

Global ICCA Database

Igmale'ng'en sacred forests of Portulin , Mindanao, Philippines

Basic data

Site Name : the Igmale'ng'en sacred forests of Laindag/ Portulin (Laindag is the local name of what is now called Portulin)

1. Country: Philippines
Municipality of Pangantucan
Bukidnon Province
2. Area encompassed by the CCA (specify unit of measurement) : 3,470 hectares
3. GIS Coordinates (if available) : attached excel file of CCA technical description
4. Whether it includes sea areas : No
5. Whether it includes freshwater : Yes
6. Marine: No
7. Concerned community: Talaandig community
93 households (465 persons)
8. Is the community considering itself an indigenous people? Yes. Talaandig.
9. Is the community considering itself a minority? Yes
10. Is the community permanently settled? Yes
11. Is the community local per capita income inferior, basically the same or superior to national value?

Answer: Yes

12. Is the CCA recognized as a protected area by the governmental agencies?

Yes.

Mount Kalatungan Range Natural Park is under the jurisdiction of the DENR by virtue of Proclamation 305 declaring the whole range that covers the ancestral domain of the Talaandig domain as a protected area under Republic Act 7586. The proclamation was signed by then President Joseph Estrada on 05 May 2000. From the total land area of 6,675.8049 hectares of the ancestral domain of the Talaandig people in Barangay Portulin, a total of 4,958.1499 hectares is included in the protected area, including most of the sacred forests. Talaandigs have opposed the

declaration because there was no consultation held prior to the inclusion of their territory as part of the protected area.

13. Conflicts with land tenure, natural resource use? None
14. What is the main management objective (e.g. livelihood, cultural, spiritual...)
Answer: economic, spiritual and cultural
15. By definition, a CCA fulfils a management objective. To which IUCN management category do you consider it would best fit (this does not imply that the management objective is consciously pursued by the concerned community, but that it is actually achieved):

They would want it to be a Category I, but current events and the situation would more accurately put the sacred forests in Category II.

Additional qualitative information

1. Main ecosystem type

Mixed Dipterocarp and Mossy Forest

2. Description of local ethnic groups and languages spoken:

Local ethnic groups: Cebuano, Talaandig, Manobo, Waray, Boholano

Languages/Dialect Spoken: Bisaya, Talaandig or Binukid, Waray, and Bol-anon

2. Broad historical context of the CCA

See report

3. Governance structure for the CCA (who takes management decisions, how?)

Customary religious authority is exercised by a Bailan or a Shaman in each clan. His work is done in association with the customary head of the clan called a Datu who enforces the rules with assistance from local forest guards called the Bantay Lasang who are nominated by the community for the job. The community elders help the Datu in decision-making through community meetings. In Portulin, a General Assembly of the community was conducted to update and define the current rules that shall govern the relationship of the community with the sacred forest.

- 4 Length of time the governance model has been in place

As far as the Talaandig can remember, the Sacred forests have been in place for hundreds of years and have been managed as such as. However, written policies were only put in place from 1999-2002. Land and resource ownership in the CCA

5. Type of land use in the CCA

primary forest (restricted as sacred) , secondary forest (allows limited use such as gathering of forest products), agricultural area, Burial areas, and hunting ground.

Existence of written or oral management plans and specific rules for the use of natural resources in the CCA

6. Management rules based on traditional/ customary laws of the Talaandig

Ancestral Domain Sustainable and Development Protection Plan (ADSDPP)

Some examples:

- For the protection and preservation of the forest, the practice of *kaingin* is prohibited. Since cutting of trees destroys the habitat of the wildlife and causes flood. Cutting of rattan is also prohibited since it can protect the soil against erosion. Its body also contains water that can sustain life during long period of drought. It serves as raw materials for weaving of basket and other products. Since there is enough land to sustain the living of the present generation the wide plain within the forest is reserved as an agricultural land for the future generation. The use thereof is submitted to the discussion of the community.
- Sacred grounds are places where rituals are held. These are the mountains, trees, rocks, springs and rivers particularly in the point where the waters meet or *sabangan*. To regard its sanctity sacred grounds must be spared from any unfavorable action. *Sala* or penalty is imposed to someone who commits a mistake causing its destruction. He is sanctioned to pay pig, carabao, textile and money. The number and amount of the goods depends on the extent of the misdeed. To appease the God that takes care of the abode, the animals that serve as payment are slaughtered in the place and the traditional ritual is performed. During the affair the *apog*, betel leaf and coins are placed in the plate. A prayer is pronounced and is offered to the spirit. When the meat and the rice are cooked the food are consumed by those who attend the affair. It is believed that without the *sala*, whoever commits the mistake may suffer the outrage of the God and death is the worst thing that may happen. One should make an excuse when passing by the sacred grounds and must refrain from making any unnecessary noise.
- Traditional rituals must be performed for thanksgiving and appeasement to the deities and spirits. Every year the *Palayag*, a thanksgiving ritual is performed offered to *Mangusal*, the spirit who safeguards the honeybees. A thanksgiving is executed for the honey that the bees produced sustains life in times of long drought. The request for more supply of honey can be pronounced. The ritual is done on the month of February or March as the trees bear more flowers during this time. At the foot of the tree where the honeybees live, a small table is built. A chicken is slaughtered while saying the prayer. The meat and the rice are cooked. When the food is cooked the rice is wrapped with a banana leaf. A prayer is said once more and the food is consumed.
- *Lalawag* is the spirit who safeguards the wild pigs. Sometime an illness is attributed to the dismay of the Gods when they are not remembered. And the ritual is performed to appease

Lalawag or *Mangusal*. The *Baylan* knows who of the two needs the recognition. During the ritual betel leaf, coins and *apog* are placed in the plate. The *Baylan* held a live chicken while a prayer is pronounced that is offered to the spirit that caused illness of the person. The animal is then slaughtered. The rice and the meat are cooked. The prayer is said once more and the food is eaten.

- One may perform the ritual anytime to honor *Mangumanay*, the spirit who safeguards the wild chickens for a bountiful hunting. During the ritual the *apog*, betel leaf and coins are placed in the plate. A live chicken is held while a prayer is offered to the spirit. The meat is cooked after the animal is slaughtered. A prayer is said once more and whoever attend the affair consume the food.
- The *Layanon* is a ritual offered to *Bulalakaw*, the spirit who safeguards the creatures in the rivers. One can make request such as rain to sustain the life of the plants. This is performed any day within the month of December or January. During the ritual a barked wood is put on top of the rocks or if the river is narrow on the soil across the waters. The chicken is slaughtered while letting the blood drops on the wood. The rice and the meat are cooked at the bank. Afterwards, the cooked food is placed on the wood. A prayer is said and the feast begins
- Throwing of garbage to the water is disallowed. Cutting of trees near the river is prohibited to prevent landslide. The use of poison such as liquid chemical or poisonous vine is prohibited when catching fish as it also kills the small ones. Traditional ritual is performed every year to appease and for thanksgiving to the God of the waters. The *Datus* decide for the date of the activity. During the ritual the *apog*, betel leaf and coins are placed in the plate. A live chicken is held while a prayer is offered to the spirit. The animal is slaughtered and the meat is cooked while cooking the rice. A prayer is said once more and whoever attend the affair consume the food.
- *Sinebugan* is the ritual to honor the Supreme Being *Magbabaya* for the protection of those who enter the forest. One may pray that a bad luck will happen to someone who plans to do harm to the forest. It is performed on the month of December where the balete tree and other big trees are. Before the ritual begins a table is attached to a big tree. A *lugbak* a piece of cloth and chickens are tied in each post and a white shirt or a dress is hanged. The number of the animal depends on the number of the family who attended the affair. Though a family can bring more than one chicken and other family can chose not to bring if they do not have one. Those who failed to bring live animal can instead bring eggs. The chickens are slaughtered while the rice is cooked. The cooked rice is wrapped with a banana leaves. Half of the number of the chicken is provided to the family who brought it while leaving the other half in a plate at the center of the table. A *Datu* determines the number of each family by tearing a banana leaf including the members of the family who have failed to attend the affair. The meat that is placed at the center of the table is sliced according to the number of the community members. A prayer is said and the feast begins.
- For the protection of the hunting grounds and to give honor to the spirit who safeguards the wildlife a traditional ritual is performed. During hunting activity one must offer money in exchange of the animals. No specific amount is required. When bad luck strikes and the animals are nowhere to be found a ritual is performed to request the god for a bountiful hunting.

During the ritual three pieces of *lugbak* a piece of cloth, boiled egg, *apog*, betel leaf and coins are placed on top of a *talapnay*. The structure is made up of a bark of a tree supported by a stick from below forming a small table. A prayer is said requesting the god to grant the wish

7. Map and zoning of the CCA
See Attached

9. Major threats to biodiversity and/or the CCA governance system

The mining threat is dead as of now. However, a substantial portion of Mt. Kalatungan is still a part of a mineral reservation, and in the Philippines, anything can happen, thus it can still be a threat in the near future. The unclear interaction between the Government and the Talaandig has greatly contributed in undermining the authority of the Indigenous Peoples thus reducing their ability to stop the unabated entry of migrants into the area

PRESENT LAND USE MAP OF PORTULIN TRIBAL ASSOCIATION, INC. (P. T. A.)



Scale 1:25,000



Situated in:
Barangay: PORTULIN
Municipality of PANGANTUCAN
Province of BUKIDNON

LEGEND:

- Community Conserved Area (3,470 has.)
 - PTA-UNDP Billboard
 - Guard house
 - Nursery
 - Nursery house
 - Hunting Ground
 - Sacred Place
 - GPS Corners
 - PTA Claim (6,603.62 has.)
 - Rivers
 - Roads
- Land Use**
- Forest (4867.50 has)
 - Secondary Forest (612.16 has)
 - Linabo (79.16 has)
 - Refo (11.18 has)
 - Abaca (5.05 has)
 - Mix Refo & Rattan (6.76 has)
 - Residential Area (29.50 has)
- Agricultural Area 992.3 has**
- Pakuhan/Cogonal Area (836.6 has)
 - Sugarcane / Tubo (106.73 has)
 - Onion / Sibugay (2.78 has)
 - Corn / Maiz (29.65 has)
 - Carrots (6.54 has)

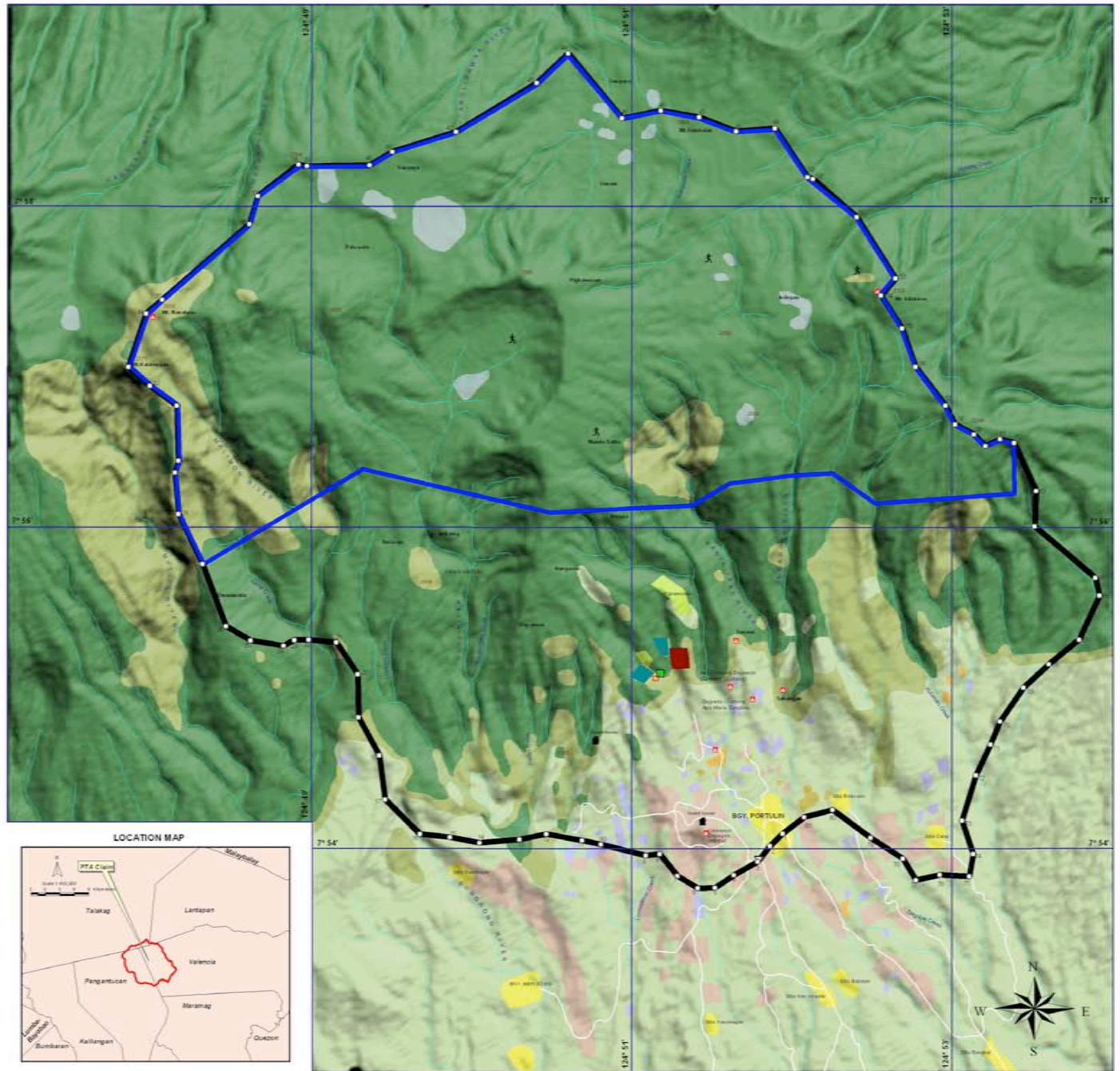
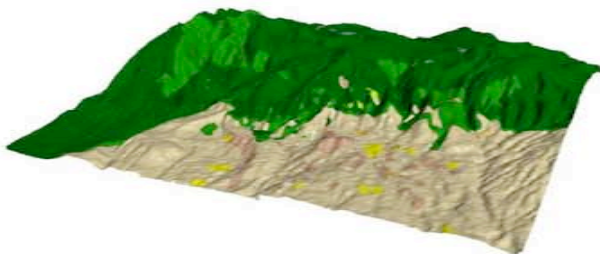
SOURCES OF INFORMATION:

Corners obtained from actual ground GPS survey conducted last Nov. 11-21, 2001.
Rivers, creeks, trails, roads, land use, community sites obtained from the 3-Dimensional (3D) map constructed in this municipality.

REFERENCES:

PROJECTION : TRANSVERSE MERCATOR
ELLIPSOID : CLARKE 1866 SPHEROID
DATUM : PRS92
ELEVATION : MEAN SEA LEVEL

PERSPECTIVE VIEW



LOCATION MAP



Map Production by:

PAFID-Mindanao
Philippine Association For Intercultural Development, Inc.
49 Cicca - Cola Village, Matina, Davao City
<http://www.pafid.org>

Thanks to:

