HANUNOO MANGYAN, MINDORO ISLAND PROVINCE, CENTRAL PHILIPPINES. Hanunoo Mangyan believe that people’s acts result to natural calamities for which propitiations have to be offered to the appropriate deities (e.g. to the spirit of water when there are droughts). Remedies, however, for natural phenomena can also parallel the cure for human ailments.

THUNDER AND LIGHTNING

Panlabay – This ritual for calming thunder and lightning is performed by a panlabayan if these phenomena continue for a long time. The panlabayan must have a ritual iron stick (about 50 centimeters) called sambong and the knowledge of the ritual. Lightning is supposed to be a diarrhea of the sky, hence the treatment is similar to medicine for a stomach ailment. The ritual paraphernalia is composed of the iron rod, piece of ginger, kusol (Kaempferia galanga L.) which is usually used by the pamulungan (herbal doctors) to cure stomach trouble and a set of betel chewing materials. She gets a bayod (myriapod) and makes a chicken discharge excrement. She pulls a few hairs from her head and burns them in the hearth inside the house. Then she puts the iron rod in the fire. She eats the ginger and makes the sign of the cross in the air with the kusol in her fingers, chewing the betel leaf and areca nut. She puts the insect and chewed betel in one dropping of the chicken feces. She suddenly bursts out laughing. Then she takes the iron stick and erects it on the ground at the foot of the sulay (bamboo supporting the roof of the house). If the thunder and lightning does not stop after this, people are inclined to think that someone might have violated the incest and marriage rules.

DROUGHT AND RAIN RITUALS

Panagdahan (from asagda – propitiation). This is performed if a drought continues for many days. Elders come down from the mountains with rice and pigs to have a feast at the sea coast usually at the end of September in the town of Mansalay. This is done furtively; non-Mangyan are not allowed to participate. It is done to appease apo danom (spirits of the water) which are believed to live in the sea, rivers and springs. The offering consists of cooked rice and pork. Rain usually occurs afterwards, it is said.
1. **Categories of spirits**

   1. Those that inhabit natural things (animals, plants, land, rocks, etc.)
   2. Those that inhabit amulets, charms (galing) of special plants or stones. The latter is controled by men against evil spirits or for black magic.

2. **Supernaturals**

   1. Seen (mountains, rivers, animals, people, etc.)
   2. Unseen (super ordinary beings, e.g. souls [kalag], evil spirits [labang] and many other classes of spirits [kalag]).

3. **Human souls**

   Souls are called karadwa or kalag. They believe that each man has a soul that exists near his body, but have differing opinions as to the number of souls a person possesses. One opinion is that each man has only one soul in the form of tawo (person). It is called karadwa tawo. Others believe a person has one karadwa tawo and another in the form of an animal, e.g. dog (karadwa idu), bird (karadwa munok).

   According to this view, souls in the form of animals have their own residences in the forest, exactly where is not known, but these souls approach the body of a man at birth. No one knows where these souls come from. They also believe that the soul of a man goes to the world of the dead after this death.

4. **Evil spirits**

   When one dies, they say that a great number of evil spirits (labang) wander around near the house where the corpse is laid. Even if the evil spirits that eat human flesh are limited to certain kinds, all types are fond of the flesh of man.

   Evil spirits appear in the guise of men or animals (male or female). The spirit is called labang based on the form it takes. There are nine among animals (male or female). The spirit is named after the form it takes. There are nine among animals (male or female). The spirit is named kalag.

   There are four kinds of medicine men or religious mediums.

   1. **Apo padaya** – resides in an amulet called pangkal. This is the most terrible. A spirit of this class dwells in a pangkal, the possessor of which is called pangkal. There are only a few of them. If he utters an incantation in front of his stone, the person he hates will be attacked by violent pain that can continue for weeks. The victim dies if not treated by a medium called pangkal. This spirit is also said to hold the position of pandulawan/pamara. The amulet against this is another pangkal stone.

5. **Religious mediums**

   There are four kinds of medicine men or religious mediums:

   1. **Pandaniwan** – one of the most important mediums in religious life. He possesses one or a few of sacred stones referred to as batu daniw. Spirits of stones (kalag), which are designated as daniw (sacred), are believed to dwell in batu daniw. Ordinarily, there are several daniw spirits in these stones. The daniw stone is round, black and several centimeters in diameter. Each daniw stone is human-like and wears a loin cloth and shirt, or blouse and skirt, as the case may be. It drives away the evil spirits that cause illness or death. It also leads souls of the dead to karadwa bhu or the world of the dead.

   Only the pandulawan, who are able to see the karadwa of a deceased person, can identify the person who is angry with his patient and can thus perform food offerings (tulunganan) to the deceased soul who is causing the illness.

   2. **Pamara** – a pandulawan is ordinarily also a pamara who possesses one or more round (or cylindrical) black stones (batu pamara) or stones of the pamara (spirits), which can control other kinds of spirits. The pamara dwells in the stones. When healing, the pamara cups his hands over the painful spots in the patient’s body diagnostic of the “scars” inflicted by the evil spirits, grasps the air there and throws these away. The process is repeated to equal in number the scars inflicted by the spirit. Having done this, he breathes on the white bead necklace of the patient, thus acquiring magical power to ward off evil spirits.

   3. **Pandulawan** – this is a medium who possesses a stone inhabited by a spirit called tul. Similar to the daniw and pamara, it fights off evil spirits. The tul looks like a small man and can fly around easily. It is invisible to ordinary people, so the possessor can make this spirit act for him as a spy.

   4. **Pandulawan** – the possessor of a pair of small boards called pandulawan (approximately 25 centimeters x 5 centimeters x 1 centimeter). A spirit called dulu dwells in the pair of boards. A patient who becomes ill due to the anger of land or water spirits can be cured by the dulu spirits. The patient will inh...
People look to the skies for signs that are four types: for various purposes. They are classified into from combinations of special plants and used Amulets The

2. Amulets associated with customary law.


Cultivation of rice is made possible with the power of the kalag paray or spirits of rice. It is not known how these look like, but some say that they look like pudlad or termites that fly in great numbers.

There are two stories on the origin of rice: 1. Long ago, rice did not exist. A dog barked but no rice came; a cat mewed and rice arrived from the south (they believe that the home of the rice spirits is originally in the south). 2. Long ago, there was rice in Mindoro, but one day, it disappeared. Malway brought a dog to the forest to call back the rice. The dog barked, but the rice did not return. A cat mewed. Malway heard someone sobbing and saw that it was a rice plant. The rice said that the cat mewed when it was about to leave, but it was too late as the others have already left for the island of Panay. Amulets

The galing/haping are commonly made from combinations of special plants and used for various purposes. They are classified into four types: 1. Amulets for safety: There are nine types in this group: a. Talitoktok – keeps wicked persons away and keeps the family safe. b. Sapal – locates thieves who steal agricultural crops. c. Arow – places thieves in an abstracted state of mind. d. Tagalukmay – makes the holder eloquent. e. Tagayot – protects against arrows, spears and bullets by changing their trajectory. f. Tal’ung – protects holder from bolo-wielding attackers by paralyzing the attacker’s hand. g. Talapit – makes the front doors of houses shake when an outsider approaches to alert the household of possible danger. h. Pangagad – informs possessor of the identity of future visitors. i. Tagalmo – makes the holder invisible. 2. Amulets associated with customary law. There are at least four: a. Tagalukmay – pacifies an angry man (also called amigos – friend). b. Dalupi – makes the holder eloquent. c. Tamuaysak – makes one brave. d. Tagaswag – protects from boiling water during an ordeal. 3. Amulets for romantic relationships: a. Gayuma – makes a person fall in love with the one who administers it. b. Pintas – breaks up sweethearts, making one of them ill. c. Pahuli – counteracts pintas. d. Tagatlag – separates boy and girl due to the jealousy of the possessor who uses it against the boy. 4. Amulets for health. These include: a. Kabal – protects the user from injury. b. Himog – protects against injuries to the head. c. Santas abad – protects from injuries to other parts of the body. Rice spirits

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