

Subject: AGREEN Report for the Month of August 2020
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The Ifugao society's concept of culture is a result of its people's long time interaction with nature, hence, the construction of the Ifugao Rice Terraces alongside with beliefs and traditions. Therefore, natural and cultural heritage can never be separated or delineated in Ifugao society.

On August 21-22, 2020, the *I-Hapo* sub-ethnolinguistic community of Hungduan, Ifugao completed the agricultural rice cycle through the *Huwah* and *Punnuk*, the postharvest thanksgiving festival endemic to the villages of Hapao, Baang and Nunggulunan. This year, the Nunhipukana River where the *Punnuk* is held is uncrowded making it more earnest. The participation is strictly limited among the villagers in observance of health and safety protocols due to the pandemic. Usually, it is jam-packed with neighboring villagers, tourists, and media. As members of the said sub-ethnolinguistic community, the Ifugao team were able to participate and document the ritual.



Endemic to the *I-Hapo*, *Huwah* and *Punnuk* is performed to mark the end of harvest season and commence a new agricultural rice cycle. *Huwah* is a ritual done in the abode or rice granary of the *Dumupag* who is the "traditional elite" owning the widest rice paddies in the village. It is performed by the *Mumbaki* (native priest) through the *Paad* where he invokes the spirits of the ancestors of the *Dumupag* to share the celebration of abundance of the rice produce with their living descendant. The ritual requires two chickens and rice wine that are sacrificed. The *Mumbaki* reads the bile of the sacrificial livestock and when deemed as good omen, he declares a celebration where the villagers drinks rice wine for merriment and on the next day, perform the *Punnuk*.

During the *Punnuk*, all the villagers wearing their traditional attire gather at the Nunhipukana River for a friendly tug-of-war and other traditional games. Before the onset of the games, the Mumbaki will beseech a prayer called the *Gopah* to ask for blessings of safety and harvest abundance in the new agricultural cycle. When attending the *Punnuk*, participants must plunge into the river as it is believed to wash away misfortunes and diseases. The *Punnuk* concludes when all the *dongla* (*Cordyline fruticosa*) plants and other symbolic materials used are thrown in the river. This is to let the villages in the lower part of the river that harvest season has concluded and a signal that all cultural restrictions such as eating of aquatic resources (fish, clams, mollusks, and etc.), proceed in other agricultural activities, and among others are lifted. *Punnuk* has been inscribed by UNESCO in the representative List of the Intangible Cultural Heritage of Humanity on December 2, 2015.



After the festivity, a meeting among village leaders transpired to congratulate each participation and further commit to continue the practice of said festival. Traditional cuisines were served during lunch.

From here on, cultural restrictions and taboos are lifted and villagers are now allowed to start again the rice agricultural cycle. It is forbidden to tend to the rice terraces until *Punnuk* is done.

The indigenous peoples are said to be the most resilient yet most affected in climate crisis. Being stewards of cultural and natural heritage, the Ifugaos use their indigenous knowledge in adapting to changes such as agricultural heritage conservation. During the recent years, it is observed that there is an alteration in the rice production calendar. In this context, *Punnuk* is used in assessing the climate crisis affecting the villages in Hungduan as it is an indicator of the conclusion and commencement of the agricultural cycle. Scientifically, rice grains mature aided by climate and other environmental factors. Presented below are the alteration in rice production calendar in the past 5 years:

Indigenous Practices in Rice Production	Translation	Before Alteration (Bumanghat, 2015)	After Alteration (2020)
Kahi-gabut	Cutting of rice stubbles and weeds	August	October
Kahi-hamun, kahi-hoba	Turning of rice stubbles	September	Late October - November
Kahi-haw-ang, Kahi-banong	Weeding of the seedbed area and fixing of dikes Paddy Preparation	October-November	November
Kahi-hopnak,	Sowing	October-November	November-December
Kahi-tunod, Kahi-tungoh	Transplanting	Early January	Late January-February
Kahi-kagokoh / kahi-kaw-ih	Monitoring and Crop Maintenance	February-March	April-May
Kahi-ani, Huwah ya Punnuk	Harvesting	Late June- Early July	August

***kahi – an Ifugao prefix that means “time of” or “season of”



Punnuk 2019



Punnuk 2018



Punnuk 2017

