

Exploring Traditional Healing Rituals of Partido Albularyo and Understanding Its Cultural Significance to Local Beliefs

¹Niño R. Rebuya, ²Emy S. Lasarte, ³Mericia Mila A. Amador, ⁴Marita V. Milante & ⁵Marilou N. Pongpong

¹Tourism Management Department, Partido State University – San Jose Campus; ninorebuya@gmail.com

²Technology Department, Partido State University – San Jose Campus; emy.lasarte@parsu.edu.ph

³Technology Department, Partido State University – San Jose Campus;
mericiamila.amador@parsu.edu.ph

⁴Tourism Management Department, Partido State University – San Jose Campus;
marita.milante@parsu.edu.ph

⁵Technology Department, Partido State University – San Jose Campus, marilou.pongpong@parsu.edu.ph

ABSTRACT

From the old name babaylan, the traditional healers now operate under various names, such as albularyo, manghihilot, mangluluop, mangtatawas, and faith healers. They become instrumental in ensuring that their kapwa (fellow) receives the health care a person needs regardless of gender and social status. In this context, this study traced the existence of traditional healers in the fourth district of the province of Camarines Sur known as Partido area. It was found that ancient parabulong in Partido area is commonly called albularyo which is considered as the “general practitioner” knowledgeable in most of the folkloric modalities, usually versed in the use of medicinal herbs and spiritual/supernatural interventions. Their procedures and rituals were observed with similarities on performing orasyon, hilot, and himolso; likewise, with their common healing paraphernalia such as lana and kandilâ. Although there are noted differences and similarities on the description of their practices and procedures, these key informants’ healing practices are all centered to God with a pure intention to cure one’s illnesses and to be of help to other people. Hence, further studies on the psychological effects of albularyos and exploring the other features of traditional healing of Partido area should be conducted and be preserved as part of the locals’ culture and tradition. If possible, a need to establish an organization for these indigenous healers is recognized, so that, they will not be exploited by this modern society and will continue to exist for generations.

Keywords: healing procedures; local beliefs, medical pluralism; traditional healing practices