet. Supplemental food for snacks or for the lean months include roots of certain plants such as the *ansayun*, *urabi*, *bunglas* and *ligayan* and parts of palm trees.

There is a particular emphasis placed on sweet potato in their diet, with the tribe members expressing that “they are hungry” if the supply of sweet potatoes is foreseen to be low in the near future, even though they are, in fact, able to eat satisfactorily at present time (IPCO 2007).

Clothing and ornaments

Appearance and dress

Traditionally, the Tau-buid are generally unkempt in appearance, with the exception during courtship, when the young men and women frequently bathe and wear various plant “perfumes”, among them ginger.

Hair is cut in a variety of lengths, with hair cut using a bolo and a wood block. The use of scissors is taboo among some groups.

Piercing of the earlobes is performed while a child is about two years old. Necklaces are worn as protection against evil spirits although some are purely ornamental. Arm bands made of cloth or interwoven rattan strands are worn to hold pipes for smoking or to ward off recurrence of illness.

Traditional dress for males and females is the loin cloth, made of cloth or bark cloth made from trees of the Moraceae family. Large elongated leaves of “*lingabat*” plant or the bird’s nest fern “*lumut*” (*Asplenium nidus* L.) are sometimes used as an alternative to bark cloth. The leaves of “*mabiun*” (*Mussaenda philippica* A. Rich.) and “*binunga*” (*Macaranga tanarius* (L.) Muell.-Arg.) may be employed as absorbent pads by women during menstruation.

Women usually have 10 to 20 bands wrapped around their waists to serve as a belt. These waist-hip bands are manufactured by braiding light and dark strips of “*iniyus*” (*Lygodium circinatum* (Burm.) Swartz.) around a rattan core. Occasionally, these belts and

the one or two loops that are worn above the breasts, are made of strips of “sagume” (*Appendicula sp*). Men normally wear just a simple belt with two or three rattan strips. A child’s waist band can be made by a common vine like “budawa” (*Cissampelos pareira L.*). Children wear only waist bands until about the age of six; when they reach the age of ten, they are always dressed. Nudity is the norm for small children, and for old grandmothers past menopause age who may sit in the house all day without any bark covering (Pennoyer 1997).

Houses

A distinctive feature of Tau-buid houses is the use of bark for the roof and walls, although in areas where long standing primary forests are lacking, these are often constructed with bamboo walls and cogon roofs. The houses are elevated on piles around three to five feet off the ground, with entrance to the house by way of a ladder. The houses have two distinct areas: a lower floor containing the fireplace, and a slightly higher and larger level where the main activities occur.

The circular fireplace sits on the lower floor and is made by tying the ends of a piece of a giant vine and webbing the bottom with smaller vines. After placing banana leaves across the webbing, it is filled with soil and permanently placed on the floor (Pennoyer 1997).

Music and oral literature

“Danyu” (songs) serve as a major form of entertainment for the Tau-buid, as well as a means of contacting the spirit world. Most of these are seven-syllable line chants with a last syllable rhyme in each line. The most popular tune is to stay on the same pitch, rise and hold the penultimate syllable, and return to the original pitch on the last syllable (Pennoyer 1997).

5 Economic activities

Farming

The Tau-buid are shifting cultivators after two years’ use, a plot lies fallow for five to ten years while the other plots are cultivated in systemic rotation. Root crops such as sweet potatoes, yams and taro are the main crops, although those in the low foothill areas rice is planted and harvested, as a seasonal substitute for the root crops or as a cash crop. Among the highland central Tau-buid, planting rice is taboo as well as difficult since rice does not grow well at the higher elevations. There are over seventeen different edible varieties of bananas known to the Tau-buid. Papayas are not planted but according to them, grow from seeds scattered by crows. Other plants cultivated by the Tau-buid include sugarcane (tamis/ngawe), squash (badu), bottle gourd (baringan), cucumber (unduy), eggplant (talung), pigeon pea (adius), cow pea (lumabing) and lima beans (taptu). Pepper (lada) and ginger (ria) are planted for medicinal use, and bottle gourd (baringan) is eaten as a

vegetable as well as used as water containers, particularly as a medicine container (Pennoyer 1997).

Hunting

The Tau-buid hunt and fish to supplement their root crop diet. The land occupied by three interior settlements, Safa, Banas and Dalandan, contain wild pig, deer and civet cats. Trapping is the main method used, with over fifty types of traps known to the Tau-buid (Pennoyer 1997).

There are two seasonal periods of concentrated exploitation of wild resources-trapping from September to January, and fishing during the drier months of April to July. These seasons may become longer or shorter depending on variations of climate, particularly rainfall (Pennoyer 1980).

Fishing

Fishing, is done particularly in areas close to the bigger rivers. Fishing areas are as clearly defined as the right to cultivate parcels of land, with river boundaries delineated by rock piles which serve as markers. Fishing may be done by hand, using home made spear guns, or by using woven traps baited with sweet potato that allow the fish to enter but not exit. The Tau-buid also build fish dams as high as five to six feet and as long as thirty to forty feet which funnel the fish into the traps. Trees or vines that contain poison to stun or kill the fish are also planted near the houses or in the kaingin fields (swidden farms) (Pennoyer 1997).

Political Structure and Practices

Conflict resolution

There is an elaborate system of rituals for dealing with theft, considered one of the most serious sins in Tau-buid society. When a person is suspected of theft, he can be confronted by the victim privately or in a public meeting. The accused can deny the allegation by swearing on the sun, which momentarily dispels any suspicion cast on the accused since swearing on the sun is considered to be a very serious affair. There are other methods, however, of determining a person's guilt, among them making the accused hold a red hot bolo. If his hand becomes badly burnt, it proves that he is guilty and must pay a fine or replace the stolen item.

Social institutions

Marriage

Marriages between those who were already baptized were solemnized by their church pastor. On the other hand marriages between those who were not yet baptized were arranged by the parents of the man and the woman. This should not be made known to their neighbors and other people but only to the immediate family of the man and woman who were about to get married. It was solemnized by the elders of the tribe (Pennoyer 1997).

Settlement Patterns

There is a wide variation in settlement patterns among the Tau-buid and description is made difficult by these facts:

1. There is evidence that interior local groups alternate between “summer” (dry) and “winter” (wet) residences.
2. An epidemic may cause a residential group to split up into separated nuclear families.
3. An individual family may possess several houses at once: a main residential areas, a field house, a hideout.
4. Within permanent residential areas, houses may be clustered, dispersed, or a combination of both.
5. What appears from the outside as a single house may, in fact, contain two or three separate households, each a nuclear family with its own hearth or sharing a single hearth.

The Tau-buid practice an alternating residence rule, with newlyweds changing residence each year from one set of parents’ residential area to the other. This chronic residence agreement continues until the death of a parent or until it becomes impossible to support the visiting couple. They then settle permanently with either residence group. While living in the residential area of either set of parents, the couple may erect a house close to that of the parents’ house, or build an extension to it. This addition has a separate floor, roof, and sometimes different ladder, but it shares common wall and passage-way with the original house. The couple may have a separate hearth and function as a separate economic food producing unit (MTFTM 2006) (Pennoyer 1980).

Kinship

Tau-buid kinship is a bilateral system in which the individual is affiliated with relatives of both parents, through both female and male links. Siblings are called “ariyan” (*younger*) or “kaka” (*older*), but there are secondary terms of reference which separate them by order of birth: first, “turungana”; second, “daga rungana”; third, “wayan”; fourth, “fagluwan”; fifth, “fuyu”; and sixth, “bugna”. “Lagbe” is the primary term for cousins, regardless of sex; but if a difference between cousins is required “lagbe dua” (*primary cousins*) refers to first cousins, “lagbe sirut” (*secondary cousins*), and “daga ule lagbe” is used to refer to all cousins beyond “ule lagbe”. Nephews and nieces are called “mangwai”.

In the first ascending generation, father is called “mama” and mother “mina”; all aunts are “bai” and uncles “mai”. Grandparents are distinguished only by sex, “fufuina” for women and “fufuama” for men; these terms also apply to siblings and cousins of grandparents and are used as terms of respect when addressing old men and women. Primary terms of reference are also employed as terms of address.

“Unga” and “ngenge” are the terms for any child; and parents refer to their children as “ku unga” or “ku ngenge” (*my child*). If a distinction must be made between several children, then terms for the order of their birth are used (*e.g., first born, second born, etc.*). “Fufu” is the term for grandchildren and their children (Pennoyer 1997).

Burial

The Tau-buid grave was usually beside a tree or inside a cave. Small posts were positioned around the burial area as protection against the wild animals. Burial place were considered a sacred place for them. It was prohibited for them to inhabit a place where there were small caves for it serves as their burial places. It was also prohibited for them to neither move, nor touch nor step on the bones and skeletons found in the area (Pennoyer 1997).

Important Celebrations

Gathering for celebration and prayer three days after New Year.

New Moon

This was celebrated once a year during the first month of a new moon. People went out of their house to pray together to the moon for their physical strength, “pamamalakaya” (*abundance of food*), and success of their occurrence. Traditionally they do this for more than two hours. They also prepare food and eat together. The prayer was led by their elders.

Pagsumalok

During this time every Tau-buid wish upon “alo-laba,” the one who owns nature. This is done every October before the period of “tagsilo” (*hunting*) comes. The people set bonfire on their center and put “buho” (*goby pot*) on the fire to burst. It is believed that good fortune will come if there were a lot of “sungot ang buho.” After that it will be kept inside a piece of bamboo (MTFTM 2006).

6 Knowledge and Practices in Health

Among the Tau-buid, the illness or the condition of poor health is called *dailan*. They classify disease as being natural or supernatural in cause. Natural diseases are those temporary conditions resulting from occurrences in daily life, such as cuts and bruises. An illness is deemed supernatural in cause if the condition is prolonged. Pennoyer gives the following example- if one sustains a cut after stepping on a thorn, this is a natural illness. However, if the cut becomes infected, this is a supernatural illness.

Most supernatural diseases are believed by the Tau buid to be caused by demons (*labang*) through bites. It can also be contracted by contact with the *labang's* body or articles of its clothing. The *labang* may also command other minor spirits (*sik tau yabi*) to enter a person's body and cause illness. Some illnesses are believed to be caused by insects, particularly those that involve swelling.

Nomenclature of the illness may involve using the word *sait* (pain) followed by the name of the body part affected. For example, "toothache" is *sait bagang*. It may also be named after the most prominent symptom, e.g. *buru* (cough). Other illnesses are named after the demon or spirit which is believed to have caused them e.g. *gasagufan* (*Sagufan*), *gafangusus* (*Usus*).

Recognizing that some illnesses are contagious, sick people are isolated from the other family members, with the sick sleeping on a lower level of the house than the others. The Tau buid believe that illness spreads downwards, so those staying above the sick person will not contract the illness.

Treatment first involves deciding whether the illness is natural or supernatural. In supernatural illnesses, rituals are performed to pinpoint which spirit is causing the disease. Some rituals involve the healer (*balianan*) conversing with helpful spirits in dreams (*taginfanan*). Treating the sick involves the use of rituals (*fanganu*) as well as various herbal products (*gamut*). These will be described in the succeeding chapters (Pennoyer 1977). Because of frequent contact with lowlanders in the past decades, the Tau buid also bring their sick to health centers and hospitals if they have the resources to do so. Government agencies and NGOs usually assist the Mangyan in these instances.

7 Traditional healers

Tau-buid traditional healer profiles

Willy Takingani

Willy Takingani, is a 36 years old protestant by faith and one of the respected leaders in Sitio Safa, Barangay Sabang, Pinamalayan, Oriental Mindoro. He is a farmer and married with 3 children namely Besi, Rio, and Engen. According to him, he can no longer remember the exact time when he started the practice of being an herbalist but he said he was about 20 years old. He acquired his knowledge in herbal medicine and identification of plants through his parents and personal experience.



Dagadafog Yagusnay

Dagadafog Yagusnay, 67 years old protestant by faith and one of the respected elders in the Tau-buid community of Sitio Safa. He is a farmer and married with 7 children. According to him, his parents who are knowledgeable in herbal medicine taught him when he was still young.



Timna Liblibod

Timna Liblibod, 27 years old protestant by faith. Married with 4 children namely Rodel, Rena, Relyn and Sarah. She started practicing herbal medicine at a very young age of 12 through her parent's teachings and personal experience.

8 Materia Medica

The study was able to document 68 plants and 6 other products from the Tau-buid community of Sitio Safa, Barangay Sabang, Pinamalayan, 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 Tau-buid community uses different plant and plant part/s in treating illnesses. Seven (7) plants were used to treat cough, five (5) plants for bloody stools, and four (4) for diarrhea or oral thrush. *Mikania cordata* (Burm.f.) B.L.Rob. is use for treating diarrhea and bleeding wound. Plants like *Plectranthus amboinicus* (Lour.) Spreng., *Ceiba pentandra* (L.) Gaertn., *Vitex trifolia* L., *Scleria sp.*, Balawi, *Selaginella sp.* are being use in treating cough. Blood streaked stools or bloody stools are being treated by plants like *Persea americana* Mill., *Cocos nucifera* L., *Muntingia calabura* L., and *Musa textilis* Née.

The most common preparation used is decoction using single plant which is taken orally or applied as poultice. Among of these plants were *Andropogon citratus* Hort. ex DC. to high blood pressure, *Ceiba pentandra* (L.) Gaertn. and *Leucosyke capitellata* Wedd. for toothache but there are cases, that mixture of plants using decoction are being used to lower blood pressure like Bariiri (*Pogonatherum sp.*) and Siling berde (Uncollected). Some were used to strengthen joints of infants *Angiopteris evecta* (Forst.) Hoffm. while some were used as vitamins for infants.

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